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# White Fathers - White Sisters



<b>Contents</b>	<b>page</b>
Editorial .....	3
<b>Efforts to Break Up Multi-Faith Constitutional Reform Fail</b>	
By Cathy Majtenyi/AfricaNews .....	4
<b>Some Background Information on Kenya</b>	
Compiled by Fr. Bill Turnbull W.F. ....	10
<b>The Burning of South 'B'</b>	
By Fr. George Smith W.F. ....	14
<b>Uganda Revisited - Part II - Growth</b>	
By Sr. Mary Lampard W.S. ....	18
<b>Home and Away</b> .....	22
<b>Obituary List</b> .....	30

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George Smith WF - pages 1, 7, 9 & 11.

Ted Wildsmith WF - page 15.

Bill Turnbull WF - pages 16 & 17.

Quinbert Kinunda WF - pages 26, 27 & 32.

Front Cover - The South 'B' Parish Church ablaze.

Centre Spread - Members of the 'Club Pax' in the

South 'B' Parish Hall, 1991.

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**EDITORIAL**

In the main part of this issue we cover what happened in Kenya at the end of last year. The three articles give some background information to the situation in the country and give an account of the terrifying events at Our Lady Queen of Peace Parish, Nairobi, and at Kisumu. Despite these incidents there is hope in the unity between the various religions in Kenya.

Here are extracts from the Lenten Message of Archbishop John Njenga (Mombasa, Chairperson of the Kenya Catholic Justice and Peace Commission): "Yet another Lenten Campaign, championing respect for human rights and dignity is with us. It comes at a time when Kenyans have for the passed decade witnessed uncountable cases of injustice meted out to their fellow Kenyans." Since the last Lenten Campaign we have witnessed brutal murders which have not spared the Catholic Church either, with the most recent loss being that of Fr John Kaiser [M.H.M.]. "This year has also been characterised by general insecurity, child abduction, rape and assault on people's lives. Helpless and unarmed prisoners met their deaths at the hands of warders dehumanized and disgraced by poor working conditions" He further commented on the drought situation together the accompanying power cuts .... "It was" he said "a country on the verge of collapse".

"Rebuilding Kenya is an acknowledgment that the country has nearly been brought to its knees. It calls for a clear reflection of the past, a critical look at the present and a focused charting out of the way forward in resuscitating our country and giving it a new lease of life, in the firm belief that we can and are able to reshape our country's destiny." (Ash Wednesday, 28th February, 2001)

Once again we have arrived at the time of St. Anthony's Novena. This year it runs from Wednesday the 13th. June to Thursday the 21st June. Let us remember the Church in Africa, and especially in Kenya, during this time.

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**To Help Our Missionary Work  
Please Remember Us In Your Will**

*Where there's a will, there's a way*

**White Fathers**

"I give to the **Society of Missionaries of Africa (White Fathers)** the sum of ..... free of duty, and I declare that the receipt of the Father Provincial of the Society in Great Britain, who now resides at 42 Stormont Road, Highgate, London, N6 4NP, shall be a good discharge."

White Fathers' Registered Charity No. 233302

**White Sisters**

"I give to the **Missionary Sisters of our Lady of Africa (White Sisters)** the sum of ..... free of duty, and I declare that the receipt of the Sister Provincial of the Congregation in Great Britain, who now resides at 25 Waldemar Avenue, Ealing, London, W13 9PZ, shall be a good discharge."

White Sisters' Registered Charity No. 228983



to put a fence around land they owned near their mosque, telling traders from the nearby slum - who had built their kiosks in the area - to vacate the land. The traders, in turn, claimed that the government land office had allocated the plots to them. A mob of traders and slum-dwellers gathered and surrounded the Muslims, and threatened to burn the mosque. But police blocked Muslim youth attempting to guard the mosque while traders broke into the mosque and started the fire, says Abubakar. "When the mob burned the mosque, the police were watching and laughing." And, when the driver of Gitari's car ran to police standing nearby to tell them that the mob was going to kill the Anglican archbishop, a police inspector said, "What did he come to do here? Let him be killed," reports Abubakar, who himself was slightly injured in the melee. [4]

"We think that there was a third force," says Abubakar. "This third force was organized by the Kenyan intelligence." He says he recognized one of the main inciters of the violence on the

Muslim side as being a policeman attired in Muslim dress.

At first, government and political party leaders appealed for calm and told people not to interpret the conflict as a religious war. However, several days later, Cabinet Minister Shariff Nassir told Muslim youth to "hit back with greater force if they are provoked because I am a leader who is ready to sacrifice myself for my people and I do not like cowards," as reported in the December 4 *Daily Nation*. [5]

"This is not the first time that the government of this country tries to play off various categories of people [against one another] for it to rule," says Akoth. Ufungamano religious leaders expressed the same sentiment in a December 1 joint statement and press conference delivered by representatives from religious bodies such as the Kenya Episcopal Conference (KEC), the National Council of Churches of Kenya, and the Supreme Council of Kenya Muslims.

*Editor's Notes: [4] There is a good atmosphere between Muslims and Christians in South 'B'. Many of the thousands of 'Muslims' were bussed into South 'B' from other parts of Nairobi, especially from Eastleigh and Kibera where there are sizable Muslim communities of refugees from Somalia and other countries to the north of Kenya. 349 squatters' shacks were destroyed and in the weeks after the riots Our Lady Queen of Peace Parish helped those who had been made homeless. It is ironic that among the aid given were all the twisted corrugated iron sheets from the roof of the destroyed church and all the charred beams of the offices which were not totally destroyed. 'Callers to the Sunday Nation's news desk criticised police for failing to stop the mob of youths who torched the church. But Cabinet Minister Shariff Nassir defended the Government against claims that it was fanning the clashes to stall the Ufungamano faith-led constitutional review. Mr Nassir accused the Ufungamano House-based group of seeking to topple President Moi. Mr Nassir said the violence should not be seen as a war between Muslims and Christians, saying it had been fuelled by land grabbers.' ('82 held as churches blame riot on police', 'Sunday Nation', December 3, 2000.)*

[5] This is from the article entitled 'I told Muslims to fight, says Nassir', ('Daily Nation', Monday, December 4, 2000.). It continues: 'However, he [Mr Nassir] said that his comments were not tantamount to incitement, adding that when he visited the troubled spot last week, the youths were already charged with anger. He tried to calm them down but they would not listen because they were furious at the burning of their mosque. ... "We know everyone has the right to own land, but people have no right to invade other people's land," he said. ... "There are no first class or second class citizens in Kenya. Just because we did not go to school earlier, it does not mean we are fools", he said.' The Editorial of the same day ('Nassir must not get away with this folly', 'Daily Nation', Monday, December 4, 2000.) condemned the conduct of Mr. Nassir: 'Mr Nassir's two greatest claims to prominence are precisely that he is a member of the Cabinet and a political devotee of the President's as a ruling party hard-liner. But he serves the interests of neither office when he calls press conferences to acknowledge that, yes, he did indeed add fuel to the fire of a full-scale riot in Nairobi South 'B' by telling Muslim youths "not to turn the other cheek" and to retaliate to the burning of a mosque in such a way as to outdo their perceived adversaries in the scale of the outrage perpetrated against them. ... This incoherent would-be populism is the most grievous nonsense. Mr Nassir is ready to sacrifice absolutely nothing. In fact, if every member of the Cabinet behaved the way Mr Nassir has done, and bragged about it at press conferences afterwards by speaking through both sides of their mouths, this country would be aflame from seaside coast to lakeside coast and all points North and South.'



"We strongly suspect that the violence is instigated or allowed to divert people's attention from the real problems affecting Kenyans and the urgent need to review their constitution," said the statement. "We also suspect that there could be a scheme to move from the painful ethnic clashes that have been witnessed in the past to equally devastating religious clashes in an endeavour to cause divisions in the country." The Kenya government has denied any involvement in the South 'B' fighting, and maintains that the police did their best to stop the violence. "What has the government to gain from inciting religious clashes?" Security Minister Marsden Madoka told the December 2 *Daily Nation*.

*Mr Nassir's conduct is totally unacceptable. No Cabinet minister anywhere in the world, outside of a fascist regime (and there are virtually none of these left), could get away with Mr Nassir's actions and utterances of the past weekend. And if Mr Nassir does indeed get away with it, this will be a reflection not so much of his deficiencies as a leader as of the sorry state of governance and rule of law and decency in this country.*

*What happened at South 'B' last week is to be deeply regretted on all sides and must not happen again anywhere in the country. That a fragile peace has returned to the area and many, including Muslim and Christian clerics, have pointed out that it had nothing to do with religious differences, is thanks to community and religious leaders, MPs and other opinion shapers whose actions and utterances were the exact opposite of Mr Nassir's. Let the country hear from both the Cabinet and the President precisely what they think of Mr Nassir's one-man riot against all the norms of good governance and responsible leadership. And on this issue, silence will speak as eloquently as the most piercing shout or statement.'*

Picture above: The parish church during the horrendous fire



"There is no shred of evidence. The government is not that naive."

"[Kenyan President Daniel arap] Moi has said he is not ready to go," says Akoth. "Moi has made attempts to depict all other leaders in this country as tribal leaders, that he is the only national leader. What he does is that he plays people to fight and then he's got the powers to stop the war. Then he stops the war. And then he tells people, 'look, I'm the one who can stop the war. I'm the only national leader.'"

Despite ripping inter-faith cooperation apart, the violence in South 'B' has actually brought religious leaders and faithful much

closer together, says Ibrahim Lethome, Nairobi advocate and legal council for the Supreme Council of Kenya Muslims. He cites the joint statement, the Muslims' rescue of Archbishop Gitari, and upcoming plans for inter-faith prayers and events as evidence that the bond among faith groups has been strengthened. [6]

Muslims and Christians both have a key, common interest in ensuring that Kenya's constitution is changed, says Lethome. "Most of the problems affecting this country are problems that are related to morality," he says. "We believe that the churches and the mosques have a big role to play in correcting the evils and wrongs that we are seeing in society today."

Constitutional reform has been high in the minds of Kenyans, particularly this past decade. Following Kenya's first multi-party election in 1992, there was national consensus that the constitution needed to be changed to address power imbalances that result in human rights abuses, corruption, mismanagement, and other ills, and to reflect changes that have taken place

since Kenya's independence in 1964. Kenya's original constitution was drawn up in Lancaster, England, in 1963.

Just before the 1997 election, the government published a bill that would have set up a commission to hear peoples' views on constitutional reform, with the aim of changing the constitution. The opposition rejected the bill, saying that the proposed commission was not inclusive or independent enough.

Following the election, a group of parliamentarians from all political parties agreed to initiate talks that would amend the original bill. Representatives from the religious community, political parties, non-government organizations, and women's groups hammered out a draft bill, which was signed by Kenyan President Daniel arap Moi and became law last October.

But when it came time to nominate representatives for the new commission, the political parties couldn't agree who to nominate, despite the best efforts of the church to reconcile the political parties. Several months later, religious

representatives tried to reconcile everyone at a meeting at Ufungamano House in Nairobi, where the Initiative was born.

For the next few months, the PCK will collect Kenyans' views concerning constitutional reform and prepare a report and draft constitution, which will be presented to a national conference next July, says Abubakar.

Constitutional changes that groups are pushing for include: separating the powers and independence of Parliament, the executive, and the judiciary; outlawing detention without trial; striking capital punishment off the books; and giving Parliament the power to impeach or force the resignation of the president.

*Editor's Note: [6] In his article (Opinion: 'Let us not compromise our religious harmony', 'Daily Nation', Tuesday, January 23, 2001.) Ahmad Khalif, the secretary-general of the Supreme Council of Kenya Muslims, condemns the violence in Kenya and calls for the continuation of the good inter-faith relationships in the country.*

*'Well aware of the need to secure religious harmony in Kenya, Supkem [the Supreme Council of Kenya Muslims] abhors the growing trend in which some sects, cults and groups have taken to challenging established religions through cheap propaganda and the abuse of the mass media to vilify other faiths.*

*In recent times, we have witnessed a number of incidents that indicate a systematic attempt by some individuals and groups to foment religious strife in Kenya. ...*

*Islam stands for peace and harmony. In fact, the very word Islam is derived from the Arabic word salam, meaning peace and submission. Islam teaches complete submission to the will of Allah, the creator and true God of all existence. Sanctity of life and respect for all human beings are important teachings of Islam constituting the articles of faith.*

*In the recent past, there have been a number of other incidents, which the enemies of both Islam and Christianity have attempted to use in order to create animosity between the two major religious faiths in Kenya. ...*

*Another dispute between a mosque and illegal squatters in Nairobi's South 'B' late last year almost turned into a bloody religious war between Muslims and Christians. It was only through the concerted efforts of both Muslim and Christian religious leaders that a major catastrophe was averted. The incident in Nairobi South 'B' tested religious harmony in Kenya to the very limits as hooligans claiming adherence to the two faiths torched one mosque and two churches.*

*It is evident that some insidious forces have been hard at work trying to create religious strife in Kenya. But, through the trials and tribulations, religious leaders on both sides have remained united and steadfast in their pursuit of social justice. This has been particularly evident in their working together in the constitution reform process.*

*The main interest of both Muslim and Christian religious leaders in the review process is to secure the best possible constitution through an all-inclusive, objective and people-led process. The main goal is to achieve a transparent, just, democratic and accountable system of governance.*

*The constitutional process must inherently recognise the sovereignty of the people of Kenya to choose the way in which they are to be governed. Any new constitutional dispensation must recognise and guarantee the rights, freedoms and responsibilities of all the citizens.'*



**SOURCES:** AMECEA Documentation Service, P.O. Box 21400, Nairobi, Kenya. (<http://www.amecea.org/body.htm>); Amnesty International (<http://www.amnesty.org/index.html> and <http://www.web.amnesty.org/ai.nsf/countries/>); Catholic Missionary Union of England and Wales Fact Sheet on Kenya ([http://www.cmu.org.uk/stats/afff\\_ken.htm](http://www.cmu.org.uk/stats/afff_ken.htm)); 'The CIA - The World Factbook 2000 - Kenya <http://www.odci.gov/cia/publications/factbook/geos/ke.html>); 'The Daily Nation On the Web' ('The Daily Nation' & 'The Sunday Nation'), Nairobi, Kenya (<http://www.nationaudio.com/News/DailyNation/Today/index.html>); 'Ethnologue: Languages of the World', 13th Edition; Barbara F. Grimes, Editor; Summer Institute of Linguistics, 1996. (<http://www.sil.org/ethnologue/countries/Keny.html>); Human Rights Watch (<http://www.hrw.org/hrw/>); 'International Fides Service' (No 4150-NE 299), 28th. May, 1999, Palazzo 'de Propaganda Fide', Via di Propaganda 1c - 00187- Roma, Italy; (<http://www.fides.org/English/1999/e19990528.html>); Kenyaweb (<http://www.kenyaweb.com/index.html>); NewAfrica', Kenya Profile (<http://www.newafrica.com/kenyaprofile.htm>); UNICEF (<http://www.unicef.org/>) and 'The State of the World's Children 2001'; SuttonLink Fact Sheet on Kenya On the Kenyan ([http://www.thewhitefathers.org.uk/ke\\_fct.html](http://www.thewhitefathers.org.uk/ke_fct.html)); The Kenyan Constitution: <http://kenyansabroad.org/organization/constitution.html> and <http://www.rcbowen.com/kenya/constitution>.

Picture above: The ruins of the parish church



# Some Background Information on Kenya

Compiled by Fr. Bill Turnbull W.F

## BASIC INDICATORS

Total Population	29,549,000
Population under-5	4,462,000
Population under-18	15,127,000
Annual no. of births	992,000
GNP per Capita	US\$360

## LANGUAGES, ETHNIC GROUPS AND RELIGIONS

**Ethnic Groups:** There are over 70 ethnic groups in Kenya which can be divided into three major linguistic groups. They are: the **Bantu** such

as the Bukusu, Embu, Kamba 11%, Kikuyu 22%, Kisii 6%, Kuria, Luhya 14% and the Meru 6%; the **Nilotes** such as the Iteso, Kalenjin (Kipsigis, Nandi, Keiyo, Tugen) 12%, Luo 13%, Marakwet, Maasai and the Samburu; and the **Cushites** such as the Boran, Rendille, and the Somali.

There are also non-African (Asian, European and Arab) 2%.

**Languages:** English and Swahili are the official languages

## FACTS AND FIGURES ON THE KENYAN CATHOLIC CHURCH

DIOCESE	AREA (2)	POPULATION	CATHOLICS	FRS (3)	BROS (4)	SRS (5)	SEMS (6)
Bungoma	4,840	1,376,899	418,693	39	21	99	55
Eldoret	15,645	2,380,000	486,000	89	19	203	68
Embu	2,714	500,000	164,000	37	2	40	43
Garissa	168,353	600,000	21,400	21	7	17	2
Homa Bay	7,778	1,648,000	340,449	38	24	311	40
Isiolo	25,605	200,000	19,245	24	3	33	6
Kakamega	3,517	1,735,704	238,332	54	12	278	70
Kericho	4,600	1,297,000	194,327	20	7	23	25
Kisii	2,196	1,250,000	302,135	18	8	90	35
Kisumu (1)	6,419	1,695,000	347,700	54	13	156	29
Kitale	7,233	640,000	130,000	33	8	72	24
Kitui	36,246	900,000	124,350	39	14	58	42
Lodwar	70,000	250,000	25,000	30	4	44	12
Machakos	15,183	1,801,269	407,117	100	43	87	117
Marsabit	103,000	360,000	43,547	44	8	72	24
Meru	35,527	1,427,238	676,252	104	18	272	101
Military	---	32,000	13,163	15	---	---	---
Mombasa (1)	38,000	2,000,000	220,000	78	7	204	30
Murang'a	4,016	1,438,859	563,311	57	14	122	42
Nairobi (1)	3,271	4,200,000	1,100,000	542	749	895	60
Nakuru	18,149	1,634,254	302,000	90	33	293	64
Ngong	47,000	600,000	82,651	54	32	99	17
Nyeri (1)	16,529	1,203,250	532,286	116	31	196	98
Totals	682,821	29,169,473	6,751,958	1,696	1,077	3,664	1,004



'Facts and Figures on the Kenyan Catholic Church' FootNotes: (1) Kisumu, Mombasa, Nairobi and Nyeri are Archdiocese; (2) the areas are in square kilometres (sq.km.), 1 sq.km. is 0.3861 of a statute square mile; (3) priests; (4) brothers; (5) sisters; (6) major seminarians; for sources see page 13.

**Religions:** Christianity 66% (RC 28%), Trad. Religions 26%, Muslim 7%, Others 1%.

## MORTALITY RATES

Infant mortality rate (1)	76
Under-5 mortality rate (1)	118
Under-5 mortality rank	37
Annual no. of under-5 deaths	117,000
% Oral Rehydration (ORT) use	69
Life Expectancy	51 years
Maternal Mortality Ratio (2)	590

## SAFE WATER AND ADEQUATE SANITATION

	water	sanitation
Urban	87	96
Rural	31	81
Total	49	86

## POLITICS

The Chief of State and Head of Government is President Daniel Toroitich arap Moi (since 14th. October, 1978). The President is elected from the members of the National Assembly for a five-year term. The last election was held on the 29th. December, 1997, and the next is due in 2003. The Constitution is from the 12th. December, 1963, amended as a republic in 1964 with seven further amendments.

## Political Parties (in alphabetical order)

Chama Cha Uma Party (CCM), Democratic Assistant Party, Democratic Party of Kenya (DP), Economic Independent Party, Federal Party of Kenya, Forum for the Restoration of Democracy-Asili (Ford Asili or Ford-A), Forum for the Restoration of Democracy-Kenya (Ford-K), Forum for the Restoration of Democracy-People (Ford-People), Green African Party, Kenya African National Union (KANU)(governing party), Kenya National Congress, Kenya National Democratic Alliance, Kenya Peoples Democratic Party, Kenya Republican Reformation Party, Kenya Social Congress, Kenya Socialist Party, Labour Party Democracy, Labour Party

of Kenya, Liberal Democratic Party, Liberal Greens Party of Kenya, National Conservative Party of Kenya, National Democratic Independent Union, National Development Party (NDP), National Labour Party, New Peoples Democratic Party, Party of Independent Candidates of Kenya, Peoples Democratic Union of Kenya, Peoples Party of Kenya, Reform of Political and Kenya Union, Reform Party of Kenya, SAFINA, Shirikisho Party Of Kenya, Social Democratic Party or SDP, Social Party for Advancement and Reforms – Kenya, The Peoples Solidarity Union of Kenya SOC/36694, The Union Party, United Democratic of Peace Integrity in Kenya, United Kenya Citizen Party, United Patriotic Party of Kenya, UMMA – Patriotic Party Of Kenya.

FootNotes: (1) per 1,000 live births; (2) per 100,000 live births.

Source: The State of the World's Children 2001, UNICEF.

Picture above: The parish church tower after the fire



## FACTS AND FIGURES ON THE KENYAN CATHOLIC CHURCH

**BUNGOMA DIOCESE** - The Bishop is the Rt. Rev. Norman K. Wambua. Of the 39 priests in the diocese, 32 are diocesan and 7 are religious. <sup>[1]</sup>

**ELDORET DIOCESE** - Since 1990 the Bishop has been the Rt. Rev. Cornelius Kipng'ego Arap Korir. There are 89 priests in the diocese, 55 diocesan and 34 religious. <sup>[1]</sup>

**EMBU DIOCESE** - The Rt. Rev. John Njue has been the Bishop since 1986. There are 26 diocesan priests and 11 religious priests in the diocese. <sup>[2]</sup>

**GARISSA DIOCESE** - The Rt. Rev. Paul Darmanin has been the Bishop since 1984. There is 1 diocesan priest and 20 religious priests in the diocese. <sup>[3]</sup>

**HOMA BAY DIOCESE** - Since 1993 the Rt. Rev. Linus Okok Okwach has been the Bishop. Of the 38 priests in the diocese 22 are diocesan and 16 are religious. <sup>[1]</sup>

**ISIOLO APOSTOLIC VICARIATE** - The diocese is a Vicariate Apostolic which was created in 1996. Since the foundation the vicar apostolic has been the Rt. Rev. Luigi Locati. There are 24 priests working in the diocese: 4 diocesan, 8 fidei donum and 12 religious priests. The vicariate has 115 catechists.

**KAKAMEGA DIOCESE** - Since 1978 the Rt. Rev. Philip Sulumeti has been the Bishop. Of the 54 priests in the diocese 32 are diocesan and 22 are religious. <sup>[1]</sup>

**KERICHO DIOCESE** - Since 1996 the Rt. Rev. Philip Anyolo has been the Bishop. There are 20 priests working in the diocese: 10 diocesan, 1 fidei donum and 9 religious priests. The diocese has 275 catechists. <sup>[4]</sup>

**KISII DIOCESE** - The Rt. Rev. Joseph Mairura Okemwa has been the Bishop since 1995. There are 14 diocesan priests and 4 religious priests in the diocese. <sup>[1]</sup>

**KISUMU ARCHDIOCESE** - The archdiocese is a metropolitan see and since 1990 the M. Rev. Rev. Zacchaeus Okoth has been the Archbishop. There are 54 priests working in the archdiocese: 37 diocesan, 1 fidei donum, and 16 religious priests, and there are 700 catechists.

**KITALE DIOCESE** - The diocese has 17 parishes and since 1998 the Rt. Rev. Maurice Anthony Crowley has been the Bishop. Of the 33 priests in the diocese 16 are diocesan and 17 are missionaries. <sup>[1]</sup>

**KITUI DIOCESE** - The Rt. Rev. Boniface Lele has been the Bishop since 1996. There are 39 priests working in the diocese: 28 diocesan, 3 fidei donum and 8 religious priests. There are 21 parishes and 88 catechists. <sup>[4]</sup>

**LODWAR DIOCESE** - Since 1978 the Rt. Rev. John Christopher Mahon has been the Bishop. There are 11 diocesan priests, 19 religious priests, and 130 catechists. <sup>[1]</sup>

**MACHAKOS DIOCESE** - The Rt. Rev. Urbanus Joseph Kioko has been the Bishop since 1973. There are 40 parishes with 76 diocesan priests and 24 religious priests. <sup>[4]</sup>

**MARSABIT DIOCESE** - Since 1981 the Rt. Rev. Ambrose Ravasi, IMC, has been the Bishop. There are 44 priests in the diocese: 10 diocesan, 7 fidei donum and 27 religious priests. The diocese has 130 catechists. <sup>[2]</sup>

**MERU DIOCESE** - The Rt. Rev. Silas Sylvius Njiru has been the Bishop since 1976. There are 32 parishes served by 104 priests: 57 diocesan priests, and 47 religious. <sup>[2]</sup>

**MILITARY ORDINARIATE** - The military Ordinary is the Rt. Rev. Alfred Arap Rotich. There are 15 chaplains, 24 catechists, and 23 churches.

**MOMBASA ARCHDIOCESE** - The archdiocese is a metropolitan see and since 1990 the M. Rev. John Njenga has been the Archbishop. There

are 78 priests - 52 diocesan and 26 religious - working with 145 catechists in 38 parishes.

**MURANG'A DIOCESE** - The Rt. Rev. Peter Kihara is the Bishop and there are 57 priests in the diocese: 41 diocesan priests and 16 religious. <sup>[2]</sup>

**NAIROBI ARCHDIOCESE** - The archdiocese is a metropolitan see and the M. Rev. Raphael S. Ndingi Mwana'a Nzeki has been the Bishop since 1969, and the Archbishop since 1997. There are 542 priests in the

archdiocese: 99 diocesan priests and 443 religious. Many religious congregations and societies, including local and missionary, have houses and colleges in the archdiocese. The White Fathers, numbering 14, are involved in various activities, including running 2 parishes.

**NAKURU DIOCESE** - Since 1997 the Rt. Rev. Peter J. Kairo has been the Bishop. There are 33 parishes and 90 priests: 55 diocesan priests, 2 fidei donum, and 33 religious priests. <sup>[4]</sup>

**NGONG DIOCESE** - The Rt. Rev. Colin Cameron Davies has been the Bishop since 1977. 20 diocesan priests, 4 fidei donum, and 30 reli-

**FootNotes:** [1] = a suffragan diocese of Kisumu Archdiocese; [2] = a suffragan of Nyeri Archdiocese; [3] = a suffragan of Mombasa Archdiocese; [4] = a suffragan of Nairobi Archdiocese. The first Catholic Missionaries, the Holy Ghost Fathers, arrived in Kenya in 1889. The hierarchy was established in 1953 and the three Metropolitan sees in 1990. In recent years the Catholic Church has been very active in speaking out against injustice in Kenya. The Bishops have written many pastoral letters which have advised and guided the faithful through the troubled times.

**Sources:** Various AMECEA Documentation Service documents, and 'International Fides Service' (No 4150-NE 299), 28th. May, 1999.

## The Dioceses of Kenya



gious priests work in the diocese along with 495 catechists. <sup>[4]</sup>

**NYERI ARCHDIOCESE** - The archdiocese is a metropolitan see and since 1990 the M. Rev. Nicodemus Kirima has been the Archbishop. There are 116 priests in the archdiocese - 88 diocesan priests, 16 fidei donum, and 12 religious - working with 1,100 catechists.

# The Burning of South 'B'

By Fr. George Smith W.F.

On the 30th of November at midday you could see the plumes of black smoke billowing over the South 'B' shopping centre 400 yards from our church. Word spread quickly: they have set fire to some of the hawkers' kiosks on the edge of Fuata Nyayo slums. The 'they' were the 'Muslims' who had gone to pray in the mosque nearby; fired up with righteous anger in this their Holy Month of Ramadhan they had decided to do something about the kiosks which had been constructed illegally on land belonging to the mosque. They began to eject the squatters.

With their little makeshift shops on fire, the traders retaliated ... not only did they fight back with their fists but more crucially they set fire to the mosque. This incensed the 'Muslims' who straightaway set fire to the Makuti Night Club on the other side of the mosque at the edge of the shopping centre; then they fought their way into the slum area and torched a number of houses. Later it was discovered that in one house someone inside was burned to death.

Pitched battles began to be fought everywhere and the riot police were called in. The turmoil raged far into the night. We at Our Lady Queen of Peace had a grandstand view of proceedings as we are situated at the intersection of the two roads leading to the shops and the mosque. We could see and hear the clashes between rioters and police and the whiff of teargas was everywhere.

But there was a sense of unreality about it all; it was exciting but not fearful. It was like being in the middle of a huge Hollywood movie set, enjoying the proceedings but in no way feeling endangered. Riot police charged up and down the street alongside our house beating their batons on their shields and shouting "ua, ua" (kill, kill) as they chased after the rioters.

People were injured, many arrests were made. Police chiefs entered our compound and assured us that everything was under control. Although we had this assurance our plan of going out for a meal that night to celebrate Fr. Franz Gieringer's birthday was put on hold. An uneasy calm settled over South 'B' with police patrols everywhere.

The next day, Friday, meetings took place at a high level between police and top religious leaders in central Nairobi. We were informed that tension had been defused and matters now were under control, although rumours circulated all round South 'B' that the 'Muslims' were going to avenge the loss of their mosque by targeting Christian places of worship. Just after midday, I was alarmed by the huge crowds of 'Muslims' swirling past our gates on their way to the burnt-out mosque ... they were chanting "Allah, akbar" as they marched along.

We had been told earlier that gatherings at the South 'B' mosque had been banned in the morning by the police! Nonetheless thousands of 'Muslims' from all over Nairobi went there. Less than two hours later the same chants could be heard and we knew they were on their way back from the mosque. Even then we did not feel in too great danger; our gates were locked and no one was in the church compound.

Just after 2pm I joined Fr. Franz on the rooftop of our parish centre 30 yards from our house: it was an excellent vantage point where we could see all the way down to the mosque area. Shops were being attacked at the shopping centre; we could see looting going on. As the crowds made their way up the two streets which run parallel to our compound, we could see rocks being thrown and we could hear the continuous noise of windows being smashed all the way up the roads leading to our church. We still felt that

other than broken windows, there was nothing to fear: as long as we kept a low profile, all would be well. From the rooftop we scanned the streets below and then it began to dawn on us ... there were no sign of any police present!

Then rocks began to rain on our rooftop position. Windows in our hall were being smashed. The far side of our house was also being bombarded. We looked over the parapet into our compound: to our horror our puny defences had been breached ... dozens of 'Muslim' youths had broken into our compound and were smashing the windows of our church and our parish centre. Our lives were suddenly in grave danger. This was no longer a Hollywood movie set.

What should we do? There was smoke coming from downstairs: they had set fire to the parish centre ... we were trapped. We dashed downstairs; Fr. Franz went to the classroom to put out the flames. I tried to get out the only exit door: I was confronted by a gang of youngish men mostly Somali types, many wearing the

white kanzu. They were intent on systematically smashing every window on their side of the church. For a fleeting moment I pleaded with them to stop the violence. They were totally enraged at seeing me and engulfed me in a torrent of rocks and stones. I disappeared back into the parish centre as this barrage of stones struck the door. I bolted the door as the mob tried to knock it down.

There seemed only one thing to do now ... get back up the stairs to the rooftop from where perhaps we could climb down one of the drain pipes to safety. Just then Fr. Franz called out that the church was going up in flames. This had the effect of momentarily distracting our assailants ... and then they started running away. They had apparently heard the sirens of the riot squad. The police had at long last arrived on the scene like the cavalry in a cowboy and Indian film. Our emotions were a mixture of relief and anger ... they were in time to save us but not in time to save our once lovely church of Our Lady Queen of Peace.

*Sr. Severina, and Bros. Paul Kulwa (left) and Francis Luhende (right), of the Apostles of Jesus, standing in front of the parish church as it was. The parish hall is on the left in the background.*

*Editor's Note: Fr. George Smith W.F. is the Parish Priest of Our Lady Queen of Peace. The parenthesis around the word Muslims in this article, ie. 'Muslim', have been added by the Editor*



# Uganda Revisited - Part II - Growth

By Sr. Mary Lampard W.S.

In the 'Home and Away' section of the last issue of the Magazine I described the funeral of a young Ugandan, 'my grandson', who died in London as the result of a road accident. Today I should like to share with our readers some other experiences I had in Uganda.

My first impression driving along the Entebbe-Kampala road was, "It's just the same as in the 40's and 60's!" The same green trees, fields, banana plantations, the same glorious Lake Victoria shimmering in the sun. The same 'maduka', small one-roomed shops still lined the edge of the road, with sloping corrugated roofs. From the good tarmac roads ran side mud roads, with the same pot-holes and ridges caused by soil erosion. The people, men and especially women, moved with the same grace in their beautiful long robes. The greetings, gestures and, of course, the language are the

same. When, later, 'my daughter', Clare took me to see her dear mother, coming on ninety, it was a delightful encounter, with the same traditional courtesies, including a 'kageni', gift for the visitor: a live hen and a basketful of avocados.

Yet there was something new: a feeling of fresh energy and enterprise. Kampala, the capital, was bustling; new shopping centres had sprung up everywhere, selling the usual vegetables, cooking oil and goods of many kinds. Beautiful new churches for new parishes are to be seen, as well as the well-loved old ones. New schools, some poor, some incredibly rich, are appearing and new industries are being tried out.

Uganda is the only country whose foreign debts have been almost fully remitted. As a

result more teachers are being trained and employed, with the aim of lowering the number of pupils per class to fifty in Primary Schools and fewer in Secondary. Indeed, one of the things that impressed me most was what I would call a 'family school'. Mrs. Clare Mukiibi, one of my 'daughters' from the early days (1945 to 1950) of Trinity College, Nabbingo, having been teaching there for something like forty years, is now one of the founding members of St. Catherine's, a new Senior Secondary School, which is being built, organized and run by her family. Her husband is the headmaster, one of their son is the School Director, another, the Director of studies, a third is the Treasurer and the fourth teaches; the daughter, Jane, is Mistress of discipline, and all of them, including Clare, teach different subjects. The school has been running for three years and the first O-level exam, results are expected shortly. Individual students for A-levels have been given tuition also.

Uganda has suffered for decades and the people seem to have grown to a new maturity in the process. They have put behind them the violence of the times of Idi Amin and Obote

and are facing present ills with realism and determination, not without touches of humour. One of the leading daily newspapers, 'New Vision', publishes comic cartoons which show, for instance, the power of women Parliamentarians over men reluctant to accept women in such high positions.

Corruption is known to be Enemy No.1. Instead of mutely accepting it, Ugandans denounce it publicly. There is even a Cabinet Ministry for Ethics and Integrity. It is currently headed by a woman Minister who insists that, "instead of saying, 'The Government is corrupt, the police are corrupt, the country is corrupt', we should own that we are corrupt and we must change."

AIDS is another scourge that Uganda is almost alone in publicly owning up to and facing with lucidity and compassion. Even school children are taught the causes and dangers of this terrible illness.

When, together with my 'daughters', I visited some well-to-do relations of theirs and had a good meal with them, our host said sadly, "We have eaten well, but there are so many



The 'Nabbingo Old Girls' reunion at the Africana Hotel. Teresa Kaddu is third from the right and Sr. Mary is seated in the centre

Clare and Jane, Sr. Mary's 'Muzukulu', in the St. Catherine's staff room



who go hungry, and the gap between rich and poor is ever widening.” New problems bring new remedies; the Church is playing its part in the field of social justice and welfare. In a previous issue of this magazine (No. 326, 1996) there was an article on The Marie Salome Centre, the purpose of which was to train leaders, especially Sisters, in the knowledge and skills of Social Service. I was eager to see this Centre and was delighted to see how well the houses and grounds are kept up and to hear from the Directress, Sister Rose, of the Daughters of Mary (our first ‘daughter Congregation’ in Uganda) how the good work is continuing with the same vision and principles on which the foundress, Sr. Lise Alarie, had based her venture.

With the blessing of Cardinal Nsubuga, other African societies have come into being in order to serve the urban poor.

And what shall I say of Trinity College Nabbingo (‘Tricono’ as it is dubbed)? From about fifty students in my time it has grown to 800. That means, of course, more classrooms, more dormitories, a bigger dining hall. The staff houses, each with its patch of garden, almost form a village. Among numerous extra-curriculum activities, agriculture has its place. It is also an option as an A-level subject. There are hundreds of hens, a few of which, alas, are battery-bred; there are cattle, including a few cows, a bull and a calf, fed with long grasses which grow to at least three feet high; elephant grass grows to six feet. But some things are the same; the enormous incense tree (*mwaffu*) still stands, higher than ever, branching out boldly against the radiant blue sky. And the same school motto ‘Be true’ can be seen in the iron gates.

The Nabbingo Old Girls are a force to be reckoned with, both in Uganda and in London. Teresa had invited those who could make it to a get-together in the lovely new Africana Hotel. It was a very happy occasion and I felt enormous satisfaction at learning their notable contribution to the country’s welfare, some in positions of public importance, as in the Ethics and Integrity Office and the

Ugandan Human Rights Commission; others, as medical doctors; while some like my ‘daughters’, Teresa and Clare, have given a life-time to holistic education both at school and in their large families.

I spent some very happy days with our Sisters at Kisubi. Only one community of seven Sisters remains in the country, where Christianity is well established. Their work is mainly medical and pastoral and, very importantly, the house is also a training centre for African girls preparing to join our Congregation. All seven Sisters came together

for Christmas, which I was blest to share with them - one of the happiest Christmases of my life.

In Kisubi you can see in miniature the evolution of the Church in Uganda. It was one of the earliest Mission posts to be founded by the Missionaries of Africa (White Fathers) - and they have simply handed it over to the diocese, whose priests are now in charge of the parish. The cemetery (where I lingered long at my mother’s grave) speaks of the late nineteenth century when sleeping sickness ravaged the district. Now the Ugandan Sisters IHNR (Immaculate Heart of Mary Reparatrix) run the hospital which the MSOLA started and ran for many years. They live in what was our convent there. As I went into the church for a weekday Mass, I heard what seemed like heavenly music: it was the soft voices of the

Sisters singing gently in parts. (There is a saying that when three of these Sisters get together they sing in four parts.) This Congregation was founded by Bishop Cabana W.F. whose body is venerated in the large and beautiful chapel of their spacious Mother House nearby.

The brothers of Christian instruction, established in Uganda by the Canadian Province of their Congregation, are now all Africans, except Brother Claude, a Canadian. They are setting up a Pastoral Training Centre for their own Brothers and later for the laity too. This is one more example of growth in this country, blest by the blood of martyrs, which, as the Church has long known, is the seed of Christians.

**May God continue to bless Uganda.**

*On the veranda of the Mother House of the IHMR Sisters*



# MISSIONARY MOVEMENTS

## ARRIVALS

- Sr. Daphne Alphonso on compassionate leave from the Congo for a month.  
 Sr. Margaret Kennedy on compassionate leave from Kenya for a month.  
 Sr. Maureen Marchant from Kenya to Charlbury Grove, after home Leave.

## TRANSFER

- Sr. Mary Lampard from Waldemar Avenue to Charlbury Grove.



## ST. ANTHONY'S NOVENA

WEDNESDAY 13TH. TO THURSDAY 21ST JUNE, 2001

### THE LIFE OF ST. ANTHONY OF PADUA

Anthony was born in Lisbon, 1195, and was baptised Ferdinand. He was educated at the Lisbon Cathedral school and joined the Canons Regular of St. Augustine when he was fifteen and stayed in the St. Vincent Convent (1210-12). He then went to the Santa Croce Convent, C6imbra, (1212-20) where he where he devoted himself to the study of the Sacred Scriptures and the works of the Fathers and prayer.

Ferdinand was inspired by the Franciscan martyrs, who died on the 16th. January, 1220, in Morocco, and resolved to become a Friar Minor so that he might preach the Faith. He received the Franciscan habit at the Convent of Santa Croce and took the name of Anthony. The same year he went to Morocco but fell seriously ill and had to return to Europe in 1221. After Anthony attended the General Chapter at Assisi that May he went to stay at

the hermitage of Montepaolo (near Forli) where he continued his studies and life of prayer. It was here that Anthony's preaching talents were first noticed when he gave the sermon at an ordination at Forli.

Anthony was then asked by St. Francis, in 1224, to teach theology at Bologna, Montpellier and Toulouse, but there are no documents of his instructions from this time. Anthony continued to gain a reputation as an orator and he preached especially against luxury, avarice, and tyranny. He also preached against various heresies, such as the Cathares, the Patarines and the Albigenses, which were found in northern Italy and southern France. Through the later he gained the title of Malleus hereticorum (Hammer of the Heretics) and he helped many to convert. In his preaching Anthony was not afraid to tackle people in authority - even Archbishops.

After St. Francis died (3rd. October, 1226) Anthony returned to Italy and was elected Minister Provincial of Emilia. He resigned in May, 1230, and moved to the Convent of Padua. Anthony preached his last Lenten sermons in

1231, which were against hatred and enmity. His influence on both Church and civil affairs was great. Anthony retired to Camposanpiero, near Padua, where he became seriously ill and died on the 13th. June, 1231. Anthony was known for his holiness and miracles which led to his canonization at Pentecost, the 30th. May, 1232. Anthony's relics were transferred to a church in Padua, built by the people, in 1263, the place which he is associated with most.

### THE WHITE FATHERS' ST. ANTHONY NOVENA

The **St. Anthony's Burse** runs throughout the year but our **Novena** of Thanksgiving to St. Anthony is a special time for the White Fathers. The White Fathers take it as an opportunity to thank our benefactors for their great generosity. This year the **Novena** runs from **Wednesday 13th. June to Wednesday 21st June**. We invite our readers to send their **Petitions**, in the envelope provided, so that they may be placed at the Altar during the **Novena**. Prayers and Masses are offered each day for their intentions during this time. Without such support it would be impossible to continue our work.

## Change of Address

If you are about to move, or have moved, and would still like to receive the magazine please fill in the form below and return it to:  
 'White Fathers - White Sisters' 129, Lichfield Road,  
 Sutton Coldfield, West Midlands, B74 2SA.

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..... Post Code .....

[suttonlink@dial.pipex.com](mailto:suttonlink@dial.pipex.com)

[wfscotland@care4free.net](mailto:wfscotland@care4free.net)

known as **Chimwemwe (Joy)** sends news from Eastern Africa.

**SYMBOLS OF RECONCILIATION**

(compiled by Sr. Mary Lampard from notes from Chimwemwe and other sources)

Have you ever seen someone fighting back tears that sprang unbidden from her eyes at the sight of her country’s flag seen again after a long time? Have you ever watched a dancer trembling from emotion after expressing her very soul in a religious dance?

Such incidents show the power of symbols. They can both arouse and express deep feeling. No wonder that our Mother the Church in her age-old psychological wisdom has always used them in her liturgy and that Jesus made them the stuff of the Sacraments.

Sister Teresa Chimwemwe has sent us a few examples of how symbols have been used by our Sisters in Eastern Africa in special services of forgiveness and reconciliation, which they had been invited to invent during the Jubilee Year.

Among the different Sisters there was a rich diversity of symbols, reflecting the cultural backgrounds of our international and interracial communities: a ring, a cross, a flower, a postcard, a candle, tobacco and compost.

Forgiveness and reconciliation was the theme. Each Sister had reflected on



the subject beforehand, with the help of an article, ‘Refounding: a Jubilee Challenge’ by Barbara Bozak C.J.S.

At the meetings the Sisters expressed their thoughts simply, while the others welcomed their words in silence as a treasure entrusted to them. Here are some of their thoughts:

- While it might be relatively easy to engage in Human Rights issues outside our own communities, we must begin the work of forgiveness and reconciliation within our personal and community lives.
- Forgiveness is two-sided.
- To forgive another truly is to reestablish equality in relationships, as the forgiveness of debts did in Israel.
- Like Israel who was to forgive debts without consideration of whether or not the debtor was responsible for his situation, we must forgive others without judging them.
- Is the older generation able to let the younger generation make decisions and, perhaps,



mistakes, forgive them their errors and give them the freedom to try again?

Then there was a time for sharing experiences of forgiveness from the community. It was a time of gratitude and thanksgiving.

After that the different symbols were brought into play. I will give you two examples. In one community a **white cloth** was laid on a mat on the floor, a symbol of the Spirit of the ‘living-dead’ the remembered **Ancestors**. A **candle** represented the Risen Lord, our Elder Brother. Some **tobacco** represented **forgiveness**. The Sister-in-charge, the Elder of the community, then said this prayer:

“God our Father, full of mercy, look at the things we have here: in particular the tobacco which means pardon. We ask Christ, our Elder Brother and our Ancestors, Cardinal Lavigerie and Mother Salome, to be with us at this time of the spirit of pardon.”

Then she took the tobacco and gave some to each member of the community in the palm of their hands. The Sisters sniffed it to invoke

the Ancestors and make them present. This indicates our union with them. It is like a signature of a document. The ceremony of reconciliation ends with this sniffing of tobacco. Sister Odile Striby, one of the community, must have had a vivid flash-back to the ceremony of her Final Vows in Mozambique, where

tobacco-sniffing was the symbol of her everlasting Covenant with the Lord, ratified by her parents, the Sisters and the Christian community. (W.F. - W.S. No. 329, Aug./Sept. 1996)

In the communities where **compost** was used, each Sister brought a container of compost and a seed (a bean). Before asking forgiveness from each other, each shared what the symbol of compost meant for her. Many saw it as a result of things which are not needed and have been thrown away; at the same time, those very things are sometimes collected back to make things grow. This symbolized the fact that conflicts and misunderstandings in community can become a means of growth if used in the right way.

All the compost was put into one container in front of the tabernacle. Then each one in turn went to plant her bean, saying a prayer and her wish for the community. Then the Sister-in-charge poured water on the newly planted seeds doing the same. The water symbolized life, the new life that the community was invited to enter into.

'This experience has taught me' writes Chimwemwe, that we all need to accept ourselves with our own wounds and to be accepted by the other just as we are. Hope comes when we are received in our hopelessness.'

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### QUINBERT S. KINUNDA: NEW MISSIONARY OF AFRICA

At the end of last year Quinbert Kinunda took his Missionary Oath and was ordained Deacon. Here Aloysius Beebwa, a fellow student at St. Edward's, tells us of the occasion.

Dear Friends, Greetings from 46 Totteridge Common, London. We have had a few changes from the last academic year. Fr. Luigi Morell left for Italy and Fr. Josef Buholzer W.F. arrived to take over as Rector. The first years all arrived by mid-September. School started in early October.

December 16th. was a particular day. We spent part of the afternoon at the

Sacred Heart Parish, Mill Hill. Vincent Tran W.F. received the Ministry of Reader. Quinbert S. Kinunda, a third year student from Tanzania, pronounced his Oath as a Missionary of Africa (White Father) and was ordained a Deacon

of the Church. Fr. Peter Smith, the White Fathers' Provincial of Great Britain received the Oath on behalf of the Society. Fr. Josef, the Rector, presented the candidate. Bishop Victor Guazelli ordained the young man.

The liturgy was well prepared. There were many people involved behind the scenes: friends who came for the singing practice; Justin Sebakunzi, Anslem Ngetwa and Felix Kachimanga specially organised the music; the various committees that met and planned; and Fr. G. Perry and the community of the Sacred Heart Parish, Mill Hill.

**A vitality ...** The Chigwell students and sisters led by Sr. Florence Nsama helped us tremendously for the liturgy. They added a unique flavour in the Mass. The Offertory procession was danced At the Thanksgiving song both Romaric Bationo and Father Baptist Mapunda W.F. jumped to the floor and led us in a dance. Quinbert had no choice but to dance. We clapped, swung, drummed, you name it. The video persons and photographer did a great job.

We then had a glass of wine in the Parish Hall. Having sipped our wine, we came back to St. Edward's for a reception. Fr. Jean-Pierre Sauge W.F. had prepared so well. The long, notoriously cold corridor had just received radiators. It was warm enough to be used. We sat there with friends and visitors. It was a perfect venue.

I was wondering if all our friends received the invitations in time. I would have expected some few other persons in attendance. They were missed.

No doubt Quinbert will soon be appointed to some spot on the African Continent. Keep us in your prayers. God bless.

The White Fathers' Web Site (UK): <http://www.thewhitefathers.org.uk>

The White Fathers' Magazine and Information England and Wales:  
[suttonlink@dial.pipex.com](mailto:suttonlink@dial.pipex.com)

The White Fathers' Promotion Centre Scotland: [wfscotland@care4free.net](mailto:wfscotland@care4free.net)

Picture above: Quinbert during the Diaconate ceremony with Fr. Josef Buholzer W.F. (left), Bishop Victor Guazelli and Fr. Petre Smith W.F. (right)



Top picture: Sr. Fernande Patry sniffs the tobacco

Bottom picture: Tran (left) and Quinbert in the White Fathers' habit



**FATHER HERBERT HERRITY W.F. - R.I.P.**

Father Herbert Herrity 1928 - 2000

Born in Glasgow on the 16th. March, 1928, Herbert Herrity had long wanted to become a priest but he kept his thoughts about his vocation a secret from his family until on completion of his 'Highers' he immediately asked to enter the White Fathers' seminary. It must have been a difficult time for everyone. His father had died in 1937, leaving his mother to bring up the family of three boys and a girl; and the years he spent in secondary education in St. Mungo's Academy in Glasgow corresponded almost exactly with the war years.

Fr. Herb had done well in his examinations but he had never been given the opportunity of studying Latin at school, so he was sent to the Priory, the junior seminary of the Society in Bishops Waltham, to acquire what was in those days an essential prerequisite for study for the priesthood, before beginning his Philosophy at St. Boswells and later in Dorking. He received the habit in 's-Heerenberg in 1949 and also did his scholasticate in Holland. With him at that time were two Germans who had fought on the Russian Front, a Scotsman who had sailed on the Murmansk convoys, airmen from both the Luftwaffe and the R.A.F., and others who had spent the war years in occupied France and Holland. For Fr. Herb, as he said himself, it was a lesson in mutual acceptance. Although the courses were

in English, Fr. Herb picked up a smattering of Dutch and struck up some friendships in Holland which lasted all his life.

At the end of his studies, Fr. Herb returned to Scotland, and on 10 June 1954 he was one of twenty-three White Fathers ordained priest by Archbishop, later Cardinal, Gordon Gray of St. Andrews and Edinburgh. After ordination, Fr. Herb was asked to go to Heston, a parish run by the White Fathers, near Heathrow Airport. There he got some pastoral experience and was popular with the parishioners.

Then, a year later, he got his appointment to Ghana. After a short period in Tamale, Fr. Herb was sent to the parish of Damongo. This was a completely new area being opened up and Damongo was only the second parish in what is currently the Archdiocese of Tamale

and the Diocese of Damongo combined. It was a vast area, but in those days still quite sparsely populated. From then on, for the best part of thirty years, Fr. Herb alternated between spells of mission animation in Scotland and periods in the Archdiocese of Tamale, mainly at the Cathedral. Other places where he worked were Bole, Jirapa, and Holy Cross Parish in Tamale.

One day, in March 1987, while he was Parish Priest of Holy Cross, Fr. Herb awoke to find that he could not see out of one eye. There was no suitable treatment available in Ghana and Fr. Herb was advised by the Eye Specialist in Kumasi to return home for treatment. That was effectively the end of his work in Africa. He lost the sight of that eye and subsequently had problems with the other.

In 'Doodles in the Dust', some personal meditations on his life in Ghana from 1955 to 1991, which he had printed in 1994, Fr. Herb describes how he arrived as a newly-ordained priest among the Gonja and Dagomba people, in 1955. He tells of his great desire to make many converts and to build up the Church and find vocations there. However, things did not work out as he had hoped: "There were no mass conversions among the Gonjas, and truth to tell, there was not much sign at that time that we would ever make much impact on them. It is in that situation, when there is little sign of progress, that disillusionment can creep in with disastrous consequences."

It was at this point that Fr. Herb met some people who were living the Focolari spirituality. "I feel that I could have grown into a soured old priest had I not had the great good fortune to meet up with friends who helped me to understand that I had just one task in life, and that was to love with the love of God

himself. It was not a question of achieving anything."

Because of ill health and encroaching blindness, Fr. Herb spent the last few years of his life in Scotland, first at the Promotions House in Edinburgh in 1991, and then, after the session-retreat in Jerusalem in 1994, in Rutherglen. However, his missionary spirit remained alive and well as he explained: "Now that I have returned to the home country with limited vision, I find that I am not less a missionary. I may not be a missionary in Africa, but I can still be a missionary to God's love wherever God puts me ... It gives me great joy and, please God, it will do to the end."

The end came perhaps sooner than Fr. Herb was expecting it, although in letters to friends while he was waiting for a heart operation, he showed that he knew full well how serious it was. When he eventually got an appointment for the operation, his confreres went with him to the hospital, made sure he was settled in, and said goodbye, promising to come and see him afterwards. How great was their shock, then, when the surgeon told them two days later, that Fr. Herb had not survived the operation.

The crowded church at Dennistown in Glasgow for the funeral of Fr. Herbert Herrity was a fitting testimony to his life and to the network of relationships he had built up during his forty-six years as a missionary priest. In his sure and unobtrusive way Fr. Herb had touched the hearts of hundreds of ordinary people, both in Ghana and in his native Scotland. In fact while his funeral was taking place in Scotland, a great 'celebration' of Fr. Herb's life was also taking place at Holy Cross Parish in Tamale, Ghana, his adoptive country, at which the Archbishop presided.

**May He Rest in Peace**

*This appreciation for Fr. Herbert first appeared in 'Petit Echo', no. 917, 2001/1.*



# Let Us Pray

*For the following*

*who have died recently:*

- |                                                                                   |                                                                                       |
|-----------------------------------------------------------------------------------|---------------------------------------------------------------------------------------|
| Mother Anne Mary Abwod, Bujumbura Parish, Mparo Sub Parish, Masindi Road, Uganda. | Mrs Rose Leslie, Greenock.                                                            |
| Brother Bernard Ascott, O Cart, (Brother of Bro. George Ascott W.F.)              | Mr C K Levett, 31 Eastfield Avenue, Melton Mowbray, Leicester.                        |
| Father Batiika John Baptist, Hoima Diocese, Kahunde Parish, Uganda.               | Mary McGuckin, Union Road, Camelon, Falkirk.                                          |
| Mrs Sarah Brown, 15 Rosewood Terrace, Wallsend, Tyne & Wear.                      | Ms Maureen McKeating, 39 McGregor Avenue, Stevenston, Ayrshire.                       |
| Tobias Burke, Railway Road, Co.Tipperary, Eire.                                   | Mr George F Nottingham, 59 Stockton Lane, York. (Cousin of Father John Morrisey W.F.) |
| Mr Jack Chisholm, Coatbridge, Lanarkshire.                                        | Mr Patrick O'Hagan, 15 Flatterton Lane, Braeside, Greenock.                           |
| Mr Bart Clancy, Sheldon, Birmingham.                                              | Mrs Evelyn L O'Malley, Kennedy Gardens, Castlebar, Co.Mayo.                           |
| Sister Kemirembe Clemensia, Muhorro Parish, Hoima Diocese, Kyesamiire, Uganda.    | Mrs M O'Donovan, 31 Greenway Gardens, Colindale, London.                              |
| Father Columba of the Passionist Order, Botswana.                                 | Margaret Reed. (Aunt of Father Tom Cummins W.F.)                                      |
| Miss J Coulthard, St Teresa's Nursing Home, Corston, Bath.                        | Mrs Margaret Ross, 32A Sommerville Road, Bristol.                                     |
| Miss C Crinnon, 98a Allerton Road, Liverpool.                                     | Mrs Bertha Sauge, (Mother of Fr. Jean-Pierre Sauge W.F.)                              |
| Mrs F M Dooloy, Liverpool.                                                        | Dame Cecilia Thorp, St Mary's Abbey, Colwich.                                         |
| Mr John Dwyer, Leeds.                                                             | Mrs B Walker, 39 Lydgate House, Woodville Road, London.                               |
| Mrs Georgina Formosa, 30 Hillbury Road, Warlingham, Surrey.                       | Mr Peter Ward, 61 Primrose Lane, Wolverhampton.                                       |
| Mary Harker, Lockermarsh, Thorne, Doncaster.                                      | Mr A Watson, 37 Logan Road, Newcastle Upon Tyne.                                      |
| Mrs Irene Helsby, 176 Hard Lane, St Helens, Merseyside.                           | Father Emmanuel Ziraba, Hoima Diocese, Bujuni Parish, Uganda.                         |
| Mr Thomas Kelly, 55 Waverley Street, Bathgate, West Lothian.                      |                                                                                       |

## † THE OBITUARY LISTS †

Please note that the latest dates for receiving names to be included in the Obituary List are as follows:

<b>Issue No.</b>	<b>Months</b>	<b>Latest Date</b>
359	Aug.-Sept. 2001	18th. May, 2001
360	Oct.-Nov. 2001	18th. July, 2001
361	Dec.-Jan. 2002	18th. September, 2001
362	Feb.-March 2002	18th. November, 2001
363	April-May 2002	16th. January, 2002
364	June-July 2002	16th. March, 2002
365	Aug.-Sept. 2002	16th. May, 2002
366	Oct.-Nov. 2002	16th. July, 2002
367	Dec.-Jan, 2003	16th. September, 2002
368	Feb.-March, 2003	16th. November, 2002

We hope that we will be able to keep to these dates. On occasions, due to technical reasons in the production of the magazine, we may have to close the Obituary List a day or two early.

If this does happen please accept our apologies and be assured that we will certainly include all the names received in the next issue.

*“Come, you whom my Father has blessed,  
take for your heritage the kingdom  
prepared for you since  
the foundation of the world”.*  
(Mt. 25.34)

**May they rest in peace**

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