

Bishop Muchabaiwa lands 50 in Priesthood with no regrets

The man who consecrated the National Heroes Acre and officiated at the burial of Zimbabwe's first national heroes, Josiah Tongogara and Jason Ziyapapa Moyo.

By Br. Alfonse Kugwa

When Alexio Muchabaiwa was born in Hwedza in 1939 no one ever dreamt the new born boy would become a priest, let alone a Catholic bishop. Instead, he was named "Churu" as his parents thought he would not live long after they had suffered the death of their firstborn child in infancy.

The name Churu suggested Alexio would be interred on an anti-hill that served as a family burial ground. But God's ways are different from our ways.

This year, Bishop Muchabaiwa has landed 50 years as a Catholic priest and at 79 he is still fit and strong to minister to God's people.

Born of Thomas and Lydia Muchabaiwa in Hwedza, under headman Chigwedere in Chief Svosve's area, Alexio's road to priesthood was not smooth; like most priests of his generation he met with stiff resistance from his parents who thought priesthood was the preserve of white missionaries. Alexio's father actually stopped him from going back to Kutama where he was studying, and he was forced to remain home herding cattle. This was in a bid to block him from missionary influence.

Alexio was only granted permission to go to Harare to look for employment and not to go to the Seminary.

"The issue troubled my father who stopped me from pursuing my studies at Kutama where he thought I was being influenced. For some time I was herding cattle at home. After some reflection, I then asked him for permission to go to Harare to look for work and he conceded. I found work in Harare but the idea of becoming a priest did not go away," said Bishop Muchabaiwa.

It was after protracted engagements with his father and the intervention of his grandfather that he was allowed to join the Seminary in 1957. Eleven years down the line Fr. Alexio was

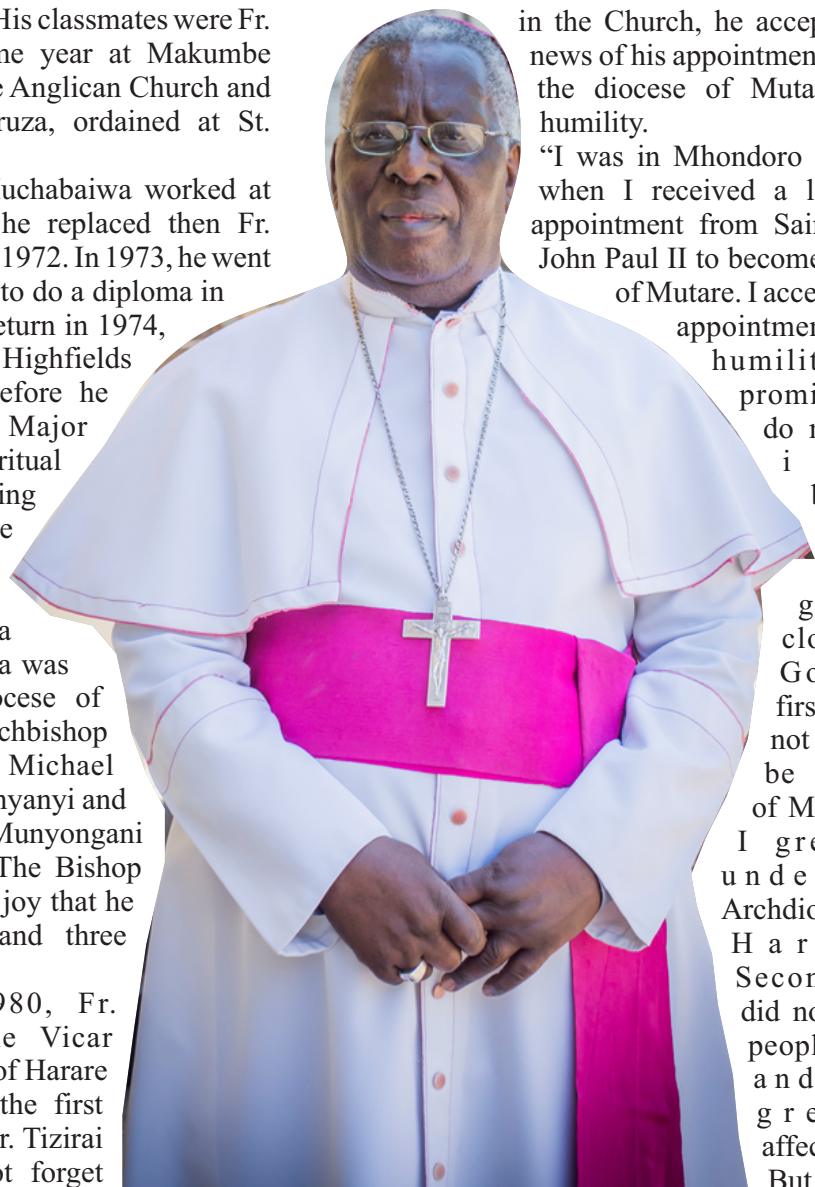
ordained as a priest in 1968. His classmates were Fr. Makunde ordained the same year at Makumbe Mission who later joined the Anglican Church and the late Fr. Cosmas Katuruza, ordained at St. Michael's Mhondoro.

After his ordination Fr. Muchabaiwa worked at Makumbe Mission where he replaced then Fr. Patrick Chakaipa from 1969-1972. In 1973, he went to Gaba Institute in Uganda to do a diploma in Pastoral Theology. On his return in 1974, he was posted to St. Mary's Highfields with Fr. Isdore Chikore before he moved to Chishawasha Major Seminary to become Spiritual Director of the students during Fr. Tobias Chiginya's tenure as Rector.

Fr. Muchabaiwa took over as Rector of Chishawasha Seminary when Fr. Chiginya was appointed to lead the diocese of Gweru as its bishop. Archbishop Robert Ndlovu, Bishop Michael Bhasera, Bishop Martin Munyanyi and the late Bishop Xavier Munyongani were among his students. The Bishop Emeritus could not hide his joy that he produced an archbishop and three bishops.

Between 1979 and 1980, Fr. Muchabaiwa became the Vicar General of the Archdiocese of Harare and was the Chaplain to the first African Mayor of Harare, Dr. Tizirai Gwata. Zimbabwe will not forget Bishop Muchabaiwa's contribution as he consecrated the National Heroes Acre and officiated at the burial of the first two heroes to be interred at the national shrine, Josiah Tongogara and Jason Ziyapapa Moyo in 1980.

Although he never dreamt of occupying high office



Bishop Emeritus Alexio C. Muchabaiwa

in the Church, he accepted the news of his appointment to lead the diocese of Mutare with humility.

"I was in Mhondoro in 1981 when I received a letter of appointment from Saint Pope John Paul II to become bishop of Mutare. I accepted the appointment with humility and promised to do my best in bringing

g people closer to God. At first, I did not like to be Bishop of Mutare as I grew up under the Archdiocese of Harare. Secondly, I did not know people here and this greatly affected me. But I came because the

church is universal and it is the Holy Spirit who decides who leads his people," Bishop Muchabaiwa said. Contrary to his fears, Bishop Muchabaiwa

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Claretian Missionaries

Men on fire with God's Love



Claretian Missionaries also named Sons of the Immaculate Heart of Mary were founded in Spain by Saint Antony Mary Claret in 1849. The congregation is found in more than 65 countries in 5 continents. As missionaries, we are called to spread the Word of God around the world through all possible means. Our charism is very wide and our ministries very different including preaching, education, media work, youth ministry, formation and healing. Claretian Missionaries arrived in Zimbabwe in 2002 and are present in the Archdiocese of Harare and Diocese of Gokwe. Following the spirit of our founder, we yearn to be men on fire with God's love and we wish to spread the fire everywhere.

THE YOUTH ARE THE NEW WINE

Allow Them To Dream



Bishop Nyandoro greets Pope Francis during the Synod on Young people held from 3-28 October

By Bishop Rudolf Nyandoro

He runs us through the Synod for Young People he attended in Rome.

At least 346 participants attended the XV Ordinary General Assembly of the Synod of Bishops held under the theme, "Young People, the Faith and Vocational Discernment" without mentioning the Holy Father and seven cardinals who occupied the front desk. The Synod which started on 3 October 2018 with the opening mass by Pope Francis emphasised the need to listen to young people and their concerns. All the cardinals, bishops and priests concelebrated during the grand mass to kick start deliberations on the Synod for young people. This was the day when most participants met the Pope on a one to one basis to greet him. We actually had a hand shake, kiss his ring and a chat with him.

When you see people kissing the ring of the Pope, it is a sign of greeting the shepherd with due respect. That is also done to the bishops as shepherds by their priests, religious and the faithful.

Main business of the Synod started on 4 October after introductions when each continent was asked to vote for a representative to guide their deliberations. Cardinal Wilfred Napier from South Africa was voted to represent Africa after Cardinal Sara declined the position for personal reasons. This was followed by interventions on the first part of the *Instrumentum Laboris* known as the working document of the Synod recognising the fact that; "The Church listens to reality."

The presenter would submit a written document to the Secretariat first who would call out the list of presenters at each given time. I should say I was very fortunate to be nominated twice by the Secretariat to present my two interventions on the first and second day since many participants presented only once. The presentation time was restricted to four minutes at most. The microphone would be switched off if one exceeded the time limit.

Friday, the 5th of October saw us being put in *circuli minores* (small groups), according to different main

languages. Part one of *Instrumentum Laboris* had five chapters focussing on different issues affecting young people. The first chapter numbering from page 1-25 dealt with the issues around "Being young today." Chapter 2 focused on "Experience and forms of expressions", page 26-40, Chapter 3 was about "The throw away culture", page 41-50, Chapter 4 covering pages 51-63 centred on "Anthropological and cultural challenges" while the last ten pages comprising Chapter 5

concentrated on "Listening to young people."

Below are issues that consistently came up from reports raised by young people and their mentors:

We are vulnerable, we need guidance.

We need fathers and mothers who build bridges and not blockades.

The beauty of life is in the youth.

Christian vocation needs to be nurtured among the youth.

The youth feel that they need accompaniment and the Church should find ways of befriending them and walk side by side with them. An intimate walk with the youth like that of Jesus and his disciples should be encouraged in the Church. Secularism needs to be challenged as it is seriously creeping into the church. Elders were encouraged to be gentle, patient and full of tenderness to young people and to exercise a healing attitude towards the youth.

"Let us correct the youth with compassion. Let us be caring fathers and mothers to them. If they dream, we should dream with them. The youth are the new wine and following their dreams gives them satisfaction. Traditional situations and cultures should be transformed to accommodate the youth and local communities should be involved in the moulding of the young people. We are one family of God and we need to be integrated."

Pastoral care is one important aspect that should be given priority in addressing issues to do with preparation for marriage, dealing with social media and maintenance of cultural values that are being eroded by the day. However, young people are called to be loving and to accompany each other not only in sexual relationships but through actualisation. Young people said they experience a lot of pharisaic attitudes which they encounter in their elders and have nowhere to turn to when they encounter problems. On the other hand, young people were challenged to respect their elders as it is in them that they see the image of God the loving Father.



Bishops from IMBISA region attending the Synod on Young People in Rome. From Left; Bishop Willem Christian of Namibia, Bishop Joseph Sephamula from Lesotho, Bishop Rudolf Nyandoro of Zimbabwe, Bishop Mandla Singrid from South Africa, Cardinal Napier from South Africa and Bishop Stanlav also from South Africa.

PRIESTS CHALLENGED TO READ SIGNS OF TIMES AS THREE MORE JOIN GWERU CLERGY

By CCN Reporter

Three priests were ordained for Gweru Diocese on 15 September 2018 at St. Martin De pores in Zhombe. The usually quiet mission was turned

into a hive of activity when Rev. Tinashe Wunganai, Rev. Alex Mapfuti and Rev. Thomas Tsikira were ordained to priesthood by



Bishop Bhasera celebrating mass for the ordination in Zhombe during the ordination of three more priests

the Bishop of Masvingo, Michael Bhasera who is also Apostolic Administrator for the vacant Diocese of Gweru. Thousands of Catholics from around the Diocese that stretches from Zvishavane to Zhombe where it shares the boundary with Gokwe Diocese thronged the mission to witness the ordination of the three. The newly ordained priests join the clergy of the diocese and bring the number of diocesan priests to 55 in total.

Fr. Tsikira from Zhombe, Fr. Mapfuti from Kwekwe and Fr. Wunganai from Holy Cross Mission were not immediately assigned and will continue to minister in places where they are currently stationed.

In his sermon, Fr. Collen Wapwanyika challenged the new priests to be relevant to the changing signs of the times but without losing values. He called on all priests to remain focussed in their ministry and to give their best in service of the church especially by being available to those who need their help at all times.



The newly Ordained priests for Gweru Diocese. Standing from left: Fr. Aleck Mapfuti, Fr. Thomas Tsikira and Fr. Tinashe Wunganai.

Sisters of our Lady of Sorrows Breathe Life into dormant Chegutu: as they mark 25 years of presence in Zimbabwe

By Br. Alfonse Kugwa

The Sisters of Our Lady of Sorrows set foot in Zimbabwe some 25 years ago and breathed life in the dormant town of Chegutu through identifying, accommodating and helping underprivileged children. On 15 September this year, the congregation celebrated a silver jubilee to mark several achievements accomplished since 1993 including the construction of a school in Chegutu and Mariele Children's Home at St. Michael's Mission in Mhondoro. The pioneers of the sisters mission were Sr. Luisa Marchetti, Sr. Teresa Navaro and Sr. Leda Bagni.

The Archbishop of Harare, Robert Christopher Ndlovu said the Sisters of Our Lady of Sorrows have brought a healing presence to the people of Chegutu and Mhondoro especially through the assistance they offer to orphaned children so that they realise a bright future.

"We also realise the importance of Sisters through their work in Mhondoro where they have put up an orphanage and they assist many disadvantaged children. The Sisters continue to soldier on no matter the difficulties that they face in an effort to serve local people," Archbishop Ndlovu said.

Archbishop Ndlovu hailed the sisters for the courage and faith they exuded amid teething challenges they encountered on their journey to establish their communities in Zimbabwe. He reminded people that many fail to keep the faith when they meet challenges. "Mary the Mother of Jesus kept the faith and stood at the foot of the cross because she believed in God. The will of God should be our Motto and we should depend on him always. Sisters of Our Lady of Sorrows should lead by example in teaching people about depending on God's providence. You should continue to show us that spirit in your dedication to serve the people," encouraged Archbishop Ndlovu.

The Archbishop said the congregation has become part of the Archdiocese's history for the past 25 years and for many years to come. He assured the sisters that the Archdiocese cherished their work of supporting the underprivileged.

He said: "We value your contribution to the local church and we see your fruits in vocations of indigenous sisters who have joined your



Superior General of the SOLS, Mother Carla Bertani presents a gift to Sr. Luisa in appreciation of her leadership role in Zimbabwe.

congregation. The presence of local sisters in your congregation means that you are here to stay and not passing by."

The Sisters opened a state of the art primary school in Chegutu's Kaguvi Phase 3 in 2010 and there are prospects of growing the institution by constructing a secondary school. In 2011 the community started Mariele Children's Home in Mhondoro. The Superior General of the Sisters of Our Lady of Sorrows, Mother Carla Bertani OLS said the celebration of 25 years of the congregation's presence in Zimbabwe was a great milestone in the mission of the sisters.

"Today we celebrate 25 years of this Zimbabwe Mission, a mission that owes its life to those who had the inspiration and the courage to begin something new and its growth to the many people who placed their best energy in this work of love," said Mother Bertani.

Mother Bertani paid tribute to Doctor Marilena Pesaresi who first invited the then Superior General, Mother Luisa Falsetti to consider opening a community in Zimbabwe and the late Archbishop Patrick Chakaipa

for the warm reception of the first sisters and for entrusting them with the formation of catechists and the education of children and youth. She said the presence of many people at the anniversary celebration was a clear testimony of the work her sisters were doing.

She said: "Your numbers prove the work done through the 25 years have touched the lives of many and that many relationships have been woven. Today we are reaping the copious fruits from the small seed planted 25 years ago here in Zimbabwe."

Sr. Bertani stressed that her congregation contributes to integral human development through the education of young people which is also important in their formation.

"A society which invests in its youth, invests in its future; a society which loves its children and youth, chooses to educate them, gives them the means for

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EDITORIAL

History Repeats Itself

Indeed, history repeats itself for Zimbabwe and its people. It seems very difficult for Zimbabweans to come out of this vicious circle which continues to thwart its efforts for progress and development. The people of Zimbabwe continue to get empty promises from the leadership as the situation continues unabated. The 2007-2008 period was the peak of this country's problems that many people would not want to think or talk about. This was the period of extreme shortages in food items, fuel and the height of hyper-inflation. This was also the time when the majority of ordinary citizens lost their money through the banks due to the dollarization process. The introduction of the United States Dollar and the multi-currency system in 2009 brought great relief to the suffering majority as goods and services returned to the market through the years of Government of National Unity. This is the period that those born around 1990 can declare as their independence and nothing more.

The poverty, humiliation and desperation of 2008 does not seem to want to go away as witnessed by the resurfacing of long fuel queues, shortage or rather disappearance of basic commodities in the shops, violation of human rights by vandalising flea markets which were once deemed very necessary before elections so as to propel support for the ruling part before the July 31 Elections. The situation is worsened by police brutality and misuse of the army to suppress people's freedom. The country can only develop when it protects the interests of its ordinary citizens and when the electorate have trust in the leadership. Development can only be possible when there is equitable distribution of resources among the citizens. The problem for Zimbabwe emanates from the fact that resources only benefit the elite ruling class while the majority are left to gather crumbs that fall from the "masters" table. Development without a human face is not development at all. The purpose of government is to protect its people by fulfilling the social contract. Respecting and protecting human dignity is the duty of every government. It is only when people are respected, protected, politically, economically, socially and when their interests are met that development can take place.

The Brundtland Commission (1987), defined sustainable development as development which meets the needs of the present, without compromising the ability of future generations to meet their own needs. This means a process in which the exploitation of resources, the direction on investments, the orientation of technological development and institutional change are all in harmony, and enhance both current and future potential to meet human needs and aspirations. This entails that the motivation of development should be people and their aspirations. In actual fact, people's needs should be the primary purpose for every development planning and intervention. Development is about identifying people's problems and offering solutions. It is about realising gaps in people's lives and the ability to fill those gaps. Gaps in the form of unemployment, poverty, social insecurity, political intolerance and corruption are a cancer in the development of people. Our Lord Jesus was able to identify people's problems, shared them and provided solutions. Thus, he was able to heal the sick and to perform many miracles. Unfortunately, Zimbabwean people suffer from government's poor planning whose intervention is made in such a way that benefits are skewed towards those in power. Development planning in Zimbabwe is all political and not meant to improve people's lives. With all the signed bilateral and investment bills there would be significant changes to benefit people. However, these seem to be products of agenda setting meant to hoodwink people into believing that things might change soon. But alas, things seem not to change but only take different twists. Addressing a group of 100 entrepreneurs at the "Roman Forum" on the occasion of the September 1 World Day of prayer for the Care of Creation Pope Francis said: "Each of us also has a responsibility for others and for the future of our planet. In a similar way, the economy must serve man, not exploit him and rob him of his resources." These brilliant words by the Pope demonstrate the need to consider the plight of people in each development initiative if efforts to end poverty and other forms of desperation are to be realised. The Zimbabwe Catholic Bishops' Conference quoting the words of St. John Paul II in *Christifideles*, 37, stated that every violation of the personal dignity of the human being cries out for vengeance to God and is an offence against the creator of the individual. This is what the Government of Zimbabwe needs to realise, that people are more important in every initiative and it is through proper development planning that does not violate human rights that true and meaningful development can take place. Otherwise history continues to repeat itself.

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Bishop Emeritus Alexio Churu Muchabaiwa.

was warmly received in Mutare when he took office of bishop in 1982. Since then, Mutare Diocese became his pleasant home, thanks to Auxiliary Bishop Patrick Mutume who helped him to settle till his retirement in 2016.

Bishop Muchabaiwa will celebrate his golden jubilee to priesthood on 17 November 2018.

Reflecting on the Church in Zimbabwe the Emeritus Bishop said there was need for the Church in Zimbabwe to move with the signs of times. He said the Church particularly that of Mutare has not embraced self-reliance as the norm as compared to other dioceses such as the Archdiocese of Harare.

The Bishop said: "The people of Harare have known self-reliance for a long time which is different from the Diocese of Mutare. I am disturbed that the Church of Mutare is so slow in appreciating change as compared to other dioceses. Local people still expect the church to support them instead of them supporting the church. I feel that the church should be owned by the people. People must be involved in the development of the church so that they can defend it."

However, he acknowledged the role played by the Irish Carmelites in opening up mission centres and schools, the Kiltigans and the Nigerian Spiritans for introducing local priests to pastoral work and self-reliance. When he was appointed Bishop of Mutare, the diocese had only 10 diocesan priests and today there are 52 ministering in different parts of the country.

Bishop Muchabaiwa said if he was to start again, he would emphasise more on self-reliance which is the basis of the church's sustainability and purity of faith. He said priests should first believe in self-reliance, be responsible as stewards and things will fall in place. The Bishop emphasised on the formation of priests and religious to avoid abuse in all its different forms.

"There is need to emphasise human dignity and the church should be the pioneer in protecting this. The fact



Bishop Paul Horan thanked for his support.

that we are failing in this regard is a serious tragedy. We are making cheap the Gospel of Christ and we have to rise above this problem. There is need to work hard in the formation of priests and religious to create a better environment that protects human dignity to prevent abuse of all kinds. We have a lot to give to the world and we need good formation," stressed Bishop Muchabaiwa.

The retired bishop thanked the administration of Mutare Diocese, especially Bishop Paul Horan for taking care of him at No. 14 Pauster Drive, Hospital Hill, his retirement home. He praised the new administration for making progressive changes in the diocese but cautioned for changes to be implemented with careful consideration.

Bishop Muchabaiwa celebrated 25 years as a bishop in 2007. He held several influential positions at the Zimbabwe Catholic Bishops' Conference level including being Bishop Chairman for the Catholic Commission for Justice and Peace, Education Commission, Marriage and family, Seminary Board and the ZCBC Finance Committee. He has been President of the Bishops' Conference for two terms.

Bishop Muchabaiwa is the third born in a family of six boys and one girl. He is the only surviving member of his family together with his sister Maria Gorreti, Mrs Chipiti who is in Harare.

"The Lord has taken us this far" Franciscan Friars 60 years of Generosity

By Sr. Cynthia Mgwena CPS

It was a memorable day for the Archdiocese of Harare and the Franciscan Friars of Zimbabwe with their confreres from South Africa, Ghana, Mozambique, Kenya and Zambia as they celebrated "60" years of service in Zimbabwe on the 6 of October 2018 at St. Francis in Waterfalls. Gracing the occasion was Bishop Raymond Mupandasekwa of Chinhoyi Diocese, Fr. Alfio Tuhna the Superior for the Franciscan Friars in Zimbabwe, the Vicar General of the Archdiocese of Harare, Fr. Kennedy Muguti, the Franciscan Provincial Superior of South Africa Fr Sipehele. In his opening remarks the Bishop recognized the importance and the contribution to the

Catholic Church of the Franciscan Friars in Zimbabwe especially in the Archdiocese of Harare.

It was all glitter and ululation in the great arena of St Francis Parish Waterfalls. A huge choir in the grandstand with drums and rattles led the singing, girls and women leading the dancing added colour to the celebration. Opening the ceremony was Fr Walter OFM who came into the country in 1968, who walked the people down the memory lane, briefing the congregation about the history of the Franciscans in Zimbabwe. He noted that The Franciscan Friars founded by St Francis of Assisi in Italy, in 1208 set their foot in Zimbabwe in 1958 from South Africa and

settled in Waterfalls in Harare. Their coming into the country was out of need to spread Catholicism within the greater part of Zimbabwe and at the request of Bishop Markall. He stated that, the first missionaries did not only preach the gospel, after two years the church of St Francis in Waterfalls was erected and blessed, which is a sign of their great determination, hard work and perseverance. Waterfalls is the place where they then spread to other parts of the Archdiocese of Harare and once in the Archdiocese of Bulawayo in Tshabalala. In their growing numbers they have contributed immensely in the Archdiocese of Harare by



Bishop Mupandasekwa celebrates mass with Franciscan Friars concelebrating

Continued on p15

First Eco School Commissioned at St. Mary's Primary in Hwange

By Leonard Ncube

While St Mary's Mission is regarded as the mother of Hwange Diocese, St Mary's Primary School also comes top as the great door for education in the Diocese. Probably, a brief history of the school would show the determination by the institution regarded as the pioneer of education in Hwange. The school was opened in 1935 after the establishment of St Mary's Mission. At the end of 1933, missionary work was underway around Hwange amid challenges of rough terrain and harsh conditions which saw many priests and nuns succumbing to the situation. After the construction of St Aegedim Mission which housed a school at its premises in Makwa, one of the modern day strong Catholic community areas, there came Fr. Joseph Ebert who joined the Makwa community in the late 1934 and his work was instrumental in the establishment of St. Mary's Mission. Conditions at Makwa made Fr. Joseph to shift focus to Lukosi area and it was in 1935 that St. Mary's School was opened as a new school. That was the ideal place for the transfer of the mission too. St Mary's Primary School in Lukosi became one of the pioneer schools in Hwange and has remained a vital cog in the church's education sector in Hwange Diocese with a number of great names passing through its doors. From St. Mary's, new schools Lambo, Luseche, Nengasha, Milonga, Kanywambizi and Mbizha were opened. One cannot miss the school, mission and clinic located on a hill top facing Lukosi River about 15km outside Hwange town. Fast forward to 2018, St. Mary's Primary has set its bar high to become the mother of education not only in the diocese but in the whole of Zimbabwe, with the commissioning of the first ever Eco School in the country. It was given state-of-the-art Information Communication Technologies equipment to improve learning and teaching. A Canadian organization Learning for Humanity came up with the idea in partnership with World Vision Canada to develop the concept in Zimbabwe. After assessing schools, they settled for St. Mary's because the school already had a computer lab and



Primary and Secondary Education Minister Professor Paul Mavima commissions the first Eco-School at St. Mary's Primary in Hwange Diocese.

was doing something in terms of ICT based teaching. The organization approached the church and permission was granted upon which a team comprising the headmistress and others was sent to Zambia on a fact finding mission. World Vision Canada and Learning for Humanity established the facility early this year and teachers have already been trained to be trainers of other teachers countrywide once the concept spreads as St. Mary's is set to become a champion school for Zimbabwe and the Southern African region from where other schools will come to learn how to go about digitization of learning. Eco School is a total e-learning solution offering digital learning to teachers and pupils from Early Childhood Development to Form Four. It is available on cloud service called e-cloud and can be accessed without internet connectivity through a localized network system. As part of the project, St. Mary's received 40 computers, nineteen 55-inch TV screens, 19 tablets and projectors as the school has moved 100 percent towards digitilised learning. Teaching is now done with the aid of digital material as the teacher uses a tablet to beam lessons on a large screen. Pupils now have access to

reading material for research on computers. Speaking at the commissioning which was attended by Bishop Albert Serano and Catholic School secretary for education in the diocese Fr. Jimu Muleya among others, World Vision Canada Programme Portfolio Manager Phillip Makutsa thanked the church for opening its doors for partnership. "Eco School aims to help children prosper in life as our vision is on fullness of life. We are excited about the partnership with the Diocese of Hwange and the school and hope to work well going forwards," he said. Learning for Humanity chief executive Philip Baker said more things are coming the way of St. Mary's Primary, including continuous retraining of teachers. Primary and Secondary Education Minister Professor Paul Mavima said the school will be the country's model centre for learning as it answers to the government's need to transform education through technology. Bishop Serrano also thanked the donors for the project and urged the community to make use of the school.

SISTERS OF OUR LADY OF SORROWS BREATHE LIFE INTO DOMARNT CHEGUTU

from p3



Archbishop Robert Ndlovu blesses the gift given to Sr. Luisa one of the congregation's pioneers to Zimbabwe.



Sisters of Our Lady of Sorrows in a single file to receive holy communion.

becoming fine adults, responsible citizens and agents of change, is a health society. All of us are called to create opportunities for our youth to develop their talents, to be women and men of peace in solidarity with everyone. We are called to support them so that they may find their way in life and may give their very best," stressed Sr. Bertani. "We believe that human formation cannot be disjointed from faith formation since both are necessary in order to form the whole person. We were founded for education and in fact we are educators by vocation at every moment of life and in everything we do. To educate, therefore is for us the privileged way in which

we love and help our society," she emphasised. The congregation has nine sisters working in Zimbabwe. These are Srs. Luisa, Antonietta, Aurelia, Magdalena, Piera, Arcangela, Eustine, Mary and Josphine and they are motivated by the love of Jesus crucified, and for the poor, trust in providence and love of the will of God which is manifested to us through events and people, a life in community and the service of education always with joy. The SOLS congregation was born in Italy some 179 years ago in 1839 and has branches in six countries which are Italy, United States of America, Mexico, Brazil, Bangladesh and Zimbabwe.



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St Anne Congress draws hundreds to National Congress

By Sr Cynthia Mgwena CPS

Guilds within the Catholic Church represent voluntary associations that individuals subscribe to, with a mutual purpose of supporting the church,



St. Annes women during the congress held at Kutama

evangelization and empowerment through fellowship, education, prayer, service and communion. The significance is immense as guilds enable members to meet, share experiences and to accompany each other in all moments in turn creating conducive opportunities to meet new friends in Christ and to enjoy time with existing ones. St. Annes Guild is an association of Catholic women who follow the spirituality of Saint Anne, the mother of the Blessed Virgin Mary. St. Anne and her spouse Joachim are a good example of perseverance and total trust in God. St. Anne guild is a strong arm of the church and extraordinarily supports the church's various needs. The guild commonly known as "Mbuya Anna" is widespread in Zimbabwe and its membership is steadily growing internationally. Recently, Mbuya Anna held their national congress at Kutama in Chinhoyi Diocese. Over a thousand women from the country's eight dioceses thronged St. Francis Xavier Mission to share the Gospel message under the theme, *St Anne! "With the youth we proclaim the gospel to all", Nzanga ya Anna Musande! "Isu nevehidiki tichaparidza Dama Rakanaka kuvanhu vose", Umhlangano ka Gogo uAnna! Labasakhulayo,*

sizatshumayela iVangeli ebantwini bonke". This theme was basically drawn from the theme of the year, "Praying for the children and the youth" as proposed by Pope Francis.

To corroborate this theme several topics were tackled such as; The effects of social media on families and society; The family as the seed of vocation or Christian discipleship; Inheritance laws and will writing; The sacredness of hard work; *Kurera vana nenzira inodiwa naKristo\ Ukukhulisa abantwana ngendlela ethandwa nguKristu*; Voice of the youth in the family, Church and the world and Rejoice and be glad. The congress drew participants from all dioceses and the diaspora especially from South Africa.

Dignifying the occasion was the Bishop Chairman for the Laity Rt. Rev. Michael Bhasera who is the Bishop of Masvingo and the National Spiritual Director Fr. David Muguti, priests and religious from all dioceses.

Part of the crowd at Kutama follow proceedings during the St. Anne Congress.



Speaker after speaker challenged the group to emulate St. Anne who managed to bring up her child Mary without any blemish and instilled in her good values. The members of St. Anne guild were called on to abide and live by the dictates of their motto "*Better Hearts, Better Homes and Better Fields.*" St. Anne women were challenged to possess that love of God and neighbor and to bring up their families in a proper manner through sharing and praying together as a family. Fr. Bernard Digweyi from Gweru Diocese in his exchange fortified the spirit of *Ora et Labora*, that

is pray and work among those who follow the footsteps of St. Anne.

"Be hard workers and use what God has given you, your talents, so that you may be productive for the benefit of your families and society. *Musha mukadzi* and this axiom is very important not only in the African setting but world over for women are instrumental in the progress of most families," Fr. Digweyi said.

He further reproached women for believing in the gospel of prosperity and miracles without doing any work, and encouraged them to work for what they eat. Hordes of St. Annes women were encouraged to be affable to all people without discrimination. The message of the day resonated on reminding congregants to remember their responsibility as Eucharistic people and ambassadors of Christ. Fr. Bamusi from Chinhoyi Diocese in his discourse stressed the need for St. Anne women to accompany the young people in their existential path towards maturity through a process of discernment so that they can have clear goals in life and realize them with joy, opening themselves up to an encounter with God. Likewise, Fr. Gilbert Moyo from the Archdiocese of Bulawayo enlightened the members of the guild on the inheritance laws and will writing. Fr. Moyo noted that people are afraid of writing wills as they do not like to imagine about their death. He said failure to write wills has resulted in scuffles and family break-ups over property and the deceased's estate. Mrs. Ncube from the Archdiocese of Bulawayo could not hide her joy to the Catholic Church News saying; "The congress was so educative and enlightening, we were taught to pray for our families, to be united in our faith and to shun divisions within the church. I believe that all members present have greatly benefitted."

Some members of the guild who had come all the way from South Africa said, it was indeed a great opportunity for them to meet as women and pray together. They felt renewed and invigorated to meet life's hurdles especially in a foreign land where they work. They hailed the congress as it reflected the growth of the guild in and outside the country.



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Catholic Lay Academics and Professionals Meet in Ivory Coast to Deliberate on Ways of Bringing Sanity to Africa.



The team of Catholic Professionals from Zimbabwe led by Fr. David Muguti left back row. Other members of the delegation include IMBISA Director, Fr. Claudio, Mr. Albert Dhafana, Gift Mambipiri, Musekiwa Makwanya and Quennett Dhafana.

OCTOBER, 12 2018 -Catholic Lay Academics and Professionals from over 20 African countries met at St. Theresa Bingerville, in Abidjan to discuss issues around faithful citizenship. The meeting which ran from October 15 to 18, under the theme: Catholic Professionals and the Call to good citizenship (Faithful citizenship) in Africa today, sought to find ways of improving the socio-political, economic, as well as cultural state of affairs in Africa. In an October 12 statement to newsrooms, the

organizing committee noted that this meeting, "... comes at the time when the African continent, despite strides made on the socioeconomic front, is faced with numerous challenges including corruption, poor governance, and weak institutional formation." The meeting was organised as a self-examination session and was graced by Pastoral Coordinators from regional episcopal conferences including the Association of Member Episcopal Conferences in Eastern Africa (AMECEA), the Inter-Regional Meeting of Bishops in Southern Africa (IMBISA) and the

Regional Episcopal Conference of West Africa (RECOWA). Among the key areas of reflection was the idea of What it means to be a Catholic professional and a good citizen in contemporary Africa, opportunities and tensions of being a Catholic professional and a good citizen in contemporary Africa, How Christian organizations can foster citizenship in Africa today, How to engage more young Catholic professionals in public policy and spheres such as parliament, what needs to change and what opportunities exist for them. The session was organized by Pax Romana-International Catholic Movement for Intellectual and Cultural Affairs (Pax Romana-ICMICA), a worldwide network of Catholic lay professionals whose objective is to promote participation of the Laity in the life of the Church, in the spirit of Vatican II.

Fr. David Muguti the PMS Director for Zimbabwe was the head of delegation for the Catholic Professionals of Zimbabwe (CPNZ), the local branch of Pax Romana-ICMICA. He presented on the Church's expectation of professionals where he emphasised the need for a mission inspired service. This could be done through offering time, resources and skills in the many activities and programmes of the Church. He further referred to the Encyclical *Ad Gentes* which focuses a great deal on mission and how the members of the Church can meaningfully serve in their various stations and circumstances. The CPNZ was also represented by Albert Dhafana, the National Treasurer, Msekiwa Makwanya, Gift Mambipiri and Quennett Dhafana who are all members.

MISSIONARY SISTERS OF CHARITY CELEBRATE 25 YEARS IN ZIMBABWE WITH SILENT BUT SIGNIFICANT STEPS

By Br. Alfonse Kugwa

The Missionary Sisters of Charity this year celebrate 25 years of service in Zimbabwe. The sisters arrived in the country on 4 October 1993 and settled in the Adbernie area close to Mbare in Harare. Though very few in number, the sisters popularly known as "Sisters of Mother Theresa" have accomplished great works in communities around Mbare where they take care of elderly people living in difficult conditions.

The House Superior of the Community, Sr. Charbel Marie MC said their charism is to take care of disadvantaged people who are either neglected by their families or who find themselves in difficult conditions. The Sisters now own Mother Theresa Home which they use to house destitute men and women picked up in Mbare and surrounding areas to give them shelter, food and dignity.

"Our purpose in coming to Zimbabwe was to take care of the poorest of the poor who have no one to care for them. We care for them materially as well as spiritually. Most of these people are destitutes whom we identify or come to us through social welfare. We realise that some elderly people are



Sr Charbel Marie with community members of the Sisters of Charity at Mother Theresa home in Adbernie in Harare.

neglected by their families forcing them to become street fathers or mothers. Our mission is to help them realise their worth through restoration of their dignity by giving them a home," Said Sr. Charbel.

Sr. Charbel stated that some of the inmates at Mother Theresa's Home were people living with HIV while others were TB patients and other social cases and the Sisters proudly help them to get treatment and have a decent life.

The Sisters are also involved in community structures

through their engagement with families, fostering family unions and spiritual reactivation in families living in difficult conditions and to those in extreme poverty. It is during this exercise that they identify those who are most in need of material and emotional support and take them to Mother Theresa's Home for extra care.

"We are assisting 100 families with food stuffs especially those identified during family visits and

Continued on p8

Bright Spots and Shadows for the Family Today:

OUR AGE NEEDS WISDOM TO UNDERSTAND THE FAMILY IN THE WORLD TODAY

By Sr Cynthia Mgwena CPS

The family in the modern world, as much as and perhaps more than any institution, has been beset by many deep and rapid changes that have affected society and culture. Many families are living this situation in fidelity to those values that constitute the foundation of the institution of the family. Others have become uncertain and bewildered over their role or even doubtful and almost unaware of the ultimate meaning and truth of conjugal and family life. Others are hindered by various situations of injustice in the realization of their fundamental rights. The situation in which the family finds itself presents positive and negative aspects, the first are a sign of the salvation of Christ operating in the world the second a sign of refusal that man gives to the love of God.

Pope Francis reflecting on the fourth commandment, "Honor your mother and father", on what constitutes honor, the Pope said, to honor one's father and mother means to recognize their importance also with concrete acts which express dedication, affection and care. He said that honoring parents brings one a happy life. The Pope observed that the commandment does not speak about goodness or merit of parents it does not require that fathers and mothers are perfect. It speaks of an act of children, aside from the merits of parents. God states no qualifier, he does not tell us to honor them only if they are honorable. Simply because they are parents we ought to respect them. He noted that if children have distanced themselves from their parents, they should return. He added that children should never insult or curse their parents.

Why does God want us to honor our parents? The family is the basic unit in society, thus the stability of the community depends on the stability of the families that constitute it. Parents stand in the place of God himself. Parents are creators, providers, lawgivers, teachers, protectors and saviors. How



To honor one's father and mother means to recognize their importance also with concrete acts which express dedication, affection and care.

can we honor our parents? It is by being thankful to them for giving us life. The parents by their gift of life, of love and their word have brought their children into the world and enabled them to grow in full stature, wisdom and grace. The family's first task is to live with fidelity, working to develop an authentic community of persons. The inner logic that animates the family is love which forms the basis of the family. Simply stated, authentic love forms the essence of the gift of self, that is Christian marriage. Just as the love of God in himself is fruitful and superabundant, so too should the grace of the sacrament of matrimony overflow from the couple to their children and to society. To the extent the Christian family accepts the Gospel and matures in faith, it becomes an evangelizing community. Each member of the family, the spouses in particular (who are the primary educators of their children) must have an encounter with Christ in order to generate within themselves an evangelical spirit. John Paul reminds us that "the very preparation for Christian marriage is itself a journey of faith. It is a special opportunity for the engaged to rediscover and deepen the faith received in Baptism and nourished by Christian upbringing.

The Christian family is called upon to take part actively and responsibly in the mission of the Church

in a way that is original and specific by placing itself, in what it is and what it does as an intimate community of life and love at the service of the Church and society. Families, of course, are very busy today, often swimming against the tide of a fast-paced culture that can be distracting and oppressive. How can the family begin to evangelize? By authentically living their vocation from the heart of the Church. John Paul notes that in order for the family to be a sign of Christ's presence in the world and to take up its mission as an evangelizing community, each member of the family, particularly the spouses, must end the reign of sin in their lives. You cannot bear fruit if you are severed from the vine, you cannot give what you do not have. In order for the family to participate in this task it has to be constantly nourished and sustained at the wellspring of grace in the Liturgy.

Indeed, the effective mentality tends to take its toll on personal and family relationships, reducing them to a fragile convergence of individual interests and undermining the solidity of the social fabric. One of the ways in which Christian families can combat this trend is by making sure they keep Sunday as a special day for the family each week. It should be a day "of man and his values, set aside for "conviviality, friendship, solidarity, culture, closeness to nature, play, and sport." Despite the relentless rhythms of the modern world, do not lose a sense of the Lord's Day. It is like an oasis in which to pause, so as to taste the joy of encounter and to quench our thirst for God. Likewise, in order to fulfil its missionary mandate, the family has to abandon the view that it is more of a victim of the culture, rather than a protagonist in its transformation. We are not defeated. We have freedom in Christ to embrace and live the truth of our humanity, a freedom that is neither understood nor experienced in a life of sin. Building a civilization of love is contingent upon the sacramental living and active commitment of spouses.

SISTERS OF CHARITY IN SILENT BUT SIGNIFICANT STEPS

from p7



The Sisters of Charity pose for pictures with some of the inmates whom they take care of.

those found to be in extreme conditions are taken to Mother Theresa's Home," she said. As part of their pastoral work, the sisters do consecration of families to the Sacred Heart of Jesus and the Immaculate Heart of Mary and teach catechism at St. Peter Claver and St. Antony respectively. Children are also dear to the Missionary Sisters of Charity as they take time to visit and share not only material things but the Word of God with them especially in the informal settlement of Waterfalls where they teach them basic Christian values.

Sr. Charbel said: "We have an option for children and we take time to share the Word of God with children in the informal settlement of Waterfalls. We teach them basics in Christian life and how to coexist with other people especially in a world that

is becoming more and more materialistic with individualism taking center stage."

The sisters are making silent but significant strides in improving people's lives and Zimbabwe is home for them because there is work for them to do. Like all religious and priests the sisters do not choose where to go but are assigned on a mission and for those who found themselves in this country, they have to enjoy it.

She said: "We don't choose where we go but we are sent. The sisters like being here because there is work to be done."

Currently, Mother Theresa's Home hosts 34 elderly people of which 14 are men and 20 are women. According to Sr. Charbel some of them have been staying there for more than 18 years.



One of the elderly men walks around at the premises.

Five Sisters make up the Missionary Sisters of Charity community Zimbabwe and these include the House Superior, Sr. Charbel Marie MC from South Africa, Sr. Maria Vikashini MC, Sr. Rajani Therese MC, Sr. Maria Eucharistia MC from India and Sr. Maria Anciarita MC from Kenya. The congregation which has 5167 active and contemplative sisters world-wide has 760 houses in 139 countries and 17 of them are found in Southern Africa. The Sisters have a fourth vow of whole hearted and free service to the poorest of the poor. The Sisters celebrated their 25th anniversary of presence in Zimbabwe at Mother Theresa's Home on 6 October 2018. Archbishop Robert Ndlovu graced the occasion.

The “Haven of outcasts”, “God’s Abode”

By Sr Cynthia Mgwena CPS

It may not dawn in many people’s minds who have made the pilgrimage to Chigona Mutemwa Mountain that at the foot of this crag is a place that earned the shrine its sacredness, perhaps because that place is a “Haven for outcasts”. And yet you cannot separate the two because for Mount Chigona to be this famous, there had to be Mutemwa Leprosy Centre first, a leper colony where 37 post leprosy patients, 12 physically challenged and 4 destitutes currently reside, cut off from society. Chigona Mountain in Mutoko remains a sacred



Fr. Alfigio Tunha flanked by Fr. Salicio and Deacon Victor during mass in Mutemwa.

place of worship for Catholics in the country, with a rich history of mysterious happenings, miracles and exhilarating spiritual experiences linked to a martyr, John Bradburne, who is believed to influence its power and fame.

For many years, it has been host to thousands of people who are drawn to the mountain to pray, to revive their weakening spiritual lives and seek redemption. Many “battles” have been fought and won on the top of this mountain, which overlooks Mutoko. Many members of the Catholic Church converge for a pilgrimage every year, in the first week of September. This year they celebrated the 39th anniversary of John Randall Bradburne (*the strange vagabond of God*) under the theme “*What do I still lack...Go ...Sell...Give and Come Follow Me,*” Matthew 19:20-21. As a way to inculcate the spirit of giving and sacrifice among the pilgrims. Thousands of people gathered for the pilgrimage and had time to mix and mingle with the inmates of Mutemwa who can qualify as the custodians of this holy mountain.

This pilgrimage proved that those who climb Chigona Mountain have much determination. It is not for the faint-hearted. Faith is indeed inconceivable, something we cannot comprehend. There is nothing to balance with except a few turfs and moss grass but lo and behold it is a moving experience to watch the old on sticks, the frail and weak meandering their way up the steep mountain. However, it is clearly marked in white paint and with the stations of the cross to direct the pilgrims. It is beset with candle wax, which is an indication of the many night vigils held at its apex. At the very top there is a head stone of John Bradburne, a former guardian of Mutemwa Leprosy Centre and now a candidate for sainthood. Bradburne, who spent close to 10 years nurturing the community, in particular the lepers, is one of the few people who

started praying on Chigona. There is a pool at the top of the mountain, in which Bradburne took his baths, which also has become sacred as pilgrims collect the water in bottles claiming it has healing and miraculous powers.

Referring to his memoir, John Bradburne was born in 1921, the son of an Anglican clergyman. After his secondary school in Norfolk he joined the army in 1939, and served in Malaya and Burma. He had a transfiguration experience in Malaya, which turned him from adventurer into pilgrim. He thus became a Roman Catholic lay preacher in 1947, when staying at Buckfast Abbey. After some months with the Carthusians, it is said he felt the urge to travel, and for 16 years wandered between England, Italy and the Middle East, living out of a Gladstone bag. Then he wrote to his friend, Father John Dove, in Zimbabwe asking, if there was any cave in Africa where he could pray. However, his mission expedition was cut short on September 5, 1979 when he was shot dead near Mutemwa and his body left by the side of the Nyamapanda road. It is said during his funeral a few drops of blood seeped from his coffin, but when it was opened they could not locate the source of the blood.

A shrine in the honour of John Bradburne has been preserved over the years and part of it is his

failure to pay the Zimbabwe National Water Authority (ZINWA) bills. Thus under the theme “*Go... Sell... Give and Come and Follow Me*” *Matt 19:20-21* the institution sought to fundraise so as to clear the bills. More so the pilgrims were encouraged to donate generously towards the

Mutemwa Chigona Mountain mighty and majestic overlooking Mutoko standing mighty in the distance, tall and bold. The echoing sound of nature abounds God's eternal dwelling place. Where the broken are healed, the grieving are comforted, the sick are healed, a ray of hope rising.

development of the place. Bradburne’s humility struck those he came into contact with, especially the lepers. He nurtured them and nursed them back to health. Thus the Catholic pilgrims gathered at Mutemwa were challenged and asked to give whatever they could to support the place. It was indeed a heart-rending moment to see people flocking to give out the little they had, even used



Pilgrims gathered at the arena of Mutemwa overlooking the Chigona Mountain.

famed tin house, which he used as his dwelling. The pilgrims clustered in the tin house to pour out their hearts in belief that Bradburne intercedes for them. The two-day pilgrimage was indeed a spiritual journey packed with prayer, mass, adoration, talks, confessions, and testimonies given by the faithful who have experienced Bradburne’s intervention in their lives.

The Mutemwa institution is supported by such projects as poultry, piggery and horticulture but these projects are often affected by shortage of water as they rely on tap water which sometimes is closed due to

soap, towels and many other things.

Chigona Mutemwa Mountain is considered sacrosanct by the multitudes of people from the world over who visit it for transcendent reasons. It is here, on its top that thousands spend nights communicating with the divine. It is a place where people believe that all their burdens and sorrows are lifted from them, where their tears are wiped, a sacred place where their prayers are answered, desires fulfilled and needs granted. A haven of the destitute, poor, sick and deprived, yet an abode of GOD.

GWERU DIOCESE ORGANISES PILGRIMAGE TO ISRAEL FOR ITS CLERGY AND FAITHFUL

A group comprising of Catholic priests, nuns, one brother and the faithful including teachers from Gweru Diocese had a pilgrimage to Israel where they went to renew their spiritual life by visiting sacred places associated with the Lord Jesus Christ. The group which was accompanied by the Apostolic Administrator for Gweru Diocese, Bishop Michael Dixon Bhasera comprised of church personnel drawn from different mission stations.

Among the members who went for the special pilgrimage were Gweru Diocese Vicar General, Fr.



Bishop Michael Bhasera with pilgrims from Gweru Diocese to Israel.

Augustine Chirikadzi, Fr. Alphonse Mapfumo, Fr. Joaquim Ngun'u, Fr. Joaquim Chukucha, Fr. Fradreck Nhakuza, Fr. Simayedwa, Fr. Hendrix Mutodzani, Sr. Donata Madhandani, Sr. Chipso Mangwende and Br. Martin Mafa. The Headmaster for Serima High School, Mr. Progress Matongo, Sr. Tarcisia Gundani, Sr. Agnes Mutanhaurwa, Sr. Alice Chomuyeke, Sr. Agness Zulu, Sr. Plaxedes Nyamande, Sr. Rosa Moyo also joined the pilgrimage. The group left Robert Mugabe International Airport on 1 October 2018. While in Holy Land, the pilgrims had a chance to visit Jerusalem, Bethlehem, Qumran, Jericho, Galilee, Cana, Mt. Transfiguration, Mount Olives, Nazareth, Tiberius, Capernaum, Sea of Galilee and many places of miracles.



THE CHURCH JOURNEYING WITH YOUNG PEOPLE IN SELF-DISCOVERY

By Tendai Karombo

With so many difficulties young people are facing in these days, the societies they live in are corrupt and offer few things and lessons to desire. The families are broken and scattered so that there is not any person of reference. The Church remains the place where young people look for comfort, healing and growth.

Pope Francis has called a synod on “Young people, faith and vocational discernment” to discuss how the church can help young people live their faith “through a series of choices that find expression in the states of life.” In short, the synod wants to help young people live out their vocation to holiness as lifelong adult Catholics by learning how to discern God's will in daily life.

Yet the Catholic Church in the Zimbabwe has been slow to respond to the reality of emerging adulthood. The transitional period into adulthood needs the Church to continuously be there for young people. First and foremost by appreciating that young adults in this crucial period of life are searching for belonging, identity and mission. Without mentors to teach them or a peer community to belong to, young adults often view the Church as irrelevant and look outside it for meaning.

The need to improve the pastoral and faith

formation of young people needs to be noted. In most parishes the last parish contact point for most Catholics is confirmation around age 16, and for a small percentage, youth ministry programs in guilds and movements through age 18. The next sacramental contact point is marriage, with little to no pastoral outreach for the defining decade in between. When parents see that ministry does not exist for their children especially those who are at the stage where nothing is happening, they might try to advocate for it, but when young people don't find a relatable community, they walk away quietly. The rapid disaffiliation of young Catholics in most of our parishes is a cause of concern and suggests that something has to change.

Our parishes and the whole Church at large needs to realign priorities to invest in a lifelong ministry bridge from high school and college across the stages of young adulthood. It is no longer sufficient to walk young people to the threshold of adult faith alone, but to accompany them through it, being a true relevant figure that can bring a positive change in the lives of young people.

Young people in this day are battling this transitional period of life with great hopes, big questions and constant transitions. And it's a point when everyone in

the Church needs to ask themselves what they can do in the process of accompanying young people.

Looking to the Church and parishes to be specific for effective pastoral care of young people there are a number of things that can be done to help young people define themselves especially during the period of self-identification.

First, listen to the needs and interests of young adults through one-on-one conversations or listening sessions.

Second, invite young adults to represent key leadership areas of parish life, getting them to learn how things are done

Third, build friendship into all touch points of parish life that continue beyond the celebration of the sacrament.

Fourth, mentor a young person or young couple. Everyone, no matter their age, can reach out and invest in mentoring someone else.

Last, offer small groups of young adult or inter-generational formation.

So many good things can come from an organized and well-defined young person. But this can be done well once attention is given to us young people and once we journey together through this process.

Till Death Do us Part:

Sekuru & Mbuya Paradza celebrate sixty years of marriage

By Br. Alfonse Kugwa

Mr. Raphael and Mrs. Regina Dudzai Paradza of St. Charles Luwanga in Ingezi Township, Kadoma were joined in holy matrimony in September 1958 and the couple had the pleasure of celebrating their long-lasting love on 01 September this year. Mr.

believe in Christianity, the late Bishop Chichester took little Regina into the custody of the mission after realising there were incessant conflicts brewing in the family.

Mr. Paradza first met his love bird at Gokomere Mission where he had gone to do Primary Teachers

their professional and prayer life. The two professed that “life without God is not worth living.”

“I tell you that life without God is not worth living. I am so happy that God Almighty has carried us this far. I cannot recount what he did to me and my wife. It is import for married people and their families to put their utmost trust in God. Only faith and prayer can sustain you in marriage and in everything that you do. We are happy that we celebrated our diamond jubilee in Church because our first encounter was in Church when we tied the knot at Gokomere Mission. The Church has always been at our beck and call before, during and after we married. I cannot thank the church enough,” said Mr. Paradza. Mr and Mrs Paradza encouraged young couples not to enter into marriage for convenience but to faithfully commit themselves as it is in marriage that the love of God manifests itself. In a way to appreciate the role played by the Catholic Church in their family and to encourage the spirit of self-reliance, the couple pledged to donate land to build schools in the Archdiocese of Harare and the Diocese of Gweru while in Masvingo Diocese the couple promised to build an orphanage named after Regina Coelli in appreciation of the care given to his wife during her early days at Gokomere. The family also pledged to raise \$10 000 to buy bricks towards the construction of a proper Church at St. Charles Luwanga in Ingezi and to furnish the newly constructed whole with enough benches by December this year.

Mr. Paradza is a great promoter of the development of Catholic Sacred Music in Zimbabwe since 1961 together with such characters as the late Mr. Stephen Ponde. He authored a book titled 'Development of Catholic Sacred Music in Zimbabwe 1961-2015.' The couple has three boys, seven grand children and three great grandchildren. Mr. Paradza taught at Muwani Primary School in Chirumanzu, St. Michael's Primary before he became headmaster of St. Paul's Primary in Gweru. He also worked as the District Education Officer for Gweru, Chivhu and Gokwe. In 1988 he briefly tried a stint in politics and became the Deputy Mayor for Gweru for three years. Mr. and Mrs Paradza are now retired teachers enjoying commercial farming at their farm in Kadoma.



Sekuru and Mbuya Paradza have lived together in holy matrimony for sixty years and is an example of true love lived in fidelity.

Paradza who is originally from Chirumanzu tied the knot with Regina Dudzai Thomas at Gokomere Mission some sixty years ago. This year the two rekindled their love by renewing their vows and commitment to each other setting an example for couples and youth who gathered at St. Charles Luwanga to witness the diamond of true love. The couple received a certificate of acknowledgement from Pope Francis who congratulated them for living a life of fidelity for sixty years. Mr. Paradza 85, was born in 1933 at Kombisa farm near Mvuma while his wife Regina, born 1939 was raised at Gokomere Mission. Because her father did not

Lower Certificate (PLC) Course. True love waits. The young Raphael was taught the virtue of patience after proposing to Regina who told him that; “I am not ready for what you are asking me, please wait.” When he insisted he was told; “If you can't wait then please look for someone who is in a hurry.” He was relieved only after four months when Regina, his wife to be said, 'Its Ok.' It is then that the journey commenced.

The two who are both former teachers, took time to reminisce on the journey they travelled from 1958 reflecting on the ups and downs that worked to solidify their relationship and build their family. They paid tribute to the role played by the church in shaping

NANO NAGLE FOUNDRESS OF THE PRESENTATION SISTERS

By Sr Margaret Duggan PBVM

Nano Nagle was born in 1718 in Ireland at a time when Penal Laws proscribed Catholic worship and education, Catholic land ownership and the use of the Irish language. Fortunate enough to be born into a wealthy Catholic family, Nano, at the age of ten, was sent across to France to formalise her education.

When she returned to Ireland she felt that her vocation was to offer poor Catholic children the chance to better their lives and engage in their religion through education. Under the Penal Laws, operating a Catholic school could lead to three months' imprisonment, so Nano had to work in secret. Within ten years she had started seven schools; five for girls and two for boys.

By day she visited the schools and by night she visited the poor of the city of Cork. Nano travelled on foot by the light of a lantern and became known as the "The Lady of the Lantern". She gathered a



Presentation Sisters have contributed to the education system in Zimbabwe.

small group of women to her cause and founded what is today known as the Congregation of the Presentation of the Blessed Virgin Mary, or the Presentation Sisters. The Congregation soon spread to many countries and today is present on all five continents.

In 1949 the first Presentation Sisters arrived in Zimbabwe (then Southern Rhodesia) from India and started their mission at Mount Melleray in Nyanga. At the invitation of Bishop Chichester they then began preparations to open a Preparatory School for boys in Harare (then Salisbury). On the 16th December 1950 they took possession of newly acquired property in Borrowdale – the former residence of Sir Ernest Montagu. He had purchased the land in 1912 from Frederick Courteney Selous. On February the 6th 1951, St Michael's Preparatory School was opened with thirty-three pupils registered. The school grew from strength to strength, with both boarding and day facilities until 1978. After the war the school catered for day pupils only. Classes initially went from KG One to Standard Three (today's Grade Five), then from KG One to Standard One which became Grade One to Grade Three with the boys moving to Hartmann House for Grade Four upwards. This arrangement held until 2016 when the decision was taken for both St Michael's and Hartmann House to move towards becoming full primary schools – ECD B to Grade Seven. St Michael's is expanding year by year with 2020 targeted as the year our first Grade Seven class will be in operation; the end of this year sees the last group of our Grade Threes moving on to Grade Four at Hartmann House. We have become St Michael's Presentation Primary School recognising the essential influence of the Presentation Sisters on the school's ethos.

This year the Presentation Congregation worldwide is proud to celebrate the Tercentenary of the anniversary of the birth of their foundress, Nano Nagle. At St Michael's we will also be taking part in this celebration. Our SDC organised a Nano Nagle Summer Ball at Cresta Lodge in Msasa on the 12th October as one way of commemorating the occasion.

FRIEND
OF
THE POOR



LOVER
OF
CHILDREN

NANO NAGLE

Claretian Missionaries open new school in Gokwe



The newly constructed St. Claret Primary School under Zhomba Mission is steadily growing to benefit children in Gokwe North with quality education.

By Br. Alfonse Kugwa

The Claretian Missionaries have thrown their weight behind the growth of education in Zimbabwe through building a state-of-the-art school in Zhomba Mission in Gokwe North. This initiative to provide basic education is in tandem with the Catholic Church's drive to avail education to all. Thus, the Claretian Missionaries have come forth with the idea to complement the Diocese of Gokwe's efforts in building more schools for the poor. The School which is situated in Chiutsi village under chief Nenyunga is named after St. Antony Mary Claret, the founding father of the Claretian Missionaries, hence the name "St. Claret Primary School." According to the parish priest of Zhomba Mission, Fr. Emmanuel Ogalla, St. Claret Primary was born out of the quest by the local community to have a school in the area. They approached the Diocese to consider their plight. This was also prompted by the fact that children in the area used to walk long distances to the nearby school. "The school was born from a petition that long ago the local community submitted to the Diocese of Gokwe. It is in this respect that the Diocese of Gokwe entrusted the development of the school to the Claretian missionaries who started construction with the help of such organisations as PROCLADE, SOLIDARIDARSE and MANOS UNIDAS in 2016," said Fr. Ogalla. The Claretian Missionaries are proud to be contributing to the education of children in the country as part of their charism. St. Clare Primary opened its doors in January 2017 bringing the total number of schools in Gokwe Diocese to 24. The school started with a minimal number

of 20 learners for both ECD and Grade 1 and three teachers.

Fr. Ogalla stated: "The Claretians opted for education as part of our evangelising charism in the church and for the world. Because it is a wonderful way to join an option for development and evangelization, the school is always a platform for holistic development and for inculcating values of the Gospel in Children." Today the school has more than 360 pupils and goes up to Grade 3, seven teachers, 2 general hands and one Catholic resource person in charge of taking care of Catholic ethos at the school. Fr. Ogalla pointed out that the school was understaffed with few teachers considering the growing number of children and their different educational needs. He acknowledged the pivotal role that parents continue to play in the development of the school. This, he said, testifies to the fact that the school was born out of their initiative and their commitment and support was witnessed through their dedication to pay school fees up to 80%. The parents are also fundraising towards the purchase of a mini bus for the school. "The commitment and involvement of parents is excellent. This is because the school was born out of their initiative. Every Thursday the parents take turns to contribute through manual work at the school. To show the parents' commitment and support fees are paid up to 80% while they are also fundraising towards purchasing a mini bus for the school," Fr. Ogalla said. The thrust of the school from the beginning has been to foster the Catholic and Claretian identity, to provide inclusive education and pedagogical innovation according to their motto which seeks to promote education from and with the heart.



Learners at St. Claret share a smile during a photo shoot at the school.

Caritas scoops award at Masvingo Provincial Show

By Cecilia Dzvauro

Caritas Masvingo raised its flag high after scooping the first prize in the social services category at the 95th Edition of the Masvingo Provincial Exhibition Show that was held from the 27th to 30th September 2018 under the theme "Unlocking Investment Potential for Economic Recovery". Caritas formerly known as (CADEC) Catholic Development Commission won a trophy and a certificate at the annual exhibition show at provincial level whilst retaining the prize since 2014 in the social services field beating organisations like



Zimbabwe Small Seed Organic Family (ZimSSOF). In an interview, the Field Officer for Sustainable Agriculture and Public Health under MISEREOR Programme Norman Matsvange noted that Caritas was working hard in educating the communities in Masvingo on the natural ways of farming which include intercropping, mulching and the use of man-made fertilizers in order to help resource constrained farmers. "Caritas is working hard in educating communities in Masvingo on the natural way of farming which includes intercropping, mulching and the use of man-made fertilizer in order to help resource constrained farmers," said Matsvange. The other obligation of the commission was to empower women in supporting households through introduction of sustainable agriculture so as to enhance food security within families. Caritas Masvingo Coordinator, Oppa Rukara said the aim of the organisation was to help communities and households work towards eradication of poverty in the Diocese and to foster team work that is essential for food sustenance. Caritas Masvingo is funded by partners such as Trocaire, CAFOD, MISEREOR and Catholic Relief Service (CRS). Caritas Masvingo recognises that all people regardless of gender, age, race, disability, religious beliefs or sexual orientation have an equal right of protection from all types of harm or abuse and are committed in safeguarding the welfare of vulnerable people across all its programmes.

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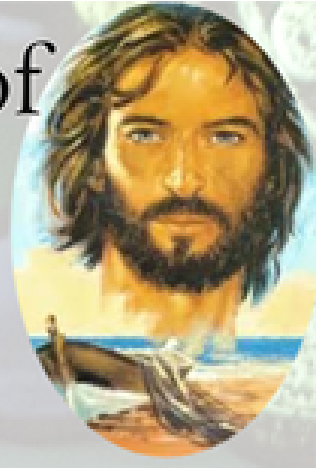
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Catholic Education: Beyond Schooling



By Fr. Peter Chimombe

In the previous issue of our national Catholic Church Newspaper I wrote an article on the Zimbabwean unemployment crisis and gave a sample of university graduates in figures from our universities, most of whom are unemployed. In that article I gave the estimated unemployment rate which is about 90% while the literacy rate is at 96%, the highest in Africa. In this follow up article I wish to focus on Catholic education and offer my personal insights on a few grey areas which need attention. In so doing I will deliberately avoid quantitative statistical data from our dioceses. This is deliberate in that it will not put me on collision course with the diocesan Educational Secretaries who have "primary evidence" and are more qualified to speak on this issue. I am of the opinion that our education is poor. Now, poor education weakens the economy and reduces prospects of earning a decent living while trapping our learners in a cycle of poverty. Mismanagement and corruption are a result of poor education. There is a cynical political logic to it. Keep people poor so that they depend on state hand-outs (patronage). That way they will continue to

vote for you. In my opinion; it is not only unemployment that is at stake. Catholic education must address the education barrier by empowering the girl-child; equipping Vocational skills Training Centres for self help projects and adopt Pope Francis' insights in "Laudato Si' " for environmental care in the new curriculum.

Re-focussing our education to Vocational Skills Training

Education is not simply a matter of schooling. We learn far more about life than we do at school and university. Those who attain a university degree may have more options in dealing with the unemployment crisis including going abroad in the "diaspora" in search of greener pastures. Others will invariably find a means of earning enough to live through self-help projects like carpentry, horticulture, building, vending and fish farming among others. Our Church educational institutions produce the best results at primary, secondary and tertiary level. Unfortunately the emphasis is on academic excellence which in our Zimbabwean situation is not bringing employment and food on the table. There is a real need for changing focus so that we distinguish between being educated and being learned. What is the difference between the two? In my view, being learned is tantamount to passing school examinations and amassing certificates, diplomas and degrees as students from our educational institutions are doing. Fr. Andrew Thekkekara my former Jesuit professor and mentor used to describe this trend as a body without a soul. Education is the real life experience which we remain with after having forgotten about what we wrote in exams and passed with distinctions.

Addressing the education barrier by empowering the girl-child

Education is the main factor in worldwide social inequality since it condemns the poor to remain in their poverty and transmit the legacy to future generations. Fryer (2004) a Harvard expert contends that; when children are one year old, they have exactly the same capacities. However in the two following years the

gender difference in educational capacity between them begins to show. Gender has become a factor in educational inequality worldwide where girls are outnumbered by boys two to one. Disparity between male and female students is present all over the world but is more pronounced in countries like Somalia, Afghanistan, Togo, Democratic Republic of Congo (DRC) and Pakistan among others. This is due to a number of factors, including the cultural belief that girls are potential mothers and housewives. They are groomed towards these roles since early childhood and this adversely affects their education. Our Catholic education must be a pedestal through which there is a cultural transformation towards the positive perception and socialization of the girl-child to enhance their upward mobility.

Care for the environment

The spirit of Pope Francis' encyclical *Laudato si'* needs to infuse the thinking and education of our children to achieve the injunction: Caring for our common home. This spirit does already permeate the existing religious and charitable institutions. The world is running out of resources, capitalism is failing and climate change is creating new crises such as *el nino* induced droughts and floods in different parts of the world. School children are our future leaders and their education must also comply with the United Nations (UN) agenda 2030. The agenda consists of seventeen sustainable development goals to combat poverty, inequality, care for the environment, keep the average global temperature rise to 1.5 degrees Celsius and save the world from a cataclysmic disaster the likes of which we haven't experienced in living memory. By way of conclusion I hereby reiterate that our Catholic education must be relevant to our modern times where we face the reality of unemployment, gender inequality and climate change. This is the fulcrum or pith of my article, for now I rest my case.

Misuse of social media reflects the dark side of humanity

By Br. Alfonse Kugwa

Many people today applaud the advances in technology and the benefits of social media and its ability for swift generation and passing on of information. However, social media has been blamed for different sorts of misinformation and untruths. The same social media has been blamed for causing wrangles in families and between couples. It has also been blamed for tearing up relationships and causing cyber fights among groups.

The benefits and demerits of social media took centre stage at the St. Anne National Congress recently held at Kutama mission in Chinhoyi Diocese where



questions were raised as to whether social media was bad in itself or was a reflection of the dark side of humanity.

Referring to Pope Francis' 50th World Communications Day message which states that communication has the power to build bridges, to enable encounter and inclusion and thus to enrich society, Fr. Hillario Tauyanago emphasised the need to use social media for the benefit of humankind. Fr. Tauyanago stressed that social media on its own is not that bad but it is the way it is being used by people that is corrupt and manipulative.

"Whatever bad things that are levelled against social media point to the dark side of humanity. The crux of the matter as highlighted by Pope John Paul II is that 'Communication in any form must always be inspired by the ethical criterion of respect for the truth and for the dignity of the human person'", said Fr. Tauyanago. According to Fr. Tauyanago, there was a huge impact of social media in today's society. He said every family, person or group of people is in one way or the other touched by social media either in a positive or negative way. He said: "Social media is everywhere including Facebook, Twitter, Instagram, Snapchat, LinkedIn, Youtube and many more. There are also dating and gaming sites. You will agree with me when I say social media has become part and parcel of the fabric of our lives today and can be an integral part of



Fr. Hilario Tavuyanago

our lives." Fr. Tauyanago said the impact of social media was immense for individuals and institutions as people tend to believe what they read, see or hear on social media. Misuse of social media has actually destroyed human relationships leading to family disintegrations.

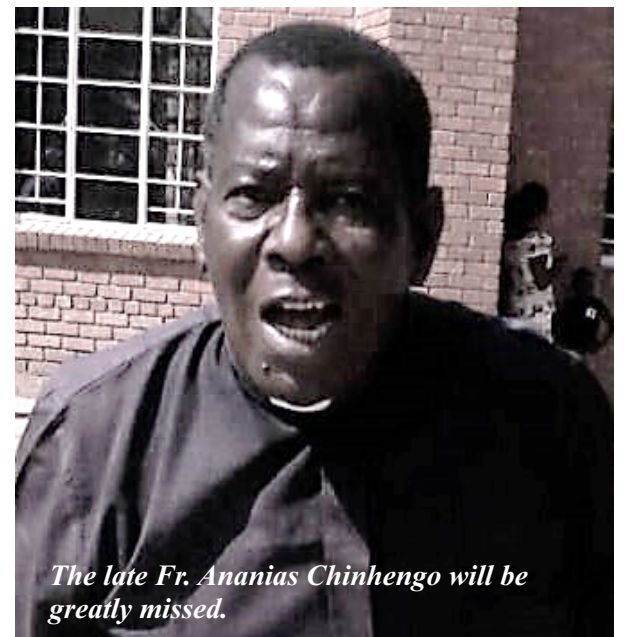
The priest emphasised that poor understanding of technology can bring forth negative interaction or zero interaction between siblings, couples or between parents and children. "Social media can starve the family of interpersonal communication which is necessary for inculcation of knowledge and skills and other social cues. As mothers you should always be alert on how your family uses social media," said Fr. Tauyanago.

He challenged St. Anne women to be aware of social media dangers which include cyberbullying, hacking or unauthorised access to information, addiction, fraud and



scams leading to deception, cheating in relationships, distraction and procrastination, violence, pornography and misrepresentation of reality and peddling of lies. Fr. Tauyanago stressed that interpersonal communication creates bonding with relationships, and on the contrary social media strips people of the ability to hear and see verbal and non-verbal messages. He said families should work to increase quality time without technology where people can exchange information and ideas on a face-to-face level. However, the charismatic speaker urged the St. Anne women to make use of the positive tenets of social media which promote connectivity, access to information, community building, education, entertainment, correlation and its ability to advance politics, economics and development in a modern way.

Fr. Ananias Chinhengo dies at 64



The late Fr. Ananias Chinhengo will be greatly missed.

Gokwe Diocese has lost one of its senior priests Fr. Ananias Chinhengo who died on 8 October 2018. Fr. Chinhengo who was stationed at Nembudziya Mission for 12 years was one of the most senior priests in the Diocese having been ordained in 1981 at Kana Mission. When he was ordained, he was first posted to Kariangwe Mission where he worked from 1982-1986. Fr. Chinhengo was later transferred to Nembudziya Mission where he served from 1986-1994. From 1994-2006 the late Fr. Chinhengo worked at Nesigwe Mission before returning to Nembudziya in 2006 where he was until the time of his death.

Fr. Chinhengo joined the seminary in 1975. He did further studies in pastoral ministry in Kenya in 1988, Lumko, South Africa in 2003 and 2007. Fr. Chinhengo was born of Gibson and Esnath Chinhengo at Kana on 15 August 1954.

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Legion of Mary Challenged to Arise, Shine and Walk

By Leonard Ncube

CLOSE to 300 women of the Senior Legion of Mary from Hwange Diocese gathered at St Josephine Bakhita between August 16 and 19 for an annual congress amid calls for them to live exemplary lives. The three-day congress ended with a Mass celebrated by Bishop Albert Serano of Hwange Diocese, who was assisted by St Bakhita parish priest Fr Jabulani Nyoni, Fr Kujani, Fr Pius and Fr Masimba as well as recently ordained Deacon Oscar. The theme for the congress was Arise, Shine and walk, which Bishop Serano said was a challenge for Legionaries to live exemplary lives.

There were various topics of discussion ranging from social to spiritual and religious led by priests and sisters.



The Tessera of the Legion of Mary.

This is a leaflet called the Tessera, containing the Prayers of the Legion of Mary and bearing a reproduction of the Legion Picture, it contains the ideas of (a) universal circulation in the Legion; (b) the setting out of the true watchword of the Legion - its prayers; and (c) a token of unity and fraternity between all legionaries, wherever found.



The Vexillum of the Legion of Mary

This is the Vexillum Legionis, the Dove, resembles the Holy Spirit. Beneath the Dove is a cross-bar inscribed "Legio Mariae" (Legion of Mary). Then an oval frame bearing a representation of the Immaculate Conception (the Miraculous Medal). The staff is set in a globe. This symbolizes that the world is to be conquered by the Holy Spirit through Mary and her children.

needy," she said. The topics, which centred around commitment of Legionaries included 'Promoting family life through white wedding' done by Fr Christopher Sibanda, 'Spiritual life of Legion members' by Fr Tim Peacock, 'How can we produce good fruit in our legion work' by Fr Kujani, who also gave another talk about 'Defending our faith' at a time when people are rushing to prophets and other churches.' Fr Jabulani gave a talk on the topic 'Do we understand the Mass?' while Sr Linda Moyo took the women through the topic 'The importance of my personal health', and Sr Maria Lungu spoke about 'My daily behavior as a Legionary.' The programme also included rosary, prayer sessions, and music competitions. After Mass it was joy and jubilation as the Legionaries gave gifts to all priests present and to Sisters Lynet, Angel, Tecla and Magdalene. The parishes that attended were Lusulu, Sacred Heart, Lusulu St Georges, Mwaka, St Ignatius, St Mary's, St Kizito, St Teresa, St Charles Luanga, Kamativi, St Peter and Paul, St Joachim, Holy Family, Fatima, Jotsholo, Kariangwe, Dete Curia and St Josephine Bakhita the hosts.

"Be women of Legion and not women of congress. As you go, cooperate, pray together and learn together as women of the Legion of Mary. I ask you to pray for me as well and I will also pray for you. You have learnt a lot of things, go and put this into practice," said the Bishop in his message to the Legionaries. Mrs Monica Kilindu of St John's Makwa, who is the diocesan leader of Legionaries, challenged the association to live in harmony with their communities. "What we learnt here should not remain here. Let's go and do our work, visit the sick, prisoners and the

From p4



Brothers bringing Franciscan symbols to the altar.

their unique charism and their ability to minister to those subjugated by life's blows and those on the peripheries of society. The Franciscan Friars in the footsteps of their founder Francis, who was commissioned by God to go and repair his Church, endeavour in their ministry to repair the Church" which is "the broken world" of today. In his homily Bishop Mupandasekwa compared the life of St Francis to that of Mother Theresa in the virtues of simplicity and humility. He described the Franciscans as generous men, who brought a new way of evangelisation through immersing themselves within the people and learning their cultures. He went on to say that the respect which was shown by the pioneer Friars to the local people was just like that of St. Francis who did not show any disrespect when he met and kissed the leper. He paid tribute to the pioneers, whom he noted that they knew so well the difficulties of Missionary life but they still came to



Fr Alfio presenting one of the Friars symbols.

Zimbabwe, and planted the seed of vocation to many young man. He further reinforced his sermon saying: "It was indeed courage under pressure. They were men of courage, fortitude and faith as they carried out their missionary activities despite the harsh conditions in the country. They never abandoned the people during the time of political turmoil and war." To mark the celebration, the Franciscan Friars had to present the six symbols which identify them as followers of St Francis. The Brothers had to present the symbols to the superior Fr Alfio. The symbols comprised of their brown habit, sandals, scale, water which is a symbol of purity, soil to show that they came from dust and unto dust they shall return, and doves which are a symbol of peace and hence Franciscans have to be agents of peace wherever they go. The Friars in Zimbabwe after 60 years of establishment are still inspired by the words of St Francis, "God sent us into the whole world so that by word and deed we may bear witness". As noted by Fr. Fanuel Magwidi, the Franciscan Friars, like St. Francis, are indeed missionaries of the time as they engage with the poor and disadvantaged, and journey with the sick till the end. This is greatly evidenced by their missionary presence at Mutemwa Leprosy centre, and their ministry of hospital chaplaincy. The principles St Francis held so dear, his passion for peace, his quest for simplicity and his respect for all creation are pertinent in the ministry of the Franciscan Friars. The Friars are mainly located in the rural areas, Chivhu, Gandachibvuvu, and Mutoko as stated by Fr Magwidi. He noted that it is their unique gift as Franciscans to have the ability to minister and propagate the gospel of life to those on the margins of the society. Fr. Magwidi stated that the Franciscan Friars are also involved in education, for the mission of the church is not concerned just with the soul but with the whole person. The Friars are working with the people in establishing Christian communities. Fr Magwidi also stated that they have a brighter and promising future as they still receive a good number of vocations despite the changes in the world today.

New Monastery of the Holy Family completed in Mutare

By CCN Reporter



The newly constructed Monastery of Holy Name located in Weirmouth in Mutare.

The Carmelite Nuns in Mutare Diocese have completed construction of their only monastery in Zimbabwe. Construction of the double story monastery started in 2016 and the building is now ready for occupation with eight bedrooms and six work rooms where nuns carry out their different apostolates. The Monastery of the Holy Family in Zimbabwe has seven nuns from different countries including, Kenya, Nigeria, Spain and Zimbabwe. The nuns survive on making alter bread, vestments and candles. They also run a farm where they are engaged in horticulture, rabbit and chicken rearing. The monastery which will be officially opened by a blessing from Bishop Paul Horan, was built through the help of the Church in Need, Little Way and St. Peter Claver. The monastery is located in the Weirmouth area of Mutare urban.



Mother Prioress of the Carmelite Nuns, Sr. Margherita Vargas, pose for a picture with Sr. Justin Nduku and the Social Communications Coordinator for Mutare Diocese, Sr. Marceline Mudambo (left).



The Community of the Carmelite Nuns at their monastery in Mutare.

“The Gospel of Life”, will overcome scandal

By Fr Oskar Wermter SJ



Recently the Church has celebrated the “Earth our Common Home” (Laudato Si = Our Lord and Creator be praised! From the Canticle of the Sun, by St Francis of Assisi), we still celebrate all the time the wonder of Creation in our Prayer of the Church,(i.e. the Psalms, see Psalm 104).

We ourselves as human beings are also part of Creation and Nature which is the Creator's gift to us. Perhaps the most astounding gift to us as human beings and God's creation is that we have been created as male and female, as men and women, and have the power to give life to children, sons and daughters, to grow up as brothers and sisters. Our human life rests on the foundation of love in marriage and family. The man and his wife become parents through the loving bodily union which produces children. Life and Love belong together.

But so many of us forget how we were created, and what for. Sexuality which defines us as male and female, husband and wife, father and mother, is a source of great excitement and fascination.

We no longer see it as a gift which we should embrace as a divine wonder and miracle. Most of this wonderful gift we do not appreciate as such. We use it for our pleasure and entertainment. We use it for our own enjoyment. We use each others' bodies as things and tools and instruments for making this bodily union possible. We are not aware that this union is not just one of bodies, but of body and soul. It is not one of conquest where one body takes possession of the other. It is a union of self-giving, one giving in his body his very self, his heart, and soul, to the beloved. In short: it is mutual self-giving. Such a loving union is only possible through the Holy Spirit who dwells in us and makes us one, in body and soul. Unfortunately, this is not realized by so many. There is little love, instead there is mutual exploitation. There is not self-giving, but one taking and grabbing the other for his or her physical satisfaction. If we compare this with the original design and purpose of the Creator then we see that this is really a big hoax, far removed from what it

was meant to be. It is now 60 years ago that we began to have unlimited pleasure in what we called the sexual revolution and liberation. The bodily union of husband and wife was separated from the begetting of children. Contraception of various kinds was used by couples who wanted sexual pleasure and intimacy but were not able or willing to have a child. The woman was made (temporarily) infertile, so she could serve the man and satisfy his sexual desire at all times. Sexuality was no longer the complete bonding of two persons within marriage, expressing their commitment as spouses and parents, but became available even for casual sexual encounters without any commitment and self-giving.

In so called developed countries this caused a dramatic fall of the birth rate.

The Catholic Church shows parents the right path in “Responsible Parenthood”, making use of the fertile and infertile periods of the woman. Parents determine whether and when they want to give life to a child. Both husband and wife play a part in this, it is not left to the wife alone, it is a shared responsibility, called Natural Family Planning which does not interfere with the organism of the woman, burdening her (and her alone!) with harmful side effects. The husband is then free in his sexual relations with her whenever it pleases him.

LIBERATION FROM GOD'S GIFT?

If there is any “liberation” through contraception it benefits him more than her. NFP involves both in dialogue about their intimate relations depending on when they want (can have) another child. They 'plan their family' together.

People tend to think that sexual activity is a passion, it cannot be controlled rationally. But then we also believe that the human person is responsible for his or her behaviour in all spheres of life. He must answer to her for the way he relates to her, and vice versa. Human dignity demands this. We are created by our Lord according to his design for human nature. “God created man in the image of himself, In the image of God he created him, Male and female he created them” (Genesis 1: 27).

He himself is a model for our humanity. He forms and shapes our human nature. This idea of “nature” is no longer very popular. Our very rational generation does not accept that 'nature' gives us humans a definite form over which we have little control. We ourselves determine what we are and want to be. Or so we like to think. Do we then create ourselves, are our own master designers? No. We receive ourselves as God's gift to us. In this day and age, we no longer accept even our identity as men and women as something given. “Do you want to be a boy or a girl?” Gender is a choice, an option, according to very “enlightened” modern pedagogues who urge their pupils to be quite “free” in terms of gender. This mentality has resulted in homosexuality and same-sex marriage. That we should have been created in “God's image” (and not according to our own design and image!) our secular culture finds hard to accept. So we re-design ourselves. This generation uses sexuality for its own pleasure. People just do not know any more that it is an expression of love and self-giving. We are not concerned about the Creator's purpose, but regard ourselves alone to be the “owners”.

ABUSE

There is much beauty in men and women and how they relate to each other in love and tenderness, mutual respect and tolerance. But sex and gender and the way men and women differ in their mutual attraction is a wonderful gift which, like all good things, can also be abused and become something ugly and repellent. We lack respect for this gift of the Creator.

There is prostitution, rape, and sexual slavery (“human trafficking” of girls and women). The teaching of the Church about marriage, family and love is often ignored. What we teach we do not do.

The abuse scandals involving priests and consecrated persons in the Church do enormous damage to the work of evangelization and pastoral care. Married people, and young people preparing for Christian marriage, feel duped and led astray by the Church's teaching. Respect for unborn life dwindles. Who will now accept the warning of the Church about abortion if the shepherds of the Church themselves have little respect for sexuality and the beginning of life in the woman's womb? Their warnings now sound hollow. The credibility of the Church is now severely undermined. The priesthood and consecrated life are no longer admired as God's way for his servants and encouragement for the married to take their vow of faithfulness seriously. We are in a moral and spiritual crisis. People used to look up to the Church and her shepherds for healing, now the Church herself and her pastors and consecrated communities are wounded themselves and need to have their wounds bound up and healed.

THE WAY FORWARD

Where there is sickness and decay there is also healing and new growth. The “Gospel of Life” (St John Paul II) continues to be preached by faithful and loving parents, by young people longing for genuine love in their future unions, and by priests and religious who support their married brothers and sisters through their own fidelity to their properly lived vows and consecration. Where there is decay there is also new growth. Parents, who have accepted their children as the Creator's gifts to them, are the most suitable teachers of the “Gospel of Life”, more so than priests and consecrated persons who question their own celibate way of life and are tormented by doubts.

Where sexuality has become a mere plaything, there the example of a truly loving marriage is more convincing than many moralizing preachers who have no encouraging message. Marriage will recover from its illness when married couples themselves become committed teachers of marriage as a loving union, based on mutual self-giving of a man and a woman according to the Creator's design and plan. The appreciation and respect for marriage is unique in the Catholic Church. We call it a SACRAMENT. It is not only a source of joy and love for the spouses, it is something sacred and holy. We celebrate it in the House of God. May every family which is based on marriage, and every home, be filled with the Holy Spirit, the Spirit of Love.

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Backing Vocals: Mai Chipisa & Fr. C. I. Makonese
Lead Guitar: Trust Chipisa
Bass Guitar: Gift Chipisa
Rhythm Guitar: Trust Chipisa
Drums: Gift Chipisa
Harmonica: Gift Chipisa

Special thanks to Fr. Rev. Rufaro Nyandoro, the Bishop of Epworth & my bishop, who permitted me to evangelize through music. All parishes, brothers & sisters for the support during the birth of this project. Special thanks to my parents, my siblings & all the Makonese family for the unwavering support. Many thanks to my producer GIFT Chipisa, my backing vocalists Mai Chipisa, Trust Chipisa and the Social Communications Team headed by Dr. Alfonso Muganyizi. I extend my gratitude to all who motivated me to pursue my musical talent. Good evening, Zim.

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THE POWER OF THE CROSS:

Universal Image of Christian Belief

By Sr Cynthia Mgwena CPS

Exaltation of the Cross, Bulawayo Archdiocese ascend the Inungu Mountain.

“The power of the cross is the power to save. And not only are we saved from the effects of sin, we are empowered to live a whole new life. The sign of the



Fr. Paul Mhlanga celebrates mass for the pilgrims on top of Inungu mountain.

cross is our badge, that shows who we are, our speaking, thinking, looking and working are under the sign of the cross that is the love of Jesus to the end”, Pope Francis. Our Mother Church sings of the triumph of the Cross, the instrument of our redemption. We identify with Christ on the Cross and become co-redeemers, sharing in His cross. The cross today is the universal image of Christian belief. Countless generations of artists have turned it into a thing of beauty to be carried in procession or worn as jewellery. To the eyes of the first Christians, it had no beauty. It stood outside too many city walls. Although believers spoke of the cross as the instrument of salvation, it seldom appeared in Christian art unless disguised as an anchor. Most Catholics keep crosses and cruxifes in their homes, usually on the wall or above their doorway. In fact, a cross or a crucifix put in a place of honour is a sure mark of a Christian home. If you don't have



Catholics from Bulawayo Archdiocese offer prayers on top of Inungu Mountain.

a cross or a crucifix in your home, consider choosing one, have it blessed, and place it in a prominent place in your home where it will be honoured and venerated. We often make the Sign of the Cross over ourselves. We make it before prayer to help fix our minds and hearts on God. We make it after prayer, hoping to stay close to God. In trials and temptations, the cross is a sign of strength and protection. The cross is the sign of the fullness of life that is ours. At Baptism, too, the Sign of the Cross is used. The priest, parents, and godparents make the sign on the forehead of the child. A sign made on the forehead is a sign of belonging. By the Sign of the Cross in Baptism, Jesus takes us as his own in a unique way. Today, let us look to the cross often. Let us make the Sign of the Cross and realize we bring our whole selves to God, our minds, our souls, bodies, wills, thoughts, hearts, everything we are and will become. We made the Sign of the Cross before prayer which helps to fix our minds and hearts to God. After prayer we make the Sign of the Cross to keep close to God. During trials and temptations our strength and protection is the Sign of the Cross. At Baptism we are sealed with the Sign of the Cross, signifying the fullness of redemption and that we belong to Christ. The sign of the cross is a kind of synthesis of our faith, for it tells how much God loves

us, it tells us that there is a love in this world stronger than death, stronger than our weakness and sins.

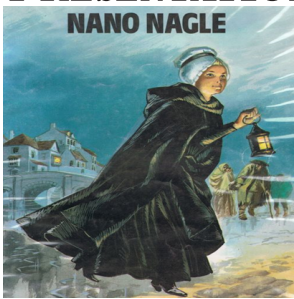
The Story of the Exaltation of the Holy Cross

Early in the fourth century, Saint Helena, mother of the Roman Emperor Constantine, went to Jerusalem in search of the holy places of Christ's life. She razed the second-century Temple of Aphrodite, which tradition held was built over the Saviour's tomb, and her son built the Basilica of the Holy Sepulcher on that

spot. During the excavation, workers found three crosses. Legend has it that the one on which Jesus died was identified when its touch healed a dying woman. The cross immediately became an object of veneration. At a Good Friday celebration in Jerusalem toward the end of the fourth century, according to an eyewitness, the wood was taken out of its silver container and placed on a table together with the inscription Pilate ordered placed above Jesus' head: Then “all the people pass through one by one; all of them bow down, touching the cross and the inscription, first with their foreheads, then with their eyes; and, after kissing the cross, they move on.”

To this day, the Eastern Church, Catholic and Orthodox alike, celebrates the Exaltation of the Holy Cross on the September anniversary of the basilica's dedication. The feast entered the Western calendar in the seventh century after Emperor Heraclius recovered the cross from the Persians, who had carried it off in 614, 15 years earlier. According to the story, the emperor intended to carry the cross back into Jerusalem himself, but was unable to move forward until he took off his imperial garb and became a barefoot pilgrim.

PRESENTATION SISTERS CELEBRATING THE CENTENARY YEAR OF THE BIRTH OF NANO NAGLE



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"If I could be of service in saving souls in any part of the globe I would willingly do all in my power."
NANO NAGLE 1718-1784

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CCJPZ Statement on the International Day of Peace: Zimbabwe Men and Women in Search of Peace

By Paul Muchena

CCJPZ National Coordinator

"Peace on earth, which all men of every era have most eagerly yearned for, can be firmly established and sustained only if the order laid down by God be dutifully observed" (**Pacem in Terris**, AAS, 55, 1963, p.257)

When Jesus was preparing to ascend to heaven, he gave us, through his disciples, parting instructions and commandment: "Peace I leave you; Peace I give you." (John 14:27). This means that just in the same way it applied to his disciples, Jesus wants us to be at peace amongst ourselves – and to be at peace with each other. A further instruction from this scripture is that no matter what trials we could face, we should always find genuine peace in Jesus! As we commemorate the International Day of Peace, the Catholic Commission for Justice and Peace in Zimbabwe (CCJPZ) borrows from Pope Francis' insinuation that men and women, including those from Zimbabwe, are in search of sustainable peace. It is a fact that Zimbabweans are wounded and are in search of that genuine peace our Lord Jesus Christ desired. We repeat what our leaders, the Zimbabwe Catholic Bishops' Conference (ZCBC), said in a Pastoral Letter entitled *National Healing and Reconciliation: God Can Heal the Wounds of the Afflicted* issued on 1 October 2009:

We, Zimbabweans, have hurt each other in many different ways and over long periods of time. We are all guilty, for those who have been victims at one time have been aggressors at another and many more have done nothing in the face of atrocities perpetrated before their eyes. Today, we all need healing from these hurts and from our guilt. This healing will facilitate reconciliation within and among ourselves and also with our Creator. With healing and reconciliation, our

nation will recover and set itself up for political, social, cultural and economic development.

Our cry for genuine peace should be seen in a historic perspective. As ZCBC observes in the same Pastoral Letter; "we made mistakes in the euphoria of independence: we forgot to attend to the needs of those who were traumatized by the war, especially the ex-combatants; we ignored those who were physically and psychologically devastated by poverty, discrimination and oppression. All were neither counselled nor treated. Colonialists who lost political power were not helped to heal from the trauma of that loss. Gukurahundi has been made a secret and pretension as if it did not happen."

The book of Genesis tells us that human beings are created in the image of God. Human life and dignity should not be compromised in any way (Genesis 1:27). Political slogans that wish others death or suffering are against God's purpose for creation. Why do we continue to hate, deny, isolate and sometimes kill each other because of political differences? If it is true that more than 90% of Zimbabweans are Christians, why should we not be guided by Galatians that "we are all children of God by faith in Christ Jesus... There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female... you are all one in Christ Jesus" (Gal. 5:36).

We would like to emphasize to the National Peace and Reconciliation Commission (NPRC) constitutionally mandated to promote peace, healing and reconciliation that Zimbabweans are desperately waiting. A comprehensive national peace and reconciliation process would pave way for cohesion and effective collaboration for the common good and development. As stated by ZCBC in a Pastoral letter entitled *God Hears the Cry of the Oppressed, Pastoral Letter on the Current Crisis in Zimbabwe* issued on 5 April, 2007:

Our crisis is not only political and economic but first and foremost a spiritual and moral crisis. Every

problem has a religious dimension. No one's heart can be at rest as long as people are haunted by evil memories, never acknowledged and straightened out. This crisis can only be resolved if we, the people of Zimbabwe, confess our sins, are forgiven, fully accept each other and once more commit ourselves to work together in solidarity, justice and peace. As Church, we continue to express our willingness to contribute to a national peace and reconciliation process which is NOT a short-cut of convenience, but one which follows due processes as appraised by survivors. The Church shall support a National Peace and Reconciliation process that Zimbabweans want.

The message of peace in *Pacem in Terris* which states that the order laid down by God must be observed in order to have peace is still very relevant to us today. As we commemorate the International Day of Peace, Zimbabweans yearn for this peace, which Pope John XXIII prayed for in 1963. In his message he reaffirmed the four conditions for peace as *truth, justice, love and freedom*. These pillars of peace are the fundamental requirements needed by human beings to establish peace in society, without these pillars of peace, peace is unachievable. Understanding and acceptance of the four pillars as foundations of peace is fundamental to the Zimbabwean society today. This peace which is a gift from God has become a rare commodity in our country.

In conclusion let us therefore make serious effort to redress elements which disrupt peace. In our society, children have lost protection, men and women live under difficult circumstances, diseases, mistrust and fear. Those in authority are therefore called to urgently create the required and enabling conditions so that peace, prosperity and development can be achieved. Christ taught, "Blessed are the peacemakers, for they shall be called the children of God." (Mt. 5:9)

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The Humble Beginnings of St. Theresa Plumtree

The hub of Ilizwi Printing and Publication Centre

St Theresa Mission is located in the border town of Plumtree, in Bulilimamangwe District,



Fr. Baa with some of St Theresa parishioners in Plumtree.

Matabeleland South Province south west of Zimbabwe. The Mission is found along the main road linking Bulawayo and Francistown in Botswana. St Theresa Mission is under the Archdiocese of Bulawayo and has been entrusted to the care of the Society of the Divine Word Missionaries (SVD).

The journey to the establishment of St Theresa Mission was coupled with a lot of hassles. The few of those who saw the foundation of the mission had to use the Town Management Board building for worship on Sundays, then the Methodist church and later Dingumuzi Primary School. The class for Mrs. Veronica Godzi one of the faithful who was also a teacher at the school became the place for worship till the new church was completed in 1985. Plumtree was

at that time an outstation of Embakwe and Empandeni Mission. Fr. Johannes Banning CMM who was then the parish priest of Empandeni took an initiative to build the church with the help of few community members. In 1987, the late Archbishop of Bulawayo Henry Karlen

invited the SVD priests from Botswana to come and work in Plumtree. The Archdiocese of Bulawayo bought the property belonging to Mr. Costello where the mission was built. Mr Costello had occupied the place for many years. It had a house, a guest house and worker's quarters. The first missionaries to arrive in Plumtree were Fr. Krystian from Poland, Fr. Alberto from Philippines and Fr. Gabriel Sosu from Ghana. The beginning was not easy as there were challenges of electricity and water disconnections. Mrs. Godzi and Mr. Ncube helped with provisions until proper connections were made. The priests from Embakwe and Empandeni mission continued to serve Plumtree until the new priests were conversant in the local Ndebele language. Learning the local language enabled the priests to carry out their pastoral ministry without hindrances and thus they started outreach programmes in the community. Whenever they faced challenges the faithful were ready to help especially Mr. Noble and Mr. Tshuma. The coming of the SVDs to Plumtree saw a steady growth in the number of Catholics in the area as Catholicism had not been very popular in Plumtree. They then opened outstations in North Bulilima where there were very few Catholics. Language learning for expatriate priests opened avenues for translating church documents into the local language. Fr Krystian started a printing press and translation of church documents



Women's league guild members of St Theresa.

with Mrs. Jane Masotsha and Mrs. Veronica Godzi helping in the translation. In 1990 Mr. Raphael Zulu came from Bulawayo to join the translation team. The team comprised of Mrs. Godzi, Sr Florence Sitwala CPS and the late Fr. Bernard Ndlovu.

This led to the birth of a Sunday commentary book called Ilizwi likaNkulunkulu and diocesan liturgical guides. Many other reading materials were printed and published including the Children's Bible in English that was translated to Ndebele as uNkulunkulu Ukhuluma Labantwana bakhe. Ilizwi publications started operating from a small room in the mission house and later relocated to the guest house where there was more space. In 2000, proper buildings were built to provide accommodation for priests and visitors and a conference center. Before the construction of the conference centre bible and catechism lessons were held in the open under a tree or in the church but now the centre provides comfort to those who want to learn the word of God. Ilizwi Publication Centre was the brain child of Fr Krystian who sourced funds to start the process.

Other priests who served at St. Theresa Mission are Fr Rodlach, Fr Sunny, Fr Godfrey, Fr Renato, Fr Marek, Fr Maciek, Fr Sony and currently Fr Leonard Baa who is the parish priest and Fr Leo Hartoyo the assistant.

Sr. Mbiri Celebrates Golden Jubilee

By Tatenda Mqetu

Sister Petronella Mbiri of the Holy Cross Sisters celebrated her Golden Jubilee at Bondolfi Mission whilst renewing her vows of chastity, poverty and obedience on the 20th of October 2018. The event which marked fifty years of religious life by Sr. Mbiri was attended by the clergy, religious and laity from Masvingo and Gweru Dioceses as well as those from Zambia and South



Sr. Petronella Mbiri celebrating her jubilee while Bishop Bhasera and Fr. Walter Nyatsanza look on.

Africa amongst them Bishop Michael Bhasera, Holy Cross Sisters and the Mbiri family. In his homily, Fr. Richard Pundo, highlighted that it is essential to listen to God's calling in our endeavors and also be able to follow the stars that lead us, as shown by the three wise men in the bible when Jesus was born.

"A calling cannot be explained as to how one is called to serve God as it is actually his grace which helps one to be able to respond positively to the calling," said Fr. Pundo. More so one needs to show effort after being called by God, as shown by the three wise men who were led by the star to Jesus' birth place, thus it entails that we should shine so that we can make people see that we have talents which we were given by God," alluded Fr. Pundo. Sisters of the Holy Cross throughout the world are called to participate in the prophetic mission of Jesus to witness God's love for all creation. They are driven by compassion which moves them to reflect on the signs of the times, discern the needs of the world, and respond timeously whilst standing in solidarity with the poor and the powerless. Founded by Fr. Theodosius Florentini and Mother Bernarda Heimgartner, the Holy Cross Sisters are guided by compassion for the less privileged, faith in God as disciples of Jesus, prayer for building a society of justice and love and unifying communities.

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**ABORTION
PROBLEM IS THE
CHURCH'S PROBLEM**

By Glendor Mubvuringi

The tendency to look at abortion as though it were not a serious medical procedure is irresponsible. Abortion is not safe, 'safe' means free from risk, free from harm.



Abortion harms women. It harms the woman physically as it damages the uterus. It can cause them to have preterm births in subsequent pregnancies. It also causes bleeding and damage to their womb and other pelvic organs. Psychologically it increases the risk of suicide, drug abuse and depression. There is a risk of getting breast cancer since abortion affects the maturity of breast tissue development, prematurely halting the production of milk, making the tissue more susceptible to cancer. Although there is no evidence that breast cancer follows abortion, there is high risk that breast cancer can result from effects of abortion.

The Constitution of Zimbabwe Amendment (No:20) that came into force in 2013 provides that an Act of Parliament must protect the lives of unborn children. In Zimbabwe the constitution takes a strong anti-abortion stance. However, in Zimbabwe abortion is allowed only if the pregnancy is harmful to the mother, or when the child born will suffer from physical or mental defect that will cause permanent damage. Or when the pregnancy is a result of rape, incest, mental handicap, where a man has sexual intercourse with a mentally handicapped woman who then falls pregnant. An estimated 70 000 illegal abortions take place in Zimbabwe every year according to UNICEF's Children and Women's rights in Zimbabwe. The age group that seek post-abortion care is 15 to 24 years, who in most cases misunderstand the purpose of freedom or misinterpret their rights.



These unidentified women sell strawberries at the railway crossing in Headlands along the Harare-Mutare highway. The women grow strawberries in their gardens and sell them to passengers and drivers who ply the route to raise school fees for their children. Horticulture has become a source of livelihood in the area with these women looking for larger markets to sell their produce. Empowerment of women is one significant aspect that the Church needs to embrace in its drive to promote integral human development.

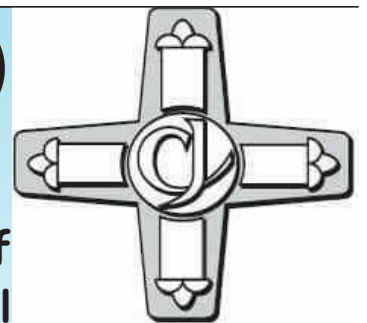
Abortion in Zimbabwe is condemned by the Church and the state. As a Christian, there are no grey areas, "abortion is murder", said a local Priest. The foetus from conception has a life, a soul and we, as human beings have no right to kill it. When people, legislatures, rights groups etc want to vote for abortion it shows the weakness in our pastoral efforts, comprehensive sex education in our educational institutions and a fuller recognition of the common dignity of women and men and the accompaniment of women at risk of abortion or who have gone through that trauma. It is more important to address issues that affect women rather than offer help after abortion. There is need for pastoral awareness and engagement to educate young women and girls on the importance of sacredness and purity. Abortion is not the answer as it brings with it more consequences than remedies.

The Catholic Church opposes all forms of abortion procedures. From the first moment of its existence, a human being must be recognized as having the rights of a person. However, it does recognize as morally legitimate certain acts which indirectly result in the death of a foetus, as when the direct purpose is the removal of a

cancerous womb. The Church teaches that "human life is sacred", because from its beginning it involves the creative action of God and it remains so forever in a special relationship with the creator, who is its sole end. God alone is the Lord of life from its beginning until its end, no one can under any circumstance claim for himself the right directly to destroy an innocent soul. ("donum vitae" 5). Truly you have formed my innermost being, you knit me in my mother's womb Psalm 139:13. We as Christians must pray for a change of heart in all citizens and courageously teach them to defend the sanctity of human life particularly that of the defenseless innocent unborn children. It is the duty of the Church to create a platform to encourage openness and dialogue especially among girls and young women since most abortions are a result of failure to communicate the problem leading one to commit the dreadful sin. Pastoral work should not end only with prayer but leaving more pertinent issues unaddressed as the same issues make or break one's faith. The aim of pastoral work should be to make sure that the mind, body and soul are well catered for through family centered support.



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ST MARY'S CATHEDRAL BASILICA: THE JEWEL OF MATEBELELAND

By Fr. Hlakanipha Dube
Rector, St Mary's Cathedral Basilica, Bulawayo

ST. MARY'S Cathedral Minor Basilica, the Catholic centrepiece next to Dominican Convent Girls High School, is one of the oldest monumental buildings in Bulawayo. It has seen the city grow from a small trading town in the 1880's to the second largest city in the country.

Built at the turn of the last century by the Jesuits, the cathedral was officially conferred with minor basilica status on 31 August 2013 and this year marks the fifth anniversary of the conferment of this status. A Basilica is a designation or status given to a church by the Pope through a proclamation passed by the congregations for Divine Worship and Sacraments, the governing body of the Roman Catholic Church to churches of historical significance to the church at large as well as the local area; the diocese or even region the church is located in. It is used to identify churches of historic and spiritual importance. St Mary's has played a very important role in the evangelisation of not only Bulawayo but also Matabeleland region and Zimbabwe since 1903. In 1879 the Jesuit Fathers arrived in Zimbabwe (then Rhodesia) under the leadership of Father Depelchin SJ. They were granted permission by King Lobengula to start a mission Ko Bulawayo. The first mission was started in a house and was called the mission of the Sacred Heart. However, in 1881 it was burnt down.

from England in 1911. **Fast facts about St Mary's Cathedral:** Officially conferred Basilica 31 August 2013 When was it built Started in 1903 by Prefect Apostolic Monsignor Sykes SJ, officially opened on 3rd April 1904 Who built the Church Croatsians When did it become a Cathedral? 1955 St Mary's birthday 25th March. This year she is 115 years old Number of Catholics in Archdiocese Over 400 000 Number of Major Basilicas in the world 7 Number of Minor Basilicas in Africa Now 17 In 1955, St Mary's became a cathedral after the Rhodesian hierarchy had been established and Bulawayo declared a diocese. Also in the same year, after the Second World War, the parishioners of St Mary's requested a memorial to honour the dead victims of war.

It was decided the best way was to enlarge the church. The war memorial would take the form of a crypt in the church which would also serve as the burial site for bishops of Bulawayo. However, funds were not adequate to build the crypt. What eventually emerged was elongation of the church and widening of the side aisles. The work was completed in 1959. Today just above the crucifix the following is inscribed, "In memoriam moruotorm in bello 1939-45" meaning, In memory of those who died in the 1939-45 war.

Christian church buildings constitute a substantial part of this country's architectural heritage. Often the finest and most prominent buildings in their locality, possessing architectural, historical and social

Cathedral Basilica is thus a church not an auditorium. For a Catholic Church is first and foremost God's house. It is where the Divine Presence resides. It is not primarily where we come to meet one another. It is where we all come to meet God. God is here and we come here to worship him. The fellowship we share and the community we build is part of our greater life together that flows from our worship of God in God's house.

Besides that, the many pilgrims who have entered St Mary's Cathedral Basilica talk of experiencing feelings of wonder and awe. There is a sense of spaciousness and grandeur at St Mary's which lifts the heart and mind to heaven. These feelings of wonder and awe open the heart to the beauty which lies at the heart of the church, and at the very heart of God. These feelings prepare the soul for worship and help to bring the soul into the presence of God who dwells in this great monument.

Moreover, the significance of St Mary's Basilica is that it instructs. It is a sermon in stone. It tells everyone who sees it, from the inside to the outside, certain truths about the Christian faith – that the Christian faith is beautiful and permanent and strong. That the Christian faith has inner integrity and honesty and truth. All these things are deep-down impressions that register profoundly within the human heart and mind. The decoration of the church also seeks to instruct. We do not install stained glass and mosaics and wall paintings and carvings just to make it look pretty. All of these



In 1887 Father Prestage SJ closed the struggling mission of Ko Bulawayo and was given permission by King Lobengula to move to Empandeni. This left a small Jesuit presence in Bulawayo which became the staging point for the Jesuit missionary to work further north. By the mid-1890s the Jesuits had built a small chapel in Bulawayo at the intersection of Main Street and 10th Avenue. It was a brick under corrugated structure which was meant to serve as a boys' school. The school was called St. George. The chapel and school building structures still stand today but are not used for the original purpose. By 1901 the Catholic community had grown remarkably and the chapel became too small for comfort. The Bulawayo Municipality granted the Jesuit Fathers the current site at the intersection of Lobengula Street and 9th Avenue. The then Jesuits named the street Lobengula Street in honour of King Lobengula, who, although he did not embrace Christianity, was very friendly and sociable and treated the Catholic missionaries with dignity and respect. The foundation stone for the new church building was laid in 1903 by the Prefect Apostolic Monsignor Sykes SJ. The church was built by workmen from Croatia. The granite was obtained free from a local quarry. The altar stone is one solid block of quarry stone. The Stations of the Cross and the pictures on the interior walls, came

significance, churches were designed to express the meaning of heaven in the language and symbols of architecture and art. In providing a spiritual focus within a community, usually over many generations, churches retain considerable social significance. Thus, Bulawayo is privileged to have such a monument. Perhaps it is high time that such monuments are accorded the status of national monuments. The primary aim of such status will be to prolong the life of something of value and to do so in a way that protects what is valuable about it. The built heritage enriches our lives and provides a connection with, and a means of understanding our shared past. Historic places of worship have incalculable value as tangible records of those who have gone before us, of the lives they lived and of their aspirations and achievements. Each church building provides unique and irreplaceable evidence of the past and should be passed on to future generations with that evidence intact.

Church not an Auditorium

An auditorium is a large space for people to gather to hear a speech or see a performance. A temple, on the other hand, is the dwelling place for God. A church design that focuses on the gathering of the people of God instead of the presence of God may be useful, but it contradicts the great tradition and the instructions of God Himself as to what a temple must be. St Mary's

things reflect the beauty of God and the eloquent beauty of our Christian faith. St Mary's thus becomes the jewel, the "Bethel" of Matabeleland. This is the place where Jacob saw the ladder into heaven with the angels going up and down. He cried out, "This is the very threshold of heaven and the doorstep of God!" In other words, despite the many problems that bedevil us as a Christian church we can meet God and talk to him in this great place, as doors are opened from six am to six pm for services and individual prayer. This explains why St Mary's is so beautiful. Indeed the church building should be so beautiful that it points our hearts and minds not only to the presence of God here, but to the Holy of Holies in Heaven.

Tourist Centre

Tourists to Bulawayo should be able to visit St Mary's Basilica which is the first and only minor basilica in the Southern African Development Community (SADC) region. Indeed bill boards on all roads which enter the city should highlight this great spiritual monument. As Archbishop Alex Thomas, who was instrumental in having the Cathedral be given the status of a basilica, remarked five years ago "This Basilica is our faith; please do everything possible in the strength of your faith. Make this Basilica great, it is for us, let us keep it."

If you have concerns that you want other people to know about in the church send them to use for publication in The Catholic Church News

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THE PUBLIC OPINION

People's voices about Church matters



The Catholic Church a force for good.

The Catholic Church in Zimbabwe is a force for good. It has continued with its care and good example to the Christian community in running schools, orphanages, hospitals, charities and other social institutions. The Church has continued to grow each day, though its growth in new frontiers, transformation and spirituality has to be tested especially among its youth. It is one of the most influential and should really use this power to encourage society to work for the common good. The Church cannot afford to be quiet, and it must speak strongly. For its young people, the Church appears not to be encouraging, rather less inspiring in various issues. It can do more in empowering its youth and women, we talk of economic issues, networking, and innovation and even in socio-political circles, other Churches are doing it well. I believe the Church's leaderships must continue to reach out to its young people, reach out to them the way they do. It is important in this digital age for the Church in Zimbabwe to prioritise the media and invest in it, it goes a long way in new evangelization. The Church must clearly state its expectations from the faithful, real and inspiring expectations and not be lukewarm about principles and practices. Above all the Church must continue to preach Christ centered gospel, one that gives life.

Kudakwashe Matambo

Chitendero chavazhinji chava kutonhora

Zvinoita sokuti chitendero chava kudzika kuvatenderi vazhinji nokuti vanhu vakawandisa vava kutizira kumakereke emweya. Vamwe vanoit gumbo mumba, gumbo panze. Masikati vaKatorike, manheru mapostori. Nokuda kokuoma kohupenyu munyika vanhu vava kuremerwa kuitira sangano nokuti vazhinji vakanga vakajaira kupiwa navapriste vechichena. I think the church has to be renewed.

A.M, Gokwe Diocese

There is growth in self-ministering

The Church in Zimbabwe is growing and is getting to maturity in terms of faith and self-reliance. Growth is reflected in its ability of self-ministering and self-supporting. The move that is being taken to have saints from Zimbabwe is already a positive sign in the growing church. Maybe few questions are important for reflection: Are we doing enough to preserve and promote the church's reputation in community, hospitals, schools and other church institutions? Does the church have time to listen to people and learn from them? Does the church have the freedom to promote its doctrine in schools, hospitals and colleges by recruiting more of their own? Is there need to build more missions or the church is content with what is there?

P.C Gweru Diocese

The Church remains strong despite challenges

The Catholic Church in Zimbabwe remains strong despite the many challenges faced by the faithful. New parishes are being erected and many physical structures are being put in place to cope with this trend. However, the priests remain few especially in rural areas. Economic hardships in the country have resulted in many Catholics leaving the country for greener pastures in other countries. This has strained many marriages and family relationships. The Church leadership in Zimbabwe with the support of the host country has done a lot to cater for the emigrating faithful. The area of justice and peace remains another key issue. The country's socio-economic and political climate remains strained and the Church is always expected to play a key role in this area albeit against the very watchful eyes of the government. Many gains have been realised in this regard but the battle is still bigger.

Kennedy Takayera, Chirundu

The Catholic church is one of the few sober churches

The Catholic Church is one of the few sober churches around which has not been polluted by the gospel of prosperity like other "prophecy driven" churches that have taken Zimbabwe by storm. However, service is straight jacketed and there appears to be a lack of innovation in the preaching process to fish today's youth.

Maodzwa, Harare

It's a tried and tested church

The Catholic Church is a tried and tested Church that has survived many dark ages. She survived because she is founded on a strong vision and mission. This is

enhanced by the fact that the mission is implemented by strong men of faith who are trained for many years to get this job done effectively. However, the church is slow to adapt to changes as it takes its time to study and research on the authenticity of such changes.

Wedzerai Nhemachena, Chinhoyi.

Many things have changed

To me many things have changed. Its not the church we used to know and attend. Values and principles seem to have shifted. The introduction of many guilds seem to cause many conflicts and divisions amongst Christians in the church especially in some dioceses. Ummm chitendero chedu chabvuruvara.

Party Manjere, Chipinge.

The Church has grown even stronger

The Church has stood firm despite the change of times and emergence of Pentecostal churches and sects. It has remained the same and focused if at all it has grown stronger.

Mrs. Gunda, Bulawayo.

More needs to be done to accommodate young adults

The Church should decentralise its diocesan operations. Its administration should include the lay people who will have a remarkable contribution owing to the knowledge and experience with global changes. The church is a bit behind as there is some resistance in accepting modern technology and new policies especially with regards to administration systems and labour issues. On evangelisation, women and the youths should be given a bigger platform as they form the majority in the church. Young people are abreast with modernity and they need to be accommodated. By giving them more attention, there is guarantee of a strong church in future. Young women should also be given a chance in their guilds. Elderly members seem to be arrogant to new and young members and this affects evangelisation. When someone feels unwelcome, their participation in church matters is heavily affected. I am of the idea that there is need to introduce young adults association in all dioceses to cater for that particular generation that are often neglected because they are neither married or young to fit in youths associations. In most dioceses, these young people find no group to be associated with as most groups cater for married couples. I am happy that the church is still going but there are some issues to be addressed for its betterment.

Tawanda Homba, Masvingo

Old but relevant

The Catholic Church is one of the oldest traditional churches which has a notable number of members varying from the young to the old. This church is quite significant as shown by its existence in all parts of the country, be it those remote areas you are able to see a congregation. It follows a hierarchy with the bishop as the overseer of the diocese. More so, it has commissions which work with communities to address humanitarian issues.

Tatenda Mqetu, Masvingo

Healing sessions are being witnessed which is a good sign

The Catholic Church is very active. Catholics show determination in their prayer and worship. The church is seen to change slightly as there is now a move to fulfil people's spiritual needs. We have the Charismatic movement which seems to borrow a leaf from Pentecostalism. Catholics now have all night prayer sessions which edify people's faith. The Church is seen to be moving with signs of times. Healing sessions are being witnessed. Many Catholics now visit sacred places, others go on pilgrimage to places like Mtemwa, Gokomere and Ngoma and other places dedicated to Mother Mary.

C. Moyo, Bulawayo

Open up doors for healing and deliverance

The Church needs to open up doors to healing and deliverance so as to reduce the number of its people who look for healing in the Pentecostal churches. The church should consider the spiritual needs of the people. While the Church is more organised, it should pay attention to upcoming trends so as to remain attractive to young people.

Norbert Neto, Harare

Uchapupu hwechokwadi

Tinofanirwa kuva vanhu vanoizvidzora, vakarurama uye

kuzvidukupisa
pamberi
paMwari.
VaKatorike
vanofanira kuva
nomoyo
wokuregerera
nguva dzose.
Vatenderi
vanofanira kunge

vaine chitendero, chitarisiro uye chido kuti zvose zvanokumbira kunaMwari zvibudirire. VaKristu vanofanirwa kuchengeta mitemo yaMwari uye yeKiriye kuti basa raMwari rifambire mberi. Chikuru chinotarisirwa kuvaKatorike vose zvikuru munyika yedu yeZimbabwe kupa uchapupu hwechokwadi nguva dzose kuitira kusapatsanura sangano.

T.M, Kadoma

The Church protects the vulnerable of the community

Roman Catholic Church is the biggest church in the country. It is the best church as it runs projects and programmes that benefit people especially the poor. The church runs many schools, hospitals and helps orphans and vulnerable members of the community. I love the church so much because it has many guilds that people have a wider choice. The church also encourages proper marriages.

D.K and S.G, Kadoma.

Ichechi yakarongeka

The Catholic Church in Zimbabwe yakarongeka. This is evidenced by departments such as health, education, CCJP, SOCCOM, Parliamentary Liaison Office, Marriage Tribunal, Caritas, to cater for human needs in all aspects of life which is so unlikely of other sects and fly by night churches. Priests and religious are working hard preaching the gospel in different places. However, priests working in the rural areas like outskirts of Gokwe, Binga and many other peripheries sacrifice a lot as people in those areas are poor and cannot look after them. This results in some priests running personal projects to survive.

G. S Gandachibvuva, Chivhu.

Sangano rinofanira kufambidzana nenguva

Kereke redu rinofanira kufambidzana nenguva. Sangano redu rechiKatorike rinofanira kuva nemoyo naavo vanotambura vakaita senherera, chirikadzi naavo vanoshaya. Sangano redu rinofanira kuva sangano benyu rinoonekwa nezviito sokubatsira kuti munyika muve norunyararo nomugariro wakanaka. Vanhu vanofanira kupupura shoko nomugariro wavo. Sangano rinofanira kukurudzira vanhu kuti vatsunge muupenyu uye kuti vazvishandire vasingatarisiri kupiwa chete. Sangano rinofanirazve kuremekedza pfungwa dzavanhu kunyanya vechidiki nokuti ndivo sangano ramangwana. Asi chikuru kupinda zvose, Sangano rinofanira kudzvara rudo pakati pamarudzi ose.

Bro. Lee, Chirumanzu.

Membership is largely women

The Catholic Church in Zimbabwe is alive though the membership is largely women dominated. Many people are still rooted in their traditional cultures because they don't fully understand the doctrine. The Church still remains attractive to many especially the elderly because they feel that it is accommodative to their cultures and beliefs. Currently, it may be said to be the largest Christian group in the country. This is due to the missionary evangelisation. A strategic vision is needed, whereby the church becomes the voice of the voiceless.

C. Ndlukula, Bulawayo

It's a vibrant church

A vibrant church which has a potential of growing. A lot of people are being baptised in various parishes and dioceses and also a lot are being converted to Catholicism. Some people who had left the Catholic church are also coming back which shows that there is something good which is being seen by those outside our circles. There are a good number of the lay faithful who are studying theology, this shows that they want to know more about the church so as to impart that knowledge to others, thus helping in the preaching of the good news. The use of various forms of media in preaching and sharing of insights from the bible is also very helpful. However, vocations are dwindling. We have few young men and women who are interested in serving the Lord as priests and religious. This leaves us uncertain of the future of the Church.

A.J, Chinhoyi.

Featuring Diocesan Pastoral Councils

The Catholic Church is hierarchically structured with leadership that promotes the propagation of faith and its development at all levels. While the Pope, bishops, priests and religious have their role according to their vocation, the laity play a very special role in leading and supporting the church. Since the Church is for all the people of God, every

diocese has a Diocesan Pastoral Council responsible for coordinating the Church's activities. The Diocesan Pastoral Council is important in advising the Bishop on what is good for the local Church in terms of spiritual and other needs, assists in forging the vision of the diocese at all levels and supports

the Diocese through mobilisation of resources and encouragement of the faithful. In this issue Catholic Church News features executives of the Catholic Church's eight dioceses to appreciate the role they play in carrying the Church forward.



**Mr. Clemence Kunzekweguta,
Chairperson, Archdiocese of
Bulawayo.**

Mr. Alexious Ndlovu: Vice Chairperson
Mrs. Siphosami Ncube: Secretary
Mr. Alfred Phiri: Vice Secretary
Mr. Walter Motsi: Treasurer
Committee Member: Mr. Walter Mposi,
Mr. Bongani Ndebele, Mr. Prosper Ngwenya
Mr. Tafadzwa Mabhunga



**Mr. Stewart Gwatirinda,
Chairperson for Gokwe Diocese.**

Vice Chairman: Alberta M. Ndlovu, Nembudziya Parish
Secretary: Mr. Barura, Tongwe Mission
Vice Secretary: Mrs. Madongore, St. John's Cathedral
Treasurer: Maxwell Makayi, Uganda Martyrs
Committee Members: Chipambu representing Western Deanery, Mrs. Chikore representing St. Anne guild, Mahomed, Missionary Childhood and Pardon Rusere representing the youth.

Comment: Gokwe Diocese is full of energy to work for the Lord. A lot is being done and a lot is expected as we implement and operationalise our strategic plan. The Church leadership is always on alert to carry forward the mission and vision of the diocese. The new and energetic Bishop Rudolf Nyandoro is doing a lot especially in education together with the Diocesan Pastoral Council. Our faith is thus growing and we pray that the good Lord Jesus may continue to guide and inspire us.



**Mrs. Thulani Makamure,
Chairperson for the
Archdiocese of Harare**

Vice Chairperson: Gregory Sakonda, St Francis Waterfalls Chitungwiza Deanery
Secretary: Peggy Simango St Matia Kalemba Norton West Deanery
Vice Secretary: Nicholas Macheri St Theresa Chitungwiza Deanery
Treasurer: Luxson Gwara Holy Cross Budiriro South West Deanery.
Committee Members: Leonard Mambara Mufudzi Wakanaka, Marondera, Deanery.
Tyanai Danha: Liturgy, St Francis Xavier Braeside Outer City Deanery.
Brian Nyahuma: Youths, St Joseph's Hatfield
Lawrence Zimunhu: Archvita, St Francis Xavier
Christopher Manyowa: Infrastructure and Development, Holy Name, Malbereign, Inner-city.
Peterclaver Manjoro: Training and Development, Holy name Malbereign Inner City

Comment: A Christian leader, first and foremost **MUST** have a commitment to God. That commitment is demonstrated in the way one acts and what one does, the way you speak, and the way you interact with people. The commitment must result in a desire to motivate those that you lead. Leadership in Church calls for constant prayer as you sometimes get discouraged. One has to bear in mind that leadership in church is not a career. A leader has a mission to help others see God. There is need to have a sense of responsibility, of service and contribution to others.



**Mr Farayi Edmore Mugari,
Chairperson for Masvingo Diocese**

Vice-Chairmain: Mrs. Maroneddze,
Mukaro Mission under Gutu Deanery
Secretary: Mr. Simon Parwaringira,
St. Pert and Paul in Masvingo Deanery
Vice-Secretary: Mr. Godfrey Chitiyo, Bondolfi Mission
Treasurer: Mr. Aminon Mapaika, St. Luke's Chivi,
Nyanninge
Committee Members: Mr. Chris Watadza of Zaka, Mrs. Emmaculate Chuma of Mwenezi, Mrs. Dzidzai Makova of Bikita Deanery, Mr. Ezra Mushandikwa of Triangle, Lowveld Deanery.

Comment: The task of leading the diocese of Masvingo is a God-given assignment which I feel I should fulfil given that I am surrounded by a team of dedicated and selfless servants of the Lord. We are all called to work in his vineyard by doing what we are required to do by the Church.



**Mrs. Angela Chingosho,
Chairperson for Mutare Diocese.**

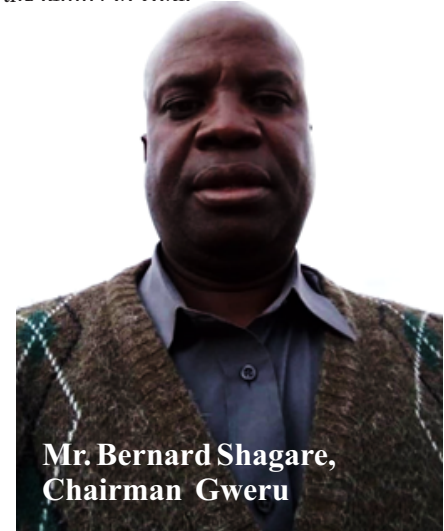
Vice Chairman: Mr. Christopher Mutepe,
St. Simon Stock, Rusape
Secretary: Mrs. Katuli, St.
Barnabas, Dangamvura
Vice Secretary: Mrs. Rachael Mugwagwa, Sacred Heart, Hob House, Mutare
Treasurer: Tichaona Chatora, Sacred Heart, Hob House, Mutare.

Comment: I feel so blessed and honoured yet so humbled to be in church leadership. I sincerely would like to thank all those who entrusted me with such a challenging responsibility. However, the responsibility comes along with its own challenges for example at the end of the day your decisions may not please everyone. Hence, you may encounter a great deal of opposition. On a positive note, being in church leadership broadens my faith and understanding of church doctrine. It also raises my self esteem



**Mr. Mhangarai Tivatyi,
Chairperson for
Hwange Diocese**

Chairman: Mr. Mhangarai Tivatyi
Vice Chairman: Fr. Progress Ncube
Secretary: Ms. Leocardia Nyoni
Treasurer: Sr. Indra Munkuli
Committee Members - Fr. Christopher Sibanda
Mr. Gift Ndebele, Mr. Aleck M. Mudimba



**Mr. Bernard Shagare,
Chairman Gweru**

Vice Chairman: Mr. Dhege, St. Paul's Parish Redcliff, Kwekwe Deanery
Secretary: Mr. Mapaika, Kwekwe Deanery
Vice Secretary: Ms. Makotore, Madamombe Parish, Zvishavane Deanery
Treasurer: Mr. Munjeyi, St. Paul's Parish
Committee Members: Mrs. Mukundu, Serima Mission, Chirumanzu Deanery, Mr. Tapera, St. Mary's Parish Shurugwi, Zvishavane Deanery.

Comment: Things seem to be at a standstill after the death of Bishop Xavier Munyongani. We had set targets to embark on and complete certain projects especially the pastoral centre as we are the only diocese without such a facility to accommodate pastoral meetings and congresses. As leaders we need the support of people and people need to own the decisions and projects that we undertake for the Church to move forward well.



**Dr. Obert Sifile, Diocesan Pastoral
Chairman for Chinhoyi Diocese.**

Vice Chairman – Mr. Kefas Mukwasha
Secretary – Mrs. Dephne Mhembere
Vice Secretary – Mrs. Memory Mutaurwa
Treasurer – Mrs. Margaret Hungwe
Committee Members: Mrs. Lilian Jongwe, Mr. Richard Mutero, Mr. Marlon Muronzi, Mr. Shepherd Chunga
Mr. Romeo Majoni

Comment: Chairmanship of a Diocese encompasses many tasks. The DPC Chairman is tasked with coordinating pastoral activities of the whole Diocese. The Chairman helps the Bishop in making sure that all parishes are moving in the same direction in line with the pastoral and strategic plans of the Diocese. The Chairman makes sure that diaconate, priestly and episcopal ordinations are organized and executed with the guidance of the Vicar General and Bishop. He also makes sure that all parishes in the diocese are stable and priests are being looked after by the faithful. He also mediates in dispute resolution where there are problems among parishioners and their executive – with the concurrence of the parish priest, vicar general and bishop.

Applying the Evangelical Counsels to the Laity.

By Albert Dhafana

This article is concerned about how the three evangelical counsels of chastity, poverty and obedience can be lived fruitfully by lay members of the Church. The article, although influenced by the author's physical setting, of Zimbabwe, Africa, will reference to the Church worldwide to afford a generalisability of the recommendations and outcomes. The study seeks to share the experiences of faith of the lay faithful as well as the examples of the consecrated in the Church, and recommend that the eschatological signs in the latter can be fully lived or utilised in the former group effectively. According to the traditional doctrine of the Church, consecrated life by its nature is neither lay nor clerical. Consecrated life is the perfect example of surrender or a 'holocaust' to the Lord. The evangelical counsels find their true meaning in that being chaste, poor and obedient are the fibre or nature of consecrated life. Of course, this assumes that perfection is the goal of a state of perfection. These evangelical counsels are the characteristic features of Jesus (ibid¹). During the post Vatican II period, the Church has been in a state of renewal, by untying and divesting some privileges which had been the purview of a clerical or religious state. Lay members of the Church, who are filled with the 'zeal of the Lord' (Col.3:23) – which zeal is open to all her members - can partake and participate in higher virtues and exercises, which hitherto had not been as open. Lay members possess a gift and privilege because of their secularity. They live in the world and are exposed to the paradoxical vagaries and beauties therein. They concern themselves with temporal affairs, struggle with a relativistic world, which for example, does not support life (Humane Vitae), competing centres of power, all demanding obedience. The Church calls on its secular members to live their life to the fullest (John 10:10), in this sea of contradictions. The call for the laity to lead sacrificial lives is a call to 'empty our soul of all current concerns and no longer be possessed by the

things which fill our life' Only then can the lay faithful become 'eschatological signs of the blessings that await us in the world to come' (ibid⁷).

Ways of living the evangelical counsels An immersion in a deeper life of prayer

Hildebrand (2005), quotes the Benedictine Rule statement '*habitare secu*', and emphasises that 'only the recollected man is fully alive'. The lay faithful need to rise above the ordinary forms of piety, which may be countenanced by haste, distraction and anxiety. There is need for Recollection and Contemplation. In Recollection, the person becomes oriented towards God, engages in a loving adoration which transforms the character to form it towards the Creator. Contemplation is to gaze into the substance, mightier things of life and divinity. This is achieved by improving personal prayer through daily devotions and spiritual exercises. Prayer is integrated in the events of the day and becomes part of life. For personal prayer to be effective, it needs the direction of a priest or member of a religious body. This is guided in all material respects by public prayer and through constant participation in and celebration of the Holy Eucharist. As St. Thomas opines 'all sacraments are ordered towards the Eucharist' so it is the nourishment of all who seek the Lord with all their heart (Jer. 29:13)

Secular Institutes

The laity are guided by the superior or inordinate goals of the evangelical counsels. The spiritual and apostolic impulses ensure that the members have fidelity to their specific charisms. The Institute needs constant support from the Ordinary of the Diocese or the Conference in which they practice. In Zimbabwe, the International Medical Association brings together lay consecrated members who care for and treat the sick. The evangelical counsels are better lived, it seems, when its members identify an area of service, and in turn devote their energies towards it. In their chosen area of service, the members find fulfilment

and contentment; hence the evangelical counsels find meaning.

Lay Associations

These are groupings of the faithful who are drawn by particular charisms to serve the Church. In Zimbabwe, the pastoral landscape has markedly improved because of these lay associations, popularly known as Guilds. They were born out of the Sodality Movements and Lay Legionary Movements introduced by the Jesuits in the mid 20th Century. The author is a member of the St. Joseph Guild, which is guided by the values of family, work and prayer. As faithful lay men, chastity includes fidelity in marriage, pro- life choices by shunning oral contraceptives; poverty is practised through sharing with the poor and helping those in need. Obedience is exercised through the filial espousal of love, by shunning some oppressive cultural practices. Obedience is also expressed through subordination to legitimate Church and civil authority.

Third Orders

In accordance with Canon 702, such associations, whose members while living a secular life, strive after Christian perfection by observing a papally approved rule, under the direction and spirit of a religious order. In Zimbabwe, the Franciscans and Carmelites have well developed secular Third Orders who testify to the virtues of the evangelical counsels. The Third Orders have also become handy as seedbeds of faith transmission through catechesis, retreats, devotions and vocations to religious and priestly life. It has blossomed to be a 'called out assembly' in a practical way. The evangelical counsels find meaning when the Consecrated and the Lay faithful work together. The consecrated are alive to the supreme benefits of the evangelical counsels and as such should consciously seek to pass on and share the beautiful charisms. The Church is our great teacher.

MAKUPE FAMILY SCOOPS CARITAS GOKWE CONSERVATION AGRICULTURE AWARD

By George Chibango

It was all smiles at Makupe homestead to celebrate the family's victory as the best small grain and Conservation Agriculturalist farmer in five wards of Gokwe North. The event that took place mid this year, was witnessed by small scale farmers from ward 36, 13, 14, 15 and 23 respectively. The Makupes walked away with seed maize, small grain seeds, fertilizer and a heifer which were presented to them by the District Administrator for Gokwe North, Mr. Muzezewa. The family was declared this year's winners in the annual competition which was run by CARITAS Gokwe and Catholic Agency for Overseas Development (CAFOD). Bishop Rudolf Nyandoro graced the occasion and celebrated a thanksgiving mass for the family in appreciation of their success. Fr. Liberty Tagwirei in his homily congratulated the Makupes saying God had rewarded them for their hard work. He encouraged those present to emulate the good example of hard work emphasizing that hard

work yields good results.

He said: "Hard work yields good results which benefits not only the one who does the work but the community at large. It is through hard work that human dignity is promoted. The Makupes have set a good example in Gokwe North and this should challenge us all to want to do the same."

Farmers were later led into touring the fields with small grain crops such as millet and rapoko.

Everyone was left dumbfounded because of the quality of crops. The crops told the whole story that the Makupes really deserved the recognition. While most people in Gokwe North failed to realize meaningful crops, the Mukupes had a bumper harvest which they attributed to conservation farming encouraged by Caritas. Although the yield was low as compared to other years, they had something to show and to prove their competence in farming. Mrs. Mukepe said conservation agriculture preserves soil nutrients and




Bishop Nyandoro is being shown prizes that Mr and Mrs Makupe won during the CARITAS Agriculture Award

Carmelite Nuns




Prayer of the Liturgy





Working





Recreation



Personal Prayer

Cloistered Carmelite Nuns
22 Weirmouth
P. O Box 591 Mutare
Zimbabwe
Cell: 0776 407 975
0785 939 584
email: holyfamilycarmel@gmail.com

increases crop yields.

The parish Priest of Nembudziya Mission, Fr. Christopher Wusiku, said it was part of the church's mission to support initiatives that help in the eradication of poverty and that agriculture was one such initiative. He said it is easier to pray on a full stomach than when one is hungry. Bishop Nyandoro emphasized the need for Caritas to support community structures in making sure that they adhere to conservation agriculture in an effort to fight starvation and general poverty. He said Caritas means charity or love of neighbor and its work must aim at poverty reduction and integral human development. The event was also attended by government departments including Arex who monitor and assist farmers with the best farming techniques that maximize productivity. The message of the day was that conservation agriculture was the way to go as it guarantees food security in the face of climate change.

Pope Francis warns Youth Synod Bishops against 'falling into moralistic or elitist postures'

By Joshua J. McElwee

VATICAN CITY—Pope Francis opened a month-long worldwide meeting of Catholic bishops Oct. 3 by exhorting the hundreds of prelates taking part to guard against "falling into moralistic or elitist postures" as they discuss the needs of young people today.

During his homily for the opening Mass of the Synod of Bishops, which will continue through Oct. 28, the pontiff also asked the prelates to listen to one another "sincerely and prayerfully, as free as possible from prejudice and conditioning."

Francis said the bishops should seek "to enter into communion with the diverse situations that the People of God experience." Such a venture, he said, "protects us from the lure of abstract ideologies that never touch the realities of our people."

"Hope challenges us, moves us and shatters that conformism which says, 'it's always been done like this,'" said the pope. "Hope asks us to get up and look directly into the eyes of young people and see their situations."

Francis' remarks were part of a short and direct 11-minute homily during a Mass with thousands in St.

Peter's Square for the opening of the 15th ordinary general assembly of the Synod.

During the four-week gathering, 267 bishop and priest members are being joined in Rome by 72 lay auditors and eight delegates from other Christian denominations to consider the theme "Young people, the faith, and vocational discernment."

This is the third Synod of Francis' five-year papacy, following gatherings in 2014 and 2015 that focused on issues of family life.

The earlier meetings resulted in the 2016 apostolic exhortation *Amoris Laetitia*, which asked Catholic pastors around the world to let their lives become "wonderfully complicated" in an effort to see God's grace at work, even in situations which might be seen as contrary to doctrinal norms.

The 2018 Synod has been marked by a lengthy period of preparation, which included two preliminary meetings of young people in Rome and

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Mutare Diocese holds memorial service for dead Priests and Religious

By CCN Reporter

The 6th of October marked a very important and remarkable day in the Diocese of Mutare. All the roads were linked to Triashill Mission, the first mission to be established in Mutare, where there was a memorial mass and unveiling of tombstones for all the departed religious, priests, brothers and sisters. It was a reviving moment for the Manicaland family to gather at the Mission not for a funeral but to remember their living dead. The mass was presided over by Bishop Paul Horan assisted by Bishop Emeritus, Alexio Churu Muchabaiwa and all priests from the diocese. Religious sisters, brothers and the faithful graced the occasion too. St. Richards Murambinda which was this year handed to Mutare Diocese by the Archdiocese of Harare was heavily represented by

lay leaders and LCBL sisters. In his homily Fr. Machacha reminded all present that it was their duty to pray for the dead and to keep anniversaries for them. He said those lying at the cemetery including the late Bishop Patrick Mutume, Sr. Elizabeth Makora, Fr. Morgante and many others were heroes of faith who sacrificed their life for the sake of the Gospel. The liturgy was enlivened by the angelic choir led by Sr. Charity backed by Triashill youths and missionary childhood who spiced the day with their voices and dance.

Tombstones were later blessed and placed on respective graves followed by speeches from religious leaders in the diocese including, the superior of the Carmelite Sisters, Sr. Evelyne Kadzere, Fr. Vitalis Benza, Sr. Getrude Bhocho and Bishop Muchabaiwa who spoke at length on the need for total conversion.



Bishop Paul Horan of Mutare Diocese.

Filling Pastoral vacuum through music Fr. Dominic Kofi CSsR pursues passion for music

Fr. Dominic Kofi is a Catholic Priest with the Redemptorist Congregation in Harare. The priest has great passion for music and has released some singles and one album. He feels music fills the pastoral vacuum in the Catholic Church. The interview below was extracted from Water Well, the newsletter for the Archdiocese of Harare



Fr. Dominic Kofi CSsR, music composer and musician.

W.W.R: WHO IS FATHER DOMINIC KOFI?

Fr KOFI: Father Dominic Kofi is a Ghanaian priest. We are ten in our family and I am from a strong Catholic background. I have been here in Zimbabwe since 2012.

W.W.R: IS YOUR FAMILY MUSICAL?

Fr Kofi: my Father would teach us Catholic songs and we would sing in the home. On the maternal side I have my uncle who is a musician his genre is called higher life. I just loved singing from way back. Music speaks to my soul.

W.W.R: WHAT INSPIRED YOU TO GO INTO MUSIC?

Fr Kofi: I am a lover of music, it speaks to my soul. I am a Jean Claud Giannada, a French Catholic musician's big follower. His music speaks to the soul.

W.W.R: WHAT IS YOUR GENRE?

Fr Kofi: I do not have a particular genre but my music is a fusion of pop, country and other genres.

W.W.R: DO YOU HAVE AN ALBUM OR SINGLES?

Fr Kofi: I released two singles and they have videos already. These are Hail Full of Grace and The Year of The Youth. I have also released my debut album on the 1st of June 2018.

W.W.R: WHICH MUSICIAN DO YOU ADMIRE?

Fr Kofi: Jean Claud Giannada, his music speaks to the inner being.

W.W.R: WHAT WAS YOUR FONDEST MUSICAL MEMORY?

Fr Kofi: It was singing with my dad the Catholic songs in my childhood.

W.W.R: WHEN AND WHY DID YOU START PLAYING?

Fr Kofi: I can compose. My ministry led me to start singing, I felt there is a pastoral need to evangelize through music. My desire is to respond to the musical pastoral need of the youth and the Church. To also help the youths discover their talents.

W.W.R: DO YOU PERFORM IN PUBLIC?

Fr Kofi: A Priest is a performer(smiles), I will perform in public after the release of the album.

W.W.R: HOW DO YOU BALANCE MUSIC WITH OTHER OBLIGATIONS OF THE PRIESTHOOD?

Fr Kofi: Music is a part of my ministry, it is inseparable. I preach through my music it should speak to the person hence the two go hand in glove.

W.W.R: DO YOU LOOK FORWARD TO DOING ANY COLLABORATIONS?

Fr Kofi: Ooh yes I would love to do *collabos* with my fellow Catholics like Fr Moreblessing Musakatiza, Brian Nyahuma and others who have the talent.

W.W.R: WHAT ARE YOU LOOKING FORWARD TO DO IN THE NEXT FIVE YEARS?

Fr Kofi: I would like to release an album each year. I would also like to see my backing vocalists, two of them are from my Parish, releasing their own albums, see them grow. It is also my hope that more and more youths would express their musical talents in the Catholic Church and not go to other Churches for them to express their praise through music. The Catholic Church needs to be accommodative of the youths and this is their year, they need to have their talents nurtured. All this for the greater Glory of God.

Source: Water Well, SOCCOM Harare

TODAY IN CHURCH HISTORY FOCUSING ON THE DIOCESE OF CHINHOYI

Fr. Wolfgang Tthamm SJ

What have Birchenough Bridge and Kariba in common? They are about 800 km apart, but used to be in the same diocese. The Archdiocese of Harare had become too large for one Bishop to care for it all. Large areas were still not developed church wise in the north and west. Archbishop Chichester therefore asked the German Jesuits to come to his rescue. The northern districts of Mount Darwin and Lomagundi as far as Kariba were earmarked for a new entity of the church. In this large area, almost twice as large as Lesotho, there were four places which had a resident priest. These were Marymount Mission in the far east, 120 km east of Mount Darwin. There was Chinhoyi with a parish priest and a tiny chapel.

For the sisters of the mine hospital at Mangura there was a chaplain and in Kariba were two priests to care for the workers who built the Kariba Dam. Surely there were some outschools, some from Marymount and some from Kutama, in Urungwe, Guruwe and one at Chapoto at the Zambezi river. They were looked after by the Marist Brothers from Kutama, but the mission station itself was not included in the new mission area.

The German Jesuits had promised to send a few young missionaries every year. On September 9th 1959, the new Sinoia Mission had been established. The first Superior was Fr. Joseph Otto. He had been working in this country for more than 20 years. He was joined by another five missionary priests and two brothers who had been working in the Archdiocese. The first phase of the mission began. The parish of Chinhoyi had seven out schools and five mass centres including Karoi and Banket. Parishes were established in Mangura, Guruwe (St. Edwards) and in Karoi.

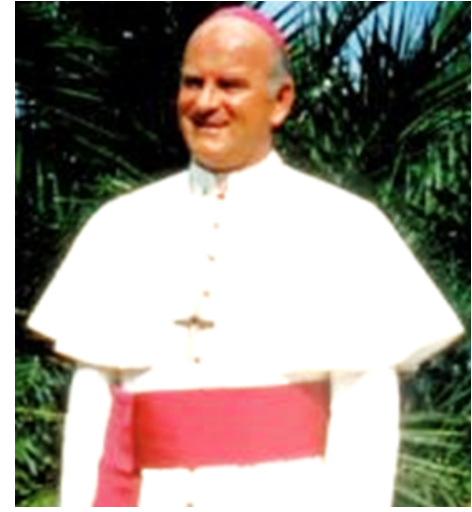
The most ambitious project however was St. Albert's Mission. It was modelled on the old type of mission stations with a parish, hospital and a school. One of the former out schools of Marymount Mission, Fatima school, was chosen for the new venture. It had good water supply and relative easy access to electricity and telephone connections because it bordered with the commercial farming Centenary Block. Millions of bricks were moulded and burned. And work on the hospital started. Soon work on the school started which later became a High School. More parishes were founded, like Banket, Mount Darwin and St. Boniface (Urungwe).

After the first 15 years, which may be called the founding period, the mission area was raised to the status of an Apostolic Prefecture and became

independent from Harare. Now consolidation was required. One of the main tasks was to get local clergy. So far the Prefecture had only one local priest, Fr. Ignatius Chidavaenzi, who had been ordained in St. Albert's in 1969. Then there was a gap of 13 years until the next ordination could be celebrated in 1982. The long gap was caused by the political situation and the liberation war. The north of the country had suffered severely under the war activities. Three missionaries had lost their lives for remaining with their flock.

The Prefect now was busy to re-build the missions and the parishes. A few years later in 1985 the Prefecture became a Diocese with Rev. Helmut Reckter as the first Bishop. In his years as bishop he worked especially for the youth and he introduced the idea of Small Christian Communities. He also built the very useful Pastoral Centre in Chinhoyi. The catechists who had been an enormous asset for the work of evangelisation were phased out gradually. Parishioners had to take over their role as the leaders and teachers of catechumens and children. The contribution of the sisters can not be overestimated. Women's clubs were thriving everywhere, mostly led by the Little Company of the Blessed Lady LCBL Sisters. In Karoi parish for instance there were 16 clubs run by LCBL Sisters. The Sisters of Charity excelled in youth work and dress making courses. In 1992 the Sisters of Our Lady of Africa (SOLA) came into being as a diocesan congregation, with their aim to carry on with work in the parishes especially with women and children. They have now grown into a congregation of 17, of which 11 are sisters and six in formation.

Bishop Reckter died in March 2004. It took a long time to find his successor. But in March 2006, Reverend Dieter Scholz was appointed by the Pope and in September he was consecrated Bishop. He worked on the spiritual consolidation of the diocese. He supported the Maria Chiedza Sisters who had opened a contemplative centre near Alaska, known as Maria Chitubu. It offers opportunities for spiritual renewal and empowerment. The teachers forum was revived for the estimated 800 Catholic teachers, who work in the diocese mainly in non-catholic schools. Bishop Scholz had asked for retirement for health reasons, but had to carry on until he had reached the age of 78. Again two years later, the third Bishop of Chinhoyi was consecrated at an overwhelming ceremony, Reverend Raymond Tapiwa Mupandasekwa of the order of the Redemptorists. Plans for the future are an increase of school education and intensive pastoral work in the Urungwe and Mount Darwin Districts. May God bless the diocese of Chinhoyi.



The late Bishop Helmut Reckter



Bishop Emeritus Dieter B. Scholz



Bishop Raymond Mupandasekwa

MARY MOUNT SCHOOL OPENS AFTER FORCED CLOSURE BY THE WAR

By Br. Alfonse Kugwa

Mary Mount High School reopened its doors in 2016 after forced closure at the height of the liberation struggle in 1978. The school which closed as a primary school reopened as a high school with forms 1 and 5 with 65 students. Now the school has forms 1, 2, 3, 5 and 6 and the first group of upper 6 students set for examinations in 2017. Mary Mount Primary School was closed at the peak of the liberation war of independence when staff including teachers, nuns and students were forced to join the liberation struggle in Mozambique. Sr. Gregor Dakudzwa LCBL and her community members then are some of those who were force-matched into Mozambique to join the war. The Church authorities saw it fit to close the school for fear of further exposing the lives of children and those working at the mission school. Since then, the school has been closed until Chinhoyi Diocese through Fr. Felix Mukaro decided to re-open the institution now as a high school in a bid to support the mission. According to Fr. Mukaro who is now the Development Coordinator for the Diocese, the school started by offering science subjects including, physics, chemistry, biology together with commercial and arts subjects. Narrating the ordeal of Mary Mount School which lies some 280km from Harare in the North Eastern periphery of Zimbabwe in Rushinga District, Fr. Mukaro said: "The school was closed as the staff and students were forced into joining the war of liberation in Mozambique. Even after independence, it was deemed dangerous to open the school as Renamo insurgents from Mozambique known as "Matsanga" kept wreaking havoc in the areas close to the mission station."

Financial challenges, according to Fr. Mukaro, further dogged the situation as the mission did not have enough resources to revamp the existing but severely damaged

infrastructure to accommodate students and staff.

"However, when the school reopened in 2016 under the leadership of Sr. Venencia Gasho LCBL as Acting Head, it started as a boarding school but accommodating locals from the vicinity as well. The intention of reopening the school was to support the system of the mission including local priests now staying there after the phasing out of white Jesuit missionaries," Fr. Mukaro said.

The current head of Mary Mount High School is Mr. Farai Mujana supervising a staff complement of 16 teachers and eight ancillary staff. Two priests reside at the mission including Fr. Armstrong Kaunga who took over as Parish Priest from Fr. Mukaro after his assignment to be the

Development Coordinator for the Diocese in 2016 and Fr. Paul Tigere as assistant priest. The school has so far completed a classroom block with two classrooms and a boys hostel that accommodates plus or minus 80 learners.

Before its closure Mary Mount Primary School produced influential citizens with the likes of Augustine Chihuri, the former Commissioner General of the Zimbabwe Republic Police.



Mary Mount High School in Rushinga is destined to grow and compete with other Catholic schools in providing quality education.

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Pope Francis warns Youth Synod Bishops



Bishop Nyandoro sits among other bishops from different continents during the youth synod in Rome

release of an online questionnaire for youth around the world to indicate the issues important to them. Thirty-four young people are taking part in the gathering as experts or auditors, and will be able to participate in the discussions but unable to vote on the meeting's expected final document.

The October Synod is also marked by the fact that two bishops from mainland China are taking part for the first time since the beginning of the Synod process in 1967, thanks to the recent "provisional agreement" between the Vatican and Beijing that ended a decades-long dispute over appointment of Catholic bishops in the Communist country.

During his homily, Francis mentioned those two

bishops -- Joseph Guo Jincai of Chengde and John Baptist Yang Xiao-ting of Yan'an -- and said that "the communion of the entire episcopate with the Successor of Peter is yet more visible thanks to their presence."

The pontiff also told the prelates that young people "will be capable of prophesy and vision to the extent that we, who are already adult or elderly, can dream and thus be infectious in sharing those dreams and hopes that we carry in our hearts."

The pope asked that the Holy Spirit might "grant us the grace to be synodal Fathers anointed with the gift of dreaming and of hoping."

"May the Spirit give us the grace to be a memory that is diligent, living and effective, that does not allow

itself from one generation to the next to be extinguished or crushed by the prophets of doom and misfortune, by our own shortcomings, mistakes and sins," Francis asked.

The first session of the Synod is to open in the afternoon of Oct. 3, when Francis is due to again address the members taking part in the gathering. General sessions are expected to continue for about two weeks, after which time the members will meet in small groups divided by working language.

Those taking part include 50 cardinals, 145 bishops and archbishops, 37 auxiliary bishops, and ten priests and brothers from religious orders.

Six U.S. bishops are members: Galveston-Houston Cardinal Daniel DiNardo, Chicago Cardinal Blase Cupich, Los Angeles Archbishop José Gomez, Philadelphia Archbishop Charles Chaput, Bridgeport, Conn., Bishop Frank Caggiano, and Los Angeles Auxiliary Bishop Robert Barron.

Francis ended his homily Oct. 3 by noting that the last message released from the 1962-65 Second Vatican Council was directed at the young people of that time, telling the Synod prelates that the message "will do us much good" if considered in the light of 19th century German poet Friedrich Hölderlin's line: "May the man hold fast to what the child has promised."

"We exhort you to open your hearts to the dimensions of the world, to heed the appeal of your brothers, to place your youthful energies at their service," the bishops of the council told the young people of the 1960s.

"Fight against all egoism," they advised. "Refuse to give free course to the instincts of violence and hatred which beget wars and all their train of miseries. Be generous, pure, respectful and sincere, and build in enthusiasm a better world than your elders had."

[Joshua J. McElwee is NCR Vatican correspondent.]

Empandeni Marian Shrine, Where Graces Flow

By Sr Cynthia Mgwena

The annual Marian pilgrimage to Empandeni Grotto "where many graces flow", was indeed extraordinary, large numbers of pilgrims from all parts of the Archdiocese of Bulawayo embarked on this spiritual journey to seek the graces from our mother Mary. This clearly shows how the Marian dimension pervades the Church's whole life today. The proclamation of the Word, the liturgy, the various charitable and cultural expressions found in Mary are indeed an occasion for enrichment and renewal of Love for many Catholics. To prepare the pilgrims for a grace-filled experience of mercy, the pilgrimage was preceded by the Stations of the Cross. A well-directed penitential service filled with prayers invoking the mercy of God followed led by Fr Pamhidzai OMI and the sprinkling of people by Archbishop Alex Thomas and other priests present. The Adoration of the Blessed Sacrament, and the praying of the rosary were some of the highlights of the pilgrimage.

The pilgrimage was punctuated by presentations from different priests. Fr Johannes Maseko introduced the theme of the year; "Children and youth: a blessing for the family and church". He noted that this year the Catholic church is celebrating the gift of children and youths in families and the church. He armoured his presentation in rhetoric, "What is family without children?" It is barren land, he resounded as there is no growth and no hope for the future. Children are the key reason we wake up and face tomorrow. Fr Maseko reinvigorated the pilgrims to be attentive to the needs of their children, and to understand their role. He conscientized the pilgrims that this year is a journey for the whole church as everyone strives to help the young Catholics to grow responsibly and maturely. Fr. Adrian Ndlovu CMM in his discourse "The church is the healing instrument of Christ," enlightened the pilgrims gathered at Empandeni on healing ministry of the church. Fr. Ndlovu, stated that life presents one with realities of sickness

which come in different forms, psychosocial, psychophysical and psychosomatic. He avowed that these sicknesses can have a negative bearing on our relationship with others and God. Fr. Ndlovu stimulated the pilgrims to respond to Christ who says; "Come to me all you who labour and are overburdened, I will give you rest," for God is a God of compassion and mercy. The pilgrims who gathered at the Shrine of Our Lady maintained a jubilant mood with song and dance in true Catholic style throughout the night. The closing mass was celebrated by Archbishop Alex Thomas who encouraged the pilgrims to rely on the intercession of Our Blessed Mother Mary.

These shrines like Empandeni Mission are indeed a wonderful testimony of God's mercy, which reaches humankind through Mary's intercession. The miracles of physical healing, spiritual redemption and conversion are the obvious sign that, with Christ and in the Spirit, Mary is continuing her work as helper and mother. Marian shrines are indeed centres of evangelization.



Pilgrims from the Archdiocese of Bulawayo flock to Empandeni mission.

20th Anniversary for St. Peter Canisius Marlborough

By Ellaine Williams

This year, on 28 October St. Peter Canisius Parish in Marlborough celebrated its 20th anniversary after it opened its doors in 1998 when it was blessed by the late Archbishop Patrick Chakaipa. The parish goes down memory lane to commemorate the steps they have taken so far and give thanks to God who carried them all the way. Although the initiative to have a parish in Marlborough were felt way back in 1979 the dream was realized 19 years later with gray infrastructure testifying to the



Fr. Claud Maganga with Gogo Cecilia Simbisai who turned 96 after being born on 16 October 1922. Gogo Simbisai is a senior member of St. Peter Canisius Parish.

initiative.

Quite a number of parishioners who were at the inception of the parish have seen it grow in leaps and bounds from being an outstation of Holy Name Parish in Mabelreign to becoming one of the influential parishes in the Archdiocese of Harare. Fr. Huwe and Fr. Friedrich are revered as the pillars that carried forward the mission of developing the parish until it was officially opened some 20 years back.

When one looks back at the priests who served at Marlborough Fr. Makaka, Fr. Husemann, Fr. Hipler, Fr. Ulbrich, Fr. Kasirori, Fr. Kennedy Muguti, Fr. Patrick Ngwenya and Fr. Kumusekere, Fr. Zvarevashe, Fr. Phiri, Fr. Freyer, Fr. Kapito, Fr. Claud Maganga and so many others who guided this place and filled the spiritual lives of all who are now part and parcel of



The popular hall at St. Peter Canisius parish in Marlborough.

this family, it's no wonder Marlborough parish is a bee hive of blessings. In just 20 years, it has literally been transformed from a few to many. With more than 46 organs comprising 6 outstations, 5 guilds, 17 sections, 14 ministries and 4 committees, not to mention the laity who are attached to various religious paths. At any given point in time there are meetings discussions and events going on. Bustling with activity, yet reverent and serene is the Chapel, always open for prayer and reflection. It really is a beautiful place, the Church grounds. Tranquility, among the plants, in the entrance, a joyful and peaceful air at the priestly residence, and the octagon hall with its protruding entrance. The chapel is bright and clear radiating with humble acclamation. The green lawn and protective palm trees, to the grotto, are always there for the yearning soul. Getting there was no easy journey for anyone at the church. 20 years later, it is amazing what a few bags of cement and a burial fund, with determination, inspiration and unity of purpose has achieved. That is why we have the pleasure to witness and remember what wonders changed the place.



Insert picture: Fr. Claud Maganga Parish Priest of St. Peter Canisius.

St. Peter Canisius Parish Church in Marlborough was opened in 1998 by the late Archbishop Patrick Chakaipa.

Chinhoyi Diocese constructs guest house to accommodate priests

Chinhoyi diocese has put up a massive guest house to provide accommodation for its priests and seminarians when they come to town for business. The guest house which is near completion is also meant to serve as a residence for the elderly and sick priests.

Construction of the house has taken nine years as it started in 2009 and took time to complete due to economic hardships facing the country. The guest house which is located at No. 27 Robson Manyika opposite Chinhoyi Diocese Cathedral has 12 bedrooms, a kitchen, dining room, lounge and a



Chinhoyi guest house as it looks from inside.



The guest house which was built to accommodate priests and seminarians

chapel. The building is about 75% complete according the Chinhoyi Diocese Financial Administrator, Fr. Sabastan Majjiga with few security considerations and furnishings which are being attended to. When Catholic Church News visited the place, a durawall was being erected to secure the place.

Mary Mount School Reopens in Rushinga

Continued from p26

According to Fr. Mukaro, the new administration of Chinhoyi Diocese is in the process of improving the education system for its people as there are plans to regularise the operation of St. Boniface Mission High School in Hurungwe by developing it into a boarding school. The diocese also has plans to take over Mutondwe High School which is currently under Pfura Rural District Council. On the other hand, the diocese has embarked on a drive to improve living conditions and livelihoods of its priests and religious.



Fr. Felix Mukaro, Development Coordinator for Chinhoyi Diocese.

“The diocese has embarked on improving conditions at parish stations by renovating presbyteries and convents so that religious and priests enjoy their work. Improving water reticulation through drilling of boreholes and introduction of small income generating projects determined by residence themselves is a priority for the diocese, said Fr. Mukaro highlighting the need to revamp Kangaure farm in Rushinga. Kangaure farm was the first mission establishment in the diocese which provided courses such as home economics and mechanics among others. The mission was closed when Fr. Jerry Piper was murdered during the war. Its infrastructure was then vandalised by the locals and what only survived was the church roof which was removed and safely kept by a family who put it back when the situation stabilised.

“All the while, it has been operating as an outstation of St. Rita Rushinga. The diocese has started by fencing a 36-hectare farm to pave way for some agricultural initiatives to support it in self-reliance,” he said.