

# Catholic Church News

*More than the expression of ideas*



NHAU DZEKIRIKE

INDABA ZEBANDLA

ISSUE 125

MAY- JUNE 2024

**The 2024 Bishops' Plenary Indicated that the Church in Zimbabwe is Taking Synodality Seriously** P2

**Marching Towards Jubilee 2025** P5

**Forty Years of Proclaiming the Gospel in Zimbabwe** P9

## Spiritual Renewal at The Most Sacred Heart of Jesus Guild National Congress



*The Sacred Heart Guild members during the procession at their National Congress*

### Guild National Congress

from all dioceses across Zimbabwe.

One participant, who is not a member of any guild, praised the educational and relevant topics.

"I regretted coming on Friday instead of Thursday," she remarked, noting the attentiveness of the participants and the high-quality PA system.

"*Mamwe maCongress vanhu vanorara, asi* this one was different maybe it was because of the topics. And also the PA system was good because even outside the tent you could clearly hear the presenter," she added.

A first-time attendee and new member of the Guild echoed similar sentiments.

"The lessons were uplifting and relevant. People came out in numbers," she

remarked. She highlighted a particular talk on the Eucharist by Fr. Nguluwe as her major takeaway.

"My major takeaway was the lesson on Eucharist by Fr. Nguluwe. I used to value and knew that the Eucharist was important, but he took it a step further for me. The way he explained that Jesus Himself was present, he managed to simplify it," she noted.

"Overall, the experience was good; as a first-timer, I will definitely go for another one. The people were friendly and welcoming," she remarked.

National Chairperson of the Most Sacred Heart of Jesus Guild, Mr. Dimingo, hailed the congress as a success.

"There were many successes. Most importantly, we managed to hold

*Continued on 18*

**By Fr. Johnston Z. Mlambo**

Participants of the Sacred Heart of Jesus National Congress, held at Chinhoyi University of Science and Technology (CUT) from the 27<sup>th</sup> to the

30<sup>th</sup> of June, found the event spiritually uplifting.

The congress, themed "Enlarge the Space of Your Tent (Isaiah 54:2)," attracted attendees

**FREEDOM**  
**JUSTICE**

## CONGREG!TIO JESU (CJ)

**SINCERITY**  
**FELICITY**

Congregatio jesu is an international Congregation with Sisters involved in education, health, social and pastoral work, counselling, administration, media and communication.

In Zimbabwe, we work in the Dioceses of Gweru, Gokwe and the Archdiocese of Harare. We are also serving God's people in Esil, Mozambique

*Cherish God's vocation in you, let it be constant, efficacious and loving Mary ward*

Are you a young girl with 5 O' Levels, A' Level or tertiary education and feel called to work in God's vineyard under the Congregatio Jesu? Do not doubt your calling. Join us in preaching the word of God through various apostolates.

*Cherish God's vocation in you, let it be constant, efficacious and loving Mary ward*

**Contact us at:**  
Congregatio Jesu Regional House  
No. 2 Cleveland Avenue  
Milton Park  
HARARE

**Mobile Numbers:**  
0783371750  
0772771952  
**Website:** <https://congregatiojesuzim.com>  
**Facebook:** Congregatio Jesu Zimbabwe

The 2024 Zimbabwe Catholic Bishops' Conference (ZCBC) Plenary, held from the 7th to the 8th of May, stood out from its predecessors in several notable ways, making it a truly unique event in the history of the Church in Zimbabwe.

**A Record-Breaking Gathering**

For the first time, the Plenary included more participants than ever before.

Traditionally, it was attended by bishops, members of the secretariat, rectors of seminaries and Catholic universities, in-country development partners, pastoral vicars (directors), and the president of the Conference of Major Religious Superiors of Zimbabwe (CMRS-ZW).

This year, however, each diocese sent three representatives from the Diocesan Pastoral Council (DPC), including a youth representative.

Additionally, all major superiors of congregations in Zimbabwe were invited, expanding the scope of the meeting significantly.

**An Extended Format for Deeper Dialogue**

Another significant change was the extended duration of the Plenary, which spanned two full days.

This longer timeframe provided ample opportunity for in-depth discussions and interactions, fostering a true spirit of synodality.

**Intimate Engagements and Interactions**

Also, the bishops were able to participate in group discussions for the first time, affording them the opportunity to not only hear about the real situation on the ground but also to engage and interact more closely with

# The 2024 Bishops' Plenary Indicated that the Church in Zimbabwe is Taking Synodality Seriously

By Fr. Johnston Z. Mlambo



Participants during group discussions at the Plenary

the participants.

**A Commitment to Synodality**

His Lordship Paul Horan, President of the ZCBC, emphasised that these changes signify the Church's serious commitment to synodality. "It's a very good development; it's a sign that we are taking synodality seriously in the Church in Zimbabwe," he said.

He added that the increased

participation and interaction are encouraging for the bishops, demonstrating that many people are invested in building up the body of Christ in Zimbabwe.

Bishop Horan also highlighted the need for the bishops to provide strong leadership by encouraging and promoting active participation at every level.

"The Holy Spirit works more actively, I think, when people come together in the name of Christ to glorify the Father. Each one has something to contribute that no one else will probably contribute," he remarked.

*Continued on P4*

## Towards the Second Session of the Synod on Synodality

Fr. Mgcini Joseph Moyo



In the dynamic journey of the Synod on Synodality, the preparatory work for the next assembly has reached a pivotal stage. Twenty theologians met in Rome for ten days of preparatory work

preceding the drafting of the *Instrumentum Laboris* 2. This will be the guiding document for the next assembly of the Synod on Synodality to be held in October 2024. This group

of theologians based its work on the reports from the local churches' reflections on the Synthesis Report released at the end of October 2023. The material also consists of submissions from women's religious orders, university faculties, and religious associations. It also made use of reports from a listening session with 300 parish priests, which took place from April 28 to May 2024.

The words of Zig Ziglar resonate deeply with the reflections on the Synthesis Report from the October 4-9 Synod meeting: "Life is an echo. What you send out comes back. What you sow you reap. What you give you get. What you see in others exists in you." The dreams, aspirations, anxieties and

*Continued on P7*

## POPE FRANCIS' MESSAGE ON SYOND ON SYNODALITY

*In his homily closing the first session of the Synod on Synodality, Pope Francis reflected on two verb: "to adore and to serve. We love God through adoration and service." In worshipping God, we rediscover that we are free.*

# 1001 Graduands Conferred with Certificates, Diplomas, and Degrees at the Catholic University of Zimbabwe and Arrupe Jesuit University

By Elena Mupandawana and Fr. Johnston Z. Mlambo



Archbishop Robert Christopher Ndlovu capping Mr. Lovemore Mbanga who received an honorary Doctor of Philosophy in the Humanities degree at the graduation ceremony

Harare, Zimbabwe — A total of 1001 students were awarded certificates, diplomas, and degrees at two prestigious institutions: the Catholic University of Zimbabwe and the Arrupe Jesuit University.

The graduations, which took place on the 10th and 28th of May 2024 respectively, celebrated the academic achievements and resilience of students amid socio-economic challenges.

## Catholic University of Zimbabwe Graduation Ceremony

On May 10, 2024, 750 students graduated from the Catholic University of Zimbabwe at its Harare campus. The event commenced with a Holy Mass at 9:00 am, officiated by Archbishop Robert Christopher Ndlovu, alongside bishops from other dioceses. Distinguished guests included the secretary to the Papal Nuncio to Zimbabwe, Monsignor Fabiane Fillipe, as well as numerous priests, religious, and the proud parents of the graduands.

The university celebrated the graduation of priests and religious sisters from various congregations, who completed studies in Development Studies, Business Management, Education, Information Communications Technology, and the Child Protection and Care program.

Among the 750 graduating students, 600 were conferred with degrees, while 150 received diplomas.

Notably, the ceremony also honoured youths who, despite not excelling in their ordinary-level academics, succeeded in earning diplomas in digital skills training programs, including web design, graphic design, and digital marketing.

A significant highlight of the ceremony was the conferment of an honorary Doctor of Philosophy in the Humanities degree to Mr. Christopher Lovemore Mbanga.

Born in 1943, Mr. Mbanga began his primary education at St. Joseph's Catholic Primary School and Dowa Primary School in Rusape before completing his standard 4 to 6 studies at Kutama College in Zvimba.

After finishing his secondary education at Kutama in 1962, he pursued studies in English, History, Law, and Administration.

Mr. Mbanga is renowned for being the only surviving member of the Kutama Old Boys Association (KOBAs) of the 1980s, which conceptualised the establishment of a Catholic University in Zimbabwe. The Catholic University of Zimbabwe emerged as a lay initiative, driven by Mr. Mbanga and his colleagues, who envisioned the university as the culmination of the education provided by Catholic missionaries across the country.

Mr. Mbanga served as the Secretary of the Steering Committee for the formation of the university, alongside notable figures such as Lawrence Vambe, Herbert Munangatire, and Ambassador Professor George Kahari. The committee's efforts led to the formation of the Friends of the Catholic University in Zimbabwe (FOCUZ), tasked with laying the groundwork for the university's establishment. The patrons of this initiative were the late former president Robert Gabriel Mugabe and the late Archbishop Patrick Fani Chakaipa.



Sr. Sandra Kativhu of Divine Sisters from Mutare Diocese was also awarded with a degree



The choir singing at the graduation ceremony

## The 2024 Bishops' Plenary Indicated that the Church in Zimbabwe is Taking Synodality Seriously

from P2



*Attendees during the Plenary Session*

### Looking to the Future

The outcome of this Plenary was pleasing to Bishop Horan, who sees the increased number of participants as the way forward.

"I don't think we need to go back to a smaller, confining group of people for a plenary. We need to open it up even more in the future and even within our dioceses," he said.

### Fostering Synodality Through Church Structures

The first presentation, delivered by Fr. Tonderayi Sola from Gokwe Diocese, focused on fostering synodality through the Church's synodal bodies. He emphasised that if the Church desires to be truly synodal, it must nurture synodal structures. These include:

**Ecumenical Councils:** Canon 337 of the Code of Canon Law states that "The college of bishops exercises power over the universal Church in a solemn manner in an ecumenical council."

**Synod of Bishops:** According to Canon Law, the synod of bishops is a group chosen from different regions to foster unity with the Roman Pontiff and assist with counsel on faith, morals, and ecclesiastical discipline (Can. 242).

**Diocesan Synods:** These groups offer assistance to the diocesan bishop for the good of the entire diocese (Can. 460).

**Diocesan Pastoral Councils:** Canon Law mandates that every diocese should have a pastoral council to investigate, consider, and propose conclusions about pastoral works (Can. 511).

**Parish Pastoral Councils:** If deemed opportune by the diocesan bishop, a pastoral council is established

in each parish to foster pastoral activity (Can. 536).

**Ecclesiastical Regions:** Canon Law recommends uniting neighbouring ecclesiastical provinces into regions, such as IMBISA and AMECEA, for greater cooperation (Can. 433).

**Episcopal Conferences:** These permanent institutions allow bishops of a nation or territory to jointly exercise certain pastoral functions for the greater good of the Church (Can. 447), such as the ZCBC, SACBC, and ZCCB.

Other important structures include associations, movements, lay-led groups, diocesan curia, presbyteral councils, the College of Consultors, chapters of canons, and deaneries. These bodies express the Church's synodal nature, fostering unity and collaboration at every level.

### Challenges and Opportunities

During his presentation, Fr. Sola challenged the bishops to hold diocesan synods. It emerged that only one diocese had held a diocesan synod in the past twenty-five years. Commenting on this, Bishop Horan acknowledged the need for diocesan synods but suggested that Annual General Meetings could also serve to bring people together. "Having people from every parish and mission come for a general meeting once a year to facilitate exchanges and share experiences encourages and helps us learn from each other," Bishop Horan explained. He emphasised the importance of empowering the laity and enhancing communication about Church activities.

"We need to catechise by sharing more about the

life of the Church with ordinary people," Bishop Horan noted. "This means creating spaces beyond the Mass for active exchanges of views and encouraging the faithful to see themselves as missionaries in their communities."

### Reflections and Future Directions

Bishop Raymond Mupandasekwa of Masvingo found Fr. Sola's presentation enlightening, emphasising the need to strengthen diocesan structures for greater synodality.

He expressed embarrassment when it was highlighted that an important decision-making structure, the diocesan synod, had not been held in the past 25 years, except in one diocese.

"And not even in the first five years of a bishop's life in a diocese. So we were found guilty, and we admitted our fault," admitted His Lordship Mupandasekwa.

"It opened my eyes to the fact that there are low-hanging fruits, yet nobody is picking them," he added.

Bishop Mupandasekwa also praised the session on conversation in the spirit, which underscored the importance of listening and giving each other time for meaningful conversations.

The 2024 Bishops' Plenary in Zimbabwe underscored the Church's commitment to synodality, fostering a culture of collaboration, empowerment, and active participation. This gathering set a new standard for future plenaries, encouraging the Church to continue evolving in its mission to build up the body of Christ in Zimbabwe. The event stands as a testament to the Church's dedication to embracing synodality, ensuring that all voices are heard, and that the Church moves forward as a united body.

**"Exciting News! The Catholic Church News, a national Catholic publication, is increasing its frequency from quarterly to bimonthly starting soon! This expansion offers a greater opportunity for you to reach a wider audience of Catholic faithful across the country through advertising. Share your obituaries, event announcements, and stories with us at a very reasonable fee. Be part of spreading the Good News and promoting the Catholic community's activities, events, and milestones. Contact us to learn more about our advertising and publishing opportunities!"**

**Plus, take advantage of our state-of-the-art studio facilities to record your messages, testimonials, or announcements. Our professional team is ready to assist you in producing high-quality audio and visual content. Don't miss out on this chance to amplify your voice and reach a broader audience. Get in touch with us today!"**

**Contact us on: ZCBC Social Communications Commission**  
**Tel: +236 242 79298**  
**Cell: 0733863521**

## EDITORIAL

We are pleased to present the May-June Edition of Catholic Church News. Traditionally, May is dedicated to the Marian devotion, and we are encouraged to pray the Rosary, and June honours the Sacred Heart of Jesus. This year, these months coincided with a surge in flu-like illnesses, with some individuals requiring hospitalisation. We commend all people, especially the sick, to the maternal care of the Blessed Virgin Mary. We hope everyone is keeping warm and that the warmth of the Sacred Heart of Jesus will restore the ill to good health.

A major highlight in May was the highly attended Zimbabwe Catholic Bishops' Conference (ZCBC) Plenary, held from May 7th to 8th. This year's plenary, longer in duration than previous ones, allowed for deeper and more thorough discussions. This extended time reflects the Church in Zimbabwe's serious commitment to synodality. We have included a detailed story on this event and republished the bishops' communiqué, which outlines their resolutions and affirmations from the plenary.

The concept of synodality, where everyone feels welcomed, loved, and appreciated, is crucial for our Church community. Unfortunately, synodal bodies have sometimes been underutilised or even ignored in certain parishes or dioceses. We must remember the importance of synodality in fostering a more inclusive and collaborative Church environment.

Pope Francis has emphasised that synodality is the way of being Church in the Third Millennium. His words remind us to take synodality seriously and recognise that the Church cannot hope to remain relevant without embracing this approach. True synodality should eliminate bigotry, discrimination, and corrupt tendencies within our communities.

As we move forward, we commend the entire Church to the maternal care of the Blessed Virgin Mary and the Most Sacred Heart of Jesus, praying for guidance, wisdom, and a deeper commitment to synodality.

May this edition inspire us to embrace the spirit of synodality, ensuring that our Church remains a beacon of love, unity, and inclusivity where all voices are heard and valued.

### Catholic Church News

[www.catholicchurchnewszimbabwe.com](http://www.catholicchurchnewszimbabwe.com)

#### Published by:

ZCBC Social Communications Commission  
Africa Synod House: 29 - 31 Selous Ave  
Cnr 4th Street, Harare, Zimbabwe  
P.O. Box Cy 2220 Causeway, Harare  
Tel: + 242 796298 M. + 263 0733863521  
Website: [www.zcbc.co.zw](http://www.zcbc.co.zw)

#### EDITOR

Fr. Johnston Mlambo  
[directorsoccom@zcbc.co.zw](mailto:directorsoccom@zcbc.co.zw)

#### SUB-EDITOR

Fr. Methuli Lanele Moyo

#### ADVERTISING

Tel: 263 242 796298

#### LAYOUT & DESIGN

Elena Josi Mupandawana

#### DISTRIBUTION

ZCBC Social Communications Commission



*Sr. Janet Tambu taking her vows before Bishop Raymond Mupandasekwa*

## Sr. Janet Tambu Celebrates 25 Years as a Notre Dame Sister, as her congregation celebrates 125 years in Zimbabwe

*By. Fr. Johnston Z. Mlambo*

Saturday, the 18th of May 2024, was a special day for Sr. Janet Tambu SND as she celebrated twenty-five years as a Notre Dame sister.

Celebrations were held at St. Francis Xavier Parish, Braeside, with many priests and religious attending the event.

In his homily, Bishop Raymond Mupandasekwa stated that the day was special because the congregants celebrated with the Notre Dame Sisters, thanking the Lord for the many years they offered Sr. Janet the opportunity to live the call to religious life.

He remarked, "We know that the call to religious life is always within the context of the community; and it is this community that primarily we thank, 'cause without them there is no Janet."

He continued, "I am sure many of us would remember that following the death of Mother Teresa, the sisters of Mother Teresa took time to thank the poor for giving them Mother Teresa. Without the poor, there is no Mother Teresa."

He added, "Without the sisters of Notre Dame, there is no Janet."

The bishop explained that when one is called to religious life, one is not assured of a rosy future.

"We are not assured of peace and security; we are simply asked to follow. We are not given a health insurance policy," he stated.

He mentioned that Sr. Janet has had to learn to trust in difficult moments and times, considering her many health challenges.

Bishop Mupandasekwa went

on to say that despite the challenges Sr. Janet has encountered, she came that day to say not only to God but to the community of believers, "Thank you! Thank you for helping me to have God, to have Jesus as my spouse and remain faithful for all these years through the storms of life, through the thorns and thistles that life gives," he told the congregants.

After the homily, Sr. Janet was all smiles as she walked down the aisle towards the altar to repeat her vows.

Before she repeated the vows, some congregants presented tools that Sr. Janet has used in her vocation. These comprised the Bible, prayer books, and other utilities.

After Mass, people enjoyed lunch and entertainment, punctuated with speeches from family and friends.

The Notre Dame sisters were also celebrating 125 years in Zimbabwe, having arrived in 1889.

Speaking about this milestone, Sr. Melta Thaka, the most senior sister in the congregation in Zimbabwe, mentioned that the congregation currently faces a challenge with vocations.

"We are still struggling with vocations... we are only six, and we no longer have any foreign sisters," she bemoaned. When asked about the congregation's major achievements in the 125 years they have been in Zimbabwe, she said, "The congregation, as an educationist, has done a lot."

"When they came, they went to Empandeni, and they are the ones who started Embakwe Mission for the coloured community, 'cause at that time with the regime that was there, the coloured community was not really recognised, so the sisters had to take care of that, and that's why the mission was opened; and the sisters were working at St. Bernard's in Phumula, Bulawayo. In 1965, that's when that school was opened," she continued.

*Continued on P7*





**ZIMBABWE CATHOLIC BISHOPS' CONFERENCE**  
GENERAL SECRETARIAT

Tel: 705368/9

Fax: 704001

E-mail: [gensec@zcbc.co.zw](mailto:gensec@zcbc.co.zw)

P.O. Box CY738 Causeway, Harare

AFRICA SYNOD HOUSE

29/31 Selous Avenue, Harare

## A COMMUNIQUE FOLLOWING THE PLENARY MEETING OF MAY 2024

**8 May 2024**

We, the Zimbabwe Catholic Bishops' Conference (ZCBC) with the Seminary and University Rectors, In-country Development Partners, Diocesan Pastoral Coordinators, members of the Diocesan Pastoral Councils, Major Religious Superiors, the National Coordinators of the ZCBC Commissions and our invited guests on the 7<sup>th</sup> to 8<sup>th</sup> of May 2024, gathered at Msasa Lodge for our ordinary Plenary Meeting. Our theme for the Plenary was: Fostering Synodality through discernment in common and decision making in the synodal bodies of the Church.

Following the closure of the Plenary Meeting we issue this Communique to outline the meeting's key resolutions and affirmations.

1. We affirm the need to revitalize synodal structures, strive for inclusive co-responsibility and a more participatory Church.
2. The Conference commits to enhancing the formation of diocesan structures and systems, that foster a culture of collaboration and co-responsibility.
3. We emphasize the importance of empathetic listening and inclusive decision-making, ensuring that every voice is heard and valued in the synodal process.
4. The Conference reiterates its commitment to the engagement and empowerment of youth, acknowledging their vital role in the Church's mission and evangelization.
5. The Conference resolves to translate Church documents to local languages, promoting greater understanding and accessibility for all members of the faithful.
6. The Conference reaffirms the significance of supporting pastoral workers, acknowledging their dedication and service to the Church.
7. Finally, we express our deep appreciation for the tireless efforts of the laity, clergy, and religious in advancing synodality and evangelization, and we encourage continued reflection, collaboration, and commitment to our shared mission.

Trusting that these resolutions and affirmations will ignite and enhance the spirit of synodality in all our structures, we invite all members of the Church to work towards the building of a true synodal Church.

Rt. Rev. Paul Horan, O.Carm, ZCBC President

Mt. Rev. Robert C. Ndlovu, Archbishop of Harare Archdiocese, ZCBC Vice President

Rt. Rev. Raphael M.M. Ncube, ZCBC Secretary/Treasurer

Mt. Rev. Alex Thomas, SVD, Archbishop of Bulawayo Archdiocese

Rt. Rev. Rudolf Nyandoro, Bishop of Gweru

Rt. Rev. Raymond T. Mupandasekwa, Bishop of Masvingo and Apostolic Administrator of Chinhoyi Diocese.

Rt. Rev. Eusebius J. Nyathi, Bishop of Gokwe Diocese

## Towards the Second Session of the Synod on Synodality

from P2

desires of the local Church are somehow echoed by the Church around the world. After the First Session of the Synod on Synodality, all episcopal conferences were tasked with continuing the synodal dialogue. Given the challenge of obtaining feedback within a year, innovative approaches were necessary to involve a greater number of people. Diocesan synodal teams were urged to engage in deeper discussions and gather more responses. This phase of discernment culminated in the Plenary of the Zimbabwe Catholic Bishop's Conference, held from May 7 to 9, 2024. The theme of the meeting was Fostering Synodality through Discernment in Common and Decision-Making in the Synodal Bodies of the Church. The main objective was to reflect on practical methods of promoting co-responsibility in the various synodal Bodies of the local Church, inspired by the words from the First Session

Synthesis Report, 18.e: "Synodality grows when each member is involved in processes and decision-making for the mission of the Church..."

During the Plenary, several critical topics were covered:

1. Towards a Synodal Church: Fostering Synodality through synodal bodies of the Church.
2. Conversation in the Spirit: A method of Discernment in common and decision-making. The practice of Conversation in the Spirit.
3. Update on the Synodal process and main issues, priorities, and call to action from the local Church, the

Church in Africa and the Universal Church.

4. Re-thinking Lay Ministries in a Synodal Church in the Light of Spiritus Domini and Antiquum ministerium.

A significant amount of time was dedicated to practising "Conversation in the Spirit." Using materials from the Plenary and contributions from dioceses and institutions, a comprehensive summary was prepared and sent to the Secretariat of the Synod of Bishops.

The document prepared by Zimbabwe raises several important points. It asserts that Synodality cannot be realized in a Church without a missionary consciousness and calls for a well-planned pastoral program for the Sacraments of Initiation to foster a deep missionary consciousness in each baptized person. It also

emphasizes the need for comprehensive formation for all People of God, suggesting the revitalization of the ministry of Voluntary Catechists in implementing the *Motu Proprio Antiquum Ministerium*.

In view of the reality and challenge of intercultural living, the document advocates for training and formation in intercultural living to harness the power of diversity in mission. It highlights the potential of multilingual liturgies as powerful symbols of unity in diversity and encourages parishes to appreciate prayers and hymns in various languages.

The document underscores the need for leadership positions within the Church to reflect diversity with people from the margins and from various backgrounds participating in decision-making bodies. The document also calls for the promotion of the

Conversation in the Spirit method in all decision-making bodies. Noting the importance of co-responsibility, it makes a call for a change in mindset, especially concerning the role of lay people in the Church. Quoting the words of Pope Benedict, it says that lay people should not be regarded as 'collaborators' of the clergy but rather as people who are really 'co-responsible' for the Church's being and acting. The document calls for accountability which it says is a manifestation of good governance. It bemoans the sometimes held view that the clergy may in some instances not be accountable.

Following the closure of the Plenary Meeting, the bishops issued a Communique outlining the meeting's key resolutions and affirmations. Among these, they affirmed the need to revitalise synodal structures, strive for inclusive co-responsibility and a more participatory Church. They committed to enhancing the

to next page

## Sr. Janet Tambu Celebrates 25 Years as a Notre Dame Sister, as her congregation celebrates 125 years in Zimbabwe

from P5



**Sr. Janet Tambu taking food after having her vows**

"The sisters of Notre Dame had to run the school up to 2002 when the last sister left the school, and the school belongs to the diocese, but nobody knew it was for the diocese. They thought it was for the sisters of Notre Dame," said Sr. Meltah.

"A lot of people, even politicians, those who hold high posts in different ministries, were educated by the sisters of Notre Dame. They say if you throw a stone anywhere, you will hit a St.

Bernard's pupil," boasted the elderly sister.

"So with us who are now here, I think the person who is really the key point at the moment is Sr. Janet, who is in the teaching field, and now in the district, and Sr. Elizabeth, who is a social worker... me, I am retired, because of the leadership... I stopped my ministry teaching."

When asked how many communities the congregation had in Bulawayo, Sr.

really like Notre Dame and also that we might have more young women committed to this mission to serve the less privileged in the abandoned areas. That's our dream, but we put everything in the hands of God," she remarked.

Upon inquiry about when the Notre Dame sisters left Embakwe Mission, she stated that they left during the war when the school was closed.

Meltah revealed that it had one community in Bulawayo, but two houses.

Regarding the future prospects of the congregation, she informed this publication that, the congregation hoped to start a project "which is

"When it closed, the sisters, Sr. Anne and Sr. Antony, went to England for a short time, and then because they had that love and care for the coloured community, they are the ones who came here and started this Braeside community (Harare)."

In the hall, Sr. Janet could not conceal her joy as she sang and danced with her guests.

At one point, she even sat and beat the drum while her colleagues took to the dance floor.

In her speech, she thanked everyone: her family where she was raised, the Braeside community, her congregation, the people who supported her, and those who gathered to join her in her celebrations.

She thanked in a special way Mr. Chinondo for his guidance and support over the years, even before she joined religious life.

The celebrations ended with a prayer and a blessing from Fr. Kizito Nhundu.

# Demystifying Artificial Intelligence: Understanding the Basics

## Introduction

Have you ever wondered how social media platforms like Facebook suggest friends for you, and help you tag people on your photos? The same applies to online shopping websites, they recommend products and services that you require, based on past purchases and browsing history and in many cases, they are accurate suggestions. We are now witnessing self-driving cars, navigating our roads, recognizing obstacles, and making safe decisions. With the rapid advancement in technology, particularly Artificial Intelligence (AI), there are so many questions among the faithful: Will AI take my job? Will it make decisions that harm families? Will AI favour certain groups or discriminate others? Will my privacy be respected? Will AI replace human interaction and make us more isolated? Who is accountable when AI makes mistakes or causes harm? This article attempts to unpack these questions, and provide an in-depth overview of AI, its applications, benefits, and potential challenges.

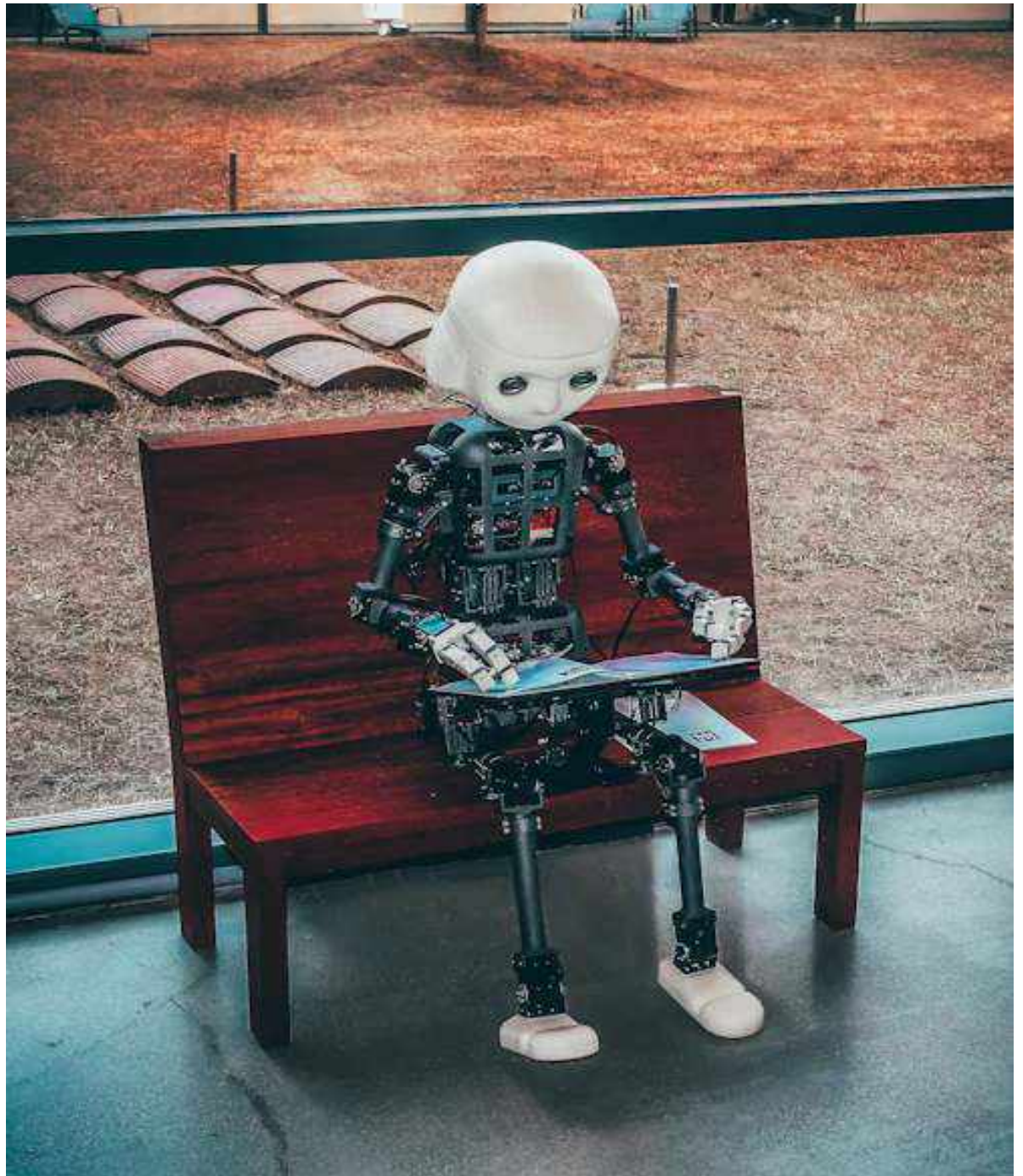
## What is Artificial Intelligence?

Artificial Intelligence (AI) refers to the ability of machines or computers to think, learn and act like humans. This refers to the development of computer systems that can perform tasks that typically require human intelligence, such as learning, problem-solving, and decision-making. It is like having a super smart robot that can help us with tasks, make decisions, and even improve itself over time! Just like how you learn from books and experiences, AI learns from the data it is provided. It uses special algorithms, like recipes for the computer, to understand and improve its performance. The more data AI gets, the smarter it becomes! The idea of AI has been around for a long time, even before computers existed! In ancient Greece, people imagined robots that could think and act like humans. In the 1950s, computer scientists like Alan Turing and Marvin Minsky started working on making machines that could think and learn. Since then, Artificial Intelligence has come a long way and is now used in many areas of our lives.

## Artificial Intelligence in the Church

In his message for the 58th World Day of Social Communications, Pope Francis urges humanity to cultivate wisdom of the heart in the age of artificial intelligence. The Holy Father defined wisdom of the heart as the virtue that enables us to integrate the whole and its parts, our decisions and their consequences, our nobility, and our vulnerability, our past and our future, our individuality, and our membership within a larger community. He further acknowledges that AI is “radically affecting the world of information and communication” and if used inappropriately, could lead to disturbing scenarios.

As the church harnesses the power of AI, data privacy and security must be prioritized, and personally identifiable information must be jealously protected. As AI becomes increasingly integrated into our lives, it is crucial to strike a balance between harnessing its potential and nurturing authentic human relationships within our church. While AI can offer valuable assistance, it must never supplant the empathetic presence of the clergy and the faithful. The



irreplaceable value of face-to-face interactions and personal connections within the church community must remain the bedrock of ministry, with AI serving as a complementary tool to enhance and support this core focus. There are great uses of AI in the church, including creating chatbots to better respond to the faithful, data analysis, language translation for the church's writings, enhanced worship experiences and theological research among many other use cases. It is also important to understand that there are ethical considerations surrounding AI development and deployment, which will be discussed later in this article.

### Benefits of Artificial Intelligence

The advantages of AI are multifaceted, impacting both personal and professional spheres. Some of the benefits are discussed below:

**I. Efficient management of church operations and administration:** Artificial Intelligence streamlines administrative tasks, freeing up staff for more strategic work.

## Towards the Second Session of the Synod on Synodality

*from the previous page*

formation of diocesan structures and systems that foster a culture of collaboration and co-responsibility. They also emphasised the importance of empathetic listening and inclusive decision-making, ensuring that every voice is heard and valued in the synodal process. The Conference reiterated its commitment to the engagement and empowerment of youth, acknowledging their vital role in the Church's mission and evangelisation.

The journey towards the second session of the Synod on Synodality continues, guided by a commitment to deeper engagement, greater inclusivity, and a renewed sense of co-responsibility among all members of the Church. Hence, all members of the Church were invited to work towards the building of a true synodal Church.

*Continued on P10*



Archbishop Robert Ndlovu, His Excellency Archbishop Janusz Stanislaw Urbanczyk and Bishop Paul Horan during the procession

# Forty Years of Proclaiming the Gospel in Zimbabwe

By Fr. Johnston Z. Mlambo

In an effort to spread the Gospel across the Umtali Diocese, now known as the Diocese of Mutare, His Lordship Bishop Donald Lamont reached out to the Superior General of the Congregation of the Holy Spirit Under the Protection of the Immaculate Heart of Mary, commonly known as the Spiritans.

He requested assistance from the Spiritans for his diocese, but initially received a negative response due to a lack of manpower.

Undeterred, he was advised to seek help from the Spiritans in Nigeria. When Bishop Alexio Muchabaiwa succeeded Bishop Lamont, he, along with his auxiliary bishop Patrick Mutume, continued to pursue this mission.

Bishop Mutume travelled to Nigeria to personally request support from the Spiritan Missionaries.

This effort paid off when the then Provincial of the Nigerian Province, Fr. James Okoye, visited the Mutare diocese to finalise the protocols for establishing a new mission venture.

Following Fr. Okoye's visit, Fr. Isaac Madu and Br. Joseph Ofomadu arrived in Zimbabwe on Easter Sunday, 22 April 1984.

They were warmly received by Bishop Muchabaiwa and were assigned to St. Andrew's in Marange, where they established a secondary school named Mweya Mutsvene (Holy Spirit).

Over the next few years, more Spiritans followed, including Fr. Titus Chilaka, Fr. Sylvester Igboanyika, Fr. Francis Ibe, and Jude Uche.

As the congregation expanded, they extended their mission to Nyanyadzi and Chipinge, and later to the Archdiocese of Harare.

Fr. John Asomugha, who arrived in Zimbabwe during this period, recalled his early days working with Fr. Stan, emphasising the challenges and cultural adjustments they faced.

*"paye paye ndichiri mudiki ... kana kungoti makadii handikwanise, kungotarisa nevanhu kudai semombe yakarasika. Saka Stan ndiye aigona Shona, Baba Stan ndiye aikwanisa zvese ndichingotarisa chete,"* recalled Fr. John.

Bishop Bhasera later invited the Spiritans to Gokwe, to a place called Siyakobvu, but due to a shortage of personnel, the congregation eventually withdrew from that area.

Recognising the need for local vocations, the Spiritans' superiors began advocating for the recruitment of Zimbabweans into the congregation.

Initially met with hesitation from Bishop Muchabaiwa, who thought that it was too early for them to start recruiting.

However, after three years, Bishop Muchabaiwa, gave them the green light to start recruiting.

The congregation established a postulancy at Marange Growth Point. After their postulancy, the first group of local postulants went to Malawi for further training before returning to study theology at Holy Trinity College in Zimbabwe.

On Saturday, 25 May 2024, the congregation celebrated 40 years of service in Zimbabwe at the Immaculate Heart of Mary Parish in Snake Park, within the Archdiocese of Harare.

The day began with a Mass celebrated by Archbishop Robert Christopher Ndlovu, with the President of the Zimbabwe Catholic Bishops' Conference, Bishop Paul Horan, and the Papal Nuncio to Zimbabwe, His Excellency Archbishop Janusz Stanislaw Urbanczyk, along with his secretary, Monsignor Felipe Fabiane, and other priests concelebrating.

The celebration was themed "Behold, I am doing something new" (Isaiah 43:19).

In his homily, Fr. Liveson Mutume CSSP, highlighted the biblical



Monsignor Felipe Fabiane, Bishop Paul Horan, Archbishop Robert Christopher Ndlovu and His Excellency Archbishop Janusz Stanislaw Urbanczyk during Mass



Part of the congregation attended the ceremony

Continued on P13



# Demystifying Artificial Intelligence: Understanding the Basics

from P8

**ii. Increased productivity and efficiency:** AI powers automation and robotic assembly lines, streamlining production in factories, improving logistical issues, and reducing accidents. Industrial repetitive tasks are also automated, freeing up human resources for more challenging and creative work.

**iii. Improved decision-making and accuracy:** AI analyses vast amounts of data, providing insights and predictions to inform better decisions. AI can help churches analyse this data, create personalised experiences, and enhance communication with their parishioners.

**iv. Improved healthcare outcomes and diagnosis:** Healthcare institutions, like our own Tsuru Clinic (in the Archdiocese of Harare), can invest in and leverage AI-assisted diagnostics and personalised medicine, which lead to more accurate diagnoses and effective treatments.

**v. Increased innovation and competitiveness:** AI drives innovation, enabling businesses to stay competitive and adapt to changing markets.

**vi. Improved community engagement and outreach:** AI-powered social media and chatbots facilitate connections and outreach to wider audiences. Churches with AI-powered chatbots provide personalised and quick responses to the faithful.

**vii. Scientific Advancement:** AI can be used to identify trends in large datasets, predicting outcomes based on data, analyse images, designing experiments, and ultimately contribute to the invention of new things.

**viii. Environmental Sustainability:** AI optimizes resource usage and reduces waste, help analyze environmental data, and develop solutions to combat climate change, one of the topical issue the world is facing today. This helps in the attainment of

Sustainable Development Goals (SDGs). **Potential Challenges of using Artificial Intelligence**

While AI has many benefits, there are also potential dangers to be aware of:

**i. Deepfake:** Deepfake is a term used to describe a type of artificial intelligence technology used to create convincing but false audio, video, or images. It involves swapping faces or voices in videos or images, or creating fake videos or audio recordings that appear real. In 2023, the Holy Father, Pope Francis, was a victim of a deepfake photo and as a result, he warned against the "perverse" dangers of artificial intelligence, renewing a call for its worldwide regulation to harness it for the common good.

**ii. Job displacement:** AI and automation could displace human workers, particularly in industries where tasks are repetitive or can be easily automated.

This could lead to widespread unemployment, social unrest, and economic disruption. Use of AI-powered chatbots in the church, may replace human pastoral care or counseling.

**iii. Bias and discrimination:** AI systems can inherit the biases and prejudices present in the data used to train them, perpetuating, and amplifying existing social inequalities. Usually, models developed using data from the developed world, can be imposed on people from the third world countries, or data from urban dwellers being used to develop systems for the rural folks.

**iv. Privacy concerns:** AI systems often rely on vast amounts of personal data, which can be misused or compromised, leading to privacy violations and identity theft. As AI becomes more

pervasive, the risk of data breaches and cyber-attacks increases. In the church, personal data of parishioners can be compromised in data breaches and church administrators must always try to protect this information.

**v. Ethical considerations:** AI raises ethical concerns around issues like accountability, transparency and explainability. For instance who is accountable when an AI system makes a mistake? How can we ensure AI systems are transparent and explainable? The church must ensure systems used in church decision-making are transparent and accountable.

**vi. Unintended consequences:** AI systems can have unforeseen consequences, such as autonomous vehicles causing accidents or AI-generated fake news leading to social unrest. As AI becomes more complex, the

risk of unintended consequence increases. People should learn to use AI responsibly for the good of the society.

**How can the Catholic Church Leverage Artificial Intelligence?**

The Catholic Church, with its rich tradition and commitment to serving humanity, can harness the power of Artificial Intelligence (AI) to enhance its mission, ministry, and operations. By embracing AI, the Church can expand its reach, improve its services, and foster a more connected and compassionate community. By leveraging AI in a responsible and ethical manner, the Catholic Church can continue to be a beacon of hope and light in an increasingly complex and digital world. Below are some of the key initiatives the church can embark on:

**i. Evangelization and faith formation:** AI-powered chatbots can engage with people interested in learning about Catholicism, answering questions and providing resources, offering personalized faith formation programs, tailoring content to individual needs and learning styles. This will ultimately help in sharing the Gospel message and Catholic teachings with a wider audience.

**ii. Enhanced pastoral care:** AI-driven data analysis can help identify trends and areas of need, informing pastoral care strategies. Priests and Counsellors can leverage AI-assisted counseling tools to enhance their services, provide resources for support, and help people to navigate difficult life situations.

**iii. Improved administration and management:** AI-powered tools can automate administrative tasks, freeing up staff to focus on mission-critical work, optimize financial management and resource allocation, while facilitating communication among parishes, dioceses, and the global Church.

**iv. Enhanced education and research:** Catholic education programs, individually tailored content and learning styles can be enhanced by using AI

Continued on P14



From left to right; Bishop Paul Horan, Mr. S. Nyajeka, Rev. Fr. Alexio Makokowe O'carm and Bishop Raymond Mupandasekwa



Talic Mabhena together with other team members



Mac Magaya in white boots with the team, Donald Mangenje, Hilary Mtemeli, and Caleb Muirimi

# ZCBC Hosts Golf Tournament to Support Church Initiatives

By Elena Mupandawana

HARARE – The Zimbabwe Catholic Bishops' Conference (ZCBC) hosted a golf tournament at Wingate Park Golf Club on May 24, 2024, to raise funds for various ZCBC initiatives.

The event, which featured various stakeholders, including SATB Insurance Brokers, Freight World, Plaza Buster, Coca-Cola, Irvin's, EcoSure, Jack Laundry, Moonlight, Old Mutual, and Sahwira Bureau de Change, highlighted the Church's efforts towards self-reliance and community support.

Prominent attendees included Bishop Paul Horan from Mutare Diocese, President of the ZCBC, Bishop Raymond Mupandasekwa from Masvingo Diocese, and Rev. Fr. Alexio Makokowe O'carm, alongside numerous priests, parishioners, and school children.

The tournament aimed to fundraise for various commissions under the ZCBC, promoting inclusivity and camaraderie among participants.

The event featured two formats: Better Ball and Stableford.

In Better Ball, teams of two golfers each played their own ball, with the lower score on each hole counting as the team's score.

In the Stableford format, points were scored based on performance on each hole, adding up to an overall score.

The first group, which teed off at 10:30 am, included Bishop Horan, Bishop Mupandasekwa, Rev. Fr. Makokowe, and Mr. S. Nyajeka.

Fr. Makokowe, a seasoned golfer with 17 years of experience, emphasised golf's benefits for mental health, noting that it reduces stress and fosters social interactions.

Notable performances included the Golf Active team from Nazareth House in Highlands, with members Mac Magaya, Donald Mangenje,

Hilary Mtemeli, and Caleb Muirimi.

Magaya, a golfer since 2000, highlighted the sport's addictive nature and the constant drive for improvement.

SATIB Insurance Brokers from St. Francis Xavier, Braeside parish, scored 37 and 42 points in the Better Ball format, respectively.

Team member Talic Mabhena acknowledged the game's challenges but found even small improvements gratifying.

Yeukai Gatsi, from the Miltek group at Immaculate Conception in Waterfalls, has been competing for nearly a decade.

She shared her previous successes, including scoring 44 points in a Stableford competition last year.

She expressed her ambition to become the lady captain of the Royal Harare Golf Club and encouraged more women, including Religious Sisters, to join the sport.

The day concluded with speeches from Church leaders. Bishop Horan and Fr. Tryvis Moyo, Secretary General of ZCBC, praised the event's success in supporting the Church's mission.

Bishop Mupandasekwa highlighted the Church's extensive work in healthcare and education, particularly in rural areas, and expressed gratitude for the community's support.

The tournament's winners, Kudzai Furamera and Aubrey Chikonye, scored 54 points, followed by Aubrey Chikonye and Pedzi Sagandira with 51 points.

The third and fourth prizes were tied at 50 and 47 points, respectively. The event also featured an auction of basic commodities and household items at affordable prices.

The fruitful day concluded with a blessing from Bishop Horan. Organisers were eager to host similar events in the future to support the Church's evangelising mission.



Part of the attendees who were at the golf event



Some of the Basic commodities which were being sold at the event



The First winner, Mr K Furamera and Mr. A Chikonye receiving a folding chair prize



Mr. A. Katembenuka and Mr. S. Chiwaya receiving a prize from Fr. Tryvis Moyo



Bishop Paul Horan handing over prizes to Mr and Mrs Nduku



# REAL BUILDING CONSTRUCTION

t/a RUMBIDZA CONSTRUCTION ASSOCIATES

## Building Civils Electrical Plumbing Excellence



**Dura walls and Pavers**



**We undertake projects from general refurbishments to construction of multiple storey buildings.**



### Our Vision

- ✍ Is to provide affordable general contracting to cater for all clients' needs through proper construction management and supervision.
- ✍ We endeavour to give back the client value for their money as well as quality guaranteed through our vast experience in most if not all types of construction.

### Why Choose Real Building Construction

- Our tenders strike a balance between quality and cost.
- We have a qualified technical team
- We have experience in most types of construction works.
- We guarantee quality & delivery period
- We are open to negotiation.

Contact Details  
 6135 Rosedeen Road, Bloomingdale, Harare  
 Phone :0772 292 565  
 Wats up: 0781 907 444  
 E-Mail – [zchisuro@gmail.com](mailto:zchisuro@gmail.com)

*“Unless the Lord build the house, those who build it labour in vain”, Psalm 127*



## Forty Years of Proclaiming the Gospel in Zimbabwe

From P9

significance of the number forty, referencing various instances from Genesis to Revelation.

He explained that forty symbolizes qualities such as repentance, new beginnings, and preparation.

Fr. Mutume emphasized that the Spiritans' 40-year journey in Zimbabwe is both a milestone and a time for reflection and renewal.

"Pa 40 years, hatisati tasvika, pane patasvitswa ... It is important to remember that we have been blessed as a congregation for the past 40 years, but we still have a long way to go. God is not done with us yet.

We have not arrived; we are still growing," Fr. Mutume remarked.

In his address, the Archbishop of the Archdiocese of Harare, Robert Christopher Ndlovu, thanked the Spiritans for the work they were doing in the Archdiocese of Harare and in the Mutare Diocese.

"*Inini ndave ne 20 years ndiri muno muArchdiocese ndinofunga ndoo nguva yandingati ndakashanda neSpiritans*" (I have been in the archdiocese for 20 years.

That is the time I can say I have worked with Spiritans), stated the archbishop.

He went on to say that when the superiors of the congregation in Rome responded negatively to Bishop Lamont's request for helpers, citing a lack of manpower, it was divine providence.

"Pavakazoenda kuNigeria, and the response was positive. Zvinoratidza kuti, we can be missionaries to each other even in Africa."

"Takanga tajaira kuti kana uchiti missionary, missionary unofunga nezvevanhu vanobva kumhiri uko ... asi makauya sema Missionaries in Africa."

He went on to express his gratitude for the congregation's recruitment of Zimbabweans, saying that their preaching touched the hearts of local people, and they joined their order.

"Ndinoda kuti kwamuri maSpiritans, these 40 years have not been in vain. You brought a certain spirit and a dimension to the work of the Church in Zimbabwe," remarked the archbishop of Harare.

In his address, the Papal Nuncio to Zimbabwe conveyed the Holy Father's gratitude and support for the Spiritans' work.

He stressed the importance of growth and understanding through time, encouraging the congregants to use their time wisely and productively.

"The time that we have is not only the moment now, but is always in view of something ... what we will sort of face in our situation of life," he noted.

After the Mass's closing prayer, and before the speeches preceding the final blessing, gifts were presented to Archbishop Ndlovu, the Papal Nuncio, Archbishop Janusz Stanisław Urbanczyk, the President of the Zimbabwe Catholic Bishops' Conference, Bishop Paul Horan, the secretary to the Nuncio, Monsignor Felipe Fabiane, and Fr. John Asomugha, who was representing the Superior General of the Spiritans.

The Congregation of the Holy Spirit Under the Protection of the Immaculate Heart of Mary (Spiritans) was founded by Claude Poullart Des Places on Pentecost Day, 27 May 1703.

Des Places, a wealthy seminarian, dedicated his fortune to help impoverished fellow seminarians, which led to the birth of the congregation.

The Spiritans' mission is to evangelise the poor and marginalised worldwide, often venturing into areas others would avoid.

Bishop Paul Horan receiving a gift from a parishioner



His Excellency Archbishop Janusz Stanisław Urbanczyk receiving a gift from a parishioner



Archbishop Robert Christopher Ndlovu chatting with the members of Missionary Childhood children

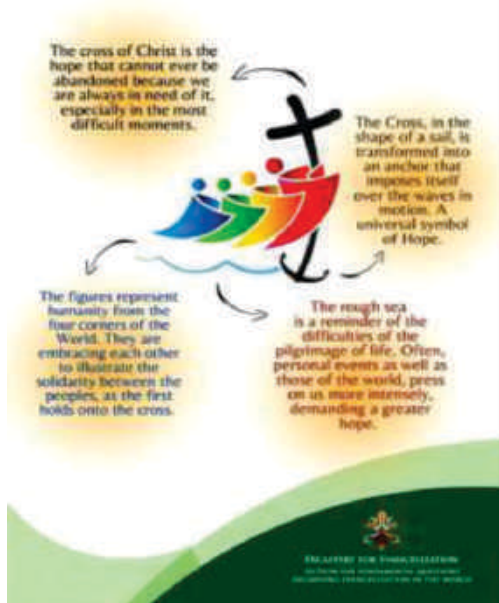
Despite suffering greatly during the French Revolution, the congregation was revitalised in 1848 through a merger with the Society of the Immaculate Heart of Mary, led by Francis Mary-Paul Libermann, who is regarded as the 'second founder of the Spiritans'.

Today, the Spiritans are present in about eighty countries worldwide. The 40th-anniversary celebration in Zimbabwe concluded with a communal lunch and entertainment, reflecting the Spiritans' commitment to community and service.

# Marching Towards Jubilee 2025

Fr. Mgcini Joseph Moyo

Following the ordinary Jubilee Year 2000, the next ordinary Jubilee is next year, 2025, as the norm says that an ordinary Jubilee is celebrated every 25 years. In preparation for the Jubilee 2025, the year 2023 was dedicated to the study of the Vatican II Constitutions. This year 2024 is dedicated to Prayer. As we look forward to the ordinary Jubilee Year 2025, it is important to reflect on the preparations and significance of this holy event.



Every Jubilee in the history of the Church is placed within the historical context of humanity's experiences at that time. By reading the signs of the times, the Church evaluates the condition of humanity, its struggles, and expectations to come up with a fitting theme for the Jubilee. The motto chosen by the Holy Father for the 2025 Jubilee is "Pilgrims of Hope." This theme responds to the recent

experiences and effects of COVID-19, wars, loss of life, and the 'overwhelming power of technology'. It expresses the desire to make sense of the present while readying us for the future in order to respond to these challenges that are before us.

A picture is worth a thousand words. The face of the Jubilee 2025 is a beautiful logo that is very rich in meaning. The logo is an effective way to inform us about the Jubilee without using any words. Here, we

identify characteristics and share the meaning of the Jubilee 2025 logo.

The Jubilee logo is deep in meaning. In the logo, we see the following:

1. An image of people from around the world.
2. These people are holding onto an anchor-like Cross.
3. These people embrace one another.
4. The cross is in the midst of a turbulent sea.
5. The underlying waves are choppy.
6. The lower part of the Cross is elongated turning into an anchor.
7. The anchor-like Cross dominates the movement of the waves.

The people in the logo represent individuals from all over the world, embracing one another, indicating solidarity, brotherhood, and sisterhood that unite us. The image shows how the pilgrim's journey is not individual, but rather communal, with the signs of a growing dynamism that moves more and more toward the Cross. The first figure is clinging to the anchor-like Cross. Anchors often have been used as metaphors for hope. The underlying



waves are choppy to indicate that the pilgrimage of life is not always on calm waters. The Cross is not static but dynamic, bending toward and meeting humanity as if not to leave it alone, but rather offering the certainty of its presence and the reassurance of hope.

As we prepare for the Jubilee, Pope Francis invites us to work towards realising the desire for love, peace, and stability in many people. The Pope has especially appealed for prisoners, recalling the tradition of offering amnesty or pardons during Jubilees. He has called for prisoners to be treated with respect for their rights and dignity while advocating for the abolition of the death penalty. He says that he hopes to personally open a Holy Door in a prison, "as a sign inviting prisoners to look to the future with hope and a renewed sense of confidence."

He has also urged that hope be offered to the sick, the young, the elderly—especially grandparents, migrants, and the poor. Furthermore, he has called on richer nations to forgive the debts of countries that will never be able to repay them.

The Jubilee is a Kairos moment, a favourable time. May all who embrace the message of the 2025 Jubilee be filled with hope, and may they, in turn, be pilgrims and witnesses of hope.

## Demystifying Artificial Intelligence: Understanding the Basics

from P10

tools. Scholars and theologians can analyze complex data, identify patterns, and gain new insights, which enriches Catholic education and formation programs. **v. Missionary work and outreach:** The holy Catholic church is universal, and AI-powered language translation tools can help missionaries communicate with people in diverse languages and cultures,

understand local customs and norms, facilitating more effective outreach and can help spread Catholic teachings with a wider audience.

### Conclusion

Artificial intelligence (AI) is a powerful technology that has the potential to transform many aspects of our lives and to assist and augment human capabilities. By understanding the basics of AI and its implications, we can harness its power to improve healthcare, education, communication, and countless other

areas for our Church and the Community. As AI continues to evolve, it is essential to prioritize ethical considerations, ensuring that this technology benefits humanity. The above article unpacked the basics of AI, its benefits and drawbacks and some areas the Church can adopt to enhance the spread of the Gospel. It is important to highlight that AI continues to evolve, hence the need for continuous research to further understand its capabilities.

Munya is a seasoned cybersecurity expert with over 10 years of experience in the private and humanitarian sectors. He has led complex projects involving cyber security frameworks implementation, cyber security awareness campaigns and trainings, network risk assessments, vulnerability management and penetration testing in Zimbabwe, South Africa, and USA. He holds an MSc in Cybersecurity, Master of Business Administration (MBA), a Bachelor of Business Studies & Computing Science (BBSCT) degree, and several ICT certifications including CISM, CRISC, MCT, AZ500, OCP, CCNA, and ITIL. He is an avid researcher on Artificial Intelligence and its impact to businesses and societies. Munya is contactable at [mkadyamurandu@xerrorisk.com](mailto:mkadyamurandu@xerrorisk.com) or +263 713 931 762.



Mr. Munya Kadyamurandu

# Embrace The Eucharist; The Source and Summit of Our Christian Life

By Fr. Kenneth Makamure



Fr. Kenneth Makamure

The Holy EUCHARIST, as Vatican II tells us, is the source and summit of the Christian life. To the pious Catholic, this proposition may seem obvious, even if they don't fully understand why. Intuitively, they know that Christian life means using every means available to grow closer to Christ,

and they also know that Christ himself is present in the Eucharist in the most sublime manner. Therefore, it makes sense that the Eucharist should be central to Catholic life. However, what we know about the Eucharist intuitively should be better known and more deeply experienced through systematic reflection on the Church's Eucharistic teaching.

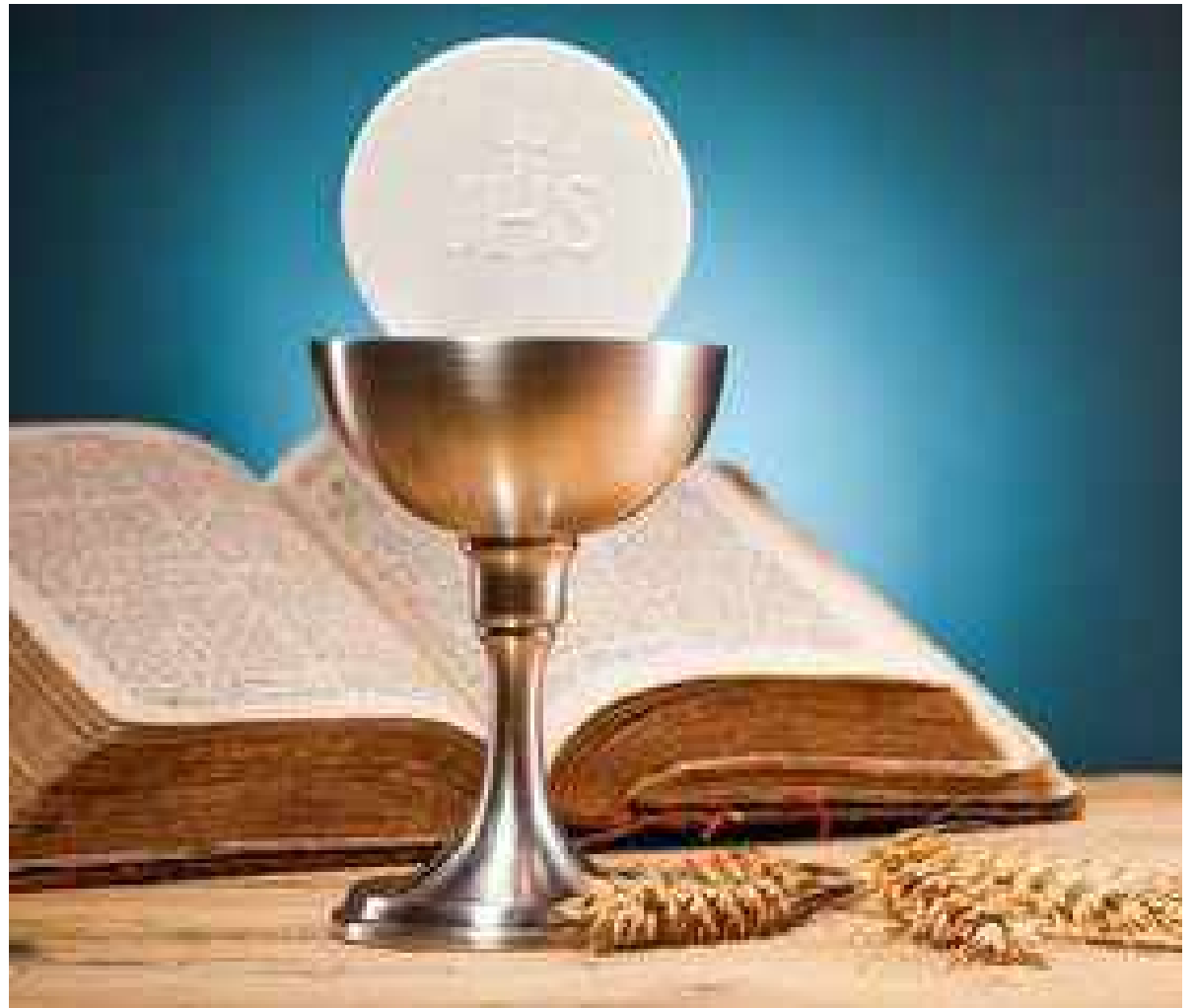
The better we understand the role of the Eucharist in our lives, the better we will be able to love Christ present in the Eucharist. I want to dwell on two crucial words: "source" and "summit." What do we mean by source and summit? We mean the Eucharist is two-dimensional. It is the source of our Christian life, from which our life flows like light streaming from the sun. It is also the summit, the high point to which all our actions should be directed. Thus, Christian life is a two-way street: it leads us to the Eucharist as our starting point out into the world of daily life, and it takes us back home to the Eucharist after our sojourn in the world.

These two dimensions of the Eucharist – being both the source and summit of Christian life – reveal how God and humans are together in a saving dialogue, a mutually giving and receiving relationship. In short, in a covenant life. Let me delve into more detail.

I start with the Eucharist as the source of our Christian life. As the source of the Christian life, the Eucharist reveals that our salvation begins not with ourselves but with Christ. The Eucharist is at once a gift of God Himself in Christ to us and, through Christ, an offering of ourselves—our minds, hearts, and daily lives. God offers himself to humans through Christ first.

The Eucharist is also the source of grace in several ways. Firstly, the Eucharist is Christ Himself, the Author of grace. While other sacraments are of Christ, only the Eucharist is Christ under the "appearances" of bread and wine (CCC 1324, 1373-1381).

Secondly, the Eucharist is the sacrament of Christ's saving sacrifice on the cross, not merely a representation or ritual reenactment of it (CCC 1362-1367). On Calvary, Christ offered Himself to the Father in the spirit of our salvation. This happened



once and for all. Historical Christ does not die again. In the mass, he dies sacramentally. That's why the priest lifts the Host and the Chalice separately at consecration. This symbolises Christ dying. The priest will be saying this same sacrifice of Christ, made once and for all, is present here and now, and celebrated on the altar. The same Christ who was both the priest who offered and a victim who was offered is present here and now. Christ is present in heaven as our high priest and our offering for sin (Heb8:1-3:9:24, 1Jn2:1-2), but He is also on our earthly altars as the Eucharist. In this way, the work of our redemption is accomplished through His Eucharistic offering and the fruits of Christ's unique sacrifice are applied to us here and now (CCC no 1366).

Thirdly, the Eucharist is the Church's sacrifice because it is foremost the sacrifice of Christ, the Bridegroom of the Church (Eph 5:21-32). In other words, the Eucharist is the church's offering by virtue of her spousal union with Christ. The sacrifice of the church is twofold (CCC no 1368): first, the church offers the spotless victim to the Father. And second, the church, in union with Christ, offers to God in Spirit. To the extent the individual members of the church unite themselves with the offering, they receive the fruits of Christ's sacrifice and dispose themselves to receive further graces. In this way, the church is built up in her members as the body of Christ and the temple of the Holy Spirit. Expressed differently, we can say that because the Eucharist is through Christ the sacrifice of the church, in a certain sense, the church, by the promise of Christ

and the power of the Holy Spirit, makes the Eucharist, although it always remains for most the work of God. But the Eucharist also makes the Church (CCC no 1396) continually renewing her communion with God through Christ's sacrifice in the Spirit and stowing graces upon the church.

Thus, the Eucharist can be said to be the source of grace and, therefore, of Christian life.

A fourth way in which the Eucharist is the source of grace is as a source of repentance. It is this in at least 2 ways: first in so far as the fruitful and reverent reception of the Holy Eucharist requires one to examine oneself spiritually before coming to the Eucharistic banquet and if conscious of grave sin to receive the sacrament of confession before receiving Holy Communion and second in that meditation upon the sacrifice of Christ made present in the Eucharist - the supreme sacrifice of Christ to atone for sins ought to stir us to greater repentance for sin. The Eucharist is also the source of growth in faith, hope and charity. The Eucharist is also the SUMMIT of Christian life.

We have seen how the Eucharist is the source of Christian life, that is, how it brings about Christian life. We consider now how it is the summit of Christian life, in other words, how Christian living leads up to and culminates in our participation in the Eucharist.

The Eucharist is the summit of Christian life in the sense that other aspects of Christian living, including other sacraments (CCC1324), are ordered to the Eucharist, to Christ's offering of Himself to

to next page

## Embrace The Eucharist; The Source and Summit of Our Christian Life

*from the previous page*

the Father in the spirit of our participation in Christ's offering. How is the Eucharist the Summit of our Christian life? 1. Christ's sacrifice is our sacrifice. In the Eucharist, Christ not only gives Himself to the Father, but He is offered by us to the Father through the indispensable ministry of the sacrificing ordained priest acting in the person of Christ the High Priest himself and through union with Christ as members of His Church. The self-offering of the church in the Eucharist is central to the church's identity as a priestly people. The Eucharist, then, is the high point of our sacrificial love for God and our brothers and sisters.

Let us summarise what we have considered. The Eucharist is both the source and summit of Christian life. It is the source of Christian life in that as Christ Himself, and as the sacrament of Christ's sacrifice on the cross, the Eucharist gives us life. The Eucharist is the summit of Christian life because it is the greatest gift we can give to God our Father. Hence, the Eucharist is our life and our identity. We are all summoned to take seriously the Eucharist and live it out in humility and a self-sacrificial life.



rising sea levels. However, seeing the world as a network of interconnected relationships allows us to seek harmony within our own lives and the broader environment.

Pope Francis' call for synodality is an invitation to deepen our roots as the People of God, journeying together on a common mission as followers of Jesus Christ. This journey encourages unity in diversity, urging us to pray, collaborate, and mobilise in response to "the cry of the earth and the cry of the poor." Reflecting on *Laudato Si'* helps us think about how we can deepen our synodal journey and communion with others, fostering a collective capacity to listen and journey together to care for our common home.

Let us continue to walk together, listening and participating in the mission to care for our common home. We must be attentive to the "cry of the earth and the cry of the poor, to the little ones wounded by a throw-away culture, and to those suffering due to natural disasters". As co-creators and stewards of God's creation, our well-being is connected to the Earth's well-being. We have a shared responsibility to safeguard our common home for future generations.

To care for our planet, we must prioritize the proper use of natural resources, waste segregation, the use of clean energy sources, the promotion of organic farming, and an eco-friendly lifestyle. Planting trees and reducing our reliance on disposable culture are also essential actions. By constantly listening to the voice of creation, saying no to using and throwing culture and taking our responsibilities seriously, we can make a significant impact.

## Synodality Lived by Listening to the Voice of Creation

*By Sr Anuarite Manyahi HLMC*

Justice is essential for maintaining a fair and equitable society, ensuring that all creatures are treated with respect and have access to the same rights and privileges. While every living creature has life, human beings possess a unique and advanced role. Man and woman were entrusted by God to safeguard all created beings on earth. God granted them dominion over all creatures and the responsibility to "subdue" the earth (Genesis 1:28), acting as stewards of God's creation. Thus, humanity has a duty to care for the world God has entrusted to us, not to destroy it (CCC 373).

### The Cry of Creation

Climate change poses a significant threat to our planet. Creation cries out as forests burn, animals perish, and people suffer from hunger due

to prolonged droughts and devastating floods, leaving many poor people homeless. In response to this crisis, God calls us to listen to the voice of creation – to the voices of those suffering from the impacts of climate change and those who hold generational wisdom on living sustainably within the earth's limits.



### Synodality and the Holy Spirit

Synodality reminds us of the Holy Spirit's work through each of us and our collective efforts towards a common mission. Our mission today is to heed the voice of creation, which cries out in distress and pain. The Holy Father emphasises the need for greater environmental action, noting how environmental degradation often leads to human suffering, especially among the poor and marginalised. Pope Francis invites us to walk together in communion and synodality, committing ourselves to "reconciliation with the world that shelters us" (*Laudate Deum* 69).

### A Call to Action

Our environmental issues are deeply intertwined with social and political concerns, affecting everyone. You don't need to be a tree-hugger or a wildlife biologist to care about the planet's future and our children. We are called to awaken to the urgent need to heal our relationships with creation and each other. Encouraging every family member and parish community to engage in this mission is crucial, "for we know that things can change!" (*Laudato Si'*, 13). We must listen to the world's cries and take collective action towards climate change mitigation and adaptation. Each of us can contribute according to our abilities and capacities to achieve the goal of saving Mother Earth.

Many of us find it challenging to prioritize environmental care due to the perceived gap between individual actions and large-scale environmental issues like global warming, desertification, and



**Together, we can save Mother Earth**

# Catholic Church News Pays Tribute to the Departed

By Justice Prickisie

16 June 1956 – 23 March 2024



**Amai Christina Takura**

*“Yeukai vatendi vakafa.....muvazarurire-denga.....”* Ambuya Takura's deepest wish, succinctly recorded in an interview with Jesuit Communications, was that multitudes would liturgically congregate at her funeral and that none of her sacred musical tunes would ever go extinct.

*“Ipapo pamanzwa kuti Mai Takura vafa, imba, unamate... kusvika manondirasa....”* said the veteran composer.

*“Namatai Ishe wedu nokuti ndiye mutsvene”* This happens to be the penultimate verse (detembo) of "Tirumbidze Zita Rake Guru Ndiye Mutsvene," the last of her compositions whose coaching she completed before the Lord called her home at around 5 a.m. on Saturday, March 23rd, 2024, at Parirenyatwa Hospital in Harare.

Born into a family of ten children to Manondo Savanhu and Regina Chitaunhike in Mutake Village, near Makumbi Mission in Domboshava, she could not advance beyond primary school education.

Encouraged by Fr. Cosmas Katuruza, Christina wholeheartedly began composing sacred Shona music at the tender age of fourteen.

She was the first female layperson to have a tune approved by the Archdiocese of Salisbury, as it was then called.

Her first composition, "Makakombererwa Kwazvo Mai vaYesu, areruya," was completed in 1970.

Due to her fairly short stature, she recalled being asked to teach it at Gokomere Mission while standing atop a chair, feeling outright nervous.

In practice, however, she would first earnestly pray for revelation. Only then, often while asleep, would she receive many of the uniquely imploring new tunes.

She comes from a clan of prayer warriors and singers, including earlier female

composers such as Demetria Kunaka (née Chirenda) and Canisia Kanerusine (née Chitaunhike).

A mother of three, she managed to start conceiving almost a full decade after entering into holy matrimony. This is part of the story behind naming her eldest child Precious and constructing the following indomitable compositions: *“Makandinyukura Mambo mumvura zhinji*

*Mambo ndimi makandibatsira Makanaka Mambo, makarurama.”*

*“Chionai kubvira zvino marudzi ose achinditi munatswi....”* (Magnificat) originally, she felt drawn to pursue life as a Religious Sister, hence the composition *“Mwari ndiye Nhaka yangu ndiye anochengeta upenyu hwangu”* through which she principally dedicates the sanctity of both Vapikiri neVachati.

Universally, one of her most prayerful canticles sung happens to be the “Litany kuVasande Vose.”

For its broadcasting, she immensely kept thanking Sr Tendai Makonese, OP of Life Lines Zimbabwe, who facilitated its recording by the “Friends of St Monica.”

Its harmonisation was much sought after as a handful of choristers, it transpires, had sadly begun singing it incorrectly.

Most memorably, as it was about to receive the requisite Composers' approbation, it was intoned during the liturgy of the dedication of her maiden home's outstation of Mutake (now St Edmond's).

She remained strict, especially regarding the Catholicity of sacred music.

Choristers not to change the originality of any of the songs, *“Kwete, kwete. Maimba zvisizvo! Ndati.....tevedzerayi izvozvwo uye chimbo chiimbwe kuti zvinamatise vanhu.”*

Her appreciation of the virtuous tunes by fellow composers was indeed commendable.

Four of her siblings predeceased her. After Petronella Makwara, Mai Tarwirei and Mai Magodo, Mai Takura happens to be the fourth of the female lay composers from the Archdiocese of Harare to join the infinite celestial choir.

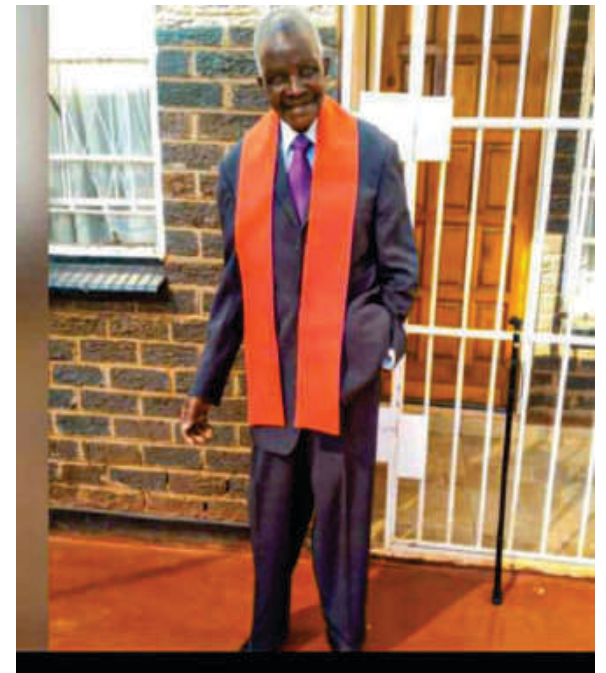
Despite a couple or so of her compositions not having been accepted by the Composers association, indeed *“Hadziperi ndangariro dzomwoyo WaMambo [kuna Mai Takura]”*.

For want of space, let me end the obituary here, at least so that mimhanzi ichiridzwa *“nengirozi zvichinzwika nani wose,”* for as St Augustine of Hippo aptly teaches, *“He who sings, prays twice!”*

**Mai Takura's Approved Sacred Music Compositions are as follows:**

1. Denga napasi zvichapera
2. Hadziperi ndangariro
3. Handikodzeri Mambo kuti mupinde muneni
4. Ivai netsitsi Mwari
5. Iye anouya muzita raMambo
6. Jesu anonamata ari muGetsemani
7. Kana muine rudo
8. Makakombererwa Mai vaYesu
9. Makanaka Mambo makarurama
10. Makandinyukura Mambo mumvura zhinji
11. Mambo ini ndinokurumbidzai
12. Mambo ndimi makandibatsira
13. Mambo tinzwireiwo tsitsi kana motiranga
14. Mimhanzi icharidzwa nengirozi
15. All Saints Litany - Mwari Baba muri kudenga tinzwireiwo tsitsi Mambo
16. Mwari haadi kuti tiparadzwe
17. Mwari ndiye nhaka yangu
18. Ndinzwireiwo tsitsi ndiponeseiwo
19. Ndirwireiwo Mambo
20. Nzvimbo ino inoera
21. Rumbidzai Mambo imi
22. Tirumbidze zita rake guru
23. Vakarurama vanogara
24. Vose vanobvuma kutungamirirwa

20 April 1935 – 2 April 2024



**Baba Elfigius Gwaze**

Having been called to join in 1966, Mr Elfigius Mathews Gwaze happens to be one of the pioneer members of the Mwoyo Musande Kwazvo waYesu Guild in Zimbabwe.

Seminarian (now Fr) Charles George Kanongwa was Chita's Spiritual Advisor. VaGwaze's exceptional devotion to the pierced yet ever loving Heart of Christ stirred him to devotedly serve the church both within and beyond his home parish of All Saints Kambuzuma.

A finance person by profession, his most eminent contribution to the body of Christ could not be limited to successive years of accounting within the respective Executive Committees that he had been voted into e.g. the Small Christian Community of Section 3 Kambuzuma, Burial Societies, Zvita as well as numerous Fund Raising Parish Committees.

Following the example of Christ, he further opted to become part of various other commissions such as those specialising in Catechesis (concentrating mostly on Michato), those for Kuviga Vafi, Youth Guilds (as Sekuru), Ushering; Liturgy in general cum “Chipangamazano” weKaRuWa (the combined Rugare, Kambuzuma and Warren Park) main Parish.”

As such, Abp Patrick Chakaipa could not have had any major glitches with his selection as that parish's inaugural body of Extraordinary Ministers of the Eucharist. Furthermore, Edna, his wife, a member of the same Chita with him and distinguished tailor, who on 28th January 2018 already predeceased him, working in conjunction with Mrs Angelina Tapera, produced one of the very first samples of the Mwoyo Musande waYesu Chita uniforms.

Soft spoken Moyo Chirandu constantly struck profound friendships, remarkably with Baba Andrew Danga Tapera and Pius Dizara, companionships that on several fronts immensely benefited All Saints, Kambuzuma, one of the earliest parishes located within areas originally designated for only black people in what then was the City of Salisbury.

During its initial years parishioners congregated mostly within a horse stable located not far from his home at Section 3 in Kambuzuma.

However, through advice, inspiration let alone determination, Mr Gwaze and friends ended

to next page

# Spiritual Renewal at The Most Sacred Heart of Jesus Guild National Congress

from P1

the Congress under very difficult conditions. Secondly, the talks lived beyond expectations, and the spiritual exercises were uplifting. Third, attendance was very good," he stated.

The main point that he took away from the congress was that "People love the devotion to the MSHJ, and as devotees, we should not betray our devotion by falling prey to societal ills like corruption."

"Lastly, we should always seek to understand the spirit of our predecessors and continue to improve," said Mr. Dimingo.

However, participants suggested improvements in registration and time management. Some were disturbed by excessive phone use during mass.

The national chairperson acknowledged these concerns, stressing the need for earlier preparations and the engagement of an event planner for smoother execution.

He also highlighted the necessity of seeking sponsors or partnerships to reduce congress fees and increase attendance.

The congress featured a packed program of activities. The National Spiritual Director, Rev. Fr. Johannes Maseko, set the tone with an introductory talk on having a transforming congress to prepare participants for prayer.

Sr. Norbert and Sr. Irene provided practical advice on prayer methods and types.

Friday began with morning prayer at 6:00 am, followed by a theme talk from Fr. Mgcini Moyo, who encouraged participants to embrace the Synodal spirit in their communities.



**Bishop Raymond Mupandasekwa together with Bishop Eusebius Nyathi during Mass at the Congress**

Fr. Tonderayi Sola discussed the ZCBC 2024 Plenary topic "Toward A Synodal Church: Fostering Synodality Through Synodal Bodies of The Church," emphasising the use of synodal bodies to achieve true synodality.

A subsequent talk urged the use of social media for evangelisation. The Zimbabwe Republic Police also addressed the menace of drug and substance abuse, a session participants found very informative.

Saturday's highlight was a procession with the Blessed Sacrament, during which participants recited the twelve promises of the Lord to St. Margaret Mary.

Sr. Anuarite Manyahi later gave a talk on marriage as

## Catholic Church News Pays Tribute to the Departed

from the previous page

up securing a permanent Church stand. Eventually they teamed up with others to build the Church that today distinctively stands on a hillock in Section 5 of the Kambuzuma Township.

He proved quite a pillar, moreso within his home parish that within the Archdiocese was among the very first to form a vibrant prayer group. While many would call it "Charismatic Renewal," to avoid misunderstandings that appear to have surfaced, VaGwaze, then already a long standing Parish Councilor, ended up opting it being termed simply "Prayer Group."

In the company of his wife and family, they evidently remained dedicated to prayer, notably through word and action.

**Mazita evanhu vose vanobatsira chikumbiro ichi chepaMwoyo Musande Kwazvo, achanyorwa muMwoyo mangu. Haachazodzimwe!** (Christ to St Margaret Mary Alacoque).

As Elfigius' soul reposes into Jesus' abode, he is survived by six children, thirteen grandchildren as well as four great grandchildren. His mortal remains were interred at his rural home, kwaChirau in Zvimba on first Friday 5 April 2024, graciously a day dedicated to the Most Sacred Heart of Jesus.

the fruit and joy of prayer.

After each mass, except on Thursday, the guild presented gifts to facilitators, including presents to each active bishop in Zimbabwe on Saturday.

The congress concluded with a Mass that began shortly after 6:00 am.

This event has left a lasting impression on its participants, inspiring deeper spiritual commitment and a renewed sense of community.



**The Sacred Heart Guild members ending their procession at dusk**

# Climate Change and Environmental Issues in Zimbabwe: The Impact on Local Communities and Churches

Compiled by Marlon Muronzi a youth environmentalist and climate change activist



Conservation: in Mana Pools  
Source by Marlon Muronzi

Fund, and Oxfam.

Recommendations for Local Communities and Churches in Zimbabwe to Adapt to Climate Change:

To address the environmental challenges and mitigate the effects of climate change in Zimbabwe, local communities and churches can adopt the following measures:

**Conservation Farming:** Adopting conservation farming techniques, such as intercropping, mulching, and soil conservation measures, can help to improve soil fertility, reduce erosion, and increase crop yields.

**Water Harvesting:** Harvesting rainwater and constructing small-scale water storage systems can help communities to store water during the rainy season for use during droughts.

**Drought-Tolerant Crops:** Growing drought-tolerant crops, such as millet and sorghum, can help communities to ensure food security during periods of low rainfall.

**Eco-Friendly Building Practices:** Adopting eco-friendly building practices, such as using local materials and designing buildings with natural ventilation and thermal insulation, can help to reduce energy consumption

Continued on 21

Climate change and environmental degradation are impacting communities in Zimbabwe in various ways, with churches and local communities bearing the brunt of these challenges. Here are some of the key issues:

**Drought:** Climate change is causing more frequent and severe droughts, leading to crop failures, water scarcity, and food insecurity.

**Flooding:** Heavy rains and flash floods are becoming more frequent, leading to damage to infrastructure and loss of livelihoods.

**Disease Outbreaks:** Climate change is creating ideal conditions for diseases such as malaria, cholera, and dengue fever to spread, threatening the health of communities.

**Human-Wildlife Conflict:** Habitat destruction and deforestation are pushing wildlife into contact with human communities, leading to increased incidents of human-wildlife conflict.

**Degradation of Natural Resources:** Deforestation, overgrazing, and unsustainable agricultural practices are contributing to the degradation of Zimbabwe's natural resources, affecting water availability, soil fertility, and biodiversity.

**Poverty and Displacement:** Climate change and environmental degradation are exacerbating poverty and displacement in Zimbabwe, with rural communities especially vulnerable to these challenges.

**Religious Beliefs:** In Zimbabwe, many communities are deeply religious and view climate change as a moral issue, a manifestation of divine will, or a sign of end times.

Churches have played a crucial role in raising awareness about climate change and mobilizing communities to take action.

**Traditional Knowledge:** Traditional knowledge and practices can help communities adapt to the impacts of climate change, such as rainmaking ceremonies.

**Grassroots Activism:** Local communities and churches have organized grassroots campaigns to advocate for climate justice and push for policy changes, such as the Climate Change Movement in Zimbabwe and the Green Anglicans initiative.

**International Partnerships:** International organizations and NGOs are supporting local efforts to combat climate change in Zimbabwe, including the United Nations Development Programme, the World Wildlife

## ST AUGUSTINE'S COLLEGE

**ST AUGUSTINE'S COLLEGE**, a Catholic co-educational Day and Boarding School in Bulawayo invites you to an informative Open Day to discover why we could be the ideal next step in your child's education journey.

### OPEN DAY AND FORM 1 ENTRANCE EXAMINATION

**Date :**  
Friday, 12 July 2024

**Time :**  
08h00 [Exam]  
10h00 [Open Day]

Scan to RSVP

Alternatively contact  
[staugustine.admin@zcbc.co.zw](mailto:staugustine.admin@zcbc.co.zw)

**St Augustine's College, 16523 Netherby Drive**  
Sunnyside, Bulawayo, Zimbabwe  
+263 78 068 8756 / +263 78 485 6327

Sapientia Amor et Veritas

## Reconsidering the Value of Grandparents and the Elderly in Today's Society

By Sr. Anuarite Manyahi HLMC

Rapid urbanisation, education, and diversification of occupations have brought about unexpected changes in lifestyles, attitudes, and behaviours among younger generations.

Recent economic turmoil, including hyperinflation, has further weakened communities and family-level arrangements for caring for and supporting our elderly people.

In the absence of a universal pension scheme, the economic meltdown has left older people struggling to survive, facing serious challenges such as fragile livelihoods, weak social security support, poor access to health and care services, and violence and abuse (particularly regarding older women's rights to inheritance).

Older people feel neglected and lonely as they spend most of their time alone, with limited interaction.

The current family environment is hostile and unwelcoming to older people, making them feel socially excluded and isolated.

This sense of isolation is often exacerbated by factors such as the loss of acquaintances and family members, age-related physical limitations, and the growing generational gap.

Contemporary marriages tend to have fewer children, contributing to the loneliness of the elderly.

Loneliness not only reduces the quality of life but can also have serious repercussions on physical and mental health, making it imperative to ensure that the elderly feel valued, loved, and connected.

This neglect of the elderly leads to a lack of understanding between generations.

Some elderly people end up in special care homes because they have no one to look after them. Proper care and respect for the elderly is an area of concern.

Grandparents were a huge source of information regarding life experience,

history, and story-telling.

The main source of information for the contemporary generation is Mr Google, who provides historical facts about a certain year or era.

Interest in listening to the stories told by the elderly has reduced, resulting in them becoming slaves to Technology (smartphones, laptops, television, etc.).

The Church is encouraging us to work together to foster dialogue between young and old people.

Pope stated that "Grandparents and the elderly are not leftovers from life, scraps to be discarded.

They are precious pieces of bread left on the table of life that can still nourish us with a fragrance that we have lost, "the fragrance [...] of memory".

Grandparents and the elderly are a value and a gift both for society and for ecclesial communities, and they will still bear fruit in their old age (Psalm 92:15).

We are invited to reconsider and value grandparents and the elderly, who are too often kept on the margins of families, civil and ecclesial communities.

Their experience of life and faith can contribute to building societies that are aware of their roots and capable of dreaming of a future based on greater solidarity.

Let's make it known to all that older people and grandparents have a role in the future and don't simply represent a continuity with the past.

This sense that the old represent the past only and have no future is what underpins the ageism that devalues life in secular society and, unfortunately, is not absent from the Church.

Pastoral care of the elderly is a powerful call to rediscover intergenerational solidarity and the mutual exchange of gifts between

young and the old, with a view to complementarity and common growth.

They protected us as we grew, and now it is up to us to protect their lives, to alleviate their difficulties, to attend to their needs and to ensure that they are helped in their daily life and not feel neglected.

Let us protect them, so that nothing of their lives and dreams may be lost.

We need to share the treasure of life, to dream together, to overcome conflicts between generations and to prepare a future for everyone.

Without such a sharing of life, dreams and future, we risk dying of hunger, as broken relationships, loneliness, selfishness and the forces of disintegration gradually increase.

In our societies, we have frequently surrendered to the notion of "every man for himself". But this is deadly!"

Take time to evaluate yourself: When did you last visit your grandparents, elderly relatives, or the old people in your area? Do I have time to listen to them? When did you last provide the needs of the elderly in your family (Health, food, clothing, hygiene)?

If you find yourself on the negative side in answering these questions, consider the call.

Take this opportunity to appreciate your own grandparents, your children's grandparents, and all elders who have had an impact on your life.

Put effort and never regret that we were insufficiently attentive to those who loved us and gave us life.

In the encyclical *Fratelli Tutti*, the Holy Father reminds us that "no one is saved alone".

With this in mind, we must treasure the spiritual and human wealth that has been handed down from generation to generation.

The invitation to listen to the wisdom of the years is also particularly significant in the context of the synodal journey that the Church has undertaken.



Ambuya Elizabeth Tarubva  
Aged 121



Ambuya Noleen Maunga  
Aged 106



Sekuru Venancio Ruguwa  
Aged 101

## The Elderly Share Their Long Life Secrets

### Ambuya Elizabeth Tarubva

Ambuya Elizabeth Silosini Tarubva was born in Jotsholo Lupane in 1903 and she is 121 years old now. Currently she is being taken care of by grandchildren in Marondera and husband is late now. Gogo is blessed to see 44 grandchildren and 160 great-grandchildren. She is a member of HosiyeDenga Guild. Gogo indicated that she managed to survive to this age because she never took sugar or cooking with her life, only lives on natural foods. Ambuya witnessed the establishment of Catholic Church and also was one of the first members to join the Marian Guilds.

### Ambuya Noleen Maunga

Ambuya Noleen Maunga was born in 1918 and she is 106 years old. The husband is late. She gave birth to 6 children. She is one of those God has blessed with a long life to see 5 generations of grandchildren. Gogo is from Triashil Mission in Mutare Diocese where the missionaries established the first Church in Mutare Diocese. She had the opportunity to work with the first missionaries in the Diocese. Gogo is a member of Gomo Kamero Guild.

### Sekuru Venancio Ruguwa

Sekuru Venancio Ziyanyi Ruguwa 101 years old was BORN in 1923 in VUMBA in Manicaland. He married to Stella Mwada Matanhire in church in October 1946 and they have been married for 78 years now. His wife is 96 years old. Sekuru and Mbuya Ruguwa were blessed with 9 children of which 3 passed on, 21 grandchildren and 29 great-grandchildren. He worked for the church in the evangelisation ministry as a full-time catechist from 1966 to 2015 when he retired. He worked with different priests in Mutare Diocese and witnessed the establishment of most of the parishes and missions. He is one of the elderly people who enjoy sharing on the history of Christianity in the Diocese. He is a member of St Joseph's Guild.

## Climate Change and Environmental Issues in Zimbabwe: The Impact on Local Communities and Churches

from P19

and mitigate the impact of extreme weather events.

**Reforestation:** Planting trees and reforesting degraded areas can help to mitigate the effects of climate change by sequestering carbon dioxide, reducing soil erosion, and increasing biodiversity.

**Renewable Energy:** Adopting renewable energy sources, such as solar power and biogas, can help to reduce reliance on fossil fuels and lower carbon emissions.

**Early Warning Systems:** Implementing early warning systems for extreme weather events, such as floods and droughts, can help communities to prepare and respond to these events in a timely manner.

**Climate Change Education:** Providing education and awareness-raising programs in churches and communities can help to increase understanding of climate change and encourage behaviour change.

**Sustainable Tourism:** Promoting sustainable tourism practices, such as eco-tourism and community-based tourism, can provide economic benefits to local communities while also protecting the environment.

**Policy Advocacy:** Engaging with local and national governments to advocate for policies that address climate change and environmental degradation can help to create a more just and sustainable future for Zimbabwe.

**International Cooperation:** Working with



Young Catholics during clean-up campaign  
Source by Marlon Muronzi

international partners and donors to access funding and resources for climate adaptation and mitigation projects can help to scale up efforts in Zimbabwe.

**Strengthening Resilience:** Building

resilience against the impacts of climate change, such as through disaster risk reduction, social safety nets, and food security programs, can help to protect communities from future shocks.

**Climate-Smart Agriculture:** Implementing climate-smart agriculture practices, such as crop diversification, agroforestry, and soil management techniques, can help to reduce vulnerability and increase productivity in the face of climate change.

**Financing Adaptation:** Developing innovative financing mechanisms, such as climate-related insurance schemes and carbon finance, can help to support adaptation projects and provide incentives for sustainable development.

**Women's Empowerment:** Empowering women and girls in local communities and churches can play a crucial role in promoting climate resilience, as they are often the primary caregivers and stewards of the environment.

**Faith-Based Action:** Churches and religious organizations can leverage their spiritual leadership to mobilize communities and advocate for climate justice, drawing on religious teachings that call for the protection of the environment.

**Youth Involvement:** Engaging youth in climate



Matabeleland South  
Source: By Marlon Muronzi

Continued on P23

## “We do not worship Mary; we worship together with Mary”, the Hwange bishop says during Maria *Unchena* pilgrimage

By Quegas Mutale in Hwange



*Bishop Ncube leading the Maria Unchena pilgrimage*



*Priests and lay people at Maria Unchena pilgrimage*



*Maria Unchena pilgrims walking from St. Ignatius Cathedral to Marian Shrine*

**B**ishop Raphael Ncube of Hwange Diocese remarked that the Catholic Church does not worship Mary but worships together with her. He made this statement during an

interview with Catholic Church News in Hwange on May 25, 2024, when the diocese held a Maria Unchena (Holy Mary) pilgrimage. The pilgrimage, an annual event

celebrated on the last Saturday of May, was attended by hundreds of pilgrims, including priests, religious, and laity from different missions and parishes in the Hwange Diocese.

Participants walked, reciting the rosary prayers from St. Ignatius Cathedral to the Marian Shrine, about 16 km away.

*Maria Unchena* is a Nambya phrase for Holy Mary.

Bishop Ncube explained, “It became the name used for this pilgrimage. It's a day for Our Lady. On this day, we unite ourselves with Mary, the mother of Jesus, in exploring and contemplating the life of Jesus. We want to understand the life of Jesus more and more. It is a mystery that God, in his own way, reveals to us great things.”

“This is one of the days we rejoice and praise God for His gifts, especially the gift of His Son who was born of the Virgin Mary. We thank God because Mary said yes to the mission God wanted to give her of being the mother of His Son,” he added.

“Some people say that we worship Mary. We do not worship Mary; we worship together with Mary,” Bishop Ncube clarified.

In his homily, Bishop Ncube emphasised that Mary was always a pilgrim who reached out to others.

“Wherever Mary is, she brings Jesus,” he added.

Bishop Ncube said that the Church and Mary are one as she is a model of Christian life because of her obedience to God, and her readiness to accept the will of God in her life.

“A model is supposed to be a career of Christ, a person who brings Christ, and it was Mary who carried Christ firstly for nine months in her womb. Secondly, she keeps on carrying Him in her heart. Mary is a member of the Church because she is one of us. She understands our situation. That is why we ask her to help us. She is also the mother of the Church”.

He highlighted that the Church and Mary are one, as she is a model of Christian life because of her obedience to God and her readiness to accept His will. “A model is supposed to be a carrier of Christ, a person who brings Christ, and it was Mary who carried Christ first for nine months in her womb. Secondly, she keeps on carrying Him in her heart. Mary is a member

of the Church because she is one of us. She understands our situation. That is why we ask her to help us. She is also the mother of the Church.”

The bishop encouraged people to believe in the intercession of Mary. He said those who insist on adhering strictly to the Bible should listen to Jesus' last words on the cross.

Bishop Ncube emphasised, “The things you say when you are in pain and dying are significant. Jesus' last words on the cross were: 'Behold your mother (Mary), behold your son (John)' when He was in agony, the last moment of His life. John represented all of us. If you can't understand that, you can't understand the meaning of what Jesus was conveying.”

Referring to Mary, he said, “She is our mother, and she is the mother of Jesus, and Jesus is God. She is the mother of God, but she is not a goddess.”

Bishop Ncube noted that Hwange Diocese chose to celebrate Maria Unchena on the last Saturday of May, the Marian month, while other dioceses hold pilgrimages on different Marian days. He explained that the Church's liturgical year calendar is full of Marian feasts, solemnities, and memorials. Hwange also observes the Feast of the Immaculate Conception on December 8, after the priests' Annual General Meeting, as it is the feast of Mary Immaculate Conception, the Patroness of the diocese.

The diocese is open to more pilgrimages as well, the bishop said. In his homily, Bishop Ncube encouraged people to seek help through Mary, who is the Help of Christians.

He advised them to pray the rosary, which facilitates communication between Mary and Jesus.

After the holy mass, pilgrims who attended the Holy Week pilgrimage at Marian Shrine in 2024 shared their experiences and encouraged others to use sacramentals, live sacramental lives, and place their burdens on God.

Bishop Ncube blessed the bookshop and charity shop on the day.

Fr. Jabulani Nyoni, the Vicar General of Hwange Diocese, encouraged people to visit the Marian Shrine in Hwange for pilgrimages.

# Climate Change and Environmental Issues in Zimbabwe: The Impact on Local Communities and Churches

from P21



*Cyclone Idai 2019*  
Source by: Marlon Muronzi

action and environmental protection can ensure that future generations are well-prepared to address these challenges, while also empowering young people to take ownership of their communities' futures.

**Traditional Knowledge Systems:** Incorporating traditional knowledge and practices into climate adaptation strategies can help to preserve cultural heritage and local ecological knowledge while promoting more sustainable ways of living.

**Community-Led Conservation:** Empowering communities to take ownership of conservation efforts, such as community-managed forests and wildlife areas, can help to protect biodiversity while also providing economic benefits to local people.

**Climate-Resilient Infrastructure:** Investing in climate-resilient infrastructure, such as improved drainage systems, dykes, and green infrastructure, can help to reduce the impacts of extreme weather events and improve overall community resilience.

**Capacity Building:** Strengthening the capacity of local communities and churches to respond to climate change can include training in climate-smart agriculture techniques, disaster risk reduction strategies, and community-based early warning systems.

**Multi-Stakeholder Collaboration:** Promoting collaboration among different stakeholders, such as government agencies, NGOs, private sector actors, and local communities, can help to leverage resources and expertise for more effective climate adaptation and mitigation efforts.

**Community-Based Monitoring and Evaluation:** Establishing community-based monitoring and evaluation systems can help to track progress, identify gaps, and adjust strategies for climate adaptation and mitigation efforts in local communities.

**Green Business Models:** Encouraging local businesses to adopt sustainable practices and green business models, such as reducing carbon emissions and using renewable energy sources, can help to promote climate resilience and create economic opportunities in the community.

**Indigenous Peoples:** Engaging and respecting the rights of Indigenous Peoples is crucial to effective climate adaptation and mitigation efforts in Zimbabwe.

Indigenous knowledge systems can provide valuable insights into sustainable land management and climate resilience.

**Adaptive Governance:** Developing adaptive governance systems, such as participatory decision-making processes and decentralized management, can help to ensure that climate adaptation and mitigation efforts are responsive to local needs and priorities.

**Climate Change Communication:** Raising awareness and educating communities about climate change and environmental

**Disaster Preparedness:** Developing disaster preparedness plans and establishing early warning systems can help to reduce the risks associated with extreme weather events and increase the resilience of communities.

**Social and Environmental Co-benefits:** Promoting adaptation strategies that provide social and environmental co-benefits, such as increased biodiversity, improved public health, and enhanced food security, can help to create incentives for climate action.

We should be proactive rather than reactive through various contingency planning to cope with disasters.

**Climate Finance:** Identifying and mobilizing sources of climate finance, such as green bonds, microfinance, and carbon markets, can help to support climate adaptation and mitigation initiatives in Zimbabwe.

How can churches be involved in Laudato Si Ecology programs Environment and climate change mitigation programs?

Churches can play a significant role in promoting Laudato Si' ecology programs and

mitigating climate change through various activities:

**Education and Awareness:** Churches can provide education and awareness campaigns to congregants and the wider community about the environmental and climate change issues and their effects on people and the planet.

**Advocacy:** Churches can use their influence to advocate for policy changes, such as carbon pricing and renewable energy investment, that promote environmental and climate justice.

**Bible verses that support Ecology.**

There are several biblical passages that support ecology:

Genesis 2:15: "The LORD God took the man and put him in the Garden of Eden to work it and take care of it."

This verse highlights the role of humans as stewards of the Earth.

Psalms 24:1: "The earth is the Lord's, and everything in it, the world, and all who live in it."

This verse emphasizes the importance of respecting and protecting God's creation.

There are several measures that can be taken to mitigate the impacts of El Niño:

**Early Warning Systems:**

Developing early warning systems that provide timely information about El Niño events and their potential impacts can help communities to prepare and respond to these events.

**Climate-Resilient Infrastructure:** Investing in climate-resilient infrastructure, such as flood defences, drought-tolerant crops, and water management systems, can help to minimize the damage caused by El Niño events.

To deal with climate change effectively, the following recommendations can be considered:

**Reduce Greenhouse Gas Emissions:** Taking immediate action to reduce greenhouse gas emissions from all sectors, such as energy, transportation, and agriculture, is crucial to mitigate the effects of climate change.

**Adaptation and Resilience:** Building resilience to the impacts of climate change, such as by investing in climate-resilient infrastructure, diversifying economic activities, and developing early warning systems, is essential for protecting communities and ecosystems.

At the community level, individuals can contribute to addressing climate change through various actions:

**Reduce Consumption:** Adopting sustainable consumption patterns, such as using public transportation, switching to energy-efficient appliances, and reducing waste, can help to lower greenhouse gas emissions and mitigate the impacts of climate change.

**Plant Trees:** Planting trees and preserving existing forests can help to absorb carbon dioxide from the atmosphere, reduce the risk of soil erosion and flooding, and improve biodiversity.

We are demanding climate justice now now.

# Former Catholic Priest Commends Binga Community's Resilient Faith

*By Quegas Mutale in Binga*

A former Catholic priest, Mr. Michael Tremmel, has praised the Binga community for their unwavering faith and dedication to the Church.

Mr. Tremmel, who served at All Souls Mission for eight years, expressed his admiration during a recent visit to the mission on 5 May 2024, where he attended a mass featuring liturgy in Tonga songs from his tenure as a priest.

"I made my trip to All Souls Mission. I wanted to see people at Church and experience liturgy", he said.

Mr. Peter Muleya, a member of the community, described Mr. Tremmel as a "great man" whose contributions to the mission are unforgettable.

"This is the man Michael Tremmel who dedicatedly missioned to come to Binga under the Toledo Mission of Accompaniment assigned by the late Bishop James Hoffman in 1986," Mr. Muleya said.

Mr. Muleya highlighted Mr. Tremmel's instrumental role in establishing All Souls Mission and organising a trip for four men from the Hwange diocese to attend the Toledo Synod in America in 1989.

Reflecting on his time in Binga, Mr. Tremmel stated, "I was here in Binga from 1986 to 1994 where I worked. In 2017 I found out that people promoted Tonga literacy in Zimbabwe.

The government allowed Tonga to be taught in all schools. When I heard about this, I thought it was a good idea to come back."

Mr. Tremmel expressed joy at seeing the growth of the Church in Hwange diocese, noting, "I interacted with Fr. Joshua Del Barrio and Fr. Trust Mweembe.

People are active. The people I left as youths are now the elderly.

The Church has children and youths making the composite. It was such a joy to learn about the continued existence of the Church in Binga.

"He extended his gratitude to the bishop and priests of the Hwange diocese for their support and commended the Church in Binga for producing priests and sisters.

"I learnt that there are some sisters and priests formed from the Catholic Community I worked with long back," he said. "When I was here, some people trained as pastoral workers. Some of those are more than 30 years old now."



*Mr. Michael Tremmel touring Church premises at All Souls Mission*



*Mr. Tremmel chatting to Mr. Peter Muleya of All Souls Mission*



*Mr. Tremmel receiving a gift of craft in Binga*

Mr. Tremmel was particularly moved to meet adults who had benefited from school fees and uniforms he provided during their secondary education.

He described his "wonderful

experience" of reconnecting with people he had ministered to, baptised, and assisted with the sacrament of marriage.

"I am pleased about the ongoing growth of the church," he remarked.

Despite the drought situation, Mr. Tremmel encouraged the community to remain strong in faith.

"People must go to church to celebrate in dance and singing, and must support one another, visit the sick and help the Catholic Community in villages," he urged.

He was also impressed that cooperatives started 30 years ago as part of their mission, such as Twiite and Tuligwasye, were still thriving.

"I am happy that they are going ahead. These are some of the things the church was involved in to help people," he said.

Mr. Muleya expressed that Mr. Tremmel has always been passionate and sympathetic to the plight of the Tonga people in Zimbabwe since their resettlement for the Kariba Dam in 1957.

Upon his visit, Mr. Tremmel was accompanied by his wife, Linda Kiesler.

He said it was the first time for his wife to visit Africa, after listening to stories he had narrated about the Tonga people and the Catholic Church in Binga.

"She was energised by the experience" after meeting the Tonga people in Binga, Mr. Tremmel said.

To welcome Mr. Tremmel, the All Souls Mission choir sang "Chigambyo Chipati," a Tonga song composed by Mr. Peter Muleya, celebrating the mystical relationship between the Zambezi River and the Tonga people.

# New Carmelite Commissary Provincial 'Shocked' by Election

By Fr. Johnston Z. Mlambo

Fr. Ezevia Murambiwa was "shocked" when he was elected as the new Commissary Provincial of the Carmelite Friars in Zimbabwe.

Responding to questions from SOCCOM, he expressed his surprise and the weight of responsibility he feels.



**Fr. Ezevia Murambiwa**  
The new Commissary Provincial of the Carmelite Friars in Zimbabwe

"I accepted the election and confirmation into office with 'fear and trembling'," he shared.

Fr. Ezevia's immediate priorities include building viable communities where brothers live together in fraternity and prayer.

He aims to foster the mission of serving the people of God in their communities, maintaining the congregation's tradition of hospitality.

"Our houses should be spaces of encounter with one another, with the Gospel, and with God," he remarked.

In the spirit of synodality and in line with the vision of the local Church, he anticipates working collaboratively with dioceses, diocesan clergy, other religious congregations, and



**Fr. Shelton Zimondi O'Cam**  
First Councillor



**Fr. Aldrine Muchenje O'Cam**  
Second Councillor



**Fr. Constantine Masarira O'Cam**  
Third Councillor



**Fr. Paul Charidza Musengi O'Cam**  
Fourth Councillor

the communities they serve.

His long-term plans focus on sustainable income-generating projects for the Commissariat and promoting vibrant, synodal, self-sustaining communities.

Addressing current challenges, Fr. Ezevia acknowledged Zimbabwe's economic struggles, which affect people's faith.

"My aim is to lead the Carmelite Order in Zimbabwe in preaching the Gospel of Hope and Trust in the Lord - ALL SHALL BE WELL," he said.

He concluded by entrusting himself, his councillors, the congregation, and the Church to Our Lady of Mt. Carmel.

Fr. Aldrine Muchenje, the second councillor, shared his initial feelings of inadequacy upon election.

"I found myself in shock at how much the brothers have trust in me performing the task of serving them in that unique way," he said.

Confident in the support of the Blessed Virgin Mary of Mount Carmel,

Fr. Muchenje is dedicated to giving counsel to the local superior and serving the congregation in Zimbabwe.

He highlighted the challenge of secularism and economic hardships threatening faith in Zimbabwe and abroad.

He hopes that their council will prioritise the promotion of the order's spirituality in its communities and parishes.

The provincial chapter, held from June 9th to 14th, 2024, in Dublin, Ireland, elected the new Commissariat Council.

Fr. Ezevia Murambiwa was elected as the new Zimbabwean Commissary Provincial, with Frs. Shelton Zimondi, Aldrine Muchenje, Constantine Masarira, and Paul Charidza as councillors.

According to the order's constitution, the council's term expires after three years, but all councillors are eligible for re-election.

The chapter was held in Ireland because Zimbabwe and Ireland are part of the same province, though each country has its own commissary council.

## 2025 FORM 1 APPLICATIONS OPEN

**BOARDING FACILITIES AVAILABLE**

**ABOUT THE SCHOOL**

St. Augustine's College is a co-educational Catholic High School in Bulawayo (Form 1 - 6) founded on the Catholic values and ethos to produce resilient leaders, critical thinkers and innovative creators. St. Augustine's College is dedicated and committed to Safeguarding and student development required for enlightened, ethical, and productive lives in the global community of this 21st century.

**We Offer**

**Cambridge Syllabus**  
 Qualified and Experienced Teachers.  
 Fully Equipped Science Laboratory.  
 Fully Equipped Computer Laboratory.  
 Sports Coaches.  
 Conducive Learning Environment.  
 Learner Counseling.  
 Career Guidance Support.  
 Local and International Educational Tours.  
 Application Facilitation into reputable Universities.

**Curriculum**

**Cambridge Checkpoint**: English, Mathematics & Science  
**Subjects**: IGCSE Art & Design, Business Studies, Accounting, Geography, History, Computer Science, Literature (English), French, Mathematics, Biology, Physical Science, Food & Nutrition, Fashion & Textiles.

In addition, the school offers a broad range of sporting and cultural activities.

**Application Process**

Registration Forms available at the school, alternatively send a form request to [staugustine.admin@zcbc.co.zw](mailto:staugustine.admin@zcbc.co.zw)

**Contact / Visit Us**

St. Augustine's College, 16523 Netherby Drive  
 Sunnyside, Bulawayo, Zimbabwe  
 +263 78 068 8756 / +263 78 485 6327

# 1001 Graduands Conferred with Certificates, Diplomas, and Degrees at the Catholic University of Zimbabwe and Arrupe Jesuit University

from P3



*Sr. Caroe Mzue of the AMR Sisters from Binga awarded a Bachelor of Education Honours in Inclusive Education*

When the Catholic University faced potential closure by the Zimbabwe Council for Higher Education unless specific milestones were achieved, Mr. Mbangwa was appointed by Archbishop Robert Christopher Ndlovu to the second University Council.

Initially serving as the vice chairperson, Mr. Mbangwa later became the chairperson of the council, playing a crucial role in the university's survival and growth.

In his address, Professor Zinyemba lauded the graduates for their resilience and dedication, urging them to remain committed to their values.

“We salute our graduands for demonstrating resilience and commitment. Your graduation marks the culmination of years of hard work and determination and the beginning of a new chapter in your lives, one that is filled with endless possibilities and opportunities,” he stated.

Professor Zinyemba also encouraged the graduates to uphold the values they learned at the university and to be torchbearers of Catholic Social Teachings.

### Arrupe Jesuit University Graduation Ceremony

On May 28, 2024, the Arrupe Jesuit University celebrated the achievements of 144 students who completed various short courses.

31 received diplomas, 7 were awarded a Postgraduate Diploma in Philosophy, 22 earned Bachelor of Arts in Philosophy degrees, and 30 obtained a Master of Arts in Philosophy.

Additionally, five students received Bachelor of Arts Honours in Transformational Leadership, three were conferred with a Bachelor of Education in Inclusive Education, and eight earned a Bachelor of Science in ICT. Among the distinguished graduates was Fr. Isaac Muzenda, the SOCCOM coordinator of Masvingo Diocese, who received a Master of Arts in Philosophy degree.

These graduations underscore the enduring commitment of Zimbabwe's Catholic educational institutions to provide quality education and foster intellectual and moral growth, even in the face of significant challenges.





# The Carmelite Friars in Zimbabwe



The Carmelite Order is an international Religious Order that has its origin on Mount Carmel in Palestine, the place where the prophet Elijah zealously defended the true faith of Israel (2 Kings). After the third crusade of 1189-1191 some pilgrims from Europe came together near the Springs of Elijah on Mount Carmel to live out their Christianity as hermits after the example of Elijah in the very land of our Lord Jesus Christ. The hermits later got the rule of life (*foemulae vitae*) from Albert Avogadro, the Patriarch of Jerusalem, in 1209 AD. They built their first Chapel on the mountain and they dedicated it to the Blessed Mary (thus Our Lady of Mount Carmel). Due to invasion by the Saracens, the brotherhood spread and became a mendicant Order while at the time treasuring their contemplative dimension.

Carmelites left the physical Mount Carmel, and carried with them the spiritual aspect: they regard themselves as pilgrims on a journey, a journey towards God. And the goal of their journey, the summit of Mount Carmel, is Jesus Christ himself. As such, springing from the sacrament of Baptism and nourished by the Eucharist, Carmelites are called to live a life of allegiance to Jesus Christ (*in obsequio Jesu Christi*) and strive to serve him faithfully from a pure heart (*Puritas cordis*) and clean conscience. Carmelites take the Blessed Virgin Mary and the prophet Elijah and saints of Carmel as role models, patrons and friends on their lifelong journey to transformation into who Jesus wants them to be. This is done through the Carmelite charism, which is, contemplative fraternity in the midst of the people. Through prayer, Community and Service, Carmelites aim to be followers of Jesus in the complete sense.

As Carmelites, we are called to a prayerful union with Jesus Christ, the servant of all. In doing this we aim to be considerate to the needs of the world around us. In response to God's love, Carmelites embark on different apostolate/ministries. In ministry Carmelites are guided by the teachings of the Church, by the Carmelite tradition and the values it emphasises, by the signs of the times and by the attentive listening to the Word of God. With this spirit, Carmelites work in parishes, direct retreats, provide chaplaincy for schools, hospitals and prisons, work with the youths and the poor/marginalised of the society only to mention a few. Carmelites go where they are needed, and where their God-given gifts can be effectively put to the service of God and neighbour. In our Apostolate as Carmelites, we strive to know and love God better, and to make him better known and loved. The Carmelite family is spread around many parts of the world: America, Australia, Europe, Asia and Africa. In Africa, they are active in Burkina Faso, Cameroon, Democratic Republic of Congo (DRC), Kenya, Mozambique, Tanzania and Zimbabwe. In Zimbabwe, Carmelites serve in Mutare Diocese and in the Archdiocese of Harare. The Carmelites family includes the first order (friars), second order (nuns) and third order (lay faithful).

**Are you a young man?  
Do you feel called to the Carmelite way of life?  
You only need to have 5 O Level subjects including English and at least 2 A-Level subjects.**

**Contact**  
The Vocations Director  
Carmelite Friars in Zimbabwe  
P. O Box 259 Mutare.  
Cell: +263 775088504  
Email: [ocarmvcozim@gmail.com](mailto:ocarmvcozim@gmail.com)  
Website: [www.carmeliteszim.org](http://www.carmeliteszim.org)

*'I am filled with great zeal for the Lord God of Hosts' (1 Kings Chapter 19:10)*

*"Contemplative fraternity in the midst of the people"*

# The Church in Zimbabwe Engages with ZACC On Corruption Issues

By Soccom Reporter

The Heads of Christian Denominations (ZHOCD) technical team of Zimbabwe met with the Zimbabwe Anti-Corruption Commission (ZACC) in Harare on 7 June 2024 to discuss the impact of corruption on economic development, women, and people with disabilities.

The Church acknowledged the significant steps taken by the state to combat corruption, including the signing and ratification of the United Nations Convention against Corruption (UNCAC), the strengthening of existing laws, the introduction of new laws such as the Criminal Law (Codification and Reform) Act and the Anti-Corruption Commission Act, the establishment of the National Anti-Corruption Strategy (NACS), the timely production and public accessibility of the Auditor General's reports, and the digitization of key public services, including the Integrated Electronic Case Management System (IECMS) and the introduction of e-passports.

"All these are significant strides on the road to building public trust and enhancing transparency in the affairs of the state," said Munyaradzi Mataruse, a technical team member of ZHOCD.

However, despite these efforts, Mataruse noted that corruption continues to pervade Zimbabwean society in various forms, including fraud, bribery, embezzlement, extortion, abuse of power, and nepotism.

The Church highlighted issues such as Illicit Financial Flows (IFFs), exemplified by the Gold Mafia documentary, which exposed how natural resources contribute to IFFs, bleeding the economy of revenue needed for sustainable economic development.

Concerns were also raised about the governance and management of natural resources, particularly in the mining sector, where transparency and accountability are questionable.

The Church pointed out gaps in mining deal negotiations, which adversely affect resource-hosting communities. Other areas of concern included high-profile corruption cases, opaque public procurement systems, and corrupt practices in land allocation involving land barons.

Rev. Kahari, another Church representative, discussed how corruption impacts the economy. He argued that corruption erodes trust in government institutions, businesses, and the rule of law, deterring foreign investment, stifling domestic entrepreneurship, and hindering economic growth, as illustrated by the Gold Mafia case.

Kahari explained that corruption leads to the misallocation of resources, where funds intended for public services, infrastructure development, or social programs are diverted to corrupt officials or individuals, impeding effective economic development and poverty reduction efforts.

"Projects may be awarded based on kickbacks rather than merit, leading to substandard results and wasted resources," he said.

Kahari also noted that corruption reduces competition by creating barriers for new businesses and discouraging innovation, resulting in higher consumer prices and reduced economic dynamism.

Furthermore, corruption undermines the delivery of essential public services, such as healthcare, education, and infrastructure development, as resources are siphoned off through corrupt practices.

Pelagia Kapuya, another Church representative, highlighted how corruption disproportionately affects women in patriarchal and unequal societies like Zimbabwe.

She explained that women face multiple challenges, including patriarchy, culture, and social exclusion, and are more negatively impacted by corruption in service delivery due to their gendered roles, which make them more reliant on health, education, water, and housing services.

Kapuya emphasised that women are often disempowered relative to men and are direct victims of corruption, perpetuating gender inequalities.

Dr. Magiga, the Public Education Manager of ZACC, appreciated the Church's role in teaching societal values and unifying people across different backgrounds.

He urged the Church to stand firm in encouraging untainted wealth and to lead by



*Dr. Leorcadia Shayamunda sharing a hilarious moment at the workshop*



*The participants during group discussions*

example in following laws, exposing corruption, and instituting punishment for offenders.

"The Church should rebuke all types of sin irrespective of who does it," he said.

Dr. Magiga outlined the structure of the National Anti-Corruption Strategy (NACS), which consists of six elements: Citizens' Empowerment and Awareness, Corruption Enforcement, Accountability Bodies, Deterrence Bodies, Asset Recovery, and Political Actors.

He emphasized the Church's rehabilitative role in creating platforms for offenders to prevent reoffending.

Addressing claims that ZACC is a toothless bulldog, Dr. Magiga highlighted several challenges faced by the commission, including inadequate funding from the Treasury, impunity by certain political elites, and a lack of protection for whistle-blowers and witnesses. These challenges hinder ZACC's ability to conduct effective awareness campaigns, implement corruption preventive mechanisms, and promptly investigate corruption cases.

The engagement between the Church and ZACC underscores the critical need for continued efforts and collaboration to combat corruption in Zimbabwe, ensuring transparency, accountability, and economic development for all citizens.