

Golden Jubilee For Zimbabwe Catholic Bishops' Conference



ZCBC

ZIMBABWE CATHOLIC BISHOPS' CONFERENCE



GOLDEN JUBILEE 1969 - 2019

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Golden Jubilee For Zimbabwe Catholic Bishops' Conference

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FOREWORD

Celebrating a golden jubilee is a significant milestone for every individual or organization as this chronicles a journey travelled with joys, trials and tribulations. Indeed, a journey of a thousand miles begins with a single step. What started as a five men band in the then Rhodesia has grown to form a conference of Bishops in Zimbabwe. With Archbishop Francis Markall SJ of Harare, and Bishops Aloysius Haene SMB - Gweru, Adolph Schmitt CMM - Bulawayo, Donal Lamont O.Carm - Mutare and Ignatius Prieto SMI - Hwange as the founding fathers, the Zimbabwe Catholic Bishops' Conference (ZCBC) now comprises of eight Bishops after the creation of the other Dioceses of Chinhoyi, Gokwe and Masvingo. The Conference of Bishops is responsible for shepherding the Catholic Church in Zimbabwe.

Bishops in union with and in subordination to the Pope, serve the people of their own Dioceses with ordinary jurisdiction and authority and the Conference serves as the co-ordinating body meant to administer the work of the local Church. ZCBC was constituted by Roman Decree on 1st October 1969 and Bishop Alois Haene was the first President. ZCBC is a member of the Inter Regional Meeting of Bishops in Southern Africa (IMBISA). This regional body is in turn a member of the Symposium of Episcopal Conferences of Africa and Madagascar (SECAM). Together we are all members of the Universal, One, Holy, Catholic and Apostolic Church.

Over the years ZCBC has had many developments that witness to its evangelisation. Its establishment contributed to the common good especially the advancement of the dignity of humanity. Commissions such as the Catholic Commission for Justice and Peace (CCJP), Caritas, Education, Health, Social Communications, Catholic Parliamentary Liaison Office, Marriage Tribunal, Pontifical Mission Societies and the Pastoral Centre were formed to drive the mission of the Church under ZCBC. Their establishment makes sure that the Church contributes in defending human rights, provision of education, health delivery, humanitarian assistance, pastoral work, and enabling a ritual communication in society. ZCBC promotes integral human development, based on the Social Doctrine of the Catholic Church.

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The socio-political and economic situation in the country informed the replication of these commissions in all Dioceses to enable the Church to address people's different physiological, social and spiritual needs. Thus, schools, hospitals, vocational training centres, clubs and mission centres emerged to render support to the welfare of people while aiding the evangelisation mission of the church. These institutions serve to inspire, educate and empower people as individuals, groups or communities.

ZCBC fosters collaboration between the Church and the Government. It is also the anchor for fostering good relationships with non-governmental organizations, funding partners, civic society organizations and was influential in the formation of The Zimbabwe Heads of Christian Denominations (ZHOCD), an Ecumenical Body of different Mother Church Bodies. ZCBC also has good working relationships with members of other religions.

The establishment of ZCBC in the country did not only make the local Church strong but transformed the Zimbabwean society through promotion of justice, peace and reconciliation. The Catholic Church through the Zimbabwe Catholic Bishops' Conference is on record for standing up against oppression of the people in the pre and post-independence era. The issue of justice and peace, livelihoods, health and service delivery has been at the centre of her evangelisation. With the support of all Bishops, ZCBC has become a pillar to reckon with in the political and economic stabilisation programme of the country. The fact that the Catholic Church is strong is reflected through its organisational structures and hierarchy that cascades to the grassroots. This coordination that is facilitated by ZCBC has helped the Church to remain relevant and to have great impact in society. The ability to speak with one voice and to act in unison on issues of national interest strengthens the Church and keeps her head above the water especially in political turmoil and tides of uncertainty.

The Psalmist says “Unless the Lord build the house, they labour in vain who build. Unless the Lord guard the city, in vain does the guard keep watch,” (Psalm 127:1-2.) As ZCBC, we believe that our strength comes from the Lord who destined us for this purpose. It is through the mercy of God that the organisation exists not for any other reason but to preach the Gospel through different ways and actions. It teaches, informs, guides and helps to provide for the needs of the people with salvation of souls as the ultimate goal.

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As the Zimbabwe Catholic Bishops' Conference celebrates fifty years of Christian witness it is a time to look back and bring forward the vision of the Church. For 50 years ZCBC has exercised preferential option for the poor, responding with love and action to human suffering. During this period, we have seen great progress in the national scenario of poverty eradication as well as the ability to be the voice of the voiceless and in peace making and reconciliation of the nation.

As we mark fifty years of service as a Conference, it is important to note that other institutions will come and go but the Church will remain. The Catholic Church has a future of continuous influence in Africa and worldwide, continuing the mission of our Lord Jesus Christ. Jesus walked the roads of the Holy land teaching, healing, serving, inviting and loving all. May the Lord grant us the grace to continue to walk in His wisdom.

Archbishop Robert.C.Ndlovu
ZCBC President



ACKNOWLEDGEMENTS

We wish to acknowledge the teamwork and invaluable contributions which went into creating this ZCBC Golden Jubilee booklet. This book comes as a result of ZCBC's contribution to Zimbabwean society in the past 50 years of collaborative effort by the Church. It is important to recognise the Church's hard work in ministering to local people. This was made possible by the willingness and determination by the Bishops to form a body that would oversee the operations of the Church in the evangelisation of all peoples. We recognise and appreciate this collaborative ministry and the zeal for a self-ministering, self-propagating and self-supporting Church.

We also recognize the support and contributions we have received from all our Commissions who have worked tirelessly to make sure that the work of ZCBC yields abundant harvest. It is through these Commissions that ZCBC Programmes are implemented. We acknowledge their willingness to participate and embrace the work of the Bishops in preaching the Gospel through word and action. These Commissions include The National Pastoral Centre, Marriage Tribunal, Health, Education, Pontifical Mission Societies, Social Communications, Biblical Pastoral Ministry, Caritas, Catholic Commission for Justice and Peace and the Catholic Parliamentary Liaison Office.

The Church is strong because of its members. This work would be incomplete without acknowledging the immeasurable support that is received from priests, religious, guilds and laity. It is through and by you that the word of God takes root in the cavities of our nation Zimbabwe.

Special thanks goes to Br. Alfonse Kugwa, Mrs Elena Josi Mupandawana and Sr. Cynthia Mgwena CPS in the Social Communications Commission for the sterling job and commitment they displayed in compiling the information and in the production of this booklet.

Let us all rejoice and be glad as we celebrate the golden jubilee of the formation of the Zimbabwe Catholic Bishops' Conference.

Happy Golden Jubilee!

The Zimbabwe Catholic Bishops' Conference



*Fr. Fradereck Chiromba
ZCBC Secretary General*

The Holy See established the Zimbabwe Catholic Bishops' Conference (ZCBC), on October 1, 1969, known then as the Rhodesia Catholic Bishops' Conference. The statutes of the Conference were approved on March 25, 1981. The ZCBC is a member of the Inter-Regional Meeting of Bishops of Southern Africa (IMBISA) and Symposium of Episcopal Conferences of Africa and Madagascar (SECAM).

The primary objective of the ZCBC is to promote solidarity among the Bishops of Zimbabwe, and promotion of self-sufficiency among each of the Dioceses.

The following were Presidents of the ZCBC since its establishment:

1. Donal Lamont, Bishop of Umtali (1970–1972)
2. Aloysius Haene, Bishop of Gwelo (1972–1974)
3. Ignacio Prieto Vega, Bishop of Wankie (1974–1975)
4. Ernst Heinrich Karlen, Archbishop of Bulawayo (1975–1977)
5. Patrick Fani Chakaipa, Archbishop of Harare (1977–1984)
6. Wunganayi Chiginya Tobias, Bishop of Gweru (1984–1987)
7. Alexio Churu Muchabaiwa, Bishop of Mutare (1987–1990)
8. Helmut Reckter, Bishop of Chinhoyi (1990–1994)
9. Francis Xavier Mugadzi, Bishop of Gweru (1994–1998)
10. Alexio Churu Muchabaiwa, Bishop of Mutare (1998–2002)
11. Michael Dixon Bhasera, Bishop of Masvingo (2002–2006)
12. Robert Ndlovu, Archbishop of Harare (2006–2011)
13. Ángel Floro Martínez, Bishop of Gokwe (2011–2014)
14. Michael Dixon Bhasera, Bishop of Masvingo (2014–2018)
15. Robert C. Ndlovu, Archbishop of Harare (2018-present)

History of the Catholic Church in Zimbabwe:

The first attempt to evangelise Zimbabwe was made in the sixteenth century by the Jesuit Father Gonçalo da Silveira of Portugal. His mission was very short lived as he was martyred on 16 March 1561 near the present boarder with Mozambique, not far from Tete. Next came the Dominican Fathers who established themselves south of the Zambezi and remained until 1775. The Dominicans tried to influence King Munhumutapa himself, but they succeeded in taking some of his sons. The first was Miguel whom they educated, trained and ordained a priest in Goa. He was the first black Zimbabwean to become a Catholic priest. He also obtained a doctorate in Theology. He died and was buried in Goa. The Dominicans took two other sons of Munhumutapa whom they trained as priests, Fr. Constantio and his brother Fr. Joao. As they travelled to Lisbon, one died at the start of the voyage and the other died in the city of Bahia in Brazil. However, the local community in Munhumutapa Kingdom did not seem to have a strong community of faith of the new religion.

The Jesuits made a second attempt, returned in 1607, and remained until 1759. After 1775 all catholic missionary work ceased in Zimbabwe until 1879 when Catholic priests once again entered Zimbabwe, this time coming from South Africa and not through Mozambique like before. The Jesuit fathers and the Dominican sisters returned with the Pioneer Column and established Chishawasha Mission in 1891 and the Dominican Convent School in 1892 in Harare. Prior to these institutions, Fr. Prestage SJ at Empandeni Mission near Plumtree established the very first Catholic Mission in 1887. It is said that King Lobengula of the Ndebele said to Fr. Prestage SJ: “Go to Empandeni and teach the people there.”

The Pope entrusted the original Zambezi Mission of the Catholic Church, which included part of Zambia, to the Jesuits on 7 February 1879. In 1930, the Bulawayo area was given to the German Marianhill Missionaries, who had previously worked in Manicaland from 1908 to

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1930. In 1946 the Fort Victoria area, now Masvingo, which became Gweru diocese was committed to the Swiss Bethlehem Fathers. In 1953, the Mutare area was confided to the Irish Carmelite fathers and Hwange area to the Spanish Mission Institute. On 1 January 1955, by Papal Bull, the Ecclesiastical Province of Southern Rhodesia was set up. Today Zimbabwe has 8 dioceses, 12 Bishops including the retired ones, many religious congregations of men and women and shows many signs of a growing local Church blessed with local priests, religious, catechists and hundreds of lay leaders.

ZCBC OFFICE BEARERS 2018 – 2020

President: Most Rev. Archbishop Robert C. Ndlovu
Vice President: Most Rev. Alex Thomas
Secretary/Treasurer: Rt. Rev. Paul Horan

EPISCOPAL COMMISSIONS CHAIRMEN 2017 - 2020

Commission for Evangelization Rt. Rev. Albert Serrano
Catechesis / The Pastoral Centre / Bishop of Hwange
Commission for Liturgy & Worship

Commission for Clergy, Rt. Rev. Raymond Mupandasekwa
Religious & Vocations, Bishop of Chinhoyi
Pontifical Mission Societies

Seminary Commission Mt. Rev. Robert C. Ndlovu
Seminary Board Archbishop of Harare

Caritas Zimbabwe/ Refugees / Mt. Rev. Alex Thomas
Migrants/ Health Commission Archbishop of Bulawayo
/HIV&AIDS Desk

Education and Culture Commission Rt. Rev. Rudolf Nyandoro
Bishop of Gokwe

Catholic Commission for Rt. Rev. Rudolf Nyandoro
Justice & Peace in Zimbabwe/CPLO Bishop of Gokwe

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Marriage & Family Commission	Rt. Rev. Michael D. Bhasera Bishop of Masvingo
ZCBC Doctrinal Commission	Rt. Rev. Michael D. Bhasera Rt. Rev. Raymond Mupandasekwa
National Marriage Tribunal	Rt. Rev. Robert C. Ndlovu Archbishop of Harare
National Catholic Council of the Laity National Catholic Youth Council	Rt. Rev. Bishop of Gweru
Social Communications Commission Commission for Ecumenism and Interreligious Dialogue	Rt. Rev. Paul Horan Bishop of Mutare

EPISCOPAL MEMBERS OF COMMITTEES 2017 - 2020

Seminary Board:	Archbishop R. C. Ndlovu, Archbishop Alex Thomas, Bishop R. Nyandoro
Finance Committee:	Bishop P. Horan, Archbishop Alex Thomas, Bishop A. Serrano,

Clusters:

The Commissions are currently grouped into three clusters as follows:

Social and Development Services Cluster

CARITAS

Education

Health

Social Communications (SOCCOM)

Social Concerns Cluster

Catholic Commission for Justice and Peace (CCJP)

Catholic Parliamentary Liaison Office (CPLO)

SOCCOM

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Pastoral Ministry Cluster

Pastoral Center

Pontifical Mission Societies

Doctrinal Commission

Commission for Evangelization & Catechesis

Commission for Liturgy, Faith & Worship

Biblical Pastoral Ministry

Commission for Clergy, Religious and Vocations

Zimbabwe Catholic Council of the Laity

National Catholic Youth Council

ZICASAM

National Pastoral Team

Family Apostolate

Guilds

SOCCOM

Commissions relate to each other in the Clusters as equal partners. They are expected to develop their Terms of Reference and a work plan for their meetings and cooperation and submit these to the Conference, particularly to the Programs Manager and the Secretary General. They agree on how they would coordinate their meetings and working relationship, e.g. through rotational coordination roles.

Happy Golden Jubilee!

Fr. Fradereck Chiromba

ZCBC Secretary General

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1969 - 2019**

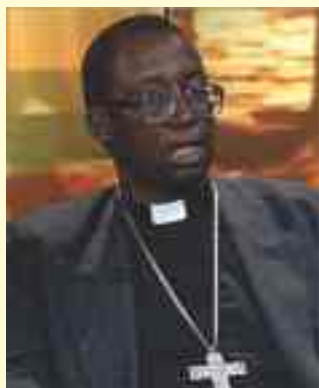
Archdiocese of Bulawayo



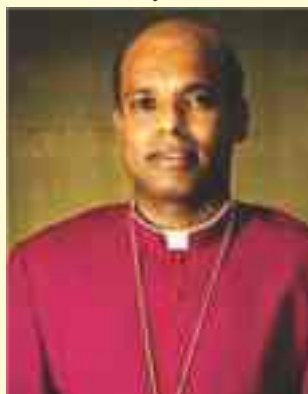
*Archbishop
Adolf Schmidt*



*Archbishop
Henry Karlen*



*Archbishop Emeritus
Pius Ncube*

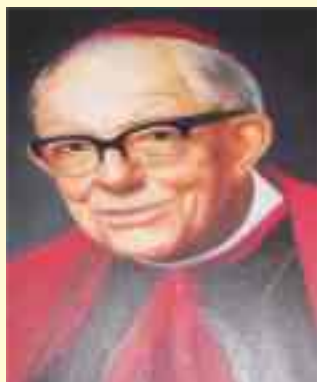


*Archbishop
Alex Thomas*

Archdiocese of Harare



*Archbishop
Ignatius
Chichester*



*Archbishop
Francis Markall*



*Archbishop
Patrick Chakaipa*



*Archbishop
Robert Ndlovu*

Mutare Diocese



***Bishop
Donal Lamont***



***Bishop
Patrick Mutume***



***Bishop
Alexio Muchabaiwa***

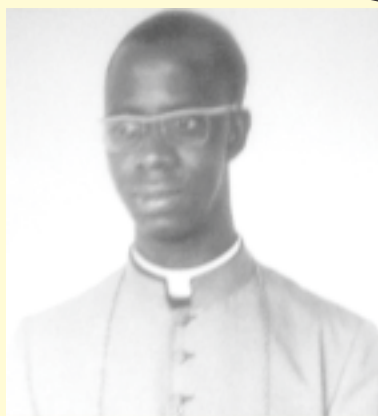


***Bishop
Paul Horan***

Gweru Diocese



*Bishop
Aloysius Haene SMB*



*Bishop
Tobias Chiginya*



*Bishop
Francis Mugadzi*



*Bishop
Martin Munyanyi*



*Bishop
Xavier Munyongani*

Hwange Diocese



*Bishop
Ignatius Prieto SMI*



*Archbishop Robert
Ndlovu*



*Bishop
Albert Serrano SMI*

Chinhoyi Diocese



*Bishop
Helmut Reckter SJ*



*Bishop
Dieter Scholz SJ*



*Bishop
Raymond Mupandasekwa
CSsR*

Gokwe Diocese



*Bishop
Michael Bhasera*



*Bishop
Angel Floro SMI*



*Bishop
Rudolf Nyandoro*

Masvingo Diocese



*Bishop
Michael Dixon Bhasera*

Humble Beginnings

Standing in Simon Muzenda Street and looking up at the imposing façade of Africa Synod House, home to the general secretariat of the Zimbabwe Catholic Bishops' Conference (ZCBC) it is all too easy to forget, or to be unaware of the humble beginnings of the Conference. As we celebrate the golden jubilee of ZCBC it is good to remember!

When the hierarchy was established in Southern Rhodesia in 1955, it became the fifth Province of the church in Southern Africa and its bishops became members of The Southern African Bishops' Conference. Fourteen years were to pass before the Rhodesia Catholic Bishops' Conference was *de jure* fully recognized as a separate conference by an official decree of Propaganda Fide, dated 1 October 1969. The Conference is an association of the local Ordinaries (usually bishops) in the country which seeks to provide the Ordinaries with facilities for consultation and united action in all matters of common interest to the Church in the country. The founding members of the Conference were Archbishop Francis Markall SJ (Harare), and Bishops Aloysius Haene SMB (Gweru), Adolph Schmitt CMM (Bulawayo), Donal Lamont O.Carm (Mutare) and Ignatius Prieto SMI (Hwange). Bishop Haene was the first President of the Conference. Over the years the Conference grew with the establishment of the Prefecture of Chinhoyi (1974), the Dioceses of Gokwe (1991) and Masvingo (1999). Chinhoyi became a diocese in 1986.

Initially, ten commissions were established: Theology; Seminaries, Formation, Clergy, Religious and Vocations; Missionary Endeavour; Catechesis; Liturgy; Communications; Justice & Peace; Education; Social Welfare; Lay Apostolate; Ecumenism, but several of these existed only in name. Just two, communications and education had any permanent staff.

The conference was supported by a small secretariat of just three priests,

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Fr Noel Kinnane OFM (Secretary General), assisted by Fr Shaun Dunne O.Carm (Education) and Fr Richard Randolph SJ (Communications). From the start the bishops met every two months for an administrative meeting. In addition there was the annual plenary session, held shortly after Easter, when the bishops heard and discussed reports from their various commissions

Office space was kindly provided by the Dominicans, who made available two small red-brick, colonial style houses on the corner of Simon Muzenda Street and Selous Avenue, just opposite their convent. Later, as the number of commissions employing permanent staff grew, additional accommodation was found in two other houses, 65 Herbert Chitepo Avenue and 98 Central Avenue. An unexpected donation from Rome enabled the Conference to purchase the Selous Avenue site, paving the way for the future demolition of the two original houses and the construction of the purpose-built office block we know as Africa Synod House.

The first years of the Conference coincided with the years of Ian Smith, the Rhodesia Front Government and the move towards apartheid with legislation such as the notorious 'Land Tenure Act.' The Catholic Commission for Justice and Peace, under the chairmanship of Bishop Lamont was formally established in March 1972 and took on an increasingly important role, soon employing permanent staff. Even before the Conference was established the Bishops had published five letters on race relations and between 1969 and Independence in 1980 were to produce a further nine about the political situation.

In August 1970 the secretariat produced its first 'News Sheet of the RCBC' to keep Catholics informed of the teaching and leadership of their Bishops. The Justice & Peace Commission produced two damning reports, 'The Man in the Middle'(1975) and 'Civil War in Rhodesia' (1976) documenting human rights abuses by the regime. The Conference was also instrumental in setting up the 'Heads of Denominations', a

grouping of church leaders to co-ordinate a Christian response to issues of public concern. That body continues to this day, under the name 'Heads of Christian Denominations.'

In general, the Bishops statements and the work of Justice and Peace were greatly appreciated by the African population but not welcomed by most European Catholics. In June 1974 the committee of the Chichester Club, a group of Catholic business and professional men in Salisbury wrote to Pope Paul VI, asking him 'in the interests of peace, racial harmony and justice in Rhodesia to forthwith remove Bishop Lamont from this country and from Africa.' In the same year the Bishops admitted that 'any document bearing the signatures of the RCBC, especially if it includes that of the Bishop of Umtali, is almost completely counter-productive as far as the majority of Europeans are concerned.'

After Independence in 1980 the Bishops continued, and continue to hold Government to account, addressing issues of human rights, and peace and justice, but they have also written powerfully on other, more church-related issues. More than fifty pastoral letters, statements and messages have appeared and are currently available in the two volume book, 'ZCBC Pastoral Letters,' 2015.

A word about the Secretaries General; over the years the post has been held by Frs Kevin Kinnane OFM, Richard Randolph SJ, Emmanuel Mavudzi, Bishop Patrick Mutume, Frs Anthony Berridge SJ, Walter Nyatsanza and Fradereck Chiromba. The usual term of office is six years, but some did more than that, others rather less. Mention should be made of Fr Randolph, appointed communications secretary when the Conference was established in 1969 he went on to serve as secretary general spending some thirteen years in the secretariat. He was responsible for setting up systems, finding the first offices and organising funding. This last he did by centralising all church insurance and appointing himself as chief agent, thereby earning a commission from the insurance company which covered the expenses of the secretariat.

In 1988 Fr Randolph was briefly recalled out of retirement by the bishops to organise the papal visit of that year. Fr Berridge became education secretary in 1992 but quickly moved on to become secretary general; he was largely responsible for Africa Synod House, demolishing the old offices to make way for the new. He saw to fund-raising, advised on the plans, oversaw construction, and decorated the building with African art and artifacts. The new building, opened early in 1995, was named in honour of the first Synod of African Bishops, held in Rome the previous year, from 10 April to 8 May 1994. Fr Nyatsanza followed Fr Berridge and oversaw the indigenization of staff. But it is the present secretary general, Fr Chiromba who undoubtedly holds the record; so far he has clocked up fifteen years! Unassuming but highly competent and extremely efficient, he has become the ever-smiling, public face of ZCBC.

Mention should also be made of The Catholic Book Centre, on the ground floor of Synod House. This was set up shortly after the opening of the building by Fr Kyran Murphy SPS when he was Director/Secretary of the Pastoral Centre. Today, it is probably the most visible, and best known part of the secretariat.

Africa Synod House today is home to the secretariats of some ten episcopal commissions and six other national Catholic organisations. These offices provide support and leadership for the work of the church in the diverse aspects of her mission. There is no doubt that ZCBC, now composed of eight diocesan and four retired bishops, and its secretariat have left far behind their humble beginnings and have come a long way since their formation fifty years ago.

As we celebrate their Golden Jubilee let us pay tribute to all those devoted women and men, lay-people, religious and priests, who have worked in the Secretariat down the years and have helped to make ZCBC what it is today. Congratulations, Makorokoto, Amhlophe!

Fr. Brian Enright SJ

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ZCBC Secretariat



Fr. Fradreck Chiromba
Secretary General



Sr. Angela Mugwenhi
Finance Manager



Mr. Albert Dhafana
HR Manager



Mr. Marius Zibgwi
Caritas Zimbabwe
National Coordinator



Br. Alfonse Kugwa
Social Communications
National Coordinator



Mr. Paul Muchena
CCJPZ
National Coordinator



Fr. Edward Ndete
CPLO
National coordinator



Sr. Salome Mateko CJ
National Health
Coordinator



Fr. Mgcini Moyo
Nat. Pastoral Centre
Coordinator



Sr. Theresa Nyadombo HLMC
National Education
Coordinator



Fr. David Muguti
PMS
National Coordinator



Sr. Violet Mupamhadzi
National Marriage
Tribunal Coordinator

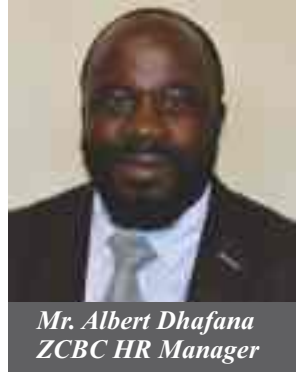


Fr. Krystian Traczyk
Biblical Pastoral Ministry

ZCBC COMMISSIONS AND THEIR WORK

HUMAN RESOURCE MANAGEMENT – ZCBC has come of age

As we celebrate 50 years since the founding of the Zimbabwe Catholic Bishops' Conference (ZCBC), it is equally important to celebrate the many people, lay, religious and clergy who have worked at the Secretariat. The Secretary General, who is the overall team leader, has the responsibility to give guidance and direction to all staff who hail from varied backgrounds. Of the agreed management functions, there is one which stands out, that is leading. It is so, because it deals specifically with people and ensuring that they achieve their best in their professional and personal endeavours. From its founding, the ZCBC has had a functioning department, which is focused on recruitment and selection, staff contracts management, payroll administration, staff welfare and motivation as well as training and development. Over the years, what has changed is the ZCBC's adaptation to new labour regulations, improvements in the worldwide Church by embracing change in the labour market. This also benefits from Church documents like Pope Leo XVIII's 1891 encyclical *Rerum Novarum*, which emphasised on 'Christianising of the conditions of the working classes' the human resource office is also responsible for the administrative functions which encompass properties and transport management.



*Mr. Albert Dhafana
ZCBC HR Manager*

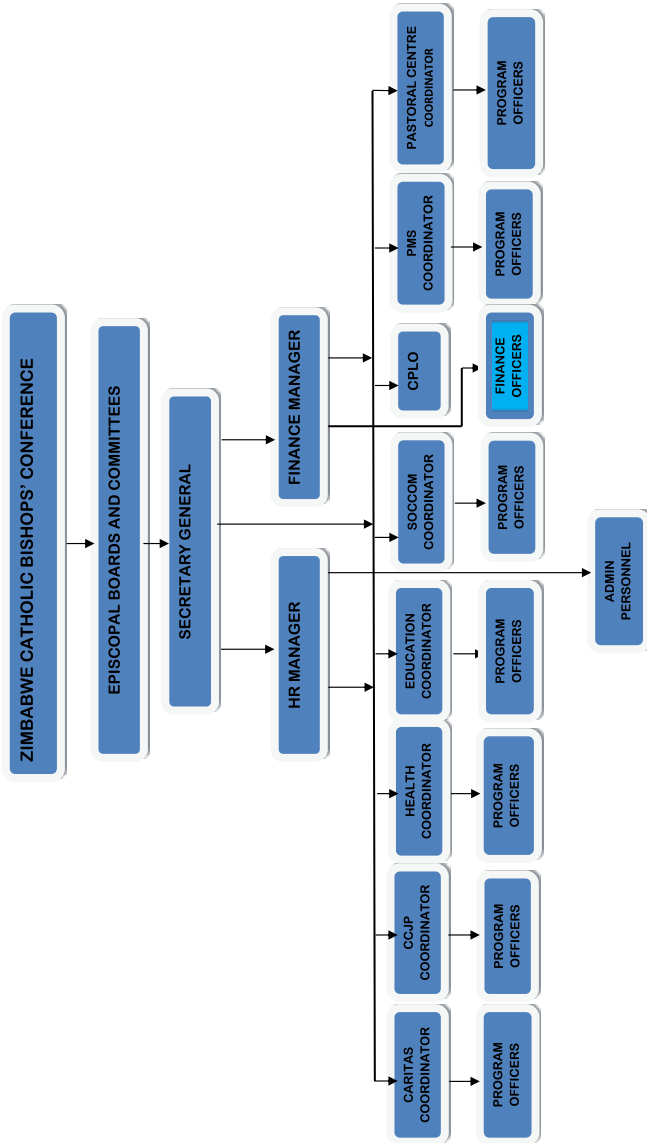
The area of human resource management is fraught with potential litigations, hence the proactive approach which the Church has adopted. Employment contracts have a bearing on a number of issues ranging from remuneration to job or work deliverables between the Church and the respective individual. In the early years, it was possible to have localised arrangements, with contracts being made at the local level in the most basic form. This was largely due to the size and a labour market still in its infancy. Over the years, and more pronounced in the new millennium, the ZCBC has worked to develop a recruitment and selection strategy, which is responsive and relevant to the times. Benefiting from the best practices in the Holy See, sister conferences, state (public service) and non-state actors (NGOs) and private sector, the ZCBC has created policies and procedures to guide in human resource management in the local Church. The Church has been through the many phases of the country's development from the oppressive

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years of white minority rule, to the near populist or pro-communist era of independence in the 1980s, including the periods of the economic structural adjustment induced labour unrest in the 1990s and these times of political and economic strife. The ZCBC has managed to weather the storm in all the phases. The ZCBC participates in labour market surveys to see market trends in terms of remuneration. Industrial relations are a topical issue, which has seen the Church encourage and promote formation of workers committees and works councils. Workshops have been held to equip administrators and employees with the necessary skills and attitude in the business environment. Since 2014, the ZCBC has been on a gradual change management process to ensure that the strategic and operational plans are evidence informed. Various initiatives like team building sessions, ICT trainings, child safeguarding policies and board charters have been conducted or rolled out with able assistance of consultants, Caritas Internationalis member organisations and ZCBC employees. This is all to ensure that the Church lives to its prophetic role and in the process become an employer of choice. Pope John XXIII in his *Mater et Magistra* encyclical of 1961 exhorts on workers and employers to 'regulate their mutual relations in accordance with the principle of human solidarity and Christian Brotherhood'. What has been consoling is the fact that in times of organisational difficulties – there have been a couple – is the ability of the Church as an organisation to acknowledge and employ corrective measures. Exercises such as staff audits, financial audits (internal and external) and organisational development have become a culture for the ZCBC. Recommendations from these have contributed to a strong, resilient and adaptive organisation. The ZCBC is a sought after partner both by government and non-government institutions.

As we look forward with hope to another Jubilee, the ZCBC looks towards self-sustenance in its human and financial resources. The continuous development in personnel resources, education and awareness in dioceses, which should eventually lead to a fully empowered Church. The Church strong in its hierarchy, effective in its works and commissions, owned and cherished by its clergy, religious and laity. It is befitting to conclude with the advice of Pope Francis in *Laudato Si* that all economic activity should be at the service of mankind.

ZIMBABWE CATHOLIC BISHOPS' CONFERENCE ORGANISATIONAL CHART 2019



Finance Department

The Zimbabwe Catholic Bishops' Conference finance department that was previously called Administration Department is a composite of all the finance functions of the 8 Commissions including the secretariat. The change from Administration to Finance department emerged out of the Boomers Management Consultancy recommendations for the centralization of all the accounts and finance functions of ZCBC as part of a change management process. Consequently, the finance department, headed by a Finance Manager was created comprising of all the finance officers of the commissions.



Sr. Angela Mugwenhi
ZCBC Finance Manager

The logic of a decentralized finance department is to ensure transparency and accountability in the stewardship of the ZCBC resources. Previously, each commission would organize its books and reports independent of the secretariat. The Frank Boomers' Management Consultancy identified possible weakness of such an arrangement based on the realization that the ZCBC as the final authority will be responsible for the commissions' success and failures. Currently, the finance department has been transformed into the core pillar of ZCBC whose function is to ensure compliance of all commissions on matters of finance and to act as the audit department for donor funds.

The basic principle behind the change program for the ZCBC was to ensure proper integrity of ZCBC finance. Hence, our theory of change assumes that:

IF all commissions are assisted to make the necessary due diligence with proper audit trail, THEN the centralised finance department will be able to provide the correct service on time.

IF the centralized finance department can provide the correct service on time, THEN the commissions can realise their program outputs effectively and efficiently.

IF all commissions can realise their program outputs effectively and efficiently, THEN the ZCBC will have impact on the lives of the people in Zimbabwe.

In trying to achieve the above program logic, the finance manager has been instrumental in the change of ZCBC financial management and has so far achieved the following outcomes: efficient finance policy manuals; effective financial management of all the accounts of ZCBC commissions; functional

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Sr. Angela Mugwenhi (ZCBC Finance Manager) and Finance Officers Mrs Mildred Mushayavanhu, Leocardia Ncube, Sr. Tendai Chirhomoh and Mr. Aaron Simango.

centralized payroll system; effective analysis and authorization of payments; and effective consultancy services to the ZCBC and Commissions on financial matters. The anticipated long term impact of the ZCBC centralised Finance department is the improved service delivery by the Catholic Church in Zimbabwe in its missionary work. The centralized finance department will also bring back the integrity of the Church as steward of God's creation and a renewed confidence among funding partners.

Caritas Commission

Caritas Zimbabwe is the official Catholic agency for humanitarian and development work in Zimbabwe. The organisation was established in 1972 as a development initiative and also responding to the emergency situation that prevailed in the country at the time that a liberation war was being fought. Since then, it has continued to provide a beacon of hope for hundreds of thousands of women, men and children in times of hardship and contributes to the development of social justice in times of peace.



Mr. Marius Zibgwi
CARITAS National Coordinator

Caritas Zimbabwe belongs to an international confederation called Caritas Internationalis (CI) (www.caritas.org), a network of 165 Catholic relief, development and social service organisations working to build a better world, especially for the poor and oppressed, in over 200 countries and territories. Caritas is one of the largest international humanitarian networks,

working with people regardless of their religion, race, gender or ethnicity.

Our mandate in Zimbabwe includes integral development, emergency relief, research for advocacy and informed programming, respect for human rights and support for proper stewardship of the planet's environment and resources.

The Caritas Zimbabwe's approach is based on Catholic Social Teaching, which focuses on the dignity of the human person. We believe that the weak and oppressed are not objects of pity, but agents of change leading the struggle to eradicate dehumanising poverty, unacceptable living and working conditions, and unjust social, political, economic and cultural structures.

What makes Caritas Zimbabwe unique is its on-going presence in communities, before, during and after crisis situations. Important, too, is that being part of civil society and incorporating the perspective of the poor, we can continuously adapt our strategies to an ever changing environment. Caritas Zimbabwe fights poverty, exclusion, intolerance and discrimination. More importantly, it empowers people to participate fully in all matters affecting their lives, and advocates with and/or on their behalf at national and international forums.

Caritas Zimbabwe promotes partnership: local autonomy is paramount in ensuring effective teamwork for the good of all. In this regard, Caritas Zimbabwe interventions are implemented through a network of 8 Diocesan Caritas Offices. These are Caritas Bulawayo, Chinhoyi, Gokwe, Gweru, Harare, Hwange, Masvingo and Mutare and coordinated by a National Office based in Harare. By pooling expertise and resources, we are able to identify issues at the grassroots, analyse them at district, provincial, national, regional and international levels, and then take action locally, regionally and globally.



*Mr. Joel Dzveta
Caritas Programmes Officer*

We pride in our values of:

- ✦ Transparency & Accountability;
- ✦ Service;
- ✦ Solidarity/Sharing ;
- ✦ Respect of human dignity;
- ✦ Subsidiarity

What we do...

Sustainable Livelihoods & Food Security Program seeks to increase food security and family disposable income, which will enable families to improve their welfare through enlarging productive opportunities and increasing access to resources for communities and strengthening their technical and managerial capacity.

Water & Sanitation seeks to ensure that families live in secure, safe and healthy habitats (improving living conditions, access to clean water, training on



hygiene practices etc.), by promoting and strengthening the organizational, technical and resource capacity of families and communities to focus upon their habitat needs.

Emergency Relief: In order to maximize on the coping strategies and reducing future vulnerabilities of those affected by disasters

and other emergencies, Caritas Zimbabwe acknowledges the various vulnerabilities, needs and capabilities of affected groups. Specific factors such as gender, age, disability and HIV/AIDS status, affect vulnerability and shape people's ability to cope and survive during times of stress. In all Caritas Zimbabwe's humanitarian interventions, these key vulnerability factors are mainstreamed.

Evidence-based Advocacy is one of the key pillars of Caritas Zimbabwe's work in fighting developmental injustices affecting the poor and marginalised members of society. We value conducting surveillances on food security, carrying out research on developmental matters that can inform policies for purposes of advocacy with and/or on behalf of the affected communities.

Migration and Human Trafficking Program reaches out to migrants



whether refugees, internally displaced populations or returnees and victims of human trafficking with the aim of facilitating dignified repatriation, re-integration and restoration (3Rs) of their livelihoods.

Mainstreaming cross-cutting issues are prioritised by Caritas Zimbabwe and ensure that issues such as gender, HIV/AIDS, social protection and advocacy are mainstreamed through existing interventions.

Where we work

The Harare Archdiocese was first established in 1879 and its geographical coverage is 63 500sq km. The archdiocese covers Marondera, Goromonzi, Murehwa, Mutoko, Mudzi, Uzumba, Marambaland, Pfungwe, Chikomba and Hwedza districts in Mashonaland East. In Mashonaland Central, it covers Mazowe, Bindura,



Shamva, Mount Darwin and Rushinga districts. Buhera is the only district covered in Manicaland province and the Harare Metropolitan province. Its main thematic focus is on emergency, livelihoods, food security, climate change and advocacy & lobbying. CAFOD and CRS are the main funding partners.

Contact Details: The Diocesan Development Coordinator, Caritas Zimbabwe-Harare, Archbishops' Office, Cnr H.Chitepo/Fifth Street, Box 330, Harare, Tel:+263 4 733666, Email: dnyamuronda@yahoo.co.uk

The Bulawayo Archdiocese was first established in 1930. It covers 63 500sqkm. The Archdiocese covers Bulawayo Metropolitan Province, Matebeleland North and South. In Matebeleland North, it comprises Lupane, Nkayi Tsholotsho, Umguza and Bubi districts. On the other hand in Matebeleland South it includes Matobo, Umzingwane, Plumtree; Mangwe, Bulilima, Insiza and Gwanda districts. The main programs are in long term food security, improved water supply, emergency relief, income generating projects and human trafficking. Major funders include: Misereor, Caritas Denmark, and CRS.

Contact Details: The Diocese Development Coordinator, Caritas Zimbabwe-

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Bulawayo, St Mary's Cathedral Lobengula Street/ 9th Ave, P.O.Box 830, Bulawayo,
Tel:+263(9)69218 / 60934,
Fax:+263(9)69218, Email:
cadecbyo@mweb.co.zw

Diocese of Gweru was first created in 1955 from the diocese of Masvingo. It covers 29 158 sq km. It only covers the Midlands Province which consists of the Gweru, Kwekwe, Shurugwi, Chirumanzi, Zvishavane and Mberengwa districts. Caritas Gweru's thematic focus includes: Livelihoods, food security, water and sanitation, emergencies, social services and HIV/AIDS. Its major funding partner is Caritas Australia.

Contact Details: The Diocese Development Coordinator, Caritas Zimbabwe-Gweru, 7th Street Lobengula Avenue, P.O.Box 1120, Gweru, Tel: +263 54 222458, Fax: +263 54 224405, Email: cadecgweru@gmail.com

Diocese of Masvingo was created in 1955 and covers the whole of Masvingo Province and part of Matebeleland South. The diocese stretches to 70 000sq km covering Masvingo, Chiredzi, Chivi, Gutu, Bikita, Zaka and Mwenenzi Districts and Beitbridge district in Matebeleland North. The main thematic focus includes: Food security, livelihoods, emergencies, WASH and IDPs. The main funding partners are Trocaire, Misereor, CRS and CAFOD.

Contact Details: The Diocese Development Coordinator, Caritas Zimbabwe-Masvingo, 14 Hofmeyer St, P.O.Box 403, Masvingo, Tel: +263(0)39262331/2/264508, Fax: +263(0)39265205, Email:
cadecmvo@zol.co.zw ; cadecfin@zol.co.zw

Diocese of Hwange was cut off from the Apostolic Vicariates of Salisbury and became a diocese in 1963. It stretches to 43 427 sq km mainly covering Matebeleland North. It consists of Hwange, Binga, Lupane (north & south) and Nkayi districts. Its main programming themes include: Food security, WASH, emergencies and sustainable livelihoods. CAFOD and Caritas Australia are the main funders.

Contact Details: The Diocese Development Coordinator, Caritas Zimbabwe-Hwange, St Mary's Lukosi. P.O.Box 9, Hwange, Tel:+263 81 23227, Fax:+263



Eneresi Phiri
Caritas Field Officer

Golden Jubilee For Zimbabwe Catholic Bishops' Conference

81 210979, Email: siazinkwa@gmail.com

Diocese of Gokwe was cut off from Hwange diocese in 1991 and its geographical coverage is 26 000 sq km. In the Midlands province it covers Gokwe North and South, while in Masholand West Province it covers Nyaminyani district and in Matebeleland North it covers Nkayi district. The diocese mainly focuses in WASH, Food Security, emergencies and cross-Cutting issues. CAFOD, Caritas Australia and CRS are the main funding partners.

Contact Details: The Diocese Development Coordinator, Caritas Zimbabwe-Gokwe, Stand number 3038 Nyaradza Gokwe, P.O. Box 210, Gokwe, Tel: +263(0)59 2381, Fax: +263(0)59 2381, Email: caritasgokwe@yahoo.co.uk

Diocese of Mutare was formed in 1957 and its geographical coverage is 32 202 sq km covering mainly Manicaland which comprises Mutare, Mutasa, Nyanga, Chimanimani and Chipinge districts. The diocese responds to livelihoods, gender, HIV/AIDS, climate change, advocacy and WASH. CAFOD, Trocaire and Misereor are the main funding partners.

Contact Details: The Diocese Development Coordinator, Caritas Zimbabwe-Mutare, P.O.Box 877, Mutare, Tel:+263 20 60504, Fax:+263 20 65077, Email: cadecmutare@icon.co.zw. Diocese of Chinhoyi was established in 1958 and has area coverage of 56 000 sq km. In Mashonaland Central it covers Centenary, Mt Darwin, Guruve and Rushinga districts, while in Mashonaland West it consists of Kariba, Hurungwe and Makonde districts. The diocese focuses on food Security, water and sanitation, education, natural resources and human rights. Misereor is the main funding partner.

Contacts Details: The Diocese Development Coordinator, Caritas Zimbabwe – Chinhoyi, Box 680 Chinhoyi, Tel: +263(0) 67 26472/27718, Fax: +263(0) 67 23738, Email: wchenyika@yahoo.co.uk Contact Details for the Caritas Zimbabwe National Office: Africa Synod House, 29-31 Selous Avenue, Tel: 04 731915, 705368-9, Email: caritaszim@zcbc.co.zw

SOCIAL COMMUNICATIONS: A VOICE FOR THE CHURCH IN ZIMBABWE

Communication is as old as humanity itself. The Church's mission is primarily to communicate the word of God; a communication that builds, connects, coordinates and empowers his people. Social Communications is not something that is optional or peripheral to the pastoral ministry of the Church. It is part of the mission of the Church and it strives to enrich God's people through information that is true, reliable and factual. It is the ministry of the Catholic Church to communicate well and convincingly, thus Social Communications has a role to play in every aspect of the Church's mission (*Aetatis Novae 17*). Since the beginning, the Church embraced the power of communication drawing from Jesus Christ who is the communicator par excellence. She realized the need of sharing and empowering people through communication. Thus



*Br. Alfonse Kugwa
National Coordinator*

the idea led to the establishment of the *Pontifical Commission for the Study and Ecclesiastical Evaluation of Films on Religious or Moral Subjects* by Letter Protocol No. 153.561 from the Secretariat of State of His Holiness Pope Pius XII on 30 January 1948. On 17 September 1948 the Holy Father approved the statutes of this new Office of the Roman Curia, which was renamed the *Pontifical Commission for Educational and Religious Films*.

The Pontifical Commission for Educational and Religious Films examined the complex educational and pastoral problems of the audiovisual era just coming into being and quickly realized that action was going to be needed. Through their President, Bishop O'Connor, they informed Mons. Giovanni Battista Montini, at that time Deputy Director of His Holiness' Secretariat of State, of their conclusions, namely that to be pastorally effective, the Commission would have to study the problems raised by motion pictures as a whole and engage bishops and believers alike in an apostolate in this field which could respond to the changed conditions of society.

On 1 January 1952, the Commission was replaced by the *Pontifical Commission for Cinema* which later changed, this time to the *Pontifical*

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Commission for the Cinema, Radio and Television, the statutes of which were approved by the Supreme Pontiff on 31 December 1954. His Holiness Paul VI acted on the Council Fathers' vote and by his motu proprio *In fructibus multis* of 2 April 1964 transformed the existing Commission into the *Pontifical Commission for Social Communications*, responsible for dealing with all the problems raised by the cinema, radio, television, and the daily and periodical press in relation to the interests of the Catholic religion.

With the apostolic Constitution *Pastor Bonus* promulgated by Pope John Paul II at the Consistory of 28 June 1988, the Pontifical Commission for Social Communications became on 1 March 1989 the *Pontifical Council for Social Communications*, and, as such, an Office of the Roman Curia in its own right. In accordance with Article 169 of the above-mentioned Apostolic Constitution, the Office was responsible for “dealing with questions concerning the instruments of social communication, so that also by these means the message of salvation and human progress may serve the growth of civilization and morality”.

The Zimbabwe Catholic Bishops' Conference was founded in 1969. Very early on in 1972 the Bishops started a Social Communications Office, first in those little red-brick cottages opposite the Dominican Convent High School and eventually in the new Africa Synod House built on a formerly Dominican property. But the Catholic Church in this country became aware of the need for Church media and communication in the very early days of the 20th century.

Early Jesuit missionaries set up a printing press in their mission in Chishawasha as one of their first apostolic ventures around 1900. Brother William Lovell SJ ran this printing press where Fathers on the mission published prayer and hymn books, catechisms and little books in Shona for teaching missionaries the language. Fr. Biehler SJ, famous for his brass band for the pupils of Chishawasha Primary School, was very productive as an editor.

Later the Bethlehem Missionary Society (SMB) in Gweru moved into the media and communication work when they founded Mambo Press and MOTO Magazine, the first newspaper and voice for the indigenous people of Zimbabwe when Rhodesia, as a "white man's country", ignored the media needs of the local population.

Two names will always be remembered for their work at Mambo Press, Fr.

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Michael Traber SMB, Editor of Moto, deported by government in 1970, and Fr. Albert Plangger SMB, who succeeded him. Mr. Chidyausiku was one of the first local journalists and editors to work at Mambo Press. A number of well-known Zimbabwean journalists learnt their trade at Mambo Press for example Mr. John Gambanga. Ms Bernadette Vonai Paradza worked for many years as book editor at Mambo Press.

Br. Alfonse Kugwa, St Paul's Brother, felt attracted to this work and trained as a journalist at the Polytechnic in Harare. He is now editor of the Catholic Church News.



*Mrs. Elena Mupandawana
Secretary, SOCCOM*

Fr. Richard Randolph SJ, Secretary General ZCBC, Fr. Oskar Niederberger SMB, Fr. Oswald Hirmer (SA), Fr. Patrick Galvin SMB were among the first authors published by Mambo Press, writing on pastoral matters and making the Church known in the country.

Eventually the Bishops decided to have a communications office in their General Secretariat so as to be able to respond to public events effectively. Fr Oskar Wermter SJ, who had been a contributor to Moto for some years, was appointed Social Communications Secretary in 1987. He started all by himself in a tiny office with a desk, a chair, and a manual typewriter. Soon SocCom entered the computer age with a simple computer with which we produced a newsletter for the Bishops' Conference. It developed into a pastoral magazine reflecting on pastoral work in the dioceses and parishes.

The climax of the work of Communications Department was the visit of Pope (now Saint) John Paul II to Zimbabwe in 1988 when church media was heavily involved in profiling his visit.

In 1994 the office moved into Africa Synod House where a sound and video studio was set up but remained dormant until it was revitalised in June 2018. However, video and sound production was done through mobile recording. When Fr. Wermter left SOCCOM in 2001, after serving the Commission for 14 years, he was succeeded by Fr. Stephen Muchemwa then Fr. Kenneth Makamure and later Fr. Conrad Chibango as coordinators. In 2008, Br. Alfonse Kugwa joined the Commission as Coordinator and left ZCBC in 2010 to



Sr. Cynthia Mgwena CPS

become Superior General of the Brothers of St. Paul, his congregation. He was succeeded by Sr. Veronica Dingi who also left the office to become the Provincial Superior of the Precious Blood Congregation. Sr. Dingi was replaced by Sr. Theresa Nyadombo who was later transferred to head the Education Commission in 2014 when Br. Kugwa re-joined Social Communication as National Coordinator. Elena Josi Mupandawana has been the longest serving member for SOCCOM after joining the Commission in 1994.

Vatican Council II encourages that there should be a Social Communications Office in every country and diocese (*communio et progressio 172.*) The work for Social Communications has prospered with time in Zimbabwe. It is pleasing to note that communications work has grown from strength to strength with the Commission's presence being felt in all dioceses where communications offices have been opened with the support of all Bishops. Bishop Michael Dixon Bhasera worked hard during his tenure as Chairman for SOCCOM and made sure that an office was opened in every diocese. This involved encouraging other bishops to appreciate the idea and appoint Coordinators to run the office. Bishop Paul Horan succeeded Bishop Bhasera in 2017 as Chairman of SOCCOM and has carried on the good work of promulgating the work of evangelisation through the media.

The work of Social Communications is bearing fruits in all dioceses as witnessed through sharing of information at all levels which is facilitated by different media tools developed for this purpose. These include newspapers, magazines, newsletters, bulletins, websites and many other social media platforms. The availability of SOCCOM in the Church has also resulted in the positive and objective coverage of the Church by private and public media who in the past would ignore or misrepresent the Church's important role in society. But the interaction of SOCCOM Coordinators with the private and public media journalists improved the reportage on church activities and also increased their understanding of the Church itself. Currently, all dioceses have a flourishing Social Communications office manned by Diocesan Coordinators:

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Coordinator

Fr. Reki Tendai Mashayamombe
Fr. Keto Sithole
Fr. Maxwell Mabvure
Sr. Marceline Mudambo
Fr. Kudakwashe Musvereki
Fr. Liberty Tagwirei
Fr. McBean Bamusi
Mr. Innocent Kurwa

Diocese

- Archdiocese of Harare
- Hwange Diocese
- Masvingo Diocese
- Mutare Diocese
- Gweru Diocese
- Gokwe Diocese
- Chinhoyi Diocese
- Archdiocese of Bulawayo.

Social Communications remains at the service of the Church and her institutions in fulfilling communication needs. At 50 years ZCBC celebrates its ability to communicate effectively and the impact created through communication structures in all dioceses. The Church in Zimbabwe rejoices over the guidance of divine providence which enabled her to reach out, and connect people through the good news. Social Communications is renowned for its publications such as the Catholic Church News and other documents, audio-visual productions and coverage of Church events. The spectrum for SOCCOM has also been widened by the advent of social media. The presence of the Church is highly felt on social and interactive media platforms. Platforms such as facebook, whatsapp, twitter and internet have widened communication channels for SOCCOM. More efforts are being done to amplify the voice of the church in Zimbabwe. SOCCOM is working to establish Radio Maria Zimbabwe so as to create a bigger platform for information sharing, education and evangelization. *AETATIS NOVAE* stresses that the means of Social Communication have become as important as to be for many the chief means of information and education, of guidance and inspiration in their behaviour as individuals, families and within society at large. Thus Social Communications stands to inspire the way people think and behave not only in the Church but in society at large.

CATHOLIC COMMISSION FOR JUSTICE AND PEACE IN ZIMBABWE (CCJPZ)

The Catholic Commission for Justice and Peace was brought into being by the then Rhodesia Catholic Bishops' Conference in March 1972, at a time when the situation in the country was clearly unjust and a liberation struggle was imminent. In initiating the formation of the Catholic Commission for Justice and Peace, His Holiness the late Pope Paul VI said, *"If you want Peace, work for Justice."* That is and has always been the guiding principle of the Commission.



Mr. Paul Muchena
CCJPZ National Coordinator

Vision

A God fearing, democratic, just and peaceful nation

Mission

CCJPZ exists to promote justice and peace guided by Gospel values.

Core values

CCJPZ is guided by the following Gospel Values:

- Truth
- Justice
- Freedom
- Love

The work of CCJPZ

CCJPZ is mandated by the Zimbabwe Catholic Bishops' Conference (ZCBC) to:

- * To monitor and document human rights situation in the country for appropriate action.
- * Research, investigate and publish situations of injustice and violence and use the information to promote justice and peace
- * Inform the laity and clergy of their responsibilities to work for justice and peace as Christians
- * Promote informed decision making among the clergy and the laity to influence public opinions according to the Social Teachings of the Church (STC).
- * Make constructive suggestions and input for the enactment of just civil laws

and their impartial administration and implementation.

- * Empower and capacitate the clergy and the laity to understand, promote and implement STC in their lives for the fulfilment of human potential and growth.
- * Assist in the formation of the seminarians, clergy, religious, the laity and Christ's faithful through the popularisation and sustaining STC.
- * Facilitate and disseminate STC.



*Mr. Arkmore Kori
Programmes officer*

The aims of the CCJPZ are to inform people's consciences, to make people aware of their rights and duties as citizens, to encourage love, to investigate allegations of injustice and to

take appropriate action. It also seeks to keep in contact with other organisations with similar objectives, and to advise the Bishops' Conference on the human rights situation pertaining from time to time.

Underlying the work of CCJPZ is the Social Teaching of the Church (STC), which influences its civic education and learning experiences on peace building, conflict management, conflict resolution, human rights, research, advocacy and lobbying. The STC sheds the light of the gospel on issues that affect our lives in society and offers the Church's wisdom, insight and experience in dealing with them. The CCJPZ has recorded crucial chapters of Zimbabwe's history in reports and publications since before independence in 1980. The Commission began its life by researching and reporting on areas of the system which could be the cause of discontent among the majority of the people. As a result of the research carried out by the Commission then, three major reports were issued entitled: *The Man in the Middle*, *Civil War in Rhodesia* and *Rhodesia the Propaganda War*. The Commission was viewed by the then Rhodesia authorities as 'anti-Government', especially after documenting and publishing the atrocities perpetrated on ordinary citizens by the Rhodesian army in *Civil War in Rhodesia: The Man in the Middle* (1975) which was published and

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From left to right; Mr. Ngonidzashe Mashonga, Mr. Kelvin Fombe, Mr. Paul Muchena and Ms Clemantine Uwineza

distributed in the United Kingdom by the Catholic Institute of International Relations, now Progressio. However, some of the most active Commission members, such as then chairman, Donald Lamont, Bishop of Umtali (Mutare) were deported or restricted. Early in the independence era a new conflict broke out in the country affecting mainly the areas of Matebeleland and parts of the Midlands. The Commission, being at that time the only human rights organisation in this particular field in Zimbabwe, carried out much research into the conflict and human rights abuses arising from it. The Commission, through the Zimbabwe Catholic Bishops' Conference, reported the then Prime Minister on four occasions. Those reports were not published at that time but the evidence collected then was included in the report co-published, with the Legal Resources Foundation, “*Breaking the Silence: Building True Peace*” where CCJPZ found itself viewed as 'anti-government', this time by the new Zimbabwe government. But the publication informed 1987 Peace Accord.

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After independence in 1980, diocesan structures of CCJPZ were established, thus bringing the Commission closer to the people. Using the Catholic Church as an entry point, it established Diocesan Commissions that have created community based structures useful for monitoring justice and peace situation in the country as well as disseminating justice and peace messages. CCJPZ recognizes building relationships, based on respectful dialogue can be a fruitful strategy in terms of influencing policy. As a result, CCJPZ has been influential in providing civic educations on justice and peace at the local and national levels and has produced influential documents that have been used for relevant advocacy and liaisons.

In the late nineties the Commission distributed impartial literature on the right to vote which led to a high voter turnout for the 2000 parliamentary elections. Other publications include *Crises of Governance* (2000) and *Graveyard Governance* (2008) that encouraged Zimbabwe's main political parties to unite by negotiating and signing a Global Political Agreement in 2008, which paved way for peace and economic stability. The *Catholic Observer: Election Observation Report for 2013 Harmonized Elections in Zimbabwe* provided some electoral recommendations based on CCJPZ observations of 2013 Harmonized Elections. Further electoral recommendations are made in a by-election observation report entitled, *Continuous Voter Registration and Voter Education: Valuable Keys to Credible Elections in Zimbabwe - CCJPZ Reflections on Lessons Learnt from Observing Zimbabwe's 19 By-Elections* [held after 2013 Harmonized Elections].

Prior to the 2018 Harmonised Elections, CCJPZ conducted an Election Integrity Survey which aimed to deepen the Church's understanding of citizens feelings towards elections. By so doing, the survey equipped CCJPZ with framework for possible church interventions and responses in assisting Zimbabwean men and women to independently and effectively participate in democratic processes. Hence, one cannot deny that CCJPZ is commended for playing a crucial role in mobilizing Zimbabwean men and women to actively participate in election process and exercising their constitutional rights.

Zimbabwean journey to 2018 Harmonised Elections was characterised by relative improvements in the electoral environment and administrative process

as clearly indicated in *The Catholic Observer: Catholic Commission for Justice and Peace in Zimbabwe Election Observation Report for 2018 Zimbabwe Harmonized Elections*. Recommendations have been made in the report on what could have been done better for improvement.

Bishop Chair since 1972

The Commission has been guided and supported by Bishop Chair from 1972 up to date:

Bishop Donal Lamont

Bishop Patrick Mutume

Bishop Robert Christopher Ndlovu

Bishop Alexio Churu Muchabaiwa

Bishop Michael Bhasera

Bishop Rudolf Nyandoro - Present

CCJPZ National Chair Person since 1972

Mike Auret 1981 – 1990

Peter Peel 1990-1992

Charles Dube 1992-2000

Aliyeli Lungu 2016

Yvone Winfildah Takawira-Matwaya 2016 – Present

CCJPZ National Directors/ Coordinators since 1972

Mr C. Mhondoro 1981-1982

Ms Dorita Field 1983-1984

Mr C. Maveneka 1984-1986

Mr. Nicholas Ndebele 1986-1991

Mr. Mike Auret 1992-

Mr. Alois M. Chaumba

Mr. Arkmore Kori

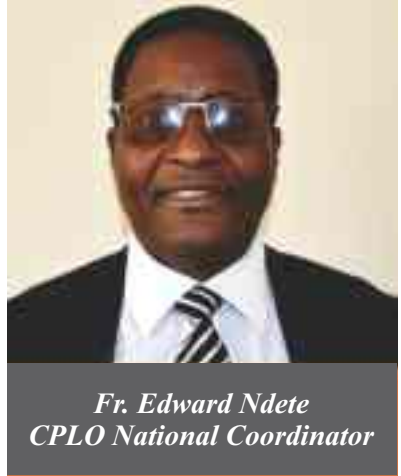
Mr Muchena - Present

Conclusion

To date, CCJPZ has made significant contributions to the documentation of the injustices and suffering of the Zimbabwean people, going as far back as the Liberation struggle, as well as post-independence civil unrest.

Catholic Parliamentary Liaison Commission

The commission opened its doors on the 1st of August, 2006 with a specific mandate to lobby, advocate and guide parliamentarians to be of service to those who elected them into office. In short, the parliament is assisted by the office to enact pro-poor laws and policies. In order to be able to achieve these aims and objectives, the commission embarked on many activities which are; Know your parliament, Constitution making, Mass in Parliament, Translation of the Constitution into all officially recognized languages (sec. 7(a), Printing and Dissemination of the Constitution, Sharing of Pastoral Letters with Parliamentarians, Participation in the formulation of the laws, aligning of existing laws to the Constitution, Monitoring of elections, Spiritual guidance of the members of the three arms of the State etc the list is too long.



*Fr. Edward Ndete
CPLO National Coordinator*

1. Preparation of the Report

What is contained here is the work that was done in the last 13 years under the guidance of the Catholic Parliamentary Liaison Coordinator, Fr. Edward Ndete. On a monthly basis the Conference receives reports from commissions. Reports on the work that will have been done during the course of the month under review are tabled for all national coordinators to contribute. This assists commissions to work together and identify areas of cooperation in order to work as a network of the Zimbabwe Catholic Bishops' Conference. The minutes on the work done by a commission is sent and reviewed by the Bishops' Conference on a quarterly basis we are told and in certain instances recommendations are given to a particular commission as to how the work can be improved or how a commission will have overstepped on its mandate. The reports are also shared to improve efficiency, transparency and accountability on all commissions.

In the 13 years under review the commission used the following:

- a) Parliamentary Debates which were attended on a regular basis.
- b) Directives from the Bishops' Conference
- c) CCJPZ generated information (CCJPZ is a commission that has been clustered together with the reporting commission. The diocesan coordinators are the ones that operate on the grassroots of the office).
- d) government's requests to the church on different aspects.

It is my understanding and belief that the report is not all that the commission has done during the 13 years being reported on. On a disclaimer note, some of the issues dealt with have been reported elsewhere because of the sensitivity of the work. With the directive of the Conference, some issues remain in the domain of Bishops themselves.

The period being reported on shall be said to have been full of sensitive issues, these are elections and the issues that surrounds these elections, the role taken by the church in trying to reconcile the fighting parties, the departure of the former president and the coming into power of the new president, what the church did on the international scene with regards to sanctions imposed on the country by America, the crafting of the new constitution, constitutional courts on elections since 2000, and the legitimacy of the current government etc.. It was a busy time for the church and the office. Issues easy to report on are the formation of the Catholic MPs forum, the involvement of MPs into the international scene, other countries coming to learn from the office, participation in the writing of the constitution, translation of the constitution, printing and dissemination of the constitution, observation of elections, legal cases handled etc

2. Changes in the project context

2.1_General Conditions in the project setting

During the 13 years under review, there were huge changes that took place in the political, economic, and social spheres of the project. Changes that took place are as follows but not limited to the ones enumerated here;

a. Change on the Trajectory of the Country

This topic cannot be over discussed for it is as a result of many people and organisations in the country. This result cannot be claimed by any individual group or people because lobby and advocacy on the topic was done by many. It will be folly for one to claim for this development as an individual because there was the hand of God in the whole turn of events in this country. Most people had

given up and the country was on a free fall. After the army embarked on a project code named 'restore legacy' in 2017 the country had an election on the 31st July, 2018. The election was not as smooth as many expected it to be. The good part is that the one President who had been in power for 38 years did not appear on the ballot papers. This alone brought relief to many people. Before the July elections there seemed to have been relative peace and acceptance of one another in the whole country. The 2018 election was an election with a difference.

b. The work before the office

People seem to be very sad after the 31st July 2018 elections. The wait and see attitude which was there before the elections is no more and reality is now sinking in people's minds that all the promises made before elections were just but empty promises. The country for some time had been divided into two if not three clear distinct groups. The ruling ZANU PF still divided into two groups that is the Lacoste team and the G40 that is not as visible as it used to be but is still there. The third is from the coalition of opposition parties. These three teams are pulling the country in different directions. This can be seen as both positive and negative at the same time. The office is trying to reconcile the MPs who lost first in the primary elections and later in the main elections with those who won in both primary and main elections.

The idea is to avoid a repeat of the blood shed that was experienced in 2008 and also on the 1st of August, 2018 and 14-16 January 2019. Almost all the MPs who were part of the G40 have come to the office for the process of reconciliation. Some of the G40 cabal as popularly known have joined the coalition of the opposition parties while others have formed their party which is supported by the former President. The reconciliation that the office is looking up to is not going to be achieved in a day but is going to be a long process that needs patience and skill. The office is calling for mature politics in the country where people are free to talk about their feelings and also on the failures of those who will be leading at any given time. The office intends to achieve this by addressing as many stakeholders as possible some of whom are MPs, Traditional Leaders, Partisan NGOs and Churches.

To date the office has participated in a dialogue meeting between the Head of State and the Head of the Coalition group. There was a stale mate where the Head of State wanted the Head of the Coalition group to accept that he was the

President and had won in the last election. This is work in progress where the office does not see a solution in sight. The office has also to introduce the new members of parliament to the work of parliament from January, 2019. Issues put forward by the church to be considered by parliament are; alignment of the laws to the 2013 Constitution, the government to reduce its expenditure and thereby improve the lives of the people, reduction of taxes for the people, creation of jobs for the people, the government to ensure that women and children are protected in the public and private environments and most importantly the bill of rights in the constitution is protected. These are some but not all the issues which must be deliberated in parliament as suggested by the Bishops Conference.

c. Change of MPs after the Elections

The elections that take place after every 5 years see the change of MPs. The fact that there are new people joining parliament means more work for the office. It also means new relationships and trust should first be established for the continuation of CPLO work.

d. Knowledge of the Constitution

Some time in 2015 the office was funded for the translation of the constitution into 4 recognized languages. After the work of translating the constitution into 4 recognized languages was successfully completed, the government realised it was possible and then engaged a translation team to translate the remaining 11 languages with the assistance of the CPLO. Now the Constitution has been translated into the 16 languages as required by the law. The church is grateful for this. To carry this work forward EU has offered to have more constitutions printed and at the same time have the constitutions discussed as a way of popularising the document as required by section 7 of the same constitution.

It shall be noted that the translations done by the ZCBC(Zimbabwe Catholic Bishops' Conference) attracted a lot of the donor community and the commitment shown by EU is a manifestation of the support that the international community is ready to render when good work is done at a local level. The office has realised that the knowledge of the constitution is an ongoing thing which should be improved all the time. So far, it has been realised that whenever a problem has arisen, that is when an individual opens a constitution to find out on what the constitution will be saying. It is amazing to note that the impeachment process that took place in parliament in 2017 drew a lot of interest in the people and most people read the sections that concerned this topic and

with an explanation there was an appreciation of how good the constitution is. Last year again when the election results were challenged a lot of people opened the constitution to read what it said. The ideal situation according to the office would be, for people to know this document (constitution) and act accordingly or be guided accordingly all the time and not to wait until something will have happened. This is a proactive approach, an approach that is approved the world over I believe. With the rising interests of the knowledge of the constitution being shown the number of times the office is called to share the knowledge of the constitution is becoming high and the office is finding it difficult to cope. It is hoped that the program on the constitution is going to be concentrated on 4 dioceses this year with the EU funding.

e. Role of MPs in Constituencies.

The work of MPs in their constituencies is paramount to the work of the CPLO (Catholic Parliamentary Liaison Office) of the church. It is the wish of the church that MPs bring change to the people who voted them into office.

The CPLO's role in this regard is to bring awareness to both the MP of an area and the people who voted the MP into power. In order for the people to realise the role of the MP in their area the office has organised through Diocesan CCJP offices to assist the ordinary people to now ask relevant questions after every election that will have taken place in the country. This does not need any money except for the transport of the CPLO to different constituencies and in some instances to some dioceses with coordinators who will be having a challenge in the area of governance..

The main objective of the project is to engage policy makers with the church and ensure that the church is fully participating in policy formulation. Basically, peace must be the underlying factor in the work, the reason why the office had to be proactive by formulating a shadow National Peace and Reconciliation Bill and presented it to Parliament last year.

f. Mass in Parliament

Since 2010, every last Wednesday of the month, the office meets with the legislature from 12.00 noon to 1.45 pm to celebrate mass. The office then facilitates discussions on a given topic or invites someone to facilitate on the subject matter. The number of MPs who attended these meetings grew this year

ordinarily by 60% albeit most of the ministers left the room after mass. The discussion part needs reformulation for it to be sensitive to the feelings of ministers who did not want to be humiliated by ordinary MPS outside parliament. The office is hoping to improve on this with time so that ministers do not leave the room after mass.

When the idea of meeting Catholic MPs for mass came up again last year, the number of MPs coming was low, but as we come to the end of the year the number of MPs who come for mass has increased and even those who are not catholic come to join in prayer and discussions that come after the mass. What seems to be the trend in the operation of our parliament is that, MPs would want to be assisted to fulfil the promises they made during the campaigning period.

Some of the MPs tactfully involve the church in their activities to ensure that the people do not revolt against them. This seems to be done so that they get sympathy from the church authorities in a bid to further their interests in order to be re-elected to office in the next general election. It is sad that the leaders are mostly engaged in elections and not in developmental activities most of the time they are in office. A motion to track on the promises made to the electorate was tabled in Parliament sometime last year. If this bill is passed it will mean that the promises made to the people will be checked on a quarterly basis to see what will have been achieved and what will not have been done.

g) Meet your MP program.

This program is assisting ordinary people in the constituencies to meet and talk to their leaders. The program helps dialogue between political leaders and their people. This has not been received well by political parties because ordinary people are beginning to question politicians on the promises that were made during campaigns and are now impossible to fulfil. During this period of reporting we have had some MPs who have been called to come and share with the church leadership on the topic on reconciliation and building of the nation. MPs are now called upon to visit the local church leadership to hear their views on what is expected of them. Not all the church leadership have accepted their role in sharing their ideas with the legislature for some of the church leadership referred the MPs to the CPLO. This has sent mixed reactions from the legislature who feel they are being ignored by the church leadership.

Meet your MP program has been a successful program so far for it provides the people with an opportunity to share their views with their leaders. Out of the 210 constituencies so far 200 participated in the program. These are statistics of 13 years in office. The program is not meant to change the leadership and yet it becomes clear that the MPs who did not deliver on promises made during campaigns were shown the exit door. From the office's point of view this is a positive sign that the program is effective in changing the lives of people in their quest to find a leadership that delivers on promises and listens to the people - a servant leadership to quote the current president. Already the ruling party has threatened its non performing MPs that it was going to call them back and have by-elections before the end of their term of office.

3(I) Portfolio Committees

Attendance to these meetings by ordinary people has been growing all the time. There have been follow up questions from ordinary people to make the government accountable on its actions. This has brought about a lot of government officials being investigated on corruption issues.

The most exciting situation is when the Finance Minister tabled the country's budget and members of the opposition party refused to stand for the President and an order to eject them from the parliament was made. The opposition were singing "where is the 15 billion dollars" and demanded for an explanation from the current President who had previously kept quiet when the former President was called by the portfolio committee on mines to come and explain as to how the 15 billion dollars from diamonds had disappeared. Although the former President did not come before this portfolio committee it sent a clear message to those who were involved that there was a serious issue before them. The state has been tolerant to demos of all kinds up to the 31st of July, 2018 and suddenly changed its approach on the 1st August, 2018 where we experienced the killing of at least 6 people in an unclear circumstance where people were demonstrating. A commission to look into the issue was set up.

.During the 13 years in review the number of ordinary people who attended the portfolio committees went up by 150%. This was due to the issue of the national budgets which are now openly discussed in different portfolio committees. The meetings proved that there was a thirst in people for transparency in the

governance of the nation. This quest for participation in issues pertaining to the governance of the country is an achievement that cannot be taken for granted as an output for future programs and generations to come.

(ii) Distributing pastoral letters to every legislature and then sharing the views on them.

Church\ State relations have grown from strength to strength because of the sharing of views. We have had many visits to our offices by MPs and ministers requesting assistance in many areas of governance. The areas requested were in the field of elections, reports on constitutionalism, reports on ordinary criminality done on the pretext of politics etc.

From 2014, a positive approach to pastoral letters has been adopted by the state. Every last Wednesday of the month interested parliamentarians meet from 12.00 to 13.45 to discuss pastoral letters from the churches, ordinary concerns from the churches and always mass concludes these discussions. This has been a tradition since 2010 when the office (CPLO) introduced it.

iii) CPLO is part of the technical team of all the churches of the Country. The involvement of the office to the technical team of churches has seen a great improvement in unity within the churches. We have seen many programs being implemented together by the churches in Zimbabwe like writing and taking to the people the document called the Zimbabwe We Want. Many meetings conducted together as churches since 2006 have shown the maturity of the church. It is clear that the formation of the technical team to advise the churches have brought the unity of purpose on the body of Christ,- the churches need.

iv) Civic Education Programs.

This program has assisted in introducing human rights issues to the lower levels of the community thereby democratising the nation. At the present moment most service providers can communicate with the ordinary people. Training of election observers from all churches has also been part of civic education. These trainings were done when every election was due to take place in the country.

The opening of space in communities has seen a lot of parties being formed and the presidential seat was contested by a record of twenty-three candidates last year 2018. This shows the impact of the program albeit it should not be seen as only positive..

The liberation attained has nothing to do with the rule of law. It should be mentioned that the courts' rulings are sometimes disregarded due to the lack of respect of the former famous police force that has lost power in many respects.

Conclusions drawn from these achievements are that the office has managed to demystify the role of parliament and bring about the much needed cooperation between the church and the state as is witnessed in the end of every month when most of the catholic parliamentarians come and meet with the priest for mass and confessions. The end of month meeting is well attended and the issues discussed assist the country in a small way to be where it is.

The question of capital punishment is one of the topics that continues to be a topical issue and again was tabled and discussed during the period in review and MPs across the political divide were assigned to move the motion on the topic as has been done in every year. Openness between the state and the church is one of the key result areas that the office has worked on and seen to have a mile stone.

For a long time churches and political parties had challenges in finding a common ground that they would meet. During the period in review most political parties met at the Zimbabwe Catholic Bishops' Offices to deliberate on how political parties can work together with churches in order to achieve peace in the country.

v) Know your Parliament

To a great extent the parliament was not known by the people and more still its functions. The office has accompanied many people to visit the institution. Cooperation from the parliament staff has been great. Almost every MP has been challenged by the office to make known to his/her constituency on what is debated in Parliament. As people are told what the MPs will be debating in Parliament many individuals have developed an interest on what the Parliament looks like. This has made many people visit Parliament and have a feel of what takes place in the August house.

Although the ordinary people who visit the parliament were happy, this has put the MPs on a spot light for their contribution to parliament has been exposed.

During the period in review some parishes visited the parliament and sat in the gallery as parliamentarians debated. Although this figure is very small as compared to the number of parishes that we have, the mere fact that the few parishes came is a clear testimony that an interest in the operations of government is filtering in the church. Church members especially the old are still not interested in visiting parliament except for the youths, the fact that some groups from the church are now coming to visit parliament is a big achievement even though more still needs to be done.

vi) Election Observation

The office is involved in the early preparations of all election observations that were taking place since 2006. As part of the Human Rights Commission the office has been involved in the monitoring of the media and how rallies are being conducted in order to avoid hate speech which is the ethos of the church not to allow hate speech to be used during rallies and campaigns. The training of both national and international observers was always done beginning with training of trainers from our 8 dioceses. Training involves the familiarisation of the observers with the local laws.

The training of observers will benefit the church for reports that will be produced will be factual and bishops and other organisations will use these reports for lobby and advocacy. If the observers are not trained the reports will not have the same thrust and can bring the church to disrupt. When the training of trainers was always in progress the office always realised that people needed healing from yester year fear. The fear of the previous violence that took place in 2000, 2001, 2008 was seen to be still live in the people. The office tried and will continue to frantically help people go over the fear that is in their minds. It is hoped that this fear with time is going to disappear from the minds of the people.

3. Implementation of the project and achieving its objectives

Misereor has been funding the commission since its inception in 2006. Ever since 2015 a good number of MPs have been joining other MPs in Rome. No financial support has come from funding partners. This is an achievement for the office in the area of self reliance and the local contribution in the running of the project.

The workshops attended by MPs in Rome in the month of August every year is meant to connect MPs with other MPs from other countries so that open discussions are made on how the Zimbabwe government is conducting its affairs. The connection to other MPs is a brainchild of the office and the meetings are changing the way debates are conducted in Parliament. Zimbabwe for a long time wanted to live like an island because it is sensitive to criticism from other countries. This opening has created a different look on the situation. It will be an exaggeration for the office to claim credit alone but the efforts made by the office have seen parliamentarians debating issues not on party lines in certain topics. This has brought about robust debates in parliament.

The office's objectives are to help the generality of the people to know how the Parliament operates and to hold it accountable. This intended objective has slightly improved on the basis that, of late people have not stopped on talking only but have gone to the streets to demand their rights from the government. The fact that the office has seriously engaged the law makers, dioceses are now being approached by these law makers for assistance in various areas. The areas include peace building, spiritual guidance and in some cases financial assistance which is never given.

For many years the separation between the churches was very clear and undiluted. Churches are now working as one body of Christ since 2006. The relationships continue to grow and all churches have formed a coalition in the name of Zimbabwe Heads Of Christian Denominations. Because of the new dispensation the unity between churches is even more visible.

Key activities implemented in the last 13 years were

- a) Advocacy and lobby on the alignment of laws to the constitution.
- b) Direct dialogue with MPs on their campaigning strategy which should be violence free and most importantly reconciling MPs who had differences with their parties in order to avoid conflicts leading to violence in communities. This is a proactive approach so that the office does not wait until things are bad.
- c) Connecting the church with the MPs, other churches, 2 constitutional commissions (National Peace and Reconciliation Commission and Human Rights Commission) and political parties in issues relating to peace building in the country.
- d) Connecting the legislature, traditional leaders with the people and church.
- e) The office in many respects has lowered the levels of tension in the country

through the many joint meetings conducted. Through the office the churches in Zimbabwe now speak with one voice. The office has become a neutral ground for both civil and political parties.

- f) Participating in writing of the National constitution.
- g) Translation, Printing and dissemination of the constitution.
- h) Creating an interest for people to visit Parliament.
- i) Having mass in Parliament in Zimbabwe and also introducing the same in Kenya.
- J) Bringing the parliament to the people by the many programs conducted.

In June, 2017, ZCBC had a strategic planning meeting in which all commissions were evaluated. In the evaluation of the CPLO, it was clear that there has been a great improvement with regards to the relationships of the church and state. Invited to the strategic planning workshop was the Minister of Finance who is also the former Minister of Legal and Parliamentary Affairs who thanked the church on the role it was playing in peace building.

From 2015 the work of the Parliamentary Liaison Office has increased due to the close collaboration that now exists between it (CPLO), the Parliament and the CCJPZ. The progress is back and forth depending on the issue being debated in the House of Assembly. If the Speaker is cooperative on the issue, the work becomes easy but if he chooses not, the work becomes difficult. Also to note is the fact that during election period many MPs relate with the office because the church has fixed interests while the interests of the contesting candidates are fluid.

Winning an election at all costs is the underlying principle of candidates who will be contesting. The church's principle is for peace during elections. People must not be forced to vote for an individual they do not like. For many years the situation of peace has not been to this level ever since the country got its independence. Although the country can reach higher levels of peace than where we stand at the moment we should thank God with what we have now considering the hardships that people are going through.

4. Conclusion

The church has not been kind to those who direct the citizenry to follow their interests and not respect the will of the people. The office has realised that every sitting parliament is different and should be treated differently. The last 7th Parliament worked well with the office and many MPs sought guidance in their

work. MPs became more and more familiar with the issues in their different constituencies. The same spirit seems to prevail so far and the lesson is that neutrality is the key to the success of the work of the office. The relationship seems to grow irrespective of the many changes we have had in the last 6 months.

It is my view that the church should remain open to dialogue if its work should make an impact. The church has a lot of potential to influence policy but it has not been using this space enough. Many members of the legislature belong to the church and would need to be challenged to have a mind that has the poor at heart.

The project has achieved its goals considering the fact that the church is now invited in areas that have been a no go area before. An example of this is the UPR (Universal Periodic Review) participation as already been mentioned above. One of the members of the church was invited to mediate between the army and the outgoing President.

Notwithstanding the fact that the project has little funding the office joins with other organisations to have meetings with the legislature. This has improved understanding on how the two different institutions operate and not to continue taking each other for granted as before.

The target groups for the project are the legislature, the judiciary, the traditional leaders, the conference and the church at large. This target group has benefited from the work that the office is doing. The work of the office is not a one off event. It is a life long process. Creating relationships is always work in progress. It should be noted that the degree of the relationship between the state and the church has grown from strength to strength. Also to note is that the relationship of the Catholic Church with other denominations has grown and the Methodist Church in Zimbabwe has asked one of its pastors to join and have an internship with the office. The secondment of a new officer from another church is a welcome development which would mean that the Parliament would have two ministers to work with it.

Health Commission

The Zimbabwe Catholic Bishops Conference (ZCBC) is the official assembly of the Catholic Bishops of Zimbabwe with a Secretariat as its coordinating arm. The Secretariat has Commissions, each with a specific mandate given by the Conference. Being one of the commissions, the Health Commission was therefore established in 2009 with a total of 55 Catholic health institutions in 8 dioceses and mostly located in the rural areas to ensure provision of quality health care in the hard to reach places.



Sr. Salome Mateko CJ
National Health Coordinator

Vision

The vision of the ZCBC Health Commission is that, following the teachings of Christ, all people in Zimbabwe may enjoy the fullness of health and life.

Mission

The mission of the Health Commission is to participate with full commitment in the Ministry of healing through love and service provided at our health institutions based on the imitation of Christ by:

- ❖ Providing affordable, quality and accessible health care to all, especially the vulnerable, and uphold their dignity;
- ❖ Providing pastoral care that meets spiritual, physical, social and emotional needs of the person as a whole;
- ❖ Collaborating in healthcare service provision with the Ministry of Health and Child Care, faith based organizations and all other health service providers.

Sources of Funding

The Government of Zimbabwe, a number of international agencies and the local Church provide support for the running of the institutions.

Government Support

The Government supports Mission Health Institutions by paying the salaries of

medical officers, other health professionals and general staff. The Government is also rolling out interventions to improve service delivery within the country's health sector. The 2009 – 2013 National Health Strategy for the country sought to reverse the decline in the performance of the country's health delivery system, especially as it impacted on universal access to primary health care by vulnerable populations. The goals of the plan included tackling levels of health financing and thus improving access to basic medical equipment and essential medicines; taking steps to attract and retain health workers in the public health sector; and laying the foundations for an rehabilitation and development of the health services infrastructure. Current national policy is aimed at providing free health services for pregnant and lactating women. However, this initiative has been rather difficult to implement because of lack of the financial means. User fees is also a challenge but it would provide a significant income for many health facilities, enabling them to provide at least the minimum of services.



*Mr. Noel Muhlophe,
technician Health Comm.*

Challenges to Government Support

Our institutions used to receive regular grants from the Government. However, since 2007 these grants have been reduced rather substantially and even ceased in most instances. The increase in national programmes has resulted in already stretched staff getting more responsibilities. At times there is no commensurate change in remuneration with the increased duties. Government also assists health institutions with medicine supply through its pharmaceutical company National Pharmacy. However National Pharmacy is often not able to meet the drug requirements of the Hospitals both in terms of quantity and armamentarium. The same applies to manpower. The Ministry of Health supports Mission Health institutions with seconded staff but the number of staff members received is usually less than what is required. This is at all levels of professionals, both qualified and unqualified personnel. Support is also lagging in terms of staff development and response to training needs.

Donor Assistance to Catholic Health Institutions

For many years mission health institutions have depended on the Church abroad for resources. From a historical perspective, the Medical Missionaries relieved a

great deal of suffering in Zimbabwe, particularly in the rural areas where Government hospitals and clinics were initially very few or even non-existent. Missionaries established medical missions both because they regarded the ministry of healing as an integral part of the Christian witness and also because they viewed medical Missions as an important evangelistic agency. Therefore their contribution to Catholic healthcare in Zimbabwe is priceless. The international donor community also channels assistance to Catholic health institutions. The support is quite significant and has assisted in infrastructure development of the institutions and meeting of running costs. Missions that have strong ties with external donors are comparatively better equipped and have modernized infrastructure. Support from international donors include: top up of salaries to retain skilled staff; construction of new infrastructure and refurbishment of buildings; purchase of ambulances, equipment, medicines and capacity building of staff. Organisations such as Misereor, CAFOD, MIVA, Brother's Brother Foundation and CRS have channelled support to the institutions through the national office of the ZCBC Health Commission. Numerous other organisations have assisted the institutions either directly or through the dioceses. ZACH is also instrumental in the channelling of PEPFAR funds to our institutions.



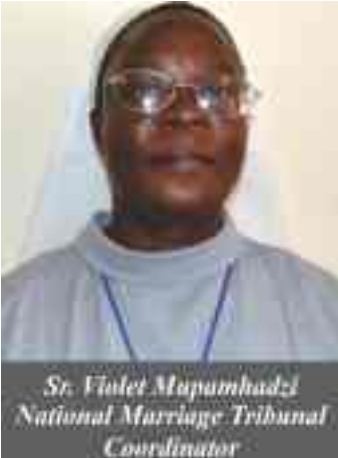
*Mrs. Jennipher Masiiwa
Public Health Officer*

Successes

Between 2012 and 2017 the Health Commission of ZCBC had 3 grants from two different partners , where Misereor has been a major partner for 5 consecutive years contributing to 87% of the organizations income. While Miva Netherlands contributed 13% of the organizations income during the past year, it is clear that there are limited funding streams to support the work of the ZCBC Health Commission, thus posing a huge challenge in achieving its mandate and the then set outcomes in the current strategic plan. However if fundraising is instituted, there is a possibility for ensuring secured and sustainable funding for the ZCBC Health Commission.

National Marriage Tribunal

The National Marriage Tribunal is an office established by Canon Law as the judicial arm of the Zimbabwe Catholic Bishops' Conference [ZCBC]. As such, it is the court system of the Church. It enables people marry in Church, have their unions recognized by the Church, participate in the sacraments or have their consciences quieted. It is the canonical forum for the resolution of legal questions arising from the activity of the Church and of the Faithful especially in marriage cases. The Tribunal also houses the first Instance Court of all Zimbabwe's eight Catholic Dioceses. By delegation, the Tribunal also handles all matters of permissions and annulments pertaining to marriage. The mission of the Tribunal is to safeguard the rights of individuals and the common good. It promotes truth and justice in all judicial matters. The Marriage Tribunal also upholds the supreme law of the Church. It provides salvation of souls by granting annulments to broken marriages and free those who want to go back to the sacraments.



Early Stages of Resuscitating and Establishment of the Church's Tribunals in Zimbabwe

1.1.1 The first “office at Archbishop's private quarters The National Marriage Tribunal of the Zimbabwe Catholic Bishops' Conference has its beginning in a humble and non- professional setting. It started its offices in private quarters of the Archbishop's House with Sr Guido Meyer as its secretary. The only equipment available was an electronic typewriter, which caused many problems when attempting six copies by one typing process.

The typewriter had to be serviced three times before the secretary started her new appointment. Access to the Tribunal was only possible after an appointment had been arranged. The interviews for marriage annulments took place in the only parlour of the Archbishop's house on the ground floor. It was a bare room with no possibility of brightening up the atmosphere for petitioners who came with a heavy heart to apply

for an investigation into their failed marriages.

The first improvement to the office, apart from experimenting with turned upside down drawers as typing desk and writing surface, was the intervention of a computer in its early stages. No introduction to the computer was given and exploration of that new gadget started ever since to catch the attention of the secretary.



This typewriter was used at the inception of the Marriage Tribunal to capture data and evidence on marriage annulments.

1.1.2. Other Tribunals Then

There were two tribunals in Zimbabwe that is Gweru Regional Tribunal, which catered for the dioceses in the Metropolitan of Bulawayo, and Harare Regional Tribunal catered for all the dioceses which were under the Harare Metropolitan. Gweru served as the court of appeal to Harare. With the appointment of the Judicial Vicar, Fr. Bhasera as Bishop of the newly established Diocese of Gokwe, Gweru Regional Marriage Tribunal ceased to be functional and was suppressed in 1991. The Harare Regional Court remained the only Tribunal in the country. Since it was unable to function on its own, and serving three dioceses, the Zimbabwe Catholic Bishops' Conference petitioned Rome for expansion. When permission was granted, the Harare Regional Marriage Tribunal was transformed into the National Marriage Tribunal of the ZCBC in 1993 but operating at the Archbishop's House.

1.1.3. From Archbishops' Private quarters to Africa Synod House

On the 22 May 1995, the National Marriage Tribunal moved and was accommodated at the Africa Synod House on third floor north wing. Great

care was taken in creating a tribunal setting that offers an atmosphere of welcome, acceptance, trust and openness. Fr Michael McAuley became its judicial vicar and Sr. Guido Meyer as the notary. The judicial vicar later left for England leaving the Tribunal without a judicial vicar and therefore unable to process any case further than collecting evidence and assembling dossiers.

1.1.4. Visit by Msgr Marc de Muelenaere

In August 1995 Msgr Marc de Muelenaere, Judicial Vicar of the inter-diocesan Tribunal in Pretoria, paid a surprise visit to the Tribunal Notary. He had heard of the predicament of the National ZCBC Marriage Tribunal. He agreed to have additional cases from Zimbabwe to their Tribunal in Pretoria. In October 1995, ZCBC accepted Msgr Marc de Muelenaere's generous offer and appointed him "Acting Judicial Vicar of the National Marriage Tribunal of the Zimbabwe Catholic Bishops' Conference *for one year or until such time as the Zimbabwe Catholic Bishops' Conference is able to establish its own National Marriage Tribunal*". The most right Reverend Archbishop Robert Ndlovu was appointed as the Marriage Tribunal moderator.

1.1.5. Tribunal's Progress after October 1995

The Tribunal work could now forge ahead. Cases handled between 1995 and 2014 increase by 60% compared with the cases handled previously over the years when it was done at regional level. Since then the National Marriage Tribunal loaded the Pretoria Tribunal as the courts of first instance and Durban as the court of second instance with enormous amount of work. Thus, the National Marriage Tribunal completed 21 years under the outstanding guidance of Msgr Marc De Muelenaere, and Sr Guido Meyer. They achieved a record of one hundred percent ratified cases submitted to Pretoria and Durban and two hundred and seventy four [274] marriage cases were granted nullification under the care of the two above-mentioned tribunals.

1.1.6. Thanks to those who laid the foundation

It is with gratitude that the office extends its sincere thanks to all those who laid its foundation over the years. It was not easy. They managed without interference of any kind and in utter discretion and freedom to invent, create, concentrate and serve the people who longed to return to the sacraments.

VENTURING INTO THE NEW ERA

2017- The year of expansion

It was on the 16 January 2015 the new notary Sr Violet Mupamhadzi SJI took over from Sr Guido Meyer. The Tribunal continued to be served by the Pretoria and Durban tribunals up to the end of December 2016. On the 1st of January 2017, the National Marriage Tribunal resumed its duties by establishing an autonomous first court of instance according to the norms of *Mitis Iudex Dominus Iesus* of 2015 from the Pretoria Interdiocesan Tribunal. Nonetheless, Durban Tribunal remains its second court of appeal.

The ZCBC National Marriage Tribunal became independent. Five priests and one layperson were appointed as judges and were approved by the Segnatura Apostolica Tribunal in Rome. The Judges are always putting all their strength and commitment to the functions of the Tribunal. From 2017 to date, the National Marriage Tribunal has gone from strength to strength. It has become one of well-known, exceptionally well-organised and equipped Tribunal in Zimbabwe.

Canonists appointed over years and their respective obligations:

See table on next page:

Table: ZCBC Appointed Judges

NAME AND SURNAME	APPOINTMENT	DIOCESE
Fr James Ndlalambi	Judicial Vicar	Harare
Fr Simplicio Musemburi	Judge	Masvingo
Mr Conrad Chibango	Judge	Gokwe
Fr Augustine Chirikadzi	Judge	Gweru
Fr Fernando Ncube	Defender of the Bond	Bulawayo
Fr David Maganyo	Promoter of justice	Mutare

2.3. Tribunal Activities in the First Instance

The outstanding events in the history of the National Marriage Tribunal were the In-Service Training workshops for priests and laity that is Canon Lawyers and Auditors. The sharp increase of activities at the Tribunal was greatly influenced by the challenging impact of the workshops and meetings. The courses were a great success as they effectively linked theory and practice.

2.4. Annulments and Statistics



2.5 Since the National Marriage Tribunal became independent a lot of commitment to the Tribunal workload increased by eighty percent compared with the previous years. The libellus introduced and accepted for the past two years in the first court instance were 125 Marriage cases were nullified through ordinary, briefer and documentary processes. This paved way for our dear

Catholics to go back to the sacraments. The National Marriage Tribunal is the point of departure for Christian belief and the hope of all married couples whose marriages have failed and want to re-engage and participate fully in the sacraments.

3. Conclusion

The Tribunal work continues to be pastoral, bringing about healing to the spiritually injured members of the Church due to conditions of marriage. Christ gives direction to tribunal work when he asks his followers to “be compassionate as your father is compassionate” [Lk 6, 36]. That is to stand alongside the troubled and distressed, to take off some weight of their burden and to help them again lift their heads and their hearts.

EDUCATION COMMISSION

Catholic Schools have Christ's teaching as their guiding principle in planning and developing the holistic growth of the learner, spirituality, morally, academically, culturally, socially, physically and aesthetically. Catholic educational communities spread the Gospel through word and personal example. The majority of the educators and students in each school will be expected to be Catholic. However, the dignity of each individual is respected whatever the cultural or religious background. The sacredness of creation, life in all its forms, human and environmental, is held in trust and reverence.

Catholic schools cultivate a spirit of discipleship and family which expresses itself in love, service, peace and justice leading to communities dedicated to reconciliation, social responsibility and an option for the poor. This spirit of discipleship and family promotes a positive atmosphere of discipline and cooperation within the school. Holistic education within Catholic schools provides for character formation, academic excellence and useful vocational, technical and professional skills that contribute to the improvement of the learner's quality of life and to the betterment of society. This education incorporates cultural values that are consistent with Christian values and practice. A well-disciplined educational environment exists in order to ensure that all energies are channeled into productive learning endeavors. Catholic school educators shall strive to address the particular needs of both the less talented and the gifted students. Catholic doctrine and practices are incorporated into the Religion and Moral Education Programme and influence the school's activities.

Parents are recognised as the primary educators. Therefore, there is close and regular communication between the school and the parents. The entire Catholic community, the home, school and parish, cooperate in the holistic education of the child.



*Sr. Theresa Nyadombo HLMC
National Education Coordinator*

Vision Statement – Catholic Educational Institutions

To be the provider of holistic education guided by the Gospel values in pursuit of the Common Good

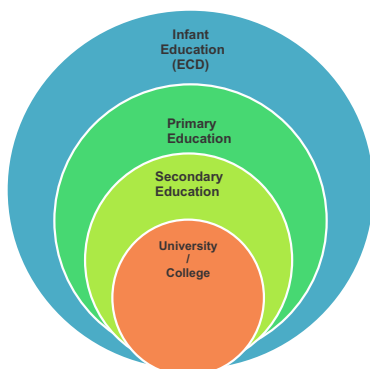
To facilitate holistic development of children with special focus on physical, social, emotional, intellectual and spiritual well-being.

Mission statement

ZCBC endeavors to deliver and promote quality education in all its institutions based on Catholic ethos.

To nurture an environment that respects, promotes and fulfills the needs and rights of children by raising partners and associates awareness of child safeguarding issues through continuous trainings.

Structure of Catholic Schools in Zimbabwe



ZCBC Education Commission promotes the following values:



The National Education Secretaries who have served in the Commission from 1992-2018

Sr. Hyacinth Gerbecks OP	1992
Br. Itayi Gava SPB	2007
Sr. Mary Emmanuel Matimati CPS	2010
Sr. Dr. Annah Theresa Nyadombo HLMC	2014 to date.

The ZCBC Education Commission exists to coordinate Catholic Schools in Zimbabwe which are under the responsibility of the Zimbabwe Catholic Bishops' Conference (ZCBC). The Commission works hard to promote holistic education which is marked by, academic excellence, spiritual growth, evangelisation, moral values/ ubuntu, safeguarding of children and character formation.

The ZCBC Education Commission works closely with the Bishop Chairman, Bishop Rudolf Nyandoro of the Diocese of Gokwe in promoting education in Catholic schools in Zimbabwe.

The Commission works also closely with the Diocesan Education Coordinators in fostering holistic education and promoting Catholic ethos in all the Catholic schools in Zimbabwe. The structure of the Education Commission is as follows: Zimbabwe Catholic Bishops' Conference, ZCBC Bishop Education Chairman, National Education Coordinator, National Education Commission, Local Ordinary, Diocesan Education Secretary, Diocesan Education Advisory Board, Parish Priest, and Institutional Head.

The Commission is coordinated by the ZCBC National Education Coordinator in liaison with the Diocesan Education Secretaries and the Education Delegates of the Conference of the Major Religious Superiors (CMRS), who are the Members of the Commission. The Commission works also as the bridge between the Ministry of Primary and Secondary Education and the Ministry of Higher and Tertiary Education in passing on the information needed in improving the quality of education in Catholic schools, Colleges and Universities.

The Education Commission acts as a means of Communication, in educational matters, between the Conference and CMRS. The ZCBC Education Commission is also a member of the Association of the Churches Education Secretaries (ACES) where Churches share ideas on how to promote quality education in Zimbabwe.

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The Commission provides a channel of communication and interaction amongst the educational institutions of the church and ensures that the entire Catholic education network in Zimbabwe forms a lively cohesive community. The role of parents is recognised in all the Catholic institutions.

Statistics of Catholic Schools in Zimbabwe

Dioecese	Primary	Secondary	Tertiary/Skills Training Centers/colleges	Total
Bulawayo				
No of Schools	11	8	5	22
Pupils	7437	4050	121	11608
Teachers	219	221	11	451
Blanbyane				
No of Schools	18	19	1	38
Pupils	9848	7015	565	17428
Teachers	297	348		645
Gokwe				
No of Schools	18	11	1	30
Pupils	4 895	4 897		9792
Teachers	133	203		336
Gweru				
No of Schools	18	13		31
Pupils	8742	4 566		14308
Teachers	277	202		482
Harare				
No of Schools	25	20	5	49
Pupils	14 431	8 856	378	23665
Teachers	645	748	21	1414
Chibhoyi				
No of Schools	5	7	1	13
Pupils	3 449	2 484		5933
Teachers	137	137		274
Hwange				
No of Schools	7	1	1	9
Pupils	1 953	512		2465
Teachers	183	33		216
Mutare				
No of schools	24	29	1	54
Pupils	12 975	11 412		24387
Teachers	488	517		1005
Total				
	Primary	Secondary	Tertiary/Skills Training Centers	Grand Total
No of Schools	119	108	13	238
Pupils	63922	44762		108684
Teachers	2211	2484		4695

SUMMARY OF EXIT PROFILE OF THE UPDATED CURRICULUM

The Framework envisages learners who would be:

- ☆ patriotic, disciplined and rooted in Zimbabwean culture
- ☆ prepared and oriented to life, work and leisure through competency-based education
- ☆ able to live and work with others in peace and harmony
- ☆ multi-literate and able to perform multi-tasks

- ☆ creative, innovative, inventive and enterprising
- ☆ able to engage in independent life-long learning
- ☆ able to work independently
- ☆ aware of their rights, duties and responsibilities
- ☆ conscious of the need to preserve and protect the environment for the sustainable and productive use of present and future generations

ACHIEVEMENTS:

Religious and Moral Education (RME) Handbooks

The Education Commission produced Religious and Moral Education Handbooks for teachers and learners which are used to teach Religious and Moral Education in all Catholic Schools in Zimbabwe. The Topics covered in the ZCBC Handbook for Primary and Secondary School are: *Christian Faith, the Bible, Prayer, Christian Morality, the Family in the order of creation, Sacraments* among others. These books were produced after realizing that Religious and Moral Education was eliminated from the Updated Curriculum and it was felt that there was a need to teach this subject, hence the ZCBC RME Handbooks are used in Catholic School to teach Religious Studies and an extra Curriculum.



Miss Theresa Sanyatwe
Administrative Secretary

Catholic Ethos

The Education Commission Launched the ZCBC Catholic Ethos and Education Policy which are used by both teachers and learners in Catholic schools in Zimbabwe. These Policy documents are meant to guide Catholic schools with the principles, values, culture and tradition which should be expected in all Catholic schools. The Commission reviewed the Child Safeguarding Policy and developed a Child Safeguarding Handbook. The Education Commission reviewed that Child Safeguarding Policy and added some new perspectives such as, Rights and Responsibilities of children, Human/ Child Trafficking, Legal Framework of Handling cases of abuse and Forms which can guide the Child Safeguarding officer to record cases reported to him or her. In addition, the Education Commission produced a Child Safeguarding Handbook which guides teachers in teaching learners about Child safeguarding. The Handbook covers the following topics, Guidelines on Child safeguarding, Types of abuses, Child Development and Ways of Handling Cases of abuse.

Child Friendly Policy and Card book

In addition to the Child Safeguarding Policy the Education Commission produced a Child Friendly Policy for Child Safeguarding which is used by children. The Policy clearly states the Rights and Responsibilities of children, Channels followed in reporting cases of abuse, different forms of abuse, and ways of dictating cases of Child trafficking. Card books were also developed specifically for children in Early Child Development (ECD) classes. The Card book has illustrations or images which helps a child to identify different forms of abuse and how to report them. It also shows images of the people whom a child can report to if he or she is abused such as, Police, Nurse, Teacher, Religious Priest or Sister, Parent or Guardian or a Child Safeguarding officer at school or children's home. The Commission worked on the translation of Child Safeguarding Policies into local languages.



In order to reach many people in Zimbabwe, the Education Commission found it necessary to translate Child Safeguarding Policies into Shona and Ndebele. The translations were distributed in Catholic Schools, Parishes, Children's Homes and Hospitals in order to raise awareness and to educate different people on issues of Child Safeguarding.

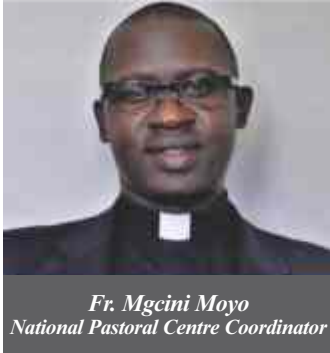
Training other Conferences and Organisations on Child Safeguarding

The Education Commission had an opportunity of training some members of the Ethiopian Catholic Bishops' Conference. We trained delegates on the following areas: Procedures of developing Child Safeguarding Policies, Methodologies which are followed when training Child Safeguarding Officers such as Teachers, Religious Brothers and Sisters, Priests, Boarding Matrons and anyone who cares for children, Procedures of Handling cases of abuse and Procedures of implementing Child Safeguarding policies in all Catholic institutions.

Furthermore, the Education Commission has trained individuals from different organisations such as Missionary Childhood Director from Germany, Association of Churches Education Secretaries. The Commission has shared Child Safeguarding Policies and Handbooks with the Ministry of Primary and Secondary Education, UNICEF, Save the Children and many others.

National Pastoral Centre

The National Pastoral Centre falls under the Commission for Evangelization, Catechesis, Liturgy and Worship. In the history of the Church the mission of Pastoral and cultural centres has always been to evangelize. When the Christian message has come in contact with new cultures, the missionaries have always been challenged with new ways of understanding the gospel by the recipients. This has been the case from the very beginning of Christianity. Pastoral and Cultural Centres came up because of the felt need to overcome the rift between culture and religion.



Fr. Mgcini Moyo
National Pastoral Centre Coordinator

General history of Centres of Evangelization

In the missionary history of the nineteenth and twentieth centuries many plans and efforts to create learning centres for missionaries were made. The plans and efforts aimed at achieving a better understanding and a deeper appreciation of the local cultures. In 1935 the decree *Provido sane Consilio* of the *Congregazione del Concilio*, now called the Congregation for the Clergy, asked for the creation of “catechetical offices”. This idea further developed during the International Catechetical Congress of 1950 in Rome, called by Pope Pius XII. The call to found catechetical centres influenced also the call to found cultural and pastoral institutes.

The missionary encyclical *Princeps Pastorum* (1959) of Pope John XXIII advocated the establishment of study centres with a direct missionary orientation, where foreign and local priests could use their knowledge and experience for the good of the nation from which they came or to which they were sent. The encyclical considered as a distinctive feature of these centres the importance of publications and the dissemination of Christian literature in such a way that the Church can, through these centres, have an influence on public opinion. The encyclical also recognized and highlighted collaboration among local and foreign clergy as an essential task of pastoral and cultural institutes. In the Decree on the Missionary Activity of the Church *Ad Gentes* the idea to have “centres for pastoral care, catechetics, liturgy and publications” is fully developed.

The two synods of Africa on Centres of evangelization

The two Post-Synodal exhortations of the Special Assemblies for Africa underscore the importance of these centres particularly in the area of Inculturation. (Cf. *Ecclesia in Africa* 62, 64, *Africae Munus* 103, 136). The first Synod expressed the hope that the Episcopal Conferences, in cooperation with Universities and Catholic Institutes, would set up study commissions, especially for matters concerning marriage, the veneration of ancestors, and the spirit world, in order to examine in depth all the cultural aspects of problems from the theological, sacramental, liturgical and canonical point of view (EA 64).

History of the ZCBC National Pastoral Centre

The idea of having a National Pastoral was introduced by the Rhodesian Catholic Bishops' Conference in 1968. In 1970 a sub-committee of the Commission of Major Religious Superiors presented a proposal to the Bishops' Conference for a "Pastoral Institute" on the pattern of Gaba in Uganda. The Bishops accepted this in principle, but on a smaller scale preferring to think of a "Pastoral Centre". In 1972, Fr. Horst Ulbrich SJ was appointed its first director. The Pastoral Centre was meant to be at the service of the Z.C.B.C. as a separate entity from the General Secretariat with its own independence and initiative. The overall objective of the Pastoral Centre was to serve the Z.C.B.C. in its coordination of the Pastoral efforts by means of research, information, liaison and facilitation in formation.

The first outstanding project in inculturation was an important study of the *Kurova Guva* ceremony and its relation to Catholic belief and practice. In the area of formation, a series of "Winter Schools" were started. Under research, there was translation of the liturgical documents which were coming from Rome and the adaption of the Rite for the Christian Initiation of Adults (RCIA) was done.



*Mrs. Elizabeth Duvai,
Secretary
National Pastoral Centre*

The National Pastoral Team

In 1978 Fr. Tim Page SJ was appointed the second Director of the Pastoral Centre. He looked for representatives from each diocese to meet regularly as an attempt to coordinate the Pastoral effort of the country. A lot was achieved by the National Pastoral Team as dioceses shared the common challenges, opportunities and pastoral plans. The National Pastoral Team was beefed up by some specialists as Fr. Page sought help of Fr. Edmonds in Scripture, Br James Langlois in Spirituality and Sr. Marlene Scholz in Communications.

National Pastoral Centre Directors

In 1972, Fr. Horst Ulbrich SJ was the first director and was followed by Fr. Tim Page. After him followed Sr Denise, RSHM who was appointed in January 1983. With her background in Communications, she made special efforts to keep the country informed of the pastoral efforts in each diocese by means of regular meetings and subsequent reports in “Pastoral Service”. The centre was also given the tasks of making a study on the Small Christian Communities.

In 1990 November Fr. Tom Russel OFM took up office as the new Director and his main task in his first year was to assist in the national preparations for the First Special Assembly for Africa. He provided a summary of the *Lineamenta* as a booklet “Our Way In”.

From 2002 to 2005 Fr. Martin Mukosera from Mutare Diocese ran the Pastoral Centre continuing with the task of obtaining information, research and organising pastoral formation workshops and seminars.

From 2006 - 2012 the Director was Fr. Robert Mabonga who also continued with the task laid down for the Pastoral Centre. He directed a lot of work on the formation and animation of the lay associations, formation of Catechists and ongoing formation of young priests. He also achieved a lot on biblical apostolate and translation of liturgical texts. From 2012 the Pastoral Centre was without a director.

ZCBC Strategic Plan

In 2017, the Bishops came up with the 2018-2022 strategic plan in which they made a commitment to appoint a National Pastoral Coordinator, re-vitalize the National Pastoral Team and re-establish synergistic relations with Diocesan pastoral programmes including winter school and pastoral services reflections. In January 2019, Fr. Mgcini Moyo from Hwange diocese was appointed as the Coordinator of the Pastoral Centre.

Conclusion

In *Evangelii Gaudium*, under the heading 'Pastoral activity and conversion' the Pope says "I hope that all communities will devote the necessary effort to advancing along the path of a pastoral and missionary conversion which cannot leave things as they presently are. "Mere administration" can no longer be enough. Throughout the world, let us be "permanently in a state of mission" (*Evangelii Gaudium* 25). Pope Francis says that "even good structures are only helpful when there is a life constantly driving, sustaining and assessing them" (EG26) and, so speaks of a "renewal of structures [that is] demanded by pastoral conversion" (EG27). This involves moving from "a pastoral strategy of mere conversation to a decidedly missionary approach." The National Pastoral Centre is in the process of reforms so that it is in a position to be truly missionary and be at the service of evangelization in Zimbabwe.

The Biblical Pastoral Ministry

The Biblical Pastoral Ministry Office at ZCBC coordinates activities of the Catholic Church in the area of Ministry of the Word. Bishops are the prime Ministers of the Word in the Church. They collaborate in this ministry with priests and deacons, making sure that the Word of God reaches the ears and lives of the faithful.



The ZCBC is a member of the Catholic Bible Federation. Through this Federation we share experiences of the whole Church in the area of the ministry of the Word. We learn from each other about the power of the Word and how to make it effective in our midst. The Word of God is presented to us through reading of the Bible. We need a faithful translation of the Bible into our languages, so that we can read it and understand it well. One of the concerns of the office is that many people read the bible in

English, rather than in their own language, their mother tongue. For many languages all over the world, Bible translations have given the foundation to organised written forms of those languages and preserved the riches of the cultures that are transmitted through spoken and written language. The work of missionaries in this respect is enormous.

ZCBC, through the Biblical Pastoral Ministry, engages in projects of translating the Bible into local languages. Through common efforts made with the Zimbabwe Bible Society, we now have well-translated Bible versions in IsiNdebele and ChiShona. Thanks to the translation work carried out in the Hwange Diocese, the Nambia Bible is also available.

Translating the Bible is an ongoing task. There are more minority languages that need new translations, while improvements on existing translations are always welcomed. The dioceses and religious congregations care for the formation of the Ministers of the Word through sending a number of priests to study the Scriptures. Due to these efforts, the number of scripture scholars has increased. They teach in seminaries, houses of formation as well as offer courses in Pastoral centres and parishes.

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It is important that the Word of God touches the lives of people of Zimbabwe. This task is carried out during liturgical gatherings as well as through readings done in Christian Communities. The Catholic Lectionary is guiding us through the scriptures and helping us to listen to the Word.

The National Biblical Office collaborates with Diocesan Biblical Pastoral Ministry Coordinators on common projects. One of these is the National Bible Course that has been running since 1994. Over this period, more than 700 people have taken part in the course. It helps communities to know the Gospel that is read on the Sundays of the year.

We have been celebrating Bible Sunday for the last 15 years. Since 2018, this has been upgraded to become Bible Month, which is celebrated in September. Celebration of the Bible Month helps to bring the Word of God to the daily life of communities and individuals.

The Bible is loved by many people. They want to know it, understand it and apply it to their daily lives. Listening to and sharing the Word of God at the level of Christian communities is enriching and shows the faithful's deepening level of living by the Word of God. Reaching people in the midst of their lives is the goal of the Ministry of the Word.

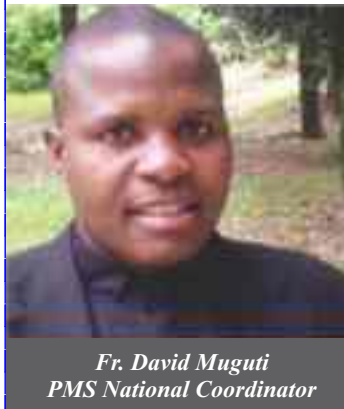
Looking into the future, we see new forms of mass media and technological advances giving us growing opportunities for bringing the message of the Word of God to many people, in wide ranging locations, at reduced cost. There is hunger for the Word out there, and we need to satisfy it by providing easy access to all who want to hear it.

We are grateful for the gift of the Word of God, and for the Biblical Pastoral Ministry of the Bishops that makes access to it easier.

Pontifical Mission Societies

The Vatican II in its document on the Missionary Activities of the Church *Ad Gentes Divinitus*, stressed the importance of the missionary mandate. It singles out the Pontifical Mission Societies (PMS) and stressed that:

“...they should be given the first place because they are a means by which Catholics are imbued from infancy with a truly Universal and Missionary outlook and also a means of promoting an effective collection of funds for all the missions according to the needs of each” (AG.38).



Fr. David Muguti
PMS National Coordinator

The immediate follow up came with the decree *Ecclesiae Sanctate III* of Pope Paul VI on 6 August 1966. This decree stipulates that the Pontifical Mission Societies is “to be promoted in all dioceses and its statutes faithfully observed”. The New Code of Canon Law which came into effect in 1983 stipulates that a priest should be appointed in each diocese to promote missionary initiatives, especially the PMS that a day for the Mission is to be celebrated annually and that each year an appropriate financial

contribution for the missions is to be sent to the Holy See (CIC 791). Pope John Paul II describes the PMS as the Church's instrument of universal missionary awareness and cooperation for evangelization in the world. The PMS preaches, propagates and ensures the Catholicity and Solidarity of the Church. It emphasizes the Universality of the Church over and above its locality. What are the Pontifical Mission Societies?

What are they?

The Pontifical Mission Societies also known as *missio* (mission) are four societies under the Canonical Jurisdiction of the Pope namely; Propagation of the Faith, Holy Childhood, St Peter the Apostle and Missionary Union of Priests and religious.

What do these organizations do?

The Pontifical Mission Societies have as their primary purposes, the promotion of a universal missionary spirit- a spirit of prayer and sacrifice among all

baptized Catholics. The first three societies in carrying out that goal, invite baptized Catholics to express their missionary commitment by offering their prayers, personal sacrifices and financial support for the work of the Church in the missions. The Missionary Union of priests and religious works to deepen mission awareness among priests, men and women Religious, Catechists and educators so that they are fully prepared to take on the mission formation of the faithful.

What does the term “Pontifical” mean?

The four societies each received the title “Pontifical” in 1922 to indicate their status as official instruments of the Holy Father and of the Universal Roman Catholic Church. They are under the Canonical Jurisdiction of the Pope.

Where are the Pontifical Mission Societies located?

National Offices exist in more than 120 countries around the world including Zimbabwe. The PMS National Offices for Zimbabwe are situated at the Africa Synod House Zimbabwe Catholic Bishops' Conference. Central administrative offices are located in Rome, Italy under the direction of the Congregation for the Evangelization of Peoples. Cardinal Fernando Filoni is currently the Prefect of the Congregation.

Previous PMS National Coordinators

Over the years Zimbabwe has enjoyed both spiritual and material support from the four societies. The first PMS National Director to be appointed was the late Rt Rev Bishop Francis Mugadzi of Gweru Diocese. He was succeeded by Emeritus Archbishop Pius Ncube of the Archdiocese of Bulawayo. Fr Regis Rubaya of Gweru Diocese came third, then Fr Calistus Matibini of Masvingo Diocese. Fr Davison Lukio of the Archdiocese of Harare became the first National Director to be stationed at the conference while the previous used to operate from their respective dioceses. Currently Fr David Tinashe Muguti is the PMS National Coordinator.

What makes the Pontifical Mission Societies Unique from other mission organizations?

According to the teaching of Vatican II Council, the Pontifical Mission Societies are institutions of the Universal Church and of each Local Church. Therefore unlike any other mission organization, the Pontifical Mission Societies are both pontifical and Episcopal in nature. And as such, the Pontifical Mission Societies are recognized as the principal instrument for educating the faithful to an

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awareness of the Church's universal mission and for encouraging their support, in prayer and sacrifice, for the evangelizing mission of the Church among two-thirds of the human family.

MISSIONARY CHILDHOOD SOCIETY

Motto: "Children helping other Children"



*Bishop Charles de Forbin Janson
Founder of the Holy Childhood
Association
1785-1844*

The Holy Childhood Association is one of the four Pontifical Mission Societies active in some 110 countries in the world of which Zimbabwe is one. Founded in France in 1843 by Bishop Charles de Forbin Janson, Holy childhood Association helps animate the young faithful to a universal missionary spirit and to gather support from these children for the service of the local churches of Africa, Asia remote regions of Latin America and the Pacific Islands among the poorest of the world's children.

When do we celebrate the Missionary Childhood in Zimbabwe?

The Zimbabwe Catholic Bishops' Conference has set aside the month of February as the month of the Holy Childhood Association. This is the month we pray for children to be true missionaries of the Gospel not only by word of mouth but by sharing material resources with other poor children. Children are also asked to sacrifice financial resources for those in dire situations. Prayer is the important tool for any mission to be accomplished; therefore one Hail Mary must be prayed by all Holy Childhood members every day. Funds collected during this month for the Holy Childhood are forwarded to the Diocesan Treasury before the month of March. The funds are then forwarded to the National Director of the Pontifical Mission Societies who then sends them to Rome to be distributed across the whole world according to the needs of each.

Aims of the Holy Childhood

- To awaken children's missionary awareness
- To pray for all children throughout the world as well as showing love to other children
- Formation of Missionary Children through schools, parishes and pedagogical-catechetical programs
- To arouse interest in other children in order to make them missionaries.



Holy Childhood Association in their uniform (Inkomo Barracks)

Material Support:

- ❖ Encourage children to make a monthly offering for poor children around the world
- ❖ Making of hand work to generate funds for poor children
- ❖ Participation at activities in aid of other children
- ❖ Collection and distribution of funds allocated for social projects
- ❖ Missionary Childhood International Secretariat
- ❖ Funds generated are used for building up of nursery and primary schools
- ❖ Health facilities for children
- ❖ Scholarships for children
- ❖ Playgrounds for children

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PONTIFICAL MISSION SOCIETY OF THE PROPAGATION OF FAITH

This society is celebrated during the month of October every year on what is called the World Mission Sunday. This is the day set aside for Catholics worldwide to recommit themselves to the Church's missionary activity through prayer and sacrifice. Annually, World Mission Sunday is celebrated on the next-to-last Sunday in October. Offerings from the Catholics in Zimbabwe on Mission Sunday are combined with offerings from Catholics around the globe and distributed to mission dioceses which are more than 1200 at this time.



*Venerable Marie Pauline
Jaricot- Foundress of the
Society of the Propagation of
the Faith 1822*

THE ST. PETER APOSTLE SOCIETY

Aims of the Society:

- To maintain the Spirit of Pentecost in the Church which made the Apostles Missionaries
- To live the universal Mission of redemption in union with Christ, “As the Father sent me, even so I send you” (Jn 20:21)
- To participate in the proclamation of the Gospel.

*Jean Biggard Foundress
of the St Peter The Apostle Society
1889*



Material Support:

- The People of God are encouraged to contribute to the Universal Solidarity Fund on World Mission Sunday
- The Offerings are used to finance Religious, social and educational works of the Church in mission lands (catechists, lay leaders)
- Solidarity with the poor, the oppressed, refugees and the abandoned e.g HIV/AIDS victims, and people in war zone areas or facing natural calamities
- Building of Churches, convents, priests' houses, diocesan institutes
- Assistance to communications departments at National and diocesan level
- Assist priests studying in Rome.

PONTIFICAL MISSIONARY UNION OF PRIESTS AND RELIGIOUS

AIMS of the Society:

- ★ Insistent recommendation on the Formation and education of local Priests and Religious
- ★ Contribution with prayer and economic aid to the growth of the local clergy and local Religious Communities
- ★ Particular concern for the missionary formation of young people with a view to increasing the number of vocations to priestly and religious life.
- ★ It also calls for greater involvement of the Catholic Laity, not only with the contribution of aid but also through their personal commitment to missionary activity
- ★ In Zimbabwe the Catholic Bishops' Conference has set aside the month of July as the Vocation Month in which we celebrate this Society. We pray for vocations to priestly and Religious life as well as offering material and financial assistance to seminaries and religious houses.

Spiritual Activities:

- Praying unceasingly for missionary Priestly and Religious Vocations
- Establishing a spiritual chain of interest in apostolic life
- Welcoming members of other Diocese and religious congregations in one's own institution

Material Support:

- ✓ Making a financial contribution to the building of new seminaries and expansion of old ones and other Houses of religious formation in Mission Churches
- ✓ Celebration of Vocation Sunday during the Month of July with prayers

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- and special offerings
- ✓ Providing “scholarships” for individual seminarians material and educational needs
- ✓ Adopting candidates to the priesthood both with personal and group contributions in order to accompany them towards the goal of priesthood.
- ✓ The offerings are also used for renovations of seminaries, novitiates, libraries, drilling of boreholes etc.

AIMS:

- ★ To promote missionary consciousness among Seminarians, Priests and Religious
- ★ To animate all animators of the People of God for the Mission by promoting the other PMS
- ★ To foster Christian Unity
- ★ To put the whole of the Church in the state of mission
- ★ To encourage pastoral collegiality among Priests and Religious

Spiritual Activities:

- Meditate on Sacred Scripture in order to understand God's Universal plan of salvation and missionary nature of his Church.
- Read and study Papal Messages for the World Mission Sunday and other encyclicals.

Celebration of Missionary Feasts:

Solidarity with Missinary Month of October, St Francis Xavier, Priests and Brothers' Mission Day, St Theresa of the Child Jesus, World day of the Sick and week of prayer for Christian Unity etc.



*Fr Paolo Manna
Founder of the PMU
1916*

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Material Activities:

- Annual contribution to the PMU for its Animation activities
- Collaboartion with the National Director of the PMS and Secreatry general of the PMU in organizing activities of missionary animators through PMU.
- Publicize the official publication of the PMU International Office: *Omnis Terra* and Course: Studies for mission.

Zimbabwe Catholic Bishops' Conference Library and Archives

It is with a deep sense of pleasure that the Zimbabwe Catholic Bishops' Conference has revived the library and archives in January 2019. We would like to take this opportunity to express our profound gratitude to Mr Lameck Matare and Mrs Masarakufa who worked very hard in the library and archives from 1993 to 1995.

The main purpose of the Zimbabwe Catholic Bishops' Conference Library and Archives is to enrich the community by fostering lifelong learning and providing access to recorded knowledge and information consistent with the present and anticipated needs of the Conference. The library and archives are there to provide knowledge and information through electronic and print media including books and Pastoral Letters published by Zimbabwe Bishops.

The Library and Archives provides right information at the right time in the right form to its users. They are able to support academic studies and research to ZCBC stakeholders and those interested to widen their knowledge about the Catholic Church. Our library staff is committed to facilitating increased use, access and management of the library resources and collections through efficient and effective utilisation of communication technologies.

The classification is fully Dewey Decimal Classification although many records do not list the subject headings. The library is computerised both in its holding and circulation.

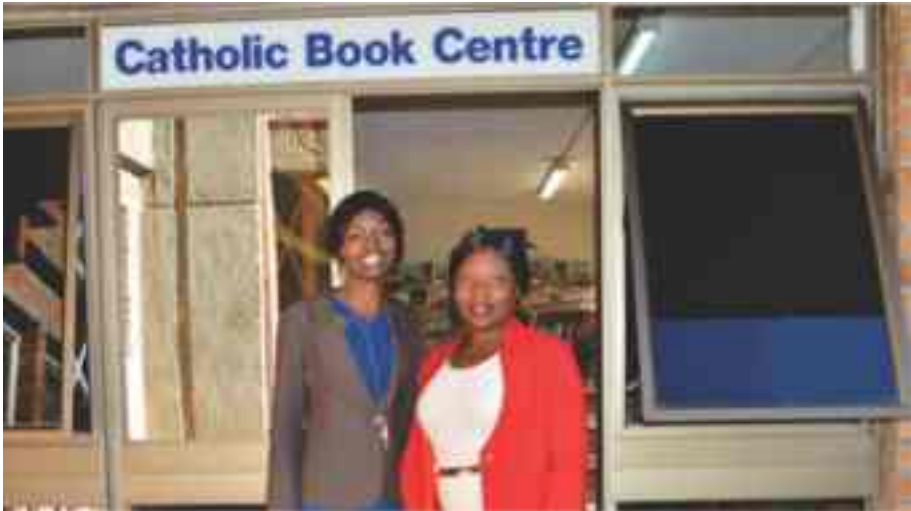
ZCBC Library and Archives offer the following services:

- ✦ Circulation of reading material
- ✦ Research support
- ✦ Access to Resources
- ✦ Archiving.



*Sr. Assumpta Mapungwana HLCM
Librarian/ Archivist*

The Catholic Book Centre



The Catholic Book Centre at Africa Synod House was founded in 1996 by Father Kyran Murphy who was the Director of the National Pastoral Centre at the time. The purpose of the bookshop was mainly that of evangelization and fundraising for the commission. Later on, the bookshop was rented out to the Redemptorist congregation after the Pastoral Centre encountered some viability challenges. The Redemptorists took charge of the bookshop until the decision was made to return the facility to the Zimbabwe Catholic Bishops Conference under the Social Communications Department in 2009. At the time Br. Alfonse Kugwa, a St. Paul brother who was the National Director for Social Communications was given the task of running and rebranding the bookshop. Social Communications restored the bookshop's former glory making it a one stop shop where Catholics and non-Catholics from all walks of life could get all religious artefacts and books.

Starting over the bookshop was a mammoth task for Br. Kugwa and his SOCCOM team since the bookshop was empty and the country's



Mrs. Patricia Manyika, Catholic Book Centre.

economy was at its worst. It was embarrassing that the Commission had to hire a sales person to stand in an empty store day in and day out. However, this lady was full of determination. Patricia Manyika, her name, looked forward with hope

and encouraged her superior every day together with Elena Josi Mupandawana and Elizabeth Duvai that fortune lay ahead. The bookshop started with a few borrowed rosaries and outdated books collected from Mambo Press which were meant to fill space. Surprisingly, these books attracted a lot of customers and they were all bought and finished. From mid-2009 to 2010 the bookshop had taken shape making monthly orders from the Pauline Sisters in Zambia and other suppliers world over. As demand for religious items increased and pressure heightened in the bookshop, there was need to hire a second person to assist with selling and managing the situation in the bookshop. That is how Margaret Kavuru came in to boost the functioning of the Catholic Book Center. In October 2010 Br. Kugwa was elected as the Superior General of the St. Paul's Brothers in Gweru. After Br. Kugwa's departure Sister Veronica Dingi of the Precious blood sisters was appointed to lead Social Communications and the Catholic Book Centre in 2011. The bookshop continued to flourish doing out reach selling in all dioceses as a way of advertising the facility in other parts of the country. As fate would have it in 2012 Sr. Veronica Dingi was also elected as Provincial Superior of the Precious Blood Sisters and had to relocate to Bulawayo to take charge of her congregation's affairs. The Zimbabwe Catholic Bishops' Conference then appointed Sr. Theresa Nyadombo, a

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Carmelite sister to replace Sr. Dingi as National Director for Social Communications Commission and took up management of the bookshop until 2014 when Br Alfonse Kugwa, after completing his term as Superior General, was reappointed to head Social Communications and the bookshop. In 2015 the ZCBC had to restructure and introduced a centralisation process and a decision was made that the bookshop becomes a fundraising project for the organisation as a whole. This resulted in the bookshop being run by the Human Resources under the supervision of Sr. Gregor Dakudzwa LCBL who was the HR Manager at the time. She only had a short stint before the project was handed over to the Finance Department under Sr. Angela Mugwenhi SJI. The bookshop has come a long way and has become a resource centre for Catholics and non-Catholics alike who come to look for sacramentals necessary for the edification of their faith. This facility has also become a meeting place of all faiths as people from different religious backgrounds converge under its same roof to get things that help them pray. The bookshop remains an important evangelizing mechanism of the local church through provision of tools of faith.



Mrs. Margaret Dirwai, Catholic Book Centre

Roman Catholic Church Lay Employees' Pension Fund (RCCLEPF)

As the ZCBC celebrates 50 years since its founding, it is also worth mentioning the many good things achieved in terms of church employees welfare. The Bishops in their wisdom, decided in July 1978 to register a fund under the Pension and Provident Funds Act (Chapter 24:09). This is a retirement fund with the sole purpose of providing those covered, with an income to substitute earnings in the inevitable retirement period either due to age or through ill health. The RCCLEPF will additionally provide benefits for surviving dependants in the event of the death or in the event of disability of the person covered. The fund has membership of close to 2000, covering educational and health institutions of dioceses and religious congregations and orders, as well as Church administrative offices. The underwriter has been



*Mr. Albert Dhafana
Human Resource Manager*

consistently Old Mutual Life Assurance Company.

The RCCLEPF is known as a defined contribution scheme because both the employer (Church in Zimbabwe, in its various forms), and members (employees) make contributions according to set percentages of the latter's salary. These dual contributions form the RCCLEPF, and are invested as a way of preserving value and growth purposes. The law provides that it is compulsory to become a member of a fund for employees who join an employer with an existing Fund. Therefore it follows that all lay employees of the Church and its affiliated bodies like convents, development agencies and others should be members of the RCCLEPF.

The RCCLEPF has since its inception strived to be guided by the tenets of good corporate governance. Since the fund involves handling of assets (contributions) on behalf of members who can also be termed beneficiaries, the need for transparency and accountability cannot be overemphasised. Each diocese (eight in total) of Zimbabwe sponsors a person who assumes the office of trustee for a limited time. He or she stands in what is known as a fiduciary relationship to the RCCLEPF (also viewed as a Trust). Trusteeship in Pension

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Funds has now been heavily legislated – largely due to issues and cases of funds embezzlement, acts of dishonesty in the Zimbabwean financial services sector. It is fact that most people lost their life savings during the hyper inflationary and notoriously unethical period just before dollarization in 2009. This was bad and should not happen again. Trustees are to deal with the fund, its members, beneficiaries and assets as guided by Fund rules, Pensions Act and subordinate legislation and common law. The revised rules now provide for 5 trustees who represent members or employees, with the remainder four representing the employer. In addition, for RCCLEPF, a member of the ZCBC Finance Committee is the President, with the Secretary General being the Chairman. The law provides for the employment of a Principal Officer who conducts and coordinates the day to day activities of the pension fund. The Principal Officer being an appointed officer of the fund in the same way as the Trustees, and being in a position of trust, has very similar fiduciary duties. All persons assuming positions in the Board of Trustees should satisfy the 'fit and proper' status according to corporate governance requirements. The Pension and Provident Funds Act, through Statutory Instrument 80 of 2017, requires that all trustees sit and pass an examination called Certificate of Proficiency in Trusteeship. All this is in an effort to equip the trustees with the necessary oversight skills.

The Trustees are responsible for the financial soundness of the fund. They owe it to the Church and members that the fund's assets are invested in a way which protects and improves value. Trustees must continuously monitor investment returns and exposure to risk and attempt to achieve an optimum balance between the risk and the return. This duty is exercised through appointed asset managers, who are knowledgeable in aspects of portfolio management. Key issues involving retirement funds are *time horizon*- which is the expected duration of the investment, and *risk tolerance*- that is the willingness to experience both positive and negative returns on the portfolio returns. Due to the nature of the fund and the unpredictable economic environment of Zimbabwe, the RCCLEPF has generally adopted a risk averse position, hence the reliance on the Guaranteed Fund investment vehicle. Over the years (discounting the periods of hyper inflation), the returns in nominal terms have been positive.

The RCCLEPF has evolved over the years, all the while adapting to the changes in the operating environment. From the early years when members used to call it CADEC, to the years of the 1990s of intense membership drive to the post millennium years when it has reached maturity, the fund still remains relevant. ZCBC has now incorporated pensions as a strategic HR practice. Pensions

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management now falls within the ambit of human resource management. Research has shown that most people rely on their retirement savings upon exiting active employment. It is better to have something to fall back on, be it in the form of bearer cheques, bond notes, RTGS dollars and indeed in whatever form of ruling currency. Those who have opted not to save for retirement have turned out to be so vulnerable. Great economies have been built through pension funds. As the ZCBC celebrates 50 years, the hope is that the RCCLEPF can now realise value for its members through leveraged housing financing schemes. With improved fortunes in the economy, investment in real estate is a strong possibility. With increased numbers on the pension fund, there lie many opportunities for the Church in Zimbabwe.

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ZCBC Ancillary Staff



*Be. Anthony Soga
P.A. to Secretary General*



*Qitler Mhaka
Cleaner*



*Cathrine Chirunga
Cleaner*



*Godfrey Kamamura
Security*



*Masimba Karindwaessika
Receptionist*



*Anura Mima
General Hand*



*Clemence Chinyanda
Security*



*Annamia Dandano
Cleaner*



*Virginia Gunda
Cook*

HAPPY GOLDEN JUBILEE! ZCBC STAFF



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Congratulations, Makorokoto, Amhlophe!