

**The Post Conciliar Contribution of Pastoral Training
Centres to Evangelization in Zimbabwe**

By

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Abstract

This study in Contextual Missiology has been motivated by seeming inadequacies and hazy pictures of the training of lay people for evangelization in Zimbabwe. It therefore seeks to identify ways in which Pastoral Training Centres can train lay leaders to animate local communities, take up lay ministries satisfactorily and move the agenda of the local Church forward.

Ways were sought through engaging in a critical hermeneutical method of understanding and interpreting praxis, so that the meeting of praxis with faith leads to new practice in an on-going hermeneutical spiral. The task involved is to listen to those who evangelise and those evangelised to get a deeper understanding of the mission of the Church. This is a method employed by S Bate and F. J. Verstraelen. The research findings were that Pastoral Training Centres were established and started training laypeople over thirty years ago and yet the training seems inadequate and unsatisfactory. People from an African background in Zimbabwe have been converted to Christianity over a century ago and yet they seem to adhere to their traditional religious rituals along side the Christian belief. The Catholic Church in Zimbabwe has accepted small Christian communities as the locus of evangelization and yet on the ground what are operational are prayer groups. Lay leaders have taken up and exercise lay ministries and yet some communities seem not satisfied with the quality of services rendered by some of them. There is collaboration in the parishes between parish priests and laypeople especially in the work done by parish councils and lay associations and yet there seems to be some reluctance in giving laypeople key-decision making posts in the Church. The findings revealed a gap between the lived experiences of people and the critical reflections on those experiences. Narrative Theology was adopted to try to bridge the gap. It was within Narrative Theology that a theological model of training laypeople was developed. It is a proposal to start all pastoral situations, which include, lay leader training courses, seminars, discussions, homilies, catechetical instructions and Bible sharing, from either events experienced, proverbs, sayings or stories.

Summary in Shona

Matireningi senda nekuparidzwa kweShoko muZimbabwe

Chitsauko chokutanga chegwaro iri chinopa nhoroondo yakasakisa kuti rinyorwe. Chinotsanangura kudzidziswa kwavatenderi nekudzidziswa kwevatungamiri vemasangano. Vatenderi vanebasa guru mukufambiswa kwechitendero, nokudaro vanofanira kudzidziswa, kuratidzwa basa racho uye kupiwa simba nemukana wokuriita (EA 53). Kirike Katorike muZimbabwe rakavaka matireningi senda kuti ave dzvimbo dzinoitwa mabasa iwaya okudzidzisa zvoutungamiri nemamwe mabasa avatenderi nenzira yakarongeka uye zvineudzamu.

Chakapa shungu samunyori kuti anyore gwaro iri ndechokuti mugore ra 1993, vaitungamirira urongwa hwekudzidziswa kwavatenderi mabasa avo muSangano, vakaronga gungano pamwe nevaitungamirira matireningi senda ose emuZimbabwe. Chinangwa chiri chokuti vaone kuti vangabatsirane sei mubasa ravo guru rokudzidzisa zvechitendero. Kozotizve makore okugadzirira muSangano mukuru wemabhishopi emuAfrika wakaitwa mugore ra 1994, mapoka akasiyana siyana evatenderi aibvunzwa mibvunzo iyoyaizopa mhinduro dzaizobatsira mabhishopi muurongwa hwokuti Sangano remuAfrika ravapapi uye kuti rotungamirirwa kuenda kupi zvichifambiswa sei. Mukubvunzururwa kwose kwaitwa uku zvakaonekwa kuti vatenderi vemuZimbabwe vanoita sevachiri shure mukuziva zvavanofanira kuziva nekuita zvakanangana nekutendera kwavo.

Sezvineiwo, musangano mukuru wapera papa John Paul vechipiri vakanyora gwaro maererano nezvakabuda pamusangano, gwaro rinonzi Sangano romuAfrika (Ecclesia in Africa). Mugwaro iri vakapa mubvunzo mukuru waiti, “Iro Sangano remuAfrika rati radzidzisa vatenderi varo zvakakwana here kuti vagone kuongorora nhamo dzavo dzezvamatongerwo enyika, nhamo dzebudiriro uye kuita mabasa avo emazuva ose sezvinofanira kuitwa nevatenderi (EA 54)?

Samunyori senhengo yeSangano inodzidzisa zvechitendero muZimbabwe akaona zvakaoma kupindura mubvunzo uyu wapapa nemhinduro inongoti hongu kana kwete. Akaona zvinekodzero kutora matanho makuru okuongorora kuti zvakamira sei pasati papiwamhinduro.

Nezvo akatanga kuita urongwa hwedzidzo yepamusoro kuri kutsvaga kuti isu vemuZimbabwe tingape mhinduro yokuti kudii, hataingoti ziro ziro iye mutungamiri wedu abvunza.

Kuongororwa kwamagwaro nezvinyorwa

Samunyorori akatanga kutsvaga zvinyorwa zvinorekera mukudzidziswa kwevatenderi avo vanodzidzisa nevanotungamira pamaSangano avo. Ichi chakavachitsauko chepiri chaipa zvirimuzvinyorwa zvakasiyana-siyana. Kune zvakanwanda zvakanyorwa maererano nokuti vatenderi vangadzidziswa chii, sei, nani uye kuti kupi. Izvi zvinyorwa zvakapa mhinduro kuneimwe mibvunzo yakarongwa nasamunyorori asi hazvina kugona kunyatsopa mamiriro ezvinhu muZimbabwe. Zvakatoda kuti samunyorori atoenda kunozvionera nekuzvinzwira ega kubva kuvanhu vari mumatunhu emuZimbabwe kuti zvakanwanda sei.

Hwurongwa hwokunoongorora zvirikuitika kumatunhu

Chitsauko chetatu chakave chokuronga nzira yokushandisa kuno kuvanidza umboo hwezvirikuitwa nematireningi senda. Nzira yakavanani yakava yokuendako nokunobvunza vanhu umwe noumwe achipindura zvaanoziva. Matunhu akashanyirwa aive anoti Bulawayo, Chinhoyi, Hwange neMasvingo. Vana sekuru vabhishopi vematunhu aya vakakumbirwa kuti vaibvuma here kuti vanhu vematunhu avo vabvunzwe, vose vatatenda vakati yaive nyaya yakakosha yaikodzera kuongororwa.

Samunyorori akaenda kumatunhu aya akasarudzwa kuti amiririre zvingave zvirikuitika munyika yose. Aive nemibvunzo makumimaviri nemishanu iyo aibvunza vanhu vanosvika makumi maviri mudunhu roga-roga. Vanhu ava vaisanganisa vatungamiri vematireningi senda, vapriste, makatekisti akadzidzira nevasina kudzidzira, nevatenderi vakasiyana-siyana. Mhinduro dzose dzakazopepetwa muzvitsauko zvitatu zvinoti chechina, cheshanu nechetanhatu. Chitsauko chechinomwe chakazove chokutsoropodza kuti koizvi zvawanikwa pakupepetwa kwemhinduro zvinofambira here kana kupokana nezvinodzidziswa nekirike. Chitsauko chekupedzisira chechisere, chakapa nzira yokuti tingaita sei kuti matireningi senda ape dzidziso inoudzamu uye inobata vanhu zvokuti vanoza ita upenyu hwechiKristo huzere.

Napapfupi zvakanowanikwa kumatunhu ndezvizvi

Mushure mekuvharwa kwechikoro chikuru chaidzidziswa makatekisti enyika yose yeZimbabwe kudunhu reHwange muna 1974, matunhu akatanga kuvaka zvikoro zvawo zvokudzidziswa makatekisti nevatungamiri. Zvakaonekwa kuti Hwange kwaive kure huye mutauro wainetsa vanobva kune mamwe matunhu. Matireningi senda emumatunhu aizova pedyo vazhinji vaizogona kuendawo kunodzidzira. Kuvharwa kweHwange kwakava kupera kwedzidziso yepamusoro saka vose avo vakazonodzidzira kumatunhu havana kuzonzi makatekisti asi vakazodaizwa kuti vatungamiri. Asivo zvakabva zvanikira nyere nokuti matireningi senda ekumatunhu haana kuzongoguma nokudzidzisa vatungamiri chete, akabva ave nebasa guru rokuona kuti zvirongwa zvose zvedunhu zvokuti chitendero chikure muvanhu zvakarongeka kwazvo here? Kwakave nezvinyorwa zvaitumirwa kumaSangano, magwaro mazhinji edzidziso yeSangano akaturikirwa mundimi dzinotaurwa nevanhu vedunhu iroro.

Chimwe chiwanikwa chakave chokuti matireningi senda anofanira kutoziva kuti vatenderi vari papi mumatorero avanoita tsika nemagariro echivanhu kubva pasichigare. Matireningi senda anotosungirwa kuziva kuti kunetsika zhinji dzechivanhu dzichirikukosheswa nevatenderi, dzinosanganisira maitiro epanozvarwa mwana, maitiro ekuwanana, zvinoitirwa murwere, kufa kwemunhu nemavigirwo ake kozoti tsika yekugadzira kuna kuti kurova guva. Idzi inyaya dzinoda kukurukurwa pamusana padzo kumatireningi senda. Tiriipapa, matireningi senda mazhinji haasi kunyatso tsanangura zvakanwana chirwere cheshura matongo chinobata vanorwarirwa naivo vanorwara, tingati chinobhondanisa misoro yemhuri yose nevavakidzani uye nekupa mibvunzo kuvatenderi kuti ko ivo Mwari baba varipiko tichitambura kudai.

Imwe nyaya yakanovhendwa yaiva yokuti mabhishop emuAfrika akatenderana kuti vaida kuvaka Sangano romuAfrika richitoredzera mamiriro emhuri dzechitema. Asi zvakasangana nasamunyorori zvaiva zvokuti vatenderi kazhinji kacho havasi kuwaniswa mukana wokutonga mafambiro esangano ravo sezvingaitwe mumhuri, vanotongoita zvinhu nemaonero emupriste wepaparishi pavo. Iwo mapoka madiki evatenderi akanzi nemabhishopi emuno ngaumbwe kumaparishi ose kuda ndiwo achabatsira kuti vatenderi vave nesimba rokufambisa sangano.

Zvisungo zvakabuda mukuferefeta kwose kwakaitwa

Zvakaonekwa kuti vanhu vakapindukira kuchiKristo muZimbabwe makore anodarika zana apfuura, vanhu vaive netsika nechitendero chavo. Zhinji dzetsika idzi kusvika pari nhasi hadzina kutombopera kunyangwe vagamuchira chiKristo. Mabhisopi emuZimbabwe akati ngativakei mapoka madiki evatenderi, asi parinhasi hazvinyatsofambi, chinotoonekwa minamoto mumapoka. Vatenderi vakanzi ngavatore mabasa akaita sekuviga vafi, kushanyira varwere, kuvigira varwere komunioni, kugamuchidza nekutungamira maitiro eSvondo pasina mupriste, vanoita havo asi hazvinyatso gutsa vatenderi. Maparishi kanzuru aripo anoita basa asi zvose zvinototi zvanzi hongu nomupriste zvichireva kuti vatenderi havana simba musangano.

Zvaonekwa izvi munyori akapa pfungwa yokuti dai dzidziso kana mharidzo zvatangira panezvinozikana navanhu, kana kutanga netsumo kana madimikira kuitira kuti zvinodzidziswa kana kuparidzwa zvibate rupenyu rwavanhu. Akazotizve, vatenderi vose ngavapinzwe munyaya yenhaurirano pakati petsika dzechivanhu nechiKristo, kwete kungoti ivovapriste votaurirana nyaya dzewanano, nenyaya dzekurohwa kwemakuva zvavasingaiti ivo ngavapinze vananyakuita nyaya idzi munhaurirwano. Mapoka madiki avatenderi ngaumbwe zvinofambirana nemagariro omuZimbabwe kwete kungoona kuti kunedzimwe nyika vanoita sei zvotonzi nesu ngatiitewo saizvozvo, hongu hazvo kugaranhaka huona dzevamwe, asi unenge uchigara nhaka yekwako kwete yaikoko kwawaona. Imwe nyaya ndeyechirwere cheshura matongo chanetsa muZimbabwe. Vapriste havachagoni kushanyira varwere vose vakavapedza, nokudaro ngapave nourongwa hwokuti kuve nevatenderi vanonamatira varwere. Utungamiri hwemadzimai pamasangano ngaurambe huchisimbiswa nokuti ndivo vakamisa masangano emuZimbabwe. Ivo vatenderi ngavaonekwe kuti vanhu vabvezera muchitendero vanogona kuita hurongwa hunoita kuti Sangano rifambire mberi nokudaro ngavapiwe simba. Vatenderi ngavatenderwe kunoita dzidzo yepamusoro munezvechitendero pamwe nevapriste vamangwana kuti vanhu ava vagare vadzidza kuita mushandira pamwe. Ivo vanodzidzira upriste ngavawane zvidzidzo zvinovabatsira kushanda pamwe nevatenderi pasina umbimbindoga, zano ndoga akapisa jira.

Summary in Ndebele

Ama Training Centre Lokuqhutswa KweVangeli eZimbabwe

Isahluko sokuqala sogwalo lolu sethula imbali yesisusa sokulotshwa kwalo. Sichaza ukufundiswa kwamalunga kanye lokufundiswa kwabakhokheli bamabandla. Amalunga alomlandu omkhulu wokuqhuba iVangeli. Yikho kusamele afundiswe, aphiwe njalo lethuba lokusebenzisa ulwazi ayabe elutholile (EA 53). Ibandla lamaKatholika eZimbabwe lakha izindawo zokufundisela imisebenzi ephathelane lobukhokheli ebandleni kanye leminyane imisebenzi yamakholwa ngendlela ehlelekileyo njalo elobubelo.

Okwapha uMlobi inselela yokuloba ugwalo lolu yikuba ngomnyaka ka 1993, kwabizwa umbuthano walabo ababekhokhela ama Training Centre onke kweleZimbabwe; uMlobi engumunye wabo. Injongo yayikuthi babonise ukuthi bangaphathisana kanjani emsebenzini wokuqhutshwa kweVangeli. Kwathi njalo ngeminyaka yokulungiselela umhlangano omkhulu wamabhishopi aseAfrika owabakhona ngo 1994, amaqembu ehlukeneyo amakholwa abuzwa imibuzo, impendulo zakhona ezazizaphathisa abakhokheli beBandla (Bishops) ekuhleleni ukuba iBandla jikelele lase Afrika selihambe kanganani, njalo lokuba lidinga inkokheli enjani, lenhlelo zakhona zimiswe kanjani? Ngemva kokucubungula lokhu kwatholakala ukuba amalunga ase-Zimbabwe akhanya ayasilela njalo asemuva kulokho okusamele bakwenze kanye lalokho okuphathelane lokholo lwabo.

Ngemuva komhlangano omkhulu wamabandla ase Afrika owedlulayo uPapa uJohane Phawuli wesibili, waloba ugwalo ngempumela yomhlangano; ugwalo oluthiwa iBandla leAfrika (Ecclesia In Africa). Kulolugwalo wabuza umbuzo omkhulu othi; 'IBandla lase Afrika lingabe selifundise amalunga alo okwaneleyo na, ngokuphathelane lokubuswa kwamazwe abo, inhlupho eziphathelane lentuthuko kanye lokwenza imisebenzi yawo yansuku zonke ngendlela ekhangelelweyo, njengamakholwa (EA 54)?

UMlobi olilunga lenhlanganiso efundisa ngezokholo kweleZimbabwe wabona kunzima ukupha impendulo esuthisekayo kumbuzo onjengalo. Yikho wabona kufanele ukuba kucutshungulwe kabanzi kungakaze kuphiwe impendulo esobala. Ngalokho-ke wasungula uhlelo lokuhlolisisa

ukuthi thina abeZimbabwe singapha impendulo ethini, ngoba singeke saluthulisela umkhokheli weBandla lethu ethe wabuza umbuzo oqakathekileyo kangaka.

Ukuchwayisisa izingwalo kanye lemibhalo

UMlobi wasungula ngokudinga imibhalo ephathelane lokufundiswa kwamalunga lawo afundisa ngokholo njalo ekhokhela amabandla awo. Lesisabayisahluko sesibili esasihlose ukuchwayisisa imibhalo ehlukeneyo. Kunengi okwalotshwayo mayelana lendlela okungafundiswa ngayo amalunga; ikakhulu ukuthi bafundiswa njani, bafundiswa ngubani njalo bafundiselwa ngaphi. Imibhalo-le yapha impendulo kweminye imibuzo eyahlelwa nguMlobi, kodwa akwenelisanga ukupha umfanekiso osobala ngokuma kwezinto eZimbabwe. Kwakusweleka ukuba uMlobi aphume ayezibonela njalo azizwele yedwa, ebantwini bezifundabhishopi ezehlukeneyo kweleZimbabwe ukuthi izinto ziyisimo bani.

Uhlelo lokucubungula okwenzakala ezigabeni

Isahluko sesithathu sabangesokuyabutha ubufakazi bokwenzakala kuma Training Centre. Indlela eyayingcono yaba ngeyo kuthi uMlobi ngokwakhe ahambele izifundabhishopi ebuza abantu munye ngamunye, batsho lokho abakwaziyo. Izifundabhishopi ezavakatshelwayo ngezilandelayo; iBulawayo, iChinhoyi, iHwange le Masvingo. Amabhishopi eziqinti lezi acelwa ukuba aphe uMlobi imvumo yokubuza amakholwa ngempilo yebandla ezigabeni zawo. Kuyathokozisa ukuthi bonke bavuma besithi kwakuluhlelo olwaluqakathekile sibili.

UMlobi waya kuzifundabhishopi eziqanjweyo ukuyachwayisisa, kuyindlela yokuba impumela yakhona imele izifundabhishopi zelizwe lonke jikelele. Kwakulemibuzo engamatshumi amabili lanhlanu eyayibuzwa abantu abangamatshumi amabili kusigaba sinye ngasinye. Abantu ababuzwayo babehlenganisela abakhokheli bamaTraining Centre, aba Pristi, amakhathekisti afundela umsebenzi wawo ngokuphezulu lamakhathekisti okuzinikela kanye lamalunga amabandla atshiyeneyo. Impumela yahlaziywa, yethulwa kuzahluko ezilandelayo; esesine, esesihlanu lesesithupha. Isahluko sesikhombisa sacubungula njalo sacwayisisa ukuba impumela le etholakeleyo nga iyahambelana kumbe hatshi lemfundiso yeBandla lamaKhatolika. Isahluko sokucina, esesitshiya galombili, sethula indlela engenziwa kuma Training Centre, ukuze

amalunga afundiswe ngendlela elobubelo ezabenza baphile impilo elobuqotho lobuKristu obugcweleyo.

Impumela yezifundabhishopi ngamifitshane

Ngemva kokuvalwa kwesikolo esikhulu esasifundisa amakhathekisti elizwe lonke le Zimbabwe, eHwange ngo 1974, izifundabhishopi ezehlukeneyo zaqala ukwakha izikolo zokufundisa amakhathekisti kanye labakhokheli bamabandla. Kwabonakala ukuthi eHwange kwakukhatshana lezifundabhishopi ezinengi, njalo ulimi olukhulunywa kuleyo ndawo lwaluthwalisa nzima abavela kwezinye izigaba. Kwabonakala njalo ukuthi ama Training Centre atshiyeneyo ayezakuba seduzane labantu; okutsho ukuthi abanengi babezathola ukufunda kulezozikolo ezigabeni zabo. Ngeyinye indlela ukuvalwa kwesikolo seHwange kwaba yikuphela kwemfundo yaphezulu. Ngakho bonke abafunda ezigabeni ezehlukeneyo kabasathiwanga ngamakhatekisti, kodwa babizwa ngokuthi ngabaKhokheli. Kwabalula ngoba ama Training Centre ayesezigabeni ezehlukeneyo. Yikho kawacinanga ngokufundisa abaKhokheli kuphela, kodwa abalomsebenzi omkhulu njalo owokuthuthukisa inhlelo zokuqhutshwa kweVangeli kuzifundabhishopi ezehlukeneyo. Kwaba lemibhalo eyathunyelwa emabandleni atshiyeneyo, ephathelane lemfundiso yebandla le Khatolika, ethulwe ngendimi ezikhulunywa kulezozigaba ezehlukeneyo.

Okunye okwananzelelwayo yikuba ama Training Centre ayefanele ukuhlolisisa ukuba amalunga ami ngaphi ngokwamukela imikhuba lamasiko esintu kusukela endulo. Ama Training Centre kusamele ananzelele ukuba kulemikhuba lamasiko asaqathekiswa ngamalunga amabandla. Lapha ngikhuluma ngemikhuba egoqela ukuzalwa komntwana, ukuthathana lokulobola esiNtwini, ukugcina abagulayo, ukufa lokungcwatshwa kuze kuyefika isikhathi sombuyiso. Kusamele kukhangelisiswe indaba eziphathelane lemikhuba kanye lamasiko ngoba ziqathekile empilweni yamalunga eBandla. Kwatholakala njalo ukuba amalunga kawafundiswa okwaneleyo ngomkhuhlane wengculaza (AIDS) ophatha kubi abawugulayo kanye labagulelwayo. Umkhuhlane lo usuphambanise abazalwane amakhanda, imuli kanye labomakhelwane. Amakholwa lawo aselemibuzo engelampendulo, mayelana lesandla sikaNkulunkulu emkhuhlaneni lo.

Olunye udaba lwaba ngolokuthi amaBhishopi ase Afrika avumelana ukuthi bafisa ukubumba iBandla le Afrika befanekisa lemuli yesintu. Ngodaba lolu uMlobi wananzelela ukuba kanengingeni amalunga amabandla kawaphiwa ithuba lomlandu wokukhokhela kanye lokuhlela inhlelo zokuqhutshwa kweBandla, njengalokho okutholakala emulini. Okukhona yikuthi balandela inhlelo lemibono yomfundisi wesigaba. Amaqembu amancane amakholwa akhuthazwa ngamaBhishopi ukuba alomlandu wokuqhutshwa kwevangeli, kunjalo ke lamalunga eBandla kumele aphiwe amandla.

Impumela yalo umsebenzi

Kwatholakala ukubana abantu abemukela ukholo lwesiKristu eZimbabwe kuminyaka elikhulu edluleyo ngabantu ababevele belemikhuba lamasiko kanye lenkolo yabo ngaphambilini. Imikhuba lamasiko la asala eyingxenye yabo loba nje babesebethe baphenduka bangena isiKristu. Inkuthazo yamabhishopi yayi ngeyokuthi kubunjwe amaqembu amancinyane amakholwa. Okwakhathesi akukaphutshi kahle lokhu. Okubonakalayo yimithandazo kumaqenjana la. Amalunga eBandla kwathiwa apha imisebenzi efana lokungcwatshwa kwabafuleyo, ukwethekelela abagulayo, ukuphathela abagulayo isidlo seNkosi (isithebe), ukuqhuba inkonzo lokwamukelisa amakholwa ngelanga langesonto uma umfundisi engekho. Konke lokhu kuyenziwa, kodwa kakukafiki esigabeni esisuthisayo. AbaKhokheli bamaPharishi bayaqhuba, yebo, kodwa kusamele bathole imvumo evela kuMfundisi (UmPristi); okukhombisa ukuba amalunga eBandla kawalamandla ngokuqhuba umsebenzi weBandla.

Sokubonakele lokhu, uMlobi wapha umbono wokuba imfundiso kanye lentshumayelo zamalunga kazisungulwe kulokho abakwaziyo; kuqalwe ngesaga kumbe amazwi ahlakaniphileyo ukuze okufundiswayo kube kuphathelane lempilo zabantu zansuku zonke. UMlobi wakubona kufanele ukuba amalunga la abeyingxenye yengxoxo ephathelane lamasiko esintu kanye lesiKristu, hatshi ukuthi abafundisi babe yibo kuphela abapha imfundiso ngezokuthathana, ezokulotsholwa, kanye lezombuyiso. Kuqakathekile ukuba baphathisane lalabo abayibona abaqhuba isintu sakhona, kulezonkulumo. Amaqembu amancinyane kumele abunjwe okuhambelana lemikhuba lamasiko abantu beZimbabwe, hatshi ukulandela okwenzakala kwamanye amazwe, ngoba imikhuba, amasiko lempilo zabantu kwehlukene. Okunye okuhluphayo ngumkhuhlane wengculaza (AIDS) eZimbabwe. Abafundisi abasenelisi

ukwethekelela lokupha uMgcobo wabagulane kulabo abawuswelayo ngenxa yobunengi babo. Yikho kuyasweleka kube lohlelo lwamalunga eBandla angahamba esethekelela njalo ethandazela abagulayo.

Ubukhokheli babomama kanye lomsebenzi wabo kusamele kuqiniswe ngoba yibo abamise njalo besekela iBandla kabanzi kweleZimbabwe. Amalunga eBandla kawabonakale ukuba ngabantu abalohlonzi lobubelo kwezokholo, abangaqhubela phambili umsebenzi weVangeli. Njalo kuyaswelakala baphiwe ithuba lamandla okwenza lokhu. Amalunga eBandla kumele aphiwe imfundiso emayelana lokholobendawonye labafundisi bakusasa (Seminarians) ukuze bajayele ukusebenza ndawonye kwelizayo. Abafundela ubufundisi kukhangelelwe ukuba bathole izifundo ezingabaphathisa ukuba benelise ukusebenza ndawonye lamalunga amabandla kungela bumina.

Declaration

I declare that “The Post Conciliar Contribution of Pastoral Training Centres to Evangelization in Zimbabwe” is my own work and that all the sources that I have used are acknowledged by full references.

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Dedication

This study is dedicated to all trained and untrained catechists and lay leaders and to my mother Gertrude my first catechist.

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SECTION 1: INTRODUCING THE PROBLEM

Chapter 1

Background to the problem

1.1 Participation and formation of laypeople

The aim of this chapter is to introduce the research problem and give detailed background information on the participation and formation of laypeople for the mission of the Church. The mission of the Church to evangelise is based on Jesus' command, "Go, therefore, and make disciples of all nations, baptising them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, until the end of the age" (Mt 28:19-20).¹

This is the great mandate that Jesus Christ left to the Church. The fundamental mission of the Church is to reveal Jesus Christ and bring the gospel to the ends of the world. Carrying out of this task has led the Church through many evolutions (paradigm changes) in search of how best to spread the good news to all people (Bosch 1992:181ff).²

The Church in the apostolic age had to carry out this mission in the context of three cultures. It had to insert itself into the Jewish world with its unbelief, the Graeco-Roman world with its philosophical thinking and the world beyond the borders of the Roman Empire, which was pagan and barbaric. During the Middle Ages (600-1500) the ways of spreading the gospel became slow because of the fall of the Roman Empire and also curbed by the Islamic invasions (Buono 2000:128-139).³ However, with the advent of Monasticism a new enthusiasm to spread the faith grew. In the period between 1500-1800 the missionary activity became extensive in its geographical out-reach. It was in this period that the Russian Orthodox spread eastwards to Alaska while Spain and Portugal shared the missionary work in the newly discovered distant lands of Asia, Africa and America (Saldanha 1988:53-74).⁴ Before the Second Vatican Council the missionary period stretches from 1800-1962 and is characterized by the Protestant and Roman Catholic missions. This study is situated in the period from 1962 to the present date. This period marks a new era in the pastoral mission of

the Roman Catholic Church inaugurated by the Second Vatican Ecumenical Council (1962-1965).

The Second Vatican Council called for a renewal of the missionary spirit through its momentous shift, in the understanding of Church and mission (Bosch 1992:467-472). The new self-understanding of the Church was that it was missionary by nature, and that the work of evangelization was a basic duty of all the People of God (AG 35). It was within that new self-understanding that there was the movement away from ministry as the monopoly of ordained men to ministry as the responsibility of the whole People of God (Bosch 1992:467-472). The shift led to the rediscovery of the apostolate of the laity. This is called a rediscovery because from the very origins of Christianity, Christians as individuals, as families, and as entire communities shared in spreading the faith (Acts 11:19-21; 18:26; Rom.16: 1-16; Phil.4: 3). In various ways the Second Vatican Council gave expression to the new theological awareness about the central role of the laity in the Church. Before presenting in detail the missiological thought of the Second Vatican Council on the role of the laity, a brief look at prior developments is given.

1.1.1 The role of laypeople before the Second Vatican Council

Before and after the Second Vatican Council, Catholic missiological thought was officially articulated by papal documents.⁵ The following are some major thoughts regarding the involvement of laypeople in mission before the Second Vatican Council. Laypeople were called upon to support the work of missionaries through prayer and giving financial resources needed for the up-keep of the missions. The teaching was that, "All the faithful have the duty to share their gift of faith with unbelievers through an active charity" (Benedict XV 1919:41-47). Missionaries were instructed to recruit indigenous laypeople who would help them by giving instructions to their own people in preparation for baptism (Pius XI 1926:65-66). In his first encyclical Pius XII (1951:87-91) instructed that there be erected everywhere, associations of Catholic men, women, students, workers, artists, clubs and sodalities which were to be considered as collaborators in missionary work. The teaching was that the action of laypeople brought reform to all spheres of human life. The last encyclical letter before the Second Vatican Council was very emphatic on the participation of laypeople in the mission of the Church. It spelt out that to be a Christian was to be an apostle and that the fundamental duty of every Christian was to witness to the truth they believed in. Catholic schools were

called upon to be the most fitting training grounds for lay leaders of Catholic action groups (John XXIII 1957:147-163).

1.1.2 The role of the laity after the Second Vatican Council

The Second Vatican Council (1962-1965) gave expression to new theological awareness about the role of the laity⁶ in the Church. The Council addressed all members of the Church as the People of God (LG 9). The People of God are made up of the laity, religious and clerics (LG 30). The majority of the People of God are the laity. The Council confirmed the missionary character and the responsibility of the entire People of God (LG 17). The Lord himself appointed all the faithful through baptism and confirmation to be apostles (LG 33). One very strong point the Council made was that the Church was not truly established and did not fully live, nor was it a perfect sign of Christ unless there was a genuine laity existing and working alongside the hierarchy (AG 21). The Council further stressed the apostolate of the laity stating, "As members of the living Christ, incorporated into him, all the faithful have an obligation to collaborate in the expansion and spread of his Body" (AG 36). *Ad Gentes* 41 describes how laypeople should cooperate in the Church's work of evangelization and share in its saving mission both as witnesses and living instruments. The Second Vatican Council dedicated a whole decree to the apostolate of the laypeople, emphasizing that their apostolate is exercised when they go about their life in the secular world (AA 2).

The Church lives in the world, even if she is not of the world (Jn 17:16). All members of the Church have to carry out their share of the mission in the world, but laypeople are particularly inserted in this secular world through their professions and occupations. Laypeople bring the values of the gospel into all the fields of human life and witness to the way God wants people to live and to relate together in respect, mutual service and love (LG 34). Laypeople have a special vocation in the political community to set an example of justice and peace (GS 47-79). Within the Church there are various types of services, functions and ministries that they have to take up (RM 72). Different ministries are a common responsibility of the whole Church. The affirmation of the diversity of ministries in the Church is a sign that the Spirit always continues working in different ways (Ela 1989:56).⁷

For the laity to carry out their great responsibilities within and outside the Church they need to be trained, motivated and empowered, each according to his or her specific role (EA 53). The Second Vatican Council emphasized the urgency of a solid preparation of the laity for their part in the mission of the Church. The lay faithful are both members of the Church and

citizens of society. Therefore, their formation should be situated within this unity of life. The training proposed by the Second Vatican Council is a comprehensive one that takes into account the spiritual, doctrinal and the variety of circumstances that laypeople find themselves in (AA 28). The Second Vatican Council proposes that the training could be provided through congresses, recollections, retreats, frequent meetings, conferences, books and periodicals (AA 32). Thorough training makes laity become conscious of their responsibility (AG 21). Still, thirty years after the Second Vatican Council, the Special Synod for Africa called for a thorough formation of the lay faithful, a formation that would help them to lead a fully integrated Christian life (EA 54).

An active participation of laypeople in the apostolate of the Church is an expression of a true mature Christian community. The formation of laypeople takes on a special character, from the secularity proper to their lay state. They have their own particular spirituality therefore they need proper institutes for their training, which are different from the formation centres for the clergy or religious (AA 29). Dioceses of the Roman Catholic Church in Zimbabwe have built places called Pastoral Training Centres for the purposes of giving formal training to lay pastoral workers and especially lay leaders.

1.1.3 History of training laypeople in Zimbabwe

The history of the training of laypeople and lay leaders in Zimbabwe dates back to the establishment of the Catholic Church in Zimbabwe. Before they could train anyone to lead others the missionaries themselves were the teachers and leaders of the newly converted people. One of the first forms of evangelization used by the missionaries in Zimbabwe was to found a mission station from which they would go out to open outstations. The mission stations besides being centres of faith they were centres of Western civilization for Africans living around (Dachs and Rea 1979:44).⁸ Those converted to Christianity received instructions at mission stations. The catechumens were taught for three years by priests or/and brothers, after which they could be baptized. Baptism was on condition that the converts left their villages and settled at the mission stations (Zvobgo 1996:13).⁹ In the established Christian villages the newly baptized continued with formation in the form of practices such as fasting, almsgiving and charity. The whole village had set times for prayer at particular times of the day (Loubiere 1904:369).¹⁰

1.1.3.1 Christian Villages

In a paper presented at a conference in Bulawayo on the forming Christian villages, Loubiere (1904) pointed out that the method of separating Christians from their pagan environment originated from the method that God had used in forming the people of Israel. He said, Abraham was ordered to separate himself from his relatives (Gen 12:1 ff). Later on when the Hebrews settled in Egypt, God again withdrew them to keep them pure in order to worship him (Ex 4:22, 23; 8:20). The early Christians left their homes to join the Christian communities (Acts 4:32-37), they were thus set apart. Loubiere went on to say that the Jesuits, who were the advocates of this method, claimed that it had worked with fellow Jesuit missionaries in the East Indies, Japan and South America (Loubiere 1904:369).

This method of separating newly converted Christians seemed to work at the beginning because it formed solid Christians. To date, remnants of early Christian villages are found at some mission stations such as Chishawasha, Kutama, Driefontein, Gokomere, Hama and Triashill (Zvobgo 1996:14). The method ceased gradually. As Missionaries established new mission stations it was no longer the practice to separate converts from pagans. The separation was regarded as artificial and unnatural. It was perceived as uprooting the Christians from their native soil and planting them into foreign surroundings. Empandeni mission was given as an example of where there was no Christian village and yet those who had become Christians seemed to be good and solid believers (Dachs and Rea 1979:80-82). Another added disadvantage was friction in the newly established Christian villages. Several factors contributed to this friction such as little time given for people to get to know each other before being somehow forced to live together. They remained strangers and felt so (Loubiere 1904:273).

When Christians were no longer required to leave their homes, new ways of leading and forming them had to be found. Priests found that it was necessary to have helpers from among the local people. They recruited and groomed men to be catechists. This incorporation of local people for evangelization was adopted from other denominations that were already using the method. The Wesleyans, American Methodists and others had used the method successfully because they believed that the quickest and most effective way to win Africa for Christ was through the trained native (Zvobgo 1996:130). The missionaries were aware that on their own they would only succeed in giving a superficial conviction and acceptance of Christianity to the newly baptized. Van der Merwe (1953:5)¹¹ pointed out that lack of education and thorough Christian instruction prevented Christianity from having strong roots,

however noble and self-sacrificing the efforts of some of the earlier missionaries may have been. Missionaries realized that the Africans took Christianity just as they took civilization; both were taken as things that one could cast off anytime, but they clung to civilization more than to Christianity (Callan 1927b:189).¹² Missionaries saw that trained Africans would teach their own people in such a way that they would understand that Christianity was a way of life and not clothes that one could take on and off (Dachs and Rea 1979: 101).

1.1.3.2 Mission groomed catechists

Initially, every mission station recruited and groomed its own catechists. There were many outstanding catechists locally trained and sent to open out-centres. Umjemhlope a converted *n'anga*, was one outstanding catechist, who was baptized in 1900 by Fr Hartmann. He went to school to learn to read and write then started a school at Embakwe (O'Neil 1902:380).¹³ Umjemhlope was a dedicated catechist who gave instructions to women and children, visited nearby villages on Sundays and preached to people in their homes. There was in the same area, a Mosotho, called Joseph who was trained at Empandeni and was sent to St Patrick's Makokoba. By 1907 Fr Diehler had trained four catechists at Empandeni mission (Dachs and Rea 1979:102). In Mashonaland, catechist Cassiano Ushewokunze was trained at Chishawasha and was sent to Kutama (Zvobgo 1996:130). The priests usually trained their own catechists and moved with them to the outstations. If a priest was tasked to found a new mission station he would take his catechist with him. In 1906 Fr Schmitz moved from Chishawasha to open Driefontein mission. He was accompanied by his catechist/teacher, Regis Chigwedere. Chigwedere became the first teacher of Driefontein School. Chigwedere married and his son called after him, Regis became a priest (Dachs and Rea 1979: 86). One of the first places to have a catechist/teacher was Murombedzi outstation of Kutama mission, where Patrick Chinamatsa was stationed in 1927 (Callan 1927b:191).

Literature that included a catechism, a prayer book and a reader in Shona was produced by Fr Moreau to be used by the African catechists groomed at the mission stations (Dachs and Rea 1979:101). It became necessary for the catechists to be literate. The catechist/teacher was the sole person to teach in schools both religion and other secular subjects (Dachs and Rea 1979:103). The missionaries had by 1923 opened many missions and outstations. Their main problem was that mission-groomed catechists were not adequately trained to be left in-charge of imparting all the doctrine needed by the converts at the outstations. For a catechumen to be admitted into the Church a minimum knowledge of Christian doctrine was required. Catechumens had to be taught the sign of the cross, the Lord's Prayer, the Hail Mary,

Apostles' Creed, Acts of Faith, Hope Charity and Contrition, the Angelus, the prayers before and after meals, the ten commandments, the sacraments and to understand the meaning of baptism and its obligations. Young people were to be taught marriage laws of the Church and the concept of Christian matrimony and family life (Apel 1921:382).¹⁴

The mission-groomed catechist could not teach all this knowledge on his own. According to one missionary, to place a native catechist some hundred miles at an outstation alone was expecting too much from Providence (Callan 1927b:191). Missionaries judged from their experiences that it was too early to leave mission trained catechists alone at far away outstations for long periods. In the early days most of the outstations were unreachable from December to April due to the heavy rains and bad roads (Callan 1927b:190). They believed that the unchristian environment was too harsh for catechists as they would be tempted to fall back to their traditional practices. It is reported in the Zambesi Mission Records that a catechist, Patrick Chinamatsa was sent to be in charge of Murombedzi, an outstation of Kutama mission. When the priest in charge made a surprise visit he found that Chinamatsa had turned a classroom into a beer hall, he himself was drunk and engaged in village politics. The story however, ends on a happy note that Chinamatsa repented and started to live an exemplary Christian life for the Murombedzi villagers who became welcoming to missionaries and generously supported their priests (Callan 1927b:192-193).

1.1.3.3 Training schools for catechists

In view of the need for adequately trained catechist/teachers for outstations, missionaries agreed to set up a training school. In a paper he presented at a conference held in Bulawayo, Withnell proposed that they set up a training school for catechists. The twenty-three missionaries present at that conference unanimously agreed upon the proposal (Withnell 1920:340-343).¹⁵ The missionaries agreed that without a school, their methods of training would continue to be haphazard (Withnell 1920:340). The issue of setting up a training school was treated as an urgent matter, as such, on 7 March 1921; a training school for catechists/teachers was opened at Driefontein mission (Dachs and Rea 1979:103).

Many factors militated against the success of this school. The whole undertaking was not well planned, there were no qualified teaching personnel, there were few students, the standard was low, there were some trainees whose motives were not to be catechists but to get a secular career, and above all, there were no funds organized for running the school. The training school was closed in 1923 (Dachs and Rea 1979:104).

Two years after the closure of the Driefontein training school, another one was set up at Kutama in January 1926. To ensure success for this school, Fr Bodkin the then Jesuit superior, recommended that no catechist be allowed to teach unless he was trained at Kutama. He reinforced this ruling referring to the encyclical letter *Rerum Ecclesiae* (Pius XI 1926:65-66). In the encyclical, the pope exhorted the missionaries to educate catechists with all solicitude, in order that they may learn well the Christian doctrine and teach it. Fr Bodkin then called all the houses in the Zambezi mission to support the training school (Dachs and Rea 1979:104).

Before opening the Kutama training school, a lot of research and planning was carried out to ensure its success. A comprehensive plan was made stipulating methods of recruiting students. The plan also included the syllabus, training costs, deployment and the remuneration of the catechists/teachers. Withnell reported that, prospective candidates were from school age young and mature men who expressed the wish to become teachers. They would have their poll tax paid, provided with clothes and a prayer book. To be accepted for training the applicant had to come with a letter of recommendation from the missionary in charge of his current school (Dachs and Rea 1979:104-105). The applicant would be interviewed closely to establish his suitability, dispositions, his talents and motives. Beer-drinkers were not recruited (Withnell 1920:342).

The curriculum of the training school included morning catechetical instructions, reading, English, simple arithmetic, writing, Bible, History, Geography, hygiene and singing. Practical skills such as agriculture, carpentry, basket making, boot making and sewing were given to the trainees (Zvobgo 1996: 233). Besides these it was very important to inculcate into the teachers the habits of obedience, constancy and hard work. The missions that sent their men for training met the running costs of the school. Empandeni paid twelve pounds for their two boys and Driefontein sent cattle for their four boys (Callan 1927a:135).¹⁶ The rest of the food required was grown locally. Prospective catechumens provided labour on the farm because those in training did not have time since their day was busy with schoolwork but they would go for general work everyday. They also kept livestock on the farm to provide them with milk and beef (Callan 1927a:139).

At the end of the training, graduates got a certificate of good conduct and efficiency, which was countersigned by the Superior of the mission. The catechist/teacher would be ready for deployment to any missions (Dachs and Rea 1979:105). Refresher courses were offered

annually in order to maintain contact with graduates from the school (Withnell 1920:342). No one could become a permanent teacher until he was married. The teacher had to have his wife at his school. She had a role to play among the women who would look up to her as an example of a good Christian wife. Her support to the teacher was needed for the success of the school. The teachers were usually posted to their own home areas (Withnell 1920:342).

Callan explained that the catechist/teacher earned one pound per month and yet as they were qualified teachers if they moved to the towns they would earn up to seven pounds. The catechist/teacher was content with this because his work was an apostolic one. He supplemented his earnings from his own crops and cattle (Callan 1927a:135).

The first eighteen graduates from the training school included one from Gwelo, two from Empandeni, four from Driefontein, four from Gokomere and seven from Kutama. The ages of the trainees ranged between fourteen and forty years (Callan 1927a:135). The training school had succeeded in its endeavours to train catechists for the missions. However, the success was short lived.

1.1.3.4 Training teachers for schools

The catechist/teacher training course at Kutama did not last long for by 1931 it was mainly training teachers for the schools, not anymore catechist/teachers. In the Zambesi Mission the catechist was also a teacher. Establishing a training school for catechists was the same as training teachers for the schools. The catechist/teacher would accompany the adults during their long catechumenate period as their catechist, and in the school besides teaching reading and writing he would accompany the young in their faith education. The school programmes became so designed that the schooling years became the catechumenate period for the school children. By the time the pupils went through the primary schooling they would have received baptism and confirmation.

At every mission and main outstations the missionaries opened schools. The main objective of missionary education was to teach religion. The Superintendent of the Umtali District of the American Methodist Episcopal Church, Rev. J. Gates wrote in 1921 that the supreme objective of mission schools was "Christianising those we teach" (Zvobgo 1996:149). This was shown by the syllabi for the schools. The syllabus at Empandeni consisted of catechism, church music, reading, and dictation from the Ndebele catechism, Bible, addition, subtraction, multiplication and a few geographical facts. For industrial work the older girls

were taught cooking, baking, washing and ironing clothes, dairy work and gardening, weaving, mat-making and sewing. The boys were taught carpentry, tin-smithing, blacksmithing, building and cobbling (Zvobgo 1996:149-153). Another reason for opening mission schools was to train local people so that they could help in teaching the faith to their fellow African people. For this reason they established training schools.

On the other hand after the Mashona and Mandebele uprisings of 1896, the Rhodesian government began to support African education out of fear. The uprisings were an eye opener to what Africans could do. Settlers then ensured that African education received careful scrutiny. In 1899 the government made a ruling that grants be made available for African pupils but on certain conditions. The grants were to be given to all schools on condition that the school had an enrolment of at least fifty pupils, attending for four hours a day for two hundred days a year. The four hours would be divided into two hours in class and two hours of industrial training (Dachs and Rea 1979:96). The missionaries needed funds for running the schools and so they had to adhere to the conditions, which gradually became unfavourable to their primary objectives.

In 1927 two government ordinances on Native education threatened the Kutama training school. The first was to eliminate untrained teachers. This meant that the many mission out schools would have no teachers. This ordinance was not favourable to the Kutama catechist/teacher training school, which had just been established the year before and had successfully trained eighteen catechist/teachers. It affected the 1928 Kutama catechist/teacher training school intake. Those who had been recruited from the missions according to the requirements laid down, were only thirty-four. The required number needed for the college to get a government grant was fifty (Dachs and Rea 1979:105). This meant enrolling even those who had no intentions of teaching catechism, in order to get the needed numbers for a grant.

The second ordinance was even more paralyzing. The grant would be paid on the basis of scholastic attainment and qualifications of the African teacher. The programme had to change to be in line with government requirements. Qualified staff for the training school had to be sought. Bishop A. Chichester had to ask for the Marist Brothers to come and teach at Kutama to meet the high educational standards then needed by the government (Zvobgo 1996: 233). The attention of the Church schools then turned to producing good results in order to grow and get grants because schools meant converts and so they could not ignore the government's

conditions. The catechist/teacher strategy had to change and stress was on teachers for the schools (Dachs and Rea 1979:107).

By 1931 the Church changed its strategy of evangelization from Christian villages to the teaching apostolate. But then to keep the schools and to expand to remote areas the schools had to meet the academic achievements expected by the government. The catechising dimension of the schools became minimal with the passage of time. The Education policy in Rhodesia kept changing so that by 1966 all new schools in the so called African areas were to be established by local authorities, this meant that the Churches could no longer open up any new schools. In 1969 the government cut by 5% payment of salaries of teachers at mission schools. That 5% had to be supplemented by the Church or the parents. The Catholic Church declared itself unable to accept the financial burden. In 1971 the Catholic Church gave up nearly all its out schools to local authorities (Dachs and Rea 1979:196-197).

Realizing the trend of events, from 1960 the Catholic Church in then Rhodesia assumed a new range of pastoral activities. The priests who had been managers of schools, farms and hospitals with pain gave up their positions to local laypeople. Some priests especially from the diocese of Gweru were proud to be replaced by local people because they said that was proof that their teaching apostolate was a success (Dachs and Rea 1979:189).

With the primary schools having become council schools, the schoolteachers had no obligation to give religious instructions. The government however, gave provision for all religious denominations to go into schools and teach religion to their adherents in a programme called "Right of Entry" (Dachs and Rea 1979:196). This meant every week there was a day when on the school time table there would be an hour given to Churches to gather all the pupils of their denominations and organise instructions. To cater for this new programme the Catholic Church utilized its catechists. Once again like in 1920 a national catechetical training school was seen as a means to provide schools, parishes and communities with trained lay leaders. It was at this time that the Church in Zimbabwe felt the need to train laypeople to take an active part in evangelising that the Second Vatican Council was calling the whole Church to involve laypeople in mission. The search and efforts to give a thorough formation and a serious place of action to the laypeople became the programme of every local Catholic Church.

1.1.3.5 A National Catechetical Training Centre for Zimbabwe

A National Catechetical Centre was opened in Zimbabwe in Hwange diocese at Sacred Heart Mission in 1963. This was similar to its predecessor, the training school for catechist/teacher at Kutama mission (1926). Before opening the school in Hwange, similar schools in South Africa and Northern Rhodesia were visited (Editor 1962:113).¹⁷ The first director of the training school was Fr Joseph Beny SMI who had just finished his training at “Lumen Vitae”, an international catechetical centre in Belgium. Other members of staff in the opening year were Fr Philip Gomez and Fr Joseph Cunill (Fr A Moreno 2000: interview). Right from the start the training school had qualified staff with degrees from different universities in Europe, America and those trained at the GABA Pastoral Institute in Kenya.¹⁸

Only married men who had completed their Standard six were recruited. The lectures were given in English (Editor 1962:113). Catechetical experience and recommendation by their parish priests was necessary. Those accepted brought their wives and children to the centre. The centre offered special courses such as religious education and domestic sciences for the wives, who would be supporters of their husbands later in the missions (Editor 1962:113). A few of the wives followed the main course. As an exception a few single men were accepted. One religious brother and many religious sisters also joined the course at the centre particularly during the 1970s.¹⁹ A laywoman called Mbuya Colleta Mangwende was accepted for training in 1973. This was an exception since she said she was not sent by her parish and would pay her own fees. All she wanted was knowledge to help her in her work (*infra* 8.1.5).

The duration of the course was two years. The main courses included Biblical studies, Catholic doctrine, Liturgy, Catechetics, Church history and methods of teaching. The shorter courses were Sociology, Homiletics, Pastoral theology, Documents of Vatican Council II, and singing. There were also workshops on, agricultural methods, Book keeping, Leadership and of self-knowledge. The Spiritual formation of catechists was one of the main focuses of the training programme. One of the priests on the staff was appointed as spiritual director for the catechists in training.²⁰ He would help them to organize their personal prayer life, days of recollection and retreats. Liturgical celebrations were carefully prepared everyday.

The centre was run on donor funds but the home mission also provided the rest of the needs. Each family was given a small family plot, but the whole group had a common plot where they practised their agricultural skills.²¹

At the end of the course the catechists were not given their diplomas immediately. They only got an academic report of their results at the end of course examinations. After two years of satisfactory catechetical work they could then apply for the diploma. The application letter for the diploma was to be accompanied by recommendations from the parish priest and the diocesan Director of Catechetics.²² Trained catechists were qualified to train voluntary and part-time catechists, to lead Sunday services without a priest, to preside at Christian burials. They could be involved in all the pastoral work of the parish like visiting the sick, seeking the lost, evangelising non-Christians and above all catechising those preparing to receive different sacraments.²³

Catechists were paid the same amount as trained schoolteachers. The suggested monthly salary was ten pounds and two months holidays annually (Editor 1962:113). After ten years of training catechists for the nation, the Wankie National Catechetical Training Centre was closed and dioceses set up their own diocesan Pastoral Training Centres, which are the focus of this research. At the closure of the National training Centre each diocese felt it had sufficient trained catechists for that time (Dachs and Rea 1979:197) see the numbers in table below.

Table 1.1 Wankie trained catechists

Diocese	Trained Lay Catechists	Trained Religious Sisters
Harare	12	1
Bulawayo	16	2
Gweru	28	2 and one lay woman
Mutare	23	1
Hwange	20	3

1.1.3.6 The closure of the Wankie National Catechetical Training Centre

The Wankie National Catechetical Training Centre was closed in 1974. The dioceses were moving towards self-reliance, they could not afford the salaries and training expenses for more full-time catechists. The building of the Wankie National Catechetical Training Centre and the upkeep of students during their formation were supported by the *Pastlichen Werke* of Aachen (Editor 1962:111). This financial support was being phased out as a step towards helping dioceses to be self-reliant. Dioceses had then to bear the full costs of training their catechists. Besides the unavailability of funds to train and pay the full-time catechists,

dioceses felt they needed some trained personnel not as qualified as catechists but people who would work on voluntary basis. These are now called lay leaders (Augustine Moreno, interview 10/05/2000). The required type of catechists would carry out the same kind of roles but at community level and on part-time basis. Thus when diocesan Pastoral Training Centres were opened the trained cadres were called lay leaders (Ineichen 1972). In Church documents and most of the Catholic literature the term used is catechist, but in this study we adopt the term lay leader to replace the term catechist wherever possible. Another reason for the closure of the national centre was that diocesan Pastoral Training Centres meant less travelling expenses, while more people within the diocese would be exposed to the facilities offered by local centres. The mission stations in Zimbabwe are made up of many small outstations. The outstations are too small to need the services of a full-time lay leader. Outstations would then have better opportunities of sending their leaders for training. Last but not least, instead of using English in training cadres, appropriate local languages would be used at each diocesan Pastoral Training Centre.

1.1.4 Diocesan Pastoral Training Centres in Zimbabwe

There are eight dioceses in Zimbabwe. The Roman Catholic Church is structured in such a way that at National level there is the Apostolic Nuncio. This is an archbishop who represents the Holy See to the Bishops, the Catholic Church and the Government of Zimbabwe. Diplomatic relations between Zimbabwe and the Holy See were established on 26 June 1980 (Randolph 1985:48).²⁴ The Bishops of Zimbabwe form a conference, which was constituted by a Roman Decree on 1st October 1969. The conference is called Zimbabwe Catholic Bishops' Conference (ZCBC). In all the dioceses there is a Pastoral Training Centre, except in Hwange where there are three, see table below.

Table 1.2: Pastoral Training Centres in Zimbabwe.

Diocese	Pastoral Training Centre	Year of Opening
Masvingo	Gokomere	1972
Gokwe	Shingai	1978
Harare	Rockwood	1980
Hwange	Chimuniko	1984
Bulawayo	Emthonjeni	1985
Hwange	Dingindlela	1988
Mutare	Mutare	1992
Chinhoyi	St Peter's	1998
Gweru	Gweru	2000
Hwange	Tusimpe	2002

1.1.4.1 Establishment of Pastoral Training Centres in Zimbabwe

Up until around 1960, the Catholic Church's thrust of evangelization in Zimbabwe was through their schools. According to Zvobgo (1996: 149), the missionaries of the Church of Sweden and of the Catholic Church shared the sentiments that without schools, 'there would be no missions, no African attendance, no adherents; no success ... Pupils meant converts'. This was explained in simple terms by Samudzimu (1991:79)²⁵ when he said that initially the Methodist Church built schools to promote the assimilation of religion, later was compelled by necessity to combine religious propagation with the imparting of some formal education, and finally ended up imparting education without much religion. Gradually, the Catholic Church was forced by tough government Education Policies to transfer nearly all the mission primary out-schools to government local authorities (Dachs & Rea 1979:196).

With the transfer of the schools to the government, a loosening of religious influence in the schools was inevitable. This ushered in a new era and opened a new mode of evangelization in Zimbabwe. With the schools, the Church's target group were youth. In the new era the pastoral activities shifted from mission schools to parish centres. The shift was because the new school curricula did not offer catechesis the central place it always had in the mission schools. The local Church in Zimbabwe realized that the laity, if well prepared, would provide stability and continuity of local Christian communities. The new emphasis then became the training of catechists²⁶ to be responsible for the on- going formation of their own

Christian communities (Ineichen 1972). Who are catechists? All the faithful are catechists in general since they all have the duty of passing on the faith in their own circumstances (LG 9; EA 91). To any of the faithful may be entrusted certain functions of the sacred ministry, which do not require ordination. From amongst the lay faithful, there are some who have a special vocation to specialize in teaching the faith, these are the people called catechists in the strict sense (RM 73). The term catechist is used to mean those laypeople who have a vocation and have received proper formation and are outstanding in their Christian life (Can.785).

In the early Church the function of the catechist was teaching the catechumens (Hamell 1968:58-66).²⁷ When the Church began its evangelization enterprise outside Europe the role of the catechists became closely linked to the missionary activity of the Church (CT 66). In Africa and other places which are considered as mission territories (AG 6) catechists vary according to their tasks and therefore cannot be given a single description that applies to all. In the Church there are full-time catechists who offer full-time service, are officially recognized as such and receive a salary. There are part-time or voluntary catechists who offer a more limited collaboration and are not paid (GDC 232). However, to both types are entrusted various tasks which include faith education of youths and adults, preparing various candidates for the sacraments, helping with retreats, meetings and congresses connected with catechesis (Guide for Catechists 4).²⁸ In order to train such lay cadres the bishops of Zimbabwe built a National Catechetical Training Centre (*supra* 1.1.3.5). Before presenting the research problem, it is very important to know the Zimbabwean context in which the Pastoral Training Centres have to work.

1.1.4.2 Present day Zimbabwe

A general picture of the context is briefly given and a more detailed picture of the context especially the religious context will be given in the review of related literature (*infra* 2.2). The religious context directly affects the work of the Pastoral Training Centres. Zimbabwe became an independent State in 1980. The period soon after independence became a time for reconciliation, reconstruction and nation building. According to the facts given by UN 2003 there are 12.9 million people in Zimbabwe. The major religions are Christianity, indigenous beliefs (African Traditional Religions) and Islam is growing.

For years Zimbabwe has been the world's third biggest source of tobacco and is potentially a breadbasket for surrounding countries, which often depend on food imports (BBC News 2003 8 Dec).²⁹ In spite of the droughts, the peasant farmers have made a tremendous success in

independent Zimbabwe. The communal farmers collectively made a great leap into the cash economy and they grow the bulk of the country's maize. The food shortages currently faced by Zimbabwe are from both the haphazard land reform programme and a long running drought.

In the mid 1980s the World Health Organization judged Zimbabwe as having one of the healthiest unborn populations in the world (Whyte 1990: 194).³⁰ From the inception of the free health system the government took the payment of running costs of mission hospitals including salaries, drugs and maintenance. (Randolph 1985: 54) Since the 1990s the health delivery systems deteriorated and today Zimbabwe has one of the world's highest rates of HIV/AIDS infection (BBC News 2003 8 Dec).

In the first decade of independence forty per cent of the population comprised of children and women in the age group between fifteen and forty-five. This put family planning and child spacing high of the health ministry's agenda. The Legal Age of Majority Act that became a law in 1982, affirmed full participation of women, conferring majority status on black Zimbabwean women, and lowering the age of majority from twenty-one to eighteen. This contradicted certain customary laws and outraged traditionally minded Zimbabwean males, but won universal acclaim as a beacon lit on the African continent for women's rights (Whyte 1990: 202).

Zimbabwe, the former Rhodesia has experienced much conflict. First it was the white settler who forcibly dispossessed the indigenous resident population. Then the freedom fighters forced the white government to submit to majority rule. The post independence leadership started well but then came corruption leading to economic crisis and there are a lot of challenges facing the country (BBC News 2003 8 Dec).

1.1.4.3 Zimbabwe's Religious Context

In Zimbabwe there is freedom of worship. Therefore, every one belongs to whichever Christian denomination or Religion they choose. Among the Christians are; Roman Catholics, Anglicans, Salvation Army, United Methodists, Methodist (UK), African Reformed, Dutch Reformed, Presbyterian. There are smaller denominations and sects as well (Randolph 1985:121).

1.1.4.3.1 The Roman Catholic Church

There is a lot of literature on the Catholic Church in Zimbabwe. This research does not intend to repeat what was extensively studied already. The intention is to give a brief background to the development of lay ministries and establishment of small Christian communities as these issues influence the programmes of Pastoral Training Centres.

Small Christian Communities are a rapidly growing phenomenon in the young churches. In Zimbabwe their roots are in the war of liberation from colonial rule (1961-1976). With the coming of independence in Zimbabwe there was great fear of scientific-Marxist-Leninist kind of socialism proposed then by the Zimbabwe African National Union (ZANU). The Church felt that there was an urgent need to find a model of the Church that would meet the present political difficulties that the Church would face. The model was building small, vital, self-reliant Christian communities (Maveneka 1977:9).³¹ These Christian communities would with their authentic lives of Christian witness and service, be the leaven of the wider community of the nation. In these communities the laypeople would be trained to take up ministries such as leading Sunday services in the absence of a priest, teaching catechism, giving Christian burials to the dead and any other services needed in communities.

The challenge of independence in Zimbabwe forced the Catholic Church to review its role in the political community as given in the teaching of the Second Vatican Council. The Council says, "There can be no peace on earth unless personal welfare is safeguarded and men spontaneously and confidently exchange the riches of their minds and genius. The construction of peace absolutely demands a firm resolve to respect other men and peoples, and the practical determination to be brothers" (GS 78). To maintain peace the Council calls for vigilance of lawful authority. To be vigilant the ZCBC revised the constitutions of its Commission for Justice and Peace.

1.1.4.3.2 African Independent Churches

Besides main line Christian churches, there are African Independent Churches. Indigenous Christian groups are generally referred to as African Independent Churches. Such churches have a mixture of Christian and traditional beliefs. The Apostolic Church and the Zionists appeal to a large number of people because of their prophecy, healing and allowing polygamy.

Independent Negro churches in America are said to have sent missionaries to Africa. Some of those missionaries came to South Africa and established their churches there. Through migrant workers the churches spread to Zimbabwe. The growth and increase of these churches was attributed to lack of understanding and sometimes-austere rules of Christian missionaries in cases of polygamy, the use of beer and ancestor worship (Daneel 1970b: 10-11).³² Most Independent Churches gain converts because of their faith healing, which is at the centre of their mission. An example of the healing technique can be used here from the Mutendi's Zionist church. Mutendi's success as a faith healer is due to the pastoral nature of his approach. All healing sessions are a pastoral programme. There are two daily prayer meetings that end in the laying on of hands on the sick by various ministers. Mutendi himself cannot attend to all the patients personally but he makes his presence felt. He is present at the morning and evening daily prayer-meetings where he officiates. He has time for personal interviews with patients. He listens attentively to their complaints and assures them of his intercession and the necessity of their personal belief in the healing power of God (Daneel 1970b: 27-35).

1.1.4.3.3 Islam in Zimbabwe

Besides the Christian groups and Independent Churches there are non-indigenous and non-Christian groups, which include Jews, Hindus and Muslims. Of the three, Muslims are getting African converts.

Muslim Arabs came for trade to Zimbabwe in 1500 before Christianity. They inter-married with Africans and thus had influence on King Monomotapa. The Islamised Shona-speaking people who first settled around the Great Zimbabwe are known today as the Varembe. Their customs of eating, marriage and circumcision of their sons are in conformity with typical Muslim practice (Mandivenga 1983: 2).³³ The reintroduction of Islam to the Varembe, who had now settled in Buhera Masvingo, was in 1961. The majority of the Islamised Zimbabweans are the Varembe.

However, most of the Muslims in Zimbabwe today are Malawian emigrants. They are mostly employed on farms and mines largely in the Midlands. They are also found in the three main cities, Harare, Bulawayo and Mutare. In the cities they work as factory and commercial workers. Asian Muslims are concentrated in cities and towns, being engaged in trade, particularly retail businesses.

The foundation of the Zimbabwe Islamic Mission in 1977, reinforced the presence of Islam in the country. The mission's main aim is to provide for the needs of the under-privileged Muslims in Zimbabwe, to provide secular and religious education for Muslim children. The Zimbabwe Islamic Mission is gaining a lot of converts from among the local Zimbabweans through the provision of free education from primary to university degrees for Muslim youths (Mandivenga 1983: 48).

All this background information on the teaching of the Catholic Church on lay formation, the historical background to the training of lay leaders in Zimbabwe and the religious general context of Zimbabwe was given in order to situate the research problem. The aim of the whole section was to clarify the historical background to the setting up of diocesan Pastoral Training Centres as they are today. Literature has shown that training local laypeople to take part in pastoral activities has been part and parcel of the missionary programme in Zimbabwe. Different means and ways were used until the present situation in which every diocese has its own Pastoral Training Centre. In the Roman Catholic Church in Zimbabwe the training of laypeople for their active participation in the mission of the Church has been a rather neglected area of study.

1.2 Statement of the research problem

Although studies have been carried out in the pastoral field in Zimbabwe, there has not been one on the formation of laypeople at Pastoral Training Centres. Elsewhere in Africa, research has been carried out; the following four studies were cited here, as examples of how those studies could not adequately answer the Zimbabwe problem hence the necessity of this research.

There is a sociological research into the life, work, status and training of the catechist in East and Central Africa, done by the Research Department of the GABA Pastoral Institute (1972).³⁴ This research established that the ministry of the catechist was not to alleviate the shortage of priests but that it was a justified lay ministry in its own right. There were spectacular results observed throughout Eastern Africa due to the work of those catechists who had received a two-year training course at Catechetical³⁵ Training Centres. The survey showed that catechetical training centres had been on the whole highly successful in their task of training better catechists. At their monthly meetings they could be singled out because they

were better dressed, discreetly articulate and they were efficient teachers. In schools, the majority of teachers accepted them as equals. They led Sunday services with competence and were expert choirmasters. It was also established that there was a diversity in the functions of catechists which called for a more diversified formation and training of catechists.

Verstraelen (1975)³⁶ carried out a missiological study on “An African Church in Transition from Missionary dependence to Mutuality in Mission”. The study established that the Zambian Catholic Church in general wanted to build a universal Church that was locally rooted. That was to be accomplished through developing local ordained and non-ordained ministries in mutual collaboration with the foreign missionary Church. Localizing the Church was not seen as the question of local people taking over leadership and responsibility only but also concerned with the quality of the Christian community, the quality of service and the quality of its witness.

Achinike (1988)³⁷ carried out a study in Canon Law on the apostolate of the laity in the Church in Nigeria. The stress of the research was on the need for training and an adequate formation of the Nigerian Catholic laity. In the conclusions he proposes that there be training centres set up in the dioceses of Nigeria to give adequate formation to laypeople. Lobinger (1991)³⁸ produced ten series on “Training for community ministries”; the aims and methods of the series are the development of a community-orientated leadership in the setting of small Christian communities in South Africa.

Although these studies are very helpful in shedding light on the research under study, they are not responding fully to the needs of training laypeople for their great task of evangelization³⁹ in Zimbabwe. The main question that this research seeks to answer is, *What must Pastoral Training Centres in Zimbabwe do to train lay leaders who will be able to; take up lay ministries that respond to the context, animate local communities, help in training other laypeople and take the agenda of the local Church forward?*

1.2.1 Justification of the study

Concerns over the seeming inadequacy of the formation of laypeople in general and lay leaders in particular motivated the researcher to study the situation in order to find solutions. This concern has been expressed at three distinguishable stages.

The commissions of the Zimbabwe Catholic Bishops' Conference (ZCBC) in 1991 were tasked to organise discussions in preparing for the Special Synod for Africa. Since its inception in 1969, the ZCBC has been setting up national commissions to handle the day to day work in chief areas of concern such as justice and peace, Christian formation and worship, education, social communications, marriage and family, youth, laity, seminary, theology and canon law and ecumenical issues. The Commission for Christian Formation and Worship, which is concerned about the formation programmes for laypeople (ZCBC 2002:10-15), prepared questions to be discussed by laypeople at parish level. One of the questions sought to find out whether the training of lay leaders and catechists was a real priority in their diocese. Laypeople were asked if there was any training available to help them to integrate their faith and work. Another question for discussion sought to find out whether the laypeople were involved and understood the efforts being made to inculturate most of the Christian ceremonies. One other area to be discussed had to do with the rise of evangelical churches who were targeting Catholics for converts. Some questions were posed to find out if laypeople could speak out on issues of social justice and human rights (ZCBC 1991b:12, 16, 21, 25, 29). The results of these discussions showed that the laypeople were not very informed about issues that concern them. It was a clear indication that there was no proper formation for laypeople. This motivated the researcher to want to find ways of resolving the situation.

In 1993 the ZCBC Commission for Christian Formation and Worship held its first National Catechetical Conference in Zimbabwe to which directors of Pastoral Training Centres and their training teams, selected full-time lay leaders, and some members of the ZCBC Theological Commission were invited to attend. The theme of the conference was "Sharing on evangelization in Zimbabwe". At the end of the conference recommendations were made which included that, a) there be at national level a catechetical syllabus and appropriate teaching materials, guidelines and visual aids, b) catechetical and pastoral programmes be developed from the practical life and experiences of the people, c) the Commission for Christian Formation and Worship works towards a common method, ritual and catechesis which will support a culturally appropriate and meaningful ministry to the sick, d) the ZCBC create appropriate national pastoral structures that coordinate and animate interaction and exchange between the dioceses for the promotion of pastoral programmes, catechesis and inculturation (ZCBC 1993 3-4).⁴⁰ Most of the recommendations indicated similar concerns as those that were registered in the preparations for the Special Synod for Africa namely, that

there was need for a thorough training of lay leaders and formation of laypeople. The researcher who was then director of one of the Pastoral Training Centres was highly challenged and felt the need of carrying out a study to improve the training programmes in line with the recommendations.

In 1994 at the Special Synod for Africa a question was posed to the whole Roman Catholic Church in Africa, “Has the Church in Africa sufficiently formed the lay faithful, enabling them to assume competently their civic responsibilities and to consider social-political problems in the light of the Gospel and of faith in God?” (EA 54). It was difficult to answer that question off hand. The researcher felt the question merited a full investigation into the whole area of lay formation.

The seeming inadequacies and hazy pictures of the training of laypeople for evangelization in Zimbabwe strongly motivated the researcher to carry out this study.

To facilitate the investigation of the main research question of this study, it was necessary to divide it up and formulate sub-questions.

1.2.2 Research sub-questions

From the main research question, five sub-questions were formulated to guide the study. These research sub-questions were formulated based on assumptions that the researcher had made. Each research sub-question and reasons for asking the question are given below.

The first question was, “What factors necessitated the establishment of Pastoral Training Centres?” This question was asked to set the historical background of the establishment of Pastoral Training Centres. It sought to find out when they were set up, why they are located where they are, and their mission, aims and purposes.

The second question was, “Are Pastoral Training Centres taking cognisance of the context of the local church in Zimbabwe?” This question was posed to find out the context in which Pastoral Training Centres carry out their task. The context was seen as very crucial for the success or failure of the training given.

The third question was, “What ministries respond to the present context of the Church in

Zimbabwe with the growing presence of small Christian communities?” The question sought to assess whether the Pastoral Training Centres were responding to the needs of the communities through training for relevant ministries.

The fourth question was, “What form of training is given at the Pastoral Training Centres?” The purpose of this question was to examine the programmes and syllabi of Pastoral Training Centres, so as to assess their suitability and adequacy.

The fifth question was, “What are Pastoral Training Centres doing to foster collaboration between the clergy and lay leaders?” The question of collaboration in the ministry was seen as crucial if the laypeople were to take the agenda of the local church forward. Before trying to suggest ways of collaborating in ministry it was very important to assess the present level at which the parishes operate. All the research questions were constructed from the following assumptions made by the researcher.

1.2.3 Research assumptions

Below are assumptions made by the researcher to guide the study.

The first assumption was, “The bishops of Zimbabwe viewed Pastoral Training Centres as a means to train and prepare laypeople for their involvement in evangelization.” Training laypeople seemed to have been the trend followed in the history of training laypeople in Zimbabwe. Right from the beginning of establishing the missions, the missionaries took some local people apart for training in order to help in evangelization (*supra* 1.1.3.2.). When out-schools were established a greater need for lay participation was felt and therefore training schools for the whole Zambezi Mission were set up, first at Driefontein and later at Kutama (*supra* 1.1.3.3). In the early 1960's once more the need for lay involvement was keenly felt and a national training centre was established in Hwange (*supra* 1.1.3.5). After the call of the Second Vatican Council to involve every member in evangelization, the bishops of Zimbabwe established Pastoral Training Centres (*supra* 1.1.4.1). The above assumption was made based on this historical background.

The second assumption was, “The mission, goals, objectives, syllabi and methodology used by Pastoral Training Centres are influenced by the context.” The mission of the Church is to

bring the good news to all people. The situation of any people to be evangelised will determine the way the Church reaches out to them. The methods of Pastoral Training Centres as agents of evangelization should continually change to suit the context.

The third assumption was, "Small Christian communities are giving new dimensions, new insights and new programmes to Zimbabwean Pastoral Training Centres." The adoption of small Christian communities as the locus of the Church in Zimbabwe is already a new dimension, which needs a change in approach by Pastoral Training Centres.

The fourth assumption was, "The training of persons with appropriate gifts by competent personnel leads both individuals and Christian communities to a better understanding of the Christian teaching." I assumed that in the past the criteria used to choose the community leaders tended to be based on the piety of the persons. The assumption is that if the educational level of those to be trained would be raised then the quality of services to communities will be satisfactory.

The fifth assumption was, "Training helps laypeople to see the need to take up ministries within their communities." Taking up lay ministries is not attractive to many members of the Christian communities because those serving seem incompetent. If there was adequate training, then the services would be satisfactory and other gifted members of the communities would also come forward.

The sixth assumption was, "I made an assumption that some common training programmes for priests, religious and lay leaders could foster a collaborative ministry." The assumption came from the observation that people, who go to the same colleges even if it were for different courses, often respect each other's qualifications. If priests and lay leaders got some complete courses together at the same institutes, later in the parishes no one would feel superior to the other but they would regard each other as co-workers.

The seventh assumption was, "Another assumption was that the people and documents with relevant information are easily accessible". The assumption was that all those approached for interviews or documents would be forthcoming and willing to assist. This was judged to be an important area of the mission of the Church hence the assumption that all stakeholders would be interested to give relevant information.

The eighth assumption was, "The research would benefit the Church in general and Zimbabwe in particular." Training of laypeople has been a preoccupation of the Church in Zimbabwe since its inception. Therefore, the contribution of this study would help to improve the ways used to give on-going formation to laypeople in general and to train lay leaders in particular.

1.2.4 Significance of the study

The research will clarify the mission, goals, objectives and achievements of the Pastoral Training Centres in Zimbabwe. The findings will help the dioceses with facts on how and where to set up Pastoral Training Centres. It is hoped that the Pastoral Training Centres will be helped to realize the need for wider syllabi relevant to the life-style, social-cultural, religious, economic and political demands of the Christian communities. Hopefully the findings will help Pastoral Training Centres on how to equip small Christian community leaders with relevant skills for ministries. The study will help Christians to accept the benefits of appreciating both Christianity and their traditional customs and how to continue the dialogue between the two. The study is hoped to help Pastoral Training Centres to be convinced of the need to raise the basic educational level of those who go to train as lay leaders. The study will help the bishops in making appointments of directors, trainers and other personnel to be in charge of planning, training and managing Pastoral Training Centres. The findings will help the bishops in reinforcing structures that allow laypeople to be involved in decision-making on matters that concern them. It is hoped that the Pastoral Training Centres will realize that besides imparting spiritual values they should also impart business skills to encourage an overall national development and build self-reliant communities. As one who previously trained lay leaders and seminarians, through the research, one hopes to formulate a strategy that will enable lay leaders and priests to share even more deeply the same purpose and vision in evangelization. The study will add information and new dimensions on how to prepare laypeople for involvement in evangelization.

1.2.5 Delimitations and limitations of the study

The study was delimited to Catholic Pastoral Training Centres in Zimbabwe. Out of the eight dioceses of Zimbabwe four were purposely selected for study (*infra 3*). The research did not

consider Catholic Teachers' Training Colleges, Catholic schools, Minor and Major Seminaries, Civic and Skills training centres. The study assesses the work of Pastoral Training Centres from 1972 (the first diocesan Pastoral Training Centre was set up in then Gweru diocese) to 2001. After 2001 there have been dramatic social- economic- political changes in the Zimbabwe context which would almost merit a new research altogether. Pastoral Training Centres have been affected by the economic situation like all other institutions in Zimbabwe so much so that they have to adjust their programmes.

Texts used for theological judgement are delimited to the documents of the Catholic Church. Selected African authors have been dialogued with in a quest for developing an African theology of lay formation.

One of the limitations is that this is an inquiry based on what is taking place in the context, therefore there are bound to be changes that occur even in the course of the research, some findings can be overtaken by events. Another limitation is the exclusion of what other Churches are doing in the training of lay evangelizers, which if included would benefit the study since the context is common for all. There are financial and time constraints that limit this research.

1.3 Operational definitions of terms

As part of the background to the problem it is important to clarify some of the terms that are used in this study. A common understanding of the terms prevents ambiguities. Below are working definitions of some of the terms that are often used in the document. The terms are given in alphabetical order.

Catechesis: It is an education in the faith of children, young people and adults. It is the teaching of the Christian doctrine in an organic and systematic way, with a view to initiating the hearers into the fullness of Christ (CT 18; CCC 5). The specific aim of catechesis is the growth and maturation of faith, making one fully human until one becomes perfect in the fullness of Christ (LG 7; GE 2).

Catechist: The catechist is a layperson especially appointed by the Church, in accordance with local needs, to teach and to make Christ known, loved and followed by those who do not yet know him and by the faithful themselves (Guide for Catechists 3).

Contextualization: Is part of an evolving stream of thought that relates the Gospel and Church to a local context. Whiteman (1999:43-44)⁴¹ describes contextualization as attempts to communicate the Gospel in word and deed and to establish the Church in ways that make sense to people within their local cultural context, presenting Christianity in such a way that it meets people's deepest needs and penetrates their worldview, thus allowing them to follow Christ and remain within their own culture.

Diocese: The definition is as given by the code of canon law, "A diocese is a portion of the people of God, which is entrusted to a Bishop to be nurtured by him, with the cooperation of the priests, in such a way that, remaining close to its pastor and gathered by him through the Gospel and the Eucharist in the Holy Spirit, it constitutes a particular Church. In this Church, the one, holy, catholic and apostolic Church of Christ truly exists and functions" (CIC 369).

Evangelization: Is proclaiming Christ to those who do not know him. That proclamation is made up of preaching, catechesis, conferring Baptism and other sacraments (EN 17, 24), it includes all the activities carried out by the Church led by the Holy Spirit which has the aim of bringing the Good News to humanity (EN 75).

Formation: In general it is a well-organized way of preparing people for life. In this particular case it is the preparation of the lay faithful for their role in the mission of the Church in the world. It is a preparation characterized by teaching, learning, growing and a holistic deepening of the Christian life (Nunnenmacher 1993:263).⁴²

In-service training: Training programme courses for training lay pastoral workers given in segments over a period of one to three years.

Kurova guva/umbuyiso: This is a Shona and Ndebele ceremony held a year or more after the death of married family member who had children. The ceremony is believed to bring back the spirit of the dead member to the home. After that he/she becomes a protector of the family members from sickness and all dangers (Bozongwana 1983:29).⁴³ *Kurova guva* in Shona is also called *Magadziro*.

- Laity:*** The term is here understood to mean all the faithful except the clergy and religious men and women. The faithful are by baptism incorporated into Christ and integrated into the People of God, are made sharers in their particular way in the priestly, prophetic and kingly office of Christ. They have their own part to play in the mission of the whole Christian people in the Church and in the world (CCC 897).
- Lay leader:*** The same person normally called catechist in other texts and contexts is the one called a lay leader today in the Zimbabwe local Church. The Directory for Catechesis indicates that every local Church, by analysing her own cultural and religious situation, will discover her own needs and will realistically foster those kinds of catechists which she needs (GDC 232) (*infra* 1.4.3).
- Leadership:*** Refers to services that are taken up in the communities, at parishes and at diocesan level by laypeople. In communities the services include, conducting funeral services, teaching catechism and visiting the sick. At parishes the leaders take up services such as leading Sunday services in the absence of a priest, organizing all the activities at the parish, and being advisors for the youth and young couples. At diocesan level it means being in the Diocesan Pastoral Councils, leading commissions and lay association at diocesan level and representing dioceses at national level (ZCBC 1998b).
- Liturgy:*** Refers to the celebration of divine worship, to the proclamation of the Gospel in the assembly. It is the public worship, which is performed by the members of the Church (CCC 1035-1209).
- Ministries:*** Are services by the Church for the Church. Both the ordained and non-ordained ministries are services raised up by the divine calling from among the congregation (AG 15). Some of the lay ministries are, leading Sunday service in the absence of a priest, ministering to the sick, conducting funerals, teaching catechism and leading in social services.
- Mission station:*** From the beginning of the evangelization enterprise in Africa, the place where the priest or priests resided was called mission or mission station or mission post. One of the first forms of evangelization used by the missionary

institutes in Zimbabwe was that of founding mission stations. They would establish a big mission station and from it go out to open many out stations (Dachs and Rea 1079:69). The mission stations were like service stations for material and spiritual needs.

Mission: Is carrying out the mandate that Christ gave to the Apostles, “Go, therefore, and make disciples of all nations, baptising them in the name of the Father, and of the Son, and of the holy Spirit, teaching them to observe all that I have commanded you” (Mt 28:19-20). The carrying out of the mandate takes many forms. In some Catholic circles, mission is also understood as evangelization (EN 17). The term mission refers both to Jesus and the Church (Buono 2000:60). Mission is expressed as the church’s essential function, as an expression of its missionary nature (EN 6, 14, 75).

N’anga: African traditional healer and diviner.

Out-centres: These are sub-divisions of the outstations. They are small centres where the resident lay leaders give regular instructions. At these out-centres there are often Sunday services without a priest. It is such out-centres that are considered in most dioceses to be small Christian communities.

Outstations: These are the subdivisions of the mission stations. The mission station continues to be considered one parish with those sub-divisions. The outstations are not entities but only divisions of the mission station to facilitate the work of the priest or priests of the mission. In a mission there are usually main outstations where the priest goes more often to celebrate Mass, hear confessions and visit the people (Callan 1927:191).

Pastoral Training Centres: These are places that have been built up by dioceses for the purposes of training lay pastoral workers. The main structures at the Pastoral Training Centres are, sleeping rooms for men and women, a kitchen, a classroom, a hall and some offices.

Post Conciliar: Is the period in the Roman Catholic Church after the Second Vatican Council, which was held from 1962 to 1965.

Sacraments: The word sacrament is made up from the Latin word, *sacrare* which means an action to make someone or something sacred. *Sacramentum* means a medium or a means or a sign to reach that aim. Sacraments are therefore the one action of Christ of dying and rising (the Paschal mystery), which continues to offer salvation through the visible signs. Sacraments make present in and through the Church the paschal mystery. God gives grace to people through many ways. In the Church however, the sacraments remain the ordinary means of receiving divine grace. In celebrating the sacraments, the ministers do not therefore act in their own name or with their power, but in the name and in the power of Christ and the Church. There are seven sacraments in the Catholic Church: Baptism, Confirmation, Eucharist, Confession, Anointing of the sick, Orders, and Matrimony (CCC 1035-1209).

Sacramentals: These are sacred signs, which bear resemblance to the sacraments. Through sacramentals the People of God are disposed to receive the main effects of the sacraments and various occasions in life are rendered holy (SC 60). Examples of sacramentals are: blessing oneself by making the sign of the cross with holy water, blessing of church buildings, houses, fields, cars; anointing with blessed oils just as in the use of holy water; wearing of blessed objects such as the religious habit, medals, rosaries, crosses and scapulars, exorcisms are sacramentals as well (CCC 1671-1673; SC 61). The sacraments and sacramentals draw their power from the paschal mystery that is the passion, death and resurrection of Christ.

Small Christian Communities: They are groups of Christian families in small restricted settings who come together for prayer, scripture readings, catechesis and discussions on human and community problems with a view to a common commitment (Mringi 1995:92).⁴⁴

Traditional practices and rituals: Are events celebrated at family and at community level such as the naming of a child, the initiation ceremonies, marriage feasts, funerals, harvest feasts, praying for rain or requests for relief from plagues and pests.

Vadzimu/amadlozi the ancestors: The spirits of the recent dead known to the living and those known by the dead grand parents are called *vadzimu/amadlozi*. The Shona and Ndebele view the family as a unit of the living and the dead. The *vadzimu/amadlozi* is believed to protect, give health, wealth and long life to the living members (Gelfand 1973:114-115).⁴⁵

1.4 Organization of the study

The thesis is made up of three sections. Section one is mainly to introduce the research problem and is made up of three chapters. Chapter 1 introduces the problem to be investigated. It provides relevant background information. Chapter 2 consists of the review of related literature whose purposes are to avoid duplication of work done before by other authorities and to learn how others have carried out similar studies. Chapter 3 presents the research methodology.

The second section is the presentation of field research findings, analysis, synthesis, implications and conclusions. The section is made of three chapters 4, 5 and 6, which are discussions of the findings. Chapter 4 explains the reasons for setting up of Pastoral Training Centres. Chapter 5 deals with the traditional religious context and lay ministries in Zimbabwe. Finally, chapter 6 presents lay leadership training at Pastoral Training Centres and collaboration in ministries at parishes.

The whole study is directed towards the last section, which is the theological judgement, research conclusions, and recommendations. The section also gives suggested areas for further research. It is made up of chapters 7, which gives the theological reflections and chapter 8, which presents the theology of training centres.

1.5 Conclusion

The Pastoral Training Centres were established in response to the Second Vatican Council's (AG 15) recommendation to prepare every member of the Church for the work of evangelization. The question asked at the Special Synod for Africa, "Has the Church in Africa sufficiently formed the lay faithful, enabling them to assume competently their civic

responsibilities and to consider social-political problems in the light of the Gospel and of faith in God?" (EA 54), is to be answered by the Pastoral Training Centres.

The Wankie National Catechetical Training Centre gave a two-year residential course. With that kind of high training only a small number could receive the formation it gave. Diocesan training centres were set up to afford the formation of more laypeople. The diocesan training centres could not produce highly qualified catechists. Those trained at the diocesan training centres came to be known as lay leaders. Some of the lay leaders are employed on full-time basis and are paid. The majority are part-time and voluntary workers.

After setting out the background to the research problem the next chapter turns to the reviewing of related literature. The purpose of consulting studies carried out before is to add to an understanding of the Pastoral Training Centres and to avoid duplication of studies.

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- ¹ All Biblical quotations are from the African Bible, 1999, Paulines Publications Africa.
- ² Bosch, D J 1992. *Transforming Mission. Paradigm Shifts in Theology of Mission*, N.Y.: Orbis.
- ³ Buono, G 2000. *Missiology, Theology and Praxis* Paulines Publications Africa.
- ⁴ Saldanha, J 1988. *Patterns of Evangelisation in Mission History*. St Paul Publications
- ⁵ Benedict XV, *Maximum Illud* (1919); Pius XI, *Rerum ecclesiae* (1926); Pius XII, *Evangelii praecones*, (1951); *Fidei domum* (1957); John XXIII, *Princeps pastorum* (1959); Paul VI, *Evangelii Nuntiandi* (1975); John Paul II, *Redemptoris missio* (1990).
- ⁶ Laity; this is a term understood by the Church to mean all the faithful except the clergy and those who belong to approved religious congregations (Can.204). LG 31 describes the laypeople as “The faithful who by baptism are incorporated into Christ, are placed in the People of God, and in their own way share the priestly, prophetic and kingly office of Christ, and to the best of their ability carry on the mission of the whole people, in the Church and in the world.
- ⁷ Ela, J M 1989. *My Faith As An African*, Geoffrey Chapman.
- ⁸ Dachs, A J and Rea, W F 1979. *The Catholic Church and Zimbabwe 1879-1979*, Gweru: Mambo Press.
- ⁹ Zvobgo, C J M 1996. *A History of Christian Missions in Zimbabwe, 1890-1939*, Gweru: Mambo Press.
- ¹⁰ Loubiere, J 1904. *Christian Villages (I)* ZMR (1902-1905)11, 370-380
- ¹¹ Van der Merwe, W J 1953. *The Day Star Arises in Mashonaland*, (Morgenster, Mission Press).
- ¹² Callan, B 1927a. *The Training School for Native Catechists and Teachers at Kutama*, ZMR, (1926-1929), V111, 115-150.
- ¹³ O’Neil, J 1908. *The Native Mission at Embakwe*, ZMR (1906-1909)111,39
- ¹⁴ Apel, J 1921. *The Catechumenate*, ZMR(1918-1921)IV, 381-382.
- ¹⁵ Withnell, W 1920. *A School for Teachers*, ZMR, (1918-1921), V1, 340-343.
- ¹⁶ Callan, B 1927b. *Missionaries and their Catechists*, ZMR, (1926-1929), V111, 189-195.
- ¹⁷ Editor, 1962. *St Augustine’s Catechetical School Wankie*, Gutu, 1962, 9, 113. of Pakati Pedu
- ¹⁸ The Director: 1974 *History of Wankie Catechetical Training Centre*, page 5, unpublished paper. Hwange Bishop’s House Archives.
- ¹⁹ The Director: 1974 *History of Wankie Catechetical Training Centre*, page 6, unpublished paper. Hwange Bishop’s House Archives.
- ²⁰ The Director: 1969 *The Programme of Wankie Catechetical Training Centre*, unpublished copies of the programmes, Hwange Bishop’s House Archives.
- ²¹ The Director: 1974 *History of Wankie Catechetical Training Centre*, page 7, unpublished paper. Hwange Bishop’s House Archives.
- ²² The Director: Undated copies of *Application Forms for the Diploma of Wankie Catechetical Training Centre*, unpublished copies, Hwange Bishop’s House Archives.
- ²³ The Director: 1963 *The Programme of Wankie Catechetical Training Centre*, unpublished copies of the description of programmes offered, Hwange Bishop’s House Archives.

- ²⁴ Randolph, R H 1985. *Dawn in Zimbabwe the Catholic Church in the New Order*, Gweru: Mambo Press.
- ²⁵ Samudzimu, D A 1991. *The Methodist Church and Education, in A Century of Methodism in Zimbabwe 1891-1991*, Gweru: Mambo Press. 79-110
- ²⁶ Catechists; they are laypeople or religious who have special tasks in the teaching of the faith. They give religious instructions to children and adolescents, prepare candidates for the reception of baptism and other sacraments, and they train other catechists (cf. Guide for Catechists 1993:8-15) The ministry of catechists is so important that the dioceses are obliged to have a number of religious and laity publicly recognized as catechists. This is confirmed by the Code of Canon Law (228#1) which states that the ecclesiastical authority may officially entrust an office or an ecclesial service to the laity, prescinding from the fact that this service is or is not a formally instituted non-ordained ministry: "Laypeople, who are found to be suitable, are capable of being admitted by the sacred pastors to those ecclesiastical offices and functions which, in accordance with the provisions of law, they can discharge". The function of *didaskalos* /catechetical teacher, reports Faivre, was sufficient in itself and that function did not require confirmation by any form of "ordination" in the early Church (Faivre 1990:53). According to AG 17 the catechist in the mission countries has to fulfil an outstanding and altogether necessary contribution to the spread of the faith and the Church. This means the Council saw the catechist in the missionary context and not as a ministry needed even in established Churches. At the Aachen Office of the Pontifical Society for the Propagation of the Faith, a study week was organized on "The training and work of catechists", in 1967. That conference concluded that the catechist as a co-operator of the priest does not replace the priest but has a place and special task in the Church. That assembly further recommended that the bishops give Pastoral Training Centres an official status similar to that of Seminaries (International Study-week. *The Catechist According to the Council*. Aachen, 11 September 1967). AA 2 says the vocation of the catechist springs from the sacrament of baptism and is strengthened by the sacrament of confirmation. Through these sacraments catechists participate in the priestly, prophetic and kingly ministry of Christ.
- ²⁷ Hamell, P 1968. *Handbook of Patrology* Alba House, N. Y.
- ²⁸ Guide for Catechists by Congregation for the Evangelization of Peoples 3 Dec 1993 (Paulines Publications Africa).
- ²⁹ (BBC News 2003 8 Dec). www.bbc.africa.
- ³⁰ Whyte, B 1990. *Yesterday Today and Tomorrow. A 100 year history of Zimbabwe 1890-1990*. David Burke Promotions, Harare.
- ³¹ Maveneka, A 1977. *The Christian Community Today and Tomorrow in Zimbabwe*. An unpublished paper read at the Harare Archdiocesan Pastoral Council meeting.
- ³² Daneel, M L 1970 b. *Zionism and Faith Healing in Rhodesia. Aspects of African Independent Churches*, Mouton and Co. Communications 2.
- ³³ Mandivenga, E M 1983. *Islam in Zimbabwe*, Gweru: Mambo Press.
- ³⁴ Shorter, A and Kataza,U (eds.) 1972. *Missionaries to Yourselves, African Catechists Today*. Geoffrey Chapman, London.
- ³⁵ Catechesis; The Higher Institute of Catechetics of Nijmegen in Holland at a study week in 1966, defined catechesis as the act of throwing light on the whole of human existence, as God's salvific action by witnessing to the mystery of Christ through the word, for the purpose of awakening and fostering the faith and prompting man to live truly in accord with that faith (Study week notes: 88). According to the General Catechetical Directory (1971), catechesis is an education in the faith which takes many forms like missionary preaching which has the aim of arousing the beginnings of the faith, instructions, intended to make peoples' faith become living, conscious and active liturgical celebrations which is the reception of baptism and other sacraments and it is also a scientific investigation of the truths of faith (GCD 17). While the new General Directory for Catechesis says, "Catechesis is that particular form of the ministry of the word which matures initial conversion to make it into a living,

explicit and fruitful confession of faith (GDC 82).

- 36 Verstraelen, F J 1975. *An African Church in Transition*. Leiden.
- 37 Achinike, E C 1988. *The new Code, a Challenge to the Apostolate of the Laity*, PUU Roma
- 38 Lobinger, F 1991a. *Building Small Christian Communities*. Lumko Missiological Institute, Delmenville, South Africa.
- 39 Evangelization is all that is done by the Church and by individual Christians to bring the Good News of Jesus to all. According to Pope Paul VI in EN 17 Evangelization cannot be defined without impoverishing its meaning. He therefore says evangelization includes proclaiming Christ to those who do not know him, preaching, catechesis, conferring of sacraments and working for human development. Pope John Paul II building on EN says in RM 41-60 that evangelization is witness, conversion and baptism; forming local Churches, incarnating the Gospel into cultures, dialogue with our brothers and sisters of the other religions, promoting development and charity. The bishops of Africa at the special Synod for Africa defined evangelization as proclamation, inculturation, dialogue, justice and peace and communication. Bosch has a description of an understanding of evangelization when he says evangelization is mediating salvation, quest for justice, contextualization, liberation, inculturation, common witness, ministry by the whole people of God, witness to people of other living faiths and action in hope (Bosch 1992 *Transforming Mission*).
- 40 ZCBC 1993. *Sharing on Evangelization in Zimbabwe Today*. Conference Documentation of the First National Catechetical Conference. Harare, August 29 September 4, 1993. Gweru: Mambo Press.
- 41 Whiteman, D. L 1999. *New Directions in Mission and Evangelization 3*. Faith and Culture. N.Y.: Orbis.
- 42 Nunnenmacher, E 1993. *Formazione Missionaria* in Dizionario Di Missiologia, 263 268 EDB.
- 43 Bozongwana, W 1983. *Ndebele Religion and Customs*. Gweru: Mambo Press.
- 44 Mringi, A 1995. *Communion at the Grassroots Small Christian Communities*. St. Paul's Press Bangalore.
- 45 Gelfand, M 1973. *The Genuine Shona*. Gweru: Mambo Press.

Chapter 2

Review of related literature

2.1 Training and formation of laypeople in Africa

In this chapter a review of related literature is presented. Previous research works that are relevant to the current study are examined in order to establish its place and relevance within the broader context (Mugenda and Mugenda 1999:29).¹ Literature serves to inform the researcher on issues that help in understanding the problem. Reviewing related literature then, becomes a critique of the status of knowledge in a defined field (Mugenda and Mugenda 1999:30).

The main purpose for the review is to familiarise the researcher with what has been done, to place the study in a historical perspective, avoid unnecessary duplication and to benefit from experiences of other researchers (McMillan and Schumacher 2001:107-144).² In this study literature is analyzed, organized and reported

The Wankie National Catechetical Training Centre was closed after ten years and dioceses set up their own diocesan Pastoral Training Centres (*infra* 1.1.3.6). The building of specialized training centres was the pattern all over Africa. There were national centres and Regional Pastoral Institutes opened in Kinshasa in the now Democratic Republic of Congo, Abidjan in the Ivory Coast, Gaba in East Africa, and Lumko in South Africa (Hastings 1989:129).³

In East Africa, Shorter and Kataza (1972) conducted a study to assess the future shape of the ministry of the catechist in the wake of catechetical renewal in the Church. The research established that the work of catechists was very highly esteemed and an absolute necessity for the life of the Church in Africa. As regards the training of catechists the research found that the trained catechists were generally considered indispensable co-workers of the priests. Interview replies from most priests indicated the need for more training to be given to the untrained catechists who were seen to be many and needed in the communities. On the whole, most of the priests interviewed acknowledged the contribution made by trained and untrained catechists to evangelization. The two-year training course was considered to be

very valuable as it enabled the trained catechist or lay leader to preside over Sunday services in the absence of a priest making it both attractive and satisfying for the Christian community. Trained catechists administered the sacrament of baptism in a dignified and proper manner, accompanied the gravely sick and dying and conducted funeral services. They taught the Christian message by the proper use of scripture, liturgy, doctrine and tradition.

Besides the specialized training it was felt that laypeople, religious brothers and sisters should be involved in pastoral activities of the Church like in preparing people to receive the sacraments of baptism, marriage and Eucharist, holding Sunday services without a priest and administering Holy Communion. The involvement of the untrained laypeople would mean giving them shorter courses relevant to the ministries they would take up.

The findings were a good indication of the necessity of establishing diocesan Pastoral Training Centres. The diocesan Pastoral Training Centres would not necessarily give full two-year training but the shorter and relevant courses to community leaders. The research is very enlightening to the present study in answering the first research sub- question, which asks for factors that necessitated the establishment of Pastoral Training Centres.

Achinike (1988) conducted a study on the “The New Code, A challenge to the Apostolate of the Laity”. The research was under Canonical studies and examined the response of the Nigerian Church to the code of Canon Law which requires the Church to give an adequate formation to the laity for their apostolate to be effective. The findings were that the apostolic formation of the laity in Nigeria had been sporadic and that there was a great and urgent need for the training and adequate formation of the Nigerian Catholic laity. The research recommended the building of Pastoral Centres, Retreat or Religious Centres in every Diocese for the human formation of the laity in doctrine, in the social teachings of the Church and in lay spirituality. The research emphasised specialized formation of the laypeople. The present study stresses that besides specialized studies for lay leaders there is need for an ongoing formation for all laypeople. All the dioceses in Zimbabwe have built diocesan Pastoral Training Centres to give further formation to laypeople. The study by Achinike also confirms the necessity of building Pastoral Training Centres.

2.2 The African traditional religious background

Most of the Zimbabweans are either Shona or Ndebele speaking. There are smaller ethnic groups especially towards the borders of Zimbabwe such as the Tonga, Nambya, Nyanja, Kalanga, Sena, Hlengwe, Venda and Sotho (Randolph 1985:116). About ninety six percent of the people in Zimbabwe are of African origins. The other four percent are races that include the British, Dutch and Asians and coloureds. The official language is English while Shona and Ndebele are national languages (Whyte 1990:5).

It has been established that most of the African people who have been converted to Christianity, come from the African Traditional religious background. Mbiti (1975)⁴ carried out a study to give some answers on what African religion was. The findings were that African Religion affected the Africans in their way of life regardless of whether they were Christians or not. Mbiti further gave components of the African religion as beliefs, practices, objects and places, values and officials (Mbiti 1975:10).

According to Mbiti, Africans believed in God, spirits, human life, magic and life after death. The religious system of the Bantu peoples is generally the same. The great God is so great that an individual cannot approach him. Among African traditional practices are ceremonies and festivals include praying, making sacrifices and offerings, performing ceremonies and rituals, and observing various customs. Everyday events are done religiously. Every occasion is celebrated. Celebrations can be at family level if the occasions affect only family members like the birth of a child and giving names. Most celebrations are done at community level like initiation ceremonies, marriage and harvest feasts and different petitions such as asking for rain, requests for relief from plagues and sicknesses. Funerals are a community undertaking. Festivals are normally joyful occasions such as to mark harvest time, the start of the rainy season, the birth of child or victory over enemies.

Africans believe in religious objects and places and these include shrines, groves, sacred hills and mountains and objects like amulets, charms and masks. Veneration begins from the family level. There are family religious objects like the sitting stool that belongs to the father of the family is to be respected, hunting implements such as clubs, spears bows and arrows. The family sacred places would be the family graveyard, cattle kraal and fields. There are community sacred places and shrines, for example there would be a special tree in the village where they meet for rituals. There are known mountains and forests that are sacred and

people are known to have disappeared or got lost if they said wrong things while in those places. There are mountains, which reveal the weather of the day especially in the rainy season. There are national shrines in Zimbabwe, for example, *Mabweadziva* in Shona and *Emathonjeni* in Ndebele, situated at Matopo hills near Bulawayo. In his study of the *Mwari* cult, Daneel wrote, "it is at *Matonjeni*, at *Mabweadziva* [the rocks of pool] that the voice of *Mwari*, speaking to His people, can still be heard" (Daneel 1970a:19).⁵

There are many African values and morals covering topics such as truth, justice, love, right and wrong, good and evil, beauty, decency, respect for people and property. The truth is very much valued. Children are punished for telling lies. If there are truths that should not be disclosed in public one should just say, "I do not know". Many especially in the greeting routines practise humility. People are not allowed to boast of their achievements, which make it difficult for many to accept compliments. Using offensive words in talking is a sign of poor upbringing. Love is shown more by deeds than by words. The father's love for his wife and children is seen in the way he fends for his family. Respect is shown among children who call each other brother or sister or my young little one. The sick are given special care. When someone dies all come to sympathise by being present at the funeral. There are still many traditional virtues, which are also Christian virtues that are practised.

Religious officials are leaders who conduct religious matters such as ceremonies, sacrifices, formal prayers and divinations. There is hierarchical power structure, the older the person the greater the power. The religious officer in the family is the father or the eldest person in the family unit. At community level the officers are those in authority. There are however, some officials be it at family or community level that are chosen by the ancestors to be mediums, these have the right to officiate in the presence of those who might normally be above them in power.

These religious elements are part and parcel of the daily lives of the African people, making it impossible for them to leave them behind when they become Christians. Mbiti focused his study of the African religions on the whole of Africa.

Bhebe (1979)⁶ carried out a study and concentrated on the African religious systems in Western Zimbabwe, which he saw as living, developing and growing even after the introduction of Christianity. The Shona, he claimed, possessed a fairly developed cult centred

on their high God *Mwari*, while the other groups had their systems of worship revolving around the ancestor spirits. The fusion took place when the systems were brought together in the early nineteenth century. The Nguni tribes then adopted the Shona beliefs, practices and rituals associated with *Mwari*. The Ndebele leaders however, continued to worship their own ancestor spirits as much as they worshipped the Shona God. Those people who embraced Christianity and went to the so-called Christian Villages were considered outcasts in their own society.

However with the fall of the Ndebele kingdom the situation changed in that those who turned to mission stations were considered civilized. Many families started to send their children to the schools where they became Christians. Although converted, they still carried their old beliefs to the new faith. The old continued with their religious system but at the same time borrowed ideas from Christianity. According to Bhebe, the persistence of African beliefs and customs gave birth to a type of African Christians who adhered to both the traditional beliefs and Christianity. The similar combinations of Christianity and Traditional Religion gave rise to independent Churches.

The above researches help the Pastoral Training Centres to take into account the traditional beliefs of the people they serve when setting up their syllabi and programmes. The Shona and Ndebele are said to concentrate more on the ancestral spirits of their clans than on God the Great Spirit *Mwari/Umlimu* who is unapproachable and the creator of all clans (Van de Merwe 1957: 5-8).⁷

A study carried out by Cox (1995)⁸, "Ancestors, the Sacred and God: Reflections on the Meaning of the Sacred in Zimbabwean Death Rituals", presented three contemporary field descriptions of traditional death rituals in Zimbabwe. The examination of the three cases showed the following widely held beliefs on the hereafter among the Shona and Ndebele speaking people of Zimbabwe (Cox 1995: 347).

Death threatens the normal structure of existence by unleashing unknown and potentially destructive forces into the family system; this is why it is not taken as a natural ending of this earthly life. An explanation for the cause of death provides an essential part of the overall understanding of the relationship between the living and the spirit world. The forces that cause death in a family come from a number of sources, including the possibility of an

angered ancestor withdrawing his protective care. Consultations should be made to find out which ancestor was angered and how to placate it. Appropriate measures must be taken to reinstate the protective function of the ancestors the loss of which, even though not directly responsible for the death, provides the ultimate explanation for its occurrence.

Every family therefore pays special attention to avoid offending the recently deceased, through carefully constructed burial practices anticipating his return to the homestead as an ancestor. Many families still believe that the deceased person will not be settled until he/she is brought home to join the other family ancestral spirits, through the *kurova guva/umbuyiso* ceremony. It is widely held among the Shona and Ndebele that the ritual of bringing the ancestor home defines the final and most important stage in the death rituals since this enables the normal structure of existence to be re-established warding off further threats to the well-being of the family. The ancestors are acknowledged as having special powers extending beyond what they possessed while alive, powers, which ward off evil and ensure prosperity and health. These commonly held beliefs have a lot of influence on the lives of the Christians today in Zimbabwe and cannot be ignored by the Pastoral Training Centres in their training programmes.

The ancestral spirits are central to Shona and Ndebele beliefs. Bozongwana (1983) carried out a study on the traditional Ndebele Religion and Customs. He stated that there was a difference between *uMlimu* or *uNkulunkulu* (the great God) and *idlozi* (the ancestor). *Unkulunkulu* (the great one) was the first and the creator of *Umhlanga* (the father of the tribe or nation). A tribe was the offspring of one man and related tribes acknowledge one God. All those who shared the same ancestor had a common totem⁹ like the *Shoko*, *Nyathi*, and *Moyo*. *Amadlozi* were the spirits of the dead parents that mediated for the living. Another name for the *amadlozi* he said was *izinyoka* (snakes) and these spiritual snakes were said to procure blessings on the living. They protected, gave health, wealth and long life to the family. The Ndebele believed in the survival of people beyond death and the spirits of the departed communicated with the living and thus every activity was religious like going to the field, a wedding, cattle, a new baby, illness, happiness, death and drought.

Gelfand carried out many studies, and some of his findings were that, the father and mother of a family had six ancestors each (grandfather and grandmother on the father's side and grandfather and grandmother on the mother's side, then father and mother) (Gelfand 1977:

180).¹⁰ Anyone of these six had influence on the grandchildren. The *vadzimu/amadlozi* were said to protect, give health, wealth and long life. In sickness or death of a member of the family, consultation had to be made to see which one of the ancestors had allowed evil to enter the home (Gelfand 1977:26). The general way to find out which ancestor was offended, what had offended it and how to placate it, was to consult a *n'anga*¹¹. If there were any doubts a second *n'anga* would be consulted preferably one from another district (Mugwagwa 2001:1).¹² Death was not taken as natural, even that of a very old person. Death, Gelfand reported, could only occur when allowed by the *vadzimu/amadlozi*. It was expected that just as in real life a father would not take action against his son, unless he was offended, so the ancestor spirit, would be similarly reluctant to be angry except under what was considered as provocation (Gelfand: 180-182). Some of the provocations were; if a man married a close relative and did not pay some fine to cut the kinship, if a son-in-law did not give a special beast as part of the *roora/amalobolo*¹³ for the mother in law, when a member of the family died and she/he was not accorded a proper burial, or when a family man died and the *kurova guva/umbuyiso* ceremony was not done (Gelfand 1977: 182). There are many offences, and it becomes very difficult for any of the members of the family not to break any. Before discussing important traditional issues surrounding death and burial there should be a brief presentation of the *n'anga* and healing.

2.2.1 The *n'anga* and healing

The Shona and Ndebele are still very much influenced by their beliefs in the *n'anga*. When faced by sickness and death most of them will in one way or the other revert to traditional practices. Chavunduka (1977)¹⁴ carried out a research on Traditional Medicine and Christian Beliefs. In the study he established how traditional thinking and understanding of events often survived even after conversion to new systems of belief. The missionaries attempted for many years to discourage the use of traditional medicine but the two systems of medicine have continued to operate even among strong Christians.

Chavunduka further found out that many people took some of their illnesses to scientific medical practitioners and others to traditional healers, diviners and herbalists. The choice of where to go was often governed by the situation in which people found themselves. There were many examples that his research cited of Christians who consulted traditional healers

under cover of night because of the stigma attached to traditional treatment. He, however, established that there were some Christians who no longer consulted traditional healers.

According to his findings, religious affiliation alone did not appear to be an important factor in the choice of therapy. Often when a person was ill, he/she did not act on his/her own. The kinsfolk, educated and uneducated, Christians and non-Christians, jointly took decisions throughout the illness. The patient's kinsfolk played an important role and could, therefore, be considered as 'extended patients'. The governing belief was that an angered ancestor might choose to punish with illness any other member of the group and not necessarily the wrong-doer.

Chavunduka explained that traditional healers were aware of the challenge of Christianity to their trade. Therefore, they tried to strengthen their position through forming associations (ZINATHA)¹⁵, inviting community leaders to inspect their medicines and observe their methods and even went on to use the Bible. For example in one of their newsletters of 21 October 1972 they wrote, "Our work is blessed by God. We practice proper medicine as shown in Jeremiah 46:11. We try to give what we consider is the true remedy, e.g. for boils 2 Kings 20:7; fractures Ezekiel 30:21; stomach ache 1 Tim.5: 24; use of oil in curing ailments Luke 10:34, James 5:14"(Chavunduka 1977:141). Despite the introduction of Christianity, western education and scientific medicines, many people continue to make use of traditional medicine. Pastoral Training Centres should address this important area of illness and the whole healing ministry seriously.

There are other very much-feared *n'anga* who are said to come from *shave* (evil wandering spirits). The *shave* is a foreign spirit that acts in a person in order to express its desire for continued existence (Zvarevashe 1970a: 45).¹⁶ Evil spirits are believed to possess people who welcome them because at first they pretend to be good but later when they have been accepted they show that they are evil *varoyi/abathakathi*¹⁷ witches. The wandering spirits are said to be souls of the dead people who have been thrown away by their families because of their bad deeds. They wander about because a *kurova guva/umbuyiso* ceremony has not been done and will not be done for such members (Zvarevashe 1970a: 45). These *n'anga* also perform under spirit possession. The Shona and Ndebele speaking people have different kinds of *n'anga* whose duties are well defined and clearly understood (Napata 1970: 51).¹⁸ The fear of the evil spirits is real in people served by Pastoral Training Centres. These fears

need to be addressed if Christ is to be accepted as the only liberator and protector. Because of the fears family will try not to offend their ancestors whom they believe are there to protect them.

2.2.2 Traditional ways of burying the dead

The offences surrounding death and burials are considered to be very provocative to the ancestors, hence the elaborate death and burials rituals. To avoid offending the *vadzimu* the dead are generally buried in the following ways. A suitable place is chosen by members of the family for the grave to be dug. Traditionally men dug the graves, but now in some villages, women have to help digging due to the AIDS pandemic. An ox or cow is identified and killed then given to those related in marriage either men or women to cook. The deceased, if it is an adult has to pass a night in the home. The dead are buried either early morning or late afternoon and not at midday. The underlying belief is that a child is never born at midday; therefore, no one should be buried at midday. The body is taken to the grave in procession accompanied by singing. At the graveside the eldest family member addresses the ancestors in words such as “This is the home we have prepared for your child and you the one who has died rest here, this is the house we have built for you”. A man related in marriage enters the grave and is helped by other men to lay the body in the grave (Gelfand 1977:93). Flat stones or wood is used to cover the body. Men followed by women will throw handfuls of dust while chanting a song. The men then finally cover the grave with earth. The area close to the grave is cleared and swept by the women folk related through marriage. The people then return to the homestead from the graveyard. They are given water with herbs to wash their hands (Gelfand 1977:94). They are also given food before returning to their homes. Early the following morning after the burial, the family goes to the grave to check if there are any footprints. If there is anything unusual, then a *n'anga* will be called, as it is thought that the witches may have tempered with the grave. Generally this is how burial is conducted, traditionally, with some minor differences from place to place. The Catholic burial ritual has taken the above-described traditional ways and performs them from a Christian standpoint (*infra* 5.2.3)

2.2.3 The Shona/Ndebele ways of *kurova guva/umbuyiso*

According to Kumbirai (1977)¹⁹ in a research paper, “*Kurova guva* and Christianity,” the Shona traditionally performed a second funeral rite a year or more after burial. The ceremony was performed to enable the spirit of the dead person now *mudzimu* to rise from the grave and return peacefully to protect its living descendents. The ceremony also enabled the spirit of the dead person to join its ancestors. The Shona belief was that when a person died there was a temporary cut off from both the living and the ancestral spirits and therefore wandered in the forest. The living members of the family were the only people who, by performing the *kurova guva* ceremony, were able to reunite the spirit to both the living and the ancestors. If the living family neglected to integrate the spirit, it could inflict harm on the descendents especially through serious illness. Few families even Christian families dared to ignore the wishes of the unsettled spirit. The early missionaries taught that to take part in the ceremony was a sin against faith. The Shona Christians found this teaching hard to accept therefore went on performing the ceremonies clandestinely.

Traditionally a *n'anga* is consulted right at the beginning of the preparations for the ritual (Mugwagwa 2001:2). The *n'anga* will, through spirit possession, tell the family that everything is in order they could go ahead and prepare for the ceremony or to wait until this or that reparation has been made. At every stage of the preparations the eldest member of the family will be talking to the spirit of the person to be brought back. Some of the words that are used are, “You so and so this is your beer, or your beast or this is the bull we will give to your soul to rest in, we are bringing you back home so that you can look after your children.” (Bozongwana 1983:29-30).

The actual ritual differs from area to area and from family to family. What is common is that there is beer and meat. At sunset or at dawn a goat is killed. Some meat of that goat is roasted and eaten without salt by members of the immediate family. Usually at dawn one calabash of beer is taken along in procession to the graveside. The eldest in the family taps or beats the grave with a special switch, then sips beer from the calabash and pours some on the grave and makes a petition. Members of the immediate family then come one by one to sip from the calabash and say who they are and put their petition (Zvarevashe 1970a:44). The rest of the beer from the calabash is poured over the grave and the singing procession brings the spirit of the dead back to the home. The songs sung are, *mudzimu dzoka/woza ekhaya*, which literally means come back home (Bozongwana 1983:30). They walk back to the kitchen where the

singing goes on till morning. Among the Ndebele when they come back home they pull out grass from the hut that belonged to the dead person. During that day people go on eating meat and drinking beer. After lunch they can go back to their homes but the feast goes on until they finish the beer and the meat (Bozongwana 1983:30).

After the *kurova guva/umbuyiso* ceremony, the ancestor is believed to be near the family. The family can talk to their ancestor whenever there is need. They inform the ancestor when a member is going on a long journey, or a girl leaves the home to be married. They thank the ancestor when there is success such as a promotion at the work place, or one buys a car, or graduates (Gelfand 1977:32). There are good things on the *kurova guva/umbuyiso* like, the families are brought together, and those who have wronged one another have a chance to reconcile before the ceremony is performed. Only those members who lived good lives on earth are accorded this rite. When all these things are reflected upon by the lay faithful and their clergy a complete theology of the *kurova guva/umbuyiso* ceremony will emerge.

In the African context the family is a unit of the living, the living dead and the yet to be born (Magesa 1998).²⁰ According to the Shona and Ndebele the offspring of one man and those of his brothers are brothers and sisters and not cousins. All the children born to the sisters besides belonging to their fathers' clan, they also belong to their mothers' family where they are given preferential treatment and have a lot of say when their mothers' relatives die. They are not considered as extended relatives since they have their mothers' blood they belong to the family. The *kurova guva/umbuyiso* ceremony is regarded special in that it is considered to be a venerable and sacred tradition handed over by generations of ancestors (Kalilombe 1999:119).²¹

2.2.4 *Kurova guva/umbuyiso* in the Catholic Church in Zimbabwe

A lot has been written on the *kurova guva/umbuyiso* (Zvarevashe 1970, Kumbirai 1977, Gundani 1994, Chirikadzi 1997, Mashonganyika 1997, Chiromba 1999, Neiderberger 1999, Elsener 1999, Mavudzi 2000, Chidavaenzi 2001, Mugwagwa 2001).²² There are two major differences in views. One camp of thought says that the *kurova guva/umbuyiso* ceremony contains sacrificial elements, which make it basically incompatible with the Christian faith. Some of the characteristics of sacrifice are, the feeding of the spirits, through offering them beer, the offering of gifts in cultic set-up, the sacral communion/ritual meal and the

atonement (Chidavaenzi 2000:2). Another camp says the sacrifices in *kurova guva/umbuyiso* are *douleia* that is they are marks of honour, respect or reverence, which is like the Christian veneration of saints (Kumbirai 1977:124-126). In spite of some differences there seems to be a consensus on the following: that the ritual is very important for the Shona and Ndebele in relationship to their *vadzimu/amadlozi*. It seems all views agree that the practice differs from place to place even from family to family. All voices stress the indispensability of a continuous catechesis on the ritual. Therefore, whatever is agreed upon should be structured in such a way that there is room for the differences.

The acceptable aspects are as laid down in the "Shona Ritual of *Kuchenura Munhu*". The ceremony is held a year or so after the death of the person. The elders of the family hold a meeting to start the preparations. The soaking of the corn for brewing the beer is the first ritual. The paternal aunt takes the corn and offers it to the *vadzimu* and says "This is the corn for the feast day of your child so and so" when she has said that she sprinkles holy water on the corn then it is soaked (ZCBC 1982:14).

The second step is when the beer is ready, again the aunt or the eldest in the family who has been asked to lead the proceedings addresses the person to be brought back in these words, "You so and so this is the beer to make you come home to look after your family. We your family are here to ask God to receive you into his kingdom where you will be with Christ and all our ancestors including those we have not known that you now know" (ZCBC 1982: 17).

The third step is offering the beast. Again the leader says "You so and so tell the other *vadzimu* in their order going up to God that this is the beast we are going to feast on as we accompany you to the other ancestors." The beast is then sprinkled with holy water before being slaughtered (ZCBC 1982:21).

The fourth step is to take a calabash of beer or a pot of blood to the graveside. At the grave as he pours the beer or blood on the grave the leader says "You so and so we pour this beer/blood on your grave as a sign of how Christ redeemed you by shedding his blood, let it unite us as a family in the name of the Father and of the Son and of the Holy Spirit." (ZCBC 1982:23).

The last step is when they return home with the *mudzimu*. The leader says, "See you so and so we are now taking you home to look after your family. Keep interceding for your family, your friends and community here on earth. We pray that Christ cleanses you in the name of the Father and of the Son and of the Holy Spirit." (ZCBC 1982:23).

The history of the church has taught us that traditional practices cannot go away by just ignoring or banning them like the Chinese Rites of veneration of ancestors.²³ The Shona and Ndebele culture of bringing the ancestor back home, *kurova guva/umbuyiso* has to be faced and a Christian answer reached. There are two contradictory views on the issue; one is that the ceremony is a sacrifice to the ancestors, which makes it incompatible with Christianity. The second view is that the ceremony is a reverence of the ancestors like the Christian veneration of saints. Instead of expending energy on those issues that will never be resolved, that is arguments on whether it is *Latreia* or *douleia*, a way forward could be built on those points with a widespread consensus. Three points of consensus from both camps are that the relationship between the living and the dead among the Shona/Ndebele is undying and cannot be ignored. The practices relating to the dead vary, they differ from place to place even from family to family, and therefore not one Christianised rite will satisfy everyone in the country. All agree that a continued catechesis is needed so that the Christian faith and trust in God imbues the whole person and expels fears regarding the dead. The end result would be Christians who see their dead in the light of Christ's death and resurrection.

Ela (1989) carried out a study, which focused on how to find suitable symbols, gestures, attitudes and forms to express faith so that the gospel becomes the leaven, which leads to a new meaning in life. Ela said that everything had to correspond with the centre of peoples' lives, taking into account the peoples' tradition and history if they were to celebrate their experience of faith. There were several vital questions that Ela's study examined such as; how could the Africans live their faith so that it will not marginalize or discredit their ancestors? Could the Church become the place in black Africa where communion with the ancestors was possible? How could the Africans recapture the uniqueness of their African character and how were they to survive as humans amid harsh economic and political structures? These are some of the questions that the Pastoral Training Centres could use in reflections with their trainees. Such reflections would be what Ela suggests to be "Theology under the tree". This means a theology that is worked out by the ordinary people together

with their theologians. This type of theology will help communities to take up lay ministries that are relevant to the context.

2.3 Lay ministries that respond to the context

Ad Gentes 15 says from the beginning, the Christian community must be so organized that, as far as possible, it can provide for its own needs. Provision for its needs include taking up of lay ministries, raising funds for self-support and incarnating the Church into the culture to give it the local expression (Verstraelen 1975:260). This present study focuses on lay ministries that respond to the local context. Lay ministries are ecclesial services raised up by divine calling from among the congregation of the faithful (AG 15).

In Zimbabwe, lay ministries are supposed to be exercised fully in the setting of small Christian communities. The reason for establishing lay ministries is not the lack of ordained ministers, but the rights and duties of all the baptized. According to the Pauline theology the gifts that individuals are given by the Spirit are for the needs of the whole Church (1Cor. 12:4-6). They are given to equip the disciples for their ministry, to lead the believers to a deeper knowledge of Christ and to maturity in their commitments to Christ (Eph. 4:7-16). Both the ordained and non-ordained ministries are equally required for services in the Church.²⁴ The Church has always remained conscious of her duty to minister. In the Church different ministries were established at different times in response to the felt needs. The ordained ministry is one of the indispensable ministries in the Church but for the proper functioning of communities there are many other non-ordained ministries needed. Lay ministries are exercised fully in the setting of small Christian communities.

2.3.1 Lay ministries in Zimbabwe

There are a variety of services that have arisen in the Zimbabwean context such as, leading Sunday services without a priest, visiting the sick, conducting funerals, counselling and giving home based care to HIV/AIDS patients, leading commissions of Justice and Peace, youth and marriage advisors and leaders of small Christian communities.

Pastoral Training Centres give courses to those who exercise different ministries in their communities and at their parishes. Dioceses have produced handbooks and manuals for use

by both the trainers as teaching guides and by lay leaders as manuals as they work (ZCBC 1993:73-76). Below are selected materials that have been produced and are available in Zimbabwe.

Teachers of catechism have some of the following books and pamphlets to use; *Infundiso yeBandla eliKhatholika* (Bulawayo 1991), *uJesu Umthandi wabantwana* (Bulawayo 1968), Rites of baptism of Children and adults (ZCBC 1979), A Catechism in Tonga (Hwange 1983), *Zvifundiso Zvavachati* (Gweru 1987), *Yesu Muponesi Wedu* (Gweru 1983), *Bhuku romudzidzisi weKatekismo* (Mutare), *Chishawasha Katekismo* (Harare 1983), *Ibhuku Lya MaKristo* (Hwange 1997), Catechetical Directory (Gweru 1992).

Leaders of different Liturgical services are helped by some of the booklets listed below; *Maitiro eSvondo Pasina Mupriste* (Hwange 1981), Yearly Liturgical Guide, *Ilizwi likaNkulunkulu* (Bulawayo 1992), *Maitiro okuviga munhu* (ZCBC 1967), *Kuchenura Munhu* (ZCBC 1982), *Maitiro eSakaramende romuchato* (ZCBC 1989), *Kugoverana mabasa mumapoka madiki* (Mutare 1993), Rite of Anointing and Pastoral Care of the Sick (Bulawayo 1983), Reflections on Death and Dying (Bulawayo). There are many more written materials at the different Pastoral Training Centres but most of them are not published. Pastoral teams can update and publish their work to benefit and enrich each other. The ZCBC has issued a number of statements on the HIV/AIDS pandemic, which are helpful for study at Pastoral Training Centres. Below is a table showing the statement and the year it was issued.

Table 2.1 ZCBC's statements on HIV/AIDS

AIDS and our Moral Responsibility	October 1987
Save our Families	March 1991
The Family is the Basic Unit of Society	August 1994
Working for Common Good	May 1998
For the New Millennium 2000 A.D.	December 1999
Pastoral Letter on Tolerance and Hope	May 2001
Listen to the Inner Voice	March 2003

One other ministry that merits special mention is that done by the Commission for Justice and Peace. The Commission for Justice and Peace in Zimbabwe was formed at a meeting held at Chishawasha in 1971 (Linden 1980:163).²⁵

The Commission tries to implement the social teaching of the Church that has been taught through various related encyclicals down the ages. Since 1961 the bishops have issued statements in relation to any violation of human rights by the government of the day. Below is a table showing the title of the Pastoral Instruction by the ZCBC and the date of publication.

Table 2.2 RCBC/ZCBC Pastoral Instructions

Pastoral Instruction	Year
Peace Through Justice	1961
Problems of our People	1963
A Plea for Peace	1965
A Call to Christians	1969
A Crisis of Conscience	1970
Reconciliation in Rhodesia	1972
A Plea for Reconciliation	1978
The Centenary of the Catholic Church in Zimbabwe-Rhodesia	1979
Welcome Zimbabwe	1980
Reconciliation is still possible	1983
Socialism and the Gospel of Christ	1984
Responsibility-Honesty-Solidarity	1997
Tolerance and Hope	2001
A Call to Metanoia	2003

2.3.2 Small Christian communities in Zimbabwe

Small Christian communities are groups of Christians who, at the level of the family or in a similar restricted setting, come together for prayer, scripture reading and sharing, catechesis and discussion on human and ecclesial problems, with a view to a common commitment (Igboanyika 1993:14-16).²⁶ According to the Tanzania Episcopal Conference, a small Christian community is a gathering of Christian families whose members live together in a neighbourhood. They live under Jesus Christ as their Lord and under the guidance of the Holy Spirit, who helps them to persevere in prayer, to love one another, and to help one another in every way both materially and spiritually (Mringi 1995:92). The best way for the

Church to be family, the model adapted by the Synod for Africa, is through forming and living in small Christian communities (EA 63).

According to the ZCBC the small Christian communities are the locus of the Church.²⁷ In most dioceses the form of small Christian communities they have are what they call “out-centres”. At the out-centres there are some members who teach catechism and others who lead Sunday services when there is no priest, conduct funerals and give other services. In the urban areas they use the term “Sections” for their small Christian communities. In the rural areas small Christian communities are sometimes called “villages” or “lines” or *masabhuku*. The heads of these villages or lines are called *masabhuku*, literally meaning “the one who has the register of the villagers”. The Christian communities *masabhuku* are chosen by the Christian communities to be the link persons with the parish priest in case of deaths or illnesses of members of the village. The very adoption of small Christian communities as the locus of the Church in Zimbabwe made the services of lay leaders and lay ministries indispensable.

Hirner (1970), as the then president of the Southern African Catholic Bishops' Conference (SACBC) said that the bishops of South Africa defined small Christian communities as the most local incarnation of the one holy Catholic, apostolic Church. He said for them it was the new way of being. To do everything to strengthen the involvement of lay people in the Church, the African Catholic Bishops' Conference established the Lumko Institute. This pastoral institute of southern Africa made it a point to implement the vision of Second Vatican Council according to the felt needs of the Church. The Institute introduced Gospel-sharing methods, which became the spiritual basis or the agenda of any small Christian community. Pastoral teams from different dioceses of Zimbabwe have been sent to Lumko. These teams introduced the seven-steps of Gospel sharing Lumko method, which has been adopted by small Christian communities (*mapoka emunamoto*) in Zimbabwe.

Kalilombe (1981)²⁸ carried out a study on the shift from outstations to small Christian communities as experienced in Malawi. The study concluded that the two systems of outstations and small Christian communities were different in many ways. The underlying ecclesiology was diverse. Therefore, the methods and implementations of the two had to be different. Kalilombe argued that since the moving from outstations system to small Christian communities was a shift in ecclesiology, there should have been a change in approach,

attitudes and objectives to suit the new system. The Pastoral Training Centres in Zimbabwe could take note that the adoption of small Christian communities as a pastoral priority was mainly theological and lacked the local practical ways of implementation. It should be the task of Pastoral Training Centres to work out programmes that help towards implementation of viable small Christian communities in Zimbabwe.

Small Christian communities in Zimbabwe were started because the Church was worried about the Marxist-Leninist ideology articulated by the fighting nationalists (Randolph 1977:69-87).²⁹ Therefore the ZCBC looked seriously into that challenge and declared that there was need for forming some kind of communities, different from the present style of missions and outstations.³⁰ They noted that the future of the parishes with their need for money and cars was not certain and therefore the peoples' homes would have to be the Churches for the people in a Marxist setting (Maveneka 1977).

The priests in charge of pastoral work on diocesan level were tasked to map out some guidelines on how to start Christian communities. They called for a seminar on the formation of small Christian communities in Zimbabwe at Gokomere Training Centre in 1973 (Trujillo 1973).³¹

Trujillo (1973) presented a paper at that seminar on how the diocese of Hwange had from the beginning used the method of building Christian communities since it was their only option. In Hwange, the training of catechists and community leaders was done earlier than in other dioceses. When the Spanish Missionaries were given the northern part of Bulawayo in 1949 to evangelise they were faced with a hard task. There were no mission stations and schools opened in that part of the country. In the 1950 the government regulations on opening schools were getting tighter and so to embark on that method was not profitable. Until 1953 the Spanish Missionaries were under the control of Bulawayo (Dachs and Rea 1979: 166). In 1951 they wanted to start a school to prepare native boys for the priesthood but Fr Odilo of Bulawayo did not approve and so it was not started.

The Spanish Missionaries had one method left open and that was to live side by side with their African communities. Trujillo reported that the priest went to villages and lived in one of the homes, from where he would visit the homes around and gather those who wanted to be Christians. He would be out there for a month teaching, praying and visiting homes. By

the end of that time a small group would have been formed. This group would be visited from time to time to celebrate the Eucharist and other sacraments. The Spanish Missionaries were faced with an influx of Catholics in the Gokwe District who were moved by the government from over populated Tribal Trust Lands of Chilimanzi, Gutu and Bikita (Dachs and Rea 1979: 167). The priests had to be mobile with the support of catechists to visit these Catholics who had formed Christian communities. When the Spanish Missionaries established Sacred Heart Mission in 1958 they started to train African catechists at that mission to help them in the animation of the many Christian Communities they had started (Trujillo 1973).

The seminar on forming small Christian communities recommended starting from where the people were. Starting from where the people were meant that in each diocese there were going to be different types of communities. They all agreed that for the communities to be formed all priests were to take part in it since they said the Eucharist and the Bible were the main means of starting these communities (Minutes 1973). Building small Christian communities was not an issue for Zimbabwe only; here in Africa the bishop's conferences have adopted small Christian communities as a pastoral priority. According to the Symposium Episcopal Conference for Africa and Madagascar (SECAM), the role of small Christian communities is to root the Christian faith in the life and culture of the African people and cause it at the same time to spread (EN 58). In East Africa a lot of work has been undertaken to develop an ecclesiology of small Christian communities.

Mringi (1995) carried out a research to help the laity and the hierarchy of Eastern Africa in their endeavours to establish a Church that in the long run will be structured within the framework of small Christian communities. He put together literature in order to inform, guide and help the bishops and the laity in creating new structures in the Church that suited the pastoral project of building small Christian communities. The main sources he used in the study were the various Conciliar and Post Conciliar documents, the 1983 Code of Canon Law, documents of the Church and the documents issued by the Catholic Bishops of East Africa and Tanzania on the small Christian communities.

He used the documents of the Second Vatican Council and the Code of Canon Law to explain the ecclesiology of small Christian communities. The small Christian communities proposed by the bishops of Eastern Africa are the local manifestations of the Church of Christ, which is truly present in all legitimate local congregations. They are the most local incarnations of the

one, holy, Catholic and Apostolic Church (Mringi 1985:102). He further explains that small Christian communities are the fullness of the Church because the Mystical Body of Christ is fully present in them and Christ himself unites them and gives them life through his ordained ministers and through all the gifts which the Spirit of Christ pours out on them (PO 2,6). After presenting their ecclesiology he then presents their functions.

Mringi's study showed how to establish, form, operate and animate small Christian communities in line with African traditional values and culture. He describes small Christian communities as "...basic and manageable social groupings, whose members can experience real interpersonal relationships and feel a sense of communal belonging, both in living and working" (Mringi 1985:396). Mringi quotes Mbiti on the importance of belonging to the community in Africa. Mbiti says in traditional Africa "To be human is to belong to the whole community, and to do so involve participating in the beliefs, ceremonies, rituals and festivals of that community. A person cannot detach himself from the religion of his group, for to do so is to be severed from his roots, his foundation, his context of security, his kinships and the entire group of those who make him aware of his own existence. To be without one of these corporate elements of life is to be out of the whole picture. Therefore, to be without religion amounts to a self-excommunication from the entire life of society, African peoples do not know how to exist without religion" (Mbiti 1970a:3).³² Mringi shows how this sense of belonging can make small Christian communities places of communal belonging that will enhance and influence the celebration of sacraments and other acts of worship in line with African traditional values and culture. Activities in small Christian communities highlighted in the study include religious and secular activities such as prayers, celebrations of sacraments, proclaiming the word of God, engaging in dialogue and working for human development through communal projects.

While Mringi provides a detailed presentation of the ecclesiology and how to inculcate activities within small Christian communities, O'Halloran gives some practical suggestions on how to start and develop them. O'Halloran (1996)³³ carried out a study to provide some practical suggestions and guidelines for parishes that were developing small Christian communities. He suggested starting by the dissemination of information, then training leaders for services and finally by clarifying the role of the priests. He pointed out that leadership was very essential and could be enhanced by equipping the leaders with skills such as listening, personal openness and the ability to examine issues without fear. Some suggested

ways of giving ongoing formation to leaders were arranging courses, workshops, sharing experiences, retreats, talks, audio-visuals and books. O'Halloran indicated that the role of the priest was to be a guide, a companion, a resource person and a unifier for the parish. The priest would be the link between the neighbouring groups, the link with the parish and with the diocese. Combining the theology of small Christian communities given by Mringi and practical guidelines suggested by O'Halloran, the Pastoral Training Centres could assist parishes to build operative and effective small Christian communities relevant to the Zimbabwe context.

The study carried out in Zaire by Ugeux and Lefebvre (1995)³⁴ examined why small Christian communities found it difficult to advance beyond certain limited activities. Their findings indicated that there were different and even conflicting ecclesiologies about small Christian communities. Ugeux and Lefebvre observed that in some places there was little or no effort to plan effective action, and some dioceses had no guiding ecclesiology and no coherent pastoral plan. Thus they concluded that the problems that beset small Christian communities stemmed from the fact that there was no agreement on the kind of Church Africa needed. Perhaps Pastoral Training Centres could work out viable structures for small Christian communities since the Synod (1994) has adopted the African family as the model of Church needed for Africa.

2.3.3 Conclusion

Laypeople in Zimbabwe exercise relevant lay ministries. Books and pamphlets have been produced at different Pastoral Training Centres, for trainers, trainees and manuals for those already serving communities. Laypeople are seen to be actively involved in visiting the sick and burying the dead. One ministry that seems to have had good responses is working for justice and peace. Commissions for Justice and Peace have been formed at all levels from the national level to parish levels in dioceses. Laypeople are actively involved in issues that concern the social teaching of the Church. According to the ZCBC, lay ministries should be exercised in the setting of small Christian communities. But in Zimbabwe small Christian communities seem not to be as viable as desired. Therefore, Pastoral Training Centres have to work out and research for pastoral approaches and structures that are suitable for the Zimbabwean context. Perhaps one of the ways forward would be by giving adequate training to lay leaders. The next section reviews literature related to the training of lay leaders.

2.4 The training of lay leaders

In all areas of Church life, formation (*supra* 1.4) is of primary importance says EA 75. The formation of the clergy and religious has been addressed, but the formation of the majority of the lay faithful needs to be stepped up so that they can gain confidence to go out and evangelise. Most of the laypeople have only had the catechism in preparation for the reception of the sacraments and got no further formative follow up to build them into evangelizers. The Sunday homilies were viewed as not enough to form members who have great responsibilities in community and society (Ineichen 1972). Pastoral Training Centres are to strive to meet the needs and the requirements of the dioceses in the formation of laypeople.

Lobinger (1991) in Missiological studies carried out at Lumko Missiological Institute in South Africa, dealt with principles and methods of training for community leaders. He says that the training of leaders leads to developing fully the ministers within communities. Lobinger emphasises that not giving adequate training means that key responsibilities of communities will remain in the hands of priests and bishops and these according to him are outsiders. He says that fully training lay leaders will not produce the dreaded pyramidal structure of having people who give orders to others below them. His argument is that according to the Lumko series of training each one in the community is given the opportunity to grow in their particular charism. For him training is growth for every member. There are programmes specifically concerned with the development of communal responsibility, while others focus on training those appointed for specific leadership tasks. With these different types of training every member of the Church is trained for their participation.

Lobinger explains why training is very important. He says training enables people to use the gifts of the Spirit; he adds that those who have gifts and fail to use them are warned in Mt 25:14-30. Even after talents have been put to use in the Church they must be developed and training is one way of helping the gifts to grow. If regular training is offered, many more people in the community can take an active part, instead of only the exceptionally gifted and courageous people who will be active if there is no training available. Therefore, training gives all members of Christ's body a chance to grow. Training many people makes the Church a sign of equality. Lobinger argues that if little or no training is available, the Church will eventually consist of a few powerful and highly trained people who provide everything, while the rest are "looked after" by these. According to him such a situation is contrary to

God's plan who from the days of the Old Testament wanted to create humankind where people are equal, and where all have a say and a role to play. Not all need to exercise leadership in the Church but all must identify with the tasks of the Church in order to consider it "theirs" and in order to make the Church a sign of togetherness.

Training liberates people from over-dependence, from servile attitudes, from over-passivity, from despising themselves, and from despair. People who are not trained are just helpers of the priest, but when fully trained for their tasks they acquire a different attitude to others and to their work. Trained people acquire self-confidence, which is the key to further development. If training is missing, they remain dependent and passive. Training makes people free to become creative. Lobinger's argument is that a person with little knowledge will usually just imitate others, or will adhere slavishly to the rules, which were learnt by heart, and will tend to be legalistic. Only good training will open the way for people to become creative and develop new ideas themselves. Training is part of the task of evangelisation. Evangelisation is not just the communication of statements, but also the building up of the new community, which is the beginning of the Kingdom. Training means equipping people to exercise their proper role in this community. Finally, he says training liberates the existing leaders from wrong pride, from paternalism, from monopolistic and from dominating attitudes.

To be able to train both leaders and members of the community, Lobinger suggests that there be both centralized and local training. Centralized training according to him would be that which takes place at a diocesan or a regional training centre and is conducted by diocesan trainers or experts from elsewhere. Local training on the other hand would be that training carried out by a team of local priests and local pastoral workers. For him there are advantages and disadvantages in both. The advantages for centralized training would be that it is more professional, of a higher standard, and more uniform. The trainers have more time and are better equipped for their task. The trainees meet leaders from other places and develop a wider thinking, beyond the ideas of their own small place. The advantages of local training are that participants continue to feel that they are part of their local people. The local community can grow and change at the same time and through the same process. The training is more adapted to local needs, is less likely to be over-theoretical, but is task-orientated. Follow-ups and corrections can easily be made. The training groups will be smaller and more numerous and in this way will reach more people.

For Lobinger combining the two centralized and local training avoids the disadvantages of both and retains the advantages of both. His suggested combinations were: having frequent weekly training by local trainers combined with central training sessions after three months, conducted by diocesan trainers; or having joint training, which means that the diocesan training team comes to local communities and conducts some training sessions while the local trainers conduct other sessions; or having a division of subjects, which means that some subjects are learnt at the local training centre while others are studied at the diocesan centre. The principles and methods suggested by Lobinger are ideal for different needs and standards of communities in Zimbabwean dioceses. It is not possible to have all the leaders needed by communities and parishes trained at the one central diocesan Pastoral Training Centre, hence the necessity of more local training centres within a diocese.

The leaders and members of communities need to be trained, motivated and empowered for mission. Golas (1994)³⁵ carried out a study in the United States of America based on the Exhortation *Christifideles Laici*. The study sought to design a process for forming small Christian community leaders. The process provided both theological content and practical skills for the development of good pastoral leadership. The first part dealt with topics of Christian faith that included Scripture, the Church, the Sacraments, the Eucharist, the Mission, Spirituality and Prayer. The second part dealt with some practical aspects of group dynamics such as listening skills, giving feedback, resolving conflict and decision-making through a consensus process.

Golas says that training will help leaders to know and understand their Catholic faith more fully. The trained will grow in confidence especially within the context of small groups. They will more fully recognize the fundamental importance of the communal dimension of Christianity. Learning in a group will make the concept of community a reality for those who are striving to become effective small Christian community leaders. Training deepens awareness of the presence and action of the Holy Spirit in the life of those undergoing formation. Finally, training according to Golas, helps trainees to understand the implications of the social dimensions of their faith and encourages a concept of community in which reconciliation, justice, and peace are key concerns. The Pastoral Training Centres in Zimbabwe could plan their programmes to cater for both the theological inputs and practical skills of imparting knowledge as suggested by Golas. The format of programmes do not have

to be as those prepared for the American parishes but they can easily be adapted to suit local parishes, be they urban or rural.

Training of lay leaders and formation of laypeople is very important and very possible. Every member needs training to be actively involved in evangelisation. There are possibilities of giving specialized training for lay leaders at diocesan training centres and to give general formation to the rest of laypeople at local training centres. Ideally there should be more than one Pastoral Training Centre in a diocese. Training helps people to use their gifts for the benefits of the whole Church. When laypeople are adequately trained they acquire self-confidence, become independent and active. Training liberates lay leaders enabling them to collaborate with their priests as mature, equal and competent partners.

2.5 Collaboration at parishes

The role of the laity should be seen as one of collaboration with their bishops, priests and religious for the common mission of the people of God. The apostolate of the laity is a share in the Church's mission of salvation (LG 33). According to the National Pastoral Directory for Zimbabwe (1998) the highest body of collaboration in dioceses that include laypeople is the Diocesan Pastoral Council. The directory points out that the Council shall, under the direction of the Bishop, study and weigh matters which concern the pastoral works in the diocese and propose practical conclusions (ZCBC 1998: 34). Pastoral Councils and Parish Council were fruits of the Second Vatican Council. Parish Councils will be reviewed first.

Openness to the laity is one of the great achievements of the Second Vatican Council. The Church is reminded that the rights and duties of exercising the apostolate are common to all the faithful be they clerics or laity (AA 25).

Broderick (1968)³⁶ carried out a study a few years after the Council in the United States of America, which had the aim of giving guidance for the involvement of both the clerical and lay leaders in the mission of the Church. Broderick produced a Parish Council handbook. He defined the Parish Council as an official, coordinating structure, which served as a responsible group leading and representing all members of the parish.

Broderick suggested how an ideal parish council should operate. He said a parish council should have a constitution to give it recognition as an official acting body. Elements of the

constitution include that members should be elected from the parish and should include men, women and youth. The parish priest should be an ex-officio member that is; he is a member by virtue of being parish priest. He does not vote when the members of the council are voting on an issue. He can however say, "yes" to something that has been voted out or "no" to what has been voted as yes. Elected officers of a parish council are the president and vice, secretary and treasurer, other members could be appointed to the council as representatives. Meetings could be held twice a month, and the parish councils could be aided by committees for different areas of life in the parish such as, education, finance, maintenance, liturgy, spirituality, and ecumenism. Broderick concluded that the participation of laypeople in running parishes was not a threat to the role of the parish priest; rather, it was an expansion of his role as leader and servant of the people.

In Zimbabwe almost all parishes, large and small have functioning parish councils (ZCBC 1998:34). Parish Councils operate differently from diocese to diocese and parish to parish. In some parishes they are only consultative bodies while in others they are decision-making bodies. Some parish councils have a constitution and small membership and yet others have no constitutions and are not worried about numbers as long as every group in the parish is represented. The work of the Pastoral Training Centres in this regard is to help the parish leaders with guidelines. Active parish councils help to build active diocesan pastoral councils.

Page (1970)³⁷ carried out a study on the Diocesan Pastoral Councils as given by the Second Vatican Council. He made the survey at the time when the great majority of dioceses in the world had made efforts to form presbyteral and pastoral councils. The main sources he used in the study were the Conciliar and post Conciliar texts.

Page defined the pastoral council as a consultative body in which priests, religious and laity served on an equal footing. The priests, religious and laity were fully-fledged members of the diocesan pastoral council; there was no distinction to their participation (Page 1970:133). He said the immediate aim of the diocesan pastoral council was to permit the people of God to assist the bishop in his pastoral duties and to advise him. Its ultimate aim was to promote conformity of the life and actions of the people of God with the Gospel. Page quoted the conciliar text on pastoral councils which reads; "It is greatly to be desired that a special pastoral council be set up in each diocese over which the bishop would preside and in which specially chosen clergy, religious and laypeople would take part. The task of this pastoral

council would be to study and examine whatever has to do with pastoral activities and to formulate practical conclusions in their regard" (CD 27). Flood carried out another research study, which seems to build onto this.

Flood (1987)³⁸ carried out a study on how the Second Vatican Council was trying to regain the Christian involvement of the laypeople as they did in the Early Church. He (1987:13) pointed out elements in the Early Christian community that could be used today to incorporate every member of the parish or small Christian community in the mission. He said in the Early Church the local communities were places where everyone's ministry was valued, whether full-time or part-time. Like in the small Christian communities of today, community affairs and worship were done at home where everyone could take some active part. The community's main responsibility was to be a sign and the service of God's word in the world. The whole community shared in making decisions. The leaders' role was to animate, coordinate, correct and link with the wider Church. Leaders were not a separate class ruling over the rest, leadership was shared. Diocesan Pastoral Councils, which were created by the Second Vatican Council, are trying to involve all members of the parish including priests, religious and laity in decision-making.

The different dioceses in Zimbabwe have Diocesan Pastoral Councils which are very active and there laypeople are making decisions in collaboration with the clergy and religious (Bhasera 1997: 6).³⁹ Some of the parishes in Zimbabwe have changed their former outlook of seeing the role of laypeople as that of helpers; they are regarded as partners in the work of the Church. In other parishes traces of paternalism are still remaining.

To foster collaboration between the clergy and the laity, it is important to define correctly the place of the laypeople in the Church. Doohan (1984)⁴⁰ carried out a study in the United States of America, which looked at four essential aspects of the place of the laity in the Church today. Doohan suggested the need to be clear about the current theological models of the laity's role in the Church today. He pointed out that the theology was that the layperson was not the extension of the hierarchy but had a specific and exclusively proper mission in the world. The layperson was the Christian whose situation and responsibilities were determined from his/her insertion in the life of the world. The lay Christian was made holy by secular involvement and his/her apostolic activities were carried out in the secular world (Doohan 1984:124-127).

The second aspect was concerned about the developments and changes in attitudes and in Church structures that have occurred since the Council. Here, Doohan pointed out that major authority structures in the Church were entirely clerical and at times oppressed the laity. The total absence of laity from leadership roles, even from those Church organizations specifically for laity was an unhealthy dimension of the Church. Power in the Church was linked to office, not to competence, and even non-sacramental jurisdiction was granted only to the cleric. The Laypeople were governed by clerics. He gave an example of the 1980 Synod on the Family where only a few carefully screened lay observers were allowed to attend, while the Church's teaching on family and sexuality was debated exclusively by celibate clerics. Doohan confirmed that at the diocesan level the laity were actively participating in pastoral councils and were administrators of diocesan offices of social services, education, charities, and youth and family ministries. He however pointed out that the laity lacked real power because they generally worked under the possible power of the priests' council that could overrule their decision or even the parish priest has power to overrule their decision (Doohan 1984: 31). To avoid these overruling cases there could be policies decided upon by all interested parties in the parish, in such matters as catechesis of children and adults, funerals, lay associations, finance and any other issues particular to that parish.

The third aspect he suggested was an understanding of the Church as family. He said there was a dynamic interrelationship between family life and the Church. There were many ecclesial qualities in everyday family life; the whole Church had much to learn from the daily family experiences of the faithful. Families were the foundation of the Church. Family and Church were evolving notions; both required real listening, sincere dialogue and mutual obedience. On this aspect the Pastoral Plan (2001) of Hwange diocese, concurs with Doohan and states that, "The Church in Hwange diocese should base itself on the firm foundation of the African values of community living, care for others, solidarity, warmth in human relationships, dialogue, simplicity of life-style and unity. Within such a family context everyone experiences a sense of identity and belonging because here each one has a role to play" (Ndlovu 2001:11).⁴¹ In each of the different committees operating on diocesan level, there are different members making it possible for more people to get involved. Committees in Hwange include; Liturgy, Catechetics, Vocations, Social Communications, Biblical pastoral Movement, AIDS and Responsible Parenthood, Youth, Caritas, Justice and Peace,

Legion of Mary, St Joseph, St Anne and Pontifical Mission Aid Society (Ndlovu 2001:11-13).

The last aspect Doohan considered was the historical and contemporary spirituality of all the baptized. The spiritualities of all the baptized varied according to their condition in life. All baptized were integral parts of the mystery of the Church and therefore much was needed to be done to develop new formulations of spiritualities for work, married life, single life, divorced, and in general the spiritualities of the various professions (Doohan 1984:120-122). These are the four aspects that Doohan stressed to be considered if there is to be a meaningful collaboration between the clergy and the laity.

Collaboration of all in the Church is necessary in order to present the Church as the sacrament of unity for the world. The fullest possible collaboration of clergy, religious and laity brings about successful leadership in a parish and diocese. Collaboration is participation in the decision making process as well as sharing ministries. Laypeople are needed as responsible mature Christians to build the Church. Sofield and Kuhn's study (1995:38)⁴² is a good conclusion to collaborative ministry. They said that Christian leaders who embrace and value collaborative approaches to ministry discover the power of involving others. Collaborative leaders do not act in isolation, they are willing to listen to and collaborate with those whose views and style may differ from their own. Being collaborative taps into the gifts of many people, fosters creativity, and achieves greater results.

2.6 Conclusion

It was not possible to include all available materials in the reviewing of related literature. The studies that have been discussed were chosen to support or contrast with the present study. Research sub-questions guided the choice of literature that was reviewed. Literature on the historical background of Pastoral Training Centres in Zimbabwe has revealed that before the setting up of training centres in Zimbabwe, every mission station groomed its own catechists. The mission-trained catechists could not be put in charge of outstations on their own since they were not adequately trained for that responsibility. To give adequate, uniform and proper training, the missionaries agreed to set up training centres. The training of catechists soon gave way to the training of schoolteachers. This was because the missionaries had changed their strategies of evangelisation from establishing Christian villages (supra 2.1.1) to building

schools. The main objective of mission schools was Christianising those taught. Mission schools kept diverting from their main purpose, which was teaching religion, due to unfavourable government ordinances towards African education. Government policies kept tightening so that by 1971 the Catholic Church gave up almost all its out schools to local councils. The loss of schools ushered in a new era in evangelisation. The strategy shifted back to building Christian communities. The shift necessitated the revival of the mission of the catechist, hence the setting up of Catechetical Training Centres. This was not peculiar to Zimbabwe, all over Africa the pattern was similar with national and regional Pastoral Institutes being opened such as Kinshasa, Abidjan, Gaba and Lumko.

On the sub-question concerning the context of Zimbabwe, literature revealed that Zimbabwe was a nation that had experienced much conflict even before the white settlers forcibly displaced the indigenous populations to arid lands. Soon after colonial independence in 1980 there was reconciliation and nation building. In that period there was tremendous success in farming in spite of the droughts and the health delivery system was so good that the World Health Organization judged Zimbabwe as having one of the healthiest populations in the world at that time. A decade after independence, corruption set in leading the whole country into chaos. Health wise Zimbabwe is one of the world's highest hit nations by the HIV/AIDS infection. There is freedom of worship. There are Christian and non-Christian religions. Since most of the African people converted to Christianity come from the African Traditional Religions, most still perform traditional rituals alongside or against the Christian teachings. Literature revealed that the problematic and undying rituals are those dealing with sickness and death. Some Christians believe that the ancestors have an unquestioned role in the sickness and death of their family members hence the performance of the *kurova guva/umbuyiso* ceremony. Due to those beliefs the *n'anga* has still much influence in some Christian families.

One way of addressing this context was to create relevant ministries within communities. There were some studies related to the question of lay ministries that respond to the Zimbabwe context. One of the ministries is working for justice and peace. For a long time the social teaching of the Church has not been taken as an integral part of evangelization. The Commission for Justice and Peace in Zimbabwe has tried to implement the social teaching of the Church by teaching people about their rights and duties as citizens. There are executive committees of the Commission at all levels of leadership in the dioceses. The

Commissions for Justice and Peace are committed to the cause of justice for the voiceless members of communities. The Commission for Justice and Peace organizes help for the poor by starting self-help projects for communities. Some conflicts within communities are brought to the Commission for Justice and Peace, which helps in advocacy. An all-round development of society is an important aspect of evangelization and needs to be emphasized in catechesis. The Commission for Justice and Peace works for the promotion of values such as justice, human right, freedom and participation, thereby contributing to the development of the country. The Justice and Peace Commission has become more like one of the lay associations in the parishes, as it is championed by the lay faithful. Among its office holders are professionals, business people and civil servants. The commission is not viewed as neutral; rather it is seen as opposing the government. There are times when government agents persecute members of the commission for pointing out what they see as injustice.

Some other ministries include leading Sunday Services without a priest, teaching catechism, praying with the sick and dying, and leading Christian funerals. Literature on small Christian communities shed a lot of light on their ecclesiology and praxis. In the diocese of Hwange they have out-centres as small Christian communities. In the Gokwe area the communities started on their own when Catholics had moved into the area from Chirumhanzu, Gutu, and Bikita to settle there. In Hwange area, out-centres were started by priests who went out to live among the people. The priest visited homes and formed a community of believers and those who wanted to join the Church. Before leaving that community they would establish a community with leaders and lay ministers. That eventually became an "out-centre" where Mass would be celebrated once every month."

Small Christian communities that were structured by the parish priest and parish leaders are dependent upon the presence of the parish priest and usually deteriorate when he is moved away from that parish. There should be no rigid structures given in forming small Christian communities. Communities that come up as a result of the pastoral work of a priest or lay leader living in the community and help it to grow, will survive. The same applies to communities that come about on their own; they will continue to exist as long as they have lay ministries. In such communities the members have a sense of belonging, and are willing to collaborate. The priest will be obliged to say Mass for these communities whether he is interested in Small Christian Communities or not.

Most of the small Christian communities in the dioceses did not evolve naturally. The parish priest together with the parish leaders demarcated the boundaries of what were to be communities within their parish. In towns the communities were called sections while in the rural areas they were called villages. In many places small Christian communities appear in different forms and names such as, sections, lines, villages, out-centres, *masabhuku* and *mapoka emunamato*. The forms and names depend on where the communities are. Many parishioners understand small Christian communities as their out-centres where they attend Mass and have other services such as baptism, catechism and weddings. At the out-centres the people choose their own leaders who give different ministries needed by the communities. In many parishes people do not seem to know how small Christian communities work but in their parishes they live some aspects of small Christian communities.

In forming small Christian communities structures should not be dictated but be a direct result of the experiences that shape them. Imposing uniformity from ready-made structures on communities will make them artificial and not function when there is no force from above. A community should be considered formed if members have a sense of belonging, collaborate and are willing to work towards self-reliance. As long as communities have enough lay ministers and get regular Masses they are to be allowed to develop into their own direction. Small Christian communities should be allowed to go with different names and forms as long as they have the essential traits.

Active participation of laypeople clearly highlighted the importance and necessity of giving training. It was pointed out that it was possible to train every member of the community for their part in evangelisation. Lay leaders could be trained at the centralized training centres while other laypeople could get their training at localized training centres. In Zimbabwe the idea of localizing training centres is still to be explored.

On the sub-question concerning collaboration in ministry, there have been many studies carried out, which pointed out that there should be a common witness from all pastoral workers. Diocesan Pastoral Councils have been seen to be consultative bodies on which priests, religious and laity could serve on equal footing. In the parishes collaboration could be shown through involving the laity in the decision-making processes. In Zimbabwe literature revealed that there were parish councils in all dioceses, but the question still remains on what really takes place in those parish councils.

Literature provided some answers to the research sub-questions but there was still missing information. There is not much written on the historical background of the setting up and working of Pastoral Training Centres in Zimbabwe, which are a focus of this study. On the question of the present context of Zimbabwe, there is no written data since the social, economic, political and cultural life is changing on daily basis. The religious beliefs and rituals vary from place to place and that calls for field research. Lay ministries have been taken up in communities, the bishops have adopted small Christian communities as the locus for evangelisation, but for all this there was not much literature to show how far they have been implemented. Literature on the training of lay leaders revealed the importance of training, but there is need to find out the actual training given at the Pastoral Training Centres in Zimbabwe. There was lack of information on what was happening on the ground concerning the question of collaboration between the clergy and laity.

There were gaps in information that were revealed by reviewing literature. These gaps called for further research. The researcher had to seek for a research design suitable for gathering data from the present setting of Pastoral Training Centres. The next chapter then will present the research methodology employed.

- ¹ Mugenda, O and Mugenda, A 1999. *Research Methods, Quantitative and Qualitative Approaches*. ACTS Press, Nairobi.
- ² McMillan, J and Schumacher, S 2001. *Research in Education*. Longman.
- ³ Hastings, A 1989. *African Catholicism, Essays in Discovery*, London SCM, Press.
- ⁴ Mbiti, J S 1975. *Introduction to African Religion*. Heinemann, London.
- ⁵ Daneel, M L 1970 a. *The God of the Matopo Hills, An Essay on the Mwari cult in Rhodesia*. Mouton and Co. Communications I.
- ⁶ Bhebe, N 1979. *Christianity and Traditional Religion in Western Zimbabwe, 1859-923*, London, Longman.
- ⁷ Van de Merwe, W J 1957. *Shona Idea of God*. Printed from NADA, No.34, 1957, and Published by Morgenster Mission Press, Fort Victoria.
- ⁸ Cox, J I 1995. *Ancestors, the Sacred and God; Reflections o the Meaning of Sacred in Zimbabwean Death Rituals* in *Religion* 25:339-355.
- ⁹ Totem is a family name that a clan carries on from its fore fathers. When nomadic life came to an end, explains Bozongwana, families began to group together to form small communities under a powerful head. To distinguish one group from another, the system of totems was introduced, and each chose an animal it liked as its totem. These family names are associated with different animals, fish, birds or trees in some cases. There are many legends told as to how families came to have those names and praise names to them. To adopt an animal as a totem meant that it became not only a member of the group, but also their patron and its meat became sacred and is not eaten. The stated origin of totems is part of the Ndebele myth and legendary (Bozongwana 1983: 2)
- ¹⁰ Gelfand, M 1977. *The Spiritual Beliefs of the Shona*. Gweru: Mambo Press.
- ¹¹ *N'anga/inyanga* is an African medical practitioner. Napata, lists different types of *n'anga* such as the herbalist, who is like a western chemist, such a *n'anga* is generally considered good as long as he does not abuse the poisonous herbs, which he knows. Another *n'anga* divines *kushopera/ ukutshaya amathambo*, this one is commonly visited if there is an illness or a person dies of a sudden illness and relatives suspect witchcraft. The divining *n'anga* does not necessarily get possessed but does his trade through the knowledge of the divining bones, which have names. When he throws the bones different combinations are formed and interpretations are given according to the formed patterns (Gelfand 1977:77). A third type of *n'anga* is the feared type who can be hired to strike a house with lightning. Such *n'anga* are said to be visited by people who want to harm those they hate. A fourth type is also feared because he specializes in protective and harmful magic. The magic sold by this *n'anga* is to protect the buyer and harm the person who intends to harm the protected person. Such protective magic is said to be harmful to babies (Napata 1970:51). According to the Shona and Ndebele, years ago there were in certain families individuals who had the power to heal the sick, to bring good luck, to protect and drive away evil spirits. After the death of one who had the talent, the gift would be handed over to one of his surviving grand children, who then became a *n'anga* in turn. The possessing spirit in this case is said to be a good spirit (Bozongwana 1983:32)
- ¹² Mugwagwa, V 2001. *Gata-Kuchenura Ritual: The role of n'anga* Unpublished paper presented to the Theological Commission, ZCBC.
- ¹³ *Roora/amalobolo* is some form of token payment made by one to be a son in law in order for him to be recognized by the bride's family. The English translation is bride wealth; it is a significant gift and acknowledgment of a priceless debt, which the bridegroom's family- group owes to the bride's family-group. Some of its effects are that it legitimizes the children born of that socially accepted union, and so children become heirs. *Roora/amalobolo* confers marital status to a woman (Hatendi 1973:144-145). Andifasi explains the importance of *roora/amalobolo* as a vital outward manifestation of a young man's love for his fiancée and it is a safe guard against groundless divorce (Andifasi 1970:28).

- ¹⁴ Chavunduka, G L 1977. *Traditional Medicine and Christian Beliefs*, in Christianity South Of the Zambezi Vol. 2, 131-146. Mambo Press: Gweru.
- ¹⁵ After independence in Zimbabwe there was a steady return to traditional healers. In 1980 an umbrella organization for all practising herbalists and *n'anga* was formed and is known as Zimbabwe National Traditional Healers' Association (ZINATHA)
- ¹⁶ Zvarevashe, I M 1970a. *Shona Religion*, in Shona Customs. Gweru: Mambo Press. 44-48.
- ¹⁷ *Varoyi/abathakathi* is plural and *muroyi/umuthakathi* is singular these would be the witches and wizards in English. *Varoyi/abathakathi* is believed to be in most cases women (Bozongwana 1983:36). They are said to travel at night riding on the back of a hyena. A woman who is believed to be a *muroyi/umuthakathi* is said before she leaves her home in the night to bewitch her husband so that he only wakes up when she returns at dawn. When she reaches the victim's home she bewitches the surroundings so that the victim falls into a deep sleep. This is why when a new home is being built, magical pegs are buried in the entrances to keep away the witches and that is known as *kurovera hoko/ukubethela umuzi*. It is said the *muroyi/umuthakathi* recites to beg the intended victim's ancestors to allow her to do what she wants with their child. The bewitched person will only become sick or die when the *muroyi/umuthakathi* has left the home (Zvarevashe 1970:48). *Varoyi/abathakathi* is believed to operate in groups. They are said to be helped by familiar spirits in forms of animals like hares, baboons or snakes, or birds called *zvidhoma/imikhoba* (Bourdillon 1973:21). When a person dies they go as a group in the night to uncover the grave and eat the flesh. Besides the night time *Varoyi/abathakathi* there are daytime magical practices. The daytime *Varoyi/abathakathi* are the most feared as they are said to plan the death of person and could be hired to do evil work for other people. There are said to be three types of daytime *varoyi/abathakathi*, those that practice through food poisoning, those that plant medicine secretly on the path of a rival who develops severe rheumatic pains in the knee or ankle when he/she steps over is, (foot trap and in Shona *chitsinga*), and those that practice through spells, they just send a word (Gelfand 1977:39). Even today the belief is that in every neighbourhood there is a witch. It is very common to find certain women who are not allowed to cook for the priests or even to prepare bread and wine for Mass. They are not told that they are *varoyi/abathakathi* but are just given good reasons why they are not eligible for the job, either they are too young or too old or too busy or what ever reason that suits them. Belief in witchcraft has survived attacks from District Administrator (with the {Witchcraft Suppression Act}: which says anyone who accuses the other of witchcraft is liable to prosecution) and missionaries. It remains a very strong faith at all levels of the Shona society (Bourdillon: 1973:2 2).
- ¹⁸ Napata, A T 1970. *Types of Witchdoctors*, in Shona Customs, Gweru: Mambo Press. 52-55
- ¹⁹ Kumbirai, J 1977. *Kurova guva and Christianity*, in Christianity South of theZambezi Vol. 2. 123-130. Gweru: Mambo Press.
- ²⁰ Magesa, L 1998. African Religion. The Moral Traditions of Abundant life. Nairobi Paulines.
- ²¹ Kalilombe, P 1999. *Doing Theology at the Grassroots, Theological Essays from Malawi*. Gweru: Mambo Press.
- ²² Chidavaenzi, I P 1999. *The Sacrificial Aspect of Kurova guva*. An unpublished paper Presented to the Theological Commission of the ZCBC. Chidavaenzi, I P 2000. *Kurova guva Sacrifices Latreia or Douleia?* An unpublished paper Presented to the Theological Commission of the ZCBC. Chiromba, F 1999. *The Concept of Sacrifice and Kurova Guva* Unpublished paper presented to the Theological Commission, ZCBC. Elsener, J 1999. *Catholic Beliefs and our Relations to the Living Dead*, unpublished paper presented to the Zimbabwe Catholic Theological Commission. Elsener, J 2000. *Kurova Guva: Which way Forward?* Unpublished paper presented to the Zimbabwe Catholic Theological Commission. Mavhudzi, E J 2000. *Kurova guva A Custom inherent in the Shona Religious Tradition*, Unpublished paper presented to the Theological Commission, ZCBC. Niederberger, O 1999. *Reflections on Fr I Chidavaenzi's Objections to the Kuchemura Munhu Ritual*. Unpublished paper presented to the Theological Commission ZCBC. Mashonganyika, C T 1997. *Magadziro- An Issue For Us. A Response* in Pakati Pedu Vol. 29, no5 (Sept-Oct)9-10. Mavudzi, E 1996. *Inculturation: Christ Our Prime Ancestor*, in Crossroads, 153(1996)8-9. Gundani, P 1994. *The Roman Catholic Church and Kurova Guva Ritual in Zimbabwe*. In Zambezia, Vol.21 no.2. Chidavaenzi, I 2001.

Biblical Pastoral Ministry in IMBISA Region, in Word of God in Africa 12 (2001) 47-51. Chirikadzi, A 1997. *Magadziro – An Issue For Us* in Pakati Pedu, Vol.29,no.2 (March/April)6-7.

- 23 In 1939 the church ended the controversy over Chinese Rites. This issue had weakened the missionary endeavours of the Church in Asia for three centuries and had occasioned bitter quarrels between fellow missionaries. The approval for a Christian veneration of ancestors came at the eleventh hour for the Church in China (Hickey 1982:14).
- 24 “Some people God has designated in the Church to be, first apostles; second, prophets; third, teachers; then, mighty deeds; then, gifts of healing, assistance, administration, and varieties of tongues” (1 Cor.12: 28).
- 25 Linden, I 1980. *The Catholic Church and the Struggle for Zimbabwe*, Longman.
- 26 Igboanyika, S 1993. *Kugoverana Mabasa Mumapoka Madiki eChitendero*, Kolbe Press Harare.
- 27 The Zimbabwe Catholic Bishops (ZCBC) has accepted: an overall policy of establishing and developing small Christian communities with the view to have a self-ministering, self-propagating and self-supporting Church. (ZCBC 1998: 1) Kolbe Press, Harare.
- 28 Kalilombe, P 1981. *From Outstation to Small Christian Communities*. Eldoret, Kenya Gaba Publications.
- 29 Randolph, R H 1977. *Local Christian Communities, National Council of Priests in 1977*, News Sheet 1976/71.
- 30 The ZCBC in 1977 looked seriously into the challenge of creating self-ministering, self-propagating and self-reliant Church and noted that parishes needed large sums of money and cars for the work of evangelization, Africans could not afford this standard and worse later when there will be no external subsidies therefore they declared that it was going to be necessary to adopt a community form of thought.
- 31 Trujillo, A 1973. *The Formation of Christian Communities in Rhodesia*, Seminar at Gokomere Training Centre, Pastoral Service 1973/2.
- 32 Mbiti, J S 1970a. *African Religions and Philosophy*, Garden City, N.Y: Doubleday and Company
- 33 O’Halloran, J 1996. *Small Christian Communities A Pastoral Companion*, N.Y. Orbis
- 34 Ugeux, B and Lefebvre, P 1995. *Small Christian Communities and Parishes*, Pauline Publications Africa.
- 35 Golas, S 1994. *Called To Lead, Leadership Development In A Small Community Context I Scripture and the Church*, Paulist Press, New York/ Mahwah.
- 36 Broderick, R 1968. *The Parish Council handbook*, Franciscan Herald Press, Chicago.
- 37 Page, R 1970. *The Diocesan Pastoral Council*, Newman Press.
- 38 Flood, E 1987. *The Laity Today and Tomorrow*. Paulist press N.Y.
- 39 Bhasera, M D 1997. *Rangano Roufudzi Redunhu Re Gokwe* Gokwe Diocese Pastoral Plan. Kolbe Press, Harare.
- 40 Doohan, J 1984. *The Lay Centred Church, Theology and Spirituality*, Winston Press
- 41 Ndlovu, RC 2001. *Diocese of Hwange Pastoral Plan*, (Hwange Bishop’s House Archives)
- 42 Sofield, L & Juliano, C 1995. *The Collaborative Leader. Listening to the Wisdom of God’People*, Ave Maria Press.

Chapter 3

Research design and methodology

3.1 The context of the research

Chapter three describes the research design, methodology and the procedures that have been followed in conducting this study. The aim of this research is to assess the contribution of Pastoral Training Centres to the training of lay leaders. To answer the research questions concerning the current status of Pastoral Training Centres in Zimbabwe, data were systematically collected and analysed. In the academic context the research could not be done haphazardly but methodically (Ogula 1998:7).¹ Therefore, in chapter two a review of related literature was done. The review was a systematic identification, location and analysis of documents containing information related to the contribution of Pastoral Training Centres to evangelisation. Through the review of literature the researcher got a detailed knowledge of related researches. A naturalistic inquiry design was judged to be the suitable one for gathering the required data. Different kinds of problems call for different research methods. Ogula (1998:51) says that different designs guide the study of problems, procedures for data collection, criteria for checking that the evidence is valid and ways of analysing and presenting the results. The nature of this present study called for qualitative techniques. However, some quantification was called for in the data analysis since a set of the same questions was administered to all research subjects to collect qualitative data. Since this study was both a description of the work of pastoral training centre and a reflection of the inner dynamics of mission both empirical methods and phenomenological approaches were employed (*infra* 3.6).

In this chapter pertinent issues were discussed and these included; the context of the research, the research design, the empirical methods, sampling of dioceses and research subjects, the interview schedule, the phenomenological approach. Before discussing the data analysis, a detailed report regarding the procedures used in conducting the field research will be given. Lastly there will be a discussion of how the theological judgement, conclusions and recommendations were arrived at.

The researcher found it prudent to first present the context of the research, which has a lot of influence on how the study is carried out. Evangelization today aims at effectively contextualizing the message of the Gospel in the ever-changing context (RM 73). Whiteman discusses three functions of contextualization to clarify the importance of understanding the relationship between the Gospel, Church and culture as we carry out the mission today. He says:

Contextualization attempts to communicate the Gospel in word and deed and to establish the church in ways that make sense to people within their local cultural context, presenting Christianity in such a way that it meets people's deepest needs and penetrates their worldview, thus allowing them to follow Christ and remain within their own culture (Whiteman 1999:42-53).²

This first function seems clear but it was not the mode of mission through the past centuries. For example when missionaries first came to Zimbabwe, to be Christian meant to physically move away from your home and to settle at a mission station cut off from family and relatives (*supra* 1.1.3.1). This meant that one could not maintain a Shona or Ndebele culture and be a Christian. The important decision taken at the Council of Jerusalem where they agreed that one could become a Christian without first becoming a Jew (Acts 15) is a good example of contextualization.

Another function pointed out by Whiteman is to offend people for the right reasons. According to him, if the Gospel were presented radically, it would challenge the fundamental tenets that are deeply rooted in that culture thus the Gospel would offend the owners of that culture. On the other hand if Christianity was not contextualized, it would be viewed as a foreign religion, which is irrelevant to the local culture and the local people would be offended not by the Gospel but by the people who brought the Gospel. Those who are converted to this new religion would be treated as misfits. For example some families in Zimbabwe go to the extent of excluding their sons and daughters who have joined the priesthood or religious life from such practices as the *kurova guva/umbuyiso* ceremony. Perhaps these families do not want to be seen doing what they think to be very un-Christian or else they consider their sons/daughters to be above the influence of their culture. All the other children of the family would be expected to attend and to actively contribute to the ceremony.

Whiteman says a further function of contextualization in mission is to develop contextualized expressions of the Gospel so that the Gospel itself will be understood in ways

the universal church has neither experienced nor understood before, thus expanding our understanding of the kingdom of God. As a theological contribution of this research there will be a section, which tries to develop some contextualized expressions of the formation of laypeople and the training of lay leaders that are appropriate to the local culture in Zimbabwe.

Similarly, Verstraelen (1996:67)³ pointed out that the task of Missiology⁴ is to listen to experiences of both the missionaries and Christian communities so as to assess the insights they have gained from the social, cultural, religious and ideological contexts. This listening enables people to evaluate and get a deeper understanding of the world, of human kind, of God and a deeper meaning of their mission. Most Missiologists call this task Contextual Theology. Bate (1998:153)⁵ defines a methodology in Contextual Theology as a reflection on praxis in order to determine what is going on so as to make some decisions on the way forward. Praxis vis-à-vis Pastoral Training Centres are activities that include theological training of future ministers for pastoral work, which include catechising and celebrating liturgies. According to Ukpong (1987:162),⁶ all these activities are to be made relevant to a dynamic context, which is made up of religious beliefs, habits and customs, societal problems and issues with their values, needs and aspirations. Browning (1991:7),⁷ refers to the above kind of reflection on praxis, as an exercise in Practical Theology. He proposes a theology that studies the activities carried out in order to generate theories, which are used as means for further praxis.

Some theologians refer to these exercises of moving from reflections to action and back to reflection as a "Pastoral circle"⁸ while Bate calls it a missiological spiral (Bate 1998:174). Holland and Henriot (1984:7-9)⁹ say that the pastoral circle is represented by four moments of experience. The first moment is *insertion*. They say any pastoral action is done in the lived experience of people. What people feel, what they undergo as a result of that pastoral action and how they respond to the action becomes the primary data. This data is then used in the second moment of the pastoral circle, which is *social analysis*. Social analysis examines the data to establish the causes, consequences, connections and the how people got involved. It is analysis that helps to make sense out of peoples' experiences. Equipped with the analysed experience one enters the third moment in the pastoral circle which is *theological reflection*. This moment tries to understand the analysed experience in the light of faith, scripture, social teaching of the Church and tradition. This kind of reflection raises new questions, proposes suggestions, produces new insights and calls for new responses. These are the results of the

theological reflection, which are then used in the fourth moment of the pastoral circle, which is *pastoral planning*. Planning means making decisions on how to take new or further action that marks the beginning of another pastoral circle. Bate calls it a missiological spiral, his argument is that this new circle does not start from scratch but it begins on a different level as it builds on what was done before.

Situating this study in the pastoral circle it can be said that the first moment is what the Pastoral Training Centres have been doing since their inception about thirty years ago. Pastoral Training Centres have taken their actions in the diocese and communities. They have trained many full-time and part-time lay leaders, coordinated many pastoral activities in the dioceses, organized retreats, renewals and refresher courses for laypeople and their leaders. They have produced and disseminated booklets and pamphlets to parishes and small Christian communities. All these and other activities that the Pastoral Training Centres have carried out constitute the first moment in the pastoral circle. The task of this study is to carry out the second, third and fourth moments of the pastoral circle.

The second moment of the pastoral circle is to analyse the experiences of ordinary people, who are the beneficiaries of the work of Pastoral Training Centres. In order to carry out this task, the researcher had to gather information of peoples' experiences from related literature and from the people themselves through interviews. A hermeneutical approach to analysis that is trying to understand and interpret the observed reality was used.

The third moment is to make a theological reflection on the analysed experiences. Wijzen (1997:238-250)¹⁰ calls this step an evaluation of observed reality. This was assessing the analysed reality in the light of the Christian faith as given in Scripture, in the tradition of the Church and in the magisterial teachings. The theological reflection should lead to the view of the desired future. The fourth moment then follows to make concrete plans that lead to that future (*infra* 3.8).

The fourth moment of this study was to give recommendation, suggestions and insights to help decision makers in planning for further action that could be taken by Pastoral Training Centres. In this study the recommendations tried to show what must be done and how to go about it.

To be able to gather peoples' experiences vis-à-vis Pastoral Training Centres, systematic in-depth investigations were carried out and this necessitated choosing an appropriate research design.

3.2 Research design

To evaluate and assess the contribution of Pastoral Training Centres to evangelization in Zimbabwe, a naturalistic inquiry research design was employed (McMillan and Schumacher 2001:488-490). Through the natural inquiry research design, one gathers information in its natural setting. The researcher actually went out to the four sampled dioceses to gather "the real" experiences of ordinary people in the parishes. It was within the naturalistic design that both the empirical method and the phenomenological approaches were adopted.

It can be said of the two approaches that one is "academic" and the other "pastoral". The academic approach studies a particular situation in a detached, fairly abstract manner, dissecting its elements for the purpose of understanding. The pastoral approach on the other hand, looks at the reality from an involved, committed stance, discerning the situation for the purpose of action (Holland and Henriot 1984:7). On one hand this present study gives a description of the work of the Pastoral Training Centres, making it an empirical study and on the other hand it is a reflection on the inner dynamics of mission making it essentially a theological study.

As an empirical study, elementary sociological research methods of fact-finding have been used (Nichols 2000:11)¹¹. Below are some detailed descriptions of strategies used to conduct the research, these include sampling of dioceses and research subjects, the interview schedule, data collection procedures, data analysis, description of the phenomenological approach, theological judgement, conclusions and recommendations.

3.2.1 Sampling of dioceses

Purposive sampling was used to select dioceses. Purposive sampling allows a researcher to use cases that have the required information for the study (Nichols 2000:67). In this study, the dioceses were hand picked because they were informative. Several considerations were taken into account in the actual process of selecting the sample (Sogaard 1996:118-119).¹²

The total population was defined as the eight dioceses of the Catholic Church in Zimbabwe. Out of the eight dioceses, four were selected in terms of the following criteria. The four chosen dioceses had elements to be representative of all dioceses in Zimbabwe. Among the four are urban, rural, mining, and tourist areas of Zimbabwe. Each represents at least two of the three national languages and other widely spoken languages of the country. They all have one or more Pastoral Training Centres. Trained and untrained lay leaders giving services to their respective communities are found in each of them. They have all adopted building small Christian communities as the locus for evangelization. The four chosen dioceses are Bulawayo, Chinhoyi, Hwange and Masvingo. Each has particular characteristics, which are representative of the total population (Ogula 1998:50-51). Below is a description for each chosen diocese.

a. Bulawayo was chosen because it represents the Ndebele speaking Zimbabwe. In the history of the Ndebele people (Shona, Zezuru, Karanga, Korekore, Nambya, Tonga and any other) there is a great richness and wealth in their cultures, languages, traditions and customs, which should be taken into account in the training of lay leaders. Therefore, language representation is very important.

Bulawayo diocese has its greatest Catholic population in the city of Bulawayo. Urbanization in Zimbabwe poses a challenge to the Church. In towns the Church finds itself face to face with people who have migrated to seek employment and yet many are unemployed, people with housing problems, and other problems that militate against family life. People in the cities have now a mixture the Western and African cultural world-views. For example they would have unveiling of tombstones for their dead on one hand and still go to their rural homes to perform the *kurova guva/umbuyiso* ceremonies. Ministering to people in the urban areas is different from ministering to those in the rural areas. Whereas people in the rural areas might accept 'dictates' from the minister, the urban people might question (Joda-Mbewe and Hendrinks 2003:279).¹³ Since the tools for ministry differ from those used in the rural context, the training has to be geared to urban setting. People in the city come from all over the country and live as individuals striving for survival. This description goes for any other city in Zimbabwe but Bulawayo was selected because in spite of all city challenges it has a viable community building team for both rural and urban communities. In Bulawayo there is a strong presence of other denominations. Cities attract people who bring their faiths and diverse beliefs, Bulawayo has a particularly strong Protestant presence.

b. Chinhoyi was selected for representing the mixed language speaking groups. Language is very significant in evangelization. Paul VI says, "Evangelization loses much of its force and effectiveness if it does not take into consideration the actual people to whom it is addressed, if it does not use their language, their signs and symbols, if it does not answer the questions they ask and if it does not have an impact on their concrete life" (EN 63). Most Christian communities in Chinhoyi are on commercial farms and mines. These are like cities in that they attract people from all over the country and in the case of Chinhoyi, most of the farm and mine workers are from Zambia and Malawi. Ministries are to be relevant to these people who are somehow disoriented; they are neither in rural areas nor in cities. On one hand they embrace foreign ideas and norms and on the other hand they remain true to their traditional ideals, values and world-views.

c. Hwange was chosen because it is the only diocese with three Pastoral Training Centres. Right from the beginning of evangelization in Hwange, building Christian communities was always central, backed up by the training of laypeople and lay leaders. Communities in Hwange have had a sense of self-reliance for a long time. There are experiences of small Christian communities building their own churches using the style and material found in the locality. As small Christian communities they maintained their churches and chose their own community leaders. It was the first diocese to establish a Pastoral Training Centre. The first Post Conciliar National Catechetical Training centre was built in Hwange (ZCBC 1993:36-40, 63).

d. Masvingo diocese is largely rural. In rural Zimbabwe people depend for their subsistence on agriculture. Rural people still enjoy a communal life-style. They have their relatives around and share food with their needy neighbours. Formerly, different denominations had their own distinct areas in rural areas, one could notice that Chilimanzi was predominantly Catholic, while Chibi to the east was Dutch Reformed and Selukwe to the south of Chilimanzi was English Methodist. Gwelo was the first to establish a diocesan Pastoral Training Centre, after the closure of the Wankie National Catechetical Training Centre. The Pastoral Training Centre has produced a good number of well-trained catechists (ZCBC 1993:41-44, 62).

The purpose of choosing these four dioceses was because of the different particular characteristics described above. When these are put together they are very representative of most situations in Zimbabwean dioceses and that will allow for generalization of the findings.

3.2.2 Sampling of research subjects

Out of the whole population of Catholics in the four selected dioceses eighty research subjects were chosen twenty from each. Respondents were chosen because they participated in the mission of the Church in various ways. They were involved as leaders or trainers, executors or beneficiaries of the work of Pastoral Training Centres. The performance of each indicates the strengths or weaknesses of Pastoral Training Centres. They all aimed to create communities where every member was at home. For their work to succeed they have to collaborate. They all have a lot to contribute to pastoral training centres.

3.2.2.1 Research subjects

a. Directors of Pastoral Training Centres

For each of the Pastoral Training Centres in the four selected dioceses, the directors were chosen as respondents because they are directly involved. Directors are the people who effect change in the work and programmes of Pastoral Training Centres. The director is the person that was appointed by the diocesan bishop to be in charge of all the deliberations of the Pastoral Training Centre within or outside the diocese.

b. Parish priests

In each diocese three parish priests were interviewed. The parish priest is the proper pastor of the parish entrusted to him by his diocesan bishop. The priest is called to share in the ministry of his bishop of teaching, sanctifying and ruling the people of God (CIC 519). Parish priests are the leaders of pastoral work in the dioceses. Parish priests and lay leaders are the immediate collaborators in pastoral work. In most cases parish priests determine the success or failure of ideals from Pastoral Training Centres. For example the programme of giving baptism in stages can be well laid out by the Pastoral Training Centres, but the implementation is the responsibility of parish priests.

c. Trained lay leaders

Full-time trained lay leaders were selected from each diocese. The full-time lay leaders are the men and women who have gone through the whole training and are serving communities

on full-time basis. These earn a salary from either the diocese or from the communities they serve. Trained lay leaders are the main products of the Pastoral Training Centres. Their performance can be used to assess the effectiveness of the Pastoral Training Centres.

d. Untrained lay leaders

From each diocese untrained lay leaders were selected. Untrained lay leaders are referred to in some places as voluntary catechists or part-time lay leaders. These are men and women who serve communities without having had any formal training. Most of them are chosen by their communities for these services or volunteer. Untrained lay leaders are many and most communities depend on their voluntary services. They have a lot to contribute to Pastoral Training Centres from their experiences.

e. Parishioners

Parishioners were interviewed in each diocese. Parishioners are the field in which those trained at Pastoral Training Centres work. They are the reason why the Pastoral Training Centres were established. Parishioners are the beneficiaries of the programmes offered by Pastoral Training Centres.

A total of eighty respondents, twenty from each diocese, were interviewed. The composition of respondents could be considered as representative informants because they represent a cross section of interested and involved parties. The selected individuals were regarded as having qualities to reflect the realities of the contribution of Pastoral Training Centres. Data collected were holistic, contextual, descriptive and rich in detail (Plotnicov 1967:26),¹⁴ because there were intensive interviews with this relatively small number of respondents. Those interviewed were ready to respond and were at ease. Even allowing for difficulties in translating the interview schedule, the findings are a sound basis for drawing more general conclusions about Pastoral Training Centres in Zimbabwe (Verstraelen 1975:29).

3.2.2.2 Detailed description of research subjects

In general the research concentrated on laypeople and lay leaders and less on the clergy and religious. The researcher personally conducted all the interviews. Below is a description of the respondents.

In Bulawayo diocese twenty interviews were held. The interviewees were one director of Emthonjeni Pastoral Training Centre an expatriate religious sister, a trained and long experienced layman who organises and leads the diocesan training of community team leaders, his title in the diocese is “Christian Community Organizer”, three diocesan parish priests, one married deacon, three trained lay leaders (two women), five untrained lay leaders (three women), six ordinary parishioners (two women, two men and two youths).

In Chinhoyi diocese the researcher held twenty interviews. The interviewees included the director of St Peter’s Pastoral Training Centre a diocesan priest, two diocesan parish priests, one married deacon who works full-time on the pastoral training team, one trained lay leader also on the pastoral training team, one retired Wankie trained catechist, one trained lay leader, five untrained lay leaders (four women), and eight ordinary parishioners (five women and three men).

In Hwange diocese twenty interviews were carried out. Those interviewed were a team of three directors of Chimuniko Pastoral Training Centre, comprised of one diocesan priest, a religious sister and a trained lay leader (catechist), again a team of three directors of Dingindlela Pastoral Training Centres, made up of one expatriate priest, one religious sister and a trained lay leader (catechist), and another team of directors of Tusimpe Pastoral Training Centre, comprised of one expatriate priest, one laywoman an expatriate as well and one trained lay leader (catechist). Other interviewees were one diocesan priest (Pastoral Vicar in the diocese); four untrained lay leaders (two women), six ordinary parishioners (two women, two men and two youths).

In Masvingo diocese the researcher carried out twenty interviews with the director of Gokomere Training Centre, a diocesan priest, the promoter of catechesis in the diocese a religious sister, a former director of Gokomere Training Centre (an expatriate priest), one diocesan parish priest, four full-time trained lay leaders (two Wankie trained catechists and two Gokomere trained lay leaders one of whom was a woman), four untrained lay leaders (three women) and eight ordinary parishioners (four women). All research subjects were asked the same questions in the same order.

3.3 Interview schedule

The main instrument used for getting qualitative information was an interview schedule with open-ended questions. An interview schedule is a set of questions to be asked during a face-to-face interview (Mugenda and Mugenda 1999:86). Interview schedules make it possible to obtain required data as the interviewer can ask the same questions in the same manner. In this study an interview schedule with twenty-five open-ended questions was used to interview all respondents. The questions were in five categories, which were predetermined by the research sub-questions. (The interview schedule is available in the appendix, translations in Shona and Ndebele are also provided). The questions attempted to find out the major issues involved in the functioning of Pastoral Training Centres.

3.3.1 Interview questions

1. Questions 1-4 were to find out the history, location, and mission of Pastoral Training Centres and to establish whether there were any changes in parishes due to the work of lay leaders trained at the Pastoral Training Centres.
2. Questions 5-9 were to establish mainly the religious traditional or other contexts in which the Pastoral Training Centres work.
3. Questions 10-14 were to find out whether the ministries exercised by lay leaders in small Christian communities were relevant to the present context and whether they were understood and appreciated.
4. Questions 15-22 were to find out the type of training going on at Pastoral Training Centres and whether communities had a say in the recruiting of trainees and to find out the attitudes of parishioners towards the lay leaders.
5. Questions 23-25 were to find out whether there was working together of all those in the pastoral field and how collaboration could be enhanced between parish priests and lay leaders.

Before these questions were administered to the actual research subjects, a pre-test was carried out.

3.3.2 Pilot test

Before conducting the actual interviews the items were pilot tested (McMillan and Schumacher 2001:189, 307). Pilot testing the instrument before going to the dioceses for the interviews helped the researcher to assess the clarity and suitability of the interview schedule.

The purpose of pilot testing is also to ensure reliability (Ogula and Onsongo 1999:11).¹⁵ Since the respondents on which the instrument is pilot tested should not be part of the selected sample (Mugenda and Mugenda 1999:186), the instrument was tested on respondents chosen from the Archdiocese of Harare. It was administered to the director of Rockwood Pastoral Training Centre, a parish priest, two trained lay leaders, three untrained lay leaders and five parishioners. This was done to test the questions on a sample of subjects with characteristics similar to those that were to be involved in the study (McMillan and Schumacher 2001:267). The following are details of how the pilot test was carried out and the results.

The researcher interviewed all the respondents. The researcher jotted the responses, taking note of questions that lacked clarity or were being repeated or were ambiguous. It was during the pilot testing that the time taken to administer the instrument was assessed. The researcher found out that each session needed an hour to go through all the questions with ease. This enabled the researcher to plan that it was going to be possible to hold at least three interviews per day. In the actual field research, with three interviews per day each diocese was allocated two weeks with an allowance of travelling time and each day there was time to complete notes taken in a hurry during the interviews. Below are the results of the pilot test.

Information collected during pilot test was used to reduce the questions from thirty-two to twenty-five. Three of the dropped questions were repetitions, Which ministries are needed in the small Christian communities? What forms of lay ministries are exercised in your small Christian community? Comment on Christians seeking healing from the *n'anga*. Four questions were irrelevant to the topic therefore they were omitted. Questions that were left out include the following; what evangelization is carried out in Catholic schools? What is the work of the Commission of Justice and Peace? What are your observations on the availability for service of the clergy and religious? What is the relationship between your small Christian community and the Independent Churches? Some questions were rephrased, because the questions were seen to be sensitive, for example question twelve now reads, "What do Christians think about African traditional healing?" During the pilot test the question was "What do you think about African traditional healing?" The researcher discovered that most respondents were more at ease talking about what other Christians do, say or think when it came to traditional beliefs, practices and rituals than talk about themselves. When the

research design and instrument was ready the researcher then embarked upon field data collection.

3.4 Data collection procedures

The researcher travelled to the different sampled dioceses for data collection. To the four bishops whose dioceses were in the sample, the researcher announced her intentions of holding interviews with selected respondents. All the four showed much interest in the research topic and hoped for helpful results. Formal written appointments were made with the directors of Pastoral Training Centres. They were all interviewed in their offices at the Pastoral Training Centres. The full-time trained lay leaders who were part of the training teams were also interviewed at the Pastoral Training Centres. The untrained lay leaders and ordinary parishioners were interviewed at their work places or in their homes.

It was easy to establish rapport with respondents as the researcher adopted an eager-to-learn stance. The researcher explained to each respondent the purpose of the study and how it would contribute to the improvement of the training of laypeople. When necessary the respondents were probed to obtain more data. Holding in-depth interviews is one way of obtaining information about what a person knows and thinks about issues (Moustakas 1994:36).¹⁶ The advantages of interviews are that the interviewer can explain questions to the respondents to make sure that they understand them (Ogula 1999:75). An interviewer can ensure that respondents answer all items. With personal interviews it is possible to obtain information from respondents who can neither read nor write (Labovitz S & Hagedorn R 1971:74).¹⁷ A researcher can probe respondents for supplementary information. For example after a respondent said there was no collaboration between the priest and their lay leaders, the interviewer asked the respondent to state specific incidents that showed lack of collaboration.

The disadvantages of personal interviews are that they are costly, time-consuming and only a small sample can be studied. The researcher spent two weeks in each diocese to be able to interview the twenty respondents from each diocese. Another disadvantage is that the presence of an interviewer can negatively influence the respondents. Some may feel like pleasing the interviewer. In this case the researcher was a religious sister, some respondents tended to say things to please the sister who had travelled from far away just to listen to them. Sometimes the researcher needed to pose the questions differently to get an honest answer.

For example, question seven which asked, “What do you think should be the relationship between the living and their *vadzimu/amadlozi* in a Christian family?” Some respondents tended to say it was wrong for Christian to have anything to do with *vadzimu/amadlozi*. Then the interviewer would rephrase the question to, “How do you as a Christian relate to your dead grandfather or dead father?” They then would give positive answers like they would have memorial Masses or prayed for them or asked for their intercession. This way some of the sensitive questions were modified and probing was used to get deeper information (Mugenda and Mugenda 1999:86).

Another disadvantage is that the researcher found travelling to remote areas difficult, like in this case the researcher travelled by public transport and sometimes got rides from priests who would be travelling to their remote out-centres. Lack of skills in interviewers sometimes leads respondents to give inadequate and irrelevant answers (Ogula 1999:75-76). In this research the interviewer gained confidence and the ability to obtain relevant answers after a number of interviews.

3.5 Data analysis procedures

Data analysis was presented in chapters four, five and six. The narrative presentation of the data was adopted. In this study the narrative presentation is the readable writing style, which is understood by a broader audience. The level adopted of detailed narrations was to carry the reader into the world of the people involved with Pastoral Training Centres (McMillan and Schumacher 2001:487). The narrations were detailed to allow the reader to judge the accuracy of the findings (McMillan and Schumacher 2001:416-417). Data were presented quoting respondents’ language from interview transcripts. Classification or categorization of raw data is essential (Patton 1990:382)¹⁸ field notes and interview transcripts were organised before hand. The interview schedule was already divided into five categories derived from the five research sub-questions (Appendix 1).

Faced with a lot of information collected from the field research it was necessary to find a systematic way of presenting the raw data and interpreting them (McMillan and Schumacher 2001:409). The style adopted was to analyse each interview question under three sub-headings, which here are called, data analysis, data synthesis and research conclusions.

Research conclusions in this case were basically the research findings from that particular question. Below is an explanation of what each subheading means.

3.5.1 Data analysis

Since there is no set of standard procedures for analysing qualitative data, a semi statistical style or quasi-statistical style (McMillan and Schumacher 2001:462) of organizing data was adopted; this means greatest number of respondents expressing similar views on issues determined the importance of the information. The numbers were used to describe the information gathered (Labovitz and Hagedorn 1971:89). Therefore, the analysis consisted of a hierarchical recording of all the responses given to each item on the interview schedule. The responses from each of the four dioceses were analyzed separately (Mwiria 1995:191).¹⁹

Data analysis in this case meant describing and presenting the responses given during interviews. In each case the question asked was stated and reasons why it was asked given. The responses from the twenty interviewees from each diocese were given in a hierarchal order that is recording first the same or similar responses given by most respondents. Since these were open-ended question a respondent could give several answers to the same question and all the answers would be accounted for. For example question two asked, "What were the reasons for the choice of the place where your Pastoral Training Centre was set up?" One respondent could say that was the central place in the diocese, and the same person would say it is reachable by public transport. Another respondent would say the place is central to the diocese. Another respondent could say, "I suggest that another training centre be set in one of the rural missions, because, although this one is central and accessible by public transport it is not suitably located". Giving all the details of what respondents said during the interviews is called analysis. Such an exercise would be done for each question and for each diocese then move on the next subheading, which was synthesis of the findings.

3.5.2 Synthesis of the findings

The second subheading for the same question was called synthesis of the findings. This is where a narration of the combined responses from all the dioceses was given. The responses that were common from all dioceses were recorded first. In this section neither figures nor names of dioceses were given unless it was important to mention them. This was done

because the generalization of findings started here (McMillan and Schumacher 2001:94). Taking the example used before, the synthesis would read, "Pastoral Training Centres were set up at central places in dioceses and are accessible by public transport. It was suggested that there be more than one pastoral training centre in a diocese." Recording in a summary form of all the responses from the four dioceses is what is called synthesis of the findings. The generalized summary of responses would be applicable to most of the dioceses in Zimbabwe concerning Pastoral Training Centres. Inductively the data would be interpreted from the established facts in the synthesis to bring out the conclusions (Sogaard 1996:207).

3.5.3 Research conclusions

This is the segment in which the possible interpretations of the findings are given. The conclusions reached answer that particular question that was asked during the interviews. The research conclusions in this study are a step-by-step interpretations of evidence, which will be tied together in the chapter of the conclusions and recommendations (Mugenda and Mugenda 1999:151). This is a theological study, attempting to understand the Pastoral Training Centre phenomenon in Zimbabwe. Therefore, as a theological study, a phenomenological approach to data analysis is also applied in the process of interpreting data.

3.6 Phenomenological approach

In the introduction (*supra* 3) it was explained that simple sociological methods would be used to collect data and phenomenological methods would be adopted in analysing data to begin theologizing.

As a missiological study, the phenomenological approach has been adopted in order to help in working towards a theological judgement and mapping out a course of future action. A phenomenological study describes the meanings of a lived experience (Bate 2002:83-84).²⁰ The researcher collects data from the natural setting, on how individuals make sense out of a particular experience or situation. For example, we can look at the lived experience of the catechists who went to the Wankie National Catechetical Training Centre. They took their families along to school, that is, wife and children. Each family had a house and a small vegetable plot. The whole compound of the catechists on training was like a Christian community.

The aim of phenomenology is to transform lived experience into words in such a way that the one who reads it can associate with it or relive the experience meaningfully (Van Manen 1990:36).²¹ Phenomenology does not only describe lived experience it describes also the meanings of that experience. Meanings from the above experience were that the training given was holistic. It put into consideration the personal needs of the trainee by allowing him to bring his family to the centre. In short all the aspects of life (social, economic, political and cultural) were incorporated into the training programme.

The phenomenon under study in this research is the contribution of Pastoral Training Centres to evangelization in Zimbabwe. The methodology proposed by Bate (1998) is to allow the Pastoral Training Centres to be looked at from different perspectives before making a theological judgement about them. Pastoral Training Centres were looked at as they manifest themselves to parishioners who form the Christian community. The views of directors, trainers, and of lay leaders were considered to be different ways of looking at Pastoral Training Centres. Long interviews were held between the researcher and informants to understand their everyday lived experience of Pastoral Training Centres. What is done under the subheadings *Data analysis and synthesis of the findings* is the description of the lived experience of people and *research conclusions* is the description of meanings derived from the experiences. According to Bate reviewing of related literature carried out in chapter two is an added way of looking at the phenomenon from other different perspectives (Bate 1998:160). In this study there were issues that could only be established through the review of literature and not from the field research such as written contributions on the discussions on the *kurova guva/umbuyiso* ceremony, the establishment and functions of pastoral councils and a model of priestly training that responds to the Church as family.

3.7 Theological reflection

The theological reflection means to look again at the mediated phenomenon from the standpoint of faith. Theological reflection is done in chapter seven. The results of chapters four, five and six provided matter for making a theological reflection. In reference to the pastoral circle in the introduction this is the third moment. The theological reflection will be a phenomenological description of important theological issues that emerged from the research. Concrete material synthesized from chapters 4,5 and six was used for a theological reflection. The reflection consisted of looking for commonalities, relationships, complements,

differences and even contradictions between the findings and the central texts. The documents that constituted the central faith texts in this study were documents²² by various Roman Congregations and Commissions, and by statements and pastoral letters by various Bishops' Conferences. The theological reflections helped to make the judgements, which are called theological emerging issues dealt with in chapter eight.

3.8 Theological model of training

Chapter eight shifted from the traditional style used in the other chapters, because the findings called for a different theological model. The theology found suitable to respond to the findings is Narrative Theology (*infra* 8.1). Plans for future action were given in that framework. Proposals for action are what Bate refers to as the mediated responses to the mediated emerging needs (Bate 1998:174. This section in relation to the pastoral circle is the fourth moment, which is pastoral planning.

The Church is dynamic, after a short time tentative conclusions and recommendations can be overtaken by events and can seem ungrounded. This study is a contribution to Missiology therefore some recommendations should be formulated on the spot by the people concerned (Verstraelen 1975:537-538). The conclusions and recommendations should be read against the background of the significance of the whole study.

While the recommendations tend to apply to the Zimbabwean Pastoral Training Centres particularly, this study hopes that they could equally apply to understanding and valuing the formation of laypeople in the global context.

3.9 Conclusion

This chapter presented how the research was carried out. The main interest of this research was to assess the missionary practise of Pastoral Training Centres in Zimbabwe. The chapter begins by presenting the context of the research. This research is an exercise in Contextual Theology. Contextualization is communicating the Gospel in ways that make sense to people in their particular cultural context. Therefore contextualization entails pastoral action. There are four stages in taking pastoral action. The first moment is reaching out to people and communities carrying out pastoral activities. The second moment is analysing the experiences

of all those involved. The third moment is a theological reflection, which generates theories/ insights that help in the fourth moment, which is pastoral planning for further action. Since this research is a scholarly pursuit of knowledge, elementary sociological methods of collecting empirical data were employed. It was within the naturalistic inquiry design that both the empirical and phenomenological methods were adopted.

Both research dioceses and research subjects were purposely sampled. The main instrument used to collect data was an interview schedule composed of twenty-five open-ended questions. The researcher carried out face-to-face personal in-depth interviews with all the eighty research subjects from four dioceses. Each question on the interview schedule was analysed separately under three subheadings called data analysis, data synthesis and research conclusions. This chapter also explains how the theological judgement, conclusions and recommendations were reached. It was for the theological judgement that the phenomenological approach was used in reflecting on the meanings of the gathered lived experiences of those working at Pastoral Training Centres and those communities that receive the services.

After developing the instruments for data collection and explaining the data analysis procedures, the next chapters four, five and six now embark on the massive exercise of analysing the collected data.

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- 1 Ogula, P 1998. *A Handbook on Educational Research*, New Kemit Publishers, Nairobi.
- 2 Whiteman, D. L 1999. *New Directions in Mission and Evangelization 3*. Faith and Culture. N.Y.: Orbis.
- 3 Verstraelen, F J 1996. *Christianity in a New Key, New voices and Vistas Through Intercontinental Communication*. Mambo Press, Gweru.
- 4 Missiology is defined by Bate (1995) as the study of what occurs along the boundary between the Church and a context as the Church inserts itself into the context (Bate 1995:243-350). However, Missiology concerns itself with the "mission". In the Catholic Missiology the key term for the "mission" is evangelization (1.1). Evangelization is understood to mean both the first proclamation of the Gospel and all the involvements of the Church in the world (*Dizionario di Missiologia* 1993:245-252).
- 5 Bate, S C 1998. *Method in Contextual Missiology*, in *Missionalia* 26: (1998) 150-185.
- 6 Ukpong, S J 1987. *What is Contextualization?* In *Neue Zeitschrift fur Missionswissenschaft*, 43 1987/3 Immensee.
- 7 Browning, D S 1991. *A Fundamental Practical Theology, Descriptive and Strategic Proposals*, Fortress Press Minneapolis.
- 8 Holland and Henriot use the praxis methodology as a process of social analysis in their book on Social Analysis. They say there can be two approaches to social analysis, one they call academic and the other they call pastoral. The academic approach studies a particular social situation in a detached, fairly abstract manner, dissecting its elements for the purpose of understanding. The pastoral approach on the other hand, looks at the reality from an involved, historically committed stance, discerning the situation for the purpose of action (Holland and Henriot 1984:7).
- 9 Holland, J & Henriot, P 1984. *Social Analysis*. New York Orbis.
- 10 Wijzen, F 1997. The Pastoral Circle in the training of Church Ministers in *AFER*, 39(1997) 238- 250.
- 11 Nichols, P 2000. *Social survey methods. A field guide for Development Workers*, Oxfam, GB.
- 12 Sogaard, V 1996. *Research in Church and Mission*, Pasadena.
- 13 Joda-Mbewe, O and Hendriks, H J 2003. *Towards a Malawian Urban Ministry Model*, in *Missionalia* 31:2 (April 2003) 278-292.
- 14 Plotnicov, L 1967. *Strangers to the City Urban Man in Jos*, Nigeria, Pittsburg
- 15 Ogula, P and Onsongo, J 1999. *An Investigation into Religious Leaders' Perception Of and Attitudes Towards Population and Family Life Education in Schools in Kenya* CUEA Education Research Report No. 1
- 16 Moustakas, C 1994. *Phenomenological Research Methods*. Thousand Oaks, CA: Sage Publications, Inc.
- 17 Labovitz, S and Hagedorn, R 1971. *Introduction to social research* McGraw-Hill Book.
- 18 Patton, M Q 1990. *Qualitative Evaluation and research Methods*. Sage Publications
- 19 Mwiria, K and Wamahiu, S P (ed) 1995. *Issues in Educational Research in Africa*. ERNIKE, Nairobi.
- 20 Bate, S C 2002. *Human Life if Cultural, Introducing Anthropology*, Cluster Publications
- 21 Van Manen, M 1990. *Researching Lived Experience*. N.Y. State of New York Press

²¹

The different documents of the Church carry different weight, for example an *encyclical* is a papal letter relating to doctrinal or moral matters warnings or commendations it is a document of very high authority. An exhortation is as weighty as an encyclical it is also given by the pope. A *decree* is ordinarily issued by one of the Roman offices or congregations to which the pope's approval is attached. A *constitution* is used for doctrinal or disciplinary pronouncements.

SECTION 2: FIELD RESEARCH FINDINGS

Chapter 4

The setting up of Pastoral Training Centres

4.1 History of setting up Pastoral Training Centres

The main thrust of evangelization by the Catholic Church in Zimbabwe was through their schools. When schools lost the catechising element due to government policies on education, the Church had to find new ways of forming Christians. As a response, the dioceses in Zimbabwe established Pastoral Training Centres to train lay leaders and give formation to laypeople. Pastoral Training Centres had to give quality formation to the laity to match what mission schools previously gave. Besides these local factors, it was at that time that the Second Vatican Council directed that every member in the Church had to be formed for evangelization (AA 58).

Chapter four presents findings on the history, location, mission and changes experienced at parishes due to the establishment of Pastoral Training Centres. Literature on the setting up of diocesan Pastoral Training Centres was scarce, so it was necessary to gather the history from the field. Not all the respondents interviewed were asked for the historical foundations of the Pastoral Training Centres. Those selected were singled out for their particular knowledge of the historical foundations of their respective Pastoral Training Centres. These respondents were directly involved in establishing and running these centres. A layman who is called the Christian Community Organizer¹ for the diocese of Bulawayo was identified. He gave the background to the setting up of Emthonjeni Pastoral Training Centre.² In Chinhoyi diocese, a married deacon,³ was interviewed in respect of the establishment of St Peter's Pastoral Training Centre. Hwange has three Pastoral Training Centres and a priest who has been involved in setting up most of them was interviewed. The Pastoral Training Centres in Hwange are: Chimuniko Training Centre, Dingindlela Training Centre and Tusimpe Training Centre.⁴ Masvingo diocese has the Gokomere Training Centre;⁵ a priest who was the builder and first director of the centre was interviewed. The

question asked was, “What factors led to the establishment of Pastoral Training Centres?” The aim of putting this question was to find out the history of setting up of Pastoral Training Centres from people who were involved.

4.1.1 Data analysis

In Bulawayo, the Christian Community Organizer explained the background to the setting up of Emthonjeni Pastoral Centre. He said in 1980⁶ “The diocese of Bulawayo felt the need to revive and re-organize the communities and outstations and to establish again regular Sunday services without a priest”. During the years of the liberation war in Zimbabwe⁷ many rural communities and outstations had problems of gathering for prayers or services. In most places the freedom fighters held meetings on Sundays and forced Christians to denounce their faith and the Church. The few priests at the big mission stations were barred from visiting outstations.⁸ A number of priests who wanted to brave the situation were killed. As soon as the war was over, communities started to build themselves up again. At that time the shortage of priests was acute, as aging expatriate priests were not being replaced either by young expatriates or by indigenous priests. The training of lay leaders to perform various ministries like conducting Sunday services without a priest, preaching and visiting the sick and leading communities became the way forward. To make an immediate start courses were held at St Bernard’s parish in one of the townships. At this parish there is a boarding diocesan school whose facilities were used until Emthonjeni Pastoral Centre was built and opened in 1985.

The respondent went further to quote the Archbishop Karlen’s talk at the opening of Emthonjeni Pastoral Centre where he said that the centre was to develop a great missionary spirit in its students (Karlen 1985:2).⁹

Chinhoyi

In Chinhoyi a married deacon, who had been in the training team of pastoral workers since 1971, explained the history of the setting up of the training centre. He said, “The diocese had and still has a mobile team which went around the parishes giving leadership workshops for community leaders”.¹⁰ The place where the team would meet to plan and evaluate its work was called a pastoral centre. The diocese had no place for residential courses. The diocese has since set up a

training centre at the place where the mobile team used to meet. The Pastoral Training Centre now gives full training to the lay leaders, who previously were sent to other dioceses for training. The mobile team is still very effective in reaching out to remote parishes that are too far out and too small to afford the costs of sending many people to the training centre.

Hwange

Fr A Moreno, a priest who was involved in the setting up of Pastoral Training Centres in the diocese of Hwange was interviewed. He said, "There were many Shona speaking Catholics who had moved into the Gokwe area in the diocese of Hwange,¹¹ from Bikita, Chirumhanzu and Gutu who needed services. These Christians formed communities that would get Mass, may be, once in three months. The rest of the time they would hold services led by their own community leaders". During the interview the priest explained that in 1980 the diocese set up Shingai Training Centre in the Gokwe area, especially to train lay leaders to take up lay ministries¹² for their communities. The lay leaders were trained to lead Sunday services without a priest, to visit the sick, and to bury the dead. The priest further explained that, "In Hwange we could not concentrate on setting up schools as means of evangelization. That form of evangelization was already overtaken by events, so we directed our efforts to building communities and training lay leaders."

Shingai Pastoral Training Centre, which now belongs to the diocese of Gokwe was opened in 1980 in the Shona speaking area of the then diocese of Hwange. The diocese of Hwange was divided up in 1994 to form the diocese of Gokwe. St Mary's Chimuniko Pastoral Training Centre was opened in 1984 in the Nambya speaking area of Hwange diocese to give lay leadership courses in that language. Later Dingindlela Pastoral Training Centre at Jotsholo (1988) was build to train leaders for the Ndebele speaking communities and Tusimpe Pastoral Training Centre in Binga was recently officially opened (2002) for the Tonga speaking communities.

Masvingo

The first director of Gokomere Training Centre, Fr X Ineichen, gave the details and background to the setting up of the centre. He said that in 1971 when Gokomere mission still belonged to the diocese of Gweru a decision was made to take up the training of lay leaders as an urgent priority after most of the mission schools were handed over to the local authorities. Gokomere Training Centre was consequently set up in 1972 to train lay leaders. A formation centre allowed selection,

concentration and specialisation. People could be grouped according to their particular functions within the community then appropriate training would take care of their particular needs. Gifted trainees could progress beyond the general standard of a community. Well-trained individuals and groups would in turn be agents of spiritual and human development within their communities. This first director further explained that besides the need felt locally, the Second Vatican Council (AG15) had urged all dioceses to involve every member of the Church in evangelization. He pointed out that the main aim of the centre was to intensify the spiritual, apostolic and human formation of the Catholic laity, to plan and give in-service training courses, to offer facilities for workshops, conferences and to host meetings of associations and any other organisation of the diocese.

In the synthesis, responses given by respondents from the four dioceses are given in a general way so as to begin generalizing the findings. For example, in Bulawayo the Christian Community Organizer, Mr A gwenelo (interview 4/07/2001) said that their Pastoral Training Centre was set up to train leaders who would start to re-organize communities destroyed during the years of colonial liberation war in Zimbabwe. It was this particular diocese of Bulawayo that pointed out this fact, there were similar experiences in all other dioceses. Therefore, generalizing that Pastoral Training Centres were established to train lay leaders for resuscitating Christian communities destroyed during the war is applicable to all dioceses in Zimbabwe.

4.1.2 Synthesis of the findings

The following is the synthesis on the factors that led to the establishment of Pastoral Training Centres. Pastoral Training Centres were started to give Christian formation to the lay faithful because Catholic schools, which formally formed Christians had ceased to do so. The Catholic Church in Zimbabwe set up Pastoral Training Centres to train every member of the Church for evangelization. A function of Pastoral Training Centres given by all dioceses was that of offering conference facilities for spiritual, social and developmental purposes. Pastoral Training Centres were started because there was need to revive and reorganize communities and outstations that had been destroyed during the war. A further interesting¹³ reason for starting Pastoral Training Centres had to do with the demands of Catholics who had moved from predominantly Catholic regions. These permanently settled in remote areas where they formed communities that survived on

Sunday services without a priest as they sometimes got Mass three times a year. They relied on their lay leaders for other services such as visiting the sick, burying the dead and teaching the faith. Pastoral Training Centres therefore, were started to train lay leaders for those services that priests could not provide to remote communities. This is interesting because it provides an example of small Christian communities that started from the grass roots and not structured from above. Some Pastoral Training Centres were started to offer residential courses and still be meeting places for mobile pastoral teams. Some Pastoral Training Centres were set up at those particular locations in order to cater for the different language speaking peoples of dioceses.

4.1.3 Research conclusions

If the reasons for starting a Pastoral Training Centre are clear, it is easy to know when and where to set up one and to assess its viability. Pastoral Training Centres were started to form Christians because schools had ceased to do so. Pastoral Training Centres had to give quality formation to the laity to match that previously given by mission schools. Pastoral Training Centres can be set up in areas where there are many Christian communities that do not get Mass every Sunday. Such communities need more trained lay leaders especially for Sunday services, catechism teaching, visiting the sick, burying the dead and other ministries. Other ways of choosing a place where to establish a Pastoral Training Centre could be consideration of the predominant languages used in that particular area, so that people are taught in their first languages. Language then stops being a barrier to understanding the teachings of the Church. Since it is not possible to set up training centres at every mission station, mobile training teams from Pastoral Training Centres could be effective in some cases. Connected to the factors that led to the establishment of Pastoral Training Centres are their aims, therefore, the next question asked for the mission of Pastoral Training Centres.

4.2 The mission of the Pastoral Training Centres

The summary mission statement for the Pastoral Training Centres was, "To intensify the spiritual, apostolic and human formation of the Catholic laity" (Editor 1962:112-113). The Pastoral Training Centres were started to train mainly lay leaders. It was time to start employing the services of

trained, pious, generous and dynamic individuals to help in leading communities. Training was to help lay leaders to fulfil more specialized functions such as teaching religion in schools, being marriage counsellors and advising youth groups. The question asked was, “How would you describe the mission of the Pastoral Training Centres?” The aim of putting this question to all respondents was to find out if the work of Pastoral Training Centres was known and appreciated by all interested parties.

4.2.1 Data analysis

Bulawayo

The question was directed to all the twenty respondents and fourteen stated that the mission of Pastoral Training Centre was that of training pastoral workers. Some direct quotes of phrases from respondents that explained what they meant by training pastoral workers include; “up-grading existing standards in parishes and preparing future leaders, studying our culture and faith in order to find ways of how to relate the two, giving practical skills to laypeople such as methods of teaching the faith through in-service training courses, giving renewal and refresher courses to trained lay leaders, initiating and training both voluntary and paid lay leaders, training small Christian community animators, funeral leaders and extra-ordinary ministers of the Eucharist, and to foster a self-evangelising Church in the diocese”. Respondents could give, as many reasons as they could, therefore, there are more responses per question than there are respondents. Ten respondents were of the opinion that the mission of Pastoral Training Centres was to provide for conference facilities, to run workshops, to provide room for meetings and to host retreats for priests and lay association members. One of the ten respondents said, “Emthonjeni is only a conference centre, because the community leaders’ courses are done at the parishes”. Two of the interviewees were of the opinion that the Pastoral Training Centre was set up for the general formation of laypeople.

Chinhoyi

Of the twenty respondents interviewed in Chinhoyi on this question, sixteen viewed the main mission of the Pastoral Training Centre as that of providing for conference facilities. Most of the sixteen respondents cited workshops run by the Justice and Peace Commission, marriage encounters, teachers meetings and HIV/AIDS courses, as the main activities going on at the centre.

Twelve respondents said the Pastoral Training Centre was built to train lay leaders. The training referred to was described as “to help lay leaders to take up their duties, to up-date missionary work to suit the local needs, to teach and direct the laity in spiritual matters, to have a common approach of how to carry out lay ministries in the diocese and help in stabilizing the local Church to give unity to the activities carried out in the diocese thus the Pastoral Training Centre has a supervisory role”. Six respondents indicated that the Pastoral Training Centre was there to provide Christian formation directed to all laypeople. When respondents were probed to explain ‘formation for all’, they mostly referred to Church music courses and diocesan congresses to which everyone was invited.

Hwange

In Hwange, fifteen respondents said the mission of Pastoral Training Centres was to train personnel for ministries and other roles in the diocese. Some direct quotations from respondents concerning the mission of the Pastoral Training Centres were; “to spread the Word of God, to train future leaders and follow-up those already in the field, to offer different courses such as those for funeral leaders, communion givers, catechism teachers, to teach those who teach others, to revive the faith of communities and to produce written materials for use by communities”. One respondent pointed out that there were times of the year when catechumens went to their nearest Pastoral Training Centres to make final preparations for baptism¹⁴. From the twenty respondents eleven considered the provision for conference facilities as one of the functions of Pastoral Training Centres. Some of the conferences were said to be those organised by the Diocesan Pastoral Council where priests and laypeople discussed important issues. Some said that besides pastoral courses, there were workshops for HIV/AIDS care givers and courses given by government agents held at Pastoral Training Centres.

Masvingo

In Masvingo eighteen respondents said Gokomere Training Centre was established in order to train lay leaders for various ministries needed in communities. Respondents expressed their views as follows: “to bring the Word of God to all, to train those who teach others through in-service training courses, to visit all parishes and help them organizing their catechetical programmes, to train lay leaders in areas such as burying the dead, visiting the sick, leading services and teaching catechism, to give refresher courses and retreats to full-time lay leaders, to form small Christian

communities and to equip and empower lay leaders for their services". From the twenty respondents, fifteen added that Gokomere Training Centre was there to provide conference facilities. Some of the conferences referred to were those organized by the Diocesan Pastoral Council, which in Masvingo meets three times a year. One respondent said, "Gokomere Training Centre is not only for those who teach catechism but for all people, besides the training of lay leaders, the Pastoral Training Centre provides lay association leaders and parish councillors room for workshops and meetings". Ten respondents said that the mission of the Training Centre was to give laypeople Christian information. Respondents pointed out that it was from Gokomere Training Centre that communities received prayers to be used in small Christian communities, Lenten sacrifice reports and news from around the diocese, and that the training centre also produced and distributed yearly diocesan pastoral themes.

4.2.2 Synthesis of the findings

The mission of the Pastoral Training Centres is to intensify the spiritual, apostolic and human formation of the Catholic laity. Spiritual formation is given through preparations and celebrations of the liturgy, retreats and spiritual talks. For their apostolic involvement, Pastoral Training Centres organize in-service training courses for laypeople especially those who are to be community leaders and take up different ministries within communities. Some of the tasks they are able to take up include, teaching religion, leading Sunday services in the absence of priests, being extra-ordinary ministers of the Eucharist, visiting the sick, conducting Catholic burials, and visiting lapsed Christians. The provision for conference facilities was another main reason for setting up Pastoral Training Centres.¹⁵ Besides training lay leaders, Pastoral Training Centres are places from which different diocesan organs direct their activities. Facilities are offered for workshops, which include Church music courses, marriage encounters, and Catholic Teachers 'Associations, Commissions for Justice and Peace, project management courses, and parish council leaders' courses. Conferences, consultations or seminars are hosted at different Pastoral Training Centres. One other important function of Pastoral Training Centres is to serve as documentation centres for missionary and pastoral action. They produce and disseminate information such as diocesan annual pastoral priorities, annual programmes, and liturgical guidelines for the dioceses, catechetical booklets and pamphlets.

4.2.3 Research conclusions

Any successful Pastoral Training Centre needs to have a clear mission statement, which includes, the training of pastoral workers and having conference facilities. When the centre of evangelization shifted to the parishes and communities, trained lay leaders were needed to take up corresponding ministries in their communities. The formation given at Pastoral Training Centres should be such that it targets every member in the parish. Conferences and consultations at Pastoral Training Centres provide opportunities for laypeople together with the clergy to reflect on their faith. Pastoral Training Centres therefore offer platforms for theological reflections on the liturgy, Christianity and culture, human and social development and any other areas that enable people to lead a full Christian life.

When the people of God are included in doing theology they get committed to their faith and to the task of bringing the Gospel and the Church's teachings into contact with the real life they live as Africans and Christians. Pastoral Training Centres are points of the dissemination of information and production of booklets, pamphlets and other reading materials for parishioners. This function is very important and should be strengthened further. These findings are factors that led to the establishment of Pastoral Training Centres. The formation of the lay faithful in general and the training of lay leaders in particular are very essential for every day Christian living. The training of laypeople helps to equip them with essential skills to be used effectively in both spiritual and social services. If the Church is to minister to Christian communities effectively, then training of laypeople is fundamental. Association leaders need to be trained for leadership (leadership as service) skills and for leading and animating their associations, which help to form their members into committed Christians.

For the mission of the Pastoral Training Centres to be successful they should be ideally located. The next question tries to find out what people think about the choice of the place where their Pastoral Training Centre was built.

4.3 The location of Pastoral Training Centres

One of the reasons for the closure of the Wankie National Catechetical Training Centre in 1974 (*supra* 1.1.3.2) besides that the dioceses felt they had trained a sufficient number of catechists for

that period, was that the national training centre was a long way to travel for most participants. The trainees were required to take the whole family along.¹⁶ They spent a greater part of the year at the centre, away from their homes. Language was another problem. For the practical subjects such as, home visiting, praying with the sick, burying the dead and teaching catechism, the trainees had to learn the local language and culture, which were very different from that in which they would later work in their dioceses. The review of related literature revealed that there were many advantages of having diocesan training centres. Further information on the actual location of each Pastoral Training Centre in the dioceses was sought from the field. The question asked was, "What were the reasons for the choice of places where Pastoral Training Centres were set up?" The aim of this question was to find out if the place where the training centre was built was ideal and within ease reach for those who use public transport.

4.3.1 Data analysis

Bulawayo

Out of the twenty respondents interviewed in Bulawayo, twelve said that place where Emthonjeni Pastoral Training Centre was selected because it was easily accessible by public transport. Eleven respondents pointed out that the city of Bulawayo was central to the diocese and for that reason the training centre was set up in the city. The Christian Community Organizer, Mr A Gwenelo, explained that the majority of Catholics in the diocese of Bulawayo were in the city that is why the training centre was built in town. Ten out of twenty respondents suggested that there be another Pastoral Training Centre set up at one of the rural missions to cut travelling costs. Those who elaborated on this suggestion said that the actual place where the Pastoral Training Centre was built was not practical even for the majority of the urban participants who have to use pirate taxis.¹⁷ The problem is even greater for the rural participants who travel by long distance buses and then have to find out where to catch pirate taxis. Four respondents namely three parish priests and the director of the Pastoral Training Centre, pointed out that Emthonjeni Pastoral Training Centre was established in the low density suburb areas because that is where land was available.

Chinhoyi

All respondents said St Peter's Pastoral Training Centre was accessible to people travelling from all over the diocese by public transport and was just near the long distance bus terminus. However,

twelve respondents pointed out that their Pastoral Training Centre was not central to the diocese. People coming from places like Kariba in the north and Mary Mount in the east have to travel the whole day to Chinhoyi town. Six respondents suggested that a second Pastoral Training Centre could be set up at one of the missions to the north of the diocese to cut the distances and reduce travelling costs.

Hwange

From Hwange all the twenty respondents agreed that Chimuniko, Dingindlela and Tusimpe Pastoral Training Centres were located in areas of high population, hence most of those who went for training walked to the centres. The researcher observed the numbers of those who attended a course for rural lay leaders at Chimuniko Pastoral Training Centre and found that only ten out of the forty-two participants had come by public transport. At Tusimpe Pastoral Training Centre in Binga, all the twenty-six participants at a Justice and Peace workshop that was in progress all had walked to the centre although some had walked for more than fifteen kilometres. At Dingindlela Pastoral Training Centre, of the thirty-two who attended a course for community leaders only five had come by bus. The Hwange Pastoral Training Centres have many workshops since people are in the vicinity and can attend more regularly. The researcher made this direct observation during the fieldwork. Twelve respondents indicated that Chimuniko Pastoral Training Centre was built at St Mary's Mission because it was the first mission station to be established in the diocese. Historically the mission stations were set up among the people.

Masvingo

Out of the twenty respondents from Masvingo, fourteen pointed out that Gokomere mission where the Pastoral Training Centre was built, used to be very central when it belonged to the diocese of Gweru. The diocese of Gweru used to stretch from Zhombe, which borders with Gokwe in the north down to Beitbridge on the border with South Africa. Gokomere is about twenty kilometres north of Masvingo town. In 1999, the diocese of Gweru was sub-divided to form the new diocese of Masvingo. Gokomere is near the border between Gweru and Masvingo, and was given to Masvingo, which means the training centre is no longer central in this new diocese. When the interviews were carried out in 2001, respondents did not make any references to the training centre in terms of its belonging to Masvingo, they were just responding to what they knew of Gokomere Training Centre. Therefore, fourteen respondents pointed out that the Pastoral Training Centre was

set up at Gokomere because it was the first mission station in the diocese and so the centre was within reach of many people around. Of these fourteen respondents, twelve stated that the mission was accessible from all directions as the highway from Harare runs through Gokomere mission to South Africa through Masvingo town and Beitbridge. However, twelve respondents suggested that smaller Pastoral Training Centres could be built at most of the places where there are already diocesan self help skills centres, for example at Chikuku in the east and Luthumba in the south.

4.3.2 Synthesis of the findings

According to respondents from various dioceses, Pastoral Training Centres were built at places that were easily reachable by public transport. Respondents pointed out that each of the Pastoral Training Centres was built either in the city, town or at an already established mission station. These are places where there are already many people and have established infrastructures. Many respondents were clear that most of the Pastoral Training Centres were accessible by public transport but they were not necessarily central, for example Gokomere Training Centre and St Peter's Pastoral Training Centre are at one end of their dioceses.

Out of the sixty respondents from Bulawayo, Chinhoyi and Masvingo twenty-eight suggested that there be more than one Pastoral Training Centre in a diocese. This seems to be a strong suggestion because there was no specific question in the interview schedule asking about the number of Pastoral Training Centres ideal for a diocese. Further, respondents in the pre-test carried out in the archdiocese of Harare, two had suggested that besides Rockwood Pastoral Centre in the city there should be other smaller training centres in the different zones of the archdiocese. Some respondents explained that more training centres meant more people attending courses, travelling costs would be reduced and people would be trained in their familiar environments.

Some respondents pointed out that some Pastoral Training Centres were located at first Mission stations of Dioceses such as at St Mary's in Hwange and Gokomere mission in Masvingo. Certain locations for Pastoral Training Centres were chosen because that is where land was available. A good example for the availability of land was given in connection with Emthonjeni Pastoral Training Centre. Before Emthonjeni was built in Khumalo a low-density suburb, St Bernard, which is in Pumula a high-density suburb, served as the training centre. Since the minor seminary

of the archdiocese of Bulawayo is at St Bernard, there was not enough land to build a Pastoral Centre there although it was an ideal location. The available ground within the city was in Khumalo, which according to respondents was not an ideal location.

4.3.3 Research conclusions

For Pastoral Training Centres to be well established they should be built in areas where many people are already settled. To be sustainable, a Pastoral Training Centre should be in an area where local communities can utilize the facilities for other pastoral activities. There is a great indication that there should be more than one Pastoral Training Centre in each diocese. The advantages of having more than one Pastoral Training Centre outweigh the advantages of one centre in a diocese as shown by the diocese of Hwange, which has three Pastoral Training Centres. There they can organise more courses, afford more people a chance to use the facilities and are cost effective in many ways. In fact, an ideal location for a Pastoral Training Centre is where there is land available, a place within the reach of most ordinary people. Since there is not just one place in a diocese, which is ideal for a Pastoral Training Centre, there should be more than one Pastoral Training Centres in each diocese.

To assess the effectiveness of Pastoral Training Centres, research subjects were asked if they noticed any changes in their parishes due to the work of those who had gone through training and were serving their communities.

4.4 Changes experienced due to trained lay leaders.

To assess the success of the mission of Pastoral Training Centres a research question was asked to find out if there were any noticeable changes in the life of the parishes due to the work of training centres. Respondents were asked to, "Indicate the changes that were experienced in parishes due to the work of those who had been trained at the Pastoral Training Centres." The aim of the question was to find out the effectiveness of pastoral training programmes.

4.4.1 Data analysis

Bulawayo

All respondents in Bulawayo noticed growths in one way or another. Fifteen respondents pointed out the active participation of laypeople. Some of the statements pointing to this were, "There was an increase in lay participation in the Church, with laypeople taking part in preparing liturgies, singing, preaching and contributing at meetings. We used to hire people from outside our parish to give talks at congresses and mission courses, now the trained members from our own parish do it and are available whenever we need them. At least people from our parish can conduct various services in Church, such as Sunday services without a priest, visiting and praying for the sick, conducting funeral services, praying for rain and many other needs in our communities". Twelve respondents said that catechesis, was more organized with those who went for training using better systematic methods. The trained lay leaders in turn groomed some ordinary parishioners volunteering to teach catechism at their centres. Half of the respondents from Bulawayo indicated that they noticed an increase in the numbers of Church members. Some phrases from respondents in this direction were like, "Most trained lay leaders have converted many youths into being committed Church members. Through training there was an increased understanding of our culture and faith as most people are now exposed to the recent teachings of the Church. Lapsed Catholics were visited and returned to the flock. With the training of laypeople we began to see the existence of small Christian communities and they are growing steadily." At least four of the respondents pointed out that the training of lay leaders contributed to improved relationships between priests and parishioners. Some quotations of what they said were, "Many pastoral workers were trained and made work easy for priests. Priests were relieved from their heavy work schedules with a fair distribution of work among pastoral workers. Priests now have time to listen to us as individuals our *zvichemo/izikhalazo* that is problems. We saw the introduction of parish structures such as parish councils and pastoral teams. With the work of parish councils we now see that parishioners try to support the Church with material needs". Changes brought about by the participation of parishioners were noticed and appreciated.

Chinhoyi

In Chinhoyi sixteen respondents pointed out that it was clear in their parishes that laypeople became actively involved. The different ways in which laypeople got involved were similar to those pointed out by respondents from Bulawayo. Some additional statements from Chinhoyi

were, “With the participation of trained lay leaders in evangelization we were given reasons why some of the our traditional rituals were not Christian, this helped us to accept the good and reject the bad things”. Fifteen respondents said that lay ministries were taken up in parishes. Most of the ministries mentioned besides marriage instructors, were similar to those given by respondents in Bulawayo. Some respondents were mixing up lay ministries with the ministries of married deacons. The deacons take some of their ministries from the priestly order like, baptizing, giving Holy Communion and being marriage officers. Fourteen respondents noted that catechesis became more organized with a number of ordinary parishioners volunteering to learn methods of teaching catechism at their centres. Eight of the respondents said they witnessed many conversions due to the work of trained lay leaders who were able to explain the faith to ordinary people in their own languages. Most of the new members came from the Kore Kore people¹⁸. The Kore Kore people are one of the Shona speaking people in Zimbabwe and these people are known to have been too remote to get an earlier influence of evangelization.

Hwange

All respondents indicated that all people in the parishes noticed an active participation. Some phrases showing the active participation included the following, “Through training lay leaders got to know their work and did it zealously. Youths became very active because of the congresses that were organized at different levels in the diocese. People gradually realized that they did not have to call a priest for everything since they started to confide in their lay leaders. Different lay associations were introduced in parishes and soon became actively involved in works of piety and charity”. The priests interviewed in Hwange pointed out that involving every member in the preparations for liturgies became a norm for every parish. One of the priests said, “For us preparing liturgies with the parish became good catechesis for the communities therefore, before any celebration all parishioners come for practise”. Sixteen respondents noted that catechesis was more organized with a clear syllabus, registers and proper planning. Many ordinary parishioners, especially the youth volunteered to teach catechism at their centres. A trained lay leader said that parishes were divided into catechetical clusters led by a trained lay leader. The leader of a cluster had the responsibility of teaching those who taught catechism in their small Christian communities. Sixteen respondents said that lay ministries were taken up in parishes. Some of the ministries added to those given in Bulawayo were, Communion givers and caregivers for the sick. Again sixteen of the respondents said they witnessed a lot more conversions “with a pleasing

number of baptisms” added a rural parish priest. Some statements from respondents to show the growth of the Church included these, “There was an increase in the number of outstations, there were more youths coming into the Church, people became interested in the Church because they were empowered and got to know what they were doing, our cultural values were also valued in the Church therefore many people came to join”. A full-time lay leader said many conversions to the Catholic Church were due to personal contacts through home visits and the preaching of lay leaders.

Masvingo

All respondents agreed that there were changes due to the work of those trained. Eighteen respondents said that there was an active participation especially during liturgies. Besides the activities given by the other dioceses, in Masvingo some respondents pointed out, that there was spiritual growth of individuals in parishes, they witnessed the creation of small Christian communities, parishioners were able to hold meetings even when the priest was not present, the powers of the priest were decentralized. Referring to active participation, some elderly people among the respondents went further to explain that resounding and lively celebrations were boosted by the introduction of African tunes and the use of the drums in Church. Fifteen respondents noted that catechesis was more organized with properly kept registers for the catechumens. Some respondents indicated that the Bible knowledge of those who taught catechism increased, and methods improved from mere memorization to explaining the faith to catechumens. Fifteen respondents pointed out that lay ministries were taken up in parishes. Most of the services mentioned were similar to those given for other dioceses. What was different was initiating projects especially for the youths, home visiting and organizing parish workshops led by the Justice and Peace commission or by Catholic development commission. Twelve of the respondents said they witnessed the return of lapsed Catholics and new conversions because of personal contacts with individuals.

4.4.2 Synthesis of the findings

Owing to the work of trained lay leaders a number of changes were experienced in parishes. Those who went to the Pastoral Training Centres for training grasped the teachings and implemented them at their parishes. Lay participation during liturgical celebrations became visible especially

with the introduction of Africanised Church music and drums. With the participation of trained lay leaders in evangelization people were given reasons why some of the traditional rituals were not Christian, this helped them to accept the good and reject the bad things. There was an increase in the number of outstations and many people were converted to the Church. Participation in the preparations for liturgy became good catechesis for communities. Laypeople began to take up lay ministries such as Sunday services without a priest, visiting and praying for the sick, conducting funeral services, praying for rain and many other needs in our communities. Trained lay leaders started to organize parish workshops led by the Justice and Peace Commission or by Catholic development Commission. Catechesis was more organized in parishes with well-kept records and parishioners volunteering to teach catechism. The training of lay leaders contributed to improve relationships between priests and parishioners as many pastoral workers were trained, which made work easier for priests. Priests were relieved from their heavy schedules affording them more time to listen to individual problems. Parish structures such as parish councils and pastoral teams were formed enhancing the participation of all. With the work of parish councils parishioners were made aware of their duty to financially support the Church.

4.4.3 Research conclusions

In all dioceses there was evidence of active participation by laypeople. Animated by their trained lay leaders, people in the parishes began to have meaningful participation in the life of the Church. Training enhanced the spiritual and liturgical life of parishes. The introduction and teaching of Africanised Church music attracted every member to participate. Liturgical celebrations especially the Eucharistic celebrations became lively. Each one was eager to contribute by either beating drums or singing and dancing.

There was a great improvement in the teaching of catechism, which became systematic and better organized. The review of literature (*supra* 1.1.3.1) revealed that when Catholic schools were transferred to Councils, those experts once involved in teaching religion in schools shifted their attention to teaching religion at parishes. These experts were tasked to draw up schemes and update methods of catechetical instructions. Pastoral Training Centres imparted that knowledge and those skills to full-time and part-time lay leaders during in-service training sessions or training workshops at parishes. The trained lay leaders in turn gave their time to instructing catechumens

utilizing the learned methods. Both adults and school going children were carefully prepared for baptism and other sacraments.

The responsibility for the expansion of the Church was shared among all members. Pastoral Training Centres equipped communities and their leaders with skills and methods for evangelization that attracted new members to join. The joining of new members gave numerical growth to the local Church, which increasingly became self-propagating. With the training of lay leaders a load of services formerly left to priests was shared with laypeople. This reduced the burden of the priests whose role of animator and counsellor then became prominent. Training of laypeople contributed to the shift of the priest's central position in the parish to a shared responsibility. Through Pastoral Training Centres and the training of lay leaders, communities came to appreciate the services given by fellow laypeople.

Trained lay leaders actively assumed some ministries most needed by their communities. Some of the ministries taken up by laypeople in Zimbabwe included; leading Sunday services without a priest, preparing liturgies, teaching catechism, visiting, caring and praying with the sick, conducting burial services, acting as Holy Communion givers, preaching, acquiring new members for the Church, advising the youths and young couples, visiting and bringing back the lapsed Catholics, organizing and running workshops for Justice and Peace Commissions and Catholic development projects. Communities in Zimbabwe took great strides towards being self-ministering. A sense of supporting the Church was increased, indicating an increase in the maturity of the local Church.

The changes noticed in communities are a sign of the establishment of the Church. It is necessary that directors of Pastoral Training Centres be aware of the changes that came about as a result of the trained persons and be willing to use them to improve their syllabi.

4.5 Conclusion

Most of the Catholic primary schools in Zimbabwe used for evangelization, were handed over to government local authorities. The Church had to shift its emphasis from schools to an adult education and lay leadership training. At that same time when the Church in Zimbabwe was

faced with changes in the mode of evangelization, the Second Vatican Council was calling the local Churches to train and form every member of the Church to be involved in missionary work (AG 15). In response to the above instances, the Catholic Church in Zimbabwe established Pastoral Training Centres to specialize in training laypeople for their part in evangelization.

After the closure of the National Catechetical Training Centre in 1974, dioceses began to set up their own Pastoral Training Centres. In the dioceses, Pastoral Training Centres were set up at places that were accessible to the majority of laypeople using public transport. They were built at populated locations so that many people around could walk to and from courses. It is not possible that one place in a diocese could be ideally located for everyone therefore, respondents suggested that there should be more than one Pastoral Training Centre in a diocese to afford more people the opportunity to go for training and to reduce travelling costs.

The main purposes of the Pastoral Training Centres was to train lay leaders who would take up lay ministries in their respective communities. Local people had to be trained in order to be involved in reviving their communities that had been destroyed during the war that was aimed at liberating Zimbabwe from colonial rule. Other communities needed trained lay leaders because they went for long periods at a time without the services of ordained ministers and therefore depended on services given by their fellow laypeople.

Besides training lay leaders, Pastoral Training Centres had the great task of supervising and directing the pastoral activities carried out in their dioceses. They were also set up as places from which diocesan pastoral texts and action programmes would be produced and distributed. Another special function of Pastoral Training Centres was to provide facilities for holding diocesan congresses, workshops, meetings and retreats.

Pastoral Training Centres in Zimbabwe have been in action for nearly thirty years. People have noticed tremendous changes in parishes and communities due to the work done by those who have been trained. Trained lay leaders took up lay ministries in their communities (*supra* 4.4). Every member of the community has been motivated in one way or the other to actively participate, for example during the Eucharistic celebrations or even during Sunday services without a priest, all take a lively part either reading and preaching, drumming, singing or

dancing. Catechesis has been more organised with updated methods and teaching material. Pastoral Training Centres have produced and distributed composed and translated texts, programmes and catechetical visual aids to be used in giving religious instructions to adult and young catechumens. Most members in parishes have joined one lay association or the other where they are involved in charitable works within and outside the Church. There has been witness to the return of lapsed Catholics and the conversion and joining of new members thereby giving growth to the Church. Laypeople took up some services previously left to priests alone fostering shared responsibility in parish work.

This chapter was able to assess the visible contributions of Pastoral Training Centres. The next chapter tries to go a step further and assess how the Pastoral Training Centres have tried to respond to the context in which they operate.

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- ¹ In Bulawayo they have set up a separate office of the Pastoral Training Centre, to organize the building up of Christian communities in the diocese. They call the person in charge of organizing the courses and the training of teams a Christian Community Organizer.
- ² Emthonjeni is the name that was given to the Bulawayo Pastoral Training Centre. According to National Catechetical Conference Document on a report given by Sr Florence Sithwala the name Emthonjeni means a "spring well". She explained that it was seen like Jacob's well a meeting place. It was opened in 1985 as recorded in the "First National Catechetical Conference", *Sharing on Evangelization in Zimbabwe Today*, Harare, August 29- September 4, 1993, 61.
- ³ The diaconate is a ministry, which was instituted in the very early Church. The apostles realized that they needed helpers in animating the Christian community. They said "It is not right that we should neglect the Word of God in order to wait on tables.... Select from among yourselves seven men of good standing, full of the Spirit and of wisdom whom we should appoint to this task... they had these men stand before the Apostles, who prayed and laid their hands on them (Acts 6:2-6). The Apostles regarded the diaconate always as an outstanding ministry (1Tim.3: 8-13). In the early Church it was a ministry for life but in history it became reserved for candidates to the priesthood. The Second Vatican Council restored the permanent diaconate. LG 29 states, "At the lower level of the hierarchy are to be found deacons, who receive the imposition of hands not unto the priesthood, but unto the ministry, it pertains to the office of a deacon, to administer baptism solemnly, to be custodian and distributor of the Eucharist, in the name of the Church, to assist at and to bless marriages, to bring Viaticum to the dying, to read the sacred scripture to the faithful; to instruct and exhort the people, to preside over the worship and the prayer of the faithful, to administer sacramentals and to officiate at funeral and burial services". Celibate as well as married men now can take it up. Pope Paul VI, in 1967 established suitable norms for the permanent diaconate. The dioceses of Bulawayo and Chinhoyi took up the teaching and ordained several married men into permanent deacons. The diaconate as an intermediate order between the clergy and the laity is able to take up some ministries that the laypeople cannot.
- ⁴ Chimuniko means light in Nambya it is the Pastoral Training Centre at St Mary's mission, ten kilometres from Hwange town. The centre was opened in 1983. Dingindlela is the second Pastoral Training Centre in the diocese of Hwange; the name is in Ndebele and it means, "seeking the way". This centre was opened in the predominantly Ndebele speaking area, it is just five kilometres away from the Bulawayo- Victoria Falls road. Tusimpe is the third Pastoral Training Centre of Hwange officially opened in 2002. The name means, "to deepen into the ground". It is built in the resort town of Binga on the borders of Lake Kariba and caters mostly for the Tonga speaking communities.
- ⁵ Gokomere Training Centre takes its name from the mission Gokomere where it was set up. It was built in 1972 when the diocese of Gweru still stretched from Kwekwe to Beitbridge. Gokomere was then central to the diocese of Gweru. In 1999 with the division of Gweru to form the diocese of Masvingo, Gokomere went to Masvingo and therefore the Pastoral Training Centre belongs to the new diocese but then it is on the periphery since this is on the boundary of the two dioceses.
- ⁶ Interview with Mr Gwanelo in Bulawayo 4/07/2001
- ⁷ In 1964 the first armed struggle by the African nationalists against white minority rule in Rhodesia started. The first guerrilla raid was on St Albert's mission with aim of recruiting boys to join the struggle in 1969 (Linden 1980:193). The struggle intensified with the years and ended with the independence of Zimbabwe in 1980.
- ⁸ Out-centres are smaller Mass centres served by priests from the main centre called mission station. The first means of establishing the Church in Zimbabwe was through building mission stations. Mission stations were places built up by missionaries on land bought or given by the government. These would be active centres from which missionaries would go out to the nearby villages to evangelise the locals. The mission centres became centres of Western civilization for Africans around; they would come to learn agricultural and industrial techniques (Zvobgo 1996: 4-5). Out stations would be small centres served from the mission stations, which in time became mission stations as well. In the present context the "out-centres" are like the

former out stations.

⁹ The quotation of the bishop's opening speech " We open today this Pastoral Centre whose name is Emthonjeni (at the spring, at the fountain) source of water. At this centre we hope to harvest many fruits of faith, of morality, of Christian charity and life. The leaders trained here will become fishermen carrying out the command of the Risen Lord: 'Go out and make disciples'. This Pastoral Centre will provide training courses in various fields to discover Christ and his teaching."

¹⁰ Rev. P Kawocha in interview 6 August 2001 at the Pastoral Training Centre in Chinhoyi. He explained that the mobile team went around the parishes giving leadership courses.

¹¹ Gokwe was part of the diocese of Hwange before the new diocese of Gokwe was created in 1991.

¹² The word ministry means service. Ministries are services given by different members of the Church be they ordained or not ordained (CIC 756-757; 758; 759). The source of all ministries is the ministry of Christ. Lay ministries are apostolic services to build the Church that are exercised by the non ordained members of the Church, they include, preaching to the non-Christians, teaching those who are to receive baptism and other sacraments, leading Sunday service in the absence of a priest, leading communities at prayer, helping the poor, organizing parish functions and working for human development and justice (EN 73).

¹³ This is interesting because it provides an example of small Christian communities that started from the grass roots and not structured from above. These are the communities that were started by the Catholics who had moved from Bikita, Gutu and Chirumhanzu to settle in the Gokwe area of Hwange.

¹⁴ This practise of catechumens going for final preparations before baptism or confirmation is done in other dioceses, for example in Gweru diocese they go to the mission station for what they call "Baptism class" or "Confirmation class". However, in other dioceses they do not go their Pastoral Training Centres but to their mission stations.

¹⁵ Conferences, symposiums, consultations or seminars have been held and are held at the different Pastoral Training Centres. Seminars have been held at Gokomere on how to build small Christian communities after the liberation war in Zimbabwe, both the laity and the clergy met to deliberate. Other conferences and consultations were on topics like, marriage, birth and death rituals, rainmaking and other ceremonies. Some Pastoral Training Centres have been organizing and holding what they called synods or congresses or study weeks on the Eucharist, or inculturation topics. At such theological conferences priests and laypeople come together to listen to inputs, discuss and come up with results, which are then published at diocesan or inter diocesan levels.

¹⁶ Interview with Mr S Marecha a Wankie trained catechist working in Chinhoyi diocese 28/04/2000.

¹⁷ These are some kind of taxis, which are always in trouble with the police, and therefore they can change pick up points at any time. Those who have to use them daily know what to do, but for the rural people it becomes difficult if they are suddenly told that the taxi does not go further anymore.

¹⁸ The Korekore are the very indigenous people of the diocese, it could be said those who settled in the area long ago and did not mix a lot with other tribes. There are other tribes that later moved to the area from Bikita, Chirumhanzu and Gutu who were Catholics already.

Chapter 5

The religious context and lay ministries in Zimbabwe

5.1 The Zimbabwe religious context

Chapter 5 presents the religious context in which Pastoral Training Centres work and the relevant extraordinary ministries that laypeople take up. It is very important to take into account the present context of people being evangelised if the gospel is to be rooted. Pastoral Training Centres have to know where the people they serve are in terms of their traditional beliefs. This helps in training people for relevant ministries. The training will be such that will touch the real needs of the people. The gospel is there to offer every person and community a chance to change their lives, accept Christ and reject all that is against his teaching. For this reason this study found it necessary to find out the religious context in which Pastoral Training Centres have to carry out their mission of evangelization. A brief look at the history of evangelization shows that all those missionaries who took into account the customs of the people they evangelised, planted Christianity in local people, which survived after they left.

The Jesuits contextualized the gospel in their early missionary work in India and China. They did not force people to change their customs as long as those were not contradicting the teaching of Christ. The Congregation of Propaganda Fide supported that method of evangelization. In an extraordinary policy statement in 1659, Propaganda Fide stated, "What could be more absurd than to carry France, Spain, or Italy, or any part of Europe into China? It is not this sort of things you are to bring but rather the Faith, which does not reject or damage any people's rites and customs, provided these are not depraved" (Bosch 1992:449). Unfortunately, through being ill informed, Rome soon (1704) banned this approach in what was known as the "Rites Controversy". Then in 1744 a papal bull was issued which obliged all missionaries to take an oath that they would forbid all local customs wherever they went to evangelise. This practice went on for centuries until 1938 when the oath was repealed (Bosch 1992:150).

For more than half a century the missionaries who came to Zimbabwe were forbidding local customs and rites especially the veneration of the ancestors in compliance with the ban. Even

after the reversal of the Church's position on the question of "Rites" most missionaries continued to hold onto the old teaching faithfully. It was not until after the Second Vatican Council that the old mentality began to give way to inculturation (RCBC 1967).

In his message to all the peoples of Africa two years after the Council, *Africae Terrarum* 1967, pope Paul VI said, "Many customs and rites, once considered to be strange, are seen today, in the light of ethnological science, as integral parts of various social systems, worthy of study and commanding respect" (Hickey 1982:179).¹ In that very year 1967 the bishops of Zimbabwe approved the famous Catholic funeral rite "*Maitiro okuviga munhu*" (RCBC 1967). From then on norms for adapting the liturgy to different groups, regions and people began to have an impact all over Africa.

It is in the context of this background that chapter 5 seeks to present the findings on the traditional beliefs and practices still held and performed by Christians in Zimbabwe. If that is established, it is hoped that Pastoral Training Centres will be helped to realize the need for a wider syllabi that will help Christians to accept the benefits of appreciating both Christianity and traditional customs and find ways of continuing the dialogue between the two (*supra* 1.2.3).

The first part of this chapter presents the traditional religious beliefs still held by the people who are served by the Pastoral Training Centres. Areas explored are; the languages used at Pastoral Training Centres in training programmes, traditional rituals still practised by Christians, the relationship between the living and their dead and the undying ceremony of bringing the soul of the dead member back to the home (*supra* 2.2.3). The reasons why these areas were chosen will be given under the respective sub-heading.

5.1.1 Languages used at Pastoral Training Centres

The majority of the people in Zimbabwe fall into one or the other of the two large language groups, which are Shona and Ndebele. Smaller tribes are found especially towards the borders of the country. One of the reasons for building diocesan Pastoral Training Centres was to enable the lay leaders to be trained in their local languages (*supra* 1.1.3.6). If the Gospel is to speak to the heart of Africans and change their lives, then theology in oral cultures is a must. Studying

oral culture is a way of rooting of the gospel into local cultures and societies. The starting points in this theology are African proverbs, sayings, riddles, stories, myths, plays, songs, cultural symbols and real life experiences (Healey and Sybertz 1996:13). Schrieter supported this in his book on constructing local theologies, he writes that, "Proverbs, old stories and the like are legitimate vehicles for developing local theologies. Perhaps more African theology will be done via proverbs which are important in communications in sub-Sahara cultures...Perhaps theology in African villages could best be expressed in proverbs rather than in Bantu philosophy" (Schreiter 1985:31, 77, 84).² Stories and riddles are best told in their language of origin. The question asked was, "Which languages are used at your Pastoral Training Centre?" this question was asked because in African Narrative Theology, language is very important. This study hopes to contribute to the ongoing rooting of the gospel in Africa using local languages.

5.1.1.1 Data analysis

Bulawayo

All the twenty respondents interviewed in Bulawayo indicated that Ndebele and English were equally used at the centre, for courses, workshops and conferences. Asked why English was widely used some respondents said that in Bulawayo, the city was full of people from all over the country such that they would not follow Ndebele properly. They said that Ndebele was also used because most of the rural laypeople who came for courses could only speak Ndebele. Five respondents pointed out that Shona was sometimes used. One of the trainers said if a Shona speaking participant needed an explanation in Shona it was given. A respondent pointed out that "The new catechism in Ndebele '*Imfundiso yeBandla eliKatholike*' is a very effective tool in the doctrinal training of lay leaders". He explained that it was easy for the teachers to let those in training read from the book. He gave an example of where the catechism explains about the ancestors and other traditional customs as particularly helpful (Karlen 1991:196-202).

Chinhoyi

Of the twenty respondents, twelve said the main language used in the training of lay leaders was Shona. They explained that even if there were Nyanja speaking people coming for training they all could speak Shona. Seven of those interviewed, besides saying Shona was the medium of instructions, indicated that English was sometimes used at workshops and meetings. The workshops conducted in English would be those organised by outside facilitators, for example,

those from the national offices of either Catholic Development Commission or the Commission for Justice and Peace. Four respondents pointed out that if there were a number of Nyanja speaking people explanations would be given in Nyanja.

Hwange

Language was one of the factors that led the diocese of Hwange, which has wide boarder area to establish more than one Pastoral Training Centres in the diocese. There are three distinct localities with three different main languages spoken. In the areas around Chimuniko Pastoral Training Centre most people would understand Nambya, around Dingindlela Pastoral Training Centre they are mostly Ndebele speaking people and along the Zambezi river, the people who go to Tusimpe Pastoral Training Centres are Tonga speaking. There is a basic cultural and linguistic difference between all these people, making it difficult for people from one area of the diocese to fit into communities elsewhere. In all primary schools in Hwange, Ndebele is the compulsory vernacular learned, this means all those who went to school can speak it. Ndebele is therefore commonly used at all Pastoral Training Centres. Therefore, all the twenty respondents of Hwange pointed out that at least three languages were used at each of the Pastoral Training Centres and these were English, Ndebele and Nambya at Chimuniko, English and Ndebele at Dingindlela and English, Ndebele and Tonga at Tusimpe Pastoral Training Centres. Sixteen respondents pointed out that English was used at all the centres especially with the youth groups. Fourteen respondents pointed out the need for trainers to know more than one language as some explanations required the trainer to use songs, stories and proverbs and these were easily understood in their language of origin, which means that a trainer can switch on to any appropriate language from time to time in the same lesson.

Masvingo

Masvingo is predominantly Shona speaking and therefore twenty respondents clearly said mostly Shona was used in the training of lay leaders. However, seven respondents pointed out that both Shona and English were used at the centre mostly at conferences and workshops attended by representatives from all over the country. Among the Shona there is a basic cultural and linguistic similarity so much so that people from one part of the country find themselves readily able to fit into communities without noticing significant differences in custom and social organization (Bourdillon 1976: 10). One respondent said, "A trainer at Gokomere Training

Centre used to be a good teacher because he used appropriate stories in Shona to explain some teachings.” One respondent appreciated the recent translation of the Shona Bible.

5.1.1.2 Synthesis of the findings

Pastoral Training Centres use the local languages in the training of lay leaders. This is helpful in that some traditional forms of teaching can be used in teaching, such as the use of proverbs, songs and especially the use of stories. The languages used at the Pastoral Training Centres are, Shona, Ndebele, English, Nambya, Tonga and Nyanja. Texts composed or translated into the local languages are very essential tools for teaching at Pastoral Training Centres. The basic texts to be translated into various local languages the Catechism of the Catholic Church (1983) and the General Catechetical Directory (1995). These texts are very much appreciated as they help in teaching. At all the Pastoral Training Centres English is used especially for conferences, consultations, seminars, and workshops. At these meetings interventions in any local language is encouraged. This makes it a necessity for the directors and trainers to be conversant in two or more languages.

5.1.1.3 Research conclusions

The Shona ethnic group is the largest in Zimbabwe followed by the Ndebele ethnic group. In the history of the Shona and Ndebele and indeed any other ethnic group in Zimbabwe, there is a great richness and wealth in their culture, language, traditions and customs, which could be used in deepening the Christian teachings. The people who go for training have a right to be taught in their first languages. The basic cultural and linguistic differences among the people who frequent different Pastoral Training Centres make it a necessity for trainer to know more than one local language in the locality of the training centre. If more Pastoral Training Centres were set up in different localities they could be used to tap from the treasure of the different languages. It is through peoples' life experiences discussed in their mother tongues that the Gospel could reach their hearts. Besides deepening the teachings, using the local languages would be a response to the challenges of inculturation. One of the challenges of inculturation in Africa today is to bridge the gap between African cultural symbols and Christianity. Appropriate local language expressions should be developed to enable trainers to present theological concepts in words that speak to people in their everyday life. Since English³ is used officially in the training of directors

and trainers, a further study is necessary to adapt the theological content of what they teach to correct local meaning. Justin Ukpong says:

The theologian's task consists in re-thinking and re-expressing the original Christian message in an African cultural milieu. It is the task of confronting the Christian faith and African culture. In this process there is interpenetration of both... there is integration of faith and culture and from it is born a new theological expression that is African and Christian.⁴ (Healey and Sybertz 1996:13).

5.1.2 Traditions practised in Christian families.

Everyday events are done religiously in families. For Africans, the family is the natural environment in which a person is born, lives and dies. Family members find the necessary protection and security and eventually through union with ancestors have continuity beyond earthly life (Hickey 1982:180-181). In 1975, Pope Paul VI, in his apostolic exhortation on evangelization in the modern world, said that the family being the domestic Church must always be regarded as centre to which the gospel must be brought and from which it must be proclaimed (EN 71). Various African theologians like Mbiti (1970) Idowu (1975) Setiloane (1976) Nyamiti (1984) Ela (1986) Magesa (1990) have developed the point made by Paul VI and have written about Ancestral Christology, Ancestral kinship and Christ's Brother Ancestor-ship.

In Africa the family includes all members, the living and the dead, who are the *vadzimu/amadlozi*⁵. The family is traced through the ancestors back to God. One's life force depends on the life forces of other persons this means that the person is at the centre of life as Bate elaborates, "This person is in relationship with other persons and indeed one's humanity is established by those relationships with others. There is little sense of human life as an individual affair. A person is person through other people (*umuntu ungumuntu ngabantu*)" Bate 2002:143). God is seen as the first ancestor but he has gone into the remote past and so he is not concerned with everyday events, which concern the recent ancestors and living persons. According to Magesa (1998: 70)⁶ the elders must be in constant touch with the ancestors, who are actual members of the human community, together with the yet-to-be-born, and enjoy practically the same rights and responsibilities as the living.

In Africa life is a series of celebrations. Many celebrations take place at family level, they therefore might go unnoticed by the neighbours. There are some family celebrations to which others are invited. In rural areas most celebrations are still done at community level these include, initiation ceremonies, marriage feasts, funerals and the bringing home ceremony *kurova guva/umbuyiso*⁷, harvest feasts and different petitions, like asking for rain, or requests for relief from plagues and sicknesses. Ancestors are central to all these celebrations. Celebrations are held to please the ancestors so that they protect the family from sickness and death. Most Christians take active parts in these celebrations.

It was against the above background that this question was asked, “What traditional practices are still being observed in Christian families?” The question was asked because the researcher was aware that the whole family ethos was breaking down. Single parent households are prevalent caused by wives running away from their irresponsible husbands due to drinking, wife-beating and financial mismanagement (Healey 1997; 294).⁸ Child-headed families caused by the Aids pandemic are an addition to the breakdown. In some cases grandparents have to take over the families, then the problem of the generation gap comes in. There is also a great threat to the family values from the mass media. The aim of the question was to find out how far the family still held together in the present threatening environment. This is important to establish because the bishops of Africa have chosen the family to be the image of the Church for Africa. In 1994 Pope John Paul II, confirmed the adoption by the African synod of the image of the Church as family. “It is earnestly to be hoped that theologians in Africa will work out the theology of the Church as Family with all the riches contained in this concept, showing how it goes together with other images of the Church” (EA 63).

5.1.2.1 Data analysis

Bulawayo

Out of the twenty respondents eighteen explained that in most families the birth, marriage and death rituals were still very much practised. Birth rituals start from pregnancy with the expecting mother taking medicines that are believed to help at childbirth. Some city respondents pointed out that if you married a Shona wife, you would be asked to buy a goat (*mbudzi yamasungiro*) for the mother-in-law. If a baby were born at home the elderly women who are midwives would bury the placenta in the floor of the “labour hut”. The woman who gave birth would not be

allowed to cook or do any other house work until the new born baby was given a name and was allowed to go out of the kitchen. Most families now give Christian or popular local names to their children.

Most respondents expressed the feelings that marriage had lost its traditional values and that the economic aspect had overshadowed the social and religious aspects of marriage. One of the respondents explained that *amalobolo* bride wealth, was not regarded as an asset among the Ndebele. If a poor man married a woman from a well-to-do family the woman would take with her a herd of cattle. What counted a great deal among the Ndebele was the disposition and personality of the man. Another respondent from the city said the custom of giving the parents of the bride presents has been abused with some parents asking for cell phones and cars as part of the *amalobolo*. Some pointed out however that everybody was still expected to get married and bear children. A marriage without children was still considered incomplete thus customs and ideas connected with polygamy, inheriting wives of dead brothers and arranging marriages for children were still practised in some families.

Nineteen respondents indicated that there was *kurova guva/umbuyiso* performed in one way or the other. Some respondents indicated that from illness through death to the final ritual *umbuyiso* there were still many rituals done even in Christian families. Some rituals mentioned include killing of the bull (in some families the spirit of the ancestor is hosted in a bull), burying the father of the home in an animal skin and sometimes in a cattle kraal, eating meat without salt at *kurova guva/umbuyiso*, visiting the grave the following morning, and then a year later performing the ceremony of calling back the spirit of the dead person to the home *umbuyiso*. Ten respondents said most of the rituals had to do with appeasement of the ancestral spirits. Eight respondents were of the opinion that most families were still doing the *bira/ukuthethela*⁹. Fourteen respondents mostly from the urban areas, said families were turning more and more to memorial services with the unveiling of the tombstones. However twelve respondents thought that there was a lot of syncretism going on. Two respondents said they prayed through their *amadlozi* to intercede for their families. Two young respondents said Christians still perform pagan rituals and yet they should have nothing to do with the *vadzimu/amadlozi* any more.

Chinhoyi

Respondents in Chinhoyi like those in Bulawayo said that there were traditional birth, marriage and death rituals being performed. Twelve respondents indicated that there were many families still performing *bira/ukuthethela* (appeasement of the spirits). One of the respondents described the ceremonies to appease ancestral spirits in the following account. He said in the families that still carry on this ritual there is a bull for the spirits called *mombe yegono*. This ox does not plough and will only be killed when the ancestral spirit directs. When the spirit needs it, beer is brewed and the bull is slaughtered, only close relatives eat some special parts of the meat without salt. The rest of the meat and beer is given to the guests who sing and dance throughout the night. At dawn the elder of the family talks to the ancestor in form of a prayer. Out of the twenty respondents eighteen pointed out that people were still performing the *kurova guva* ceremonies in the traditional way. However, eight respondents indicated that in some families they now have memorial services for their dead. Ten respondents indicated that there was a mixture of Christian and traditional practises going on. Three respondents pointed out that they prayed for intercession through their *vadzimu*.¹⁰

Hwange

In Hwange like in Bulawayo, all respondents said there were traditional birth, marriage and death rituals being performed in families. Twelve respondents claimed that some Christian families still had *bira/ukuthethela* being done. This is the appeasement of the spirits described by a Chinhoyi respondent above. Twelve respondents pointed out that there was a mixture of practices with two respondents pointing out that at times people disguised traditional ceremonies by singing Christian songs throughout the night. Ten respondents showed that there was *kurova guva/umbuyiso* being done. Eight respondents said that Christians had turned to memorial services for their dead. Five respondents indicated that they asked their ancestor to intercede for their families. One said names of dead family members were still being given to newborn babies in the traditional way of baby naming.

Masvingo

Respondents in Masvingo also said that families observed birth, marriage and death traditional rituals. Some women respondents in Masvingo expressed that in some remote areas, women were still practicing the taking of girls to the river to be inspected for virginity. They explained

that among the Shona *roora* bride wealth, was taken very seriously, a definite payment had to be made for her. They said for that reason if the wife failed to have children or died then the in-laws had the obligation to give the man a young wife. Thirteen respondents were of the opinion that there was a mixture of Christian and traditional practices. Twelve respondents said that the *kurova guva/umbuyiso* was still going on. Twelve pointed out that *bira/ukuthethela* was done to appease the ancestral spirits. Eight respondents indicated that most Christians now held memorial services. Five respondents showed that names of the *vadzimu/amadlozi* were given to newborn babies although they were sometimes Christian names.

Five respondents indicated that there was *mukwerere/umgido wokucela izulu*¹¹ rain making ceremonies held in Christian villages. Two of these respondents explained what they did traditionally when asking for rain. They said when there was a drought the chief would summon his people to prepare beer for the ceremony. When the beer was ready it would be carried to the place of the ceremony usually under a big leafy tree selected for that purpose. The officiating person called *svikiro*, medium, was a respected person and his task was to dance and put forth petitions for rain during the ceremony. The ceremony would begin in the morning when the whole tribe gathered at the spot and started to sing and dance. The respondents said usually rain began to fall during the ceremony but it would never fall on the *svikiro*. The Christian form of *mukwerere* performed by Christian communities was a bit different in that, the officiating person is a Christian community lay leader or if available a priest, there is no beer brewed, but they start under a tree and make processions praying and singing for rain. They use holy water to bless the seeds, fields and grazing lands. According to respondents, if the chief called for the ceremony, then every one was to take part the traditional way, with beer and dancing.

5.1.2.2 Synthesis of the findings

Most Christian families still perform traditional birth, marriage and death rituals. Pregnant women must observe many taboos and receive special treatment. Among both the Shona and Ndebele, medicines are to be taken to facilitate childbirth. After birth there are further rituals such as burying the placenta, fortifying the baby with medicines and naming the child. In most families there are still marriage rituals going on although they are not held as sacred as before. Children are regarded to be the completion of the marriage bond. *Roora/amalobolo* is still paid but it has become highly commercialised. Inheriting wives and the practice of polygamy is still

evident. Death rituals are strongly practised with elaborate burials, which are concluded by the ceremony of bringing back the spirit of the dead member. Rituals to appease the spirits are still held under various forms such as unveiling the tombstones, (which is becoming prevalent mainly in urban areas) or there are simple memorial services where beer and food are served. In some families both traditional and Christian rituals are celebrated. Community based rainmaking ceremonies are performed both in the traditional and Christian way.

5.1.2.3 Research conclusions

There are many traditional rituals, which Christians continue to perform in their daily lives. The birth of a child is the concern of all the living and the living-dead. Among the Shona goats are offered to the mother-in-law to provide meat for the expecting young mother who normally has to go to her own home to give birth at least to the first child. Rituals that have to do with babies are to nurture and initiate them into the family. When babies are brought for baptism, some other rituals would have been performed. It would be good to develop a catechesis for expecting mothers like they have in the diocese of Gweru, catechesis for mothers who wish to have their babies baptised.

The African Family is different from the Western understanding of family. When the Africans talk of a family it is not just father-mother-child, it means all the homesteads in the area where there are grandparents, aunts, uncles, cousins, children and grandchildren's homes. The term 'extended family' is the Western concept of looking at families, which does not fit the African understanding of family. The paying of bride price which used to be a symbol of union between two families has now turned to be a selling and buying of wives. Studies carried out in the area of marriages in Zimbabwe could be made available for lay leaders when preparing them for family visits. Funeral leaders have well laid out rituals to use when burying Christians and leading services at ceremonies of bringing home the spirits of the ancestors. Lay leaders and directors of Pastoral Training Centres are encouraged to study the up-coming forms of honouring the dead such as the unveiling of tombstones. Rainmaking ceremonies have been very much inculturated with processions to the fields and grazing lands sometimes led by parish priests.

5.1.3 The living and their *vadzimu/amadlozi* (ancestors)

The bishops of Africa gave a report at the 1974 Synod of bishops, which painted an overall picture of the experiences of the Church and culture in the work of evangelization in Africa. The report stated: “The African is proud of his culture and religious traditions. Since there has been great confusion between Christianity and western culture, the African is thinking of going back to his traditional practices. War is being waged on religious colonialism in Africa” (Hickey 1982: 218). This was ten years after the Second Vatican Council, when the Church in Africa was still keen to know what was essential to Christianity and what were the wrappings of western culture on Christianity. The questions asked then still need to be answered not only today but also, continuously for authentic evangelization in Zimbabwe. The two questions asked were: What does it mean to be a Christian in Africa today? What is Christianity in relation to traditional religious practices? Most Christians in Zimbabwe live in such a way that traditional beliefs and Christianity co-exist (2.2). On one hand they believe in Christ and yet they also believe that their lives are controlled by their ancestral spirits *vadzimu/amadlozi*. When a father or mother dies their spirits are called *vadzimu/amadlozi*. It is important for Christians to have a right relationship with their ancestors and not live in fear since Christ has freed them. The question asked in this research was, “What do you think should be the relationship between the living and their *vadzimu/amadlozi* in a Christian family?” This question was asked to be a step for Pastoral Training Centres to start involving all people at their different levels to dialogue with the ancestors. Shorter (1975:6)¹² says syncretism is the absence of dialogue or the failure of dialogue; to avoid it, there must be a continuous and consistent exchange of meanings. Asking respondents such questions is making them participate in the continuous exchange of meanings.

5.1.3.1 Data analysis

Bulawayo

Out of the twenty respondents fifteen said the ancestors should be remembered in the everyday prayers. Thirteen respondents indicated that Masses should be offered on behalf of the dead. Ten respondents pointed out that there should be memorial services to honour the dead. Many respondents explained that some memorial services were subtle ways of honouring the ancestors, which take the place of the traditional forms of appeasements of the spirits. Six respondents said that Christians could seek intercession through the dead. Two young respondents indicated that

Christians should forget about the *vadzimu/amadlozi*. One respondent explained that the work of the ancestors was to protect their descendants, to guard their people wherever they may be.

Chinhoyi

Respondents proposed that families should often pray for their dead, fifteen respondents expressed these sentiments. Eight respondents thought that Masses should be offered for them. Six respondents pointed out that Christians could seek intercession through their ancestors. Four respondents were of the opinion that graves of the dead relatives should be frequently visited to dispel the fear of the dead that people have. Four respondents suggested memorial services to be held regularly. Two respondents suggested that Christians should have nothing to do with the dead.

Hwange

Eighteen respondents including the priests who were interviewed said that the best way should be praying for the dead, with fourteen respondents suggesting that Masses should be offered for them. Ten respondents suggested memorial services to be held for them. Six respondents indicated that Christians could seek intercession through their ancestors. Two respondents were of the opinion that graves should be visited regularly. One elderly respondent said the *vadzimu/amadlozi* were their dead parents and so Christians could not ignore them. Two respondents said that nothing should be done like in other churches where they have nothing to do with the dead. One of these said, "If Christians held these memorial services for the dead there is a danger for them falling back into traditional rituals which are contrary to Christianity".

Masvingo

Out of twenty respondents, sixteen suggested that Masses be offered for the dead. Some of the reasons given were that already at the funeral service there were prayers that indicated that the dead needed prayers from the living family. Fifteen respondents indicated that prayers should be offered on behalf of the dead. Nine respondents were of the opinion that families should seek intercession through their *vadzimu/amadlozi* like they did through the saints. "Intercessions are based on the belief that the ancestors who were good were with God and had been called home to protect their children from illness and death," said one of these respondents. Five respondents

suggested memorial services be held for the dead. One respondent was of the opinion that Christians should have nothing to do with the dead.

5.1.3.2 Synthesis of the findings

Clearly the need to remember the dead is keenly felt. Seventy-three respondents out of the total of eighty said that in one way or the other the dead should be remembered. Some respondents explained that some memorial services were subtle ways of honouring the ancestors. Others pointed out that some rituals were forms of appeasements of the spirits. Some families remembered their dead by the *kurova guva/umbuyiso* ceremonies and/or Masses are said on their behalf. It is believed that the *vadzimu/amadlozi* are effective intercessors therefore, many Christians seek intercession through their ancestors. The *vadzimu/amadlozi* are asked to protect the family members from illness and death. Some respondents indicated that Christians should have nothing to do with the dead. Among these some said if Christians held memorial services for the dead there was a danger for them falling back into traditional rituals, which were contrary to Christianity.

5.1.3.3 Research conclusions

Most of the rituals taking place in Christian families are not contrary to the Gospel. The traditional birth, marriage and death rituals find many parallels in Christian rituals. In life and in death everyone matters to the African, this is why the *kurova guva/umbuyiso* ceremony or some other memorial service is still very much part and parcel of every African family. There are Masses and prayers that are often offered in conjunction with traditional rituals celebrated in families. In Zimbabwe, praying through the ancestors adding the condition, "those with God" has been incorporated into Church's intercessory prayers for the dead. Today many families keep the relationship with their dead through libations of beer, snuff and food and through prayers and Christian rituals. A thorough study of ancestral spirits is an absolute must if Christianity is to take root and form an integrated African Christian. The Shona and Ndebele Christians will continue to appeal to their ancestors in cases of sickness and death and any other calamity in the family. The theological truths might be universal but they are to become one with the local culture if the Church is to be truly established. The mandate of theology today is to show how important it is to relate Christian understanding and experience to the realm of the ancestors. If this is not done many African Christians will continue to live on two levels, the traditional level

and the Christian level. The Pastoral Training Centres should offer platforms for inculturation. There are some young Christians who strongly believe that Christians should have nothing to do with any of the African traditional practices.

5.1.4 The kurova guva/umbuyiso ceremony.

This ceremony has been singled out for special attention because it is central to all the beliefs that surround the ancestors and the spirit world. *Kurova guva/umbuyiso* deals with real people that are very dear and mean a lot to the African person, the father, mother, uncles, aunts, brothers and sisters, relatives and neighbours (Kumbirai 1977:127). Extensive research and consultation by the ZCBC Theological Commission, on the ritual of *kurova guva/umbuyiso* are at an advanced stage (*supra* 2.2.4). This research is not joining the ongoing debate on whether the ritual is a sacrifice or a veneration of the ancestors. It is interested in the catechesis given or not given on the ritual. Whether the rite on the ritual is going to be redone or revisited, there is need for catechesis. Catechesis should begin from where the people are. The question asked in this study was, “How do you think some of the unacceptable elements could be Christianised to make the *kurova guva/umbuyiso* an acceptable Christian ceremony?” The question was deliberately put that way so that these laypeople get involved in discerning what is acceptable and not acceptable to Christianity. Catechesis has to dwell on fear and obsession that is instilled in family members if the ceremony is not performed.

5.1.4.1 Data analysis

Bulawayo

Fifteen respondents said that the calling back of the spirit of the dead person should be left out. Respondents said they now understand that the ceremony means to pray for the dead member to go to heaven and not to keep them away from God. A married deacon in Bulawayo said, “The ceremony is not to call back the spirit but to intercede for it and asking for intercession from that ancestral spirit to protect the family.” Ten respondents said that in their parishes they followed the ritual “*Kuchenura Munhu*”. According to some of these respondents all that was needed was to revise the booklet so as to include rituals particularly relevant for the Ndebele, for example, to include prayers of the giving of names for the new head of the family. Eight interviewees said the part when a *n'anga* is consulted should be removed. The type of *n'anga* consulted for this

ceremony is a bone thrower. This class of *n'anga* has repeatedly been proved to be dishonest. A Catholic priest from Gweru diocese as revealed by a priest respondent from Masvingo, went to several diviners and was told false stories by all of them. As a Catholic priest he had neither wife nor children but was told that the sickness of his children was because his dead father had not been brought back home. His father was still alive then. An Anglican priest had similar results from bone throwers that he visited in Bulawayo (Bozongwana 1983:41-42). Eight respondents indicated that the spilling of blood sometimes sucked from the beast by a medium should not be part of it. Four pointed out that wife inheritance *nhaka/ukungenwa*¹³ should be stopped. All those who pointed out *nhaka/ukungenwa* said it was leading to polygamy, which is against the teaching of the Church. Two respondents indicated that the whole ritual was evil and should not be done by Christians.

Chinhoyi

Twelve respondents pointed out that the calling back of the spirit of the dead person should be left out. The reasons given were similar to those stated above under Bulawayo. Twelve interviewees said the part when a *n'anga* was consulted should be removed. Ten respondents indicated that the spilling of blood should not be part of it. Respondents pointed out that there were still people who did not understand that the animals killed were for feasting and not sacrificing, they suggested that the killings be left out. A total of ten respondents said the way they performed the ceremony in their parish was good and said that they were satisfied with what was laid down in the "*Kuchenura Munhu*" booklet. Eight respondents explained that giving one member of the family to be the dead person's medium was not Christian. Four respondents indicated that the whole ritual was evil and should not be done by Christians. Four respondents said that inheriting wives *nhaka* should be stopped. Three respondents said Christians should stop putting medicines on the graves. Two respondents said there should be no possessions by the spirits. Two respondents suggested that all the meat should be eaten with salt.

Hwange

Fourteen respondents indicated that the calling back of the spirit of the dead person should be left out. Twelve respondents among the Ndebele explained that if the spirit of the dead person were called back it would need a host. In the Ndebele culture the usual host for the ancestor is a black bull. One respondent explained that the *idlozi* would be given an animal as its host to facilitate

communication. He said the animal was installed on the day of the *umbuyiso*. Respondents said this could not be done, as it would be spirit possession, which is not Christian. Ten respondents indicated that the spilling of blood, be it of chickens or animals should not be done. One even suggested that meat for the occasion could be bought from the butchery. Eight interviewees pointed out that the Nambya practice of killing a chicken and watch it die should be cut out. A woman interviewed explained the ritual. She said the officiating man cuts the neck of a chicken and left it to die while the people watched. If it died instantly that meant there was going to be another death soon. If it took a long time struggling it meant there was long life for all family members. Twelve respondents said among the Tonga the part of the widow having sexual relations with the brothers-in-law should be left out. Two of the respondents explained that originally the act of having sexual relations with the widow was to show that life had returned to the home of their dead brother. For the Tonga, the *umbuyiso* ritual was solemnly concluded with the actual sexual relation between the widow and her brother(s)-in-law. One of these respondents said, "It should be stopped as it is another way of spreading HIV/AIDS, in former times it showed that life had returned to the home of the dead brother". Ten interviewees said the part when a *n'anga* was consulted should be removed. Eight respondents said they used the guidelines given in the Shona Ritual of "*Kuchenura Munhu*" in their parishes. Three young respondents indicated that the whole ritual was evil and should not be done by Christians. Two respondents said there should be no dancing throughout the night. They said Christian rituals should be done during daylight. One said there should be no ritual meat eaten without salt. All the meat that was used in the traditional ritual was to be eaten without salt as salt was seen as something used to wade off spirits and yet in this particular ritual they wanted the spirit of the dead person to come. To show that this was a new and Christian ritual some respondents suggested that all meat was to be eaten with salt.

Masvingo

Fourteen respondents said that the calling back of the spirit of the dead person should be left out. Twelve interviewees said the part when a *n'anga* was consulted should be removed. One of the respondents explained that a particular type of *n'anga* was consulted. He said not every diviner qualified to be consulted on issues of *kurova guva*. Twelve respondents indicated that the spilling

of blood should not be part of it. Twelve respondents said they followed the Shona Ritual, which they said was good and there was nothing to be removed. Four indicated that all the ceremonies done before the priest arrived should be removed. Some of the respondents pointed out practices such as killing of a goat, which is supposed to calm down the anger of the ancestors. Three respondents indicated that the whole ritual was evil and should not be done by Christians. Two respondents said inheriting wives should be stopped.

5.1.4.2 Synthesis of the findings

According to the research most of the Christian families follow the ritual that has been laid down by the Church (ZCBC 1982). Some of the rituals that are performed under cover of darkness are the consultation of the *n'anga*, the procession from the grave to the homestead at dawn, talking to the spirits, killing chickens, pouring of libations of either beer, snuff or blood, giving of a human or animal host to the dead person's spirit, all these signify the bringing back of the spirit. For the Tonga that sexual intercourse between the widow and officiating brothers was to be left out. Responses show that there are different views on the *kurova guva/umbuyiso* ceremony. There are diverse practices even in the same dioceses, and yet all seem to accept that it is an important ritual in these cultures, which the Church cannot just ignore. According to some Christians, even high-ranking Church officials, this ritual should just be stopped and banned.

5.1.4.3 Research conclusions

The *kurova guva/umbuyiso* ceremony will continue to be performed in one way or another. Respondents showed that there are some unacceptable elements in the ritual. This is an indication that they should be involved in the process of throwing the light of Christ into purifying the unchristian practices. Not many Christians have problems where the ritual is understood as praying for the dead and consoling the bereaved. Ways of replacing the function of the *n'anga* should be sought since according to some families if the *n'anga* is not consulted then the ritual has not been satisfactorily done. A researcher on the *kurova guva/umbuyiso* ceremony (Mugwagwa: 2001)¹⁴ argues that according to Shona tradition the *n'anga* is to be consulted. He further explains that consulting the *n'anga* after someone has died is like conducting a post

mortem in the western culture. A lot of discussions should be done among the Ndebele and Shona on the issue of the bull for the ancestors.

Traditionally, the Tonga regarded the sexual act between the widow and the brother in-law as a sacred action, which seals the relationship they had with their deceased brother and it signified his coming back to life. This calls for a deeper catechesis to be developed rather than just say it should be stopped as it spreads AIDS. Perhaps a ritual that signifies a deeper bonding among the living members could be found to replace the sexual act. Pastoral Training Centres need to provide platforms for airing views and experiences that can help in the process of finalizing a Christian *kurova guva/umbuyiso* ceremony. There are many written contributions on the *kurova guva/umbuyiso* (*supra* 2.2.4). In spite of the differences in views, there seems to be a consensus on the following: that the ritual is very important for the Shona and Ndebele in relationship to their *vadzimu/amadlozi*. It seems all views agree that the practice differs from place to place even in the same language speaking area, may be even from family to family. Whatever is agreed upon should be structured in such a way that there is room for flexibility to accommodate the differences. All voices stress the indispensability of a continuous catechesis on the ritual. This study proposes that there be more Pastoral Training Centres to offer platforms for a deeper catechesis. The more Christians discuss the cultural issues the more the Gospel light is shed upon them. That way the unchristian elements drop and a new Christian culture is generated.

5.1.5 The *n'anga*

The early missionaries taught that it was against God to go and consult the *n'anga*. There were two types of *n'anga*, one was believed to operate under the influence of spirits some of which are bad and the other type was that who learned how to heal.¹⁵ Even after the missionaries told the new converts that these were evil spirits, people continued to consult them only avoiding the eyes of the priests and other leading Christians. Members of other denominations also did not stop. When the Methodist Church began to expel beer drinkers and brewers, some members continued to drink and brew as long as their ministers did not see them and went to the *n'anga* or conducted the *kurova guva/umbuyiso* ceremony unseen by Church officials (Manyoba

1991:77).¹⁶ The work of the *n'anga* is strongly linked to the living dead. People go to find out what their ancestors want from the *n'anga* whom they believe to get messages from the other world through spirit possession. The Churches forbade their adherents from going to get the messages from ancestors but did not give an alternative. By leaving a vacuum in the lives of people they failed to convince their converts not to go to the *n'anga*. In this study the question asked was "What problems usually send Christians to consult the *n'anga*?" The aim of this question was to let the people say out those issues that the Church still needs to respond to.

5.1.5.1 Data analysis

Bulawayo

Eighteen respondents pointed out that Christians go to the *n'anga* not necessarily because they wanted to, but are forced by culture. In most cases one of the spouses marries into a family that has its roots in the beliefs of the powers of the *n'anga*, and therefore for every traditional ritual they rush to the *n'anga*. Sixteen respondents indicated that in most families when plagued by sickness and frequent inexplicable deaths some Christians run to the *n'anga*. Twelve respondents said that some went to consult due to family problems like infertility of women. Ten respondents were of the view that the failure of the Church to exorcise evil spirits sent some Christians elsewhere, either to the diviner or to the prophetic churches where there were exorcisms. Ten respondents pointed out that the fear of the spirits was one of the problems. Six indicated that it was due to witchcraft beliefs that Christians went to the *n'anga*. Six said most believers lacked strong faith. Four respondents pointed out that there was intimidation from traditional leaders. This was a common response from some respondents from all the dioceses under study. The root cause being witchcraft beliefs, as explained by one respondent. He said, "From time to time, a community tries to rid itself of evils by employing a prophet or a *n'anga* to identify, uncover and destroy all hidden magic in the village. *Varoyi/abathakathi* are forced to confess and get exorcised. When traditional leaders call for this cleansing of the village everyone is forced to go along with it." Besides calling a *n'anga* these leaders can call for the services of a prophet. The Prophetic churches perform for their clients what seem to be the same rituals as those of the *n'anga* such as divining, cleansing and giving charms but all these are done under the Christian banner.

Chinhoyi

Eighteen respondents indicated that Christians consulted the *n'anga* when there were mysterious sicknesses and frequent deaths in the family. Sixteen respondents pointed out that if there were family problems, some Christians would go and consult secretly to avoid detection. Fifteen respondents spoke of cultural pressure, which was explained as intimidation from traditional leaders. Ten respondents said there was fear of neighbours, which was due to witchcraft beliefs. Statements gathered from respondents on what they meant by witchcraft are, "Witchcraft is connected to the bad spirits. Witches function under the influence of spirits and sometimes one does not know that one is a witch. Witches use incantations, rituals and magic objects, animals or birds (*zvikwambo/ondofa*) to inflict harm on others. Witches can cause harm by looking at the victim or saying "you shall see". If a snake attacks the person who was told, "you shall see" then it is clear to everyone that the witch did it. Ten respondents indicated that some went due to fear of the spirits. Eight respondents said there was little faith. One of them said, "Christians had little faith and their belief in the spirits is stronger than their belief in the power of Christ."

Hwange

Eighteen respondents pointed out that when there were many illnesses and deaths in the family, Christians would go to consult *n'anga*. Fourteen respondents said some Christians would go to seek solutions to family problems. Some of the problems cited included, infertility among men, children dying as babies, crops failing yearly while others in the area have good harvests. Twelve respondents pointed out that there was fear of the spirits hence they went to seek for protection. Some respondents explained that the most feared spirits were those of the recent dead who are believed to be still near the living in an invisible way. They said when people are eating or drinking and some food accidentally fell to the ground it would be spirits asking for it. If someone miraculously avoids an accident they say, "the spirits of my ancestors saved me" if things go wrong its again "my ancestors forgot to look after me." According to respondents nothing happens to the living without the influence of the spirits. Ten respondents like in other dioceses pointed out witchcraft beliefs. Ten respondents indicated that there was intimidation by traditional leaders as explained under Bulawayo. Eight respondents said lack of faith was the cause for Christians falling back to the *n'anga*. One respondent said, "I know a woman who

when she is sick goes everywhere to get the right help she needs. She goes to a traditional healer when she thinks she has been bewitched, she visits a prophet if she wishes to find out who has caused her illness and to the mission hospital for any other normal illness symptoms.”

Masvingo

All the respondents indicated that most Christians would go to consult when there were mysterious illnesses and deaths in the families. Eighteen respondents said there was cultural pressure like intimidation from traditional leaders. The *n'anga* inform traditional leaders that there are *varoyi/abathakathi* in the area and should call all the people for a cleansing ceremony. Some Christians go for fear of being isolated from the community, while others go to prove their innocence. There are others who refuse to go like one respondent woman testified that she refused to go and nobody dared to confront her, she said. Fourteen respondents pointed out that there was fear of the spirits. Twelve respondents indicated that there were witchcraft beliefs. Eight respondents were of the opinion that some went in search of luck. This luck includes enabling children to pass in school, having productive fields (*divisi*), to be respected by society, to get promotions at work, to have prosperous businesses (*kuchekeresa*), and to get love portions. Five respondents said there was a lack of the ministry of healing in the Church. Four respondents said more and more people were leaving the Church to join the prophetic churches. These are healers who are from the African initiated Churches. Four respondents pointed out that it was lack of faith.

5.1.5.2 Synthesis of the findings

When there was persistent sickness or successive deaths in the family some Christians would go to consult a *n'anga* directly; others would go indirectly through other members of the extended family. This means that those members who refuse to go but adhere to the prescriptions of the *n'anga* for example participating in the brewing and drinking of the beer or taking the medicines prescribed, have gone indirectly. Not all members in the family go to the *n'anga* those who go represent those who will implement the dictates of the *n'anga*. The influence of the *n'anga* is still strong in Zimbabwe. Asked what elements should be removed from the *kurova guva/umbuyiso* ceremony, respondents pointed out that there should be no consultation of the

n'anga. Sometimes Christians go because they are forced by traditional leaders to take part in village cleansing ceremonies. Others go to seek help in running their businesses, to make their fields and animal productive or to get employment and promotions at workplaces and many other things to better their lives. Another reason for Christians going to consult is failure by the Church to deal satisfactorily with the spirit world some members even leave the mainline churches to join the prophetic churches where there is exorcism. Even among strong Christians there is fear of the spirits.

5.1.5.3 Research conclusions

Asked in the previous question what elements to be removed from the bringing back ceremony, respondents pointed out that there should be no consultations of the *n'anga*. Now in this very next question they innocently pointed out that many Christian families go to consult the *n'anga* when misfortunes befall them. This shows that many Christians have not completely abandoned their traditional religion. Problems that send Christians to consult the *n'anga* stem from the undying relationship between the living and their dead. According to this research there are Christians who still go to consult the *n'anga* in cases of illness and other misfortunes in their families. People use pragmatic approaches to illness like going to different healers. They reason why they go to consult is to find out which spirit is troubling them and how to remedy it. For sicknesses that are not mysterious, they go to clinics and hospitals.

Africans are afraid of the spirits. The message of Christ needs to address the spirits of the African ancestors. Many Catholics attend the exorcisms done by the Church since many believe that spirits caused their illnesses. Gundani (1999)¹⁷ reported that many lay members at a workshop held in the diocese of Gokwe on the belief in *ngozi* (the avenging spirit) suggested that there be more sessions of exorcism established within the Church. At that workshop the services of Rev Urayayi a priest from the diocese of Gweru and Rev Nkwera a priest from Tanzania who are involved in the ministry of exorcism, were appreciated as good. Whenever these two visited some missions in Gokwe and other dioceses it was noted that thousands of people, mostly Catholics, flocked to receive exorcisms. Recognition of this ministry is welcome. The Church seems silent and afraid of the African spirit world yet spirits dominate the African worldview.

Even among strong Christians there is fear of the spirits. People's experiences of the spirit world should not be ignored. These experiences should be brought into the light so that no one goes to the *n'anga* by night. This might minimize double standards currently characteristic of most Zimbabwean Christians, who are Christians by day and traditionalists by night. Some Christians go to the *n'anga* just as they would go to a Western hospital. The research findings show that the influence of the *n'anga* is still very strong in Zimbabwe.

5.1.6 Conclusion

The aim of this section was to examine the Zimbabwe religious context because it affects directly the work of Pastoral Training Centres. Most of the customs and rites command respect and are worth studying as was remarked by pope Paul VI in 1967. In studying the local customs and rites this study found it important to include a question on the languages used at Pastoral Training Centres. One of the challenges of inculturation is to narrow the gap between the African cultural rituals and Christian rituals therefore, appropriate theological expressions in local languages are a great tool.

Research on the African traditional rituals still practised in Christian families today revealed that although the whole traditional family ethos is being eroded, the family is still a place where everyday events are being done religiously. In most families birth, marriage and death ritual are still performed. Some expecting mothers still take medicines to help at childbirth, babies who die before teething are still buried by women near rivers, naming of babies although not taken as seriously as formerly, most children are given popular names or Christian names of relatives. Concerning marriage rituals both families of the groom and the bride are still participating although the economic aspect is overshadowing the social and religious characteristics of marriage. Some parents are abusing the custom of paying bride wealth causing frustrations and tensions for the new couple. Polygamy and inheriting wives is still prevalent especially in some rural areas. A marriage without children is still considered incomplete.

In connection with death rituals, the dead are considered part of the family and their opinion is still sought for through divinations. Burial rituals are very elaborate because the dead are said to be living although in a spiritual state. Respect is accorded to the dead by keeping vigils before burials and meticulously following the burial procedures. Some Christians from all the dioceses still perform the *kurova guva/umbuyiso* ceremonies. A number of elements have been indicated as incompatible with Christians (*supra* 5.1.4.3) and suggestions were to either drop them or develop other rituals that would replace them. Consultation of the *n'anga* was unanimously declared as unchristian. In the findings of this research, the *n'anga* seems to be respected, needed, feared and unwanted. When people go to the *n'anga* and get healed the *n'anga* are respected. When there are illnesses and frequent deaths the *n'anga* are needed. When *n'anga* are invited to the villages for cleansing ceremonies they are feared. Finally, Christians do not want to be associated with them. Many Catholics appreciate exorcism sessions when performed by priests.

Rainmaking ceremonies are performed in both the traditional and Christian ways. The traditional way is that called for by the traditional leaders and involves the brewing of beers and pouring of libations. Community lay leaders lead the Christian way where there are prayers, singing and the use of holy water to sprinkle their seeds, fields and grazing lands. Faced with this religious context the Pastoral Training Centres need to equip communities with ministries that are relevant. Therefore, the next section of this chapter presents the findings on the related ministries currently exercised in Zimbabwe.

5.2 Ministries that respond to the religious context

The second part of this chapter, presents the findings on the forms of lay ministries that are relevant to the religious context described above. Ministries depend on communities and their needs. If ministries are decreed by higher authorities and are not needed by communities, they either disappear or are ineffective. Christian communities in Zimbabwe now consider lay ministries to be very important. In the past the collaborators of the priests were called catechists and their main function was to give catechetical instructions to adult catechumens and preparing

children for Holy Communion. Today lay leaders take up ministries that are not only acceptable but also appreciated by communities. The ministries that are relevant to the Zimbabwe context as a whole have been explored in details in chapter two. A detailed account of the formation and types of small Christian communities in Zimbabwe is also in the literature review. According to the ZCBC all ministries should be exercised within small Christian communities. Lay ministries that have been taken up in communities include, leading Sunday services without a priest, counselling and giving home-based care to HIV/AIDS patients, working on Commissions of Justice and Peace, teaching catechism in schools and at parishes, being youth and marriage advisors on full -time basis and leading small Christian communities.

Ministries relevant to the described context above are ministering to the sick, responding to the HIV/AIDS reality and conducting Christian funerals. Before presenting these ministries, it is necessary to give the findings on the kind of small Christian communities that exist in Zimbabwe. This is essential because the bishops have directed that lay ministries are to be exercised in the setting of small Christian communities (ZCBC 1998:1).

5.2.1 Small Christian communities at parishes Zimbabwe

In the review of related literature (*supra* 2.3.2) it was explained that in Zimbabwe the priests in charge of pastoral work in the dioceses were tasked to map out some guidelines on how to start small Christian communities. A seminar was held to deliberate on that issue was held in Gokomere 1973 (*supra* 2.3). The interview question asked was, “How were the small Christian communities started in your parish”? The question was asked to find out if what was agreed upon at the Gokomere Seminar was followed. It was agreed that the way forward on forming small Christian communities was to start where the people were and that meant in each diocese there were going to be different types of communities. They all agreed however, that for the communities to be formed all priests were to take part in it not as a matter of interest but as policy because they said the Eucharist and the Bible were the main means of starting these communities (Minutes 1973).¹⁸

5.2.1.1 Data analysis

Bulawayo

Of the twenty respondents asked, twelve indicated that there were lessons on small Christian communities given by a team from the Pastoral Training Centre. Eight respondents said the Pastoral Training Centre team had been sent to LUMKO after which they started to form small Christian communities in parishes. Four rural respondents said that they did not know about small Christian communities but prayer groups. Two respondents said they started as a rosary group at St Patrick Makokoba Township. One respondent said, "When the other parishes in other townships saw the successes of that group they also started. Then the diocese changed the rosary groups to small Christian communities".

Chinhoyi

Sixteen respondents said in their parishes, *mapoka emunamoto* were groups of people who meet during the week for bible sharing. They said their parish priests allocated Christians to groups putting a number of families together. According to ten respondents, the diocese encouraged small Christian communities, but not much is going on at grassroots level. Eight respondents pointed out that at their Pastoral Training Centre they were taught the seven steps of reading and reflecting on the Bible following the LUMKO method. Five respondents said the form of small Christian communities in their parishes were prayer groups. Four respondents pointed out that services such as baptisms, weddings, funeral and teaching of catechism were not done in prayer groups but at the parish.

Hwange

Seventeen respondents said they had no small Christian communities but out-centres which functioned as small Christian communities. Three urban respondents pointed out that the parish leaders met and divided the parish into sections. At Binga growth point three respondents said they started by having Mass at the parish during the week, when many started to attend, they then divided up into sections to take turns to lead at those Masses during the week. One rural based parish priest explained that they had out-centres as small Christian communities. He said in the Gokwe area the communities had started on their own when Catholics had moved into the

area from Chirumhanzu, Gutu, and Bikita to settle there. Another priest interviewed explained that, "In Hwange area, the out-centres were started by priests who would stay in a place for sometime, living with the community on daily basis. He would visit the homes around and that way gather a community of believers and those who wanted to join the Church. Before leaving that community they would establish a community with leaders and lay ministers. That then would eventually be an "out-centre" where Mass would be celebrated once every month."

Masvingo

Thirteen respondents indicated that there were workshops given at Mission stations on small Christian communities after which the parish priest and leaders divided the parishes into villages. Eight respondents said that they used booklets on *mapoka emunamoto* (prayer in groups). Five respondents said their parish priest started small Christian communities, which functioned only while he was there when he was moved to another mission station the groups disappeared. Two respondents said that small Christian communities were artificially formed because they upset the normal traditional procedures. For example they were taught that illnesses or death were to be made known to the community leaders first, which was only done if the leader was a blood relative of the family. Normally the report first went to relatives who might not be members of other small Christian communities. Four respondents pointed out that what they saw functioning without problems were out-centres.

5.2.1.2 Synthesis of the findings

Most Pastoral Training Centres have programmes and workshops to train lay leaders for small Christian communities. Parish priests and leaders started most of the small Christian communities by dividing the parishes into units. Some of the boundaries did not consider the kinship patterns in the rural areas, hence became artificial. What exists in most parishes, as small Christian communities are prayer groups that use the LUMKO seven steps method of reading and reflecting on the Bible. There were some Small Christian communities that evolved naturally. The Christian communities that were formed in the Gokwe area by Christians who had moved from Chirumhanzu, Gutu and Bikita are good examples of the natural communities.

Some communities grew from the methods whereby priests pitched tent among the people for a month or so and would leave a community that could continue to survive on its own.

5.2.1.3 Research conclusions

Most of the small Christian communities in the dioceses were structured from above. The parish priest together with the parish leaders demarcated the boundaries of what were to be communities within their parish these were a bit artificial in the rural areas as they did not consider the kinship patterns in the area. Such Christian communities are dependent upon the presence of the parish priest and usually disintegrate when he is moved away. There should be no rigid structures given in forming small Christian communities. Communities that came up as a result of the pastoral work of a priest or lay leader living in the community until it functioned as a small Christian community endure the test of time than those structured from above. The same applies to communities that come about on their own; they will continue to exist as long as they have lay ministries. In such communities the members have a sense of belonging, and are willing to collaborate. The priest will be obliged to say Mass for these communities whether he is interested in Small Christian Communities or not.

5.2.2 Types of small Christian communities in Zimbabwe

Small Christian communities are formed into manageable cells, whose members can experience real face-to-face relationships. The names under which they go can be different but the essence is the kind of relationships that are created (*supra* 2.3). The interview question asked was, "How would you describe the small Christian communities in your parish?" The question was asked because when the above question on how small Christian communities were started in the pilot test (*supra* 3.3.2) responses showed that people were not clear if there were any small Christian communities or not. The question was to find out what kind of small Christian communities existed in different dioceses.

5.2.2.1 Data analysis

Bulawayo

Twelve respondents said they were not clear if there were any small Christian communities in their parishes but they were aware of prayer groups. Ten respondents said they were aware that in the rural areas people met at out-centres every Sunday for services. They pointed out that for weddings and funerals everyone was expected to attend and not only those in the small prayer groups that met during the week for prayers. Eight respondents said in the city they have sections in which they met for section Masses and prayers. Some explained that collection of Church funds was done according to sections.

Chinhoyi

Twelve respondents indicated that they were not sure if there were any small Christian communities. One of them said, "We have prayers in homes during the week but other services such as, baptisms, weddings, catechism classes, those are given at the parish." Twelve respondents said in the townships they were known as sections and twelve said in rural areas they were referred to as *minamoto mumapoka*, literally means prayer in groups. Six respondents thought that what existed as small Christian communities were out-centres.

Hwange

Sixteen respondents said that the many small "out-centres" where Mass was celebrated once a month, were their small Christian communities. Four respondents said they had prayer groups. An interviewed priest said, "For us each centre is a small Christian community, there are members in each community who were chosen to give different services. We priests go for Mass once a month. We see that our centres are full of life."

Masvingo

Sixteen respondents said that the "out-centres" were the small Christian communities they had. Twelve respondents said in the rural areas they were known as *mapoka emunamoto or sabhuku*. Some respondents were not satisfied that in some cases priests did not accept to visit the sick or bury the dead unless a report came from the *sabhuku*. One respondent reported a sad incident

when one family lost a child without getting the last sacraments because of the link persons.

Ten respondents said they held prayers and visited the sick in their *mapoka emunamoto* but went to their centre for Sunday services or Mass. One respondent pointed out that at their centre they chose people who lead Sunday services when there was no priest as well as bury the dead and teach catechism". Seven respondents said in the urban areas small Christian communities were referred to as sections. Six respondents indicated that they were not clear if there were any small Christian communities. One respondent said in Masvingo townships they had sections known by different saints' names.

5.2.2.2 Synthesis of the findings

In all dioceses, small Christian communities go under different forms and names such as, sections, lines, villages, out-centres, *masabhuku* and *mapoka emunamoto*. The forms and names depend on where the communities are. Many parishioners understand small Christian communities as their out-centres where they attend Mass and have other services such as baptism, catechism and weddings. In many parishes people do not seem to know how small Christian communities operate except that they meet for prayers during the week.

5.2.2.3 Research conclusions

In most dioceses the form of small Christian communities they have are what they call "out-centres". At the out-centres there are some members who teach catechism and others who lead Sunday services when there is no priest, conduct funerals and other services. In the urban areas they use the term "Sections" for their small Christian communities. In the rural areas they were sometimes called "villages" or "lines" or *masabhuku*, taking the names from the way people were already settled. In some rural settings the homes are built in clusters of four to five homesteads called villages. "Lines" would be clusters of homes built in lines along the roads. The heads of these villages or lines are called *masabhuku*, literally meaning "the one who has the register of the villagers". The Christian communities *masabhuku* are chosen by the Christian communities to be the link persons with the parish priest in case of deaths or illnesses of members of the village. This function of being a link person was seen as being taken too far in some parishes.

5.2.3 Ministering to the sick

It has been said before that in the African traditional society, no member of a family just fell ill or died. The family is the natural environment in which a person is born, acts and finds the necessary protection and security and eventually through union with the ancestors has continuity beyond earthly life. This is what Pope Paul VI said already in 1967 on the family as one of the African values. If a person fell sick, family members did all they could to help the sick person to recover. Since according to African mentality nothing happens without a cause, traditional healers and diviners were approached to detect and remove the cause of the illness. Chavunduka (1977:137) said whether people were educated or not, even from among the Christians, they returned to their former ways of behaviour whenever they were overtaken by danger or suffering. Missionaries in Zimbabwe ruled that Christians should not consult *n'anga*, but converts obeyed that rule only when there were no serious problems within their families. Missionaries have many stories to tell on people keeping the traditions in hiding. A priest asked one of his schoolboys what his parents did when he fell ill. This was a son of a well-known good practising Catholic headmaster. The priest intended to teach other children what good parents should do when their children got sick. The boy innocently revealed that his parents took him to hospital when he was ill, but when he was very ill they took him to a *n'anga*. The research question asked was, "What do Christians think about African traditional healing?" This question was asked to find ways of helping people to deal with sickness. The findings are hoped to help the trainers of lay leaders with skills required for an effective pastoral care towards the sick. It is now clear that the all-round context of the sick person has to be taken into account in the healing process (Bujo 1992:122-123).¹⁹

5.2.3.1 Data analysis

Bulawayo

Of the twenty respondents interviewed, sixteen indicated that the use of herbs for healing was good and acceptable while the remaining four said Christians should not seek traditional medicine. One of the four said if Christians used traditional medicines they would end up going to the *n'anga*. They said even when people go to hospital they should refuse to be referred to ZINATHA (*supra* 2.2.1). There are cases where patients have been referred to ZINATHA from

hospitals and vice versa. Another respondent from the four explained that the only way through which the Christian should be healed is by going to hospitals where there are doctors and nurses. Some of the quotations from the sixteen respondents who pointed out that the Christian could seek healing from those who knew herbs were, “some of the hospital medicines are made from the herbs that we know. There are certain illnesses that cannot be taken to hospitals, for example there are plenty of herbs that are known to effectively cure *nhova/inkanda* fontanels of babies. There are many people who are not *n'anga* but know certain herbs that heal, it does not matter if Christians go to those.” Fourteen of those who have no problems with the use added that people should not go to the diviners. One of the respondents said even those who say people should not go to the diviner, when illness strikes their families they run there to consult. Two respondents were of the opinion that hospitals were expensive so Christians should seek traditional healing like they did during the war.

Chinhoyi

Fourteen respondents were of the opinion that people could seek traditional healing but should not consult the spirits by casting lots, which involves spirit possession. Asked to explain, some respondents said even when a person was HIV positive they would go to consult the diviners only to be told that it was someone who had caused it. Twelve respondents pointed out that traditional herbs were good and there was nothing wrong in using them for healing. Some statements from these respondents were, “Our forefathers used these medicines before the Europeans came. If God gives healing through western medicines he also gives healing through African medicines. The doctors are the same they all have to learn the art they use in healing.” One respondent said there was nothing wrong in going to the diviner even if one was HIV positive, he said getting AIDS shows that somehow you did not listen to the ancestors. Two respondents thought that Christians should go to hospitals only. One respondent said, “If one has faith in God all they need is to pray and get healed.”

Hwange

Sixteen respondents pointed out that traditional herbs were as good as any other medicine. One argued that traditional medicine was just like buying medicine from a chemist, and that

Christians should feel free to use any remedy. Most of the respondents who said traditional healing was good pointed out that it was all right as long as there was no casting of bones. They said going to the diviner showed that the family believed that the sickness was from the spirits. Some respondents thought it was better for people to go to faith healers who are in the Prophetic churches. Four respondents insisted that when Christians were sick they should go only to hospitals.

Masvingo

Sixteen respondents indicated that people should seek healing but should not consult the *n'anga* because the spirits possessed them. One of the respondents said, "We do not want to go to the possessed *n'anga* because we do not know if their spirits are good or bad." Fifteen respondents said getting healing from those who knew traditional herbs was good. Two respondents pointed out that there was need for catechesis in the area of healing. These two said there was a priest who could heal some to the ailments that the hospitals failed. They suggested that more priests could be allowed to exorcise bad spirits so that Christians do not go to the *n'anga* for those services. Two respondents said traditional healing was not helpful and people should only go to hospitals.

5.2.3.2 Synthesis of the findings

Some Christians who know and use traditional herbs for healing are sometimes forced to use them secretly because anything to do with tradition was formerly regarded as pagan. There are some ailments that require certain commonly known herbs these should be used to save life especially medicines for babies. Most Christians regard traditional healing to be as good as western healing and not against the Gospel as long as there is no *kushopera/ukutshaya amathambo* that is casting lots (Acts 1:23-26). A bone-thrower uses a set of bones cleverly marked for identification in the process of divining. Bone-throwers are known to be dishonest and are out to make money (*supra* 5.1.4.1). There are some Christians who see nothing wrong in going to the diviner. There is a rapid return to seeking traditional medicines because of the shortage of drugs in hospitals and their high costs. Some Christians think that the Church has to give more catechesis in the healing ministry. There are some Christians who believe that when

people are sick they should seek help from hospitals only. There are even others who go extremes and say only prayer should heal the Christians.

5.2.3.3 Research conclusions

There are some traditional medicines commonly known and used in families, although some Christians tend to be secretive about their use of traditional herbs. The early missionaries regarded many things that had to do with traditional beliefs to be evil. They also taught that going to join those prophetic churches that practised healing was a sin. The Catholic teachings brought some conflict between the African traditional, African Independent Churches and the western traditional methods of healing. Catechesis on the healing ministry was suggested as one way of bringing together the three forms of healing. Lack of response from the Church to mysterious type of illnesses send some Christian to faith healers or *n'anga*. The traditional healers are respected because they give answers to people and have time to listen and be with the sick person. This is similar to the practice of the Prophetic churches they have time for the sick. Mainline Church organizations such as the Roman Catholic, Anglican and Methodist do not stop people from using herbs for healing (Madziyire 1973:130)²⁰ a catechesis could start from there.²¹

5.2.4 Response to the HIV/AIDS pandemic

Most people served by Pastoral Training Centres are the humble and lowly rural folks. According to Musa Dube (2003:vii)²² while anyone can get HIV/AIDS, the most marginalized groups are more vulnerable and likely to lack quality care when infected or sick. Since HIV/AIDS affects all spheres of life it raises spiritual questions that need to be responded to. People served by Pastoral Training Centres turn to community leaders and parish priests to get answers to their questions of why me, my child, my father and so on. The sick and their families needed support and counselling. Pastoral Training Centres were faced with HIV/AIDS and could not give satisfactory answers except may be encouraging abstinence. Priests in parishes read pastoral letters and explained in sermons the need to attend workshops so as to get more knowledge on the killer disease. Health workers from the government ministry of health, Non Governmental Organisations and Church health related institutes have been invited to give

workshops, or talks to pastoral workers. Some dioceses appointed full-time personnel to work on the HIV/AIDS programmes. The question asked was, "What has been the response of Pastoral Training Centres to the HIV/AIDS reality?" This question was asked to find out if the Pastoral Training Centres realized their part towards working for a solution to the spread of the epidemic. The question also challenges Pastoral Training Centres to equip the laity to be involved in the holistic ministry to the sick in the face of the reality of the HIV/AIDS pandemic.

5.2.4.1 Data analysis

Bulawayo

Eight respondents said that there were workshops conducted by people from the government's Ministry of Health through the use of mass media, television and radio to reach specific target groups. Mostly they trained people on how to look after the sick and advocated the use of artificial means of stopping the spread of the killer disease. Eight respondents pointed out that the Pastoral Training Centre itself had no programmes dealing with the HIV/AIDS situation. Four indicated that some sermons given by priests focused on AIDS awareness. The sermons stressed that the only real prevention against AIDS was by keeping the sixth commandment. Four respondents said the government ministry of health gave training to people who cared for the home patients. One respondent indicated that there was a religious sister appointed by the diocese to go around the parishes building awareness in the parishioners, giving counselling and advocating abstinence as a way of stopping the spread of HIV/AIDS.

Chinhoyi

Twelve respondents said the Ministry of Health was very much involved in the giving of workshops at parishes. The government is involved in providing food hand-outs for the home-based patients. Twelve respondents pointed out that the Pastoral Training Centre had no HIV/AIDS programme but a religious sister was appointed at diocesan level to work full-time in the AIDS programmes. Six respondents said that the Ministry of Health trained and employed people to give home-based care to the terminally ill.

Hwange

All the respondents said the diocese had set up an arm of the Pastoral Training Centres and called it Lubhancho House (which in Nambya means “help”), to work on the HIV/AIDS programmes on diocesan level. Lubhancho gives counselling skills. In counselling the participants are helped to help others especially in making decisions concerning partners, friends, parents, relatives or children when faced with HIV/AIDS. Lubhancho teaches that it is the responsibility of every member of the Church to care for one another. The caregivers are trained to take care of themselves while giving care. They are given some little money as incentives to continue their depressing work among the very sick people. Eight respondents pointed out that the government was involved in the training of AIDS caregivers and distributing food aid to patients.

Masvingo

Fifteen respondents pointed out that the Pastoral Training Centre itself had no specific programmes on HIV/AIDS, but workshops organized by government ministry of health, non-governmental organisations and other Church-related organisations were conducted at the centre. Twelve respondents indicated that the Ministry of Health held workshops and even had home-based health workers trained. Five said that some sermons built awareness in parishioners but added that priests could not cope with the home visits because there were very many sick and dying parishioners.

5.2.4.2 Synthesis of the findings

Both the State and the Church have made visible responses to the HIV/AIDS pandemic. The Church has given full-time personnel to work on HIV/AIDS programmes on diocesan level. In some dioceses they have set apart offices, vehicles and personnel to run the AIDS programmes. Where caregivers are trained they get support and encouragement by frequent coming together for refresher courses. In parishes the priests are not able to visit and anoint all the sick as well as attend all funerals, because there are too many deaths. Both the State and the Church have been involved in training some community members to give home-based care to AIDS patients. The State uses mass media, television and radio to reach specific target groups, it has set up training

centres to train care givers and counsellors, and it provides food hand-outs for the home-based patients.

5.2.4.3 Research conclusions

What some of the Pastoral Training Centres are doing as a response to the HIV/AIDS reality is not sufficient to address this issue. HIV/AIDS affects all of life, which include social, cultural, economic, political, physical and spiritual aspects, it calls for joint operations between State and Church. The Church through Pastoral Training Centres is doing well in working together with everyone who is addressing the pandemic. Culturally, for every illness the Shona and Ndebele's first step is to determine the cause of illness. All illness has a cause even HIV/AIDS is taken like any other sickness. Both the patient and the family are aware that the disease is incurable but they need emotional, psychological, cultural and spiritual help to cope with the illness. Somehow the Church lagged behind as it got stuck on viewing the epidemic as a result of personal immorality and thus advocated for abstinence. This approach of associating HIV/AIDS with sexual impurity led to stigmatisation, which negatively affected individuals and families. Pastoral Training Centres contributed by offering workshop facilities for organizations that were training and building HIV/AIDS awareness in people even when the methods of arresting its spreading advocated by each side were different.

The Church and State both serve the same people and are concerned about the loss of life therefore a multi-faceted approach to the pandemic is a must. Pastoral Training Centres should use most of the research findings made by Church members in giving practical suggestions to Christians and equipping Christian communities with practical ways of coping with illness and looking after the sick. According to the instruction on prayers for healing issued by the Congregation for the Doctrine of the Faith, it is licit for every member of the faithful to pray to God for healing (5.1). Therefore, directors and trainers at Pastoral Training Centres have a very important role of planning and updating their programmes. This will help everyone to be part of the solution to the HIV/AIDS pandemic. Many sick people need spiritual help, but the priests are few to attend adequately to all the patients. There are well laid down rituals to be followed when celebrating the sacrament of anointing the sick. There is need to equip more lay ministers

including the religious with skills to give pastoral help to their brothers and sisters. The example of African Independent Churches care for their sick could be used in small Christian communities (*supra* 1.1.4.3.2). While the Church should not compromise its values, it is not there to judge. The challenge of the Church is to be as compassionate as the Heavenly Father is compassionate. The sick are not to be labelled.

5.2.5 Funeral leaders and the Catholic burial rite

The role of funeral leaders is very important since both the Shona and Ndebele believe that when they bury the dead it is just a temporary departure from the home. The person has to be later brought back to the home. Due to this strong belief in life after death, the burial rites are much elaborated (*supra* 2.2.2). The Catholic burial rite took into consideration the complicated ceremonies connected with traditional burial rituals. An all night vigil called *pungwe* is held in honour of the deceased. The family and community spend the night singing, dancing and praying for the dead member. This is the time when testimonies of how the people experienced life with the deceased are given. They recount some of the good and sometimes the bad things the person did while they lived. The following morning the beast that will be slaughtered to feed the mourners is shown to the leader of the funeral and it is sprinkled with holy water then killed.

When possible Mass is celebrated, if not a service is conducted in the home. The body is sprinkled with holy water and incensed before leaving the house where the vigil was held. The body is carried to the graveside in procession accompanied by hymns. Before lowering the coffin into the grave the following invocations are said or sung:

Imi madzibaba ake namadzitateguru ake ose muri kudenga, navose vokurudzi rwababa vake makafa, mwana wenyu uyu. Endai naye kuna Mwari. Imi madzisekuru ake namadzimbuya ake, navose vokurudzi rwokwaamai vake makafa muri kudenga, mwana wenyu uyu. Endai naye kuna Mwari (All you fathers, grandfathers and ancestors and all those of his father's lineage who are dead and are with God ... accompany your child to God. All you uncles and grandmothers and all those of the mother's lineage who are dead and are with God ... accompany your child to God) (RCBC 1968:256-257).

The grave is incensed and sprinkled with Holy water before the body is lowered. A special prayer is said after people have thrown in handfuls of soil, the ancestors who are with God are asked to accompany this new member of the family to God (RCBC 1967).

The question asked was, "What do people say about the Zimbabwe Catholic burial rite?" This interview question was asked because in some instances, people manifest unclear perceptions of their relationship with the dead. On one hand they ask for Masses for their dead and show that they understand their relationship with their dead, on the other hand they manifest a great fear of the dead when some ceremonies have not been performed. The findings from this question are hoped to help trainers of funeral lay leaders to conduct burial services in such ways that continue to be faithful to the Christian faith.

5.2.5.1 Data analysis

Bulawayo

Sixteen respondents said other Christians and even non-Christians thought that the funeral rite was very good. Some respondents explained that the rite was not just an isolated event of that burial hour, but that Catholics are trying to accompany the dying from the time they are sick. They said the corpse is not taken from the mortuary straight to the grave. The dead person is kept in the home over night while the whole community gathers to read from the bible and take turns to give testimonies. The vigil normally lasts the whole night, if the person died away from home the vigil will be longer and lasts until the person is buried. Fifteen respondents pointed out that even non-Christians were so edified that they even called Catholic ministers to bury their dead. Four respondents said some bought the prayer books and used the burial rites on their own. Three respondents indicated that people thought the funeral rite (RCBC 1967) was not Christian anymore since the ancestors were given their traditional place in it.

Chinhoyi

Eighteen respondents pointed out that other Christians appreciated the way Catholics buried their dead. Besides the vigils explained by the Bulawayo respondents, they pointed out that people do not leave the bereaved family as soon as the burial is over. There are some who have to remain to

offer comfort and support. Ten respondents said other people liked the respect accorded the dead. Ten respondents indicated that even some non-Christians wanted to be buried by Catholics. However two said some thought the rite incorporated too many traditional practices to be considered a Christian burial.

Hwange

Eighteen respondents indicated that most people admired and wanted to get a Catholic burial. Some statements from respondent on this issue were, “many non-Christians got converted in order to be buried the Catholic way. The night vigils with Church songs attract many to join our Church. The Masses that are celebrated for the dead with their prayers that comfort the family left behind are a source of healing for them”. Sixteen respondents indicated that most people were attracted and commented on the respect given to the dead. Fourteen respondents said other people who were not Catholics were edified. Three claimed that they heard people remarking that they thought the rite was not a Christian one but a traditional ritual.

Masvingo

Eighteen respondents said most people appreciated the rite. Respondents here like in other dioceses explained that the rite included even the vigils. Women respondents pointed out that many women got converted and joined the association of St Anne because of how they bury each other. If it is an association member who has died all the uniformed women attend. They lead the night vigil singing hymns of the association and praying. The women carry the coffin with their member to the graveside. A week or two after, they come back to the home for a rite called *manyaradzo/ukududuza* a comforting service. During the course of the year they have frequent Masses to remember the dead members of the association. Fourteen respondents indicated that others admired the respect given to the dead. Twelve respondents pointed out that most people wanted to be buried by Catholics. Two respondents said some people saw it as too traditional and not Christian because the ancestors were invoked and the grave incensed.

5.2.5.2 Synthesis of the findings

Most Catholics and non-Catholics view the burial rite as very good. The ritual is not just what is in the book but the dying are accompanied when they are still very sick. Lay leaders or priests are called to come and visit and pray with the dying. When death comes the person is accompanied with vigils of prayer and song. After the burial some have to remain comforting and supporting the bereaved family. In a few weeks time the community gathers again at the home to comfort the family in a service called *manyaradzo/ukududuza*. If the person who died belonged to an association, the members of that association take the funeral to be their responsibility. Many people even non-Catholics appreciate and call for funeral leaders to bury their dead. Some non-Catholics are so edified by the respect given to the dead that they buy the prayer books in order to use the rite when they bury their dead. There are others who think that the rite is going back to unchristian practices.

5.2.5.3 Research conclusions

The Catholic burial ritual has been well received by many Zimbabwean people including some non-Catholics because most of the traditional respects for the dead have been incorporated. The place accorded to the ancestral spirits in the Catholic burial rite leaves the bereaved family satisfied that their dead have been properly laid to rest. The burial rite is appreciated because it incorporates most of the traditional procedures with suitable prayers said at the graveside. The highly appreciated Christianised traditional invocations are recited asking the ancestors of the deceased who are with God to accompany him/her to God. All other Christian rituals could be given that 'African spiritual worldview touch' and then more and more Christians would not need extra hidden rituals. The Catholic burial rite is appreciated because it incorporates essential traditional practices that are considered fundamental when burying an adult. The rite (RCBC 1968) is acceptable to most Christians although there are others even from among the Catholics who think that the burial rite is too traditional. In many cases, after the burial, the immediate family gathers to discuss the dates for the final ritual, which is the *kurova guva/ umbuyiso* ceremony. Traditionally, men lead the burial rituals therefore most funeral leaders at parishes are men.

5.2.6 Conclusion

The second section of this chapter presented relevant lay ministries exercised in Zimbabwe. According to the bishops of Zimbabwe lay ministries are to be carried out in the context of small Christian communities. Ministries that arise from the needs of the communities are effective and appreciated. There are many sick and dying people in Zimbabwe. Findings on ministering to the sick were that even some strongly Christian families are tempted to go to hospitals, to traditional healers or to prophets seeking help when there are mysterious illnesses or frequent deaths in their families. Even when a person is HIV positive, family members will still want to know why. Traditional medicines are being sought more and more, may be because the hospitals have been considered incapable of curing AIDS and the high cost of drugs. Those ministering to the sick need to be equipped to offer meaningful counselling to the sick and their families. Catechesis on illness and the redemptive suffering of Christ should be on the syllabus of those who are trained to minister to the sick.

Zimbabwe is one of the countries most affected by the HIV/AIDS pandemic. Since HIV/AIDS affects all spheres of life, Pastoral Training Centre should equip the lay leaders they train with relevant information needed to support and counsel the sick and their families. Faced with this pandemic the Church should not compromise its values but there is no need for it to be stuck on sexual impurity leading to stigmatisation of those who are infected and affected. Pastoral Training Centres should continue their approach of working together with other organisations that are addressing the pandemic.

There are many people dying in Zimbabwe due to HIV/AIDS and other related diseases. The role of funeral leaders has become very prominent. Many families are very much satisfied with the services of the community funeral leaders. With the elaborate burial rituals, it has become necessary that there be more trained funeral leaders in each community. Sometimes people remain at one funeral for more than two days, with the vigils before the burials and consoling presence after the burial. The Catholic burial rite is very much appreciated and well laid out for easy use by the lay minister. The rite leaves the bereaved family satisfied that their relative has

been given a proper burial. Most of the funeral leaders are men in keeping with the African tradition. For all these services, training centres need to adequately equip their students.

5.3 Conclusion

Pastoral Training Centres have to take cognisance of the context if they are to give relevant training to lay leaders. The work of Pastoral Training Centres is to train laypeople who will bring the gospel to others in such a way that all embrace Christ as the supreme power over all creatures. The people to be reached by Pastoral Training Centres come from an African traditional background, which means the gospel is to be contextualized to that milieu. For more than half a century, missionaries who came to Zimbabwe forbade the veneration of ancestors. That was in compliance with the 1744 ban that forbade local customs.

Data revealed that there are certain practices, which have persisted among Christians to this day. There are some beliefs that have stood firm among African Christians with little or no sign of abating, these include; traditional birth, marriage, death and burial rituals. Among Christians in Zimbabwe, sickness and death are still a threat to family unity. Pastoral Training Centres need to equip communities with practical ways of dealing with and looking after the sick. What some of the Pastoral Training Centres are doing as a response to the HIV/AIDS reality is not sufficient to address this issue, which is not only medical, but an emotional, psychological, cultural and spiritual issue. The data shows that for every illness in Shona and Ndebele culture there should be an explanation of the cause. The first step when someone is sick is to determine the cause of illness. HIV/AIDS is taken like any other sickness. Both the patient and the family are aware that the disease is incurable but they need emotional, psychological, cultural and spiritual help to cope with the illness. Therefore, ministries that respond to the context have to be established, such as funeral leaders, counsellors and evangelizers. Explanations of the causes of sickness and death are still demanded.

Burial rituals are still given special attention to avoid offending the *vadzimu/amadlozi*. The bringing back home ritual (*kurova guva/umbuyiso*) is seen as the completion of the death rituals.

The dead are considered to be part of the family and their say on issues is sought after through diviners. A lot of respect is accorded to the dead by keeping vigils and following meticulously the burial procedures. Many Christians continue to venerate their ancestors in one way or the other. The study revealed that most Christians would want to remove the role of the diviner from the ceremony. Other elements that were seen to be unchristian were, giving a person or an animal to be a host of the ancestral spirits, killing chickens and watching them die, performing sexual acts as sacred actions, polygamy and wife inheritance. The conclusion is that these elements that were considered unacceptable are according to each ethnic group that practise it fundamental to the ceremony, therefore ways of purifying the unchristian elements should be sought or develop Christian rituals that satisfactorily replace the unchristian and yet central practices.

The question of languages used at Pastoral Training Centres was included in this chapter because doing theology from the grassroots calls for the contribution of first-hand experience from people. Experiences are better articulated in one's first language. Using local languages is one way of developing new theological terms that are African and Christian. Appropriate theological expressions help to inculturate the gospel making it able to transform people's lives. Preserving and developing local languages is one area in which missionaries to Zimbabwe excelled and yet African Zimbabwean theologians seem to neglect.

Pastoral Training Centres have to give practical materials in the courses for different ministries. One could be the production of catechetical pamphlets in local languages on the different aspects of services rendered to communities. In Zimbabwe ministries are to be exercised in the setting of small Christian communities. In most dioceses the form of small Christian communities they have are "out-centres". At the out-centres there are some members who teach catechism and others who lead Sunday services when there is no priest, conduct funerals and other services. In the urban areas they use the term "Sections" for their small Christian communities. In the rural areas they are sometimes called "villages" or "lines" or *masabhuku*, taking the names from the way people are settled. Both men and women exercise lay ministries within their Christian communities. There are some ministries such as burying the dead that are often given to male lay

leaders due to cultural considerations. Traditionally, men perform the burial rituals while women perform the birth rituals.

The challenge for the Pastoral Training Centres lies in facilitating the coming together of more and more laypeople to discuss the cultural religious issues. The more Christians discuss cultural issues in the light of the Gospel, the more the unchristian elements drop and a new Christian culture born. Only when Christ is accepted as a power that is greater than the *vadzimu/amadlozi*, *n'anga*, *varoyi/abathakathi* and all other principalities and powers central to the African worldview, can there be a new Christian culture. It is hoped that Pastoral Training Centres will take note of the traditional beliefs still held by the Christians they serve so as to develop their syllabi accordingly.

The chapter has presented the context in which those trained at Pastoral Training Centres have to work and the different ministries that are to be exercised. The next chapter presents both the quality of training that should be offered to laypeople and the expected collaboration among the pastoral workers, if they are to serve satisfactorily.

- ¹ Hickey, R 1982. *Modern Missionary Documents and Africa*, Dominican Publications, Dublin. In this document the pope enumerated some African moral and religious values that were noble and would enrich the whole Church. He pointed out the concept that considers all living beings as linked with the world of the visible and invisible creation, the so called "animistic" concept, which he said was connected to the fact that Africans believed the presence of God permeated all their life. Another valuable characteristic he mentioned was the respect for the dignity of the human being. The sense of family is another element of the African traditional values he elaborated on, and finally the importance placed on participation in the life of the community. He concluded with the following remarks: "The Church views with great respect the moral and religious values of the African tradition, not only because of their meaning, but also because she sees them as providential, as the basis for spreading the gospel message and beginning the establishment of the new society in Christ" (Hickey 1982:182).
- ² Schreiter, R 1985. *Constructing Local Theologies*. New York, Orbis.
- ³ Since most of the official documents used as manuals are in English, there is need to adapt some of the basic texts into local languages. Bible translations have been well done in Zimbabwe. In the Catholic Church there is a need to have more texts translated into Shona and Ndebele, for example, some basic teachings of the Second Vatican Council, the Catechism of the Catholic Church and other important ecclesiastical texts. Most Pastoral Training Centres use the languages spoken in the locality for their training sessions. Since in most dioceses there is only one Pastoral Training Centre, it means some people who go for training learn in a foreign language. Paying attention to the use of local languages will help Pastoral Training Centres to achieve its aim of involving every member in evangelization.
- ⁴ Justin Ukpong 18 as quoted in Healey and Sybertz 1996 *Towards an African Narrative Theology* Orbis N.Y.
- ⁵ When a father or mother dies, their spirits are called *vadzimu* or *midzimu* the plural form and *mudzimu* the singular form. *Vadzimu* are the patrilineal and matrilineal ancestors (Zvarevashe 1970:44). In Ndebele the *vadzimu* are *amadlozi* plural and *idlozi* singular. *Idlozi* is the spirit of the dead father or mother and mediates for the living (Bozongwana 1983:1). (cf *infra*: 4.2.3). The Shona and Ndebele people believe that when a person dies his/her spirit wanders about until it is given permission to come back and protect its children. Only a full- grown person who has children can become an effective *mudzimu/idlozi* (Zvarevashe 1973:44) more details (*infra*: 4.2.3).
- ⁶ Magesa, L 1998. *African Religion. The Moral Traditions of Abundant life*. Nairobi Paulines.
- ⁷ *Kurova guva/umbuyiso* is the ceremony of bringing back home the spirit of a dead father or mother of the family (see end note on *vadzimu/amadlozi*).
- ⁸ Healey, J 1997. *Our Five year journey of Small Christian Communities from Dec 1991 to Oct. 1996: The evolving sociology and Ecclesiology of Church as family in East Africa*, in AFER, 39(1997) 287-311.
- ⁹ *Bira/ukuthethela* after the ceremony of *kurova guva/umbuyiso*, has been performed the *mudzimu/idlozi* is now believed to be back home and takes up the duties of protecting the living family. When there is illness in the home or any other trouble which is seen as negligence on the part of the *vadzimu/amadlozi* then the eldest living is to talk to them in a very strong language like, "If you don't protect your children, what is your work then?" (Bozongwana 1983:31). *Bira/ukuthethela* traditionally is done annually offering drink, food and snuff to the *vadzimu/amadlozi* even when there is no illness. (Chabudapasi 1970:66)
- ¹⁰ The praying through the *vadzimu* is like the *ukuthethela* described above. When one member of a family is going on a long journey the family gathers and tells the ancestors of the journey asking them to see to it that there is protection. The way the petition is given would be like a petition given through one of the official saints of the Church.

- ¹¹ *Mukwerere/umgido wokucela izulu* is a ritual held yearly at village level praying for rain. Women past childbearing age are helped by young girls to brew some beer about two calabashes for the ceremony. Before the ceremony they move around the village removing old nests from trees, picking up papers; something like cleaning up the environment that process is called *umkhankaso* in Ndebele. When the beer is ready the village gathers under a known tree and the head of the village or the medium *svikira/ihosana* speaks to the ancestors requesting for a good rainy season (Sango 1970:73). He pours some beer on the ground and the rest is drunk passing the calabash from one person to the next. There is a national rain shrine at Matopos in Bulawayo called *Mabwe adziva/emathonjeni*, where representatives are sent to ask for rain when drought threatens (Bozongwana 1983:43).
- ¹² Shorter, A 1975. *African Christian Theology*, Geoffrey Chapman.
- ¹³ *Nhaka/ukungemwa* If a man dies leaving a wife or wives, a close relative has to take the responsibility for these women and their children. He may be the younger or elder brother or uncle of the deceased. If she chose to return to her father's home she would do so but with an adjustment of the *roora/amalobolo*, that is if she was still of child-bearing age. If she was past child-bearing age and wished to remain at her late husband's home, she came under the care of the head of the family whose duty it was to see that she had means of survival. If she had grown up sons she could elect to live with one of them (May 1983:89). If she wanted to be remarried by one of the family members then a ceremony would be held. On the day of the ceremony the widow sits on a mat and prospective husbands sit in a row. The woman is asked to select a husband from among those. She takes a dish of water to the man of her choice; if the man accepts the offer he washes his hands in the water. A short ceremony is then held to inform the deceased husband that his wife and children have someone taking care of them from then on. (cf Sango 1970:75). In most cases if the widow was of childbearing age she was pressurized by the two families, her husband's and her own to be inherited. Among the Tonga the practice is that wife inheritance is part of the *kurova guva/umbuyiso*, for that reason some of the respondents suggested that this practice should be removed from the *kurova guva/umbuyiso* ceremony.
- ¹⁴ Mugwagwa V, 2001 in an unpublished paper presented at a consultation meeting of the ZCBC Theological Commission. He was presenting on his findings of why the consultation of the *n'anga* is considered important in the *kurova guva/umbuyiso* ceremony.
- ¹⁵ The most feared and respected type were those who performed through spirit possessions. Africans believe that there are many types of spirits as described by Mbiti (1975:65-76). The Shona and Ndebele believe that spirits are not God and yet they are above the living people. They are believed to have been human beings who died long ago. The good among those are depicted in legends and folk stories as helping good people and punishing evildoers. The bad spirits are believed to frighten everyone the good and bad and these are called ghosts. It was generally believed that the spirit of a dead *n'anga* sought for a host to carry on its trade. The selected host be it a relative or a stranger, became ill and a *n'anga* was consulted, who revealed that the spirit of a *n'anga* wished to possess that person to continue the healing services (Gelfand 1977:74).
- ¹⁶ Manyoba, C B 1991. *Methodist Church and its response to Culture in A Century of Methodism in Zimbabwe 1891-1981*. Gweru: Mambo Press. 58-78
- ¹⁷ Gundani, P 1999. *Good News for Africa's Cultural and Religious Traditions: Wrestling with the Ngozi Spirit*. (The case of Gokwe diocese of Zimbabwe, in *The Gospel as Good News for African Cultures*, A symposium on the Dialogue Between faith and culture. CUEA Publications.
- ¹⁸ Minutes, 1973. *Minutes of Seminar on Formation of Christian Communities in Rhodesia*. (Gokomere Training Centre Archives).

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- ¹⁹ Bujo, B 1992. *African Theology in its Social Context*. N.Y.: Orbis
- ²⁰ Madziyire, S K 1973. *African Religious Practices and Christianity among the Shona People*, in *Christianity South of the Zambezi*. 125-134. Gweru: Mambo Press.
- ²¹ A lot of studies have shown that most Christians are very pragmatic when it comes to seeking healing. Therefore Pastoral Training Centres need to equip communities with practical ways of dealing and looking after the sick. Catechesis on the healing ministry of the Church should be developed and taught. Those ministering to the sick could be counsellors to the families and remind them how traditionally the sick person was looked after until they died no matter what the disease was. Today there are some HIV/AIDS patients who die alone or in a hospice with no family to console and support them so that they die with dignity. Another traditional approach could be that of solidarity with the sick even when everyone sees that they are going to die they need to be listened to and talked to. From the Christian religious point of view a lot of catechesis is needed on illness and the suffering Christ. Catholics flock to exorcism sessions indicating that they need the Church to address the spirit world. They believe that spirits cause some of the disorders that hospitals fail to cure. Catechesis could also include the necessity of health care, things like rest, food, cleanliness, work and good lifestyles.
- ²² Dube, M W (ed) 2003. *HIV/AIDS and the Curriculum, Methods of Integrating HIV/AIDS In Theological Programmes*. WCC Publications, Geneva.

Chapter 6

Lay leadership training and collaboration in ministries

6.1 The training of lay leaders

The religious context described in chapter five above requires that lay leaders have a clear Christian identity. There are two issues presented in this chapter; the actual training of lay leaders at Pastoral Training Centres and the collaboration expected at parishes between the priests and lay leaders. The first part concerns itself with the formal, explicit training given by the Pastoral Training Centres. The general directory for catechesis stresses that diocesan pastoral programmes must give absolute priority to the formation of lay leaders (GDC 237).¹

The issues presented are, the qualities and qualifications of directors and trainers, the training programmes at Pastoral Training Centres, the skills imparted and that could be imparted, the recruiting criteria of trainees, involvement of women, remuneration of full time lay leaders and parishioners' views of lay leaders. The reasons why these particular areas were selected will be given under each respective subheading.

6.1.1 Qualities expected of directors and trainers

Directors have the functions of setting goals, planning, organizing, programming, motivating, coordinating and evaluating the whole enterprise of Pastoral Training Centres. They should understand and appreciate the purpose of Pastoral Training Centres, which is seeking to enable others to experience the fullness of life in Christ. Directors and trainers need to have basic knowledge of what Pastoral Training Centres are all about especially their aims and objectives. They should have relevant professional knowledge, which includes the doctrine of the Church, teaching skills and the ability to source and manage funds for the Pastoral Training Centre. Besides qualifications and experience in the pastoral field, directors and trainers should be

people who accept ideas and suggestions, inspire and show respect to all who come to the Pastoral Training Centres.

The level of study of directors and trainers will vary according to the needs and possibilities of each diocese. However certain standards should be aimed at by all to give a solid formation to lay leaders. The question asked was, "What do you think should be the qualities of directors and trainers at Pastoral Training Centres?" The aim of the question was to find out what people served by Pastoral Training Centres expect of their trainers.

6.1.1.1 Data analysis

Bulawayo

Twelve respondents said that directors and trainers should be people who are able to work as a team. Twelve respondents were of the opinion that the directors and trainers should be experienced and mature people. Some respondents indicated that they preferred directors who could discuss cultural issues objectively. One of these respondents said, "Experienced directors are able to identify the real needs of the diocese. To understand the needs of the people who have to face hardships of family life, sickness and deaths they need to be experienced in pastoral activities both in rural and urban areas". Some respondents said that there were people coming from rural parishes who got trained together with those who came from the town ships. Half of the interviewees pointed out that there was need for a team to run the centre so that there would be a number of people offering different courses. Ten respondents said that the directors should be theologically trained and that the trainers should know the doctrine of the Church. Eight respondents indicated that the directors should be either priests or religious sisters. Two said the trainers should not only be educated but respectable and honest people.

Chinhoyi

Twelve respondents indicated that the directors and trainers should be people who are able to work well with others. Twelve respondents suggested that the directors be theologically trained and that the trainers be acquainted with the doctrine of the Church. Ten of the interviewees said that there was need for those who direct and train to be skilled in relevant areas. Ten respondents pointed out that the trainers had to be approachable people with a sound Catholic background. Eight respondents indicated the need for experienced and mature people. Two respondents who

were part of the training team said the director should be someone who is well experienced in pastoral work. Two respondents said that the directors should be either priests or religious.

Hwange

In Hwange, all the three Pastoral Training Centres have each a team of three people who serve as directors. Sixteen respondents indicated that the directors and trainers should be people who are able to work as a team. Fifteen of the interviewees pointed out the need for the team members to be skilled in appropriate areas. Fifteen respondents pointed out that the directors and trainers should be people who knew different languages. Twelve respondents were convinced that the directors and trainers should be experienced in pastoral work and mature people. Twelve said that the directors should have some basic theological training. Twelve respondents said that the directors should be either priests or religious sisters. Two respondents said directors and trainers did not need high academic qualifications but a good character and experience. Two respondents said the directors and trainers should be exemplary Christians.

Masvingo

Fourteen respondents thought that the directors and trainers should be people who could work in teams. Twelve respondents said that the directors and trainers should be experienced and mature people. One respondent said, "Mature people are able to assess situations and try to get remedies." Ten respondents were of the mind that the directors should be theologically trained and that the trainers should know the doctrine of the Church. Ten respondents indicated that the directors should be either priests or religious adding that laypeople should be included among the trainers. Eight of the interviewees pointed out the need for the team members to have a variety of skills to complement each other. Four respondents said the team had to be of varied ages. Two respondents said the directors and trainers should be exemplary. Two respondents said directors and trainers should be more educated than those they teach. One respondent said, "Those who teach at the training centres should be qualified teachers because a training centre is a school."

6.1.1.2 Synthesis of findings

Directors and trainers should be experienced mature people. It was explained that experienced directors were able to identify the real needs of the diocese. They were said to understand the

needs of the people who have to face hardships of family life, sickness and deaths. Most of the respondents said that the directors should be theologically trained and that the trainers should know the doctrine of the Church. Respondents pointed out that directors should have some experience in pastoral activities both in urban and rural areas. They pointed out this because some of those who come for training work in towns, which require a very different approach to that required by rural pastoral workers. It was pointed out that team members needed to have a variety of skills to complement each other. Some other added advantages would be the knowledge of different languages, familiarity with the local cultures and the ability to teach. There is benefit in having a team made up of both old and young, men and women running the centres. Many people support the idea of the director being a priest or a religious as the norm.

6.1.1.3 Research conclusions

For Pastoral Training Centres to function well they need directors. Mature and experienced directors are able to identify and assess the real needs of the diocese in as far as faith education is concerned. They need to be professional men and women who value team work. Directors and trainers should be people who are able to develop a plan of action with clear objectives and practical suggestions that help them to achieve the mission of the training centres. The directors and trainers have to be theologically trained and have the basic skills such as the ability to teach, knowledge of languages and other relevant gifts. Pastoral Training Centres are platforms for discussing issues of inculturation, so directors should be people who can reconcile clashing viewpoints and not take a stand as a partisan. They should be able to reach sound conclusions based on evidence, this role demands that they must develop through study and experience the necessary judgement-making skills. All these qualities cannot all be found in one individual. Granted, some people have natural gifts but most need to acquire skills to work well with others, motivate co-workers and not be the bosses but the servants of all. For directors to acquire the needed qualities, bishops should be ready to train their cadres for leadership through attending university courses and workshops and allow them enough time to experience pastoral life both in urban and rural parishes. These qualities will help them to produce material used at parishes by lay leaders for teaching and animating Christian communities.

Since Pastoral Training Centres have to respond to current needs, they need teams who have initiatives to start new things and keep them alive. Those leading should listen to what people

want especially their trainees, because they know the needs of their communities. It is important for directors to keep all interested parties informed. The bishops, the priests and parishioners are put into communication by the Pastoral Training Centres.

6.1.2 Training programmes

The training programmes offered then by the Wankie National Catechetical Training Centre were very high. Literature revealed that the catechist trained at the national centre were of the same calibre as the trained teachers. The trainers were all qualified. The duration of the course was adequate. Today Pastoral Training Centres are called to train lay leaders of even higher calibre because they have to function in different environments and a varied audience. In urban areas they have to deal with an educated elite who might despise their low academic qualifications. Most Pastoral Training Centres in Zimbabwe were set to serve people in the rural areas at out-schools and out-centres. That type of training would be inadequate to face the present realities of Zimbabwe. The rural areas are no longer as rural as before, they have a lot of people who have moved back from towns in search of land. HIV/AIDS is devastating families both in rural and urban areas. Therefore, there is need for the creation, development and constant evaluation of a leadership-training curriculum to nurture the present leadership and to cultivate new ones. What is needed is a well planned, relevant and inculturated programme of formation, which can help people to live their faith daily. It is a formation that helps them to address the aspirations, fears, needs, sufferings and joys (GS 4) of the people they serve. Besides inculturation, there is also the area of ecumenical dialogue, which was one of the principal concerns of the Second Vatican Council (UR 1).

The directors were asked, "What training programmes are offered by your Pastoral Training Centre?" The aim of the question was not only to find out what was on the programmes, but also to pose a challenge to directors to look objectively at what they offered to their trainees. Only directors were asked this question because they are responsible for organising and up-dating the programmes they offer. Other respondents were asked in the next question which other courses they wished to receive from their Pastoral Training Centres.

6.1.2.1 Data analysis

Bulawayo

There is a two-year in-service training course for pastoral workers. This course is done in six segments of four weeks, over a period of two years. In-between the sessions, participants go back to their parishes to put into practice what they have learnt, before attending the next segment. The lessons they get include, catechesis, methodology, liturgy, Bible study, leadership, how to give spiritual talks and pastoral work. Special attention is given to pastoral activities such as teaching practice in schools, working with youths and adult groups, leading Sunday services without a priest and burials. Other courses offered at the centre are, leading small Christian communities, how to engage in ecumenical dialogue, counselling and courses for leaders of lay associations and parish council leaders.

Chinhoyi

There are more than thirty full-time, paid lay leaders in the diocese. For the full-time lay leaders there are refresher courses and retreats organized at the Pastoral Training Centre. Most of the full-time lay leaders were trained outside the diocese. The fully trained lay leaders help in training voluntary lay leaders at their parishes. The training of lay leaders is given at parishes by the training team from the Pastoral Training Centre. The training team conducts courses at parishes one weekend every year. The diocese has been working hard to structure small Christian communities in parishes. The Pastoral Training Centre offers seminar weeks for different pastoral workers on how to use the LUMKO² method of building small Christian communities. In Chinhoyi there is an association of Catholic teachers called the Teachers' Forum³, which was formed in 1971 after many mission schools were handed over to the government. The association is very strong and has its meetings and retreats at the Pastoral Training Centre. The other associations such as the young couples, the Catholic youth, the women, and the men's have their diocesan meetings at the Pastoral Training Centre. However, most of their activities are carried out at parish level.

Hwange

There are intensive leadership training courses given at the three diocesan Pastoral Training Centres. The topics included in the leadership courses are the role of the leader, the duties of the office bearers, meeting procedures, evaluations and dealing with conflict in Christian

communities. These courses are for the lay leaders and leaders of different lay associations in the diocese. Courses and workshops for different ministries are on the annual programmes and these include leaders of Sunday services, Communion givers, preachers, spiritual caregivers to the sick, courses for leaders of associations and parish council leaders and Church music composers. Courses for those taking up liturgical ministries include, introduction to the liturgy, adaptations of liturgies to various needs and occasions and how to lead prayer services. The courses given at Hwange's Pastoral Training Centres are run three times a year, each time trainees spend a week at the centre.

For the trained lay leaders there are refresher courses and days of recollection at the Pastoral Training Centres. Most of the fully trained lay leaders were trained in Bulawayo at Emthonjeni Pastoral Training Centre. In Hwange they train voluntary lay leaders who are especially prepared for teaching catechism to catechumens who follow a two-year catechumenate programmes. For the social dimension of the faith the diocese has tried to establish committees for Justice and Peace and committees of "Caritas Hwange" at the parishes. The meetings and workshops for these committees at diocesan level are held at the Pastoral Training Centres. In view of the HIV/AIDS pandemic the diocese set up Lubhancho House, which has its own annual programmes, most of the activities are carried out at the Pastoral Training Centres.⁴

Masvingo

There are in-service training courses for lay leaders. The courses at Gokomere Training Centre are given in five segments over a period of three years. In the first two years trainees go twice a year for two weeks at a time. At the end of the two weeks in the third year they graduate. The syllabus covers the Catholic doctrine, history of catechetics, introduction to the Old and New Testaments, (supplemented by some correspondence Biblical lessons), liturgy, leadership, ecumenical dialogue and methods of teaching including some teaching practice at the local Gokomere primary school. On completion the trainees get a certificate signed by the Director. Every year the centre organizes refresher courses and spiritual retreats for full-time lay leaders. Pastoral problems are discussed during the refresher courses. The director visits the full time lay leaders at their home and work places. Leadership courses are not only given to those who follow the in-service training programmes but to the leaders of associations, parish council leaders and youth advisors. Church music composers' courses are organized every other year.

There is a training course in typing and computers to generate funds for running the Pastoral Training Centre.

6.1.2.2 Synthesis of findings

All Pastoral Training Centres give training courses to lay leaders. In-service-training courses at Emthonjeni and Gokomere Training Centres last for two years and three years respectively. The courses help in preparing lay leaders for their different forms of collaboration such as educating the young people and adults in the faith and helping in organising activities connected with catechesis. These courses are conducted in segments of four or two weeks at a time spread over two or three years. Full-time lay leaders are given refresher courses, which offer them time to share experiences and get more inputs on current topics. Two dioceses offered ecumenical dialogue on their programme but not as a main course. Sunday service leaders, preachers and Communion givers (Eucharistic ministers) are usually given courses and workshops on the Liturgy. Leadership courses are offered at most the training centres for leaders of associations, parish council leaders. Church music composers' courses are conducted by Pastoral Training Centres. Additional courses offered at some Pastoral Training Centres are typing and computer courses.

6.1.2.3 Research conclusions

Through the courses offered, lay leaders are trained to become animators and builders of local Christian communities. Those who go through the whole in-service-training programmes at Emthonjeni and Gokomere Training Centres are able to train local community leaders in turn. Fully trained lay leaders are expected to preach to non-Christians, lead community prayer especially Sunday service without a priest. They are also expected to take up ministering to the sick, leading Christian funerals, training community leaders and voluntary lay workers, taking charge of pastoral initiatives and organizing parish functions. Pastoral Training Centres should give regular in-service training courses. For training to be thorough it should include spiritual, doctrinal and methodological formation. Under methodological formation, lay leaders should be taught how to enter into an ecumenical dialogue with other Christians.

Pastoral Training Centres are trying to do what they were set up to do. They give leadership courses and train laypeople for the different ministries needed in communities. Pastoral Training

Centres offer facilities for workshops, meetings and conferences. There are already some self-help skills offered such as secretarial courses but more such courses are needed.

Refresher courses are a good way of giving on-going formation to the trained lay leaders. The goals and objectives of catechesis are achieving a mature faith in adults, youth and children. Pastoral Training Centres should aim at reaching all sectors of society. This they could do through seminars, Eucharistic congresses, singing courses and any other diocesan gatherings at which some form of catechesis is carried out.

6.1.3 Other training skills that could be imparted

The courses offered at Pastoral Training Centres should respond to contemporary issues. This will help lay leaders to be open and attentive to the needs of the world and the Church. Today's challenges that need attention include; growing secularisation, political changes, the influence of mass media, displacement of peoples internally and externally, need for inculturation, human development and option for the poor and marginalized, ecumenical dialogue. An example of being progressive is having HIV/AIDS as a major topic on the syllabus of the Pastoral Training Centres. The Church is to be seen in a wider context of the broader human community. She has the duty to take part in the economic and social development and in nation building. The question asked was, "What other skills could be imparted to trainees by Pastoral Training Centres?" The aim of the question was to seek information on the aspirations of people on what other skills they wish to be offered besides the spiritual aspects.

6.1.3.1 Data analysis

Bulawayo

Fourteen respondents said there should be self-help skills offered such as carpentry, building and dressmaking. Eight respondents suggested that they be given courses that help them to be accepted for other jobs such as social studies then they could be employed as community social workers and receive a government salary. Five respondents suggested having health education on the programme. Some of the arguments put forward were that if they got certificates as qualified health workers then they could be competent in dealing with the HIV/AIDS sick people in their

areas when ministering to the sick. Five respondents indicated that some basic technical skills were needed to enable one to make simple repairs around the home.

Chinhoyi

Fourteen respondents suggested that there be basic agricultural training courses offered since most of the rural people are indigenous farmers. Some of the respondents pointed out that there were a number of diocesan industrial training centres, which offer helpful skills. They suggested that those who successfully completed their lay leadership courses could be offered opportunities to be trained for any of the skills each one desired. Twelve respondents said, although there were marriage encounter sessions conducted at the Pastoral Training Centre, there was need for courses in counselling on marriage matters. Eight expressed the need to be taught how to give spiritual retreats. Two suggested having budgeting and bookkeeping as subjects given at the Pastoral Training Centres.

Hwange

Fifteen respondents indicated that there should be projects for self-help-skills such as, making soap, dressmaking, bookkeeping, and building. Fifteen respondents said farm management, which included sustainable agriculture, was an essential subject in the dry regions of Hwange. One respondent said, "Agriculture should be taught in a practical way, for example by having a field at each centre. Besides demonstrating how to farm, the products of that field will be used to raise funds for the parish". Five respondents said the syllabus should emphasize on how to start small businesses.

Masvingo

Twelve respondents suggested that there be on the programme self-help-skills like, making soap, dressmaking, bookkeeping for projects and building. Ten respondents suggested that people be taught skills for starting and running small projects like, poultry and pig rearing. Some of these ten respondents explained that in the diocese of Masvingo there are a number of diocesan skills training centres in rural areas such as at Chikuku and Lutumba, which could be utilized to give self-help skills to trained lay leaders. They said after one has completed their training at Gokomere Pastoral Training Centre, they could be given a chance to go to one of the centres and learn skills of their own choice such as carpentry, building, baking, dressmaking, and any other.

They said such combinations would help them to earn a living while engaged in their pastoral services. Two respondents indicated that technical skills such as typing and some skills in repairing small breakages in the home were an added advantage to lay leaders.

6.1.3.2 Synthesis of findings

While a few Pastoral Training Centres offer some other skills besides the spiritual courses, it is suggested that they could increase the number of skills offered. In some dioceses, besides Pastoral Training Centres, there are centres that have been set up to give skills which include carpentry, wood carving, metal works, brick laying and building, bread-baking and soap-making, farming, ranching, accounts, bookkeeping and computers. According to some respondents, lay leaders who have completed their pastoral training could be given opportunities to go to any of the skills training centres that offer their own choice of trade and be trained for it. Respondents suggested that, Pastoral Training Centres could help people start their own small businesses with projects like poultry, piggery, gardening, brick-laying and dress making. Among other self-help skills, bookkeeping was noted as helpful in keeping both parish accounts and projects accounts.

6.1.3.3 Research conclusions

Basic economic self-reliance ensures the establishment of the Church just as does inculturation. It is unfortunate that for too long the mission of the Church in Zimbabwe has been dependent upon foreign money. The local Church has grown accustomed to getting outside support, so that starting small businesses is seen as being worldly. Circumstances are now impelling local members of the communities to find money and other material goods for supporting the Church. Therefore, self-help skills are a means towards self-reliance. Self-help projects should move with times to attract all calibres of people, to enhance participation by all. Besides training for spiritual ministries, Pastoral Training Centres should also impart business skills for an overall human development. Local members of communities should be trained to support the Church. Business skills will help towards finding money and other material goods to support their pastoral services. Economic self-sufficiency is an essential attribute of a real established Church. For a long time the Church regarded any form of making money as evil. This has changed because there is no way of a Church surviving on donors anymore. Even the donor demand for local contributions.

6.1.4 What Catholics can learn from Protestants trainings

It was noted in (*supra* 6.1.2) that ecumenical dialogue should be an area on the training programmes at Pastoral Training Centres. Most of the Christian denominations in Zimbabwe used similar methods in establishing their Churches. Their success was partly due to the establishment of Christian villages, translation of the Scriptures and composing related literature in the local languages. They all had rules and regulations to govern membership, to discipline offenders on polygamy and beer drinking. They all laboured to train local priests, ministers and pastors. They all had lay associations especially uniformed women.

The question asked was, “What can Pastoral Training Centres learn from the non-Catholic training programmes?” This question was asked because it is understood to be part of the justification of this study where it asks, “has the Catholic Church in Africa given sufficient formation to laypeople” (*supra* 1.2.1). Among other areas of formation the bishops of Africa at their special Synod 1994 invited all Catholics to enter into an ecumenical dialogue saying:

United to Jesus Christ by their witness in Africa, Catholics are invited to develop an ecumenical dialogue with all their baptized brothers and sisters of other Christian denominations, in order that the unity for which Christ prayed may be achieved, and in order that their service to the peoples of the Continent may make the Gospel more credible in the eyes of those who are searching for God (EA 65).

The question was therefore asked so that lay Catholics deepen an ecumenical awareness and realise that despite some tensions among the mainline denominations that came to Zimbabwe they always learned from one another (2.1).

6.1.4.1 Data analysis

Bulawayo

Eight respondents observed that the art of preaching could be learned from Protestants. Here they said the giving of testimonies on one’s conversion or one’s Christian experiences was to be encouraged. One of the interviewed priests said, “We Catholic priests could learn from other denominations how to make our celebration have a deep impression on the people”. He said priests sometimes have two or three Masses per Sunday and yet their counterparts visit one congregation per Sunday. He said after worship the pastor has time for discussions with local community preachers. They discuss the needs of the congregation and then collect tithes. All

those activities take the whole day. The priest respondent said they could learn to spend more time with the people. Eight respondents pointed out that they could learn active participation especially in community self-help projects for fund raising. Six respondents said Catholics could learn on-going catechesis for children by having Sunday schools. Two respondents suggested that there could be Bible studies open for all members of the Church and not only those who become priests. Two respondents said there was nothing to learn from Protestants but Catholics had to teach them not to concentrate on speaking ill about the Catholic Church.

Chinhoyi

Ten respondents pointed out that ordinary members of the Church could be given chances to preach. Ten respondents said Catholics could learn how to be self-reliant in the different aspects of Church life. Some respondents explained that there could be joint evangelization ventures so as to avoid stirring up useless rivalries. Two women respondents said, "We women of St Anne could agree with the uniformed women of other denominations here in Chinhoyi that we go together to console the families (*manyaradzo*) after a death of members of the associations". Probed to explain they said that it was very common in their parishes to get a uniformed mother in the Methodist Church with a daughter married to a Catholic and uniformed in the St Anne's association. They said if there was death in the family, the Methodist women would go on their day to console the family and the Catholic women would go on another day for the same purpose. So they said they could arrange that in such cases they go together on an agreed day.

Hwange

Twelve respondents indicated that they could learn how to empower the youths especially involving them in the evangelization of the non-believers. Eight respondents pointed out they could learn preaching and stress Biblical studies during the years of training. Some respondents who had been converted from other denominations explained that in their churches there were men trained to be full-preachers. These are said to have high theological training and they were responsible for training other men to be preachers in their communities. The training of preachers went up in stages, starting with the newcomers who began by being catechised to become full members of the church first. Once they were full members they were then taught how to preach. Those who are good at it could go on training until they have obtained degrees in

theology. Three respondents said they could learn to take up the healing ministry by going to pray for the sick.

Masvingo

Fourteen respondents indicated that they could learn preaching and giving personal experiences of God. Twelve respondents said the youth could be involved in evangelization. Ten respondents pointed out that the homes of Protestants were usually more developed than those of Catholics because Protestants had self-reliance through projects, while Catholics were given hand out by their missionaries. Four respondents said Catholics could learn to be involved in the healing ministry. They said in other churches, those who are assigned to visit the sick do not wait to be called, once they hear that someone is sick they go there promptly and hold services and prayers for them. The prayers and services are held in the home of the sick person or at their bedside if they were in hospital. The services include reading from Scripture and giving words of comforting and encouragement to the sick and those who look after them. Three respondents said the priests and laypeople could discipline themselves to attend Mass before drinking beer. One respondent explained that on Sundays, pastors conduct worship, people are given enough time to give their testimonies and receive sacraments. They are not in a hurry to go away.

6.1.4.2 Synthesis of findings

Catholics could learn the art of preaching and giving personal testimonies of their lived Christian experiences as a way of edifying others. The youth could be more empowered in the whole Church life especially through being given ministries. Priests need to take time to be with their congregations and not rush through the Mass in order to have two or more Masses with other congregations. The healing ministry still needs to be more spontaneous so that the sick feel cared for by the Church. Families could be helped with self-help projects to improve their homes. Catholics could be encouraged to make meaningful contributions towards self-reliance of their local communities. Some ways of building self-reliant communities would be giving ministries to people who have other means of earning a living and do not need to get remuneration from the community. These could receive high theological studies and contribute meaningfully to the Church, while engaged in their otherwise mundane professions. There could be an on-going Bible training course for every member that joins the Church. Sunday school could be adopted as a way of giving on-going catechesis to children.

6.1.4.3 Research conclusions

There are many things that Pastoral Training Centres can learn from non-Catholic institutions. All Christians have the responsibility of witnessing to the Gospel. Working together in areas such as Biblical translations which has been done in Zimbabwe helps in making the common witness effective. Other areas that could be jointly tackled are, theological studies, working for justice and peace and fighting for the respect of human rights. In the Catholic Church the youths are often referred to as the Church of tomorrow, they are the Church even today, therefore, could be empowered by taking up ministries. Catholics seem to be lagging behind especially in giving the lay members of the Church opportunities to preach and share their personal experiences of the Christian life. If people were given chances to preach there would be no way that they would come for Sunday services without meditating on the readings in case they were asked to preach. Priests could learn to give more time to their congregations on Sunday and not turn the celebrations into empty, rushed rituals in order to go to the next Mass.

Catholics can learn the use of Scripture in prayer and teaching and getting more involved in the healing ministry and not leave it to the ordained only. The healing ministry is very important among the Shona and Ndebele as was established before (*supra* 5.2.1). Other denominations especially the African Independent Churches have taken this ministry very seriously and have their sick well cared for by their church. This is an area where the Catholic Church has to take serious lessons from other churches. There are uniformed women in most Christian Churches who could hold certain works of charity in common such as visiting the sick, comforting bereaved families or helping the poor.

In independent Zimbabwe, the Catholic Church is no longer receiving foreign missionaries and large donations. Most of the new projects have to depend on local funding therefore economic independence is a must. In other denominations they have lay ministers who are fully engaged in other professions, which give them full salaries and they therefore do not need to be remunerated for the services they give to the church. Instead they contribute one tenth of their earnings to the church. Catholics could learn this and give more lay ministries to members of communities. There are many things that Catholics can learn from other denominations. There are some Catholics who think that there is nothing to learn from the other denominations. This indicates

that many Catholics need to be helped to take part in the ecumenical dialogue of life in order to respect other Christians, while fully maintaining their own identity.

6.1.5 Recruiting criteria at Pastoral Training Centres

There should be some criteria for the selection of those who go for training because their contribution is indispensable to the mission of the local Church. Each diocese perhaps has to lay down its own rules as to the standards of those who are to be chosen for training as lay leaders. Often lay leaders are chosen and trained for particular ministries needed in the communities. This means that the different ministries are distributed to a number of people within the community. In most dioceses in Zimbabwe they do not employ full-time lay leaders anymore. Some ministries do not need people to be highly educated for example Communion givers. These are men and women who bring Holy Communion to the sick or distribute it during the service. Whatever the criteria are, or what ministry to be trained for is, a good choice of candidates is essential. Most communities choose their own lay leaders. In most communities the people chosen are those who have been actively involved. Those selected should be given adequate preparation so as to lead and form others in turn (CL 63). Pope Paul VI points out (EN 73) that there should be serious preparation for all workers of evangelization. The question asked was, "What criteria are used by Pastoral Training Centres to recruit trainees?" The question was asked to get characteristics and qualifications expected of those chosen to be lay leaders.

6.1.5.1 Data analysis

Bulawayo

Sixteen respondents said maturity and giftedness were the considerations made in the choice of those who go for training. Fifteen respondents indicated that communities chose their own candidates. Members chosen were those known to be practising and zealous Christians. Fifteen said that trainees were chosen because they were literate and exemplary. Six mentioned that those chosen manifested some teaching abilities. Two said those chosen knew the local language and culture.

Chinhoyi

Sixteen respondents said communities, selected literate people with a variety of skills to impart. Twelve respondents said it was important that communities chose their leaders to be. Twelve respondents said they chose exemplary and practising Christians. Six respondents indicated that candidates had to be married and dedicated men and women. Some said people did not want to waste their money training young people who would sooner or later move away.

Hwange

Eighteen respondents pointed out that those chosen were literate and knew at least two languages. Sixteen indicated that they had to be mature and gifted people. Fourteen respondents said communities choose candidates who go to be trained for different ministries. Fourteen respondents added that the selected candidates should be exemplary Christians. Six respondents said communion givers were to be respected persons in the community even if they were not literate. Six respondents pointed out that the youth leaders had to be chosen by the youths themselves. Five respondents said that at most out-schools, schoolteachers were chosen to teach catechism.

Masvingo

Seventeen respondents said trainees should be literate. Seventeen respondents said they should be chosen from among practising Catholics who receive the sacraments. Sixteen respondents indicated that the chosen should be skilled people with something to offer. Fourteen respondents said they had to be exemplary Christians accepted by their communities. Six respondents indicated that they should be married and dedicated men or women. Five respondents indicated that they had to be people who were interested in the work and not forced by the community. They said volunteers should be scrutinized in case they had wrong motives.

6.1.5.2 Synthesis of findings

Most trainees at Pastoral Training Centres are chosen and sent by their communities. Respondents from all dioceses mentioned among other things that the candidate was to be literate, at least able to read and write and pass on information. Another characteristic mentioned was that the person should be leading a normal Christian life. A life that manifested a lived faith and good moral conduct was ideal for one to be chosen to lead. She/he was to be interested in the

work and endowed with some leadership skills. Above all, respected and exemplary members in the community were chosen. Some communities prefer married men or women as they say these were more stable members of the community. Besides stability, through experience married people were in a better position to give advice to couples or to the youths.

6.1.5.3 Research conclusions

Communities choose their own people whom they want to go for training. Pastoral Training Centres can help the parishes in this great task of choice of lay leaders by laying down some proposed criteria. There are still parishes where the choice of who goes for training remains with the parish priest. Most of these are those communities that find it difficult to sponsor their own candidates. Pastoral Training Centres could explain the roles of the lay leaders so as to help communities in selecting their candidates for training. Local people know who is gifted in what area and who is suitable for which kind of ministry. Some ministries are given to highly educated members of the community these include, giving talks and leading commissions. Women are usually chosen to teach catechism to children and youth, to bring Holy Communion to the sick and to be care-givers to the terminally ill.

Most communities prefer to send married men and women for training as they see these to be more permanent members of communities. The young people are zealous but once they get an opportunity to get trained in other fields they are quick to leave. Taking from the findings of what people want in their candidates, Pastoral Training Centres could then formulate proposed criteria. Some of the requirements would be that the one chosen has the right motives. Each diocese could have its own criteria for community leaders, as some are more rural while others have a bigger urban population.

6.1.6. Gender and Pastoral Training Centres

The Second Vatican Council condemns any form of discrimination on the basis of sex, race, colour, social condition, language or religion (GS 29). The Synod of bishops for Africa condemned the customs that deprive women of their rights and respect (EA 82). While the Church is clear on the teaching about gender equality, the reality is different. On one hand women⁵ exercise important functions in the Church, while on the other hand they are excluded

from sharing in the official ministries. In Zimbabwe, Catholic women constitute the majority of members of the Church. They are actively involved as individuals and as associations. Every person should be allowed to contribute fully from the gifts given by the Holy Spirit (*infra* 7.5.5).

When referring to lay ministries there is no distinction between male or female ministries. Every Christian, of whatever sex, age or situation, is called to be an apostle. There has been an increase in spiritual activities among laywomen since the call by the Second Vatican Council to involve every member of the Church in evangelization. Women in Zimbabwe are involved in nearly all spheres of life. In society they are found as qualified and competent professionals. In many families they have high positions in decision-making. In the Church, therefore, they should be permitted to play their part fully not because of the shortage of men but because they are able. In Zimbabwe, it seems the Catholic Church had no choice but to let women take up those ministries formerly reserved for men. There seems to be no problems for men to cooperate with women leaders. The question asked was, "What is the influence of women at Pastoral Training Centres?" The question was asked to find out the attitude of people in Zimbabwe on the involvement of women in leading communities and taking up lay ministries.

6.1.6.1 Data analysis

Bulawayo

Eighteen respondents said that there were more women than men going for training. They said women are in the majority of those who go to Church, and there are fewer women in paid employment. Some respondents' direct statements on the involvement of women were, "women show a great capacity for establishing contacts with non-believers and have the patience to instruct catechumens until they receive sacraments. Women are good at home visiting, praying with the sick, counselling and leading small Christian communities". One male respondent said, "Women have nothing else to do and they do Church work to be noticed." Fourteen respondents said that numbers of trainees were on the increase because women are now trained as lay leaders. Some respondents noted that in the past women were teaching catechism at their parishes but they were not going to receive training at the Pastoral Training Centres.

Chinhoyi

Fourteen respondents indicated that there were more women going for training now than before. Some full-time lay leaders who were interviewed said that at the out-centres where they train voluntary lay leaders, they found that there were more women who now conducted services in the absence of priests, took up ministering to the sick and giving care to home-based patients. One respondent explained that due to the many deaths in the communities women are now also involved in digging and covering graves. This was unheard of before but men are dying and therefore women have to help. Ten respondents observed that the numbers of those going for training were decreasing due to economic hardships affecting all spheres of life in Zimbabwe.

Hwange

Sixteen respondents said the numbers were evenly distributed between men, women and the youths. The priests who were interviewed explained how different ministries were usually divided. They said there were three married men employed officially as full-time lay leaders called catechists. It was noted that there were more women lay leaders and these took up teaching catechism, visiting the sick, being trained to give home-based care to HIV/AIDS patients, giving guidance to youth groups and being marriage advisors. Male lay leaders were usually taking up being funeral leaders, leading Sunday services, being Communion givers and organising parish functions. The youths were involved in teaching catechism, leading Sunday services and organising youth congresses and singing courses. Fifteen respondents said that the numbers of trainees were increasing. Some respondents said more women were becoming very active because of the work of the St Anne's association, which was attracting many members. Four respondents indicated that at Pastoral Training Centres, the gender and ages of those who came for training depended on the ministry they were training for.

Masvingo

Fourteen respondents said there were more men going for training. Most of the respondents agreed that the women were more involved in works at the parish but with a few going for training. One respondent said, "In most communities many ministries are for men, when there are few men then women will be chosen otherwise women are only needed for teaching catechism." Four respondents said there were many women who now went to Gokomere Training Centre than before. Eight respondents observed that the number of trainees was

decreasing. Some of the reasons given for the decrease were travelling expenses and the costs to be met by communities sending a member for training were very high.

6.1.6.2 Synthesis of findings

More and more women are getting involved in leading communities therefore more are being sent for training by their communities. Some Pastoral Training Centres are getting a good number of men, women and youths trainees. At some courses the gender and age depend on the ministries they were training for. Some of the ministries were distributed according to traditionally accepted roles of men and women, for example traditionally men lead at funerals hence they are more accepted as funeral leaders than women. Some respondents recognised women as the backbone of the family and said they were more suited for family ministries that include praying for the sick and seeing to the baptism of children and the dying. There are still some communities that prefer male leadership. On the whole the numbers of women trainees is increasing. More and more women are taking up lay ministries and leadership positions in their communities. Pastoral Training Centres are finding it financially difficult to run as many workshops as scheduled, due to lack of funds.

6.1.6.3 Research conclusions

The increase in numbers of those who go for training was due to the stress on the voluntary unpaid lay leaders and the opening of ministries to women. The introduction of unpaid services saw the number of men dropping while there was a notable increase on the numbers of women going for training. In the Zimbabwean cultural context men still have a dominant role and are mostly chosen to take up lay ministries. Women are more self-giving in working for the Church and it is a fact that they make up the majority of members in the Christian communities. Women are in the majority of active mature and gifted members of Christian communities hence most are chosen for community leadership training. Now that women have been freed from past oppressions they should always be fully consulted before decisions are made in matters concerning them and their involvement in ministry. Many communities are realising the need to have their leaders trained but economic hardships are a reality affecting all sectors of society in Zimbabwe. Though communities are eager to send many members for training, they fail to raise the funds needed. More localized pastoral centres will afford more people the opportunity of being trained.

6.1.7 Remuneration for full time Lay Leaders

Remuneration for full-time lay leaders should be considered a matter of justice and not of benevolence (Guide for Catechists 32). The question of proper remuneration for lay leaders has been one of the most difficult to solve in most dioceses in Zimbabwe. People in Zimbabwe usually want to get well paid for any job they do. In our present context, society looks down upon people who are not well paid. The full time lay leaders who were paid were men. Remuneration often created tensions between priests and paid lay leaders. Lay leaders think they are not justly paid while the priests think that the lay leaders are over-paid, and do not really work full time. The question asked was, "How are the full time lay leaders paid?" The aim of the question was to find out what the situation was in dioceses since most were said to be moving towards non-paid, part-time lay leaders who take up ministries in turns.

6.1.7.1 Data analysis

Bulawayo

Sixteen respondents indicated that the remuneration for full time lay leaders were given by the diocese. Four respondents said that some full time lay leaders had self help projects to earn a living. Three respondents indicated that they were now very few paid lay leaders in the diocese. Two respondents said that lay leaders were helped by regular gifts from parishioners.

Chinhoyi

Eighteen respondents were very clear that the full time lay leaders got good remuneration from the diocese. One of the full time paid lay leaders said, "There are more than thirty full time paid lay leaders and our salary comes from the diocese." Eight respondents said they were aware that some full time lay leaders had been helped to start self-help projects. Four respondents indicated that some got gifts from parishioners.

Hwange

Sixteen respondents said that full-time lay leaders called full-time catechists got remuneration from the diocese. It was noted that some have set up self-help projects at their homes to supplement their small salaries. Four respondents said that there are times of the year when some lay leaders get gifts from the parishioners. Two respondents said full-time lay leaders have to work in their fields to earn a living since they received a small salary.

Masvingo

Twelve respondents said they were aware that half of the salary for full-time lay leaders came from the diocese and the other half was to be raised by the parishioners. Twelve respondents said they also were aware that some lay leaders got gifts from parishioners. Six respondents indicated that some lay leaders had self-help projects. One Wankie trained full-time lay leader explained, "When there was still a missionary priest as director of Gokomere Training Centre, we got some help to start some self-help projects, and were helped to build decent homes." Two priests interviewed said the number of full-time lay leaders was decreasing because the diocese was not replacing any who drop out for one reason or another. Two respondents said in the urban areas the full-time lay leaders were getting their full salaries from the parishioners they served. One of the interviewed priests said, "We would like to have unpaid part-time lay leaders who are not a financial burden to the local communities."

6.1.7.2 Synthesis of findings

All the full-time lay leaders get some kind of remuneration from the diocese. In some dioceses half of the salary comes from the diocese and half from the served community. There are parishes, which pay their own full-time lay leaders. Besides remuneration from the diocese, some lay leaders have been helped to start self-help projects. Some full-time lay leaders get regular gifts from parishioners. The dioceses are not employing any more new full-time paid lay leaders. Some dioceses are discouraging communities from having full-time lay leaders but part-time leaders who devote part of their free time to pastoral services and have time for other works to earn their own living.

6.1.7.3 Research conclusions

Full-time lay leaders like any other workers deserve a just wage. Remuneration for full-time lay leaders should not be considered as benevolence but a matter of justice. Compared to any other professions, full-time lay leaders receive a very small salary. Due to economic hardships, dioceses and some communities prefer voluntary lay leaders who serve the community while providing for their own needs. Some priests have to depend on payments from the parishes then it becomes difficult for them to share the payment with the full-time lay leaders who also have to be paid monthly by the community. However, losing full-time trained leaders means also losing quality input. The full-time lay leaders got a more comprehensive training than do the voluntary

lay leaders who attend only workshops or short courses. The decrease in the number of full-time lay leaders was due to financial difficulties. Dioceses still subsidize costs for pastoral activities at the training centres, but still communities find it difficult to raise funds to sponsor their candidates. Voluntary lay leaders are a solution to both the lack of finances and the need for more people taking up ministries.

6.1.8 Parishioners' views of the lay leaders

The review of related literature in chapter two of this study showed that the role of lay leaders had been and still remains a determinative force in the implantation and expansion of the Church in Africa. The work of lay leaders has been appreciated ever since the establishment of the Church. In Acts 15:35 it is said that the Apostles associated themselves with many laypeople in the task of teaching the new faith. Right down through the ages laypeople have been referred to as irreplaceable evangelizers. Most of the recent documents of the Church take notice and acknowledge the never-ending duties of lay leaders. The Code of canon law dedicated a whole canon to the task of the lay leaders who are called catechists in these documents.

Lay leaders like any other pastoral workers are expected to practise what they preach.

The question asked was, "How do parishioners view the lay leaders?" The aim of the question was to find out what communities expect of their leaders. The question was posed because most of the communities elect their own leaders. The findings should help them to choose leaders they respect and who have qualities needed for their own particular situations.

6.1.8.1 Data analysis

Bulawayo

Seventeen respondents observed that the lay leaders were appreciated because they were often available when needed. Some of the respondents pointed out that it was the lay leaders who dealt with immediate problems facing their communities such as dealing with conflicts that are part of living in communities. Ten respondents said that even non-Catholics respected lay leaders. Two respondents indicated that some parishioners resented being led by other laypeople. "There are the people who still do not value Sunday services without a priest, they still think that the Church means the clergy", said one respondent.

Chinhoyi

Sixteen respondents said lay leaders were appreciated because they were readily available. Some respondents expressed their gratitude to lay leaders who are there to lead Christian burials of the many people who are dying in their parishes. Eight respondents said lay leaders were respected when they worked well with the people. Three respondents indicated that some parishioners did not want to be led by other laypeople, whose services they found unsatisfactory due to inadequate training.

Hwange

Seventeen respondents said lay leaders were appreciated because they were available, and had time to serve their communities. Thirteen respondents said people respected lay leaders. Some indicated that it was easier for lay leaders to be accepted since they were chosen from among the people and not sent from somewhere else. Ten respondents indicated that lay leaders were in demand. Eight respondents indicated that many more people were converted to the Church through the work of lay leaders. Two respondents said that some did not want to be led by laypeople.

Masvingo

Eighteen respondents indicated that the leaders were appreciated because they were available to people and attended to their needs. They pointed that lay leaders came to pray with the sick, bury the dead and attended all community functions. Ten respondents said lay leaders were men and women who worked hard. Four respondents said the lay leaders were in high demand. Four respondents said parishioners were happy to have the presence of lay leaders at both sad and happy family occasions. Two priests interviewed said the paid full-time lay leaders were forever complaining about their remuneration, therefore the voluntary lay leaders were more appreciated. One urban respondent said in towns lay leaders were seen as people doing their work like any other worker but in rural areas they were regarded as people who knew everything in the life of the Church.

6.1.8.2 Synthesis of findings

Most communities appreciate their lay leaders because; they are available when needed especially funeral leaders. Some communities feel they need more lay leaders as they come to

realize that their needs are met satisfactorily by their fellow laypeople. Communities empower lay leaders through choosing them. It is easy to respect those they have chosen. Most of those chosen are mature people who would in the traditional setting be able to settle conflicts, which are part of living together. Many people joined the Church through the work of lay leaders. Since the full-time lay leaders do a full time job like any other worker, they deserve a just wage. There are however some members of communities who resist being led by other laypeople complaining that they lack proper training for their work. This is because for a long time any service in the Church was seen to be the work of the clergy.

6.1.8.3 Research conclusions

Lay leaders are appreciated because most of the time they are available to the communities they serve. They encourage, respect and inspire their communities and above all they try to lead by example. Increasingly communities are learning that Church leadership does not mean the ordained ministry only. Where the lay leaders share responsibilities with their community members, the community members take pride and contribute. Communities are becoming self-propagating, that is, their own members are attracting new members, as was witnessed by the gains made as a result of the work of trained lay leaders. They are also becoming self-reliant with some parishes giving a just wage to their full-time lay leaders. Sometimes the financial burden on the community is unconsciously manifested in resenting lay leaders. There are some individuals who do not appreciate to be led by other laypeople and sometimes make the work of lay leaders difficult. All the same, efforts put into the training of lay leaders are well spent. The training given is to be such that they have sufficient knowledge of the message they teach and be familiar and knowledgeable of the context in which they serve (*supra* 4.4.3).

6.1.9 Conclusion

Pastoral Training Centres seek to enable others to experience the fullness of life in Christ, “that they may grow to the measure of the stature of the fullness of Jesus Christ” (Ep 4:13). Directors should be people who understand and appreciate the purpose of Pastoral Training Centres. Directors with their teams of trainers, plan, organize, teach and coordinate all the undertakings of Pastoral Training Centres. To carry out their functions effectively they should be mature professionals who are experienced in the pastoral field.

Experienced directors will be aware that Pastoral Training Centres in the present context of Zimbabwe are called to train lay leaders of a higher calibre than previously. Today lay leaders have to deal with educated people who might need leaders with higher academic qualifications. It is not that all ministries rendered to communities need people with high academic qualifications. There are some services such as giving out Holy Communion or ministering to the sick, which require ministers to be respectable members of the community. Pastoral Training Centres are to set the required standards of those who come for training. These are not to be rigid since communities choose their own candidates. Communities usually choose mature, exemplary, married men or women.

At most Pastoral Training Centres they offer either long or shorter training courses (*supra* 6.1.2.1) to those who conduct Sunday services, teach catechism, minister to the sick, lead Christian burials and lead small Christian communities. The courses offered include spiritual, doctrinal, human and methodological formation of lay leaders. It seems Pastoral Training Centres are not adequately responding to today's challenges of growing secularism, political changes, displacement of peoples externally and internally (there are new resettled farmers), need for inculturation, ecumenical dialogue, the scourge of the HIV/AIDS pandemic and the duty of all people to take part in the economic and social development of the country. It was generally felt that besides training for spiritual ministries, Pastoral Training Centres should also impart business skills for an overall human development.

All Christians have the responsibility of witnessing to the Gospel. Pastoral Training Centres will improve their programmes from engaging in ecumenical exchanges with other denominations on matters such as the training of pastors and evangelists. This study purposely avoided focussing on women and ministry, and concentrated on lay leaders both men and women. Women are in the majority of active, mature and gifted members of Christian communities hence most are chosen to be leaders. There are still ministries distributed according to gender, in line with cultural customs. One example is that men are more accepted as funeral leaders than women. The involvement of women in ministries has helped to solve the problem of remuneration of lay leaders. There are more women lay leaders being trained to take up voluntary and part-time services. Although there are still dioceses with paid full-time lay leaders, they are all moving towards part-time unpaid pastoral workers.

Lay leaders are appreciated for their availability and readiness to respond to the immediate needs of people in their community. There are some out-centres that appreciate their lay leaders as well as their priests even when they seldom visit their out-centres. Sometimes there are conflicts between priests and lay leaders. The solution to such situations is to foster collaboration so that all those involved in serving communities have a common vision. The next section studies how priests and lay leaders collaborate in ministry.

6.2 Collaboration in ministry

This second section presents the collaboration expected at parishes between the priests and lay leaders. The apostolate of the Church concerns all. There must be collaboration between clergy and laity. Collaboration demands communication and should be there right from the beginning. Without good communication misunderstandings occur. When there is conflict there cannot be mission. The gifts of the Holy Spirit to the clergy and laity are for the good of the whole Church. Christ the Lord established in his Church different ministries to be shared by all. They all must be preserved so that the laity is not deprived of those ministries through which they fulfil their baptismal calling (LG 18). Interview questions were posed to find out the working relationships between priests and lay leaders. Respondents were asked for ways they thought could enhance collaboration among pastoral workers. Another interview question was to get suggestions on the kind of training needed for future priests.

6.2.1 Working relations

Christian leadership essentially involves service. It seeks to give service rather than to dominate. "Whoever wishes to be first among you, shall be your servant" (Mt 20:27). In parishes each group has expectations of other groups. Parishioners expect certain services from their clergy and lay leaders. Lay leaders expect to serve parishioners in collaboration with the clergy. In their turn the clergy expect support and obedience from their parishioners and lay leaders. The question asked was, "How do you describe the working relationships between the clergy and lay leaders?" The aim of the question was to help build awareness in the parish priests and lay leaders that sharing responsibility in a genuine way was a strong tool in building communities.

6.2.1.1 Data analysis

Bulawayo

Twelve respondents observed that most priests planned together with the laity only at parish council level otherwise they dictate to communities what they want done. Twelve respondents pointed out that at outstations the priests tended to discuss with the lay leaders. Reasons being that at out-centres, lay leaders render most of the services, therefore, priests risk being resented if they failed to collaborate with the resident minister. Some respondents said priests collaborated with lay leaders when visiting the sick. Eight respondents observed that some priests sidelined lay leaders. Six respondents said some priests were bossy. Four respondents indicated that other priests were humble and worked well with lay leaders.

Chinhoyi

Twelve respondents said the priests worked together with the lay leaders in teaching catechism. Ten respondents observed that priests worked and planned together with the lay leaders when it came to youth work. Eight respondents pointed out that some priests tended to be arrogant. Four respondents said there seemed to be no planning together and priest showed no desire of working as a team.

Hwange

Sixteen respondents said there was planning and working together. Ten respondents pointed out that every month the priests and lay leaders of mission stations met, planned and evaluated together. The teams at Pastoral Training Centres work full time and therefore, at the beginning of every month they are able to bring reports of what they would have done in the past month. One respondent said that some priests feel challenged by lay leaders, and therefore tend to ignore them.

Masvingo

Twelve respondents observed that in the teaching of catechism priests collaborated well with lay leaders. Twelve respondents were of the opinion that at out stations priests worked well with lay leaders. Ten respondents indicated that priests planned together with the laity only at pastoral council level. Eight respondents observed that some priests ignored the role of lay leaders. Six respondents said some priests tended to be selfish, that is, they wanted to know and do

everything themselves. One respondent said, "The priests even young ones pretend to know everything." Four respondents indicated that some priests worked well with lay leaders.

6.2.1.2 Synthesis of findings

Increasingly priests are forced to plan, evaluate and discuss with the laity at Pastoral Council meetings. At outstations priests tend to depend on lay leaders and so they plan and evaluate together. There are some areas of service that priests and lay leaders collaborate well for example in visiting the sick, teaching catechism and in youth ministry. However, some tensions at parishes emerge from priests who desire to fulfil all the roles on their own.

6.2.1.3 Research conclusions

The Church-as-family adopted by the bishops of Africa is only possible when there is collaboration between priests and parishioners. The establishment of pastoral councils at parish and at diocesan levels has opened new ways of working together. The clergy and the laity should discuss their pastoral problems and make decisions. In some dioceses the clergy and lay leaders meet, plan and evaluate their work regularly. In other dioceses there are certain isolated services that priests and lay leaders collaborate such as teaching catechism and youth ministries. There is still some paternalism in the clergy-laity relationship shown by not giving an equal share to the laity in the responsibility for building up the local communities. Despite a lot of difficulties, the priests have contributed much by drawing the laity into a partnership in the running of parishes.

6.2.2 Ways to enhance a collaborative ministry

Christ entrusted the mission to the whole Church (AG 2). Bishops, priests, and religious should work as brethren with the laity in the Church. The Laity, clergy and religious are different states and complement each other. Ordained ministers, represent Christ the Shepherd who guides his people through their lives (LG 28). The role of consecrated religious life is there to especially remind Christians and all people that at the end of time there will no longer need material things and will be totally fixed on God's will (VC 16, LG 43). The laity makes up the greater part of the body of Christ, the Church. Laypeople bring the values of the gospel into all the fields of human life. They witness to the way God wants people to live and to relate together in respect, mutual

service and love (LG 34). All the three states are various vocations that enrich the Church by being different ways of serving (CL 55).

The People of God work in one and the same field of the Lord as living members of the Body of Christ who have each their part to play. All of them are the goal and subject both of communion and participation in the Church's saving mission (EN 49). They all possess charisms and ministries that are diverse yet fulfilling each other. All the states of life express the same message of what it means to be a Christian (CL 55). Each is a way of living both the shared Christian dignity and the universal call to holiness in the perfection of love (LG 48). Each has a basic character, which sets it apart. At the same time each is seen in relation to the other and placed at each other's service.

In pastoral work like in any other work the ability to work with others at all levels is essential. Priests, religious and lay leaders should fit into the overall pastoral plan and meet from time to time to discuss and review their work. The question asked was, "What do you think can enhance a collaborative ministry?" The aim of the question was let all stakeholders in ministry come up with ways of bringing about harmony in evangelization, more collaboration needed in the vineyard. There are manifestations of conflict among priests, in family life, between religious and priests, lay leaders and priests and the list goes, ways of finding a common vision have to be found.

6.2.2.1 Data analysis

Bulawayo

Sixteen respondents said there was need for structures that called for meaningful and open dialogue between priests and laypeople. Some of the sentiments from parishioners who were interviewed were, "priests think that good laypeople are those who attend Church services every Sunday, who receive sacraments regularly, say their daily prayers and make good Church contributions and not question their behaviour. Today we laypeople demand dialogue, discussions, participation and co-responsibility". Twelve respondents suggested that there be teams for different ministries to help members to discuss their way forward. Six respondents suggested that there be some joint courses for priests and lay leaders. Three respondents

expressed the wish to have annual deanery meetings that represented everyone in the deanery. Those meetings would be like congresses where people discuss issues freely.

Chinhoyi

Twelve respondents thought that priests needed to be encouraged to discuss with parishioners and not to dictate to them. Twelve respondents indicated that there could be more planning together initiated by priests who are parish leaders. Ten respondents suggested that some courses could be given to priests and lay leaders together, especially those in pastoral theology. Four respondents thought that priests could give time to visiting parishioners at their homes in order to have time to listen to individual parishioners' concerns.

Hwange

Fifteen respondents observed that there was teamwork among priests, religious and lay leaders. They said every month the priests and lay leaders met to plan and evaluate their work. Six respondents suggested that there be some joint workshops for priests and lay leaders. Four respondents pointed out that various important tasks entrusted to full-time lay leaders are a great sign of collaboration.

Masvingo

Fourteen respondents suggested that priests and lay leaders should form planning teams. Teamwork obliges peoples to meet and discuss. Twelve respondents said some priests did not attend meetings or if they came they were always in a hurry to leave. A respondent pointed out that, "Priests are not ready to discuss with us but they want to tell us what to do." Ten respondents thought that some courses could be given to priests and lay leaders together to foster mutual respect. Six respondents suggested that there be informal gatherings of priests and lay leaders. Three respondents suggested that there be occasional joint prayer sessions organized at different levels in dioceses.

6.2.2.2 Synthesis of findings

There are many ways that can enhance a collaborative ministry, such as, creating structures that call for dialogue at different levels in the diocese. When some priests attend parish council meetings they tend to dictate to parishioners, they do not give room for dialogue. Teams could be

formed for teachers of catechism, for those who lead youth groups and for other different ministries that would encourage members to meet and discuss. Some joint courses and workshops for priests and lay leaders could be organized. There are parishes where the priests and pastoral workers plan together and this has helped both sides to realize that they are co-workers. Giving worthwhile tasks to lay leaders enhances collaboration.

6.2.2.3 Research conclusions

Priests as leaders are to realize that they cannot work in isolation. They need to create a friendly atmosphere in which they can discuss and dialogue with the laity. The laypeople are to be encouraged to insist on their rights to participate in decision-making, especially on issues that concern the communities they serve. If some courses were given to priests together with laypeople, all might appreciate more and more the value of the common priesthood of the People of God. Priests should give lay leaders worthwhile tasks and respect their responsibility as a way of collaborating in ministry. Laypeople are to be considered mature enough to give meaningful contributions in the running of parishes. Lay leaders appreciate the priests who entrust them with responsibility.

6.2.3 Suggestions on the training of future priests

There are complaints that seminaries are teaching dominating type of priests. The problem might stem from the fact that there is a great shortage of priests. Whatever they offer to people will be considered special. The bishops of Africa have chosen the model of the Church for Africa to be, "Church-as-Family". To match that model new models of formation should be sought in order to form agents who will build the Church as family. It is a Church where the laypeople are taken as adults and partners in evangelization. It is a model that centres on communion, in which priests, religious and laypeople are brothers and sisters to one another, work together and share responsibility for decision making.

The model of formation in most Catholic institutions is the kind that stresses authority. Those in formation are taught to obey and depend on authority. Once they are in authority they will demand submissiveness from their flocks. They are not encouraged to take initiatives that foster maturity in members of the Church as Family. Therefore in some parishes as observed by

respondents, priests have a feeling of being above the laypeople because of the theological studies they have done and so they tend to become arrogant. Today's formation should be a process of growth to which an individual is committed in order to be responsible for the life and mission of the Church. There is need for a formation whose aim is to form persons who can communicate and collaborate freely. Authority should be taken as a gift for unity and not power (McGarry 1995: 204).

Ordinary people say priests need more exposure during training. Future priest should be prepared to face life as priests in this present age. The question asked was, "What do you suggest to be included on the training programmes of future priests?" Many laypeople say that the programmes that are already in use are good but they seem to think that seminary training does not foster maturity in those trained. Respondents feel that seminaries are not producing people who are able to work together with others in mutual respect. Therefore the question seeks to get suggestions from these people who work with the newly ordained priests.

6.2.3.1 Data analysis

Bulawayo

Sixteen respondents suggested that there be some years of pastoral experience for future priests during the training period for exposure. Fourteen respondents said while seminarians were out on pastoral experience, it would be ideal for them to stay out in the villages with the faithful than staying at mission stations all the time. Twelve respondents suggested that some courses be done together with the lay leaders. They suggested that laypeople should be allowed to study theology at the seminaries.

Chinhoyi

Eighteen respondents suggested that there be many years of pastoral experience for seminarians before ordinations. Some even suggested that there should be time when seminarians work as lay ministers in communities. Sixteen respondents suggested that seminarians be given some courses together with lay leaders. Areas of study believed to foster collaboration included small Christian communities, leadership skills, self-reliance, moral and pastoral theology. Ten respondents thought that the pastoral years when seminarians were out should be spent in Christian communities and not at mission stations.

Hwange

Eighteen respondents suggested that seminarians should spend more time in Christian communities rather than in the seminary. One of these said, "Seminarians should come and share our life so that when they become priests they do not demand a lot from us when they become priests they know real life". Fourteen respondents were of the opinion that the pastoral years when seminarians were out should not be at mission stations, but out in the villages. Eight respondents suggested that seminarians could attend courses on inculturation and catechesis, and on how to deal with people at Pastoral Training Centres together with lay leaders. Two respondents suggested that seminarians be taught practical skills, which could give them a trade that they can use to earn a living instead of only reading books. One of the respondents said that they should learn from the apostle Paul who was a tent-maker.

Masvingo

Sixteen respondents suggested that the longer period during training should be spent out in the parishes than isolated at the seminary. Fifteen respondents suggested that some courses be run for seminarians together with the lay leaders. They said some courses could be offered at Pastoral Training Centres while others are attended at the seminaries. Fourteen respondents said that the pastoral years when seminarians were out should not be at mission stations but out in the Christian communities. This was seen as one way of preparing them to work well with parishioners. Eight respondents suggested that there be a feedback given to the seminary from the community after the pastoral experience. Eight respondents suggested that the family background of the candidates should be considered before acceptance into the seminary.

6.2.3.2 Synthesis of findings

During the training period of seminarians, some years are to be devoted to pastoral experience. It would be ideal for them to stay out with the faithful rather than staying at mission stations all the time. Out in the villages they will learn real life. During the years of training, seminarians need to be taught some trade, which they can use later to help them earn a living. It was noted that attending theoretical courses at the seminary does not adequately prepare future priests. The seminary should open its doors and let laymen and women study together with future priests. Pastoral Training Centres could offer courses on the social teachings of the Church, inculturation, catechesis, counselling and self-reliance to be studied together with seminarians.

6.2.3.3 Research conclusions

In Zimbabwe, priesthood has for a long time been viewed as a high social status with power. With the new understanding of the Church the priestly ministry is to be exercised not as power over people but a service. One way of building the concept of ministry as service is to train the ordained and non-ordained ministers together. This means that some courses for lay leaders are conducted at the seminary together with the seminarians. Seminarians could also attend specialized courses at Pastoral Training Centres together with lay leaders. Spending long pastoral periods in Christian communities will help seminarians to experience the life of the ordinary people they will serve. Future priests should be equipped with some practical skills that could help them earn a living. Most people suggested that seminary training be less closed and more open to the world to prepare future priests to cope with the demands of the present world.

6.2.4 Conclusion

Sometimes there are conflicts in the parish between priests and the laity as indicated by some respondents who described some priests as bossy. One cause of conflict is the failure by either side to appropriately respond to the centrality of the servant-leader orientation. The role of the parish priest as spiritual leader is to facilitate other members of the Body of Christ for their part in ministry and not to dominate. In some dioceses the clergy, religious and lay leaders regularly meet, plan and evaluate their work. These meetings are a commendable way of enhancing collaboration. It is in such meetings that laypeople are given worthwhile tasks.

Another way of enhancing collaboration is forming flexible authority structures that allow for participative leadership. One such structure that was proposed by the Second Vatican Council is that of forming parish councils and pastoral councils. All dioceses in Zimbabwe have put these in place. In parish councils and pastoral councils priests and laity should participate in decision-making on important pastoral issues. For an effective and mature contribution of the laity on these councils they require serious training and solid theological education.

While laypeople need training for their participation in ministry, priests, who are their leaders, equally need relevant training. People now realize that priesthood is no more a high social status as it used to be viewed before. Priests have to be trained to fit into the chosen model of Church-

as-family where the status of all is important. For that kind of model they need more time living in Christian communities for pastoral experience during their time of training. Finally, lay leaders, religious and future priests should be allowed to study theology together at the seminaries, to prepare all of them for a collaborative ministry.

6.3 Conclusion

Pastoral Training Centres were set up to try and give formal training to lay leaders. Like any other educational institution, Pastoral Training Centres have directors and trainers. The directors and trainers have a very important role entrusted to them. Some of their qualities should be, being good Christians who are loyal to the Church. They need proper academic qualifications and personal experience in the pastoral field. It is highly recommended that they work in teams made up of priests, religious and laymen and women. Directors and trainers should be trusted, respected and mature people who are able to guide and help trainees towards growth. Trained lay leaders take up lay ministries at their parishes and small Christian communities.

Parishes or mission stations in the dioceses are made up of several out-centres. It is at the out-centres that real Christian life is going on. Resident lay leaders lead all these out-centres. The role of leaders of such communities is so decisive that it cannot be just anyone. A good choice is necessary. It means one with appropriate leadership and organizational capabilities of providing the required animation. Some positive qualities to be considered in choosing candidates for lay leadership training could include, manifestation of a lived faith, willingness to give service to the community, sufficient education, at least the ability to read and write and pass on information, respected by the community and ability to work in a team.

It is only fair that the chosen leaders be given some training to equip them with some techniques on how to go about playing their roles. There is an on-the-job training that they get through collaboration with their clergy, but that is not enough for so great a task. The Pastoral Training Centres therefore have a job to train everyday ministers for the Christian communities. Concrete programmes are to be drawn up, adequate structures and financial support provided and qualified formators secured to provide the lay leaders with a solid formation.

Parishioners should be encouraged to support their lay leaders. Remuneration of full-time lay leaders should not be considered as benevolence, but a matter of a just wage for a job done. The solution to the just wages is being solved by the local dioceses through encouraging communities to have part-time leaders fully employed elsewhere to earn a living while devoting their free-time to pastoral services. However, lay leaders are well accepted by their communities. They try to lead by example, they respect parishioners and are available to the communities they serve. A contributing factor to this acceptance is that communities choose their own leaders. The community's esteem for the services of the lay leaders makes their contribution worthwhile.

Since lay leaders are needed and respected by their communities, priests should show a high degree of collaboration with them. The role of the priest is to build up the Christian community, fostering relations, encouraging participation by community leaders and coordinating activities in the parish. As it is at parish level that the collaboration between the clergy and the laity is best realized, it is important that during their training the priests be geared towards co-responsibility in the pastoral ministry. Seminarians should be prepared to face the socio-economic pressure they will meet after ordination. They need to be helped to develop ministerial skills and the ability to relate to co-workers.

The bishops of Africa chose the model of the Church to be, "Church-as-Family". To match that model, new models of formation should be sought in order to form agents who will build the Church as family. The Church as family is where laypeople are taken as adults and partners in evangelization. It is a model that centres on communion, in which priests, religious and laypeople, work together and share responsibility for decision-making.

There must be a way to improve relations, particularly in leadership so as to enhance a common understanding and vision of the mission of the Church. Dialogue and collaboration are facilitated by flexible structures of authority. The model of the Church in Africa, "Church as Family" is a basis for creating those flexible structures. Then the adoption of small Christian communities as a permanent pastoral priority by the bishops of Zimbabwe, frees authority from the rigidity of the pre-Council ecclesiology, which was strictly hierarchical in power. There are parish, diocesan and national pastoral councils where the laity and clergy collaborate. Solid theological education

of the clergy and laity is required for an effective and mature contribution of both on those councils.

There are two aspects of the teaching of the Second Vatican Council that have been responded to seriously by the Catholic Church in Zimbabwe. There has been collaboration in working for Justice and Peace and giving ministries to laypeople. The priests need to be thanked for the success of lay participation in the Catholic Church in Zimbabwe. It has been due to their commitment to collaboration in parish work, that today there are lively communities in the dioceses.

This conclusion to chapter 6 closes the section on the presentations and analysis of field research findings. The next chapter consists of a theological reflection on issues that emerged from the findings. Referring to the pastoral circle (Holland and Henriot 1984:7-22) the next chapter is the third section. It is an effort to understand the analyzed experiences in the light of scripture, the teaching of the Church and other resources of tradition. Up to now the study has been trying to obtain a clearer picture of Pastoral Training Centres. Bringing the light of faith to that picture raises new insights, which then help in making decisions of what further action could be taken.

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- 1 There are a variety of ways in which the training for leadership can be done. The essential qualities and skills involved in leadership can be learned and developed through education in formal classroom lectures and workshops or training on job through experience. Pastoral Training Centres under study offer formal classroom lectures in forming lay leaders for ministries needed in local communities. Any form of pastoral activity is at risk if it does not rely on competent and trained personnel. Up-dating texts is important but that cannot override the need to train people who will make use of the updated texts. The aim of formation is to enable lay leaders to communicate the Gospel to those who want to follow Christ. Lay leaders must be formed in such a way that they can teach as well as witness to the faith.
 - 2 LUMKO is a missiological institute in South Africa, which has developed a lot of training material for small Christian communities and offers training courses to pastoral teams and individuals.
 - 3 The origin of the Teachers' Forum dates back to the dispersal of teachers after the mission schools were handed over to government in 1971. Before this there was the Teachers' Association. There are about 1400 Catholic teachers in about 290 primary and secondary schools in the Chinhoyi diocese. The Forum is a place of sharing, discussion, and being equipped to hand on an education shaped by the catholic outlook and vision (National Catechetical Conference Document 1993:32-33).
 - 4 Lubhancho trains volunteer caregivers for HIV/AIDS patients. The courses given by Lubhancho are for ordinary people, most of them have had or have family members who need to be cared for at home. There is educational level of qualification needed to go for the training. The courses are run for a week three times a year for two years. At the end of the course the trainees are able to look after the home-based patients and help family members with hints on how to bath, feed and care for their sick. Lubhancho also gives awareness courses to different age groups and even to the traditional village chiefs. There are three stages of training for caregivers, after which the fully trained will thereafter come for refresher courses.
 - 5 *The Role of Women in Evangelization*, in the Pastoral Commission of SCEP (Dans le cadre, July 1976).

SECTION 3: CONCLUDING THE RESEARCH

Chapter 7

Theological reflections on the formation of laypeople

7.1 Biblical basis of the formation of laypeople

The aim of this research was to study the contribution made by Pastoral Training Centres in training lay leaders and giving formation to laypeople. In this chapter theological reflections are going to be made. Situating the chapter to the frequently referred “circle of praxis” it could be said that this chapter is the third moment, which is the theological reflections (Holland and Henriot (1984:7-9). The third moment tries to understand more deeply people’s analysed experiences. In this study the experiences were analysed in chapters four, five and six.

The main faith-based texts used in the reflections were the teachings of the Second Vatican Council and some Post Conciliar documents. Among the Post Second Vatican Council documents special reference was made to two of Pope John Paul II’s Apostolic Exhortations, *Christifideles Laici* (CL) “The call and mission of laypeople” and *Ecclesia in Africa* (EA) “The Church in Africa.” The teachings of the ZCBC and their different commissions were also used. To help in developing the theology of lay formation in Zimbabwe, most of the theologians dialogued with were Africans. The theological truths might be universal but they are to become one with the local culture if the Church is to be truly established. The mandate of African theology today is to show how important it is to relate Christian understanding and experience to the African world-view. If this is not done, many African Christians will continue to live on two levels, the traditional level and the Christian level.

To offer a sound-basis for working towards a theology of lay pastoral formation, this section begins by considering scriptural evidence, which concerns the formation of the people of God for service. The Bible is read today with many new interests that originate from contemporary situations (Dube 2003:10-23). In this study the Bible is read in the light of

pastoral formation of laypeople for ministry. Christian formation finds its origin in God who educates his chosen people.

The Old Testament is about the call and formation of the people of God for their mission (Wolanin 1989:36-39).¹ The Church in the documents of the Second Vatican Council calls all the people of God to be formed for their mission (LG 17, AG 11-12, 35). God called Abraham (Gen 12:2) to leave his country and his people, to go to a land that He was going to show him. With this call God began the training of an ethnic group in which he would reveal himself and unfold the plan of saving humankind (Ellis 1975:7). Therefore, the purpose of the election of Israel was to be a light to the nations (Is 42:6-7). Similarly all the people of God today are “a chosen race, a royal priesthood, a holy nation, a people of his own, so that you may announce the praises of him who called you out of darkness into his wonderful light” (1 Pet 2:9-10).

From Abraham through the patriarchs, Isaac (Gen 26:4) and Jacob (Gen 28:14) to the exodus, God continued to teach the chosen people who he was. The sojourner into Egypt, followed by the forced labour and execution of male children were unifying experiences for Israel (Ellis 1975:17). The revolt against Pharaoh led by Moses and the miraculous crossing of the Red Sea was a learning experience for Israel.

It was in the Mosaic stage that God took Israel by hand and taught her monotheism, dynamic ethics, responsive faith, love and obedience, organized worship and unified law (Peters 1972:111). God gave Moses the Spirit to enable him to lead this nation (Num 11:16). From Moses the Spirit was poured upon the seventy leaders, who were the helpers of Moses (Num 11:17, 25-26). The ultimate goal of the out-pouring of the Spirit was so that the whole people would end up receiving it (Num 11:29). The outpouring of the Spirit on Moses and the leaders was to adequately equip the people of Israel for service. In the New Testament, Jesus promised the disciples that he would send them the Holy Spirit who would teach them (Jn 14:26). The Holy Spirit would teach all Christians (1 Jn 2:27). The variety of gifts and offices given by the Holy Spirit in Ephesians 4:11 are for equipping Christians for the work of building up the body of Christ (Rm 12:3-8; Eph 4:7-11; 1 Co 12:8, 10; 1 Pt 4:10-11). Jesus and the apostles taught that each and every Christian has been bestowed with particular gifts for ministries within the community. “Some people God has designated in the church to be, first, apostles; second, prophets; third, teachers; then, mighty deeds; then, gifts of

healing, assistance administration, and varieties of tongues” (1 Co 12:28; Eph 4:11). Among these the teachers are similar to lay leaders (Hastings 1972:103).² The whole thrust of the endowments of God’s gifts are for the equipping of the people of God for their service in the world.

Pope Paul VI, in his Apostolic Exhortation *Evangelii Nuntiandi*, pointed out that evangelization would never be possible without the action of the Holy Spirit (EN 75). According to Lobinger (1991:19) even after receiving the gifts of the Holy Spirit, there must be training given to develop those gifts towards full maturity (Eph 4:12-16). In Zimbabwe, Pastoral Training Centres were set up to develop the gifts of laypeople for their part in evangelization. Based on the scriptural evidence that the training of the people of God for evangelization originates in God, theological reflections and conclusions from the research findings are carried out in the following sections.

7.2 The history of training laypeople

Laypeople should be trained, motivated and empowered to carry out their great mission of evangelization (*supra* 1.1.2). The Catholic Church in Zimbabwe established Pastoral Training Centres to train lay pastoral workers in an organized and systematic way (*supra* 1.1.3.3). The National Catechetical Conference held in Zimbabwe in 1993 revealed that there was an inadequacy in the training of lay leaders in particular and the formation of laypeople in general. In 1994 the Special Synod for Africa posed the question, “Has the Church in Africa sufficiently formed the lay faithful, enabling them to assume competently their civic responsibilities and to consider social-political problems in the light of the Gospel and of faith in God?” (EA 54) At the end of this study an informed answer can now be given to these concerns. The Church in Zimbabwe, according to this research has made a lot of progress in equipping laypeople for their part in the mission. However, rapid changes taking place in the Church and in the world (RM 73) contribute to the seeming lack of adequate training given by Pastoral Training Centres.

Historically, the Second Vatican Council (AG 15) decreed that there be an increase in the number of diocesan and regional schools that train lay leaders who in these documents are referred to as catechists. The Second Vatican Council taught that laypeople were to receive a thorough grounding in the Catholic doctrine, especially in Biblical and liturgical matters (AA

28). Training schools were to be set up to prepare all members of the Church for their mission. Basing on Mt 28:16-20, where Christ entrusted his mission to the whole Church, the Second Vatican Council stressed that all members of the people of God should be educated to carry out that mission (LG 9). Building on the Council's teaching, the Apostolic Exhortation of Pope John Paul II, *Christifideles Laici* likened all the people of God, who include the clergy, religious men and women and all the lay faithful, to labourers in the vineyard mentioned in Mt (20:1-2).

The clergy in their ministry share in the unique office of Christ the mediator (1 Tim 2:5). It is in the Eucharistic cult that priests exercise, in a supreme degree, their sacred functions (LG 28). Religious men and women, through their profession of the evangelical counsels of chastity, obedience and poverty, set themselves free to be fully dedicated to the mission of the Church (LG 43-44). Laypeople make up the great part of the people of God. They have the mission of bringing the gospel values into all the fields of human life. Laypeople are dedicated to Christ and anointed by the Holy Spirit who prepares them to bear fruits (LG 34). All the three states of life in the Church are different ways of living and serving in the one Body of Christ. In the Church and dioceses there is adequate concern over the training of the clergy and the religious. This study tried to find out how much has been done and can be done concerning the training of the lay members of the Church, which seems inadequate.

Different documents of the Second Vatican Council spell out that there should be a basic training given to all lay members of the Church. *Lumen Gentium* 37, states that "The laity have the right to receive in abundance the help of the spiritual goods of the Church, especially of the word of God and the sacraments." Laypeople ought to be trained from the start, to learn to see all things in the light of faith, to judge, act and improve their service to the Church (AA 29). The decree on ecumenism points out that there should be a solid formation of laypeople since the concern for restoring unity involves the whole Church (UR 7). Affirming the teaching of the Second Vatican Council, the Apostolic Exhortation of Pope John Paul II, *Christifideles Laici* points out that the formation of laypeople must be placed among the priorities of a diocese (CL 57). At the Special Synod for Africa, the bishops stressed the need for training every member of the Church in the following terms,

The whole People of God, in the theological understanding of the Council's Constitution on the Church, has received the mandate, which is both an honour and a duty, to proclaim the Gospel ... The whole community needs to be trained, motivated and empowered for evangelization, each according to his/her specific role within the Church (EA 53).

The Pastoral Training Centres in the dioceses of Zimbabwe are a starting point for responding to the Church's concerns (*Table 1.2*).

Besides the basic training that was to be given to all, the Second Vatican Council emphasized the urgency and demands for specialized trainings needed for particular forms of lay ministries. Among other lay ministries, the role of catechists who are called lay leaders in this study is ranked as of highest importance (AG 17). For their proper training, lay leaders were to be trained in keeping with cultural progress while studying Catholic doctrine with special reference to the Bible, liturgy, catechetical methods and pastoral practice (AG 17).

Before the directives of the Second Vatican Council to the whole Church, the local Catholic Church in Zimbabwe had come to realize that suitable places for a proper, efficient and uniform training of lay leaders were Pastoral Training Centres. In 1963 the bishops of Zimbabwe established the Wankie National Catechetical Training Centre (*supra* 1.1.3.5). The Catholic Church in Zimbabwe used its schools as the main centres for Christian formation. When their primary schools were transferred to government and local authorities, solid Catholic formation once given in schools was weakened, leading to the re-discovery of the mission of the catechist (*supra* 1.1). Due to the loss of primary schools, the Church in Zimbabwe shifted emphasis from concentration on the youth in their schools to an adult and leadership training (*supra* 1.1.4.1). The Wankie National Catechetical Centre offered a two-year residential course to married men and religious sisters (*Table 1.1*). The centre was successful in its task of training catechists. The good results were seen in all dioceses in Zimbabwe (*supra* 1.1.3.6). After ten years the Wankie National Catechetical Centre was closed mainly due to financial constrains.

Diocesan training centres were set up to train more laypeople (*supra* 1.1.3.5). The diocesan Pastoral Training Centres could not produce as highly qualified catechists as those trained at the Wankie National Catechetical Centre (*supra* 1.1.3.6). Therefore, those trained at the diocesan Pastoral Training Centres came to be known as lay leaders (*supra* 1.1.3.6). A relatively small number of locally trained lay leaders were employed on full-time basis and were paid. The majority became unpaid part-time and/or voluntary workers.

The current study has established that the diocesan Pastoral Training Centres are giving formation to a relatively small number of people as compared to many lay leaders needed in

communities. Therefore it proposes that diocesan Pastoral Training Centres should continue to offer longer training courses for lay leaders. The proposal is that there should be also small, localized centres that offer shorter relevant formation programmes for the majority of lay community leaders. This helps to cater for many out-centres who do not have the capacity, the time and money to send their lay leaders for the two-year or three year in-service training courses offered at diocesan Pastoral Training Centres. Diocesan Pastoral Training Centres are large residential places run by full-time directors and trainers relevantly trained. Training programmes at these centres are designed to cover the whole year.

The recommendation here is not that dioceses should put up new building for the smaller centres, but that they utilize existing structures. The mission stations in different zones could be used as small Pastoral Training Centres for the several out-centres of that area. Two or three training sessions per year would be adequate for the small training centres. The trainers could be the pastoral team in the zone made up of a priest, a religious sister/brother and one or two lay leaders who have been trained at the diocesan Pastoral Training Centre. For one of the sessions the team from the diocesan Pastoral Training Centre could be invited for inputs. Lobinger's suggested combinations of sessions for localized training are important to consider (*supra* 2.4).

The main purpose of Pastoral Training Centres is to train lay leaders who take up lay ministries in their respective communities (*supra* 4.5). The training of such leaders should take cognisance of the context in which they will serve. Therefore, below are reflections and conclusions emerging from the Zimbabwe religious context.

7.3 The religious context and Pastoral Training Centres

Studying the context in which Pastoral Training Centres work compelled the study to be an exercise in contextual theology. The word contextualization first appeared in connection with the formation of people for their different ministries (Ukpong 1987: 163). Contextualization advocates that the training of those who take up ministries be done in view of the context in which they would serve. For the gospel to offer every person and community a valid opportunity to change their lives and embrace Christ as the supreme power over all other principalities, it has to be presented in the light of their particular conditions and context (Bosch 1992:420). It is for this reason that this study found it necessary to establish

particularly the religious context in which Pastoral Training Centres have to carry out their mission to train people for evangelization in Zimbabwe.

The purpose of studying the African traditional religious practices still performed in Christian families in Zimbabwe is not to defend them as compatible with Biblical teaching (Dickson 1984:122).³ The aim is to get a starting point for developing a theology of training lay pastoral workers. African Traditional Religion is the religious and cultural context from which most Christians in Africa come and within which they still live (*supra* 2.2.). The Gospel is to be presented in relation to traditional religious beliefs if it is to take root. The Decree on the Missionary Activity of the Church stressed the importance of the cultures from which Christians come as, “The nations have been given to Christ as an inheritance. They borrow from the customs, traditions, wisdom, teaching, arts and sciences of their people everything, which could be used to praise the glory of the Creator, manifest the grace of the saviour, or contribute to the right ordering of Christian life” (AG 22).

In his Post Synodal Apostolic Exhortation, *Evangelii Nuntiandi*. Pope Paul VI pointed out that, the split between the Gospel and culture is without a doubt the drama of our time, just as it was of other times. Therefore, every effort must be made to ensure a full evangelization of cultures. They have to be regenerated by an encounter with the Gospel (EN 20). Further, Bediako expresses the same view when he says:

Up to now, our churches have tended to present the Gospel as though it was concerned with an entirely different compartment of life, unrelated to traditional religious piety. As a result, many people are uncertain about how the Jesus of the Church’s preaching saves them from the terrors and fears that they experience in their traditional world-view. This shows how important it is to relate Christian understanding and experience to the realm of the ancestors. If this is not done, many African Christians will continue to be men and women ‘living at two levels’, half African and half European, but never belonging properly to either. We need to meet God in the Lord Jesus Christ speaking immediately to us in our particular circumstances, in a way that assures us that we can be authentic Africans and true Christians (Bediako 2000:23).⁴

For the many African Christians to meet God in Jesus Christ, He has to speak to them in their own language. One of the reasons for building diocesan Pastoral Training Centres was to enable the lay leaders to be trained in their local languages (*supra* 1.1.3.6). The use of language was an issue that emerged from the research.

7.3.1 The Languages used at Pastoral Training Centres

Healey and Sybertz (1996:13) carried out a study of theology in oral cultures and declared that their work was an ongoing African journey of inculturation and contextualization. They said use of local languages was a rooting of the gospel into local cultures and societies. According to these two, the guides on that journey were African proverbs, sayings, riddles, stories, myths, plays, songs, cultural symbols and real life experiences. This makes it imperative to teach people who attend courses at Pastoral Training Centres in their first languages. Consequently, directors and trainers should know the languages used at their Pastoral Training Centre.

More Pastoral Training Centres should be set up in different localities so that they are used to tap from the treasures of the different languages. If peoples' life experiences are discussed in their mother tongues then those experiences get the gospel meaning, which speaks to their heart. There is great richness and wealth in the Shona and Ndebele culture, language, traditions and customs, which could be used in deepening the Christian teachings (*supra* 5.1.1.3). Besides deepening the teachings, using local languages would be a response to the challenges of inculturation. This is one of the recommended ways to engage ordinary laypeople in inculturation. One of the challenges of inculturation in Africa today is to bridge the gap between African cultural symbols and Christianity. Appropriate local language expressions should be developed to enable trainers to present theological concepts in words that speak to people in their everyday life (*supra* 5.1.1.3). Since English is used officially in the training of directors and trainers, a further study is necessary to adapt the theological content of what they teach to correct local meaning (Healey and Sybertz (1996:18). Pobee (1979:22) points out that the concern of African theology is to interpret essential Christian faith in authentic African languages of our time so that there may be genuine dialogue between the Christian faith and African culture.

Research has shown that most Pastoral Training Centres use the languages spoken in the locality for their training sessions (*supra* 5.1.1.2). However in most dioceses there is only one Pastoral Training Centre, which means some people who go for training learn in a different language from the one they use in their home areas, hence the suggestion to have more than one Pastoral Training Centre in a diocese. Most of the official documents used as manuals are in English, therefore, there is need to adapt some of the basic texts into local languages. It is the task of directors and their teams to re-express the original Christian message in an African

cultural context of the very people they serve (Healey and Sybertz (1996:18). Paying attention to the use of local languages will help Pastoral Training Centres to achieve its aim of involving every member in evangelization and theologizing.

According to this research, Pastoral Training Centres are so far the most formal places for laypeople to get involved in theological discussions (*supra* 4.2.3). They should be made into places where grassroots theology can take place (Kalilombe 1999:188-195). Grassroots theology is an empowerment of the ordinary people for their mission, which is one of the significance of this study. The study hopes to help bishops set up structures that allow laypeople to play an informed, active and effective role along side their priests in carrying out the dialogue between Christianity and the role of the ancestors in the life of the African people (*supra* 1.2.3). Most laypeople live their faith within their African world-view. On the other hand, the priests besides sharing in the African world-view have studied Christian theology. Therefore, directors and trainers should be people who have received expert training to facilitate discussions and other deliberations. If the directors are not experts then, they should be mature and experienced in the pastoral field.

7.3.2 Traditions still practised in Christian families.

Most Christians in Zimbabwe live in such a way that the once considered strange traditional beliefs and Christianity co-exist in their daily lives (*supra* 2.2). On one hand they believe in Christ and yet they also believe that their lives are controlled by their ancestral spirits *vadzimu/amadlozi*. When a parent dies their spirits are called *vadzimu/amadlozi*. It is important for Christians to have a right relationship with their ancestors and not live in fear since Christ has freed them. Most of the rituals taking place in Christian families are not contrary to the Gospel (*supra* 5.1.6). The traditional birth, marriage and death rituals find many parallels in Christian rituals.

For Africans, the family is the natural environment in which a person is born, lives and dies. The African Family is different from the Western understanding of family. When the Africans talk of a family it is not nuclear but it means all the homesteads in the area where there are grandparents, aunts, uncles, cousins, children and grandchildren's homes (*supra* 5.1.4). The term 'extended family' is the Western concept of looking at families, which does not fit the African understanding of family. In Africa the family includes all members, the living and the living dead, who are the *vadzimu/amadlozi* ancestors. The ancestors are not

considered dead but that they live in the other world, the world of the spirits (Zvarevashe 1970:44). Family members find the necessary protection and security and eventually when they leave this life through union with ancestors they find continuity beyond earthly life (Hickey 1982:180-181). Similarly, the Second Vatican Council gives the following teaching on the family, “In the family human society’s new citizens are born, baptised by the power of the Holy Spirit and are made into children of God to provide for the perpetuation of God’s people throughout the ages. It is, as it were, a church in the home...” (LG 11).

In 1975, Pope Paul VI, in his Apostolic Exhortation on evangelization in the modern world, said that the family being the domestic Church must always be regarded as centre to which the gospel must be brought and from which it must be proclaimed (EN 71). Therefore, the African family spirit should be nurtured and evangelised because the tendency towards traditional religion is very strong among Christian families.

The interview question asked was, “What traditional practices are still being observed in Christian families?” (Question 6) The question sought to find out the effects of the prevalence of single parent households and child-headed families caused by the HIV/AIDS pandemic and economic hardships in Zimbabwe. The aim of the question was to find out how far the family still held together in the present threatening environment. It was important to establish the status of the family today because the bishops of Africa have chosen the family to be the image of the Church for Africa. In his Post Synodal Apostolic Exhortation *Ecclesia in Africa*, Pope John Paul II, confirmed the adoption by the African synod of the image of the Church as family and said, “It is earnestly to be hoped that theologians in Africa will work out the theology of the Church as Family with all the riches contained in this concept, showing how it goes together with other images of the Church” (EA 63).

In response to this call, a number of studies have been carried out in Africa (Kamwenho 1995; Getui 1997; Ginindza 1995; Mokheti 1995; Molutsi 1995; Muelenaere 1995; Paul 1997; Schepers 1997; Shorter 1997; Tibaldo and Pierli 1997).⁵

The findings of this study were that everyday events are done religiously in families. Every occasion is celebrated. Celebrations can be at family level, if the occasion affects only family members like the birth of a child and giving of names. Most celebrations however are done at community level such as, initiation ceremonies, marriage feasts, funerals and the bringing

home ceremony *kurova guva/umbuyiso*. Harvest feasts and different petitions, like asking for rain, or requests for relief from plagues and sicknesses are community rituals (*supra* 5.1.2). Special rites and prayers are offered to the ancestors. Ancestors are believed to punish for offences against the family or tribe mostly through sickness and death (*supra* 5.1.3).

Research on the African traditional rituals still practised in Christian families today revealed that although the whole traditional family ethos is being eroded, the family is still a place where everyday events are being done religiously (*supra* 5.1.2). In most families birth, marriage and death rituals are still performed.

Birth rituals: Rituals that have to do with babies are to nurture and initiate them into the family. Some customs that are still being practised include, the taking of medicines by expecting mothers to help them at child birth, babies who die before teething are still buried by women near rivers, naming of babies although not taken as seriously as formerly, most children are given popular names or Christian names of relatives. When babies are brought for baptism, some other rituals would have been performed such as using medicines to fortify the baby against evil and ritualistic naming of babies (*supra* 5.1.2.1). There is need to develop a catechesis for expecting mothers like in the diocese of Gweru they have catechesis for mothers who wish to have their babies baptised (Dube 1992:20).

Marriage rituals: Concerning marriage rituals both families of the groom and the bride are still participating in the bonding of families, although the economic aspect is overshadowing the social and religious characteristics of marriage. Some parents are abusing the custom of paying bride wealth by asking for lots of money. Traditionally *roora/amalobolo* used to be a symbol of union between two families. Polygamy and inheriting wives is still prevalent especially in some rural areas. A marriage without children is still considered incomplete (*supra* 5.1.2.1).

Rainmaking ceremonies are performed in both the traditional and Christian ways. Community lay leaders or parish priests lead the Christian rainmaking ceremonies. The ceremony begins with processions (*supra* 5.1.2.1). Most of these practices still go on because there is a strong and undying relationship between the living and the ancestors among the Shona and Ndebele.

7.3.3 The living and their *vadzimu/amadlozi* ancestors

African Traditional Religion still influences Christians in Zimbabwe. It is accepted by most of the Catholics in Zimbabwe that the *vadzimu/amadlozi* are part of their family. Most would want that they as Christians keep good relationships with them (*supra* 5.1.3.1). Traditionally the ancestors are said to be the intermediaries between the living family and God. In Zimbabwe, praying through the ancestors adding the condition, "those with God" has been incorporated into Church's intercessory prayers for the dead (RCBC 1968:256-257). Today many families keep the relationship with their dead through libations of beer, snuff, food, prayers and others through Christian rituals. A thorough study of ancestral spirits is an absolute must if Christianity is to take root and form an integrated African Christian. The Shona and Ndebele Christians will continue to appeal to their ancestors in cases of sickness and death and any other calamity in the family (*supra* 5.1.3.1). The Pastoral Training Centres should offer platforms for inculturation. There are some young Catholics who strongly believe that Christians should have nothing to do with any of the African traditional practices. Perhaps it is due to the influence of modern technology and ideas. The syllabi and methodology used by Pastoral Training Centres should include inculturation and African Traditional Religion if they are to be relevant to the present religious context. That way Pastoral Training Centres can become the privileged places for the evangelization of cultures.

7.3.4 The *kurova guva/umbuyiso* and the ancestors

In life and in death everyone matters to the African, this is why the *kurova guva/umbuyiso* ceremony or any other memorial services are still very much part and parcel of every African family. The *kurova guva/umbuyiso* ceremonies are still celebrated under various forms such as memorial services or unveiling of tombstones. There are Masses and prayers that are often offered in conjunction with traditional rituals celebrated in families (*supra* 5.1.4.1). The challenge for the Church in Zimbabwe is ensuring that Christians accept Christ as a power greater than all powers central to the African world-view. Bediako (2000:24-33) suggests that the starting point is making Jesus everyone's family member, then in Africa he can be an ancestor.

Kalilombe (1999) argues that Africans who are insiders should carry out theological enquiries on the ancestors. He says that if he as an African does the research then he returns in spirit to where his people were. He would not be talking anymore about the customs and beliefs of the "pagans" in the bushes of Africa. He would be speaking of his father and mother, his uncles

and aunts, his brothers and sisters and relatives who are in the next world. He says he would be dealing with the sacred traditions handed over by generations of ancestors even when he might not fully agree with every belief about them (Kalilombe 1999: 119).

In Zimbabwe, extensive research and consultation by the ZCBC Theological Commission, on the ritual of *kurova guva/umbuyiso* are at an advanced stage. The Commission is made up of the Seminary Professors only. It is to such a commission that the Kalilombe recommends laypeople to be actively involved members. This research is not involved in the ongoing debate on whether the ritual is a sacrifice or a veneration of the ancestors. It is interested in the catechesis that should be given on the ritual. Catechesis should begin from where the people are. It is mostly the laypeople who have to deal frequently and directly with the dilemma and challenges of the ancestors. At the Special Synod for Africa, bishops agreed that laypeople cannot speak out convincingly today on important questions which fall within their spheres of influence because they lack proper formation (McGarry 1995:82).⁶

According to this research, most of the Christian families follow the ritual that has been laid down by the ZCBC (1982). Some of the rituals that are performed under cover of darkness are the consultation of the *n'anga*, the procession from the grave to the homestead at dawn, talking to the spirits, killing chickens, pouring of libations of either beer, snuff or blood, giving of a human or animal host to the dead person's spirit and having sexual intercourse between the widow and officiating brothers (*supra* 5.1.4.2). All these different rituals signify the bringing back of the spirit to the different tribal groups interviewed during research. Responses showed that there were diverse practices even in the same dioceses, and yet all seem to accept that it was an important ritual in these cultures, which the Church cannot just ignore. According to some Christians however, this ritual should just be stopped and banned.

The conclusions reached by this study are that the *kurova guva/umbuyiso* ceremony will continue to be performed in one way or another. The fact that respondents showed that there were some unacceptable elements in the ritual was an indication that they should be involved in the process of throwing the light of Christ into purifying the unchristian practices. Not many Christians have problems where the ritual is understood as praying for the dead and consoling the bereaved. Ways of replacing the function of the *n'anga* should be sought since according to some families if the *n'anga* is not consulted then the ritual has not been satisfactorily done. According to Shona tradition the *n'anga* is to be consulted. Mugwagwa

(2001) explains that consulting the *n'anga* after someone has died was like conducting a post mortem in the western culture.

A lot of discussions should be done among the Ndebele on the issue of the bull for the ancestors. Traditionally, the Tonga regarded the sexual act between the widow and the brother in-law as a sacred action, which sealed the relationship they had with their deceased brother and it signified his coming back to life. This calls for a deeper catechesis to be developed rather than just say it should be stopped as it may spread HIV/AIDS. Perhaps a ritual that signifies a deeper bonding among the living members could be found to replace the sexual act. The Tonga people should be involved in searching for a Christian form of bonding that would satisfactorily replace the sexual act. Pastoral Training Centres are appropriate places where experiences can be experimented upon in the process of finalizing a Christian *kurova guva/umbuyiso* ceremony.

7.3.5 The *n'anga*

Historically, Christian missionaries were dealing heavily with what they called “pagan practices” indiscriminately. The Shona and Ndebele believe that spirits are not God and yet they are above the living people (*supra* 2.2.1). Even after the missionaries told the new converts that all spirits were evil spirits, people did not stop consulting spirits through the *n'anga* but continued to do so only avoiding the eyes of the priests and other leading Christians. Members of other denominations also did not stop. Some members continued to drink and brew beer as long as their ministers did not see them and went to the *n'anga* or conducted the *kurova guva/umbuyiso* ceremonies unseen by Church officials (*supra* 5.1.5).

The main functions of the *n'anga* were to link the living and the dead. When people wanted to get messages from the other world in times of sickness and death, they would go to them. One of the common ways the *n'anga* would receive those messages would be through spirit possession. The Churches failed to adequately address the issue of ancestors therefore they could not convince their converts not to go to the *n'anga*. In this study the question asked was “What problems usually send Christians to consult the *n'anga*?” (Question 9) The aim of this question was to let the people say out those issues that the Church still needs to respond to. Problems that send Christians to consult the *n'anga* stem from the undying relationship between the living and their dead.

There are Christians who still go to consult the *n'anga* in cases of illness and other misfortunes in their families. Most people use pragmatic approaches to illness like the woman described under Hwange who went to different practitioners (*n'anga*, prophets, hospital) for different ailments. When there are illnesses and deaths in the family, they will go and consult to find out which spirit is troubling them and how to remedy it. There is a deep fear of the spirits, which needs to be addressed by the message of Christ. A lot of people would benefit if there were more exorcisms done by the Church since many believe that spirits caused their illnesses. Gundani (1999) reported that many Catholics wanted to see a situation where a ministry of exorcism was established within the Catholic Church and received recognition from bishops. The services of those priests who are involved in the ministry of exorcism are appreciated (Shoko 2003:208-235).⁷

The research findings show that the influence of the *n'anga* is still very strong in Zimbabwe. From this research the *n'anga* seemed respected, needed, feared and unwanted. Respondents have expressed mixed feelings. When people go to the *n'anga* and get healed the *n'anga* are respected. When there are illnesses and frequent deaths in families, the *n'anga* are needed. When the *n'anga* are invited to the villages for cleansing ceremonies they are feared and finally, Christians do not want to be associated with them (*supra* 5.1.5). The Church should not be silent about the African spirit world. People's experiences of the spirit world should not be ignored. These experiences should be brought into the light so that no one goes to the *n'anga* by night. To minimize double standards currently characteristic of most Zimbabwean Christians, ministries that respond to this context should be reinforced.

7.4 Ministries and the Zimbabwe religious context

Some lay ministries that have been taken up in communities include, leading Sunday services without a priest, teaching catechism in schools and at parishes, ministering to the sick, conducting funeral services and leading small Christian communities. On the social aspect lay ministries include, counselling and giving home-based care to HIV/AIDS patients, working on Commissions of Justice and Peace and Catholic Development and being youth and marriage advisors. The training of lay leaders and taking up lay ministries has helped laypeople to realise that it is not only the priests who should give spiritual care to parishioners, but that they have a big role to play in serving the community (CL 23).

The mission of the Church is to be taken up by all not only by the ordained minister. In a healthy Church, there is need for a variety of lay ministries. A Church that has no lay ministries is lacking important elements that make it a body of Christ. Ela (1986:21) observed that, it was not a clergy that was lacking to the Churches of Africa, but rather the awakening and recognition of various ministries indispensable for the survival of communities. For the continual growth of the people of God, Christ established in his Church different ministries, which are aimed at the good of the whole body (LG 18).

It is not easy to give a clear definition of ministry but there could be detailed descriptions of some of its functions. The Second Vatican Council points out that ministries are gifts of the Holy Spirit, which are given for the building up of the body of Christ therefore, all ministry was for the benefit of others, not primarily for the benefit of the minister (LG 4). Some offices and roles that are exercised by the lay leaders take their legitimacy formally from the official ecclesiastical authority (CL 23). That means ministries being exercised in the Church today in their various forms are a participation in Jesus Christ's own ministry as the Good Shepherd (CL 21). Studies on theological and ecumenical documents came up with some complementing points on what ministry was. Schillebeeckx (1981:37),⁸ provided something closer to a definition of ministry when he said, "Ministry in the Church is not a status or state but a service, a function within the 'community of God and therefore a "gift of the Holy Spirit". McBrien (1987:21)⁹ pointed out that all ministries, ordained and non-ordained are rooted in the Holy Spirit. They are exercised at different levels in the Church. There are general ministries to which every member of the Church is called. Burrows (1980:66)¹⁰ gives examples of general ministries as, a life of witness, raising children, explaining and spreading the teachings of Christ, working for harmonious race relationships, working for law and order, settling public and private disputes, healing the sick, visiting the elderly and providing for the needy. It is through these ministries that laypeople build up the Church and sanctify the world (AA 16).

On the other hand there are specific ministries sometimes called designated ministries. Designated ministries are those explicitly recognized by the Church as given to some individual members. In other documents the giving of those ministries to certain members of the Church is called "mandate" (AA 24). Among designated ministries are both the ordained and non-ordained. The conferring of these ministries is usually accompanied by a rite, which establishes the person designated to a special rank for the performance of some ecclesiastical

function (MQ 1). This study is interested in designated lay ministries in accord with the prescriptions of the law (CL 23).

In the Church different ministries were established at different times in response to the then prevailing needs. For example when the community of the early Church grew the apostles felt that there was need to have helpers, so that they would concentrate on preaching the Word while there were others who would do the serving at tables (Acts 6:1-7). Paul writes to Titus that he left him in Crete to organise the community and to appoint elders in every town, to help in the work of the Church (Titus 1:5-13). The ordained ministry is one among many other ministries needed for the well functioning of the Christian community (CL 3).

7.4.1 Small Christian Communities

Lay ministries are exercised fully in the setting of small Christian communities (GDC 220; AG 14; CT 16). The research has established that the type of small Christian communities that exist in Zimbabwean dioceses are what are called out-centres of prayer groups. Therefore, in urban areas lay ministries are exercised at parish level and rural areas they are carried out at out-centre level. At out-centres, some members teach catechism and others lead Sunday services when there is no priest, conduct funerals and other services. A community in which lay ministries are exercised adequately is a small Christian community. For small Christian communities to exist in parishes there is no need to have fixed geographical boundaries. When communities feel the need to have more ministers, it is an indication that the community is not small anymore, then, natural boundaries should come up. As long as the people feel they have adequate services from their lay leaders then the community should be considered small. Even the term 'small' is not to be imposed on all the communities; they could just be called Christian communities.

In Zimbabwe ministries are to be exercised in the setting of small Christian communities. Both men and women exercise lay ministries within their Christian communities. Some ministries such as burying the dead are often given to male lay leaders due to cultural considerations. Traditionally, men perform the burial rituals while women perform the birth rituals. Ministries that are relevant to the Zimbabwe context and have emerged in this research include ministering to the sick, responding to the HIV/AIDS reality and conducting Christian funerals.

7.4.2 Ministering to the sick

In the African traditional society no member of a family just fell ill or just died. If a person fell sick, family members did all they could to help the sick person to recover. Since according to African mentality nothing happens without a cause, traditional healers and diviners were approached to detect and remove the cause of the illness (*supra* 5.2.1). Missionaries in Zimbabwe ruled that Christians should not consult *n'anga*, but converts obeyed that rule only when there were no serious problems within their families. Missionaries have many stories to tell of people keeping the practice while hiding it from them. The question asked in this research was, "What do Christians think about African traditional healing?" (Question 12) This question was asked to find ways of helping people to deal with sickness. The findings are that there are some traditional medicines commonly known and used in families, although some Christians tend to be secretive about their use of traditional herbs (*supra* 5.2.1.3).

Catechesis on the healing ministry was suggested as one way of bringing together three forms of healing, which are African traditional, healing in African Independent Churches and the western traditional methods of healing. The research established that lack of response from the Church to mysterious types of illnesses sends some Christian to faith healers or *n'anga* (*supra* 2.2.1). The traditional healers are sought because they give answers to people and have time to listen and be with the sick person. This is similar to the practice of the Prophetic churches where there is emphasis on the healing ministry of Jesus. Mainline Church organizations such as the Roman Catholic, Anglican and Methodist do not stop people from using herbs for healing (*supra* 5.2.1.3).

Traditionally the sick person was looked after until they died no matter what the disease was. Today there are some HIV/AIDS patients who die alone or in a hospice with no family to console and support them so that they die with dignity. Catholics are known to flock to exorcism sessions indicating that they need the Church to address the spirit world which they believe causes some of the disorders that hospitals fail to cure (Gundani 1999). There is need for catechesis on the suffering of Jesus Christ in relation to human sickness. Laypeople should be taught healthy living habits such as the need for rest, balanced diet, cleanliness, work and good lifestyles. Pastoral Training Centres need to equip communities with practical ways of looking after the sick. They are to be clear with some beliefs like in the use of

traditional medicines. When lay leaders go for their visits, and prayer with the sick, they could be encouraged to use holy water and other forms of sacramentals such as the use of incense. This could be one way of making the sick and their families feel cared for by the Church.

7.4.3 Response to the HIV/AIDS pandemic

According to Dube (2003:vii) while anyone can get HIV/AIDS, the most marginalized groups are more vulnerable and likely to lack quality care when infected or sick. Since HIV/AIDS affects all spheres of life it raises spiritual questions that need to be responded to. People served by Pastoral Training Centres turn to community leaders and parish priests to get answers to their questions of why me, my child, my father and so on. Most people served by Pastoral Training Centres are the humble and lowly rural folks (*supra* 4.3.1). The sick and their families needed support and counselling. Findings on ministering to the sick were that even some strong Christian families are tempted to go all over, to hospitals, traditional healers or prophets seeking help when there are mysterious illnesses or frequent deaths in their families. Even when a person was HIV positive, family members would still want to know why (*supra* 5.1.2). More and more people in Zimbabwe are turning to traditional healing therapies that include the use of herbs.

Pastoral Training Centres were faced with this new phenomenon to which they could not give satisfactory answers except may be encouraging abstinence. Priests in parishes read pastoral letters and explained in sermons the need to attend workshops so as to get more knowledge on the killer disease (*supra* 5.2.2.2). Health workers from the government ministry of health, Non Governmental Organisations and Church health related institutes have been invited to give workshops, or talks to pastoral workers. Some dioceses appointed full time personnel to work on the HIV/AIDS programmes. The question asked was, "What has been the response of Pastoral Training Centres to the HIV/AIDS reality?" (Question 13) This question was asked to find out if the Pastoral Training Centres realized their part towards working for a solution to the spread of the pandemic. The question also challenges Pastoral Training Centres to equip the laity to be involved in the holistic ministry to the sick in the face of the reality of the HIV/AIDS pandemic.

What some of the Pastoral Training Centres are doing as a response to the HIV/AIDS reality

is not sufficient to address this issue (*supra* 5.2.2.1). Because HIV/AIDS affects all of life, which include social, cultural, economic, political, physical and spiritual aspects, it calls for joint operations between State and Church. The Church through Pastoral Training Centres is doing well in working together with everyone who is addressing the pandemic. Both the patient and the family are aware that the disease is incurable but they need emotional, psychological, cultural and spiritual help to cope with the illness. Zimbabwe is one of the countries most affected by the HIV/AIDS pandemic. Since HIV/AIDS affects all spheres of life, Pastoral Training Centre should equip the lay leaders they train with relevant information needed to support and counsel the sick and their families. Faced with this pandemic the Church should not compromise its values but there is no need for it to be stuck on sexual impurity, which leads to stigmatisation of those who are infected and affected.

Pastoral Training Centres should continue their approach of working together with other organisations that are addressing the pandemic. It is part of their contribution to fight HIV/AIDS when they offer workshop facilities for organizations. Therefore, directors and trainers at Pastoral Training Centres have a very important role of planning and updating their programmes. This will help everyone to be part of the solution to the HIV/AIDS pandemic. Many sick people need spiritual help, but the priests are few to attend adequately to all the patients. There is need to have more lay ministers and religious sisters and brothers trained to give spiritual help. Even when faced with this pandemic, the Church should not compromise its values, it should keep championing the rights of the poor, and encouraging people to live chaste lives but not judging the sick.

7.4.4 Funeral leaders and the Catholic burial rite

Due to the strong belief in life after death, the burial rites are very much elaborated. There are many people dying in Zimbabwe due to HIV/AIDS and other related diseases (*supra* 5.2.2.1). The role of funeral leaders has become very prominent. Many families are very much satisfied with the services of the community funeral leaders. With the elaborate burial rituals, it has become necessary that there be more trained funeral leaders in each community. There are all night vigils before the burials. During the vigils testimonies of how the people experienced life with the deceased are given. They recount all the good and sometimes the bad things the person did while they lived. After the burial service some people have to remain consoling the bereaved family (*supra* 5.2.3.1).

The Catholic burial rite has been well received by many Zimbabwean people including some non-Catholics. The rite takes into consideration the complicated ceremonies connected with traditional burial rituals. The place accorded to the ancestral spirits in the Catholic burial rite leaves the bereaved family satisfied that their dead have been properly laid to rest (ZCBC 1882). The rite incorporates most of the traditional procedures with suitable prayers said at the graveside. Christianised traditional invocations are recited asking the ancestors of the deceased who are with God to accompany him/her to God. The researcher's own translation of the particularly touching invocations either sung or recited are, "All you fathers, grandfathers and ancestors and all those of the father's lineage who are dead and are with God ... accompany your child to God. All you uncles and grandmothers and all those of the mother's lineage who are dead and are with God ... accompany your child to God" (RCBC 1968:256-257).

For all essential ministries Pastoral Training Centres should give sufficient training enabling lay leaders to render satisfactory services. The number of full-time paid lay leaders is declining and there is an increase in voluntary lay leaders and even ordinary parishioners are taking up lay ministries. This obliges Pastoral Training Centres to be more rigorous in their training programmes. The recommendation here is that Pastoral Training Centres should produce clear modules for those who teach catechism to adults and children and produce handbooks or manuals for Christian community leaders.

7.5 The training at Pastoral Training Centres.

The dioceses in Zimbabwe realized that if the Church was to minister effectively to itself and the world, if its ministry and mission were to be effective, it had to build Pastoral Training Centres, which would train many community members for lay ministries. The code of canon law legislated that, "Local ordinaries are to see to it that catechists (lay leaders) are duly prepared to fulfil their task correctly, namely, that continuing formation is made available to them, that they acquire a proper knowledge of the Church's teaching, and that they learn in theory and in practice the norms proper to the pedagogical disciplines" (CIC 780).

Three years after the Synod for Africa, the General Directory for Catechesis directed that diocesan pastoral programmes must give absolute priority to the formation of lay leaders (GDC 234). There are a variety of ways in which this training for leadership can be done. It

can be learned and developed through education in formal classroom lectures and workshops or training on job through experience. Pastoral Training Centres in Zimbabwe, offer formal classroom lectures to equip lay leaders with essential skills needed for ministries at parishes. The training of lay leaders has to provide solid spiritual, liturgical, Biblical, doctrinal material and methodology grounding. This kind of training will equip them with some techniques on how to go about playing their roles and to train others (Hastings 1967:225).¹¹ Directors and trainers need to have basic knowledge of what Pastoral Training Centres are all about especially their aims and objectives.

7.5.1 Qualities expected of directors and trainers

For Pastoral Training Centres to carry out their purposes well, they need directors. Directors have the functions of setting goals, planning, organizing, programming, motivating, coordinating and evaluating the whole enterprise of Pastoral Training Centres (*supra* 6.1.1). The ultimate aim of pastoral training is to enable the whole community to experience the fullness of life in Christ. The level of education of directors and trainers will vary according to the needs and possibilities of each diocese. However certain standards should be aimed at by all dioceses so as to give a solid formation to lay leaders. They should be people who are able to develop a plan of action with clear objectives and practical suggestions that help them to achieve the mission of the training centres. Directors and trainers must be theologically trained and have the basic skills such as the ability to teach, knowledge of languages and other relevant gifts (*supra* 6.1.1.1). Directors should be able to source and manage funds for the Pastoral Training Centre. Besides qualifications and experience in the pastoral field, directors and trainers should be people who accept ideas and suggestions, inspire and show respect to all those who come to the Pastoral Training Centres. Mature and experienced directors are able to identify and assess the real needs of the dioceses in as far as faith education is concerned.

Bishops should be ready to train their cadres for leadership through attending university courses and workshops. They should be afforded enough time to experience pastoral life both in urban and rural parishes. These qualities will help them to produce handbooks and manuals used at parishes by lay leaders for teaching and animating Christian communities.

Pastoral Training Centres have to respond to current needs, therefore, they need directors who have initiatives to start new things and keep them alive. They should get involved and listen with open minds that welcome ideas from others especially from their trainees. They should be good communicators who keep all stakeholders such as their bishop, parish priests, lay leaders and all Christians in the diocese updated on relevant information. It is hoped that these findings will help bishops in making appointments of directors, trainers and other personnel who are to be in charge of planning, training and managing Pastoral Training Centres (*supra* 1.3).

7.5.2 Training programmes

It was said that the training programmes offered then by the Wankie National Catechetical Training Centre between 1963 and 1974 were so high that the trained catechists were of the same ranking as the trained schoolteachers (*supra* 1.1.3.2). The directors and trainers were degreed, competent professionals. Today Pastoral Training Centres are called to train lay leaders of even higher calibre because they have to function in different environments and address a varied audience. In urban areas they have to deal with an educated elite who might despise their low academic qualifications. Most Pastoral Training Centres in Zimbabwe were set to serve people in the rural setting of out-schools and out-centres. That type of training would be inadequate to face the present realities of Zimbabwe. The rural areas are no more as rural as before, they have a lot of people who have moved back from towns in search of land. Therefore, there is need for the creation, development and constant evaluation of a leadership-training curriculum to nurture the present leadership and to cultivate new ones (*supra* 6.1). What is needed is a well planned, relevant and inculturated programme of formation, which can help people to live their faith daily. It is a formation that helps them to address the aspirations, fears, needs, sufferings and joys (GS 4) of the people they serve.

There is need for joint efforts with other churches and organizations in order to maximise resources and avoid duplication of efforts, as well as unnecessary competition (Joda-Mbewe and Hendriks 2003:290). Among other areas of formation the bishops of Africa at their special Synod 1994 invited all Catholics to enter into an ecumenical dialogue as follows:

United to Jesus Christ by their witness in Africa, Catholics are invited to develop an ecumenical dialogue with all their baptized brothers and sisters of other Christian denominations, in order that the unity for which Christ prayed may be achieved, and

in order that their service to the peoples of the Continent may make the Gospel more credible in the eyes of those who are searching for God (EA 65).

Through the courses offered at Pastoral Training Centres, lay leaders are trained to become animators and builders of local Christian communities. Those who go through the whole in-service-training programmes should be able to train local community leaders in turn (*supra* 6.1.2.3). Some of the tasks expected of fully trained lay leaders are preaching to the non-Christians, leading community prayer especially Sunday service when there is no priest. They are also expected to take up ministering to the sick, leading Christian funerals, training community leaders and voluntary lay workers, taking charge of pastoral initiatives and organizing parish functions. Pastoral Training Centres should give regular in-service training courses for these ministries.

The training of lay leaders should not just end with the giving of certificates but should be ongoing. Visiting lay leaders at their workplaces and organizing refresher courses or meetings for former students are good ways of giving ongoing formation. Another way of giving ongoing formation is through follow-ups of former students through circulars and individual letters. On going formation should not be the responsibility of the Pastoral Training Centres only but of the parishes as well. Retreats and recollection days for lay leaders can be organised at parish level.

The study has found out that Pastoral Training Centres are trying to do what they were set up to do. They give leadership courses and train laypeople for the different ministries needed in their communities. They offer facilities for workshops, meetings and conferences (*supra* 6.1.9). There are already some self-help skills offered such as secretarial courses but more technical courses are needed. The formation programme should not only give spiritual inputs but should try to train the lay faithful so that they will fully exercise their role of inspiring the temporal order. Christian principles are to permeate the political, cultural, economic and social spheres, which is the specific task of the laity's vocation in the world (EA 75). The Special Synod for Africa recommended that lay leaders should not only receive a sound initial formation, they should continue to receive not only doctrinal formation but the moral and social formation as well (EA 90). Pastoral Training Centres should however keep focussed on their goals and objectives of achieving a mature faith in adults (GCD 104).

7.5.3 Other training skills at Pastoral Training Centres

The courses offered at Pastoral Training Centres should move with the signs of the times. This means that the material taught should respond to contemporary issues. This will help lay leaders to be open and attentive to the needs of the world and the Church. Today's challenges that need attention include; growing secularisation, political changes, the influence of mass media, displacement of peoples internally and externally, need for inculturation, human development and option for the poor and marginalized, ecumenical dialogue (*supra* 6.1.3). An example of responding to the signs of the times is having HIV/AIDS as a major topic on the syllabus of the Pastoral Training Centres. The Church is to be seen in a wider context of the broader human community. It has the duty to take part in the economic and social development and in nation building.

Basic economic self-reliance ensures the establishment of the Church just as does inculturation (Hastings 1971:13).¹² It is unfortunate that for too long the mission of the Catholic Church in Zimbabwe has been dependent upon foreign money. The local Church has grown accustomed to getting outside support, so that starting small businesses is seen as being worldly. Circumstances are now impelling local members of the communities to find money and other material goods for supporting the Church. Therefore, one way of working towards self-reliance is equipping laypeople with self-help skills (*supra* 6.1.3.1). Self-help projects should move with times to attract all calibres of people, to enhance participation by all. Besides training for spiritual ministries, Pastoral Training Centres should also impart business skills for an overall development. Local members of communities should be trained to support the Church. Laypeople everywhere express the desire to participate responsibly in all aspects of their lives, whether in politics or in business (CL5). The people of God are body and soul; therefore they eat, drink, buy and sell. Referring to this all round self-reliance, Hastings (1971:14) said that it was not only practically advantageous, but it was theologically necessary that a local Church be itself an economically viable unit.

Some business workshops could be on basic marketing skills, budgeting and money management for individuals or parish groups that own small income generating projects. Economic self-sufficiency is an essential attribute of a real established Church. If in-come generating projects are started at parishes, lay leaders are expected to be involved. Therefore, most communities select their lay leaders from among the people who are actively involved in parish activities.

Being active should not be the only criterion because the contribution of lay leaders is indispensable to the mission of the local Church. In most of the dioceses of Zimbabwe the Church functions under some forms of parish systems. In rural areas a parish is called a mission station (*supra* 1.3). It is made up of several out-schools or out-centres. Parish priests do their best to go at intervals to these centres. For the rest of the time, resident lay leaders lead and animate the life of these centres. The role of the leaders of such communities is so decisive that a good choice is necessary. It is only fair that those chosen to be leaders be given good training. There should be some criteria for the selection of those who go for training.

7.5.4 Recruiting criteria of trainees

Each diocese perhaps has to lay down its own expected standards for those who are to be chosen for training as lay leaders. Often lay leaders are chosen and trained for particular ministries needed in the communities (*supra* 6.1.5.1). This means that the different ministries are distributed to a number of people within the community. In most dioceses in Zimbabwe, they do not employ full-time lay leaders anymore. Some ministries do not need highly educated people for example Communion givers who bring Holy Communion to the sick or distribute it during the service. Whatever the criteria are, or what ministry to be trained for is, a good choice of candidates is essential. Most communities choose their own lay leaders. Those selected should be given adequate preparation so as to lead and form others in turn (CL 63). Pope Paul VI points out (EN 73) that there should be serious preparation for all workers of evangelization.

It is difficult to lay down rules as to the level of faith or motivation that a candidate should have in order to be a suitable candidate for training as a lay leader. It is however useful for this study and for Pastoral Training Centres to have proposed criteria, which could be referred to by those who have the duty to choose the candidates. The criteria could be adapted to local situations. The Pastoral Training Centres should begin by explaining the roles of the lay leaders so as to help communities in selecting their candidates for training. Communities themselves are in a better position to detect potential leaders once they know the roles their leaders have to play. A person chosen to be a lay leader should be positively motivated and not one who seeks the post in order to earn a living. Some positive qualities in candidates include faith that manifests itself in leading a normal daily Christian life. It should be

someone who has love for the Church and is willing to work in collaboration with parish priests. Missionary zeal and leadership qualities in candidates are essential. The candidate should be willing to give generous service to the community and possess sufficient education or intelligent enough to do efficient work. It is an added advantage if properly married persons led communities since they are more stable members of communities.

Each Pastoral Training Centre will have its own requirements concerning the educational level needed for entry. Academic qualifications are considered important for some of the ministries needed in the communities (*supra* 6.1.5.3). Catechism teaching is often delegated to schoolteachers because of their ability to pass on knowledge effectively. Ministries demand certain stability, therefore if married people are chosen there is a better guarantee that they will serve for some years. The question of gender and ministry could not be avoided although the main focus of this research was laypeople and their mission.

7.5.5 Gender and Pastoral Training Centres

The Synod of bishops for Africa deplored those African customs and practices that still deprive women of their due rights and respect. The Church on the continent was asked to make every effort to foster the safeguarding of these rights (EA 82). The Synod however, noted the growing awareness of women's dignity and their specific role in the Church and in society. The woman has been in many ways released from the taboos and the myths, which surrounded her in the past. Women today attain a certain autonomy more rapidly than in former times. More and more women have access to higher studies making them exacting and critical (*supra* 6.1.6). The idea is not to masculinise a woman, but a man should not be the standard against which a woman measures herself. In Shona and Ndebele they often refer to women who are exceptionally successful in their undertakings as "men" for example she works like a man *anobata basa semurume/usebenza njengendoda*.

Every person should be allowed to contribute fully from the gifts given by the Holy Spirit. Women were present in the earthly life of Jesus from birth to death. After the annunciation (Lk 1:26-38) Mary visited Elizabeth who was also expecting John the Baptist (Lk 1:41-45). When Mary took Jesus to present him at the temple, there they met a special woman Anna (Lk 2:36-38). He had women disciples who provided for him from their possessions (Lk 8:1-3). He even had two women friends Martha and Mary (Lk 10:38-42). Jesus had many

encounters with women, he healed Peter's mother-in-law (Mk 1:29-31), healed the woman who had had a haemorrhage for twelve years Mk 5:25-34, a woman who was double bent for eighteen years (Lk 13:10-17), heals the Syro-phoenician's daughter (Mk 7:24-30), very daringly a sinful woman anoints Jesus (Lk 7:36-50). These and other incidents not given here show that Jesus had lots of women disciples. The women's following of Jesus meant them spreading the Good News as well. The women were faithful disciples who followed him up to his death on the cross. At the critical moments when the apostles and disciples failed to be there (Lk 23:27) the women were there. They followed the Lord along the way of the cross (Lk 24:49). The women were therefore privileged to be the first to witness to the resurrection (Mk 16:3) and to preach the good news to the world.

There has been an increase in spiritual activities among laywomen since the call by the Second Vatican Council to involve every member of the Church in evangelization. At present women are involved in nearly all spheres of life (GS 60) therefore, they ought to be permitted to play their part fully in ministry. The work of women should not be motivated by the shortage of priests and/or men, but should stem from their practical ingenuity, ability to organise and perseverance. Every Christian, of whatever sex, age or situation, is called to be an apostle. The question asked was, "How is the involvement of women influencing the trainings at Pastoral Training Centres?" The question was asked to find out the attitude of people in Zimbabwe on the involvement of women in leading communities and taking up lay ministries.

The findings were that there was an increase in numbers of men and women who went through training since the opening of diocesan Pastoral Training Centres. The introduction of unpaid services saw the number of men dropping while there was a notable increase on the number of women going for training (*supra* 6.1.6.1). Women are more self-giving in working for the Church. They are good at home visiting, praying with sick, counselling and leading small Christian communities. Women make up the majority of members in the Christian communities. Women are in the majority of active mature and gifted members of Christian communities hence most are chosen for community leadership training. There are still some men who have a very low opinion of women, one male respondent said, "Women have nothing else to do so they do Church work to be noticed". Another one said, "In most communities many ministries are for men, women are only needed to teach catechism to

children.” In spite of such remarks more and more communities are choosing women to be their lay leaders (*supra* 6.1.6.2).

In the Church, when referring to lay ministries there is no distinction between male or female ministries but in Zimbabwe, keeping with the African tradition most of the funeral leaders are men. Men still have a dominant role and are mostly chosen to take up lay ministries in Zimbabwe. Research findings show that in most dioceses lay ministries are distributed along culturally accepted tasks. Women are mostly chosen for ministries such as teaching catechism, visiting the sick, giving home-based care to HIV/AIDS patients and guiding youth groups. Men are selected for ministries that include being funeral leaders, leading Sunday services when there is no priest, being Holy Communion givers and organising parish functions (*supra* 6.1.6.1). Traditionally, men perform burial rituals while women specialize in birth rituals.

7.5.6 Parishioners’ views of lay leaders

At the African Synod, bishops recognized that the role of lay leaders had been and still remains a determinative force in establishment and expansion of the Church in Africa. It calls on the bishops and priests to guarantee them suitable living and working conditions that help in giving respect to their responsibility (EA 91). The work of lay leaders has been appreciated ever since the establishment of the Church. In Acts 15:35 it is said that the Apostles associated themselves with many laypeople in the task of teaching the new faith. Right down through the ages, laypeople have been referred to as irreplaceable evangelizers. Most of the documents of the Church take notice and acknowledge the never-ending duties of lay leaders (CCC 932; CT 65; DCD 71; EN 44; GDC 156, 231-232; LG 31,25; RM 69).

The findings of this research are that lay leaders are appreciated because most of the time they are available to the communities they serve. They encourage, respect and inspire their communities and above all they try to lead by example (*supra* 6.1.8.1). More and more communities are learning that Church leadership does not mean the ordained ministry only. Where the lay leaders share responsibilities with their community members, the community members take pride and contribute. Communities are becoming self-propagating, that is, their own members are attracting new members, as was witnessed by the gains made as a result of the work of trained lay leaders. They are also becoming self-reliant with some parishes giving

wages to their full-time lay leaders (*supra* 6.1.7.1). Sometimes the financial burden on the community is unconsciously manifested in resenting lay leaders. In the past, communities did not know where the salaries of their lay leaders came from. In independent Zimbabwe, the Catholic Church is no longer receiving foreign missionaries and large donations. Most of the new projects have to depend on local funding. In other denominations they have lay ministers (equivalent to the lay leaders) who are fully engaged in other professions and earn salaries. These do not therefore need to be remunerated for the services they give to the church. Instead they contribute one tenth of their earnings to the church (*supra* 6.1.4.3).

Where the services of full-time lay leaders is required then the question of remuneration should be considered a matter of justice and not of benevolence (Guide for Catechists 32). The question of just remuneration for lay leaders has been one of the most difficult to solve in most dioceses in Zimbabwe. People in Zimbabwe usually want to get well paid for any job they do. In our present context, society looks down upon people who are not well paid. Remuneration often created tensions between priests and paid lay leaders (*supra* 6.1.7.2). Lay leaders said they were not justly paid while the priests thought that the lay leaders were over-paid, and did not really work full-time. Due to economic hardships, dioceses and some communities prefer voluntary lay leaders who serve the community while providing for their own needs. However, losing full-time trained leaders means also losing quality inputs. The full-time lay leaders got a more comprehensive training than do the voluntary lay leaders who attend only workshops or short courses (*supra* 6.1.7.3).

There are some individuals who do not appreciate to be led by other laypeople and sometimes make the work of lay leaders difficult. The resentment stems from the seeming inadequate training or preparation of lay leaders. Another source of resentment could be because for a long time the laypeople have viewed all Church services to be the work of priests and cannot adjust to the reality that everyone has a part to play (*supra* 6.1.8.2). Clarification of the roles of the lay leaders as community animators and builders should be given to all to enhance everyone's participation. (Sofield & Juliano 1987:18-20). Since the apostolate of the Church concerns all, there must be collaboration between clergy and laity.

7.6 Collaboration in ministry

Before the Second Vatican Council the hierarchical model of the Church had not much room for collaboration. The Second Vatican Council was very elaborate on the need for

collaboration between pastors and the laity. Pointing out that many good results for the Church may be expected from the collaboration between the laypeople and their pastors (LG 37). The Second Vatican Council teaches clearly that the specific vocation of the laity is to make the Church actively present in those places where only they can spread it (LG 33). The role of the priest is to build up the Christian community, fostering relations, encouraging participation by community leaders and coordinating activities in the parish (GDC 224).

Many scholars have observed that the tension between the clergy and the laity was brought about by an overemphasis on the education of the clergy. The Church in Africa has spent large sums of money to overeducate the few thereby setting them apart from the laity. Such a distinction has elevated the clergy's authority over the laity who has to look up to the clergy and obey. Further observation was that much has been written on the laity, but most of it seems to centre on the fact that laypeople are the uneducated masses who look up to the priests for all their spiritual needs (Bahemuka 1999:217).¹³ The increased educational level of the Church members has removed church leaders, particularly clergy from the lofty pedestal they once enjoyed (Means 1993:38).¹⁴ The rise of the overall educational level of ordinary parishioners calls for a rise in the standard of training lay leaders. The decree on the Apostolate of the Laity says that there should be always an on going formation due to the ongoing development of persons and to the unfolding of ever-new problems (AA 29). Intellectual formation will help the lay evangeliser to have a clearer grasp of situations and problems so as to assess them objectively and handle them prudently.

7.6.1 Working relations

In some dioceses the clergy and lay leaders meet, plan and evaluate their work regularly. In other dioceses there are certain isolated services where priests and lay leaders collaborate such as teaching catechism and youth ministries. There is still some paternalism in the clergy-laity relationship shown by not giving an equal share to the laity in the responsibility for building up the local communities. Despite a lot of difficulties, the priests have contributed much by drawing the laity into a partnership in the running of parishes through parish councils.

Meaningful collaboration between the clergy and the laity will help build up the Church as family. The establishment of Diocesan Pastoral Councils, since the Second Vatican Council,

has opened new ways of working together. Diocesan Pastoral Councils have representation from different levels starting from small Christian community level. These Councils are an empowerment of laypeople for building the local Church. It is at Diocesan Pastoral Councils that priests, religious and laity serve on an equal footing and these are a top decision-making body in a diocese (*supra* 2.5). Another structure that should empower laypeople for building the local Church is small Christian communities. It is in small Christian communities that lay leaders have a big role to play. In that structure members of the community make decisions, leaving the priest to coordinate and animate the whole parish. The priest becomes a point of unity for all small Christian communities.

7.6.2 Ways to enhance a collaborative ministry

All members of the People of God, the clergy, the religious and laypeople work in one and the same vineyard of the Lord as living members of the Body of Christ (LG 9). All of them are the goal and subject both of communion and participation in the Church's saving mission (EN 49). They all possess gifts and ministries that are diverse yet complement each other (CL 55).

The study has found out that priests should give lay leaders worthwhile tasks and respect their responsibility as a way of collaborating in ministry. Laypeople are to be considered mature enough to give meaningful contributions in the running of parishes and to be encouraged to insist on their right to participate in decision-making, especially on issues that concern the communities they serve. Lay leaders appreciate the priests who entrust them with responsibility (*supra* 6.2.2.1).

7.6.3 Suggestions on the training of future priests

It is at parish level that the collaboration between the clergy and the laity is best realized. Therefore, it is important that during their training, priests be geared towards co-responsibility in the pastoral ministry. Once seminary training was accepted by the people as the highest form of educating future priests. Today there is a call for a new model of formation (*supra* 6.2.3). Models of formation should foster maturity and produce people who are able to work together with others in mutual respect. The models to be selected are determined by the model of the Church that we want to build in Africa. The bishops have

already chosen the model of the Church for Africa, which is “Church-as-Family” (EA 81). Therefore, the models of formation should be such that they form agents who will build the Church as family. It is a Church where laypeople are taken as responsible partners in evangelization. The aim of formation of priests should be such that these young men do not lose contact with reality, or get uprooted from their social context (OT 3). It is a model that centres on communion, in which priests, religious and laypeople are brothers and sisters to one another, work together, share the responsibility in decision making.

At present the model of formation in most Catholic institutions is the kind that stresses authority. Those in formation are taught to obey and depend on authority. They are not encouraged to take initiatives that foster maturity in members of the Church as Family. Therefore in some parishes as observed by respondents, priests behave as if they were above laypeople because of the theological studies they have done and so they tend to become arrogant (*supra* 6.2.3.2). Today’s formation should be a process of growth to which an individual is committed in order to be responsible for the life and mission of the Church. There is need for a formation whose aim is to form persons who can communicate and collaborate freely. Authority should be taken as a gift for unity and not power (McGarry 1995: 204).

The study found out that ordinary people say priests need more exposure to working with Christian families during training. Future priests should be prepared to face life as priests in this present age. Many laypeople say that the programmes that are already in use are good but they seem not to foster maturity in those trained (*supra* 6.2.3.1). Respondents feel that one way of building the concept of ministry-as-service is to train the ordained and non-ordained ministers together. This means that some courses for lay leaders could be attended at the seminary together with the seminarians. Seminarians could also attend specialized courses at Pastoral Training Centres together with lay leaders. Spending long pastoral periods in Christian families will help seminarians to experience the life of the ordinary people they will serve. One respondent actually said, “Seminarians should come and share our life so that when they become priests they do not demand a lot from us” (*supra* 6.2.3.1).

Future priests should be equipped with some practical skills that could help them earn a living. They should emulate the example of Paul who was not a burden to the churches he established (*supra* 6.2.3.2). Most people suggested that seminary training be less closed and

more open to the world to prepare future priests to cope with the demands of the present world. However, the priests need to be thanked for the success of lay participation in the Catholic Church in Zimbabwe.

7.7 Conclusion

This chapter has been a theological reflection on the issues that emerged from the research. In the presentation there was no demarcation of where reflections ended and conclusions began because conclusions flowed from the reflections. Now the research turns to the fourth moment of the “circle of praxis” the planning for further action.

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Chapter 8

Theological Model of training laypeople

8.1 A theology of training laypeople for evangelization.

Chapter eight, in relation to the “circle of praxis” is the fourth moment, which is the planning for pastoral action (Holland and Henriot (1984:7-9). Planning for pastoral action will be done on theological issues that emerged from the research. The emerging issue will be treated in the order predetermined by the research sub-questions (*supra* 3.3). Findings from the literature review of this research study in chapter two and the research findings in chapters four, five and six, seemed to reveal a pattern of a missing link. The pattern was as follows; the training centres were established and started training laypeople over thirty years ago and yet the training seems inadequate and unsatisfactory (*supra* 1.1.4.1). People from an African background in Zimbabwe have been converted to Christianity over a century ago and yet they seem to adhere to their traditional religious rituals along side the Christian belief (*supra* 2.2.4). The Catholic Church in Zimbabwe has accepted small Christian communities as the locus of evangelization and yet on the ground what are operational are prayer groups (*supra* 5.2.2.1). Lay leaders have taken up and exercise lay ministries and yet some communities seem not satisfied with the quality of services rendered by some of them (*supra* 6.1.8.1). There is collaboration in the parishes between parish priests and laypeople especially in the work done by parish councils and lay associations and yet there seems to be some reluctance in giving laypeople key-decision making posts in the Church (*supra* 6.2.1.3).

Faced with these findings, adopting a suitable theological model of training laypeople for their participation in the mission of the Church became mandatory. For this very grave reason chapter eight takes a new form and style of presentation, which differs from the traditional mode used in chapters one to seven.

This study has been an exercise in contextual theology, which is a new way of doing theology, which differs from the traditional classical theology in that it gives attention to experience, social location, culture, and social change (Bevans 2004:16).¹ The shift from

tradition necessitated change in theological method. According to Jose de Mesa and Lode Wostyn, culture and world events are no longer areas to which theology is adapted and applied but culture and world events have become the very sources of the theological enterprise, along with and equal to scripture and tradition (de Mesa and Wostyn 1992:14-18).² When culture and social change are taken seriously in theology, then the form of theology is influenced by the locations of where it is being carried out, be it in an American, European, Latin American or Asian culture. In an African context the best form of theologizing would be the use of proverbs, stories, sayings, songs or riddles (Muzorewa 1985:80).³ The type of theology carried out using African wisdom is called narrative theology. Narrative theology is based on the assumption that events precede ideas and that stories precede propositions (Balcomb 1998:11).⁴ This means experiences are lived before they can be talked about. Narrative theology is a contribution that has brought a refreshing shift from theory to practice, to use the words of Nussbaum (1998:178).⁵ Nussbaum actually says this shift is like mining the gold of African traditional wisdom and adding enough structure to it so that the rest of the world can see what they have been missing. He, in fact hoped for many more attempts to follow the trail of Pobee (1979), Wanjohi (1997)⁶ and Healey and Sybertz (1997) each focussing on the proverbs of their particular culture. Anthony Balcomb clearly pointed out the benefits of narrative theology where he says:

Many people experience theology as alienating. There often seems to be a gap between our experience of God and critical reflection on that experience. Few teachers have not seen the effects of this on theological students, where stresses placed on faith often become too great to bear. It is for this reason that alternative ways of teaching theology that enhance both our faith and our critical faculties are needed (Balcomb 1998:11).

Narrative theology is a suitable alternative for this research. This research study seeks for ways of teaching the faith and training lay leaders for their ministry in the Catholic Church in Zimbabwe (*supra* 1.2). Therefore, in this research the theological judgement and conclusions will adopt the narrative model to try and provide a link to the dichotomies indicated above (*supra* 8.1)

Detailed discussions of “what” and “how” this will be done are found under each major theological issue that emerged from the findings. The chapter presents major theological issues concerning the contribution of Pastoral Training Centres that emerged from the research, recommendations to bishops, to directors of Pastoral Training Centres and to further researchers.

8.1.1 Inculturated model of teaching

The inculturated model of teaching is a proposal to start all pastoral situations, which include, lay leader training courses, seminars, discussions, homilies, catechetical instructions and Christian community prayer groups Bible sharing, from events experienced, proverbs, sayings and/or stories. Traditionally, stories, proverbs, sayings, songs, and riddles were used not only for entertainment but for teaching as well as giving corrections to both the young and old. Gwinyai Muzorewa (1985:80) notes striking similarities between African wisdom and biblical wisdom. He states that, proverbs and other types of oral traditions “now beginning to be written down, contain and convey African wisdom and theology”. The purpose and use of African proverbs and riddles are similar to the purpose and use of proverbs in the Bible:

The proverbs of Solomon, the son of David, king of Israel: That men may appreciate wisdom and discipline, may understand words of intelligence; May receive training in wise conduct, in what is right, just and honest; That resourcefulness may be imparted to the simple, to the young man knowledge and discretion. A wise man by hearing them will advance in learning, an intelligent man will gain sound guidance, That he may comprehend proverb and parable, the words of the wise and their riddles. (Proverbs 1:1-6).

It was a finding of this research, that Pastoral Training Centres needed a well planned, relevant and inculturated training programme (*supra* 6.1.2). Using the inculturated mode of teaching that is using stories, proverbs, sayings, songs, and riddles, entails planning for each encounter. Suggested steps include identifying the topic or theme to be taught, choosing an appropriate proverb, followed by a story, scripture parallels if any, Catechism of the Catholic Church and/or (African Synod, ZCBC, or any other magisterial document relevant to the topic).

8.1.1.1 Topic or theme of the encounter

For a catechism class, the teacher has already an outline of themes or topics to be taught such as creation, God’s love for his people, baptism, prayer, love of neighbour and others lined up. These usually follow the guidelines of the local catechism or nationally prepared schemes of work. For lay leader training courses, there are topics taught in the different areas of training. At seminars, they usually have a theme under discussions. Themes for homilies are given in liturgical guides. For different celebrations the leaders choose relevant themes. For courses at suggested localized training centres a programme (appendix 2) has been compiled following themes from the Catechism of the Catholic Church.

8.1.1.2 Choosing the proverb

Having identified the theme, the next step would be to choose the proverb that describes the values in the African culture that fits the theme to be taught. It is very important that each proverb or saying be used in its social and cultural context. There are different versions of proverbs and even modernized versions such as the original proverb was, *what knows is the soil that baby mouse is ill*, and the modern version is *what knows is the shoe that the sock is torn*. If the lesson was on “love your neighbour” the lay leader preparing that lesson might choose a well-known proverb *giving the visitor food is keeping for tomorrow*. The values in this proverb are generosity, hospitality, sharing, giving and being compassionate. All these values would be parallel to what is meant by love your neighbour in (Mt 5:43).

8.1.1.3 A story to explain the proverb

A catechetical lesson might start from this well known Shona and Ndebele saying *not forgiving is setting a trap for yourself/tomorrow is today*. Stories used in these examples are true experiences but the names of the people have been disguised. The introduction to the lesson might be the following story that illustrates that “tomorrow is today”. In the village of Bhoki under chief Ndebele there is Mr Nyathi who married two wives, Mamoyo and Mashoko. The younger wife Mashoko was never satisfied with whatever she got. She always thought that Mamoyo had all the good things in life, grown-up children, flourishing fields, ever-increasing goats and sheep, while her property seemed to dwindle. She therefore, always looked for an opportunity to pick a quarrel with Mamoyo. A good chance came when Mashoko had pound three buckets of corn to make homemade corn meal. She laid her pound corn in the sun to dry while she went to fetch water from the borehole. On returning, she found five of Mamoyo’s goats about to finish their delicious meal of pound corn. She called out to Mamoyo to come and see what her goats had done. Mamoyo was very sorry for what her goats had done and promised that as soon as her girls returned from school they would pound the three buckets to replace the corn. Mashoko would not listen to that, all she wanted was her very corn that was eaten up and not somebody’s corn. Mashoko insisted until Mamoyo asked her what she wanted done. Mashoko said the five goats had to be killed for her to take her own corn from them. Mamoyo pleaded to no avail. The five goats were finally killed and Mashoko took the corn, which she could not use anyway. Mamoyo sold meat from three of her goats and made biltong from two. As she was preparing the meat to make biltong the whole homestead was filled with the appetizing smell of roasting meat. One of Mashoko’s beloved sons could not resist the aroma. He went into Mamoyo’s kitchen and

stole a lot of the meat from the string over the fire. Mamoyo was watching the boy as he ate most of the meat, then she called out to Mashoko to come out and see what her son had done. Mashoko came and found the boy was dripping fat from the roasted meat. Mashoko was very sorry for what his child had done, but Mamoyo would not listen she said she wanted her meat back. Mashoko pleaded that she would kill two of her goats to replace the stolen meat, but Mamoyo insisted that the boy should be killed so as to have her goat's meat back. Mashoko wailed and pleaded. When Mamoyo saw that Mashoko had learnt her lesson well, Mamoyo said, "It is all right your son is my son and I keep these goats for our children."

Another example that could be used may be at a leadership seminar is the saying *the go-between can be killed for his message*. The value in the saying is that if you accept a service it means you are accepting even the hardships that go with it. Once upon a time there was a widow in Zaka in the diocese of Masvingo whose only source of income were a herd of cattle left by her late husband. She had to bring up five children on her own. In 1992 there was a great drought in Zimbabwe. When the rainy season came, everyone was anxious to plant one crop or the other. The poor widow had nothing growing in her fields. Two of her cows had survived the drought. One night the cows escaped from the kraal and ate up all that was growing in the neighbour's field. The next morning the owner of the field came armed and wanted compensation for his crop. The widow pleaded and promised to give him one of the cows, but the man would not listen. He wanted to be given one of the daughters in marriage. The widow sought for a go-between who took the matter up with the man. The man would not have any form of compensation except one of the daughters. The go-between refused to give him that form of compensation. The neighbour was furious and assaulted the go-between, beating him up with knobkerries until he was unconscious. After being discharged from the hospital, the go-between took the case to the chief's court. There he stood as the father of the widow's family. The go-between won the case and the other man lost his crop, got nothing in return and was sent away from the area. He and his household had to move away immediately. The widow's daughters grew up, finished schooling and started working in Harare. Each time they came home they brought food and clothing for the go-between who was then regarded as part of the family.

8.1.1.4 Scripture quotation in reference to the story

The one preparing the lesson could choose two or three texts that are parallel to the story or proverb. In each encounter discussions on one or two texts is adequate, the other texts could

be given for further reading and individual reflections.

In the first story biblical parallel texts are, Eph 4:32: (And) be kind to one another, compassionate, forgiving one another as God has forgiven you in Christ; Mt 6:12: and forgive us our debts, as we forgive our debtors; Lk 6:37: forgive and you will be forgiven; Mt 18:23-35: The unforgiving debtor, which ends with “So will my heavenly Father do to you, unless each of you forgives his brother from his heart.” Discussions might then follow on what participants might have done were they Mamoyo, what they feel about the story, have they had similar experiences in their lives, who could Mamoyo be in the Bible? What do they say about the parable of the prodigal son (Lk 15:11-32)?

In the second story biblical parallels would be similar to those of the first story on cases of forgiveness. However, in this story the focus is on the go-between who is Jesus Christ the mediator. He is the true Son of the Father, Jn 1:14, Jn 3:16, Mk 9:7 Dt 6:4-5, 2 Pt 1:4. Discussions can be on the go-between traditionally and today, as leaders do they identify in any way with the go-between? Then discuss how Jesus can be called the go-between.

8.1.1.5 The teaching of the Church

The Catechism of the Catholic Church is a comprehensive statement of the Church’s faith and Catholic doctrine. The catechism is based on Sacred Scripture, the Apostolic Tradition and the Church’s Magisterium, which means the teaching Church (CCC 3). The centre of this research study is the teaching of the Catholic faith, which is catechesis in the proper sense (CT 6). It is one of the recommendations of this study to directors of Pastoral Training Centres to direct the translation of the whole or parts of the catechism of the Catholic Church into vernacular for use by laypeople in teaching and learning the Catholic faith (*supra* 5.1.1).

The first story can be read and discussed and explanations given for the petition in the Our Father “Forgive us our trespasses, as we forgive those who trespass against us” (CCC 2838-2845). The second story gets deeper catechesis on Christ the mediator from CCC 441-445. Besides the catechism there are also teachings of the local bishops in this case it is the teaching of the ZCBC. They have issued many instructions and statements that could be referred to on many occasions. In the recent years they have spoken about the scourge of HIV/AIDS (Table 2.1). The Post Synodal Apostolic Exhortation of Pope John Paul II, “The Church in Africa” is relevant and current and an excellent basis for reflections on different

pastoral concerns in Africa. It is very important to return to these sources as Nussbaum said, using the narrative approach is mining the gold of African traditional wisdom and adding enough structure to it so that the rest of the world can see what they have been missing (*supra* 8.1). In the Catholic Church it is not only to see but also to learn and benefit, so whatever gold is mined in Zimbabwe it should benefit the universal Church hence the return to the source of unity, which is the teaching of the Church.

8.1.1.6 Conclusion

The proverb, the story, its bible parallel and the teaching of the Church together help to teach the Christian faith. The human experience (events, stories, proverbs, sayings, songs, and riddles) and the Christian teaching are read together dialectically. This brings about functional African Christianity because if the proverb, *giving is storing for tomorrow* was used, the people taught or trained would see that *giving is storing for tomorrow* is the same as love your neighbour. Integrating the African proverbs and stories, scripture parallels and the teaching of the Church brings home and Church together. With this method there is no way of living on two levels, the African level and Christian level.

8.1.2 Theologizing at Pastoral Training Centres

It has been explained above that in an African culture the best form of theologizing would be the use of proverbs, stories, sayings, songs or riddles (*supra* 8.1). The narrative theology proposed in this chapter, is based on the assumption that events precede ideas and that stories precede propositions (*supra* 8.1). It was a finding of this research study that there are some aspects of the *kurova guva/umbuyiso* that most Christians acknowledge to be opposed to the teaching of Christ such as wife inheritance, spirit possessions, sacrificing animals, giving people of animals as spirit mediums of the dead, having sexual intercourse as a ritual and consulting the *n'anga* (*supra* 5.1.4.1).

This study proposes to have continuous dialogue between Christianity and traditional rituals so as to root Christianity and resolve syncretism, which impoverishes both. Shorter (1975:6) says syncretism is the absence of dialogue or the failure of dialogue. Dialogue means to be open to give and take and in this case Christianity and African traditional religion give and take from each other. Pobe (1979:22-30) proposes that the holding of dialogues between Christian truths and the African world should be an ongoing process that includes laypeople.

That will be what Kalilombe (1999:167) refers to as doing theology at the grassroots, that is a joint enterprise that includes even those ordinary men and women who have had no formal training in the scientific handling of God's Word. Bevens asks, "As theology becomes more of a reflection on ordinary human life in the light of the Christian tradition, one might ask whether ordinary men and women might not, after all, be the best people to theologise" (Bevens 2004:17).

This study pointed out that the ordinary men and women out there in the parishes are to be part of this enterprise because they are living their Christian life in their cultural setting. This means most of the cultural issues being discussed by Theological Commissions are affecting them more than the theologians. The theologians in the case of Zimbabwe are mostly the African priests who teach at the seminary, these have studied the Christian theology well and their contribution is indispensable. Although they too come from the African background, most of them know the cultural practices and rituals from studying and not from experience. This is so because most of them leave their homes when they are still very young going to the boarding schools for their secondary education. From there they proceed to the pre-seminary and then on to the major seminary after which they get ordained. At the ages they leave home they are still too young to be drawn into family councils that arrange funerals or *kurova guva/umbuyiso* ceremonies and other rituals.

There are many rituals and other ceremonies still performed by Christian families in Zimbabwe such as initiation ceremonies, marriage feasts, funerals and the bringing home ceremony, harvest feasts and different petitions, like asking for rain, or requests for relief from plagues and sicknesses. The task of this chapter is to suggest how Pastoral Training Centres can lead in theologizing on these issues. The proposal of this research is for directors of Pastoral Training Centres to arrange and coordinate theological encounters on three levels, at parish level, diocesan level and national level. It is a recommendation of this research that directors of Pastoral Training Centres have the duty to set goals, plan, organise, motivate, coordinate and evaluate the whole enterprise area of evangelization in the diocese and furnish all stakeholders with annual reports (*supra* 8.2.2.1). All directors of Pastoral Training Centres in Zimbabwe are members of the ZCBC Commission for Christian Formation and Worship (*supra* 1.2.1). The Commission holds its meetings twice a year. At such meetings they could make an action plan on inculturation issues, in this case their action plan could include all the traditional practices still going on in Christian families. They may prioritise them and allocate

time span of working on each in liaison with the Theological Commission. Lets suppose they choose for next year the topic currently under study by the Theological Commission the *kurova guva/umbuyiso* ceremony. Below is how the process would be done.

8.1.2.1 At parish level

Parish councils are at a level in the structure of the Church in Zimbabwe that works with people at the grass-roots level. It was a finding of this research that, on the programmes of most Pastoral Training Centres there are leadership courses given to leaders of lay associations and parish councils (*supra* 6.1.2.2). When parish councillors go to the Pastoral Training Centres their leadership courses could include how to lead discussions at parishes as is already featured in the Hwange training programmes (*supra* 6.1.2.1). At such courses participants are given the topic to be discussed that is “what aspects of the *kurova guva/umbuyiso* do you think are not Christian and what should be done?” They are also informed that all people are allowed and encouraged to participate. When they have exhausted the issues they write out their reports and choose representatives who will discuss their findings at diocesan level.

At parish level the discussions follow the pattern described above (*supra* 8.1.1). The Pastoral Training Centre gives the topic to be discussed. In preparation for the parish discussion one or two members who have a story to share are asked to prepare before hand and the stories are the introductions to the discussions. The person who tells his/her story chooses an appropriate proverb.

An example of a story is this of a widow who was married to a Tonga, she is now a parish councillor in her home diocese. Her proverb is *to speak is to have been missed by the spear*. “It was at the *umbuyiso* ceremony the ritual to bring back the spirit of my late husband who had died in a road accident. In the final preparations for the ceremony, the whole family of my late husband was busy preparing food and making sure the beer was ready for the night vigil. I was not involved in the preparations as I was supposed to mourn my late husband for the last time because by midnight I would have a new husband. The eldest brother of my husband was the officiating officer. According to custom he was to inherit me as his wife. The wife of this very brother-in-law had recently died and everyone in Binga knew that it was due to HIV/AIDS related illness. There was no way out for me.

After midnight, I was asked to go into my hut, which was my bedroom. The eldest brother was also asked to follow me into the hut and the door was closed. The rest of the people started to sing songs of calling the spirit of my late husband to come back into the home to look after the family. A few elderly men and women were asked to sit near the door in order to listen to what was going on inside. Their task was to establish that the sexual act was done at which they would ululate that life had come back to this home.

Inside the hut I was terrified knowing that I would be infected. My brother-in-law tried to persuade me, but the more he tried the more I froze out of fear. After an hour the man went out of the hut and told the elders that he had failed. The next brother was sent in and he too could not convince me to do it. When this second brother went out I too went out and told the elders at the door that I was leaving that very hour to go back to my parents. I did not want anything anymore to do with my late husband's family, neither the three children nor the wealth we had acquired. I just went away. Later the children were sent to my family"(June 2001).

After listening to such a story anyone should be free to suggest Scripture parallels. At this level the discussions end with suggestions of the way forward. When these people are discussing such matters in the light of the gospel they are theologizing at their own level. Parish priests and trained lay leaders are experts at these discussions who contribute and guide discussions. Chosen parish representatives take the findings and some of the stories to the diocesan forum.

8.1.2.2 At diocesan level

When people come to the Pastoral Training Centre and tell their stories, it becomes what Kalilombe (1999:167) refers to as doing theology at the grassroots, a joint enterprise that includes even those ordinary men and women who have had no formal training in the scientific handling of God's Word. The composition is different in that only representatives from parishes are attending. All parish priests are encouraged to participate at diocesan level since the issues concern their parishioners. It is advisable for them to get to know the beliefs of people from different parts of the diocese as parish priests are moved to different parts of the diocese from time to time.

At the Pastoral Training Centre where the diocesan discussions are carried out the process

will differ a bit from that used at the parishes. No new stories will be told but representatives may share the stories they chose from their areas. The crucial part of the process to be carried out is collating findings from different parishes. It was a research finding that Pastoral Training Centres are platforms for discussing issues of inculturation, so directors should be people who can reconcile clashing viewpoints and not take a stand as a partisan. They should be able to reach sound conclusions based on evidence. This role demands that they must develop through study and experience the necessary judgement-making skills (*supra* 6.1.1.3). It is at such discussions that their expertise is called for. At this level they will use documents of the ZCBC and the African Synod very well. Some minor issues that have been answered by the ZCBC teaching will be resolved at this level. The unresolved big issues will then go to higher forum, at national level. Diocesan representatives from priests and laity should go for national discussions.

8.1.2.3 At national level

Literature review in chapter two of this research showed that a lot has been written on the *kurova guva/umbuyiso* (Zvarevashe 1970, Kumbirai 1977, Gundani 1994, Chirikadzi 1997, Mashonganyika 1997, Chiromba 1999, Neiderberger 1999, Elsener 1999, Mavudzi 2000, Chidavaenzi 2001, Mugwagwa 2001). It was also discovered that there were two major differences in views. One camp of thought says that the *kurova guva/umbuyiso* ceremony contains sacrificial elements (Chidavaenzi 2000:2). Another camp says the sacrifices in *kurova guva/umbuyiso* are *douleia* that is they are marks of honour, respect or reverence, which is like the Christian veneration of saints (Kumbirai 1977:124-126). The two camps agree that the ritual is very important for the Shona and Ndebele and that the practice differs from place to place even from family to family (*supra* 2.2.4). Field research findings in chapter five of this study showed that people's experience of the spirit world was not given due attention as a result some Christians performed certain rituals secretly. The conclusion is that the active voice of the people at the grassroots level is not heard.

At national level the diocesan representatives bring to the Theological Commission the voices of the people from their different places. Each delegation shares their experiences. All experiences are collated. Mixed groups are tasked to do some collective listening that is looking for similarities and major differences. The task then turns to discuss the differences and let the representatives make their contributions. At this level they have listened to people's stories, they use documents of the ZCBC, they listen to voice of the teaching Church

and study what other African theologians have to say on such or similar issues. Conclusions drawn at national level could then be given back to parishes for implementation *ad experimentum*. After two or three years, evaluations and adoptions could be made and promulgated by the ZCBC for use by Christians. This process does not need a lot of funds since most of the discussions are to be carried out at parish level with only two sessions at diocesan level and one annual session at national level.

8.1.3 Building Small Christian communities relevant to Zimbabwe

Small Christian communities are groups of Christians who, at the level of the family or in a similar restricted setting, come together for prayer, scripture reading, catechesis and discussion on human and ecclesial problems, with a view to a common commitment.

According to the Tanzania Episcopal Conference:

A small Christian community is a gathering of Christian families whose members live together in a neighbourhood. They live under Jesus Christ as their Lord and under the guidance of the Holy Spirit, who helps them to persevere in prayer, to love one another, and to help one another in every way both materially and spiritually (Mringi 1995: 92).

The findings of this research study were that what functioned as small Christian communities in Zimbabwe were out-centres, and the so-called small Christian communities called by different names (*minamoto mumapoka* lines, villages, *masabhuku*, or sections in urban areas) were prayer groups that met during the week (*supra* 5.2.2.3). According to Kalilombe (1984) the two systems of outstations and small Christian communities are different in many ways. The ecclesiology of the two are diverse therefore, the methods and implementations of the two had to be different. In Zimbabwe the adoption of small Christian communities as a pastoral priority was mainly theological and lacked the local practical ways of implementation.

The experience in Zimbabwe is that the boundaries of most small Christian communities especially in rural areas were artificially structured and can cause tension. In fact they were structured as mini-out-centres. There have been no changes in approach, attitudes and objectives to suit the new system (*supra* 2.3.2). For small Christian communities to exist in parishes there is no need to have fixed geographical boundaries. One example is on the teaching that the small Christian community should function as a family. When there is illnesses or death the community leaders should be told. The community leaders are told first

only if they happen to be close relatives of the sick or bereaved family. Otherwise the report goes first to relatives of the deceased who might be members of other small Christian communities. It happened that a priest was called to a small Christian community where one of the members had passed away. The priest came and put on his vestments and was ready to begin. The local custom there was that the priest would be officially greeted and then asked to lead the service. The community leader welcomed the priest and said, "We are glad to have the priest here with us although I, as the leader of the community to which this man belonged was not informed of this death." The problem had arisen from the fact that the leader of this community was not related to the dead person. So the bereaved family went to the leader of the next community who was an uncle to this family. The good priest said he was sorry for that and would rectify it after burying their departed brother. When death strikes a few people remember about small Christian communities.

Hard and fast rules are not life giving they rather turn communities into sterile settings. A case was reported during the research interviews (*supra* 5.2.2.1) of a priest who adhered to the rules of not accepting reports of illness or deaths from family members except through small Christian community leaders. A woman was very disappointed that her daughter died without receiving the last sacraments just because the priest said the request should have come from the community leader. The woman's story was that her daughter who belonged to a small Christian community in town drove to visit her mother in the rural areas. Before supper the young woman suddenly became very ill. The mother, who could not drive, ran most of the four kilometres to the mission station to ask the priest if he could come and anoint her dying daughter. The priest refused to go since he insisted that the community leader as the link person should have brought the message (*supra* 5.2.2.3). The poor woman returned to the village to look for the community leader, who promptly went to call the priest but by the time the priest came, the daughter had died. The whole small Christian community was disappointed and as soon as that priest was moved to another place that was the end of that small Christian community.

It is a recommendation of this study that further research is needed to find ways of building small Christian communities that suits their ecclesiology (*infra* 8.2.3.4). Imposing uniformity from ready-made structures will make small Christian communities artificial and not function when there is no force from above. Communities are not static but dynamic. Forcing uniformity destroys them.

8.1.4 Community participation in looking after the sick

In chapter two of this study, literature showed that most Christians are very pragmatic when it comes to seeking healing (*supra* 2.2.1). Kabasele Lumbala (1998)⁷ clearly defined what sickness means in African cultures he says:

In Bantu Africa sickness represents a lack of harmony and balance, a disorder introduced into the social and cosmic fabric. This disorder is viewed as resulting from different causes. If illness is discovered to have resulted from ordinary and visible causes, one has recourse to ordinary remedies in the visible order, using medicines. A different level of concern occurs when an illness is not "ordinary." An illness by supernatural causes enjoins another level of cure (Lumbala 1998:79).

Whatever the source of illness is, Christians want to find solace from the Church. This study has found out that praying for the sick has been limited to celebrating the sacrament of anointing the sick. And that in present day Zimbabwe, it has become impossible for the priests to anoint all the sick (*supra* 5.2.2.3). Small Christian communities are trying to find practical ways of coping with illness especially with the HIV/AIDS pandemic. Sphiwe the sister to Mr Manana came from Lupane to visit her niece Anna Manana who was terminally ill. Mr Manana belonged to Section Four in Njube Township Bulawayo. Sphiwe said she would never forget the love she witnessed from the families of that Section who met every evening for prayers in the house of Mr Manana. The community lay leader was a young woman who conducted the daily evening prayers. Sphiwe observed that this was a long illness therefore different community members took turns in leading the prayer sessions. Sphiwe noticed that the small Christian community had its own structure of these prayer sessions. Hymns were sung as people gathered. After an opening prayer an appropriate reading was taken from the bible. One or two people would share what they got from the bible reading. Sphiwe also participated in the reflections. General intercessory prayers were then said. After intercessions the community leader sprinkled Holy water on the sick person and on everyone present. During the sprinkling of water a fitting hymn was always sung. The sessions ended with a spontaneous closing prayer from the leader of the day and the "Our Father". If they did not have a session like this, they would pray the rosary. During the day the aunt would ask Anna how she felt during the sessions. Her responses were that she felt up-lifted. It was a finding of this research that it was the duty of the Christian community to be present to its sick members and not wait for the priest (*supra* 5.2.1). The Communion giver came once every week to bring Anna Holy Communion. The parish priest had his

regular visits to the sick members in the sections. Sphiwe said whenever Anna called for the priest or when the family called the priest that Anna was very sick, he would come to anoint her, listen to her confessions and bring her Holy Communion.

8.1.5 Women lay leaders

Research established that there were more women lay leaders. Women form the majority of parishioners and they are leaders of their communities and are on parish and diocesan pastoral councils (*supra* 6.1.6.3). Most of the ministries they were taking up were teaching catechism, visiting the sick, being trained to give home-based care to HIV/AIDS patients, giving guidance to youth groups and being marriage advisors. It was noted that there were less male lay leaders. But men were mostly asked to be funeral leaders, leading Sunday services, being Communion givers (*supra* 6.1.6.1). *Musha mukadzi/umuzi ngumufazi* (a home is the mother). This Shona and Ndebele saying fits well with the role of women in the parish as lay leaders. Women are the backbone of the Catholic Church in Zimbabwe and are strongly committed to the life and work of their parishes this was a finding from the research although some male respondents said it was because women had nothing else to do (*supra* 6.1.6.1). In the life of Jesus women became disciples and their encounters with him spread the Good News (*supra* 7.5.5).

I had the privilege to meet Mbuya Colleta Mangwende before she passed away in 2003. I asked her how it was possible for her to go for catechetical training at the then Wankie National Catechetical Training Centre. The national centre apart from religious sisters did not accept women trainees except a few wives of the catechists who sometimes followed some of the courses. She said she was teaching catechism even before the Wankie centre was built. She started as a young married woman to teach women and prepare them for marriage. In 1953 she and other young women were the founders of the association of St Anne in the diocese of Gweru. She worked zealously and started St Anne's groups in many parishes around Kwekwe. She and her companion (VaRofina Mhere) used to visit the new groups on bicycles with their babies on their backs.

Ten years down the line in 1963 (*supra* 1.1.3.5) the National Catechetical Training Centre was established and she very much desired to go there for the course. She got to know about this centre because one of the first men to be sent by the diocese of Gweru was from Kwekwe. She said they did not accept her because one of the conditions was that only

married men sent by the diocese were enrolled. She however continued with her ministry of teaching catechism and preparing couples for marriage and acting as marriage advisor. When her husband died in 1969 Mbuya Lucia moved from Kwekwe to her rural home in Gokwe, which was then under the diocese of Hwange. Ten years after the opening of Wankie National Catechetical Training Centre, individual dioceses started to build up their own diocesan Pastoral Training Centres. The first was Gokomere Training Centre in 1972 (Table 1.2). Mbuya Lucia said it was in 1972 that she asked to be accepted for training at the Wankie centre. She said the rules had relaxed and because she now belonged to the diocese of Hwange she got a recommendation from her parish priest. She did her training 1973 and 1974. She said she was in the last group of graduates of the national centre.

Mbuya Lucia said she saw many opportunities for a greater contribution by women today. She said there were openings for higher education and there were training centres in all dioceses. She said even those who were relatively poor would still get opportunities for training, pointing out that in Hwange they had already three training centres. Mbuya Lucia said she saw nothing preventing women from being active full-time lay leaders even without becoming religious women.

Even during the ministry of Jesus Christ, among his disciples were a group of women who provided for Jesus and his apostles (Lk 8:1-3). This was a daring act of these women as Nacheff clearly stated:

We see females publicly involved with male leaders, we see male leaders accepting female involvement and further yet, we see females asserting the role of providers that was definitely not typical in Jesus' time. As many women in the history of the Church have done before them, today's women should take stock of what these Galilean women did to promote salvation through Christ (Nacheff 2004: 91).⁸

After the resurrection women remained disciples, they were part of the group in the upper room who received the Holy Spirit at Pentecost (Acts 1:14; 2:1-4). In the Early Church a number of women who made great contributions are mentioned by name among these are: Tabitha (Acts 9:36), Mary, mother of John Mark (Acts 12:12-17), Rhoda (Acts 12:15), the daughters of Philip (Acts 21:8-9), Phoebe (Rom 16:1-2), Priscilla and Aquila (Rom 16:3, Acts 18:2-3), Lydia (Acts 16:11-15), Nympha (Col 4:15),. Since the time of Jesus there have been active women in the Church.

Many Zimbabwean women take up lay leadership posts in their communities and are executives in parish councils. The leadership of women seems not to be questioned; therefore this study did not focus particularly on the involvement of women but was rather concerned about the inadequacy of the training given to both male and female lay leaders. The findings of this research are that although some ministries were still distributed according to traditionally accepted roles of men and women such as leading at funerals, many communities are accepting women as funeral leaders. Some respondents even pointed out that women were taking part in digging graves in rural areas to help the few men remaining in the villages (*supra* 6.1.6.1).

8.1.6 Enhancing collaboration in ministry

The Second Vatican Council was very elaborate on the need for collaboration between pastors and the laity. Pointing out that many good results for the Church may be expected from the collaboration between the laypeople and their pastors. With collaboration the laity will have their sense of responsibility strengthened. The pastors will benefit from the experience of the laity and be able to read the signs of the times. Through collaboration the whole Church will draw strength from all her members for a more effective accomplishment of its mission (LG 37).

Laypeople being in the majority of the People of God have a greater share in the mission of the Church, hence the need to improve collaboration with the clergy and religious in carrying out the mission. Giving laypeople key decision-making posts in the structures of the diocese is empowering them for building up the local Church. In one of the dioceses in Zimbabwe, the method they used to start Christian Communities was a way that enhanced collaboration. People were made aware of the inner value of coming together, praying together and knowing each other. They started by making short-term projects like building their own small churches, contributing to the formation of their catechists and leaders. The priests gave the responsibility of Liturgy, catechumens and pastoral finances to the communities. During the visitations, priests would involve all members of the community in discussing their problems. This method gave the grassroots communities a sense of belonging, collaboration, self-reliance and it developed in them a sense of responsibility and service (Dachs and Rea 1979: 169).

Parish priests should consider the laity mature enough to contribute to the development, the missionary activity and the self-reliance of the Church. During the liberation war in Zimbabwe, the diocese of Hwange witnessed the destruction of many of "Father's Churches". These were called Father's Churches because they were built by the priests and not by the community. At independence a new trend developed. The Christian communities started to build their own Churches, which resembled the traditional buildings in their areas. The communities have their own lay leaders whom they support financially.

The Second Vatican Council stated that all approaches to the Church would be partial without a shared responsibility in ministry, "A Church is not truly established, does not lead a full life, is not a perfect sign of Christ among people, unless a laity worthy of the name exists and works along with the hierarchy" (AG 21).

Collaboration at this level requires that Christians be given training for their responsibility. A laywoman then member of the training team has a story to tell. She was working at Pastoral Training Centre in collaboration with a diocesan priest. The priest did his studies in Ireland while the woman went to the GABA Pastoral Institute in East Africa. The woman had better methods of teaching and so people appreciated her input. This brought a lot tensions between the two team mates. Once they went to give a weekend course at one of the out-centres in the remote areas. When they had finished their course the people started to give their vote of thanks to the two. Like always a great praise went to the woman. When the people were still giving their speeches, the priest went out took his car and drove off. When the people realized what had happened they organized a donkey-pulled cart to take the woman to where she could get buses to take her back to the Pastoral Training Centre. The priest in this story seems to be the one who does not promote collaboration. In fact the inputs of the priests were very deep. He used to be called to big conferences to present papers on the participation of laypeople in the mission of the Church. At those conferences his papers were very much appreciated and published. The problem was on the methods used by the two mates. The woman used the life-centred approach, using stories and down-to earth examples in her teaching. The priest used the lecture method and so the simple people who came to the Pastoral Training Centres or were given workshops at their parishes did not gain much from him. If they had planned together for their courses they would have complemented each other.

8.1.7 Seminary training

The programmes that are already in use are good but what are needed are new models. Models that prioritise fostering maturity and producing people who are able to work together with others in mutual respect. The choice of models to use is determined by the model of the Church that we want to build. The bishops have already chosen the model of the Church for Africa “Church-as-Family” (EA 63). Therefore the models of formation should be such that they form agents who will build the Church as family. It is a model that centres on communion, in which priests, religious and laypeople are brothers and sisters to one another, work together, share responsibility for decision making. In that Church, laypeople are taken as adults and partners in evangelization. It was a finding of this research that each diocese should put in place a policy on the supplementary formation of their seminarians to ensure that they got the necessary exposure they cannot be given in the setting of the seminary (*supra* 6.2.3.3).

This research finding made me recall an encounter I had with one of the first priests Fr K Mavima of Masvingo diocese. The elderly priest confronted me when I was at his parish visiting a community of sisters at that same parish. He said it was a prerequisite to have been trained as a teacher to start seminary studies in their day. He pointed out that during the years of training they had to earn money during the holidays from teaching. From their earnings they bought their clothing, got travelling fares and pocket money. At the seminary they washed their clothes, helped in the kitchen and worked in the fields. As a priest he made it a point to set up a small income-generating project for his up-keep. He said in his days, parishioners expected help from priests unlike now when they have to pay for the up-keep of the priests. At his present station he keeps turkeys that provide him with meat. He lamented today’s seminarians saying they were like chickens that were to be fed from dawn to dusk. He said they say they have no time because they go to the university to get degrees that do not help them to preach or teach. He found it unbelievable that the seminarians could not even prepare a simple meal for themselves. He said it was always his wish to be a staff member at the seminary to teach about life to the young priests.

Seminarians have their own side of the story. They point out that the old priest does not

understand them. They say for him pastoral work for seminarians means spending the whole vacation working in his fields or feeding his chickens. The National Pastoral Directory of Zimbabwe says that the parish priests who take in Major seminarians, during the holidays could exercise the following suggestions: catechesis, home visiting, youth work, office work, care of altar servers, help in the choir etc (ZCBC 1998: 8.2).

Seminarians have no time for all the extra work suggested by the old priest they have to study lots of materials. University education for priests is very important today in view of the needs of the Church. Priests risk being rejected by parishioners who include influential people, politicians, professionals, academicians and the youths. A priest for modern times must be a leader and an enlightened guide in spiritual and other matters. He is to be a man for people, who is able to speak out on their behalf (PDV 1). Through university studies, priests are challenged to use their mental powers in exploring the reality of human life in a given sector and in finding which ministerial action seems most appropriate for any given situation where they have been appointed to serve. (Ojil 1999: 264-265).⁹

However, the old priest raised valuable points to be considered in the formation of future priests. It was a finding of this research that the training of seminarians calls for a new model to fit the present model of the Church (*supra* 2.5). The bishops have adopted small Christian communities as way of building the Church-as-family in Zimbabwe (ZCBC 1998:1). One of the friars who send their young friars for studies at the regional seminary in Harare said they had to put new structures for their seminarians as a way of preparing them to work within small Christian communities. He said an elderly brother who was looking after the student friars used to have many problems meeting their demands. Now they have pulled out the elderly brother and left the student's house to the care of the students themselves. He divided them into two families of four each. They share one part of the house as a family. Each family has its own bank account and its own car. He said it was amazing how they looked after the house, cared for each other and even combined trips whenever possible and when there were fuel shortages how they would all concur to use one car.

Learning from the story of the friar and the student brothers, the seminarians might be divided into manageable cells with members from each year group. The present buildings are not suitable for cells but still it is possible to divide the floors of the storied buildings into about twenty units. The units can be used to house one family of about eight members. Each

unit will have a number of free rooms of which one becomes a kitchenette and another a small prayer room. In those communities they are given funds to care for each other and may prepare suppers for the members of the community, otherwise they have all other meals in the common dining room. This way they can learn to budget and get in touch with the cost of living. It was one of the findings of this study that seminarians should get a training, which prepares them for life today (*supra* 6.2.6). If this is done they will appreciate the meals provided in the larger community.

The bishops of Zimbabwe have called seminarians to be efficient, open and live a simple life that is fitting to their environment (ZCBC 1998: 8). They have their prayers and other devotions in the cells and meet with other cells for the Eucharist. A point to note is that in order to carry out this all-round formation, well-qualified men and women are needed. There is a great need for close cooperation with the bishops who have a responsibility to ensure that the seminarians' welfare is taken care of at the seminary and at the parishes during the holidays (Ojil 1999: 264-265).

The friar said they were going to establish their own theologate, which will open its doors to men and women who wished to study theology. He said their young men had to learn to mix with young and old men and women as colleagues to facilitate their interactions at parishes as Tiendrebeogo suggests, "Priests and laity can take part more and more in the same spiritual retreats and follow the same formation sessions in prayer groups. They can also live together and take part in the same spiritual exercises like the breviary, Bible shared readings" (Tiendrebeogo 1999:105).¹⁰

The friar said it would even help the young men to have right relationships with women who in any case would make up the majority of their parishioners. Jesus had women among his friends but that did not make him lose his vocation (Lk 10:38-42). It was another finding of this research that respondents from different dioceses proposed that lay leaders be allowed to study theology together with future priests (*supra* 6.2.3.3).

8.2. Pastoral recommendations

8.2.1 For the attention of bishops

8.2.1.1 Sustainable programmes at Pastoral Training Centres

The research findings were that it was good for Pastoral Training Centres to generate funds through hosting conferences but they should guard against diverting from their main aim, which was giving pastoral services to the dioceses (*supra* 4.2.3). The diocese might not have sufficient funds to support programmes run at the Pastoral Training Centres, those they appoint as directors should be able to source funds and run income generating projects to sustain the pastoral training programmes.

The findings of this study were that Pastoral Training Centres are giving training to a small number of lay leaders as compared to the many lay leaders at parishes and out-centres who need training (*supra* 6.1.6.3). This study has established that there should be more than one Pastoral Training Centre in a diocese (*supra* 4.3.3). The advantages of having more than one Pastoral Training Centre in a diocese are that there can be more courses organised. More people can get a chance to train and are cost effective in many ways as was shown by the diocese of Hwange, which has at least three Pastoral Training Centres (*supra* 4.3.1).

Diocesan Pastoral Training Centres are large residential centres with teams of trainers and have well organized training programmes. The recommendation of this study is to have in addition to the diocesan Pastoral Training Centre, smaller centres that offer frequent courses but for shorter durations as compared to the two weeks or four weeks residential courses given at either Gokomere or Emthonjeni (*supra* 6.1.2.3). At the smaller centres they could have training sessions every fourth Saturday of the month for two years. The sessions would give inputs on the teachings of the Church. Over the two years the programme covers the teaching in the catechism of the Catholic Church. Once every four months and that is once in a school term of the Zimbabwean school calendar, they could have a whole weekend's programme. These would be sessions when they are taught methods for their different ministries. Details of the proposed programme are given in appendix 2. It is at such sessions that the diocesan personnel or any other experts could be called in to give quality inputs.

Areas of the diocese that have more than twenty Christian communities or out-centres that rely on the services of lay ministers deserve a small training centre. For example, Zhombe mission in the diocese of Gweru has more than thirty out-centres, therefore, Zhombe mission can be a localized training centre for all those out-centres. The mission station in an area could be used as a Pastoral Training Centre for the several out-centres of the area (*supra*

4.3.1). The trainers could be the pastoral team in the zone made up of a priest, a religious sister/brother and one or two lay leaders who have been trained at the diocesan Pastoral Training Centre. These local trainers will have their own ongoing training courses organised at diocesan Pastoral Training Centres to foster uniformity in the diocese. In addition, the diocesan directors and their teams would then have the task to supervise and direct the work of all missions or zone Pastoral Training Centres.

Other factors that are to be considered in choosing an area for setting up smaller localized training centres are, areas that have different languages. Referring again to Zhombe mission, most of the out-centres are Ndebele speaking communities. It is very difficult for lay leaders of these out-centres to follow the courses conducted in Shona at the diocesan Pastoral Training Centres in Gweru. Localised programmes are sustainable, as they do not require a lot of funds.

8.2.1.2 Mandate and fund researches

The initiative to carry out this study was not from the bishops, it was my own initiative. But on asking the bishops for permission to carry out research in their dioceses they all expressed the wish to see the work completed and hoped for helpful results (*supra* 3.4). This type of support is not enough. Bishops should request, mandate and fund researches in the pastoral field in order to get a broader picture of the context, which helps them to lead their flocks. If they were serious with their support of this research, then they are challenged to request different competent people to carry out studies in the suggested areas for further researches (*infra* 8.2.3).

8.2.2 For the attention of Directors of Pastoral Training Centres

8.2.2.1 Relevant, current literature and curriculum development

Directors should avail relevant, current literature in appropriate languages to bishops, trainees, and parishioners. Directors should set goals, plan, organise, programme, motivate, coordinate and evaluate the whole enterprise of Pastoral Training Centres and furnish all stakeholders with annual reports. The training given by the Pastoral Training Centres to those who take up ministries is not sufficient to enable them to render satisfactory services to communities. Most of those who have gone through the present training given at some Pastoral Training Centres are not able to train others in turn (*supra* 6.1.5). They struggle to

teach a simple catechetical lesson and therefore cannot think of training others. This study identified education as a major instrument for raising the standard of lay leaders. Pastoral Training Centres are not adequate theological schools for laypeople to be fully equipped for their mission. They should be associated to theological institutes in the country. That way the educational level of those who go for training will be raised from what it is now.

Pastoral Training Centres should produce clear modules and handbooks for those who take up different ministries in communities. The first proposal is that Pastoral Training Centres should find ways of reviving catechetical instructions at parishes. They could perhaps work on developing a curriculum for catechumens that could be used as a resource book for those who teach and learn the Catholic faith in Zimbabwe. People have become so mobile that a national manual is essential.

8.2.2.2 Follow-up on former trainees

Mechanisms should be set up to afford graduates of Pastoral Training Centres with ongoing formation sessions. Follow-ups in form of circulars are a way of mapping the way forward. Pastoral Training Centres can organise for former students refreshers courses on the doctrine of the Church and methods of teaching.

Doctrinal formation: Lay leaders have to understand the essentials of the Christian doctrine before they can communicate it to others. Sacred Scripture should be at the centre of the whole formation. The current Catechism of the Catholic Church is a fundamental document in teaching the doctrine of the Church, which should be translated and used as a resource book by Pastoral Training Centres. Pastoral Training Centres should produce clear modules for those who teach catechism to adults and children and produce handbooks for Christian community leaders.

Methodological formation: Lay leaders should be given techniques of teaching. They are educators who facilitate the growth of faith in those they teach catechism. Methodological formation will give lay leaders the ability to listen and respond to people, the skills to organize learning activities and to lead communities. To some extent the lay leaders should be taught to analyse the religious, cultural, sociological, and economic situations so as to find appropriate ways of evangelization. All Christian communities should participate in

ecumenical dialogue and in other initiatives designed to promote Christian unity. During their training lay leaders should be taught how to promote an ecumenical spirit in the community.

Besides refresher courses spiritual retreats and recollections are also a good way of ongoing formation. Lay leaders are to educate others in the faith; they should themselves have a deep spiritual life. The best way to attain interior maturity is by having an intense sacramental and prayerful life. The training for this kind of life should be adequately provided for during in-service training sessions. Some of the exercises that could be provided during training sessions include, daily Eucharist and daily meditation on scripture. As part of ongoing spiritual formation, lay leaders should be offered spiritual retreats and recollections.

8.3 Areas of further research

8.3.1 Jesus Christ the ancestor in every family

This study has shown that the belief in the *vadzimu/amadlozi* is accepted as good while the belief in Jesus Christ is also accepted as good. The ancestors according to the findings are not related to Jesus. This is why Bediako (2000:23) suggests that the starting point should be to establish that Jesus is an ancestor for every family if Africans are to live as Christians and Africans on one level. The further study proposed here is not to duplicate the many studies that have already been made on the ancestors (Mbiti: 1975, Gelfand: 1977, Pobee:1979, Bozongwana :1983, Nyamiti :1984, Bujo :1992, Haar, Moyo and Nondo :1992, Magesa :1997, Lumbala :1998). Bujo has developed the concept of Jesus Christ the Proto-Ancestor. As far as establishing Jesus Christ as an ancestor par excellence, Bujo is clear when he says:

When we say that we want to use the concept of ancestor as the basis of Christology, we refer only to God-fearing ancestors who exercise a good influence on their descendants. The words of a dying person are of particular significance. The final event in the life of a dying person is normative for those he or she is leaving behind. The historical Jesus of Nazareth lived the African ancestor-ideal in the highest degree (Bujo 1992:79-81)

This is good and clear that Jesus is an ancestor, but the recommendation is for the researcher to go further and bring Jesus Christ to be a member of each family. Perhaps the starting point can be in developing the theology of the Church-as-Family, the family of God. Church-as-Family is a new theological category, which deepens the present understanding of the

Church. The Special Synod for Africa hoped that theologians would work towards the development of a theology of Church as family (EA 63).

A relevant theology can be developed in Zimbabwe where in God's family the first born Son Jesus has been raised from the dead and is the first fruits of those who have died (1 Cor 15:2). If Christ is the first fruits of all other members of the Mhazi family who have died, he is the first ancestor of the Mhazi.

8.3.2 HIV/AIDS and culture

An area that needs further investigation is culture and HIV/AIDS. The study can be on how the Church can help both the patient and the family to cope. The study could try and answer some questions such as, where is God and Jesus Christ in relation to this disease? How far is the caring system of the Shona/Ndebele society being undermined by the pandemic? The ZCBC (1987a) called on the people of Zimbabwe not to panic but to be realistic and assess the AIDS situation. Although the bishops said the person with AIDS should not be ostracised but, on the contrary, should receive love and the best care and attention, there are many people who are neglected by their relatives. How can ignorance compounded by superstition be dealt with? Who needs healing, is it only those who are sick or is it the whole society? The ZCBC has issued many statements on HIV/AIDS but their statements need to be supported by research in the areas they pointed out at different times (Table 2.1).

The Church in Zimbabwe is working together with governmental and non-governmental organisations on HIV/AIDS. However, some organisations train and build HIV/AIDS awareness in people and advocate methods contrary to those taught by the Church. However, the Church and State are both concerned about the loss of life. The people served by both the State and the Church are the same, and therefore a multi-faceted approach to the pandemic is a must. Further researchers could use most of the research findings made by Church members in giving practical suggestions to Christians and equipping Christian communities with practical ways of coping with illness and looking after the sick (Afagbegee 2003:124-131; Bate 2003:146-165; Fresen 2003:62-69; Munro 2003:32-51; Ncube 2003:78-115; Ryan 2003:2-18).¹¹

8.3.3 Zimbabwean Small Christian communities

The Ecclesiology of the small Christian communities was not a concern for the Zimbabwe Catholic Bishops Conference (ZCBC). For ZCBC, AMECEA bishops at their 1976-study conference had defined it for them. For the AMECEA bishops the small Christian communities were “simply the most local incarnations of the one, holy, Catholic and Apostolic Church” (AMECEA 1976:249-512). Small Christian Communities are a rapidly growing phenomenon in the young churches. Here in Africa the bishops and their conferences foster small Christian communities as a pastoral priority saying, “It is in such communities that the Christian faith can be rooted in the life and culture of the African people and cause it at the same time to spread adequately” (Mringi 1995 40). The synod for Africa was also not concerned about definitions of theologies but to bring out clearly that the small Christian communities are the Church seen, lived and renewed from its most basic level of the Christian faithful (McGarry 1995:144). The concern of a further study is to look at the small Christian communities from the pastoral point of view.

Mringi, the canonist makes clear the ecclesiology of the small Christian communities. The AMECEA bishops defined them as the local manifestations of the Church of Christ. Christ is truly present in all legitimate local congregations of the faithful which united with their pastors, are known in the New Testament as Churches. The small Christian communities are authentically the fullness of the Church because the Mystical Body of Christ is fully present in them. Christ himself unites them and gives them life through his ordained minister and through the gifts, which the Spirit of Christ pours out on them (PO 2,3). These communities make up the parish and resemble the Christian communities of the early Church and so they are local Churches. Building on this ecclesiology a further study is needed to provide the practical relevant pastoral action.

From this research, it has been found out that the concept of small Christian communities is understood as synonymous with prayer groups. The people themselves view the small Christian communities as prayer groups that meet during the week (*supra* 5.2.2.3). What can be done so that all members in small Christian communities are responsible for their own growth and the growth of other members? In the dioceses in Zimbabwe they all claim to have functioning small Christian communities but on the ground there is not much happening. The study could focus on building the Zimbabwe type of small Christian communities that evolve from the Zimbabwe experience and not try to import the type that was started in Latin

America or in East Africa. Those could just be examples to emulate.

8.4 Conclusion

Ideally, relevant training for any task to be undertaken is required. Laypeople have a great responsibility of evangelization therefore, they need to be trained, motivated and empowered to carry out that task. The Catholic Church in Zimbabwe established Pastoral Training Centres to form and train lay pastoral workers in an organized and systematic way. Basing on evaluations made at a National Catechetical Conference held in Zimbabwe and on discussions conducted in preparation for the Special Synod for the Catholic Church in Africa, there seemed to be an inadequacy in the training of lay leaders in particular and the formation of laypeople in general.

This study traced the historical establishment of Pastoral Training Centres in Zimbabwe. It was noted that the history of forming laypeople and training catechists referred to as lay leaders in this study dated back to (1879) the establishment of the Catholic Church in Zimbabwe. Initially, every mission station recruited and groomed its own lay leaders. The problem encountered was that the mission groomed lay leaders were not adequately trained to impart all the doctrine needed by the new converts at the many outstations that had been opened in the Zambezi Mission (Dachs and Rea 1979:103). In view of the need for adequate training, the missionaries agreed (1920) to set up a training school for catechists/teachers. Around 1931 the Catholic Church changed its strategy of evangelization from Christian villages to the teaching apostolate (*supra* 1.1.3.4). This development greatly reduced the need for training lay leaders, the focus became training school teachers.

For more than thirty years the main thrust of evangelization by the Catholic Church in Zimbabwe was through their schools. When schools lost the catechising element due to government policies on education, the Church had to find new ways of forming and training Christians. Once again like in 1920 a national catechetical training school was seen as a solution to provide parishes, Christian communities and schools with trained lay leaders. It was at that same time that the Second Vatican Council was calling the whole Church to involve laypeople in mission (AA 58). The search and efforts to give a thorough formation and a serious place of action to the laypeople became the programme of every local Catholic

Church. In response the Bishops of Zimbabwe opened a National Catechetical Training Centre in the diocese of Hwange at Sacred Heart Mission in 1963 (*supra* 1.1.3.5).

The Wankie National Catechetical Training Centre was closed in 1974 and dioceses established their own Pastoral Training Centres as a move towards self-reliance. Dioceses felt they needed some trained personnel not as qualified as catechists but people who would carry out the same kind of roles at community level and on part-time basis. Thus, when diocesan Pastoral Training Centres were opened the trained cadres were called lay leaders (Ineichen 1972).

After the historical background to the establishment of Pastoral Training Centres, the study examined the previous research works in order to establish its relevance. Literature provided some answers to some research sub-questions but showed that there was still missing information. The gaps in information called for field research. The researcher sought for a research design suitable for gathering data from the present context.

To evaluate and assess the contribution of Pastoral Training Centres to evangelization in Zimbabwe, a naturalistic inquiry research design was employed (McMillan and Schumacher 2001:488-490). Through this research design, one gathers information in its natural setting. The researcher went out to the four sampled dioceses (Bulawayo, Chinhoyi, Hwange and Masvingo) to gather “the real” experiences of ordinary people in the parishes. It was within the naturalistic design that both the empirical methods of data collection and the phenomenological approach to data analysis were adopted. Data collected was presented and analysed in chapters four, five and six. In chapter seven theological reflections were made on people’s analysed experiences. The main faith based texts used in the theological reflections were the teachings of the Second Vatican Council and some Post Conciliar documents.

Planning for pastoral action was done on theological issues that emerged from the research. Findings from the literature review of this research study in chapter two and the field research findings in chapters four, five and six, and the theological reflection done in chapter seven gave rise to a quest for a suitable theological model of training lay leaders. The narrative theological approach was seen to be the best model of teaching the faith and training lay leaders for their ministry in the Catholic Church in Zimbabwe (*supra* 8.1). Thus the

theological judgement and conclusions in chapter eight shifted in style and mode of presentation to suit the adopted model. Therefore, chapter eight presented the major theological issues that emerged as a response to the research sub-questions. The plans of action were discussed under each theological issue.

The theological issue that emerged in response to the research sub-question, “What form of training is given at the Pastoral Training Centres?” was that there was need for an inculturated model of teaching. The inculturated model of teaching is a proposal to start all pastoral situations from events experienced, proverbs, sayings or stories (*supra* 8.1.1).

In response to the sub-question, “Are Pastoral Training Centres taking cognisance of the context of the local Church in Zimbabwe?” the issue that emerged was the need to involve everyone in theological discussions starting from the grassroots level. It was a research finding that most Christians find that there are some aspects, for example in the *kurova guva/umbuyiso* ceremony that are against the teaching of Christ. Ordinary men and women were to be involved in the dialogue between Christianity and traditional rituals to bring Christians to live on one level.

The third research sub-question was, “What ministries respond to the present context of the Church in Zimbabwe with the growing presence of small Christian communities?” The issues that emerged include the need to build small Christian communities relevant to Zimbabwe. The findings of this research study were that what functioned as small Christian communities in Zimbabwe were out-centres, and what were called small Christian communities were prayer groups that met during the week (*supra* 5.2.2.3). It was established that the pastoral activities did not match the ecclesiology of small Christian communities. A recommendation was given for the attention of further researchers to carry out a study on how to build the Zimbabwe type of small Christian communities that evolve from the Zimbabwe experience and propose a relevant pastoral action. On the same sub-question focussing on ministries that respond to the present context, community participation in caring for the sick was a big issue. This study has found out that in Zimbabwe, praying for the sick has for a long time been limited to celebrating the sacrament of anointing the sick, and yet in present day Zimbabwe, it has become impossible for the priests to anoint all the sick (*supra* 5.2.2.3). Again in response to the same sub-question on lay ministries the issue of gender and lay leadership emerged. It was a finding of this research that women were the backbone of

the Catholic Church in Zimbabwe and strongly committed to the life and work of their parishes (*supra* 6.1.6.1). This study showed that the leadership of women seemed not to be questioned, it therefore, focused on the inadequacy of the training given to both male and female lay leaders.

Two issues emerged on the sub-question, "What are Pastoral Training Centres doing to foster collaboration between the clergy and lay leaders?" The first issue was that laypeople were mature enough to play their part in the mission of the Church. There were a number of findings on ways of enhancing collaboration between the clergy and lay leaders. It was established that giving laypeople key decision-making posts in the structures of the diocese was empowering them for building up the local Church. The establishment of pastoral councils at parish and at diocesan levels opened new ways of working together. In some dioceses the clergy and lay leaders met, planned and evaluated their work regularly.

The second issue was the need for a new model of seminary training. The findings were that each diocese should put in place a policy on the supplementary formation of their seminarians to ensure that they got the necessary exposure which they cannot be given in the setting of the seminary (*supra* 6.2.3.3). Another finding was that seminarians should get a training, which prepares them for life today (*supra* 6.2.6). One other finding of this research was that lay leaders could be allowed to study theology together with future priests (*supra* 6.2.3.3). Some plans of action suggested were to divide seminarians into small families (*supra* 8.1.7). Laymen and women could be allowed to study theology together with future priests.

Finally, the study ended with recommendations. Two recommendations were directed to bishops, one was to look into the possibility of setting up localized training centres in various parts of the dioceses. The second recommendation was to mandate and fund researches in areas that help them in their pastoral work. Directors of Pastoral Training Centres were encouraged to avail literature on and develop a national catechetical curriculum. Another recommendation was to try and put in place mechanisms for follow-ups of former students in order to provide ongoing formation programmes. Further researchers were recommended to provide a theology of Christ-member of every family. They were also recommended to make studies on culture and HIV/AIDS, how the Church can help both the patient and the family to cope? Lastly, that further researchers focus on how to build a Zimbabwean type of small Christian community.

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APPENDIX 1

Interview Schedule

Background Information

Diocese.....

Position of respondent.....

Sex of respondent.....

Establishment of Pastoral Training Centres

1. What factors led to the establishment of Pastoral Training Centres?-----

2. How would you describe the mission of Pastoral Training Centres?-----

3. What were the reasons for the choice of the places where Pastoral Training Centres were set up?-----

4. Indicate the changes that were experienced in parishes due to the work of those who had been trained at the Pastoral Training Centres?-----

The Religious context in which Pastoral Training Centres operate

5. Which languages are used at your Pastoral Training Centres?-----

6. What traditional practices are still being observed in Christian families?-----

7. What do you think should be the relationship between the living and their *vadzimu/amadlozi* in a Christian family?-----

8. How do you think some of the unacceptable elements could be Christianised to make the *kurova guva/umbuyiso* a complete Christian ceremony?-----

9. What problems usually send Christians to consult the *n'anga*?-----

Ministries that respond to the Zimbabwe Religious context

10. How were the small Christian communities started in your parish?-----

11. How would you describe the small Christian communities in your parish?-----

12. What do Christians think about African traditional healing?-----

13. What has been the response of the Pastoral Training Centres to the HIV/AIDS reality?----

14. What do people say about the Zimbabwe Catholic burial rite?-----

The Training of Lay Leaders

15. What training programmes are offered by your Pastoral Training Centre?-----

16. What training programmes are offered by your Pastoral Training Centre?-----

17. What other skills could be imparted to trainees by Pastoral Training Centres?-----

18. What can Pastoral Training Centres learn from non- Catholic training programmes?-----

19. What criteria are used by Pastoral Training Centres to recruit trainees? -----

20. What is the influence of women at Pastoral Training Centres?-----

21. How are the full time lay leaders paid?-----

22. How do parishioners view the lay leaders?-----

Collaboration in Ministry

23. How do you describe the working relationships between the clergy and the lay leaders?---

24. What do you think can enhance a collaborative ministry?-----

25. What do you suggest to be included on the training programmes of future priests?-----

Interview Schedule in Shona

Kuvakwa kwemasenda ekudzidzira zvechitendero

1. Zvii zvakakonzera kuvakwa kwemasenda?
2. Vakasarudzirei nzvimbo dzakavakirwa masenda?
3. Tsanangura donzvo remasenda
4. Ratidza sanduko yakaonekwa mumaparishi zvichitevera basa raavo vakanga vadzidziswa kumasenda.

Zvichiri kutenderwa navaKristo zvonobva muchivanhu chedu

5. Mitauro ipi inodzidziswa nayo pasenda yekwenyu?
6. Ndeapi maitiro ekupira nezviera zvakare zvichiri kucherechedzva mumhuri dzavatenderi?
7. Ukamai hwaunofunga kuti hunofanira kuvapo pakati pavapenyu navafi vavo mumhuri dzechiKristo?
8. Zvisingafambirani nechiKristo pamaitiro ekurova guva zvinga gadziriswa sei?
9. Matambudziko api anokonzera kuti vaKristo vaende kun'anga?

Ushandiri hweSangano hungadiwa mumasangano

10. VaKristo vanotii maererano nekurapa kwechivanhu?
11. Ndeipi davidzo irikupiwa nemasenda maererano nechirwere cheshuramatongo?
12. Ipa maonero anoitwa nevamwe pamaitiro okuviga vafi echikatorike.
13. Tsanangura mamiriro akaita mapoka madiki evatenderi muparishi menyu.
14. Mapoka madiki evatenderi akatanga sei muparishi menyu?

Kudzidziswa Kwavatungamiri

15. Nderupi ruzivo runofanira kuve nevatungamiri nevadzidzisi vepamasenda?
16. Zvidzidzoi zvinopiwa kune avo vanoenda kusenda?
17. Kunze kwaizvozvo zvirikupiwa pane zvimwe here zvinga wedzerwa?
18. Masenda edu angadzidza zvipi kubva kunevamamwe masangano?
19. Tsanangura kuti masangano angasarudza vanhu vakaita sei kuti vaende kunodzidzira zveutungamiri kumasenda?
20. Kutorwa kwavanhukadzi savatungamiri kwakauyisa shanduko here kumasenda?

21. Ndiani anoripa vadzidzisi vechitendero?
22. Vatenderi vanotora sei hutungamiri hwevamwe vatenderi?

Mushandira pamwe muSangano

23. Ukamai huri pakati pomupuriste nevatungamiriri vemasangano?
24. Ndezvipi zvaunoono sezvinga batsira kuti pave nokushanda pamwe kwakanaka?
25. Zvidzidzo zvipi zvaunofunga kuti zvingawedzerwa pakudzidziswa kwavapuriste kuti zvigobatsira mukushanda kwavo kana vagadzwa?

Interview Schedule in Ndebele

Ukusungulwa kamatreningi senta okuthuthukiswa ukokhol

1. Yiziphi imbangela zokusungulwas kwamakolitshi okuthuthukiswa lokholo?
2. Zizatho bani exabangela ukukhetwa kwezinzawo lapho amakolitshi amiswe khona?
3. Yiziphi injongo zokwakhiwa kwamakolitshi okuthuthukiswa kokholo?
4. Nguquko bani ezibonakalayo ngenxa yemisebenzi yesifundiswa zematreningi senta?

Isimo sokholo lapho okusebenzela khona amatreningi senta.

5. Yiziphi indimi ezisetshenziswayo etreningi senta yenu?
6. Yiyiphi imikhuba yesintu elokhu ilandelwa kwenu?
7. Budlelwano bani okumele bubekhona phakathi kwabasaphilayo lamadlozi emulini yakwabo?
8. Yiziphi izinto obona zifanele ukwamukelwa ukeze zibeyingxenye yesiKristu kusiko lombuyiso?
9. Nhlupho bani exibangela ukuthi amaKristu acine evakatshela izinyanga loba osiyazi?

Izikhundla/imisebenzi esweleka emabandleni eZimbabwe

10. AmaKristu athini mayelana lokuya ezinyangeni?
11. Nyathelo bani oluthathwa ngama senta mayelana lomkhuhlane wengulazwe (HIV/AIDS)?
12. Phana ezinye inkulumo eziza zivela kwamanye amaKristu mayelana lomngcwabo wesiKhathilika.
13. Chaza ngamaqembu amancinyani ebandleni lakho.
14. Amaqembu amancinyane asungulwa ngayiphi indlela?

Ukufundiswa kwabakhokheli

15. Abaqondisi kanye labeluleki kumele babe ngabantu abanjani?
16. Yiziphi inhlelozezifundo ezikhona etreningi senta yakini?
17. Yibuphi obunye ubuciko obona kunganiswa emasenta akithi?
18. Amatreningi senta angafunda ziphi izinto kwamanye amakolitshi amanye amabandla?
19. Amatreningi senta asebenzisa ziphi indlela zokukhethwa kwezifundi?
20. Abesifazane balesabelo bani ekukhethweni kwalabo abafisa ukuyaba yizifundi emasenta?
21. Abathuthukisi bokholo baphiwa ngubani iholo na?
22. Amakholwa abona njani abakhokheli babo na?

Ukubambana emsebenzini webandla

23. Ungabuchaza njani ubudlelwano phakathi kwabapristi labakhokheli?
24. Kuyini okungathuthukisa umoya omuhle ekusebenzeleni ndawonye?
25. Kuyini ofisa ukuthi kungangezelelwa kunhlelo zalabo abafundela ubupristi?

Appendix 2

Two-year training programme at smaller training centres

First year

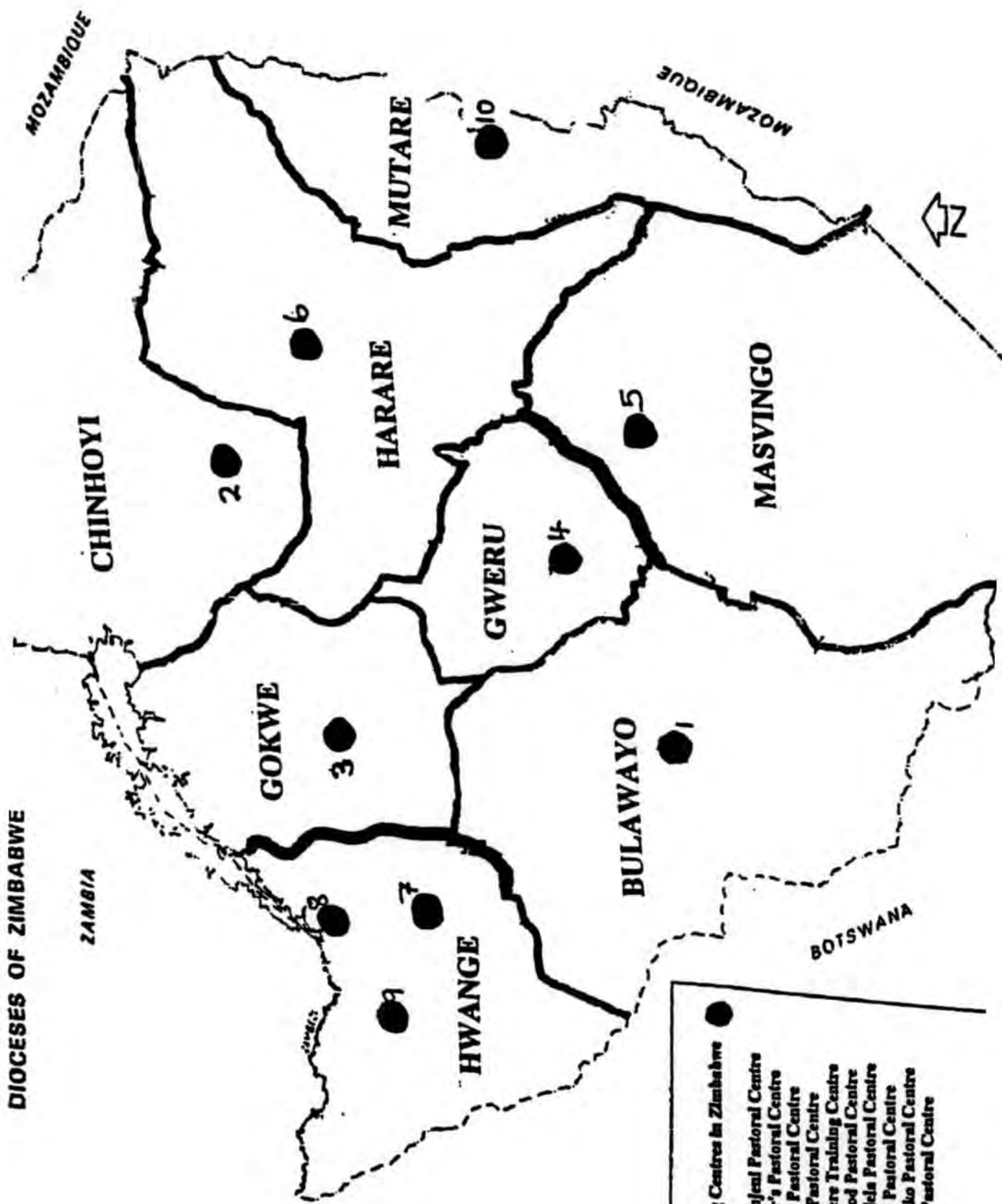
January	Introduction to the course	Catechism of the Catholic Church
February	People's capacity for God	Part 1 Section 1 Chapter 1
March	God comes to meet people	Chapter 2
April	People's response to God	Chapter 3
May	I believe in God the Father	Section 2 Chapter 1
June	I believe in Jesus Christ	Chapter 2
July	I believe in the Holy Spirit	Chapter 3
August	The Paschal mystery	Part 2 Section 1 Chapter 1
September	The sacramental celebration	Chapter 2
October	The sacraments of initiation	Section 2 Chapter 1
November	The sacraments of healing	Chapter 2
December	At the service of communion	Chapter 3

Second year

January	The dignity of the person	Part 3 Section 1 Chapter 1
February	The human community	Chapter 2
March	God's salvation: Law / grace	Chapter 3
April	Love the Lord your God	Section 2 Chapter 1
May	Love your neighbour	Chapter 2
June	The revelation of prayer	Part 4 Section 1 Chapter 1
July	The tradition of prayer	Chapter 2
August	The life of prayer	Chapter 3
September	The Lord's prayer	Section 2
October	The diocesan pastoral plan	
November	Revisions	
December	Graduation	

Term methodology sessions for two years

April	How to lead Christian burials
August	How to conduct Sunday services
December	HIV/AIDS information and hints
April	How to visit and pray with the sick
August	Methods of teaching catechism
December	Leadership skills



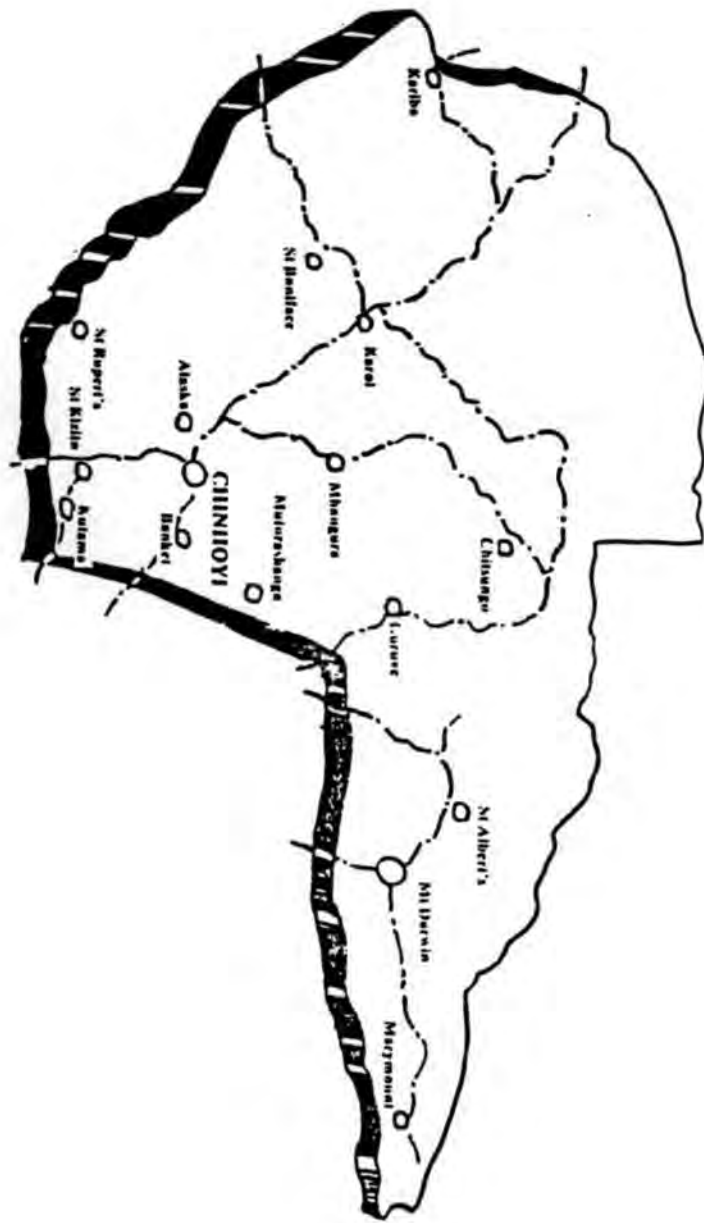
DIOCESES OF ZIMBABWE

- Pastoral Training Centres in Zimbabwe**
- - 1. Emthonzeni Pastoral Centre
 - 2. St Peter's Pastoral Centre
 - 3. Shingai Pastoral Centre
 - 4. Gweru Pastoral Centre
 - 5. Gokomere Training Centre
 - 6. Rockwood Pastoral Centre
 - 7. Dingidzela Pastoral Centre
 - 8. Tsalumpe Pastoral Centre
 - 9. Chimuniko Pastoral Centre
 - 10. Mutare Pastoral Centre

Archdiocese of Bulawayo



Diocese of Chinhoyi



Diocese of Hwange



Diocese of Masvingo

