

Quo vadis the Catholic Church and ZCC? – exploring the ‘mine is right’ dilemmas in the path to Christian unity in Zimbabwe.

[Canisius Mwandayi & Theresa Mugwidi](#)

Introduction

Since the formation of the World Council of Churches (WCC) in 1948 at Amsterdam, in Netherlands, the Catholic Church has refused to enroll as a full member of the WCC, preferring rather the position of being an observer. This tendency to distance from other churches characterizes the Catholic Church almost everywhere it is found. In Zimbabwe, for example, the Catholic Church has not been forthcoming to fully communion with other denominations as evident in its distancing from other Christian bodies like the Zimbabwe Council of Churches. As the latter celebrates its golden jubilee one is tempted to think every denomination in Zimbabwe should see this as a grandiose occasion to celebrate unity of faith. What, however, boggles the mind is that to Catholics this may appear as not so important an event given that they are not in full communion with the Zimbabwe Council of Churches. Such religious bigotry among Christian denominations yet all claiming allegiance to Christ has generated interest for us to examine the dilemmas of the ‘mine is right’ position. It is our assumption that the ‘mine is right’ position is the major evil bedeviling efforts towards Christian unity. Looking at the Catholic Church in particular, the questions that automatically come to one’s mind are; till when shall the Catholic Church maintain its tendency of refraining from other churches? Is the Church not contradicting itself by refraining when actually in one of its Official Vatican II Documents, *Unitatis Redintegratio* it calls for the same unity among the Christian churches?

Relations of the Catholic Church with other denominations

Prior to Vatican II (1963 -5), the Catholic Church had severed relations with other denominations. Bruised and shocked by the devastating effects of the Reformation,¹ the

¹ Reformation is the term for the religious movement which made its appearance in Western Europe in the sixteenth century, and which, while ostensibly aiming at an internal renewal of the Church, really led to a great revolt against it. It was inaugurated in Germany when Luther affixed his celebrated theses to the doors of the church at Wittenberg on 31 October, 1517. The first impulse to secession was ignited by the promulgation by Leo X of an indulgence for contributions towards the building of the new St. Peter’s at Rome. From Germany the movement spread to other European countries with other reformers following in the footsteps of Martin Luther or propounding their own new ideas and doctrines. Cf. T. McGonigle & J. Quigley, *A History of the Christian Tradition: From Reformation to the Present* (1996), M. Brecht, *Martin Luther: His Road to Reformation 1483-1521*, (1993), J. H. Merle D’Aubigne & H. White, *History of the Reformation of the 16th Century* (2007).

Catholic Church stuck its guns to the age old axiom: Extra Ecclesiam nulla salus (outside the Church there is no salvation). Members of other denominations were made to believe that they were destined for hell by refusing to be part of the Catholic communion or after having been anathematized. Having been pressed in a corner, members of these other denominations had no other option except to counter-attack the Catholic Church in various ways, a residue we see in our times of regarding, for example, the Pope as the Beast warned against in the book of Revelations 13:11-18.

While holding firm to her teaching that all salvation comes from Christ the Head through the Church which is his Body, Vatican II recognizes the place of non-Catholic Christians or those who have come to be generally referred to as the 'separated brethren'. As reflected in the Decree on Ecumenism, *Unitatis Redintegratio* (1964), the Church teaches,

The children who are born into these Communities and who grow up believing in Christ cannot be accused of the sin involved in the separation, and the Catholic Church embraces upon them as brothers, with respect and affection. For men (and women) who believe in Christ and have been truly baptized, are in communion with the Catholic Church even though this communion is imperfect. The differences that exist in varying degrees between them and the Catholic Church-whether in doctrine and sometimes in discipline, or concerning the structure of the Church-do indeed create many obstacles, sometimes serious ones, to full ecclesiastical communion. The ecumenical movement is striving to overcome these obstacles. But even in spite of them it remains true that all who have been justified by faith in Baptism are members of Christ's body, and have a right to be called Christian, and so are correctly accepted as brothers by the children of the Catholic Church.

This was indeed a climb down from the spirit of defense and counter-attack which had been ignited most particularly by the Reformation (1516-1563) and cemented by the Council of Trent (1545-1564). In opening, however, her windows to let fresh air blow in, the Church during Vatican II began to see and appreciate the value of these once anathematized Churches. Expressing further her perception of these Churches, the Church in the *Pastoral Constitution Gaudium et Spes* (1965) says,

In addition, the Catholic Church gladly holds in high esteem the things which other Christian Churches and ecclesial communities have done or are doing cooperatively by way of achieving the same goal. At the same time, she is convinced that she can be abundantly and variously helped by the world in the matter of preparing the ground for the Gospel. This help she gains from the talents and industry of individuals and from human society as a whole.

Despite, however, the positive move to embrace other denominations, some developments in Christendom have continuously stood as a test to the Church's commitment to what she

proclaimed in the wake of Vatican II. At the time when the Church ratified its commitment to Christian unity in *Unitatis Redintegratio* (1964), efforts towards unity in the whole Christendom had since crystallised in the formation of the World Council of Churches in 1948. Naturally one would have thought the Church should have seized her new position expressed in *Unitatis Redintegratio* as a fitting opportunity to join fully the bandwagon of the WCC but this was not the case. Surprisingly enough, the Catholic Church maintained its position of featuring at the WCC meetings as mere observers and up to now that position has not changed. Surely one would be pushed to ask; was the Catholic Church genuine when it committed itself to embracing other denominations ‘as brothers, with respect and affection’?

The Local Zimbabwean Scenario

Looking at the local Zimbabwean scenario, one still faces the same challenge of the Catholic Church’s poor relations with other denominations. Way back in 1960s, the Christian Church in Rhodesia (now Zimbabwe) saw it proper to put heads together and address issues that were affecting the nation through the formation of the Zimbabwe Council of Churches (ZCC) in 1964. This finds echo in Hallencreutz (1988) who argues that the ZCC emerged as a result of a largely inspired African movement to create a forum where Christian leaders from different denominations could tackle matters of their mutual concern in an increasing tense political atmosphere. Shedding more light on what on was obtaining then in the Christian Church of Rhodesia, the Bishop Emeritus, Rt. Rev. Jonas of the Lutheran Church in Zimbabwe and former president of the Zimbabwe Council of Churches (ZCC) says:

The ZCC was formed as a result of disagreements among the black and white leaders in the former Southern Rhodesian Christian Conference (SRCC) in 1964. Some white church leaders felt that it was not the duty of the Church to speak against the government on political matters. It was then decided to form another organisation called the Christian Council of Rhodesia (Jonas cited Gundani 2001: 80).

The local Catholic Church in Zimbabwe saw this as a noble cause and so joined this Council of Churches as a full member. While the position taken by the early Christian missionaries had been that of complicity with colonial rule, the role of the churches from the 1950s onwards generally was to win back many hearts and minds of the local alienated peoples. This saw many churches contributing in various ways towards the nationalist liberation struggle. A detailed report on the contributions of these churches can be obtained from the works of Ian Linden (1979) and J. McLaughlin (1996) on the Catholic Church; Ngwabi Bhebhe (1999) on the Evangelical Lutheran Church; and M.L Daneel (1999) on the African Independent Churches

(1999). It needs to be noted, however, that not all Christian churches during this period of national struggle for independence supported what African nationalists were pushing for. Churches falling under the Evangelical Fellowship of Zimbabwe chose not to speak out against Ian Smith's regime; they rather interpreted the armed struggle in terms of the advance of communism and Russian influence (Ruzivo, 2008). Such a position they took saw them backing the Rhodesian government as a legitimate hegemony and prayers, as noted by Ngwabi Bhebhe (1988) were said for the vanquishing of 'terrorists' and safety of the Rhodesian security forces.

The other Christian Bodies in Rhodesia, that is, Rhodesia Catholic Bishops' Conference (RCBC) formed in 1969 and the Zimbabwe Council of Churches (ZCC) remained united in denouncing the atrocities of the Rhodesian government and continued to support of the aspirations of the African nationalists until independence in 1980 and well even after independence. Marlon captures well the contributions made by these churches after independence when he avers:

For much of Zimbabwe's first decade (1980-1990), the church played a serious role in complementing government efforts in nation building and fostering national development, particularly in the social welfare sector. Churches invested heavily in building, equipping and running rural hospitals and clinics as well as providing high quality education to previously disadvantaged communities. Today, the legacy of the churches in the health and education sectors in Zimbabwe lives on.

Some fissures within the main body of the Zimbabwean Christian church began to be seen from the year 2000 and onwards when the political and economic stability of Zimbabwe took a torpedo state or went nose-dive. In February 2000, the Zimbabwe African National Union - Patriotic Front (ZANU PF) suffered its first poll defeat when Zimbabweans rejected the new Draft Constitution which had been crafted by party loyalists. In response to the humiliation, a wave of state-sponsored political violence was leashed on the people. War veterans in conjunction with ZANU PF youth went on a rampage, invading mostly white-owned commercial farms, attacking farmers and workers (Zakeyo, 2012). Fearing a repeat of what had happened with the Draft constitution in February; ZANU PF went on a violent campaign so as not to lose again in parliamentary elections which were to held in June the same year (Fischer cited in Zakeyo, 2012). Zanu Pf upped its violent campaign during the presidential elections which were held in 2002. In a report availed by the US Department of State, the Civic society organisations in Zimbabwe reported numerous incidents of beatings, abductions and assault, with more than 50 activists also being reported as killed after months of intensive political violence (Zakeyo, 2012).

With the exception of the Catholic Church, the response of other churches to this violence was very slow. Many at home as well as those who were abroad began to criticize the Church in Zimbabwe for losing its prophetic voice and remaining silent and cowardly in the face of grave human rights violations and repressive rule of Zanu Pf (Zakeyo, 2012). When other Christian bodies began to awaken to the calls for more action, the daunting challenge which faced them was lack of unity, confidence and courage. The Zimbabwe Council of Churches (ZCC), as noted by Zakeyo (2012) was almost paralyzed by a crisis of leadership and increased isolation from local and international partners. Wary of being seen to be challenging the government, the ZCC had in 1998 abruptly pulled its support from the National Constitutional Assembly, an organization that had been formed and housed at its premises. While ZCC had earlier taken a lead in the development of civil society, campaigns for democracy, constitutional reforms and economic justice; it practically had retreated from such work by the end of the 1990s. Thus when the wave of political violence was unleashed on Zimbabweans, the ZCC was unprepared and failed to speak up on behalf of victims.

It was around this time when ZCC was wary of being seen to be challenging the government that the local Catholic Bishops decided to withdraw their full membership in ZCC. Instead of fearing to jeopardise its relations with the government, the Catholic Church maintained its prophetic voice and took the side of the oppressed and marginalized, thus remained consistent in its public actions for peace and democracy in the country. From then onwards the local Catholic Church decided to participate at the meetings of ZCC as mere observers more like it does at the WCC. Even later when ZCC awakened from its slumber during the June 2000 parliamentary elections, its commitment was not convincing enough to pull back the Catholics to full membership. What indirectly bolstered the new stance that had been taken by the Catholics was that the actual participation of ZCC during the June 2000 elections was not a local initiative; it was rather more of an external push from its international partners (Zakeyo, 2012). Had it not been the case of being lobbied by its international friends, ZCC had almost become an instrument of the government to whip other churches into conformity with interests of the ruling party, Zanu Pf. Such an inclination of ZCC towards the interests of Zanu Pf is reflected even in the final assessment of the electoral process and the accompanying violence given by the then ZCC General Secretary, Densen Mafinyane when he said:

We were very impressed by the dignity and maturity displayed by our voters during the election days and we would want that spirit to prevail. In the meantime we are appealing once again to all political parties (party) leaders to urge their supporters to accept the election results (Mafinyane cited in Zakeyo, 2012).

Despite signs of awakening by ZCC to the wave of political violence, no further frantic efforts were made by the local Catholic Church to renew its full membership with ZCC and up until now the Catholic Church feels it is not part of ZCC. A sign of not fully pulling together though speaking almost the same language was evident even in the events leading to the harmonised elections of 2008. The ZCC issued the following statement:

Government should provide a level playing field for all those seeking political office. Let justice flow like a stream and righteousness like a river that never goes dry (Amos 5:24). All political parties, candidates and their supporters to exercise maturity, tolerance and to seek power only through the ballot. To campaign in a peaceful and honourable way, shun all forms of violence, to observe and encourage peace at all times. The law enforcement agents should execute their duties in an efficient, effective and non partisan way to protect life and property. To apply the law without discrimination or favour, for God hates all forms of injustice. The Zimbabwe Electoral Commission to adhere to the SADC norms and principles and other international best practices in the conduct of our elections. The media as a major stake holder in the election process, to give objective and balanced reports and fair coverage to all political players and strive to influence and promote peace. All eligible voters should exercise their democratic right to vote. The nation to seek peace and pursue it and invite all people to come and reason together as we undertake this process of electing our representatives at different levels. Blessed are the peacemakers for they shall be called children of God. (Matthew 5:9) All people of faith to prayerfully promote peace, love, justice and respect for diversity (kubatanaarchive.org).

As a sign that its voice was not part and parcel of what had been said by ZCC, the Catholic Church went on to issue out its own statement:

Past elections have been marred by controversy and violence. This time, we urge Government, and all the contesting parties, to create a social, political and economic climate that enhances moral integrity. We urge those responsible for organizing the elections to establish a credible electoral process, whose outcome will be free and fair and with local and international recognition. The Church looks beyond political parties and derives its ethos from the eternal Kingdom of God, a kingdom of love, truth, justice, freedom and peace. The Church therefore aims to build the foundations here on earth of that Eternal Kingdom (www.kubatanaarchive.org).

While the two Christian bodies have something in common, namely: preaching the gospel of Christ, trying to forge a relationship between them is fast becoming like an attempt to mix water and oil. Given such a scenario one is forced to further probe; what is really at stake with the efforts towards achieving fully unity within Christendom? Is the Catholic Church right in maintaining its position of keeping distance? Could other denominations be wrong in refusing to be bulldozed by the Catholic Church and right when they are seen spearheading their agenda with or without the Catholic Church?

Exploring the dilemmas of the 'mine is right' position

As reflected earlier on in the discussion, the Catholic Church prior to Vatican II was largely driven by the *Extra Ecclesiam nulla salus* mentality in its dealings with other denominations. Vatican II fought hard to suppress this mentality but could not completely rule it out. The residue elements of such a spirit is reflected in the Dogmatic Constitution *Lumen Gentium*, No.14 (1964): “[...] Hence they could not be saved who knowing that the Catholic Church was founded as necessary by God through Christ, would refuse either to enter it or to remain in it.” Aware that their message could be read as not far different from that of the period prior to Vatican II, the Council Fathers went further qualify that the unevangelised yet seekers of God through the dictates of the conscience merit salvation also. *Lumen Gentium*, No.16, (1964) spells out this well when it goes on to say,

Those who, through no fault of their own, do not know the Gospel of Christ or his Church, but who nevertheless seek God with a sincere heart, and, moved by grace, try in their actions to do his will as they know it through the dictates of their conscience –those too may achieve eternal salvation.

While Vatican II has also taken a step further to assert that ‘all who have been justified by faith in Baptism are members of Christ's body, ... and so are correctly accepted as brothers by the children of the Catholic Church (*Unitatis Redintegratio*, 1964) and that Catholicism ‘gladly holds in high esteem the things which other Christian Churches and ecclesial communities have done or are doing cooperatively’ (*Gaudium et Spes*, 1965), there appears still to be a hidden feeling within Catholicism that it is ‘the’ Church. Notwithstanding the highly commendable position of the Catholic Church in regard to other faiths and denominations as reflected in Vatican II Documents, walking the talk appears still a great challenge to Catholicism as there is often a tendency to lean on the position of pre-Vatican II era. While indeed it was a great move when Pope John Paul XXIII on the eve of Vatican II wrote: "I wish to open the Church's window so that we may see what is happening outside and so the world may see what is happening within," (John Paul XXIII cited in Thuburn, 2014), conservatives within the Church have not been so comfortable with the wave of reforms that Vatican II brought, hence tend to put some brakes to this reform spirit. When looked at more closely one sees that behind such a move is the comfort some Catholics tend to take in the traditional ways of looking at the church as well as in the traditional ways perceiving other faiths and denominations.

While doctrinally the Catholic Church sounds very ecumenical in orientation as reflected in *Decree on Ecumenism, Unitatis Redintegration* (1964) and in the *Pastoral Constitution*

Gaudium et Spes (1965), behind such a position one can read the socially constructed ‘big brother’ attitude of the church in her dealings with later established churches which are perceived as juniors, not only in terms of history but also of having developed and refined doctrines. Generally the big challenge facing ecumenical effort and debate is that older churches hardly entertain to hear what the *mafikizolo* churches ‘recent churches’ have to tell them. Older churches, in other words, are not so ready to appreciate anything from new and younger churches, most of which are found in the Third World. In addition to that, older churches do not want to lose their identity by bowing to what younger churches would have said. Just as in a natural family set up, by virtue of being older, an elder brother usually is reluctant to be corrected or taught something by his junior brother. Younger churches have since realized this and from the look of history they have since resolved not to be taught what faith in Christ is but proudly and confidently continue to roll out programmes that edify their Christian faith regardless of what the Catholic Church says or thinks.

In the Zimbabwean case, while the Catholic Church had sort of played down its ‘big brother’ position when it joined ZCC as a full member, it was forced by the prevailing circumstances to wear that cap as other members in ZCC took a back seat when they were actually supposed to be speaking out in defense of the victims. It is unfortunate, however, that the Catholic Church after that move from ZCC appears not to have made any significant move to re-join ZCC as a full member. What the Catholic Church in Zimbabwe seems satisfied with for now is pushing on independently of ZCC, only making occasional appearances at ZCC meetings just as an observer. Here and there it collaborates with ZCC in some projects, like when they produced the document: *The Zimbabwe We Want: Towards a National Vision for Zimbabwe* by the Churches of Zimbabwe in 2006. By and large, however, ZCC has its own operations, while the Catholic Church on the other hand runs also its own operations. The government of Robert Mugabe has often taken advantage of this lack of unity among churches. As noted by Ruzivo (2008), in state functions, mainline church leaders who were perceived to be reactionary were sidelined and Robert Mugabe chose rather to relate with those who were less critical of his rule. This was shown when found solace in Norbert Kunonga, the former Bishop of the Anglican Church. Kunonga defended Mugabe’s policies in every forum where he was given the chance to speak and described him as God’s messenger sent to redeem the people of Africa. Adding also to the list of Mugabe’s friends was the Destiny for Africa Network President Rev Obadiah Msindo. Despite the controlled and heavily restricted access to broadcasting, Obadiah Msindo

was given platform to air his *Destiny for Africa* Christian Broadcasting Network aired on national television and he took that chance to condemn white farmers.

Attacks on the Catholic Church

In reaction to the intransigence of the Catholic Church, some pastors from younger churches propagate and pursue doctrines and teachings which attack the former. We have for instance the description of the Pope as the Antichrist mentioned in the Book of Revelations. A number actually of Protestant leaders viewed the pope as the anti-Christ. We have, for example, Martin Luther, the leading reformist describe the pope in the following way:

We here are of the conviction that the papacy is the seat of the true and real Antichrist...personally I declare that I owe the Pope no other obedience than that to Antichrist (sermon on Aug 18, 1520 cited in Johnson, 2013).

Following in the footsteps of Luther in propounding the same view that the pope was the anti-Christ is John Calvin. He devoted an entire section of *The Institutes* to this topic (Book IV, “Of the Popish Mass”). In addressing his readers, Calvin wrote:

Let my readers understand that I am here combating that opinion with which the Roman Antichrist and his prophets have imbued the whole world—viz. that the mass is a work by which the priest who offers Christ, and the others who in the oblation receive him, gain merit with God (Calvin cited in Johnson, 2013).

Zwingli too was no exception. Referring to the Catholic Church and the pope he wrote: “I know that in it works the might and power of the Devil, that is, of the Antichrist” (*Principle Works of Zwingli*, Vol. 7, cited in Johnson, 2013). These leading reformers and others who followed after them bombarded the Catholic Church in such a way that they wanted people believe that it is a mere human institution whose origins are highly suspect. Instead of winning over the hearts and minds of Catholics to what they purport is the ‘true church,’ what these reformers and those who followed after them have often caused is the hardening of the Catholic stance, thus further jeopardizing chances of Christian unity in the foreseen future. Behind, however, the attack on Catholicism is the purposive refusal by these churches to acknowledge the inauguration of the Catholic Church by Christ and that it is the mother Church from which all other churches split.

To salvage the situation there is need for commitment on both sides. The Catholic Church probably needs to realize that boasting of a long tradition is not what matters only but the experience of faith in Christ. The manifestation of the Holy Spirit in various denominations other than the Catholic Church has been a real proof that the experience of faith in Christ is what matters most. The realization and admittance of the apostles at the word of Peter that the gentiles

also had received the Holy Spirit (Acts 11:13-18) should stand as a constant reminder to Catholics that God is not bound by human categories and cultures. The Catholic Church needs to open itself to the spirit with which it ratified the call to ecumenism in *Unitatis Redintegratio* otherwise its teachings will remain redundant.

As for the younger Churches, instead of being just on the defensive, they need to take something from the experience of the Catholic Church which has been in existence since the inception of Christianity by Christ during the 1st Century AD. One thing they need to keep in mind is that no matter how they shout and tease the Catholic Church, its seniority in terms of history is a fact which no person or historian can afford to ignore. Just as even in a family set up, no matter how a junior brother surpasses the elder brother in wisdom or any other material pursuit in this world, the elder brother cannot relinquish his position of being an elder in the family and the junior as junior in that family set up.

Conclusion

Considering the way ZCC has stuck to its goal of creating a forum where Christian leaders from different denominations can tackle matters of their mutual concern in volatile political situations, not ignoring of course the time it has not been that pro-active, it sounds indeed justifiable for the organisation to be celebrating its golden jubilee now after walking such a journey. However, while there is every reason to celebrate, there is an urgent need to find ways of unifying all Christian churches in Zimbabwe. The nature of the prevailing political, social and economic situation in Zimbabwe demands that Churches speak with one voice. Such a voice has been lacking as the different Christian bodies in Zimbabwe, namely: the ZCC, the ZCBC and the Evangelical Fellowship of Zimbabwe (EFZ) all appear to be singing from different podiums. Tapping a lesson from the Gospels we hear that a house divided against itself is bound to fail (Matthew 12: 25) and this possibly answers why the Christian Church in Zimbabwe is failing to deliver lasting solutions to Zimbabwe's problems. The Catholic Church, on one side, is called upon to review and possibly renew its full membership with ZCC and cease to be just a mere observer in matters pertaining to ZCC. Other Churches too are called upon to desist from trying to be referees of the Christian faith and stick to the core business which is to preach the gospel of Christ and be the voice of the voiceless given the political and economic uncertainty that hangs over our country. They too need to guard against being stooges of the government of the day and remember always that they have a duty to be the 'salt' and 'light' of the world (Mt.5:13-16; Philippians 2:14-16).

References

- Daneel, M. L. African Earthkeepers: Environmental mission and liberation in Christian perspective, UNISA Press, 1999.
- Decree on Ecumenism Unitatis Redintegratio,
http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat_i_decree_19641121_unitatis-redintegratio_en.html.
- Dogmatic Constitution on the Church Lumen Gentium Solemnly Promulgated by His Holiness Pope Paul VI (Nov.21, 1964),
http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat_i_const_19641121_lumen-gentium_en.html.
- Gundani, P. Changing Patterns of Authority and Leadership: Developments in the Roman Catholic Church in Zimbabwe after Vatican II 1965 - 1985. Harare: UZ Publications 2001.
- Hallencreutz C. F. and Moyo A., Church and State in Zimbabwe Gweru: Mambo Press 1988.
- Johnson, J. A friendly reminder: the Pope is (probably) the antichrist,
<http://thecripplegate.com/a-friendly-reminder-the-pope-is-probably-the-antichrist/>
- Linden I. The Catholic Church and the Struggle for Zimbabwe, Longman, 1979
- McLaughlin, J. On the Frontline: Catholic Missions in Zimbabwe's Liberation, Harare: Baobab Books, 1996
- Bhebhe, N. The ZAPU and ZANU guerrilla warfare and the Evangelical Lutheran Church in Zimbabwe, Mambo Press, 1999
- Pastoral Constitution on the Church in the Modern World Gaudium et Spes Promulgated by His Holiness, Pope Paul VI (Dec.7, 1965),
http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat_i_cons_19651207_gaudium-et-spes_en.html.
- Ruzivo M. 'A mapping of the Church groups in Zimbabwe' in The Role of the Church in the Struggle for Democratic Change in Zimbabwe,
http://www.zimbabweinstitute.net/File_Uploads/docs/Role%20of%20the%20church%20book%20Projects.pdf.
- Thuburn D. (2014) 'John XXIII: A tradition-breaking pope like Francis,'
<http://news.yahoo.com/john-xxiii-tradition-breaking-pope-francis-032649803.html>.
- Zakeyo M. The Church, Politics and the Future of Zimbabwe,
https://www.academia.edu/4079454/The_Church_Politics_and_the_Future_of_Zimbabwe