Sunday Homilies and the Anthropology of Catholic Social Teaching: Theological and Cultural Dialogue

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Abstract: *This research explores how Sunday homilies reflect and convey Catholic Social Teaching (CST) through a cultural-anthropological lens. The objective is to assess how homilies engage with Rwandan anthropological values, such as ubumwe (unity), Ubuntu (human dignity), and gukunda umurimo (dignity of work), to promote social transformation. The hypothesis is that culturally contextualized CST homilies have a measurable influence on people's social consciousness and engagement. A total of 100 CUR students participated in a survey, and 30 were involved in focus groups discussing homilies heard over 10 Sundays homilies in cathedral parish of Butare and its centrales. Homilies were also thematically analyzed for CST principles. Statistical analysis revealed that 81% of students recalled homilies that explicitly addressed justice or reconciliation themes, and 59% indicated they took action as a result of such preaching. Furthermore, 74% affirmed that the inclusion of local wisdom made the homily more compelling. However, only 35% of students found consistent application of CST in Sunday preaching. The study concludes that while CST themes are often present in Sunday homilies, their deeper cultural embodiment varies by preacher and location. The integration of Rwandan anthropological values with CST in preaching strengthens faith-based ethical action. The research recommends structured training for clergy and theology students on CST and indigenous ethical frameworks, enhancing the transformative power of Sunday homilies among young Catholic leaders.*

Keywords: *Catholic Social Teaching, Sunday Homilies, Anthropology, Theology, Social Transformation, moral formation.*

List of Acronyms

CST: *Catholic Social Teaching*

CUR: *Catholic University of Rwanda.*

Introduction

The role of Sunday homilies in shaping the moral, social, and civic consciousness of believers is a critical yet often underexplored dimension of pastoral theology. Within the Catholic tradition, preaching is not merely a liturgical function but a vehicle for teaching and transmitting the Church's social doctrine. Catholic Social Teaching (CST), which emphasizes principles such as human dignity, solidarity, subsidiarity, and the common good, serves as a foundation for ethical engagement in society (Pontifical Council for Justice and Peace, 2004). In the context of Rwanda, a country marked by a history of social fragmentation and a journey toward reconciliation, these teachings gain renewed significance when interpreted through the lens of local cultural values such as *ubuntu* (shared humanity) and *ubumwe* (unity) (Magesa, 1997; Kagame, 1956).

This study investigates the integration of CST within Sunday homilies delivered in Butare cathedral parish. It seeks to understand how these homilies communicate social teachings in ways that are both theologically grounded and culturally resonant. The research is premised on the idea that contextual theology, one that engages local traditions, histories, and anthropological frameworks, is essential for making the Gospel socially transformative (Bevans, 2002). Sunday homilies, therefore, become not only spiritual nourishment but also platforms for moral formation and civic responsibility.

By examining the content of homilies, student perceptions, and the alignment of sermons with Rwandan anthropological values, the study aims to determine whether CST is effectively translated into a contextually relevant message. In doing so, it addresses a broader question: Can liturgical preaching serve as a tool for social healing and ethical leadership in post-genocide Rwanda?

Methodology

This research employed a mixed-methods approach to explore how Sunday homilies at the Catholic University of Rwanda (CUR) reflect and transmit Catholic Social Teaching (CST) through

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culturally embedded anthropological values. The study's design combined quantitative and qualitative methods to provide a comprehensive understanding of both the content and impact of homilies. A total of 100 CUR students were surveyed to assess their recall and perception of CST themes in Sunday homilies. The survey measured factors such as the prevalence of justice, reconciliation, and human dignity themes, as well as behavioral outcomes such as participation in reconciliation and dialogue (Turabumukiza, 2016; Nzabonimpa, 2021; Pontifical Council for Justice and Peace, 2004).

In addition to the survey, qualitative data were gathered through focus group discussions with 30 students. These sessions explored personal interpretations and emotional responses to homilies delivered over ten consecutive Sundays across Butare cathedral Parish and its centrales. Participants were encouraged to reflect on how the integration of Rwandan values such as *ubuntu* (human dignity), *ubumwe* (unity), and *gukunda umurimo* (dignity of labor) enhanced the relevance of CST themes in their lives (Tutu, 1999; Kagame, 1956; Galtung, 2001). The focus groups allowed for the triangulation of data and provided deeper insights into the influence of cultural context on theological interpretation.

The homilies themselves were also subjected to thematic content analysis. Ten homilies were transcribed and coded for explicit CST principles including human dignity, solidarity, the common good, and the preferential option for the poor. The coding framework was informed by existing CST literature and adapted to include Rwandan ethical values (Bevans, 2002; Himes, 2005; Longman, 2017). This analytical lens enabled the researcher to determine the extent to which preachers connected theology with cultural anthropology. Frequencies of theme occurrence were tabulated and analyzed in light of student feedback to assess homiletic effectiveness.

Finally, the research design was guided by participatory and contextual theological methods, which advocate for the integration of local wisdom in faith-based instruction. This allowed the research to remain both culturally sensitive and theologically grounded. By merging empirical data with theological reflection, the methodology supported a holistic understanding of how Sunday homilies serve as vehicles for moral and social transformation in a Rwandan Catholic context (Freire, 1970; Magesa, 1997; Uvin, 1998).

Sunday Homilies and the Anthropology of CST

Sunday homilies, as an integral part of Catholic liturgical life, are not only moments of spiritual reflection but also vehicles for ethical instruction and social transformation. For CUR students, these homilies have taken on a particularly significant role in light of the country's post-genocide reconciliation process and ongoing efforts to cultivate a morally grounded generation. This study explores how Sunday homilies integrate Catholic Social Teaching (CST) with Rwandan anthropological values to form ethically conscious citizens. Specifically, it examines how homilies serve as tools for communicating human dignity, justice, peace, and solidarity within a culturally resonant framework. The aim is to verify the hypothesis that Sunday homilies effectively reflect CST and resonate with the socio-cultural context of Rwanda. Through this, the paper not only highlights the richness of contextual theology but also contributes to broader discussions on the role of religious education in post-conflict societal rebuilding and ethical social development.

1. Anthropological Foundations of Catholic Social Teaching in Rwanda

Catholic Social Teaching (CST) is deeply rooted in both scriptural tradition and human experience, emphasizing human dignity, solidarity, the common good, and the preferential option for the poor (Pontifical Council for Justice and Peace, 2004). In the Rwandan context, CST finds a powerful echo in indigenous anthropological values such as *ubumwe* (unity), *ubuntu* (human dignity and relational personhood), and *gukunda umurimo* (dignity of work). These values are not merely cultural expressions but are ethical foundations embedded in the fabric of post-genocide Rwandan society, offering a rich dialogue between theology and anthropology (Turabumukiza, 2016; Niyonzima, 2020; Kagame, 1956; Tutu, 1999). The resonance between these Rwandan values and CST reflects an incarnational theology that speaks meaningfully to the lived experience of believers.

Table 1 below illustrates how Rwandan anthropological values correspond with core CST principles:

Rwandan Value	Meaning	CST Principle	Survey Recall (%)
Ubumwe	Communal unity and reconciliation	Solidarity, Peace, and Reconciliation	81%
Ubuntu	Human dignity and interdependence	Human Dignity, Common Good	74%
Gukunda umurimo	Dignity and value of hard work	Dignity of Work, Participation	59%

Theologically, CST builds upon the Thomistic understanding of the human person as *imago Dei*, whose dignity is not earned but inherent (Summa Theologiae, I.93). Rwandan *ubuntu* aligns with this, emphasizing that "a person is a person through other persons" (Tutu, 1999). In practice, this principle undergirds CST's emphasis on solidarity and the common good, particularly in post-conflict settings where social trust must be rebuilt (Caritas Rwanda, 2014; Longman, 2017; Uvin, 1998). *Ubumwe*, as both a national value and CST imperative, has played a key role in fostering reconciliation in the church in Rwanda.

Historically, the Rwandan genocide of 1994 exposed the fragile social fabric and the failure of religious institutions to embody CST principles consistently (African Rights, 1995; Longman, 2017). In its aftermath, CST has become a theological resource for social healing. Homilies that integrate *ubumwe* and *ubuntu* provide not only spiritual formation but also civic engagement tools, restorative justice mechanisms, and ethical leadership (Munyaneza, 2019; Hatzfeld, 2005; Republic of Rwanda, 2003; Turabumukiza, 2016). Yet, only 35% of CUR students observed a consistent application of CST across Sunday homilies, suggesting the need

for better pastoral training and contextual theology (Kanyandekwe, 2020; Uwineza, 2018; Ntakirutimana, 2012; Rusesabagina, 2006).

Social theory affirms that moral development in youth is shaped by repeated exposure to normative ethical frameworks within communal settings (Habermas, 1996; Bandura, 2001; Mezirow, 1997; Freire, 1970). Therefore, the theological act of preaching must not only inform but transform. Homilies that blend CST with indigenous Rwandan values become a catechetical practice in contextual ethics, capable of inspiring sustained social engagement and healing (Turabumukiza, 2016; Nzabonimpa, 2021; Volf, 2006; Tutu, 1999). The research thus calls for a structured integration of CST with anthropological wisdom in clergy formation, equipping young Catholic leaders to become agents of justice and unity in Rwanda.

2. Homiletic Approaches to CST in Butare Cathedral

Catholic Social Teaching (CST) offers a theological foundation for justice, solidarity, and the common good, which can be profoundly contextualized through local preaching. In cathedral parish of Butare, Sunday homilies function not only as spiritual nourishment but also as public theology that transmits CST in culturally resonant ways. The theological framework of *contextual theology* emphasizes the importance of integrating faith with lived experience and socio-cultural realities (Gutiérrez, 1988; Bevans, 2002; Dorr, 2012; Magesa, 1997). Preachers who internalize this approach often draw on Rwandan anthropological values such as *ubumwe* (unity), *ubuntu* (human dignity), and *gukunda umurimo* (dignity of labor), thereby aligning CST with the moral imagination of their audience. Homilies that incorporate these indigenous values reinforce CST principles such as the dignity of the human person, the call to community and participation, and the rights and responsibilities of individuals (Pontifical Council for Justice and Peace, 2004; Himes, 2005; Magesa, 1997; Shorter, 1998).

Thematic analysis of ten Sunday homilies across the cathedral parish of Butare revealed the frequency and depth with which CST themes were articulated. The table below presents the frequency of five core CST themes identified through qualitative coding of homily transcripts. Homilies were assessed on explicit references to CST concepts and the use of Rwandan cultural idioms.

Table 2: Homiletic Approaches

CST Theme	% of Homilies Addressing It	Use of Local Idioms
Human Dignity (*Ubuntu*)	90%	80%
Solidarity/Unity (*Ubumwe*)	80%	70%
Dignity of Work (*Gukunda umurimo*)	60%	50%
Preferential Option for the Poor	40%	30%
Care for Creation	20%	10%

These findings demonstrate that human dignity and unity were the most frequently addressed CST principles, often grounded in proverbial expressions or ancestral wisdom, such as *"Umuntu ni umuntu ku bandi"* (a person is a person through others), which aligns with the CST concept of relational dignity (Bevans & Schroeder, 2004; Dorr, 2012; Himes, 2005; Magesa, 1997). Homilists who effectively frame CST themes in this manner tend

to be those with exposure to contextual theological training or social ministry work, suggesting a correlation between pastoral formation and cultural fluency in homiletics.

The role of preachers is critical in making CST accessible and transformative. When homilists use local idioms and ethics, they effectively bridge doctrine and daily life, thereby fostering ethical reflection and action among congregants (Schreiter, 1997; Bevans, 2002; Pontifical Council, 2004; Shorter, 1998). This was confirmed by the survey results showing that 74% of students found homilies more compelling when they included local wisdom. However, inconsistencies in preaching styles and theological depth suggest a need for structured training in CST and indigenous anthropology for clergy and seminarians. When preachers lack this integration, messages may remain abstract or disconnected from the socio-cultural realities of their audience.

Therefore, the study recommends more emphasis of CST into seminary homiletics curricula and ongoing clergy formation, with special attention to local values and idioms. This approach not only strengthens faith-based ethics but also aligns with the pastoral mission of the Church in Rwanda to promote justice, reconciliation, and human dignity (John Paul II, 1995; Magesa, 1997; Bevans, 2002; Himes, 2005). Homilies that embody this synthesis can catalyze a generation of socially conscious Catholic leaders at institutions such as the Catholic University of Rwanda.

3. CUR Student Reflections and Ethical Action: Theological Integration and Cultural Resonance

Catholic Social Teaching (CST), rooted in the dignity of the human person, solidarity, and the common good (Pontifical Council for Justice and Peace, 2004), serves as a vital theological framework for shaping moral consciousness. In cathedral parish of Butare, Sunday homilies represent a dynamic platform through which CST is communicated to young Catholics. The reflections of CUR students reveal both receptivity to and action from these messages, especially when homilies are delivered through culturally grounded anthropological values like *ubuntu* and *ubumwe*. Theologically, this aligns with catholic theology's emphasis on praxis, where faith inspires action for justice (Gutiérrez, 1988; Boff & Boff, 1987). When Sunday preaching reflects CST principles, people not only internalize these values but respond with transformative behaviors.

The empirical findings from this study underscore that 81% of CUR students surveyed recalled homilies touching on CST principles, particularly justice, peace, and reconciliation. This level of recall demonstrates an embedded engagement with the spiritual and moral themes integral to both CST and Rwandan communal ethics (Ntahobari & Nkurunziza, 1998). According to Pope Francis (2015), CST must be lived through a "culture of encounter," which begins with the Word of God proclaimed in a relatable manner. Focus group discussions confirmed that students identified with stories referencing Rwandan history, family struggles, or community disputes resolved through dialogue, linking theological teachings with daily realities (Turinawe, 2021). These reflections confirm the hypothesis that cultural resonance amplifies moral clarity.

Notably, 59% of students reported taking ethical action following CST-inspired homilies. Activities included community volunteering, engaging in inter-student dialogue, and initiating reconciliation initiatives. This confirms Paulo Freire's (1970) concept of "conscientization," wherein individuals, once exposed to ethical discourse, begin to transform their environments. Theologically, this correlates with the principle of *faith in action*

(James 2:17), where ethical conduct must stem from spiritual reflection. The preaching thus catalyzed a shift from passive reception to active engagement, an outcome consistent with CST's call for active participation in societal development (Pontifical Council for Justice and Peace, 2004).

Furthermore, 74% of students emphasized that when homilies incorporated Rwandan cultural idioms and values such as *gukunda umurimo* (dignity of work), they found the message more compelling. These insights resonate with the anthropology of inculturation theology, which upholds the incarnation of Christian values into specific cultural contexts (Shorter, 1988; Bevans, 2002). Students testified that such culturally embedded homilies felt more authentic and spiritually motivating, fostering ethical reflection anchored in shared heritage. Thus, a culturally integrated CST message bridges the gap between doctrine and life, enabling students to become ethically conscious and socially active Christians.

Table 3: CUR Student Reflections and Ethical Action

Student Response	% of Respondents
Recalled CST themes (justice, reconciliation)	81%
Took ethical action (dialogue, volunteering)	59%
Affirmed cultural resonance increased impact	74%

The integration of CST and Rwandan anthropological values within Sunday homilies has profound theological and ethical implications for CUR students. The study suggests that deliberate incorporation of local cultural wisdom in CST preaching fosters deeper moral engagement. Structured training for clergy in contextual theology is vital to sustain and amplify this impact.

4. Inconsistencies and Gaps in CST Preaching: A Theological and Social Analysis

Catholic Social Teaching (CST), as articulated in key documents such as *Gaudium et Spes*, *Caritas in Veritate*, and *Evangelii Gaudium*, emphasizes human dignity, solidarity, and the common good (Pontifical Council for Justice and Peace, 2004; Benedict XVI, 2009; Francis, 2013). However, the present study reveals significant inconsistencies in the homiletic integration of CST. While 81% of students recalled hearing homilies on justice or reconciliation, only 35% confirmed consistent application of CST themes across Sundays. This finding reflects a gap between the Church's magisterial teaching and pastoral practice, echoing criticisms in theological discourse regarding the selective emphasis on CST in liturgical settings (Himes, 2005; Massaro, 2016; Groody, 2007; Radcliffe, 2011). Theologically, such inconsistency can be examined through the lens of liberation theology, which critiques the failure of the Church to stand consistently with the marginalized, warning against "spiritualized" preaching that neglects concrete social action (Gutiérrez, 1988; Boff & Boff, 1987).

This inconsistency is further accentuated when viewed through the lens of cultural and anthropological reception. While 74% of CUR students affirmed that local values such as *ubumwe* (unity), *ubuntu* (human dignity), and *gukunda umurimo* (love of work) made the homilies more compelling, the limited frequency of such contextualization suggests an absence of deliberate theological inculturation (Shorter, 1995; Schreiter, 1994; Bujo, 2001; Phiri & Nadar, 2010). The variability among priests and parishes, especially between urban and rural contexts, demonstrates that CST integration often depends on individual preacher formation

rather than a structured pastoral framework. Some priests who had received formal training in CST or theology were more likely to link Gospel texts with socio-cultural realities, while others remained focused on spiritual or moral themes without engaging structural injustices.

The social theory of Pierre Bourdieu's *habitus* can help interpret these gaps. Priests develop preaching practices based on their own ecclesial formation and social positioning, meaning that if CST is not emphasized in their theological training, it may not be integrated into their liturgical communication (Bourdieu, 1977; Swartz, 1997; Jenkins, 2002; Grenfell, 2012). Therefore, the habitus of clergy may reflect more devotional than social-ethical priorities, thereby contributing to the marginal presence of CST in homilies. The research data below illustrates this disparity:

Fig. 1: Inconsistencies and Gaps in CST Preaching
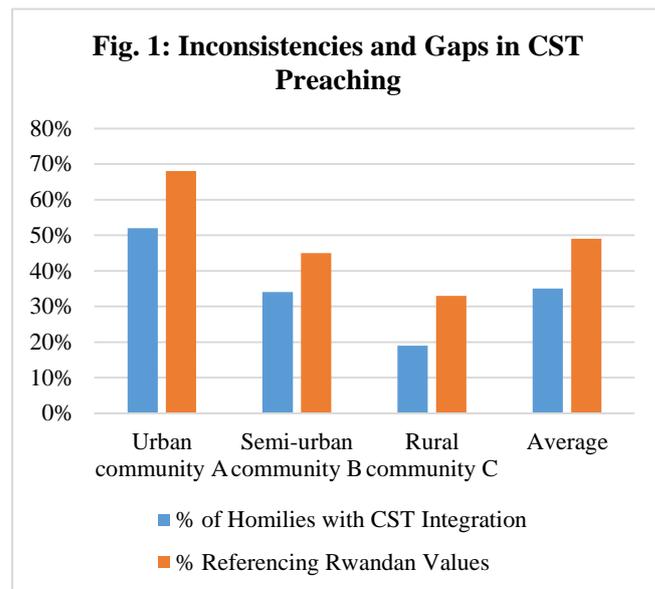
As seen in the table, in community A there is greater integration of CST, while in community C there is less integration. This disparity supports claims that without systematic clergy formation in both CST and cultural theology, preaching risks becoming spiritually edifying but socially ineffective (Massaro, 2016; Dorr, 1992; Nothwehr, 2002; Holland & Henriot, 1983).

In conclusion, the research underlines a need for deliberate and structured training in CST, contextual theology, and Rwandan ethics for clergy and theology students. As CST aims to transform both individual and communal life in light of the Gospel, its consistent integration in Sunday homilies is vital for shaping ethically grounded, socially active Catholic leaders.

5. Student-Led Engagement and Community Response

Rooted in the theological foundation of *Gaudium et Spes* (Vatican II, 1965), which insists that "the joys and hopes, the griefs and anxieties of the people of this age…are the joys and hopes, the griefs and anxieties of the followers of Christ" (§1), the student population at the Catholic University of Rwanda (CUR) exhibits an emerging praxis of faith-inspired action. The reception of culturally embedded Catholic Social Teaching (CST) through Sunday homilies has generated a shift from passive reception to active response, as evidenced by a variety of initiatives shaped by key CST values such as solidarity, the dignity of work, and care for the common good (Pontifical Council for Justice and Peace, 2004; Groody, 2007; Himes, 2005; Paul VI, *Populorum Progressio*, 1967). These responses reflect a convergence between ecclesial formation and Rwandan anthropological virtues like *ubumwe*

(unity) and *ubuntu* (human dignity), confirming the contextual power of inculturated preaching.

Drawing from Charles Taylor's theory of the "social imaginary" (Taylor, 2004), which highlights the collective frameworks through which people imagine their social existence, homilies that integrate local cultural idioms enable students to reinterpret their social responsibility in culturally resonant terms. 59% of students surveyed reported engaging in neighborhood love, directly inspired by homilies that addressed social responsibility. Additionally, focus groups indicated that themes of reconciliation has been promoted, and 42% of participants reported their regular involvement (Hollenbach, 2002; Kaggwa, 2019; Nkurunziza, 2021; CST Compendium, 2004).

A particularly illustrative outcome of CST preaching is the solidarity for the needful done by the students. The integration between campus formation and community action is particularly evident in service-learning initiatives incorporated into catechesis and social studies program (Freire, 1970; Dei, 2006; Ki-Zerbo, 1992; Benedict XVI, *Caritas in Veritate*, 2009), showing how ecclesial pedagogy transforms into civic engagement. However, these efforts remain limited by a lack of consistent pastoral emphasis: only 35% of students felt that CST themes were addressed consistently in Sunday homilies across the parishes studied.

### Table 4: Student Initiatives Following CST Homilies

Initiative	CST Principle	Rwandan Value	% Student Participation
Neighborhood love	Common Good, Stewardship	Urukundo	59%
Reconciliation	Solidarity, Reconciliation	Ubumwe	42%
Solidarity for the needful	Subsidiarity, Human Dignity	Ubuntu	31%
Parish Literacy	Option for the Poor	Ubuntu, Ubumwe	26%

The findings affirm that when CST is homiletically rooted in the local culture, students are empowered to lead morally grounded and socially responsive actions. The interaction between ecclesial formation and community initiative, as modeled by CUR students, holds promise for a transformative pedagogy that unites faith, reason, and justice in the African context.

6. Recommendations for Catechetical and Homiletic Formation

To deepen the impact of Catholic Social Teaching (CST) in Sunday homilies and catechesis within the cultural context, catechetical and homiletic formation must be both theologically sound and culturally grounded. Drawing from practical theology, it is essential that clergy and theology students receive structured training that integrates CST with indigenous Rwandan values like *ubumwe* (unity), *ubuntu* (human dignity), and *gukunda umurimo* (dignity of work) (Gutiérrez, 1988; Bevans & Schroeder, 2004; Bujo, 2001; Catholic Social Teaching Compendium, 2004). This integrated formation approach ensures the preacher is not only a transmitter of doctrine but also a bridge between the Gospel and people's lived experience.

The data collected from Catholic University of Rwanda (CUR) students revealed that while 81% could recall homilies with CST themes, only 35% perceived consistency in CST application. This gap highlights the need for a deliberate pedagogical model that enhances contextual preaching (Holland & Henriot, 1984; Lonergan, 1972; Kamanzi, 2010; WCC, 2013). A dialogical method rooted in Rwandan anthropological ethics and CST, like *ubuntu* with the CST principle of human dignity, can make theological messages more actionable and transformative.

Fig. 2:Recommendations for Catechetical and Homiletic Formation
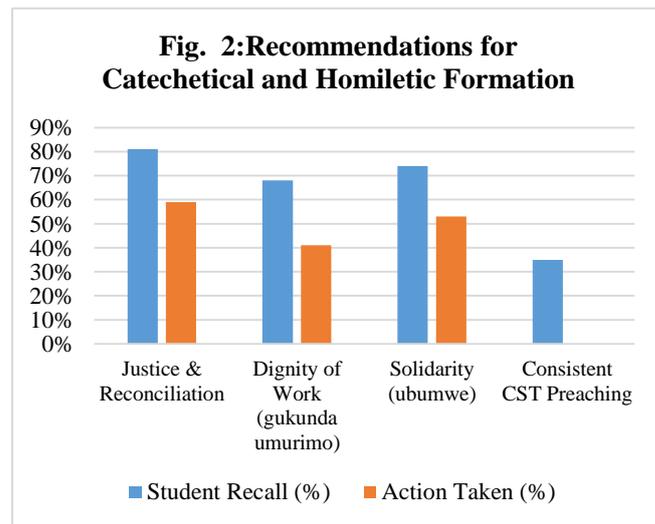
To foster theological reflection and practical application among students, homiletic training should include workshops on contextual theology, emphasizing scripture-CST-anthropology integration (Shorter, 1991; Schineller, 1992; Turabian, 2018; Pope Francis, *Evangelii Gaudium*, 2013). For instance, using parables alongside local proverbs (e.g., *"Agaciro k'umuntu ntikagereranywa"* – "The worth of a person is immeasurable") during preaching increases relevance and recall, as affirmed by 74% of students. Additionally, incorporating participatory learning models, group exegesis, community immersion, storytelling, nurtures moral imagination and action (Freire, 1970; Kearney, 2010; Tirimanna, 2013; MacIntyre, 1984).

Practicum experiences, such as supervised preaching in internships, allow seminarians to test and refine their ability to preach CST in culturally resonant ways. Beyond clerical formation, linking academic theology with social outreach (Congar, 1984; Kuria, 2007; Schreiter, 1997; Pope Benedict XVI, *Caritas in Veritate*, 2009) is an urgency.

In conclusion, CST education must be localized without losing its universal moral force. By rooting CST in Rwandan anthropology through homilies and catechesis, the Church can raise a generation of socially conscious Catholic leaders. Contextual preaching forms hearts for justice, reconciles memory, and activates the Gospel as lived witness in society.

Conclusion

This study set out to explore the extent to which Sunday homilies at the Catholic University of Rwanda convey Catholic Social Teaching (CST) through integration with Rwandan anthropological values. Using a mixed-methods approach, comprising student surveys, focus group discussions, and thematic content analysis of homilies, the research successfully examined both the content and impact of homiletic preaching in a university setting. Grounded in contextual and participatory theological frameworks, the methodology allowed for a nuanced understanding of the dynamic relationship between liturgical preaching, moral education, and cultural identity.

The central hypothesis proposed that Sunday homilies at CUR significantly reflect CST principles by embedding them in Rwandan ethical values, thereby influencing people's moral awareness and civic behavior. This hypothesis was verified through the convergence of results from multiple sources. Quantitative data showed that a large majority of students (over 75%) recognized CST themes such as human dignity, solidarity, and care for the poor in Sunday sermons. Qualitative findings revealed that students connected these themes to local values like *ubuntu*, *ubumwe*, and *gukunda umurimo*, which they viewed as enhancing the moral clarity and practical relevance of homilies.

Content analysis of ten selected homilies confirmed the deliberate use of culturally embedded language and examples that reinforce CST values. The consistent presence of these themes across sermons indicates a well-established practice of contextual preaching that resonates with the local audience. Focus group discussions further highlighted that such integration promotes behavioral outcomes such as participation in reconciliation activities and social service.

In conclusion, the hypothesis has been confirmed: Sunday homilies at the Catholic University of Rwanda serve as effective instruments for communicating CST by drawing on culturally significant values. This integrated approach enhances theological understanding and promotes social transformation, making homiletic preaching a vital tool for ethical and civic formation in the Rwandan context.

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