

**A CHURCH HISTORICAL ENQUIRY
REGARDING GROWTH OF MEMBERSHIP IN
THE CHURCH OF CENTRAL AFRICA,
PRESBYTERIAN – HARARE SYNOD
(1912 – 2012)**

BY

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DECLARATION

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ABSTRACT

This thesis has its title: ‘A Church Historical Enquiry Regarding Growth of Membership in the Church of Central Africa, Presbyterian-Harare Synod (1912-2012). As the denomination celebrated hundred years of existence in Zimbabwe in June 2012, this thesis focuses on the aspect of the growth of membership in the church in question.

In order to study this growth of membership in the named denomination, one should take note of the fact that the Church of Central Africa, Presbyterian-Harare Synod is in many ways the resultant of migrant labour in Malawi, Mozambique and North- Eastern Zambia to the mining industries and farms in Zimbabwe. One should also put into consideration the fact that the C.C.A.P in Malawi originated from the Free Church of Scotland as well as the Established Church of Scotland through Dr David Livingstone in 1875.

In order to understand this growth of membership, the thesis also attends to the leadership of the Church of Central Africa, Presbyterian-Harare Synod. This leadership includes the pioneer missionaries, ministers and evangelists. Also linked to the growth of membership in the C.C.A.P-Harare Synod is the development of congregations. This study therefore, explores on the establishment of congregations in chronological order.

In this thesis the term “membership” is used mostly in its more official sense. It involves the full communicant members as clearly stipulated on Article 6 of the Constitution of C.C.A.P-Harare Synod as well as those receiving instructions in the catechumen class (the confirmed members). The Women’s Fellowship and the Men’s Fellowship as well as the Youth Groups are also involved in this membership.

The research reveals various factors affecting the growth of membership in this denomination.

The Synod identified the following as possible factors:

- Retrenchments,
- Deaths,
- Unreliable Statistics,
- Lack of Revival Meetings and
- Lack of Vision by the Synod.

In addition to these, the researcher included the Synod's confinement to towns, mines and farms; the language barrier and inter-racial marriages and the socio-economic hardships as contributing factors affecting the growth of membership.

In conclusion, the research reveals that the membership is neither growing drastically nor dwindling but is more or less stable, leading to the questions regarding the lack thereof. As a result, the following suggestions are put forward to help improve the growth of membership in -- the Church of Central Africa, Presbyterian-Harare Synod:

- The use of Shona and Ndebele alongside Chewa in the Church,
- The Resumption of the much needed Evangelists Training Programmes,
- Proper Statistics by Congregations and
- Intensification of Evangelism Programmes.

OPSOMMING

Opsomming/abstrak

Hierdie tesis se titel is 'n kerkhistoriese ondersoek aangaande die groei in lidmaatskap in die Kerk van Sentraal-Afrika, Presbiteriaans - Harare sinode (1912-2012). Aangesien dié denominasie hulle 100ste bestaansjaar in Junie 2012 gevier het, sal hierdie tesis fokus op die aspek van groei ten opsigte van lidmaatskap in die kerk

Om die groei in lidmaatskap te ondersoek, moet `n mens kennis neem dat die Kerk van Sentraal-Afrika, Presbiteriaans - Harare sinode as gevolg van die instroom van buitelandse arbeid vanaf Malawi, Mosambiek en Noord-oos Zambië na die myne en plase in Zimbabwe ontstaan het.

`n Mens moet ook in die feit in ag neem dat Kerk van Sentraal-Afrika, Presbiteriaans - Harare sinode sy oorsprong aan die gevolg van die werk van Dr David Livingstone te danke het.

Om die groei in lidmaatskap te verstaan, fokus hierdie navorsing ook op die kwessie van leierskap in die Kerk van Sentraal-Afrika, Presbiteriaans - Harare sinode. Die leierskapsprofiel sluit die aanvanklike sendingwerkers, predikers en evangeliste in. Die ontwikkeling van gemeentes sal ook ondersoek word. Die vesting van gemeentes word op 'n kronologiese wyse aan die orde gestel.

Die navorsing onderstreep dat verskeie faktore 'n beduidende rol speel in die groei van lidmaatskap (of die gebrek daaraan) in die bovenoemde kerk gespeel het. Die faktore sluit in:

- Persone wat hulle werk verloor het
- Sterftes
- Onbetroubare statistieke
- Tekort aan `n evangelisiewerk
- `n tekort van visie binne die sinode.

Bykomend word aangetoon hoe taalverskille, gemengede huwelike en sosio-ekonomiese uitdagings ook bydraende faktore is wat die groei in lidmaatskap affekteer.

Ten slotte, wys die navorser vanuit `n ondersoek na die kerkrekords dat die lidmaatskap egter nie drasties afgeneem of gegroei het nie. Dit lei na die volgende aanbevelings/voorstelle vir die Kerk van Sentral-Afrika, Presbiteriaans - Harare sinode:

- Die gebruik van Shona en Ndebele saam met Chewa in die Kerk,
- Die bevordering van die nodige Evangelisasie opleidingsprogramme,
- Die noodsaaklikheid van betroubare statistieke deur gemeentes en
- Die intensifisering van evangelisasie programme.

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CHAPTER ONE

INTRODUCTION

1.1 Focus and Background of Study

The Church of Central Africa, Presbyterian- Harare Synod was established in Southern Rhodesia, now Zimbabwe, in 1912. In light of this fact, the Church celebrated a hundred years of existence (its centenary celebrations) from 15-17 June, 2012. These celebrations took place as scheduled at Rock Haven Lay Training Centre in Harare. The event was graced by delegations from various Sister Churches and partners in the Gospel. The Presbyterian Church in United States of America (PCUSA) was represented by Rev. Dr. William Bill Warlick, Mr Douglas J. Tilton, Mrs Ebralie Mwizerwa and Mr Thomas Hayes. The Dutch Reformed Church was represented by Dr Braam Hanekom as well as Dr Kobus Odendaal whilst the Uniting Reformed Church in South Africa was represented by Rev. Reggie Simpson and Rev. M.E Kibito. Rev. Harava represented the Church of Central Africa, Presbyterian-Synod of Livingstonia in Malawi, while the Reverends Sande and Kamwendo represented the Church of Central Africa, Presbyterian-Nkhoma Synod in Malawi. Also among the invited guests were the Church of Central Africa, Presbyterian – Harare Synod missionaries and former ministers. Among the missionaries who attended the celebrations were Rev. J. Londt and Rev. J.S Minnaar from South Africa. The former ministers who graced the occasion were Rev. T.J Chipeta from Mchinji, Malawi and Rev. I.G.M Banda. Rev. T.J Chipeta was accompanied by his wife and a daughter (C.C.A.P Harare Synod Office).

The theme of the celebrations was “Celebrating the Past while Articulating the Future”. The General Secretary, Rev. L.Boloma opened the proceedings while the Synod Moderator, Rev. P.E. Chirongo, gave an overview history of the Church of Central Africa, Presbyterian-Harare Synod. This was followed by the speeches from the delegates, invited missionaries and the former ministers. Following the speeches, certificates of appreciation were awarded to the missionaries and former ministers of the Church of Central Africa, Presbyterian-Harare Synod in recognition of their valuable contributions to the Synod. Rev. J.C Juma, as the longest serving minister, was also awarded with a special gift on this occasion. The unveiling of the centenary plaque on the Memorial Tower at Harare C.C.A.P (Mbare) marked the end of the celebrations.

These centenary celebrations offer the opportunity to reflect on the history of the C.C.A.P Harare Synod. Against the background of this centenary, this thesis will also attend to the history of this church. More specifically, the thesis will attend to the matter of growth in membership in this denomination. Hence the topic of this thesis: “A Church Historical Inquiry Regarding Growth of Membership in the Church of Central Africa, Presbyterian-Harare Synod (1912-2012). This research thesis is not a historical study on the phenomenon of Church growth as it developed in the United States. Rather, the focus is more specifically on the aspect of growth of membership in the above mentioned denomination. However, this study does not stand apart from questions pertaining to Church growth understood in a more general sense. Therefore, I would like to make a few remarks in this regard at the outset of this study.

Indeed, one can argue that the Church must grow both vertically (spiritually) and horizontally (numerically). Shenk (1983:97) gives some theological reasons for the need for Church

growth. She points out that the Church is more than organization. The Church is a living organism, and as such, has to grow at different levels. An organism that does not grow is in fact dead. The stagnation of any of its parts at any level of interaction has sooner or later, mortal consequences. Further, the need for Church growth is also linked to the *Missio Dei*; it is not just about the church mission to the world, but of the sending God that commissions the church. See (1977:7) also makes this point, saying that the Church is related to the *Missio Dei* and is therefore enshrined in the Lord's Commission to his disciples (Matthew 28:19-20). Steven Neill puts it succinctly (1968:75; quoted in Kritzinger, Meiring and Saayman 1994:43): "The Church is the body of men through which it is the will of God that the Gospel of everlasting salvation through Christ would be proclaimed to all men everywhere, to the end of the earth and to the end of time".

Evangelization, in other words, is one of the greatest obligations the Church is expected to accomplish. According to Luke 15:7, there would be more rejoicing in Heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance. In the same way, membership growth plays a vital role in the life and history of the Church. Any increase usually brings joy while a decrease usually leads to introspection and even despair. This is also the reality within the Church of Central Africa, Presbyterian - Harare Synod. The matter of Church growth has indeed become a major concern in the Church of Central Africa, Presbyterian-Harare Synod (The Salisbury Synod Minutes: 1965:14). In 1965, the Synod of Salisbury, now Harare, noted with deep concern the deterioration of membership and greatly attributed this to the shortages of evangelists. ("*Titani ndi antchito popeza chiwerengero cha akristu chitsikabe?"*)

In 1999, the Harare Synod also noted with deep concern the continuous deterioration of membership and largely attributed this to the following very important factors, among other reasons (Harare Synod, 1999:13). It is worthwhile to quote at length from the minutes of the 1999 Harare Synod the possible reasons for the decline in membership that were noted then:

- a) Retrenchments of workers in farms, mines, factories and industries (*Chigumula pa ntchito mu mapulazi, migodi ndi mu matawuni*): Retrenchments of workers negatively affected the growth of membership in the Church of Central Africa, Presbyterian- Harare Synod. Most of the **confessing members of the church** were not spared.
- (b) Deaths among members (*Imfa pakati pa akristu*): The deadly HIV/AIDS epidemic, political strife as well as the socio-economic hardships in Zimbabwe greatly contributed to the loss of many lives not only in the Church but the whole country at large. The impact on the Church adversely affected the growth of membership.
- (c) Insincerity of Congregations on the statistics of **confessing members of the church** (*Kusakhulupirika kwa mipingo pakupereka chiwerengero cha akristu chaka ndi chaka*): It has become a tendency for congregations to give false statistics on membership so as to avoid the real congregational quotas they are supposed to be submitting to the Synod on monthly basis. Each congregation in the Synod is obliged to submit the Central Fund to the Synod office for the administrative purposes, and the Central Fund is based on the number of **confessing members of the church** in a congregation. The more the number of **confessing members of the church** in a congregation, the more Central Fund the congregation is expected to submit to the Synod Office.

- (d) Lack of Evangelism Campaigns (*Kuchepa kwa zitsitsimutso mu Sinodi*): The Synod noted with deep concern the lack of evangelism campaigns in congregations as one of the factors negatively affecting the growth of membership in the denomination. This was generally attributed to the shortages of evangelists in the Synod.
- (e) Shortages of the Evangelists in the Synod (*kuchepa kwa antchito, makamaka alaliki mu Sinodi wa Harare*): From 1965, the number of evangelists in the Synod continued to dwindle for a number of reasons including death, retirements, expulsion and the termination of evangelists training.
- (f) Lack of vision by the Synod (*Kusoweka kwa masomphenya mu Sinodi*): The Synod noted with deep concern the need to have vision in the Church. “Without vision, people perish” Proverbs 29:18).

Questions about growth in membership (or lack thereof) have therefore been a major concern for the church at various times, as expressed in the Synod meetings referred to above. This study aims to contribute to this conversation. The focus of this study is on growth in membership in the Church of Central Africa, Presbyterian-Harare Synod.

It is important, moreover, to be clear about what is meant by membership. In this study I will use the term mostly in its more official sense. The matter of membership is admittedly more complex than the statistics, but for the purposes of this study the formal requirements for and records of membership will be taken into account. As this course of study mainly concentrates on the aspect of membership in the above named denomination, it is important therefore, to reflect on the Church of Central Africa, Presbyterian-Harare Synod Constitution regarding the matter. Again I quote at length, this time from the article on membership in the

Constitution of the Harare Synod. Article 6 of the Constitution of 1965 clearly states that full members of the church are:

- (a) Those that have been baptized as infants; have received adequate instruction according to the rules and regulations of the Synod of Harare and have on confession of faith, given the usual membership vows.
- (b) Converts who, after having received adequate instruction according to the rules of the Synod of Harare, have been baptized on confession of faith after they have taken the usual membership.
- (c) Those that come over from other denominations with proof of full membership. Sessions will, however, have the right to test such persons to determine whether they have been sufficiently instructed as prescribed by the rules of the Synod of Harare. If necessary, they may be given further instruction in the catechumen class before they are permitted to partake of the sacraments.
- (d) Excommunicated members who have been restored to membership according to the rules and regulations lay down by the Synod of Harare.
- (e) All persons mentioned will remain members unless they indicate clearly by means of words and deeds that they separate themselves from the Church or unless they have been excluded by the Church.

As for those receiving instructions in the catechumen class before they are permitted to partake of the sacraments, they are confirmed members.

When this thesis speaks about membership, the above reference from the Constitution should be taken into account. In addition, it is also important for this thesis to clarify a bit more on what is meant by “growth in membership”. Growth in membership cannot be separated from the work of important missionaries, evangelists and other influential figures in the Church.

The Church of Central Africa, Presbyterian – Harare Synod had been served by many missionaries, ministers and evangelists to mention. However, as far as the origin of the Church of Central Africa, Presbyterian-Harare Synod is concerned, it would be remiss not to mention the names of missionaries such as T.C.B. Vlok, J. Jackson, Simpson, Enos Makewana and A.M. Kuchona. Reverends Whitton Makwalo, Patrick Mwamulima, Thomas P. Nyirongo and Yona Lengwe Mvula were from the Church of Central Africa, Presbyterian-Synod of Livingstonia (Chilenje, 2007:28).

1.2 Motivation and Possible Value of the Research

As a serving minister in the Church of Central Africa, Presbyterian - Harare Synod for almost seventeen years now, the researcher has observed that the denomination seriously lacks written historical sources, specifically on the aspect of growth in membership. History plays a vital role in any entity, society or organization. The importance of Church history, Bradley and Muller (1995:60) explains, lies in the realm of the identification and definition of issues and of the cultivation of objectivity in judgment. As a denomination, it is very vital therefore, to know how the Church of Central Africa, Presbyterian-Harare Synod started; how she has grown (also numerically) and what can be learnt from this historical engagement for the future. Thus, the written history of the Church plays a crucial role in the reflection on the growth and fruition of the denomination.

Rowan Williams (2005:3) also points out the importance of history saying that history is a set of stories we tell in order to understand better who we are as well as to understand the world we live in. As a written affair, it is never just a catalogue of things that have happened. Thus, history helps us to define things, including our identity. Good history makes us rethink the definition of things we thought we understood quite well, because it engages not just with

what is familiar but also with what is strange. It recognizes that **the past is a foreign country, as well as being our past.** Thus Church history is not just about the past, but also about the present, and the future.

No historical study of the Church of Central Africa, Presbyterian - Harare Synod has been written with a specific focus on the growth in membership, even though M.S Daneel wrote on the general history of the Church in question covering the period from 1912 to 1982 (see Daneel 1982). This thesis intends to bridge this gap and aims to serve the Church in this regard. The Church must therefore be ready to take on the challenge of facing the realities of life, reflecting on the past and accepting her past weaknesses, but she must also take pride in her past's strengths and weaknesses. Rather than ignoring her own painful experiences, the Church should make use of what was experienced in the past to rectify the present situation in order to bring about a brighter future. The past, therefore, is for the great benefit of the Church and as such must not simply be taken for granted. The past must be treated with the utmost seriousness it deserves.

The Church claims to be the most comprehensive human society there is – the new human race in embryo (Williams, 2005:2). The Church claims this because of its belief that it is established not by any human process grounded in and limited by events, cultures and so on, but is established by God's activity. As a result, the Church should be ready to be surprised and questioned by the past. Also writing on the importance of Church history, Kim (1997:7) says that there ought to be an agreement that the Church history is concerned with history *and* the Church. This means that one has to start with the Bible, which describes the beginning of the Church and its history as well as its mission. The Bible is a central source telling how the Church and mission started in history. The Bible is also the authoritative source for the church to explain what the Church is and meant to be and what its mission is and is meant to be.

Given this fact that this study offers a Church historical inquiry (as the subtitle suggests), it is worthwhile to affirm the importance of studying the history of the Church. In his book *Doing Church History* (2008:19-22), Heath gives some important reasons why one should study and do research in Church History. There are a number of reasons why we should commit ourselves to learning as much as possible about the Church's history, and it is not possible to name them all here. However, what follows below is a summary of the key biblical, theological and practical reasons, according to Heath (2008:19-22).

Firstly, **Heath (2008:20)** refers to some biblical injunctions. There are specific biblical injunctions that compel us to learn from the past. The Book of Proverbs, for instance, instructs us to seek after wisdom. A study of the past is, therefore, in many ways, a carrying out of the admonitions of Proverbs to seek after wisdom. Throughout our study of the past, we are seeking to become wise about how to live and serve today. The Apostle Paul also tells us that certain events in the nation of Israel's history were written down as warning for us today (1 Cor. 10:11). It is considered a general principle that we need to learn from the mistakes of the past. But we cannot learn from these past mistakes if we do not study the past. The anonymous medieval saying *historia magistra vita* ('history, teacher of life') expresses well the reality that we can learn how to live by studying the past.

In addition, Heath mentions that the author of the book of Hebrews tried to inspire his faltering readers by listing the many greats of the past (Hebrews 11:4). This chapter can be called the "Faith Hall of fame" for in its verses are brief summaries of the lives of such paradigmatic examples as Abel, Enoch, Noah, Abraham, Sarah, Moses, Gideon, Samson, David and Samuel. In terms of biblical injunctions, one can also refer to Christ's commandment to love one's neighbor (Matthew 22:34-40). **Heath (2008:22)** quotes in this regard George Marsden's remark that love for neighbor requires a study of history. The basic reason why we who are **confessing members of the church** should teach and learn history is

so that we may better understand ourselves and our fellow human beings in relation to our own culture and to the world and to witness to the love of God as manifested in Christ. It is essential for us to understand ourselves and the world as best as we can. Love is the Christian's central obligation, and understanding is an essential ingredient in love. If we are going to love others, it seems evident that we should try our best to understand them. It is therefore difficult to grow in love for others without knowing their past (Heath, 2008:22).

Secondly, Heath (2008:22,23) points to the nature of Christianity itself as one of the strong reasons why we study Church history. Heath quotes Gonzalez claiming that "Christianity is a religion of historians". In other words, Christianity is a historical religion. One reason for such a bold assertion is that the Church has a vested interest in a study of its history. Christianity is not based on an abstract philosophy, but rather is based on the belief that God has acted in a very real way in the course of human history. As the Apostles' Creed so clearly declares, Jesus suffered under Pontius Pilate, was crucified, and then rose again three days later. If these events did not occur, Christianity is not true. The truth of the Christian faith is intimately tied to events in human history (no event = no Christianity), therefore the Church has a vested interest in historical events.

Confessing members of the church also believe that God continues to work in human history, for as Justo Gonzalez states, God's presence on earth remained after the ascension. In some sense, then, the study of the Church's history is a study of God at work. God was at work in the years after Jesus ascended through the apostles (this is recorded for us in the book of Acts), but that involvement in the life of His people through the work of the Spirit did not end at Acts 28; it has continued throughout the 2000 years since the birth of the Church. Church history is in many ways a study of Acts 29 as an open chapter.

Thirdly, Heath considers the role of tradition as one other aspect related to the nature of Christianity. In the best sense of the word, tradition connects us in a very concrete way to the teaching of the apostles, protects us from straying from the apostolic message, and guides us as we seek to live as faithful disciples today. According to (McGrath 2007:211-212) the word “tradition” comes from the Latin term *traditio*, which can be understood to mean the “act of handing over.” The idea is found in the New Testament itself, as when Paul speaks of handing over to the church at Corinth the teachings about Jesus Christ that had originally been handed over to him (1 Corinthians 15: 1-4). But how can we know the traditions of the Church without an understanding of the Church’s history? Without the understanding and knowledge of the practices, beliefs and wisdom of the past, how can any person or Church remain faithful to the apostolic message delivered to the saints?

The motivation for the study of Church history is also based on practical reasons. Besides the more lofty biblical and theological reasons, there are a number of practical reasons why confessing members of the church can and should study Church history. Heath (2008:19-22) mentions fourteen such reasons, and it is worthwhile to recount them here very briefly.

- Heath ((2008:25)) refers to our basic human condition that enables continuity with the past. We are essentially the same today as our fore-bearers were (motivated by greed, love, ambition, lust, idealism, glory, faith etc.), and therefore have much in common with and much to learn from those who have come before us.
- We study history to learn from the past. Heath mentions here George Santayana’s often quoted statement saying, “Those who cannot learn from history are doomed to repeat it” (Heath, 2008: 25).

- A study of Church History provides perspective. A quick reading of history inoculates us against being surprised when confronted with evil and injustice. Without knowledge of the

horrors of the plague, Stalin's Gulags, the Holocaust, or other mind boggling tragedies, we can lose perspective and think that our own generation's injustices are not without precedent.

- The study of Church History also provides inspiration. Heath quotes the sixteenth century Swiss reformer Ulrich Zwingli's declaration: "To know the limbs and leaps of history is hardly worth a cent..... The only thing which counts is that you become more certain of your God as you contemplate the past, and that you show more courage in the face of present needs." A study of the Church's history can also make us more confident in our God as we face the trials and tribulations of discipleship and leadership.
- The study of Church History furthermore can help us to escape the pressing voices of the present. Heath makes this point by referring to a remark by C.S Lewis, who in defense of his academic studies during the Second World War, stated that a study of the past was necessary in order to hear properly and gain some perspective on the many and varied voices that demanded attention : "A man who lived in many places is likely to be deceived by local errors of his native village: the scholar has lived in many times and is therefore in some degree immune from the great cataract that pours from the press and the microphone of his own age" (Heath 2008:25).
- In addition, the study of the Church's History helps one to understand theology better. It helps us, for instance, to place modern day claims such as Jesus being a created being in the larger context of the Church's treatment of fourth-century Arianism (a movement that claimed that Jesus was the first created being). Over and over again a study of the Church's history helps one understand contemporary theological dilemmas, which is indispensable for working with people from diverse Christian backgrounds (Heath, 2008:26).
- The study of Church History also clarifies the nature of discipleship and leadership. No "greats" or saints of the past ever took or had an easy road. In fact, even a cursory reading of

the history of the Church indicates that true discipleship costs everything, and meaningful leadership is painful. Perpetua's imprisonment and martyrdom, Athanasius' repeated exiles, Francis of Assisi's poverty, Luther's trials, Wilberforce's defeated motions, and Mother Theresa's sacrifices all speak powerfully to the true nature of discipleship and leadership. Life in the Kingdom of God is not about wealth, power or prestige; it is about poverty, self-control, self-denial and obedience to Christ (Heath, 2008:27).

- The study of Church History is also helpful in terms of leadership issues. Certainly knowledge of the past helps Church leaders to know their particular tradition and work within it. However, rather than simply imprisoning a Church in the past, a study of the Church's history also frees it to try new things in new ways. A study of the past shows that there have been numerous ways in which things had been done, and there have been countless innovative methods of reaching cultures for Christ (Heath, 2008:27).
- The study of Church History furthermore encourages humility. It only takes a few minutes of reading about the Inquisition or the wars of religion in the sixteenth and seventeenth centuries to see how many confessing members of the church have been quite wrong in their understanding of what God expects. If others could be so wrong, we should in humility consider how we may also be wrong (Heath, 2008:28).
- From Church history we can also draw rich devotional and liturgical material. The wealth of resources in the past cannot be overestimated. Rich devotional writings, poems, prayers, liturgies, and the like are available for us to draw upon today. We ignore these resources at our peril (Heath, 2008:28).
- The study of Church History is also helpful in apologetics. How does one begin to address hostile claims about the Church's past when one does not even know the past? To be ignorant

of the Church' history is to place yourself in the unenviable position of having to defend or explain the past without even knowing much or anything about it (Heath, 2008:28).

- By attending to Church History one can understand the influence of Christianity in the West better. Much of the Western world has been shaped by Christianity (e.g. politics, morality, philosophy), and to neglect the history of the Church is to neglect a significant portion of history in general. Such neglect would also lead to an impoverished understanding of one's own culture (Heath, 2008:29). According to Gonzalez (1984:1), history is crucial for understanding not only the life of Jesus, but also the entire biblical message. A good deal of the Old Testament is historical narrative. The Bible tells the story of God's revelation in the life and history of the people of God. Without that story, it is impossible to know that revelation.

- The study of Church History reminds us of the reality of life and death. Every time one sees the two dates beside a person's name, one is reminded of the reality of life and death. Everyone, even the most famous, has only a brief time on earth, and every history text blares this to its readers. Thoughtful readers will be challenged to think about the use of their own lives, for, everything one does, thinks, and says in life will be represented by the dash on his/her tombstone between the two dates (Heath, 2008:26).

- And finally, knowing the Church's history is like knowing one's family tree. And just like there is an intangible sense of identity when one's tree is known, there is a sense of belonging when you know where your Church, denomination and faith have come from over the past 2000 years.

In this study, I share the above reasons discussed by Heath as motivation for the study of Church History. It is my conviction that a serious engagement with the church's past can be beneficial in terms of current reflections on spirituality, leadership, mission, and also, in light

of the topic of this thesis, church growth. It is with these reasons in mind that this thesis offers a church historical inquiry on the topic of growth in membership in C.C.A.P. - Harare Synod.

1.3 Research Problem and Research Questions

In order to study the growth of membership in the Church of Central Africa, Presbyterian-Harare Synod, one should acknowledge that this church did not originate in a historical vacuum. Therefore we should first take into consideration that this church is in many ways the result of migrant labour from Malawi, Mozambique and Northern Eastern Zambia to the mining industries and farms in Zimbabwe (Verstraelen-Gilhuis, 1982:55). The migrants' spiritual and moral lives were in a crisis. They lacked spiritual leaders to take care of their spiritual lives (Cronje, 1982:109). The Malawians, Mozambicans and Zambians wanted to continue worshipping the Lord in a foreign land in their own tongue. As Bediako (1995:59) puts it: "The ability to hear the Gospel in one's own language and one's response to the message which one receives must lie at the heart of all authentic religious encounter with the divine realm." He was referring to the happenings on the day of Pentecost as recounted in the second chapter of the Acts of the Apostles, and arguing that this passage gives an important Biblical and theological warrant for taking seriously the vernacular languages or mother tongues in which people everywhere hear the wonders of God (Bediako 1995:60). One can also say that the Malawians, Mozambicans and Zambians in Zimbabwe wanted to freely worship the Lord in their own mother tongue, "Chewa".

This research focuses on the questions how and why the Church of Central Africa, Presbyterian - Harare Synod in the past managed to grow and survive in a foreign country,

given her descent from Malawi. Many people understand the denomination as a Chewa Church hence to be a full Christian member is to be a Chewa. It is on this perspective that most of the Church literature such as the Bible (*Buku Lopatulika Ndilo Mawu a Mulungu*), Hymn Books (*Nyimbo Za Mulungu*), Catechism (*Katekisima*), the Sunday school guides (*Machitidwe a Sukulu Sande*), the Church Order (*Chilongosoko Cha Za Mu Mpingo*), Session minutes, (*Mawu a Msonkhano wa Bwalo*), Presbytery minutes (*Mawu a Msonkhano wa Presbyterio*) and the Synod minutes (*Mawu a Msonkhano wa Sinodi*) just to mention a few, are all in Chewa language despite the fact that most of the Church members are from a different cultural setting (the Shona and Ndebele speaking people).

The preaching itself is also done in Chewa as are the Catechumen and the Sunday school lessons. Refreshers' Courses for the Church-ministers and their spouses (*Maphunziro a Abusa ndi Mabanja awo*), Evangelists and their spouses (*Alailki ndi Mabanja awo*), as well as the Elders and Deacons with their spouses (*Akulu a Mpingo ndi Atumiki ndi Mabanja awo*) are all in the Chewa language since it is the official language of this denomination. In the Women's Guild (*Chigwirizano Cha Amayi*), the booklet used in order for one to understand the aims and objectives of the Women Fellowship is also in Chewa (*Cholinga Cha Chigwirizano Cha Amayi*). Their monthly prayer study guide (*Mawu a Mwezi ndi Mwezi*) is also in Chewa. The same applies to the Men's Guild (*Chigwirizano Cha Abambo*). In spite of all these aspects, the Church has managed to grow and survive in Zimbabwe.

The Malawian, Mozambican and Zambian church members married to the Zimbabweans, and in this way the Church grew in membership. The marriages, in other words, greatly contributed towards the permanent establishment of the Church of Central Africa, Presbyterian - Harare Synod. (Daneel, 1982:10)

This thesis seeks to understand the growth of this church in light of these realities. How did the Church of Central Africa, Presbyterian-Harare Synod managed to grow and survive amidst the indigenous people in Zimbabwe? As the establishment of this Church was mainly due to the immigrants from Malawi, Mozambique and Zambia who were seeking employment in Zimbabwe, the following questions on the existence of the Church arise:

- What key people and events were involved in the establishment and growth of the Church of Central Africa, Presbyterian-Harare Synod?
- What key issues and ideas played a role in shaping the Church of Central Africa, Presbyterian-Harare Synod?
- **What can we know about the growth in membership over the last hundred years? What evidence do we have to base our assumptions regarding growth in membership on?**
- **How did the church respond to the perceived growth or decline in membership?**
- In the possible event of mine and farm closures (where the majority of these immigrants are working), does it follow that this will be the end of the Church of Central Africa, Presbyterian - Harare Synod? In the event of retrenchments or retirements of these immigrants who constitute the majority of the Church membership, does it follow that this marks the eventual demise of the Church of Central Africa, Presbyterian- Harare Synod?

It has not been all that easy to think and imagine how the Church grew, struggled and survived in such a foreign land bearing in mind all the challenges thereof. “A journey of a thousand years begins with one step “, runs an old adage. What started as a tiny mustard seed ended up being a huge tree. Yet it is also important to try and speak more precisely about the growth of this church and try to understand these questions and developments as good and

responsibly as possible. The future of the Church of Central Africa, Presbyterian- Harare Synod might strongly depend on an honest grappling with these questions.

Initially, very few people could join the denomination, citing the language barrier as the most important hindrance. To a certain extent, the Church was being referred to as the “Church of foreigners” (the Chewa speaking people from Malawi, Zambia and Mozambique). The major vernacular languages in Zimbabwe are Shona and Ndebele, and as such, the locals could not speak or understand Chewa. On the other hand, the Chewa speaking people were not able to speak or understand the local languages. The Church was therefore isolated to an extent, as is reflected in the Synod Minutes: “Because of the language barrier, it took long for the Church to join this Mother Church Board in Zimbabwe” (Synod minutes, 1965:20; the original reads: *Mtsogoleri ndi Mlembi ayambe kulondola za chiyanjano ichi cha mipingo ina napereke lipoti ku bungwe la Sinodi*).

The church was isolated from the rest of the fraternity of the local Churches. It was only later, in due course, that the Shona speaking people started to understand Chewa. The same was true for the Chewa people. The problem of the language barrier was alleviated by the issue of inter-marriages between the Chewa and the locals.

1.4 Hypothesis

As the denomination originally consisted of the Chewa speaking people who migrated into Southern Rhodesia (now Zimbabwe) seeking employment in towns, mines and farms, there is an assumption that the labour immigration greatly contributed towards the growth and survival of the Church of Central Africa, Presbyterian-Harare Synod. This assumption leads to the thinking that in the event of mine and farm closures, the Church will eventually lead to

serious decline regarding membership as the immigrants will be left with no choice but to go back to their respective countries of descent (Malawi, Mozambique and Zambia).

As a result, most people, including confessing members of the church themselves, developed the impression that the Church of Central Africa, Presbyterian is a foreign Church, and that it is only temporary established. This might explain why confessing members of the church did not contribute their best efforts in as far as structures of the Church-buildings and other immovable assets of the Synod of Harare are concerned. People had the impression that they had not come to stay, and bearing that in mind, they constructed very small Church buildings, thinking that it would only be for temporary use. They had no vision of the Church growing, staying and even flourishing in Zimbabwe.

With this impression, the Synod surrendered the rest of her primary schools to the Government of Zimbabwe and currently has only one school (Nyabira Primary School). These schools, which were run by the Church, were: Shamva Mine, in Shamva; P.P Mine (Phoenix Prince) in Bindura; Mazowe Citrus, at Mazowe Citrus Estates; Turkish Tobacco Company Primary School in Darwendale; Raffingora Primary School at Raffingora Estates; Mt. Hampden Primary School, near Harare; and Glenara Primary School, 22 kilometers away from Harare along the Harare-Bindura road. All these schools were taken over by the Government and at present the Synod is only remaining with Nyabira, situated 30 kilometers along the Harare-Chirundu road.

Despite these events, it is important to reflect on the early years of the church, and how the membership grew, and asked what happened between 1912 and 2012. Sources, such as church records, but also other sources, can provide important information. What do these sources reveal about growth in membership? And how did the church reflect at its official meetings on these matters? What affected church growth or decline?

The hypothesis of this study is that the growth of the church is indeed linked to labour migration, but that Church growth is also closely linked to other socio-economic realities. However, Church leadership (missionaries, pastors, evangelists), and their passion and vision, also played an important role in church growth (or the lack thereof). All these aspects should be taken into account when one reflects on the growth of this church.

1.5 Research Methodology

The research will mainly be conducted through a literature study that focuses on written sources, which include primary sources as well as secondary sources. Among the many secondary sources consulted, the work of M.S. Daneel deserves special attention. The primary sources consulted, include:

(a) The C.C.A.P Harare Synod materials

- Constitution of the Salisbury (Harare) Synod: 1965
- Extract of the minutes of the C.C.A.P Harare Synod
- Extract of the Harare and Gweru Presbytery minutes
- The archival material from the C.C.A.P Synod of Harare

(b) Other primary sources

- The C.C.A.P General Synod Constitution: 1956
- Extract of the C.C.A.P General Assembly minutes
- The archival material from the DRC Archives, Stellenbosch

Of special importance are the Church records that give insight into membership growth.

These documents will be examined with the research problem in mind.

Primary sources are important for Church historiography. However, these sources do not speak for themselves; rather, they have to be interpreted. This thesis therefore seeks to interpret them in a responsible way.

In addition, a word on periodization is called for. This research focuses on the period from 1912 to 2012 as indicated in the title. In 2012 the Church of Central Africa, Presbyterian - Harare Synod celebrated its centenary. Hence this period announces itself as logical choice, given the fact that 1912 and 2012 are strong and clear historical markers.

1.6 The Structure of the Thesis.

The study will consist of five chapters. The **first chapter** of this thesis focuses on a description of the research topic; the motivation and justification of the research; the research questions and hypothesis; and the structure of the thesis.

The **second chapter** contributes to the thesis through its brief overview of the history of the Church of Central Africa, Presbyterian-Harare Synod. The chapter gives a short description of how the original Church of Central Africa, Presbyterian came into existence in Nyasaland (now Malawi), with reference to the Livingstonia Mission, which was founded in 1875, the Blantyre Mission which was established the following year in 1876 and finally the Nkhoma Mission, which came into existence in 1888, twelve years after the creation of Blantyre Mission. Dr. David Livingstone was instrumental in the establishment of the Church of Central Africa, Presbyterian through the Universities Mission Society in Central Africa. This

chapter also includes a leadership profile with reference to missionaries, ministers, and evangelists who served in the Church of Central Africa, Presbyterian - Harare Synod.

Chapter 3 and 4 together form the heart of thesis. Chapter 3 offers an analysis of the growth in membership of the Church of Central Africa, Presbyterian - Harare Synod. This part of the research sheds more light on the statistics of catechumens (confirmed members) as well as the full communicants in the whole denomination of the Church of Central Africa, Presbyterian - Harare Synod. This is done through a close reading of the Church records. The chapter aims to review whether the membership of the Church is growing, stable or dwindling. This inquiry concentrates on the period from 1912 to 2012 as indicated in the title of the thesis (with the weight of the focus on the period from 1965 to 2012).

Chapter 4 is related to the third chapter in that it draws on the statistics of the previous chapter (as well as the history presented in chapter 2). Questions regarding the possible factors affecting growth in membership are raised. In other words, the chapter seeks to identify possible causes as to why the statistics on membership indicate growth, stability or decline, as the case may be.

Chapter 5 of the thesis is the final chapter of the whole study. In this chapter the researcher sums up and draws concrete conclusions. The researcher maps out some possible areas to consider in the reflection on matters related to growth in membership.

CHAPTER TWO: THE C.C.A.P- HARARE SYNOD: ITS ESTABLISHMENT, CONSTITUTION, LEADERSHIP PROFILE AND CONGREGATIONS

2.1 Introduction

While this thesis focuses on the growth of membership in the Church of Central Africa, Presbyterian - Harare Synod, it is of vital importance at the outset of this Chapter to shed more light on the historical background of the Church in question, and to this I now turn.

According to Chilenje (2007:27), the formation of the Church of Central Africa, Presbyterian (C.C.A.P.) was to a large extent the result of the vision of Dr Robert Laws. Bolink (1967:191) also supports this fact. As early as 1893, Dr Laws initiated the formation of a United Presbyterian Church out of the congregations of Blantyre Missions, the DRC Mission and the Livingstonia Mission (Bolink 1967:191).

The mother Church in Scotland had the idea that the new Church would be called the Presbyterian Church of Central Africa (P.C.C.A.). Some, including Rev Dr Elmslie and Dr Heatherwick, suggested that the new Church be called the Church of Central Africa, Presbyterian (C.C.A.P.) (Chilenje 1998:40). Ultimately, a consensus was reached that the Church be called the Church of Central Africa, Presbyterian (C.C.A.P.) (McIntosh, 1983:166). Thus, the name of the Church describes where it is to be found, namely in Central Africa as well as its type of government, i.e. Presbyterian (McIntosh, 1983:166). The Apostles' Creed was agreed upon as the creedal basis for all Church members. Its doctrine is also contained in the three formularies of unity, namely the Heidelberg Catechism (1653), the Belgic Confession or the *Confessio Belgica* (1561) and the Canons of Dort (1618-1619).

Churches that have a direct or an indirect historical link with the Dutch Reformed Church in the Netherlands subscribe to the so called Three Reformed Symbols of Unity, the *Belgic Confession*, the *Heidelberg Catechism* and the *Canons of Dort* (Zeze, 2012:100). The *Belgic Confession* was inherited by the Nkhoma Synod from the Cape Synod of the Dutch Reformed Church (DRC) in South Africa (Pauw 1980:327). It is the oldest of the three doctrinal standards of the Reformed Churches of Dutch origin (Beet, 1929:7). The Confession was written by Guido de Bres, also known as Guy De Bray (1522-1567), and first spread in 1561. De Bres was a son of the glass painter Jean der Bres and he became a minister of the earliest Reformed Churches of the Netherlands (Zeze, 2012:101). The *Belgic Confession*, alongside the *Heidelberg Catechism* and the *Canons of Dort*, was finally given its solid authoritative status in the Reformed tradition by the great Synod of Dort (1618-1619).

2.1. The Establishment of the Church of Central Africa, Presbyterian Synod

At the Church in Livingstonia, the Presbytery of the Free Church of Scotland held a united session from 19:00 pm on Wednesday, the 17th of September 1924 (Minutes: C.C.A.P Synod, 17th-22nd September 1924:4; Laws, 1934:143; Ross, 1996:194). Representatives from about ten different missions attended the inaugural conference. Rev Dr Alexander Heatherwick from Blantyre Presbytery was elected the Chairman of the meeting. The first moderator of the C.C.A.P. Synod was Dr Robert Laws and the first clerk was Rev A.G. McAlpine of the Livingstonia Presbytery (Extracts C.C.A.P. Synod, 17th-22nd September 1924:5). The Dutch Reformed Church in Malawi joined the C.C.A.P. later in 1926 (Minutes: C.C.A.P. Synod, 13th-15th October 1926:6).

According to Pauw (1980:21-26), Dr David Livingstone was very instrumental in the formation of the Church of Central Africa, Presbyterian. He was a medical doctor by

profession, an explorer by interest and a missionary by religion. In the mid-19th century, David Livingstone explored the Zambezi River which borders Northern Rhodesia (now Zambia) and Southern Rhodesia (now Zimbabwe). Apart from “discovering” one of the “seven wonders of the world”, the Victoria Falls (*Mosi-o-tunya*), a vernacular term that means “the smoke that thunders” David Livingstone noticed the great need to stop human slavery which was rampant in Central Africa and to evangelize the region. In this way, the following three missions of the Church of Central Africa, Presbyterian were formed.

2.3 The Livingstonia Mission: The Universities Mission to Central Africa (U.M.C.A.) played a vital role in the establishment of Livingstonia Synod. Dr David Livingstone died at Chitambo’s area in the Ilala country, now north of eastern Zambia, in 1873. His followers Juma and Suze embalmed his body and transported it for burial in Westminster Abbey in April 1874. This sent a wave of missionary zeal throughout Britain. A month later, the General Assembly of the Free Church of Scotland heard an appeal from Stewart of Lovedale in South Africa, for a mission in the region of Lake Malawi to be called Livingstonia Mission, after Dr David Livingstone’s surname.

In 1874 E.D. Young led a delegation of six young men as search expedition to Malawi. Dr Robert Laws was in this expedition. Thus, they reached Cape Maclear and the missionary work started. The missionaries used the method of establishing a “Christian Village” (Paas, 2006:191). In terms of conversions, the work at Cape Maclear was not very fruitful and therefore Laws decided to transfer the mission to Bandawe, which happened in 1881. Bandawe was not to be the permanent site of the Livingstnia headquarters. In 1894 the mission moved to Khondowe, and there it settled permanently under the name of “Livingstonia Mission Station” (Paas, 2006:194).

2.4 The Blantyre Mission of the Established Church of Scotland: Henry Henderson came out with the first Livingstonia party to look for a suitable site to establish a mission. After a journey together with Tom Bokwito, he decided upon a spot in Shire Highlands which Dr. David Livingstone had noted years previously as a likely site for a mission. When the first mission party, under the leadership of Dr. McLin, arrived in October 1876, a site was found near Ndirande Mountain on Chief Kapeni's land. It was later named Blantyre after Dr. David Livingstone's birth place.

According to Paas, (2006:194) Blantyre Mission was the third mission to arrive in Malawi. It was started by the Established Church of Scotland, and the aim of the mission was stated as follows:

“The mission is industrial and evangelistical, designed to be a nucleus of advancing centuries of Christian life and civilisation to the Nyasa and the surrounding region”.

In July 1878 Duff Macdonald arrived to take charge of the mission. He had to carry out the Home Board's intention to create “mission villages”, that is, settlements with missionaries exercising civil jurisdiction. In this Yao dominated area slaves and refugees would seek shelter in the mission village. There they were safe from slavery and persecution. At the same time they were withdrawn from traditional African law and rule. In October 1881 David Clement Scott (1853-1907) took over from Duff Macdonald as the missionary in charge of the Blantyre Mission. He defined his aim as follows:

“Our purpose we lay down as the foundation of our work, that we are building the African Church, not Scottish or English, but Africa.”

Scott laid great emphasis on local leadership and responsibility in the Church. He also developed a school system. This led to the establishment of the Henry Henderson Institute,

offering training in various areas. Another achievement was the publication of the Cyclopaedic Dictionary of the Mang'anja language, produced initially in 1892. In Blantyre, Scott is best remembered as an architect of the church of St. Michael's All Angels, built in a combination of Western and Eastern styles. Alexander Heatherwick joined him in 1883, and the two did much to restore and promote the good name of the mission (Paas, 2006:196).

2.5 The Nkhoma Synod of the Dutch Reformed Church Mission: The mission was formed in the Central Region of Malawi in 1888 at the joint request of Livingstonia Mission (Northern Region) and Blantyre Mission (Southern Region). The Dutch Reformed Church in Cape Town, South Africa, sent Rev. Andrew Charles Murray and Rev T. C.B. Vlok to go and start the missionary work in the Central Region of Malawi. Thus, the first missionary work in Nkhoma Mission was established at Mvera in 1888.

Murray saw two particular needs. One was a good translation of the Bible, and the other was an institute for the training of teachers and evangelists (Paas, 2006:197). As soon as the work had started, in 1890 a school and medical services were opened at Mvera. During its early days the mission was regarded as part of the Livingstonia Mission. In 1894 a borderline was drawn between the area of the Livingstonia Mission and the area of the Dutch Reformed Mission. The border was situated a little north of Kasungu.

The aim of the mission was to establish a local church which would be self-supporting, self-governing, and which would expand from its own inner strength. The other emphasis of the mission was rural development. The mission stressed the need to set up village industries, and to promote agriculture.

The priority of the Dutch Reformed Church Mission was always the ingathering of souls for the Kingdom of God, followed by the building of the local church, schooling and improving the medical and material conditions of the people. The Mission stressed the Bible as the

highest authority for the life and teaching of the Church of the individual confessing members of the church (Paas, 2006:197).

Another notable aspect of the mission was the emphasis it placed on working with women and girls. Boarding homes for girls were opened at most of its stations. Girls were instructed in Christian matters, including various practical subjects which would help them to be good wives in their future marriages. Further, the mission introduced pastoral or advisory activities among the girls, called *Chilangizo* in order to impress upon them a more Christian life. At a later stage, a Women's Guild (*Amayi a Chigwirizano*) was formed to co-ordinate all the activities of women's work.

One of the valuable contributions of the mission was the great role it played in translating the Bible into Chichewa. H.W Murray and A. Heatherwick were instrumental in this regard. Eventually, in 1922, with the help of the *Scottish Bible Society* and the *British and Foreign Bible Society*, the full Bible was published, entitled *Buku Lopatulika* (Holy Bible).

As already mentioned, Nkhoma Synod inherited from the DRC the following three Reformed Confessions: the *Belgic Confession of Faith*, the *Heidelberg Catechism* and the *Canons of Dort* (Pauw 1980:327, 329). Apart from being the doctrinal standards, these Confessions explicitly and implicitly contain theological tenets for practising Church order and for practising Church government. In addition, the Nkhoma Synod prepared her own Church Order called *Zolamulira: Zolangiza ndi Zopangana*. The Synod also produced her own Catechism, *Buku La Katekisima* and her Constitution (Zeze 2012:13).

2.6 The Church of Central Africa, Presbyterian-Harare Synod

At the outset of this section, it is very important to point out that from 1912 to 1965 all the missionary work in Zimbabwe was under the Nkhoma Presbytery, which later became a Synod in 1956. In August 1956, the Harare Presbytery was formed but was still under the supervision of Nkhoma Synod (Daneel, 1982:47). The C.C.A.P. Synod of Harare therefore, became the fourth Synod in the C.C.A.P. in 1965 (Minutes: C.C.A.P General Synod, 12th-15th August 1960:4; 1964:8; Daneel, 1982:47). This Church is a result of migrant labour from Malawi and North-Eastern Zambia to the mines, industries and farms in Southern Rhodesia (Verstraelen-Gilhuis, 1982:55). The regular labour immigration dates from 1900 to 1905.

Following the imposition of the hut taxation by the British colonial powers (which will be elaborated upon shortly), many Malawians were forced to leave the country to seek employment in Southern Rhodesia (now Zimbabwe). The moral and spiritual lives of the migrants were in turmoil and there was a lack of spiritual leaders to take care of their spiritual needs (Cronje, 1982:109).

The need to help these people in Zimbabwe was strongly felt in the year 1905. Malawians living in Zimbabwe sent delegates, including Yonamu from Makande, Joseph Mandovi from Livingstonia, and Jeremiah Mwalo from Zambezi Industrial Mission. A delegate was also sent from Blantyre Mission. In view of this, it was decided to co-operate in setting up a European Missionary at Salisbury or any other centre of labour in Southern Rhodesia for the purpose of looking after the spiritual life and ministering to the natives of the protectorate (Cronje, 1982:109). The establishment of the Church of Central Africa, Presbyterian-Harare Synod is especially attributed to the encouragement of the consultative Board of Federated Missions in Nyasaland (Daneel, 1982:13).

The first white missionary to volunteer to go to Salisbury (now Harare), Zimbabwe was Rev. T.C.B. Vlok in 1911 (Cronje, 1982:110). He was a DRC missionary in the Nkhoma Presbytery for 23 years before taking up the DRC Harare congregations. He served the Church in Zimbabwe from 1911 to 1936. He was succeeded by Rev. J. Jackson in 1936. Rev. and Mrs. Jackson served the Church in Zimbabwe from 1936 to 1952. The work of the DRC mission was taken over by Rev. M.S. Daneel. He went to Zimbabwe in 1952 and stayed until 1980. Rev. MS Daneel is remembered by many **confessing members of the church** in Zimbabwe as a visionary minister who had a heart for development (Daneel, 1982:14; Cronje 1982:111,112,113).

When the Church in Nyasaland heard the spiritual growth and the development of the Church in Southern Rhodesia and the need for more personnel, the C.C.A.P. Nkhoma Presbytery was quick to respond (Cronje, 1982:109). The need for reinforcement in Harare was welcomed in Malawi.

The following ministers were therefore sent to help with the situation:

The Reverends W. Makwalo, P. Mwamulima, T. P. Nyirongo, Y. Lengwe Mvula, (all from the C.C.A.P. Livingstonia Presbytery), E. Makewana, A.M Kuchona, J. Mlozi, J.N Maseko T.J Chipeta, L.T Tsitsi, J.E Chimutu, J.E Kalema, I.G.M Banda, H.S Mawanga and J.C Juma from the C.C.A.P. Nkhoma Synod (Daneel, 1982: 35,36,37,38; Cf. Cronje, 1982:111,112).

The expansion of the missionary work in Zimbabwe was a result of the reinforcement from the C.C.A.P. Malawi (Cronje, 1982:111,112). In view of this, many congregations were established in various towns: Salisbury (Harare) in 1945, Gwelo, (Gweru) in 1950, Bulawayo in 1955, Highfield in May 1957, QueQue (KweKwe) on 21 January, 1962, Umtali (Mutare) on 10 February 1962, Marandellas (Marondera) on 17 February 1962, Sinoia (Chinhoyi) on 20 August 1962, Gatooma (Kadoma) in 1964, Bindura in 1968, Wankie

(Hwange) in 1970 and Rusape in 1971 (Daneel, 1982:85,86; Cronje 1982:112,113). All these congregations fell under the jurisdiction of the C.C.A.P. Nkhoma Presbytery in Malawi. When the Presbytery of Nkhoma became a Synod in 1956, it had four presbyteries, three of which were in Malawi while one was in Zimbabwe, the Salisbury (Harare) Presbytery. On 1 May 1965, the Presbytery of Salisbury was constituted by the C.C.A.P General Synod as the fourth C.C.A.P. Synod in Central Africa (Cronje 1982:112; Daneel 1982:20).

2.7 The Hut Tax in Nyasaland (Malawi)

After 1900, European countries began to introduce changes to their colonial laws to increase the money coming in from the colonies. These changes included land from African people and giving it to the growing number of Europeans in the colonies. The other changes were the introduction of taxes like the Hut Tax and the Poll Tax that forced Africans to work for the European settlers. Africans were forced to work for Europeans because these new taxes had to be paid in cash and not in the form of cattle or crops, as had been the practice in the past. Exploitation of African labourers by European employers caused resentment among the local people. Exploitation also came in the form of using the land to benefit the economies of Europe and to increase the wealth of the European settlers. European settlers became large landowners who were dependent on cheap African labour.

A growth in resistance movements in Africa also took place. More land was taken from African people and given to Europeans for settlements. In response to these developments, some chiefs organized armed rebellions against colonial authorities. One of the chiefs who organized an armed uprising against British colonial authority was Zulu Chief Bambata. He was unhappy with the loss of the land his people had suffered and the poll tax of one pound that they were forced to pay. His demand was that his people's land be returned and the poll

tax stopped. The armed rebellion was finally crushed after lasting for a full year. Chief Bambata together with his three thousand followers was killed.

In Nyasaland the British Government introduced poll and hut tax for all Africans living on White owned farms. Most of these farms belonged to Africans who were now forced to work for the new owners of their land. Moreover, the owners paid the workers very little money and they were allowed to use any measure they found necessary to force them to work. Most farmers did not want to pay their workers a higher wage because they said that their workers had to pay for accommodation on the farm. Many farm workers were exploited and abused by White farmers.

The Seventh Day Adventist Church, under the leadership of Priest John Chilembwe, started to organize and carry out an early uprising against colonial authorities. John Chilembwe was the leading organizer of this uprising to protest against the hut tax, which was increased by eight shillings in 1909, and he organized an armed rebellion against the colonial Government. On 23 January 1915, an armed group of men attacked the Livingstone Estate while another group attacked the Bruce Estate. A third group was sent to attack Blantyre armoury in a bid to obtain weapons for an armed revolt on the capital and overthrow the colonial government.

Although the former two attacks were successful, the attack on the Blantyre African Lakes Corporation armoury was not and caused the failure of the final revolt. John Chilembwe was shot and killed while attempting to escape from Nyasaland. By the 4th February 1915, the uprising was over.

Though unsuccessful, the uprising prompted the government to reconsider the land and the labour practices in Nyasaland. These were the major causes of the uprising and were directly related to the changes of colonial rule. These changes had been introduced mainly to exploit the colonies by extracting more labour from them and squeeze more productivity out of these

labourers while lowering the cost to the colony. At the same time, taxation on black people was raised. The uprising had the effect of raising black people's awareness of the injustices of the colonial rule (colonialism) and encouraged them to stand up for their rights and demand an end to it (www.hut and poll tax in Nyasaland).

In this way, the hut tax contributed immensely in the establishment of the Church of Central Africa, Presbyterian-Harare Synod as many Malawians were forced to leave Nyasaland to seek employment in neighbouring countries, including Southern Rhodesia.

2.8 The Constitution of the Synod of Salisbury (Harare) of the Church of Central Africa, Presbyterian

As this study is a historical reflection specifically on the growth in membership of the Church of Central Africa, Presbyterian - Harare Synod, I now turn to the Constitution of the Synod of Salisbury (Harare).

The Synod was duly constituted in 1965 and was named Synod of Salisbury (Harare) of the Church of Central Africa, Presbyterian. The Synod consisted of all the congregations of the Nkhoma in Southern Rhodesia under the supervision of the Presbytery of Salisbury (Harare), as they existed at the time of adoption of this Constitution. All other congregations were to be founded by the Synod of Salisbury (Harare).

As the fourth Synod in the Church of Central Africa, Presbyterian, the Harare Synod accepts the constitution of the General Synod of the Church of Central Africa, Presbyterian as part of her Constitution (Minutes C.C.A.P General Synod, 12th-15th August 1960:4; Daneel, 1982:47).

The confession of the Synod of Salisbury (Harare) is founded on the Bible as the holy and infallible Word of God. Its doctrine is also contained in three formularies of unity namely the Heidelberg Catechism, the Belgic Confession and the Canons of Dort.

In as far as the “rule and Church discipline” is concerned, sessions, presbyteries and the Synod itself are empowered and mandated to exercise the rule and discipline of the Synod of Harare in accordance with the power delegated to it by the Constitution of the Church of Central, Africa, Presbyterian. Article 6 of the Constitution clearly stipulates conditions to be met so as to become a full member of this denomination as already illustrated in the first chapter of this thesis. Each congregation is controlled by a session consisting of its minister or ministers and elders of the congregation. The presence of half of the membership constitutes a quorum.

The session has authority in Church matters over the whole district appointed to it by the presbytery. Its duties are to assist in the arrangements for public worship and sacraments: to supervise all the finances for which it is responsible, and to submit an annual statement of account to the presbytery; to approve suitable persons to arrange for the instruction of the spiritual matters and for the evangelization of the district allotted to it; to carry out decisions of the Synod and Presbytery; and to fulfil such other duties as may be laid upon it by a superior court (Salisbury Synod Minutes of 1965:3).

On the other hand, Congregations shall be grouped into Presbyteries as determined by the Synod of Salisbury (Harare). The Presbyteries are constituted by all the serving ordained ministers within the bound of respective Presbyteries of the Synod of Salisbury (Harare). They are also constituted by one representative elder of the Congregations belonging to the respective Presbyteries. The Presbyteries assemble under the moderatorship of a minister who is a member of the presbytery, to be elected annually by the Presbytery. The powers and

duties of the presbyteries are to supervise all congregations, sessions and ministers within its report; as well as ordain and induct ministers in their congregations according to the rules, regulations and provisions of the Synod. It belongs to the presbytery to see that the Word of God is purely preached within their boundaries, that the Sacraments are administered correctly, to see to the maintenance of the Church in matters connected with the performance of public worship and the administration of ordinance; the formation and care of congregations and fixing of their bounds; to appoint substitute ministers; to elect elders and deacons in newly formed congregations; to supervise Church visitation, statistics and finance, and to deal with matters brought before them by sessions.

The Synod of Salisbury (Harare) is constituted by all the serving ordained ministers within the bounds of the Synod. Under “serving ordained ministers” is understood all ministers who are in charge of a congregation and those who have been set aside by the Synod for a special task. It is also constituted by one representative elder from every established congregation elected by its Session. All the retired ministers are also welcome. The Synod assembles under the Chairmanship of a Moderator whom is elected by the Synod of Salisbury (Harare) from among its ministerial members at a meeting of the Synod of Salisbury (Harare). Half of the membership of the Synod will constitute the quorum.

The Constitution also states the role of a Standing Committee (Moderamen) of the Synod of Salisbury. The Executive Committee will consist of the Moderator, the vice Moderator and the Senior Clerk who shall be elected by the Synod of Salisbury (Harare). They may act in urgent matters and thereafter inform the Synodical Committee of the Synod of Salisbury (Harare) immediately of actions taken. There shall be a Synodical Committee of the Synod of Salisbury (Harare) as well. The Committee consists of the Standing Committee of the Synod and one minister and one elder elected by each Presbytery from its representative members at Synod. The Synodical Committee shall meet as often as needed but not less than once a year.

The Moderator and the Senior Clerk have the power to call an emergency meeting of the Synodical Committee. The Synod shall meet not less than once in two years. The Synod of Salisbury (Harare) also recognises the offices of deacons and evangelists as stated in Section 21, 22 of the Constitution of the Church of Central Africa, Presbyterian.

As the C.C.A.P Harare Synod originated from the Nkhoma Synod of the Church of Central Africa Presbyterian, its Constitution was adopted from that of Nkhoma Synod. Any reflection on the C.C.A.P. Harare Synod should keep the influence of the Constitution for the life and governance of the church in mind. Even discussions on church growth cannot be dislocated from church polity documents, like constitutions.

2.9 Leadership Profile in the Church of Central Africa, Presbyterian-Harare Synod

In order to understand the growth of membership, one must also attend to the leadership. It is important therefore, to know the pioneer missionaries, ministers, and evangelists in the Church of Central Africa, Presbyterian-Harare Synod, and to this I now turn. This thesis also wants to serve the church by acknowledging the names of these important figures, so that they are not forgotten. Hence this section includes a brief but comprehensive list with basic information on the life and ministry of these pioneer missionaries, ministers, and evangelists.

2.9.1 Missionaries: Rev. T.C.B. Vlok was the first missionary from the Dutch Reformed Church of the Cape Province to minister within the Church of Central Africa, Presbyterian-Harare Synod. (Daneel,1982:21).He arrived in 1912. On 17 November 1912, all missionary work was placed under his full control with the assistance of the Presbyterian Church of South Africa through the leadership of Rev. Simpson. Rev. T.C.B. Vlok came from Nkhoma

Mission where he started the missionary work with Rev. A.C. Murray for twenty-three years.

He resided at 152 Union Avenue, now Kwame Nkrumah Avenue.

Rev. T.C.B. Vlok served as a missionary in Southern Rhodesia from 1912 to 1936 – more than twenty-four years of service. Due to ill health, he retired in August, 1936 and returned to his home in Wellington, South Africa where he finally passed away on 3 September 1936. He was buried next to the late Rev. Robert Blake who was a missionary in Nkhoma Mission and the author of the famous book “Mbiri Ya Kale” (Daneel, 1982:17). Indeed, as a pioneer missionary in the Church of Central Africa, Presbyterian- Harare Synod, Rev. T.C.B. Vlok laid a solid foundation of the missionary work in Zimbabwe. As 1 Corinthians 3:9-11 says: “For we are God’s fellow workers; you are God’s field, God’s building. By the grace God has given me, I laid a foundation as an expert builder, and someone else is building on it. But each one should be careful on how he builds. For no one can lay any foundation other than the one already laid, which is Christ.”

Rev. J. Jackson filled the vacuum left by Rev. T.C.B. Vlok. He was the second missionary in the Church of Central Africa, Presbyterian – Harare Synod and served from 1936 to 1952 (Daneel, 1982:21). As a Dutch Reformed Church missionary, Rev. J. Jackson served in Mozambique under Nkhoma Mission at Mpanyira, Chiputu and returned to Dedza, Malawi after the Portuguese had terminated all the Protestant missionary work in Mozambique.

While serving in Dedza, Rev. J. Jackson experienced a calling from Britstown congregation in the Cape Province, South Africa. He responded positively, and while serving in Cape Town, there arose great need to fill the gap left by Rev. T.C.B. Vlok in Salisbury. Therefore the Dutch Reformed Church Mission in the Cape sent him to minister in Salisbury (Harare), Zimbabwe (Daneel, 1982:21).

Like Rev. T.C.B. Vlok, Rev. Jackson was very industrious. He was very instrumental in stewardship, bookstore expansion (The Nyasaland Bookroom) and donations seeking. On the other hand, he was very interested in the ministry of the evangelists. During his service, the number of evangelists rose from four to thirty-four. At the end of the Second World War (1939-1945), Rev. Jackson was appointed by the Government of Malawi to be the Nyasaland Labour Chaplain to work jointly with the Nyasaland Labour Commissioner to Southern Rhodesia. His wife is the one who initiated the Women's Guild (*Chigwirizano Cha Amayi*) in Zimbabwe.

In June 1952, Rev. Jackson returned to Cape Town due to ill health and served as a clerk in Paarl congregation for some time before his death in 1963. His wife was being looked after at an old age home in Cape Town and died later in 1981 (Daneel, 1982:21).

Rev. M.S. Daneel took over from Rev. J. Jackson in June 1952. He served the Church for thirty years and retired in 1982. After his retirement, Rev. M.S. Daneel went back to South Africa where he passed away in the year 2000.

During his ministry, Rev. M.S. Daneel built many Church-buildings including the buildings at Nyabira, Mabvuku, Mufakose and Zengeza. Before his arrival in Harare Synod, Rev. Daneel was a missionary in the Nkhoma Mission. He ministered at Kongwe (Malawi) from 1938 to 1952. He served for fourteen years in Malawi and thirty years in Zimbabwe. Rev. M.S. Daneel held the position of a moderator in Harare Synod for ten years. From 1959 he trained men to become evangelists. With the establishment of Dorothea Mission in 1962, he became a lecturer and taught at the institution until 1979. It was through him that the Rock Haven Lay Training Centre was given for free to the Synod of Harare by the farm owners Mr and Mrs Bouwer. Rev. Daneel was also the Liaison Officer from 1965 to 1978 when Rev. A.J. Viljoen took over from him.

Rev. H.M.L. du Toit joined Nkhoma Synod from the Cape Province, South Africa in 1946. He served in Nkhoma for eight years and in 1954 was deployed in Southern Rhodesia. Rev. Du Toit served in the Bulawayo congregation from 1954 to 1960. Having served in Bulawayo, he returned to South Africa where he served for ten years before his return to Zimbabwe in 1971. This time he was posted to the Rusape and Karoi congregations where he ministered for another ten years from 1971 to 1981 and greatly contributed towards the construction of the Church-buildings ([Daneel, 1982:39](#)).

Another well-known missionary who served the C.C.A.P.-Harare Synod was Rev. J van N Genis. Like other missionaries, he served in the Nkhoma Synod before coming to Southern Rhodesia. Rev. Genis served in the Bulawayo congregation from 1960 to 1966. The year 1966 saw him being called back to minister in the Dutch Reformed Church in Bellville (Bellville-Riebeeck congregation). He is known and remembered in Harare Synod for the three Chichewa books he wrote; “*Makalata 7*” (7 Letters), “*Ndani Uyu?*” (Who Is This One?) and “*Masakramento*” (Sacraments).

Rev. J.H. Londt was a missionary in Nkhoma Synod from 1949. He served in Nkhoma Synod for thirteen years before his return to South Africa in 1962. In 1964 the DRC in the Cape Province sent him to minister in Zimbabwe. Rev. Londt served in Chinhoyi from 1964 to 1970. At the end of 1970, the Harare Synod transferred him to Bindura where he assisted Rev. HDR Blok until 1974 when he finally returned to South Africa. The Chinhoyi congregation was temporarily under the supervision of Rev. M.S. Daneel from 1970 to 1972 when finally Rev. A.J. Viljoen was transferred from Mlanda Mission, Nkhoma in Malawi to take charge of the congregation ([Daneel, 1982:40](#)).

Rev. J.S. Minnaar, who started his ministry in South Africa among the Xhosa speaking people, came to Zimbabwe in 1966 and served the Bulawayo congregation from 1966 to

1975. He was transferred to Gweru congregation in 1975 and served there until 1977 when he was called upon to minister in Johannesburg, South Africa. Rev. Minaar was very instrumental in the construction of the minister's house at Nguboyenja, Bulawayo as well as the church-building at Sizinda. He also designed the plan for the Lobengula Church-building.

The history of missionaries who served in the Harare Synod is not complete without mentioning the name of Rev. H.D.R. Blok. In Zimbabwe he was affectionately known as "**Chafulumira**" because of his time-cautiousness. Rev. H.D.R. Blok was also a missionary in Nkhoma Synod, from 1955 to 1963. After serving Nkhoma Synod for eight years, he returned to South Africa where he served among the Xhosa in Transkei. In 1968 he became the first minister to serve in the newly established Bindura congregation in the Synod of Harare. He served for twelve years and in 1980 returned to Transkei, serving among the Xhosa. He greatly contributed towards the construction of the Bindura Church-building in 1975 (**Daneel, 1982:40**).

Another missionary worth mentioning is Rev. A.J. Viljoen. He had been also a missionary in Nkhoma from 1959 to 1964. At the end of 1964 he was called back to South Africa to minister in Warrenton. In 1960 he returned to Nkhoma Synod and served in Mlanda Congregation until 1972 when the Harare Synod called him to minister in Zimbabwe. Rev. A.J. Viljoen served in Chinhoyi from 1972 to 1981. In 1981 he was transferred to Bindura where he ministered until 1983. From 1983 until his retirement in 1999, he was serving as a Liaison Officer in the Harare Synod and was residing at Rock Haven Lay Training Centre. Upon retirement, he went back to Strand, Cape Town in South Africa where he later passed away in June 2009 after a very short illness (**Daneel, 1982:40**).

Before coming to Zimbabwe, Rev. W.M. Verster was ministering in Cape Town, South Africa. He served in the Chinhoyi congregation from 1981 before moving to Harare where he

took charge of the Christian Audio Visual Aids (C.A.V.A) as the Board Manager. Finally the ministry of Rev. A.J. Botes should also be noted. He ministered in the Harare Synod from 1984 to 1991. Having served for eight years, Rev. Botes returned to South Africa after his term of contract ended in 1991 in terms of the Immigration Act of the Government of Zimbabwe. He served in only the Bindura congregation.

2.9.2 Ministers: For the sake of thoroughness, some names of ministers that served in the Church of Central Africa, Presbyterian-Harare Synod should also be mentioned. Rev. Whitton Makwalo was one of the pioneer ministers in the Church of Central Africa, Presbyterian - Harare Synod. From 1944 to 1958 he ministered in Gweru congregation. At the end of 1958, he was transferred to Harare congregation where he served until 1960. In the year 1960, Rev. Makwalo resigned and went to Blantyre Synod where he finally passed away after serving for a while. ([Daneel, 1982:35](#)).

Patrick Mwamulima too served in the Synod of Harare as one of the pioneer ministers. Having joined the Synod in 1949, he ministered in Harare congregation for two years. In January 1951, he returned to Karonga, Livingstonia Synod in Malawi ([Daneel, 1982:37](#)).

From 1958 to 1960, the Harare congregation was served by Rev. Alexander Kuchona. In 1958 he was transferred to Gweru where he served until 1960. He was known for his powerful preaching. The church building was extended in 1954. After his retirement in 1960, Rev. Alexander Kuchona went back to Dedza, Malawi where he passed away ([Daneel, 1982:36](#)).

Thomas P. Nyirongo came to minister in the Harare Synod all the way from the Synod of Livingstonia, Malawi. He started his ministry in Harare Synod from 1955 and was based in Bulawayo. In 1960 he returned to Malawi ([Daneel, 1982:37](#)).

Aramson A. Chirwa was one of the evangelists in Gweru congregation from 1951 to 1952. In 1952 he went to train as a minister in Blantyre, Malawi and came back to Zimbabwe in 1955. The Harare Synod then deployed him to Highfield congregation where he served from 1955 to 1964. From 1964 to 1967 he was serving in Harare congregation before going back to Blantyre Synod. His vehicle got involved in the railway accident at Liwonde, claiming his life instantly. Rev. A.A. Chirwa contributed enormously towards the construction of the manse in Highfield congregation. He also held the positions of the Synod Schools-Manager as well as the Presbytery Clerk from 1958 to 1961 (Daneel,1982:36).

J. Mlozi ministered in Nkhoma Synod, Malawi before joining the Harare Synod in 1960. He served in Gweru from 1960 to 1962. During his ministry, he was elected the Presbytery Moderator from 1960 to 1962. It was during his good leadership as a Presbytery-moderator that five congregations were established in 1962. However, his ministry was short-lived as he went back to Malawi in 1962 (Daneel, 1982:36).

Rev. Yekoniah N. Maseko was an evangelist and a school-teacher from 1950 to 1956 in Umtali (Mutare) prior to his ministry as a Minister of Word and Sacrament. The Synod of Harare sent him for theological training in Nkhoma, Malawi, and upon the completion of his studies in 1960, was deployed in the Harare congregation. He served in this congregation up to 1964 and was transferred to Kadoma. Rev. Maseko ministered in Kadoma for six years before being transferred to Bulawayo where he served from 1970 to 1976. In 1976, he was deployed in KweKwe congregation where he served for two years and retired in 1978 due to ill health. Upon retirement, he went back to Malawi where he passed away the following year in December, 1979 (Daneel,1982:36).

Enos Makewana was also an evangelist prior to his calling to serve as a minister. As an evangelist, he served in the Harare Synod from 1935 to 1952 before going for theological

education in Nkhoma, Malawi. Upon completion of his theological training, Rev. Enos Makewana served in Nkhoma Synod for a while before his deployment in Harare Synod in 1964. For three years he ministered in Umtali (now Mutare), from 1964 to 1967. He was then transferred to Harare congregation in 1967 and served up to 1971, when he retired. Rev. Makewana went back to Zambia in 1971 where he later passed away. Being an industrious minister, Rev Makewana was once involved in a car accident while he was in the same car with Rev. M.S. Daneel on their way to Aberfoyle in Mutare. He sustained severe head injuries (Daneel, 1982:36).

A discussion of the ministers and evangelists that served the church will not be complete without mentioning the name of Rev. JE Kalema. He was a bus conductor prior to his calling in 1963. Rev. JE Kalema went to Nkhoma for his theological training and upon completion he was deployed in Gweru where he ministered for four years up to 1971. From 1971 to 1979 he went to Harare congregation where he served for eight years prior to his transfer to Mutare. Rev. Kalema's ministry in Mutare was short-lived as he only served for two years and was finally deployed to Bulawayo in 1981. As far as ministerial positions are concerned, Rev. Kalema was the first local minister to hold the key post of Synod Moderator for four years. However, he had been in the Synod executive since 1967. He greatly contributed towards the construction of the Church-building and the Minister's house in Harare congregation (Daneel, 1982:36).

Rev. T.J. Chipeta was a layman in Mchinji before his calling. He did his theological training at Nkhoma Mission and was, upon completion, deployed in Mchinji. It was later in 1961 when Rev. T.J. Chipeta was finally deployed in Harare Synod. He served in Highfield congregation as from 1961 to 1971. From 1971 to 1979 he had been to Umtali (now Mutare). While in Mutare, the Synod granted him an opportunity to further studies at the University of the North in the Limpopo Province of South Africa. He studied for only a year and came back

to Mutare. In 1979, Rev. T.J. Chipeta was transferred from Mutare to Gweru where he served before going back to Mchinji, Malawi where he is still serving. In terms of positions in the Synod, Rev. Chipeta held the senior position of the General Secretary for four years and was once the vice- moderator for the synod for two years (Daneel, 1982:37).

Rev. J.H Chimutu served in Nkhoma Synod prior to his ministry in Harare Synod. From 1971 to 1978 he had been to Highfield congregation. In 1978, he was transferred to Gatooma (now Kadoma) where he ministered for only a year and returned to Nkhoma Synod, Malawi. Rev. Chimutu is well known for his powerful preaching at revival meetings whereby many souls were won to the Lord (Daneel, 1982:37).

Like Rev. J.H. Chimutu, Rev. L.T Tsitsi was serving in Malingunde congregation in Malawi, before joining the Synod of Harare. From 1971 to 1976, the reverend was in Gweru where he served for five years prior to his transfer to Bulawayo. In Bulawayo his ministry stretched from 1976 to 1980. After 1980 he returned to Malingunde in Nkhoma, Malawi. By the time he was leaving, Rev. L.T. Tsitsi had been the Synod Moderator (Daneel, 1982:37).

Rev. Isaac George Musiwa Banda was an office clerk with one of the companies in Gatooma (Kadoma) prior to his calling. He went to Nkhoma for his theological training and upon completion, was deployed in Kadoma. He served in Kadoma from 1972 to 1978. Towards the end of 1978, Rev. I.G.M. Banda was transferred to Highfield congregation. For four years, Rev. I.G.M. Banda had been the General Secretary in the Synod and was once the Synod-Moderator. After the death of Van Wyk who was the Synod treasurer, Banda took over the position until his retirement in 1999 (Daneel, 1982:37).

In addition, one should also mention the name of Rev. Joseph Charles **Juma**. He did his theological training at Nkhoma in Malawi. Upon completion of his training, Rev **Juma** was called by the Harare Synod to minister in **Marandellas** (now **Marondera**). He served in

Marondera from 1979 to 1984. From Marondera, Rev. Jumna was transferred to Highfield where his ministry spanned the period from 1984 to 1988, when the Synod moved him to Queue (now KweKwe). In 1989 after serving in KweKwe, Rev Juma was transferred to Gweru where he ministered up to 1999 before his final deployment in Harare where he had been serving in the Synod –office as the General Secretary. It was only last year in March that he retired as the General Secretary of the Synod and his place was taken over by Rev. L. Boloma. At present, Rev. Juma is the minister in charge of the Harare congregation as well as the visiting minister to the Zengeza congregation. In 1981 he furthered his education with the University of South Africa in Pretoria, South Africa (Bachelor of Theology Degree). From 1984 to 1986, he went to Calvin Theological Seminary in U.S.A. where he did his Master of Arts Degree in Christian Education (Daneel, 1982:37).

Like Rev J.C. Juma, Rev. Hardwick Senza Mawanga was deployed in Harare Synod upon completion of his theological studies at Nkhoma. In 1979 he was deployed in Gweru and was the visiting minister in KweKwe congregation. In Gweru he served from 1979 to 1983 and was transferred to Wankie now Hwange where he ministered from 1983 to 1987. Rev HS Mawanga also served in Kadoma from 1988 to 1991. His final ministry in Harare Synod was in Mabvuku where he served from 1991 till 1993 when he finally returned to Nkhoma Synod in Mchinji where he passed away after a short illness.

Rev. Dr Dolbs Simeon Mwakanandi was a school-headmaster in the Synod schools for several years prior to his calling. He taught at Chipadze in Bindura and Nyabira Primary Schools, thirty kilometers away from Harare.

Rev. Dr Mwakanandi did his theological training in Zomba, Malawi and in 1980 furthered his education with UNISA and obtained the Bachelor of Theology Degree. From 1982 to 1983 he had been to Calvin Seminary Theological College in the United States of America, doing

Master of Theology. In 1987 he enrolled for the Doctorate Studies at the University of Stellenbosch in Cape Town, South Africa. He successfully completed the studies in 1990. Rev. Dr D.S. Mwakanandi ministered in Harare congregation in 1979 before going to U.S.A. for further studies. He was in Nguboyenja in Bulawayo before leaving for Zomba Theological College as a lecturer in 1995. In 2003 he retired at Zomba and served as a principal at Mzuzu theological College in Livingstonia Synod, Malawi until he passed away in January 2012 after suffering from cancer. During his ministry in the Harare Synod, he held the position of Vice Moderator from 1981 to 1987. From 1990 to 1995 he had been the Synod Moderator.

One of the pioneer ministers in Harare Synod from the Nkhoma Synod in Malawi is Rev. Y.T. Mathyoka. He came to Zimbabwe at the request of the Harare Synod in 1983. From 1983 to 1987 he was in Mutare where he ministered until his transfer to the Marondera congregation in 1988. Rev. Y.T. Mathyoka served in Marondera congregation from 1988 to 1992 before going back to Nkhoma in 1993. He is currently retired and living in Malawi ([Daneel,1982: 38](#)).

The reverends M.G.L. Sungitsa and B.D Kapangaziwiri were the last ministers from Nkhoma Synod to minister in the Synod of Harare. Rev. Sungitsa arrived from Nkhoma Synod in 1985. He had been the minister in Gweru congregation from 1985 to 1991. In 1992 the Synod transferred him to Mutare where he served until 1995. Due to ill health (stroke), Rev M.G.L. Sungitsa returned to Malawi where he later died as a serving minister in 1996.

In addition, Rev. B.D. Kapangaziwiri joined the Harare Synod in 1985. He served in Mutare congregation from 1985 to 1990. At the end of 1990 Rev Kapangaziwiri returned to Nkhoma Synod, M'dzobwe congregation in particular, and served the congregation until his death.

2.9.3 Evangelists: Evangelists, alongside ministers of Word and Sacraments, play a pivotal and significant role in as far as the holy ministry is concerned.

As more than one hundred and fifty evangelists served in the Harare Synod since 1912, (Daneel, 1982:45), it is beyond the scope of this study to give a detailed account on each and every one of them.. As a result, I am only going to concentrate on the few of the pioneering evangelists.

Worthy to mention is Godrick Masache. As one of the first evangelists to serve in the Harare Synod, Godrick Masache started his ministry in 1925. Having served for forty-two years, he retired in 1967 and was the longest serving evangelist in the history of the Synod. Mazowe Citrus is one of the places he served. By the time he retired, the Synod had eleven evangelists in total (Daneel, 1982:43). They were being trained at Dorothea Mission, near Kambuzuma Township in Harare. History has it that between 1963 and 1982, about sixty evangelists passed through the hands of Rev. MS Daneel at Dorothea Mission. To augment the evangelists training, refreshers' courses were regularly carried out at Rock Haven Training Centre.

Johannes Liwonde joined the Synod in 1930. He served for fifteen years and got retired in 1945 at the end of the Second World War. Two years down the line, Salatiel Gwazanga responded positively to the Lord's calling. As an Evangelist, he started his ministry in 1932. He retired in 1945 after serving for thirteen years. His service also contributed greatly towards the establishment and well-being of the Synod.

To do justice to history, the name of Richard Enesi cannot be omitted among other evangelists who helped shape the Harare Synod. Richard Enesi started his ministry in 1933 and served for thirty-three years. He retired in 1966 and he witnessed the services of the reverends Vlok (1912-1936), Jackson (1936-1952) and Daneel (1952-1982).

In 1934, three evangelists started their ministry in the Synod. The evangelists were Joel Nkhani who served from 1934 to 1939, Peter Chunda and Yobe Mpukuso. Peter Chunda served for twenty-three years and retired in 1957. Yobe Mpukuso, having joined the Synod in 1934, resigned in 1950 for unknown reasons. He had served in the Synod for sixteen years.

In 1935, Enos Makewana and Genesis Chiwambala committed their lives in serving the Lord in Harare Synod. Enos Makewana (as mentioned earlier) started his ministry in 1935 as an evangelist. He served for seventeen years before going to Nkhoma where he trained as a minister. Genesis Chiwamba persevered serving the Lord for about thirty-seven years. In 1972 he retired.

In 1936, Laban Kwenda, Aaron Chilinda and Yeremiah Phiri registered their ministries. Laban Kwenda served for twenty-three years and retired in 1959. Chilinda resigned for unknown reasons in 1941, while Yeremiah Phiri ceased serving in 1939.

The year 1939 saw the large intake of evangelists in the Synod. In all, they were eleven and they were Gabriel Phiri, Willebes Kwenda, Wallace Malenga, Jestara Phiri, Faison Nkhoma, Jabes Phiri, Rabson Kwenda, Beston Manjolo, Jairos Banda, Amiel Chingagwe and Nelson Mnensa.

Gabriel Phiri, Willebes Kwenda, Jestara Phiri, Beston Manjolo and Faison Nkhoma served the Synod for an unknown period while Wallace Malenga served for twenty-one years and retired in 1959. Jabes Phiri and Jairos Banda served for two years each. Amiel Chingagwe retired in 1964 after serving for twenty-four years. Nelson Mnensa served for forty years and retired in 1979, being the record of being the second longest serving evangelist in the history of the Synod. The intake of the evangelists continued each year from 1940 until early 1990s when the Synod started phasing-out their (evangelists) services. It is very unfortunate to note that the number of evangelists has been greatly reduced to less than ten.

Linked to the growth of membership in the Church of Central Africa, Presbyterian-Harare Synod is the development of congregations and here follows the establishment of these congregations in chronological order.

2.10 Established Congregations: There are two Presbyteries in the Church of Central Africa, Presbyterian-Harare Synod with twenty-one congregations. Harare Presbytery has thirteen congregations while the remaining eight congregations are from Gweru Presbytery.

Salisbury (Harare) was the first congregation to be established in the Synod. She was established on 28 October 1944. By then, the congregation was under Nkhoma Presbytery. Among the delegates who solemn witnessed the official induction of this congregation were Rev S. Bulombola, the Moderator of Nkhoma Presbytery; Rev M. van der Colf, the Secretary/Clerk of Nkhoma Presbytery; Rev J.J. Stegmann from Nkhoma Synod; Rev Allan Thipa from the Blantyre Presbytery; Mr A. Craill from S.A.G.M; the Evangelist Simon Makate from Nyasa Mission; Mr Lindi from the Zambezi Mission and Rev. H.W. Murray representing the DRC in the Cape Province but from the Morgenster Mission, Masvingo – Zimbabwe (Daneel, 1982:24).

The Livingstonia Synod wrote a letter of apology and sent her best wishes and congratulatory message to the Nkhoma Presbytery on the establishment of this congregation. Reverends J. Jackson and W. Makwalo were present as hosts of the colourful event (Daneel, 1982:24).

During this memorable event, twenty-four elders were inducted and among these were Thomas Sambo, Binuel Mwale and Yobe Kuseka. Also among the congregants was the Evangelist Willebes Chikuse.

The Harare congregation is based at the centre of all the congregations in Harare. The resident minister of the congregation is Rev JC Juma.

Gwelo (Gweru) is the second congregation to be established in Zimbabwe. The congregation was established on 16 September 1950. Among the honourable officials who witnessed the occasion were Rev Malembo, the Moderator of Nkhoma Presbytery; Rev. Labuschagne, the Clerk of Nkhoma Presbytery; Rev A. Ndrama from the Blantyre Mission and Rev. J.W. Minnaar from Nkhoma Mission ([Daneel, 1982:24,25](#)).

The branches of Gweru congregation at that stage were Hartley, (now Chegutu), Gatooma, (now Kadoma), Came and Motor, Etna, QueQue, (now KweKwe), Gwelo, (now Gweru), Wanderer, Peak Mine, Selukwe, (now Shurugwi), Mashaba and Shabane Asbestos Mines in Mashava and Zvishavane respectively ([Daneel, 1982:25](#)). The congregation lies in the Midlands Province and is surrounded by farms and mines. Rev Makwalo, upon his ordination in 1944, was deployed in Gweru to look after the flock. At that stage Gweru was still a branch of Harare Congregation. In 1950 Rev Makwalo became the first minister to serve in this newly established congregation. He served up to 1958 as indicated earlier on. Currently, the resident minister of this congregation is Rev Mizeki Mndola.

Bulawayo became the third congregation in the Synod and was duly established on the 14th of May, 1955 ([Daneel, 1982: 27, 28](#)). This was after the Orange Free State handed over all the missionary work to Morgenster Mission (now Reformed Church in Zimbabwe) on the 9th of July, 1954. The demarcation of the DRC in the Cape Province and the DRC Orange Free state was the Shangaan River between Gweru and Bulawayo. So, the hand-over of all the missionary work to the Reformed Church in Zimbabwe by the DRC of the Orange Free State paved way for Rev M.S. Daneel and Rev W. Makwalo to start the missionary work in Bulawayo and Wankie (now Hwange) on 20 July 1954. Mr Sambo volunteered to become the first evangelist in the congregation. In 1956, Rev H.M.L. du Toit was sent by the Nkhoma Synod to be the first missionary in Bulawayo.

The Nkhoma Presbytery committee that presided over the event was led by the moderator, Rev Chinkhubwa, the clerk, Rev Labuschagne as well as Rev Kalumo and the elder Tafatatha.

Bulawayo congregation is situated in the South-west part of Zimbabwe. It is about 440 kilometers away from Harare. At that stage the branches of the congregation were Sizinda, Nguboyenja, Lobengula, Wankie Colliary, Kamative Tin Mine, How Mine, Victoria Falls, Epoch Mine, Gwanda and Beitbridge. Currently there is no resident minister in this congregation. The visiting minister is Rev Ashton Galanti.

Three years later, Highfield congregation came into existence. This congregation was established in May 1957 upon the arrival of Rev Aramson A. Chirwa. It was also a year after the Harare Presbytery was established in August, 1956 ([Daneel, 1982:28](#)). The invited guests were Rev Labuschagne, the Nkhoma Synod Moderator and Rev P Mzembe from the Livingstonia Synod. At that stage, the branches of the congregation were Highfield, Glen Norah, GlenView, Nyabira, Darwendale, Beatrice, Mufakose, Kuwadzana, Norton, Dzivaresekwa, Warren Park, Chinhoyi and Beatrice. The congregation is one of the seven congregations in Harare. The author, Rev. Samuel Gunde is the current resident minister of the congregation. The evangelists are PK Banda as well as H.Z Ching'oma.

In 1962, five congregations were born in Harare Synod. I now make a few comments in this regard.

Gatoom (Kadoma): According to Daneel, (1982:28) this congregation was the first of the five congregations that were established in 1965. Kadoma was duly established on the 12th of January, 1962. At that time the congregation stretched from Hartley (now Chegutu), Chakari (Shagari Mine), Came and Motor, Venice Mine, Empress Mine and Rio Tinto to Kadoma. The congregation lies along the Harare-Bulawayo road, and is about one hundred and forty (140) kilometers away from Harare.

The congregation falls under Gweru Presbytery and is, like many other congregations, surrounded by the farming and mining communities. Rev J.N. Maseko was the first minister to serve in this congregation and he served from 1964 to 1970. Rev M.S Daneel became the visiting minister from 1971 to 1972 when Rev I.G.M. Banda took over as the resident minister up to 1978. From 1978 to 1979, Rev J.H. Chimutu took charge of the congregation until his return to Nkhoma Synod in 1979. From 1979 to 1981 there was no resident minister except the evangelist M.F Chimarizeni serving the congregation full time. Rev J.C Juma was the visiting minister. Currently, Rev G.E.J. Siinda is the resident minister in this congregation.

Que Que (Kwe Kwe) was the second of these five congregations (Daneel:1982: 29). This congregation was established on 21 January 1962. The major prayer houses of KweKwe congregation are Amaveni, Torwood, Mbizo and Red Cliff. The congregation is about 213 kilometers away from Harare. The first resident minister in KweKwe was Rev JN Maseko, who served from 1976 to 1978, as mentioned earlier on. From there, the congregation was cared for by the visiting ministers from Harare and Gweru. At present, Rev Ashton Galanti is the congregation's resident minister.

The third is Umtali (Mutare). The congregation was established on the 10th of February, 1962 (Daneel, 1982:29). Previously it was a prayer-house of Harare. Mutare congregation lies in the eastern part of Zimbabwe, about 263 kilometers away from Harare. It is in Manicaland Province. The branches are Headlands, Inyati Copper Mine, Rusape, Nyazura, Odzi, Penhalonga, Dangamvura, Sakubva, Aberfoyle and Zimunya. The congregation is also surrounded by the farming and mining communities. The first resident minister in this congregation was Rev Enos Makewana. He served from 1964 to 1967 and was transferred to Harare. From 1967 to 1971, the congregation was being looked after by one of the missionaries as they had vehicles as mode of transport. In 1971 Rev T.J. Chipeta became the second resident minister of Mutare congregation. He served until 1979 and was transferred to

Gweru. Other ministers who served in this congregation were J.E. Kalema, L.T. Tsitsi, Y.T. Mathyoka, B.D. Kapangaziwiri, M.G.L. Sungitsa, Nasoni J.E. Mwale, M.S. Nkhanga and Lameck Mwale who resigned in March 2011 after serving for more than eight years. Rev Timothy Zefa is currently serving the congregation as a visiting minister. F Malemia is the congregation evangelist based in Rusape.

Forth is **Marandellas (Marondera)** about 76 kilometres away from Harare. According to Daneel (1982:29), the congregation was established on the 17th of February, 1962. Marondera was a branch of Harare previously. The branches of this congregation are Macheke, Murehwa, Chiparawe, Showers, Igava, Ruzawe, Hwedza, Dombotombo, Nyameni, Bromley and Melfort. The congregation is surrounded by farms.

Since the establishment of the congregation, there was no resident minister until 1979 when Rev J.C. Juma arrived from Nkhoma Synod, Malawi. The visiting minister for 17 years was Rev J.N. Maseko, J.E. Kalema and M.S. Daneel (Daneel, 1982:29). Among the evangelists who served in Marondera congregation were Y.T. Nangwale, A.S. Kammayani, L.B. Gunde, E.J. Chikadza, E.J. Siinda and K.M. Sawona. Rev T. Zefa also ministered in this congregation for more than eleven (11) years and has been transferred to Mabvuku in January 2011. Prior to his ministry in Marondera, Rev G.E.J. Siinda served in this congregation from 1989 to 1992. The current visiting minister is Rev R.J. Gama.

The last of the five congregations was **Sinoia (Chinhoyi)**. The congregation was established on the 20th of August, 1962 (Daneel, 1982: 29). Chinhoyi was previously a branch of Highfield. The congregation lies in Mashonaland West Province, about 120 kilometers away from Harare. It is surrounded by farms and mines. The Chinhoyi branches at that stage were Kariba, Karoi, Mangula Mine (now Mhangura), Alaska Mine, Lions Den, Scheckleton Mine,

Mutorashanga, Muriel Mine, Caesar Mine, Sutton Mine, Raffingora, Tengwe, Banket and Trelawney.

The first resident minister in this congregation was J.H. Londt. He served from 1964 to 1970. From 1970 to 1972 the congregation was temporarily under the supervision of Rev M.S. Daneel. From 1972 to 1981, the resident minister was Rev. A.J. Viljoen. Among the evangelists who served in this congregation were Velias Banda, F.P. Gama, and Y.G. Kanjala, A.S. Kammayani, F.J.Y. Chisale, E.K. Chikalema and J. Banda. At present, Rev P.E. Chirongo is the resident minister in this congregation for more than thirteen years.

Bindura congregation became the tenth in 1968 ([Daneel, 1982:30](#)). The congregation falls under Mashonaland Central Province, and is 91 kilometers away from Harare. The catchment area of Bindura congregation is the entire province and the major branches are Trojan Nickel Mine, Shamva Gold Mine, Wadzanai, Madziwa reserve, Mpfurudzi, Mazowe Citrus, Mazowe Mine (Jumbo), Glendale, Concession, Makanga, Mvurwi, Centenary, Matepatepa , Mt Darwin and Besa as well as Chireka.

The congregation is surrounded by mines and farms. Rev H.D.R. Blok was the first resident minister of this congregation. He ministered from the establishment of the congregation in 1968 to 1981. In December 1981, Rev Blok returned to South Africa to minister among the Xhosa in Transkei.

From 1981 to 1983, the congregation was under the charge of Rev AJ Viljoen who served until his transfer to [Rock Haven Lay Training Centre](#). In 1984, Rev J.A. Botes took over from A.J. Viljoen. He served up to 1991 and after his departure, the congregation was under the supervision of Rev I.G.M. Banda as a visiting minister. The author of the thesis of this study, Rev Samuel Gunde, being ordained in 1995, then became the resident minister of the congregation. He served up to 2008 when the Synod transferred him to Highfield where he is

still serving. From 2008 to 2009, Rev R.J. Gama was serving as a visiting minister till the arrival of Rev J. Maseko in 2010.

Some of the evangelists who served in the congregation are Tinnerson Phiri, M. Kalvayo, D.C. Banda, A.E. Gangire, A.N. Chauya, M. Mlauzi, B.D. Kaffere, Master E. Mwale, F.P. Gobah and P.L Chaguluka.

Wankie (Hwange) is the eleventh congregation in the Synod. She was established in 1970. The congregation falls under the Matabeleland, North Province and is about 777 kilometers away from Harare. Wankie Colliery is the pillar and strength of this congregation. Some of the branches of Hwange congregation are Kamative Tin Mine, Victoria Falls and Dete to mention but a few. Hwange was previously a branch of Bulawayo before. The first resident minister in this congregation was Rev H.S. Mawanga. He served the congregation from 1983 to 1987. Rev GEJ was also one of the resident ministers in this congregation. He served from the year 2000 to 2005. In 2008, the late Rev David Ponchisi, upon completion of his theological training at Zomba in Malawi, was deployed in Hwange. He served the congregation until his death in June 2010. At present, Rev K.E. Chipata is the visiting minister. The Synod has already appointed Esau Mbondo to be a resident minister in Hwange as he is completing his theological training in July 2011.

In 1971, **Rusape** became a congregation, branching off from Mutare. Unfortunately, this twelfth **congregation** in the Synod did not last very long. The congregation failed to perform as expected and was therefore relegated into a branch of Mutare again.

In 1987, Mabvuku, one of the Harare congregation prayer-houses, developed into a congregation. Mabvuku is within Harare, about fifteen or so kilometers away from the city. The prayer houses of the congregation are Epworth, Ruwa, Mzurisana, Greendale, Ceylone Mine, Arcturus Mine and Goromonzi.

Some of the ministers who served in this congregation are Rev H.S. Mawanga from 1991 to 1993 as resident minister, Rev G.E.J. Siinda, Rev M.S. Nkhanga and Rev T. Zefa as resident ministers. Rev. L. Boloma served the congregation as a resident minister from 2008 to 2010. As was mentioned earlier, Rev T. Zefa is now the resident minister in this congregation. Among the evangelists who served in Mabvuku congregation are B. Masamba, Y.G. Kanjala, A.E. Gangire, M. Kalvayo and Velias Banda.

Still in Harare, **Mufakose** congregation was established in 1988. Mufakose was previously a prayer house of Highfield. The congregation is situated about twelve kilometers away from the city. The first resident minister in this congregation was Rev M.S. Nkhanga. Rev M.S. Nkhanga had been an evangelist in the Synod from 1971 to 1989. Upon his calling, the Synod sent him for the theological training in Nkhoma, Malawi where he completed in 1992. He was then deployed in Mufakose congregation as the first resident minister. He served from 1992 to 1997. From 1997 to 2003, the congregation was served by Rev G.E.J. Siinda who was then transferred to Hwange. Rev. M.S. Nkhanga came back to Mufakose in 2003 and served until 2005 when he finally retired and joined the Blantyre Synod in Malawi where he is still serving.

At present, Rev A. Malemelo is in charge of the congregation and is the resident minister. The branches of the congregation at that stage were Rugare, Kambuzuma, Kuwadzana, Warren Park and Dzivaresekwa. As of now, Mufakose is remaining with Rugare and Kambuzuma as Kuwadzana is now a congregation on her own.

Lobengula is the fourteenth congregation in the Synod. Lobengula became a prayer house, breaking away from Bulawayo in 1990. Since her establishment, Lobengula congregation was served by Rev G.E.J. Siinda and Rev A Malemelo as resident ministers. Currently, Rev. K.E. Chipata is the visiting minister of the congregation while the evangelist G. Phiri is the

resident evangelist. The Synod has already appointed Jaledi Mwale to be the resident minister in this congregation upon completion of his theological studies at Zomba, Malawi in July 2011.

The prayer houses of this congregation include Entumbane, Magwegwe and Mpopoma.

Karoi: The Karoi congregation was established in 1995. Before its establishment, it was a prayer house of Chinhoyi. The first resident minister in this congregation was Rev. W.H. Lackson. Other ministers who served the congregation were Rev. R.J. Gama as well as Rev. P.E. Chirongo. Rev. Gama was the resident minister while Rev Chirongo was a visiting minister. Currently, the congregation is being served by Rev. J. Maseko who is the visiting minister. The evangelist is K.K. Phiri.

Karoi has six major prayer houses, namely Chikangwe, Chiedza, Tengwe, Lynx Mine, Karuru and Kariba. The congregation is in farming and mining environment.

Furthermore, **Sizinda** became a congregation in 1996. It was previously a branch of Bulawayo. Sizinda is an urban congregation whose prayer houses include Tshabalala and Nkulumane. Rev. Kingstar Ellerson Chipata was the first minister of this congregation. He is still serving.

Chegutu: The congregation is the seventeenth in the Synod and was established in 1998. Before its establishment, Chegutu was a branch of Kadoma. The congregation had no resident minister until the deployment of Rev. Paul Maremero in 2008. He is still serving currently. The congregation is situated about 130 kilometers away from Harare in the Mashonaland West Province. It is surrounded by farms and mines.

Three years later, one of the congregations in Harare was born. **Tafara** was established on 9 March 2003. Before its establishment, Tafara was a branch of Mabvuku. The congregation lies in the eastern part of Harare, less than 20 kilometers away from the city.

Since its establishment, the congregation has had no resident minister. The first visiting minister was Rev W. Kanyangira who left for Blantyre-Malawi in 2004. Unfortunately he passed away on 14 September 2009 after battling cancer. He was buried on 15 September 2009 at his home village in Thyolo, Malawi. The author, Rev. Samuel Gunde is the current visiting minister in this congregation since 2005. Tafara is the only congregation in the Synod without a Church-building. The congregation rents at Tafara 2 High School.

The following year, 2004, another congregation in Harare was born. The congregation is **Kuwadzana**- a former branch of Mufakose. Since establishment, the congregation has had no resident minister as it is still constructing the manse. The first visiting minister was Rev. Emmanuel Maikolo, who was based at Highfield. After his transfer in January 2008 to Zomba Theological College, Malawi to take up a teaching post, he passed away in February after a very short illness. At present the visiting minister is Rev. L Boloma who is the General Secretary of the Synod. Warren Park, Dzivaresekwa and Kuwadzana are the prayer houses of the congregation.

Norton is the twentieth congregation in the Synod. It was established on the 11th of December, 2005. Before its establishment, Norton was under Mufakose. Rev. A. Malemelo was the first visiting minister in this congregation. Currently, the resident minister of this congregation is Rev. R.J. Gama, who had been ministering to Karoi before. He was inducted in this congregation in 2010. Norton is situated along the Harare- Bulawayo road, about thirty kilometers away from Harare. The branches of the congregation include Kent, Kasabana, Mutubva, Council and Green.

The most recent congregation to be established in the Synod of Harare is **Zengeza**. The congregation was established on 16 December 2007. Zengeza was a prayer house of Harare congregation before. The congregation lies in the eastern part of Harare in Chitungwiza, about twenty or so kilometers away from the city. Its prayer houses are Makoni, Seke and St Mary's. Since establishment, the congregation has had no resident ministers. The first visiting minister to this congregation was Rev. G.E.J. Siinda. Rev J.C. Juma is the current visiting minister of the Zengeza congregation. The Evg. S.W.M. Phiri is currently the resident evangelist of the congregation.

Against the backdrop of the the discussion of the establishment, constitution, leadership profile and congregations of the C.C.A.P Harare Synod above, questions and perspectives regarding growth in membership could now be attended to in more detail, keeping in mind the historical situation described in this chapter.

CHAPTER THREE: THE STATE OF MEMBERSHIP IN THE CHURCH OF CENTRAL AFRICA, PRESBYTERIAN-HARARE SYNOD (1912-2012)

3.1 Introduction

According to Bosch (1991:10), the *Missio Dei*, being God's self-revelation as the One who loves the world, enunciates the good news that God is a God for all the people. The Church therefore, is privileged to participate in this great task of bringing the whole gospel to the world (the "Great Commission" of Matthew 18:18-20). It is indeed the mission of the Church of Central Africa, Presbyterian - Harare Synod to go out and make disciples in all parts of Zimbabwe and abroad, baptizing them in the name of the Father, and of the Son and the Holy Spirit, and teaching them to obey all Christ's commandments. Even though the numerical growth in the Church organization can be misleading, it plays a vital and significant role as it helps us identify and measure the strengths and weaknesses of the denomination in question.

In this chapter, the focus will be on the Church records and its membership information in particular. The membership records that this study will attend to will focus on the full communicants (**confessing members of the church**), the Catechumen (those in Catechism Class), the Women Fellowship (Women's Guild), the Men's Fellowship (Men's Guild) and the Youth Groups. The sources of this chapter are based on the minutes of the Synod of Harare as well as the Presbyteries minutes (Gweru and Harare Presbyteries). Although description and evaluation cannot be neatly separated, this chapter is more descriptive while the next chapter is more evaluative. **It is the assumption of this chapter that a careful look at these records, even if it presents a lot of figures and information, helps the church to speak in a more grounded and nuanced way about growth in membership.**

In 1912 at the birth of the Church of Central Africa, Presbyterian in Zimbabwe, Rev. T.C.B. Vlok was the only missionary minister among the Christian immigrants from Malawi,

Zambia and Mozambique. He resided at 152 Union Avenue (now Kwame Nkrumah) in Harare from 1912 to 1936. His wife joined him later in 1914 (Daneel 1982:14, 15). When he (Rev. Vlok) started his ministry, the total number of the Catechumen on 17 November 1912 was 103. The number of **confessing members of the church** who partook of the Holy Communion conducted by Rev. T.C.B. Vlok in 1912 was 125 (Daneel 1982:14). At the celebration of the Lord's Supper, a total of 13 adults received the sacrament of baptism.

The following year, in 1913, the Church grew tremendously in terms of membership. The original Church-building became so small that Rev. Vlok had no option but to extend it in light of this drastic growth. He had to write to Nkhoma Mission in Malawi for one more missionary as he could not cope with the burden in the ministry, for the harvest is plentiful but the workers are few (Matthew 9:37).

In addition to this, Rev. T.C.B. Vlok had to increase the number of the evangelists in the ministry so as to alleviate the pressure of work who laboured in this regard (servants of God). As a result, two more evangelists were sought. They were now three, one of whom was based in Harare, while the remaining two were responsible for looking after **confessing members of the church** in Cam and Motor, Kadoma as well as KweKwe, Gweru, Gadzema and Shamva (Daneel, 1982:15; the original reads: *Nyumba yoyamba ija yakupemphereramo inachepta msanga kufikira mbusa Vlok anaikuza mu 1913. Ntchito inakula msanga kotero kuti Mbusa Vlok analemba kalata ku misyoni mu1913 kuti mbusa m'modzi sakwanira konse. Ndipo pozindikira ichi, analemba alaliki omthandiza awiri, m'modzi wa ku Harare ndi wina wa kuyendayenda ku madera.*)

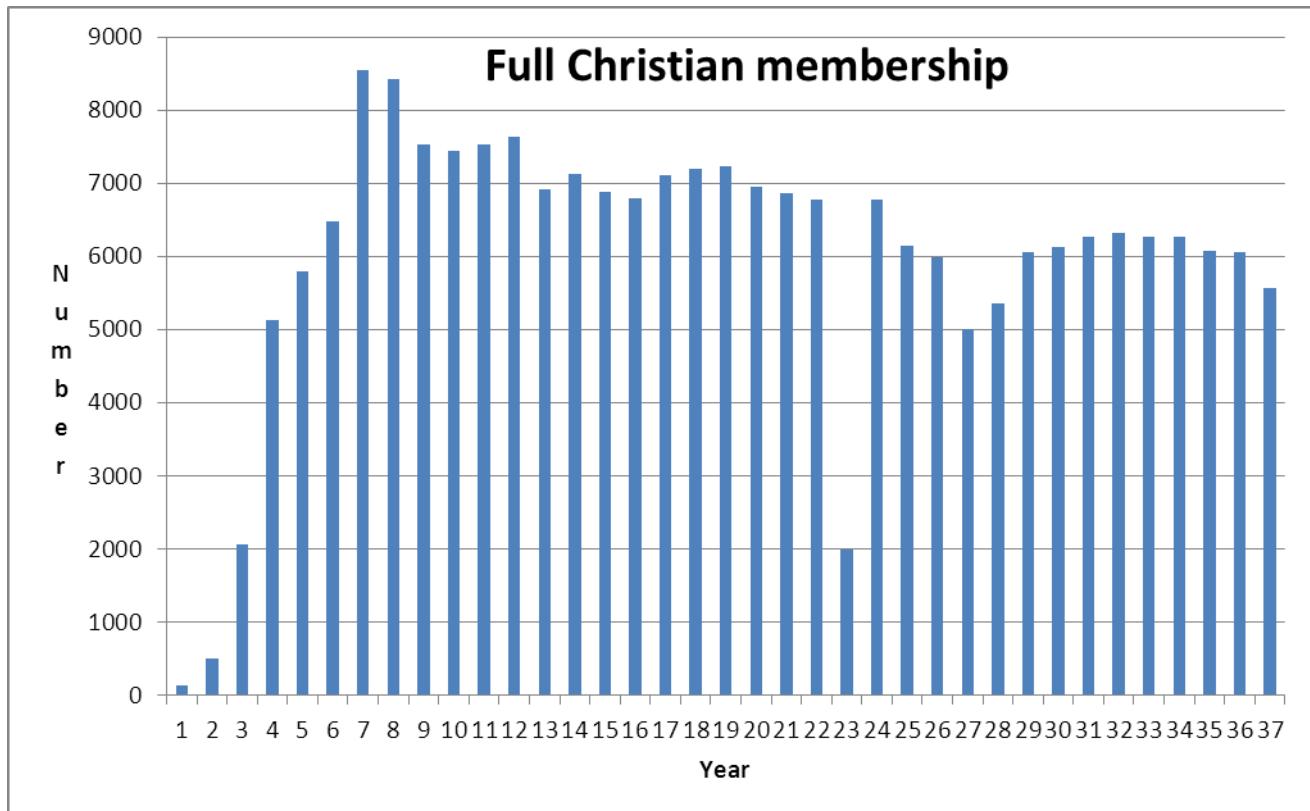
3.2 The Full Communicants (confessing members of the church**) and the Catechumen**

In the year, 1913, the number of prayer houses rose from five to eight and the average attendance also rose to between 300 and 500 **confessing members of the church**. On the part of the Catechumen members, the attendance also rose to between 180 and 190. In the following year, 1914 Rev.

Vlok and the three evangelists travelled as far afield as Hwange, Antelop Mine, Shabanie Mine in Zvishavane, Penhalonga in Mutare and other places country-wide, preaching the Good News to the immigrants and baptizing them in the name of the Father, and of the Son, and of the Holy Spirit. In this way, many souls in the country were won to the Lord (Daneel, 1982:15: the original reads: *Mu lipoti lake la 1913 Mbusa Vlok analemba kuti pa tsiku la Sabata amapemphera nawo pa malo asanu mpaka 8 – osonkhana anthu 300-500. Amklasi amafika 180-190 ndipo ena a iwo amayenda kutali kuti adzaphunzire. Mgonero anadyetsa ku Harare Kadoma, Gadzema ndi Shamva*).

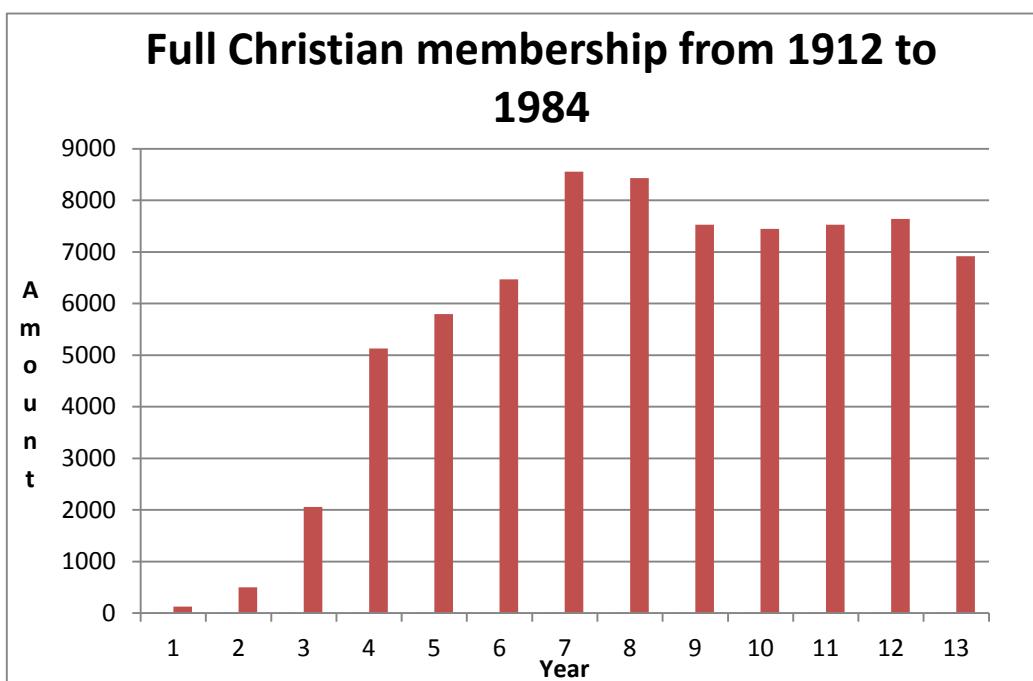
Some of the statistics can be described in a simple bar chart. The two variables are the number of members against the duration or number of years passed

Year		Number
1	1912	125
2	1913	500
3	1915	2061
4	1920	5130
5	1965	5800
6	1972	6472
7	1977	8555
8	1979	8431
9	1980	7527
10	1981	7449
11	1982	7532
12	1983	7640
13	1984	6916
14	1985	7135
15	1986	6879
16	1987	6787
17	1988	7105
18	1989	7198
19	1990	7231
20	1992	6951
21	1993	6869
22	1994	6782
23	1995	1981
24	1996	6782
25	1997	6148
26	1998	5983
27	1999	5003
28	2000	5351
29	2001	6055
30	2002	6125
31	2003	6259
32	2004	6324
33	2005	6267
34	2006	6259
35	2007	6073
36	2008	6058
37	2011	5565

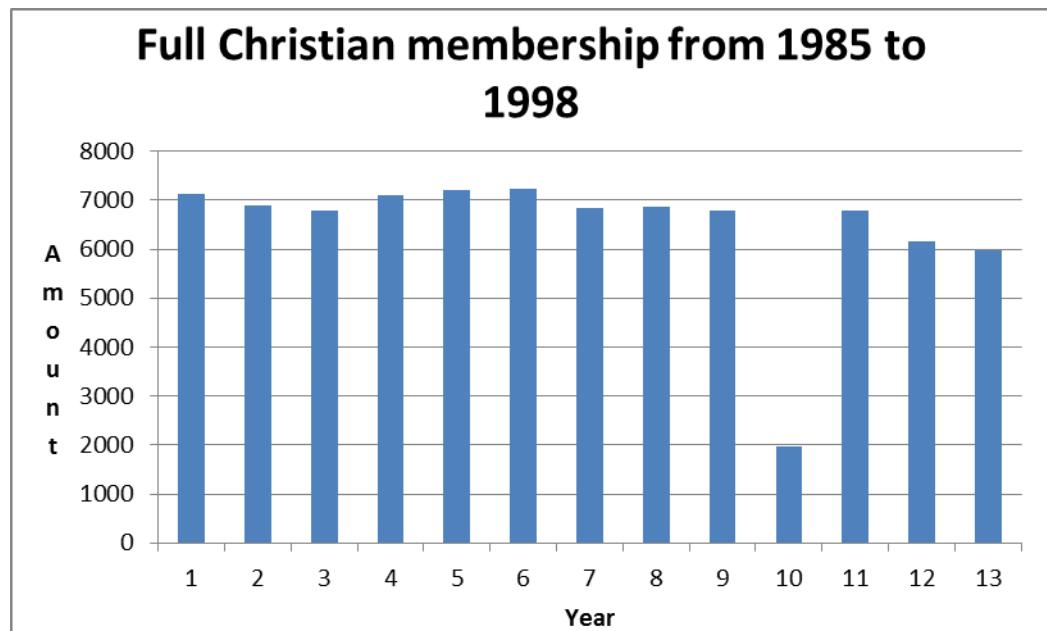


Here follows the data broken down in shorter time intervals

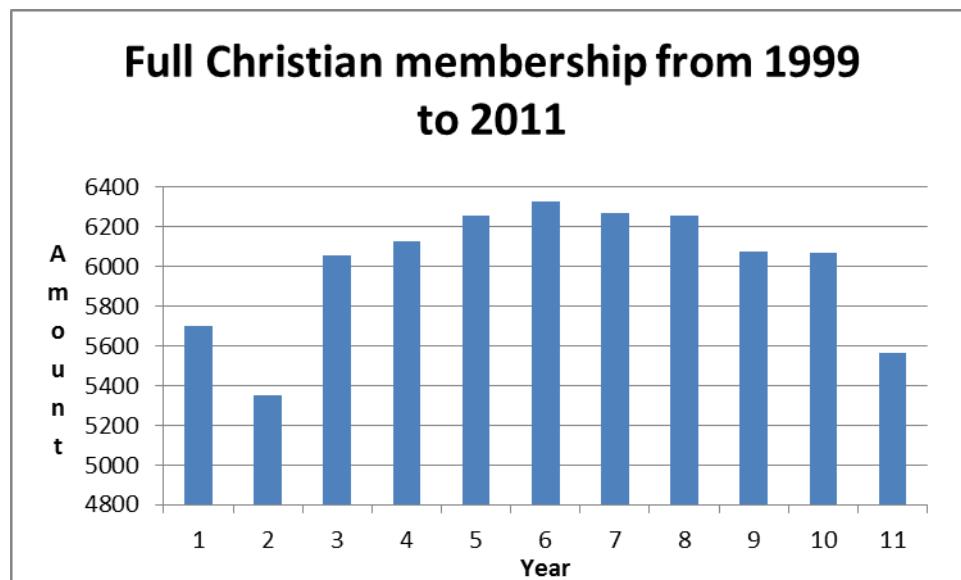
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8	1979	8431
9	1980	7527
10	1981	7449
11	1982	7532
12	1983	7640
13	1984	6916



1	1985	7135
2	1986	6879
3	1987	6787
4	1988	7105
5	1989	7198
6	1990	7231
7	1992	6851
8	1993	6869
9	1994	6782
10	1995	1981
11	1996	6782
12	1997	6148
13	1998	5983

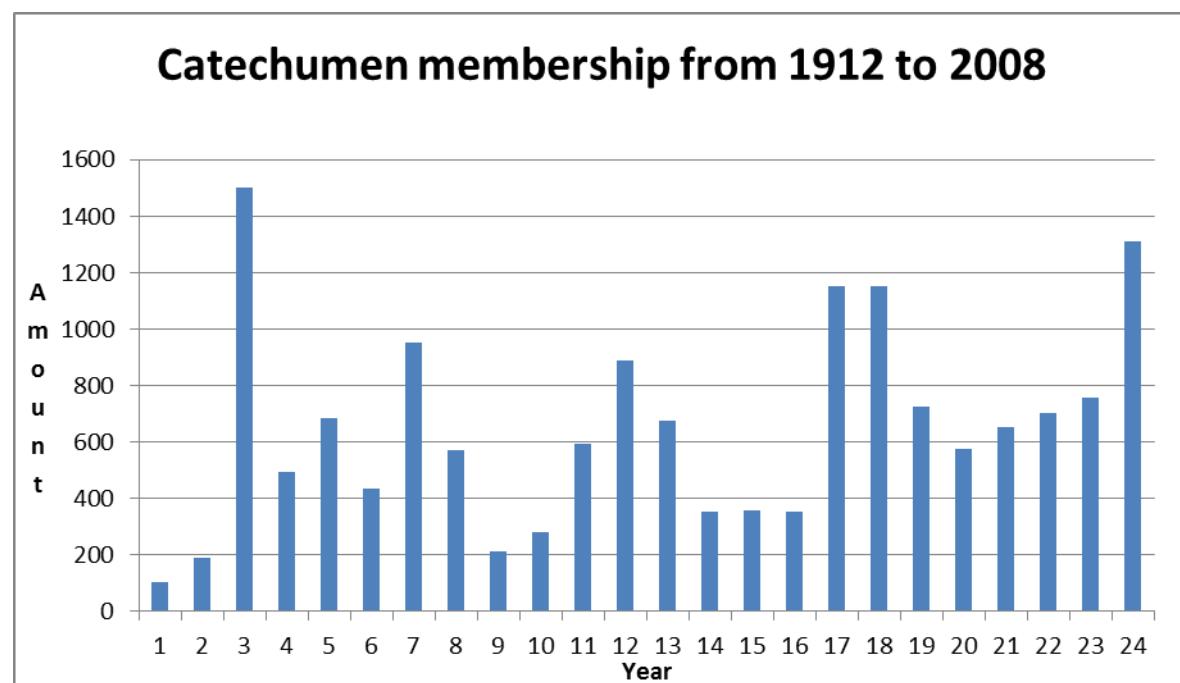


1	1999	5703
2	2000	5351
3	2001	6055
4	2002	6125
5	2003	6259
6	2004	6324
7	2005	6267
8	2006	6259
9	2007	6073
10	2008	6068
11	2011	5565



Here follows a graphical representation of Catechumen membership over a period of years:

Year		Amount
1	1912	103
2	1913	190
3	1965	1500
4	1979	492
5	1980	685
6	1981	433
7	1984	951
8	1985	569
9	1986	214
10	1987	280
11	1988	594
12	1989	890
13	1990	674
14	1992	352
15	1993	358
16	1994	355
17	1995	1150
18	1996	1150
19	1998	725
20	1999	574
21	2001	655
22	2004	705
23	2005	758
24	2008	1312



Moving from one place to another proved a big challenge to Rev. T.C.B. Vlok's ministry as he had no vehicle but only a bicycle as his means of transport (Daneel, 1982:15; the original reads: *Anapita dziko lonse ndi njinga yopalasa ndi sitima kufunafuna akristu ndi kukhazikitsa mpingo wa Ambuye*. According to Daneel, (1982:16). Rev. T.C.B. Vlok pointed out in his tentative report written in 1915 that about 706 confessing members of the church with disjunction certificates from Malawi joined the Church in Zimbabwe. From the year 1912 to 1915, the register book had 2,061 confessing members of the church and seven more prayer-houses were established. However, Daneel (1982:16) also points out that some of the immigrants confessing members of the church, being in a foreign land, and encountered temptations as well. They fell into temptations of gambling, drunkenness as well as promiscuity and as a result, about 373 confessing members of the church back-slid in 1915 (Daneel, 1982:15; the original reads: *Anadandaulanso kuti a Malawi pofika ku dziko la chilendo akuyesedwa kolimba ndi Woyipayo ndi njuga, kuledzera ndi mkazi wa chilendo*).

In 1920, the total number of confessing members of the church in the register book stood at 5,130 while the total number of the evangelists also rose to 13. The number of prayer-houses in which the Eucharist was conducted also shot-up to 11. Two more evangelists were added between 1920 and 1936, raising the figure to 15. During the ministry of Rev. J.J Jackson (1936-1952), the number of the evangelists serving in the Church in Zimbabwe further rose from 15 to 34. In 1944 the Nkhoma Presbytery in Malawi agreed to the establishment of the Harare Congregation in Zimbabwe. Indeed, the congregation was established on 28 October 1944 (Daneel, 1982:24). According to Daneel (1982:24), Rev. J.J. Jackson indicated in his records that there were about 3, 916 confessing members of the church in total and 27 prayer-houses in all.

Due to ill health, Rev. J.J. Jackson retired in 1952 and went back home to Paarl, Cape Town in South Africa where he later passed away. Rev. M.S Daneel took over from Rev. J.J.

Jackson in 1952 and served the Church until 1982. In August 1956, the Harare Presbytery was born. As a result, the Nkhoma Mission with immediate effect handed over all the ministry work in Zimbabwe to the Harare Presbytery.

On 1 May 1965, the Synod of Harare was established. Two years down the line, in 1968, the Synod of Harare had a total of 10 Congregations, 8 ministers and 31 evangelists. The total number of confessing members of the church stood at 5,800. As for the Catechumen members, they were 1,500 in all (Daneel, 1982:20). Daneel (1982:30) further points out that the Synod of Harare had in 1972, a total of 12 Congregations namely Harare, Gweru, Bulawayo, Highfield, Kadoma, KweKwe, Mutare, Marondera, Chinhoyi, Bindura, Hwange and Rusape. Of these Congregations, there were 6,472 confessing members of the church. Harare Congregation had 1,005 confessing members of the church while Gweru had 485, Bulawayo 1,132, Highfield 1,035, Kadoma 590, KweKwe 188, Mutare 237, Marondera 278, Chinhoyi 670, Bindura 377, Hwange 233 and Rusape 242. In the same year, 1972, the total number of the Catechumen members (the Catechists) was 2,244. The breakdown of this figure in twelve congregations was as follows: Harare- 173; Gweru- 50; Bulawayo- 241; Highfield- 547; Kadoma- 100; KweKwe- 30; Mutare- 50; Marondera- 236; Chinhoyi- 477; Bindura- 202; Hwange- 60; and finally Rusape- 78.

Five years later, in 1977, the number of the Congregations in the Synod was still the same, thus remaining stable. Only one more minister was added, increasing their number to a total of nine. There was also a substantial increase in the number of the evangelists, rising from 31 to 47. Likewise, the number of confessing members of the church also became 8,555 from 5,800. In this case, the membership greatly improved by 2,755.

According to the Harare Synod records kept at the Dutch Reformed Church Archives in Stellenbosch, Gweru Presbytery had in 1979, a total of 2, 911 confessing members of the

church in five Congregations while the Harare Presbytery had 5, 520 confessing members of the church in seven Congregations. In all, there were 8, 431 confessing members of the church in the entire Synod. As for the Catechumen members (the Catechists), Gweru Presbytery had 151 while the Harare Presbytery had 341. The total number of the Catechumen members therefore, stood at 492 in the entire Synod as for the year 1979.

In 1980, Gweru Presbytery had 2, 798 confessing members of the church whereas the Harare Presbytery registered 4, 729. In total, they were 7, 527 confessing members of the church. The membership, as a result, registered a decline of 904 confessing members of the church across the Synod. In terms of the membership on Catechumen, Gweru Presbytery had 126 while her counterpart, Harare Presbytery recorded 559, bringing the total number of the Catechists to 685. The membership continued to dwindle in 1981. In both presbyteries, the total number of confessing members of the church was 7, 449. Gweru Presbytery had 2, 446 while Harare Presbytery had 5, 003 confessing members of the church. The membership dropped slightly by 78 members. The Catechists in both presbyteries were 433. From the five Congregations of Gweru Presbytery, there were 126 members while the Harare Presbytery had 307.

The number of Congregations in the Synod remained 12 as from 1971 to 1986. In 1982 Harare Presbytery had a total of 5, 049 Communicants while Gweru had 2, 483, bringing the total number of confessing members of the church in the entire Synod to 7, 532. The Harare Congregation alone had 1, 439 confessing members of the church; Gweru 372; Bulawayo- 1, 007; Highfield- 1, 449; Kadoma- 646; KweKwe 222; Mutare- 300; Marondera- 307; Chinhoyi -869; Bindura- 487; Hwange- 237 and Rusape- 198. As far as the Catechumen members are concerned; there were, 1, 598 in 1982. Harare Congregation had 299; Gweru- 54; Bulawayo-120; Highfield- 330; Kadoma- 112; KweKwe- 25; Mutare-54; Marondera- 65; Chinhoyi- 319; Bindura -139; Hwange- 38 and Rusape- 48.

The following year, in 1983, Gweru Presbytery had 2, 639 confessing members of the church while Harare Presbytery had 5, 001. The total number of confessing members of the church in the whole Synod, therefore, was 7, 640. In this case, the membership increased by 108 as compared to the previous year. According to the records from the Dutch Reformed Church Archive in Stellenbosch, the total number of the Catechumen members in the same year, 1983, was 367. In the Gweru Presbytery alone, the total number of those in the Catechumen was 159 whereas Harare Presbytery had 208.

There was also a slight decrease on membership in 1984. The total number of confessing members of the church in both presbyteries was 6, 916. Gweru Presbytery alone had 2, 494 while 4, 422 confessing members of the church were from the Harare Presbytery. As for the Catechumen members, they were 693 in all. Gweru Presbytery had 352 while the Harare Presbytery had 341. The total number of the Catechumen in the Harare Synod in 1984 was therefore, 951.

The following year, in 1985, there was another slight improvement on the growth in membership as the total number of confessing members of the church stood at 7, 135. Even though Gweru Presbytery recorded a decrease of 95 confessing members of the church compared to the previous year, Harare Presbytery's membership improved by 314. The total number of confessing members of the church from Gweru Presbytery was 2, 399 while the Harare Presbytery had 4, 736. In terms of the statistics on Catechumen members, Gweru Presbytery recorded 189 while her counterpart, Harare Presbytery registered 380, giving a total figure of 569 Catechists in 1985.

In 1986 there was, according to the records, a decrease in membership. There were 6, 879 confessing members of the church in the entire Synod of Harare as compared to 7, 135 from the previous year, 1985. The Gweru Presbytery alone had a total of 2, 266 while Harare

Presbytery had 4, 613 members. Both presbyteries recorded a total downfall of 25 members. A significant decrease in the membership of the Catechumen was also felt in 1986. In both presbyteries, there were about 214 members compared to 569 the previous year.

Towards the end of 1987, another Congregation in Harare Synod came into existence. It was Mabvuku in the Harare Presbytery, bringing the total number of Congregations in the entire Synod to 13. However, during the annual census of membership in June, the Congregations were still 12, five of which were from the Gweru Presbytery and seven from Harare. Gweru Presbytery had a total of 2,392 **confessing members of the church** whereas Harare Presbytery had 4, 395. The total number of **confessing members of the church** in the entire Synod was therefore, 6, 787. The decline in numbers continued and 92 fewer **confessing members of the church** were recorded than the 6, 879 of the previous year. With regards to the Catechumen, they were 280 altogether. Gweru Presbytery alone had 160 while Harare Presbytery recorded 120. There was thus a slight improvement of 66 Catechumen in comparison to the previous year.

During the census of 1988, the number of Congregations in the Synod increased to 13. Gweru Presbytery had still five Congregations whilst the Presbytery of Harare had added one more Congregation- Mabvuku, increasing the number of congregations to eight. The statistics on membership in 1988 showed an increase to 7, 105 **confessing members of the church** compared to 6, 787 from the previous year. The membership, therefore, shot up by 318. As for the Confirmed members, the combination of Gweru and Harare Presbyteries gave a total of 594 members. Gweru Presbytery alone had 159 while there were 435 members were from the Harare Presbytery. There was also a tremendous increase on the Catechumen membership in 1988.

The Harare Synod continued to grow in terms of Congregations. By June, 1989 two more Congregations were born from both Gweru and Harare Presbyteries. In Harare Presbytery, Mufakose Congregation came into existence towards the second half of 1988 while Lobengula was born from the Gweru Presbytery in the same year. At that stage Gweru Presbytery had six congregations while in Harare Presbytery there were nine Congregations. The total number of confessing members of the church in 1989 as a result, was 7, 198 as compared to 7, 105 confessing members of the church the previous year. Thus 93 more members were added in 1989.

Regarding members in the Catechumen, Gweru Presbytery had 155 while 735 were from the Harare Presbytery. Thus, the total number on the statistics of the Catechumen members in 1989 stood at 890 in comparison with 594 from the previous year. This is a clear testimony of another remarkable, sharp growth on Catechumen membership in 1989. In 1990, the number of Congregations in the Synod remained at 15, six from Gweru Presbytery and nine from Harare. When the census on membership was taken, there were 7, 231 confessing members of the church from both the presbyteries. Harare Presbytery alone had 4, 854 members while the remaining 2, 377 were from the Presbytery of Gweru. Another drastic improvement was recorded on growth in membership.

As for the Catechumen members, Gweru Presbytery had 317 whereas Harare Presbytery registered 357, bringing a total of 674 Catechists. In this case, the statistics on the Catechumen members dropped by 216 in 1990 as compared to 890 members from the previous year. The declining trend on the membership of confessing members of the church resumed in 1992 when the membership dwindled from 7, 261 to 6, 951. A difference of 310 was recorded. The six congregations from Gweru Presbytery had two 2, 168 members while 4, 787 were from the Harare Presbytery. The Catechumen records reveal that Gweru Presbytery had a total of 102 members whereas Harare Presbytery comprised of 250. In all,

they were 352 members as compared to 674 from the previous year. The membership, thus, dropped drastically by 322.

There was a great concern in 1993 when the membership continued declining. The membership of **confessing members of the church** dropped from 6, 951 to 6, 869. Gweru Presbytery registered 2, 168 **confessing members of the church** while Harare recorded 4, 701 members. The membership thus dropped by 82. However, the Catechumen membership slightly improved by six as it stood at 358 in comparison with 352 from the previous year. The decline trend persisted in 1994. The total number of **confessing members of the church** in both presbyteries was 6, 782. In the previous year there were 6, 869 and therefore the membership dropped by 87. In Gweru Presbytery, the total number of **confessing members of the church** was 2, 081 while Harare had 4, 701. A further decline was recorded with regards to the Catechumen members in 1994. The total membership was 355 compared to 358 the previous year. Gweru Presbytery comprised of 99 members while the Harare presbytery had 255.

In 1995 a new Congregation, Karoi, was founded in Harare Presbytery, leading to a total of sixteen Congregations in the Synod. Despite the increase in the number of Congregations, the membership status continued to deteriorate severely. According to the Dutch Reformed Church Archive records in Stellenbosch, the membership of **confessing members of the church** in 1995 plummeted to 1, 981 from 6, 782. (This could possibly be a result of faulty statistics). The membership thus decreased by 4, 801. Gweru Presbytery alone had 781 members in six Congregations while Harare had 1, 200. According to the Dutch Reformed Church Achieve in Stellenbosch, Gweru Presbytery had 465 Catechumen members whilst Harare had 685. The total number of Catechists in the whole Synod of Harare therefore, was 1, 150. The following year, 1996, Sizinda Congregation was born in Gweru Presbytery, increasing the total number of Congregations in the Synod to 17. To the Synod's great relief,

the membership in 1996 rose to 6, 782 as compared to 1, 981 members from the previous year. Gweru Presbytery had 2, 081 confessing members of the church while Harare Presbytery recorded 4, 701, bringing a total of 6, 782 Communicants. The Catechumen membership on the other hand, remained the same as in the previous year.

The following year, 1997, Gweru Presbytery registered 2, 006 Communicants while Harare Presbytery had 4, 142 confessing members of the church. The total number of confessing members of the church, therefore, stood at 6, 148 in the entire Synod in 1997. As a result, there was a sharp decline by 634. A further decline was felt in 1998. Even though Gweru Presbytery slightly increased the number of confessing members of the church to 2, 144, Harare decreased to 3, 839 members, giving a total of 5, 983. In this way, the Synod suffered yet another set-back of about 165 members. In terms of the membership on Catechists, there was a slight improvement in 1998 as compared to the previous year. Gweru Presbytery had 324 while Harare Presbytery had 401 members. The total membership, therefore, stood at 725 in 1998.

A year before the new millennium (1999), saw Gweru Presbytery registering 1, 913 confessing members of the church while Harare Presbytery recorded 3, 790 members. The total number of the confessing members of the church in the entire Synod, therefore, was 5, 703 as compared to 5, 983 from the previous year. In this case, a further decline of 280 members was experienced in 1999. As for the Catechumen, Gweru Presbytery had a total of 209 members whilst Harare Presbytery had 365 giving a total of 574 as compared to 725 members from the previous year. Thus, a further decline of 151 members was felt in 1999. According to the Gweru Presbytery minutes (1999:7) Gweru Presbytery had 646 members in the Catechumen and according to the Dutch Reformed Church Archive in Stellenbosch, Harare Presbytery had 365, giving a total of 1, 011 Catechists.

In the year 2000, the membership of confessing members of the church continued to decline. A total of 1, 862 confessing members of the church were on the register in Gweru Presbytery while the Harare Presbytery had 3, 489. The total membership therefore, stood at 5, 351 registering a further decline of 351 Communicants in the entire Synod. The total number of Catechumen members in the same year was 503. Gweru Presbytery had 198 members whilst Harare Presbytery had 305.

In the beginning of the new millennium i.e. from the year 2001 to the year 2004, the membership started gaining momentum. In these consecutive years, the membership was showing some remarkable improvements. In 2001 the membership in the entire Synod was 6, 055 as compared to 5, 351 from the previous year. In this case, there was some sharp rise in membership by 704. According to the records from the Dutch Reformed Church Archive in Stellenbosch, the total number of Catechumen members in the entire Synod in 2001 was 655.

The following year, 2002, the membership grew up to 6, 125 thereby registering a rise by 75 in comparison with the previous year. The growth trend continued in 2003 when the statistics were at 6, 259. In fact, the membership further improved by 124. The trend continued in 2004. The total membership in the entire Synod reached 6, 324 as compared to 6, 259 from the previous year. The membership had further gained by 65. The graph on membership growth thus, was steadily improving as I mentioned earlier. The number of Catechists in the same year stood at 705 as compared to 655 from the previous year.

However, for four years, from the year 2005 to 2008, the membership started decreasing again. In 2005, the total number of confessing members of the church in the entire Synod stood at 6, 267 as compared to 6, 324 the previous year. A loss of 67 members was therefore recorded. Harare Presbytery had 3, 846 members while Gweru had 2, 421. As for the Catechists, they were 758 in comparison to 768 from the previous year. The membership thus

dropped by 28 Catechists. In 2006, a further decline was registered as the membership of confessing members of the church was pegged at 6, 259 compared to 6, 267 the previous year. In this case, the membership declined by eight. Likewise, the membership experienced yet another setback in 2007 when it recorded 6, 073 against 6, 267 in the previous year. The membership thus declined by 186. As for the Catechumen members, the total number in the entire Synod stood at 698.

In 2008 the membership in the entire Synod was as follows: Bindura 386; Bulawayo 230; Chegutu 209; Chinhoyi 300; Gweru 301; Harare 275; Highfield 462; Hwange 171; KweKwe 210; Kadoma 460; Karoi 196; Kuwadzana 271; Lobengula 308; Mabvuku 349; Marondera 241; Mufakose 507; Mutare 271; Norton 205; Sizinda 245; Tafara 246; and finally Zengeza 225 (Harare Presbytery Minutes:2008). In all, the membership stood at 6, 068 as compared to 6, 073 in the previous year. A decrease of five members was also felt in 2008.

In as far as the Catechists are concerned, Gweru Presbytery recorded 319 while Harare Presbytery had 993, giving a total of 1, 312 Catechists in the whole Synod.

In 2005, Harare Presbytery had 11 congregations namely Highfield, Mufakose, Kuwadzana, Karoi, Chinhoyi, Bindura, Harare, Mabvuku, Tafara, Marondera and Mutare. Out of these congregations excluding Tafara, the youth groups were 36 and the total number of the youths was 716.

In 2011 the total number of confessing members of the church in the Synod of Harare stood at 5,565. According to the Gweru Presbytery minutes, Bulawayo Congregation had 251 confessing members of the church, 170 of these were active, 50 inactive and 31 members classified under the aged. Chegutu had 221 members, 180 of whom were active, 24 inactive and 17 aged ones. Gweru Congregation had 364 members, 279 of whom were strong while 83 were weak and the remaining two were regarded as aged. As far as the Congregation of

Hwange is concerned, the congregation had one 160 **confessing members of the church**, 109 of whom were regarded as active whilst 43 were inactive and the remaining eighty aged. In Kadoma there were 550 **confessing members of the church**. Of these **confessing members of the church**, 450 were active, 80 weak and 30 aged ones. KweKwe had a total of 135. Of these 101 were strong, 21 were inactive and the remaining 13 were aged. In Sizinda Congregation, there were a total of 253 members, 210 of whom were active, 22 weak and the remaining 21 being regarded as the aged. Lastly, Lobengula had a total of 276 members, 169 of whom were strong whilst 87 were weak and the remaining 20 being regarded as aged. In all, Gweru Presbytery had 2,210 members while Harare Presbytery had 3, 355 **confessing members of the church** (Harare and Gweru Presbytery Minutes: 2011).

According to the Harare Presbytery minutes, the active **confessing members of the church** in the entire presbytery as per the 2011 statistics were 3, 355 as stated above; 2, 793 of whom were active while 862 were inactive. The remaining 314 were regarded as the aged. In the previous year, 2010, Gweru Presbytery had two 2,280 members while Harare Presbytery had a total of 3, 767 **confessing members of the church**. In other words, there was a total of 6, 047 **confessing members of the church** in the whole Synod in comparison with 6,047 in 2011. A decline of 482 **confessing members of the church** was therefore felt in 2011. Apart from the Communicant members and the Catechists in the Church, there are also other groups in the Church vital to mention, and to these I now turn.

3.3 Women's Fellowship (Women's Guild) and Men's Fellowship (Men's Guild)

According to Paas (2006:210), in all churches in Malawi women outnumber men, and often provide much of the strength of a local church. In addition, almost every church has its own women's group, often distinguished by a specific uniform and a specific name, like **Mvano**

(C.C.A.P Blantyre Synod, P.I.M), *Chigwirizano* (C.C.A.P Nkhoma Synod), *Umanyano* (C.C.A.P Livingstonia Synod), *Mpingo wa Azimayi* (AnglicanSynod), *Umodzi* (Baptists) *Amayi a Dorica* (S.D.A), *Otumikira mwa Chikondi* (Assemblies of God) and *Chiyanjano cha Azimayi* (Churches of Christ). On the the Roman Catholic side, in addition to the *Amayi a Chifundo*, *Amayi a Tereza*, and the *Legio Maria*, there are the religions Orders of the Malawian Sisters, like the *Daughters of the blessed Virgin Mary* and the *Sisters of our Lady of Africa*.

In 1939 Nkhoma Presbytery agreed to start the Women's Guild in the church. In 1940, the Women's Guilt committees were established within Nkhoma Presbytery as well as in Zimbabwe (Daneel 1982:53; the original reads: *Ndipo chaka cha 1939 pa Jubilee ya Dutch Reformed Church ku Malawi kunabvomerezeka ndi Presbyterio ya Nkhoma kuti pakhale gulu la akazi a chikristu ku Mpingo wolinga ku chigwirizano ndi utumiki pakati pa anzawo. Chaka chinzake, 1940, mabungwe achigwirizano anakhazikitsidwa ku Malawi ndi kuno komwe ku madera akuru kumene akazi akristu anachurukapo*).

Mrs Jackson became the first woman to lead the Women's Guilt in Zimbabwe. She held this position until 1952 when her husband, Rev. J. Jackson retired and returned to South Africa. Mrs M. Burger (Sr) took over from Mrs Jackson in 1952 but only served for a while due to ill health. Mrs Daneel took over from Mrs Burger in 1952 and was assisted with Mrs Nyashawa until 1968 when she decided to resign on medical grounds (Daneel 1982:53).Mrs Koekemoer took over from Mrs Daneel in September 1953. There were 16 groups of Women's Guilt in 1953 since there were only two congregations by then (Harare and Gweru). After the establishment of Bulawayo Congregation in 1954, Mrs du Toit introduced the Women's Guilt in Bulawayo. The same is true of Highfield. At the establishment of Highfield Congregation, the Women's Fellowship was also introduced in the congregation. The first ever women's conference took place in Bulawayo in 1966 and on this gathering it was agreed upon to hold

such conferences in every three years (*Misonkhano ya Zaka Zitatu*). That was indeed the beginning of such conferences in Women's Guild. In 1969 the conference was held in Kwe Kwe; in 1972 Marondera; in 1975 it was in Mutare; in 1978 the conference was in Kadoma and in 1981 it took place in Bulawayo again. The first National Committee for the Women's Guild (*Kabungwe Ka Chigwirizano Cha Amai/ KKC*) was elected in Bulawayo in 1966 and the committee was as follows: “*Mtsogoleri: Mayi Mbusa* Makewana; *Mayi Mbusa* Maseko *Mtsogoleri wa chiwiri; Mayi* Polina Nabanda (*Mlembi*); *Mayi Mbusa* Chipeta (*Mlembi wachiwiri*); *Mayi* H. van Wyk (*Msungi*); *Mayi* Esta *Mlauzi (Msungi wachiwiri) ndi Mayi* Deriya Naphiri *anal i wolowera m'malo.*”

The Women's Guild had a vital role to play in the Church. First and foremost, they were to help spread the good news of the gospel to all (“*Kulalikira Mawu a Mulungu pakati pa anzawo*”). Secondly, to do charity works in the Church (“*Ku gwira ntchito Za Chifundo mu Mpingo*”). The other important thing was to help teach other women how to read and write, fighting illiteracy in the Church (“*Kuphunzitsa ena kuwerenga ndi kulemba*”). In addition to this, the women train and equip one another with life skills through clubs (“*Makilabu*”) as well as to promote ecumenism among women (“*Kuphunzitsana ntchito za pa manja ndi kumasonkhana ndi kuchitira pamodzi ndi mipingo ina*”).

According to Daneel (1982:56) in 1957 there were 34 groups of Women's Guild and the total number of women was 684. In 1965 there were 38 groups and the total number of women subsequently increased to 1, 015. In 1977, the groups increased to 63 and the total number of women also greatly increased to 1, 937. In 1982 the number of groups reduced to 55 but the total number of women shot up to 2,011. According to the Harare Presbytery minutes (1996: 5) there were 55 groups of Women's Guild in the entire Presbytery. In the previous year the groups were 59. The total number of women in this organization (the Women's Guild) was 1, 830 as compared to 1, 848 the previous year. The membership, thus, declined by 18 (*Harare*

Presbytery minutes, 1995:5: the original reads: *Presbyterio iyamika kuti Chigwirizano cha Amayi chiriko ku mipingo yonse. Maguru a Chigwirizano alipo 55, chaka chatha analipo 59. Onse a Chigwirizano alipo 1, 830 ndipo chaka chatha analipo 1, 848. Werengo latsika ndi 18. Presbyterio imva chisoni chifukwa cha kutsika kwa werengoli).*

As far as the Women's Fellowship is concerned; there were 60 groups of this organization in the nine congregations of the Harare Presbytery in 1994. During the previous year, there were 61 groups in all. The total membership in 1994 was 1, 745 as compared to 1, 973 from the previous year. Thus, a decline of 223 members was registered. Out of the 1, 745 members 1, 288 were strong members while the remaining 457 inactive. In the previous year 1, 453 members were strong while 520 were spiritually inactive. The newly joined members were 94 in all while in the previous year they were 96. The membership therefore, declined by 2. Out of 1, 288 members, 24 helped in teaching the Catechumen lessons while 33 members did the same role in the previous year, 1993. About 41 members taught Sunday school in 1994 while in the previous year they were 59. In 1994, 80 women were counsellors in the presbytery while in 1993 they were only 22.

According to the Gweru Presbytery minutes of the conference which gathered at Torwood C.C.A.P in KweKwe from the 25th to the 28th of September 1994, Kadoma Congregation had 351 members of the Women's Guilty according to the 1993 statistics. The following year, 1994, saw an improvement in the membership as it increased to 365. Thus, 14 more members were added in 1994. In 1993, KweKwe had 143 members and the figure remained the same in the following year. As for the Gweru Congregation, there were 53 members in 1993 and the figure rose to 63 in 1994. Bulawayo had 141 members in 1993 and the membership rose 144 the following year. Lobengula congregation had 250 members in 1993. In the following year,

the membership increased to 255. Hwange had 97 members in 1993 and the membership declined to 92 members in 1994.

In terms of the Women's Fellowship groups, Kadoma had 14 in 1993 and the following year the number dropped to nine. KweKwe had 3 groups in 1993 and the number remained the same in the following year. Gweru Congregation had four groups in 1994 and the figure remained the same in 1994. The same situation applied to Bulawayo. In 1993 there were four groups in Bulawayo and the number of the groups remained the same in 1994. In Lobengula, the number of Women's Fellowship groups in 1993 was six and increased to seven in 1994. Hwange had four groups in 1993 and the groups remained the same in 1994. Thus, Gweru Presbytery had 935 members of the Women's Guild in 1993 and the figure rose to 1, 062 in 1994. As for the number of groups in Gweru Presbytery, there were 35 in 1993 and the figure declined to 31 in 1994.

In accordance to Gweru Presbytery Minutes of the Conference which was held at Kadoma C.C.A.P from 14 to 17 September 1995, there were four ministers in the entire presbytery and six evangelists. In terms of groups in the Women Fellowship in 1995, there were 30 while in the previous year there were 33. The total number of members in the Women's Guild in 1995 was 1, 014 while in the previous year the membership stood at 1, 032. The membership therefore, dropped by 18. Out of the 1, 014 members, 738 were considered as strong while 276 needed special attention so as to cope with others. The total enrolment of new members in Gweru Presbytery in 1995 was fifty-three as compared to one 104 in the previous year. The enrolment therefore, dropped by 51.

According to the Harare Presbytery minutes of 1995, there were 51 groups of Women's Fellowship in the entire presbytery. Out of these groups, there were 1, 655 members, of whom 1, 275 were considered serious members and 340 needed strong support to keep

abreast with others. The newly joined members were 200. 72 of them were involved in the Gospel Outreach Programmes while 42 taught Catechism classes. 53 taught Sunday-school. and 66 were congregational counsellors.

Harare Presbytery had 54 groups in 1997 as compared to 55 groups in the previous year. The total number of 1, 468 women as compared to 1, 830 from the previous year. There was thus a decline of 362 members. According to the Harare Presbytery minutes of 1999, there were 1, 047 members in the Women's Guild. The previous year had recorded a total of 1, 358 members and thus, the membership declined by 311. The total number of Women Fellowship groups was 34 compared to 58 in the previous year. The number of groups in 1999 therefore, declined by 24.

According to the Gweru Presbytery minutes (1999:8), the total number of women in the Women Fellowship was 849 compared to 1, 036 in the previous year. The membership therefore, declined by 177. In terms of the groups, there were 33 groups of Women Fellowships in the Harare Presbytery. In the previous year, there were 37 groups in total and the number of the groups therefore declined by four.

In the year 2000, the total number of women in the Women's Guild in Harare Presbytery was 1, 258 compared to 1, 358 the previous year. The membership therefore, declined by 100. In terms of groups, there were 55 Women Fellowship groups throughout the Presbytery in comparison with 34 the previous year. The number of the groups therefore, increased by 21.

According to the Gweru Presbytery minutes of the annual meeting that took place in Gweru Congregation as from 23 - 26 September, 2004 Lobengula was still the only congregation in the entire presbytery with the Men's Fellowship. The congregation had one group of the

Men's Guild and the total number of members was 14. Bulawayo had four members and Sizinda nine, bringing the total membership to 27. In 2003, the total membership was 44. Out of the 27 members in 2004, twenty six were considered strong while in 2003 forty two members out of 44 were regarded as strong.

The same year saw a total number of 929 in the Women's Fellowship as compared to 839 from the previous year. The membership therefore, improved by 90. Out of these 929 members in 2004, 722 were strong while 207 were weak. In 2003, there were 671 strong members while 168 of them needed more support to keep themselves abreast with others. The newly enrolled members in 2004 were 86 in all while in the previous year, they were 59. The enrolment therefore rose by 27. Out of the 929 women in the year 2004, 26 taught Catechumen while 34 assisted in the teaching of Sunday school. In the previous year, 2003, 20 women took part in the teaching of Catechism Lessons while twenty-one taught the Sunday school children. 47 of the women were counsellors in 2004 while in 2003 there were 37.

In the year 2005, the membership of the Women's Guild was 1, 655. The total number of groups was 51. In 2005 there were 200 women who joined the organization. There were 42 who took part in the teaching of the Catechism Classes while 53 assisted in teaching Sunday school. About 66 women in this organization were involved in counselling sessions as counsellors. In 2006 there were 33 groups of Women Fellowship in Gweru Presbytery. The membership dropped to 754 as compared to 823 the previous year. The total number of the newly registered members in 2006 was 51 in comparison with 91 from the previous year. Of these, 21 took responsibility in teaching Catechism while 28 taught Sunday-School. According to the Harare Presbytery minutes (2008:4) there were 50 groups of Women's Guild in 2008 as compared to 49 in the previous year. The total number of women in 2008

was 1, 702. In the previous year they were 1,834 thereby registering a decline by 132 members.

As far as the Men's Fellowship is concerned; it was introduced in Harare Presbytery in the early 1990's as one of the ministry wings. The organization's official name is C.C.A.P Harare Synod Chigwirizano Cha Abambo (C.C.A.P. Harare Synod Men's Guild/Fellowship).

To qualify as a member of the Men's Guild Organization, one is expected to be a full member in the C.C.A.P. Harare Synod and be dedicated to serve in the men's fellowship. The objectives of the organization are; to entice fellow men in the Church to help one another in carrying out God's work (Galatians 5:13). Each member in the Men's Fellowship is entitled to the following duties; to spread the Good News of the Kingdom of Heaven (the Gospel) in and outside the Church so as to win many souls to Christ (Colossians 3:24); to revive and bring back the backslidden; to dedicate oneself in teaching Sunday school and Catechumen as well as the illiterate in the Church so that they will be able to read and write (the three r's: read, write and arithmetic's); to be a man who takes good charge of his household spiritually (being responsible) and to be involved in charity works through visiting the sick indoors and in hospitals as well as helping the needy.

The committee of this organization involves the chair-person who is someone other than the evangelist or the minister, the secretary, the treasurer and a committee member. An evangelist as well as the minister may be elected the secretary, treasurer or committee member of the Men's Guild/ Fellowship.

According to the Harare Presbytery conference which took place at Marondera C.C.A.P from 8 - 11 September 1994, there were only 16 members in the Men's Guild throughout the Presbytery. They were from Mutare Congregation and were comprised of 2 groups. As for the previous year, they were 30 members from the same congregation but comprising of three

groups. According to the 1999 Gweru Presbytery minutes of the conference that took place at Nguboyenja C.C.A.P in Bulawayo as from 23- 26 September, there were two groups of Men's Fellowship in the entire Presbytery. The total number of members was 22. In Women's Fellowship, there were 33 groups. In the previous year (1998), the groups were 37. The membership in 1999 was 849 while in the previous year they were 1, 026. The membership, thus, declined by 177. Of these 849 members, 633 were regarded as strong while 236 were weak. The newly enrolled members in 1999 were 63.

According to the Harare Presbytery minutes of 1999, by 1999 the Men's Fellowship had not yet officially started in the presbytery. In the same year, Gweru Presbytery had already started the Men's Guild as indicated in the Gweru Presbytery minutes of 1999. However, not all congregations in the Presbytery had started the Men's fellowship in 1999. In the following year (2000), only three out of eight congregations in Gweru Presbytery had been involved in Men's Guild. By the year 2005, the Men's Fellowship had begun in Harare Presbytery. According to the Harare Presbytery minutes of the year 2005, there were eight groups of Men's Guild in the presbytery. In these eight groups, there were 273 members, of whom 239 were considered strong while 54 were weak.

According to the Gweru Presbytery minutes of the conference which took place in Rimuka at Kadoma C.C.A.P as from 22 to 25 September 2005, it was evident that Lobengula was the only congregation with the Men's Fellowship in the entire Presbytery. There were -23 members, 20 of whom were strong. In the previous year, they were 26 and the membership therefore dropped by 6. In 2006, Bindura Congregation had had three groups of Men's Fellowship while Chinhoyi had nine, Karoi had two, Tafara zero, Mabvuku one, Marondera two, Mutare one, Highfield one. Kuwadzana one, Harare two, Mufakose three and Norton one. Altogether there were 26 groups of Men's Fellowship in Harare Presbytery. In terms of membership, Bindura had 20, Chinhoyi 26, Karoi 21, Tafara zero, Mabvuku four, Marondera

26, Mutare 18, Highfield 60, Kuwadzana 33, Harare 31, Mufakose 60 and Norton 21. In total, there were 320 members of the Men's Guild in Harare Presbytery as for the year 2006. In 2007 the membership remained 320. In 2008, the membership boosted up to three hundred and eighty-385. It went up by 65.

According to the Gweru Presbytery minutes (2011:5), there were 280 members of the Men's Guild in the entire Presbytery in 2011. Of these members, 211 were active while 69 needed encouragement. In the previous year there were 279 members, of which 255 were active while 24 were regarded as weak.

As far as Harare Presbytery is concerned, there were 299 members of the Men's Guild in the entire Presbytery in 2011. Of these members, 172 were active while 138 were weak. In the previous year there were 360 members and the membership therefore dwindled by 61 in the year 2010 (Harare Presbytery Minutes, 2011:8).

3.4 Youth Groups in the Church of Central Africa, Presbyterian-Harare Synod

According to the Harare Presbytery minutes (1996:7) there were 39 groups of youth in the entire presbytery. The total number of youths in the Presbytery was 1, 071 as compared to 1,013 the previous year. Thus, the membership increased by 58. Among these youths, 36 had an opportunity to attend the leadership courses at Synod level. (Harare Presbytery minutes, 1996:7; the original reads: *Chinyamata: Chaka chino magulu achinyamata alipo 39. Achinyamata onse alipo 1, 071 chaka chino, chaka chatha analipo 1, 013. Werengo lakwera ndi 58. Amene anapita ku msonkhano wa utsogoleri 36. Chaka chatha analipo 57 ndipo werengo latsika ndi 21.*)

According to the Harare Presbytery Minutes (1997:5), the youth groups in Harare Presbytery in 1997 were 37 as compared to 39 the previous year. The total number of the youths in the Presbytery was 835 in the year 1997 as compared to 1, 071 the previous year. The membership dwindled by 236, raising concern to the Presbytery (Harare Presbytery Minutes, 1997:5; the original read: *Gulu la Chinyamata: Chaka chino magulu achinyamata alipo 37, chaka chatha analipo 39. Werengo latsika ndi 2. Achinyamata onse alipo 835, chaka chatha analipo 1, 071 ndipo werengo latsika ndi 236. Presbyterio ikumva chisoni chifukwa cha kutsika kwa werengo motere, ndipo ifulumiza achinyamata achite ntchito yamakopedwe.*)

In 1999, the total number of youths in Gweru Presbytery was 514 as compared to 613 in the previous year. The membership declined by 99 (Gweru Presbytery Minutes 1999:6; the original reads: *Lipoti la Bungwe la Chinyamata: Presbyterio ikondwera kuti ku mipingo kuli magulu a chinyamata koma idandaulira Mpingo wa Lobengula, Sizinda ndi Chegutu kuti magulu achinyamata aonjezedwe. Chaka chino achinyamata onse mumpingo alipo 514, chaka chatha analipo 613, werengo latsika ndi 99. Presbyterio imva chisoni chifukwa cha kutsika kwa werengoli. Presbyterio ipangira mipingo kuti ionetsetse kuti magulu achinyamata alipo ndiponso kuti oyang'anira azipezeka pa zochita zawo.*).

The following year, saw the total number of youth standing at 635 in comparison with 514 the previous year. The total number of youth in the year 2000, therefore, increased by 121.

According to the Harare Presbytery minutes (1999:11) the total number of youth groups in Harare Presbytery in the year 1999 was 42 compared to 35 from the previous year. The number of groups therefore increased by seven. The total number of youths in the same year was 702 as compared to 697 the previous year. The membership therefore, increased by five (Harare Presbytery Minutes, 1999:11; the original reads: *Magulu aChinyamata: Magulu achinyamata alipo 42 chaka chino. Chaka chatha analipo 35. Werengo lakwera ndi 7.*

Presbyterio iyamikira chifukwa cha kukwera kwa werengoli ndipo ntchito ya kuyendera achinyamata ipitirize. Achinyamata alipo 702 chaka chino, chaka chatha analipo 697, werengo lakwera ndi 5. Presbyterio iyamikira chifukwa achinyamata akuchita zosiyanasiyana ku mipingo monga mapemphero ndipo amadziwitsidwa malamulo a Sinodi okhudza chinyamata).

In 2000, the total number of youth groups in Harare Presbytery was 44 whereas in the previous year there were 42 groups. The number of groups therefore, increased by two. The minute did not further indicate how many youths were there in the Presbytery. According to Gweru Presbytery Minute (2000:5), there were 27 youth groups in the Presbytery and the total number of membership was 635. In the previous year, they were 514. There was thus quite an increase in membership (Gweru Presbytery Minutes, 2000:5; the original reads: *Mu Presbyterio ino muli maguru 27 chaka chino. Achinyamata onse chaka chino alipo 635. Chaka chatha analipo 514 ndipo werengo lakwera ndi 121. Presbyterio iyamikira chifukwa cha kukwera kwa werengoli*).

According to the Harare Presbytery Minutes (2003:5) there were no tangible reports on the statistics of youth groups and this was not received well with the Presbytery. As a result, the Presbytery strongly urged all congregations to show seriousness on this and that as from the following year onwards, the reports should be heard whenever the Presbytery meets (Harare Presbytery Minutes, 2003:5; the original reads: *Lipoti la Chinyamata: Presbyterio ipangira kuti mulipoti la chaka cha mawa mukhale chiwerengero “statistics” za achinyamata ndi maphunziro ophunzitsidwa. Likhale lakuya*).

According to the Harare Presbytery Minutes (2005:5), the total number of youth groups in Harare Presbytery in 2005 was 36. All the youths totalled 716 in number (Harare Presbytery Minutes, 2005: 5; the original reads: *Magulu a Chinyamata mumipingo yonse alipo 36.*

Presbyterio iyamikira kuti maguluwo alipo ndithu ndipo yaona kuti achinyamatawo onse alipo 716 mumipingo yonse).

From the above records, the statistics on youths in the Church of Central Africa, Presbyterian- Harare Synod stands around 2000. Both Presbyteries (Harare and Gweru) express concern whenever the membership on youths declined.

As mentioned earlier in the Introduction to this study, chapters three and four form the heart of the thesis. Chapter three offers an analysis of the growth of membership in the Church of Central Africa, Presbyterian-Harare **Synod**. The chapter dwells much on the statistics of the full communicants as well as the catechumen members of the denomination in question. As such, it aims to reveal whether the membership of the Church of Central Africa, Presbyterian-Harare Synod is growing, stable or declining.

In summary, this chapter reveals that the membership of the full communicants had hardly reached 9, 000 since the establishment of the Church. The highest statistics on membership so far were recorded and achieved in the year 1977 (8, 555 members). The lowest were in 1995 whereby 1, 981 **confessing members of the church** were recorded.

In this chapter I referred to the church records indicating some statistics regarding membership and participation. This information indicates, among other things, generally speaking, that there was over the years a movement of slight but not drastic growth. Moreover, at certain stages there was also a decline in membership which raised concerns within the church. How are we to interpret these developments? To this I turn in the next chapter. The following chapter is related to Chapter Three in that it seeks to identify possible causes as to why the statistics on membership in this chapter indicate growth, stability or decline as the case might be, also in conversation with reasons put forward at official

meetings of the church. Indeed, there are various factors affecting the growth of membership in the C.C.A.P –Harare Synod and to these I now turn.

CHAPTER 4: FACTORS AFFECTING GROWTH IN MEMBERSHIP IN THE C.C.A.P HARARE SYNOD?

One may ask: what are the reasons for the Church to grow slightly in membership, but not drastically? According to the Harare Synod minutes (1999:13), several factors contributed to the decrease in membership and these include (as already mentioned): retrenchments of workers in industries, factories, companies, mines and farms; deaths among members due to the deadly HIV and AIDS epidemic; unreliable statistics; lack of the revival meetings; shortages of evangelists as well as lack of vision by the synod (Harare Synod Minutes, 1999:13; the original reads: *Nkhawa Ya Sinodi Chifukwa Cha Kuchepa Kwa Akristu: Sinodi ili ndi nkhawa chifukwa cha kuchepa kwa akristu, ndipo yaona kuti gwelo lake ndi ili:*

(a) *Chigumula pa ntchito*

(b) *Imfa*

(c) *Kusakhulupirika kwa mipingo*

(d) *Kuchepa kwa zitsitsimutso*

(e) *Kuchepa kwa antchito*

(f) *Kusoweka kwa masomphenya a Sinodi).*

In addition to these reasons identified by the Synod, the researcher would also like to include as possible factors affecting the growth of membership in the Church of Central Africa, Presbyterian - Harare Synod the Synod's confinement to towns, mines and farms, the language barrier and inter-racial marriages as contributing. Before these factors are discussed in detail, it should first be mentioned that the 1999 Harare Synod in light of this deterioration of membership resolved that congregations should always give true and accurate records on membership; congregations should be obliged to reaching out to members in rural areas;

congregations should make use of all the local languages in Zimbabwe; evangelist programmes should be put on the Church calendar once per month and must be strictly adhered to and more evangelists should be recruited to increase the workforce (Harare Synod Minutes, 1999:13; the original minutes read:

Upangiri: Sinodi inapangira kuti:

(a) *Mipingo ipereke welengo lenileni la akristu*

(b) *Mipingo ilondole akristu amene anapita ku midzi*

(c) *Mipingo igwiritse ntchito zilankhulidwe zonse za m'dziko lino la Zimbabwe.*

(d) *Pokonza Kalendala wa 2000, papatalidwe masiku akufalitsa (outreach) kamodzi pa mwezi kuti ziwalo zampingo zizituluka kukafalitsa uthenga wabwino.*

(e) *Pawonjezedwe antchito komanso amene ali pa contract apitirire kutumikira).*

4.1 Retrenchments (*Zigumula pa ntchito*)

According to the Harare Synod minutes (1999:13), retrenchments (*Zigumula mu ntchito*) greatly contributed to the decline of membership in the Church of Central Africa, Presbyterian - Harare Synod. It is indeed the case that during the 1990s, many of the organizations in Zimbabwe went through restructuring processes to ensure they remain afloat in the economically difficult environment in the country. Company restructuring had become a favourable option in order to cut down on costs and improve efficiency.

The process is accomplished through downsizing, re-engineering, retrenchments, mergers and acquisitions. It often includes mass lay-offs as was the case with the situation in Zimbabwe.

Thousands of workers in industries, factories, the mining and farming sectors thus, lost jobs in this way. As a result, the Church was affected, leading to the decline of the membership.

4.2 Deaths (*Imfa pakati pa akristu ndi aklesi*)

Deaths (*Imfa pakati pa akristu ndi aklesi mu mpingo*) was also identified by the Synod of 1999 as one of the factors affecting the growth of membership in the denomination. The impact of HIV and AIDS epidemic in Zimbabwe has been severe since the 1990s. With around 14% of the population living with HIV, Zimbabwe is one of the countries in the world affected by the HIV and AIDS epidemics.

In a country that has had a tense political and social climate over the last few decades, it has been difficult to respond to the crisis. The country has had to confront a number of severe crises in the past few years, including an unprecedented rise in inflation (in January 2008 it reached 100,000 %), a severe cholera epidemic, high rates of unemployment, political violence and a near –total collapse of the public health system. However, regarding the HIV and AIDS, the country is currently seeing some progress and improvements. Zimbabwe is one of the few countries where incidence has declined by more than 25 % between 2001 and 2009. This is partially due to efforts among the population to prevent the spread of HIV, some of which have been remarkable in the context of such immense challenges: Between 2002 and 2006, the population is estimated to have decreased by four million people. The country is now seeing an annual growth rate of 2.2 %. In 2006, it was reported that infant mortality had doubled since 1990. Deaths have since fallen from 50 per 1000 births in 2006 to under 30 in July 2011. By 2009, there were one million children living in Zimbabwe who had been orphaned as a result of parents dying from AIDS. In this way, the Church has been greatly affected.

4.3 Unreliable statistics

In the Church of Central Africa, Presbyterian - Harare Synod, submitting Central Funds to the Synod on monthly basis is one of the greatest obligations of the Congregations. These congregational quotas are determined by the membership of the Congregation. In other words, the quota of a congregation is calculated in accordance with the number of **confessing members of the church**. This research noted the Synod's suspicion that there is sometimes insincerity and deceit on the part of the congregations with regard to the issue of membership (1999 Synod Minutes: 13).

In an attempt to reduce the amount they have to pay to the Central Fund, congregations gave false figures on membership. In this way, the actual growth in membership in the Church has been greatly affected as smaller, false figures are given about congregations' membership.

Congregations which do not meet this obligation of submitting Central Funds to the Synod risk having no authority (*"kusowa ulamuliro"*) either at Presbytery or Synod meetings. The Congregations may also risk losing the privileges to make visits either locally or abroad as well as to host visitors. If this becomes severe, the congregation might risk losing her status as congregation and return to a branch or prayer house of another congregation. Rusape is a good example. Stewardship campaigns must be carried out by the Synod, Presbytery or congregations to raise awareness on the need and importance of giving among **confessing members of the church**. Unless **confessing members of the church** realize the importance of giving, this problem will persist.

The Central Fund is very vital to the well-being of the Synod. It is through this fund that the Synod workers who do not have Congregations are paid their salaries. These employees include the General Secretary of the Synod, the evangelist, the youth evangelist, the Synod book-keeper and the Synod **messenger**, Pension schemes, the National Social Security

Authority (NSSA) and the medical aid schemes are all paid from the Central Fund. Above all, the Zimbabwe Electricity Supply Authority (ZESA) bills as well as the telephone bills and the City Council rates are all paid from these congregational quotas.

The executive and synod meetings are run by the Central Fund as well as the monthly responsibility allowances for the Moderamen and their travel expenses local and abroad. The Central Fund also plays an important role in meeting the travelling costs for the Presbytery committee meetings as well as when the committee is visiting and auditing Congregations. The local travels of the evangelists who have no Congregations are also paid by these quotas. The Synod is obliged to make some regular contributions/subscriptions to the Zimbabwe Council of Churches (Z.C.C.), Evangelical Fellowship of Zimbabwe (E.F.Z.), and Bible Society in Zimbabwe (B.S.Z.), the Head of Denominations (H.O.D.) and the General Assembly in Malawi. She is affiliated to all these organizations.

Currently, most Congregations in the Synod are struggling financially. A few Congregations are fulfilling their obligations and these include Harare, Chinhoyi, Zengeza, Mufakose and Hwange. The rest of the Congregations are really struggling.

For the sake of transparency, congregations should give true statistics so as to avoid speculation and guessing. In addition, insincere and false statistics on membership consequently give negative or wrong results on the trends in growth of membership. In other words, it defeats the whole purpose of the inquiry. In assessing church growth in the C.C.A.P – Harare Synod, this aspect should be taken into account as well. Nevertheless amidst the vulnerability of the process of interpreting the church records they still provide important information to consider and reflect upon.

4.4 Lack of the Revival meetings (*Kuchepa kwa zitsitsimutso mu Sinodi*)

According to the Harare Synod minutes (1999:13), one of the factors affecting the growth of membership in the Church of Central Africa, Presbyterian-Harare Synod is the lack of revival meetings in the Synod (*Kusoweka kwa zitsitsimutso mu Sinodi*). Revival meetings are the evangelization of the lost and the spiritual renewal for people who are already members in the Church. As such, revival meetings are vital in that it is through these meetings that Church members are inspired and renewed while the new converts are gained. The Harare Synod noted with deep concern lack of these revival meetings in congregations and presbyteries, leading to the deterioration of membership in the denomination.

4.5 Shortages of evangelists

In Reformed Christian ministry, ministers of the Word and Sacraments, evangelists, the ruling elders and deacons play a vital role to keep the Church active. The Church of Central Africa, Presbyterian-Harare Synod is greatly affected by shortages of evangelists (1999 Synod Minutes: 13; *the original reads: Kuchepa kwa antchito komanso kufunikira kwa kuwonjezedwa kwa antchito ndi kupidiriza ntchito kwa iwo amene ali pa contract*).

The root cause of the shortages of evangelists is greatly attributed to the cessation of the evangelists' intake and training in 1990's. As mentioned earlier in chapter 3, during 1970's there were more than one hundred and fifty evangelists serving in the Synod (Daneel, 1982:45). The intake and training of these evangelists took place at Dorothea Mission in Kambuzuma Township, Harare. Before Dorothea Mission opened doors to the training of the evangelists, the Harare Synod used to send her trainees to Chididi Bible School/Institution in

Malawi. Upon completion of training, the evangelists were deployed in various congregations of the Church of Central Africa, Presbyterian-Harare Synod.

After 1962, Dorothea Mission opened its doors to the training of the evangelists. The Church of Central Africa, Presbyterian –Harare Synod sent her first stream of trainees from 1966 to 1967. At first, the duration of training was six months as the evangelists were in great demand in the farming communities where most of these evangelists were deployed. After the Synod 1973, the duration was changed to one year. The local ministers of the Church of Central Africa Presbyterian (Harare and Highfield congregations) assisted with the lectures and teaching sessions at Dorothea Mission (Daneel, 1982:43). In this way, Rev. M.S. Daneel, Rev A.J. Viljoen, Rev J.C. Juma and other local ministers were involved in the teaching and training of the evangelists at Dorothea Mission.

From 1963 to 1982 more than sixty evangelists attained their training at this institution. Rodrick Masache became one of the pioneer evangelists in the Synod. He served from 1925 to 1967. Johannes Liwonde served fifteen years from 1930 to 1945. Salatiel Gwazanga joined the ministry in 1932 and served until 1945 when he got retired. Richard Enesi started his ministry in 1933 and retired in 1966. The three evangelists who joined the Synod in 1934 were Joel Nkhani, Peter Chunda and Yobe Mpukuso. Joel Nkhani served for five years and resigned in 1939. Peter Chunda on the other hand, served for 23 years before his retirement in 1957. As for Yobe Mpukuso, having joined the Synod in 1934, he resigned in 1950 after serving for 16 years (Daneel, 1982:45).

Enos Makewana and Genesis Chiwambala started their ministry in 1935. Makewana left in 1952 to train as a minister and much about him has been already said in Chapter Two of this thesis. Chiwambala served for 37 years and resigned in 1972. In 1936, the three evangelists namely Laban Kwenda, Aaron Chilinda and Yeremiah Phiri joined the Synod. Laban

Kwenda served for 23 years, Aaron Chilinda for five years while Jeremiah Phiri served for four years. The list is long as the recruitment continued until late 80's when the Synod ceased training evangelists. According to Daneel (1982:45) from 1915 to 1982 the Synod was served by more than one hundred and fifty evangelists as mentioned earlier. After the closure of the Dorothea Mission as a training Institution for the evangelists, the Church of Central Africa, Presbyterian – Harare Synod started sending her trainees to Rusitu Bible Institution in Chimanimani (Manicaland). Some of the evangelists were also trained at the now defunct Chinhoyi Evangelical Bible College in Chinhoyi.

Towards 1990s, the Synod resolved to phase out the training program of evangelists. Since then, the number of the evangelists serving in the Synod started dwindling gradually. Currently, there are less than ten evangelists serving in the Synod. This has been attributed to the retirement, resignation, expulsion/dismissal and death of evangelists in the Synod. Above all, this acute shortage of evangelists has been caused by the cessation of the intake and training of evangelists.

The current evangelists are Lovemore John (the youth evangelist), Hosea Z. Ching'oma (the evangelism evangelist), Kaundani K.Phiri (the Karoi evangelist), Pascal Kholowa Banda (the Highfield evangelist), Sniff Windson Mbondo Phiri (the Zengeza evangelist), Gift Phiri (the Lobengula evangelist), F. Malemia (the Rusape evangelist) and F. Nota (the Bulawayo evangelist) and Mrs Mwale (the Zvishavane evangelist).

According to the Harare Synod minutes (1999:13) the shortages of evangelists contributed enormously to the decline of the membership. Most of the congregations which used to have more than seven evangelists have one or no evangelists at all. This renders a big hindrance to the growth in membership in the the Synod.

With the remaining few evangelists serving in the Synod, the workload becomes a burden to cope with, reflecting the biblical saying: The harvest is plenty but the labourers are few (Luke 10:2). The Synod is now feeling the pinch of the shortage of the evangelists and deeply regrets her decision to phase out the evangelists programme. A decision has been made to resume training, and as a result, she has embarked on a fast track evangelist's recruitment program on voluntary basis. It is a six months training comprising of theory, the first three months and basic skills acquiring, the second three months. Through this program, quite a considerable number of evangelists have been trained to increase the small number of the remaining evangelists in the Synod. So far, five evangelists have been deployed through this programme in Gweru Presbytery that is in Bulawayo, Lobengula, Zvishavane, Chegutu and Kadoma. Two are serving in Harare Presbytery (Highfield and Marondera Congregations). The ones who are serving in Kadoma are the Evangelists Katundu and Kungade. In Chegutu there is Evangelist Kamange while the Evangelist Phiri is in Lobengula. Evangelist Mwale is serving in Zvishavane, Gweru congregation whilst Evangelist Marupi is serving in Marondera. In Highfield there are two evangelists of this nature namely Kashoti and Kazamento. The program is still continuing.

In an effort to address this situation of evangelists shortages, the Synod meeting of 1999 unanimously agreed to retain the much needed services of the few remaining evangelists that they may lose through retirements or resignations by allowing them to be appointed on contract basis so as to prolong their services in the Synod (Harare Synod Minutes, 1999:13; the original read: *Pawonjezedwe antchito komanso amene ali pa contract apitirize kutumikira*).

Each of the congregations in the entire Synod used to have at least three or more evangelists to help the congregational minister carry out his ministry effectively and efficiently. The Chinhoyi Congregation for instance, used to have more than twelve evangelists as the

congregation at that stage had more than twelve prayer houses. The branches include Trelawney, Basket, Kennedia Farm, Mutorashanga, Sutton Mine, Muriel Mine, Raffingora, Lions Den, Shackleton Mine, Mhangura Mine, Chihwiti, Umboo, Tengwe, Karoi and Kariba. Today the Congregation does not have even a single evangelist.

Bindura Congregation also used to have more than twelve evangelists as the congregation covers the entire province of Mashonaland Central. The prayer houses of Bindura are Shamva, Madziwa Mine, Mt Darwin,(Cassa Mia), Centenary, Mvurwi, Concession, Makanga, Glendale, Mazowe Citrus, Mazowe Mine (Jumbo), Trojan, Matepatepa, Mpfurudzi and Chipadze. Today there is no evangelist serving in the Congregation.

Gweru congregation covers almost the entire province of Midlands. The branches include Shurugwi, Zvishavane, Mashava, Mvuma, Buchwa, Renco Mine, Shangaan Mine, Beitbridge, Mutapa and Mkoba. The evangelists were stationed in all these prayer houses during their hay days but currently, the congregation has only one evangelist based at Shabane Mine in Zvishavane.

In Marondera, the evangelists had been strategically deployed at Chiparawe, Showers, Igava, Ruzawe, Macheke, Dombotombo, Murehwa and Mutoko. Today, not even an evangelist is serving in this Congregation. The same is true with Mutare. All of the evangelists who were based at Headlands Inyati Mine, Nyazura, Odzi, Penhalonga and Aberfoyle had since left through retirements. The remaining evangelist in this Congregation is based in Rusape.

In Kadoma the evangelists were scattered in the following prayer houses: RioTinto/Effel Flats (Cam and Motor), Chakari, Golden Valley, Venice Mine and Rimuka. Likewise, there is currently no evangelist serving in this Congregation and it is only the Minister of Word and Sacrament who is serving in the Congregation. In Highfield, the evangelists were deployed

in Beatrice 1, Beatrice 2, Gabaza, Talana, Nyabira, Darwendale and at Lazenby Farm (Pio).

At the moment, the congregation has one evangelist based in Beatrice.

Hwange Congregation used to have an evangelist at Wankie Colliery Number 2. Today the Congregation is being served by a minister only. The same is true with Harare, Bulawayo, Mabvuku, Mufakose, Sizinda, Chegutu and Kuwadzana Congregations.

Evangelists play a very vital role in the ministry by preparing and paving way for the Ministers of Word and Sacraments. The clergy sorely depends on the evangelists. The evangelists, as their name suggests, evangelize in the congregations and the pastors take care of the evangelized members. They are indeed, inspired by the power of the Holy Spirit when carrying out their duties. In Acts of the Apostles Chapter 8: 4-8 we read about the evangelist Philip performing wonders and miracles in Samaria. These verses show that the evangelist Philip preached the Word of God wherever the Spirit of God advised him to. In verse 26 we see Philip being sent by the Spirit to go and meet the Ethiopian eunuch down the remote, south road. This, one can argue, is the role and nature of the evangelists. They execute their duties strictly under the guidance of the Holy Spirit, not doing their will but the Lord's. As in the Apostolic Age, the evangelists play a vital role in today's ministry. The ministry is not complete without their much needed services.

4.6 Lack of vision by the Synod

According to the Synod of Harare minutes (1999:13) the Synod which converged at Rock Haven Lay Training Centre as from 20-25 April 1999, noted with deep concern the lack of vision by the Synod as one of the reasons why the membership of the Church is not growing “Without vision, my people perish” (Proverbs 29:18).

The Synod noted with deep concern the deterioration of membership and attributed this to the following very important factors:

- (a) Retrenchments (*Chigumula pa ntchito*)
- (b) Deaths among members (*Imfa pakati pa akristu*)
- (c) Insincerity of Congregations (*Kusakhulupirika kwa mipingo pa kupereka chiwerengero*)
- (d) Lack of Evangelism Campaigns (*Kuchepa kwa zitsitsimutso mu Sinodi*)
- (e) Shortages of the Evangelists (*Kuchepa kwa antchito*)
- (f) Lack of Vision by the Synod ((*kusoweka kwa masomphenya mu Sinodi*).

The Synod had not taken action immediately when the membership was declining. In 1999 it was however unanimously agreed to embark on evangelism campaigns with immediate effect. It was agreed upon to put on the Synod calendar a day of evangelism outreach each month (*Pokonza Kalendala wa 2000, papatulidwe masiku akufalitsa, kamodzi pa mwezi kuti ziwalo za mpingo zizituluka kukafalitsa uthenga wabwino*). The Synod also agreed to encourage and entice congregations to give the correct and true statistics on membership (*Kufulumiza mipingo kupereka welengo lenileni*).

The Synod also suggested that Shona and Ndebele should be used in the Church alongside Chewa so as to accommodate everyone (*Mipingo kumagwiritsa ntchito zilankhulidwe zonse za mdziko lino la Zimbabwe kuti uthenga ukwanire aliyense*). And lastly the Synod also agreed upon to resume the evangelist s training programme and that the few remaining evangelists should be allowed to continue with their ministries on contract basis after reaching retirement (*Kuwonjezera antchito komanso amene ali pa contract apitirize kutumikira*).

The Synod also referred to the need for the church to have a strong vision. Without vision, the people of God are perishing. And indeed one can argue that the Church of Central Africa, Presbyterian - Harare Synod needs to reflect and know where she came from (her past), where she is today (her present) and equally important, where she is heading to (her future).

4.7 Confinement of the Synod in towns, mines and farms

As already indicated in the first chapter of this thesis, the immigrants from Malawi, Zambia, and Mozambique settled in towns, mines and farms where they got employed. When the Church started among these immigrants in 1912 through Rev. T.C.B. Vlok, it was confined to towns, mines and farms where the immigrants were originally found. The Government also restricted the Church not to go beyond towns, mines and farms as the Malawians, Mozambicans and Zambians (the immigrants) were only found in these areas. In other words, the Church was forbidden to reach the reserves or the Tribal Trust Lands as these areas were occupied by the natives only (the Shonas and the Ndebeles) (Daneel, 1982:9).

The first white settlers, who came to Zimbabwe about the turn of the century, were initially interested in mining and the extraction of the mineral resources. However, the focus of their interest changed relatively fast when their mining activities failed to produce the expected returns. Increasingly, white settlers came to the area with the aim of starting up farms, a trend which the British Government quickly took into account. The result was that indigenous populations were increasingly forced out of their home areas and into specially allocated territories. African farmers were driven out of the best agricultural regions, which were then claimed by White farmers. Among the means used by the white colonial masters to secure cheap labour was a fiscal policy which forced the native population to give up their

subsistence oriented way of life and either to market their produce or to take up paid employment.

The Land Apportionment act divided the land into what was defined as European (Crown) and African Land. The “Crown” land accounted for about 50% of the total land area and was granted to White farmers in the form of freeholds while the “Native Reserves” only represented 22% of the total area. Africans were prohibited to make any claims to “Crown” lands although the area which had been allocated them was recognized as being too small for the approximately one million strong populations given the extensive fallow farming systems traditionally used.

The Land Act in 1983 changed the Tribal Trust Lands into Communal Lands. Subsistence farming and small scale commercial farming is the principle economic activities in communal lands. Mangwende Tribal Trust Land in Mashonaland East Province and Omay Tribal Trust Land in Mashonaland West Province are examples of the native reserves. As most of the Church members are married to the indigenous (the Shonas and the Ndebeles), upon retirement from work, the families prefer living in Tribal Trust Lands (reserves) permanently rather than going back to Malawi, Mozambique or Zambia whatever the case may be. In this way, most of our Church members are now permanently based in the rural/communal areas where there is no Church of Central Africa, Presbyterian (Daneel, 1982:10).

Most of these immigrants have no hope or thoughts whatsoever of returning to their mother land (Malawi, Mozambique or Zambia). Not only are those married to the natives who after retirement settle in the rural areas, the Chewa couples also choose to live in the settlements in the Tribal Trust Lands upon or before retirement. As a result therefore, there is great need for the Church to cross over to the communal lands, taking care of these scattered members (1999 Harare Synod Minutes: 13).

The Church is experiencing a shift as most of the members are now typically settled in the reserves. It is therefore, the task of the Church to carry out some outreach campaigns to reach everyone. In Highfield Congregation, **confessing members of the church** are scattered in Dzumbunu/Mhondoro Reserves in Beatrice District. In Darwendale, **confessing members of the church** are scattered in Zvimba communal areas.

According to the congregational minutes, most of the retired immigrants in Bindura are settled at Mpfurudzi in Madziwa communal area; Chiweshe in Glendale, Muzarabani and Guruve near Mvurwi; Mt Darwin, Kaitano, Dotito, Rushinga and Mukumbura; Besa and Chireka in Musana communal lands. In Kadoma **confessing members of the church** are scattered in Sanyati, Gokwe and Mhondoro.

Most of the **confessing members of the church** from Chinhoyi Congregation are now permanently settled in Chihwiti, Guruve and Dande. Karuru is a well famous reserve in Karoi where most of the **confessing members of the church** have moved to. Some of them are in Hurungwe where they are permanently established. In Marondera Congregation, a lot of **confessing members of the church** have gone to settle in Hwedza, Mahusekwa, Goromonzi, Bhora Growth Point in Chikwaka communal areas, Murehwa and Mutoko. In Mutare Congregation, most **confessing members of the church** found permanent settlements in Zimunya, Honde Valley, Watsomba Nyanga, Vumba and Marange. This has really become a challenge.

4.8 Language barrier and inter-racial marriages

The general trend in membership in the Church of Central Africa, Presbyterian-Harare Synod since establishment in 1912 is that the membership is not growing. From 1912 to 1915, the total number of **confessing members of the church** was 2, 961 as indicated in Chapter Three. In 1920 the membership rose to 5, 130 and in 1972 there were 6, 472 **confessing members of the church** in the entire Synod. The figure reached its **peak** in 1977 when it shot up to 8, 555. Since then the membership has started declining. The total number of member in 1980 stood at 7, 527 while in 2011 the membership was 5, 565. After almost a hundred years of existence, the membership has only increased by 3,504.

One of the various factors affecting the growth of membership in the Church of Central Africa, Presbyterian - Harare Synod is language barrier. Despite the fact that the major vernacular languages in Zimbabwe are Shona and Ndebele, the official language of the Church of Central Africa, Presbyterian-Harare Synod is Chewa. As was illustrated previously, the Church of Central Africa Presbyterian - Harare Synod originated from the Church of Central Africa, Presbyterian Nkhoma Synod in Malawi. As such, the **confessing members of the church** of this denomination were originally Malawians hence the need to continue worshipping freely in their own culture, tradition and mother tongue while in a foreign land.

Thus, the liturgy of the Church is totally in Chewa language and the same is true of the Church Order (**"Malongosoledwe a Za Mu Mpingo"**). The Catechumen Lessons (**"Katekisima"**) are also widely done in Chewa despite the fact that most of those involved in these lessons are typically Shona speaking people as well as the Ndebeles. In general, the Church literature such as **"Bibles (Buku Lopatulika Ndilo Mawu A Mulungu")**, Hymn Books (**"Nyimbo Za Mulungu"**), Catechism (**"Katekisima"**), the Sunday school literature

(“*Machitidwe a Sukulu Sande*”) as well as the Scriptural memory verses (“*Mawu a pa Mtima*”) are all in Chewa as indicated in brackets.

The Daily Study Guide (“*Mlozo*”) which is very important for preaching guidance as the name suggests, is also strictly in Chewa. The copy is widely used by the Church leadership such as the Clergy, evangelists, elders and deacons. The laymen also greatly benefit from this essential booklet.

Similar to the Daily Study Guide (“*Mlozo*”) is the “*Mawu a Mwezi ndi Mwezi*”- a booklet widely used by women in the Women’s Fellowship (*Chigwirizano Cha Amayi*). As the name suggests, it is a monthly guidance in preaching services for women. In addition to these, there was also the Synod magazine called “*Kuunika*”. It was written in Chewa. The magazine used to be printed from Nkhoma, Malawi and distributed in Harare Synod as the official Church magazine. When “*Kuunika*” magazine ceased, it was replaced by “*Mverani*”, the local magazine. However, due to financial constraints, the magazine stopped operating since 1995 and up to now, there is no replacement yet.

Since Chewa is the official language of the Church of Central Africa, Presbyterian-Harare Synod, the Synod, Presbytery as well as congregational minutes are all written in Chewa, as indicated earlier on. While it is quite indisputable that people from Malawi formed the Church of Central Africa, Presbyterian in Zimbabwe, the denomination is now multi-racial. This is so because the Church of God knows no geographical boundaries, race, colour or gender. As the Church is in Zimbabwe, a number of people from the locality are joining the Church of Central Africa, Presbyterian-Harare Synod through inter-racial marriages. In this way, the Church is full of the indigenous people (the Shona and the Ndebele speaking people) alongside the Chewa. Preaching the Gospel to all nations (different people and different tribes), is the gist and heart of the Church and as such, the Gospel must be preached into the

language understood by those whom the gospel is being preached unto. This is the surest and most reliable way of preaching the Gospel effectively.

According to the Harare Synod minute (1999:13) as the Church in Zimbabwe is ministering among the Chewa, Shona and the Ndebele people, there is great need of language diversity as one way of accommodating all **confessing members of the church** in the Church. Shona and Ndebele languages must be used in the Church alongside Chewa. With the use of Chewa only, most of the locals (the indigenous people) strongly feel neglected and abandoned, and as a result, are left with no choice but to leave and join other local Churches where the preaching is done in their own mother tongue. In this way, the Church loses a lot of **confessing members of the church**, negatively affecting the growth on membership.

According to Kalu (2005:6,7) translation of de-stigmatized indigenous languages and cultures as proper vehicles for conveying the Gospel, opened the inwards of cultures, preserved them from extinction and became an instrument of uplifting many people. Whenever the name of God was rendered in an indigenous tongue, the Almighty was brought into the centre of the people's lives and woven into their pre- Christian past.

Churches are growing at a rapid pace in Zimbabwe, but it seems as though there are many denominations “competing” for members. Bearing this in mind, the Church ought to take seriously the issue of communicating effectively with her members. Language, when misused, becomes a hindrance to many members who might have turned to God in the Church. Missionaries won many souls to Christ and one reason for this is their striving in communicating in the language of the people they were ministering to. Bediako (1995:60) points out that the happenings on the day of Pentecost, as recounted in the second chapter of the Acts of the Apostles, give an important Biblical and theological warrant for taking seriously the vernacular languages in which people everywhere hear the wonders of God. The

ability to hear in one's own language and to express in one's own language one's response to the message which one receives, must lie at the heart of all authentic religious encounters with the divine realm. Bediako (1995:60) further states that language itself becomes, then, not merely a social or psychological phenomenon, but a theological one as well. Though every human language has its limitations in this connection, yet it is through language, and for each person, through their mother tongue, that the Spirit speaks to convey divine communication at its deepest to the human community.

Despite inter-racial marriages in the Church, many **confessing members of the church** do not speak Chewa neither do they understand it. Even the children born of Chewa parents, most of them find it hard and difficult to communicate in Chewa or understand the language (Daneel, 1980:10). The language issue must be taken seriously as it can impact the Church quite severely. At present, the church is full of **confessing members of the church** from different tribes and cultures from all walks of life. There is diversity of language that the Church must take into account.

The Chewa, Shona and Ndebele speaking people are all now in the Church which used to be Chewa dominated. The Shona language embraces eight tribes namely Zezuru, Karanga, Manyika, Tonga, Korekore, Ndau, Kalanga and Venda. Zezuru is widely spoken in the Mashonaland Province as the name suggests while Karanga dominates in Masvingo and Midlands Provinces. Manyika is a branch of Shona spoken by the people in the eastern part of Zimbabwe (the Manicaland Province). Tonga is widely spoken in Mashonaland West Province, particularly Binga in the Zambezi Valley.

In Mt Darwin, Mashonaland Central Province, the type of Shona tribe is the Korekore. The whole province of Mashonaland Central is affected by this tribe (Korekore). Ndau is also one of the Shona branches, and is widely spoken in Chipinge and Mt Selinda in the far eastern

side of Zimbabwe (the Manicaland Province). Finally, Kalanga and Venda dominates in Beitbridge and Plumtre at the border of South Africa and Botswana respectively.

The Ndebeles originated from South Africa by Mzilikazi who was running away from Tshaka the Zulu Warrior during the *Mfecane*. They settled in Bulawayo and later spread throughout the entire province of Matebeleland in the south-eastern Zimbabwe. In Hwange there is Nambya- a mixture of Ndebele, Venda and Kalanga.

The Church of Central Africa, Presbyterian-Harare Synod is found in all these tribes. It is vital, therefore, to make use of all these languages where it is applicable to win more souls to Christ. In this way, the membership of the Church will undoubtedly grow, increase and expand.

As the researcher mentioned earlier on, with this growth of various Churches from various denominations, there are newly established Churches in which all the above mentioned languages are being used to attract and keep converts in the Church. As a result, language can easily become either a barrier/hindrance or a source of attraction for many souls in the Church. This is high time the language is utilized wisely in the Church so as to keep the Church of God moving otherwise the Church would risk losing members to other creative denominations.

In the Church of Central Africa, Presbyterian - Harare Synod, the Chewa language has been used as the only official language of the Church for quite some time. The Synod of Harare minute (1999:13) identify the use of multi-linguality in the Church as one of the ways to increase membership. The Church must both grow numerically as well as spiritually. Growth in membership is one clear testimony of an outward, visible sign of a living Church of God. It must be of great concern therefore, if the membership is stagnant, or worse, dwindling.

Zimbabwe is a multi-cultural and multi-racial country. Black ethnic groups make up 98.5% of the population. The largest group, the Shona, comprise 50%. Included among the Shona are about two million (2, 000 000) descendants of the migrants workers from Zambia, Malawi and Mozambique. Also incorrectly included are the Shangaan found in Chimanimani and Chipinge Districts. They originated from South Africa in the 19th century and were led by Soshangane. The Shangaan in Manicaland bear names like Mhlanga, Mlambo, Maphosa, Dhlamini, Hlathwayo, Sithole, Zabanyana, Mzilikazi, Makanza etc.

The Ndebele are approximately 10% of the population. The Ndebeles are descended from Zulu migrations in the 19th century. The balance comprises the Kalanga, Nambya, Tonga, Venda and Suthu. Other less populous Zimbabwean ethnic groups include white Zimbabweans, mostly of British origin (5%), but some of Afrikaans, Portuguese and Dutch origin make up approximately 0.5% of the total population.

The issue of inter-racial marriages affects the membership of the Church of Central Africa, Presbyterian - Harare Synod. Very often members of our Church marry members from other denominations and as a result they leave the Church and join the denominations where their spouses are. In this way, the Church membership has been greatly affected. Of course, the issue of inter-marriages can work on the other way too, and a member could persuade his/her spouse to join this Church, which would have a positive impact on membership.

As there are more women than men in the Church, the Church of Central Africa, Presbyterian - Harare Synod loses many of the female members through these inter-marriages as the Bible says that women should submit to their husbands for they are the head of the house as Christ is the head of the Church (Ephesians 5:22-23). A large number of women in our Church have been married to the Shona and Ndebele speaking people. As a result, they left the Church to

join the Churches of their husbands. [*Milandu ya kudzikwatitsa pakati pa akristu ndi a klasi mu mpingo*].

4.9 Socio-economic hardships

The Socio-Economic hardships in Zimbabwe greatly contributed towards the decline of the membership in the Church of central Africa, Presbyterian- Harare Synod. Zimbabwe is currently struggling socially, economically and politically. The problems seemed to have started soon after the Government introduced the so called “Fast Track Land Reform Programme” in 1999.

Through the Land Reform Programme also known as the” Agrarian Reform Programme”, most of the country’s four thousand white farmers –then the backbone of the country’s agricultural economy-were forced from their land, which was handed over to about a million of Black Zimbabweans. The programme was dubbed as “Black Empowerment” as the Government claimed was putting right the wrongs inherited from the pre- 1980 colonial era when Black Zimbabweans were forced from their homelands in favour of white settlers. Blacks were forced to settle in the Tribal Trust Lands (T.T.L) where the soil is rocky, sandy and infertile.

The “Fast Track” Land Reform Programme was associated with problems such as violence which included deadly attacks on White farmers and those accused of supporting the opposition as well as the corruption with regards to the allocation of some farms. It was termed “The Third Chimurenga” or a revolution in the Shona language. This rendered agriculture in complete ruins, creating serious chronic food insecurity leading to the collapse of the rural economy.

Most of the farm labourers lost their jobs as thousands of white farmers were forced from their farms which were handed over to about a million of Black Zimbabweans. Not only did the farm labourers lose their jobs, they were also displaced. In this way, the Church was seriously affected (*Zigumula pa ntchito*). Most of the members were affected morally, physically and spiritually.

After the year 2000, the economy of Zimbabwe has shrunk significantly, resulting in a desperate situation for the country and wide-spread poverty from among others 94% unemployment. The participation from 1998 to 2002 in the war in the Democratic Republic of Congo (D.R.C.) set the stage for this deterioration by draining the country for hundreds of millions of dollars. Hyper-Inflation has been a major problem from about 2003 to April 2009 when the country suspended its own currency (Zimbabwe dollar). The economy deteriorated from one of Africa's strongest economies to the world's worst. This brought a lot of suffering in Zimbabwe, and the Church was not spared.

Since 2000, the Government has taken most of the farmland previously used by the Commercial farmers (mostly Whites) and re-allocated it. Most of the people who were allocated land were usually inexperienced and uninterested in farming and could not maintain the intensive, industrialized farming of the previous owners. Short term gains were often made by selling the farm equipment. The loss of agricultural expertise also triggered a loss of agricultural financing and market confidence which made recovery almost impossible. A considerable amount of this has however gone to the local people who use it mainly for subsistence farming. Therefore, production exports of tobacco, cotton, soya and horticultural produce have consequently reduced dramatically and the income derived from them lost to the national economy.

Poverty and unemployment are both endemic in Zimbabwe, driven by the shrinking economy and hyper-Inflation. The situation therefore, forced thousands of people to leave the country and seek better living conditions from the region and the world over. The education and health sectors appeared to be the hardest hit although professionals in other sectors have also been leaving in huge numbers. In this way, the Church was terribly affected. Most of the Church members left the country to seek “greener pastures” from the neighboring countries and abroad. As for those (the **confessing members of the church**) who persevered staying in Zimbabwe, the shrinking, harsh economy seriously affected their status as **confessing members of the church** and some of them backslid.

The consequences of the social, economic and political hardships in Zimbabwe were far reaching. The shrinking economy was not only forcing productive Zimbabweans abroad, but was termed “internal brain drain”. The deteriorating economy in Zimbabwe had forced some professors, lecturers, medical doctors and scientists to abandon their workplaces and operate private businesses.

The country was hit by serious shortages of food supplies (the basic commodities) such as mealie meal, bread, sugar, cooking oil and baking flour. The shelves in chain stores and shops were completely empty. Queues of these commodities became common feature in Zimbabwe and black markets took advantage of the situation. The country also plunged into electricity load shedding by the Zimbabwe Electricity supply Authority (ZESA) as well as the water rationing by the Zimbabwe National Water Authority (ZINWA). A rolling blackout also referred to as load shedding, is an internationally engineered electrical power outage where electricity delivery is stopped for non-overlapping periods of time over geographical regions. Rolling blackouts are a last resort measure used by an electric utility company in order to avoid a total blackout of the power system. They are usually in response to a situation where the demand for electricity exceeds the power supply capability of the network.

Thus, load shedding can also be referred to as “Demand Side Management” or simply “Load Management”.

The water rationing led to an outbreak of cholera in many parts of Zimbabwe especially Harare and other towns. A lot of people lost their lives through this deadly epidemic as hospitals were facing problems as well, and there were no drugs in hospitals. According to the World Health Organization, about 4, 293 people died of cholera in 2008 at the height of the economic melt-down which paralyzed the health delivery system.

Cholera is caused by consumption of unclean, impure and infected water, resulting in diarrhea, acute fever, vomiting and severe dehydration. The bursting of sewage drains and pipes in urban areas contributed to the rapid spread of the cholera outbreak. The Government of Zimbabwe declared the cholera outbreak a national emergency and requested international aid. There were also severe shortages of fuel, paralyzing the transport system throughout the country. Private and public vehicles as well as passenger and goods trains were completely grounded.

By the start of the year 2009, the situation in Zimbabwe had been catastrophic for some time. The three parliamentary parties (Zimbabwe African National Union Patriotic Front, Movement for Democratic Change Tsvangirai and Movement for Democratic Change) agreed on a Government of National Unity. Despite serious internal differences, this Government made some important decisions that improved the general economic situation. The local currency was suspended in April 2009. The hyper-Inflation on the local currency was so serious and at one time could not be available on circulation. The currency also reached astronomic digits (thousands, millions, billions, trillions and quintillions!) The suspension of the local currency by the government helped stop hyper-inflation and made normal forms of business possible again, by using foreign currency such as the US Dollar, the

South African Rand, the EU's Euro and the Botswana Pula. In this way, the economy of the country has been greatly improved.

The Socio-Economic hardships in Zimbabwe adversely affected the growth of membership in the Church of Central Africa, Presbyterian- Harare Synod.

CHAPTER 5: SUMMARY AND CONCLUDING REMARKS

The Church of Central Africa, Presbyterian-Harare Synod was established in 1912 as noted in the first chapter of this thesis, with reference to the church records. The leadership profile of the church ranged from the missionaries to the reverends (church ministers) and the evangelists. This leadership also played an important role in the church growth (or the lack thereof) as indicated in Chapter Two. The membership records that this study attended to focus on the full communicants, the Catechumen, the Women's Guild, the Men's Guild and the youths as indicated in Chapter Three. The fourth chapter of this thesis identifies several factors affecting the growth of membership in the Church of Central Africa, Presbyterian-Harare Synod. In this last chapter, I am going to make some summary and concluding remarks, also in light of the current state of membership, as revealed by the more recent church records.

5.1 SUMMARY

The overall results of the research indicate that the membership in the Church of Central Africa, Presbyterian-Harare Synod is not growing drastically or dwindling drastically but are more or less stable, leading to questions regarding the lack of growth. The following factors were considered as possible causes for the stagnation (lack of growth) in membership:

5.1.1 Language Barrier: Most of the local people do not speak Chewa neither do they understand it. Chewa is the official language of the Church of Central Africa, Presbyterian-Harare Synod.

5.1.2 Evangelists shortages: The other factor affecting the growth on membership in the Church of Central Africa, Presbyterian-Harare Synod is the paucity of evangelists in the Church. Evangelists, the backbone of the workforce in the ministry, were retrenched and this greatly affected the growth on membership in the denomination.

5.1.3 The Socio-Economic Hardships in Zimbabwe also contributed to the stagnation of the membership. Currently, Zimbabwe is going through social, economic and political difficulties. This has brought about the suffering of many people in the country resulting in high starvation and unemployment rates. Multitudes of people therefore, left the country to seek better lives in the neighbouring countries and abroad. In this way, the Church is not spared.

5.1.4 Unreliable Statistics: It has become a routine in Congregations to give incorrect, insincere or false statistics on membership as a way to escape the issue of Central Fund. As a result, this does not portray the real situation on the ground regarding the Church membership.

5.1.5 The Synod's Confinement to Towns, Mines and Farms also affected the membership of the Church. As most of the migrants from Malawi, Mozambique and Zambia were based in mines, towns and farms where they were working, the Church of Central Africa, Presbyterian-Harare Synod was confined to these areas as well. There were no immigrants in the Tribal Trust Lands (TTL) also known as the communal areas. It is only now that most of the immigrants have started moving into the communal areas and purchasing pieces of land for permanent settlement. So, the Synod's confinement to towns, mines and farms tremendously affected the growth on membership of the Church. As most of the Chewa speaking people are now in reserves, the Church has started moving into the communal areas, and there is great need to move further.

5.1.6 Inter-marriages also play a great role in the stagnation of the membership. Through inter-marriages, the Church has lost most of her **confessing members of the church** especially women. Female **confessing members of the church**, if they get married outside our Church, subsequently join the Churches of their husbands with immediate effect. In this way, the Church membership has been greatly affected.

5.1.7 Lack of vision by the Synod also contributed to the present situation on membership (1999 Synod Minutes: 13). The Bible says that without vision, God's people perish (Proverbs 29:18). The Synod took long before addressing the problems affecting the growth on membership. It was until 1999 when the Synod began to address this issue.

5.2 Concluding remarks

This research's focus was more church historical, but these historical perspectives have some possible implications for the church's witness today. The following are preliminary suggestions that could be considered.

5.2.1 The Use of Shona and Ndebele alongside Chewa in the Church: As this study the view that language barrier is one of the biggest factors affecting the growth of the membership in the Church of Central Africa, Presbyterian - Harare Synod, it is probably vital that all the vernacular languages (Shona and Ndebele) be widely used in the Church alongside Chewa. It is of paramount importance that all members in the Church feel accommodated as this is one surest way to keep members in the Church.

Members in the Church need to feel and have a sense of belonging. If the Gospel is preached in their mother tongue, they feel welcomed and accommodated. In this way, chances of

leaving the Church and join other denominations become very slim as McGravran , Kalu and Hofmeyr and Bediako put emphasis on the vernacular languages as previously quoted.

Van der Merwe (1982:37, 38) agrees to this line of thinking by saying: “Although the unity of the Church transcends diversity of cultural and linguistic background, the Bible refers to the proclamation of the Word of God in the vernacular. On the Day of Pentecost, the great things God has done were proclaimed to men of many different linguistic backgrounds in their own tongues (Acts 2:4-12). In Jerusalem Paul addresses the Jews ‘in the Jewish language’ and when they heard him speaking in their own language, they listened the more quietly (Acts 21:40-22:2). When visiting the Christian Congregation in Greece, the Apostle would have used the Greek language”.

5.2.2 Resumption of the Much Needed Evangelists’ Training Programme: Evangelists play a vital role in the Church growth. Mutumburanzou (1999:57,58) notes: “Evangelism means the bearing witness to Good News that Jesus Christ has come to us and shared our common lot, conquering sin and death and reconciliating the world to Him. It is also not one activity of the Church among many but rather its very reason for being. Thus, it embraces the total; existence of the whole Church. Its Kerygma (its proclamation of God’s action in Christ) and its diaconia (its service with Christ in the world)”.

Indeed, evangelism as the Christian practice of proclaiming the Gospel of Jesus, to both **confessing members of the church** and non-**confessing members of the church**, is very vital in the ministry. The intention of most of evangelism is to effect conversion to Christianity. Evangelism is done in obedience to the Great Commission; instruction from Jesus to His disciples to proclaim, as recorded in the New Testament. Thus, **confessing members of the church** who specialize in evangelism are known as evangelists, whether in their home communities or as missionaries.

Some Christian traditions like in the Church of Central Africa, Presbyterian - Harare Synod, consider evangelists to be in a leadership position, and may be found preaching to large meetings and in governance roles. In this way, evangelists are of great importance in the Church and society at large.

Humanisation plays a vital role in as far as evangelization is concerned. According to Saayman (2007:5), the concept of *humanization* is very important for Christian mission. He understands this to mean that Jesus of Nazareth, the new human being, incarnated in his joy and grief, victory and pain empathy and anger embodied what it means for all of us to be authentically *human* in relating to self, others, the created universe and God. He invites us to participate in his liberating, healing and evangelizing mission, thus *being missionary, while being human*. Evangelization leads to conversion. According to Lewis (2004:158), conversion involves the orientation of the soul of an individual, his deliberate turning from indifference or from an earlier form of piety to another, a turning point which implies a consciousness of a great change, and that the old was wrong and the new is right. With this in mind, the Synod should resume the trainings and intake of the evangelists to bring back the situation to normalcy. As the Synod has embarked on the fast track training of the evangelists on voluntary basis, the programme should be intensified to augments the few evangelists who are still in the field. Most of the Congregations, as already indicated, do not currently have evangelists. The ministry work becomes heavy and burdensome for the few remaining evangelists in the field.

As previously indicated, many confessing members of the church in the Church of Central Africa Presbyterian- Harare Synod have their faith shaken by the socio-economic and political hardships the country is experiencing. This has greatly affected the growth of membership.

5.2.3 Proper Statistics: As insincere statistics on membership have made the statistics unreliable in the Church of Central Africa, Presbyterian-Harare Synod, it is of great importance for the Congregations to always strive for accuracy and transparency in furnishing the presbytery or Synod with the statistics. Stewardship campaigns should be thoroughly carried out at congregations, Presbytery and Synod level in order to put Congregations on sound financial footing.

As the research has revealed that congregations give false statistics with the intention to avoid contributing faithfully to the Central Fund, it is therefore vital to teach and bring awareness to **confessing members of the church** on the importance of giving. Unless congregations understand the importance of tithing, the falsification of statistics still remains.

A misuse of statistics occurs when a statistical argument asserts a falsehood. In some cases, the misuse may be accidental. In others, it is purposeful and for the gain of the perpetrator. When the statistical reason is false or misapplied, this constitutes a statistical fallacy. False statistics can be quite damaging to the quest of a realistic assessment of the situation, and in the process it hinders the church in responding in the right way.

5.2.4 Intensification of the Evangelism Program

As evangelism plays a vital role in the growth of the Church, evangelism campaigns should be carried out more intensively in the Church of Central Africa, Presbyterian-Harare Synod if a more significant growth on membership is to take place. As many **confessing members of the church** of this denomination have moved to rural areas, it is very important for the Church to cast outreach campaign nets wider so as to reach those in the communal lands. Some of the congregations have successfully started the outreach programmes in rural areas, for

instance: Bindura in Musana Communal Lands; Highfield in Mhondoro Communal Areas; Karoi in Karuru Resettlement Area; Norton in Zvimba Communal Lands; Marondera in Svosve and Bhora growth Points and Mutare in Zimunya (to mention but a few). If the Church is successfully planted in rural areas, there is no doubt that the membership will increase. Rural Church planting is definitely one of the surest and most reliable means of seeing the membership growing. In order to achieve this, good Church planting skills should be applied.

Let me end with the following quotation:

“Jesus educated His disciples by sending them out on journeys, sometimes going with them, other times processing their experiences when they returned. Jesus’ classroom was the world. Theological students should likewise be allowed to journey outside the confines of the classroom and interact with the world in all its complexities.

Go to the people

Live among them

Learn from them

Love them

Start with what they know

Build on what they have

But of the best leaders

When their task is done

The people will remark

We have done it ourselves”

(Perkins quoted in Bevans 2002:70).

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