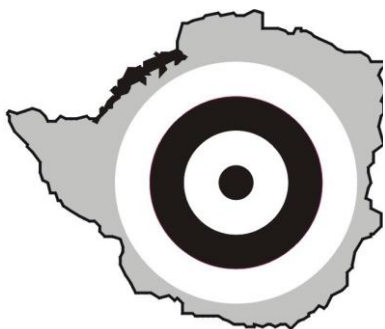




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Welcome

September 2001

Dear Congress Delegate,

UNLESS THE LORD BUILDS THE HOUSE

Greetings and welcome to this historic gathering. It has taken us almost ten years to get here. The journey has been a difficult one for some and one filled with many lessons for all of us. I recall our parting moments in 1992. The air was filled with excitement and tension. Excitement because of the vision we had all come to embrace. We were all pregnant with ten thousand churches. Tension because we knew that this was an awesome task we had undertaken. While we could see the dream in the spirit, there were practical realities we knew we were going back to, that would test our dreams. Nine years later, we gather to celebrate the goodness of the Lord in letting us taste a bit of His joy in seeing souls saved and His house begin to fill up.

Let me remind you of a familiar passage of scripture, Ps. 127:1: *“Unless the Lord builds a house they labour in vain that build it. Unless the Lord watches over a city, the watchman stays awake in vain.”* As we gather to celebrate the planting of the churches we set out to birth in 1992, I trust that we will be able to say that we worked with the Lord throughout and that He built the churches for us as He promised His disciples. I pray that every single one of our churches is founded on the solid foundation Who is Christ, so that when the storms come and the winds blow, they will stand. The next few years will tell what kind of foundations we laid. God will not watch over a city He has not built. It says of Abraham that he looked for a city whose builder and maker is God. When God builds a city, He watches over it jealously. If the churches we have built have been planted in Christ, they will not only last but they will grow. They will be safe from the evil one because God will watch over them. But if any of them were built on the wrong foundations, they will disappear eventually.

I want to thank all my colleagues who have worked tirelessly to put this conference together. The political and economic climate in the nation has left all of us wounded, suspicious and hiding in our little camps. This is an occasion for us to find one another and to join hands to declare that Jesus is Lord. It is as we stand together that the world will know we are His. May His grace fall upon us once again as we wait together at His feet in these short days of our time together. We pray that you will go away refreshed and healed. I want to also thank our partners, **Africa Ministry Resources** and **DAWN Africa** without whose partnership this conference would not have been possible. Our relationship dates back to the very birth of the vision of saturation church planting in this country. May the Lord bless you all in your different ministries.

Thank you also to our guest speakers for agreeing to come, particularly those coming from afar.

Finally, I want to thank every delegate who is here. This is your conference. We pray you will enjoy it! Mawuya.

Yours In Christ,

Richmond Chiundiza.
TARGET 2000 CHAIRMAN



TARGET 2000

Congress Programme				
	Monday 3rd	Tuesday 4th	Wednesday 5th	Thursday 6th
7:45 – 8:30am		<i>Devotions</i>	<i>Devotions</i>	<i>Devotions</i>
8:30 – 9:30am		Congress opening: Session 2	Session 7	Session 12
9:30 – 10:30am		Session 3	Session 8	Session 13
10:30 – 11:00am		Tea	Tea	Tea
11:00 – 12:00pm		Session 4	Session 9	Session 14
12:00 – 1:00pm		Session 5 Case Study	Session 10 Case Study	Session 15 Case Study
1:00 – 2:00pm		LUNCH	LUNCH	LUNCH
2:00 – 3:00pm	<i>Delegates Register</i>	Workshops	Workshops	Congress Closes
3:00 – 4.30pm		Workshops	Workshops	
4:30 – 6:00pm	DINNER	DINNER	DINNER	
6.30 – 8.00pm	Welcome Session 1	Session 6	Session 11	



Purpose

Target 2000 is a project that was launched in 1992 by the Zimbabwe National Evangelism Task. The Zimbabwe National Evangelism Task (NET) was formed to help the church in the nation fulfil the great commission through saturation church planting.

Research then showed that there were 10,000 churches in the nation and that population trends for the year 2000 indicated a desperate need for double that amount of churches. **Target 2000** was therefore born from a prophetic cry to see the 10,000 churches planted.

This manual outlines some of the progress made toward the fulfilment of that goal and the challenges encountered along the way.

In compiling this publication, we attempted to gain a better understanding of what the road ahead may look like for the church in the nation and have highlighted *some* of the challenges the Body of Christ could face. We pray that this publication will become an effective tool in your hands as you labour to bring in the harvest and discover what God has been doing.

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The **Target 2000** Committee encourages the free distribution of this material to assist church leaders in the completion of the Great Commission.

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Map of Zimbabwe





Transforming Zimbabwe...

*We celebrate the planting of
10,000 Churches*



Zimbabwe - Becoming a Discipled Nation

By Ngwiza Mnkandla

A CHURCH FOR EVERY 500 - 1000 PEOPLE

In 1992, around 400 leaders met at the University of Zimbabwe, at the invitation of the Zimbabwe National Evangelism Task (NET), to deliberate on the question of what the nation would look like if it were discipled.

The challenge of saturation church planting, as expressed in the **DAWN VISION**, which the leaders were meeting to consider was a church for every 500 people in the villages and every 1000 people in the cities. Research conducted prior to the congress revealed the number of churches then to have been ten thousand. Looking at the population growth rate, it was clear that the number of churches would need to double to twenty thousand by the year 2000. Target 2000 was born out of that consultation where the leaders set individual goals to see a total of ten thousand new churches planted between 1992 and the year 2000.

We now stand in the doorway of the new millennium and look back to see whether or not these goals were met and if they were met, what difference they have made to Zimbabwe. Many questions flood our minds as we look at the state of the nation and the role the church is playing. The political crisis, sparked off by the land issue, has left many voices asking where the church is and what it is doing. Our findings are that we have something to celebrate! There is evidence that the spiritual map of the country is different as a result of Target 2000.

While the nation has been screaming for the church to do or say something, the church has been speaking and she has been at work. She has not said much by way of press statements. She has not waved banners nor marched in protest. She has been speaking to God and winning souls. Who knows where the nation would be if it were not for the prayers of the saints? Who knows the chaos we would have descended to if God had not kept His hand of mercy on this country for the sake of the many that cry out to Him because of the injustices of the land? The scripture says that when wickedness increased, the righteous kept quiet. (Amos 5:10-13) Solomon says that there is a time for every purpose under the sun. (Eccl. 3:1) We admit the church could have perhaps have said and done more. Here we feature what she has been saying and doing.

WE GLORY IN THE WORK OF HIS HANDS

Ten thousand new churches? Although we did not go out and count each one of the churches individually, the scientific tools we used will stand the test. Yes, the church has doubled since 1992! Aaron's rod is budding. There is evidence of growth in the old churches and many new churches have mushroomed. (*See research statistics*). Throughout the nation, there is a hunger for God. Even though our research did not include the African Independent Churches, there are signs of growth there that indicate that people are seeking for spiritual solutions. The public media records visits to some of these churches by senior political leaders.

We gather to celebrate what God has done and is doing. We gather to take a realistic look at what has been birthed and the challenges facing the new churches. We look at the leadership function and its role in the transformation of the nation.



THE CHALLENGES THAT LIE AHEAD

Join with us on this journey as we study the road map for the church in the nation to see what lies ahead. We meet the wounded traveller and are forced to answer questions such as: “Who is my neighbour? Am I my brother’s keeper?”

We lift our eyes to the harvest field and again agonize with the compassion of Christ as He looks at the multitudes and sees them as sheep without a shepherd. We hear His solution as He implores us to pray to the Lord of harvest that He sends labourers into the field.

Now that we have planted the ten thousand churches, where do we go? What will the church in Zimbabwe do in the new millennium? In the face of the opposing winds we are sailing in, there may be opportunities that we must take advantage of. Does the church have an answer to the many questions arising from the heart of the nation? And what about the aspect of Judea, Samaria and the uttermost parts of the earth in the Great Commission, or has the time come to see the whole world as our mission field? These and many other questions are challenges we must seize and overcome.

We pray and believe that our deliberations and answers to these questions will in some way contribute to the direction and agenda of the church in the next decade and beyond. May we be bold enough to reach for the prize of our heavenly calling, to work with the Lord with whom nothing is impossible and through whom we can do all things.





National Denominational Survey

April 2001

RESEARCH STATISTICS AS A TOOL

Statistics are a tool. They are a window into the total life of Christianity in Zimbabwe. They should also be a motivating factor to denominations in obvious decline or need. To those growing, they should be an encouragement to keep on and not become complacent. By applying this tool carefully, the Body of Christ in Zimbabwe is able to identify needs and trends, implement change to address the new challenges and in the end, see Zimbabwe transformed and touching the nations!

DEFINITIONS

A number of terms may have different meanings among Christians. Among them are the following, which for purposes of this study have been defined below:

Denomination - An organization that has its own identity and groups, or seeks to group a number of church fellowships under it.

Church – As in the 1991 surveys, an organized church, fellowship, congregation, satellite church or preaching point where people meet regularly to worship the Lord, study the Bible and fellowship together in the name of the Lord Jesus Christ.

Church Member - Someone who believes the Lord Jesus Christ to be his/her Saviour and regularly attends a church for fellowship and has been accepted as a candidate for formal membership process. The church no longer considers the person to be a visitor. He may not have been baptized and confirmed yet.

Pastor – Someone who is either in charge of leading a congregation or assisting the senior pastor in a full time capacity. The person may or may not be ordained or a Bible School graduate.

A TIME OF GREAT OPPORTUNITY

The period under study has been characterized by increasing economic hardships, political uncertainty and the increasingly recognized impact of the AIDS pandemic. These conditions have proved to be conducive for church expansion and growth. The people of Zimbabwe are living in the times Jesus described when he said: *“the harvest truly is plentiful, but the labourers are few”*. Many are deciding to turn to Jesus Christ for help and hope. Target 2000 has been a catalyst in challenging the church to take advantage of the opportunity by planting churches.

RESEARCH CARRIED OUT BEFORE 1992 CONGRESS

In 1992 a historic goal-setting congress was held for church planters. Prior to the congress, held at the University of Zimbabwe, extensive research was carried out. This included a demographic survey, case studies, a denominational survey and a local church survey.

The local church survey covered churches under different theological categories namely: Mainline, Evangelical, Pentecostal, Apostolic, African Independent, Roman Catholic, Charismatic, Seventh Day Adventists, and others. Over 230 different religious groups were noted, of which 90 were non-Christian such as African Independent and Islamic groups. A sample of 42 major denominations/fellowships was selected out of an estimated 140 Christian fellowships and denominations that existed then.



The sample was representative of all the Christian theological categories and it comprised a total of 10,238 churches. This was the estimated number of churches in Zimbabwe at that time, being 10,000. The remaining churches, combined, did not alter the position significantly. The most important finding was that there was an estimated 10,000 churches and the challenge was to plant 10,000 more new churches by the year 2000 to ensure that there was a congregation for every 500 rural people and for every 1000 urban people.

CHURCH PLANTING GROWTH EXCEEDS POPULATION GROWTH RATE

The Target 2000 project has been instrumental in the rapid acceleration of church planting in the 1990s and the later half of the 1980s. Since the 1992 congress, three update denominational surveys were carried out to determine how fast the church was growing. They focused mainly on the numbers of churches and their members. The updated surveys for 1997, 1998 and 1999 are on record. These surveys indicated that the church in Zimbabwe was on course towards meeting the target of 10,000 churches by the year 2000. In fact indications were that the target would be surpassed. From 1981 to 1991 the growth had been 10%. This was three times higher than the population growth rate at that time, which was 3.24% and was slightly lower than the rate prior to national independence. That trend has gained momentum in the last decade. Average annual growth rates of members, according to a 1997 survey sample of 28 denominations, was 12.5% from 1991 to 1997. The average church growth rate was on average 6% in the eighties. And in the nineties it had gone up to 8%.

WHAT WAS THE RESEARCH OBJECTIVE?

Projections from the 1997 and similar updates strongly indicated that the goal to plant new churches by the year 2000 would most likely be surpassed. A strong assumption in carrying out the 2001 denominational survey was therefore that the goal was achieved, if not surpassed. The objective was therefore to find out to what extent this was the case. The objectives were two-fold:

- 1. To find out how many new churches were planted from 1992 to April 2001, how they were planted and how this has affected the number of members and pastors.*
- 2. To identify and gain insight on some of the issues that church planting has to deal with in Zimbabwe*

HOW WAS THE RESEARCH DONE?

The method was designed to provide representation of different theological orientations. The approaches employed, included the following:

- A denominational survey
- Case studies
- Demographic studies

The study was limited in scope to protestant denominations and the Catholic Church. It did not seek to study the individual congregations and all theological categories, as was the case in 1991. The focus was on denominations and it was assumed that sufficient information to meet the research objectives could be obtained from the information from the denominational head offices, most of which are based in Harare and Bulawayo. Material on the history and development of the Target 2000 project, particularly the reports on past researches were studied.



A demographic study was done using Central Statistical Office (CSO) publications, notably, the 1992 census report and the 1997 Inter Censal report. The results of these studies were taken into consideration in the analysis of this study.

A field survey was also executed. A sample of 90 denominations was drawn from a cross section of denominations to ensure fair representation of the different groups. The 42-denomination sample used in 1998 that encompassed evangelical, charismatic, mainline, and other groups was used as the sample core. The 42 include virtually all of the major denominations in the country. 48 additional denominations were included to capture those that had participated in the research updates and new groups that emerged since 1992.

The 90 denominations covered, represent 50% of the protestant groups and Catholics in Zimbabwe estimated in this study at 180. It was also noted that in 1991, a little over 140 denominational groups in the relevant categories were identified. In addition, based on insight gained from church leaders in the main cities where the research was carried out, it was estimated that an additional 40 new and smaller denominations were left out. This gives a total of 180. The sample size and the dominant inclusion of the major denominations allowed for the generalizations of sample inferences to the entire population

POSTAL STRIKE BRINGS RESEARCH AND PASTORS FACE TO FACE

The research questionnaire sought to address research questions relating to:

- *The number of new and existing churches*
- *Members*
- *Attendance*
- *and pastors.*

Also included, were questions that helped to show some of the effective church panting methods and challenges faced. The questionnaire was posted to the denominations for completion and return to the Target 2000 Research Office. Follow-up discussions were carried out and brief interviews conducted to ensure a high response rate and standard. This became the main means since at the time of research there was a national postal service labour strike.

A limitation to the collection of data was the fact that many denominations did not have the data available. Some, particularly with regards to attendance and membership, could not provide figures. However, in certain cases estimates were provided. To help ensure that such estimates were as close and conservative as possible, data was cross-checked with those already provided. The interviewee would also cross-check with others within the particular organization. The Research Team provided as much time as was needed to compile the requested data.

The final check was to find the average members per church. These were effective because only in two or three cases were the averages unrealistic. A further limitation was the definition attributed to terms by different denominations. For those interviewed, clarification was made.

60% RETURN RATE INDICATES MORE THAN 10,000 NEW CHURCHES

The churches and organisations visited showed great appreciation for the value of such research and gave their full cooperation. Out of a sample of 90, a total of 54 returns were received giving a 60% return rate. The returns make up 30% of the estimated population. The returns show a **96% increase in the number of churches, from 7,412 in 1991 to 13,490 in April 2001**. This represents a **10% average annual increase**.



Based on these results, the number of churches planted, were estimated by incorporating the data from other denominations that did not give returns in 2001 but had done so in 1998 and 1999. These were used as conservative 2001 estimates and are marked with asterisks in the 'Category' column in **Table 1** on the next page. The number of churches surveyed, increases to 86 or 48% of the population.

OVER 50% OF POPULATION ARE CHURCH MEMBERS

The total number of protestant church members can be estimated along the same line as that of churches below, to be 5 million. This means that about 40% of the population are members of protestant churches and over 50% are church members. According to Central Statistics estimates, 70% of Zimbabweans claim to be Christians.

NOTES: (Table 1 – Next page)

The number of new churches increased to 8,075, representing an average annual growth rate of 8% for the period 1991 to April 2001. This is higher than the pre congress rate of 6%. Further, one has to take into consideration the denominations that are much smaller, but increasing in number, and are not included in the sample. An isolation of the new denominations in the sample shows that there are 30 and they have a total of 538 churches. That is, each on average has about 18 churches. Assuming that the rest of the population has an average of 18 churches and, taking into consideration some of the conservative estimates, marked () above, this study verifies without a doubt that more than 10,000 new churches have been planted between 1991 and 2001.*

On page 14, please note the following:

- A – Denominations included in the 1991 sample**
- B – Denominations incorporated from 1992 to 1999**
- C – Denominations incorporated in 2001.**



TABLE 1 – Number of Churches in 1991 and 2001

Name of Denomination	Category	1991	4/2001	NEW
African Methodist Episcopal Church	A	120	63	
Alliance Church in Zimbabwe	*A	23	89	66
Apostolic Faith Mission	A	975	2,000	1,025
Assemblies of God (Back to God)	*A	120	500	380
Assemblies of God (USA)	*A	35	34	
Baptist Union of Zimbabwe	A	22	60	38
Baptist Convention of Zimbabwe	*A	320	500	180
Brethren Assemblies	*A	35	35	0
Central Church of Africa, Presbyterian	*A	70	17	
Church of Christ	*A	120	120	0
Church of Christ (USA)	*A	115	100	
Church of the Nazarene	A	37	56	19
Church of the Province (Anglican)	*A	500	500	0
Evangelical Church of Zimbabwe	A	120	260	140
Evangelical Lutheran Church in Zimbabwe	*A	200	200	0
Faith Ministries	A	6	42	36
Free Methodist Church	*A	13	13	0
*Brethren in Christ	A	0	0	0
Full Gospel Church of God	A	80	201	121
Glad Tidings Fellowship	*A	25	61	36
Methodist Church in Zimbabwe	A	1,355	1,542	187
National Baptist Convention	A	10	36	26
Nederduitse Hervormde Kerk	*A	20	22	2
New Covenant Assemblies of God	*A	14	14	0
New Life For All	*A	5	7	2
Pentecostal Assemblies of God	A	75	90	15
Uniting Presbyterian Church of Southern Africa	A	10	41	31
Reformed Church of Zimbabwe	A	756	850	94
Hear the Word Ministries	A	27	17	
The Salvation Army	A	687	826	139
Seventh Day Adventist	*A	1,483	2,165	682
The Evangelical Church	*A	25	25	0
United Apostolic Faith Church	A	30	102	72
United Assemblies in Africa	A	29	49	20
United Baptist Church	A	37	102	65
United Congregational Church of Southern Africa	A	6	144	138
United Methodist Church	A	650	732	82
Victory Fellowship	*A	8	90	82
Zimbabwe Assemblies of God Africa	A	1,709	5,000	3,291
Christian Missions	*B	0	45	45
Apostolic Church of Pentecost	C	75	150	75
United Church of Christ	C	49	204	155
Family of God	C	250	450	200
Brethren In Christ	A	160	125	
Others	B&C	261	813	
Total		10,561	18,447	8,075

* Conservative estimates based on 1999/98 returns

Please refer to notes on Page 14.



TABLE 2 - Sample Church Membership

Name of Denomination	1991	April 01	NEW	% Increase	% Increase of average members per church
African Methodist Episcopal Church	32 150	5 000			
Alliance Church in Zimbabwe	2 300	5 000	2 700	54%	-44%
Apostolic Faith Mission	87 000	1,500 000	1,413 000	94%	741%
Assemblies of God (Back to God)	20 000	83 300	63 300	76%	0%
Assemblies of God (USA)	6 375	7 305	930	13%	18%
Baptist Union of Zimbabwe	2 200	3 246	1 046	32%	-46%
Baptist Convention of Zimbabwe	29 000	36 250	7 250	20%	-20%
Brethren Assemblies	4 100	4 100	0	0%	0%
Central Church of Africa, Presbyterian	7 700	7 000			274%
Church of Christ	14 100	14 100	0	0%	0%
Church of Christ (USA)	14 000	15 000	1 000	7%	23%
Church of the Nazarene	2 040	3 221	1 181	37%	4%
Church of the Province (Anglican)	237 846	237 846	0	0%	0%
Evangelical Church of Zimbabwe	7 500	9 600	2 100	22%	-41%
Evangelical Lutheran Church in Zimbabwe	60 500	60 500	0	0%	0%
Faith Ministries	1 000	12 000	11 000	92%	71%
Free Methodist Church	2 000	2 000	0	0%	0%
*Brethren in Christ	0	0	0		
Full Gospel Church of God	7 200	11 376	4 176	37%	-37%
Glad Tidings Fellowship	3 700	40 000	36 300	91%	343%
Methodist Church in Zimbabwe	54 778	119 936	65 158	54%	92%
National Baptist Convention	1 398	4 500	3 102	69%	-11%
Nederduitse Hervormde Kerk	2 200	2 400	200	8%	-1%
New Covenant Assemblies of God	1120	1 120	0	0%	0%
New Life For All	400	840	440	52%	50%
Pentecostal Assemblies of God	7 000	3 442			-59%
Uniting Presbyterian Church of Southern Africa	5 192	32 000	26 808	84%	50%
Reformed Church of Zimbabwe	55 000	85 000	30 000	35%	37%
Hear the Word Ministries	15 000	5 000		-200%	-47%
The Salvation Army	60 075	104 512	44 437	43%	45%
Seventh Day Adventist	166 617	225 740	59 123	26%	-7%
The Evangelical Church	2 300	2 300	0	0%	0%
United Apostolic Faith Church	3 100	6 900	3 800	55%	-35%
United Assemblies in Africa	2 500	9 500	7 000	74%	125%
United Baptist Church	6 000	8 510	2 510	29%	-49%
United Congregational Church of Southern Africa	5 000	13 000	8 000	62%	-89%
United Methodist Church	52 960	52 960	0	0%	-11%
Victory Fellowship	358	4 140	3 782	91%	3%
Zimbabwe Assemblies of God Africa	600 000	1,700 000	1,100 000	65%	-3%
Zimbabwe Christian Fellowship	385	3 400	3 015	89%	
Brethren in Christ	12 500	12 500	0	0%	28%
Total	1.582 094	4,442 044	2,859 950	180%	



The number of members shows an increase of 3.5 million, which represents an annual average increase rate of 11%. There was an increase in the average church membership size from 153 in 1991 to 238 in 2001. It should be noted that this tends to be higher than average attendance.

However, 15 of the denominations had declines in average church sizes, indicating that some of the new churches could still be very small in membership. The rate of growth is also slightly lower than 12.5% in the period 1991 to 1996 indicating that there was a slow down in membership growth in the second half of the 9 year period.

TABLE 3 - 2001 Sample Number of Pastors

Pastors in Full-Time Ministry	3 632
Other Pastors	1 557
Total Number of Pastors	4 719
Total Gain in Number of Pastors 1991 – 2001	2 336

The survey illustrated that there was a **98% increase in the number of pastors since 1991**. 77% of them are in 'full time' ministry while the remainder serves as lay bi-vocational leaders. Based on our interviews with leaders it was revealed that most of the new church pastors are not adequately prepared for the work of the ministry. This, and assistance to develop such leaders, was expressed as one of the greatest needs in the church.

43% OF RESPONDENTS REQUEST TRAINING FROM TARGET 2000

- The need for training assistance from Target 2000 was raised by **43%** of the respondents.
- **20%** wondered if they could get church planting resources such as finance, electric generators, public address systems, transport and church building assistance.
- And **14%** would like church planting information and materials.
- **22 %** of respondents indicated that they did not know what Target 2000 offered.

ONE FULL-TIME PASTOR FOR EVERY 5 CHURCHES

With a significant number of bi-vocational pastors, special attention will need to be given to their development. Do they have special needs and challenges in leading congregations while doing some other work? How are the current leadership development curricula tailored to these needs? These are some of the questions that will certainly need to be addressed. The average ratio of **1 full time pastor for every five churches** declines to three when the lay pastors are included. The full time pastors are in most cases carrying an additional load beyond their own congregations, as they often have to support or oversee work at other congregations in support of lay pastors.

- **63%** of the denominations have some program to train church planters and pastors who lead new churches. **37%** said that they do not have a program that specifically addresses this need. The training is mainly provided through bible school programs, mentoring and regular special short-term training events.



MOST EFFECTIVE STRATEGIES EMPLOYED

The three most effective strategies used by the fastest growing churches are:

- Developing strong home church, based on one-to-one evangelism and discipleship,
- Challenging established churches to start and nurture branch churches,
- And building around the nucleus of a member who moves to a new place.

Other strategies mentioned include:

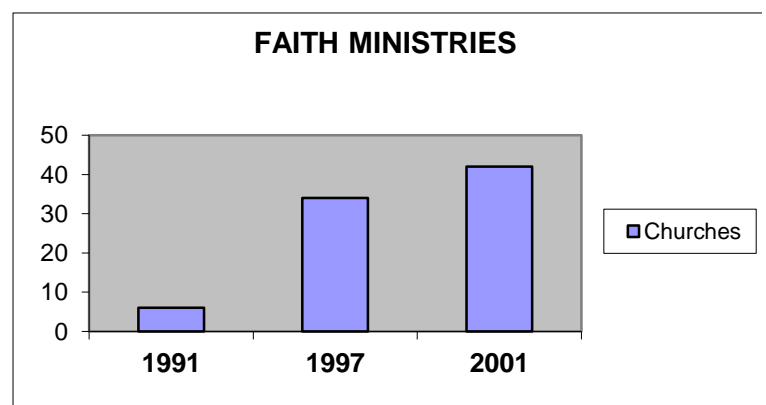
- Equipping and releasing lay people at open-air evangelistic meetings,
- The Jesus film and local church based crusades,
- Target driven programs, such as aiming to plant a certain number of churches over a given period,
- Spiritual gifting, such as miraculous healing of sick people,
- Setting up roving church planting and evangelism teams,
- **And using ‘tool-assisted’ approaches such as education, health and other social development.**

TARGET 2000 PROJECT RADICALLY TRANSFORMS DENOMINATION

Faith Ministries is one example of how the **Target 2000 project** has radically transformed a denomination.

At the 1992 congress, the church set out to plant 40 churches by the year 2000. As a direct result of this goal, a denomination of 6 churches has been transformed to one of 42 churches. The existing churches took on the challenge to branch out and nurture congregations, by giving necessary support for at least three years. Most of these churches are already strong and growing. Some are still small and needing assistance from their parent churches.

These findings are a source of great encouragement as they show what God can do through His people. The church in Zimbabwe has experienced unprecedented growth and expansion. The goal set at the 1992 congress has certainly inspired this phenomenal multiplication of churches. In terms of the numbers of congregations only, it can be said that, what took over 100 years to



achieve has been accomplished in nine years. However, one has to hasten in pointing out that there are obviously many other factors to consider and accept that the work of the last few years has built on the foundations of the many years preceding.

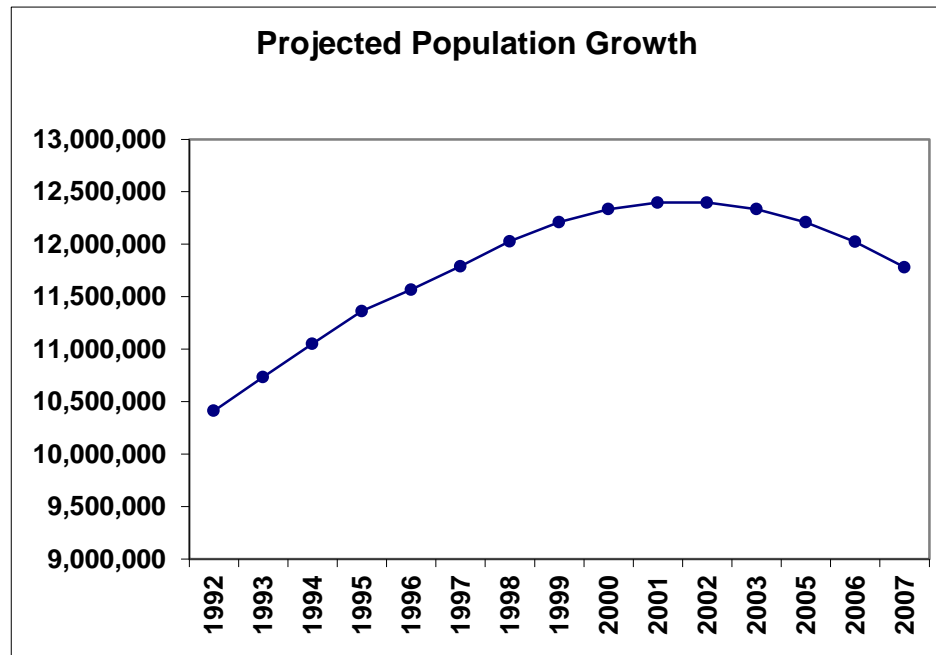


Population Distribution Analysis

POPULATION GROWTH RATE DECLINES TO ZERO

At the present population growth trends, where the growth rate has declined from 3.24% in 1992 to 0 by the end of 2001, a projection of the population appears as shown in the chart below. This decline, which has been confirmed by the Ministry of Health, is largely a result of the AIDS epidemic that is taking its toll on the population.

CHART 1



A positive observation is that projections in 1992 expected the growth rate to reach zero by the year 1997. The delay could be a sign of the impact of the AIDS awareness programs. This development has left the growth of the church membership above that of the population, a trend that, if sustained, will see an unprecedented proportion of Zimbabweans turn to Jesus.

AGE DISTRIBUTION

According to the 1997 Inter Censal Demographic Survey:

- **43% of the population is between 0-14 years**
- **53 % is between 15-64 years with most in the lower year bracket.**
- **4% above 65 plus**

This reveals that **a vast majority of the population is below the age of 35.** Special consideration must be given to this group in church planting strategies to produce lasting results.



PROVINCIAL DISTRIBUTION

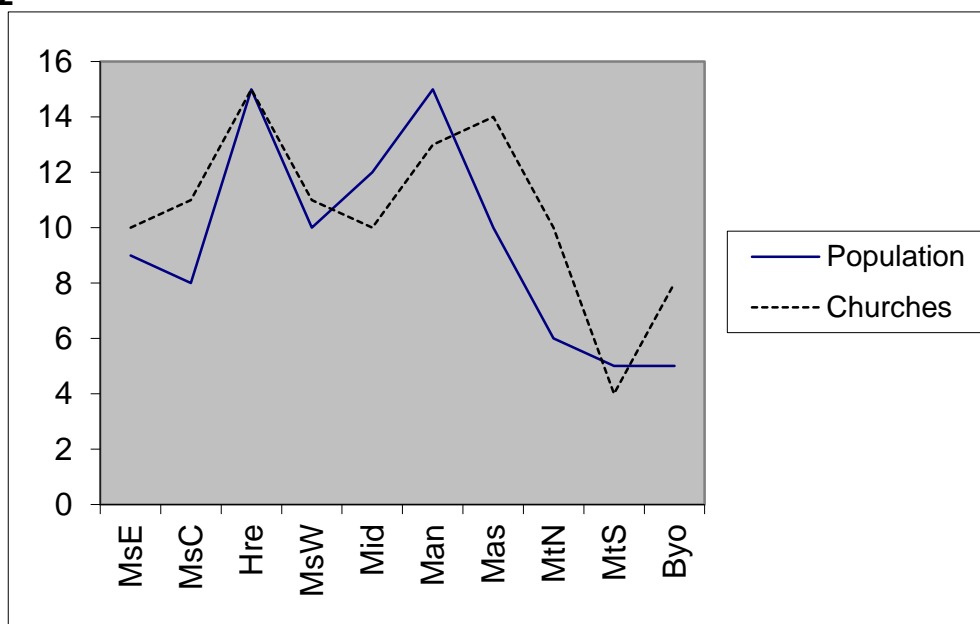
TABLE 4 - 2001 Estimates of Population Distribution Per Province

Province	Mash. East	Mash. Central	Harare	Mash. West	Mid.	Man.	Mas.	Mat. North	Mat. South	Byo
Percentage of Population	9%	8%	15%	10%	12%	15%	10%	6%	5%	5%
Percentage of Churches	10%	11%	15%	11%	10%	13%	14%	10%	4%	8%

Mash. - Mashonaland
 Mid. - Midlands
 Mas. - Masvingo
 Mat. - Matebeleland
 Byo. - Bulawayo

THE NEED FOR CHURCHES IN MIDLANDS, MANICALAND AND MATEBELELAND SOUTH IS MORE MARKED THAN ELSEWHERE

CHART 2



The chart above, illustrates that there are more churches relative to the populations in Mashonaland Central, Masvingo and Matebeleland North and that the need for more churches is more marked in the Midlands, Manicaland and Matebeleland South than elsewhere.

IMPORTANT:

The effect of the current accelerated resettlement program is likely to completely change the population distribution, and church expansion strategies will need to adapt to those changes.



URBAN RURAL DISTRIBUTION

This is also likely to change radically as urban people move to the resettlement farms. In 1997, of the total population of 11,789,274:

- 32% lived in urban areas
- 68% in rural areas.

However, at a population growth rate of 2.53% in 1996 reducing to 0% in 2002, estimates of populations in the urban and rural areas in 2001 are:

- 4,023,658 - Urban
- 8,372,794 - Rural

NUMBER OF CHURCHES NEEDED IN ZIMBABWE HAS GROWN

This means that assuming the proportions remained the same, the number of churches needed in Zimbabwe has grown due to more people living in rural areas than in 1992 when the estimate of 20,000 churches was made. Urban areas now need 4,024 at 1 church per 1000 people. And the rural areas require 18,606. In total 22,630 churches are presently required. That is about 2,000 more than the current estimates.

THREE REMAINING CHALLENGES

- a) To consolidate the gains of the past 9 years, by assessing and improving the quality of the new plants through training leaders. Congregations that are still small and weak and that do not meet the definition of being self-sustaining, self-governing and self-supporting, must be strengthened.
- b) To continue the saturation church planting efforts and ensure that the urban and rural distribution provides a church for 500 people in rural and 1000 in urban.
- c) To ascertain how effectively every cultural group has been brought into easy access of a church. This is particularly important, in view of the likely major relocation and population redistribution, due to the current land reform exercise.



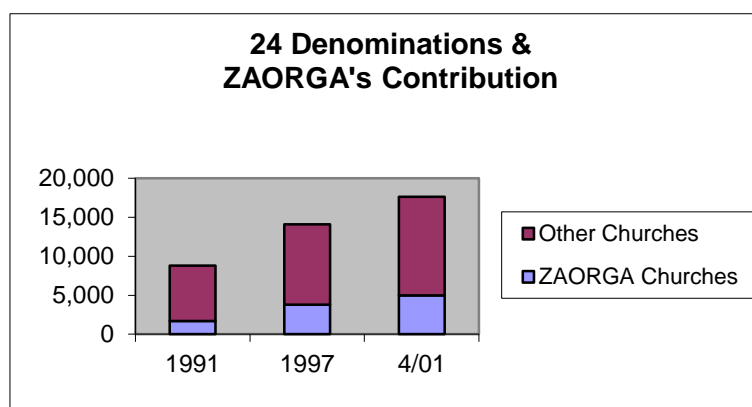
Statistics received from 24 Denominations for 1991, 1997 and 4/2001

Name of Denomination	1991	1997	4/01
Apostolic Faith Mission	975	1,100	2,000
Baptist Union of Zimbabwe	22	44	60
Baptist Convention of Zimbabwe	320	400	500
Church of Christ (USA)	115	100	100
Church of the Nazarene	37	43	56
Evangelical Church of Zimbabwe	120	190	260
Faith Ministries	6	34	42
Full Gospel Church of God	80	100	201
Glad Tidings Fellowship	25	50	61
Methodist Church in Zimbabwe	1,355	1,509	1,542
National Baptist Convention	10	30	36
New Life For All	5	9	7
Pentecostal Assemblies of God	75	90	90
Uniting Presbyterian Church of Southern Africa	10	24	41
Reformed Church of Zimbabwe	756	842	850
Hear the Word Ministries	27	40	17
The Salvation Army	687	700	826
United Apostolic Faith Church	30	89	102
United Assemblies in Africa	29	35	49
United Baptist Church	37	63	102
United Methodist Church	650	732	732
Zimbabwe Assemblies of God Africa	1,709	3,810	5,000
Zimbabwe Christian Fellowship	18	65	92
TOTAL CHURCHES	7,098	10,009	12,766

Note:

The list covers information for denominations whose data was available for all three years.

CHART 3



The chart above illustrates the number of churches of 24 denominations, for 1991, 1997 and 4/2001. ZAORGA's contribution has been highlighted here, as this denomination constitutes 25% of all the churches in Zimbabwe.



Interesting Statistics From The Research

- From 1992 to 2000 the **Church Planting Growth** has been 8%, which is higher than the population growth rate, which by the end of 2001 is expected to be 0%.
- At the present population growth trends, the growth rate indicates a decline from 3.24% in 1992 to 0 by the end of 2001.
- Based on a 60% return rate of research questionnaires that had been sent out, indications are that *more* than 10,000 new churches have been planted.
- Over 50% of the population of Zimbabwe are church members.
- The survey illustrated that there was a 98% increase in the number of pastors since 1991.
- 43% of respondents request training from Target 2000
- 20% of respondents requested church planting resources such as finance, electric generators, public address systems, transport and church building assistance.
- Research shows that with the significant number of bi-vocational pastors, there is currently only one full-time pastor for every 5 churches.
- 43% of the population is between 0-14 years of age
- 53 % is between 15-64 years with most in the lower year bracket.
- The need for churches in Midlands and Manicaland is more marked than elsewhere.
- Urban areas now need 4,024 at 1 church per 1000 people. And the rural areas require 18,606. In total 22,630 churches are presently required. That is about 2,000 more than the current estimates. (See Page 21)





Case Studies

*Celebrating successes
in
Church Planting*



The Apostolic Faith Mission: From 900 to over 2 000 Churches in less than 10 Years

An interview with the General Secretary of the AFM in Zimbabwe, Titus Murefu

Q: AFM Zimbabwe has experienced phenomenal growth from 900 congregations to over 2000 in a period of less than ten years. What do you attribute this growth to?

Several aspects come to mind.

1. **Trained pastors.** Our Bible College, Living Word Bible College, offers both diploma and degree level training in theological studies. We also have satellite Bible Schools to augment this. We average a fresh intake of about 35 students a year and this has given us a pool from which to select and develop leaders for our churches. The students come on their own initiative but their churches who want them trained send many of them to us. On completion of their studies, they are inducted over a period of one year under the mentorship of a pastor in a given assembly. For the first six months they do nothing but watch the pastor there very closely and then the last six months is where they are given opportunity to be practically involved. After ordination, they may be given an established congregation or assigned to start a new work.
2. **Strong evangelistic outreaches.** The church has very strong evangelistic teams that have also produced outstanding evangelists like Chiweshe and others. These teams use a three-prong strategy: they train counsellors prior to the crusade, hold the actual crusade and then conduct follow up teaching where a pastor may have been identified already to start the church. This has been very effective.
3. **Meeting of needs.** The church offers a practical approach to daily living by not only providing spiritual feeding, but seeking to meet the needs of its people through marriage counselling, through a strong men's fellowship, a strong women's department and live youth programme.
4. **Lending a helping hand to the community.** The AFM runs three primary schools and one secondary school in Chirundu, Manhinga and Chatsworth. The church also runs a children's home. This has raised the profile of the church. At the end of the day, love wins people. If you love them, they will come.

Q: It must be costing a lot to do all this. How have you handled the issue of finance?

As you may know, we are the fruit of the Apostle John G. Lake. For many years we enjoyed missionary support but the advent of the liberation struggle in the 70s resulted in a waning of our overseas sponsorship. By 1975, we embarked on an education campaign, which resulted in 75% to 80% of our income becoming local. Since then what has come from overseas has come in drips and drabs. The interesting thing is that our people from Zimbabwe, who are living and working abroad, are the ones that are now responsible for most of our external support.

Q: Talking of people outside Zimbabwe, are you planting churches outside Zimbabwe?

We have worked closely with AFM South Africa in setting up churches in Zambia, Malawi, the DRC, Tanzania and Kenya. We have also established a congregation in London.

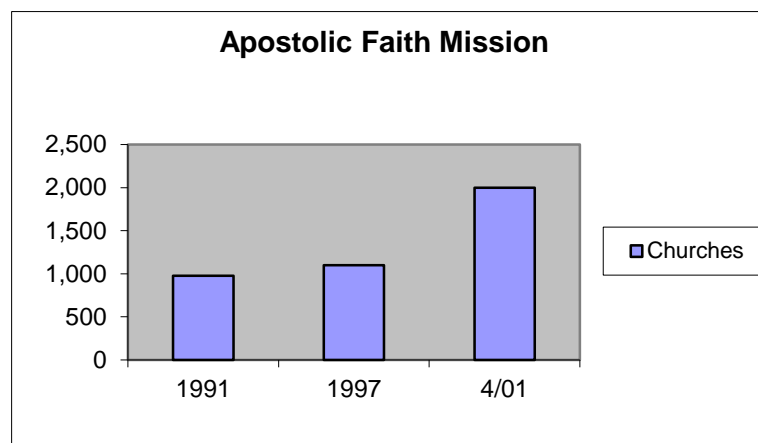


Q: What obstacles would you say have stood or still stand in your way?

We face several challenges as a church:

1. The challenge of dealing with local authorities to find land to put up church structures. This affects the strength of a congregation. Availability of land is a major problem. For instance, in Harare, we have **76 churches but only 49 church sites**. The rest have to struggle to find places to meet in. We are also trying to put up provincial conference centres by way of decentralizing some of our annual gatherings.
2. Living in a country with an ailing economy is another challenge we are currently facing. Many people have been laid off and this does impact the overall financial strength of the church.
3. The struggle to raise leaders. You can never have enough leaders. Even though we have a pool from the Bible School to fish from, it takes time to come up with quality leaders. We have also experienced failure with some of our prospective leaders who have fallen morally.

CHART 4





Campus Crusade:

The Jesus Film in Saturation Church Planting

We spoke to Farai Katsande, the Jesus Film Co-ordinator in Zimbabwe.

JESUS FILM RESULTS IN 50 CHURCH PLANTS

The Jesus Film came into Zimbabwe in 1981 and became one of four evangelism strategies of Campus Crusade, (Family Life, Executive Seminars and Campus Ministry being the other three). It is estimated that **5 billion people** from nearly every country of the world have seen the film. In Zimbabwe, road shows have been taken to over 700,000 people, while the special television screening is estimated to have been viewed by 3 million people with 111,000 decisions recorded so far and **50 churches planted** as a result.

Twelve of these churches were planted this year alone in Mutare, Birchnough Bridge, Dorapito and surrounding areas. In Harare, Hope Of Life in Hatcliffe started last October and now has 200 people. Other places include Budiro, Glen Norah, Chitungwiza with Pastor Masamba. In Bulawayo, the Assemblies Of God Church has also made use of the Jesus Film to plant new churches. In Chitungwiza, Ablaze Ministries has used the film to target prostitutes in Unit D with three teams working to plant new life groups in each of the thirteen squares there. They have witnessed a very good response from some in their target group.

JESUS FILM LAUNCHED IN NDAWU AND KARANGA

The film was originally produced in English but has now been dubbed into many more languages, including Shona, Ndebele, Manyika, Karanga, Tonga, Ndwu and Venda. At the launch of the Ndwu version, government VIPs were invited and a crowd of **8500** people gathered for the occasion. **3000** of these people responded to the altar call that day. There is a major emphasis on follow-up efforts and the aim is to place people in new life cell groups. The Baptists and Methodists are also seeing new believers added as a result of the film. One of the highlights of this launch was the salvation of a pastor's wife who came to the Lord for the very first time that day.

In Masvingo, the launch of the Karanga version was attended by **4 500** people and that night an incredible **1 500** people responded to the invitation to receive Jesus Christ. One of the biggest challenges there was to encourage the church to work together in unity. Those churches that participated are now enjoying the fruit of their labour.

PARTNERSHIPS WITH LOCAL CHURCHES

The film has helped Life Ministry to partner with local churches and to build good relationships. Two approaches were used to equip a church with the Jesus Film:

1. A church may decide to become a partner with Life Ministry (LM), in which case LM will provide their people with technical training on how to use the equipment, which is used to show the film. After thorough training the church is provided with a complete film set. Reports have to be submitted regularly to ensure that the film does not gather dust in somebody's house.
2. The second way of accessing the film is by obtaining a Film Set from Life Ministry. There are currently six teams, which are funded by Life Ministry. These teams are situated in Mutare, Masvingo, Gweru, Bulawayo as well as two teams in Harare.



Partnerships exist between:

- a) Life Ministry and the Church Of Nazarene who have two sets one for their eastern region and the other for their western region.
- b) New Day Ministries in the Mount Darwin/Mzarabani area.
- c) Brethren In Christ Churches in Bulawayo.
- d) World Vision in Uzumbamarambapfungwe in Murewa as well as Sengwe in Masvingo.
- e) Karoi Christian fellowship in Karoi. Unfortunately, the impact of the War Veterans has stopped all use of the film and Life Ministry is considering returning the film to LM offices for safekeeping, until the situation changes.
- f) The Full Gospel Church in Hwange uses a set in the Magwenzi area.

Katsande has been involved in the tent ministry of his church, Ambassadors For Christ, and has seen the difference in impact. The Jesus film has more impact. For instance, Pastor Nebarwe in Warren Park took a team of ten people to show the film in the Makoni area of Seke and within a short space of time, has a congregation of one hundred people there. The United Apostolic Faith Church has planted many churches using the film.

Preparation of believers for the task of follow-up is one of the critical factors in the success of the Jesus Film. Believers must be mobilized prior to any showing of the film so that they can start new life groups with the converts after the film has been shown.

The follow-up programme is extremely cost effective. It equips the believer during a five level approach: Basic, Intermediate, Advanced, Leadership and Training Of Trainers. The course is available for a subsidized fee to cover printing costs. The Jesus Film is available for a basic fee of \$350 plus transport of the equipment. Each set has a petrol generator which will power up to two shows on five litres of petrol. The film kits remain the property of Life Ministries. Team members help churches supervise follow-up and validate claims made.

MIRACLES ABOUND AS THE JESUS FILM MAKES INROADS

Many miracles have been recorded. When flyers were distributed for the launch of the Ndau version, a woman who had been sick for three months saw the truck with the guys who distributing these flyers and she waved them down and asked for prayer. Demons started manifesting as they prayed for her healing. She later came to the crusade and was healed. Today she fellowships with ZAOGA. In Siyabuya (Bulawayo area), a woman had her baby die in her hands while taking it to the hospital. Peter Matunga, together with the team there, prayed for this child and the child was raised from the dead.

Also in the Bulawayo area, when the Ndebele version was launched, an old man who saw the film, broke down and wept uncontrollably. He narrated a sad story of how he had been given custody of family "tikoloshis" (little men who are like zombies used in witchcraft and magic) After receiving prayer he was handed over to the Assemblies Of God in Makokoba. In Hwange, a team member was praying for a counsellor when they accidentally bumped into a charm around his arm. He fled the prayer time! In Chitungwiza, prostitutes are confessing their sins openly as they receive Christ.

Publicity of the Jesus Film was initially through a saturation strategy but this has been overtaken by word of mouth. Life Ministries seeks to work with existing structures in the body of Christ like Ministers' fraternals. Sometimes this does have negative effects. A Catholic version is now being produced for the Vatican and it is hoped that the Catholic churches will use the film if it has the blessing of the Pope. Right now they are booked to the end of the year.



A FEW HURDLES TO CROSS

Following are some hurdles, which were encountered,

1. Resistance from pastors. This resistance is dying out.
2. Transport for the teams. There is only one van for the team. In Bulawayo, a generator fell from the roof of a bus and was destroyed. The need is to have a vehicle for each team.
3. Would like to see permanent teams established in Bindura, Chinhoyi, Marondera and Beit Bridge.
4. Still some unreached people groups in the Tsholotsho area where the Bushmen are. The Bulawayo Baptist Church was there with clothes distribution, most of which got sold by the Bushmen but Pastor Lucky Moyo seems to be experiencing some breakthroughs.
5. The desire is to grow Jesus Film teams from the current six to twenty-one for the entire nation.

To God be the glory, great things He has done!!





Living for Christ Ministries:

A Church Planting Journey into the Supernatural

We spoke with Bishop Mahwende about his “journey into church planting” and were deeply blessed by his faithfulness and diligence in bringing the message of salvation to a lost people.

Bishop Mahwende received a vision to start Living for Christ Ministries (LFCM), in 1991 while he was a pastor with another denomination. He kept it to himself for three years because he was not sure how to go about it or that he could it. In 1994, he rounded up enough courage and started out on a journey that today has ten churches in Gweru, Chegutu, Norton, Harare and Lalapansi. The journey was quite an interesting one and we asked him to narrate his own story.

A SIMPLE CHURCH PLANTING METHOD

Our method of planting churches has been simple and the same in the cities and in villages. We witness one on one and then follow up those who get saved. After a while we then have open-air services, when we have a small group that can carry the open air. It is easier in rural areas because there people gather more easily than in the cities where they need to be attracted by PA systems and powerful musical instruments.

BUT NOT WITHOUT ITS CHALLENGES

We have faced many challenges along the way.

1. **Lack of leadership is the first challenge.** We do not have enough leaders yet, and this means that I have to visit the assemblies regularly, using public transport. Where we desire to train through leadership seminars, bringing the people together is often made impossible because of transport costs. I have often resorted to visiting the leaders one on one and teaching them as much as I can during that time. We only have three full time pastors because we are not yet able to carry the support of more, even though we desperately need them. We rely on elders and deacons to cover those areas where there are no pastors. This also places a heavy travel schedule on me, as I have to visit these congregations more often.
2. **Lack of resources.** This has limited the number of full-time pastors that we can have, and has placed severe strain on our travel. I often travel alone by bus because of the high cost of bus fares. In some cases, the area I have to visit may have only one bus operating in that area which leaves at a time when the service is still on. Many times I have ended up staying longer than I intended because of this. In Chivi, the work that we had started there was unsuccessful because we could not service it. We are busy trying to get it going again but this is harder than the first time around. We would move much faster if we were able to take teams with us.
3. **Expectations of the local people.** People are generally very poor in the villages. They will come to the church because they think that they will benefit materially. We thank God that even though they may come for the wrong reasons, they do still get saved. Once salvation has done its work in their lives, their attitudes change. Follow up is critical at this juncture as the young believers struggle to take their first steps. Sometimes I fail to reach them because my own personal finances are not in order.



Q: Tell us about some of the highlights in the planting of these ten churches.

In Tengali, our congregation there started as a result of my wife ministering to a woman from the village who then invited her to come along to the village. After my wife visited, she encouraged me to go myself. I had to walk 30 kilometres to get to the village because there was no bus to the area. Imagine my joy when the whole village came to Christ!

We now have a fairly strong congregation there. In Village 18, one person came to the Lord and the rest followed. We had many women in that congregation but we now have five men coming along and we are encouraged. In Village 19, the work started because of a funeral I preached at in Gweru. This woman had just lost her husband but she responded to the altar call and came forward to receive her salvation. She then went back to her village and started testifying about what the Lord had done for her. She was a woman addicted to the bottle and when she changed, people wanted to know the church that got her to change. This made our job easier when we moved in.

Q: What part has the supernatural played in your ministry?

Miracles of healings and deliverances are cornerstones in our ministry. This is what draws people to the Lord. People get healed or delivered from demons in our meetings and they go and tell others who desire to see or experience the same so they come. That is how the church has grown. For instance, one time a woman who was paralysed in her feet was wheeled to my home in a wheelbarrow. We prayed for her and God healed her. Not only is she walking today, she also comes to our assembly in Mkoba.

A little girl with epilepsy was brought from Zvishavane by her aunt because they had run out of options. She would often collapse at school. We laid hands on her and to this day, she has not had another attack.

A woman from Zvimba who was hurting badly in her feet, visited her daughters at a Flee Market and overheard a conversation involving members of our church. She heard about some of what happens in our services and when our people invited her, she decided to come. We prayed for her and God healed her. We later learnt that her husband was a witchdoctor. When she returned home, she burnt all the charms and stuff she used in ancestral worship. She has extended an invitation for us to come and plant a church in her village. We have not been able to respond to this call because of financial pressures.

NO COMPROMISE

A woman came to us to say that she had had enough of her marriage and was going to leave her husband. We sat her down and counselled with her from the word of God. God healed her marriage and she is now happily married. She and her husband have just bought a car and a house for the first time. They are so excited about this progress in their marriage! Last night, she came home to say thank you.

We could go on and on but what is evident is that people are being helped. They are seeing miracles and the power of God at work. Their needs are being met. God has given us wisdom in counselling some of their situations with dramatic results following. We strive to preach a strong uncompromising gospel. That is how the church is growing.



NO GIMMICKS BUT THE TRUTH

We have not used any gimmicks to attract people. The fact that we do not have a PA system and instruments has been a blessing in disguise. We have been able to get down to real issues in people's lives right there on the streets. For our people to confess that they are carrying medicines and charms and ask for help in breaking free from them is indication that something has happened in their lives. To see this happening during our street evangelism is evidence of the hand of God at work.

Q: What would you say on the pastors' personal life?

Some pastors go into the ministry because it is a job for them but I think that calling is very important. If you are properly called:

1. You will show truth. Your life will be full of truth.
2. You will demonstrate a vision that produces.
3. Your life must be exemplary.
4. You must carry a positive charge.
5. You must be bold otherwise satan will topple you.
6. You must learn to be punctual. Do everything on time.
7. Be a man of your word. When you promise to do something do it. Stand by your word.
8. Be willing to help others to fulfil their call. As a church, we have helped someone plant a church. It's important to be simple and to have a free spirit. It is not our church but His.
Many will suffer before God for turning God's work into their own. We are not looking for riches but for the success of the gospel. We do not want assistance to be rich but to advance the gospel!
9. Be practical. People are hurting and looking for help. Live with them in their pain.
10. Finally, you must be devoted, committed and hardworking. I have often arrived home with sore feet from walking long distances but had to get up and go again because there was a need to do so. I have responded to calls to return to places I knew would punish my feet. God bless you all. Amen!





Kingsway Ministries – Bindura:

A Creative Approach to Saturation Church Planting

An interview with Clayton Damba and Alarn Norton, elders of Kingsway Ministries, Bindura.

A CONSERVATION APPROACH IN SATURATION CHURCH PLANTING

Kingsway Community Church is yet another creative approach to saturation church planting. This church has a vision to take the gospel to the rural poor and empower them to determine their own economic destiny. They will do this through the planting of churches and the training of the locals in conservation farming methods or zero tillage.

In 1982/3, Brian Oldreive took over the management of Hinton Estate, whose fortunes he turned around because of the application, among other things, of the conservation approach to farming. After seeing the impact of this approach compared to the poor farming results in neighbouring Chiweshe Communal Lands, he was determined more than ever to share the knowledge he had with the villagers. Not only did Brian establish 58 teaching points where he taught conservation farming, he began to feel that the whole thing should be based from the church as an outreach arm of the church. While the church he was in at the time acknowledged the dream and the need, they did not embrace it. The arrival of Pete Dreyer led to the birth of Kingsway Community Church and the ministries under it.

“ENTRUST THESE TO FAITHFUL MEN”

When the ministry started out, the idea was to find leaders who had graduated from Bible College somewhere and train them on conservation farming so that they could use this as a tool to plant churches. This has not worked. Trying to ingrain a program into sons born outside the house has brought its own pains. Instead, those disciplined within Kingsway Community Church have carried the family genes well.

So far, they have planted two congregations in Dotito and are now moving out to Hinton Estates and Mazoe. There are five other churches that have been planted. The church in Dotito was started by a couple who were planted there and not allowed to hold services until they had built strong discipleship relationships. Now they have a membership of one hundred adults in an area that is a stronghold of the Johan Masowe Movement.

The idea was to move in with the conservation approach to farming and let the church be born as a by-product of relationships developed. In Bindura, the church has 17 cell groups. Where the church is normally one class predominantly, here the multi-millionaire sits next to a gardener in church. In spite of the political problems the country is undergoing, it is the commercial farmers who are funding the church's activities, including the training program, which is designed to empower people. Many of these farmers have had their farms listed, which means that up to 80% of the churches' income will be affected.

Agriway, the commercial farm on which the church is situated, covers five farms, three of which have been listed. For the 400-500 workers employed on this farm owned by the church, there will be no increments this year because of the reduction in the income. This will have to be made up through individual income generating projects.



“WHO WILL BE ABLE TO TEACH OTHERS”

The skills training, a two-year program covers conservation farming as well as principles of business management. It also helps the trainees to gain skills on how to run a small project. Kingsway’s aim is to develop farming models that can be used by government in its resettlement schemes. The training is intensely practical and together with this, is the church planting component. Church planting comes almost as a by-product of the skills application on the ground, giving the participants a holistic approach to the gospel. They also run schools of ministry on the farm where pastors come for a week of training on conservation farming or zero tillage.

OPERATION JOSEPH

God spoke to the community in October last year about food shortages that would occur this year. Like Joseph in the Bible, they felt that they had an obligation to prepare for the drought. Twelve to thirteen million dollars were raised from donors when the need was shared overseas. This money was used to buy implements, seed and fertilizer.

Working through the Evangelical Fellowship of Zimbabwe (EFZ) structures, teams visited 83 sites in eight provinces to train people on how to implement conservation methods on a minimum of one third of a hectare. 2432 families benefited from this exercise. After the training, the participants were handed implements and fertilizers. The principle behind this was that if the families followed what they had learnt from the training, one third of an acre would give them a more than adequate yield for the family’s needs with a surplus recorded. The surplus would be bought by the church and recycled. The local pastor was the focal point of this exercise. Relationships have been built that will result in churches being planted. More money has been received from donors and there is a feeling that **Project Joseph** must somehow carry on.

CITIES OF REFUGE INITIATIVE (CORI)

This project is aimed at empowering local people to look after themselves. In rural areas, it is important to note that by raising one member above the others, you actually destroy them. It has to be the whole community involved in an interactive manner. Unfortunately, many churches are weak in their theology and our students have spent a lot of time trying to help the pastors. The idea behind CORI is to supply members with inputs and to train them on how to use the natural farming method. A spiritual breakthrough is needed so that this does not become another social program but that churches would result. CORI is designed to empower existing churches.

Kingsway is building a model on Agriway Farm in terms of its care of the spiritual lives of its workers. Devotions are held on a daily basis. They are seeing God raise people from these farms who they believe will be used by the Lord.

SOLDIERS ENDURING HARDSHIPS

1. One of the obstacles they cited was finance.
2. The political situation is of concern to them.
3. Most problematic is the clash with culture. In their contacts with the people, they have come face to face with tradition and culture, which result in unbelief and witchcraft. They have seen how the truth of scripture is proven when it says that people perish for lack of knowledge.
4. The farming community is also a transient community with people constantly on the move. It is therefore difficult to build permanent and lasting relationships with people.





New Life Ministries:

Practical Approach results in Rapid Growth

An interview with Pastor Conrad Leher, Ministry Director for New Life Ministries.

Q: Pastor Leher, what has brought about this rapid growth to New Life Ministries?

I believe there are five main reasons for this rapid growth.

- 1. An understanding of apostolic covering and the implications hereof.** In recent years we have come to understand the blessing of fatherhood, of accountability and submission. Our pastor looks to Rev Joseph Garlington in the States for apostolic covering. From time to time, he also speaks much with Archbishop Guti. We know therefore that he is under authority and this has released untold blessing upon us and upon what we are doing.
- 2. Meeting the needs of the people.** We believe that to build a strong nation, you need to educate people and ensure that they are healthy. This is why we are so committed to our education and health programs. Our education program is simply our way of contributing to the education of young people in this nation. We pay school fees for up to 2000 young people at the moment, as well as assist in putting up classrooms in schools. We see these young people all the way through their education. Just to give you an example, in Porta Farm, we put up an entire four-classroom block while in Mutoko, we roofed some classrooms. In Hatcliffe, we would have built an entire school had government interference, as in many other instances, not sabotaged the plan. We also provide stationary like exercise books.

Our health program started crazily. A medical doctor in the US was developing this concept of a mobile clinic and was looking for somewhere to test the concept. We met and destiny led. The idea was to move in with a mobile health clinic to provide basic health care as the first phase. In phase two, a clinic would be built and finally, phase three would see the construction of a hospital. Porta Farm and Hatcliffe are both in phase two.

DIESEL SHORTAGE DISCONTINUES MOBILE CLINIC

Because of diesel problems in the country, we have had to stop the use of the mobile clinic and replace that with three smaller ambulances. We have a team of six full time medical staff and a locum doctor. Two or three others come on a voluntary basis. We also have five to six medical students in their final year. Our program is largely in Hatcliffe and Porta Farm. We have three churches in the Porta Farm area as a result of the program and one in Hatcliffe. All these churches are doing well. In Porta Farm, we have seen an improvement in the livelihood of people in that when we started our medical program there, we were seeing 1500 people per month but we are down to 400 now in the same community.

DO NOT WITHHOLD GOOD WHEN IT IS IN THE POWER OF YOUR HAND

We also have a feeding program where we feed the destitute a meal a day including supper three times a week. The church is heavily involved in this and we often take up offerings to cover expenses. I believe this has laid the foundation for some of the blessing that we have experienced as a church. We are now looking at providing housing as a next step.



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3. **The manner in which we support our pastors.** We have 70 rural pastors that we are supporting at the moment. Over the last few years, we have purchased around 150 bicycles to help in their transportation. We pay them a small allowance every month so that they can stop worrying about their income and concentrate on the work of the ministry. We also have a strong missions department that supports these pastors by travelling to them and providing teaching to train them. Every two months, we conduct three-day seminars with them.

33 STUDENTS TO 250 IN THREE YEARS

4. **A strong leadership development program.** God has blessed us with a bible school, New Life Bible Institute, that started off as an in-house project but which has grown beyond our imagination. We now have three bible schools in Harare, Norton and Bulawayo. From thirty-three students three years ago, we now have 250 students enrolled. Our curriculum is very contemporary. We have stayed away from doctrinal hot potatoes and focused on practical ministry issues that most bible schools do not teach, such as management, marketing, credibility, excellence, etc. We try and deal with real issues that pastors come face to face with in ministry.
5. Finally, I would have to say that **our kingdom philosophy**, which underlies every thing we do, has contributed immensely to our rapid growth. We see ourselves as part of the family of God and that we are there to help one another. I suppose that our background has helped to etch this into our system. Our former denomination, which birthed us, believed that they were it and that outside them, there was no truth. This is what we reacted to and this is what pushed us into kingdom mentality. We believe in excellence. We also believe that God wants to bless us, which is why we have just purchased a \$25m building for our offices.

We did not set out to build a big church but to build the kingdom. We now find ourselves with 125 churches that are submitting to us from Zimbabwe, Mozambique, Malawi, Zambia, the DRC and South Africa. We are paying most of these pastors. In Zambia, we took on a hurting pastor who has brought 16 others with him. We have churches submitting to us in the UK, five in the US, something opening up in Germany and Pakistan. This has gone beyond our wildest imagination. We are now so far from what we originally planned that we have no idea where it is going. Many people are seeking our covering.

Q: And how do you pay for all this?

Admittedly, we have used foreign money for some of the work and raised some of it locally. We believe that God wants to meet our needs and how He does that is up to Him. Our people have also learnt to sacrifice for the kingdom.





The United Methodist Church in Zimbabwe: Paradigm Shifts and Partnership Strategies

An interview with Mr. Tsododo. (Board of Trust Committee Member and Pastor Parish Relations)

Q: Mr. Tsododo, we understand that you have been instrumental in the growth of the Methodist Church in Mashonaland Central. Please tell us a little bit about your strategies.

We have seen Methodist churches planted in Bindura, Shamva, Madziwa, Manhenga, Bishu, Mount Darwin and Rushinga. Bindura and Shamva are mostly urban mining communities with a revolving population whose needs are different from those of the rural population around them. Because of the mobility of these people, we have had to employ changing strategies all the time. You have to come up with new ideas to keep up with these people. The following stand out:

1. Partnerships with other churches. The Anglicans allowed us to use their facilities while we have been able to have joint crusades and conferences with the Salvation Army. This has enabled us to cover ground we would otherwise not have been able to cover.

2. Partnerships with the private sector. We have a good relationship with Mashco-Farm City Center as well as Sava Company who have been very sympathetic to our cause. We have gone to them for quotations and advice. They have given us donations after seeing the efforts we were making. The mining sector has also given us materials like stones, asbestos and other roofing materials that was surplus to their requirements.

3. Partnership with external donors. We received much help from a Bishop Stith from overseas with whom we since lost contact. This underscores the need in our ministry to improve communications.

4. Partnership with district. We have also worked very closely with our own district and conference office to obtain external support on the projects that we have been running.

Q: What observations have you made about the progress of the work so far?

There are a number of things that concern me with regard to this.

1. The gap between the rich and poor among parishioners must not be evident. The poor have a lot to offer, and where they are isolated their contribution is minimized. Just their numbers is something to reckon with.
2. There is need for constant leadership development. It is critical that we identify people who are willing to give of their own time to the work of the Lord if it is to prosper.
3. The development of the Junior Sunday School is imperative for the future of the church. That is why I have given so much of my time to the young people.



Q: How were you trained yourself?

I was initially trained under leadership of our local pastor in Bindura for a three-month period. What I received then, laid an important foundation for my ministry. Professionally, I am a consultant with PriceWaterhouse in the area of agricultural and natural resource management.

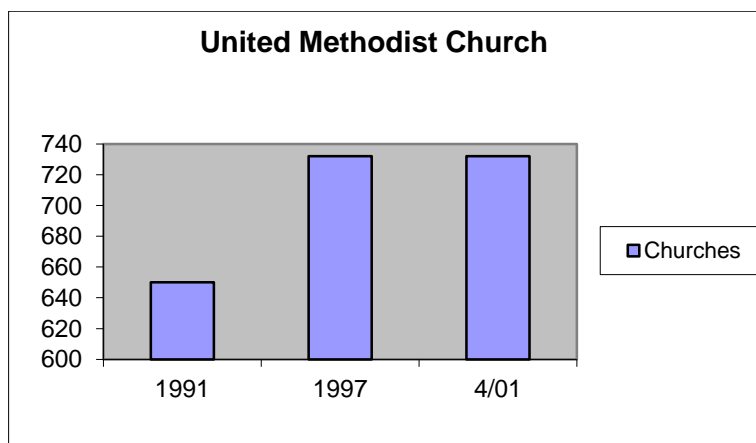
Q: Tell us about some of the obstacles you have observed.

There is need for a paradigm shift in several areas.

1. **The generation gap** between young and old is a major obstacle that needs to be addressed. Our failure to understand our own children will have drastic consequences. We must invest time to understand the challenges facing our youth as well as the economic changes that they live under. We cannot direct them in the way that we ourselves were led because it will not work. We need to free them to direct themselves with our help.
2. **The cohesion of the family** is also critical. The church is the end result. The breakdown in the family unit has disastrous consequences on the church. Our society is now full of dysfunctional families.
3. **Arrival of new churches.** I am also concerned about the arrival of some of the new churches. They come in with a big bang and do not take the trouble to prepare for the long haul. Building the kingdom of God is a process, which if ignored, results in a situation where the whole thing is not sustainable. When these churches come, they divide the old from the young. For instance, one of the families in the church came to us with the problem of a daughter who preferred her spiritual parents to her natural parents when she was getting married. She had moved from our church and gone to one of these new churches. We counselled the parents not to do anything but to pray and to wait and see what would happen. After three years their daughter remembered her parents and eventually came home. This kind of approach by these new churches can destroy families.
4. **Pastors' approach to certain issues.** Pastors today are in danger of derailing the church in terms of their approach to current issues. They tend to be prescriptive instead of principle-centered in their preaching. The issue of drink for instance, has been over dramatized in my view and has not empowered people to make their own choices. The danger in this is that we will either put people off or end up with conformity and not real transformation. People must be trained to handle their independence. This is difficult to do after forty-five, hence my preoccupation with young people!
5. **Continuity.** Finally, I am concerned about the question of continuity. The church tends to be very theoretical and lacks practical concrete steps to its preaching. Often, we do not solicit feedback nor do we formulate action steps. Teaching must lead to practical action steps on the ground. There is need for assignments. "So what?" should be a question asked after every message! This way, information will not gather dust on people's shelves in offices and homes.



CHART 5



Note: The United Methodist church has experienced significant growth in the last 10 years. This has particularly been the case in some provinces such as in Mashonaland Central, where the denomination grew from 1 to 8 churches.





Transforming Zimbabwe...

*We address the Challenges
facing the Church*



Nehemiah - After the Wall Was Built

By Ngwiza Mnkandla

TARGET 2000 - AFTER THE WALL WAS BUILT

The rebuilding of the walls of Jerusalem and the repair of the gates was accomplished within fifty-two days, an incredible amount of work within a very short space of time. Israel's shame was removed and her enemies silenced. The strong walls and the new gates kept the enemy out. Sadly, there were enemies within that the Jews had to fight. Nehemiah saw the enemy and locked horns with him.

In 1992, we came together and after viewing the walls through the eyes of our researchers, we said, "*Let us rise up and build*". Our fifty-two days are over now and looking back, the walls are joined and the gates are in place. Between 8 500 and 10 000 new churches have been planted. For this we thank God with rejoicing, but this is also time to take stock. The same enemy that Nehemiah faced within the walls lurks within ours also.

NEHEMIAH'S LEADERSHIP - DEALING WITH THE ENEMY WITHIN

The second half of Nehemiah chapter five gives us great insight into the success of Nehemiah's leadership. Charles Swindoll, in his commentary on this section, identifies four "P's" to which I have added a fifth.

1. His Privileges (Neh. 5:14-15). The position of governor came with certain privileges, which Nehemiah refused to use. He refused to take the governor's provisions because he understood that this came at a great cost to the people. The danger we face in the ministry today is that we can use our positions to enrich ourselves and to make us more comfortable. In the scriptures, Joseph used his position to make his brothers more comfortable. Daniel used his to advance the positions of Shadrack, Meshack and Abednego. Paul laid down his right of support in order not to burden the churches he planted. Our ultimate example is that of Christ (Phil. 2) who laid aside so much in order to identify with us. Leadership today is about enjoying privileges. Leaders focus more on their privileges and their rights than they do on their responsibilities. True leadership is about servanthood. It is being willing to serve rather than be served. Sadly, what is happening in politics is also what is happening in the church. We can enjoy privileges so much that we have no morals and no principles. Some pastors live for their privileges and if you take these away, they would not be in ministry.

2. His Policies (Neh. 5:15). Nehemiah decided from day one what his policy was going to be and he was not ashamed to spell out how he was going to deal with people around him. We often do not want people to know where we stand on certain issues because of the fear of being held accountable to that position. What leadership policies are in place in your ministry?

3. The Project (Neh.5:16). This man never took his eyes off the project. He was in Jerusalem to build walls only. He was not there to acquire land nor did he allow his servants to do that. Political and spiritual leaders in Zimbabwe could do with a message like this. Many leaders have been sidetracked by the pursuit of material comforts at the expense of the call of God in their lives. Our mission has been diluted by the detours we have gone on. Funds have been misappropriated leaving a lot of damage to our testimony. The pull of money is too strong for most of our leaders. Our environment has left us with a scarcity mentality that often leads to compromise. Strong churches will be birthed by leadership that stays on the task and is there to serve and not to be served.



4. People. Several times in these verses, Nehemiah mentions the people. Here is a man who was concerned about the welfare of his people. Every decision was made with the welfare of the people in mind. If our churches are to be strong, we need such leadership.

5. Prayer. Prayer is mentioned all the way through this book. Nehemiah is always talking to God in the background. May our lives be filled with prayer and may our activities be bathed in prayer.

POST PROJECT CHALLENGES - LOOKING AT CHALLENGES AROUND US

Several scenarios prevailed during and after Nehemiah's project that are applicable to our situation.

First: Economic Oppression Among Believers

The first half of chapter five deals with the problem of slavery of the Jews by the Jews. The poor had borrowed from those with substance to feed their families or to pay taxes and because they were unable to pay these back, they were enslaved. Nehemiah dealt with this.

The success of our new churches will depend on a return to New Testament Christianity where those with substance were willing to share with those without. I believe this is what will break the curse of poverty amongst us. Those assisted will see the goodness of the Lord while those who give will be given more in order to give again. The church in Zimbabwe needs to experience a release in giving and receiving in the right way. There is a receiving that makes you poor. There is also a receiving that adds no sorrow and leads to increase. The way we handle finances in the church needs to be reviewed so that there is transparency and integrity. In some cases, the gaps are too wide.

Second: Breaking Marriages With Foreign Wives (Chapter 13:23)

Many of the leaders were guilty of this sin and Nehemiah had to deal firmly with them. There are impure relationships that we may need to break, alliances with the world or with worldly people that need to be severed. There are alliances with Sanballats, Geshems and Tobiahs that are sabotaging the work of the Lord in our day. Some of us have made room for these foreign people in our hearts, which are the temples of the Holy Spirit. We must remember that the enemy has an array of strategies that he employs. He will seek to join us and be a part of our team professing to work with us. He will interfere with our link with God or when this does not work, he will attack us directly. Marriages with these foreign wives introduce a thorn in the flesh. Communication lines are fouled up and misunderstandings develop. This is a during- and post-project danger we must all guard against.

Third: Support Issues (Chapter 10:13)

When Nehemiah disappeared from Jerusalem, there was a neglect of the priests who then returned to the fields to feed themselves. In Zimbabwe, the church is in danger of her leaders being caught up in providing for their families and having little time left for the work of the Lord. While the principle of tent making pastors is commendable, I worry that we will dilute people's passion to give their all for the service of the Lord. Adequate provision must be made for the support of those who have chosen to live by the gospel. Without support, leaders end up in compromising situations. Our people must take on the responsibility of supporting their leaders and free them from the pressure of worrying about bread and butter issues. Tent making must be voluntary in the long run.



Finally: Holiness Issues (Chapter 13)

Nehemiah had to deal with issues of Sabbath keeping. The rapid growth of the church can lead to deterioration in the conduct and ethics of the church. Quantity cannot mask the lack of quality. The new churches need to be monitored to ensure that they conform to the standards of the Word of God. We need to have a passion for holiness and righteousness. Nehemiah was prepared to lay hands on people. This is not the laying on of hands to impart blessing - he was threatening physical violence!

Jesus used a whip to drive those He said had turned His Father's house from a place of prayer to a den of thieves. When issues of defilement are at stake, it is no time to be gentlemen. There comes a time when we must lock horns with sin and deal with it firmly. Cancer kills. So does compromise of the Word of God. Zeal for the Lord's house must consume us.

THE HIGH PRICE OF CARELESSNESS AT THE COMPLETION OF A PROJECT

There is a carelessness that comes with the completion of a project, which we must guard against. In 1 Kings 13, there is a nameless prophet who lost his life because he found a comfortable place to relax after he had completed the assignment the Lord had given to him. A backslidden prophet deceives him to return and later pronounces the judgment of the Lord on his disobedience. In Zambia, after the church prayed Chiluba into state house and he declared Zambia a Christian nation, the church went to sleep and look at the price Zambia is paying for that sleep. It must not happen to us.

THE FIELDS ARE NOT COMPLETELY HARVESTED

There are many dangers associated with a completed project. We need to understand that this is but the beginning of a process. Much work still awaits us. The walls may be up but the years of Babylonian captivity have taken a toll on us. There are practices that need to be knocked out of our systems. The purpose of saturation church planting is that "***The glory of the Lord may cover the earth as the waters cover the sea***". Please realize that the planting of a congregation does not necessarily accomplish this. It is a congregation that incarnates the risen Christ that achieves this! The question we should be asking is "What difference has Target 2000 made to the political, economic, social and spiritual atmosphere of Zimbabwe?" Our answers will indicate the extent of our unfinished task.





The Challenges facing the Church

OUR WALLS WILL BE CALLED SALVATION

While we rejoice that we have planted ten thousand churches, the job is by no means done! As Nehemiah discovered after the completion of the wall, taking a vacation was a very costly luxury, which set him back considerably. In Isaiah 60:18, the scripture talks about our walls being called salvation and our gates praise. While we may have a lot of people in Zimbabwe saved and therefore within the walls of the church, there are many challenges that we are faced with on the inside and outside of the walls of the church. It is imperative that we look at these challenges.

THE NEW CHURCHES

What kind of churches have we planted and how strong are they? It would be interesting to return in another decade and see where these churches will be then. When the Master builder puts our work to the test of fire, what will be left behind? Will it be works of gold, silver and precious stones that will withstand the fires or will it be wood, hay and stubble that will burn? (1 Cor 3:12-13) Have we built these churches on sand or did we dig into solid rock? (Matt 7:24-27). The storms will tell.

FATHERS AND MENTORS

John Maxwell, a Christian author, states that everything rises or falls on leadership. When people do not invest in leadership, their future can only follow the law of diminishing returns. The leadership question in Zimbabwe is a serious concern. Where are the leaders of these new churches going to come from? The challenge has to do with role models that can be followed. It has to do with fathers who are taking their place in the family and sons who are walking in their footsteps. It has to do with a leadership that has integrity and can be trusted to guide the church and the nation. It has to do with men and women that are secure enough in their own calling to enable others to find theirs. The new churches are looking for this kind of leadership if they are to grow. We therefore face the challenge of identifying, training and releasing such leaders if our churches are going to be strong.

THE AIDS PANDEMIC

Zimbabwe is facing a crisis of immense proportions in the issue of the AIDS pandemic. The Ministry of Health says that our population growth rate is at zero right now because of the losses due to AIDS related diseases. Elsewhere, we talk to Dr. Pazwakavambwa whose work is with children and what he has to say is alarming. The church is not spared. What is our response? We face the challenge to educate our people and society where we can, to care for the dying all around us and to care for the orphans and the widows who are increasing in Zimbabwe.

THE POLITICAL CRISIS

The nation has been plunged into a crisis that none of us can ignore any more. For over a year now, there have been beatings and killings, kidnappings and disappearances, rape and torture, bombings and destruction of property, failure to comply with court rulings, the list is endless. Injustice and lawlessness rule in Zimbabwe. What is the church's role in this? Many have been clamouring for the church to stand up and do something. We face a challenge that will not go away because we choose not to address it. Violence and lawlessness affect all citizens of Zimbabwe and the church finds itself in the middle of it all.



THE COMING ECONOMIC EARTHQUAKE

Our economy is on the brink of total collapse. It has been abused so much that it is a miracle we are still going. Corruption, mismanagement and bad governance are some of the factors that have resulted in this situation. In the coming months, we face a serious food shortage. Our people have been reduced to such poverty levels it is an effort just to survive. In some churches, incomes have fallen drastically and attendance reduced because members cannot afford to go to church. What is our response going to be? What is our contribution to the economy? Do we have Josephs and Daniels that can advise those in power on strategies that might pull the nation out of its current malaise?

THE NEED FOR HEALING

As a result of the above, the nation is bleeding. People are in need of healing. There is so much pain wherever you turn. The church is the one institution where there should be healing. We face the challenge of ministering to the white farmers who have been dispossessed of their lands, the masses who have been uprooted from familiar surroundings and dumped in these new settlements, the mother who has just lost her son or whose daughter has been raped, the orphan who has just lost both parents, the widow who has nowhere to turn for help. The needs around us can be overwhelming. Christ not only preached but when faced with a hungry crowd, He told His disciples to feed them. We are His hands and feet. If reconciliation is to take place in Zimbabwe, the church must not miss the opportunity to be the agent to facilitate it.

THE LACK OF RESOURCES

Most pastors we spoke to cited this as one of their major obstacles. Where do we go from here and what can be done to bring us out the pit most churches are in? God always pays His bills. He is no man's debtor! We know that there is enough money in Zimbabwe to do the work of the Lord His way. Our challenge is to bring ourselves to that place where the flow of His blessing can open up.

These and others are some of the challenges that we face today. There will be a need for us to dialogue on the way forward and having done that, to go and act.





A Nation in Political Turmoil

We had the opportunity to speak with Dr. Makumbe, a Political Scientist at the University of Zimbabwe about the state of the nation and where he feels we are headed.

Q: Dr. Makumbe, where do you see the nation at this point in time? Where are we on the clock?

We are still on a free fall and sliding further and further down. Things are going to get worse than they are and might continue that way until mid 2002 when several scenarios might play out, but for now, we should keep our seat belts fastened because the ride is going to be very turbulent.

Q: Your view seems pessimistic. What are your reasons?

Judging by the President's speech at the opening of parliament yesterday (July 24), we can forget about a return to the rule of law which means that there will be more violence and therefore more bloodshed and loss of life and property. You heard what the Minister Of Justice said at the Victoria Falls recently, that violence was a necessary element of this struggle. These are clear indicators that there will be no shift in policy.

The strategies we have seen employed before are the ones that will be intensified as we draw closer to the elections next year. The stakes are getting higher and higher. Bindura is a test case at the moment for the ruling party. They will put their full muscle to the test to ensure they win that by-election. Mount Darwin is virtually a war zone even though there is no by-election there. I think these are enough signals to show us which way the road ahead is turning.

Q: Your attitude toward government has been very critical. What has influenced this position?

Any government whose agenda is not informed by social justice and social concern is wrong. Any government that will not listen to its own party members as well as those closest to it has to be wrong. There are many people within the top echelons of ZANU-PF who disagree with what is going on right now but feel powerless to do anything. They see how the war veterans have taken over and how they are running the country and it worries them. We are in trouble as a nation and every one of us is affected.

Racial and ethnic tensions have severely torn the country's social fabric, our once strong economy is in shambles, we suffer from a massive brain drain, state sponsored violence is on the increase bringing untold suffering on the people while the perpetrators operate with impunity. To keep quiet about all this is to be guilty of complicity which some of the church arms like the **Evangelical Fellowship of Zimbabwe** can be accused of. While the Catholics and the Council Of churches have come out clearly on their position, the Evangelicals have feared victimization and have not said a word. Government has to take responsibility for what is going on.



Q: What do you see as the President's plan? Where do you think he is going with all this?

Our President is a tired man and given the right conditions and the right timing, he may be looking for a way out of this whole mess. The Party's National Congress in December may be a golden opportunity for him to step down from office and handover to new leadership. A lot of that depends on the right man taking over so that the past is not dragged back. You will recall the history of the first state president of this country who is now an ex convict. Our President would be concerned about that.

Q: Do you see any clear indication as to who might take over? Is there any man being groomed for the position?

All signs indicate that Mnangagwa may be the man being prepared for the position surrounded by one or two others. But there may be grief in the party at the moment about the acceptance of this team and their ability to pull the nation together.

Q: What is the position of the International Community in all this?

It is unfortunate that the President has so incensed the international community. I believe that they will be back like a shot the day he steps down. This whole thing has become so personal that they don't know what to with him. I see them agonizing more about our position than we think they do. Anyone else at the helm of this nation other than Mugabe will do for them.

Q: The International Community seem to be dragging their feet in the DRC. Are we likely to ever get out of that situation soon?

I do not see that happening for a long time to come. They will continue to drag things out deliberately as a way of getting their back on Mugabe. We are spending something like US\$3m a day in the DRC. We are importing fuel for two countries. Petrol in South Africa is at Z\$32/litre and coming down while in Botswana, it is at Z\$34. What makes it Z\$76 here? We cannot continue like this indefinitely and the international community knows this. This is what they hope will ferment problems for Mugabe at home that will pave a way for his exit.

Q: What are your scenarios for next year's elections?

If they are free and fair, the opposition will win. If the opposition wins we are in trouble from ZANU-PF because they will not take that lying down. The possibility of a false coup will be strong and violence may increase. Funnily, there are more prospects of peace if ZANU-PF wins. The opposition does not want violence and so they would not cause any. If the elections were rigged, there would be an uprising that the state would deal with quickly.

Q: Finally, Dr. Makumbe, what word do you have for the church?

There are several areas the church can be involved. First, we have a looming national food crisis. No one NGO is big enough to handle this on its own. The government will obviously use it for political mileage. The church has to provide an alternative. It can provide an infrastructure to manage the distribution. The church must also identify alternative supply sources. Secondly, I see the church providing counselling services to victims of the current violence. The church is the place where the nation should find her healing.



Thirdly, the church must look after the growing number of widows and orphans. Finally, where there are displaced people, the church must open its doors to house these people. The church has an incredible opportunity to show the love of the Lord in these trying times and she must not miss it.





The Impact of AIDS and the Harvest Field of Orphans

Julia Sibanda - Director: A Heartfelt Pregnancy Crisis Center.

1.6 MILLION WITH HIV

The first AIDS case in Zimbabwe was identified in 1985 and since then, it has spread at an alarming rate. More than 1.6 million people have contracted HIV with 400 000 of these having developed AIDS. 300 000 of these have already died. The most prevalent form of transmission is through heterosexual contact with an infected person (92%), followed by mother to child transmission (7%) and others (1%), which includes blood and blood products as well as skin piercing with infected needles.

Over 70% of the AIDS cases reported are among the young adults of the 20-49 year age range. It is estimated that young women between 15-19 years are five times more likely to be infected than males of the same age because of their biological make up and because they tend to be sexually active much earlier as well as their tendency to be abused.

The high levels of HIV infection among young adults have serious implications for the mother to child transmission. It is estimated that between 30-40% of HIV infected women pass on the virus to their offspring. Most children with HIV infection develop AIDS and die before their fifth birthday.

AN INCREASE IN THE NUMBER OF ORPHANS

The staggering death toll on young and middle aged adults is leading to a phenomenal increase in the number of orphans. By the end of year 2000, the following figures were given:

- **1.8 million infections**
- **Over 124 000 annual deaths**
- **543 000 orphans**
- **655 cumulative AIDS cases.**

“...I was sick and you visited Me...” (Matt 25:36)

We should recall that the Lord Jesus often went where the sick and the suffering were. The statistics above are an opportunity for the church to be relevant to the needs of its community. The church can no longer afford to do business within the four walls only. Never before in this country have we witnessed the collapse of the medical services such as we are seeing now. There are shortages of not only material resources and drugs but manpower as well.

AREAS OF POSSIBLE INVOLVEMENT:

- **The home based care**, which Ministry Of Health is emphasizing. This is caring for the ill in their homes and within their communities. This is a powerful intervention, which the church should be involved in. This needs a concerted effort from loved ones identifying the ill and their needs. These needs often include their nutrition, hygiene, medication, spiritual needs, love and support. There is also the need to harness resources and passing them to where they are needed.



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- **Counselling ministries** need to be birthed. With the Holy Spirit as our Counsellor, we are able to offer the same quality of counselling to others.
 - **Material support** to the orphans and widows. Issues such as education and health are important to them. Large numbers of families are now headed up by children, falling prey to wolves that will abuse them physically, emotionally and sexually. They need parenting in love, guidance and protection. The church can pay school fees, buy uniforms, feed and place these children in homes. These would be some of their biggest needs.

ARE WE WILLING TO COMMUNICATE THE LOVE OF CHRIST?

The sick and the orphans are far more open to the love of the Lord than we are willing to communicate it. We need to show them the compassion of Christ. Our churches should be outward looking to see the many needs around them.

May the Lord help us to always ask what He would have done in a given situation and then go and do that!





The AIDS Pandemic in Zimbabwe

By Dr. Isidore Pazvakavambwa: Specialist Paediatric Cardiologist and Paediatrician:

A DISEASE ALTERING THE SOCIAL PSYCHE

The AIDS pandemic is a serious crisis in Zimbabwe. We have no idea how much the church is affected but we know that it is. In the hospitals, 80% of the children I see have AIDS related problems. The same may be true of the adults, as we know that for children, the infection is mother to child. The disease has altered the social psyche of some people to a point where their mental state has been changed completely resulting in irrational or totally deranged behaviour. That partly explains some of the incidents of gruesome murders that we have read about in the papers.

There has been a tendency to blame the husband for the condition. A Bulawayo doctor did some research where it was discovered that 25% of the sample revealed positive results for the women while their husbands were negative. Girls mature earlier and are therefore sexually active at a much earlier age than their male counterparts. They get infected early on and the infection stays on in their systems. It is tragic that they think their sexual encounter was just an innocent youthful fling only to have this come back and haunt them after they get married. Some couples have been shocked to discover that their first child is infected because they did not have the slightest suspicion that they may have been infected. Tragically, I have seen this happen with Christian couples and in a number of instances this has led to a breakdown of the marriage as accusations fly back and forth.

MY PEOPLE PERISH FOR A LACK OF KNOWLEDGE

Our problem in the church is that we have people who are saved from the world but already infected with the virus. Some come to the church in desperation because they know they are dying. The question of acceptance becomes a critical issue, as ordinary church people are afraid to interact with those they know are positive. A lot of hurts have been sustained as a result of ignorance on methods of transmission. Opinions have shifted on wet kissing. Young people need to know that it is now thought that there can be infection through wet kissing because of gum diseases in the mouth.

Young people are particularly at risk from spouses whose partners have died. There are many “sugar mommies” and “sugar daddies” among them who will allure young victims to their nest either because they are revengeful or because they just long to service their sexual drive. They often say that their spouse died from a road accident and will not reveal the truth. Talking about truth, we have found that culturally, the Shona woman will not tell you the truth about her condition. They are usually not empowered to tell the truth in this area for fear of rejection.

Cases of tuberculosis have skyrocketed in the last few years when we had thought that the disease had been eradicated from Zimbabwe. During my training I almost ignored studies on this disease as I thought there were very little chances of my having to deal with it in real life. Now 40% of those infected with the AIDS virus end up contracting tuberculosis.

We must also remember that the virus has a long period of incubation in some cases. It sometimes takes up to ten years before it conquers your immune system. Babies die quicker because they have no immunity. Mothers who breastfeed tend to hasten the progress of the virus. We have seen a couple lose a child and quickly have another in the hope that the next one will be all right. There is also an aspect of security to the woman. After two or three children, we have seen the woman die because the virus seems to fly with childbearing.





Case Studies

*Highlighting certain
challenges facing
Church Planters*



Ambassadors for Christ Ministries:

Four major obstacles in the Church Planting Process

An interview with Pastor Katsande, the Overseer for Mashonaland East.

Q: Pastor Katsande, talk to us about church planting in your region of Mashonaland East.

FINDING A MAN OF PEACE

Our approach to church planting is that we find a man of peace in an area and build around him. We often start with a crusade and then follow this up with teaching of the converts in the area. We have a crusade team for the ministry that is based in Harare. As an overseer, I signal the need for a crusade team in a particular area. When the team comes, the region has to carry their expenses. Usually, there are twelve people to a team. The success of the team has been as a result of the miracles that have taken place drawing many people to the church. The team also has good musicians. In my region, we have learnt much from church planting courses, which we get from the Bible League in Harare.

We have planted twelve churches in our province. The smallest congregation would have about sixty people while the largest has about three hundred. The churches are responsible for putting up their own buildings and most of our churches are in the rural areas where they are able to mould their own bricks. We currently have seven full-time pastors. The rest of our churches are led by tent making elders. As a province, we stand on our own financially.

Q: What have been the major obstacles you have faced?

Yes, we do face many obstacles in the work.

RESOURCES

The biggest of these obstacles is resources. Most of our people have low or no regular income therefore our income base is not big enough to carry the pastors adequately or to support the work. So, we struggle financially. I wish we could pay our pastors more than we do right now. Sometimes we have to go without because there just is not enough.

TRANSPORT

Another obstacle we face is that of transport. I go around on a bicycle as an overseer and at 51 years of age, this is beginning to take its toll on my body. This is a limiting factor. A motorcycle would enable me to be more effective.

BUILDINGS

Thirdly, we have struggled to put up church structures. This has slowed the growth of some congregations and stifled the vision of others. The zeal to plant churches has been there in abundance and there are many areas on the farms that we have not reached yet and this lack of resources has slowed our growth. We have found that some believers run away when there is a fundraising campaign and then return once it's all over.



Some people come to church because they want to benefit materially from the church. We have struggled with the question of funerals where members expect the church to do something about the situation. In this case, they come to get and not to give. We have had to support some church members financially. It is therefore critical that the church learns to function as a unity in order to overcome some of these negative situations that develop.

LACK OF TRAINED PASTORS

Finally there is the leadership question. Our Bible School in Kuwadzana, Harare, offers a one-year training programme, which we feel, is not sufficient. We have to bring these pastors together every three to four months for refresher courses. Young leaders do not stay with the ministry for long because they cannot carry the financial pressure as they usually have young families to look after. After Bible School, they are often just assigned to a congregation from which they end up running away. Consequently, we do not have enough pastors for our congregations.

The success or failure of any church plant depends on the quality of leadership given the oversight of that congregation. The church planter must have a real call from God otherwise he will not last. Circumstances change with time but the call of God does not change and that is what will keep a man going even though things are difficult. He must plough on zealously and be a man of faith.

Q: What is your biggest desire for yourself in regard to church planting?

My biggest concern is that we would leave behind a heritage so that our young leaders do not have to go through the same struggles as we are going through. I have a real desire for God to help us to accomplish something so that we leave behind a heritage that will carry the generation following behind us.

T2000 NOTE: Pastor Katsande took us to see their church site in Marondera which has been under construction for some time now and needed a few ridges to complete the roof. Although not plastered and the floors not yet done, there was evidence of heavy use of the premises. We met some of their pastors at their offices in the town centre.

In Pastor Katsande, we saw a man with a clear call from God, struggling against very negative conditions. Some churches have been planted at a very high cost. It was evident to us that he had very little when we visited his house and yet the welcome was tremendous and he and the discussion genuine and transparent.





Word of Life Ministries

The Leadership Crisis from A Younger Pastor's Perspective

We had a very thought-provoking interview with Pastor Goodwill Shana who was originally qualified as a Lawyer and then went on to complete his Biblical Studies.

Q: Please give us a brief history of Word Of Life Ministries and your vision.

We started the ministry about ten years ago. It was perhaps under some unfortunate circumstances where we left a church with some painful parting. We then began to meet in my house. It was very small but people began to gather around and it just grew from there. We eventually started using a theatre and there were thirteen of us at the time. This number has now grown to about 1700 members between Harare, and in Lesotho.

Our vision is a revamped vision of the Great Commission. Our vision is: "*Affecting the community for Christ in every sphere.*" These spheres are spiritual, political, economical, cultural and social. The acronym we use is "SPECS". By ministering to the whole person, we use seven basic values.

Q: What are those seven values?

1. **Refuge** - Every member of Word of Life (WOL) must make the church a place of Refuge. They must find this to be a safe place here in any situation.
2. **Reconciliation** - WOL must be to them a place of reconciliation – between them and God and with themselves.
3. **Reconstruction** - they must be reconstructed.
4. **Relationship** - It must be a place of relationship
5. **Revelation** - Revelation then produces
6. **Responsibility** - A place that teaches people to be responsible.
7. **Revival** - And when they respond with their abilities, it becomes a place of revival.

Q: Do you think there is a leadership crisis in the church?

There definitely is. There is a leadership crisis primarily because there is a political crisis and if the church had the requisite leadership, we wouldn't have a political crisis. That's my own opinion. Also, many of the political leaders are products of the church. They went to mission schools, they came out of them and something must have gone wrong for the church to produce people who could take us down this way. And so there is a historical leadership crisis in which maybe the leadership model was not good enough or relevant. Also, after independence the church did not take its rightful role in shaping the future of Zimbabwe. I think we also got into the independence euphoria and we went along. The other thing is that the church has never adequately trained its own leaders. We have produced people for positions but not for leadership.

I believe in the idea that the natural is a reflection of the spiritual. I see that there is a lot of natural chaos and strife. I also see that the church is a reflection of that and this presents a very divided scenario. If you take the political situation; we have an



emerging pro-democratic movement, mainly of young people and we have a repressive, patronising, corrupt, hegemony of older people. The church is that way too.

We have many young leaders like myself who are emerging and maybe some of us are emerging from this old structure that wants to keep things as they were. But the two are a mirror image. And that concerns me. That the spiritual doesn't affect the natural but has maybe affected it negatively or vice versa, the natural affecting the spiritual. So we have this conflict between emerging leaders and older leaders who have been there for years.

I believe that this conflict exists primarily, because we have not developed a culture of leadership development and training. We have developed a spiritual/political culture of dictatorship. The life-president, the life-pastor, the life-founder, the life-everything, the life-whatever. The man reigns for forever, Amen, unless he is removed by a coup or an illness or an "act of God". We have that problem naturally and spiritually. We don't have a political crisis. We don't have an economic crisis. We do not even have an AIDS crisis here. We have a leadership crisis. If we can sort out the leadership crisis, I believe we will be able to sort out the others. As John Maxwell says, "Everything rises or falls on leadership."

Q: How can we solve this leadership crisis for young leaders?

For me, the most important is for emerging leaders to find a definition of who they are. If I can define who I am as a pastor: "What am I here for? What am I supposed to do at the end of the day?" If those questions were answered I think we'd be half way to answering the leadership crisis. The problem is that a lot of leaders don't even know what they are there for. I think if we can redefine our job description: "What does a pastor do?" not according to what the denomination says but according to how he is supposed to impact the people.

If we can define that then I think we will be on our way. Because we do what we know, we do what we define ourselves as being. We are and then we do. A lot of problems come from lack of definition. "What is a spiritual leader?" "What is he supposed to do?" "What is he supposed to produce?" Many of us are producing church members and we produce statistics, we are producing ministries so we can have big names but is that what we are here for? That can be a by-product of what we are doing, yes. If we are doing the right thing, we must produce the right results. I think that what we are going for is the product rather than the process.

Q: In desiring to have holistic leaders, what role are the Bible Schools playing in leadership development?

I think that leadership development is more than just information. There is nothing wrong with Bible schools, but if all they are giving you is information then we have a problem. Information has never produced a leader. To produce a leader, you have to be clear on a vision; what is it that you want to do? Then you have to equip the person. You have to model what you want to produce. I think a lot of Bible schools are information centres and that's not bad, but it must be processed so that it's practical and so that it can produce relevance.



THE CHURCH IS GROWING BECAUSE BAD THINGS ARE HAPPENING

Q: How is the situation in the country affecting your church and how are they responding?

There is a lot of negative but also some positive. In times of crisis, people do go to church. So the church is growing, not because we are doing the right thing but because bad things are happening. In time of trouble people search for a refuge, but how about five years down the road? This has been something I've been challenging people on for some time. We see a lot of prayer going on around the church now and I'm sorry, maybe I'm being irreverent but I think that this is 'crisis' prayer, not prophetic prayer. It's not prayer based on what we should have been doing in the first place but we have joined as victims; it's 'crisis revival'. So now we are gathering together. If we didn't have fuel queues, the church wouldn't be praying. But now, the pastor is queuing, his deacons are queuing, his lay leaders are queuing, they are being affected...so they come and say, "Let's pray". Attendance is affected. Offering affected. So let's pray.

We should have been praying all along. We should have been doing the right stuff. Perhaps we wouldn't have "had to pray". We are being affected but my concern is what will happen when the Goliath that is uniting us disappears? What happens if we become a land of plenty again? Would we have learned anything? Except to say that if we pray together we can get our enemies to flee. And then after that, what? What is our agenda?

Q: What are the current challenges for the church right now?

Well, as I've been saying **leadership** is one of them. I think that we also need to revisit the mandate of the church. What does the church stand for? I think that many of us don't know what the church is there for. I tell my congregation that heaven is a pensioner's place. When you are finished doing what you are supposed to do down here then God takes you there. But while you are here, what are you supposed to be doing?

St. Paul said: "I have run the race, finished the course." A race has a definite course and an end. So when you get there you recognize the finish line. I'm not sure the church can recognize the finish line. It doesn't know what it is supposed to be doing. What kind of person is it supposed to be producing?

For example, at our church, in every department we ask them, "what are you here for?" after you finish ministering, the person who comes out of your department, what are they supposed to look like? Like in the young people's ministry; what kind of person do you want to see graduate out of your program? So I have them describe that. Then we ask the question: What do we need to do to produce that? Is that the kind of Christian young person we want?

So unfortunately for the church in Zimbabwe we have not really defined our mandate, our product. Sorry to use a term that sounds so commercial but sometimes manufacturers have a clearer vision of what they want to do than the church does. We sing hymns and songs and we come out and are happy but we're not doing anything.

Someone told me that Zimbabwe is 75% Christian. That's unbelievable. If that's so, then if one out of every four persons has AIDS then we are producing AIDS carriers.



What kind of people are we producing? I must question the product, which makes me also question the process? Is it the denominationalism? Is it the call to come to my church only?

Q: How is your style and vision attracting people? Is it mostly young people?

I think so. 70% of our congregation is under the age of 25. I've been trying to find out what I'm doing 'wrong' in attracting all these young people. We have found that young people are looking for reality, honesty, vision and involvement and we are trying to do those things.

Q: Has this affected your giving?

Not really. We have not had a problem with 90% of our projects. Recently while trying to purchase the building it took us a bit of time, I think because of our demographics. But I haven't found it to be bad. Sometimes I see though that older churches struggle with finances.

PARTING THOUGHTS

I began to think about where did we miss it. The crisis has become the agenda. There must be something bigger than this crisis. What did we do wrong? What can we do right? There is life after Mugabe.

2-3 years before the current crisis I mentioned that we need to pray for what the next president will look like, what the next parliament will look like. We must pray a picture for the people to see. But sometimes I think we go into the crisis like everybody else.





Agape Mission, Bulawayo

Young Church Planters Gain “On-the-job” Experience

An interview with Rev. Lucky Moyo from the Agape Mission, Bulawayo.

Q: Please give us some background on Agape Mission

We began in November 1984, in Nkayi. During that time I was training in Germany as an electrical engineer and during the civil uprising I was reluctant to come over. But after a series of clear understandings and revelations, it was clear that God wanted me back home. When we started in Nkayi, it was during the civil strike. I was very young, 24, and very inexperienced. The day we started out we put up posters everywhere, we asked to use a hall, and we found that everyone was suspicious; police, administrators, the army, the whole community! Nobody thought good of us. When we invited people it was very disappointing because we had promised healings and miracles. But to our utter disappointment, not only were there no healings but also not a single soul was saved. It was a very big blow to me because I had already given up my job.

WE SHALL SEE WHAT YOUR GOD WILL DO

There was a drought in the area for two years preceding our launch. So when we went to pray God showed us for the first time that we should announce to those coming that there would be rain the following day. Well, as you can imagine, it was very tough. After nobody was healed, nobody was saved; this word from the Lord was going to be hard to speak. But I just said to the people that their ancestors had only brought pain and drought all these years and that my God would bring rain the next day. For the first time, I saw the faces becoming bright and vibrant and they were saying, “Yes, we shall see what your God will do”. Well, of course, I couldn’t sleep that night; the devil kept putting all these doubts in my mind. The next day we just kept on in prayer and by 2:00 PM that afternoon, the sun and sky were just as blue and clear as ever before. At that time I was sweating and wondering if I shouldn’t go back to town, but I just knew this was from the Lord. The next service was going to be at 6:00 PM and so I went in to take a bath. And during that time I was still in prayer and I saw through the window a cloud like the hand of a man, rising. And before long the sky became dark. I’ve never known such a refreshing presence of God. Just before 6:00 PM the rain stopped in time for people to come to the service. That was the breakthrough! We still call it the day that the rains came down. People were converted even before we preached.

Since then we have planted over 20 churches in rural areas. We also work among the San people, the bushman and we have a program for orphans. We offer assistance to the relatives in taking care of the orphans. We also provide a number of different programs, many of which are to women. This helps women through counselling and presents ways to make money. We also use the programmes for evangelism.



Q: How are you handling leadership in your churches?

In this we have a breakthrough. But our Lord was aware of this when He said that the labourers would be few. We have 16 full-time pastors and 7 lay pastors. And we are working on having about 15 part-time pastors (with new churches) by the end of the year. We have realized that there is no growth without the simultaneous growth of leadership. We identify leaders quite early before they themselves recognize the possibility of leadership and I believe that this has only been through the grace of the Lord where I have been able to identify the leader.

There is a Zulu philosophy that says, “You can identify a bull well from the cows”. When we have identified a leader we start giving him certain small responsibilities in the home groups or conferences. We see them develop through these things. There is an incredible resource in the African culture for leadership. However, there is no doubt that there is a lack of resources in developing leaders. Sometimes I have realized that often there is a spirit of competition amongst the African leaders. Sometimes when churches grow, the leaders are afraid of identifying new leaders or are not keen to do so. On the other hand, I also realize that there are some leaders better anointed than myself for doing something and to me that is success. At the end of ten years, if I have 50 leaders, then I have had success in this ministry.

Q: Are you engaged in cross-cultural church planting right now?

I get an opportunity to minister amongst German speaking people at times. I am also able to speak with Roman Catholics and their home groups. I tell them that I am African.

We have pastors ministering in Mozambique and we have a branch in Habalo. Further we are planning on going into the DRC, Burundi and Angola.

Q: How is this ministry funded?

This has always been a challenge we have had to face. We have friends here who may stand up and say that they will support the work but as an organization we do not fund raise. We just approach friends in the different churches who might believe in what we are doing. Some assist quarterly with a very basic income.

For 10 years we have been mostly in the rural areas. We have realized that the towns are also a way to fund our vision. Our vision has always been missions and we are planting continuously.

Q: How are the challenges different in church planting in the rural areas to planting in urban areas?

You face the political and economic challenges. You face the challenge of people migrating back and forth from the cities. You face challenges of a society that, on one hand, has more information than 10 years ago but is also sometimes more misinformed than 10 years ago. There are challenges of manipulation and exploitation because the rural society knows very little of its rights. This is one area where I can use my current law degree studies in speaking for the underprivileged and the poor more effectively. But it is certain that there are things that will be with us until the Lord comes.

We can really assist families, either with money, physical assistance or spiritual input. We believe that Christians can speak into the political arena without using the means



of exploitation. We know that people can produce their own fruit and we channel many gifts to underprivileged Christians in Tsholotsho and Nkayi. We are also praying that we may acquire two or three hectares where we can give people some acreage and seed pegs. We are telling people to register and mine the gold that is in Zimbabwe.

Then we are also working on ways to develop leaders from the youth and women. We realize that the church in town must be shown that they are a community. The rural church already knows it is a community. The extended family is a great help to the pastor in that he doesn't even need to preach about helping one another since they are already doing it. This is commonly seen in the rural area.

Q: What methods are you using to plant churches in the rural areas today?

First, we **plan** and then we seek **divine providence or appointment**. By that I mean, someone coming along from God. For example, one girl got sick while at college. She got so sick that she was mentally sick, mad. The girl's sister was a Christian and it became apparent that they had danced to spirits in their home. So the sister called me at home and told us about her sister and asked for our help. I said to bring her over and just believed the Lord for her deliverance. We prayed from 8 PM until about midnight that night and she got totally healed. She went back to college and finished and is a teacher now. That thing hit the family so much that the house formerly dedicated to the spirits was turned over and dedicated as a church. We had not intended to move into this area to plant a church but God appointed it.

We have a **clear-cut vision** where we sit down and target an area. From June until the end of October, because of the rainy season, people are not very busy in the fields in the rural areas and are very relaxed. We sit down and target an area for a church. It is not all that easy, the evil witchcraft forces are very real. So there is a great amount of prayer that takes place. Sometimes we find tremendous resistance, where you might almost experience accidents, car accidents, and other things.

In Tsholotsho we even had to go in and intervene when they wanted to kill the team. The devil will not just sit by idly when territory is being taken from him. There is no easy takeover, no easy church planting. But in time we get experience. We will start by trying to **identify a home of peace**, where the Lord says that we should pray for such a place. The Lord sometimes gives visions. For instance, one lady was praying for an area we were going to and she said she saw two hearts open to the gospel. We were able to find and identify those two hearts. But in other areas we just launch out in faith looking for what God might do there.





Brethren In Christ, Bulawayo

Challenging the Church to be United

An interview with Bishop Ndhlovu

Q: Could you give us a brief background of the BICC and also your vision as the Bishop for the denomination?

BICC is an old church, which was started in 1898. It started as a mission station then began to move out to areas and plant churches. Now, we have around 280 congregations in the nation. One could also say that, in addition to what we already have, starting last year, we have already planted about ten churches. In all of our districts: Mtshabezi, Wanezi, Urban Pumula and Nkayi are now two districts. We are also focusing on establishing a mission station at Nolo. That's where we have placed an overseer, so that he will have charge of church planting and church growth activities in the Nkayi area. And the dividing line is the Bulawayo/Victoria Falls road. We have Pumula mission which is the smallest and only has about 25 congregations.

Our desire is to plant churches in that region and is also our main focus. Right now we have our church planting team in the Pumula district. However, instead of planting new churches we are looking to revitalize the existing churches to become part of our efforts in this area.

Q: Are you experiencing a leadership crisis in the denomination?

It is a problem, particularly when you consider the growth we are experiencing. We also involved in leadership development and training. We have about 10 or so students at the Theological College of Zimbabwe here and we also have some students at our own Bible School in Mtshabezi. Those are preparing for ministry and as we grow, they are the people we are going to be relying on. However, I think one should be quick to point out that not all of them are involved in full-time employment within the church because of financial constraints. But that is what we are currently doing. We are trying to develop our church leaders. Trying to have those who are already in ministry bring in some new ones and develop them as well.

Q: What cross-cultural church planting are you doing right now?

We have a mission in Botswana, which has three congregations. Actually, we have now combined one of them into two because of lack of strength. We also have one in Francistown as well as other preaching points. We have a full-time missionary there who is fully funded by the Zimbabwean BICC. He is a minister. We are encouraging them that by next year they should identify two Botswana nationals that we can train and prepare here so that they can then take over the leadership of that church after some time. A few years back we also established a church in Malawi which is now self-governing. It is now a conference on its own although we do still exchange ideas and offer mutual support.



Q; How has the political and economic situation affected the BICC, and how are they responding?

One cannot deny the fact that this situation is affecting people negatively. It is affecting the church in its giving. Nevertheless, we have also seen some growth in giving despite the economic situation. We are trying to encourage our people by teaching that it is important to give to the church. Regarding the political situation, it is affecting the people, yes, but I wouldn't say that it is affecting the operations of the church. Things such as administration and growth are not really affected. On a personal level for many of us, yes, but as far as church governance is concerned, it isn't really affecting us much.

Q: As the Bishop of the BICC, looking to the future, what challenges does the church face?

At this point, it is the political and economic crisis. We can't run away from that. I think this is a huge challenge. I also think the disunity in the church can present some challenges. I don't think we are speaking with one voice, even if we are trying to. I don't think we have matured enough to arrive at that point yet. One of the strongest voices you hear is the Roman Catholic Church. We do have the EFZ but I think that, in my view, it is crumbling down at the moment. It's a shame that this is the case. This area is really a challenge.

I think that the government is taking advantage of the scenario that the church is not united. They believe that they can literally do anything, knowing that they won't face any reasonable challenge from the church. I think that is the worst kind of situation that we find ourselves in.

Q: What is the BICC doing in the area of AIDS?

We have an AIDS co-ordinator who is employed full-time and is resident at Mtshabezi Mission. We have also started a pilot program in that area working with villages, community home based care, and so forth. We have tried to come up with a "kit" for the infected. And also a "kit" for the home based care, the caregivers. We are trying to meet the physical and spiritual needs of the people and want to have the program in all of our church districts. We are going to have a contact person in every district and under the leadership of the co-ordinator. An AIDS advisory committee is also in place. We have just employed a clerk full-time for that and also hope to have a full-time counsellor soon.

Q: Is the church in Zimbabwe working together on the issue of AIDS?

Yes, we are united in terms of purpose. We are however, at the moment, still talking about coordinating our activities. I think that churches are involved as individuals but I think that there is a need to coordinate what is going on between the individual denominations so that we can all work together. We are also in touch with the national AIDS council and they too realize that there are different groups of people working and this limits the resources. But those activities might be better funded if they were together.





Victory Fellowship

Rural and Urban Church Planting

An interview with Kenneth Chirimuta

Q: Could you give us a brief history of Victory Fellowship:

With regards to planting churches we began in the late 1980's. Our main thrust at the time was to reach out mainly to the rural areas of the country. Mostly in Matabeleland, North and South. We put in pastors to pastor the work. Many times what we found out was that the pastors would cover such a big area. Not necessarily just one church but maybe two or three churches under one pastor. They had raised up leaders to lead the churches on the Sundays when they couldn't get there. Most of the time, the way churches started was in the rural areas people would come from other areas impacted by the Gospel and then they would call the pastors and ask them to come plant a church in that area. This is basically how the churches were planted in the rural areas. I believe we are up to 80 churches now.

Q: What kind of leadership training is Victory Fellowship doing?

We do face somewhat of a leadership crisis? We have had leaders that we raised up within the main city church and quite often they would go out and preach in the areas needed on the weekends and then come back to town because they had full-time jobs. The biggest problem is to find leaders who can be in full-time ministry in the church. We do however have many full-time pastors who are raising up leaders within their congregation. But it is still a crisis for us.

Q: How does Victory Fellowship do church planting?

Right now we have an outreach team. What they do is minister to those already existing churches and then where the need or call arises they will go out and plant churches in the rural areas. But now we are concentrating not only on the rural areas but in the cities as well. (Bulawayo)

Q: How is the economic, political and AIDS situation affecting Victory Fellowship?

Economically we are feeling the effect within our churches, which is why we have decided to start churches in the city where the people are, so that they won't have to spend too much money on transport to come to church. For instance, a family of five would have to spend \$200 for transport to church. That was the reason behind the strategy to plant churches in the high-density areas. And that has worked very well. And now, a lot of people who used to come into town are attending those particular congregations there.

On the political situation, we have a church out in a place called Bona, which is on the Nkayi road. We had built a church building but with the farm occupations this building has become the headquarters for the farm occupants. In terms of the relationship with the pastor, that is all right, but it has affected the church in the sense that we can't divorce ourselves from what is happening because where we are the very things that are happening in the nation are happening in our church.



But again, within the city, if you take a particular stance and say this is wrong, you can easily be aligned with a particular party when in fact you do not stand for that particular party but for a principle. We've been accused that we are 'pro' this party when that was not the case at all. What we stand for is the principle, which some in that particular party would have stood for.

Regarding AIDS, we try and help with medication. Some time back we had some medication come through with American doctors so we help by giving medicine. We also run a feeding program within the church and have partnered with city council clinics where people don't have to pay for treatment given to them. Then people come and ask us to write a letter for them to the clinic. We also help out on the funeral side, where many members come in to help financially. That's been quite stretching for us: how we react to funerals. So we have decentralized the functions in the areas where people can now get directly involved in this area.

Q: As a young leader what do you see as challenges for young emerging leaders like yourself?

The challenges are great. I think there has been a paradigm shift. In the past, the leadership structure within the church has been pastoral. But I'm seeing more that the shift has been for the church to look for leadership in all aspects of society. In business, in politics, leadership in civic society. This has been the drive we have seen to pick up and where I've been personally involved with issues that affect society. I believe that the young leadership has picked that up and we are running with it. We are getting involved in issues that some would not call pastoral. Issues that involve the nation, holistic issues - a holistic leadership approach.

Q; How is the older leadership handling that?

With the pressures in the nation there is no choice. The pressures have given young leaders no choice but to get involved.

Q: How is VF dealing with these issues spiritually?

We've been involved in the interdenominational prayer movements, like the National Day of Prayer. There's an organization here in Bulawayo that organizes prayer meetings. Our people are very involved in prayer meetings such as lunchtime prayer meetings that are organized by the Bulawayo intercessors. And the church itself has prayer times at 6:00 AM every day of the week and also other prayer meetings in the evenings. On Fridays we have all night prayer meetings. We've seen that this is very necessary for our people to engage in prayer because a lot of our problems will not be solved except through prayer. We believe that, as a nation, we are making progress through prayer. It has also brought churches together and I think we are yet to see the fruits of our prayers. We must be faithful and persistent until we see the results.

Q: Are the young people involved in these prayer movements and church planting?

Many of the young people are actually the ones at the forefront of these things. Like these late night prayer meetings; they have the energy. They are quite zealous. Even in street outreach, preaching in the streets, they are there in the forefront.



Q: What is VF going to emphasize in the future about church planting?

What we've learned in the past is in leadership development. We've had leaders raised within the church but we have not been very good about releasing them. We have had situations where the release has been painful. There have been misunderstandings. From that we have learned a lesson that while leaders have been developed we have not been very good at releasing them. That has taken centre stage, in terms of the church going about releasing them properly, so that the relationship still exists after they are released.





Family of God Church, Bulawayo

Our People: Planted by the Lord

An interview with Pastor Henry Mzhari

Q: Could you give us a brief history of the church and also your vision?

Our vision was primarily a youth ministry. We met on Saturdays and we would go into the streets with young people of all denominations. We would witness to them and get them born again and filled with the Holy Spirit. But we realized that even though we encouraged people to return to their original churches, there was no fruit. Then God began to speak to us from Isaiah 54 about how the children of the barren women are more than the children of the married woman. Our vision came out of wanting to bear children. But God spoke to us again and said that He did not want old wineskins to carry new wine and He led us into the Acts of the Apostles and showed us through His Word how they went from place to place, founded churches and raised up Biblically patterned churches. We then began to emphasize the ministerial offices, the apostolic ministry, the prophetic office, pastoral, evangelistic and teaching ministry.

We began to realize that since the church was built on this foundational pattern, we grew from 40 to approximately 500 people in less than three months. We had been a youth group ministry for about four years and we had never exceeded 40 people. But when we started building on that pattern, the work began to explode. What then began to happen in the church was that people desired it in other places. That is how we began to move into Bulawayo, Gweru and Mutare, those were our four main churches.

When we came into Bulawayo, we started with a crusade and from that the church was planted. Our first priority is to focus on the vision of the five pillars in Ephesians and to bear children. (Plant churches)

We were also building the church and that included house groups/churches with teaching services.

We then began to focus on increase because we believe that God is interested in increase. Look at the Acts of the Apostles; numbers were added by God and not by men. Peter preached and three thousand were added. The next time he preached five thousand were added. There were twelve men and then the Word spread throughout Asia Minor. God expects increase. God cannot increase if you do not expect an increase. When there were 50 of us we began to believe for 500. At 500 we told people we were believing God for 2000 members. When we reached 2000 we told the people that we had faith for 10,000 people. Those were the four major churches that were planted at that time.

There were also seasons where we went in systematically from place to place starting churches, although we have only done that on the basis that people in our churches got job transfers or through migration. Once they were in their new place they would say, "We are here, what do we do?" Our emphasis has also been on lay ministry; that every child of God is a minister not just the pastor of the church. Through that, many more congregations were founded.



My experience is that a congregation that is founded by a lay person, who has a burden on his heart for the church, has a greater chance of standing and growing than when someone would go to a totally virgin place, start something and maybe move away. People come to listen to you but when you leave they think God has also left.

That is how we are managing to move into smaller places, rural areas, even before we have pastors. We find that a lot of our people have not yet felt called or answered the call of God. The first group of people are fine with the call, like me, but our second batch of people begins to see the real need. When we send out a lay preacher on a Sunday, he comes back and tells us that he feels the call of God for His people who are like sheep without a shepherd. Then we have to train him.

Q: It seems there is a leadership crisis in the nation. Churches are being started without leaders. Would you agree with this?

It depends on one's point of view and what kind of definition of leadership you are referring to. I don't believe there is a leadership crisis but I do feel that leaders have not been trained. Unfortunately, what I have noticed in the ministry is that if I am called, then I feel that I am the only one who has the ability to do the work of God. I should be emptying myself and raising up others and developing gifts.

I believe that I am called to identify gifts in men and women and to provide an environment in which they can be the best that God wants them to be. And I provide them with whatever training facility is required and teach and release them. When you do that you do not have a leadership crisis because the people are capable. It's somewhat surprising, because if I have a manager in my church, an executive member working in a multimillion dollar corporation who, when he comes into the church he is doing nothing, I am under utilizing a very capable human being.

So to me it is not so much a scenario of a leadership crisis but one of us not having developed leaders. And we have not put into place working methodologies. Because in training leaders you have to understand that you must have a system. Either you have a system that works or it doesn't. So we test the methods. What percentage of people that we trained through that particular training method proved successful? If it doesn't work, we change it. We find what works and what causes people to rise up above the level of mediocrity.

Q: How has the economical and political situation affected the Church and how is the church responding to this situation?

Let me answer you on a political level first. The situation is affecting the church in the sense that we are finding a lot of people who are despondent, who look at this scenario and obviously feel we are going nowhere and they grow discouraged or even depressed. On the other hand most of the time the Church has taken a neutral position in it all, which to me, is a positive thing because there is a difference between the Church and the individuals within the church. The Church tells the individual that when you take a stand you do it as an individual because some people are called to be the Daniels and that's fine. I will bless them, whichever side they belong to.

Unfortunately, our political situation in Zimbabwe is very partial. Any time I say I am on one particular side, I am already causing division and I am putting myself against the other side.



As a result we cannot say to our people “come out for this group and what you stand for.” We tell the people that it is fine to participate in political issues but request that they do and keep it outside the activities of the church as it were. But of course, if the situation were healthy, that would be different altogether.

Economically, it has affected the Church in two ways. The individuals have borne a lot of difficulties in the past. Sometimes you actually see it in people. But we have been positive and have told our people to activate their faith and to become aggressive, be productive people regardless of the circumstances. The Josephs didn't prosper in good times. The Isaacs didn't prosper in good times. The people of God, the church, become stronger in times of adversity more than in times of comfort. In times of comfort we backslide. People pray more now. Furthermore, the effect of AIDS has been devastating. Whenever anyone catches AIDS their place of refuge is the church.

Q: Have you been gearing programs specifically for AIDS now that it is affecting the Church?

We have a number of issues that we try to address. One, we say, don't live in a state of denial. If you have a problem, get tested and know what your position is. We will help you and will not reject you. We will love you as God loves you. We also think of the families of those who have AIDS. Seeing their difficulties, is sometimes more devastating. They need a lot of support. We have groups of men and women that stand around one another. We also have a lot of widows as a result of the AIDS pandemic. Some have faced death and lost their houses but came through very well. We have had to address cultural problems in that regard and we ask these people: “Can you minister to someone or mentor somebody who is going through a loss or bereavement?” and they rise to the occasion. We also have had to come up with a social program that caters for things like funerals and loss of a loved one. All of these are a financial crisis to people.

Q: And has that financial crisis as well as the political situation affected the giving in the church or the church attendance?

Yes, I think it has affected the attendance but not the giving. As far as giving is concerned God has been gracious to us. I think 90% of our expectations have been met. I believe it has to do with an individual decision. But we have noticed that attendance was definitely affected. We began to realize that some of the families ended up with one member coming one Sunday, the father coming the next Sunday and the mother coming another Sunday. What we have done is to improvise or to come up with a strategy whereby we have now positioned the services within the residential areas of people. And I think to date we have three other churches that meet from this city centre. We say to ourselves that we are one church meeting in four places. We are actually looking at having about ten services running on a Sunday.

Q: Has that been hard?

No, because we have not made it compulsory. If they feel that their commitment is here, we welcome them. But it has actually not affected this congregation (Bulawayo), in any way. As a matter of fact I would say that most of the Christians who have been around for more than two years would continue to come here. For them, coming on Sunday and transport money is not an issue. To them the commitment is the relationship. They feel the value.



However, for the younger Christians who were born again in these economic circumstances, the issue of paying \$40 to go to church and go back home is a problem. We meet their needs and then we say to some of the more senior Christians “You support them. Let’s build a base for them.” So that they don’t feel the church out there in the rural area is inferior to the church in the city centre but they find exactly the same quality of services.”

Q: How did you start to plant churches in other nations and who supported it?

It started off with a word, which God gave us from Genesis, when Jacob said to Joseph “go and see your brothers in Shechem. See if it be well with them.” So we began what we call a “Shechem Ministry”. We go out to see if it is well with our brethren who are outside our own borders.

There were also a lot of people coming in from other nations, who asked: “Can you come and help us? Can you come and start the same thing you’ve begun here? Can you do it across borders?” Then we have migration of our own people. Because the culture we have put into our people is that wherever you are, you are the planting of the Lord. Whether they are in a hospital or city or university, because of that very strong identity, most of them have gone into a place and started a house group. Then the house group grows and becomes twenty, thirty people. When it reaches 50 they say, “Excuse me, we are now bigger than a house group.” That’s what we do and so we begin a house church.

That is how the churches in Zambia and Botswana were planted . But the churches in Mozambique were born slightly different because they came over. The church in the United Kingdom started with an engineering student who went there and is now the pastor of the church. He started a work there and now there are about four congregations. We have people in the ministry who are actually locals. They are located in London, Birmingham, Manchester and in Stockport.

Q: How are their ministries funded?

They fund themselves. We rarely fund anything. Even locally, we don’t fund anything. We believe in teaching the people and we feel that you are responsible for the congregation that God gave you. You need to look after that baby.

Q: Is there a time span in which you help the pastors who have started something and don’t really have the funds to do all they should?

“You started it, you grow it.” That’s not to say that we are hard-hearted. What we do say is that we have no policy that says you can expect something. But if I am a pastor/father figure for some of my younger ministers here, when I see where they are going to and what they are going through, I help them. If we have something big happening in a nation we bless them. We gather together what we call our commonwealth offering, in which we announce that this is primarily geared for a convention, crusade, and so forth. And so all of us put together something and we fund those crusades or those ministries or if we are purchasing a building or building a building, it’s a commonwealth thing in that we do it together. If the local assembly can do it, we encourage them to do it, but by and large, we are doing it together because the smaller congregations in economically depressed areas will be disadvantaged.



Q: What are some of the challenges leaders in Zimbabwe are facing?

The challenge of the church is to have impact and be effective so that when we open our mouth and say something, our community is to listen. But they can only listen when they look at you and say: "You've got something that's working."

Another challenge is to change the thinking of people from a dependency syndrome, from being employed syndrome, to being productive people who believe "I have what it takes to rise up from where I am. I don't have to be employed. I can be the employer." People have to believe that the church is a God-ordained organization and that this organization deserves their best.

One of the challenges that I came across when I came into the ministry was the perception that the ministry was such that anyone could just walk in and preach. You don't need any qualification. You don't need any education or knowledge. It was like a free for all. There was no need for standards. The church must be in the poor area of the city. No glory as it were. We need to bring the glory to God.





Touching the Nations

“Go therefore and make disciples of all the nations...”



Across our Borders and Over the Seas...

By Ngwiza Mnkandla

GO THEREFORE

In Acts 1:8 the Lord was clear about what He wanted His disciples to do. They were to be witnesses for Him in Jerusalem, Judea, Samaria and the uttermost parts of the world. History tells that they did not leave Jerusalem until the persecution that arose after the death of the martyr Stephen.

It is tragic that we too have to wait until the Lord has to engineer some difficult situation before we obey His Word. The Great Commission is not a suggestion but a command. As we celebrate the reaching of the Target 2000 goals, it is important to be reminded that there are neighbouring countries waiting for us to bring the gospel to them. There are many nations of the world that could do with evangelists from the African continent. Allow me to suggest some reasons why.

A CHURCH IN DIASPORA

Firstly, we have a church in Diaspora. Many Zimbabweans have had to leave the country for political and economic reasons. The United Kingdom has many of our people there and so do Texas and other parts of the United States and the rest of the western world. Among them are Christians who are struggling to find their feet in a foreign land. Sadly, many of them will not make it unless we can create an environment of accountability like the one from which they come. In the rush for the green leaf or the mighty pound, many of them are sacrificing their lives, their families and their spirituality at the altar of material prosperity. We owe it to them to engage in cross-cultural missions that will result in churches being planted where they are. If only we would see them as our evangelists!

NO LONGER THE “DARK CONTINENT”

Secondly, in many instances the level of Christianity in the western world has become so watered down that they need some of the fire that Africa still has. For too long we have looked down upon ourselves as having very little to offer. I have heard statements describing the church in Africa as being a mile wide and an inch deep and I was deeply saddened. God has done a work among us and when I look at the levels of commitment amongst our people, I know that we have something to offer.

The western world has given so much to us that if we are going to grow it is time we gave back to them. It is time for the empire to strike back! In Operation World, Patrick Johnson of Overseas Missions, postulated that by the year 2000, 60% of Africans would profess Christianity. This would be the first time that such a miracle ever happened on the face of the earth! Africa is no longer the Dark Continent. She has so much light she has to spread it to some dark corners of the world so they may see the way of the Lord. The western world has lost most of its fire and it is our turn to bring them to the knowledge of the Lord.

OUR GOD HAS THE NATIONS AT HEART

The aspect of globalisation is another motivation for cross-cultural missions in my view. Before the word “globalisation” was coined, God was already global it’s just that we took a long time to catch up. Many of us are so loyal to the country of Zimbabwe we act like God is Zimbabwean! His picture is much wider than our little country. He has the nations of the world on His heart and if we are going to work with Him, we had better be open to hearing Him send us to the nations.



IT IS OUR TURN TO TAKE THIS TORCH

Our current problems make us good candidates for the next significant move of the Holy Spirit. He usually delights in taking those things that are despised and using them to confound the wisdom of this age. I believe that this is our turn to take the gospel to the nations. A torch seems to have gone from Europe to the Americas and to the Far East. It is now coming back to Africa and Africa shall know the grace of God in unprecedented measures.

Zimbabwe may be the last on the alphabet of the nations of the world but the Word says the last shall be first and the first last! He has kept the best for last! The torch is coming to African hands.

THEREFORE, LET US GO AND MAKE DISCIPLES

We should get involved in simple obedience to the Word. To hasten the coming of the Lord, the nations in the 10-40 Window must be reached. A number of our churches have already made inroads into our neighbouring countries. We are excited to see what God is doing with them. Some have planted churches overseas. May God use this conference to open our eyes to the possibilities that lie ahead of us.

We are no threat to anyone by and large. We are not expensive to maintain because we are used to doing with very little. I believe we would penetrate where some of our partners would have a lot of baggage to answer for. Africa's sons will once again rise and proclaim the goodness of the Lord!

May the earth be filled with the Glory of the Lord, as the waters cover the sea.





Research of New Churches Planted Outside Zimbabwe

New Churches Planted Outside Zimbabwe 1992 to 4/2001 (For Survey Sample)		
	Name of Denomination	
1	Apostolic Faith Mission	3
2	Evangelical Church of Zimbabwe	45
3	Faith Ministries	1
4	Methodist Church in Zimbabwe	9
5	National Baptist Convention	1
6	Pentecostal Assemblies of God	1
7	Hear the Word Ministries	62
8	The Salvation Army	2
9	United Apostolic Faith Church	30
10	United Assemblies in Africa	5
11	United Methodist Church	4
12	Zimbabwe Assemblies of God Africa	800
13	Awake Grace Ministries	9
14	Christian Marching Church	5
15	Rock of Ages Fellowship	1
16	The Apostolic Church in Zimbabwe	1
17	World Pentecostal Evangelism Ministries	3
18	Christian Life Center	1
19	Eastern Highlands Christian Fellowship	7
20	Elim Pentecostal Church	1
21	Abundant Life Ministries in Zimbabwe	1
22	Apostolic Church of Pentecost	90
23	United Church of Christ	1
24	Family of God	80
25	Ambassadors for Christ Ministries International	5
26	New Life Ministries International	10
27	Eternal Word Ministries	1
28	Word of Life	1
29	Brethren In Christ	5
	Total	1,186

Research has shown that 27 of the 54 respondents have churches outside Zimbabwe. These 27 have a total of 1,186 churches of which 67% are by the ZAOGA Church. The churches are largely situated in Mozambique. Other countries include the USA and African and European countries.



The Way Forward

OUR BURDEN IS FOR THE LOST

If by now we still haven't managed to convince you that the church's task is far from being finished, then we have failed to communicate our burden to you. The health of the new churches, the challenge to be relevant and the question of cross-cultural missions, which we face, are all tremendous responsibilities that form our agenda for the next decade!

We cannot go home and claim that we have accomplished the task when government has just moved all the pieces on the chessboard, throwing our game off course. The joy of the situation in Zimbabwe is knowing that it is a set-up. God has engineered this all along, to the end that deep-seated traditions may be shaken and people open up to the Gospel.

RECOGNIZE OUR WINDOW OF OPPORTUNITY

As people are scattered across the nation, so are the seeds of the gospel. The church needs to get into the resettlement areas fast before the people get settled to their old patterns. This is a window of opportunity the Lord has given that we can not waste. We have enough needs around us to practice the mercy and compassion of the Lord.

THE NEXT STEP IS TO JOIN HANDS

What are some of the steps that we need to take? We need to see God heal some of the wounds that have opened up as a result of the developments in the EFZ. As leaders, we need to extend a hand of forgiveness and fellowship to one another. Together, we need to seek God's forgiveness for allowing His name to be blasphemed by unbelievers as we have washed our dirty linen in public. We need to commit ourselves to one another that we will stand together and defend each other's honour. With this unity we can then face the challenges that stand before us together. We will need to trade experiences to build synergies and to share materials so we do not reinvent the wheel. We are each other's keeper. Together we need to agonize on the question of relevance and missions.

NEW NUMBER OF CHURCHES NEEDED

Above all, we need to go back to the drawing board with regard to the new number of churches that will be needed in the resettlement areas. Perhaps we will need to carry out some more research to be shared at another gathering like this, in the near future on the basis of which new goals can be set.

Is there faith in your heart for **TARGET 2010**? Please let your voice be heard clearly on this matter, either directly, through letters or through your regional committees or representatives.

Let us know what you believe to be ***The Way Forward***.

God bless you.

P.F. Moyo
TASK FORCE CHAIRMAN.



Appendix

Additional Resources & Target 2000 Order Form



Appendix A

SAMPLE CHURCH AND MEMBERSHIP DATA								
Name of Denomination	Church Distribution '91	Member Distribution '91	Average Church Size '91	Church Distribution '00	Member Distribution '00	Avg. Church Size '00	Church Increase 1991-'00	Member Increase 1991-'00
Abundant Grace Ministries						60		100%
African Evangelical Mission								100%
African Methodist Episcopal Church	1.12%	1.41%	268			79	-48%	
Agape Missions						159		100%
Alliance Church in Zimbabwe	0.21%	0.10%	100			56	287%	54%
Ambassadors for Christ Ministries International	0.42%					108	33%	100%
Apostolic Church of Great Britain						91		100%
Apostolic Church of Pentecost	0.70%			1%		33	100%	100%
Apostolic Faith Mission	9.07%	3.82%	89	11%	24%	750	105%	94%
Apostolic Holy Church of Christ						400		100%
Apostolic Moving in Faith						600		100%
Assemblies of God (Back to God)	1.12%	0.88%	167	3%	1%	167	317%	76%
Assemblies of God (USA)	0.33%	0.28%	182			215	-3%	13%
Awake Grace Ministries						250		100%
Baptist Convention of Zimbabwe	2.98%	1.27%	91	3%	1%	73	56%	20%
Baptist Union of Zimbabwe	0.20%	0.10%	100			54	173%	32%
Believers' Fellowship						47		100%
Brethren Assemblies	0.33%	0.18%	117			117	0%	0%
Brethren In Christ	1.49%	116.29%	78	1%		100	-22%	0%
Calvary Fellowship Church						50		100%
Central Church of Africa, Presbyterian	0.65%	0.34%	110			412	-76%	-10%
Christian Aflame Ministries						91		100%
Christian Fellowship Network	0.01%					63	700%	100%
Christian Life Center						227		100%
Christian Marching Church	0.26%					735	21%	100%
Christian Missions						71		100%
Christendom Pentecostal Church	0.03%					52	667%	100%
Church of Christ	1.12%	0.62%	118	1%		118	0%	0%
Church of Christ (USA)	1.07%	0.61%	122	1%		150	-13%	7%
Church of Disciples						20		100%
Church of God Prophecy	0.35%	0.30%	180			180	0%	0%
Church of the Nazarene	0.34%	0.09%	55			58	51%	37%
Church of the Province (Anglican)	4.65%	10.44%	476	3%	4%	476	0%	0%
Disciples Fellowship						200		100%
Eastern Highlands Christian Fellowship						50		100%
Elim Pentecostal Church	0.19%					68	85%	100%
End of Age Church						13		100%
Eternal Life ministries	0.02%					200	100%	100%
Eternal Word Ministries						136		100%



Evangelical Church of Zimbabwe	1.12%	0.33%	63	1%		37	117%	22%
Evangelical Lutheran Church in Zimbabwe	1.86%	2.66%	303	1%	1%	303	0%	0%
Faith Ministries	0.06%	0.04%	167			286	600%	92%
Family of God	2.33%			2%	24%		80%	100%
Family Praise Fellowship	0.03%					65	233%	100%
Free Methodist Church	0.12%	0.09%	154			154	0%	0%
Full Gospel Church of God	0.74%	0.32%	90	1%		57	151%	37%
Glad Tidings Fellowship	0.23%	0.16%	148		1%	656	144%	91%
Harvestime						111		100%
Hear the Word Ministries	0.25%	0.66%	556			294	-37%	-200%
Living For Christ Ministries						50		100%
Methodist Church in Zimbabwe	12.61%	2.41%	40	8%	2%	78	14%	54%
National Baptist Convention	0.09%	0.06%	140			125	260%	69%
Nederduitse Hervormde Kerk	0.19%	0.10%	110			109	10%	8%
New Covenant Anointing Church						50		100%
New Covenant Assemblies of God	0.13%	0.05%	80			80	0%	0%
New Life For All	0.05%	0.02%	80			120	40%	52%
New Life Ministries International	0.09%				1%		250%	100%
Pentecostal Assemblies of God	0.70%	0.31%	93			38	20%	-103%
Pentecostal Evangelism Church						53		100%
Reformed Church of Zimbabwe	7.03%	2.41%	73	5%	1%	100	12%	35%
Revival Missions						56		100%
Rock of Ages Fellowship						167		100%
Seventh Day Adventist	13.80%	7.32%	112	12%	4%	104	46%	26%
The Apostolic Church in Zimbabwe						80		100%
The Evangelical Church	0.23%	0.10%	92			92	0%	0%
The Gospel of the Kingdom of God to All Nations						30		100%
The Salvation Army	6.39%	2.64%	87	4%	2%	127	20%	43%
United Apostolic Faith Church	0.28%	0.14%	103	1%		68	240%	55%
United Assemblies in Africa	0.27%	0.11%	86			194	69%	74%
United Baptist Church	0.34%	0.26%	162	1%		83	176%	29%
United Congregational Church of Southern Africa	0.06%	0.22%	833	1%		90	2300%	62%
United Methodist Church	6.05%	2.33%	81	4%		38	13%	-90%
United Church of Christ	0.46%			1%	1%	245	316%	100%
Uniting Presbyterian Church of Southern Africa	0.09%	0.23%	519		1%	780	310%	84%
Victorious seed of God Ministries						40		100%
Victory Fellowship	0.07%	0.02%	45			46	1025%	91%
Victory Life Ministries	0.10%						36%	
Victory Life Tabernacle	0.09%					111	80%	100%
Word of Faith Church	0.01%					99	1400%	100%
Word of Life	0.01%					500	300%	100%
World Pentecostal Evangelism						125		100%



Ministries								
Zimbabwe Assemblies of God Africa	15.90%	26.35%	351	27%	28%	340	193%	65%
Zimbabwe Christian Fellowship	0.17%	0.02%	21			37	411%	89%

Note:

- 1. Where there are empty cells, the data was not available at the time of going to print.**
- 2. The ratios are based on data the Research Teams were given.**
- 3. The churches included are those that have participated in the 1991 survey and the subsequent updates.**
- 4. Except for a few cases where 1991 data was unavailable, 100% member increase indicates that the denomination started operations after 1992**





The Alliance Church in Zimbabwe

Cross-cultural Church Planting

Xolisani Dlamini and Paul Siaki spoke with Solomon Chauke about the Alliance Church's cross-cultural church planting efforts.

Q: The last time we met, you mentioned that churches were being planted in Swaziland, Mozambique and Malawi. How are you doing this and how was the vision of cross-cultural church planting birthed?

Let me make it clear that we didn't start anything in Swaziland. In fact, there were people who started in Swaziland before we started in Zimbabwe. However, it is true that in 1987, when we launched Target 2000 with OC and DAWN, that vision encouraged us to start church planting in Zimbabwe.

At that time the church was very small, about 3 churches, but in Zimbabwe we now have more than 8 churches. In essence, our ministry focuses on follow up. Some of our people who lived in Zimbabwe moved to Botswana. We followed up on them and now we have more than 10 churches in Botswana through the follow up of members who went to stay there. In the early 90s we had fellowship with a visitor from Mozambique who invited us to go to Mozambique. We followed up on his invitation and started churches in Mozambique.

We also started churches in Maputo and we had a wonderful work taking place in the Corridor. During the war in Mozambique it was easier for us to work from there. A lady from one of our churches married a Malawian man who left Zimbabwe late in the 90s and went to live in Malawi. When she arrived in Malawi she started witnessing to the people there and wrote back to us saying she was starting something in Malawi. We followed up on this and today we have pastors and church planters who are going to Malawi to give assistance. This year we already have 3 teams that have gone to Malawi to help with church planting.

We presented a big seminar with our church in Malawi where we had about 10 pastors who are now situated in Malawi and have worked all around the cities and rural areas.

Q: How are you handling the issue of leadership?

We train our own leaders in all these countries to go on with the work and also train others. We are privileged enough to have many young people who are challenged to become pastors and we train them. First of all we train them locally, and then we send them to Bible Schools for further training. When they come back they take up work as pastors.

The Lord has done a wonderful work, especially in countries like Zimbabwe, Botswana, Mozambique, and Malawi. The work has grown and it is spreading. Every year we have three seminars in Mozambique, three in Malawi, and two in Botswana. In Zimbabwe we are still holding training seminars where we emphasize the vision of church planting. We train church planters and encourage them to do the planting.



One of the problems the other churches face is the shortage of workers. In some places, after a period of six months, there is still no leader in place and the church dies. But we thank God that this is something we were aware of from the beginning and that wherever we start we ensure that we have leaders who are prepared to take over and care for those churches.

Q: How are you supporting these church planters?

Our church has been self-supporting from the beginning. We encourage our churches to support their own workers and in that way our workers don't expect so much as far as salaries or allowances, they make do with what they get. In most cases we encourage those members who can plant or grow a church and I would say that most churches depend on those workers.

Q: How is the political and economical situation in Zimbabwe affecting the church?

I am not a politician and I believe that we should not talk about politics in our churches. That does not mean we do not have party members, but we have never had any clashes concerning the parties. People don't talk about politics when they are in the church so I don't think the political situation is affecting us in the church. However, we are affected economically because we have many people who are not working or have a hard time in finding something to support themselves. This is a normal thing in Zimbabwe, it affects everybody, but we manage to live like anyone else.

Q: Would you say that this has affected the giving of the believers?

We have some churches that are really having a difficult time, members and pastors alike. Some of the churches are able to share and we bring our resources together to share with those churches that are struggling. We believe that in time things will change in Zimbabwe and finances will increase for the churches. Then we will build more buildings.

Q: Finally, I know that you are very serious about church planting. How are you imparting beyond Alliance to other churches?

We are not only working in the Midlands. We talk about church planting and when we do church planting we do it with different churches. We have influenced each other that this is the right direction to go and help one another to fulfil the Great Commission. If there is any pastor that would like to start in another area we have agreed to go there as a team from different churches. We also send our own church planters to go and help that church to plant a church.

If there is a need for instruments we help where we can and teach the churches to take good care of what we leave behind. We also have seminars in other cities outside Zimbabwe, where we call all the churches to come together. It is not only the Alliance churches that attend - there are more than 10 churches together. We share this vision with all the churches and we are greatly encouraged to see the growth.



Q: What do you think are the challenges the churches in Zimbabwe face?

The biggest challenge is to come up with strong leadership. Some of the churches die because of a lack of strong leadership.

Another challenge is to teach the churches how to give so that they can sustain themselves, without having to depend on others. I think those are the main challenges that we are facing today.

Q: As the vice-chairman for Target 2000, what do you see beyond 2000? What would you see as a need for this movement and for the nation?

Well, this is a growing movement and now that we are beyond 2000 we must see if we can come up with a new strategy as an organization in terms of challenging the churches we have planted to grow strong in the Lord.





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