

cgcm NEWS

Four Decades of Crossing Boundaries & Building Bridges Through Theological Education in Zimbabwe



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EFZIM Report 2008

Marthinus L. Daneel

THEOLOGICAL EDUCATION (TEE and CORRESPONDENCE COURSES)

The Last Chapter

This year marked the final graduation ceremony in EFZIM's (Ecumenical Foundation of Zimbabwe) Theological Education by Extension (TEE) program and the conclusion of a key ministry begun by Professor M. L. Daneel. Ms Memory Makoko, administrator of EFZIM for the past six years and Dr. Daneel's research assistant and EFZIM co-worker for ten years, wrote in her report letter for the year that there were 50 graduates in 2008. Twenty of these were fetched from their villages near Masvingo town for the graduation ceremony at Professor Daneel's house. Some of them were clad in rags due to the economy in the country and most of them have not had fresh meat to eat in more than a year because it is too expensive to buy. Professor Daneel said, "I smuggled over the border the fresh meat of a kudu antelope that I had shot in South Africa - for this final ceremony in Zimbabwe. The ceremony brought to a close the ecumenical and theological training ministry that I have conducted among the African Independent Churches since 1965."

MEMORY MAKOKO'S REPORT

From the formation of EFZIM to the conclusion of TEE's activities this year, this educational program was much welcomed by people. Many benefitted by the opportunities it gave them. Over the years there have been wonderful testimonies by students who shared their deep appreciation for the education they received. There were several courses offered; among these were: Upenyu nebasa raKristu (Christology - a course developed in the earlier years of Fambidzano), Holy Spirit, the Book of Revelation, HIV/AIDS, Church History, and others. The majority of students studied Christology and

stated that the course helped them to know who Christ is and they had changed the way they perceived Christ. "Knowing who Christ is taught us to be united in spite of our different church affiliations. We now know that we belong to one and the same Father," one woman commented. EFZIM helped communities of people to experience great ecumenical fellowship.

The impact of the TEE courses on the lives of students was great. As with the woman of Samaria when she met Jesus at the well, who went into the city and said to the men, "Come, see a man who told me all the things I ever did," and exclaimed that he was the Christ . . . when this woman received the Good News she could not keep it to herself alone. This is also what happened with the TEE students. Upon receiving the study materials and hearing the lectures from EFZIM TEE tutors, they could not contain themselves. Instead, they went about informing their neighbours, friends, and relatives about the program that had come to their area. At the EFZIM offices, we received lists of names of people who wanted to participate in the TEE program and several representatives from various districts in Masvingo province requesting the opening of TEE centers in their respective communities. Unfortunately, financial resources were not adequate to meet such a high demand.

During this final year of the program, EFZIM tutors drove to established centers to teach classes in Bvukururu (Zaka district), Marozva (Bikita), Nyamafufu and Gunikuni (both in Masvingo). As the economic situation in the country worsened and inflation went up every day, things such as fuel and stationery became prohibitively expensive and our operations were possible only at the locations mentioned above. Long-distance travel by EFZIM staff was effectively impossible and not

even the post could be relied upon, as it is now irregular or non-existent.

EFZIM's educational efforts excelled for a long while in spite of the devastation of the economy and infrastructure in the country. Over 1000 students from all over Zimbabwe were enrolled in correspondence courses in the past few years. In 2007 we had 200 graduates. Last year we held graduation ceremonies at different centers and it was wonderful to see the students from different denominations working, singing, and performing dramas together. The best students were awarded Shona bibles. But now the situation is that many of those still on the books as enrolled have not been heard from in some time. Many have left the country and many others may have met with other unthinkable misfortunes.



Ms Memory Makoko, Administrator and theological teacher of EFZIM.

In every area where the TEE program was made available, we received overwhelming support from community leaders – chiefs, councilors, kraalheads, headmasters of schools, etc., who regarded the theological courses we taught as important “ingredients” of the moral values of their people. One headmaster complimented the men and women who joined the program and he emphasized the value of the good behaviours that they learned from those they encountered in relation to TEE. “Pupils who come from families with good moral values are not only a pride to their families, but to the schools to which they belong, and to the community as a whole.”

We at EFZIM are thankful to all of our donors whose generosity over the years has done so much to enrich the lives of the people. We also want to take this opportunity to express thanks once more for the food that we have been receiving by way of Professor Daneel. Life in Zimbabwe is difficult every day and many people are suffering. There is no food in the shops and the prices are so high that people cannot afford to buy even necessities. Nevertheless, the remaining staffs at 8 Acacia have been blessed because Professor Daneel was able to bring some food from South Africa to give it to the EFZIM workers. We have received groceries and basic supplies and these were able to last us quite a while.

Mr. Zimuto, the cook and gardener at 8 Acacia, said about the supplies he received, “Surely I am very thankful for the foodstuffs which Professor Daneel distributes to his workers. It shows that he is very concerned about the well being of his workers. I share (the grocery) with my family staying in the village. It helps to keep the family going.”

Recently in Zimbabwe, about two-hundred thousand people have lost their homes during the lead up to the elections. Some people were killed in political violence; some of them having been brutally beaten. At Jerera township, here in Masvingo province, an office of the opposition party was bombed and seven people were burnt beyond recognition. Many schools had to close during the same period because teachers were being beaten at school by so-called war-vets on the allegation that they had betrayed the government for which they were working during the

March 2008 elections. These war-vets raided schools at night, beating and raping the teachers. The situation was completely out of control and we were very fortunate that we did not suffer these misfortunes as well. God protected us and we thank Harvard-Epworth Church and all of our sponsors for their intercessory prayers on our behalf during these hard times.

We offer up a special word of thanks and appreciation, also, to the Harvard-Epworth congregation for the \$2,000 dollars given to us this past year. It helped not only us, but also a number of other needy people here in Masvingo.

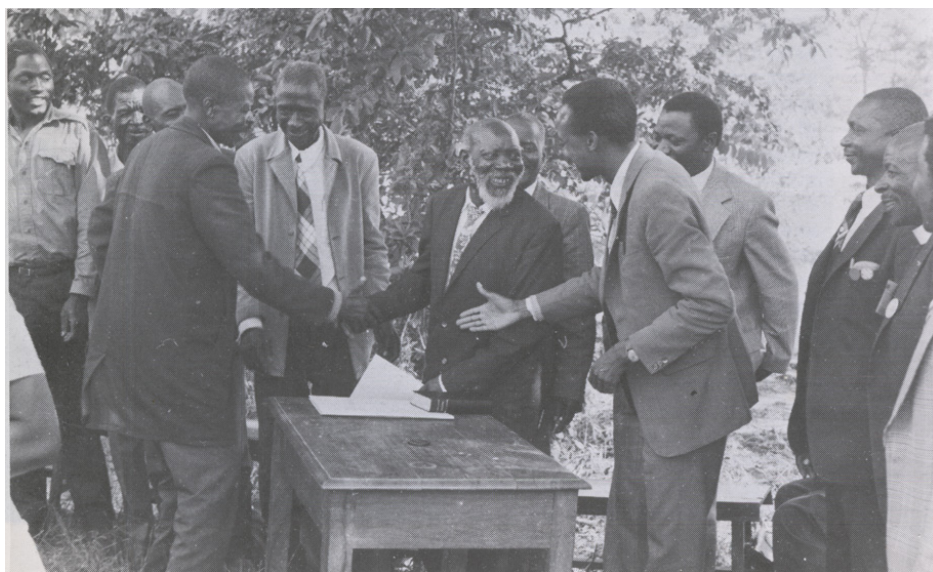
It is sad to see the close of such a wonderful ministry that has meant so much to so many. It is all the sadder given the once-hopeful situation in Zimbabwe that has turned into tragedy for her people.

MARTHINUS DANEEL'S FINAL REFLECTIONS ON A ZIMBABWEAN MINISTRY

It happened in July 2008 ... the last EFZIM graduation ceremony at my house in Masvingo town. I sat among my EFZIM colleagues and some twenty graduating students to share a kind of surprise ‘Babette’s Feast’ – in this instance a special banquet for the rural poor who no longer have regular meals. The

ceremony was intended as official closure to my 43-year pilgrimage, adventure, and in some respects, ministry, among the African Initiated Churches (AICs) and traditional religious practitioners in Zimbabwe. That it also meant the end of our theological training programs was hard to digest. I was having conflicted feelings: relief, because it had become impossible in present-day Zimbabwe to manage any program with a reasonable degree of success; and guilt, because of an awareness of the ongoing needs and suffering of the people we have been serving.

During the ceremony there were enough reminders of the malaise in our country. Some of the students present were poorly clothed. A participant relative of one of them was mentally disturbed and in rags. Others were pleading with me not to close the program that still brought light and hope to their community. Virtually everybody ate at least two or more full servings. For most of them fresh meat had long ago become an unaffordable luxury. As I watched the mood of my rural friends soar while they ate I was happy that the hard hunting slog of three days in the South African mountains had yielded a mature kudu-bull (weighing at least 800 lbs) and that the risky business of ‘spiriting’ all the meat across the border into Zimbabwe for an unlikely feast, had worked. Perhaps this move was not as ‘legitimate’ as smuggling Bibles. If, however, the bounty was



Fambidzano graduation ceremony in 1974. Rev. Jirrie reaches out to congratulate one of his Zionist students (with certificate in hand).

destined for the deprived poor who were suffering because of ceasar's misrule, there may somewhere in the Beyond have been a nod of approval at ceasar not receiving a cent on this 'transaction'. After all, ceasar has long taken more than his dues! More precisely, he has robbed the entire-country blind!

Under the circumstances of 2008 - i.e. a destroyed economy and the moral blow of a stolen election - the graduation ceremony at 8 Acacia Avenue in Masvingo town was indeed a feast of note for a small group of



Rev. Musasikwa, Fambidzano's composer of songs, leads a procession in dance and song during a graduation ceremony in the 1970s.

rural villagers who were barely surviving on what was left of their subsistence farming. But it was a poor reflection of the lavish graduation events we conducted out in the rural areas during the 1970s. On those occasions hundreds of students from several regional extension centers, accompanied by relatives and fellow villagers, would feast

for several days to mark their theological progress. The villagers themselves provided cattle and goats to be slaughtered for such occasions. Churches gathered for days of speeches, sermons, dancing, singing and theatre. These were full-fledged ecumenical events which included orations from our Fambidzano team of tutors (representing the Dutch Reformed Church, Church of Christ, Baptist Church, Assemblies of God, Zionist and Ethiopian-type Churches) and spiritually inspiring messages from graduating students (representing the widest possible range of Mainline Mission and African Initiated Churches of the area concerned). To top it off Fambidzano had its own band of drummers, horn-blowers, singers and rattle-dancers, who staged memorable performances. Their director, a veritable old sage, wrote the history of our movement into their songs. In typical African style, therefore, a new ecumenical tradition vibrated in song and dance. Those were the 'golden years' of ecumenical and theological endeavor before the late '70s, when the intensification of the liberation struggle drove many of our programs underground.

During the period of preparing EFZIM's feast as unwanted finale in an adventurous season of AIC service, I tried to piece together some of the main features and meaning of an unlikely story that 'lived me' and often took me way beyond where I had originally intended to be. Brevity in the telling, however, has never been a strength of mine. Story-tellers don't know the meaning of the term, anyway. Should I attempt a try? I doubt it.

AIC Ecumenism

The guideline for my role as an ecumenical figure among the African churches of Zimbabwe, was already established in the 1960's when I lived for several years among a wide variety of African Initiated Churches, researching and worshipping with them. At the time I was aiming at an academic ca-

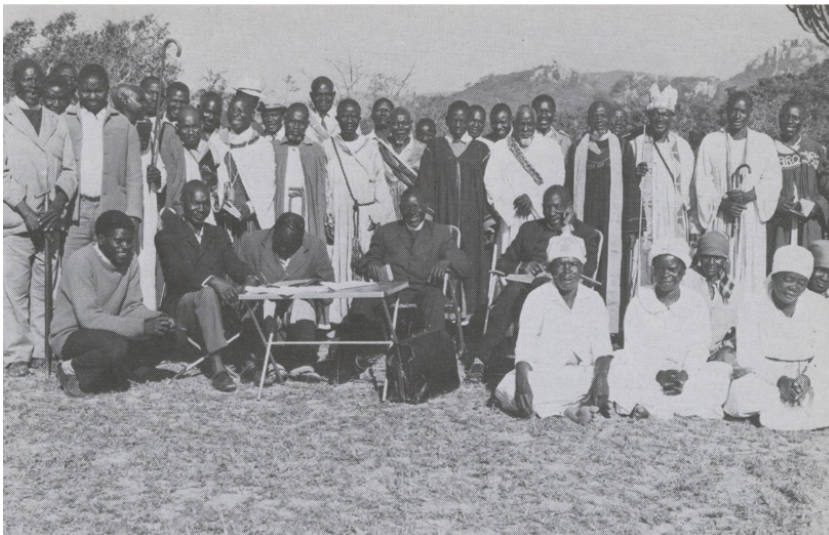
reer. But I ended up writing narrative-type books on the AICs and experiencing such close identification with their needs and aspirations that I became convinced of divine guidance for me to redirect my life towards full-time ministry among them. Thus, after completing my studies at the Free University, Amsterdam, as well as a first batch of publications on the AICs, I returned to Zimbabwe to start with the envisaged ministry.

Given the historic background of religious dissent, in-group rivalries, uncompromising leadership and the resultant group fragmentation in AIC circles the prospects for successful ecumenical interaction seemed rather bleak. Both Bishop Bengt Sundkler and Dr. Harold Turner, the early luminaries of AIC studies in South Africa and West Africa respectively, advised against the planned ministry. The early attempts at ecumenism by the AICs themselves in Southern Africa had all failed. And the most recent example of failure at the time was the disintegration of the Beyers Naudé-sponsored AICA (African Independent Church Association) after massive misappropriation of funds by the key AIC leaders of the movement. Ironically, I had myself assisted Beyers Naudé's successful fund-raising drive in The Netherlands for AICA and had persuaded the Free University Senate to contribute substantially.

So, all the odds seemed stacked against my proposals. But mission endeavor is not always a matter of sheer logic. The Free University and the two main Reformed Mission Councils of The Netherlands decided to sponsor the venture financially despite the odds against a stable and lasting ministry and a looming liberation war in what was then still Rhodesia. Idealistic as I was about the task ahead of me I had no illusions about the difficulties I would encounter. I remember identifying somewhat flippantly with the plight of the man of La Mancha, fighting his futile battle against the unstoppable windmill ... dreaming his impossible dreams ... and reaching for an unreachable star. The roadblocks would be daunting, I knew. Yet, I had no doubts about a God-given mission and the supportive prayers of a mother who never questioned my decision to forfeit a Reformed missionary career in order to serve the AICs - then still deprecatingly characterized in Mission circles as 'Separatists' and 'heretics'.

Over the four decades (1965-2008), three successive institutions were founded as or-

ganizational centers for our ecumenical endeavors. 1.) There was Fambidzano ('Cooperative of African Churches'), the first AIC ecumenical movement in Zimbabwe, which at its peak counted a membership of 90 AICS. It lasted for 18 years (1972-1990); the first fifteen of



Birth of the first AIC ecumenical movement in Zimbabwe - 1972. Delegates of the first twelve churches to join Fambidzano.

which I served as founder-director - in executive and honorary capacities respectively. Fambidzano excelled in pioneering theological extension training and community development centers for rural AICs. 2.) In the aftermath of the liberation war ZIRRCON (Zimbabwean Institute of Religious Research and Ecological Conservation) was introduced



Chief Murinye (left) who travelled 300 km with traditionalist earthkeepers to plant trees at Matopo cult shrines, explains after-care of the young trees to a young cult priest (right).

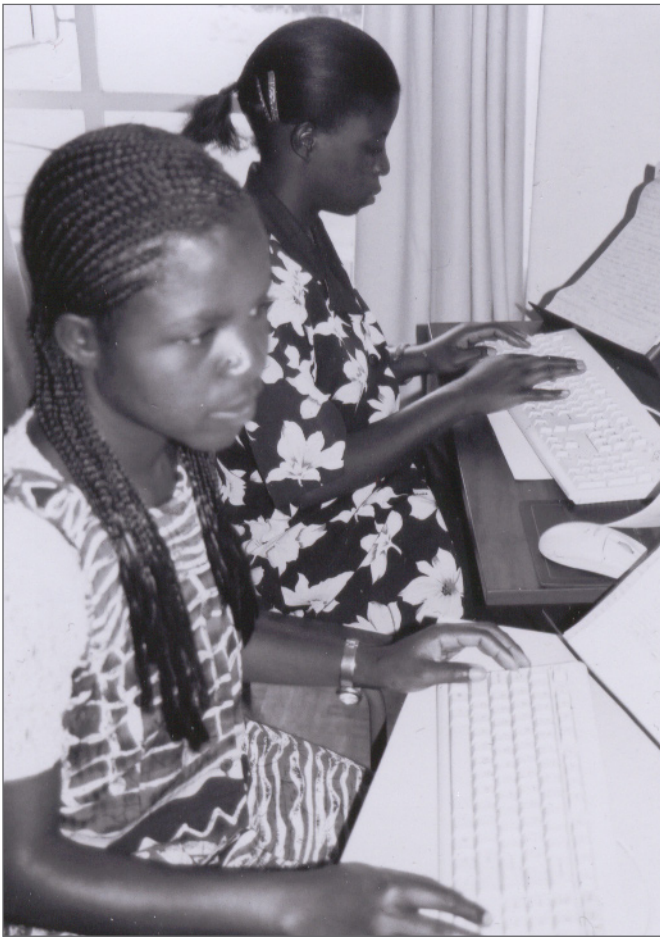
as a organizational instrument behind Zimbabwe's African Earthkeepers. At its peak it counted 180 member AICs, representing several million Christian adherents, and a contingent of many thousands of traditional religious practitioners, including chiefs, tribal elders, spirit mediums, and key-figures of the old High-God cult with its shrines in the Matopo hills. This movement managed to pioneer ecumenism as a form of ecological interaction between Christians and traditionalist practitioners. It was recognized as the largest African earthkeeping move-

ment at the rural grassroots in all of Southern Africa. It lasted for 16 years (1985-2000), fifteen of which I served as founder director. ZIRRCON focused mainly on earth-care (tree planting, game conservation and the protection of water resources), income-generating projects for 85 women's clubs, youth-work and theological training for AICs. 3.) In order to preserve continuity for our theological training program and my research, when it became evident that ZIRRCON was about to collapse, I introduced EFZIM (Ecumenical Foundation of Zimbabwe). The core unit of staff-members never exceeded a total of twelve TEE tutors and field researchers combined, operating from my house as headquarters in Masvingo town. Tailor-made to preserve and extend an AIC eco-ecumenical and theological legacy in the dire circumstance of Zimbabwe's economic and political meltdown, the foundation has worked fruitfully for 9 years (2000 to 2008). It is scheduled to cease operations upon my retirement or withdrawal from Zimbabwe.

I have analyzed the causes for the institutional collapse of Fambidzano and ZIRRCON in several ZIRRCON and EFZIM reports and do not wish to go into all the painful details once again. In retrospect, however, I wish to make and briefly explain a telling-comment - La Mancha-style, so to speak. The root cause for the demise of two highly effective and creative movements lay in the fact that neither I, nor the African colleagues who



ZIRRCON leaders of different African churches plant trees together.



EFZIM headquarters; the typing of TEE correspondence courses.

succeeded me, had the armour to fight to a stand still the flailing arms of the monster 'windmill' we were facing - namely POVERTY! All my AIC colleagues in key positions in these movements had grown up in poor rural communities and were seeking financial security for their careers. Our donors abroad provided good salaries but did not undertake any long-term responsibility for African staff in terms of pensions. And, try as I may, I had no means as founder-director to rectify this in-built weakness in both institutions. Thus, the end-result in both instances were the same. As soon as I handed over executive responsibilities and financial control, associated with the directorship, my successors introduced the hidden processes of 'redressing' the situation to their personal advantage, regardless of the contracts, constitutional safe-guards and project planning they themselves had subscribed to. They simply could not resist the temptation of misappropriating project funds on a large scale in an attempt to achieve a secure future for themselves and their families in the midst of rural poverty.

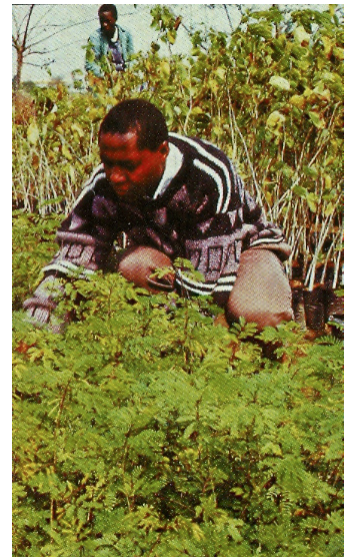
Donor goodwill and support was lost in no time. Unfortunately the real losers were the thousands of rural Africans who were unjustly deprived of the means and opportunities they had earned through hard work in numerous projects.

For me, personally, being struck down twice by the mindless, flailing arms of the monster 'windmill' was a bitter experience. I tasted the helpless futility that I had so often seen etched in the eyes of fellow rural Zimbabweans as their hopes for a new future faded. Post-colonial Zimbabwe simply knows no real justice! The culprits who had stolen millions destined for their fellow countrymen/women walked away scott-free; not because there was no compelling evidence of their guilt, but because legal procedures were blocked by bribed officials.



Fortunately ecumenism, even if it benefits from smooth-running institutions, is not entirely dependent on them. Once the attitudes of individuals have been changed and they start developing initiatives for inter-church activities on their own, new patterns of ecclesial interaction tend to emerge. All was therefore not lost with the collapse of Fambidzano's and ZIRRCON's organizational structures. In a sense we had fought too hard for too long, for all our achievements to just cease and disappear when the rug was pulled from under our feet. For one thing, AIC ecumenism was never an end in itself. It became integral to and formed the foundation of all our joint activities,

whether we were teaching theology, building community development projects, planting trees or protecting water resources. In unity we found our strength and learnt to cope together, with our weaknesses. Despite



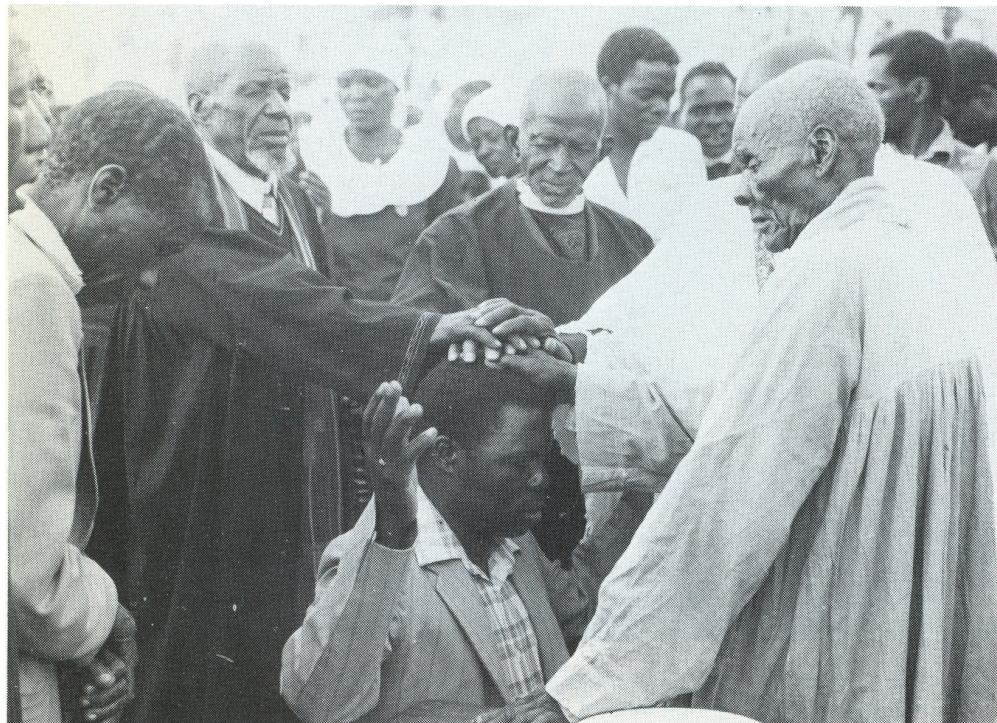
ZIRRCON nurseries cultivated up to a million seedlings annually.

my prominence as founder-leader and fundraiser, I was happy with the knowledge that nobody ever spoke about 'Daneel's movement.' Instead, I was robbed as a fellow AIC bishop to serve from within. Thereby I could counter suspicions in AIC circles that I was attempting to subject the Independents once again to a form of Mission Church tutelage. By sharing a wide range of responsibilities and sense of belonging from the outset in Fambidzano we were virtually fighting for a convincing manifestation of God's kingdom on earth, in the midst of Zimbabwe's bloody liberation struggle - something which could give our ecumenism a recognizable African face.



EFZIM headquarters; staff members sorting out dried game meat for distribution among staff and students.

Some of the main features of this ecumenicity are the following: 1) Ecclesial isolation and group rivalries started to make way for friendships between AIC leaders and purposeful interaction. 2) Quite apart from Fambidzano's official initiatives in joint meetings and training projects, AIC leaders started to organize joint services and holy communion ceremonies in their own neighborhoods to give expression to their new convictions about union in Christ and the connection between such union and the missionary mandate for Christian outreach (John 17:21-23; the corner-stone text of Fambidzano). 3) A major achievement was the establishment of regular ties between the AICs and the so-called mainline Mission Churches; in the first place through Fambidzano's associate membership in the Rhodesia Christian Conference and subsequently in the National Christian Council of the World Council of Churches. 4) The latter developments at the local level placed the Zimbabwean AICs on a firm footing with the World Church. Regular visits of donor agencies to Zimbabwe and AIC participation in ecumenical events abroad strengthened an awareness of joint discipleship in the World Church and enabled the AICs to shake the stigma of being 'Sectarians,' 'Separatists' or 'non-Churches,' which had prevailed in the past due to the ignorance and judgementalism of 'mainline' churches. 5) ZIRCON managed to extend ecumenism to a new form of official interaction between Christians and traditionalist practitioners. In the process of planting millions of trees over a 15-year period ritualized encounters between AIC and traditionalist earth-keepers contributed towards mutual respect and understanding. Ecological collaboration in an inter-religious context stimulated friendships and tolerance across the religious divide. It enabled participants to redefine and maintain their diverse religious identities, even as Christians listened to tree-planting elders addressing the ancestral guardians of the land prior to submitting their seedlings to the soil, and traditionalist chiefs and spirit mediums in turn heeded the eucharistic proclamations about Christ the Earthkeeper - in whom all things hang together (Col. 1:17-18) - by Zionist or other AIC bishops. In addition, ZIRCON's ritualized activities in tree-planting, game conservation and the protection of water resources have been widely publicized



Ecumenical ordination of the late Bishop Gavhure's son in the First Ethiopian Church. Consecrating hands on young bishop's head symbolize inter-church unity.

and serve as a challenge elsewhere on the continent for inter-religious ecological activism. A number of prominent African theologians today recognize the significance of the ecological models we have used, for the development of an inculturated African eco-theology, in practice and theory.

Perhaps the achievement of religious unity where people found and lived a common destiny, be it the betterment of African church leadership or experiencing new measures of meaning and fulfillment in sacrificial engagement in the restoration, even salvation, of creation, was the most outstanding 'accomplishment' - if one can call it such - of the mission we shared as fellow wayfarers in Zimbabwe. In the breath from Beyond, I found that it was not my mission or success, but a shared purpose, a gift and preoccupation which somehow liberated us from self-concern into awareness of divine grace within the mystery we called 'God's Kingdom.'

What was established over forty years was a new tradition, a new life-style for churches, changed attitudes among leaders, formerly hostile to each other. Significantly the networks of bonds that were forged far and wide in divergent brother- and sisterhoods devel-

oped a history of its own, independent of the organizational infra-structures originally formed to spearhead and nurture the ecumenical movement. As Fambidzano and ZIRCON, having touched the lives of several million adherents over four decades, folded and faded, the spirit of AIC ecumenism prevailed and kept growing. Thus, despite disappointment at institutional loss I found relief and joy in the realization that engagement in African ecumenism had not been in vain. Despite leadership failure at the grassroots, the churches concerned had harvested a rich and lasting reward. In their own ecumenical endeavour they had found the recognition and dignity in the wider family of churches for which they had yearned.



As I look back on the emergence of Shona ecumenism I have fond memories of Fambidzano 'pioneers' who first volunteered to risk inter-church collaboration. They were the AIC bishops who courageously stepped forward, while many of their followers still doubted, to set the example for others and become the backbone of our fledgling movement. Bishop Nheya Gavhure of the First



Fambidzano President, Bishop Nheya Gavhure, blowing kudu-horn during conference festivities, 1972.

Ethiopian Church was the honest and soft-spoken Israelite. Always with a ready smile he was the man whom everybody trusted. He was the longest serving Fambidzano president, who traveled endlessly to inspire member churches and promote unity in their ranks. Strong supporters of the envisaged theological education for AICs who served on the first conference executive, were Zionist bishop Krinos Kuudzerema, a popular

faith-healer, and Rev. Zvobgo of the African Reformed Church (Shonganiso Mission), a man with a passion for secular and religious education.

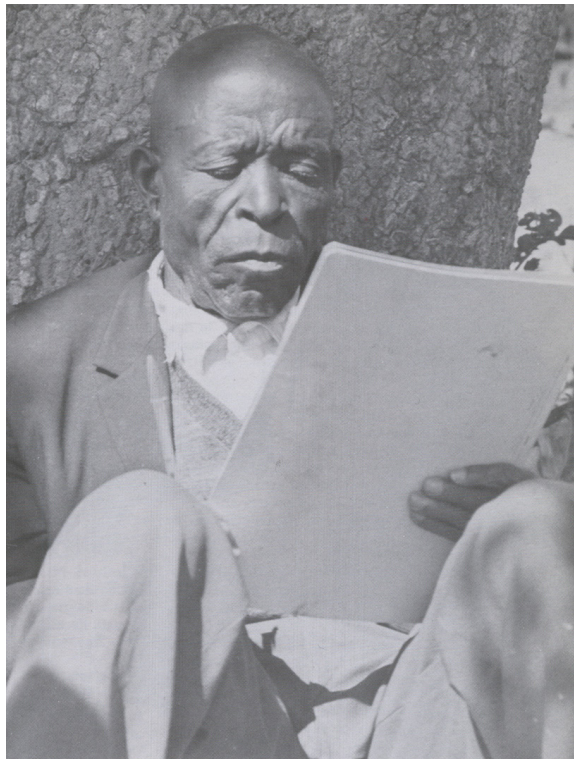
However, the most influential and powerful protagonist of Fambidzano's ecumenism was the modest Bishop Forridge, leader of one of the larger offshoots of the Zion Christian Church in the Gutu district. Having worked his way up from a post-man on bicycle for a

mission station to a Zionist bishop in his own right, he fully embraced Fambidzano's interactive Christian ideals of church unity and missionary outreach as implied in Christ's high-priestly prayer (John 17:21,23). At first he tended to nod off and sleep through our theological class sessions conducted at his headquarters; sessions that he insisted on 'overseeing'. I was somewhat disturbed by the regularity with which my friend leaned comfortably against the trunk of a muchakata (cork tree) for a siesta lasting as long as the class period ... Until I realized that impaired hearing prevented him from following and understanding the lessons and discourse. The appointment of an intelligent youngster who could act as interpreter and shout in his ear was the turning point! Soon we had the fastest growing extension training center on our hands. Not only did the bishop persuade his wife and several close relatives to enroll as students. The class flowered as a forum for discussion that drew more participants than we could properly cater for.

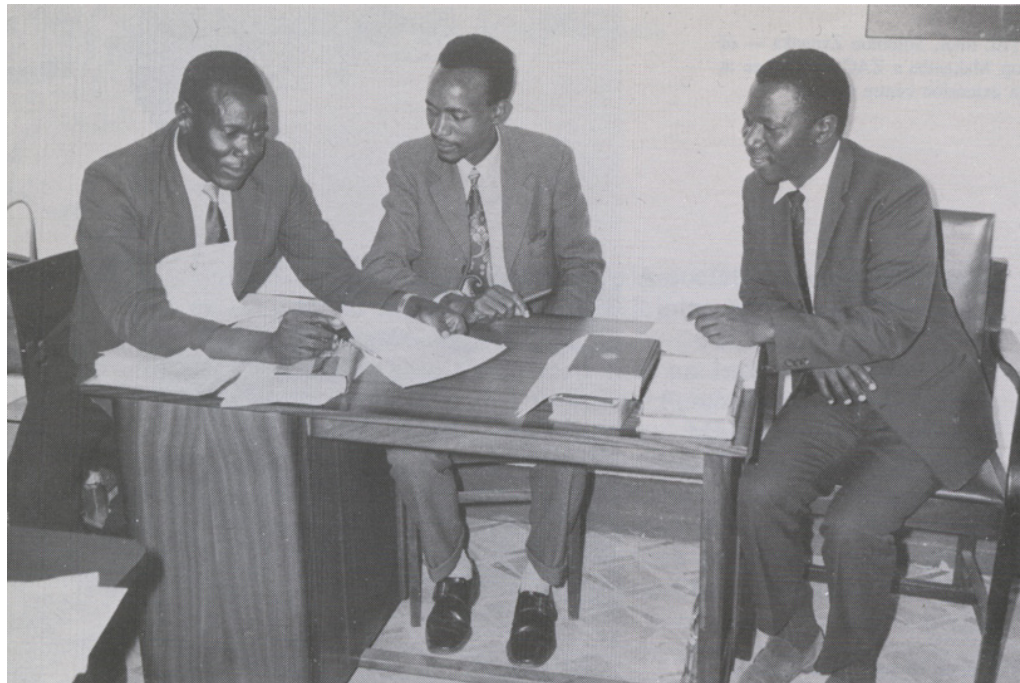
When the liberation struggle intensified churches were burnt down and some Christians were martyred by guerilla fighters for worshipping the white man's God. Fambidzano's training program went 'underground' to protect the students. Bishop Forridge became one of the regular couriers who came to our head office in Masvingo town, once a week, to fetch lessons for distribution among students in his rural neighbourhood. It was dangerous work because of the risk of being branded a collaborator through regular contact with a white man. And sure enough, one Friday afternoon upon his return home a group of eight guerilla fighters with their AKs on display were waiting for him on his porch. They demanded to see the contents of his briefcase. Scared stiff, Bishop Forridge unpacked the TEE lessons and handed them over. His dread turned to surprise when the bushfighters kept reading the courses with great concentration and signs of approval. It turned out that they were all active Christians! Impressed by what they read they volunteered to assist Bishop Forridge. It was like a miracle at Mt. Zion! For several months they returned every week to help the old man distribute the lessons to Fambidzano's students throughout the region. Those students who had buried their lessons were encouraged by the fighters themselves to dig them up and proceed with their studies.

In this period the bishop also attended several nocturnal pungwe meetings in the Gutu district where the fighters instructed villagers in matters of liberation politics and warfare. At those meetings - unbeknownst to me at the time - he repeatedly pleaded my case, provided the guerillas with the particulars of my truck and requested their allowing me free passage when they found me traveling in the Gutu district. After the war, when I learnt about this for the first time, I was humbled and honoured by the bravery of an African friend who had risked his own life to protect mine. Then I remembered the chimurenga day when I drove the lead car of an impromptu convoy from Harare down to Masvingo. We were ambushed in the Gutu area. I had driven through the kill-zone before the shooting started. Nobody was killed but several cars were hit, including that of the Masvingo mayor of town whose car was behind mine. Was my safe escape that day coincidence or part of the "free passage" Bishop Forridge had pleaded for? I had to wonder ... and be thankful.

Eventually the day came when an army truck hit a landmine on a road close to Bishop Forridge's home. RAR (Rhodesia African Rifles) soldiers came running to exact re-



Bishop Matthew Forridge leaning against a wild cork tree during a TEE lesson.



First team of Fambidzano TEE tutors, 1973. From left to right: Revs. Ruben Marinda (Zion Apostolic Church) and J. C. Nyatoro (Baptist Church).

venge on the man they knew to be a supporter of the freedom fighters. The bishop immediately ran into his house to save his most precious possession - i.e. two framed Fambidzano certificates of him and his wife hanging on a wall. He slipped out the backdoor to hide the certificates in a little cave behind the cattle kraal. The soldiers razed and burnt down the homestead buildings and all Forridge's possessions. Then they took the old man to the nearest RAR camp where he was repeatedly tortured as punishment for his refusal to give information about the fighters operating in the area. Once they threw him out of camp like a worthless rug he was barely alive and deaf from all the beatings.

Yet, the man of all African seasons remained undeterred. Once he regained his health he stepped up his ecumenical work in Gutu-East, calling congregations of AICs and Mission Churches to meet on a regular basis - for joint sacramental services and missionary outreach campaigns. To my knowledge Forridge's legacy continues to inspire ecumenical church services in Gutu-East to this day. The humble postman had developed into

a visionary church leader, a heroic ecumenist of great courage, influence and integrity. I was privileged to know him as a close friend until he died.

After the war I visited him in the new house he had built on the old site. He was too poor then to purchase any interior decorations. But, on the unpainted wall in the dining room hung two framed certificates ...

Theological Education

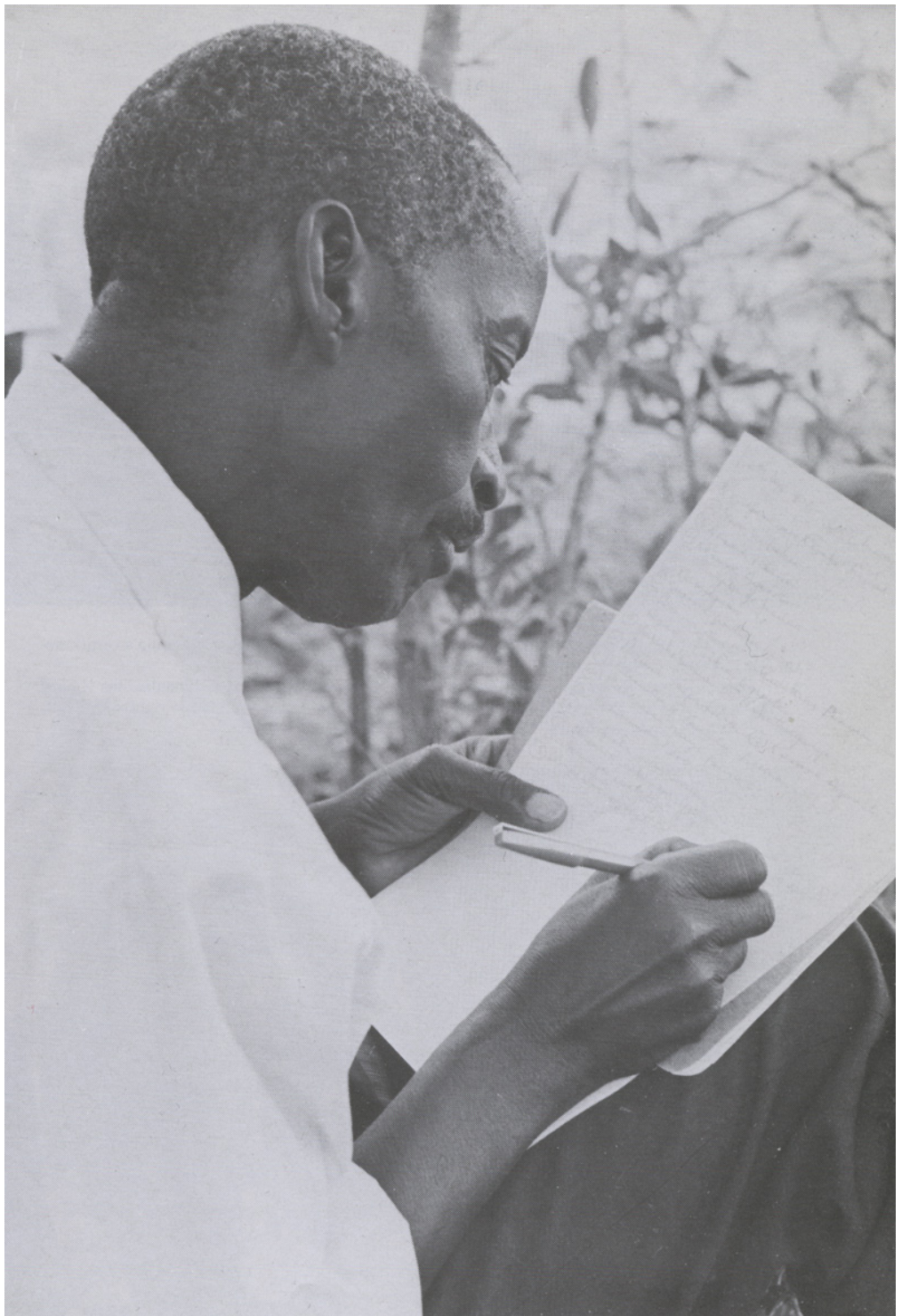
Theological education was the golden thread woven into the ecumenical fabric of all our endeavours in the three above-mentioned-institutions. It lay at the heart of the mission I had accepted for and with the AICs; the one task I sought to safeguard whenever institutional instability or collapse threatened. Thus, for accomplishments in this field I am deeply grateful.

At its peak Fambidzano annually taught some 600-700 students at 40 TEE (Theological Education by Extension) centers, scattered all over the Masvingo Province, in Midlands near Chivhu town, and in Harare suburbs. On the whole such open air meeting places were close to rural schools, church buildings or business centers where shelter against bad weather could be obtained when

necessary. Every week four to six teams of tutors traveled hundreds of miles to teach at the outlying centers. In addition a total of more than 1000 students from all over the country annually participated in training through correspondence courses. ZIRRCO and EFZIM operated with smaller numbers of teachers and students but we managed to have several hundreds of TEE and Correspondence students graduate each year. Overseeing the entire 4-decade period my guess would be that we have trained an estimated total of some 8,000 to 10,000 TEE and correspondence students. That only about 5,000 of them graduated was due to factors disturbing student participation, such as population shifts, labour migration, malnutrition, poor health and deaths caused by HIV-AIDS and other diseases. Nonetheless, careful evaluation showed that the training program impacted African Church life and leadership in significant ways.

It is with admiration that I remember the 'pioneer' theological teachers who bore the brunt of laying the foundation for our training program during the first few years. They were Rev. Enock Jirrie, Church of Christ, Rev. Nyatoro, Baptist Church, Rev. Charema, Assemblies of God, and several teaching assistants from the AICs. These were the real stalwarts, the tutor heroes, who stood up to the demanding schedule of traveling endless distances over dirt roads each week, writing new courses and revising others under my supervision, on the basis of student response. What a task that was! To inculturate our courses, simplify them to accommodate those students who could barely read or write, and rethink them time and again as we gained more knowledge about the needs of the rural churches, was a daunting challenge.

To 'inculturate' inexperienced drivers who were not overly familiar with auto-mechanics, but who were all keen on driving, was another challenge that kept me fluctuating between laughter and despair. The old vintage Morris sedan in our fleet was everybody's favourite. Yet it had a leaking sump which all drivers knew about and topped up with oil for every trip. Then, when the engine ceased up one day for lack of oil, the driver of the day thought it impossible that he could have slipped up on the oil-check. "Ah sir," he said quite seriously, "it must have been an enemy's witchcraft, very strong, bad medicine. The heart of that engine in the 'Morrissee mo-



Fambidzano student (AIC minister and tribal chief) writing his TEE exam under a shade tree during the 1970s.

tokari' was far too strong for it to just die on its own!" And that was that! Why talk about oil if a wizard had caused the damage? No use complaining! The white magician, my colleagues assumed, was going to put a new heart in the old banger, for sure ... and find another car as substitute in the meantime

... and put landmine-proofing on the pick-up trucks for safe driving in chimurenga ... and find fuel coupons in the face of war rationing to keep Fambidzano's wheels turning; just like that ... no problem! On the first day of the new Toyota Land-Cruiser pick-up truck being used in our fleet, our best driver man-

aged to push it so hard on hills that he badly overheated the engine. For good measure he also hit a donkey, denting the engine hood in the process. "The donkey did not move out of the road in time," was the driver's lame excuse. In a scape-goating culture this may even have sounded like a 'reasonable' explanation ... but the fleet had to be protected at all cost and the driver concerned from that day on learned to keep an alert look-out for donkeys in the road behind steering-wheels other than that of the Land Cruiser! One day Rev. Jirrie called me from Gutu. His main concern was a bruised finger, not really the Fambidzano car which happened no longer to be on its wheels. "If you can send us some assistance to get the car back on its wheels I'm sure it will run fine," he said. It turned out that the old Volvo stationwagon used for TEE had rolled several times after spinning off a dirt road and was a total write-off ... let alone 'run fine' ever again. That the accident occurred because of the reverend's speeding on a badly corrugated dirt road, despite my repeated warnings against such driving, was not a matter for discussion. "After all, on such a badly rutted road," the offender claimed, "any car can bounce out of control and overturn." Given the limitations of "mechanical acculturation" in our team of drivers and the high incidence of drivers' errors, vehicle abuse, burnt clutches, dented carbodies, etc., the solution, it seemed was to have a fleet of mainly second-hand vehicles and for me not to grow ulcers over vehicle-substitution and repairs.



To understand the objectives of our training programs one has to consider that the AICs had no theological seminaries. Their leadership hierarchies consisted of Bishops, overseers, ministers, evangelists, preachers, elders, and deacons; as well as women presidents and their associates controlling the Mother's Unions. Virtually all these office-bearers, whatever their titles, had little or no theological training, and most of them had never advanced beyond junior school education. The major objective, therefore, was to provide leadership training for the AICs and to do so from within their ranks in order to avoid dependency on and interference from the 'mainline' Mission Churches. In view of

the fact that the AICs in rural Zimbabwe represent some 50 % of African Christianity, the task envisaged was a daunting one.

All lecture materials were developed in the vernacular Shona. Old and New Testament studies aimed at familiarizing students with the background and contents of Bible books in the first year and with central themes e.g., the creation story, the exodus of Israel (important for the AICs' interpretation of their own chimurenga struggle), the role of O.T. prophets in their day as compared to AIC healing prophets in Africa, the life and work of Christ, the nature of the N.T. Church, Paul's mission, salvation history and the Trinity, etc. during the second year. Church History was taught with the purpose of providing an overview of the expansion of the early church, from the biblical period to modern times, during the first year, and subsequently a course on African Church History to provide students with information about the expansion of Christianity, particularly their own type of African Initiated Churches, throughout the continent, during the second year. To the members of formerly isolated, rural churches, the teachings about the nature and scope of African outreach and church-planting elsewhere on the continent, came as a tremendous surprise and inspiration. Classes in Homiletics and Practical Theology served to help the AICs with an analysis of the weakness and strengths of their own preaching and pastoral care. Attempts were made to overcome the fragmentation of sermons based on random text-selection, by way of disciplined Bible-study, thematic orientation and culture-oriented exegesis of the text.

Over the years there were numerous accomplishments which clearly indicated that quite a number of the major objectives were in fact achieved. The students themselves regularly expressed appreciation for a grounding in Scriptures that they had missed before. Regular Bible-study and sermon-preparation led to more effective preaching and improved expositions of the biblical good news. Surveys showed that AIC sermons became increasingly Christocentric, that the interaction of the Christ figure and the Holy Spirit in the daily lives of people and their understanding of salvation had improved beyond an overriding and one-sided focus on prophetism through the Spirit, and

former trends of 'Messianism' in which charismatic black leadership tended to obscure rather than illuminate the Christ figure. Students who lacked spiritual literature next to the Bible invariably used their Old and New Testament lessons to preach from and to instruct their fellow Christians about the Christian faith. It was gratifying to hear regular remarks about the spiritual growth of students and their families. Mention about personal conversion experiences, even by established church leaders, was not uncommon. Intensified and disciplined Bible-study, one of the cornerstones of our training programs, inevitably lay behind such witness. The students themselves, moreover, introduced regular Bible-study sermons in their households.

Some of the most dramatic results came from the teaching of Church History. Stimulated by their increased knowledge about church developments elsewhere in the world, students more readily participated in class discussion. Assisted with new tools for the interpretation of their own churches students and their leaders started sharing publicly the problems of pending schisms - the scourge of Independentism. Amongst other things they identified the non-theological factors, such as polarized loyalties between Christian congregations and clans, the need for financial support in the midst of poverty, etc. as causes for individual defection and the fragmentation of congregations. Once these issues were brought out into the open and dealt with tactfully the cohesion of churches was enhanced and schisms successfully averted. One of the most encouraging results of this development was that over a period of two decades none of the Fambidzano affiliated churches suffered a major schism - in itself a unique achievement in AIC history. Lessons in Church History also enabled the AICs to determine their own niche in relation to the western Mission Churches in the local context and to interpret their own value and religio-cultural input in relation to the World Church.

All in all one can say that several decades of theological education has benefited the AICs by way of improved leadership, ecclesiological progress in terms of self-interpretation and biblical groundedness of church-groups, theological development in relation to African religion and culture, advanced Bible knowledge and spiritual growth of thou-



AIDS play. A 'game' of persuasion to convince the fearful patient that she is not AIDS infected

sands of office-bearers, the advancement of women's leadership and their emancipated reflection on important issues, e.g., the AIDS pandemic, environmental responsibilities in Christian and traditional perspectives, and so forth.



Finally, EFZIM managed to develop in the 9 year period of its service, a training strategy which can be qualified in missiological terms as a comprehensive approach. It integrated the educational and practical legacies of Fambidzano and ZIRRCO by combining the theological teaching of Bible knowledge, Church history, practical theology, etc. with the practical enactment of the Gospel good news in the here and now in as many spheres of rural village life was possible. Thus the incarnation of Christ obtained meaningful African expression in the day-to-day needs and experiences of people. This approach fitted

the characteristic theology of AICs where the emphasis on "salvation in this existence" requires of iconic church leaders, who illuminate for their followers the life of Christ, that they act as intermediaries for rain, as providers of agricultural produce, protectors of widows, exorcists of evil forces and, as healers seeking the wellbeing of the afflicted, next to the proclamation of biblical truths and values during church services.

Concretely, for EFZIM, it meant a greater focus on and commitment to the teaching of AIDS-care and AIDS prevention courses; the teaching of Eco-Theology in combination with church groups developing individual environmental responsibilities, based on the ZIRRCO experience; and the improvement of farming techniques and seed provision for stagnating subsistence

farmers in a destroyed economy.

HIV-AIDS Education

Our new courses enabled students to interpret the killer-disease more effectively than before in the orbit of their own worldviews. Increasingly they saw the differences, as taught, between HIV-AIDS and witchcraft. Whereas both are destructive forces, capable of snuffing out life, the old scapegoat mechanisms formerly used to detect and deal with varoyi (witches and/or sorcerers) are now seen as ineffective as a means of resolving conflicts and suffering arising in society as a result of AIDS deaths. Students generally started to realize that a new

ethic of responsibility for oneself and others in sexual relations has to replace the customary practice of witchcraft accusations if more effective ways of curbing the AIDS pandemic was to be found.

Class discussions on HIV-AIDS successfully promoted the following trends:

1. Greater openness and purpose in public debate:

Women students, for instance, became increasingly more determined and forthright in publicly condemning sexual promiscuity, especially of spouses, which jeopardizes the wellbeing of entire families. Thus they turned our open-air classes into a public platform of gender liberation and public debate. There they could vent opposition to patriarchal authority which often subjects women to the whims of their husbands irrespective of the risks of contamination.

2. Greater confidence in relating to AIDS patients:

Women students, in particular, witnessed to their liberation from fear in relating closely



AIDS play. Leading the still doubtful patient away. Jesting at this point suggests God's ultimate victory over the patient's fear and the disease itself.

to AIDS patients to the extent that they were better informed about the processes of contracting the disease. Consequently they improved their care-giving to AIDS patients.

3. Innovative AIDS plays:

Women students started to stage AIDS plays with entertainment value during public events, especially graduation ceremonies, with a variety of messages to the public. The disease, for instance, would be mocked and disparaged as a personal entity to illustrate its powerlessness in the face of human integrity in the form of moral discipline. The paranoia people experience at the outset of any illness, fearing that it could be AIDS, was derided in many ways to encourage a strengthening of faith in the face of adversity. By introducing many forms of humour into this dangerous and depressing field a delightful lightness of being, including typical Shona banter and joking, was introduced as a much needed way of coping in the stark and pervasive presence of the Destroyer

Eco-Theology

EFZIM was inspired by and carried forward the earthkeeping tradition of ZIRRCON after its collapse. This it did by revising and teaching eco-theological courses in combination with the introduction of field projects at extension centers in close collaboration with local students. Some centers developed their own nurseries and planted seedlings in surrounding woodlots. Others assisted their local chiefs in tightening up customary rules for game protection and hunting. In one instance a leading student set an example by protecting a number of duiker antelope in his own and neighbouring pastures. Discussions on ZIRRCON's experiments with the traditionalist and Christian ritualization of tree-planting and related earthkeeping ceremonies never failed to fascinate the students. And even



ZIRRCON's tree-planting eucharist. With seedlings in hand Zionist woman partakes in the sacrament before she moves to the woodlot for the planting ceremony.

when the cultivation of seedlings became more difficult because of a failing economy their enthusiasm for tree-planting and gully reclamation continued unabated.



Leading student celebrates an EFZIM announcement about maize seed distribution.

Assisting subsistence farmers

In 2003 EFZIM decided to assist farming communities surrounding extension training centers through the purchase and distribution of maize-seed and a self-help scheme of maize-seed production. This was against the background of farmers failing to meet the rising prices of maize-seed in a ruined economy. Mr. Chagweda, one of my research assistants, became the full-time coordinator of this venture. He established trial-plots in the vicinity of our centers for the cultivation of a number of traditional winter maize crops, referred to generally as OPV - Open Pollinated Varieties. Through the monitoring of crop growth he assisted the farmers in determining which maize variety suited their lands best. This exercise enabled farmers to obtain the best-possible maize-seed for their crops at next to no cost and thereby to become independent of the financially constricting maize market.

The OPV crop yields per acre proved to be considerably higher than the hybrid crops previously used. Apart from being more disease-resistant and better-tasting, the OPV winter-crops, moreover, matured over

a shorter period of time than hybrid crops. These were all positive factors in a region where maize is the staple food of rural communities. Thus we became facilitators in the survival processes of our stu-

and receiving sustenance in times of drought and deprivation, in the fight against evil and wizardry threats through exorcism and related faith-healing activities, and in a general sense of purpose and wellbeing, despite the ongoing setbacks of an incomplete existence. At bottom, "healing earth, healing people," in

the widest possible sense, constitutes part-realization of God's salvation and kingdom on earth. It lies at the core of African Christianity as it also did at the core of EFZIM.



Unfortunately, an institution with a feel-good story, the image of stability and a sound record of service in the midst of an imploding economy, cannot fly below the radar screen indefinitely. The 'vultures' - i.e. the representatives of an unlicensed labour union



TEE student receives maize seed

dents and the communities in which they lived.

In such assistance given to farmers one could clearly see the correlation between EFZIM's comprehensive approach and the attraction of the AIC prophetic movements deriving from the ability of their leaders to enact for their followers the presence of a healing Christ in the widest possible sense. Such presence in the world of subsistence farmers is experienced in the timely coming of rain after prayer, in good harvests, in mutual-aid programs of the dispossessed working in the fields of their healer leader



Andison Chagweda, coordinator of the OPV maize experiments, admires the tall maize plants he had cultivated in my backyard garden in Masvingo.

- eventually came swooping in under the pretext of serving justice. They demanded that all salaries of staff-members be raised sky-high, despite the fact that local government officials had consistently confirmed that EFZIM salaries were (as always) properly aligned to and ahead of the government gazetted guidelines. However, the implication of the "new justice" was that a great percentage of the existing staff salaries had to be added for the imposed arbitration to carry the 'legitimate fees' of the so-called labour officials. I protested in vain during court hearings conducted by unqualified 'legal officials'. Nobody was interested in addressing the injustice of crippling EFZIM, of robbing it of its funds and vehicles, and of causing the termination of the careers of staff-members to the detriment of rural farmers who kept clamouring for the continuation of our support. So much for the selective justice of predation in Mugabe's Zimbabwe, where the "privileges" of liberation and justice appear to be reserved along ruling party-lines at the expense of a united nation and of the poor. After a year of time-waste, obstructive intrusion into EFZIM's organization, false promises to EFZIM's staff by 'labour' officials and endless "legal" prattle, labour obtained its hollow victory. "Success", in this instance, meant: EFZIM's money ending up in labour coffers (a nice injection for the salaries of an unofficial union, which cost EFZIM the sales of some of its vehicles); EFZIM being forced to pay huge severance packages beyond government stipulation for the termination of the services of most of its senior officers, and thereby losing its investment of many years in a trained and experienced workforce; and the so-called proponents of justice, in the process of selfishly serving themselves, depriving the really poor subsistence farmers of the above-mentioned comprehensive support EFZIM was providing for them.

Sic transit Gloria mundi! Post-colonial justice in Zimbabwe evidently could not afford the kind of random initiative which empowered the rural poor to economically stand on their own feet, irrespective of political affiliation. The 'poor' staff members of EFZIM who actually at the time had regular salaries and a relatively stable future, soon became destitute after being 'delivered' from EFZIM's 'exploitation'. Those who subsequently tried



Memory Makoko addresses Nyamafufu students during graduation ceremony.

to return to EFZIM were confronted with the reality that for them the doors of opportunity had closed. They found it hard to accept that their support of 'labour' had contributed to the crippling of what had been their own institution for years to the extent of curtailing its financial capacity and jeopardizing its future. Today they are trying to eke out an existence under difficult circumstances in South Africa and Botswana. And EFZIM was down to one project vehicle and a skeleton-team to finalize its training program and proceed with research work.



I have spent many hours of my life writing project proposals and annual reports. To those of my readers familiar with the EFZIM story of the past few years, I apologize for the revisiting of issues already known. This is due to the fact that the CGCM newsletter provides a wider readership than did my annual distribution of a few EFZIM reports in the BU Theological Faculty in the past. Moreover, reflections on a lifetime's pilgrimage and an attempt to narrate and evaluate the performance of three successive institutions, inevitably led to re-visiting the 'old' highs and lows of yesteryear. Such endeavour, however, can and does provoke the old

demons of anger and despair at the cancer of destruction ruining Zimbabwean society, to reappear and invade one's own soul to the point of apathy or self-pity (the worst enemy of them all).

Cry the beloved country!
How bitter the agony
of the poor and powerless
where they dance ...
die ... unheeded.

In report-writing I keep encountering, becoming part of, the agony of my people, they who have adopted me into the bloodline of their clans. In such bonding I am reminded of my own powerlessness, having been stripped of the institutional means of providing at least some support. It is therefore with a sense of relief that I call this the 'last chapter' of EFZIM reporting. On the other hand, I am fully aware that the struggle for true liberation and justice in Zimbabwe continues and that my kinship ties will continue to bind me personally to the process one way or another. Sooner or later democracy will be established in Zimbabwe! In the meantime hope is generated by the cross and resurrection of our Lord, Jesus Christ, whose Spirit guides us all, especially the multitudes who suffer and de-



Chris Gono, muzukuru of Bishop Moses, the tree-planter, and keeper of the EFZIM Center.

spair in the dark of an endless, unholy night which seems to have no daybreak.

In conclusion I wish to mention with great admiration and appreciation the two key figures on our skeleton team who performed a wide range of duties with distinction when EFZIM was downsized by the labour debacle: Ms. Memory Makoko, author of the first section of this report, and Mr. Chris Gono, my adopted African grandson.

Memory Makoko rendered excellent service over a 10-year period. For a number of years she assisted with research. Then she became administrator of EFZIM – a task she handled with integrity and accountability. In terms of financial expenditure and reporting she proved more reliable and efficient than any of her male predecessors! In addition, Memory's dedication to theological education enabled us to proceed with this work after the qualified tutors had gone. She and Chris Gono marked the correspon-

dence courses and stayed in touch with the students when the going got tough. During morning devotions at 8 Acacia Ave. it was her expositions on biblical texts and prayers that lifted and kept us all inspired. She left towards the end of 2008 to be married and to settle in northern Zimbabwe. She will be sorely missed by her EFZIM family in Masvingo who wish her a blessed future.

Chris Gono grew up in and around my household while Leonard Gono, his late father and my adopted son, worked with me in Fambidzano and ZIRRCON. Like myself, Leonard was a man of the wilderness who thrived when we were hunting big game and fishing in the Zambezi valley. Leonard served for many years as ZIRRCON's field-director and stage-managed the planting of millions of trees throughout the Masvingo Province. His nick-name was Mabvamaropa (lit. 'that which brings forth blood' i.e. Shona for the kiaat hardwood

tree). He literally worked fearlessly – day and night during tree-planting seasons – until his own blood flowed during an accident while transporting seedlings, triggering the onset of the killer disease ... and death. Living at 8 Acacia Ave. Chris Gono therefore is the representation in person of the bonding between his and my families. His wife, Chioniso (the mirror) and their daughter Mukudzei (Praise the Lord) are a most welcome part of the extended family at our center. Chris has taken over what is left of the administration after the departure of Memory. He is generally responsible for the upkeep of the center and continues to assist me with follow-up research and the translation of important data. I could not have hoped for a more capable and loyal muzukuru (grandson) to take care of unfinished business in Masvingo.

The rest of the 'extended family' at our center are:

Mr. Phinias Zimuto, our cook, caretaker and groundsman. His pleasant demeanour and diligence brings life to the household.

Mr. Vurayai Mashavira, who serves as night watchman and takes care of our watch-dogs: Jessie, Jock, Witvoet (White Foot) and Vlek-kie (Spot).

That Mr. Zimuto is an experienced hunter-tracker says something of his duties periodically extending into the wilderness, where we briefly revert to the hunter-gatherer tradition. That Mr. Mashavira belongs to the Zhou Samanyanga (Elephant, 'owner of the tusks') clan, is a reminder of their proud tradition of protecting the elephant and our shared responsibility for wildlife conservation.

The late afternoon is never more beautiful in the bushveld than those tranquil moments when the last rays of the sun soften the hardy mopani tress into a purple haze. Then the soul soars ... unto communion ... Then, too, there is the peace and gratitude about a rich and rewarding life in Africa, beyond the fault-lines of self and the broken world of Zimbabwe. Then ... my feet find the rhythm of praise and thanksgiving unto God, for survival during the war years, for the AIC leaders who trusted and taught me, for the thousands of students who studied with joy, for the multitudes who gathered to plant trees, for the dedication of teachers, for the courage of Bishop Forridge who risked his life for a friend ... for his fortitude in teaching me to dance.

Then ... fond memories, painted in fading skies, soften the shadows of coming night.

RESEARCH PROGRESS

The conclusion of the TEE and Correspondence programs was not the whole of the story of 2008. The past year was productive in terms of EFZIM-related research and publications. Here we saw progress that gives some measure of consolation in contrast to the sorrowful state of affairs in the life of the people of Zimbabwe.

Two new studies were printed in our series:

African Initiatives in Christian Mission (series editors, M. L. Daneel and D. L. Robert):

- Ogbu Kalu : *Clio in Sacred Garb: Essays on Christian Presence and African Responses, 1900-2000*, African World Press, 2008

- M. L. Daneel: All Things Hold Together, Holistic Theologies at the African Grassroots, Unisa Press, 2008

In preparation for the series:

- Richard S. Darr: Protestant Missions and Earthkeeping in Southern Africa, 1817-2000

- Lilian Dube, Stephen Hayes, and Tabona Shoko: African Initiatives in Healing Ministry

Recent Article

M. L. Daneel, "Coping with Wizardry in Zimbabwe in African Initiated Churches," in Coping with Evil in Religion and Culture, Nelly van Doorn-Harder and Lourens Minnema, eds. Rodopi B.V. Amsterdam - New York, 2008

Ongoing research in Zimbabwe:

On: - The High-God cult of the Matopo hills and

- Juliana, the Traditionalist Messenger of God.



Partake of this wine
the blood of Christ ...
And in sacramental union
find strength for earth-care

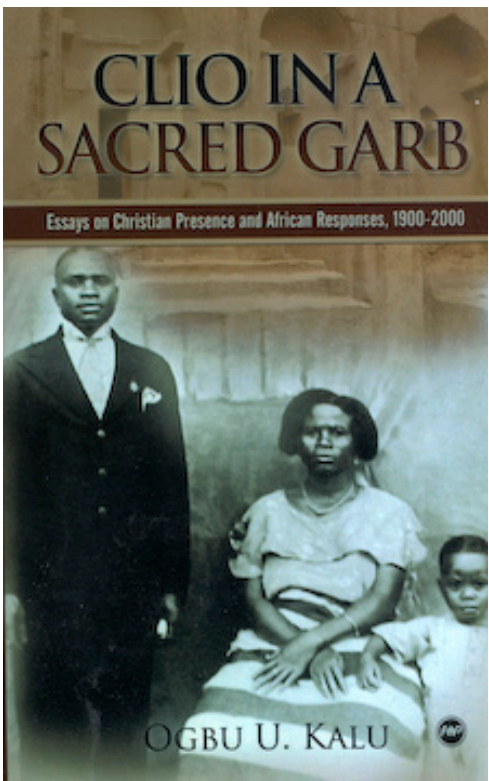
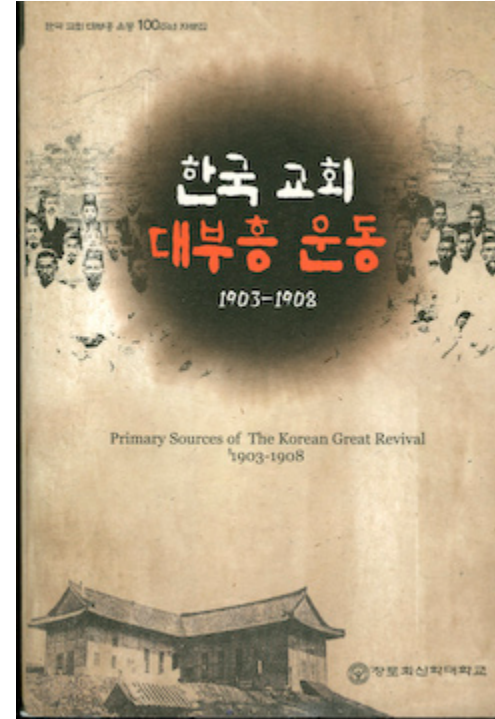


New Books



M. L. Daneel
All Things Hold Together
University of South Africa Press, 2008

Sung-Deuk Oak editor
& transcriber
Primary Sources of the Korean Great Revival, 1903-1908
Presbyterian Theological Press, 2007



Myung Soo Park
One Hundred Year History of the Korean Evangelical Holiness Church
Seoul Theological University, 2007

Ogbu Kalu
Clio in a Sacred Garb, Essays on Christian Presence and African Responses
Africa World Press, 2008

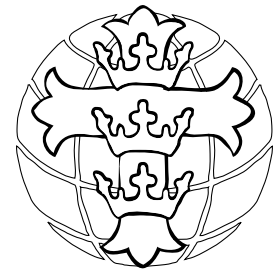


From the Editor . . .

This special edition of the *cgcm News* celebrates Professor M. L. Daneel's more than four decades of ministry, boundary-crossing, bridge-building, and partnership in Zimbabwe. This ministry - that has involved so great a number of remarkable people - has been supported by the prayers and gifts of many friends. It seems fitting at this time to provide our readers with a look at what has been done during the many years of faithfulness and adventure. Included with the words are many photographs that give us a pictorial encounter with the people who have been so near to the heart of Dr. Daneel and his ministry. It is a privilege to bring this special issue to you and we hope that you will enjoy it.

Our next issue will deliver to you many other items of news relating to the Center over the past several months. I look forward to bringing you the next issue soon.

Glen Alton Messer, II
Editor



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If you have items you would like to contribute to the *cgcm News*, please send these along to the Center at the email address above.



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