

Epilogue

A strategic initiative to plant billions of trees throughout the world, especially on degraded lands, is one of the most easily understandable, potentially popular, and ecologically intelligent efforts on which the Global Marshall Plan should concentrate. The symbolism – and the substantive significance – of planting a tree has universal power in every culture and every society on earth, and it is a way for individual men, women and children to participate in creating solutions for the environmental crisis (Gore 1992:323).

ZIRRCO's war of the trees endorses Gore's vision for tree-planting. The message, conveyed by the written word and illustrated by the healing hands of African earthkeepers, is so deceptively simple that it is easy to miss but one which we cannot afford to ignore. The world needs billions of trees, not as a one-off achievement of the heroes of the green revolution but as an ongoing greening life style of all inhabitants of the global village: trees for their own sake, trees as a lifeline for living creatures on earth, trees as symbols of hope for a better future, trees as the embodiment of God's salvation, trees in whose rustling leaves and shade we perceive something of the peace of a new heaven and a new earth.

Africa alone needs billions of trees. It seems an unattainable goal considering the funds, time and effort it took ZIRRCO to plant and nurture only a few million trees – not to mention harsh weather conditions which often frustrate the most valiant attempts to nurture young trees in the soil. Nevertheless, every tree that grows and survives is a symbol of liberation, healing and achievement for the African poor.

The unfolding story of ZIRRCO provides a key to the mobilisation and empowerment of the peoples of Africa! Will this key be used to unlock the vast potential for human action in the healing of both the land and the people? Will the African Earthkeepers' Union take off and trigger sufficient momentum among African communities to escalate the green

revolution like a raging fire across the continent? I believe it is possible for this to happen, provided key figures in every African country and region enact the prophetic message of God's earthbound mission with unflinching commitment. It must happen, whatever obstacles are encountered, particularly the opposition of those who prioritise and isolate human progress, human survival, human development at the expense of the environment and claim that this is where all or the bulk of global development funds should be spent. After all, humans cannot survive without a healthy environment. We really have no alternative but to prioritise for immediate attention the entire earth community, worthy in its entirety of funding for purposes of nurture, healing and upliftment.

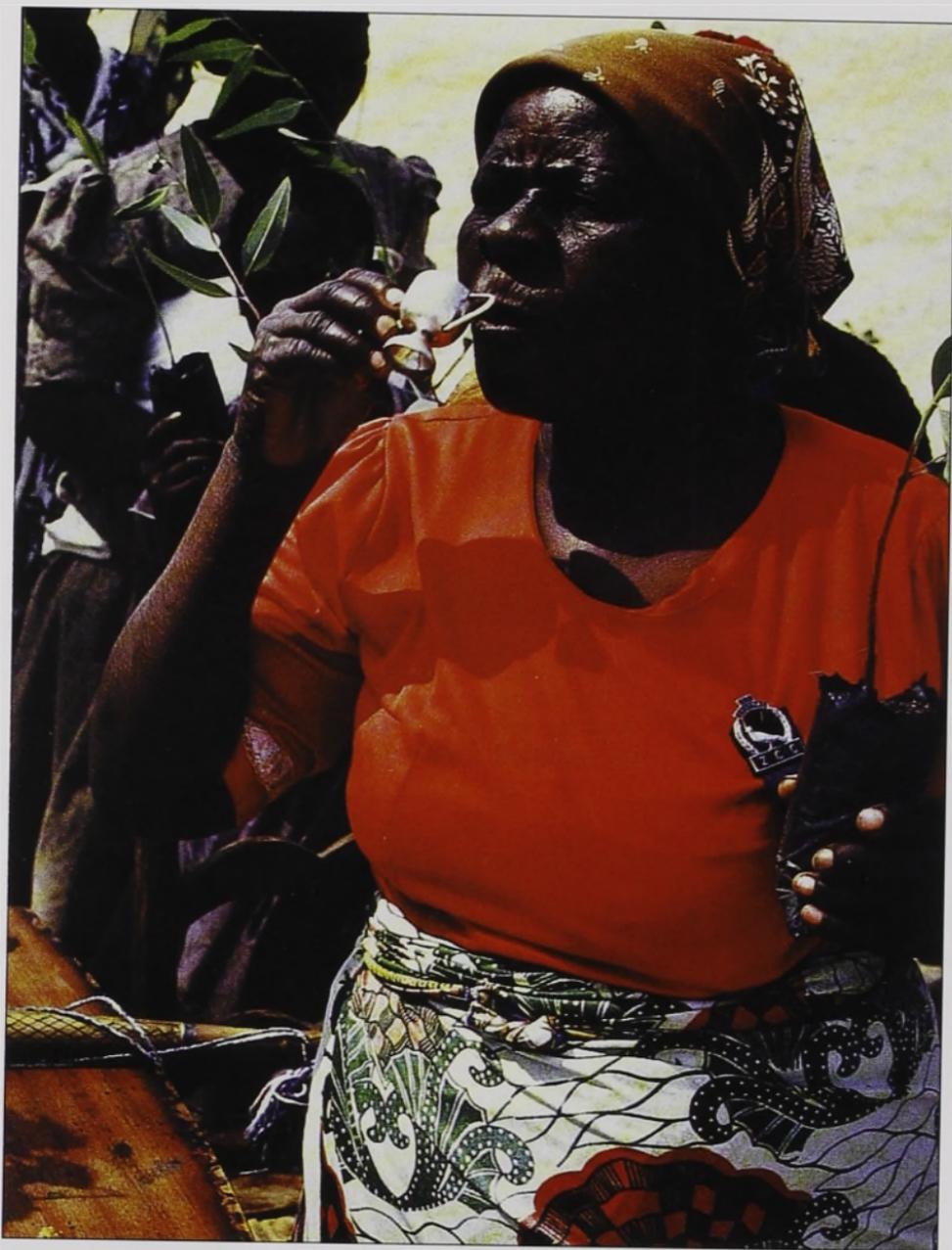
Our widened horizons start at home. Only if we Africans feel the agony of creation in our particular part of the world, and respond with new life styles of sacrificial earth stewardship, will we help to spread the good news of the greening of planet earth in the global village. This is part of God's mission to the world, for in Christ all things hold together.

Seek ye therefore first the kingdom of God ...



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

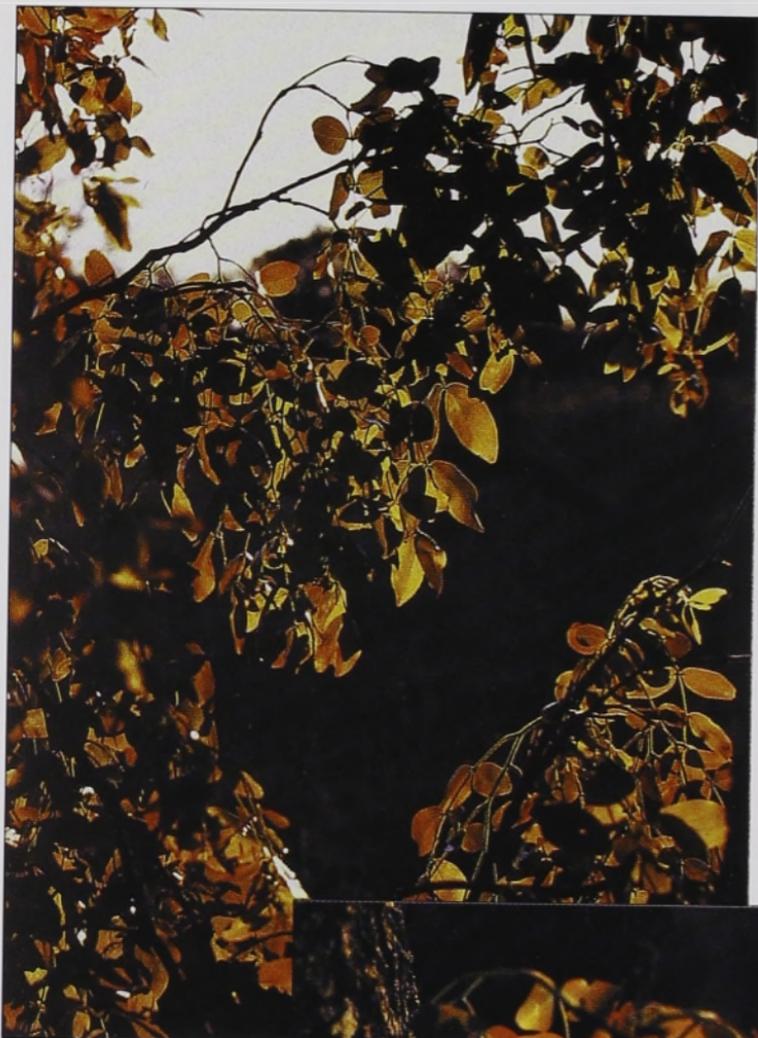




... For, in Christ
The head of our church
all things hold together



You, tree, my brother ... my sister
today I plant you in this soil
I shall give water for your growth
Have good roots
to keep the soil from eroding
Have many leaves and branches
so that we can breathe fresh air
sit in your shade



At sunset
young *msasa* leaves
hesitate ...
as Spirit of life touch
even-breeze



AAEC tree-planting sermons in Spirit-type (prophetic) Independent Churches

1.1 Apostolic sermons

Tree-planting ceremony at the headquarters of the Chiratidzo ChavaPostori (Sign of the Apostles) Church, Zimuto district, 11 January 1991

Bishop Kindiam Wapendama: Peace to the believers! Let us pay attention to our book (the Bible). To those of us who want to follow the instructions contained in it, the book is our aunt (*vatete*). The book teaches clearly about good and evil deeds. Pay attention all of you, so that you can fully understand the message it conveys.

Reader: The heading of Hebrews 11 says: What is faith? People can succeed through faith.

Wapendama: It says people can conquer through faith. Peace to you, people of Mwari! There is a kind of faith which does not manifest itself in good works because it is overcome by sin. I often tell you that sin abounds in this world. This is so because there are people who reveal a spirit of evil and cruelty. Wherever they go they need to kill living things. That is truly sinful! You find people without any compassion for others. They scheme against others so as to place them in jeopardy through hatred. That too is sin! Someone thinks: 'Let me chop down as many trees as possible. When they have dried out I shall have plenty of firewood.' Now that is a terrible sin! Peace to you, people of God!

Reader: Hebrews 11:1: Now faith is the assurance of things hoped for, the conviction of things not seen.

Wapendama: People of Mwari, it says that faith concerns the things not

seen. Yet faith is strengthened by the signs we observe. We observe many signs in this world. In some areas where we have been we observed good and fertile lands. But now there are gullies which have devastated the land, gullies so deep that you cannot even enter them safely. That is truly a sign, a warning against evil. We have learnt that we have to avoid the sin of destroying the land. Peace to you, people of Mwari.

Reader: Hebrews 11:2: For by it the men of old received divine approval.

Wapendama: The people of old were commended for their good deeds. If they did not protect this land of ours, where do you think we would have been today? We would not have been here at all, because our forebears would have stripped the land completely, so that there would have been no soil for agriculture, no minerals left to mine. But because they thought of the children of tomorrow they protected the land, the environment. They did this so that we can live. So let us follow their example and heed the laws concerning good works. Then our young ones can preach and live according to the word of God. They, too, will avoid being cruel and destructive, for they will recognise that without faith nothing good can be built. The deeds of a person can always be observed. As I have told you, some people only destroy. Even if you have taken the trouble to plant trees you may find that someone has come in the night and chopped down all the trees.

You know that long ago there were not so many illnesses. Illness was prevented from taking hold because this land of ours was fully clad with grass and trees. The vegetation produced clean, healthy air which we could breathe freely and survive. Peace to those who believe! Nowadays the air is polluted. Fresh air no longer abounds. Even the trees are wondering how they can continue breathing. The result of this unhealthy situation is that we are all exposed to many diseases, such as TB, Aids and scabies. You find your body suddenly full of sores without knowing the cause. This situation arises because of the lack of trees covering the land. In the past there were many trees producing a perfume (he used this term) which you could smell. This was a sign of fresh air. But nowadays we no longer smell the perfume of those trees, or see them at all. It is a situation which causes us to be fearful. How are we going to succeed in clothing all the barren patches of earth which we have stripped bare?

Increasingly people have difficulty finding firewood. At Chiworesé, for instance, I have noticed people burning thorn bushes for lack of proper firewood. Bearing this in mind, we face a great challenge to restore the earth. Our offspring will one day read in history books that we had no trees left, but that we did everything possible in our time to remedy the situation. You see, we shall pass away and others will follow us. They will want to know what works we did, whether we merely destroyed or built something valuable.

Reader: Hebrews 11:3: By faith we understand that the world was created by the word of God, so that what is seen was made out of things that do not appear.

Wapendama: The whole world was created and given order by Mwari through his laws. All people heard the commandments: Don't kill! Don't sin! Avoid evil and follow the righteous way! As I have said: avoid all cruelty! Someone arrives at another's house and out of sheer malice burns it down, together with the trees standing near it. The trees wither away and there is no peace. How can there be peace if such a thing happens?

The things we observe are made out of unseen things (v 3). Look at that large tree over there. Which of you know its age or saw it grow? There it stands. Our forefathers left it to serve as a sign (of the unseen) in this world. So today you still have its shade in which to rest. Peace to you, children of Mwari! Such trees hold a lesson. In some regions people recognise this and declare the trees holy. It is the same as that age-old tree over there on that plain. We call it *muti vehova* (the tree of the river, of water, ie a symbol of life). That tree is not to be felled or to be used as fuelwood. It is a sign to the young of something that has endured for ages. (It is a link with the past and represents respect for the history of the forebears.) It is a matter of joy to see these old trees. Likewise our offspring will remember us in the times to come when they observe the trees we have planted.

These old trees also remind us of the forests of the past. Nowadays the land is naked. The lightning strikes all over because there is no protective cover to avert it. The rains no longer fall regularly because the winds bringing the rain clouds have nowhere to come to a standstill. It blows and blows until all the clouds are gone, because there are no trees to hold it. Consequently the clouds yield rain elsewhere.

It is the same with you, a living person in this world. As the world dries up for lack of trees, you will eventually fail to breathe and then drop down ...

Reader: Hebrews 11:4: By faith Abel offered to God a more acceptable sacrifice than Cain, through which he received approval as righteous, God bearing witness by accepting his gifts; he died but through his faith he is still speaking.

Wapendama: It says that you Christians should do what is pleasing to God, that you should give back to this world what has been destroyed in it. Do not follow those (Cain) who strayed from Jehovah, but bring him a pleasing sacrifice! How pleasing will it be if you could all follow this teaching. We keep considering that our lives greatly depend on trees. Without trees we cannot breathe. The perfume (oxygen, air) of the trees enters our nostrils, so that we can breathe. We are so concerned with many things in this life which we consider necessary for our survival. But do we really notice the trees, there where they stand breathing in the bush? Is it not so that when the leaves of the indigenous trees start budding some of us feel it in our stomachs? What causes this? It is a matter of us feeling together with the trees and the budding leaves that the seasons are changing. A new kind of breathing, both for the leaves of the trees and for us, has arrived. Those leaves, through which we breathe, tell us through our stomachs of the arrival of another season. When their stomachs are upset, people wrongly think that it is caused by eating *mushamba* (leaf tips of cattle-melon plants, cooked like spinach). No! The real reason is changed breathing. We of the Spirit, we who work through the (Holy) Spirit, can distinguish this change. Even the cattle undergo this change.

In those areas where there are many trees this change is more pronounced. It is really a sign of good health, for in such areas the perfume of the trees is constantly in people's nostrils. Those who live in barren areas are less healthy; they tend to be thin, as their breathing process is affected.

Keep considering this message of the trees, all of you! First of all, trees provide us with fresh air to breathe. Trees therefore bring life. Second, trees bring rain. Third, trees prevent the formation of gullies, as they check the flow of water. But since the trees have been felled in great numbers and the plains are naked, people nowadays are wondering

whether the floodwaters are not the water of Noah of long ago (ie the waters of judgment).

In earlier years we did not see all these boreholes. Although the facility is very convenient, it seems as if the earth is being drained of water at the expense of the trees. The water drains away into the earth beyond reach. There is nothing to prevent its passage into the earth, for there are now insufficient tree roots to hold the underground water.

The situation all round will only improve as we restore the land with numerous trees. As the forests become plentiful once again, the people and all of creation will breathe properly. The wind will settle as before and bring enough rain. Sickness will subside in our communities. You will all see the change. Yet this is a formidable task. I *beseech you to place yourselves in the hands of Mwari. He alone can give us the strength to endure in this struggle.* He will strengthen us, together with his messengers (the ZIRRCO-NAEC team).

Mwari saw the devastation of the land. So he called his envoys to shoulder the task of deliverance. Come, you messengers of Mwari, come and deliver us! Together with you (the team of tree planters) we are now *the deliverers of the stricken land. Let us go forth and clothe, heal Mwari's stricken land.* This is not a task through which you can enrich yourselves. No! The deliverers were sent by God on a divine mission. He said: You, go to Africa, for the land is ravaged! Peace to you, people of Mwari. Deliverance, Mwari says, lies in trees, but in the first place the people have to obey. Mwari therefore sends his deliverers to continue here on earth with his own work, with all the work Jesus Christ started here. Jesus said: I leave you, my followers, to complete my work. And that task is the one of healing (all of creation – human beings and the environment)!

We are the followers of Jesus and have to continue his healing ministry. You are the believers who will see his miracles in this afflicted world. So let us all fight, clothing the earth with trees! Let us follow the example of the deliverers who were sent by Mwari. God gave this task to a man of his choice. Because this man responded, the task is proceeding as you can see for yourselves today.

It is *our* task to strengthen this *mission* with our numbers of people. You know how numerous we are. Sometimes we count ten thousand

people at our church meetings. If we work with enthusiasm we shall clothe the entire land with trees and drive off affliction (evil). We shall strengthen the hands of the deliverers because they were called to consider the whole of Zimbabwe. As we plant they will visit us and see the growing number of trees. They will bring the visitors from overseas who support this work. When they see the trees they will take heart and persevere.

In doing all this we still praise Mwari, for it is he who inspires and empowers us to accomplish this task. In whom do we do all this? In Mwari! May Jehovah bless you. Amen.

1.2 Tree-planting eucharist of the Chiratidzo ChavaPostori Church (Sign of the Apostles Church), Chivi district, 13 March 1992

Bishop Kindiam Wapendama: Peace to you, people of Mwari! I was not aware of the destruction caused by ground-nesting ants in Chivi. But I know now that if we do not heed the spirit of the adversary in our midst we shall be afflicted by illness. In the first place, we are here to attend tree-planting ceremonies in order to heal the barrenness plaguing our land. The young ones do not really know the different tree species any more. Neither do they know which species are threatened or extinct in their own areas. So we have a great task of promoting *afforestation* and protecting God's creation. I want to make you fully aware of the drastic nature of the environmental situation we are facing. We simply have no right to destroy God's creation, or to neglect that (the trees) which we have taken the trouble to cultivate. Things grow in nature because of God. But we cannot take it for granted. Mwari says: 'I have given trees in your midst. If you fail to plant and take care of the trees, I shall not create new ones any more.' Don't think that if you just fell trees (randomly) Mwari will simply create similar trees in their place. There will be no more trees!

You have no option but to plant trees, as we are doing today. There is no other way. Peace to those who believe in him! Let us heed this message today; each one of us, let us spread the word in our families, namely that uncontrolled tree felling must stop, that trees are sacred.

We have gone to a great deal of trouble over this issue. Since 1985 I

have hardly smelt the perfume of flowers, those purple and yellow ones. Which of you have seen any wild flowers around here? There are none! Why? Because we have destroyed them all. Our children do not even know such flowers. They only know the colour green, the colour of trees. But the purple, pink, yellow and red flowers they do not recognise. We have destroyed the colours ... Now read from our book!

Reader: The heading of Acts 20 says that Paul is instructing the elders of Ephesus.

Wapendama: Likewise I instruct you, the elders of Zimbabwe, and the elders of this district.

Reader: Acts 20:22: And now I commend you to God and to the word of his grace, which is able to build you up and to give you the inheritance among all those who are sanctified.

Wapendama: I thank Jehovah that he sent his Spirit to enter Prof Muchakata Daneel, causing him to dream and receive power to mobilise the struggle against environmental destruction. You, Prof Daneel, have received the Holy Spirit who works in you the love for this task. Mwari tells you: 'Proceed! I'll give you strength!' Truly, I have seen that all people will be drawn into this struggle, for Jehovah gives you strength. He has given you and all of us present these hands to work with. So let us work! Our labour will be a sign in this world which will induce our children to follow suit in the years to come. They will praise their parents as wise people and they will not have to travel to other countries to see forests. Right now you cannot afford a red mahogany (*mukamba*) door, even if you wanted one. There are hardly any left in this district. You have felled them all. Besides, you cannot afford one nowadays, for they cost \$1 000 dollars each.

Reader: Acts 20:33: I coveted no one's silver or gold or apparel.

Wapendama: Sure, he (Paul) did not covet other people's silver or gold, he only wanted all people to lead good lives. Just look at the dried and lifeless land around you. *I believe that we can change it.* Because we are repairing the damage and are doing penance for our guilt of land destruction, God will heed our wish and give us plentiful rain. Yet we still confront the problem of unchecked winds because of treeless plains. Without cover the winds simply flatten our houses. Read on!

Reader: Acts 20:34: You yourselves know that these hands ministered to my necessities, and to those who were with me.

Wapendama: You all know that these hands of ours have contributed to rectifying a situation of deprivation. Hopefully our work will cause these (*mukamba*, red mahogany) trees to grow to maturity. Let our hands bring about a valuable inheritance for our children, so that they can teach the people of other countries. I am sure some of them will in time become doctors (specialists) of trees. But if we don't plant the trees, with what will they heal? These trees indeed have many purposes. We Christians know that we find the comfort of shade under the trees. The birds find safe places in the branches to build their nests. The hospitals find medicines for all kinds of ailments. Now, with these trees, the hospitals will not fail. We can breathe fresh air because of the trees. In the absence of trees there can only be polluted air, because the trees filter the air. Those tree flowers which cleanse the winds will no longer function if all the trees are felled. Therefore our exercise here today is one of instruction, as well as strengthening our visitors here today, encouraging them to remain steadfast in their striving for a better environment.

In addition I am resolved that in this area with its dams I shall take the responsibility for planting many more trees. I tell you, Mwari will give us plentiful rains because we are paying for that vengeful spirit (*ngozi*) which we have provoked through tree destruction. As we pay to appease the *ngozi*, the damage is repaired. As yet we have merely started the struggle. Let us proceed by creating forests right round all the dams in this area and so protect our water resources and prevent soil erosion. Don't turn a blind eye to this serious problem. God has given us hands to mend the earth. Look for yourselves, use your eyes and then respond to God's command. Let there be obedience from our side, harmony between eyes and hands. Having planted the trees, let us also provide the aftercare lest the trees die. Go and teach your children far and wide that trees must be planted all over: at schools, around dams and in gullies. I myself do not want to see a single patch of barren soil, because the water simply comes and carries it away. Even if you dig for water in barren areas, you will find nothing because all the shade has gone and the soil is dried out. In all this let us recognise the prompting of our eternal saviour! Amen.

1.3 Administering the tree-planting eucharist

Wapendama: Now we thank the son of man who has given us all this through the Holy Spirit, for us to accomplish this task. Let us start by considering his word.

Reader: The heading of Matthew 26 says that the message concerns the *paseka* and eucharist. Matthew 26:17–18: Now on the first day of the unleavened bread the disciples came to Jesus, saying: 'Where will you have us prepare for you to eat the passover?' He said: 'Go into the city to a certain one and say to him, "The teacher says, My time is at hand; I will keep the passover at your house with my disciples."' '

Wapendama: It says that we here today have a similar arrangement to the one Jesus had. We arranged that we should come here with the Christian disciples so that in remembrance (of Christ) we can conduct our tree-planting ceremony.

Reader: Matthew 26:19: And the disciples did as Jesus had directed them, and they prepared the passover.

Wapendama: They prepared the *paseka*. Likewise you here have prepared the *paseka* and we have seen it prepared. Our visitors, too, have seen your preparations.

Reader: Matthew 26:20-26 (v 26): Now as they were eating Jesus took bread and blessed and broke it and gave it to the disciples and said, 'Take, eat; this is my body.'

Wapendama: He gave the bread to his followers, reminding them: 'This is my body.'

Reader: Matthew 26:27–28: And he took a cup, and when he had given thanks he gave it to them saying, 'Drink of it all of you; for this is my blood of the covenant, which is poured out for many for the forgiveness of sins.'

Wapendama: This blood of mine was poured for you so that all your sins of felling trees and killing God's living creatures can be forgiven.

Reader: Matthew 26:29: 'I tell you I shall not drink again of this fruit of the vine until that day when I drink it anew with you in my father's kingdom.'

Wapendama: It says that he did not proceed but left matters as they were, having given instructions to his disciples how *they* should proceed until they met him again. Likewise we leave you here today to complete the tasks you are given. If you neglect this responsibility of yours and allow things (the trees planted) to waste away, you will really be in trouble, as you have been given clear instructions what to do. And what are the instructions in this case? To guard over the world and all the created things of God. Peace to those who believe in him!

Reader: The heading of prophet Ezekiel 36:25 says that the Israelites are blessed. The verse reads as follows: 'I will sprinkle clean water upon you and you shall be clean from all your uncleanness, and from all your idols I will cleanse you.'

Wapendama (prays over holy water in a container, then sprinkles the water over the land and seedlings as he moves around): I sprinkle this cleansed water, over which I have prayed, over the soil. You, Jehovah, God of righteousness, I believe that you will bless this water and this entire place. I sprinkle this blessed water so that Jehovah can be seen in this place where he will guide his work. I also sprinkle this holy soil in the knowledge that it will be fed by rain and that the soil will thus receive the trees properly.

Reader: Ezekiel 36:26–29: A new heart I will give you, and a new spirit I will put within you; and I will take out of your flesh the heart of stone and give you a heart of flesh.

And I will deliver you from all your uncleannesses; and I will summon the grain and make it abundant and lay no famine upon you.

Wapendama: Indeed, I shall summon the maize harvest in your lands and I shall not burden you with drought and famine. (This was a powerful statement of faith in a period of severe drought early in 1992.)

Reader: Ezekiel 36:30: I will make the fruit of the tree and the increase of the field abundant, that you may never again suffer the disgrace of famine among the nations.

Wapendama: I shall give you an abundant harvest of grain from your fields and fruit from your trees, so that you shall not be put to shame among the nations because of your neglect of your land, and that of Jesus. Amen.

Participants take bread and wine, each holding a tree in his/her hands; afterwards the trees are planted in God's acre.

1.4 Zionist ceremonies

1.4.1 Tree-planting eucharist at Bishop Mupure's Zion Christian Church of St Aaron, Zaka district, 1 February 1992

Bishop Reuben Marinda (combining spontaneous preaching and tree-planting liturgy): Peace to the holy ones of Mwari! We are happy today with our tree-planting eucharist. This ceremony starts off with our confessing our sins of destruction, as we have deforested this entire region. Here at the village of Mazhambe in the ward of headman Murerekwa, the leader of St Aaron's church has committed himself to a work of restitution: replacing the trees which have been felled by the members of this community. The people here say: 'Indeed, we have no trees left. As a result our water supplies have diminished.'

Now I shall read *our tree-planting liturgy* which reminds us of the evil of uncontrolled tree felling.

I have been given the duty by the creator to keep the Lord's acre where God planted his trees. The creator said: 'These trees in the Lord's acre will be your brothers, your sisters, your friends. Mwari said: 'Your friends the trees will sustain you and provide all the things you need.'

They will provide you with shade
to protect you from the heat of the sun.
They will give you fruit for you to lead healthy lives.
These trees will clothe the barren earth
(*For full text of liturgy see p 365.*)

Before we proceed with our liturgy let us read and consider Genesis 2:15-17.

Reader: It says in our book: 'Then the Lord God took the man and put him in the Garden of Eden to till it and keep it. And the Lord God commanded the man, saying, 'You may freely eat of every tree of the garden; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die.''

Marinda: Peace to you! It says that God placed man in the garden to

work it and take care of it. But man did not obey God's commandment. Instead, he violated God's law. The devil used man to rebel against God and creation. Man became an enemy by cutting down all the trees. As a result the weather patterns of the entire world changed. Man became the destroyer of the rain forests, the killer of the world's ecosystems.

So today we confess to you, our God, our sins of wantonly chopping down trees. We confess our abuse of creation; sins which have caused us to lose good pasture for our cattle and fertile topsoil for our crops. Bad farming methods brought this about. Today the cattle are feeding on soil, oh Lord, because there is no grass. God, you are punishing us with severe drought because we have denuded the land. Look, the rivers are dried up and all the fish have gone, because we cut away all the vegetation on the riverbanks, causing the riverbeds to fill up with sand. People are dying every day because they breathe polluted air. There are no trees to clear the air polluted by smoke from our factories. The trees are our friends who eat the poisoned air and give us fresh air to breathe in return. The clean air gives us life!

Reader: Colossians 1:16-17: For in him (Christ) all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or principalities or authorities, all things were created through him and for him. He is before all things and in him all things hold together.

Marinda: There are millions of creatures which we cannot even see with our naked eyes. We only observe them with the aid of microscopes. All these beings were created by God. Because we need order everyone must submit to the governing authority, such as those we see here today. Here we have the village headman Mr Mazhambe, and the headman Mr Murerekwa. These people were given authority by God, for there is no authority other than that established by God. Those who disobey such authority are rebelling against God and will bring judgment on themselves. We rebel against God by not keeping the environment as God instructed us. The devil is at war with God and the devil is using people to destroy all of creation. This drought which has brought untold suffering to our people, to the animals, the fish in the water and the birds in the air, is God's judgment on the environmental sins we have committed. Let us all confess our sins, so that our sins through the love of God in Christ may be forgiven.

In Jesus Christ all things hold together, it says in Colossians 1:17. He is the head of the body, the church. He is the beginning of all creation and he reigns supreme. God reconciled all things in heaven and on earth with himself through Christ. Christ is Lord over all creation. He works salvation for humankind because humans are the crown of creation. *Humans in turn have the duty to extend salvation to all of creation (as Christ's co-workers) .*

If we look at the history of sin offerings in the Old Testament, we are told that each person had to bring an animal or bird to be offered at the Tent of Meeting before the Lord. The priest had to burn these sacrificial animals on a wood fire on the altar of burnt offerings. This was in fact a cruel practice, because many animals and birds had to die for the iniquities of humankind. Trees were felled in great numbers to provide firewood for the burnt offerings. Christ came as the last offering, to forgive the sins of the entire world. Through his death on the cross he saved the animals, the birds and the trees. So he saves his entire creation! The plan of God's salvation of humankind through Jesus Christ included the salvation of all creation.

1.4.2 Liturgy

The holy communion of which we partake today introduces us to the new eucharist of tree planting.

On the night Jesus was betrayed he took bread, broke it, and said:

'This is my body, which is for you. Eat it in remembrance of me.'

Then he took the cup of wine, saying:

'This is the new covenant in my blood; whenever you drink it, remember me.' For whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes.

Jesus one day went down to Capernaum with his mother, brothers and disciples.

It was about time for the Jewish passover.

In the temple he found people selling cattle, sheep and doves. These were to be used as sin offerings.

When Jesus heard the lowing and bleating he knew the poor creatures were crying to be saved from the cruel merchants – they who had turned God's holy dwelling into a marketplace of debauchery.

So Jesus made a whip out of cords and lashed the corrupt merchants until they fled.

He saved the animals and birds from the cruel fate that awaited them. Christ came to save all creation.

Through his blood, the animals, the birds, the trees were saved.

Since then, in the new covenant, people no longer bring live sin offerings to have their sins forgiven.

Our eucharist of tree planting symbolises Christ's salvation of all creation, for in him all things hold together.

Let us celebrate this eucharist with humble hearts, confessing our wanton tree felling without replacing any in return.

There was war in heaven, says the Bible.

Michael and his angels fought the devil and his angels.

The devil lost his position in heaven.

He was hurled down,
that ancient serpent called Satan,
he who leads the whole world astray

Rejoice, you who dwell in heaven,
but woe to the earth and the sea
for the devil has gone down to you.

He is filled with fury
for his time is short.

So the devil is deceiving the whole world
causing man to fight creation.

Possessed by the demon
man is destroying nature's beauty.

All living things suffer –
the trees, the animals, water.

It shall continue until man erases all life on earth.

If we continue to kill the trees we hurt ourselves.

At the end of the world,
when the world is ultimately destroyed
it will be the doing of man

You all know our African custom.

If a person kills another the deceased rises as *ngozi*
against the murderer and his family to settle the matter.

Restitution is needed.

Mutumbu (literally 'body') of cattle must be paid for the body of the deceased.

Relatives of the one turned *ngozi* receive the *mutumbu* cattle.

Their sacrifice causes the spirit to rest
and the two families to be united in peace.

So today we have brought these trees

as *mutumbu* payment for the trees we have destroyed.

This is the only way we can seek forgiveness for having caused
the nakedness of the land

(Then follows the blessing of the Lord's acre with holy water and soil.)

1.4.3 Tree-planting ceremony at Bishop Machokoto's Zion Apostolic Church in Masvingo district, 15 March 1992

Bishop Machokoto (AAEC president): Peace to all of you! All things that you see here today were created by God. He knows why he created them. We have no right to kill anything created by God, not even an ant. Let me give you an example, that of a dung beetle. It is a very good creature. God placed it in a world where there were no toilets. This beetle is not lazy at all. It collects the faeces of human beings and the droppings of animals, then buries them in the soil. So God created it for a specific purpose, that of clearing the filth and making the soil fertile.

Today we have gathered to fight the war of the trees. We are confessing to God, saying: 'We have cut down your trees in ignorance. Today we are replacing that which we have destroyed.' When we consider a tree, we know that first of all it represents fuelwood. Trees are of the first order. They are the whip (that cracks to draw instant attention). They are medicine. Do you understand what I say? It means: *the tree is life!* If we build a house with poles we know that the entire family has shelter, has life. Without trees there is no life, for the air we breathe comes from trees. We in this area are fortunate to enjoy good health. That is because trees abound and we breathe clean air. People who live in the territories of chiefs Murinye, Chikwanda and Nyakunuwa do not suffer many illnesses. They breathe the clean air of forests which are still plentiful.

Both God and the government encourage us to plant trees. We are pro-

hibited from felling trees, unless there is a justifiable purpose for doing so. We, the churches, are now united in action in this war of the trees – ourselves preventing tree felling. We operate together under the name of the AAEC, which means that we are the protectors of all created things. Prof Daneel started this organisation. Under the name of Muchakata (wild cork tree) he worked out a battle strategy, based on the unity of our black churches. See for yourselves the unity we share. Here we have Mr Chinovuriri of the Dutch Reformed Church. There is a representative of the Roman Catholic Church, and over there a minister of the African Methodist Church. Add to that all our Zionist churches congregated here today. We are bound in battle to plant and not to fell trees. Peace to you all!

In the Bible we are told to *love* one another. It says that love manifests itself in deeds. It originates in God. If you love a person created by God you know God. Love means to respond positively when your help is requested. Love requires *holiness* if we are to really care for each other. Peace to you! Without holiness no love will last. We have to heed Colossians 3:1, where it says that if we have been raised with Christ we should seek the things that are above where Christ is ...

When the Apostle Paul arrived at Corinth he found conflict among the believers. It is the same with us. We bicker saying: I am not of bishop Machokoto, not of bishop Makamba, neither Madekwana nor Mageza. Today Paul says: 'Was Mageza crucified on the cross for you, was Machokoto?' In 1 Corinthians 1:10 Paul appeals to the believers to stop their squabbling and become fully united. Was Machokoto crucified for you? No. The Bible talks of only one saviour who died on the cross, so that there can be salvation for all creation, freedom in the world. The Bible tells us that the council of heaven assembled to decide who was going to die for the sins of the world. First the council thought of Abraham. They said: 'It is good for Abraham's son to die for the sins of the world. After all we gave him the promised son Isaac, who could be sacrificed at Mount Sinai.' But then they thought better of it, realising that flesh cannot die for flesh (an ordinary human being cannot atone for others). I, Machokoto, cannot die for the people. The heavenly council therefore decided that spirit should die for flesh. They decided to send their son, Jesus Christ, to come and die for our sins.

Because of this decision we are new people. The old things have

passed. In 2 Corinthians 5:17 we read that if we are in Christ we are made new. Once we have passed through Jordan (been baptised) the old things are left behind. We used to hate, bewitch and be jealous of each other. But all these things are no longer known among true believers.

Gone, too, is the attitude which says: 'I cannot worship with so-and-so, because I belong to so-and-so.' For Christ who was crucified for us, was one person. In him we are united. All of you who are here did not come to worship Machokoto or Mageza. Together we worship one Christ, he who forgave the sins of the Jews, the Greeks, the black people and the white people. He is the king of kings, the one who reconciles all people and nations. Blessed therefore are the conciliators, the peacemakers for they shall be called the sons of God (Mt 5:9). Peace to you!

Reader: Colossians 3:1: Set your hearts on things above.

Machokoto: If you have been raised with Christ, do not set your hearts on the things of this world. Set your hearts on the things of heaven. The son of God is sitting on the right hand of God. It is this attitude which finds expression in our meeting today.

Where do you think we would have found food for all our guests? (SATV crew was present; hence more whites than at other AAEC gatherings.) But they don't mind, because they were drawn here by the love of God. These white people mix with us without constraint, as if we are their own people. I thank all of you congregated here that you received our white guests like you own family; like *vazukuru* (sister's sons), fathers and grandmothers.

In the Bible it says we are all one, because we are now new creatures. There is no more Jew, Greek, black or white. We are all one house, one family! I am happy that they (the whites) came and ate with us in our houses. Peace be with you!

1.4.4 Bishop Chimhangwa's sermon at tree-planting eucharist at Machokoto's ZAC headquarters, Masvingo district, 15 March 1992

Bishop Chimhangwa: Peace to you all! We are all very happy to be united here today with fellow believers and townspeople. I fully endorse

what bishop Machokoto has said: if you say that you love God but hate your brother, you are a liar. How can you know God if you still hate others? Your pride and conceit will not save you from the wrath of God. Keep watch, because you do not know the time when the son of man comes. He may be coming at night.

Fathers and mothers, we should all consider the reason for our presence here. We are here because of Christ. If a person does not know that he or she is in Christ, the full reason for that person's presence here is not understood. Hatred and gossip must go!

Reader: Colossians 3:1: Since, then, you were raised with Christ ...

Chimhangwa: Peace to you all! Because we were buried and raised with Christ, we seek to do the will of God. It means that we unite in love, because Bishop Machokoto is father to all of us! Bishop Mageza is our father – to all of us! Bishop Andreas Shoko (a pioneer of Zionism in Zimbabwe) is our father – to all of us! Peace to all of you!

Let us together consider our task of tree planting. I am talking about the trees we plant here today. Two days ago we conducted a tree-planting eucharist in Chivi district (near Bishop Chimhangwa's headquarters). We are indeed faced with a very serious situation (both drought and deforestation). Revd Marinda told us that we are planting trees to appease the avenging *ngozi* spirit, the evil spirit which has risen against us (causing drought) because of our mindless felling of trees. We are planting these trees to remedy the situation, to compensate for our wrongdoing. We committed a crime before God, one which requires confession. We all know that each of us has a special axe at our homesteads, sharpened and kept for tree felling only. So all of us are guilty of the crime of deforestation. Many of us simply fell trees without considering the consequences.

So, today we plant trees as an *act of reconciliation* between us and all creation, in Jesus Christ. We thank him for his atonement, which makes this act of reconciliation possible.

You heard that there is conflict and hatred among the churches, which caused our hearts not to meet. But Jesus said: 'No! There is no Jew or Greek. There is no bondage or slavery left. All people are free.' Because of this we are free to call on all people to be involved in tree planting. We of the churches must cooperate with the VIDCOs, the WADCOs

(local government structures), the chiefs and the headmen. As God is the source of the chiefs' authority, they must be informed of all our (earthkeeping) activities.

I address you on the subject of trees as the Old Testament prophet Jeremiah did.

Reader: Jeremiah 14:1-2: The word of the Lord which came to Jeremiah during the drought: Judah mourns and her gates languish; her people lament on the ground, and the cry of Jerusalem goes up.

Chimhangwa: In this country of ours the president and all the MPs are desperate for rain. They say: 'What shall we do?'

Reader: Jeremiah 14:3: Her nobles send their servants for water; they come to the cisterns, they find no water, they return with their vessels empty; they are ashamed and confounded and cover their heads.

Chimhangwa: Last night I woke up and asked my wife, 'Why are you making such a noise?' She said, 'I want to go to the cistern to see if there is any water. Perhaps I shall find a little.'

In some places people rise at four o'clock in the morning, sometimes without finding a drop of water. So wherever and whoever we are, we have to pray for rain. Do not say: 'Oh well, I am too young' or 'I am a woman'. No! We never know which prayer God is going to answer. Let us kneel down and pray for rain, for the people go to the cisterns and return with empty containers.

Reader: Jeremiah 14:4: Because the land is cracked because of lack of rain the farmers are ashamed; they cover their heads.

Chimhangwa: My wife asked me whether we could grind the 50 kilograms of mealies which we had bought for planting into meal. She did this because we could not find mealie meal anywhere. That same day minister Musika was at our village to assess the drought situation. The famine is now so bad that the tortoises have started climbing the trees (idiomatic expression, a desperate situation).

I want to advise you who have planted trees here today to save some water for the trees, our friends. In times gone by people also had to face droughts. Others also went to the cisterns to find them empty. We ploughed our lands and planted our maize and groundnuts. But there are no crops. Is that not a painful experience? If God was a person,

don't you think I was going to question him about this? Ah! It is impossible to question God! Peace to you, people of the Lord.

I believe the trees planted today will be well cared for. When we come here again in the future we shall be given fruit to eat. (Several fruit trees were planted in Bishop Machokoto's orchard.)

Reader: Romans 1:9: I mention you always in my prayers, asking that somehow by God's will I may now at least succeed in coming to you ...

Chimhangwa: There you are, my friends. The AAEC president, Bishop Machokoto, and the general secretary, Bishop Marinda, visited us in Chivi and asked us to come. Now I respond as the apostle did to the Romans. We shall keep visiting you and pray for you so that you can have courage to persevere in the war of the trees. Let us continue planting more and more trees, also taking care of them through regular watering. I thank you all.

1.4.5 Revd Sauro Masoro's sermon at Bishop Machokoto's tree-planting eucharist, 15 March 1993

Revd Masoro: Peace to all of you! The gospel we preach here today belongs to Mwari because he is the creator of all things. First he created the earth, then he created the trees and animals. Thereafter he created human beings, placing them amongst the trees. Human beings had the task of looking after all the vegetation. Peace to you all! We shall first of all consider the message of Genesis 2:8. We have to be quite clear on the issue of trees. Without them we cannot survive. Here, while we worship under this *muchakata* tree, it provides air for us to breathe. The same tree absorbs the polluted air that we breathe out. It means that we and the *muchakata* tree are one! This we did not heed before. We took the creation story for granted without realising the interdependence of humans and plant growth. Yet if we ponder creation, it is significant that God made a garden before he created humankind.

Reader: Genesis 2:8: And the Lord God planted a garden in Eden, in the east; and there he put the man whom he had formed.

Masoro: Peace to all of you! Listen carefully to God's word. Mwari planted trees in a garden in the east, then placed the humans he had created

in the garden so that they could breathe fresh air deriving from the trees. They in turn had to look after the garden. It is God who made man from the soil, forming him in his own image, then breathing *mweya* (life-giving spirit) into him. Today it is still like that. When I die people can still see my body, but they say the person, *munhu*, has gone. It is the spirit placed in the body by Mwari which departs when death sets in.

Reader: Genesis 2:9: And out of the ground the Lord God made to grow every tree that is pleasant to the sight and good for food, the tree of life also in the midst of the garden ...

Masoro: Peace to you. The *muchakata* fruit that we eat from this tree you see here is medicine which heals us. The *mutamba* fruit we eat is medicine to us which heals us. Even if we eat a mango, guava or orange, it is still healing medicine to us. In the distant past when we did not yet have all these (exotic) species of fruit the illness of scabies abounded. There was no proper cure. But nowadays we are healed by mangoes, pawpaws, oranges and bananas.

Reader: Ezekiel 31:8: The heading says that God likens Egypt to a cedar tree. Verse 8 reads: 'The cedars in the garden of God could not rival it, nor the fir trees equal its boughs ... no tree in the garden of God was like it in beauty.'

Masoro: It says that the splendour of Egypt is compared to cedar trees. A country with many trees prospers. If it is treeless it becomes a barren landscape of little value. Progress is seen in forests or in marshlands with many copses of trees (*matenhere*).

The Israelites complained to Moses that he alone was conversing with Mwari. They, too, wanted to communicate directly with God. So God said: 'Let them wash and prepare themselves before we converse.' But God did not speak out on the open plains. Whenever he spoke he was hidden in a copse of trees (*denhere*). And the people had to lie prostrate in his presence. This shows that the tree and the human being are one!

The tree of God (Egypt) described in Ezekiel 31:8 was not an ordinary tree. Likewise, we here today are the trees of God. We are not really trees but we are likened to trees.

Reader: Ezekiel 31:9: I made it beautiful in the mass of its branches;

and all the trees of Eden envied it, that were in the garden of God.

Masoro: Yes, the human being is like a wonderful tree with huge branches. It reminds us that we are the branches in Christ, as described in John 15.

Reader: John 15:1: Jesus says: I am the true vine.

Masoro: Yes, Jesus says I am the true vine and my Father is the gardener who has made the garden of Eden. He made the tree of life, meaning Jesus, so that we, too, can have life by being in Jesus.

Reader: John 15:2: Every branch of mine that bears no fruit, he takes away, and every branch that bears fruit he prunes, that it may bear more fruit.

Masoro: Are these green branches of the *muchakata* tree not bearing fruit? Are we not like these green branches right here where we are congregated? Through Jesus we are green branches bearing fruit, not dead wood to be removed.

Reader: John 15:3: You are already made clean by the word I have spoken to you.

Masoro: We cannot bear fruit if we are not in Christ, the true vine. If we do not go and ask for tree seedlings to plant we shall not have the trees which heal and clean us. For our well-being as believers and for our physical health, let us fetch the trees and plant them at our homesteads, ridding ourselves in the process of scabies.

God help us. Amen.

AAEC tree-planting sermons in Ethiopian-type (non-prophetic) Independent Churches

1.1 Shonganiso mission (African Reformed Church) sermon

1.1.1 Tree-planting ceremony at Revd Zvobgo's Shonganiso Mission in Masvingo district, 13 December 1990

Revd Mandondo (senior minister of the ARC) directed the proceedings:

Prayer: Our Father, we thank you today that we can appear here in your presence. We are thankful that you have given us the strength on this good day to come and perform this wonderful task, the task which you yourself performed with your own hands. Now, our Father, please place your hands on these trees of yours which we are about to plant. Guide us so that it will be as if our hands are your hands, the hands (signs) that you left us here on earth. You left us the mountains, the trees, the rivers, the fountains from which to drink water. Up to this day they are all still there. We, too, are encouraged to plant trees today which we hope will grow and last forever, and that under your guidance. You are the one who will water these trees (with rain) and who will make them grow. Strengthen those who teach us about tree planting and teach us all to do your work. Forever, amen.

Sermon: Let us start by considering how trees came into existence. If we look at Genesis I we learn that Mwari created all things. And among the things he created were the trees. According to Genesis 1:11 God said, 'Let the earth put forth vegetation, plants yielding seed, and fruit trees bearing fruit in which is their seed, each according to its own kind upon the earth.' So, it is clear that at the beginning God produced the trees, grass and all kinds of vegetation. Subsequently human beings became involved in planting trees in many different ways. Even the government nowadays is planting trees, sending out its ministers and mem-

bers of parliament to encourage people to direct such activity.

The trees contain (produce) fresh air, which we require for breathing. Of this the government is aware. Hence its attempt to restore the land, so that it can be as good and healthy as it was originally. Over the past ten years the government has made some attempts. Today we have Prof Daneel and his supporters here on a similar mission. Once I attended a ZINHATA meeting where the importance of trees – mainly for the medicines of *nganga* practitioners – was emphasised. Long ago, they said, it was possible for some *nganga* to cure barrenness with medicines from plants. Many diseases were in fact effectively treated, witchcraft attacks were properly counteracted and the people survived. It was Mwari who created all plants with a purpose, namely to aid human beings to overcome their tribulations.

According to our Christian faith Mwari created and ordered all creation. He told the waters to move aside, thus causing dry land and the oceans to come into existence. To cover the barren land God created vegetation and trees. So he is the one who first planted trees. He is the one who gave the trees life and strength to grow. He made the trees his children. We human beings, in our turn, are the inheritors of this garden, this *kingdom of God* consisting of trees and animals. Inheriting this kingdom means that we are responsible for the continuation of the work God started. We say that as Christians we are the inheritors, belonging to God. If we are serious about this claim, it means that we, too, are children of God and as such have to proceed with the task of planting trees and taking care of living things. Genuine inheritors are stewards of the land.

If you look at Luke 23:43 you find that Jesus told the one man next to him on the cross: 'Today you will be with me in paradise.' This tells us something about Jesus's power over us children of God. As a messenger from heaven he came to empower us. Whatever we do as believers depends on this power from on high, the power of heaven. No work that we do can be complete without God's *approval* and his *empowerment*. About this we can be sure: God planted trees. If we, too, plant trees God's power from heaven will strengthen us and our efforts will succeed. Without his power our labours will be futile. No trees will be planted.

How can we determine whether we are doing all this as the will of God

and that we can count on his supportive strength? We read in Exodus 2:3 that God wanted to speak to Moses. So he sent an angel who addressed Moses from a bush. That means the angel was in a tree while communicating with Moses. After God had made an agreement with Moses, he broke a branch off the tree and carved Moses a staff. This staff was the sign of the agreement God had made with Moses. It represents God's power. In the wars that were to come Moses always held this staff – which God had prepared from a tree – in his hands. There were actually two staffs. One was for Aaron. With these staffs all the wars were won.

The first war Moses faced was the crossing of the Red Sea, when the Israelites were desperate to escape from the Egyptians. The trumpets of the Egyptian army could be heard and the Israelites were trapped. They were caught on the banks of the Red Sea. But Moses held out his staff over the waters, and the waters feared the staff made of a tree and separated this way and that, leaving a dry road in between. That is where Moses and the Israelites entered and passed through. God saw that Moses needed something (concrete, visible) to work with – a sign of their agreement. So God chose a tree. First he spoke to Moses from a tree, then he gave Moses a staff from a tree. This indeed emphasises the significance of trees.

There was also the time when Zacchaeus (Lk 19), out of sheer eagerness to see Jesus, climbed a wild fig tree. In that way he succeeded. If there had been no fig tree, Zacchaeus would not have seen Jesus and their meeting would not have taken place. Once again we notice the significance of trees in the relationship between God and human beings. Thus, as God is the creator of trees, you children of God (as inheritors of God's kingdom) should also take on the task of planting trees. Do this in order to restore the damage done by the enemies of creation!

If we really think about Scripture, the importance of trees is only too apparent. It is on the wood of a tree that Jesus was crucified. He had two convicts on crosses next to him, one on each side. The one rebuked the other when he was scoffing at Jesus and said, 'Jesus, remember me when you come into your kingdom' (Lk 23:42). And Jesus said to him, 'Today you will be with me in paradise.' We know that paradise is a garden of fruit trees, a place of many trees. It says in the Bible that when God created man, he did not build him a house.

Does it say there that houses were built in the garden of Eden? No, the Bible says only that the first human beings were placed in the garden. God said: 'Live there among the trees. Eat the fruit of trees.' What did they eat to survive? The fruit of trees, of course! Were they worried about the rising prices of fruit? No! They simply picked fruit from the trees and ate. Then they went to the river and drank water until they had their fill. Mwari saw that people could stay alive because of trees.

When Jesus conducted holy communion for his disciples he used wine made from grapes. We know that in the kingdom of heaven we shall partake of wine made of grapes. Where does the food of heaven come from? It is picked off the grapevine! And what will you do if you hear that the *mupfura* (marula tree) also stands in the new garden? You will not fell it or allow anybody else to do so. So what do we do about people chopping down mango trees and *mishuku* (wild loquat)? What does the Bible say? Jesus said, we eat the fruit of trees. Yet we fell the fruit trees. Ultimately, however, we will not be able to escape our responsibility for the trees. It is simply that we are not used to this stewardship. When confronted with the responsibility our consciences will accuse us and we will have to obey. It is a matter of adapting to the things done and ordered by the Lord. We must simply get used to tree stewardship.

The correct thing for us to do, therefore, is to go out and plant different species of trees: fruit trees and trees for the forests. When we want to plant fruit trees, we don't plant teak. How can you expect to pick mangoes or guavas off teak trees? So we have to be clear about our objectives whenever we plant trees.

If we want to be the children of Mwari, let us shoulder the task we have been given. God wanted to build a good relationship with Adam. So he said: 'This man must live without undue suffering. Let him live in peace. If he suffers hunger he will be in trouble.' So God placed him in a garden of fruit trees where he could find fruit at all times and rejoice in abundance. Those were God's plans. Eventually man also ate the meat of animals, but the fruit came first. Therefore, people of God, let us plant trees!

Let us consider the situation we are now facing. Whenever someone is given a site for a homestead and new gardens he starts sharpening his axe, saying: 'Let me chop out all those trees.' As a result the entire countryside has become barren. The trees are all gone. There is no

shelter left for poultry. The hawks simply swoop down and take them as if there were no people around. Among the homesteads there are no shade trees any longer. This situation is not acceptable at all. There is no protection against strong winds. How can you hold back the force of the wind if there are no trees to restrain it? But meanwhile those with new sites where there are still forests do not heed the threat of deforestation. They simply sharpen their axes and commence felling trees.

We have to remedy the situation ourselves. From today on each adult should consider making every one of their children plant two, three or more trees annually. They will soon be proud, saying to each other: 'Look, I have a wonderful plantation of trees. I had no trouble finding poles for my cattle kraal.' You Christians, we are confronted with this serious task of God. Let us be united in our efforts, not shirking our responsibility. For if we don't heed God's command we shall be judged. He will say: 'You have destroyed the earth. You have refused to consider my wishes. Consequently my land is now barren and ashamed.'

So the task is ahead of us. We accept it. If we dedicate ourselves we shall succeed and accomplish this task, just as Mwari did himself. You will see the miracles of Mwari if you persevere. Up in the mountains I can see Mwari. In the rocks and the trees I see Mwari. There his strength and his works are revealed. If you go to Mount Selinda you will be shown trees called *miti mikuru* (tall trees). Whose strength do those massive trees reveal? Mwari's, of course. There you will witness God's work. His work is clearly seen in the things he has created. Follow the rivers and observe the running waters. Whose work do you think it is? Mwari's! But the works of God are now destroyed. We do not see them any longer. We ourselves are responsible for the destruction of creation. So let us restore God's works, accepting that the task is ours. Let us replace the trees we have felled. God will rejoice when he observes this.

Who makes the trees grow? It is God himself, according to his own wishes. Those trees we have planted, we do not actually control or see their growth. God is the one who does all that. You will see eventually: some trees mature, others don't. And the explanation for this variation? The control behind it? It is the power of Mwari. But somehow Mwari's work is no longer seen on these barren, treeless plains. You only see the many tracks of human beings in the sand. What are they? Shoe prints in the sand of those who exploit the earth, leaving it barren. It

seems as if the works of God are replaced by the fruitless works of humankind.

But today we have done God's work. You will see, in a short space of time the trees will grow tall. And we shall say: 'God surprises us. God exists. God does what pleases him.' Today we have done his bidding. Today we have learnt that if we want to be God's children, we must do *his* work. We are the inheritors, existing by virtue of the inheritance – in this instance the fruit of trees. Today we did what God sent us and commanded us to do. It is not so much a matter of success or failure, but in the first place, complying with God's will, giving him joy through our obedience.

I wish to thank Prof Daneel for giving us the trees and Mr Dhewa for helping us and instructing us about tree planting. Let them not tire of this work, or become dispirited. Let them continue providing us with trees, so that we can do God's work and please God.

That work of felling trees, what does it imply? Rebellion against Mwari! What are you, brothers and sisters, going to do? Continue felling trees at random, even up in the mountains, on the pretext that you need timber for roofing? And are you going to complain about the scarcity of trees by suggesting that the wrath of God is upon you? That would be the behaviour of a fool! What does God do to you for just taking from creation, just felling trees? Does he swallow you? No! He loves you and he reveals his love to you through trees, because he spoke to Moses from a tree and he gave Moses a staff from a tree. Likewise he placed Adam in a garden so that he could be a friend of the trees. God has great love for us human beings. If we realise this we will spread this message wherever we go. All of you, persevere in this task. Don't forget the God-given importance of trees! Amen.

1.2 First Ethiopian Church (*Topia*) ceremony

1.2.1 Holy communion conference, followed by tree-planting ceremony at the Topia headquarters of Bishop Ishmael Gavhure, Norumedzo, Bikita district, 12–13 January 1991

Prof Muchakata Daneel: Thank you, Bishop Gavhure, for your kind words of introduction. It is a great pleasure to be here with you this

afternoon. Peace to all of you! In addition I say: Forward with the war of the trees! Down with the ones who oppose tree planting!

I know that there are many confusing rumours in the villages about our work, so I shall use this opportunity to explain to you what we are doing ...

Years ago I visited Bishop Nheya Gavhure here at the *Topia* headquarters. It was in the period 1965 to 1967, when I was doing research and preparing to write the history of the Zimbabwean Independent Churches. I was given that task by Mwari. Having completed part of the task, I returned in 1972 to start an ecumenical body to unite the African churches. So *Fambidzano* came into being, a very significant development in the existence of the black churches in which I was privileged to participate. So the research we all did together to start with resulted in a great work of unifying black churches in our country. Part of the ecumenical programme was development. And the tree planting I shall be talking about this afternoon is part of that development already started some years ago.

In recent years I started another research project on the history of the liberation struggle. You all are only too familiar with that history. It was hot out here at Norumedzo. You were caught between two fires, the guerrilla fighters and the army. While writing this history it was clear to me that the old religion of your forefathers played an important role for many people. The spirit-mediums in particular were at the forefront, representing the wishes of the guardian ancestors of the land and national ancestors such as Chaminuka, Nehanda and Kaguwi. Here in this region the senior guardian ancestors of the Duma people are Pfupajena, Dumbukunyuka and others.

Currently it appears, however, that the spirit-mediums are pushed aside (by the government) and told to go to rest. Yet they wanted to continue playing a meaningful role in the country and needed assistance. So I decided to help them, despite the fact that their religion differs from mine. I myself am a Christian and I was born at Morgenster mission. My clan name is Gumbo Madyirapazhe, as you know. Peace to you all!

So the *masvikiro* started coming to my house where we arranged funding and drafted a constitution. At our meetings I prayed Christian prayers. Thereafter they poured snuff on the floor in honour of their

ancestors – doing their old religion. We did not question each others' religious identity. Together we have decided to plant trees, conserve wildlife and protect water resources. Hence the *masvikiro*, together with the chiefs and a number of ex-combatants, are mobilising many people in the communal lands to plant trees and look after the woodlots.

This activity has confused the people, who have become used to my working mainly among the Independent Churches. Some of them asked: 'Has Daneel become a backslider, rejoining the world?' I told them, 'No, it is simply that everybody must be involved in tree planting. The traditionalists should do so and the churches should do so.' Therefore we formed three departments. The top one is ZIRRCO. It takes care of research, funding and organisation. Then on the one side you have the traditionalists, working in terms of their convictions, and on the other side the churches, arranging their own tree-planting ceremonies. I have been hoping that *Fambidzano* will take up the challenge.

So I implore all of you not to be disturbed by all those rumours, as if traditional religion is going to be forced on the churches, or as if religions are to be mixed without respect for each other. This rumour that the *masvikiro* and the churches are to be placed in one basket is totally unfounded. ZIRRCO arranges for the churches to make their own contribution on their own terms. Remember this message! Counter the false rumours by telling the people: 'The churches are not imposed upon; we plant trees in accordance with our own church regulations.' It is up to you church people whether you allow spirit-mediums to attend your ceremonies as observers. But they cannot interfere with your arrangements. Neither will you interfere with theirs if you should be invited to attend traditionalist tree-planting ceremonies.

The churches, therefore, are in a position to have their own nurseries and woodlots. This is a great challenge. It is the work of God. It should be done by the churches; it can also be done by others.

In Isaiah 41:17 and 18 we read: 'When the poor and the needy seek water, and there is none ... I, the Lord will answer them ... I will open rivers on the bare heights and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water.'

We see here at Norumedzo that what was promised by Mwari was done

right here. Is it not so that you have pools and springs of water in greater abundance than at Masvingo? It seems as if the sinners abound in Masvingo, for it is not raining there at all. Perhaps the people do not want to repent and confess their sins. So Mwari is disciplining them ('giving them *shamhu*', literally 'whipping them'). There is no water. Out here you are blessed by Mwari who has given you rain. Peace to you!

In Isaiah 41:19 we read: 'I will put in the wilderness the cedar, the acacia, the myrtle and the olive; I will set in the desert the cypress, the plane and the pine together.' Here in our land it means that Mwari will put in our acacia trees: the *mutondo*, *msasa* and *muvezhe*. Instead of olives, he will put in *nhengeni* (sour plum), *mutunduru* (*garcinia hui-lensis*) and *musvazva* (*securinega virosa*) trees. In addition he will give us *howa* and *mafirifiti* (popular mushroom species). And in the place of pines and cypress trees, he shall give us *mukurumbira* (teak) and *makamba* (red mahogany). All this Mwari will do, as he says in verse 20, 'so that man may see and know ... that the hand of the Lord has done this, the holy one of Israel has created it'.

We from our side plant the trees because the entire land has become barren and eroded. We want the land to be clothed with vegetation. But in doing so we realise that it is the hand of the Lord doing this, so that the world can observe and give praise to God. There is no way that we can boast and be vain about our tree-planting accomplishments, because Jehovah is telling us right here that it is all *his* doing. See the hand of God moving in our work and give praise to him! To me, the one claiming to have been inspired to do this work, the temptation is to claim that all the ideas and plans derived from my research work. No! How else did my research start but through the moving of the Holy Spirit? Even this Bible here is a book of research, for the authors arranged the contents according to their observations and insight. But in reality the book was inspired (*rakafemerwa*, 'breathed into', ensouled) by the Holy Spirit. Likewise I have been shown by Mwari to do this work of the trees. That leaves no room for boasting. Because of Mwari's hand moving we are, nevertheless, faced with a huge task of earthkeeping.

You have congregated here to participate in holy communion. This is the occasion when you take bread and wine in remembrance of the death of Christ on the cross. In this commemoration the body of Christ

is central. 1 Corinthians 11:29 emphasises the importance of recognising this truth. It says there that 'anyone who eats and drinks without discerning Christ's body, eats and drinks judgment upon him or herself'. Hang on to this idea that we should *know* the body of Christ. In Colossians 1:15–17 the body of Christ is explained in a special way. He is the image of the unseen God, the firstborn of all creation. All things were created in him and for him, the seen and the unseen. Because of this *all things hang together in Christ*. Through Christ's death and resurrection all power in heaven and earth has, moreover, been given to him (Mt 28:18). From all this we conclude that Christ is not only Lord of creation, but that his body *is* all of creation. All created things are part of his body. The implication for us as stewards of creation is that if we fell trees indiscriminately, we are actually killing the body of Christ.

In Colossians 1:18 we read that 'he (Christ) is the head of the body, the church'. Two main points emerge in these texts from Colossians: first, the body of Christ is the entire created world; second, his body is the church, the body of believers. In the past when we celebrated holy communion we tended to remember the one aspect of this twofold truth, namely that we celebrate our unity in Christ's body as the church. We neglected the other aspect of Christ's body. So I wish to remind you here today that whenever you celebrate holy communion, be mindful that in devastating the earth we ourselves are party to destroying the body of Christ. We are *all* guilty in this respect. Both the whites and the blacks are exploiters of the environment.

We will have to start afresh, confessing our sins. You know yourselves how we come to the 'gates' and confess publicly our sins of adultery, jealousy and hatred to the prophets. You prophets, you know what I am talking about. People seldom confess that they are wizards (*varoyi*). But when they say that they have brought their owls and *zvidoma* (witch familiars) to be burnt, we know they are confessing to wizardry.

Today I am telling you of a form of *uroyi* that is even worse than hereditary (*kamutsa mapfiwa*, 'lifting the cooking stones') or deliberately acquired (*kutemerwa*, to join the profession by rubbing medicine into incisions so that the bloodstream absorbs it) wizardry. Peace to you! But there is no peace in a matter of this nature. I am referring to the third type of *uroyi*: that of killing the earth. It is more serious even than

the old *uroyi* where a destroyer targets only one or a few individuals. For in destroying our environment we are endangering all of life! Remember when you confess your sins before the eucharist that you have sinned against the body of Christ, Christ himself, the earth. Say: 'I have killed the earth; I have felled twenty trees this year without planting any in return; I have caused soil erosion by neglecting the contour ridges; I have destroyed the vegetation on riverbanks.' The prophet listening to your confession will only be convinced if your willingness to rectify the situation is evident. That is why, after confession and taking the sacrament, we take seedlings and plant them straight away. Can you see that in this way tree planting becomes part of the eucharist? What we have done in the eucharist in the past is still there. It is good, and not wrong. It is just that we are reminded these days of something we have neglected. We are healing and restoring that part of Christ's body which we have unwittingly abused. That is the message I leave with you today: *Clothe the barren earth! Heal the earth! It is fully part of our lives as Christians ...*

(Then followed an exposition of tree species: the need to focus less on blue gum trees than on indigenous trees, as well as the use of chimurenga tree names to show identification with the environmental liberation struggle. Having referred to spirit-medium vaZarira's use of the name Marambatemwa and my own Muchakata, I concluded as follows:)

Possibly your own bishop here will eventually have a special name for his involvement in the green struggle. He may choose *Mushuku* (wild loquat) because it is a popular fruit tree. But I would choose him another: *Murwiti* (black ebony), because the ebony's wood is exceedingly tough. We need tough fighters. So let your bishop be strong and tough in the struggle. When you see him appear at a tree-planting ceremony, greet him, saying: 'Oh, Murwiti, you have come!' Forward the war of the trees! Peace to you! Amen.

1.2.2 Bishop Ishmael Ghavure, principal leader of the First Ethiopian Church (eldest son and successor of the late Bishop Nheya Ghavure)

Peace be to you all! We thank you for the teaching on environmental conservation this afternoon. We still have to digest this message.

We were disturbed and confused about Prof Daneel working with the *masvikiro*, thinking that maybe he is introducing them into the churches. I told him: 'You were a friend of my father and many *Topia* members know you. They all remember how you came to help bury my late father.' But I told him: 'We do not want you to bring spirit-mediums here to mix with the church people.' (Note: no request of this kind had actually been made, neither had Bishop Ghavure and I discussed the *Topia* tree-planting ceremony beforehand. The bishop was therefore reacting to rumours about the alleged mixing of religions to allay the fears which may at that time, when the AAEC was only starting to come into its own, have troubled some *Topia* members.) So, if you people of the church see *masvikiro* coming here, know that they do not have the permission of the church elders to do so. We don't allow them to be among us! Peace to you all!

What we are really interested in and need to know more about is this new approach to environmental conservation. You know, each person has a gift from God. Prof Daneel's gift for writing and teaching is from God. You cannot imagine the books he has written. Long ago he did work with the chiefs (traditional religion). But then he worked for many years with our black churches, until he became the founder of *Fambidzano*, which taught us to understand the kingdom of God. Peace to you all!

Trees are of the greatest importance. Even in the Bible we are told about their significance. When God created the earth he produced vegetation and ordained that it be respected. A married woman is respected when she is well dressed. The same applies to boys and girls. Those addressing you here this afternoon are all well dressed. But what if we appeared here before you, naked? What then? No! It is impossible for such a thing to happen. But that is exactly the state of the land these days. It is naked. That is why the government is no longer allowing people to fell trees whenever they wish. The land will die. So the land must be clothed.

Do you know why we no longer have regular rainfall? It is because of the lack of trees. Where do the rain clouds come from? They are drawn by the trees. God's way to improve the situation is to send us wise people so that we can rebuild our country. Therefore I do not see any problem in our receiving these trees from ZIRRCO to plant. We do not really mind what rumours people will be spreading about us, as long as we are building the country. Peace to you!

Prof Daneel has been studying our indigenous trees. When the trees arrived here, you could hear people gossiping, asking among themselves: 'Are these trees going to be used for the medicines of traditional doctors (*nganga*)?' As if there is something the matter with that ... After all, we have the medicines of African people. We have white cultures and black cultures. In our black culture we obtain medicines from a *nganga*. Are we all *ngangas*? Some practise *unganga*; others are Christians. Likewise, among the whites some are spirit-mediums and others are Christians.

That is why I say, God does as he pleases. If people are encouraged to plant trees, is it not a good thing that they are clothing the barren earth? Why should anyone be negative about it?

Peace be with you! We thank Jesus Christ this afternoon, for he does good things to us.

Our scripture reading is from Genesis 1:11. God created all things before he created humans. He saw that the earth should not remain a mass of water.

Reader: Genesis 1:11: Let the land produce vegetation ...

Gavhure: Peace to you all! God created all the plants and trees, in great variety. He commanded it to happen, as he has power over everything. Why should it surprise you then if someone comes along to teach us about the different tree species? Do you think that because he (Daneel) talks about *matunduru* and *nengeni* trees – species which I myself have not even heard of before – he is some alien being, created differently from the way we are created as human beings? Is it I who taught him all those tree names, so that he can come and teach you? Ah! God creates different kinds of people. The same applies the other way around. There are blacks with gifts who go and do missionary work in white cultures. There, in their turn, the whites will be surprised at what the blacks are doing among them. God indeed uses people as he wills ...

Reader: Genesis 1:12: The earth brought forth vegetation, plants yielding seed according to their own kinds, and trees bearing fruit ...

Gavhure: If people want to make ropes they use the bark of trees. If we want to build huts we get poles from trees. But these days, where can you find poles for hut building? I don't know; because to destroy trees has become a sin. You, Prof Daneel, have today convinced me that to chop down trees without purpose is a sin. Ah, what is sin? Who knows the full

depth of it? But this afternoon Jehovah shakes us out of complacency with the question: Have you confessed your sins of tree felling? Do you openly confess how many trees you have felled? Do you all confess?

Nobody here has ever thought of confessing the sins of tree felling and environmental destruction. But today God has revealed to us a new way: that of confessing those (ecological) sins. God shows us that to fell trees indiscriminately is the same as a *muroyi* killing a human being. From today on we shall consider all people who do not confess in this way and who do not repent through planting trees themselves, to be *varoyi* (wizards).

We are all inclined to ask: does the government then place a ban on house building? No! The government is correctly restricting tree felling because of the nakedness of the land. Peace to you all.

Today we all thank you, Prof Daneel. I think we all understand what you have taught us today. Tree planting is not really a novelty. Our chiefs and headmen have tried to introduce it in the past. But we responded by saying, 'These troublesome people.' Today, however, God is addressing us about tree planting in a different way and through other people.

Today, ah, I have been converted to the new gospel of tree planting. My only objection is to plant trees together with *masvikiro*. That I oppose! Traditional religion does not go together with Christianity. Although we are all God's people, these religions are different and they oppose each other. Nevertheless we can encourage each other to fight deforestation. If the *masvikiro* plant trees we shall encourage them. But they don't interfere with our work, as we don't interfere with theirs.

Once the trees we have planted mature, we shall allow people to cut poles from these plantations for their buildings. In that way we shall prevent them from denuding the surrounding mountain slopes by chopping down indigenous trees.

Once again we say thank you for providing trees. If you can help us, Prof Daneel, to start a nursery here at church headquarters, we shall be in a position to provide all our congregations in outlying districts with seedlings. Now, let us go out to plant some trees before the sun goes down. Amen.

ABBREVIATIONS

AACC	All African Church Conference
AACJM	African Apostolic Church of Johane Maranke
AAEC	Association of African Earthkeeping Churches
AEU	African Earthkeepers' Union
AIC	African Independent Church
ASM	American Society of Missiology
AZTREC	Association of Zimbabwean Traditional Ecologists
EATWOT	Ecumenical Association of Third World Theologians
EEASA	Environmental Education Association of South Africa
F&E	Faith and Earthkeeping (project at University of South Africa)
GDS	German Development Society
HSRC	Human Science Research Council
IAMS	International Association of Mission Studies
JPIC	Justice, Peace and the Integrity of Creation
NGO	Non-governmental organisation
RCZ	Reformed Church of Zimbabwe
TEE	Theological Education by Extension
WCC	World Council of Churches
WCRP	World Conference on Religion and Peace
WD	Women's Desk
WWF	World-Wide Fund
YD	Youth Desk
ZCC	Zion Christian Church
ZIRRCON	Zimbabwean Institute of Religious Research and Ecological Conservation
ZRP	Zimbabwe Republic Police

GLOSSARY OF SHONA TERMS AND PHRASES

<i>chidoma</i>	witch's familiar; animal of psychic nature, conceived of as smaller than a polecat
<i>chimurenga</i>	Zimbabwe's liberation struggle
<i>chipanda</i>	literally 'forked stick'; the sister to whom a man is linked for the provision of his marriage cattle
<i>chisi</i>	ancestral rest day
<i>dare</i>	council
<i>dare rechimurenga</i>	ancestral war council
<i>denhere</i>	cluster of trees
<i>Dzivaguru</i>	Great Pool; praise name of the Shona high-God, Mwari, which connotes female attributes
<i>evangheri yemiti</i>	gospel of the trees
<i>Fambidzano</i>	cooperation or union; popular designation of ecumenical association of Shona Independent Churches, founded in 1972
<i>hama</i>	kin
<i>ivhu yataura</i>	the soil has spoken
<i>jukwa</i>	<i>shavi</i> spirit, closely associated with the traditional high-god and his/her rainmaking powers
<i>kuchengetedza - zvisvikwa zvaMwari</i>	to care for or protect the creation of God; popular description of the AAEC's basic objective
<i>kufukidza nyika</i>	to clothe the earth (by planting trees); (see <i>mafukidzanyika</i>)
<i>kugadzira</i>	to settle the spirit of a deceased person; this term connotes the induction rite through which the spirit of a deceased relative is 'brought back home' and simultaneously elevated to the status of ancestorhood

<i>kugara nhaka</i>	to inherit a deceased person's estate, and/or to succeed to his/her position in the kin-group and society; <i>kugova nhaka</i> , to distribute a deceased's estate
<i>kuperekedza</i>	to escort, accompany
<i>Mabweadziva</i>	literally 'rocks of the pool'; Mwari's shrine in the Matopo hills
<i>madzibaba</i>	fathers, pl for <i>baba</i> , father
<i>mafukidzanyika</i>	'clothing the land' tree-planting ceremony; the term is used mainly to indicate AZTREC's traditionalist tree-planting ceremonies
<i>maporesanyika</i>	land-healing ceremony; term used by member churches of the AAEC to emphasise the healing nature of tree-planting eucharists
<i>marambatemwa</i>	literally 'refusal to have the trees felled'; popular designation of traditional holy groves, the implication being that the ancestors buried there sanction the prohibition of tree-felling and related customary, conservationist laws
<i>mambo</i>	king, chief; in the past this term was used for the Rozvi rulers
<i>mhandara</i>	virgin, girl of marriageable age
<i>mhondoro</i>	literally 'lion'; tribal spirit of repute, considered to be involved in land issues and tribal politics
<i>miti echivanhu</i>	literally 'trees of the people'; indigenous trees
<i>miti mikuru</i>	tall trees
<i>msasa or musasa</i>	indigenous hardwood tree; <i>brachestygia spiciformis</i>
<i>mubvamaropa</i>	literally 'that from which blood flows'; bloodwood or kiaat tree; see <i>mukurumbira</i>
<i>mubvumira</i>	literally 'to approve'; wild syringa tree; <i>kirkia akuminata</i>
<i>muchakata</i>	wild cork tree; <i>parinari curatellifolia</i>

<i>muchechete</i>	red milkwood tree
<i>mudziavashe</i>	literally 'heat of the chief'; fuel-wood tree reserved for tribal dignitaries; <i>combretum molle</i> ; also called <i>mupembere</i>
<i>mudzimu</i>	pl <i>mi</i> or <i>vadzimu</i> , ancestral spirit
<i>Mudzimu Mukuru</i>	Great Ancestor, God
<i>Mudzimu Unoyera</i>	literally 'Holy Ancestral Spirit', referring to biblical Holy Spirit
<i>mukamba</i>	red mahogany tree; <i>afzelia quanzensis</i>
<i>mukoma</i>	elder brother
<i>mukombe</i>	calabash, gourd
<i>mukute</i>	waterberry tree
<i>mukurumbira</i>	kiaat, <i>mukwa</i> tree; <i>pterocarpus angolensis</i>
<i>mukwerere</i>	rain ritual during which senior tribal spirits are propitiated at their graves and/or at a pole enclosure (<i>rushanga</i>) under a <i>muchakata</i> tree; these rituals are conducted at the commencement of each rainy season or if rains have failed; it is also called <i>mutoro</i>
<i>munhengeni</i>	<i>sour plum</i>
<i>munhunguru</i>	<i>batoka</i> plum
<i>munjii</i>	bird plum
<i>munyai</i>	messenger, go-between; a <i>munyai</i> in the Mwari cult is the person who maintains contact between the local district he represents and the priest colony at the cult centre; he annually visits the cult centre in the Matopo hills to request rain for his district and to discuss local (often political) matters of general significance
<i>mupani</i>	indigenous hardwood tree; <i>colophospermum mupane</i>
<i>mupfura</i>	indigenous fruit tree bearing edible fruit; <i>sclerocarya caffra</i>

<i>muponesi</i>	saviour
<i>muPostori</i>	pl <i>vaPostori</i> ; Apostle, popular Shona term for Johane Maranke's African Apostolic Church followers
<i>murapi</i>	healer
<i>Murapi Venyika</i>	'Healer of the Land'; function attributed to the Holy Spirit
<i>muridzi</i>	(pl <i>varidzi</i>) <i>venyika</i> ; guardian of the land
<i>muroyi</i>	(pl <i>varoyi</i>); wizard; witch or sorcerer
<i>musasa yevaroyi</i>	wind-break or encampment of the wizards
<i>mushonga</i>	medicine
<i>Musiki</i>	Creator
<i>mushuku</i>	wild loquat tree; <i>uapaca kirkiana</i>
<i>mutamba</i>	monkey orange tree
<i>mutezvo</i>	believer, church member
<i>mutobge</i>	indigenous fruit tree with edible fruit, which in the holy groves is reserved for ancestors; <i>ficus sonderi</i>
<i>mutondo</i>	indigenous hardwood tree; <i>julbernardia globiflora</i>
<i>mutongi</i>	(pl <i>vatongi</i>) judge
<i>mutumbu</i>	literally 'corpse'; sacrificial offering of cattle to appease the vengeful <i>ngozi</i> spirit
<i>mutunduru</i>	yellow sour plum
<i>muzambiringa</i>	grape vine
<i>muzeze</i>	indigenous tree with yellow flowers; branches used for purification after burial rites; <i>peltoforum africanum</i>
<i>Mwari</i>	God; most common name for the Shona high-God
<i>mweya</i>	spirit
<i>Mweya Mutsvene</i>	Holy Spirit

<i>Ndaza Zionist</i>	Zionist of the holy cord; popular classificatory term to distinguish the robed Zionists from the uniformed members of Mutendi's Zion Christian Church
<i>nganga</i>	traditional doctor; diviner-herbalist
<i>ngombe yovutete</i>	'cow or heifer of the aunt'; payable by a deceased male's namebearer or other descendant to the deceased's sister, who acts as ritual officiant during the 'home bringing' (<i>kugadzira</i>) ceremony on behalf of the deceased
<i>ngozi</i>	avenging spirit; harmful or dangerous influence which threatens life
<i>Paseka</i>	Paschal ('Passover') celebrations; popular name of annual festivals, which include the celebration of the holy communion, and are conducted at the main or regional headquarters of the Spirit-type Churches
<i>pungwe</i>	guerrilla-organised night-vigil during the liberation struggle, for political instruction and/or disciplinary measures
<i>roora</i>	bridewealth
<i>rudo</i>	love
<i>rudzi</i>	tribe
<i>runyaradzo</i>	consolation ceremony conducted on behalf of the relatives of the recently deceased
<i>ruponeso</i>	salvation
<i>Ruwadzano</i>	Mothers' Union
<i>sekuru</i>	grandfather or mother's brother
<i>shamhu</i>	whip or cane; to be given <i>shamhu</i> means to be disciplined by the church and/or by God
<i>shavi</i>	alien spirit which does not belong to the lineage of the host whom it possesses; various types of <i>shavi</i> spirits bestow a variety of skills, for example

	healing, hunting, dancing or blacksmithing to their hosts
<i>Shinga Postora</i>	'Courageous Apostles'; schismatic group with its roots in Johane Masowe's Apostolic movement; <i>Shinga</i> derived from <i>kushinga</i> ; to be diligent or brave
<i>svikiro</i>	pl <i>masvikiro</i> ; spirit-medium
<i>tonhodzo</i>	coolness
<i>Topia</i>	popular designation of First Ethiopian Church
<i>tsvimbo</i>	<i>knobkierie</i> , club
<i>ungano yembeu</i>	seed conference, during which the seed to be sown by peasant families is blessed and prayed over by church leader to ensure good crops
<i>uroyi</i>	wizardry; <i>uroyi hwenyika</i> ; land wizardry, that is, wanton destruction of the environment
<i>vamwene</i>	husband's sister who is the 'owner' of his wife
<i>vanhu venyika</i>	people of the world; non-believers
<i>vanonamata</i>	those who worship according to the books;
<i>mumabhuku</i>	christians
<i>vanonamata muvhu</i>	those who worship according to the soil
<i>nezvibako</i>	(ancestors) and the snuff containers
<i>vanyai</i>	see <i>munyai</i>
<i>vatete</i>	paternal aunt
<i>vatongi</i>	see <i>mutongi</i>
<i>Wokudenga</i>	the One in heaven, God
<i>Wokumusoro</i>	the One above, God
<i>zvidoma</i>	see <i>chidoma</i>

BIBLIOGRAPHY

- Bakare, S 1993. *My right to land – in the Bible and in Zimbabwe: a theology of land in Zimbabwe*. Harare: Zimbabwe Council of Churches.
- Barrett, D B 1968. *Schism and Renewal in Africa: an analysis of six thousand contemporary religious movements*. Nairobi: Oxford University Press.
- Bavinck, J H 1949. *Religieus Besef en Christelijk Geloof*. Kampen: Kok.
- Bavinck, J H 1954. *Inleiding in de Zendingswetenschap*. Kampen: Kok.
- Berkouwer, G C 1953. *Het werk van Christus*. Kampen: Kok.
- Berry, T 1994. 'Ecological geography'. In Tucker M E & Grim T A (eds) *Worldviews and ecology – religion, philosophy and the environment*. Maryknoll: Orbis Books.
- Beyerhaus, P 1969. An approach to the African Independent Church Movement. *Ministry*, 9.
- Birch, C, Eakin, W, & McDaniel, J (eds) 1990. *Liberating life: contemporary approaches to ecological theology*. Maryknoll: Orbis Books.
- Bonhoeffer, D 1963. *The cost of discipleship*. New York: Macmillan.
- Bosch, D B 1974. *Het evangelie in Afrikaans gewaad*. Kampen: Kok.
- Bosch, D B 1987. 'The problem of evil in Africa: a survey of African views on witchcraft and of the response of the Christian Church'. In De Villiers, P G R (ed) *Like a roaring lion; essays on the Bible, the church and demonic powers*. Pretoria, University of South Africa.
- Bratton, S P 1992. 'Loving nature: eros or agape?' *Environmental Ethics*, Journal of the Center for Environmental Philosophy, University of North Texas, 14(1).
- Brown, N J 1994. 'Foreword'. In Tucker, M E & Grim, J A (eds) *Worldviews and ecology*. Maryknoll: Orbis Books.
- Burrows, W R 1995. 'Need and opportunities in studies of mission and world Christianity', *International Bulletin of Missionary Research*, 19(4).
- Buthelezi, M 1976. 'Daring to live for Christ'. In Anderson, G H & Stransky, T F (eds) *Mission Trends No 3, Third World Theologies*. Grand Rapids: Eerdmans.
- Callicott, J B 1994. 'Toward a global environmental ethic'. In Tucker & Grim (eds) *Worldviews and ecology ...* Maryknoll: Orbis Books.
- Carmody, J 1983. *Ecology and religion – towards a new Christian theology of nature*. New York/Ramsey: Paulist Press.
- Daneel, M L 1970. *The God of the Matopo hills*. The Hague: Mouton.
- Daneel, M L 1971. *Old and new in Southern Shona Independent Churches*, vol 1: *Background and rise of the major movements*. The Hague: Mouton.
- Daneel, M L 1973. 'The Christian Gospel and the ancestor cult', *Missionalia*, 1(2).
- Daneel, M L 1974. *Old and new in Southern Shona Independent Churches*, Vol 2; *Church growth; causative factors and recruitment techniques*. The Hague: Mouton.
- Daneel, M L 1980. 'Missionary outreach in African Independent Churches', *Missionalia*, 8(3).
- Daneel, M L 1982. 'Black messianism: corruption or contextualization?' Inaugural lecture, Unisa.
- Daneel, M L 1987. *Quest for belonging – introduction to a study of African Independent*

- Churches. Gweru: Mambo Press.
- Daneel, M L 1988. *Old and new in Southern Shona Churches*, vol 3: Church leadership and fission dynamics. Gweru: Mambo Press.
- Daneel, M L 1989. *Fambidzano – ecumenical movement of Zimbabwean Independent Churches*. Gweru: Mambo Press.
- Daneel, M L 1989. 'The encounter between Christianity and traditional African culture: accommodation or transformation?' *Theologia Evangelica*, xxii(3).
- Daneel, M L 1990. 'Exorcism as a means of combating wizardry: liberation or enslavement?' *Missionalia* 18(1).
- Daneel, M L 1996 (as Mafuranhunzi Gumbo). *Guerrilla Snuff*. Harare: Baobab Books.
- De Witt, C B 1991. *The environment and the Christian – What can we learn from the New Testament?* Grand Rapids: Baker Book House.
- Dickson, K 1984. *Theology in Africa*. Maryknoll: Orbis Books.
- Duchrow, U & Liedke, G 1987. *Shalom – biblical perspectives on creation, justice and peace*. Geneva: WCC Publications.
- Ela, J M 1986. *African Cry*. Maryknoll: Orbis Books
- Fashole-Luke, E W 1976. 'The quest for African Christian theologies'. In Anderson, G H & Stransky, T F (eds) *Mission Trends No 3: Third World theologies*. Grand Rapids: Eerdmans.
- Fox, M 1992. *A spirituality named compassion*. San Francisco: Harper Collins.
- Goba, B 1980. 'Doing theology in South Africa: a black Christian perspective'. *Journal of Theology for Southern Africa*, 31, June.
- Gore, A 1992. *Earth in the balance*. New York: Penguin.
- Granberg-Michaelson, W 1994. 'Creation in ecumenical theology'. In Hallman, D G (eds) *Ecotheology*. Maryknoll: Orbis Books
- Grim, J A 1994. 'Native American worldviews and ecology'. In Tucker, M E & Tucker, J A (eds) *Worldviews and Ecology*. Maryknoll: Orbis Books.
- Hallman, D G 1994. *Ecotheology – voices from south and north*. Geneva: WCC; and Maryknoll: Orbis Books.
- Hoekendijk, J C 1950. 'The call to evangelism'. *International Review of Missions*, xxxix.
- Idowu, E B 1962. *Olodumare: God in Yoruba belief*, London/New York.
- Ingenozza, A O 1985. 'African Weltanschauung and exorcism: the quest for the contextualization of the Kerygma'. *African Theological Journal*, 14.
- Kibicho, S G 1968. 'The interaction of the traditional Kikuyu concept of God with the biblical concept'. *Cahiers des religions Africaines*, 4(2).
- Kibongi, R B 1969. 'Priesthood'. In Dickson, K A & Ellingworth, P (eds) *Biblical revelation and African beliefs*. London: Lutterworth.
- Kolié, C 1991. 'Jesus as Healer?' In Schreiter, R J (ed) *Faces of Jesus in Africa*. Maryknoll: Orbis Books.
- Kyung, C H 1994. 'Ecology, feminism and African and Asian spirituality of eco-feminism'. In Hallman, D G (ed) *Ecotheology*. Maryknoll: Orbis Books.
- Lagerwerf, L 1987. *Witchcraft, sorcery and spirit-possession: pastoral responses in Africa*. Gweru: Mambo Press.
- Martin, M L 1964. *The biblical concept of messianism and messianism in Southern Africa*. Morija: Mission Press.
- Mbiti, J S 1969. *African religions and philosophy*. London: Heineman.
- Mbiti, J S 1970. *Concepts of God in Africa*. London, SPCK.

- Mbiti, J S 1971. *New Testament eschatology in an African background*. London: Oxford University Press.
- Mbiti, J S 1980. 'The encounter of Christian faith and African Religion'. *The Christian Encounter* (August).
- Mbiti, J S 1986. *Bible and theology in African Christianity*. Nairobi: Oxford University Press.
- McDaniel, J 1994. 'The Garden of Eden, the Fall, and life in Christ'. In Tucker, M E & Grim, J A (eds) *Worldviews and ecology*. Maryknoll: Orbis.
- McDaniel, J 1995. *With roots and wings: Christianity in an age of ecology and dialogue*. Maryknoll: Orbis Books.
- McDonagh, S 1986. *To care for the earth – a call to a new theology*. Santa Fe: Bear & Co.
- McDonagh, S 1994. *Passion for the earth – the Christian vocation to promote justice, peace, and the integrity of creation*. Maryknoll: Orbis Books.
- Messer, D E 1992. *A conspiracy of goodness – contemporary images of Christian mission*. Nashville: Abingdon Press.
- Milingo, E 1984. *The world in between – Christian healing and the struggle for spiritual survival*. Maryknoll, Orbis Books.
- Moltmann, J 1985. *God in creation – an ecological doctrine of creation*. London: SCM Press.
- Mosothoane, E K 1973. 'Communio Sanctorum in Africa'. *Missionalia*, 1(2).
- Nthamburi, Z 1991. 'Christ as seen by an African: a christological quest'. In Schreiter, R J (ed) *Faces of Jesus in Africa*. Maryknoll: Orbis Books.
- Nyamiti, C 1984. *Christ as our ancestor*. Gweru: Mambo Press
- Nyamiti, C 1991. 'African christologies today'. In Schreiter, R J (ed) *Faces of Jesus in Africa*, Maryknoll: Orbis Books.
- Oosthuizen, G C 1968. *Post Christianity in Africa – a theological and anthropological study*, London.
- Pauw, B A 1960. *Religion in Tswana chiefdom*. Oxford: Oxford University Press.
- Pobee, J S 1979. *Towards an African theology*. Nashville: Abingdon Press
- Ruether, R R 1992. *Gaira and God – an ecofeminist theology of earth healing*. San Francisco: Harper Collins.
- Schreiter, R J 1985. *Constructing local theologies*. London: SCM Press.
- Schreiter, R J (ed) 1991. *Faces of Jesus in Africa*. Maryknoll: Orbis Books.
- Setiloane, G M 1975. 'Confessing Christ today'. *Journal of Theology of Southern Africa*, 12 (September).
- Setiloane, G M 1976. 'I am an African'. In Anderson & Stransky (eds) *Mission Trends*, No 3, *Third World Theologies*. Grand Rapids: Eerdmans.
- Setiloane, G M 1976. *The image of God among the Sotho-Tswana*. Rotterdam: Balkema.
- Setiloane, G M 1979. 'Where are we in African theology? In Appiah-Kubi, K, & Torres, S (eds) *African theology en route*. Maryknoll: Orbis Books.
- Shorter, A 1985. *Jesus and the witchdoctor – an approach to healing and wholeness*. Maryknoll: Orbis Books.
- Singleton, M 1980. 'Who's who in African witchcraft?' In *Pro Mundi Vita: Dossiers, African Dossier* 12: 1–41.
- Sundkler, B G M 1960. *The Christian ministry in Africa*. London: SCM Press.
- Sundkler, B G M 1961. *Bantu prophets of South Africa*. London: Oxford University Press.
- Sundkler, B G M 1976. *Zulu Zion and some Swazi zionists*. London: Oxford University Press.

- Taylor, J V 1963. *The primal vision – Christian presence amid African religion*. London: SCM Press.
- Timberlake, L 1995. *Africa in crisis: the causes, the cures of environmental bankruptcy*. London: Earthscan Series.
- Torres, S & Fabella, V (eds) 1978. *The emergent gospel*. Maryknoll: Orbis Books.
- Tucker, M E & Grim, J A (eds) 1994. *Worldviews and ecology – religion, philosophy and the environment*. Maryknoll: Orbis Books.
- Tutu, D 1975. 'Black theology – African theology: soulmates or antagonists?' *Journal of Religious Thoughts*, 32(2).
- Tu Wei-ming 1994. 'Beyond Enlightenment mentality'. In Tucker, M E & Grim, J A (eds) 1994. *Worldviews and ecology – religion, philosophy and the environment*. Maryknoll: Orbis Books.
- Ukpong, J S 1984. 'Current theology: the emergence of African theologies'. *Theological Studies*, 45.
- Van der Merwe, W J 1957. *Shona idea of God*. Morgenster: Mission Press.
- Verkuyl, J 1975. *Inleiding in de nieuwere Zendingswetenschap*. Kampen: Kok.
- Walls, A F 1982. 'The Gospel as the prisoner and liberator of culture'. *Missionalia*, 10.
- Wilkinson, L 1991. *Earthkeeping in the '90s – stewardship of creation*. Grand Rapids: Eerdmans.
- Witvliet, T 1984. *Een plaats onder de zon: bevrijdingstheologie in de Derde Wereld*. Baarn: Ten Have.
- Zerbe, G 1991. 'The Kingdom of God and stewardship of creation'. In De Witt, C B (ed) *The environment and the Christian*. Grand Rapids: Baker Book House.