

## **MEMBERSHIP**

The G.A.W.C.A is comprised of six synods, namely, Cape, Embo, KwaZulu Natal, Tembuland, TVL, and Swaziland & Orangia. The biggest of these is the Cape which is made up of 32 but 28 active circuits. Then follows Tembuland with 13 circuits (all active), K.Z.N is increasing everyday as new circuits are introduced to our association whenever we have a sitting, Embo on the other hand is a very active yet small synod comprising of only six circuits, and trailing behind are the Transvaal and Orangia both in numbers and active circuits.

## **PROGRESS REPORT**

Our association is in its developmental stage this is a result of the new born unification which is not an event but a process in itself; therefore to say that our association is big enough would be a myth. Our synods are growing yearly, leading to the gradual increase in number of the G.A.W.C.A great progress is visible both in attendance to meetings and spirituality of our members. Our members from both defunct General Assemblies contribute profoundly to uplift not only the standard of our association but the church at large. As a result of this, our meetings have become an arena of interesting arguments and ideas. Every one has the best interest in the P.C.A at heart. Furthermore our association concerns itself with the wellbeing of its members. The synod presidents give an annual written report of their comings and goings to the G.A.W.C.A. This makes it easy for the G.A.W.C.A to keep ties with the people at grass roots level.

## **CHALLENGES AND PROBLEMS**

As an association grows, so are the challenges and problems that it is faced with. The most important aspects that keeps any institution alive is communication and communication becomes effective only when you understand each other. Language plays a very crucial role in communication because of a variety of languages spoken by members of our church it has become a necessity to use one common language, especially for minute taking and correspondence purpose. English has thus, been agreed upon as a medium of communication. It is therefore the secretary's job to make sure that minutes are taken & read in English. This is not as plain sailing as it may sound because our church is originally a black church, and part of being black is communicating in an African Language.

Another challenge that we are faced with is the high rate of Pastor's divorces, thus Pastor's wives insist of using their husband's surname. They also insist on wearing the Pastor's wife regalia even though the husband's have remarried. We have asked the G.A (Pastors & Elders) to intervene and assist us in this redefining the status of these divorces and simultaneously accepting the newly weds as the lawful wives who runs their husbands circuits.

It seems as if the church is silent in this matter while the problem continues to multiply itself, because in order for a Pastor's wife to be given a right lead to the women's Association at circuit level, she needs to be inducted. Our association finds it hard to

induct a Pastor's wife who is registered under the same surname and husband who belongs to the one already in our records.

### **WOMEN'S EMANCIPATION**

The status of women in the entire church should be recognized in the PCA constitution. The is new phenomenon of women who are called to ministry, who were initially members of the Women's Association or Young Women association. This group of women seems to believe that in order to be good

Another problem that our association is faced with is the status of widowed Pastor's wives at circuit level, as well as their job description. It is natural that a widowed pastor's wife has a divine influence over the women congregation that she has worked with for years. It is sometimes this influence that causes a problem in the association because it can lead some kind of an unhealthy competition between the new Pastor's wife and the widow. Our constitution doesn't clearly define the status, job description as well as the dues that she is entitled to. This in most cases divides the association as the congregation usually ( but not always) prefers to remain under the influence of the widow above that of a new Pastor's wife, and causing a problem in the church as a whole. When problems like these arise, the church tends to take the side of the widowed pastor's wife who has worked for the church over the new and inexperienced one.

### **ACHIEVEMENTS AND OBJECTIVES**

Our main objective is to create an association that will be there for its members not only in the church premises but that will stretch beyond its premises to the grass roots level. With this view in our mind our association has managed to encourage its members to be self reliant people by introducing hand work as a project from circuit level right to the highest level of the church. With this project women generate income and equip themselves with skills for subsistence purposes.

Furthermore our church and its associations have a tradition of being led by elderly and experienced people, but the unification has seen a new phenomenon of a young blood in key positions. Middle aged and young blood are actively involved in the day to day running of the church both at synod & G.A level. Be that as it may, we have not done away with the wisdom and expertise of the elderly and instead we use them as our guardian angels. Collaboration between young and old in our association will ensure an association with solid foundations

### **FINANCES AND MANAGEMENT**

Our association meets twice a year that is in February and in September but we generate income only in September annually. Our income is earned in the form of BUDGET. Initially circuits contributed same amount regardless of size (membership), but through financial constraints our president has recommended that our circuits be categorized into A, B & C according to their sizes. The amounts to be contributed have also been increased. With this new measure our association has a far sighted vision of embittering not only the association but the church as a whole. We also want to tend a helping hand

to the establishment of our church's central office, and we can only be able to do this when we are financially independent ourselves. The association has also introduced a burial fund, which covers the ministers and their spouses in the event of death. From this the association contributes a sum of R2000 to the minister's family. This we know it's a drop in an ocean, but it's a good start to something that was non-existent for ages. To us it says: "you are going somewhere". This will ensure that our finances are managed properly, for nothing destroys any institution or association like the mismanagement of funds.

### **RELATIONSHIPS WITH OTHER G.A. ASSOCIATIONS**

The G.A.W.C.A has a sustainable relationship with other association of our church. These are G.A ( convened by the pastors & elders), the YMCA, YWCA and the GAYA. The general Assembly works side by side with the GAWCA. As these sit concurrently it makes it easy for them to assist one another if needs be. Our association prides itself in helping the G.A spiritually, financially and otherwise. This various deacon's court in our various circuits relies on the W.C.A where is falls short financially and this is the same in Presbytery and Assembly level. The YMCA on the other hand has unbreakable bond with the YWCA our daughter association. The WCA acts as an overseer of the YWCA, and this means that whatever decision taken by the YWCA is taken under a watchful eye of our association and no meeting is convened without our presents. Finally the WCA also supports the GAYA. Since our Pastor's wives are delegates to the youth meeting this makes them members of the GAYA. Their contribution is therefore unsurpassed.

### **FELLOWSHIP AND SUPPORT**

The GAWCA comprises of young, middle & old women. Some of our members are no longer able to attend our prayer meeting as well as general assembly sitting, because of either ill health or old age. In this case we encourage home visits at circuit level where prayers are offered for revival purposes. These strengthen the ties that our association has with these members, and ensures fellowship and support both physical and spiritually.

### **CONSTITUTIONAL MATTERS**

Since our church was established in 1898, different association were thus established a few years afterwards, ours was then formed in 1949. The constitution that rules us is as old as one could imagine, but nevertheless it is the only document that guides our association. Prior the unification of the church a committee headed by Mrs. Faleni was elected with the sole duty of amending this constitution to suit the modern church. This effort was then put on hold until the unity was finalized. The office of the GAWCA has a proposed copy which will surely be the one to be used to revive this idea. We are furthermore , ruled by the entire church's old constitution which we hope will also be amended as well.

### **2008 PCA CELEBRATION**

As our church prepares for Jubilee in 2008, our association also promises to take an active role to make sure that this is a jubilee to be remembered. The synods have already been given a mandate to elect committees that will report to the GA. To get more ideas

and projects going, discussion will be entered into during our upcoming General Assembly.