

**SOME MISSIOLOGICAL CHALLENGES FACING THE
REFORMED CHURCH IN ZAMBIA [RCZ] AFTER UMWINI
[CHURCH AUTONOMY]**

by

REV JAPHET NDHLOVU

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TABLE OF CONTENTS

CHAPTER 1

1.1 Context of *Umwini* in the RCZ

1.1 Background information about Zambia

1.2 Factors Leading to Church Autonomy

2 After *Umwini*

3 Developments in Theological Education

4 RCZ on the Ecumenical Scene

5 Natural Visual Disability

6 The wider Context in which the Missiological challenges are discussed

7 Educational Developments

CHAPTER 2

2. The challenge of Indigenisation (Contextualisation)

2.1 Theological Trends

2.2 RCZ Brand of Reformed Theology

2.3 Vernacularisation

2.4 African Theology in the RCZ After *Umwini*

CHAPTER 3

3. The Challenge of an all inclusive theology

3.1 *Mpingo wa Anthu Akum'mawa* (A Church for Easterners)

3.2 Women and their Role in the RCZ

3.3 Youth and their Role in the RCZ

3.4 The problem of Clericalism in the RCZ

3.5 What is the Nature and Purpose of the Church

CHAPTER 4.

4. The challenge of stewardship

4.1 Historical Background to this subject

4.2 Biblical Guidelines of Stewardship

4.3 The RCZ and Stewardship

4.4 Stewardship of Christian Marriage and Family

4.5 Sense of Belonging and Ownership

CHAPTER 5.

Which way forward Reformed Church In Zambia ?

APPENDICES

BIBLIOGRAPHY

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SUMMARY

SOME MISSIOLOGICAL CHALLENGES FACING THE REFORMED CHURCH IN ZAMBIA (RCZ) AFTER '*UMWINI*' (CHURCH AUTONOMY).

The basic purpose of this study is two fold. The first is to state that *Umwini* (Church Autonomy) which brought about the ownership of the Church by Zambians, was a turning point for the life, ministry and mission of the RCZ. Gerdien Verstraelen-Gilhuis (1982) has done a very thorough objective historical study from the perspective of looking at the **scope for African leadership and initiative in the history of a Zambian mission Church**. This is up to *Umwini* (April 1966). On the other hand Foston Dziko Sakala has examined (MTh- Church History. Thesis Unisa 1996) **the development of theological education since the missionary era**. A critical analysis is therefore necessary on how the RCZ reacted and continues to react to some of the missiological challenges posed to it after *Umwini*.

Our second purpose is to point out certain challenges which must be pondered seriously by upcoming theologically sensitive young ministers of the Gospel in the RCZ, who desire to have 'a truly African, Contextual Reformed Church **In Zambia**', indeed a Church that is contextually consistent with the 'writing on the wall'. The political independence (1964) of Zambia from the British colonialists created an environment where the RCZ demanded for its autonomy from the Dutch Reformed Church missionaries from South Africa who had established and were running the church with all its services in education and health since 1899. The development of Zambia as a country after independence in 1964 had posed a great challenge to the Christian Church. The consequent developments politically from colonialism to multi-party politics (which did not live long - 1964 to 1968) to one party participatory democracy (from 1968 to 1993) and since 1994 up to the time of writing this dissertation, to a liberalised economic market system and democratic governance and the declaration of Zambia as a Christian nation all pose specific challenges to the Church's mission. Political, cultural and social changes of Zambia have given a clear

indication to which the Church needed to make particular response as it had an influence on the mission and life of the Reformed Church In Zambia. The Zambian environment has not been the same before and after its political independence and consequently the mission of the RCZ has had its various challenges before and after *umwini*. It was no longer missionaries directly responsible for determining the mission and growth of the RCZ, it was and has been Zambian people themselves.

INTRODUCTION

The method of research used is mainly literature study, looking at primary and secondary documents: RCZ Synod minutes, important Church correspondence and other available written documents about the RCZ have been examined.

The writer was born a few years before *Umwini* and grew up mostly in the three decades after *Umwini*. He therefore was too young to have noticed anything in terms of the events that led to the Church autonomy. The writer is an ordained minister of the Gospel in the RCZ (since 1988) and therefore writes as a 'participant observer' but trying by all means to be as objective as possible.

The research focuses on the **challenge of indigenisation or contextualisation, the challenge of an all inclusive theology of mission and the challenge of stewardship**. In the opinion of the author these challenges are the most important ones in the life of the RCZ. His reasons for emphasising them, will be provided in the various chapters. It is important to note, though, that the dissertation makes no claim to be exhaustive or definitive in indicating the missiological challenges facing the RCZ. The author also works with a comprehensive understanding of Christian mission, so that these specified challenges should not be seen as existing in isolation from the total context of Christian mission in Zambia.

Chapter one looks at the context of *umwini*, particularly the influences that led to *Umwini* and the immediate reactions that preceded the event. It is indicated that there had been plausible developments within the theological training of Pastors of the RCZ which can be seen as a direction into a more contextual theology than what was previously implanted in the Pastors of the RCZ. The wider context of Zambia as country are also discussed in order to put a better setting for the entire study.

Chapter two looks at the challenge of indigenisation of theology and worship in the RCZ and looks at the paradox of being Reformed and yet Zambian (or African).

Chapter three submits that the theology of mission as being practised in the RCZ is still very exclusive and thus needs to be revisited. Women and Youth are clear groups that are the majority of the membership of the RCZ but not fully involved in the entire life and mission of the Church. The RCZ prescribes boundaries of how far they can serve both God and humankind. There is a dangerous phenomenon here called 'clericalism ' that is affecting the RCZ. The role of the Pastor has become so important at the expense of the priesthood of all believers. The chapter winds up by looking at the nature and purpose of the Church.

Chapter four raises the issue that Christian stewardship is now a global missiological concern and that the RCZ needs to critically reflect on its teaching role in this area. This stewardship must go beyond the 'legalistic' tithe and permeate other aspects of life, including responsibility towards the integrity of all creation.

Chapter five presents some indications of what the author considers to be the way forward.

CHAPTER 1

1. CONTEXT OF *UMWINI* IN THE REFORMED CHURCH IN ZAMBIA (RCZ)

Before looking at the actual factors that led to the Church autonomy of the Reformed Church in Zambia, it would be appropriate at this stage that we look briefly at Zambia as a country, the setting for the entire scene of this particular study.

1.1. BACKGROUND INFORMATION ABOUT ZAMBIA.

The British South Africa Company administered various parts of what was to become Northern Rhodesia in the late nineteenth century. The British Colonial Office assumed responsibility for administering Northern Rhodesia, now Zambia since 1924 (Ed. Diangamo 1995: 1). In 1953, the Central African Federation of Rhodesia and Nyasaland was formed when Northern Rhodesia and Southern Rhodesia (Zimbabwe) joined Nyasaland (Malawi). At that time a very strong desire for independence became alive in the hearts of the people of these three territories. This desire became so strong to the effect that the federation was dissolved in 1963. On the 24th October 1964, Zambia gained political independence with Kenneth Kaunda as head of state. Cronje admits that, "it also became clear that in the new situation, changes had to be made with regard to the management of mission and its various departments". From the time of independence, Zambia had a multi-party political system up to 1972. Zambia then became a one party state practising socialist policies of governance under the philosophy of *Zambian Humanism* up to 1991 when it adopted the multi-party system again. *Zambian Humanism* was a creation of Dr Kenneth David Kaunda, first President of the Republic of Zambia. It was formally endorsed by the United National Independence Party (UNIP) as the official national philosophy and ideology of Zambia in 1976 (Malone 1989 :3). *Zambian Humanism* as the national philosophy and ideology of Zambia focussed on the five main areas of human endeavour, viz; the political, economic, social and cultural, scientific and technological and defence and security. *Zambian Humanism* was not a static philosophy and ideology but rather a

living and growing body of ideas whose life blood finds its source in a person-centred society which is in turn God- centred (Malone 1989 : 1).

Zambia lies in Southern Africa. It is a landlocked country sharing boundaries with eight countries: Democratic Republic of Congo and Tanzania in the north, Malawi and Mozambique in the east, Zimbabwe and Botswana in the south, Namibia in the south west, and Angola in the west. Zambia covers an area of 752,612 square meters¹. The country has nine administrative provinces, namely Central, Copperbelt, Eastern, Luapula, Lusaka, Northern, North-Western, Southern and Western. There are fifty seven administrative districts altogether. The country is situated on the plateau of Central Africa, with altitudes ranging from one thousand to one thousand three hundred kilometers. There are depressions found on the edges of the plateaus in Zambia and some of these form lakes Bangweulu and Mweru in the North, the Luangwa River in the east, and Kafue basin and the alluvial plains of the Zambezi River in the west (Ed. Diangamo 1995: 2). Apart from the features listed above, Zambia has other interesting features. These are Lake Kariba on the river Zambezi, one of the biggest man made lakes in the world, and the Victoria Falls (*Mosi-a-tunya Falls*) on the river Zambezi, which is one of the country's greatest tourist attractions. According to the 1990 Census, the population of Zambia was seven million, seven hundred and fifty nine, one hundred and sixty seven persons (7,759,167). The annual growth rate was three point one percent (3.1%) since 1980 when the census enumerated five million, six hundred and sixty one, eight hundred and one persons (5,661,801). Of the total population forty nine point five percent (49.5%) are males and fifty point five (50.5%) are females. In Zambia sixty two percent (62%) of the population are found in rural areas of the country and thirty eight percent (38%) in the urban areas (Ed. Diangamo 1995: 2).

1.2. FACTORS LEADING TO CHURCH AUTONOMY

The Reformed Church in Zambia (RCZ) was born out of the work, by the grace of God,

¹.The information on the geographical location and statistics of Zambia was extracted from the 1990 Census of population housing and Agriculture - Demographic Projections 1990 to 2015.

of the Dutch Reformed Churches of the Orange Free State of the Republic of South Africa. Mission work was officially started on the 5th of July, 1899 at *Magwero* (meaning origin) in the eastern province of Zambia. It is worth noting that before the missionaries officially set camp, it was an unnamed² black evangelist from *Kongwe* in Malawi who first preached to the Ngoni people of chief Mpezeni sometime in the year 1898. He is said to have been on vacation when he visited people who spoke his mother language and preached to them the gospel of the Lord Jesus Christ. When the first two white missionaries came, it is also worth noting that there were over two hundred people most of them Africans from Malawi including Luka Chingondo who later became a minister. These zealous forbearers of the gospel together with the white missionaries J. M. Hofmeyr and P.J. Smit visited chief Mpezeni of the Ngoni people in June 1899 (Gilhuis 1982:41).

The opening up of much of the continent of Africa to white missionaries is attributed to the courageous efforts of David Livingstone. He was one of the first European explorers of central Africa in the nineteenth century. After the death of Livingstone, white missionaries, settlers and the colonial government followed in his footsteps. By the end of 1874 both the Free Church and the established Church of Scotland resolved to establish missions for evangelisation of the inhabitants of central Africa (Mwanakatwe 1994:1).

The occupation and ultimate colonization of Northern Rhodesia (as Zambia was known before 1964) by the British as indicated above was a direct result of exploration of David Livingstone. The presence of English speaking missionaries in the years after Livingstone's exploration provides what Mwanakatwe (1994:10) terms to be, "an historical excuse and an important political pretext for the British military conquest of Malawi (then known as Nyasaland) and Zambia". In the 1880's the partition of Africa began. Many European powers advanced into the interior of Africa and distributed among themselves large portions of land, often replacing indigenous people and abandoning them to the mountains and other unfavourable portions of land.

² The unnamed Evangelist was most likely called Mshamboza though this has yet to be proved, indeed this an area that may need further research.

A very large number of white immigrants came into Northern Rhodesia from South Africa through the British South African Company. Most of these were 'ill-educated and unskilled workers' (Mwanakatwe 1994:12). Most of the white settlers came to Zambia because of opportunities for farming, mining, trading and hunting. These were prompted to move mainly after the Anglo-Boer war. White workers in those days enjoyed preferential treatment as mine employees, civil servants or employees in local government. They lived in separate residential areas and had separate schools for their children. It needs to be pointed out that although whites were a minority racial group, they nonetheless enjoyed political and social superiority.

Much of the political history of Zambia is in reality an account of the struggle between the white minority and black majority, the former anxious to preserve their privileged position in the country and later anxious to assert their rights to self determination. Mwanakatwe (1994:12) says, "These settlers exerted an influence out of all proportions to their number".

The year that Zambia became independent (1964) sent ripples through Church circles. A seventh Synod of the Dutch Reformed Church Mission was held one year ahead of time in April, 1965. This was a dramatic and historical turning point in the history of the Church. The main agenda of the meeting was '*UMWINI*', autonomy of the Church. This agenda had been set for Synod by at least seven questions coming from various congregations and some ministers. A letter 'demanding' *Umwini* was handed over to the mission secretary, Rev Snyman. The letter which was (unusually) written in English shocked the mission secretary. All documents by then were written in Chichewa³. A full quotation of the letter at this point may be very helpful as it serves as the backbone of this particular thesis. The letter⁴ was addressed to Rev Snyman who was then Secretary for the Mission Council of the Dutch Reformed Church Mission in South Africa (D.R.C.M). It reads as follows:

³ The Church official language by then.

⁴ See Appendix 1 for a copy of the original letter as it was found in Bloemfontein Archives in the Republic Of South Africa.

"We, the members of the A.R.C (African Reformed Church) warmly and sincerely welcome you to this seventh Synodical Conference, which we believe is a turning point in the history of the A.R.C.

The A.R.C greatly appreciates the help which you have given us; and are giving us in making the Church grow. It is with your effort that the Church has reached this stage of development. We must not forget to mention and thank God who has made every help and effort possible. "Glory to God!"

Greatly happy with your presence, as Secretary and representative of the Mission Council in South Africa, we wish to bring to your notice the following reasons why we called for the Synodical conference this year:

1. The A.R.C. feels the time has now come when the complete ownership in every respect should be transferred from the D.R.C.M to the A.R.C. while the Mother Church in South Africa continues to give help which we have always enjoyed.

2. This change in ownership, does not in any way mean that Missionaries should pack up and go, but that their assistance will still be required.

3. TYPES OF OWNERSHIP:

(a) Administrative powers should be completely put in the hands of the A.R.C.

(b) Agency powers of all types of schools, dispensaries and hospitals should forthwith go to the A.R.C. We feel so because:

i) Schools and hospitals have made the Church grow because of their powerful influence.

ii) Should the schools be handed over to the Government, other Missionaries such as the Roman Catholics will claim their control. If this happens it will mean an end to all the good which you, as Missionaries of the D.R.C.M., have done in the country and for the country over a period of about 65 years.

iii) If the other agencies still control the schools, why can't we?

4. We demand this transfer of power because this has been done in South Africa, Southern Rhodesia and Nyasaland. Why can it not be the same with us?

5. We shall be awfully sorry and disappointed if the mother Church will decide to withdraw the Missionaries working here now and financial help because of these demands.

We sincerely hope that the mother Church will sympathetically meet our demands".

The letter was signed by Rev Wilson Khondowe as Chairman and Rev Foston Dziko Sakala as Secretary.

The letter was handed over to Rev Snyman on the 30th of April, 1964 during the Synod meeting which had started on the 23rd April and was to continue until 4th May, 1964. Minute item 81 of 1964 of the African Reformed Church of Northern Rhodesia- states that after receiving the letter the mission secretary indicated that he would take the matter up to the 'mother' for a proper response to the issues raised. It seems very clear from the language of the letter that it was carefully done and there would have been a lot of preparation before accepting the text as it stands. The way the letter was started was very typical of African courtesy. They were appreciative of the help received so far. At the same time they were very conscious that time for change had come. They were, though, a bit scared as to what was going to be the reaction from the missionaries and looking at the quick departure of some of them after Umwini we would clearly say their fears were justified.

We are not sure if at all they had carefully examined what had happened in South Africa, Southern Rhodesia and Nyasaland because it seems to me that those churches they compared themselves with were somehow a bit more prepared to take over the administration and ownership of their respective churches. It most likely took a more natural course than a way of 'Demand' for Autonomy, though the influence of national politics for independence from colonialism could not be totally ruled out. All in all, their

letter was indeed a **turning point in the history of the A.R.C.** That was popularly known as 'the demand synod' referring to the above letter of demand for autonomy.

Rev Snyman reported to the Synodical Mission Committee held on the 6th of August, 1964 in Bloemfontein, South Africa. In his report⁵ he said the Synod meeting where the letter was presented was dominated by one issue i.e. the transfer of everything to the indigenous Church. He admitted that the address had been presented clearly and strongly. He further says that the request brought about its own tension. Rev Snyman also says that the young Church was experiencing a time of crisis and that they were struggling terribly in their own thoughts with the spirit of Africa. He was referring to the spirit of political independence that was sweeping through many parts of Africa and had affected Zambia as well. He cautioned the commission that it was important to be mild in their judgement and that they needed to pray a great deal for them. When we look at what has happened in the RCZ after *Umwini* we are tempted to agree with what would be termed as the "prophecy" of Snyman when he said, "... they are requesting control over things which they will control and administer with difficulty...". Consequently the RCZ has had its own great difficulties in managing and mismanaging all that they inherited from the DRCM. The most critical and yet truthful analysis was when he said:

"... the young Church still displays the painful inability to keep their own household in order and despite that they want to take large responsible things. This initiative will obviously create its own problems. One would like to see that they show more responsibility with regards, for example, the payment of the livelihood of their ministers and for example the sustenance of the Theological School at Madzimoyo".

Then he makes a very great confession that would help us understand why the RCZ could not fully be responsible for running its own Church as effectively as could have been affected, he confesses, "Perhaps, the mistake lies with our method of doing mission work,

⁵ These comments are extracted from the report that was written by Rev D.S. Snyman on the Synodical meeting that was held from 23rd April to 4th May, 1964 at Katete, found in Bloemfontein Archives. It was submitted to the Synodical Mission Committee of the DRCM held on the 6th August, 1964 in Bloemfontein. See Appendix 4 for the original Afrikaans text. It was translated into English by DR Rian Venter- Principal of Justo Mwale Theological College in April, 1999.

that for too long we have concentrated on mission stations instead of decentralising the work like we have done among the Tiv people in Nigeria, where a much greater spirit of economic autonomy is displayed". The painful 'inability to keep their own household in order' has continued even many years after the missionaries left the country. There are many Pastors and Evangelists who do not get their monthly stipends. The RCZ institutions⁶ are ninety five percent donor dependent. The Church has not yet fully experienced financial autonomy.

Consequently, the strong letter yielded what culminated in the Church independence day. This was held at Katete on the 23 rd April, 1966. The Zambian Christians of the Reformed Church received *Umwini* (ownership, self rule or in other words autonomy) of the Church. In the presence of officials from government, chiefs, members of the synod and a four man delegation from the Free State, Church choirs and a great number of Church members the agreed document, the *CIKALATA CA MAPANGANO APA UMWINI* (the Act of agreement on the ownership)⁷ and constitution of the Synodical administration committee were signed. The Dutch Reformed Church of the Orange Free State transferred to the African Reformed Church cars worth Pound Sterling 8,400, land worth Pound Sterling 42,721, buildings worth Pound Sterling 254,455 and furniture worth Pound Sterling 31,009. The whole total came to Pound sterling 336,576 (Gilhuis 1984:307). The Umwini ushered in a new era in the relationship of the Zambian Church and the Dutch Reformed Church.

⁶. These RCZ institutions are Justo Mwale Theological College, The Hospitals namely Nyanje and Kamoto, The Lay Training department, the diaconal wing called Planning and Development Department, The communication Department and the Youth Department.

⁷. See Appendix 2 for the full document. This document, was written in Cinyanja as it was the lingua franca of the African Reformed Church that time, but since 1989 Synod English has also been adopted as the second official language taking into consideration other Zambians who have joined the RCZ and may not be Nyanja speaking people. The document starts with an introduction that admits the fact that the work in Zambia was done for 65 years by Missionaries of the DRC OFS and that during that time there was tremendous unity especially amongst ministers, evangelist, elders, teachers and missionaries. The two Churches are further acclaimed to be united in faith, baptism and also as having the same confessional creeds. It is divided into four categories namely 1) The meaning of terms and abbreviations used in the document. It is interesting to note at this point the introduction of the new office called *Mkalapakali* (Liaison Officer) who was to be chosen by the DRC in OFS to serve on the newly introduced Synodical Administrative committee. It remains an area of further research as to whether the Liaison officer was not just another ploy to ensure that there was continuity in controlling the newly born RCZ? (2) The second part deals with a bit of terms of reference for missionary workers who were to continue working in Zambia. This included their authority, leave days, stipends, government grants and the termination of the contract. (3) Administration issues pertaining to property, financial administration, trust funds was also stipulated and then there was a schedule of fixed properties including land that was handed over to the RCZ. The final part deals with (4) the constitution of the Synodical Administrative committee.

Two years after Umwini in 1968, the African Reformed Church adopted the new name of Reformed Church In Zambia (RCZ) at the synodical meeting which took place in Lusaka. However, even after three decades of Umwini the Church is popularly known as 'Church ya dutchi' (a Church for people with Dutch origin).

1.3 AFTER UMWINI

The jolly days of the honeymoon did not last very long. The huge responsibility taken over of running a Church scattered over a wide area and in addition to a network of over ninety four schools, two hospitals and several clinics was not an easy one. This was made particularly difficult because the Zambian Church leaders then, had received only a short "apartheid" and "colonial" tailored training for most of the jobs they had to shoulder by themselves. It was indeed it was a huge 'katundu' (burden).

Missionaries started drifting back home, almost all promising younger leaders who had pushed for the handing over of the ownership to the Church disappeared. The group of young radical ministers met with increasing opposition from the older generation. Gilhuis (1994:316) says "they also overestimated their own strength and organizational skills". The Church has since the time of umwini grown in terms of its statistics. For example, there were only twenty seven (27) congregations at that time and now (1999) there are one hundred and thirty six (136) congregations throughout Zambia. These congregations are scattered throughout the nine provinces of Zambia with a large concentration being in the eastern province and in the capital city, Lusaka, which has thirty (30) congregations⁸. The number of preaching stations popularly known as '*masunagoge*' is more than two hundred for the entire Church. *Masunagoge* are places where Christians in a given village or geographical area gather every Wednesday and Sunday for worship except on Sundays when they have the sacraments or other big events such as *masika* which is thanksgiving Sunday or *chitsitsimuso* (revival meeting), then they all assemble at the main Church building (*kumission*).

⁸. These statistics are extracted from the report by the General Secretary of the RCZ in preparation for the centenary celebration of the Church (1999) See Appendix 3 for a full document.

The number of Ministers has also grown from fourteen (14) at umwini to one hundred and sixteen (by 1999) and the membership of communicant members from twenty thousand (20,000) to about five hundred thousand (500,000), with catechism members from five thousand members (5,000) to about one hundred thousand (100,000). It is interesting to note that the RCZ still maintains a preaching point in Bulawayo in Zimbabwe in spite of the two existing Churches of the same Reformed tradition in that area. There exists the Reformed Church in Zimbabwe and the Church of Central African Presbyterian (CCAP). At one Synod meeting (1989) it was decided to hand over that congregation to the Reformed Church In Zimbabwe and the resistance came from Zambian migrant workers who are members of that Church. They preferred to maintain their identity in terms of conducting their worship in Nyanja as compared to Ndebele which is spoken in Bulawayo. The Bulawayo branch of the Reformed Church In Zambia falls under the jurisdiction of the Livingstone congregation which is under Mazabuka presbytery. The minister from Zambia crosses the border every month to conduct an elders council and to minister sacraments four times per year. The wife of the minister also goes along to conduct monthly women's meetings and blousing new members into the fellowship (*cigwirizano ca amai*).

1.4 DEVELOPMENTS IN THEOLOGICAL EDUCATION

Foston Sakala (1996) has given an overview of historical development of theological education in Zambia from the time of the Church being under the Dutch Reformed Church to the time after umwini. The theological college of the Church named after the first Zambian to be ordained (in 1929 at Madzimoyo), i.e. Justo Mwale Theological College, has grown tremendously also in the quality of theological education being offered. The college has been accredited by the accrediting council for theological education in Africa (ACTEA) to offer B.Th degrees and is also now contemplating to start a masters degree programme. It was after umwini (1968) that the Church moved its theological college from Madzimoyo in the Eastern province to Lusaka. As Sakala (1996:85) notes, "the first staff meeting at the new campus of the Reformed Church Theological College took place on 3rd April, 1969".

General descriptive categories like upgrading, growth, normalisation in terms of

organisational management and academic procedures, establishing respectability and quality improvement may all be applicable and appropriate to convey the kind of development which has taken place at the college especially during the past decade. There was a progressive improvement of virtually all aspects of the college as an educational institution. A document entitled "*Justo Mwale Theological college towards the third millennium*", prepared in April 1997 for discussion with partner Churches, elucidates clearly the nature of developments that have taken place at the college. It points out that the major change was in the governing of the college which took place in the nineties when an agreement was reached between the Reformed Church in Zambia and the Reformed Church In Zimbabwe to govern the college jointly. Since then the Presbyterian Church of Southern Africa (Zambia Synod) and the Church of Central Africa Presbyterian (Zambia Synod) have also become participating Churches and have representation on the college board. Although the college property still belongs the RCZ, the college is still jointly governed by four participating Churches. A movement from ad hoc management done by an executive committee to a more conscious attempt to employ scientific managerial principles by staff committee meeting has greatly stabilised the college .

The developments of a set of documents, the JMTC constitution, the JMTC policies and procedures, the JMTC prospectus (including well described curricula), the annual JMTC Manual must be viewed as major developments. The availability of these documents has laid the foundation for an institutional ethos determined by principles and regulations. The college has formulated a mission statement, institutional aims and educational philosophy which together give a sense of direction. The college has also managed to delegate more financial responsibility to the local Churches. The Reformed Church in Zambia has accepted the responsibility to be pay monthly living allowances to students . What was previously paid by the college is now paid by congregations. The qualifications of the teaching staff have greatly improved over the past decade. Previously no lecturer had a doctorate in theology, at present four lecturers have doctorates and others are pursuing their studies.

The building facilities have also greatly improved. The library at the college is a remarkable achievement which deserves special mentioning. From a mere one thousand

two hundred (1,200) volumes a decade ago the holdings have been increased to more than eleven thousand (11,000) volumes.

The college is also proud of the quality of the books and periodicals acquired. A major achievement for the college that must be pointed out is the computerisation of the library holdings. The number of students also keeps increasing. When you hear of other theological institutions closing in other parts of the world including in South Africa, it is amazing that some applicants are refused entry to the theological college in Zambia because of lack of scholarships and inadequacy of accommodation space.

1.5 RCZ ON THE ECUMENICAL SCENE

Suffice to mention here that the RCZ has been active in various ecumenical organisations, in some cases even participating in the leadership of the same. The RCZ has been participating in the Christian Council Of Zambia (CCZ)⁹, The Evangelical Fellowship Of

⁹ The Christian Council Of Zambia (CCZ) has been in existence as early as 1914. The name was changed to CCZ at the independence of Zambia in 1964. It was formerly known as the Missionary Council of Zambia. The purpose and aims of the council are as follows; to promote co-operation and fellowship between Christian people and organisations in Zambia, to bring together representatives of Churches and other Christian public opinion on all issues affecting the spiritual, moral and physical welfare of all the peoples in Zambia, to help form an enlightened Christian public opinion on all issues affecting the spiritual, moral and physical welfare of all people in Zambia, to serve as a representative body which can, when necessary, express the mind of the Christian community on such issues, to enable the Churches to act together in those things that are more effectively done together., to promote the investigation and study of problems relating to progress of the Kingdom of God. At present the membership comprises of more than twenty protestant Churches, more than sixteen associate members like Bible Society, Young Women Christian Association, Boys Brigade, Girls Brigade etc. The Evangelical Fellowship Of Zambia (EFZ) is a voluntary organisation of Christian Denominations, Local Churches, missions, Christian organisations and individuals operating in Zambia and of Evangelical persuasions and convictions. Members of the E.F.Z are committed to advance the Kingdom of God in Zambia in obedience to the great commission of the Lord Jesus Christ of going into all the world to preach the Gospel and demonstrate - their oneness in a fellowship of co-operative efforts and action in making disciples for Christ. The E.F.Z was officially formed on the 8th of April 1964 in Lusaka. The EFZ also operates as a service agency of the evangelical ministries throughout the country by sponsoring seminars in Evangelism, Church planting, Church Growth, leadership training, Youth Ministries and Women Ministry. Through the ethics society and development department (ESD) several relief programmes are pursued in bringing assistance to many less privileged families. The EFZ also represents all members at all levels wherever the need arises as well as to serve humanity in general and the Church in particular in matters of justice and peace, relief and development and empowerment of vulnerable groups. Several Pentecostal and Baptist Churches are members of the EFZ. The Churches Medical Association Of Zambia (CMAZ) was created in 1970 as an umbrella organisation to represent work done by Church administered (or Mission) health institutions in Zambia. There are 90 health institutions affiliated to CMAZ representing 16 different denominations and Church organisations. Of the 90 institutions, 30 are hospitals and 60 are rural health centres. Together these institutions are responsible for over 50% of formal health service in the rural areas of Zambia and about 30% of health care in the country as a whole. The mission of CMAZ is to represent and provide assistance to Churches administered health institutions and programs to improve health in Zambia. The Reformed Ecumenical Council (R.E.C) wants to be a growing, unified family of Reformed Churches that can share the heritage of the Reformed faith with the whole Church. The council seeks to stimulate its members to proclaim Christ's Lordship over the whole earth. The REC both expresses and promotes the unity of Reformed Churches. It draws those Churches together in mutual support and fellowship to preserve and develop the Reformed faith, serve the unity of the whole Church and share the love of Christ in the world.

Zambia (EFZ), Churches Medical Association Of Zambia (CMAZ), Multi media of Zambia with its important weekly paper, *National Mirror*, The All Africa Conference of Churches (AACC), World Alliance of Reformed Churches (WARC), Reformed Ecumenical Council (REC), Southern Africa Alliance of Reformed Churches (SAARC) and the World Council Of Churches (WCC).

When a critical reflection of the history of the RCZ is made, the members can certainly think with gratitude, pain and pride on how the Church moved from being a Dutch Reformed Mission to become the Reformed Church in Zambia. The gratitude is due to the great work of salvation in and through Jesus Christ by the power of the Holy Spirit. There are also several people, both missionaries and Zambians, who should be remembered and honoured with gratitude to God.

However, the history of the Church does not exclude pain and misfortunes. Certain things were said and done and they left their marks of bad memories in the minds of many who were schooled and disciplined by the marriage of evangelization and colonialism. Some of the things are even today remembered with mixed feelings, which sometimes boil over into bitterness. These bitter feelings do not bypass the feelings of pride. Most certainly, the awareness of becoming a Church at umwini whereby the RCZ moved from being a mission of another 'mother body' or 'mother Church' provokes a sense of pride, though, like Sakala (1996:82) observes, there was still control on some major issues coming from the

Member Churches are drawn from twenty one countries reaching to some four hundred Reformed denominations. The World Alliance Of Reformed Churches (W.A.R.C) was established in 1875 as a Union of two earlier fellowships namely congregational and presbyterian and has two hundred and eleven member Churches in one hundred and three countries with more than seventy five million Christians around the world. W.A.R.C. is a fellowship of more than 200 congregational, Presbyterian, Reformed and United Churches with roots in the 16th century Reformation led by Jean Calvin, John Knox and others. Most of these Churches live and witness in the Southern hemisphere; many are religious minorities in their countries. The aims of the Alliance are to strengthen the unity and witness of Reformed Churches, to interpret and reinterpret the Reformed tradition, to work for peace, economic and social justice, human rights and the integrity of the environment, to promote fully inclusive community, and to further dialogue with other Christian communions and other religions. Southern Africa Alliance Of Reformed Churches (S.A.A.R.C) is a regional body in Africa for member Churches of W.A.R.C. It is an organisation of 19 member Churches of WARC in Southern Africa. Since its inception in 1989 SAARC has committed itself to building and enhancing relationships between member Churches of the Alliance in Southern Africa, enabling member Churches to know each other better through the regular exchange of news and information, stimulating the development of theological reflection which is relevant to the situation in Southern Africa, promoting the liberation of the oppressed creation and humanity in accordance with the understanding of creation and humanity for which God desires justice, freedom and peace, promoting respect for human rights, and speaking and acting on human rights abuses and promoting the partnership of women and men. The vision of the organisation is to promote unity among Churches, stress mission and evangelism, work towards the establishment of a human rights culture in Southern Africa, focus on development, economy and issues of faith (processus confessionis) become more self reliant and on being a Reformed family in the 21st century.

mission office in Bloemfontein. A case in point was when the Church wanted to recruit a lecturer from the United States of America, the then mission secretary Snyman summoned the Moderamen to find out why they wanted to bring a lecturer from America. Thereafter Snyman strongly warned them not to get lecturers from anywhere else apart from South Africa. The leadership of the day could not decide otherwise because the withdrawal of South African support would have meant the collapse of theological training in Zambia. Another example of control from outside in spite of Umwini was when the RCZ wanted to build a joint theological college with the United Church of Zambia. This could not go through because the mission office did not like the idea of other denominations getting involved in running the theological college which was largely sponsored by them. This was a very clear example of abuse of economic power. These are matters of the history that do not exclude pain.

A look at the achievements of the Church since umwini can certainly evoke justified pride. One of the other things to mention in the area of achievements is the fact that the Reformed Church In Zambia has been in the hands of indigenous people for three decades now.

The reflection on the history of the RCZ should not stop at the reflection of the past only. There is need to look at the present and the future too. Looking at the future is a matter of correcting our vision.

Vision permeates our thoughts, desires, interest, ideals, imagination, feelings and body language; it is our world view, our sense of life, our basic orientation towards reality. Our vision gives rise to our character, to our style of life, to our tone of being in the world. Vision is the way we grasp the complexity of life, it involves the meaning and value that we attach to the complexity of life as a whole and to things of life in particular. (Navone 1968:116).

Many local Churches, the RCZ as well as other Church bodies, are currently involved in varied processes of visioning or evaluation. This is a positive trend. But in order for it to

become more than just another academic exercise it must involve more than creating the correct written vision statement crafted by a small group of people buckling down with pen and paper, debating words and phrases until the right compromise statement emerges, then adopted by the Church council or indeed by the Synod. John Navone (1968 : 117) frames a different understanding of vision by identifying its substantive role for human life. Recognising the formative and transformative power of vision, important questions must be asked . How can Churches which were previously mission Churches correct their vision and have their particular way of seeing what is real? Any Church involved in mission transformation processes should improve its ability to see the Church's role and mission in today's context more clearly, that is ,with corrected vision. The purpose here is to briefly explore how the Church's ability to see what is real and what the Church sees as reality is fundamental to the shaping of its plans and strategies, activities and structures for the future.

1.6 A NATURAL VISUAL DISABILITY

Culture gives us the context from which we see what is real and the categories by which we see it. The way we see what is real is a matter of being inducted into a culture's language and practices. Different cultures teach us different languages and grammars, which in turn cause us to see the world differently. The grace of God for example is not something we recognise naturally by our participation in the African culture or in the Reformed Church In Zambia. It is a result of God reaching to us in mercy. It is through our acceptance of and participation in that mercy that we are given and helped to understand the categories of creation, world ,sin, reconciliation and the rule of God. Through these categories we claim to be able to see *reality as it really is* (Clapp 1996:99). Blindness to this reality and these categories describe our human condition. We cannot see what is real. Separated and alienated, we humans put forth our own gods' success, wealth, power, happiness - gods to which we offer our allegiance and our worship, our time and our lives. And in turn they present us with their own vision and meaning and purpose of life. The Church suffers from the same myopic vision.

Churches engaging in processes of vision correction are discovering that authentic vision

comes not from individual inspiration or majority vote, but from the renewal or conversion of corporate mind, heart and will. This is when people learn how to engage together in communal processes of study and biblical interpretation of God's mission in the world - very much like what Schreiter (1985:16) calls, 'the community becomes the local theologian'.

1.7 THE WIDER CONTEXT IN WHICH THE MISSIOLOGICAL CHALLENGES ARE DISCUSSED

A distinction between two types of challenges, namely external and internal challenges needs to be made. External challenges are those coming from outside the Reformed Church in Zambia as an organisation or denomination. Of course all the challenges can simply be seen as parts of one big challenge facing the Reformed Church In Zambia now as it is at a threshold of the next millennium. External challenges include people who do not believe in Jesus Christ. Shall we call this the unfinished missionary task? Indeed in the light of all theological developments, for how long can the Church continue viewing these people as simply people walking in darkness because of their unbelief in Jesus Christ? Are they simply objects of conversion? In Zambia today there are people of other faiths such as Buddhists, Hindus, Muslims, Traditional Religionists, Atheists, Agnostics and Materialists. Some of these people are Africans, Zambians, Americans, Europeans, Easterners, Asians etc living and working in Zambia. All this is in spite of Zambia being declared a Christian nation by President Frederick Chiluba in 1991 after being sworn into office after defeating Dr Kenneth Kaunda in the first multi party elections held in the country. President Chiluba shocked all Zambians, including Church leaders, mainly of the mainline Churches, when on Sunday 29th December, 1991 he stood to declare Zambia a Christian nation. He said that had meant that the politics of Zambia would be guided according to biblical norms. In the President's own words it meant a declaration of war against corruption and all evil in the Zambian society. During the declaration he was flanked by Pastors from mainly Pentecostal Churches. As could have been expected, there was a sharp reaction from various sectors of people. There were those who vehemently supported it and also those who in the same manner condemned the

declaration as uncalled for. People of other faiths, particularly Moslems and Hindus, reacted in the public media as to find clarity on the implication of the declaration for their religions. President Chiluba responded by indicating that Zambia was a Christian nation in co-existence with other faiths.

Maybe this kind of scenario agrees with what Jose Chipenda (1997:10) says, "Africa is a continent of pluralism. Many diverse people, religions, cultures, histories, political and economic systems coexist". The challenge for the RCZ is to make clear its strategy of mission in this kind of mixed context. After the declaration Christianity in Zambia enjoys an unprecedented freedom. Many Churches have sprung up particularly those from Pentecostal or charismatic movements. Zambia today boasts a twenty four hour Christian radio station called *Radio Christian Voice* sponsored by a British organisation called Christian Vision. There is also a twenty four hour broadcast of Christian television sponsored by an American organisation called Trinity Broadcasting Network. The Roman Catholic Church has also reacted to all this explosion in Pentecostal media by setting up their own Christian Radio called *Radio Ichengelo*, broadcasting especially in the Copperbelt province of Zambia.

The Pentecostal or Charismatic movement has taken a lot of ground in the United States of America, Africa, Latin America and many parts of the so called 'third world' countries. Zambia is in a situation where it seems to be attracting all kinds of people with various 'missions'. The last ten years or so have seen mushrooming of Churches, missions, and ministries. There have been major splits in Churches like the United Church of Zambia. A group calling themselves Grace Ministries moved out attracting a large following especially of young people and younger couples. Some Pentecostal groups have also divided amongst themselves giving rise to many groupings. The Reformed Church also suffered its own blows about fifteen years ago when a group of young people left mainly from Matero, Mandevu and Lilanda congregations and formed what is up to today known as the 'Grace Bible Church'. Another group left Mandevu congregation after leadership wrangles and they call themselves 'The African Reformed Church In Zambia'. This group has never expanded beyond one congregation that is based within Mandevu township north of Lusaka.

In comparison groups like Grace Ministries from the United Church of Zambia did have a nation wide impact and today have a number of branches throughout the country. Apart from breakaways, the Reformed Church has had two interest groups now for a long time pulling the rope from two ends. There is a group that has considered themselves 'Calvinist Reformed' and also those who say they are the 'real Reformed' they are the people who are moving with time and their Pastors are pseudo- Pentecostals. The Church through its Synods has had a lot of debates on the issue. The debates were more heated at the 1996 Katete Synod after an article jointly written by Ndhlovu and Moyo giving an analysis of the charismatic movement as it was observed with its effects on the Reformed Church In Zambia. The response of the synod to the article is interesting to note. Synod narrowed itself to definitions of terms "Pentecostal" and "Charismatic" and then went on to affirm that spiritual giantism, emotional emphasis and anxiety about personal fulfilling experiences should be discouraged. All spiritual gifts as recorded in Romans 12, I Corinthians 12 and Ephesians 4 were affirmed as still being varied for today's Church. The response then introduced the need to make altar calls on right occasions so that people are called to the front for prayer after the preaching of God's word. More research was encouraged on the doctrine of the Holy Spirit¹⁰.

Interestingly, as you walk the streets of Zambia on a Sunday morning you see people flocking in all directions to school halls , classrooms and hotel halls for worship. Many of these groups have outside (international) donors. Their impact is evident, as crowds of young people and particularly large numbers of women leave the mainline Churches for these groups for what they term 'lively holy spirit filled life'.

For these movements to be assessed, understood and addressed, their emergence must be situated in Zambia's current social, political and economic reality. As Ndhlovu and Moyo (1996) observe in their article, "the rise and spread of these movements is also partly because most of the mainline Churches seem not to be meeting the needs of countless people in their current circumstances". There is surely a 'spiritual hunger' amongst many people in Zambia, but alas, people are turning to all sorts of 'spiritual'

¹⁰. See Appendix 5 for a full report .

experiences to meet that need. It is not surprising that many educated Zambians have turned even to Meditation groups from the east such as Eckanker, Yoga and such groups.

This charismatic movement has affected the Reformed Church In Zambia. Ndhlovu and Moyo observe certain characteristics of this movement as follows; Most Charismatics and Pentecostals tend to portray themselves as very spiritual (spiritual giants) and thus consider themselves as above the Church law and above systematic defined biblical doctrines. There is a great emphasis on the 'Holy Spirit' at the expense of other Biblical teachings. They generally decry doctrine and theology. Their emphasis is on emotionalism and experience. There is a great excitement about miracles, prophecies and tongues. All those who are not healed are blamed for lack of faith. They have an easy way of believing. They would say, 'Just believe in the Lord Jesus Christ and all your problems will be over'. There is emphasis on entertainment during worship. During prayer time for example, everybody would be invited to call upon their God and the prayers would be held in a way that all would be shouting at the same time. They will host a number of overnight prayer meetings where the methodology of prayer would really be that of shouting so vehemently. There is a practice of 'being slain in the spirit' or a situation where people fall to the ground supposedly under the power of God and almost go into some kind of fit. They take the Bible so literally and therefore wanting to relive the Bible times just as they are written. There is therefore no distinction for them between narrative and didactic passages of the Bible. Most of them do not show any seriousness in their life styles and this is manifested in the casual attitude to several things, e.g. poverty being equated to sin, while ignoring the facts of micro and macro economics. Prosperity is usually viewed as a good sign of one's closer walk with God.

There are also trends that are different from three decades ago. There are ideologies and political systems. Ideologies are systematic explanations for certain things which are met in day to day lives. Political systems are practical solutions to deal with these matters. In Zambia we have been confronted by many ideologies and political systems. These ideologies and political systems are colonialism, socialism, humanism and now taking the lead is capitalism and democracy. How does the gospel of Christ relate to these ideologies

and political systems? How are these tested in the light of scripture and in the light of what may be termed as the Zambian ethos of living? How does the Church guide herself and the members in these ideological shifts? There are also social changes and various developments of urbanisation with all its accompanying vices such as unemployment, lack of accommodation, immorality, crime and other vices of poverty. We also see victims of city wealth, where people do become rich or become influential and turn out to be inhuman and corrupt. With the new language of privatisation of industries and liberalisation of the market economy there are several side effects such as job losses due to retrenchments and liquidation of some companies creating more social problems.

1.8 EDUCATIONAL DEVELOPMENTS

Contrary to the missionary era when people were taught to read and write for the purpose of reading the Bible, today levels of development are greatly influenced by levels of higher education that goes with technical development. This poses a challenge for the RCZ because most of its members are beneficiaries of this higher education and thus suggesting a different approach to the pastoral ministry.

The Church comprises categories of all people found in any given society - children, young people, young couples, women, men, senior citizens, single parents, the differently abled, the strangers in our midst and many other different categories. A Church that responds to the educational developments ought to meet the physical, moral and spiritual needs of all these groups starting with children. Any Church which does not have the missiological initiative to have attractive programmes for children and youth is doomed to failure. The Bible teaches us that if you teach a child how to live that child will learn it by heart and keep it for the rest of life (Prov 22:6).

The RCZ as an institution, an organisation, indeed, as the body of Christ is challenged by what happens in society. Current changes in Zambia and indeed in the whole continent of Africa and other parts of the world have already affected lives of those who come to worship in Church every Sunday and Wednesday. The songs sung, and sermons preached or bible studies conducted should reflect those changes. As Jose Chipenda

(1997:5) says, "time has come for the Church to encourage candidates for the ministry to learn from both the living and the dead. We learn from the living by contact with people in special circumstances (such as street children, differently abled, drug addicts, people suffering from AIDS and so on). We learn also from past generations by reading books written by, and about, those who preceded us". This is a matter which should be dealt with relevantly with regard to Christian educators, evangelists, the laity, ministers and theologians.

1.9 CONCLUSION

The Reformed Church in Zambia was born out of the work of the Dutch Reformed Churches from the Orange Free State in South Africa. This Church has since then grown in its operations and ministry in Zambia. Political changes that led to the independence of the country did have their influence on the Church especially towards its autonomy. The demand Synod was therefore held within the wider context of the country's own search for political independence from the British colonialists. This demand Synod was a turning point in the history of the African Reformed Church. Much as the Church has experienced statistical growth, developments in theological education, greater involvement in the ecumenical movement, the Church seems not to have been fully ready to receive its autonomy and thus has failed to exercise its own responsibility in many areas.

Having considered the above context in which the Reformed Church in Zambia finds itself, let us now turn to specific challenges that the Church has faced and how the Church has responded or is still to respond to such challenges after its own independence (*Umwini*) from the missionary era. We shall first consider the challenge of Indigenisation or contextualisation. What other theologies is the Reformed Church in Zambia being encountered with? What does it mean to be Reformed and still African, or better still, a Zambian? What role has vernacularisation played in the life and ministry of this Church? How has the donor dependency syndrome affected the issue of contextualisation? These and similar questions will be dealt with in the next chapter.

CHAPTER TWO

THE CHALLENGE OF INDIGENISATION (CONTEXTUALISATION)

In this chapter we are going to deal with two well-known concepts in missiological analysis: **indigenisation** and **contextualisation**. As these concepts are so well-known, I am not going to define them more precisely here, except to say that I use them in general in the sense that Saayman (1996: 29- 35; 1995:185- 193) uses them. In chronological terms, indiginity preceded contextualisation by quite a few decades. I am aware of the chronological as well as (theo)logical differences between the two concepts, but have decided to treat them in one chapter as I am convinced there is still a need for both indigenisation and contextualisation in the RCZ. This will hopefully become clear in my description and analysis in the rest of the chapter.

2.1 THEOLOGICAL TRENDS

In the area of inter Church relationships, the Reformed Church In Zambia is being subjected to a wide variety of theological influences. The Church must be able to find its own way out of this rather confused scene. Mention will be made of the other theological challenges and then I will dwell a bit on Reformed theology as it was passed on , African theology and Vernacularisation as a particular challenge after umwini. The theological trends facing the RCZ are thus as follows:

2.1.1 Reformed Theology - different approaches to the Calvinistic heritage such as Reformed orthodoxy, pietism and neo-Calvinist liberal reformed theology. It is not very clear as to what type of Reformed theology the Church would like to follow. Maybe the silent acceptance of the educational philosophy of the Church's theological college has something to say of the future theology of the Church. The main objective of theological education in the RCZ is to " *provide for Christian men and women quality contextual theological education from a biblical and Reformed perspective to enable them to carry out*

effectively God's redemptive mission in the Church, Society and academy in Africa to realize his Kingdom" (JMTC prospectus 1999: 4). This objective may very well explain what theology the Church may be moving to. We shall discuss the type of Reformed theology that was received from the missionaries as that is the one which has played an influential role in the Church's life and ministry.

2.1.2 Evangelical Theology - The RCZ is full member of the Evangelical Fellowship of Zambia. Amongst the fellowship's objectives is to promote fellowship amongst its member Churches and ministries who have a conservative theology with a strong Biblical orientation at interdenominational level. If the Church has been moving towards a more liberal Calvinist approach, this leaves room for wondering as to what in the world are the RCZ doing in the Evangelical fellowship?

2.1.3 Ecumenical theology - This indeed is a theology that seeks to promote co-existence, justice, peace and the integrity of all creation. How much has this theology influenced the RCZ? The present constitution of the RCZ which was inherited from the Dutch Reformed Church - Orange Free State stipulates a number of Churches which the Church says it cannot fellowship with. *Lamulo 193 / iv, Mipingo yocedwa mipatuko ndi iyi, Apostolic Church, Church of Christ Mission, Apostolic Faith Mission, Kimbanguist Church, Makolo Church, African Church, Achewa Church, Opusa Apusa, Roman Catholic Church, Seventh Day Adventist.*

How ecumenical is it to maintain such an article in the constitution of a Church that seeks to learn from ecumenical theology? The subject has not been fully developed but at least lectures are taken in the history of Ecumenism at Justo Mwale Theological College. The Church needs to benefit from this brand of theology for it may be the theology of the next millennium. It will be greatly needed in a fast changing environment where respect for the otherness of the other and coexistence maybe the only way to share the given space on the planet earth.

2.1.4 Roman Catholic theology. There have been various inputs from the Church which traditionally claims to be the only Church. Of course after Vatican 2, they safely refer to

other Churches as 'separated brethren'. This Church's theology does influence the RCZ especially as it increases in media publicity.

2.1.5 Charismatic Movement - as already indicated above the RCZ cannot hide its face in the sand and pretend that this is not a real challenge.

2.1.6 Independist theology- a mixture of elements of African religion, politics and the Christian faith.

2.1.7 Liberation approaches concentrate especially upon the dynamics of social change in human societies. In view of the fact that so many cultures are being subjected to social change, or are being denied necessary change through patterns of political, economic, and social oppression it is not surprising that liberation approaches are probably the most common form of contextual model in the world today (Schreier 1985: 14). They are associated especially with Latin America, but they can be found wherever Christians are experiencing political, economic, and social oppression. The focus or emphasis may be different from region to region, but certain of the dynamics are similar. Thus theology was greatly expanded during the days of one party politics in Zambia especially by Catholic theologians.

2.1.8 Black Theology - Black Theology can be defined as a conscious and systematic theological reflection on black experience which is characterised by oppression and suffering in white racist societies in North America and South Africa (Maimela 1994:182). This is Black people listening to the heartbeat of the black struggle. It is also a theology which gives voices to the most marginalised members of society. Black Theology has tended on the whole to approach hermeneutics along the lines of liberation theology in general. That is, it is primarily concerned, not so much with the exegesis of the text of the Bible in its original context and time of writing, as with its immediate, existential relevance to the situation of the hearer. For Boesak, for example, the key texts of Black Theology, the Exodus event in the Old Testament and the Nazareth sermon of Jesus in the New Testament are models used to apply to South Africa before the situation changed (Parrat 1987 : 150).

2.1.9 African Womanist Theology - This theology is one of the tools/ vehicles through which women express a critique of existing theology and religious practices and contribute creatively towards the uncompleted dimension of theology. More discussions on this aspect as a challenge to the RCZ is left for the next chapter on the aspect of an all inclusive theology.

The above named are some of the theological trends that have provided the context of the challenge as we speak about contextualisation. The context for doing theology differs from country to country and situation to situation, as theologians in different contexts will find themselves addressing different sets of problems. In other words all theology is situational, it has always been practised in a certain way that it is always biased because it is done in a specific context answering questions in specific situations.

2.2 RCZ BRAND OF 'REFORMED THEOLOGY'

As passed on to us by missionaries from the Orange Free State and also by theological educators we have understood "Reformed" as belonging to a specific 16th and 17th century tradition. All those who are ordained ministers of the Reformed Church In Zambia, both those trained before and after Umwini, have gone through the hands of DRC South African lecturers. As Sakala (1996) has observed there has never been a time when Justo Mwale Theological College has not had lecturers from the DRC in South Africa. Even when apartheid was at its height, there was always somebody directly or indirectly running the college and determining the type of material to teach to prospective ministers.

The subjects did not include developing local indigenous theologians who were to be critical thinkers and developers of the Church. It was as Paulo Freire says, "a filling station methodology of teaching". Development studies or sociology and missiology was taught from the perspective of Church planting and Church growth. This situation facilitated the growth of Reformed orthodoxy. The great revival of the eighteenth century and the rise of subjective pietism in Europe influenced the DRC and their theology. As Zulu (1990:32) observes,"since the first missionaries had to pass from Malawi to Zambia, the possibility is there that some elements of Scottish Presbyterianism were taken along as this was the

main feature in Malawi”.

Consequently, doing theology in this environment meant passing on the Christian message in their (missionaries’) traditional view to the Zambian people. Whatever was applicable in their theological thought in South Africa was applied to the Zambian context. The worship service, the liturgy itself, the type of hymns which were also used in Malawi, catechetical training, even what was considered as clerical dress (the black gown and the white tie), all were transplanted from South Africa. While the Bible was held to be the only infallible rule of faith and practise, the set out doctrines were accepted as subordinate standards, preserving the emphasis of the Reformed tradition and these served as a bond of union for the members in Europe and South Africa in their doctrine and worship.

The RCZ, for example, adopted the 1567 Belgic confession. This originated in the southern Netherlands, now known as Belgium. Its chief author was Guido de Bres a Reformed preacher who died for his faith in 1567. The Belgic confession consists of thirty seven articles and can be divided into four main categories:

- (i) It sets out the Reformed doctrines about God, His revelation and the scriptures
- (ii) Reformed doctrine about the creation, God’s providence, the fall and salvation
- (iii) Reformed doctrine about salvation - Justification by faith, and
- (iv) Reformed understanding of the Church.

The RCZ also adopted the Canons of Dort, also known as the five articles against Remonstrants adopted by the great Reformed Synod of Dordrecht in 1618-1619. This was a Reformed response to the heresies taught by Jacobus Arminius, a theological professor at the university of Leyden. Arminius taught conditional election on the ground of foreseen faith, universal atonement, partial depravity, resistible grace and the possibility of lapse from grace. In the Canons of Dort the Reformed doctrine of these points is expanded, namely unconditional election, limited atonement, total depravity, irresistible grace, and the perseverance of the saints.

The third Confession of Faith in the RCZ is The Heidelberg catechism. It is called thus because it originated in that city which was capital of the German electorate Frederick the Third. The catechism was first published in 1563 to help preachers in their sermons and also to teach young children the tenets of the Reformed Faith. It is grouped in 52 sections called Lord's Days. It provided catechetical instruction of the major issues of the Reformed faith.

This is the confessional basis the RCZ has stood on for the last one hundred years without questioning. This has been considered almost sacred pieces of tradition, a rich heritage to be protected and preserved. As can be clearly seen these were documents born in certain contexts answering specific questions put to the faith by people of the day. They had their own language and approach to theology. There was a certain dogmatic and pietistic element in all that language.

The challenge is whether it is not time that the RCZ wrote its own confessions of faith that would take the context of the day seriously? Is it not time to revisit the songs sung during worship? Attend any worship in an RCZ congregation and see how sad and sombre the people are as they sing from the Chewa hymn books and let them change to what are popularly known as 'choruses' which are short vernacular compositions that reflect the daily lives of Christians and their relationship to their God. Those are sung with African jubilation and excitement. People smile as they sing and dance. It is indeed a struggle between keeping the heritage and responding to the reality of the day. The writer strongly believes that the time has come even to write a Zambian catechism, one which will reflect questions about globalization and its effect on the faith, questions on family life, family planning, homosexuality - Lesbianism, democracy and human rights and the response of the Christian faith to other such burning questions.

This properly leads us into another area which is so related to contextualisation¹¹ and this

¹¹ The author is very much aware that contextualisation is an illusive term with various meanings. A lot of theological books and articles have been written about the subject. here we seek to use the term as Parrat (1989) has emphasised that, there is no one theology which is valid for the whole world: there will be plurality of theologies, each rooted in the same source of the Christian Faith, but each addressing itself to a different context. This has been called contextualisation.

is the issue of vernacularisation.

2.3. VERNACULARISATION

Though every human language has its limitations, yet it is through language and for each person through their parental tongue that the spirit of God speaks to convey divine communication at its deepest to the human community. In the words of Bediako(1995:60), "*God speaks to men and women in their vernacular*". Christianity then unlike Islam does not support the idea of a special sacred language for its scriptures. For this reason the Bible has been translated into more than half of Africa's languages.

The Bible is probably the most influential document in the lives of most people in Africa south of the Sahara, so important that some have even mystified it e.g. by sleeping with it under the pillow as a means to chase away bad dreams and bad omens. So important it is that most African groups take the words so literally as though they were addressed to them as the first recipients. It is said, for example, about a missionary who went to the Masai people of Kenya to test a recent version of the Masai Bible, that he read the greeting of the apostle Paul, Colossians 4:18, "I Paul, write this greeting in my own hand.." After the reading, all the people responded and said, "thank you very much and when you return to Nairobi give our greeting also to the apostle Paul and tell him we are fine"¹².

The Bible was translated into Chewa in 1924. Other books such as the Heidelberg Catechism was also directly translated from the English version in 1965. The liturgy being currently used in the RCZ was also transplanted from the DRC OFS. Interestingly even the Church law used for Church polity and particularly in administration during Church council meetings was also from the DRC law. At the 1953 Synod it was gladly announced that the Church's new *Zolamulira*, its book of laws and regulations, was now available in print (Gilhuis 1982: 327). The emblem of the Church adopted was from the 'mother' Church, a

¹². This story was narrated by Dr Musimbi Kanyoro at a presentation during the Assembly of the World Council of Churches in Harare in December, 1998.

hand holding a burning torch - the symbol of the 'VOORTREKKERS'¹³. The only difference is that the slogan which was in Afrikaans was in Cinyanja: *Kuunika mumdim* (Light in darkness), and of course the name of the Church - Reformed Church in Zambia.

The 1953 Synod also asked its standing committee for Church Law to consider a translation of the confession into Cinyanja. Several people were asked to help with the translation and revision. It was a never ending process to make the 16 - 17th century confessions available in Cinyanja. These have not been published to this date. This explains why these teachings are not known by many belonging to the RCZ, even to the extent that some who enter Theological College in the first year would have never heard about Canons of Dort or confessions of faith. By 1974 ministers would sign a declaration and an oath that included the three confessions without having had access to them. Every Church member of the Reformed Church in Zambia to this day effectively recites the translated twelve articles of faith (the apostolic creed) by heart. It is part of the rhythm of the Church worship service like the "Our Father" and the ten commandments or the summary thereof.

As can be seen from the brief outline of the works that have been translated into Cinyanja, the RCZ faces a clear challenge of articulating its own interpretation and possibility of writing down its own confessions and theology. There seems to be two different theological directions in this Church, namely the one taught in Theological College and the one being practised in the congregations. John Parrat (1987 :145-145) calls this kind of theology Oral Theology. It consists of theological reflections which takes place in sermons, addresses and hymns, and in personal discussions and reflections of believers. This kind of theology has been regarded as much closer to the heart of the Church's spiritual life in Zambia as well as other parts of Africa as it struggles to relate the Christian faith to African experience. Such theology is usually done in the vernacular, and this enables it to speak to the life of ordinary Christians, for whom reading and writing are newly imported and in some cases especially in the Eastern province of Zambia where the RCZ is still dormant,

¹³ Voortrekkers is an Afrikaans word referring to the pioneer ethnic group of the Afrikaner people. These are the people who trekked in wagons with their cattle and all live stock from the cape up north around about 1838. These are the people who later formed Orange Free State, Transvaal and later Natal province in South Africa.

rudimentary skills. The two seem not to tally. A question like what does it mean to be Reformed and Zambia or African has always emitted hot debates. Some have referred to things like dress, liturgy and the inherited confessions. Others have desired and pleaded for an indigenous response to the gospel message of the Lord Jesus Christ.

The predominant self understanding of the missionary calling of the RCZ as indicated in its mission statement is to be '*kuunika mu mdima*' (a light in the darkness). This statement seems to dominate most of the Church's living theology. As indicated above the RCZ inherited a puritan kind of theology, a theology which clearly distinguished between the spiritual and unspiritual things, a theology which divorced itself from all political and social responsibility. Most of the sermons preached by many preachers in the RCZ have had a moralistic slant. *Vigololo, ufiti, kuledzera, bodza, kupha, kuba* (adultery, witchcraft, drunkenness, lies, smoking, murder, theft) etc are not uncommon terms to be heard in many sermons Sunday after Sunday. When adult people are being baptised or welcomed in the Church the question is asked, 'Do you renounce all your evil activities in word, deed or act?' This question seals that moralistic slant of approach to spiritual life but it also just goes to prove the puritan, pietistic theology that was passed on to the RCZ by its founding missionaries.

It would be incomplete to end this section without attention to another very important aspect in our reflection. This is on African theology and in particular the way the RCZ has responded to the challenge after umwini.

2.4 AFRICAN THEOLOGY IN THE RCZ AFTER *UMWINI*

By African theology we refer to that particular theology which reflects on the total African experience in an African manner and from the perspective of the themes of the African world view (Okoye 1997: 67). This is a theology based on the traditional religion and culture of civilisation. The first missionaries to Africa viewed conversion to the Christian faith more or less as parting with the traditional way of life and the acceptance of western civilisation. Traditional religion and culture were seen as irreconcilable with Christianity, and even as inferior. All culture is definitely God given. The diversity thereof glorifies

God's own uniqueness. Therefore it was not surprising, with the above type of pietistic stance in the book of laws, instructions and regulations, to condemn the dancing of Ngoma, Nyau and other traditional ceremonies (Gilhuis 1982 : 239).

It is interesting to note that at the 1971 Synod the subject of beating drums was discussed and the Synod resolved as follows; *za kuliza ngoma mu kacisi - ngoma zolemekeza Mulungu ziloredwa mkacisi malinga ngomazo zopatulidwira nchito yomweyi* (beating drums to praise God in the Church is accepted except that all such drums should be set apart for only that purpose). That indicates that there were efforts to indigenise worship in the RCZ.

These efforts were further strengthened when the RCZ through the work of *cigwirizano ca amai* (women's guild) also indigenised the initiation ceremony of young girls and came up with a booklet guiding the counsellors. The small guide for that purpose is called *cilangizo ca ana akristu atsikana* (counselling for young Christian girls). Traditionally once a young girl reached puberty and had her first menstruation, she was secluded from society and went through some traditional counselling on how to take care of the husband and children even many years before she would get married. It is well known factor that there were early marriages in the African society and thus puberty was considered as an entry into adulthood.

The other aspect in which we have seen efforts to Africanise is the whole area of music as it refers to choirs and the singing of what are popularly known as choruses. Many RCZ choirs have composed their own songs which also reflect a very interesting living theology. The choruses are small pieces of music composed of a few lines and these are sung repetitively with clapping of hands and some dancing. Previous Synods tried to refuse the use of such songs and clapping of hands. At the Synod of 1979, for example, it was resolved, "*nyimbo zonse za mangombe zisaimbidwe kapena kuomba mu manja*" (choruses should not be sung during worship nor should be clapping of hands be entertained). Unofficially, though, the Church has adopted the Africanisation of music. This music has already proved to have a very strong impact on the Church. Our written hymn book which is also used in Malawi *Nyimbo za Mulungu* is used but not with the enthusiasm that is depicted with the choruses.

The conducting of Christian funerals is another area that has seen some Africanisation. People still sleep at funeral houses with a big fire made outside.

Once again one can say without any doubt that there have been some efforts to Africanise a number of issues within the Christian faith. The big handicap has been that the Church lacks well trained theologians who can write these things and thus they are not documented as much as one would expect. The attitude has definitely changed with the passing of time because of maturing theological insight and an increasing appreciation of the traditional cultural background of Africa. This attitude change has been caused by the increase in anthropological studies and better understanding of the problems related to cross-cultural communication.

The other reason for the change has been deep spiritual hunger for identity' by many concerned African theologians who have written a number of publications to which some of the RCZ younger ministers have been exposed to. It was realised that in the Christianisation process Africans should not be taken out of their own context. Terms like adaptation, inculturation, indiginisation have been used in this process. This means that Christianity must leave behind its western (South Africa) clothes and that it must be communicated in the categories, thought patterns and terminology of the local culture. Reconcilable and useful elements of the traditional religion and culture must be taken over and filled with new Christian meanings, such as the use of traditional chants and musical instruments as well the style of dress for the clergy. Other useful traditional elements would be aspects of traditional cultic ritual - postures for prayer, dancing, aspects of tribal rites of passage (birth, initiation, marriage, death) should be incorporated into Christian worship. The warning of Parrat (1987 :145) should be echoed here namely that ,

"care will need to be taken not simply to attempt to resuscitate traditional practices which have largely been abandoned, nor to offend the susceptibilities of more conservative congregations **(and which are many in the RCZ)** in such experiments for liturgical renewal. Nevertheless it is widely accepted that there are aspects of traditional ritual which lend themselves to experimentation of this kind, and which would make Christian

worship more meaningful to the congregation".

This implies that Christianity must be Africanised and that African traditional culture must be Christianised. The gospel message of Jesus Christ of Nazareth must be made relevant for the people in their present context. This context comprises the totality of their lives including traditional roots. This process, however, should be undertaken and done by the Africans themselves. It cannot be imposed on them from outside and it cannot be done by outsiders (Sawyer 1987: 25- 26). This then becomes a great challenge to the RCZ. Does the Church have qualified theologians who can undertake such a task?

The cultural context in Africa is undergoing many changes and is experiencing many influences. It is still largely rooted in the traditional culture and world views and the traditional way of life is still prevalent in many people especially the rural areas. But the traditional cultures are no longer traditional in the sense that it is still the same as in the days of old. The coming of Christianity to Africa contributed to changes occurring in Africa. Mbiti (1969: 218- 219) describes the nature of this change as 'detrabalisation'. The tribal life, the tribal identity has been undermined as well as the solidarity of the extended family system. This happens especially because of conversion of individuals to the Christian faith. Converts lose their ties with their families, villages and their ways of life in their ethnic groups because of conversion to Christianity. The individual is separated from community and family.

The traditional religion cannot accommodate the modern changes sufficiently, and the new modern culture cannot accommodate the traditional world view. The people are actually living in some identity crisis (in two half cultures). A cultural vacuum has been created. The traditional culture cannot fully accommodate the new developments and is struggling to find its way through this maze of influence. On the other hand the modern view and many aspects of traditional way or western way cannot provide stability and security, because the traditional world view and many aspects of traditional culture are still prevalent. This causes the two to be in conflict. The African is living with two half cultures. Africa is searching for new identity. Rich (1990:49) speaks of an Africa in search of itself, the search for an African identity. This is not necessarily a negative process, but can be

a process through which African cultures can become strong and rich. This would happen if and when the people understand this process. Africa must achieve its own cultural independence, find a cultural identity that is built on the preservation of the traditional parts as well as on the positive elements of the new. What role is the RCZ playing in this process? It is indeed a missiological task for the RCZ to be involved in this process, and to implant values of the gospel and the rule of God in this new identity. In search for authenticity in Africa, many African theologians have emphasised the return to the past traditions and cultures of Africa. This, however, forgets that Africa is a changing continent with changing and transforming cultures and societies.

The present identity, or the search for identity, consists of developing a new culture from a point of departure in current challenge (Ella 1936 : 128). This is part and parcel of the RCZ's calling in creating its aspect of the African theology. It is regrettable to record that the best attitude and rule for such an activity seem to be, *zikhale monga zili, zinali tero ndi kale lomwe* (it was like this before, so let it be). This seemed to paralyse the efforts of a few that maybe interest in the hard work of creating an indigenous contextual Zambian (African) theology.

It can be said that in spite of all the changes referred to above, the traditional world view is still underlying the thoughts and actions of many Zambians (Africans) if not all. Even Christians are thinking in terms of the traditional cosmology. That is why the importance of developing an indigenous contextual theology has become so important that it cannot be underestimated. During times of crisis, for example, it has been observed that many Zambians (Africans) revert to the traditional methods of dealing and coping with problems. The ancestors are still playing an important role, even in the lives of Christians. The medicine person (ngánga) and the mediums are still functioning and such practises seem to be on the increase. Witchcraft is not an old story, it is still a reality and feared by many, including Christians. This is why in several Elders Council meetings in the RCZ people have to be disciplined for contacting medicine people and mediums and also for witchcraft related cases. The *zolamulira* (book of laws) in law number 189 recommends that all those who indulge themselves in such activities be excommunicated from sacraments for a period of twelve months, time it is hoped the 'sinner' could repent and then be brought

back to the holy table of communion. What is interesting is that no matter how many people are put under such Church discipline there is no deferring of others. In fact others courageously indicate *palibe kanthu tidzalandira nthawi ndipo idzatha tidzabwerera* (no problem, I will be disciplined but it won't be long before I will be restored to the fellowship). This attitude shows how deeply attached people are to their African roots. Thus it is extremely important that the traditional cosmologies must be taken seriously, and there must be understanding for it in this encounter between Christianity and African traditional religion and cultures. Christian theology must enter into dialogue with the spiritual outlook of Zambia (Africa). There is a strong felt need to experience the Christian faith in terms of Christian thought and to make it actual and relevant in ways which are meaningful and practical for Zambians (Africans). Maybe we can learn from the African Independent Churches and the way they are putting much emphasis on the traditional customs and culture and are accommodating them in their theologies.

As we already alluded to above the missions of the DRC in Zambia were deeply rooted in Western culture and a deep pietistic white superiority or apartheid. This has been well documented by Gilhuis (1982) in several accounts of how some Zambians were treated as people of inferior substance. The delay to ordain black people to the ministry of word and sacraments is one case in example. African ministers were just assistants to the Europeans. The first African minister, Cokwe Marizani Justo Mwale, was ordained on the 29th September, 1929 at Madzimoyo which was thirty (30) years after the DRC has started mission work in Zambia. There are several accounts of how Zambians were treated as people of inferior substance. There still lives in the memories of many, the cruelty, the stubbornness and indeed the oppressive tendencies of some of the missionaries. Thus the DRC Churches planted in Zambia were structured according to western structures and patterns as was also noticed above in our discussions on vernacularisation.

There were of course a few exceptions. A few individual missionaries had more understanding for the traditional cultures and were positive towards it. It is generally accepted that indigenisation was indeed an important topic already in the days of mission control. This fits in with the general pattern of mission thinking in the DRC in the 1940s and 1950s, and also with specific accents and emphases of leading missionaries such as

Cronje and Krige (they both wrote doctoral theses on the topic of autonomous, indigenous African Churches - both in Afrikaans). Krige¹⁴, especially did some good thinking and writing on the topic. As far as Church planting, the subject of Krige's doctoral dissertation is concerned, the mission policy states quite clearly that the planting of self-supporting, self-governing and self-expanding young Churches is the goal of DRC mission - art1(b) and (c). Because evangelisation does not presuppose denationalisation, "racial customs which do not militate directly against Christian principles, should not be condemned, but rather be preserved and ennobled by the influence of Christianity"- art 1 (f). "Bantu"and "coloured" Christians should therefore not simply become "imitator(s) of the European", art 4 (c) (i), and there should be a "linking up with the national past"- art4 (d). The DRC tried to apply the practice of indigenisation, however, working with a very static, old fashioned, racist and superior concept of "culture". Krige's criticism was ignored, and the policy predictably failed, because it was seen by Zambian Christians as racism in a different dress. The RCZ has not seriously addressed this subject after *Umwini*. The silence of the RCZ is also a very significant missiological statement. It seems that RCZ pastors were afraid to bring into the open the very strong hold of traditional cultural and religious beliefs and practices on all Zambian Christians - not only RCZ members. Even between the various mission organs there were differences with regard to the degree in which they were opposed to the traditional cultures.

As already alluded to, there exists today a greater change and better understanding. Inculturation and contextualisation are important aspects of what maybe termed as contemporary theology. It can be speculated that this positive attitude has come a bit too late. The influence of western Christianity and the changes it wrought should not be underestimated. How many traditional cultural elements and customs were lost because of the attitude and practices of the DRC Churches and mission? There are several cultural riches which were lost, riches that could have supplemented the imported culture and brought about a truly African, contextual, indigenous Reformed Church in Zambia. A fundamental re-evaluation of the whole task is not being done, although there is obviously

¹⁴ These views about Krige are well summarised in the article written by Prof Willem Saayman entitled *Christian Keysser revisited* in which he summarises Krige's doctoral thesis and missiological understanding concerning Church planting in mission fields.

a very clear need for this.

Having looked at the challenges of indigenisation and contextualisation it is appropriate to emphasise that this challenge needs critical response from the RCZ. On this subject, rests the nature of true appropriation of the Church, true *Umwini*. We shall now move to look at the challenge of an inclusive theology, indeed how has the belief in the priesthood of all believers influenced the life and ministry of the RCZ?

CHAPTER THREE

THE CHALLENGE OF AN ALL INCLUSIVE THEOLOGY OF MISSION

3.1 *MPINGO WA ANTHU A KUM'MAWA (A CHURCH FOR EASTERNERS¹⁵)*

As already indicated in the first chapter the first Dutch Reformed missionaries who came from Malawi started work in the Eastern Province of Zambia at Magwero Mission in 1899. If one follows the trend of early mission established by the missionaries most of the work had concentrated in the Eastern Province for many years. In 1903 Madzimoyo Mission was opened near Chipata and this station later became the headquarters of the DRCM in Zambia. In 1904, an important year in the work of the missions, a group of the first nine male converts were baptised at Magwero and in 1906 the first congregation was formed at Magwero. This congregation and several others formed during the next few years were part of the council of congregations which functioned like a Presbytery. This had been formed in Malawi in 1903 and consisted of all the congregations which developed out of the DRC work. The second congregation was formed at Madzimoyo in 1912 followed by Chipata in 1913, Nyanje in 1914 and Nsadzu in 1916. As some Easterners trekked along the line of rail in search of employment brought about by the urbanisation that was catching Zambia at that time, with the opening of the copper mines on the Copperbelt Province, work started at Kabwe in 1921. After the political decision of moving the capital of Zambia from Livingstone to Lusaka, a congregation was also started in Lusaka which is the present day Kamwala congregation in 1935.

It needs to be pointed out that much of the sixty seven years of mission work by the DRC

¹⁵ The term Easterners is used to mean the people who come from the Eastern Province of Zambia mainly referring to the Ngoni, Chewa, Nsenga and Tumbuka people. Chipata district is the provincial administrative headquarters.

in Zambia was concentrated in the Eastern Province and particularly amongst the Ngoni, Chewa and Nsenga speaking people who speak more or less the same language called Nyanja. This posed a very interesting feature of the Church in its geographical distribution. About half of the members are found in the Eastern Province which is the home base of the Church. The other half are strung out far to the west along the line of rail from Livingstone in the south to Solwezi in the North Western and Mansa and Mbala in the Northern Province, which is about three to six hundred kilometres apart. Lusaka has the largest concentration of members in one place for the whole country with thirty congregations divided into three Presbyteries.

The widespread distribution of congregations stretched out east-west and south-north does create some practical difficulties for administration and coordination of the work. For most of the Church life the headquarters has been based at Katete in Eastern Province, which is about five hundred kilometres away from the capital city Lusaka. The Synod of 1991 decided to move the Synod office to Lusaka and it took nine years to implement that decision. The office is now in Lusaka since January 1999. With a strong urbanisation tendency prevalent in the country, Church growth tends to be mainly in the urban areas of Lusaka, Chipata (Provincial headquarters of the Eastern Province) and the Copperbelt. Churches in the rural areas tend to grow much more slowly. This means that numerical strength has gradually shifted to the west, to the line of rail, Lusaka being the centre.

Linguistically then, the Church has continued to use Nyanja in all its expansion. It is recent that younger ministers in the Copperbelt and in Mbala are using Bemba and Mambwe respectively, which again as indicated above is not very welcome to the elderly members of the Church. The Church has therefore been known as the Church of the easterners. This to some extent has limited the growth of the Church in areas where it could very well have grown beyond its present statistics.

This geographical distribution of the Church seems to have agreed well with what was obtaining at the time as other Churches also made their own similar 'tribal' or 'ethnic' patterns. The Paris Evangelical Missionary Society was well established among the Lozi people of Western Province as from 1885 and the London Missionary Society was

working among the Bemba as early as 1891. The White Fathers of the Roman Catholic Church established its presence amongst the Lungu people of the North as early as 1890 while the Seventh Day Adventist worked amongst the Tonga people as from 1905 and the Wesleyan Methodists in Central Province amongst the Illa people in 1912.

The RCZ in its evangelical¹⁶ nature has continued to have revival meetings year in and year out to this date and usually mostly the Nyanja speaking are converted and join the Church.

People of other ethnic groups have also of late become converted to Christianity and have been baptised and are full communicant members of the RCZ. There are also about five ordained ministers and about four evangelists (out of one hundred and sixteen ordained ministers by 1999 and about twelve evangelists, mainly from the Eastern Province and the neighbouring Malawi where the same Nyanja language is used, though called Chichewa) who are not from the east, showing that the Church has grown beyond being the Church for easterners. The membership also has grown to about ten percent of other ethnic groups being found also in other leadership roles as elders and deacons. This growth has been stunted due to the historical reality which preceded the missionary work in Zambia.

The challenge is still, how inclusive has the RCZ brand of Reformed Theology been? Apart from geographical factors, there seems to have been a deliberate effort by the missionaries of the DRC to make the Church exclusively an Easterners' Church. The 1857 Synod of the (white) DRC resolved to minister separately to various ethnic groups 'for the sake of the progress of the Kingdom of God among the heathen' (Kritzinger and

¹⁶ Referring to the RCZ as being Evangelical when we have already referred to them as Reformed simply means to indicate one of the practical realities that is part of the Church's living theology. The RCZ by being a member of the Evangelical Fellowship Of Zambia believes in Christians having a personal experience of Jesus Christ. They claim that they are born again or converted and have assurance of salvation. There is a very high view of the Bible. The common phrase in the RCZ circles is '*zonse zili pansi paulamuliro wa mau a mulungu*' meaning all things exist under the authority of the word of God. They encourage Christians to have personal devotions and thus the continued production of 'Mlozo', which is a daily guide of scripture reading and meditations for use by all its members. During adult baptism or confirmation a question is asked by the pastor to those seeking full membership if at all they will continue in the study of God's word daily and that if they do not know how to read they will seek somebody's help. By being Evangelical, the RCZ believes in sharing their faith with others, thus the continued efforts in having revival meetings where appeals are made to people who have not accepted the Lord Jesus as their saviour to follow Christ. The Katete Synod of 1996 as already indicated above in the main text resolved the idea of calling people to make a public confession of Jesus Christ as appropriate to be done at all revival meetings.

Saayman 1994 : 21). If this was the process of approach to missions that the DRC has, what surely could have hindered them to maintain the same policy whilst doing missions in Zambia? This created an understanding amongst the people of the RCZ that their Church could exist in isolation from the rest of the Christian Community, to such an extent that membership of the Church was only open for members of a certain race and ethnic group (Kritzinger and Saayman 1994 :22). Very often the concept of culture on which indigenisation was given birth, was to a great extent static in nature, not open to the process of change through acculturation in which communities are constantly interacting. This could have contributed to the RCZ for some time being isolated within its own ethnic group. On the other hand the foreign Churches or Mission Agencies who were involved in missions in Zambia seem to have agreed amongst themselves on the need not to interfere in the area where others were already involved. There was thus respect for boundaries and this also contributed to the 'tribal Churches scenario' in Zambia.

In general one could say the proclamation by word has been *éklesia wa kwa anthu onse*, the Church for all the people of the earth, but practically speaking and culturally speaking the Church has more easily accommodated mostly Easterners than other ethnic groups. The thesis submits that to a great extent, if the RCZ had totally taken responsibility of its selfhood (*Umwini*), they should have revisited their methodology of mission in order to create a Church for all ethnic groups in Zambia. The Church should have responded to the philosophy of 'One Zambia One Nation' strongly propagated in the post independence era. One would like to contrast the RCZ and the Roman Catholic Church. The latter has had a very pragmatic mission approach and thus explains why today they are found literally in every single town and village in Zambia doing missions in the various languages of the people. The Roman Catholic Church responded early enough to the challenges of the seventy three ethnic groups found in Zambia and the RCZ up to this day has never responded to this challenge. They seem to be more comfortable doing missions amongst 'their own'. It must be remembered that doing mission to them is limited to a group. This is an exclusive form of doing missions, because as Pobee notes language does describes more than syntax and morphology. It is the vehicle and weight of a world view (Ed : Saayman and Kritzinger 1996 : 55). This indeed is not compatible with the nature of the Church namely that it is a community open to people of all backgrounds and ethnic groups

or races.

3.2 WOMEN AND THEIR ROLE IN THE RCZ

The women in the RCZ have a very organised fellowship called *Cigwirizano ca Amai* or women's association. This fellowship has its own constitution and organisational structure. Each congregational fellowship is headed by the minister's wife, in some cases these are semi - illiterate. They also have a leadership role at Presbytery and National level chosen from the ministers' wives present at the meeting and also have a full time Co-ordinator of the women's desk since 1989. The fellowship has existed in Zambia since 1949 (Gilhuis 1982 : 247). Most of the activities of the women in the RCZ have been limited to this fellowship. Some of the objectives of this fellowship group are as follows ; to serve the Lord Jesus Christ (Colossians 3: 24, 24), to unite Christian female believers (Galatians 5: 13 - 15), to serve amongst each other , each member of the association is expected to spend quality time in prayer and studying of God's word, to care for the family and the training of children, to be active in charitable activities by helping the sick, comforting the bereaved and evangelising others, to be hospitable in welcoming visitors and be able to attend all the meetings at Church. The women of the RCZ have thus been confined to spiritual and charitable activities that include helping the most poor and vulnerable people mostly within the boundaries of their congregations and sometimes people who come to ask for help within the Church premises.

The Women's fellowship has also been very active in giving occasional help to the two RCZ hospitals namely Nyanje and Kamoto in the Eastern Province. In the present day context of many deadly diseases including the pandemic of HIV/AIDS, it is the women who have done a lot of home based care to help these sick people. They go around houses where such sick people are found and offer prayers and clean up their houses and provide food wherever such a need arises. In many of the RCZ congregations women make up about seventy percent of the membership and they do indispensable work in mobilising the women of the Church in teaching catechism, evangelising and fundraising for their various congregations and also fundraising for several Synod Departments and several Church projects. Interestingly, the population of Zambian women in the last national census of

1990 was four million nine hundred and seventeen, five hundred and sixty nine (4,917,569) compared to men which was three million eight hundred and forty one, five hundred and ninety two (3,841,492). As Saayman, Kritzinger and Meiring (1984: 130) rightly observe, "both in rural areas and in cities, the Church is often predominantly a community of women and in such circumstances the work done by the women cannot be overestimated. On the other hand we must be on our guard against signs of spiritual degeneration, there are sometimes exaggerated importance attached to uniforms and other outward signs, as well as emotional overnight services and spiritual pride".

Women have always played an important role in the RCZ. It is remarkable how much attention the Bible devotes to women. What is a woman? We find from the Scripture that she is a human being made in the image of God of the same bone and flesh as a man, a counterpart for the man and together they are to have dominion over the earth. Although the Old Testament world was a man's world, Bible women played dominant roles in it. There were prophets and outstanding leaders to meet special needs in the religious life of the people. Micah 5:3 - 6 has recorded God saying, "For I brought you up out of the land of Egypt ... and sent before you Moses, Aaron and Miriam", clearly denoting her position as a national leader. In Exodus 15:20-21, she is called the 'prophet' and leads in singing and praise to God. There is Huldah (2 Kings 22, 2 Chronicles 34: 14 - 28) also a prophet and a contemporary of Jeremiah and Zephaniah. During the reign of Josiah, a long document was discovered. The King sent the high priest and the other officials 'to inquire of the Lord' from her for the whole nation. Through the woman prophet God chose to reveal what was to be done and there was probably the greatest spiritual revival in the history of the Jews. Deborah, an even more curious case, was not only a commander-in-chief of the army and a Supreme Court Justice, but also the writer of a glorious song of victory. She attained public dignity and supreme authority such as few women in history have known (Judges 4 - 5). Esther with great bravery and initiative saved the whole Jewish nation from extinction. There are references to women serving as Nazarites who assisted offering the sacrifices (Numbers 6: 2, 13 - 21). This list, though not exhaustive, serves to illustrate that in such a setting where women normally did not move among the circles of men, there were many who made a real contribution to the life and thought of God's people. And according to the prophecies of Joel and David, the prophets and

women Evangelists of the ages to come would far exceed the women of the Old Testament times.

Christianity as presented by Jesus is neither male-oriented nor female-oriented, it is person-oriented. It is no surprise that women embraced their new freedom in Christ with joy, and devotedly committed their lives to the spreading of the message of the rule of God. Jesus himself was devoted to his mother, to Martha, Mary Magdalene, the Phoenician woman, the Samaritan woman and many others (Mark 15 : 41). Paul was supported most of the times by women in the ministry and as they are mentioned as co-workers (Phil4:1-3, Rom 16:1-3,12-13, 1 Corith16:19, Acts 18:2-3). Jesus never made any formal statement summarizing his attitude toward womankind. However, in a very forceful way, he taught by example the doctrine of equality of women. At a time in history when women were considered inferior creatures, not worthy educating, when it was considered disreputable to even greet a woman in public Jesus openly conversed with women wherever they were encountered. Jesus fearlessly demonstrated to the disciples that under God's rule men and women were to relate to one another in meaningful personal encounters based on personhood rather than on sex (Clemens 1971 : 94 - 95).

Women in the RCZ have proved themselves as the anchors of tradition and educators of children and have been very fruitful in their mission in the Church. They also form a very highly successful task force in the Church, though in the RCZ women have not been allowed to exercise their role beyond what has been summarised above. It was only at the 1989 Chipata Synod that they were allowed to the office of deacon. Furthermore the Ndola Synod of 1998 allowed women to the office of elder.

However, there are still many congregations (through their *msonkhano wa akulu ampingo* - the elders' council) who will not go along with the official position of the Church and still do not permit women to either the office of deacon or elder. Women are not part of most major decision making bodies of the RCZ. Ordination to ministry of Word and Sacrament is inclusive rather than exclusive. No groups of people should be excluded from the exercise of this office on the basis of such criteria as gender and race. (Migliore 1991 : 230).

Legally speaking then women in the RCZ can now participate in the elders Council (since 1998 Synod) and from there through Presbyteries and Synod, but this has yet to be seen. Up to now it is all paper work and nothing practical. What is paradoxical is that women have now been allowed to preach during Sunday worship but they are denied ordination to the ministry of the word and sacraments. It is very apparent that in the living theology of the RCZ the sacraments are more important than the word. Reasons for denying them ordination are more culturally based than theological. One young minister at Ndola 1998 Synod had the audacity to call upon Synod not to bother itself with theological justifications because this was not a matter that needed 'theological reasoning'. Women are thus considered inferior to administer sacraments because of biological factors such as being pregnant or having monthly menses during the administration of communion or Baptism. Another male clergy at a Synodical Central Committee Meeting (June 1998) said, 'our God is male, why do we bother ourselves with these women questions?' Others still say, "It is not permitted for a woman to speak" (1 Cor 14 : 34), "some basic social role distinction must be maintained in the light of creation patterns", "subordination in all things includes Church life" (1 Tim 2 : 11), "the office of Pastor and Elder must remain the God given responsibility of qualified males", "man was created first and Paul tells women to be silent" are just some of the reasons advanced against the ordination of women. Denial of the ordination of women implies that the RCZ believes in a 'god' who cannot use women and cannot particularly give them gifts of ministry in spite of all that they do to sustain the Church. The theology of ministry in the RCZ is therefore very exclusive and does not reflect 'the priesthood of all believers'. Much attention is paid to male ordained ministers as we shall see below on clericalism, but for now let us also consider the role of the youth and how that impacted on the Church's living theology of mission.

3.3 YOUTH AND THEIR ROLE IN THE RCZ

Students and youth play an ever greater role in modern society. The Church will have to take careful cognizance of this in its missionary endeavours (Kritzinger, Meiring and Saayman 1984 : 126). More than half the population of Zambia is below the age of twenty (according to the 1990 Census fifty point three [50.3%] are below the age of twenty). At the cultural, religious, political and economic levels, the youth are increasingly taking over

the leadership (Saayman 1984 : 127). They are a highly privileged generation with far more opportunities than was possible some twenty years ago but the youth, as Ndhlovu (1995: 22 - 23) points out, are also experiencing an identity crisis as they face all these opportunities and challenges. Their identity crisis arises from the fact that for most of them their parents were born in the rural areas and try to pass on to their children some cultural values as they had learned them from the village. Meanwhile due to urbanisation, most of the youth have not even been to the village and they spend most of their time at school or university where they mix with other young people and through peer pressure learn other ways of coping with urban life contrary to the parents' lectures which they receive at home.

The influence of media on the youths' identity can also not be underestimated. Young people watch movies on the big screen and listen to music which their parents never had chance to be exposed to. The films and the movies they watch influence the way they dress, speak and conduct themselves. For many young people in Zambia unemployment has become an oppressive burden in itself. They know unemployment for the curse that it is. They therefore go through the school system, if they are not squeezed out in the seventh or ninth grade because of the non availability of places after the examinations, and do all sorts of courses only to end up on the streets. This tells us something about the current school system which needs to be revisited.

In the matter of the process of promotion, the present examination system in Zambia encourages young people to look after number one rather than to seek the good of all. This tends to create an elite cut off from the majority of the people and intent only on its own interests. This tendency is strengthened by the fact that offers of situations are subordinate to the possession of academic diplomas. The type of work and the wages offered bring about a disorganised exodus from the countryside and leads to rejection of manual work. When the former Republican President of Zambia, Kenneth Kaunda, campaigned on a policy of go back to the land, many despised it and the response was very poor. Many young people have trekked to the neighbouring countries in search of greener pastures.

In the matter of programmes of education, the curricula cut off young people from the terms of abstract knowledge, completely unrelated to their personal preoccupations and the task incumbent on the community. In the matter of teacher training, the present programme accustoms them to a vertical manner of communicating knowledge. Their interest is focussed simply on such methods of education as will guarantee the development of young people wherever they may happen to live and wherever they may eventually find themselves. In the matter of the status of teachers, as of that of other workers in the developmental field, their condition is such that they are responsible only to authorities outside the actual background of their work, while these authorities are themselves confined to specialised departments with little or no knowledge of each other. Under the circumstances, workers in the developmental field find it hard to combine their efforts, and still harder to work with the natural leaders of the community. On the other hand, they have personal difficulties in their relations with one another, due to differences in salaries, prestige and academic levels. Such a circumstance is one of the main causes of dehumanising phenomena which can be noted: unemployment and delinquency, an attitude of dependency and passivity, individualism and aggressiveness. The present situation seen as the sole means of education and promotion has the further disadvantage of giving people an in-built fear or refusal of change, since it fails to offer progress.

It is on the basis of this context that the present mission of the Church must be defined, more also as the new government has handed back most of the mission schools to the Churches, including nine schools to the RCZ. Due account has to be taken of the possibility of each factor arising from the Zambian situation which may have to be considered. The Church would fail its mission if any time it clung to the activities which, while once prophetic, had hardened into alienating institutions (Ayivi 1975 : 92 - 93). The Church must create patterns of education and development which offer alternatives to the present situation in Zambia. They must be comprehensive enough to allow a new use of the new opportunity to contribute to the curricula and pliable enough to fit in with changes that have taken place in Zambia.

Students and young people in the RCZ are a great potential force in missions. As Ndhlovu (1995:99 - 100) has indicated, the RCZ should adopt an integral approach to its ministry.

Their questions about doctrinal positions and on certain Church traditions should not be viewed as departure from the true Reformed faith (if at all there is anything such as 'true Reformed faith'). They should instead be seen as the conscience of the Church. The antagonism being experienced in some congregations as depicted by the Youth Directors' report to the Ndola 1998 Synod is not a healthy situation for a Church that has to have an all-inclusive theology of mission. Authority has always been one of the primordial cause of conflict between the generations, one part always having advantage over the other. The part which feels they are losing something will claim what they think others have, and they don't. In the traditional Zambian (African) society, this situation is even more remarkable. In this society, the adults have always been the only holders of authority. This is why their relations with the young people were only directional. This situation was considered non-acceptable by the youth. The young people must listen and do as they are told, their own ideas were not heard by the adults. In this point of view this situation was completely normal as they also see themselves as holders of wisdom and 'the right doctrine'. Young people are marginalised and underestimated in the RCZ. It has as a result, the lack of believing in the talents of the young people, yet so real within the community. The consequence that is resulting from it is the sclerosis of some activities because of their monopolizing by some adults who are unable to fulfil their responsibilities. It seems some adults especially amongst some Church elders have forgotten that the Church is called 'To prepare all God's people for work of Christian Service, to build up the body of Christ' (Ephesians 4 : 12). This concept also has consequences for the critical and negative attitude that is found amongst so many young people towards their adults responsible in the Church (*oyangánira za anyamata ndi atsikana*). Without wanting to pronounce a judgement against one and giving rights to the other, it can be certified that this problem is a cause of dissension between adults and youth in the Church.

The adults usually use their experience as the norm in dealing with young people. They are trying to relive their own past as they deal with young people. That is why it is not strange to hear them say, *sizinacitikepo nikale lomwe, timacita tero kuyambira kale*, (it has never been seen before ... we have always done it that way). The adults forget that the process has gone through some evolution and it has never been the same as it was in their days. On the other hand many young people have been exposed to more knowledge

through formal education. Therefore they characterise themselves by a burning desire for great change in the already established structures. This tendency is a very strong way especially in urban congregations of the RCZ. The youth blame the adults for being slow in accepting the progress or even of not doing anything about it. This strong desire for change is something motivated by the wish to experiment with new theories. These new theories seem to be for them more useful than the methods used by the adults. In listening to them one gets the impression that the adults don't have any knowledge; some young people even dare to say it. They forget that the Church which they are part of is the result of the tenacious actions of the elderly who they now judge as inefficient. In acting this way they put aside the African culture, which is impregnated with profound reverence for elder people in general and particularly for the old people. The young compromise themselves by not having the patience nor the good tact concerning the progressive introduction of possible newness. There is therefore a very great challenge for the RCZ in its efforts to be all inclusive in its theology of mission, to be extra sensitive in its approach to youth ministry and the challenge that it brings. Youth will need to be accepted for what they are and opportunities opened up for them to air their opinions as well as allow them full participation in the life of the Church and take them with the seriousness that they deserve. If it means opening new possibilities for worship, let it be so, for the sake of the extension of the rule of God among young people.

3.4 THE PROBLEM OF CLERICALISM IN THE RCZ

The word *mbusa* (pastor or literally shepherd) is a title of honour. In the RCZ those who have been through theological training for some four to five years are ordained and become ministers of the word and sacraments. All those theologically trained in the RCZ become Pastors automatically regardless of their vocations. There is very little room in the RCZ for people to exercise their callings according to their ministries and gifts (1 Corinthians 12, Ephesians 4 : 12ff).

But who really is the Pastor? The Pastor is a person who accepted salvation through Christ - which means that the Pastor is a sinner like all of them - but by God's grace heard the call of God to serve under the rule of God. The Pastor is therefore, a sinner but, a

sinner who enjoyed the grace of God, who was forgiven and saved, justified and sanctified to serve the living God. One who has submitted to the Lordship of Christ and is enabled by the gift of the Holy Spirit with a gift of serving others pointing them to salvation and total liberation in Christ. The Pastor is a person who is available to serve God and committed also to humankind. The Pastor then is a gift from Jesus Christ to the Church which is the body of Christ (Eph 4 : 11, Acts 20, 1 Peter 5 : 2 - 3). Ordination is properly understood missiologically rather than ontologically. That is to mean, ordination is not a mysterious change of ontological status elevating the person ordained over other Christians. It is being commissioned and authorized to a particular task in the power of the Holy Spirit. There is no basis in Scripture for thinking of ordination to the Ministry of Word and Sacrament as a 'higher' or 'fuller' ministry in comparison with other ministries of Christians. The Pastors do not constitute a separate class of Christians. A hierarchical division between clergy and laity is a wound in the life of the Church (Migliore 1991 : 228 - 229). This does not say, however, that ministry can be reduced to a mere function. The person of the minister cannot be entirely divorced from the task of ministry. Ministry presupposes not only thorough educational preparation but also deep commitment to God and sincere desire to serve Christ.

Ministry is a form of life and not just a role one plays or a job one does. The RCZ should then revisit its theology and avoid sacralizing the ministry. Every ministry of Christ must be characterised by service rather than domination.

The Church is a complex community in structure and also in the exposition of needs. The pastor as a shepherd should at least know the physical, moral and spiritual state of the sheep (the members). There are healthy sheep, weak sheep, ill sheep, wounded sheep, scattered sheep, lost sheep and the pastor should work for the sheep's welfare: shepherd the healthy sheep for their growth, strengthen the weak sheep, and they are many in the Churches cure the ill sheep, bind up the wounded sheep, bring back the sheep led astray, look for the lost sheep, gather the scattered sheep. All this is required from the Pastor's qualifications (1 Tim 3 : 1 - 7, Titus 1 : 5 - 9).

The problem which needs to be mentioned in this dissertation of strongly is that the RCZ

is now experiencing a new problem called clericalism. This is a situation where the pastors have made themselves indispensable to the moving of the body of Christ. The pastors are the people at the centre of the liturgy. They say all the prayers and do all the readings and finally deliver the monologues (called sermons). They chair all functional committees in the congregation by constitutional powers given them. The Ndola Synod 1998, even empowered the pastors to singlehandedly appoint people who can serve with them in the *Bungwe la Dongosolo* (the Church's management committee). This is the most powerful committee in any given congregation, for they plan the life and administration of any given local congregation of the RCZ. When you go to the Presbytery only pastors are eligible to be elected to the Presbytery leadership in the positions of chairperson and Secretaries. At Synod level the Moderamen is a team of five ordained (six with the General Secretary) male pastors. No elder serves on the Moderamen. This is a crisis moment for the RCZ as for well close to one hundred years ministry as been all male and clergy dominated.

This scenario is not consistent with the Presbyterian form of government as upheld by the RCZ. Pastors in the RCZ have become administrators, fund-raises, managers, teachers, preachers, organisers, creating a very unhealthy situation for the Church according to its nature and purpose. One cannot know whether this is an overreaction to the way some missionaries wanted to be treated as the *mfumu* (chief of the village).

It definitely needs to be revisited if the Church is to be an all inclusive community. Bosch (1991:467) says, "the movement away from ministry as the monopoly of ordained men to ministry as the responsibility of the whole people of God, ordained as well non-ordained, is one of the most dramatic shifts taking place in the Church today".

3.5 WHAT IS THE NATURE AND PURPOSE OF THE CHURCH?

All the baptised share in the responsibility for the apostolic faith and witness of the whole Church. The communal dimension of the Church's life refers to the involvement of the whole body of the faithful in common consultation, sometimes through representation and constitutional structures, over the well being of the Church and their common involvement

in the service of God's mission in the world. Communal life sustains all the baptised in a web of belonging, of mutual accountability and support. It implies unity in diversity and is expressed in one heart and mind (Philip 2: 1 - 2). It is the way Christians are held in unity and travel together as the one Church and the one Church is manifested in the local Church.

All the baptised members of the RCZ must take seriously their potential to exercise the gifts they receive from the Holy Spirit - never for their own sake alone, but for the life and mission of the whole community. All must play their role in the discernment of truth, but attentiveness to those with a special ministry as pastors and through the reception of the truth. Through the discernment of the congregation and the guidance of the Holy Spirit, God calls out persons for the exercise of ministry of oversight (pastors). Oversight is always to be exercised within and in relation to the whole Church. The Spirit who empowers those who are pastors is the same Spirit who animates the life of all believers. On account of this, pastors are inseparably bound to all believers. They should not be exalted over the congregation but always act in the spirit of the one who came not to be served but to serve. Pastors have a special duty to care for the unity, holiness, catholicity and apostolicity of the Church. The Church is the community of people called by God who, through the Holy Spirit, are united with Jesus Christ and sent as disciples to bear witness to God's reconciliation healing and transformation of creation. The Church's relation to Christ entails that faith and community require discipleship in the sense of moral commitment. The integrity of the mission of the Church, therefore, is at stake in witness through proclamation and in concrete actions for justice, peace and the integrity of creation. The latter will be undertaken with those outside the community of faith.

Christian discipleship is based on the life and teaching of Jesus of Nazareth testified to in the scripture. Christians are called to discipleship in response to the living word of God by obeying God rather than human beings, repenting of sinful actions, forgiving others and living sacrificial lives of service. The source of their passion for the transformation of the world lies in their communion with God in Jesus Christ. They believe that God, who is absolute love, mercy and justice is working through them by the Holy Spirit. The Christian community always lives within the sphere of divine forgiveness and grace. The Church

indeed belongs to God. It is the creation of God's word and Holy Spirit. It cannot exist by and for itself. The Church is centred and grounded in the gospel, the word of God. The Church is a communion of those who live in a personal relationship with God who speaks to them and calls forth their trustful response - the communion of the faithful (Heidelberg Catechism). The Church is the people of God, the body of Christ and temple of the Holy Spirit. It is God's design to gather all creation under the Lordship of Christ (Eph 1 : 10) and to bring humanity and all creation into communion. Mission belongs to the very nature of the Church. As persons who acknowledge Jesus Christ as Lord and Saviour, Christians are called to proclaim the Gospel in word and deed.

The Church is called and empowered to share the suffering of all by advocacy and care for the poor, needy and marginalised. It does this by critically analysing and exposing unjust structures and by working for their transformation. It does these works of compassion and mercy. Thus the Church is called to heal and reconcile broken human relationships. The Church is to be God's instrument in the eradication of enmity, the reconciliation of human division and hatred, which is the main source of human suffering. It is also called, together with all people of goodwill to care for the integrity of creation in condemning as sinful the abuse and destruction of God's creation, and to participate in God's healing of broken relationships between creation and humanity. In the power of the Holy Spirit, the Church is called to proclaim faithfully the whole teaching of Christ and to share the totality of the apostolic faith, life and witness and with everyone throughout the entire world. Thus, the Church seeks faithfully to proclaim and live the love of God for all, fulfil Christ's mission for the salvation and transformation of the world to the glory of God.

In concluding this chapter, words of Bosch (1991:28) are worth to note as he puts it excellently on the need for an all inclusive mission, "what amazes one again and again is the inclusiveness of Jesus' mission. It embraces both the poor and the rich, both the oppressed and the oppressor, both the sinners and the devout. His mission is one of dissolving the alienation and breaking down walls of hostility, of crossing boundaries between individuals and groups".

With no doubt the RCZ is challenged to revisit its theology of mission and become more

inclusive and indeed for the whole people of God and not clergy centred. The youth women and clergy are all part of the body of Jesus Christ who need each other.

CHAPTER FOUR

THE CHALLENGE OF STEWARDSHIP

This chapter seeks to analyse the subject of stewardship from history, from the Bible and the way it is practised in the RCZ. In the second place, the necessity and indispensability of stewardship in the life of the Church will be discussed. It also wants to show that the way stewardship is being practised in the RCZ is not sufficient to express total ownership of the Church. Stewardship goes beyond the question of money and the legalistic tithe, it touches on every aspect of the 'life zone'.

4.1 HISTORICAL BACKGROUND TO THIS SUBJECT

In chapter 1 - 2 of Genesis we see that man and woman are also created, not just as happy companions to each other, but as workers. Indeed the work Adam and Eve carried out was reflective of their human identity, as made in the image of God. Reflecting God to creation, they were to nurture, tend, steward, care and effect godly, righteous rule over all the earth.

Stewardship then describes the response of Christians to God's gift of life and love. The word stewardship comes from the Greek compound word meaning 'house manager'. The concept implies trusteeship, responsibility and partnership (Fred 1984:4) Throughout history, Christians have practised stewardship in a variety of ways.

While Biblical stewardship is broader than the practice of giving money to the Church, much of the history and also much of the written material on this subject centres on money¹⁷. This reflects to a great extent the way the subject has been viewed in most

¹⁷ Cf. White William, 1986, *Stewardship Education and Promotion in The Local Church*. Williamson Clark, 1986, *Good Stewards Of God's Grace: Theological Reflections on the Stewardship In The Disciples Of Christ*. Smith Fred , 1984, *The Four Faces Of Stewardship*. (Fred at least points out other areas such as being stewards of relationships with other people and that we are stewards of special identity. He also points out the stewardship of spiritual gifts and finally in the stewardship of money beyond a tithe). Crawford John R, 1981, *Stewards in Younger Churches: Observations and Caveates From An African Perspective*. Kalu Ogbu U, 1976, *Theological Ethics and*

cases within the RCZ. The earliest Christians gave money to relieve the sick, poor and widowed and to support apostles, missionaries and evangelists. Further offerings were made to maintain the practice of public worship. Giving during this early period in the Church was motivated primarily by a sense of gratitude to God's gracious act of salvation through Jesus Christ. Little mention is made in the New Testament of how early Christians practised stewardship of time and talents except for Paul's observation that the Macedonians gave not only of their money, but also of themselves first (2 Corinth 8:5). The early Church fathers addressed stewardship in their writings. These people stressed giving as a duty that should be practised joyfully. Ireneaus (d.200) encouraged believers to give at least the tithe joyfully and freely because of the hope Christians have in Jesus Christ. Clement of Alexandria (d.215) also believed that the Mosaic law concerning tithes was binding on Christians. Origen (d.254) wrote of the indecency of those who worship God but fail to tithe. Cyprian (d.258) sought to dissuade a presbyter from accepting outside work. He viewed such as a distraction from divine duties which should rather be supported by tithes of believers. The writings of Augustine (d. 430) and Ambrose (d. 397) reflect a change in the motivation for giving. Both Clement and Cyprian viewed tithing as essential for the Christian but suggested that tithing secured forgiveness of sins. Ambrose taught that those who fail to tithe neither fear God nor know true repentance and confession. While some writers still stressed joyfully tithing or even selling all and giving to the poor (Jerome d. 420), with Gregory the great (d.604) the motivation for Christian giving became increasingly more to earn God's favour as the Church became more institutionalised. By the fourth century, when Constantine had legalised Christianity, salvation on merit was the primary motivation for giving to the Church.

It is interesting to note how some very staunch RCZ members still hold on to this kind of belief. They give with a motivation that once they die, the Church may give them a decent funeral service or that once they are in some other difficulties the Church may come to their aid. The moral and religious custom of paying tithes was given stronger impetus by

Development in An African Context. Ray Cecil A, 1973, *The Church and Its Stewardship Ministry.* Coggins Wade T 1972, *The Money Crisis And Missions.* Werning Waldo J , 1970, *What Moves Men As Stewards?* Crawford John R, 1967, *Some Problems In Missionary Stewardship.* Tooley Wilfred ,1966, *Stewards Of God.* Coiner Harry, 1963, *The Secret Of God's Plan: Guidelines For A Theology Of Stewardship.* Daneilson Elmer R 1962, *Essentials In the Training of Pastors In The New Africa.*

the sanctioning of councils such as the council of Tours (567), the second council of Macon (585), the Council of Rouen (650) and the Council of Metz (756). As early as 585 the tithe had been made the law of the Church. Charlemagne, as the Roman Emperor (800 - 814), made tithing the law of the state as well. From this, tithe as a law extended over western Christendom and wherever the western missionaries went to spread Christianity. Mandatory giving and the concept of earning God's favour by tithing so influenced the Church of the day. By the eleventh century, Pope Urban II promised indulgences¹⁸ to every one who would participate in the first crusade. By the twelfth century payment for Masses (payment for spiritual favours such as communion, penance, prayers for the dead) was a common practice in the Church. By the middle of the fifteenth century, many Churches had so many people pay contracts for masses that they could not fulfil them. In 1428 the Abbot of Clung was advised by Papal Commissioners to increase the number of monks to keep up with the paid contracts for masses. Under the papacy of Leo X, commissioners were appointed to sell indulgences throughout Roman Catholic Europe to pay off the debt he had incurred in building the Church of St Peter in Rome. Albert, the Archbishop of Mainz, was awarded the contract of selling indulgences in German, Johann Tetzel was named collector for Saxon. To insure the largest possible returns, Tetzel sold the indulgences as 'the most precious and noble of God's gifts'. Tetzel stressed the effectiveness of indulgences for both sins committed and sins intended. It was even suggested that people could pay off the sins of deceased parents with the famous line 'soon as the groschen in the casket rings, the sound From purgatory springs'.

The purchase of indulgences and the heavy financial demands the Church placed on its members are some of the reasons that led to the Reformation. Martin Luther, unable to convince the area Bishop that Tetzel's money collecting was unbiblical, challenged this and other Church practices in the popular ninety five theses which he nailed to the door of Wittenberg University. Soon after the Reformation began, a growing number of people presented compulsory tithing. Luther argued that the financial support for the Church should be voluntary, but because of economic conditions in Germany felt compelled to rely

¹⁸ Indulgences is a belief especially practised in the Roman Catholic tradition were the use of the excess good deeds of saints was believed to excuse one from punishment and penance for small sins.

on secular authorities to protect the Church. Anabaptists and later Quakers were the strongest voices in opposing mandatory tithing as a violation of Christian principles. Wanting to remain true to the separation of Church and state, they stressed voluntary tithing.

The Modern Mission Movement underway in England, in 1792, called for giving beyond meeting needs of local congregations. Emphasis on giving was increased, but it was not until the close of the nineteenth century and the beginning of the twentieth century that tithing was stressed as a vital means of performing stewardship. Several significant movements such as *'the Church man's club'* (1896), *'tenth legion'* (1896) and several others renewed support to both.

The practice of free will giving based on an annual pledge did not become a common practice in several Protestant Churches until after World War One. The effort increased to construct and maintain Church building space to support mission causes and to encourage members to give generously. The campaigns developed to encourage giving in this century have been varied in approach. Stewardship has been seen as a fundraising activity that either stresses the tithe as an integral part of the Christian life or that rejects the tithe as legalism. Stewardship has been emphasised as either a loving response to a gracious God or as a means of receiving blessings in return.

With the growing awareness that the world's resource are being depleted, stewardship has been broadened in emphasis to include humanity's proper stewardship of the environment. One result was a big global conference like the Earth Summit in Rio De Janeiro 1993 whose main agenda was the focus on environmental preservation. The WCC has had a programme called 'Justice Peace and **the Integrity of creation**'.

At a time when ecological problems and environmental pollution are threatening to take on a catastrophic dimension, human awareness of the creation is becoming ever more urgent. And it is precisely human awareness of the problems of the environment today that is likewise the fundamental concern of theology and the Church. Of course, the answer that theology and the Church give and are able to give to these problems is not unrelated

to missiology. Since missiology in the light of revelation and the Word of God speaks of the 'glory' of the creation, it sometimes creates the impression that it is not paying enough attention to the problems of the day or at any rate has nothing up-to-date and valid to say. It seems to be faced with a dilemma (Nikolaou 1990 : 101 - 110). Can one with God's word really speak 'gloriously' about creation? What exactly is meant by this glory? What concrete reality does it refer to? Is such a way of speaking as 'the glory of creation' useful today for solving problems or must it be abandoned as outdated and unrealistic? No, it is not unrealistic. Though the fall of humanity had several consequences which included the destruction of the environment, it is indeed part of the stewardship role of Christians to work for the integrity of creation.

One might wonder as to why one should raise such a concern and how related it is to the RCZ? If one travelled to any of the 'mission' stations of the RCZ, particularly in the Eastern Province of Zambia, one is gripped by sadness due to the indiscriminate cutting of trees which has ultimately destroyed the bush with charcoal burning and other environmental destructions. This same attitude of not taking care of the environment, continues throughout the Zambian society. One needs to also see the filth of uncollected garbage that fills our townships. Whenever it is rainy season, concerned Zambians are worried by the epidemic diseases such as cholera, which has so far claimed many lives of people. I am therefore convinced that the area of environment is a matter of the missiological nature of stewardship. What humanity since the disobedience and fall is living through and empirically experiencing is not natural but anti-natural. Humanity departed from God and with it the whole of creation was impoverished.

This is what the apostle Paul referred to, "*... the whole of creation has until now been groaning and suffering with*" (Rom 8 : 22). Paul says 'until now' and means during that time. After nearly two millennia we can repeat the phrase and say 'until now'. There is always need for the faithful to draw on the sacramental treasures of the Church in order to live a life of prayer and ascetic discipline for growth in God-likeness, so as to make themselves ready to follow their Lord in the service of their fellow human beings. This includes taking care of social structures of their total needs (spiritual and physical). Christians are called to respond to the problems created by human sin against justice,

peace and the integrity of creation, by taking appropriate action. "For God is at work in (us), both to will and to work for the good pleasure" (Phil 2 : 13). Thus the Church needs to be vigilant against evil forces that operate in subtle and in overt ways against the forces of life and truth in the world.

4.2 BIBLICAL GUIDELINES OF STEWARDSHIP

From the foregoing, it can be deduced that From the Bible, stewardship is a way of living that involves a Christian's daily activities, values and goals for life and the use of all possessions. It begins with God and the plans for creation and purpose for humankind. The steward is God's responsible representative and manager of all creation. In the creator's design, people are given a Godlikeness (Gen 1 : 26 - 31) that includes the capacity for acting responsibly and intelligently. The steward is free to make decisions but accountable to God for the decision made and actions. As God's stewards are given delegated authority that is real but secondary to God's ultimate ownership. The Bible speaks of a steward as the manager or house overseer. The biblical vocabulary carries the idea of one who is in charge of the management of a household. In the New Testament this role is given added significance by the individual's relationship to the Church family. The household manager or steward must exercise responsible stewardship (*oikonomia*) within the Church family (Greek *oikos*). Prof S S Maimela (1980:6) defines biblical stewardship as "... a conscious, deliberate and habitual giving of one self to God the Creator, surrendering of oneself to God, surrendering of our material possessions to God. In recognition of the fact that one vows every-thing one is and owes everything one is and has to God." Ramashapa (1984:64-65) says, " stewardship is the recognition that one has nothing that belongs to one, everything in one's possession belongs to God the father and therefore one has to voluntarily dedicate oneself and one's possessions (gifts) to God. The basis of Christian stewardship is the acknowledgement that God is *parent* (mine) father - Abba."

Fundamental to Christian stewardship is a unique Christian view of the material order. All things were created by Christ, for Christ, and are held together in Christ (Col 1 : 15 - 17). Christ's lordship is the organising principle of life in which all things fit together to

serve their purpose. The practice of Christian stewardship requires that people allow this unique Christian view to shape their understanding of ownership, lifestyle, how to earn and spend money - the total use of material things.

There are some non-Christian views that insist that material things are either evil, valueless, or the only reality and the priority of life. One cannot be a Christian steward and live by non-Christian views and values. However, the New Testament gives clear teachings on the use of material things. People are to use possessions to care for their families (1 Tim 5 : 4), help the needy (Matt 25 : 34 - 40; Luke 10 : 30 - 37), and to support the work of the Church, ministers and worldwide mission (1 Corinthians 9 : 4 - 18). A giving God expects a giving people (Candance 1990 : 1721). The Christian steward is a joyous giver. Just as God is a giving being and Christ a self-giving Saviour, so the followers give to express their new nature and life in Christ and to provide the means for fulfilling Christian purpose. They give of both self and possessions. As a guiding principle, Paul called for giving measured by how one has prospered (1 Corinthians 16 : 1 - 3). Certainly the Old Testament guideline was the minimum. The New Testament calls for giving that is regular, generous, worship and growing as one grows in Christian love and grace.

4.3 THE RCZ AND STEWARDSHIP

Present practices of stewardship in the RCZ vary a great deal, according to past teachings and present pressures. In some congregations the Church was built with solid instructions and encouragement toward giving and eventual self - support. Though inflation may have hurt, these areas are often well along in supporting at least the work of their own congregations and that includes paying their own minister or evangelist, building and maintaining Church buildings and houses for Church workers. In this area the RCZ has definitely showed its ownership of the Church. However, it must be admitted that the issue of paying ministers and evangelists their stipends has also got its own problems especially in the rural areas and even in some urban congregations. Some have gone for several months without any pay and they ask the Synod leadership to transfer them to another station. Some congregations are presently owing their ministers and evangelists huge sums of money in unpaid stipends.

This situation is a clear indication of the need for the RCZ to revisit its policy and practice of stewardship in the area of sharing resources. The 1998 Ndola Synod endorsed a new policy which will entail that all Church workers will have to be paid from the central account. Congregations will be required in the year 1999 to start paying their contributions in proportion to their income to create a base for a common sharing of resources. This support may become a problem if there is lack of confidence in those who handle the Churches' funds or in the moral life of the minister.

Reading the April 1964 minutes item 166 Funso B23 *Za chikhumi* (on tithing) one gets an indication that there was consistent teaching on the subject of mandatory tithe before *Umwini* but the response of the members left much to be desired. The tithe was taught as mandatory because in the Pastoral letter on items 1, 2, 3, 4, 5 and 6 (*kalata wa ubusa*) that followed the same Synod meeting referred to above, it was resolved that there was need to form inspection committees to find out those leaders and Christians who did not pay their tithe.

Consequently it was resolved to send commissions to find out why people were not responding so favourably. One wonders what they found out because the following minutes are silent on the issue. It was also resolved that all members who did not pay their tithe would not be allowed access to the sacraments and they would also not be allowed to get their marriages solemnised by the minister. Special revival meetings were to be organised where they were to appeal to people to faithfully pay their tithes. The language of the resolution clearly indicates that it was mandatory thus, *Ncacisoni kuti takamba za ici kawiri-kawiri kufikira tsopano. Tipitilire kudandaulira Aakristu kupereka za cikhumu zao. Koma tiyambe pakati pa Atsogoleri a nchito zina, amene mu mpingo ndi akulu ampingo. Pa msonkhano wa Citsitsimutso tikubutse akristu za izi. Tifulumize akristu athu pa nthawi ya za masika kuti abwere ndi za cikhumu zao (1964 Synod)* (It is sad to note that we have to discuss this subject over and over. We should passionately appeal to Christians to pay their tithe, but we must start with all those in leadership positions. We should urge all Christians to bring their tithes during the time of harvest).

There were times that Synod as a policy making body prescribed in monetary figures how

much each individual member was supposed to pay. It is assumed this was so because of the lack of positive response on the teaching over tithing. The lack of positive response could be attributed to what Gilhuis says that '.... the white missionary was the 'owner' of the mission station in popular feeling, even if an African minister was working alongside him. People donating money to the Church were told that they were giving their money to the whites' (Gerdien 1982 : 290).

One would have thought that five years after *Umwini* members of the Church would have understood what *Umwini* meant. 1971 Synod item 55 A 16 says;

"(i) *Amuna apereke kosacepa pa 20n mwezi* (man to pay not less than 20n monthly)
 (ii) *Akazi apereke kosacepa 10n pa mwezi* (women to pay not less than 10n monthly)
 (iii) *Ampingo alangizidwe kupereka cuma ciri conse comwe ali naco osamangika pa ndarama zokha* (members of the Church should be taught to contribute other items and not just money)". This of course should have changed after *Umwini* since the Church had now become 'for the Zambians'. It seems however, that many people did not fully understand what *Umwini* meant as can be deduced from some of the questions that came to the Synod in 1971, five years after *Umwini* thus "*Kodi Umwini utanthauza ciani?*" (what does *Umwini* mean?) One wonders why such a question had to be asked five years later? It is very likely that the proposers of the demand for *Umwini* neglected to really teach and inform Church members, especially in the "mission station congregations" of the Eastern province what exactly they expected after *Umwini*. It seems that they perhaps left the ordinary members with the idea that things would somehow "miraculously" change after the legal synodical decisions had been taken. One wonders did they do enough to prepare the congregations for the hard work it would take to really take over ownership of the Church? In the second place it must be understood that *Umwini* took place at a very difficult time for Zambia as a whole socially, economically, and politically. 1966 was the year when the war of liberation became a reality in both then Rhodesia and Mocambique). Dr Kenneth Kaunda (1966: 1) said, "there was a systematic draining of revenue and foreign exchange From the then Northern Rhodesia for the benefit principally of Southern Rhodesia. The loss of revenue From Zambia in this manner is estimated at UK pounds sixty to seventy million". Zambia wholeheartedly decided to support that war,

with terrible economic consequences. It is quite possible that ordinary Church members somehow made a connection between the economic hardship as a result of the war, and the departure of the missionaries (in other words with Umwini). In other words members of the RCZ formed a negative concept of Umwini because to them it brought hardship, and some of them may therefore have longed for a return of the missionaries (and mission control), because "in those days it was better". Whatever the motivation, things were harder for all Zambians in the 1970's, and one can realistically expect that it would therefore also be harder to take care of the Church. This could have very well contributed to the lack of proper Christian stewardship by many RCZ members. However, on the other hand one cannot totally neglect the responsibility of the mission Church the Dutch Reformed Church in Orange Free State as also admitted in the report of Snyman (1966) as referred to already in Chapter one. The (unpure) mission motivation of the DRC also played a role in the lack of proper stewardship of Zambian members of the RCZ. It was almost as if the white DRC was saying: "well if you don't show proper gratitude, we will keep our resources to ourselves and use them in "mission fields" where they are better appreciated'. So the DRC OFS did not contribute sufficiently to help RCZ in the difficult time of transition after Umwini. It was totally unfair, given the economic situation at the time in South Central Africa, to expect that Zambian members of the RCZ should be able to carry all the responsibilities of a young Church on their own from very limited resources. If one considers the cost of maintaining brick buildings with zinc roofs (Church buildings, manses, colleges, ninety four schools, two hospitals etc) in relation to the much poorer buildings in which most members of the RCZ themselves lived at the time, for example, how can one expect the RCZ to maintain them? The buildings and costly administrative structures of the Church were generally erected by the mission Church without any consultation with the indigenous Christians. Indeed, they were just 'transplanted', lock, stock and barrel, by the mission Church as was the general policy of that time. Yet now, after Umwini, support was unilaterally and suddenly withdrawn, and the whole cost was also just 'transplanted' to the 'ungrateful' young Church. This is certainly no good example of proper Christian Stewardship and mission motivation.

There is a tendency in the RCZ of legalizing Christian stewardship. The Old Testament custom of giving one tenth of one's possession as an offering to God needs to be re-

interpreted to the Zambian situation. What would be logical in Zambia is to encourage people to give in proportion to their economic means and that would mean even beyond the legalistic tithe. Its origin is found in the sphere of law. It is a well known issue that where law rules supreme, people become captives and slaves. It is unthinkable to expect creativeness and progress from a slave. If obedience to the law is emphasised, the law becomes a basis for stewardship and this will shift the focus away from the grace of God to the law. The result will be 'reward belief'. Moreover the law will not be a witness to God, but becomes an end in itself. People will think that the will of God can be fulfilled in superficial works such as paying Church tax (*za msonkho*) paying 20 ngwee for Holy Communion, 2 Kwacha for a wedding and another 2 Kwacha for a child's baptism, going to Church every Sunday, etc. Buying of God's grace is in complete contrast to New Testament grace. How different would it be from the indulgences referred to above? Gifts given under unacceptable motives are not acceptable in the eyes of God. Obedience to the law should be a testimony of faith, and therefore Christian stewardship is an acknowledgement of God as one's Saviour rather than God as judge.

Most RCZ members do in fact make some little contributions through offerings at public worship. Some on special days of *Masika* (Harvest Thanksgiving) bring maize, groundnuts and other farm produce particularly in Eastern Zambia. Most bring small sums of money. Among the elite groups often educated by the Church's schools, especially in congregations along the line of rail and the capital city, Lusaka, and other cities like Ndola and Kitwe, there is often a tendency to continue to give small token gift given in days of poverty or of schooldays - a symbolic gesture more than a proportional gift.

The pressure of the extended family upon Christians, and the fiscal drains caused by the family members upon the few who are gainfully employed is difficult to describe accurately to those not living in the context. What is happening now is that the old mutual responsibility of the village has been perverted into a one sided greediness and irresponsibility in modern-day Zambia. This extended family relationship hampers initiative on one hand and encourages corruption at people's work places on the other hand.

Very few Zambian Church leaders discuss theoretical concepts like 'the utilisation of

scarce resources under God'. They may realise that they, personally, have few resources but the idea of world scarcity doesn't seem to apply. The area that gives major concern in the RCZ is the way the Church has looked after its own institutions like Justo Mwale Theological College, the Lay Training Department with two centres one in Lusaka and another in Madzimoyo, the Youth Department with two centres one in Madzimoyo and Lusaka, the Communication Department, the two Hospitals, Nyanje and Kamoto and the Projects and Development Department. These institutions are all solely financed by outside support mainly From DRC, OFS, the Reformed Churches in the Netherlands and fairly recently From the Presbyterian Church United States of America. The Christian Reformed World Relief committee of the USA is responsible now for almost ten years for relief work and development work particularly in Eastern Zambia and are responsible for one hundred percent of the budget and all the RCZ has done is to provide the workers amongst whom are two ordained ministers. This dependency has done little to encourage a spirit of concerned and responsible giving even on the part of those who do so. The RCZ suffers from ambivalence even as it receives this international 'help'. A Church which cannot provide personnel and finance for its everyday life and work but keeps on one hundred percent relying on other Churches cannot be regarded as autonomous in that area. The day donors will pull out their support everything will come to a stop. Progress towards self-support and self-reliance depends on how Christians manage their life, body and mind, time, talents and treasure.

The RCZ has some form of ongoing stewardship. Biblical authority is generally taken seriously, and the Bible as we have already seen above from both Old and New Testament teaches giving. In most congregations the act of giving is encouraged with public offerings during public worship and in some congregations the act is physical, People come forward to offer in a public gesture or (occasionally) even dance forward to give their gifts. The habit of giving to the Church and its work has been encouraged in many places and most adult Christians will bring at least a small offering. Most RCZ Christians give with spontaneous generosity, especially when moved to face a particular desire 'to excel in good works'. "Most African Christians know something about sacrificing money, at least for the benefit of larger family, and this principle of sacrifice can be carried over to the Church" (Crawford 1967 : 306).

When the prayer is prayed every Sunday in the RCZ congregations, "... Give us this day our daily bread, "there is an expression of emptiness and nakedness and the trust is that God will show the parental care. Those who believe in Christ do see the meaning of the rule of God in their daily lives. The first hearers of the Lord's prayer were those who had dedicated their lives and possessions to Christ. They had realized that they owned everything to God. It should be noted here that daily bread indicates necessities for the maintenance of daily life. Undoubtedly unnecessary surplus is not included in this petition, lest Christians run the risk of serving two masters viz Mammon and the Lord. This, however does not suggest complacency, but a careful evaluation of ones priorities in life and a careful use of ones possessions. The trust Christians have in God is the trust that God has in them, when God involves them as co-workers created to do good works in Jesus Christ (Eph 2:10).

The parable of the talents (Matthew 25 : 14 - 30) is a good illustration of trust. The master entrusted the property to the servants without prescriptions. Their mentality and responsibility of trust ship was not underestimated. With Christians it goes deeper than this. They are not only servants of the Lord, but over and above this they are children of God. They are the ones entrusted to take the inheritance of the rule of God. Christian stewardship therefore excluded the way of the prodigal child (Cf Luke 15 : 11 - 32).

Christians are given a privilege of participating in God's Lordship over the created universe (including oneself). God uses their reasoning power, decision-making, observation and creative activity to glorify God. What is involved in Christian stewardship is that Christians are in charge of everything at their disposal, but God is in charge of them and their possessions. The apostle Paul says that everything is yours, whether it is Paul or Apollos or Cephas or the World or Life, death or the present or the future, all are yours, and you are Christ's and Christ is God's (1 Corinth 3 : 22 -23). Christians therefore take responsibility of caring and managing God's life and all the created, body and mind, time, talents, treasures and education (Ramashapa 1984 : 66). God freely elects people to be partners in the mending of creation. Election is a call not to privilege but to service. Israel was chosen by God to be a blessing to all nations of the earth (Gen 12 : 2 - 3). The servant of God is to be a light to the nations (Isa 42 : 6, 49 : 6). Jesus Christ is the chosen

one of God who obediently does the work of God and calls others to take part in this work (John 4 : 34; 15 : 16). Human beings are called to be co-workers with God in the mission of liberation and reconciliation. They receive new dignity and purpose when they are given this task. Every gift of the spirit of God includes a responsibility. Whatever one's job or profession or pre-occupation as a Christian one is called to be a partner in God's mission in the world. Christian life involves inward growth and renewal, but it does not turn in on itself. It participates in a movement outward to others and forward to the future of the completion of God's redemptive activity. There is work to be done, a message to be proclaimed, service to be rendered, hostility to be overcome, injustice to be rectified. It is also the stewardship responsibility of Christians to participate in the preparation of all creation for the coming of the new community of Justice, freedom and peace in partnership with God (Migliore 1991 : 182 - 184).

4.4 STEWARDSHIP OF CHRISTIAN MARRIAGE AND FAMILY

Another area that needs to be mentioned in this study is the stewardship of marriage and the family today in the Zambian society. Each year in many RCZ congregations men and women approach the altar to exchange their marriage vows and begin a new shared life together. In doing so they follow in the footsteps of countless down the ages, and yet each of them is setting out on a unique adventure. Each marriage is unique and unrepeatable. Marriage is the greatest single step that most people take in life yet many embark on this with very little preparation. Perhaps this was not a problem in the past Zambia were people lived in communal villages and there was a system of traditional preparation for married life. This was easier maybe in a less sophisticated society, but today life in Zambia is much more complicated and the more scientific times we live in call for more scientific approach to practically everything including marriage. Because these times are of great social change, education and training have become very important features of life today.

As society changes there is need to acquire the knowledge and skills to cope with new situations being faced. Many social changes which have been taking place in society in recent years have had great repercussions on marriage and family life. Consequently many of the traditional customs, values and practices surrounding the family are being

called into question. There is need to be aware of some of the basic upheaval and how these have affected attitudes towards marriage and family life.

The first thing which needs to be taken into account is the breakdown of what was known as the extended family unit (consisting of parents, children grandparents, uncles and aunts) and its replacement by the nuclear family made up of just the parents and children. Until fairly recently it was normal for couples who married to live, if not actually with their parents and relatives at least quite near to them. Nowadays there is far greater mobility and people are much more likely to have moved From the area where they were born to find a suitable job or perhaps study at University. This greater movement within the population not only affects the family but also led to the gradual erosion of neighbourhood communities. For Christians there is a growing realisation that marriage is a vocation and that married couples have a special contribution to make, both in the Church and in society. After being the forgotten aspect of stewardship for so long, marriage is now discovering its own very positive spiritually enriching theology. There is an urgent need for these new ideas on Christian marriage to be communicated to ordinary men and women. For all these reasons marriage preparation needs to be taken seriously.

People marry for all kinds of reasons. Some people fall in love at an early age and are swept away almost irresistibly into marriage before they had much time to think about it. Others are much more philosophical and carefully weigh up the advantages and disadvantages. whatever the reason, the motivation or the pressures which influence the decision to marry there is need at some stage to consider the meaning and purpose of marriage. This is particularly true today when there are so many conflicting ideas and philosophies, even some which question the need for marriage at all. The Church therefore has a very big task of helping its members in this area. It is an area we can say also needs some emphasis when talking about stewardship. People are delegated the responsibility of family life and they are to be reminded and taught within the teaching ministry of the Church. This is especially important as the rate of divorce cases keep rising and Church Councils are having to discuss matters of divorce and remarriage which have brought a lot interesting debate even in the circles of the RCZ.

Stewardship then is an attitude of responsible Christian life where life is approached with the sacredness it deserves. This is a matter of being responsible for life and all that surrounds life be it money or other treasures as well as life itself. This responsible Christian life will, in the area of Church life in the RCZ be a source of empowerment for taking care of the Church and its institutions and supporting its own ministry in a very professional accountable and responsible manner.

A major area of need is for some kind of systematic Christian teaching on every level about the sense of stewardship which is a part of the abundant Christian life. The available literature for pastors and evangelists, even in Cinyanja and English, has often been limited to the catechism and a few books written from mainly the western world perspective with western illustrations, terms and Church jargon. This doesn't help a great deal. The RCZ is greatly starved of literature on the this subject and one may add many other topics. The Church still lives in a word culture with a lot of oral communication. However, times have changed and the RCZ has to respond according to changing times and begin to publish its own writings. Many sermons are preached about salvation, but very few on this area of Christian life.

Stewardship helps the Church to be relevant to its purpose on earth; viz to proclaim (witness) to nurture (educate), to serve (diaconia) and to worship (leitourgia). The Church that does not meet the expectations of the people will not in turn receive the dedication of the people it intends to serve. The question still stands, how can be people be made to realise that they are the stewards of God in every life zone? In considering what methods and techniques to suggest for the development of stewardship in the RCZ, a wide range of factors should be taken into consideration. There must be an encouragement of a sense of ownership and belonging among Christians. There must be a recognition of particular possibilities (e.g infrastructures) and limitations present in many local congregations, the political and economic development of the community and the society at large. There must be a clear spelling out of motives and objectives (with a guard against ulterior motives) of the local congregation and the entire Church up to Synod level.

4.5 SENSE OF BELONGING AND OWNERSHIP

Through baptism a Christian is made a member of the Christian community. This is the body of Christ composed of all believers. A Christian develops a sense of belonging to this community. When one says, "my congregation", "my Church", one is referring to the superiority of one's congregation and Church. In most cases other groups are referred to as 'those groups' (*mipingo ya cikunja*). This implies that one's congregation and Church stand second to none. The dedication and performance of Cigwirizano ca Amai (Women's fellowship) in many Churches, is due to a sense of belonging and ownership. They feel belonging and ownership. Their leagues are an asset to the life of the Church both materially and spiritually.

Where there is a sense of belonging and ownership, there is always an interaction between members of the groups or community. This does not mean that they are always in physical contact, but they use means of communication available to them. In this way it is possible to share experience, ideas, gifts endowed by God, failure and successes. Group consciousness motivates members to realise that they have a right to exist as unity. the necessity to survive as a community calls upon the exercise of their stewardship.

Accepting the gospel has consequences. In the first place, it makes a Christian realise that God is the ultimate authority over oneself and one's possession. And thus a Christian lives for God. One is liberated From chains of mental slavery and the demands of the law. One is now ruled by the Gospel. Secondly, a Christian is put into motion and involved in history, economy, politics, religion, education etc of one's country and Church. Christians being members of the body of Christ are therefore to be involved in Christian activities. Thirdly, God promises to be with Christians till the end of the earth (cf Matthew 28 : 18ff). That God is with Christians is a hope that they will not run out of ideas and strength. This hope is the source of Christian life and living. Christians need pastoral motivation. The hammering of law and Church constitution (*zolamulira, zoplangana, zoikika*) in most cases has negative effect on Christian life. Christians should be encouraged by the word of God for their stewardship practices.

CONCLUSION

Christian stewardship is the consequence of having received the gospel. The Gospel of God is a 'dunamis' (power) which propels one into action and more deeply in the field of commitment. The RCZ is therefore called upon to investigate the root cause of laxity and lack of commitment.

In this task the RCZ needs leaders with highly-developed mental faculties, leadership with visions and foresight and leadership which is characterised by incisive thinking, prophetic call, passion for justice, pragmatism and decisive judgement.

Church leaders should recognise and call on exercising the unique gifts of the Church members and also should equip God's people for work in God's service to the building up of the body of Christ, (Eph 4 : 11).

If stewardship is not properly implemented, the survival of the RCZ is in danger. Practically the Church in Zambia should be characterised by more autonomy and improve on education of ministers. This is so because from a minister of inferior education you expect inferior service and poor quality performance.

CHAPTER FIVE

WHICH WAY FORWARD REFORMED CHURCH IN ZAMBIA?

From the foregoing information discussed in this dissertation, it is clear that the Reformed Church in Zambia attained its autonomy from the Dutch Reformed Church of Orange Free State - South Africa, at a very difficult time in many respects. Zambia as a country was going through a very difficult time of transition From colonialism to independence. The structures which were inherited from the colonial era resulted in many situations which had to be put right. The educational system which was so far below requirements that at the time of independence (1964) only a handful of people had anything like sufficient training to enable them to take their place in the service of Government. The transport system was linked in a situation of subservience to Southern Africa and had led to all the inconvenience and frustrating difficulties which were provoked by the Unilateral Declaration of Independence by Rhodesia. There was a system where all supplies of petrol and oil came to Zambia by the Southern route as did the coal for the mining industry. Zambia was also dependent on a jointly owned Kariba Dam for its electricity, and trade that seemed so irrevocably linked to supply from Southern Africa not only for raw materials but also for ordinary consumer goods of every day life. Zambia then decided to wholeheartedly help with liberation wars in the region and this drained a lot of Zambia's resources. The most immediate and perhaps the most serious handicap which Zambia faced at the time of Independence which also greatly affected the RCZ was the lack of trained , skilled personnel, due directly to the unprogressive and restricted educational policy followed under Federation and the colonial administration. Comparisons with other African countries illustrate this strikingly: in Zambia at independence the total number of Africans with locally obtained school certificates was just over one thousand and two hundred (1,200) and most likely none of these was a pastor of the RCZ. The number of Zambian university graduates was scarcely one hundred . The quality of education was also poor, the emphasis being grammar school and virtually no facilities for technical education. This situation necessitated that immediately after independence there was an enormous programme of secondary education expansion to correct the tragic imbalance.

The absence of trained personnel directly affected Zambia in terms of transforming its own resources into social and economic growth. The absence of managerial and technical personnel in all fields necessitated a heavy reliance on expatriate skill for quite some time. The use of expatriate staff was the only available alternative but also the most expensive way for a small poor country.

The imbalance between rural and urban sectors was aggravated by the concentration of economic activity, and social and economic infrastructure along the "line of rail". This situation left the rural areas of Zambia and more so, the Eastern province, the home base for RCZ, less developed. The Government of the day planned to diversify the economy so that the copper industry was not the only main employer in the economy and so that a greater proportion of domestic demand was satisfied by domestic production from a large industrial base. The changes in the economy had to take place against a background of a rapid increase in population.

This changing environment of Zambia was the context in which the RCZ received its *Umwini*. The Church therefore had a similar challenge of lack of trained, skilled personnel to take up new responsibilities of leadership in a such an environment. The leadership of the day was not adequately trained to handle such responsibilities as financial and personnel management. It was due to such unpreparedness that the Church began to have perpetual problems financially and managerially.

In order to rectify this situation the Church needs to enhance its training of its pastors and other lay people in leadership and management skills. Such training should be able to help those involved in leadership at all levels to be visionary as well as be able to interpret the 'signs of the times' for their own seasons. This is about leadership that will foster social change and enable leaders to relate to their communities effectively. This is so because Christian leaders are called to work for the Kingdom of God. As we have already noted above there was also theological unpreparedness by the RCZ for *Umwini*. All the pastors who were trained by the missionaries at the time of *Umwini* received basic theological training that was sufficient to make them preachers of the gospel of Jesus Christ. They were not sufficiently trained in other subjects that could have enabled them to do critical

theological analysis of their context. In order to rectify this, the process of upgrading Justo Mwale Theological College should be upheld. However, there should be a deliberate planned policy by the Church to train more qualified theologians to do critical contextual theology. Other important necessary disciplines such as anthropology, sociology, development studies, ecumenical theology, missiology and others should also be explored.

It must be understood that for authentic human development to take place, it is essential to give pride of place to education which is the key to development. Education is here used in the broadest sense of the cultivation and nurturing of the mind, making people aware of their dignity, their social rights and responsibilities, their duties to themselves and to others, helping to raise their aspirations and making it possible for them to participate actively in the Zambian community. It also means training people in the use of their critical faculties and helping them to articulate their needs and aspirations. The type of education that leaders and members in the RCZ need, is one that should aim at unleashing the liberating forces of individuals so that they can take their proper place within society. Since this type of education makes people decidedly more human, it will help them to be no longer the object of manipulation by communications media or political forces. It will instead enable them to take in hand their own destinies and bring about communities which are truly human. Accordingly, this education is deservedly called a continuing education, for it concerns every person and every age. It is also practical education, it comes through action, participation and vital contact with the realities of life.

It should be clear that we are speaking of two levels of education namely formal and non-formal. As regards to formal education the target group is all those who participate in various leadership roles in the RCZ beginning at congregational level up to synod levels. Non-formal education is meant for the general membership of the RCZ. Formal education should enable leaders to reflect critically and scientifically on their own leadership potential, role, practices and problems. They should be able to transform and revitalise their leadership practices in the local congregations as well as build up local congregations to become dynamic local Christian communities in the Zambian society. This formal education should also be able to address constructively perennial

congregational problems. In order for this to take place it may be necessary to start the process of retraining all pastors and all leadership functionaries in a well co-ordinated and organised manner. Preaching, pastoral care and liturgical leadership are fundamental to the theological and ministerial formation of the people of God and their equipping for mission which relates to liberation, transformation, reconstruction of context and crises of society in which the Church is situated.

Preaching and teaching should direct and inform witness and praxis according to the Word of God, in turn being shaped by struggles and failures of the Church in seeking to be faithful to the kingdom of God in the world. This calls for new styles of ministerial formation and a new look at the power structures of the people of God. Equally important is the fact that in most places women are the backbone of the Church, not only in terms of their numbers but also of involvement in the life of the Church as it witnesses to the gospel of Jesus Christ in which there is neither Jew nor Greek, slave nor free, male nor female.

The leadership of the Church must also attain certain high levels of management studies in order to interpret their needs and identify the potential markets. The Church must achieve results and the desired results have to be achieved through working with the people or the congregation. This demands sound organisation that is competently staffed, directed and motivated. The Church leadership must be in a position to develop leaders, understand its people, inspire confidence, promote teamwork, maintain respect, discipline and high morale. From the above it can be concluded that the Church as an institution must run with the same management principles that are needed for any commercial enterprise. Managerial functions are essentially the same regardless of the type of organisation or the level of the manager in the organisation. This means that a manager (a pastor or a presbytery Moderator or Synod Moderator or an elder of a small Christian community) when s/he is creating, planning, organising, directing, motivating and controlling does essentially the same work regardless of the objectives of the organisation, the particular activities and the rank in that organisation. In this way, pastors who find themselves managing Churches and congregations as well as heading Church institutions or carrying out Church projects must all be exposed to management skills. The Church can no longer be run, administered or managed without sound managerial principles. For a

long time now Church leaders have assumed that by their "calling" they are already equipped to lead and manage the Church.

The non-formal is a continuing, lifelong, functional education which may or may not have special skills but which enables people to broaden their horizons, which creates awareness of potential that is able to enable a person to raise aspirations and equips with tools to actualise this potential. It is the kind of education which is not imparted in the classrooms, so that even those who have been to school stand to benefit from it. It is obvious that in this context we are not equating education with literacy and numeracy, though their acquisition can help the cause of education and accelerate the process by giving people the skills to seek information on their own. One of the essential elements in the new concept of development is participation. And people can participate meaningfully only if they are properly informed, so that they can bring their judgement to bear on the discussions.

This is where social communication comes in. Development of the Church is not self-induced, and it is essential that there is created an awareness of the needs for and desirability of development as an instrument of God's Kingdom. Participation is meant to achieve involvement. People must be able to discuss freely and decide on what particular type of Church development they want. When they participate in reaching the appropriate decisions, implementation is facilitated, there is no feeling that anything is being imposed on them. But before they can make intelligent decisions on alternative projects and strategies, they need some basic information and guidance for broadening their horizons. This is where communication links up with development, and this is the kind of education that the RCZ requires in order to enable the membership to be agents of change in their various communities. The provision of this kind of continuing, lifelong education is a crucial development activity and any institution which sets out work for human development must establish structures for providing this type of education. The RCZ is no exception.

On the ecumenical scene, the membership of RCZ in ecumenical bodies should empower the Church to look beyond its own boundaries. The ecumenical calling is an imperative for the RCZ. The Church can no longer continue operating like an island. The very nature

and object of human development makes it imperative that the Church seeks the active collaboration of other individuals and groups outside the RCZ who are working towards the same objective. Consequently the Church should be influenced by its contact with other ecumenical bodies as outlined in chapter one. Conferences should not just be for appeasing or rewarding each other with some tourist expeditions, they must be a source of inspiration to better and higher service. The Church cannot afford to continue suffering from a myopic vision. The Church should be committed to pay its membership fees to all the ecumenical organisations that it is member of. Appropriate structures of distilling a wealth of information from the ecumenical bodies should be put in place. At the moment there is no proper channel to receive ecumenical reports and documents. Therefore the wider context in which the RCZ got its *Umwini* require that sensitivity is paid to its history without neglecting its present challenges.

Chapter Two discussed the challenge of indigenisation or contextualisation in the RCZ. This topic is at the very heart of *Umwini*. There is still excessive imitation of the DRC in the RCZ and this situation has made the Church become an unwilling promoter of alienation from traditional life. It is time that worship was critically revisited, allowing for more indigenous African music (not just western translations) in worship in both rhythm and harmony which must be appealing to the worshipper. Drums and dancing in the liturgy should receive greater attention. At the moment those who may wish to dance and use drums in worship are looked upon as though they have departed from the true, pure Reformed faith. The integration of African music and the stimulation of its production for the worship of the Church would enrich the worship life of the RCZ and make the Christian religion more appealing to the masses of Zambians. The singing of Zambian choruses must be explored further and encouraged. It must also be remembered that worship and theology go together. The RCZ brand of Reformed theology as it was passed on by DRC missionaries was the growth of Reformed orthodoxy, confessionalism which now cannot stand the test of time. It needs to be changed so that the Zambian religious thought forms and practices are given appropriate attention. In the same vein, the challenge to write and produce vernacular Christian literature still abounds.

Chapter three touched the heart of mission. It is about the challenge of an all-inclusive

theology of mission. The Church is not meant to be a "tribal" Church. It is a community of believers from all walks of life and from all ethnic groups. The RCZ must revisit its own mission efforts, so that it reaches out to other ethnic groups that are not reached such as those people in Muyambe at the boarder with Tanzania, or those in Shangombo area in Western Province of Zambia. Most importantly the RCZ should come up with a clear mission statement on the nature of policy to guide their understanding and involvement in missions. At the moment this seems to be missing except for the same motto as depicted in the Church Logo [Kuunika mu mdima] which was transplanted from the DRC OFS. The missiological challenge is for the RCZ to open up its doors and boundaries more to other Zambian tribes so that it is no longer exclusively an 'Easterners' Church.

The role of women in the RCZ is another area that needs critical attention. To a degree, the proper attitude of ownership and pride in autonomy is already existing in the *Chigwirizano ca Amai*. One wonders why this is not translated into the wider membership of the RCZ? It is fascinating that this institution is different in basic attitude to the rest of the Church. This is the seed we are looking for. The exclusive rites of ownership and belonging can be used as building stones to change the whole attitude of the Church. This institution may be different because of its organisational abilities which sometimes lack in the whole Church. However, women of the RCZ need to go beyond being anchors of tradition and educators of children. They need to go beyond spiritual and charitable activities. They should include other current needful topics such as equipping each other in small business skills and enterprises, caring for widows and orphans of HIV/Aids and addressing the issues of human rights. There must also be vigorous efforts in educating themselves concerning their potential for leadership offices of elders and also create more preparedness and advocacy for the office of pastor.

After all the legal decisions by Synod to allow women to the office of elder, more needs to be done in terms of educating them to take up such responsible offices. On the other hand, there must be a deliberate policy from the Synod to have a certain percentage of women elders to attend and participate in Synod gatherings as well as other policy making bodies. The Church should allow women to exploit their full potential in the ministry and service of the reign of God. Women should be viewed as partners or co-worker in the

Church. There shouldn't be any indifference and lack of proper attention to women's affairs. They are an integral part of the Church.

There is a very great challenge for the RCZ in its efforts to be all-inclusive in its theology of mission, to be extra sensitive in its approach to youth ministry and the challenge it brings. Youth work should be the effort to have young people mobilized [primarily by themselves with the affirmation of the Church for various purposes such as their full participating to use their God given gifts in Church and Society. The RCZ needs to intensify its Christian education to equip the youth with knowledge and skills for living as Christians in the Zambian society today. There also needs to be fellowship and support through life's joys and struggles.

Young people have gifts and skills they want to use today for the growth of the Church, and they do not want just to be on the fringes until a future date. Young people are demonstrating in the RCZ that the old adage, "Youth are the Christian leaders of tomorrow" is inaccurate. If given the opportunity, young people have a lot to contribute to the Church today. Christian youth can be recognised as leaders of today and tomorrow. A youth ministry which recognises this and makes young people feel accepted as valuable today, is therefore needed. Young people are an integral part of the Church today, with different needs, and different sets of problems. Just as the Church has a responsibility to empower every age group within the Church to grow and have their special needs met, young people of the RCZ also need to have such empowerment to take place. There is need for an intentional youth programme directed primarily by young persons themselves since only young people can best articulate their needs and problems. We live in a changing Zambia in which factors that used to guide young people before independence have drastically changed with many of them now having attained secondary school and even university education. Young persons can be assets to the RCZ in re-orienting the entire communities to be more effective in our world today. Ministry **to** young people can miss much of the needs of young while ministry **with** young people (primarily by young people themselves) empower them to live more effectively as God's children in our broken world, and participate more fully in the lives of the Churches. This makes it possible for young persons to play their God given role as agents of transformation in

Church and society.

It is "sinful exercise of power" for any section of the Church to exclude another section (be it women or youth) from full participation in the total life of the Church from service to decision making. Women and youth played a very prominent role in politics, economy and culture just after Zambia's independence. In view of these reasons, one can assert two important ingredients of youth work in Zambia: 1. Empowering young people to be Christians who participate more meaningfully in the life of the Church and society; and 2. Christian education.

Clericalism is another issue that has been identified as posing challenges to the inclusiveness of the theology of mission of the RCZ. As far as the clergy are concerned, they often lost in status and importance to the new "class" of politicians and civil servants after Independence. They were of course also much more poorly paid than civil servants, whereas previously they had been among the better-paid in Zambian society. All of this caused resentment and dissatisfaction, which might have contributed to the exclusive position they created for themselves in the Church. It is as if they were saying "in the rest of society we have lost our status and our voice, but in the Church we will show you who is boss!". There was, obviously, also the imitation of the authoritarian, often dictatorial behaviour of some of the white missionaries, who left Zambia in great numbers after 1966. The lack of sound education backgrounds of most of the pastors at that time could also have contributed to some kind of defence mechanism, thereby building an exclusive wall around themselves.

Alternative ways of enabling people to participate in the ministry of the Church must be explored. The use of courses provided by theological education by extension should be encouraged. Those who qualify in these courses should also be allowed for ordination to the ministry of word and sacraments. This will entail a paradigm shift on the understanding of ministry in the RCZ. This shift will also be a much cheaper way of training pastors instead of relying on the very expensive residential theological training. A possibility of allowing other pastors to be 'tent makers' would also greatly help alleviating the situation where some pastors go for several months without being paid their stipends. These 'tent

makers' would still contribute their time and talents.

Chapter four has raised the missiological challenge of stewardship. If stewardship is not properly implemented, the survival of the RCZ is in danger. The RCZ should be characterised by more autonomy and improve its teaching on this subject. The past mistakes of the missionaries should not be used as an excuse to do nothing in the area of stewardship. The Church can no longer continue crying over spilt milk. It is now time for urgent critical praxis in this area. The department of missions and evangelism should intensify well coordinated programmes to create awareness on this subject.

The RCZ has a lot of potential to face the challenges of contextualisation, an all inclusive theology of mission and stewardship because of the tremendous human resources of the young generation, who are beginning to grapple with these issues. The decision making bodies of the Church starting from synod down through to the presbyteries and Church councils are also a sign of hope as they tackle these issues in their gatherings. The improved levels of theological education is another sign of hope. A Church without proper theological training is surely headed for very serious trouble. The RCZ could have been troubled after Umwini, but surely it is not destroyed, the Church is still moving on and attempting to be missiologically sensitive to its context as it faces new situations of ministry before the next millennium.

APPENDIX 1

The Rev D S Snyman, Secretary of Mission Council of the D.r.c.m. In South Africa

We, members of the A.R.C. Synod warmly and sincerely welcome you to this Seventh Synodical Conference, which we believe is a turning point in the history of the A.R.C.

The A.R.C. greatly appreciates the help which you have given us; and are giving us in making the Church to grow. It is with your effort that the Church has reached to stage of development. We must not forget to mention and thank God who has made every help effort possible. "Glory be to God."

Greatly happy with you presence, as Secretary and representative of the Mission Council in South Africa. We wish to bring to your notice the following reasons why we called for the Synodical Conference this year:-

1. The A.R.C. feels the time has now come when the complete ownership in every respect should be transferred From the D.R.C.M. to the A.R.C. while the Mother Church in South Africa continues to give help which we have always enjoyed.
2. This change in ownership, does not in any way mean that Missionaries should pack up and go, but that their assistance will still be required.

3. TYPES OF OWNERSHIP

- a] Administrative powers should be completely put in the hands of A.R.C.
- b] Agency powers of all types of Schools, dispensaries and hospitals should forthwith go to the A.R.C. We feel so because:
 - i] Schools and hospitals have made the Church to grow because of their powerful influence.
 - ii] Should the Schools be handed over to the Government, other missionaries such as the Roman Catholic will claim for their control. If

this happens it will mean an end to all that good which you, as Missionaries of the D.R.C.M. have done in the country and for the country over a period of about 65 years.

iii] If the other agencies still control the Schools, why cant we?

4. We demand this transfer of power because this has been done in South Africa, Southern Rhodesia and Nyasaland. Why can it not be the same with us?
5. We shall be awfully sorry and disappointed if the Mother Church will decide to withdraw the Missionaries working here now and financial help because of these demands.

We sincerely hope that the Mother Church will sympathetically meet our demands.

[Sgd.] W. KHONDOWE
CHAIRMAN

[Sgd.] F D SAKALA
SECRETARY

APPENDIX 2**THE SYNOD MEETING 23rd APRIL, - 4th MAY, 1964. KATETE****REPORT OF REV D SNYMAN TO THE SYNODICAL MISSION COMMITTEE HELD ON THE 6TH AUGUST, 1964 BLOEMFONTEIN DRC ARCHIVES BLOEMFONTEIN**

The Synod meeting was dominated by one issue, i.e the transfer of everything to the Indigenous Church. On the first day which we attended the Synod, an address was presented to us in which the request of transfer was stated clearly and strongly. The address has been appended to the report for the information at the Synod.

Understandably, the request brought along its own tension. However, it must be stated, that despite the unfriendly things sometimes said, perhaps also from clumsiness, a beautiful spirit prevailed at the Synod.

The Synod once again took note with very great appreciation of everything what the Mother Church does and also wants the Mother Church to know that it is the wish of the Daughter Church to continue with the task. Minister Theo asked me to remember: "The minds of the people are troubled," when we reflect and deliberate about everything being said and requested.

We are convinced that the young Church is experiencing a time of crisis and that they are struggling terribly in their own thoughts with the spirit of Africa. Perhaps it is for them a uneven struggle and we should be mild in our judgement and pray a great deal for them. That they are occasionally saying unwise things which are highly irritating and unpleasant are not to be doubted, and that they are requesting control over things which they will control and administer with difficulty, should not be argued. The people have become aware of themselves and want to take the reins in their own hands and any attempt at this stage to discourage them is considered as humiliating discrimination. In light of all this we should pray for particular grace and power to come to the correct decision.

The young Church still displays the painful inability to keep their own household in order and despite that they want to undertake large and responsible things. This initiative will obviously create its own problems. One would like to see that they show more responsibility with regards, for example, the payment of the livelihood of their ministers and for example the sustenance of the Theological School at Madzimoyo. Perhaps, the mistake lies with our method of doing mission work, that for too long we have concentrated on the mission station in stead of decentralising the work like, for example, among the TIV people in Nigeria, where a much greater spirit of economic autonomy is displayed. [The translation was made possible through the help of Dr Rian Venter, Principal at Justo Mwale Theological College].

The original text as it was in Afrikaans is as follows:-

DIE SINODESITTING: 23rd APRIL - 4th MAY, 1964 KATETE

Die Sinode-sitting was oorheers deur die een saak nl. die oorgawe van alles aan die Inheemse Kerk. Op die eerste dag waarop ons die Sinode bygewoon het, is 'n duidelike en sterk eis gestel. Die adres word as 'n bylae tot die verslag aangeheg vir informasie aan die lede.

Die versoek het begryplik sy eie spanning meegebring. Tog moet gekonstateer word, dat ten spyte van onvriendelike dinge wat soms miskien ook uit lompheid gesê is, daar n mooi gees in die Sinode geheers het.

Die Sinode het andermaal met baie groot waardering kennis geneem van wat die Moederkerk alles doen en wil ook dat die Moederkerk sal weet, dat dit die wens is van die Dogterkerk, om aan te gaan met die taak. Leraar Theo het my gevra om te onthou: "The mind of the people are troubled," wanneer ons dink en beraadslaag oor alles wat gesê en gevra word.

Ons is oortuig daarvan dat die jong kerk deur krisisure gaan en dat hulle geweldig worstel in hulle eie gedagtes met die gees van Afrika. Miskien is dit vir hulle 'n oneweredige stryd

en moet ons sag wees in ons oordeel en baie vir hulle bid. Dat hulle soms onverstandige dinge sê wat hoogs irriterend en onsmaklik is, val nie te betwyfel nie en dat hulle beheer en administreer hoef ons nie oor te redeneer nie. Die mense het bewus geword van hulleself en wil die teuels in eie hand vat en enige poging op die stadium om hulle van so iets to laat afsien word bejeën met 'n suspisie. Ons moet bid vir besondere genade en krag, om tot die regte besluit te raak.

Die jong kerk openbaar nog die pynlike onvermoë om sy eie huishouding in orde te hou en in weerwil daarvan wil hulle groot en verantwoordelike dinge onderneem. Die ondernemingsgees sal natuurlik sy eie probleme skep. 'n Mens sou so graag wou sien dat hulle meer verantwoordelikheid aan die dag lê ten opsigte van byvoorbeeld die betaling van die lewensonderhoud van hulle leraars en byvoorbeeld die onderhouding van die Teologiese Skool op Madzimoyo. Miskien lê die fout by ons sendingmetodiek, dat ons te lank die werk gekonsentreer het rondom die sendingstasie, in plaas van die werk te desentraliseer soos byvoorbeeld onder die Tiv-volk in Nigerië, alwaar 'n baie groter gees van ekonomiese selfstandigheid aan die dag gelê word.

[Report of Rev D S Snyman to SSK meeting held on 6th August, 1964 Bloemfontein] [DRC Archives Bloemfontein]

APPENDIX 3

CIKALATA CA PANGANO

La pakati pa Dutch Reformed Church wa m'Ó.F.S. ndi African Reformed Church wa m'Zambia [wogwirizana ndi Dutch Reformed Church].

MAU OTSEGULIRA

Pa msonkhano, wocitika wosati pa nthawi yace, wa Sinodi wa African Reformed Church wa m'Zambia pa 30 April, 1964, Sinodi anapempheratu Dutch Reformed Church wa m'O.F.S. kupereka ku Eklesia wochuldwayo wa m'Zambia cuma cace conse ca Misyoni ca m'dzikomo ndiponso nchito zonse zolinga ku masukulu ndi zipatala ["Educational and Medical Departments"].

Pempho ili linaperekedwa ku Bungwe losunga Misyoni la Sinode wa Eklesia wa D.R.C. pa 6 August, 1964. Bungwe lochedwali linayambobvomereza pempho ili mopangana kuti liyembekezere uphungu wace wa Bungwe la Sinode. Tsono Bungwelo la Sinodi linayambobvomerezanso pempholi pa 20 August, 1964 molamulira Bungwe losunga Misyoni kuti lipangane za zonse zoyenera [kucitika] asanacitike maperekedwewo mtsogolomo.

Tsono pangano lodzabvomerezedwalo limangidwa ndi zofunikazi:

- 1] Kuti Boma [Government] wa m'Zambia abvomere kuti nchito zonse zolinga ku masukulu ndi zipatala ziperekedwe ku African Reformed Church mozindikira:*
- 2] Kuti, ngati Boma sakana kuti zipatala ndi masukulu ziperekedwe ku Eklesiayo, D.R.C sadzawerengedwa wa mangawa ngati ndrama zikatayika pena kusoweka.*

Monga mwa kutheka kwace D.R.C. adzathandizana naye African Reformed Church pa dera lakuti mayendetsedwe a nchitozo ["Administration"].

Kuyambira kukhazikitsidwa kwace kwa African Reformed Church mu Sinodi wa pa yekha m'1943 tafikira tsopano pa mtundu wina wolinga ku umwini wace wa kudzisunga yekha. Ndipo ici cicitika ndi ciyamiko cacikuru ca kwa Mfumu ya Eklesia yemweyo amene anatsogolera mosalephera konse ndi mokwaniritsira zosowa zace zonse m'zaka zapitazo.

Pa nyengo ya zaka 65 anthu aku Zambia anaphunzira kudziwa Dutch Reformed Church wa m'O.F.S. ngati Eklesiayo amene anadzalalikira Uthenga Wabwino. Amu mpingo a A.R.C., makamakatu abusa, alaliki, akulu a mpingo ndi aphunzitsi, anamangana ndi Misyoni koposa. Inde, ndiwotu zipatso za pa nchito yace. D.R.C. akondweradi cifukwa ca zipatso zocuruka zimene zinaoneka pa nchito ndi kuti tsopano iwo ali atsogoleri akusenza udindo pa mapewa pao.

Kukhazikitsidwa kwace kwa Eklesia wa m'Zambia kunamanga Eklesia wa D.R.C. ndi Eklesia wa m'Zambia pamodzi m'zambiri. Tiri ndi Mbuye mmodzi, ubatizo umodzi, cibvomerezo ca cikhulupiriro cimodzi, maweruzidwe a Eklesia amodzi. Ici citanthauzira cimvano cabwino cimene cinaliko pa nyengo yapitayo, kukhulupirirana kumene kulipo lero lomwe ndi nchito, zolinga ku ulemu wa Mulungu ndi kupitiriza kwa ufumu wace, zimene tidzacita pamodzi m'cikhulupiriro mtsogolomo.

Cikalata ca panganoli cigawidwa pa ndime zotsataz:-

1. Tanthauzo la maina
2. Kukhalirana ndi za anchito
3. Mayendetsedwe a nchito [Administration],
4. Zina

1. TANTHAUZO LA MAINA

M'cikalata ici ca Pangano tanthauzo la mau, maina ndi mau olembedwa mwa cifule, lidzakhala tere, pakapanda kudziwika mwa kuwerenga kuti payenera kukhala tanthauzo lina:

- a] Dutch Reformed Church litanthauzidwa Dutch Reformed Church wa m'O.F.S.
- b] B.L.M. ndilo Bungwe Losunga Misyoni la Sinodi wa Dutch Reformed Church wa m'O.F.S.

- c] S.A.C. [Synodical Administrative Committee] litanthauzidwa Bungwe Loyendetsa za Sinodi la African Reformed Church wa m'Zambia, limene linakhazikitsidwa monga momwe A.R.C. wa m'Zambia ndi D.R.C. wa m'O.F.S. anapangana ndi kubvomereza.
- d] Cilamulo [Constitution]: Cilamulo ndico cilamu ca S.A.C. [Synodical Administrative Committee] la A.R.C. wa m'Zambia, lonena umo m'mene bungweli lidzagwira nchito yace.
- e] Mkhlapakati [Liason Officer] ndiye wa misyoni wina amene anaperekedwa nasankhidwa ndi D.R.C. wa m'O.F.S. kukatumikira pa "Synodical Administrative Committee" ngati wokhala pakati pa D.R.C. wa m'O.F.S. ndi A.R.C. wa m'Zambia.
- f] Msungi [Treasurer]: Msungi ndiye msungi wa pa Bungwe loyendetsa nchito za Sinodi S.A.C.
- g] A.R.C. African Reformed Church wa m'Zambia ndiye Eklesia uja amene anakhazikitsidwa m'Northern Rhodesia [Zambia] m'1943 cifukwa ca nchito ya Misyoni imene Dutch Reformed Church wa m'O.F.S. anaigwira m'Northern Rhodesia [Zambia] kuyambira 1899.

2. KUKHALIRANA NDI ZA ANCHITO

- a] Nchito ya Misyoni yocitika mogwirizana: Tipangana kuti S.A.C. adzakhala njira imene A.R.C. wa m'Zambia ndi D.R.C. wa m'O.F.S. adzagwiramo ndi kuyendetsemo nchito za timabungwe ta masukulu, zipatala, ndrama ndi cuma ca Eklesia [Onani Cilamulo, Gawo 3 {i}].
- b] Kukhalirana: Cikalata ca pangano ndi cilamulo ca S.A.C. Tipangana kuti padzakhala Bungwe Loyendetsa Nchito la Sinodi [S.A.C.] lokhazikitsidwa monga mwa Cilamulo cace. Cilamuloci cimene ciphatikizidwa ndi cikalata ca Pangano, ciri gawo lace leni leni la Cikalata ca Pangano ndipo zosinthidwamo kapena zoonjezedwamo zimene zikacitika m'Cilamuloci, ziyenera kucitika monga mwa mapangano a Cikalata ca Pangano. Kunena za kukhalirana kwa S.A.C. ndi A.R.C. wa m'Zambia ndi D.R.C. wa m'O.F.S. ndi kunena za nchito zace za Bungwelo ndiponso za udindo wace ndi mphamvu yace, cilamulo caceco chilongosolera.
- c] Anchito operekedwa ndi D.R.C. wa m; O.F.S.

Tipangana kuti A.R.C. wa m'Zambia akapempha anchito [Amisyoni] ku D.R.C. wa m'O.F.S., adzapereka anchitowo atapezeka. Ndiponso ngati A.R.C. wa m'Zambia atawapezera nyumba zoyenera.

- d] *Ulamuliro wa Amisyoni a D.R.C. wa m'O.F.S. mu A.R.C. wa m'Zambia: Monga mwa pangano la Sinodi wa madera onse [General Synod] wa D.R.C. amisyoni osanjikidwa manja cifukwa ca udindo wao adzakhala ndi ulamuliro wa kulalikira ndi wa kuweruza mu misonkhano ya akulu a mpingo, Presbeterio ndi Sinodi. Potumikiramo angathe kuyesedwa amu mpingo a A.R.C., komatu pokhala ndiwo anchito obwerekadwa ndi A.R.C. wa m'Zambia ku D.R.C. wa m'O.F.S., adzakhalabe omangidwa ku D.R.C. wa m'O.F.S. ndi kupitirira kukhalabe amu mpingo a D.R.C.*
- e] *Kuyang'aniridwa ndi kulangidwa kwa Amisyoni a D.R.C. Amisyoni osanjikidwa manja ndi osasanjikidwa omwe ali pansu pa uyang'aniri ndi cilango ca Dutch Reformed Church, komanso pansu pa uyang'aniri wa A.R.C. wa m'Zambia, amene akhoza kusanthula mrandu uli wonse wochulidwira wa misiyoni Pakakhala zifukwa zoti mrandu uweruzidwe ndithu, mranduwo pamodzi ndi zitsimikizo zoyenerapo zidzatumizidwa ku msonkhano woyenera kuweruzapo wa Dutch Reformed Church umene udzautsiriza. Amisyoni ofika ku A.R.C., adzadza ndi akalata owabvomereza a D.R.C. wa m'O.F.S.*
- f] *Kutha kwa nchito ya Amisyoni: Anchito [Amisyoni] akafuna kucoka ku nchito ku Zambia, adzadziwitsa A.R.C. wa m'Zambia ndipo A.R.C. adzadziwitsa D.R.C. wa la miyezi itatu [3].*
- g] *Cuti la Anchito {Amisyoni} : Cuti la anchito operekedwa ndi D.R.C. wa m'O.F.S. lidzacidika pa njira iyi: atagwira nchito caka cimodzi, wa nchitoyo aloledwa kukapumula masabata 6 [asanu ndi limodzi] ku Republic of South Africa, ndiponso cuti la masiku 14 [khumi ndi anai] komweko ku Zambia [local leave]. Kapena njira yinayi: kukapumula miyezi 3 [itatu] ku Republic of South Africa atagwira nchito zaka ziwiri. Masiku a cuti sakhoza kuonjezedwa-onjezedwa kupitirira aja a zaka ziwiri ai. Pa zifukwa zakuti-zakuti akhoza kupempha ku Bungwe Losunga Misyoni la Sinodi, momvana ndi S.A.C., kuti kuonejezedwa ku masiku a cuti lace, atagwira nchito nthawi yopitirira pa yochulidwayo. Akhoza kupemphanso cuti la pa dera [special leave], mozindikira kuti masiku a cuti lotere adzatapidwa pa cuti*

la pa nthawi yace. Ndarama za ulendo zidzalipidwa kamodzi kokha pa zaka ziwiri. Pa nthawi zonse nchito ndi zosowa zace ziyenera kusamalidwa, kuti cuti licitike mosamalira anchito ndi nchito yomwe.

h] Malipiro, mphotho zina ndi pensiyone za Amsiyoni: Dutch Reformed Church wa m' O.F.S. asenza udindo wonse wa kulipira malipiro, mphotho zina [allowances]

pensiyoni ndi zoturuka zina zobvomerezedwa za amisyoni operekedwa ndi D.R.C. wa m'O.F.S.

i] Ndarma zoperekedwa ndi Boma [Government Grants]

a] Ndarama zoperekedwa ndi Boma zolinga ku malipiro a Amisyoni operekedwa ndi D.R.C. wa m'O.F.S., zidzalowa mthumba la S.A.C.

b] Ndarama zonse zoperekedwera nchito za masukulu ndi zipatala zolinga ku kumanga nyumba [capital expenses] ndi zina, zidzaponyedwa mthumba la S.A.C. wa m'Zambia motsimikiza kuti ndaramazi zigwire nchito zomwe zinaperekedwera ndi Boma.

3. MAYENDETSSEDWE A NCHITO [ADMINISTRATION]

i] Kukhalirana kwa ma Eklesia: Pa ciyambi pachulidwa motsimikiza kuti mapangano onse a pakati pa D.R.C. wa m'O .F.S. ndi A.R.C. wa m'Zambia olinga ku ndarama

akhazikitsidwea pa kumangana kwa maEklesiawo pokhala iwo maEklesia ogwirizana, ndiponso obvomerezana pa cikhaliidwe cace ca "Reformed",

zibvomerezo za cikhulupiriro zobvomerezedwa ndi ciphunzitso ca Buku Lopatulika

cakuti, "Koma zonse zicitike koyenera ndi kolongosoka"[1 Akorinto 14 :40].

3. ii) Kuperekedwa kwa Cuma ("Property") : Tipangana kuti cuma conse , coyenda ndi cosayenda, monga momwe cilembedwa m' "schedule" (A. B. ndi C), cidzalembedwa ndi D.R.C. wa m' O.F.S. pa dzina la A. R. C. wa m' Zambia, monga momwe pafunikira, pa zofunika izi :

a) Maplazi a "Freehold ", ndiko kuti cuma cokhala ndi "Title Deeds" (Onani

"Schedule"

- A]. Dziko [maplazi] lolembedwa m'"Schedule"A, limene liri cuma cokhazikika ca D.R.C. wa m'O.F.S., lidzaperekedwa ku A.R.C. wa m'Zambia monga momwe pafunikira, mosamalira zofunikazik:
- i] Kuti African Reformed Church wa m'Zambia alembedwe ku Boma kukhala wobvomerezedwa kukhala ndi mphamvu ya umwini.
 - ii] Kuti A.R.C. wa m'Zambia alipire, mwa S.A.C. ndrama zonse zoyenera kulipidwa kuti cumaco cilembedwe pa dzina lace.
 - iii] D.R.C. wa m'O.F.S. afunitsitsa kuti A.R.C. wa m'Zambia akumbukire kuti cuma conseco ndico caualere coplerekedwera nchito zakuti, ndi kuti cigwire nchito zomwezo, koma Sinodi ali ndi ufulu kusinthapo.
- b] Nyumba ["Schedule"A]:
- Nyumba zonse zokhala pa dziko la "Freehold"monga lilembedwa pa "Schedule" A ndi B, zidzakhala cuma ca A.R.C. wa m'Zambia ubvomerezedwa, koma mosamalira zonenazi:
- i] Kuti nyumbazio zipatulidwire nchito zimene zinamangidwira ndi monga mwa zosowa zace za nchito ya A.R.C. wa m'Zambia mwa S.A.C.
 - ii] A.R.C. wa m'Zambia asenze udindo wonse wa kusunga moyenera ndi kukonza nyumba zonse ndi cuma cina con se cimene S.A.C. anacilandira, kuyambira tsiku la kuperekedwa kwa umwini ku A.R.C. wa m'Zambia monga momwe munasimbidwa m'gawo la [ili] la deralo.
 - iii] Kuti A.R.C. agule mokwanira "insurance" la nyumba zonse ndi za mkatimo, kunena kupsya ndi moto,, kumene nyumba zotere ndi za matimo ziwerengedwa ndarama zopitirira pa \$200 [Two Hundred pounds].
 - iv] Kuti A.R.C. wa m'Zambia ali ndi ulamuliro wa kulipitsa ndarama za "rent"pa nyumba iri yonse ngakhale yokhalamo anthu, yoperekedwa ku S.A.C., ndi kuti ndarama zopezedwa pa "rent"zikhoza kugwira nchito ya kusunga ndi kukonza nyumbazo, koma padziwike bwino kuti sangafunse ndarama za "rent" kwa wa Misyoni ali

yense

amene aperekedwa ndi D.R.C. wa m'O.F.S. kukagwirako nchito, ndiponso anchito a mu Eklesia.

- v] African Reformed Church alonjeza kusunga mosamalitsa pangano limene Misyoni ya Dutch Reformed Church wa m'O.F.S. inalipangana ndi Boma, kunena za nyumba zomangidwa ndi ndrama zoperekedwa ndi Boma.

3. iij] Za kulamulirapo ndi kusunga cumaco:

Tipangana kuti A.R.C. wa m'Zambia asenze udindo wa kulamulirapo ndi kusunga cuma conse cosayenda [cokhazikika] monga momwe cilembeka m'Schedule"A ndi B, kuyambira tsopoano, mosamalira zofunikazi:

- a] Zolchulidwa pamwambapo pa ndime 3 [ii] [b] [i] - [iii] za kugwiritsa nchito cumaco, kucisamala, kucikonza, kucigulira "insurance" ndi kucilipitsa "rent".
- b] Kuti African Reformed Church asenza mwa S.A.C. udindo wonse wa kulipira msonkho, "interest"ndi zoturuka zina zonse zolinga ku cumaco kuyambira 24 April, 1966.
- c] Kuti oimirira D.R.C. wa m'O.F.S. adzapereka citsimikizo cofunika cochulira moyenera mtengo wa cumaco monga mwa mtengo wa lero, ndi kuti citsimikizoci cilandiridwe ndi oimirira A.R.C. wa m'Zambia mwa kutsimikizapo ndi maina ao. Cuma conse cidzaperekedwa ku Africa Reformed Church pa tsiku lochulidwa pamwambapo. Msungi ayenera kulemba m'mabuku mwace za zikalata za ulamuliro [documents] zonse zimene S.A.C. ayenera kusungira A.R.C. ndipo zitsanzo [copies] ziyenera kutumizidwa ku D.R.C. wa m'O.F.S.

3. iv] Cuma conse zolowa ndi zoturuka [Onani "Schedule"B, reporti la Woconga mabuku a Ndrama]:

Tipangana kuti cuma conse zolowa ndi zoturuka zonse, monga momwe zimveka m'lipoti la ndarama [balance sheet] mpaka lero, limene liphatikizidwa ndi lipoti la woconga mabuku a ndarama, ziperekedwe ku A.R.C. wa m'Zambia pa zofunika zotsatazi.

a) Kutu A.R.C. wa m'Zambia asenze mwa S.A.C. udindo wonse wolinga ku nchito

zopindulirapo ndarama zonga ngati okongoletsa ndrama [creditors], zoyenera

kulipira Banki [Bank Fees], ndarama zimene anakongola ku Banki [overdraft] ndarama zoyenera kulipidwa [interest] pa ndarama za "overdraft" ndi maudindo ena onse aja amene kale anasenzedwa ndi D.R.C. wa m'O.F.S.

b) Kutu D.R.C. wa m'O.F.S. sadzayesedwa wamangawa pa ndarama zoti zikatayidwa kapena pa ngongole zimene A.R.C. wa m'Zambia akacita mwa S.A.C. kuyambira lero.

c) Kutu D.R.C. wa m'O.F.S. adzapereka kwa oimirira A.R.C. wa m'Zambia kalata

wa citsimikizo cofunika, amene oimirira maEkesiawo akatsimikizirapo pa kulemba maina ao, kunena za mangawa, za m'mastoro zogulitsidwa zokhalapo zipangizo za m'nyumba [funiture] zoonjezedwapo, makina opanga gesi [Electrical plants] makina ena, zoyenda ndi zina zonga ziripo lero.

d) Kutu Boma, Banki, mastoro ndi ena onse oyenera kudziwitsidwa, adziwitsidwe

za kupereka kwa zonse zochulidwazo ndi D.R.C. wa m'O.F.S. ku A.R.C. wa m'Zambia.

e) Ndico cifuniro cotsimikizika ca D.R.C. wa m'O.F.S. kuti nchito za masukulu ndi

zipatala zipitirirebe pa njira yomwe ija yakale yakuti cilingo cace cikhalebe ca

kuthandiza Eklesia mu nchito zace. Cilingo ca nchitozo cisakhale konse ca kupindulapo ndarama ai, ndiponso cuma cokhazikika cisagulitsidwe kukapezapo ndarama, komatu pokha pokha ngati cuma cotere sicipinduliranso nchito.

3. v) Kuyendetsa za Ndarama [Financial Administration]

Tipangana kuti S.A.C. aayenera kutsata njira yobvomerezeka ya kuyendetsa ndi kuyangánira ndarama, ndi kuti zace zonse zicongedwe ndi:

- a] Woconga za ndarama wokhoza [Qualified auditor] wochulidwa, amene adzaconga mabuku a ndarama caka ndi caka ndi kupereka lipoti limene lidzaonetsera mokhulupirikla umo m'mene ndarama ziriri, pamodzi ndi citsimikizo cakuti lipotilo libvomerezana ndi mabuku ndi "accounts"zimene zinpo.
- b] Caka ndi caka lipotilo lidzaperekedwa ku S.A.C., A.R.C. wa m'Zambia ndi D.R.C. wa m'O.F.S. Lipotili lidzakambidwa pa msonkhano wa S.A.C. wocitika caka ndi caka ndipo S.A.C. adzayenera kuchula ndarama zoleledwa kuturutsidwa [budget] m'caka cirinkhudza, monga mwa ndarama zolowa zocokera ku nchito [Departments] ndi ku Boma [Government grants] [Onani Cilamulo Gawo 4 A i - vii].

3. vi] Ndarama zololedwa kuturutsidwa m'caka cirinkhudza [Budget]: Tipangana kuti A.R.C. wa m'Zambia, mwa S.A.C. adzagwiritsa nchito ndarama zolowa zopezedwa mu nchito ya ma-"Department", zoperekedwa ndi Boma [Government Grants] ndi zopezedwa kwina monga mwa zopangana zace za Cilamulo ca S.A.C. ndi kuti caka ndi caka S.A.C. adzachula ndarama zololedwa kuturutsidwa [Budget] ndimo m'menemo liksamale poyambayamba zotsatazi:
- a] Kupatuilira ndarama nyumba zoyenera kumangidwa [capital expences] kuti nchito za ma"department"ziyende bwino.
 - b] Zoyenera kuturutsidwa pa kuyendetsa nchito [administrative expences], ndi
 - c] Zofunika pa kukonza nyumba.
- Zotsalapo, zofunikazo zitakwaniritsidwa, zidzaonjezedwa pa zotsala za kale. Kutenga pa thumba ili la ndrama zotsala ndi kuziperekera nchito yakuti, kuyenera kubvomerezedwa ndi Sinodi amene ndiye woyamba wa kudyamo cifukwa ca

udindo wa Sinodi wa kuphunzitsa abusas ndi alaliki, kubukitsa uthenga wabwino ndi zina.

3. vi] *Ndarama zoperekedwera nchito ya padera [Trust funds]*
Tipangana kuti ndarama zonse zoperekedwera nchito ya padera ndithu ndiponso
zaulere zonse zolandiridwa, A.R.C. wa m'Zambia adzazigwiritsira nchito zija zoti zinaperekedwera.

4. ZINA

- a] *Olankhulira D.R.C. wa m'O.F.S. pa S.A.C. ndiwo:*
- i] *Mkhala pakati*
 - ii] *Msungi wolangiza Msungi wa ndarama ndi wolembanso dzina lace pa ma - "cheque" onse pamodzi ndi Msungi*
 - iii] *Mlembi wa Bungwe Losunga Misyoni la Sinodi wa D.R.C. [General Mission Secretary] kapena womlowera m'malol [ndi ulamuliro wolangiza].*
- b] *Za cisintho cace ndi za Cionjezero cace:*
Tipangana kuti A.R.C. wa m'Zambia ndi D.R.C. wa m'O.F.S. sadzasintha konse njira ija yoti tapangana kukayendetsamo nchito, kapena ija yaklulemberamo zonse
zolinga ku ndarama moyenera m'mabuku, kunena: Zikwerete, zocitika kale [records], mapangano olinga ku ndarama ndi kuyangánira zonse ndi/kapena za mu
cikalata ca Pangano, koma pokha-pokha maeklesia awiri atadziwitsana, patatsala
miyezi itatu [3] za kusintha kumene afuna ndipo pamene ameklesia onse awiriwa atabvomereza kusinthako.
- c] *Kutsiriza kwa Pangano: Panganoli lidzayamba kukhala ndi mphamvu plamene maeklesia onse awiriwa analibvomereza ndipo owaimirira anacitsimikizira ndi kulemba maina ao plansipa motere:*

Mdzina la African Reformed Church wa m'Zambia talemba maina athu pano ku
..... pa 1966

Mdzina la Dutch Reformed Church wa m'O.F.S. talemba maina athu pano ku
..... pa 1966

APPENDIX 5

4. LIPOTI LA ZINA 1

1. PENTECOSTAL/CHARISMATIC MOVEMENTS

*Synod alandira lipoti mokondwera lochedwa:- 'THE KAIRO MOVEMENT'
lolembedwa ndi Azibusa Japhet Ndhlovu ndi P H Moyo.*

2. *Synod aone kuti nkhani ya Pentecostal yautsa cidwei cambiri mu Eklesia kotero kuti
ndi cinthu cofunikira kumvetsetsa bwino zimene zilipo tsopano.*

3. *Synod apitiriza kuona kuti tiyenera kumasulira bwino mau yena yomwe ya
magwiritsidwa nchito pa makambidwe yameneya.*

*[a] Coyamb-yamba liu lakuti 'Pentecostal' licokera ku mau yakuti "Pentecost".
Ndipo Pentecost ndi cinthu cili mu mau a Mulungu ndipo Eklesia wa Reformed
Church in Zambia amakhulupirira. Eklesia alondole machitidwed
ace monga cipezeka pa tsiku la kukhazikitsidwa kwace [Onani Macitidwe
2 ndi Calenda ya Eklesia].*

*[b] Chachiwiri liu lakuti "Charismatic"licokera ku mau yakuti "Charisma" liu la
cigiriki [Greek Word] lotanthauza [monga mwa cipangano catsopoano]
"Mphatso za Mzimu Woyera." Ici cikhuza madera ambiri a mphatso
zooneka ndi zosaoneka zipezeka mchipangano catsopano e.g. Aroma
12 : 1 - 2; 12 : 8; 1 Akorinto 12 : 1 - 12; 2 Akorinto 12 : 12.*

*Synod aona kuti Reformed Church in Zambia akhulupiranso Mzimu Woyera
ndipo ici ndi "Charisma." Mpingo onse wa RCZ ulibe bvuto lotere ndipo ife
tonse tisimikizira ici pamene tichula Cikhulupiriro ca Cikristu [Article 8 of the
Creed]. Ife tikhulupirira mwa Mzimu Woyera Motero Synod akuti monga RCZ
tilibe bvuto ndi mau awa :- Pentecostal ndi Charismatic monga tamasulira
pamwamba komanso monga mwa Buku Lopatulika. Ngakhaled ndi tero pali
zina zilupitirira malire zokhuza ici.*

Synod yense komanso mipingo makamaka ayenera kucenjera ndi macitidwe yotere. Mwa citsanzo:-

1. Kudzikweza mmawu a Mulungu [Scriptural Giants] kutengera zinthu mwa begu [emotionalism] kukwaniritsa zimene tinaziona kale [Personal fulfilling experiences] kukhulupirira zinthu mwamsanga [Easy believism], kusowa kudzitsutsa ndi dongosolo mu mpingo kuimirira mphatso za padera, kukhala mu umoyo wodzikweza, maloto ndi masomphenyaa ndi zina zotere zopitirira umo mmene Mau a Mulungu yalili ndi macitidwe yena yomwe Synod aletsa.
2. Padera lina Synod ayenera kudzikwira mphatso zonse za Mzimu Woyera - Charismat Aroma 12.
3. Kupemphera kuyenera kufulumizidwa, koma Synod apangila kuti izi zizicitika mwa mndandanda olongosoka osati mwa cisokonezo, osati cimene Buku Lopatulika silinena komanso my njira yosathandizika.
4. Kuitana anthu ku Guwa [Alter call] kuyenera kubvomerezeka mwa kutanthauza kuti ndi njira yothandiziramo anthu amene afuna kuyankha ndi kubvomereza uthenga umene walalikidwa.

Ici cicitike pa nthawi /nyengo yabwino [on the rightful occasion] mwa njira izi:-

- [i] Ku waitana anthu kutsogolo.
- [ii] Anthu afulumizidwe kuonana ndi olalikira pa nthawi yina.
- [iii] Kapena kukhalirana kumbuyo ndi kuonana ndi olalikira.

S96/771 RECOMMENDATIONS

1. Synod apangira Bungwe la Current Affairs ndi Theological Committee

kufufuza [research] pa za cikhulupiriro [Doctrine] ca Mzimu Woyera ndi kupereka lipoti ku BLS.

2. *Misonkhano ndi maphunziro ayenera ku macitika mu RCZ popeza kulephera kuphunzitsa kudzabweretsa ziphunzitso zina za cilendo [Heretics] ndipo zidzalamulira.*

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