

LAY TRAINING AT MINDOLO ECUMENICAL FOUNDATION

by

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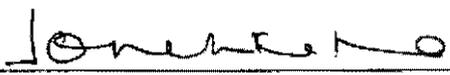
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I declare that **LAY TRAINING AT MINDOLO ECUMENICAL FOUNDATION** is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.

Signed 

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SUMMARY

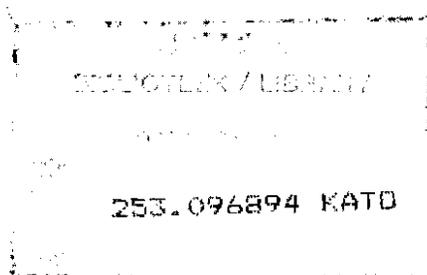
This study describes and analyses lay training programmes at Mindolo Ecumenical Foundation (MEF) with emphasis on: Women's Training; Conference, Research and Development; and Youth Leadership. Mindolo is seen as an expression of the church's presence in society and a symbol of hope, peace and reconciliation. Lay training programmes at Mindolo aim at equipping Christians to act as 'leaven', salt and 'light' in society. The values and morals of the African people could be the basis of such teaching.

The study discusses how the term 'laity' has negative implications such as regarding the laity as non-competent or specialist because they are not priests or theologians. It illustrates that although the majority of Christians are women, leadership in the church is dominated by men.

The study illustrates how critical it is for Mindolo to evaluate its original vision in light of current challenges and promises.

Key terms:

Lay training; Church and society; Mindolo Ecumenical Foundation; Christians in the world; Lay centres; African moral values; Ministry of the Laity; Conferences and research projects; Women's training; Youth leadership.



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LIST OF ABBREVIATIONS USED

AACC	All Africa Conference of Churches
ACC	Anglican Consultative Council
ACLCA	Association of Christian Lay Centres in Africa
AD	In the year of our Lord (Christian era)
BC	Before Christ
CCSC	Copperbelt Christian Service Council
CRDP	Conference, Research and Development Programme
EAALCE	Ecumenical Association of Academies and Laity Centres in Europe
ECDETC	Early Childhood Development and Education Trainers' Course
ECM	Ecumenical Church Ministries
ELDP	Ecumenical Leadership and Development Programme
MEF	Mindolo Ecumenical Foundation
PTTC	Pre-school Teachers and Trainers Course
SAIL	Social Action in Lusaka
UCC	United Church of Canada
UMCB	United Missions to the Copperbelt
UN	United Nations
UNISA	University of South Africa
WCC	World Council of Churches
WSCF	World Student Christian Federation
WTP	Women's Training Programme
YLP	Youth Leadership Programme
YMCA	Young Men's Christian Association
YWCA	Young Women's Christian Association
ZIC	Zambia Interseminary Conference

CHAPTER ONE

INTRODUCTION

1.1 PURPOSE

The purpose of this study is to describe and analyse how Lay Training Programme of the Mindolo Ecumenical Foundation (MEF) relates Christian faith to the life in the world. This is in line with the vision of the founding director, Peter Mathews, who saw Mindolo as the expression of the churches' presence and involvement in the world. In his words he says,

Mindolo attempts to relate the Christian faith to the mainstream of life in Africa today. In doing this it is attempting to work out a new pattern for the Church in its task of being the servant to the world (MEF Evaluation Report 1957 - 1982:1).

This shows that Mathews, saw Mindolo as an expression of the church in society, but not a department or wing of any specific church institution. In contrast with other lay training centres in Africa, which are departments of churches or Christian councils, the guiding principle for Mindolo was an independent governing body. By not establishing a centre under the control of any institutional church, it would seem, Mathews saw the churches as being primarily concerned with building their own institutions, as opposed to social involvement and service in the world. In this regard, Mathews saw Mindolo as an expression of the church whose mission was to challenge the churches to be faithful to the message of the Gospel. That way, Mindolo would carry out its mission, not primarily as a servant of the churches, but as a servant to the world. In this regard, Mathews saw Mindolo as a Christian institution with a prophetic function, struggling to define its relationship with the churches in its witness and service to the world. For example, according to Andrews (1975:194) Mathews was committed to and saw Mindolo as an instrument of changing the attitudes of European missionaries who viewed Africans merely as servants. They observed colour restrictions that could not allow an African eating in dining rooms

designated for whites. In this case, Mindolo would be a tool, to challenge the missionaries, who were responsible, for perpetuating segregated white denominational congregations. This practice watered down the witness of the church as it contradicted the teaching of the gospel of love, equality and dignity, for all created in the image of God.

The basic conviction of this study, therefore, is that lay training should be understood in terms of equipping the laity to live and act as leaven in the world. This implies equipping them for Christian obedience and witness in their daily life and work in society. It is against this understanding of the meaning of lay training, that the following message of the third Assembly of the World Council of Churches (WCC) in New Delhi (1961) which described Christian people as "a letter from Christ to the World", can be understood:

We Christian people, wherever we are, are a letter from Christ to his world, 'written not with ink but with the spirit of the living God, not on tablets of stone but on tablets of human hearts'. The message is that God in Christ has reconciled the world to himself. Let us speak it and live it with joy and confidence, "for it is the God who said, 'Let light shine out of darkness' who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ" (Visser't Hooft 1962:20).

According to the Amsterdam Assembly (1948) of the World Council of Churches,

The laity constitutes more than ninety-nine percent of the Church only by the witness of a spiritually intelligent and active laity can the Church meet the modern world in its actual perplexities and life situations. We need to rethink what it means to speak of the Church as a royal priesthood, a holy nation, a peculiar people and as the 'Body of Christ' to which every member contributes in his measure (Visser't Hooft 1949: 153-154).

This means that the majority of Christians who constitute the letter from Christ to the world are lay people, whose witness comes through their daily lives, work, relationships with one another, within the human communities and wherever they may be in God's world.

1.2 RELEVANCE

From what has been described above, it can be seen that the initial Assemblies of the World Council of Churches devoted much time and attention to the role of the laity not only in the ecumenical movement, but also in the whole ministry of the church. For example, at the Evanston Assembly (1954), the report of section VI – *The laity: The Christian in His Vocation*, included the following key sentences:

- ◆ The phrase, “ the ministry of the laity”, expresses the privilege of the whole church to share in Christ’s ministry in the world. We must understand anew the implications of the fact that we are all baptised, that as Christ came to minister, so must all Christians become ministers of his saving purpose according to the particular gift of the Spirit which each has received (1 Cor.12).”
- ◆ The real battles of the faith today are being fought in the factories, shops, offices and farms, in political parties, government agencies, in countless homes; in the press, radio and television, in the relationships between nations. It is often said that the Church should go into these spheres. But the fact is that the church is already in these spheres in the person of the laity” (in WCC/Unit 1 Report to the WCC 8th Assembly Hearing 1998:29).

These statements are in agreement with the thinking of the Anglican Bishops, as reflected in the report of their discussion on lay ministry, in which they affirm the unique ability and opportunity the laity have in sharing their Christian insights and Christian faith, with people, with whom they live and work, be it at home - in the family, or at the place of work - in office, industry, or business company board. According to the Anglican Bishops, ‘they (the laity) go where the clergy do not go, and speak, where the clergy are not heard. It is important that the clergy encourage the fullest exercise of genuine lay responsibility, for the enrichment of the whole community. This will help to avoid any danger of clericalizing leading

lay people, and also of the clergy feeling themselves threatened' (Report of the Lambeth Conference 1978:82).

This demonstrates the fact that the renewal of the churches is not possible, without the active involvement of the laity. The laity are the church in the world. The emphasis here is the fact that both the clergy and the laity belong together in the church. This explains why in Africa, and elsewhere in the world, a number of lay training centres have been created, for the purpose of equipping the laity for their ministry in the world.

With this background, it can be understood why this study is necessary and important, as it attempts to describe and analyse, the ministry of Mindolo Ecumenical Foundation as a centre of lay training, established to prepare the laity for effective Christian witness and action in church and society. In this regard, the study is necessary, to illustrate that the laity are central to the life and mission of the church, and therefore a study of the meaning and significance of lay training, will help demystify the negative understanding of the laity, merely as unordained members of the church. The misconception of the place and role of the laity in the church has often led to negative connotations, regarding the ministry of the laity, who are defined by lack of ordination, lack of training and competence, leading to a perception that the laity, are subsidiary members of the church (ACLCA 1994:6).

This study is also relevant as a good case to illustrate that lay training centres, such as Mindolo Ecumenical Foundation, have a unique role to play as church instruments in building 'bridges'. Lay centres can be instruments of building 'bridges' not only in socio-economic, cultural and political relations, in areas such as faith and politics, theology and science; but also in promoting the co-operation of the churches and ecumenical action in society. In this regard, a lay training centre like Mindolo, has a 'special function' to perform in breaking through,

church-world barriers and denominational barriers at the local level. By involving the various denominations in planning, programming and participating in the work of such centres, a fresh opportunity for "joint action for mission" at the local level can be provided' (in WCC Study and Lay Training Centres: 1964:7).

The study demonstrates that in order for the laity to carry out their ministry efficiently and effectively, training of the laity is very vital, because the laity need to be equipped to carry out Christ's mission in the world as 'no one wants untrained troops'.¹ This shows that the training of the laity, is as important as the training of the clergy, because there is a tendency for the churches to devote a lot of resources on ministerial formation or the training of the clergy, while the majority of the laity have no systematic training to equip them for God's service in the world.

According to M' Timkulu (1964) Christians must live and witness in the "world". They must be concerned with all the issues which face everyone, their next-door neighbour, their fellow workers, and all the other relationships which make part of their daily living. Thus are called upon to witness right where they are; that they are followers of Christ, and in this way truly become the leaven within the community which they ought to be. Lay training is concerned with the issue of how Christians in their daily lives can truly be Christ's witnesses. According to M' Timkulu, it is necessary to have a place where people can feel for a time removed from the world, a place where they can feel unhurried, unpressured, as they meditate more deeply on the things that battle and confuse them, so that they can return more ready to face the demands of life.² It is this kind of service that makes it necessary to have a centre, like Mindolo Ecumenical Foundation, to address issues related to lay training.

In this regard, a study that looks at such a centre as an instrument of lay training, becomes very important, and demonstrates the great potential and unique

¹ See Report of the Lambeth Conference 1978 – Page 82.

² Dr. D. G. S. M'Timkulu, in a paper, on The Role of a Centre in Lay Training, at a Consultation on Lay training and Lay Training Centres, March 21 – 27, 1964 at MEF, Kitwe, Zambia.

position that the lay centres have in the renewal of church and society. This potential is depicted by the late S.H. Amissah, formerly General Secretary of the All Africa Conference of Churches, at the inauguration of the Association of Christian Lay Centres in Africa (ACLCA) in 1970, when he said:

Lay training centres have a tremendous potential in the renewal of the churches; not that they have within themselves the spirit of renewal; that belongs to God and it is His gift to His Church. But the centres have the possibility of creating the climate in which new ideas can grow, develop, and blossom into creative action and produce rich and abundant harvest.³

It is in this respect that this study, becomes necessary and important as it addresses the question of how Mindolo, as a lay training centre, has been an instrument of renewal and a place that creates a conducive environment of learning, for the generation of new ideas, that are developed into creative and concrete action, enabling Christians to be effective Christ's witnesses in the world.

1.3 PROCEDURE

1.3.1 Sources

The researcher has had the advantage of having access to past minutes of Mindolo's Board of Governors' meetings, a collection of reports on the work of Mindolo, books and journals at Mindolo's Dag Hammarskjold Memorial Library; including various records kept in Mindolo's Archives at the MEF campus. Additional information on Mindolo, was obtained from books and journals from the University of South Africa Library, to help fill the gaps. Further information was obtained from face to face interviews, with some of the Mindolo staff, and the 1998 academic year participants. A list of staff and participants interviewed, is produced in Tables 1 and 2 (Pages 83 & 84). From these tables, it can be seen that a total of 19 participants, representing various Programmes at Mindolo,

³ S.H., Amissah, in a keynote address on the topic: Lay Training in Africa Today at a Consultation for Directors of lay centres in Africa – held at Mindolo Ecumenical Foundation, - May 19 – 23, 1970.

and ten different nationalities, were interviewed, in addition to 13 Staff Members representing various lay training programmes at Mindolo.

The interviews addressed the question of the original vision of the initiators of Mindolo, the context under which Mindolo was established, their understanding of lay training, and how they saw lay training, reflected in the current and previous programmes and activities at Mindolo, as well as the way forward. The type of questions asked are in Appendix 2 (Pages 81 - 82). On the basis of this information a hermeneutical approach was used to describe and analyse Mindolo's lay training programme. Since this is a dissertation of limited scope, this study concentrates on the first three initial Programmes of Mindolo, which are, Women's Training Programme (WTP); Conference, Research and Development Programme (CRDP); and the Youth Leadership Programme (YLP). The choice of these three programmes is significant in that the majority of the laity in Africa are women and youth; and at the same time, they constitute a category of people that are often marginalised by church and society. The programme on Conference, Research and Development is important because this programme serves as a 'Think Tank' to generate ideas and insights, that would influence the rest of Mindolo Programmes.

1.4 TERMINOLOGY

It is necessary to clarify the meaning of some of the terms as used in this study, to have a common understanding of the issues being dealt with.

1.4.1 The church

The term has a broad meaning that it refers to church as the body of Christ according to the New Testament teaching. This is depicted in 1 Corinthians 10:17, 'Because there is one bread, we who are many are one body, for we all partake of the one bread'. The term 'church' is therefore used not to refer to the church as a building for public Christian worship, a particular Christian

denomination or sect, but the church as a body of all Christians, regardless of their denominational background (Matshazi 1978:7).

The church is therefore a fellowship of believers. Those persons who have accepted, and acknowledged Jesus Christ, according to the scriptures can be called a church. In other words, the church is understood to be a community of those who believe in Jesus Christ and follow his teachings. As a fellowship of people, the members must have something that binds them together. It is faith in Christ that binds Christians together. Faith is the fundamental knowledge that each member of the fellowship must have and grow in it. It can therefore be seen that the term church, is used to understand the church as a community of believers, not merely as an institution or a hierarchy.

1.4.2 Lay centres

The term 'lay centres' is used to mean designated meeting places for study, worship, research, dialogue and reflection. They may be called 'ecumenical institutes', 'study centres', 'conference and training centres', or 'lay training centres'. Whatever name is used, these are places for rest and retreat; they are places where reflections on issues, be they religious, social, political or economic, take place. Lay centres are places where leadership development and ecumenical learning take place. In short lay centres are centres for lay training which place emphasis on the vocation of the laity in the world, and their ministry through it. At lay centres,

Short evening, weekend and vacation courses are offered where in dialogue with each other, and with non-christians, laymen are trained to bring the world of their every-day life into worship, to be grounded and rooted in the Christian faith, to be able to articulate their faith in relevant terms and to see how to make their vocation in the world effective as a Christian ministry.⁴

⁴ WCC draft document on Study and Lay Training Centres (1964: 9-10).

This supports the fact that lay centres are places where the church and the world meet, to provide a unique environment for Christians to listen to what God is saying to them through world events, that happen in a historical context and environment of their time. Most lay centres will have a house for boarding, lodging and conference facilities. Others will only have a house for office and hire facilities for their own seminars and conferences. Lay centres tend to institutionalize their operations as opposed to organised people's movements, which are less structured and not that institutionalized. The relationship between lay centres and people's movements can be creative and inspiring, as long as both keep in mind that they are engaged in a common pilgrimage. From time to time all pilgrims need a house to rest in and reflect, and for encouragement and encounter. The lay centres provide this space (Simpfendorfer 1988:2).

1.4.3 Lay training

A Consultation on *Lay Training*, held at Mindolo in March 1964, defined lay training as the equipping of the whole church for its service and witness in the world. The consultation defined "witness" not as a specialised activity aimed at the conversion of the outsider but rather as applying the "presence" of the church in every aspect of the world, in the person of everyone of its members. 'Wherever they find themselves, there it is their mission, to be salting, leavening and lighting the life of the world with Christian concepts and attitudes' (Brown 1964:7).

St. Paul (in Ephesians 4:11-12) gives a Biblical picture of the term lay training when he says, 'The gifts he gave is that some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ'.

From this description, lay training should be understood as the equipping of all the people of God for his service. In this regard, lay training could also be

referred to as Adult Christian Education, to make it clear that all Christians, are called to learn more throughout their lives and faith, and how to apply it in the world of every day life. In the words of Arai (1993:408) lay training 'means training according to the needs of the churches and society where the centres are located. In some cases this means training of lay leaders and evangelists for the churches, but in Asia or Africa especially, it may be rural or urban community developers or Agriculturists'. According to a WCC statement (1963), lay training whether in a congregation, or lay training centre, has its main objective as the training of Christians to take an active and intelligent part in worship of the church and, to practise personal prayer; worship and Bible study, and to develop habits of study and reflection, according the Christian faith and the world in which one lives.⁵

Therefore, lay training, enables Christians to be aware of the fact that the church exists for worship and for reconciliation of the world to God. The laity have an inescapable responsibility in both worship and the mission. Hence, lay training, aims at enabling Christians to see the work of the laity in the world today, as a highly significant aspect of the church's mission. Through lay training, Christians can make responsible decisions in the world they live in.

Christians therefore need, to articulate their faith, in an intelligent and relevant manner and, to make informed decisions in all situations. Lay training assists them to achieve this. Through lay training, Christians can influence structures and patterns of our society. Based on their commitment and loyalty to Christ, Christians can take initiatives in creating instruments of social, political and economic action; and therefore, redeem what is contrary to the plan of God for humanity.

⁵ See Minutes and Reports of the 17th Meeting of the Central Committee of the World Council of Churches, Rochester, New York, August 26th to September 2nd, 1963. Geneva, WCC, 1964, PP.105-112.

1.4.4 Participants

Students of Mindolo are referred to as 'participants' and not 'students'. This according to Mindolo implies that the system of learning is not one sided, because the lecturer - student situation does not exist as everyone is expected to participate in the learning event.

Hence in the classroom situation, students are called participants, while the lectures are called facilitators. It is for this reason that in this study the term 'Participants' is used in reference to 'students' at Mindolo.

1.5 LIMITATIONS OF THE STUDY

This study has relied heavily, on literature study and interviews with some Mindolo staff and participants of the 1998 academic year. Its major limitation is that these interviews were limited to the staff and 1998 participants. It was not possible to have interviews with former staff, participants and members of the Board of Governors of Mindolo Ecumenical Foundation. The time spent interviewing staff and participants at Mindolo Ecumenical Foundation, was also limited and could not allow in-depth interviews with participants and staff. As a result, this study does not attempt to evaluate and assess the impact of Mindolo's lay training programmes on the individual participants as well as the church and the wider society as a whole. It describes and analyses the programmes, on the basis of written documentation and limited interviews.

CHAPTER TWO

'LAY PEOPLE' IN AFRICA

2.1 THE AFRICAN RELIGIOUS CONTEXT

For the Africans, religion is part and parcel of their life. One cannot separate religion, from the daily life of an individual or community. As Mbiti (1969:1) puts it, 'Religion permeates into all the departments of life so fully that it is not easy or possible always to isolate it'. This means that in the African religious context farmers go with their religion to the garden, while hunters would go hunting with their religion. Fishermen, traders, cattle keepers – all move with their religion. In this context, African religion affects every aspect of the African way of living, influences their beliefs, practices, values and morality. According to Mbiti (1969:2), African religion is not primarily for the individual, but for the whole community to which he/she belongs. To be human, is to belong to the whole community, and to do so involves participating in the beliefs, ceremonies, rituals and festivals of that community.

From this, it can be seen that African people cannot live without religion. In the words of Mbiti (1969:3) 'where the individual is, there is his religion. For he is a religious being. It is this that makes Africans so religious: religion is in their whole system of being'. In this regard, it can be said that religion plays a vital role in shaping the values and morals of African people. Values and morals are central within African traditional context, in safeguarding and upholding the lives of people, in terms of their relationships in communities, with one another and the world around them. According to Magesa (1997:77) African morality is centered on the promotion of human life, the mystique of life. Africans ask questions and draw moral conclusions on words said, on actions of an individual and on events that happen. In the words of Magesa, 'this most basic understanding of morality

in African Religion is incorporated systematically in the people's way of life. It is expressed in their traditions, ceremonies and rituals'. This shows that morality forms the basis of any society in shaping the people's way of life and conduct. Mungazi (1996:61-62) underlines this thinking in his argument that moral values shaped the character of society and influenced the lives of Africans. As he puts it,

..... the reality of morality and religion in traditional African society played a crucial role in the formulation and maintenance of values so critical to sustain a viable peaceful social order. The Africans operated by the principle that any society without an intact moral code had no direction.

In the African traditional religion the concept of sin is understood from the context of the community. The moral values must be safeguarded by the community. A sin committed by an individual could affect the whole community. Magesa (1997:166) explains this further when he says that 'wrong doing relates to the contravention of specific codes of community expectations, including taboos. Individuals and the whole community must observe these forms of behaviour, to preserve order and assure the continuation of life in its fullness'. This shows that community moral codes preserve life, and nobody should threaten to break them.

Within African religious context, therefore, there are set guidelines for the conduct of the members of the community. For example, the youth are expected to conduct themselves in a manner that does not bring disrespect to the elders. The elders are respected in communities as they represent the ancestors. To disrespect them would be interpreted as disrespecting the ancestors. The breach of any moral code is not an acceptable act. When something goes wrong within the community, say for example, when the rains fail, or sickness befalls a family or any misfortune is experienced, it could be interpreted as due to some immorality committed by an individual, but which now afflicts the whole community. Ancestors do not pardon immorality unless one pays or sacrifices. Then the community can be cleansed before harmony and fullness of life can be

restored. Morals and values, therefore, are important and necessary within the human community.

2.2 RELIGIOUS LEADERS IN THE AFRICAN RELIGIOUS CONTEXT

The contemporary Christian understanding of lay people is that they are non-specialists members of the Christian community. They are the ordinary members of the Christian church as opposed to the priests or clergy who are the experts and specialists in the Christian community. Priests perform religious duties and ceremonies in the Christian church.

As pointed out earlier, African religious life is part and parcel of the community, and there is no demarcation between the spiritual and non-spiritual life of an individual. Religion is part of the people's lives. In order for the community to function properly, 'there are often men and women who have religious knowledge and who know how to lead others in religious activities, and who serve as the link between their fellow human beings and God, spirits and the invisible things. (Mbiti 1975:150). These people are called specialists or religious leaders because of the special gifts and the skills they have on matters of religion.

They are given different titles, such as prophets, priests, kings, medicine men, rain-makers, mediums and diviners. They play important roles within the African communities. Taylor (1963:127) observes that their functions fall into two categories of either mediator or medium. Many of these are found in African societies.

According to Mbiti (1975:150), 'religious leaders are the embodiment of what is the best in a given religion. They embody the presence of God among people and the faith or beliefs of the people as well as their moral values. Without them African Religion would disintegrate into chaos and confusion. The religious leaders are the keepers of religious treasures and religious knowledge. They are

wise, intelligent and talented people, often with outstanding abilities and personalities'.

From this description, it can be seen that within African traditional religious experience, there are religious leaders, distinct from the majority of people who live and work as ordinary people, within the community. These religious leaders could be compared to the Christian priests or clergymen. Christian priests are the custodians of faith and order within the Christian religion. This is also true of the African traditional religious leaders who, as seen above, are keepers of religious treasures and religious knowledge. The religious leaders are looked upon by the ordinary people to maintain or restore the source of life. The ordinary people value the work of the religious leaders in the community. As Parrinder (1962:100-101) explains, many of these religious leaders are highly trained, some of them are set aside from birth, or they may be called to the service of a 'divinity' by being possessed by his spirit. Once they have been called, they will retire from their families and public life to submit themselves for training, which could last several years, learning all secrets needed for their service.

According to Kirwen (1987:93); the training of a priest, especially a Catholic priest, could take many years. 'Some study as long as ten years after secondary school. They are taught the meaning of morality, and how to distinguish good and evil'. This experience of training a Christian priest has a lot of similarities with the training of priests for the African religion. Within the African context, the trainee priest has to observe chastity and strict taboos about food and 'dos' and 'dents'. He frequently sleeps on a hard floor, have insufficient food and learns to endure hardship. He is regarded as married to the 'deity', though later he may take a wife (Parrinder 1962:101).

From this account, therefore, it can be seen that African religion, just like many religions of the world, has its own specialists or experts in matters of religion.

Unlike the Christian religion which from about the third and fourth century, established a category of Christians called the laity or lay people, there is no evidence in the study of African religion, that the ordinary members are called 'lay people' as a separate category from the priests or religious experts. As seen above, within the African religious context there are religious leaders and ordinary people, but there is no evidence to suggest that these ordinary people are called 'lay people'. The ordinary people may be called 'lay people' but this will be a categorisation based on the Christian religion's understanding or perspective of the concept of the 'lay people', and therefore an imposition from outside. The ordinary people within the African religious context are expected to maintain the same values and moral standards as their priests, in comparison to the Christian laity who sometimes are not judged with the same moral standards, as their priests. In the Christian circles a priest and his family are often judged differently from the ordinary members of the church. Within the African religion, both the religious leaders and the ordinary people have the same moral standards. A sin by an individual will affect the whole community. According to Mungazi (1989:54) for example, the king and his subjects were considered equal before the law. Their conduct or behaviour were assessed by how well they demonstrated a commitment to sustaining moral and social values.

There is a sense in which lay training, as it is understood in the Christian church, can be compared to training and education within African religious context. In traditional African society for example, training and education was part and parcel of family and community moral values. A child was introduced to moral and social education at a very early age. The teaching of such values was the responsibility of the family and the community in which the child was born and grew. Teaching the upholding of moral standards was crucial not only to the individual, but to the whole family and community, because a sin committed by an individual, could bring shame, humiliation, and disgrace to the entire family and community.

As Mungazi (1996:205) puts it,

Education in traditional African society stressed the importance of learning moral and social values with the notion that as an adult, the learner was expected to demonstrate understanding of the value of the human person as an indispensable component of society itself because the character of society reflected the thinking and behaviour patterns of its individual members.

2.3 THE CONCEPTS OF LAITY IN THE HISTORY OF CHRISTIANITY

In the history of Christianity the concept of 'lay people' as it is understood now, was a later development. It was during the third and fourth century, that the term 'lay' or 'laity' became part of the church language, distinguishing the laity from the priests and deacons. Over the centuries, however, there has been much discussion in the history of the Christian church regarding the ministry of the laity, and as such, there is now a general agreement in the churches in Africa, and elsewhere in the world, that the laity are part and parcel of the whole ministry of the church, and their ministry is not less important than that of the clergy.

As already mentioned in the previous chapter, the laity are the church in the world. The ministry of the Church is to share in the ministry of Christ to the world. It is the whole people of God who share in this ministry of Christ to the world. There is no distinction between the ordained minister and any other members of the church. The laity are all commissioned by baptism and or confirmation to play their part within the church in their daily life and work. In an address to the seventeenth plenary Assembly of the Pontifical Council for the Laity, Pope John Paul II (Laity Today 1998:9) echoed this when he referred to the participants as 'Brothers in the Episcopate', noting that the world expected a clearer witness from them as the baptised. He told the participants: "You have a particular responsibility: the appointment you have received makes you

collaborators with the successor of Peter in his pastoral ministry, to serve the vast and diversified reality of the Catholic laity." This is particularly important because, as pointed out earlier on in the preceding chapter, the laity should be understood as the Christians in the world with a ministry to the world.

Looking back to the origins of Christianity, it becomes clear that the term 'lay' does not exist in the New Testament. Faivre (1990:3) for example, observes that there is no trace of the term 'laity' and not even a trace of any reality, that could be transposed and put in parallel with the contemporary phenomenon of the laity. He describes that period as 'the wonderful time when there was neither clergy nor laity'. This was because in the Christian communities of the first century, there was no independent priestly function that was exercised by a special class called clergy or priests. The term 'lay' or 'laity', therefore, does not have its origin in the Bible. Weber (1998:32) points out that in the Graeco-Roman world, the adjective 'laikos' was used in papyri since the third century B.C., in order to designate 'profane things' which belonged to the rural population in Egypt. The words 'lay' or 'laity' cannot be traced in the Old or New Testament. According to Faivre (1990:7) the New Testament speaks only of people, a 'holy people', a 'chosen people', a 'people set apart', a 'Kleros' entirely responsible for carrying out a royal priesthood and calling on each one of its members, to give God true worship in spirit.

It was towards the end of the first century that the word 'lay' was first mentioned by Clement of Rome, around AD 96, in a letter addressed to the church in Corinth, where according to Weber (1998:32) it refers not only to rulers but also to a special group of persons within the Christian worship assembly. It was only from the third and especially the fourth century onwards, that the term gradually became part of ecclesiastical language, distinguishing the laity from the clergy. Clement of Alexandria wrote for instance that the Temple curtain separates the holy from the lay infidelity (Weber 1998:33). Hence the beginning of the third century marked a turning point in the history of the church. It was at this time

that the term 'lay' was used and the idea of clergy was born and used quite often. The classification of the roles or functions of the laity and clergy became a common practice, with the laity being considered Christians of a lower category, coming after deacons, priests and bishops in the order of hierarchy. This led to an institutional barrier between the clergy and laity, which subsequently created a barrier between the baptized people of God. This effectively divided the Christians in two groups the clergy and laity.

From its inception the term 'laity' or 'lay' contained negative connotations. Faivre (1990:20) for example, asserts that the epistle of Clement to the Corinthians, contains for all intents and purposes a very negative connotation of the term "layman". He is the last to be named in the list of those who play a part in worship. Unlike the three levitical orders, each of which has something special and of their own, the lay category is much more vague. It seems to consist exclusively of submission and is expressed in passive terms.

2.4 THE ROLE OF THE LAITY IN THE CHURCH IN AFRICA

According to Rev. T.A. Adejunmobi, the term 'layman' or 'laity' has had a strange destiny. It comes from "Laikos" and the root is 'laos' - the people. In French, "laic" has come to mean *secular*. In English, a 'layman' in medicine is one who knows nothing about medicine. In other words a layman is one who is not *competent or skilled*.⁶ It has also been seen in the previous section (page 18) that the term "laikos" was used to designate 'profane things'. It is against this background that quite often the term 'lay' or 'laity' is used to describe those who are not experts or specialists. Thus the lay people are characterised in the church by the fact that they are not priests, theologians, experts or specialists. This description of the laity gives a negative connotation. It is a sign of a conscious or unconscious clericalisation, which puts the Christians on two levels, the upper level being for the clerics, and the lower level for the laity. In the

⁶ Rev. T. A. Adejunmobi, in a paper, on The Ministry of the Laity, at a Consultation on Lay Training and Lay Training Centres – March 21 – 27, 1964 at MEF, Kitwe, Zambia.

Anglican Church of Uganda, it is commonly understood that the lay people are those Christians who are not priests or clergymen. The priests are expected to maintain higher moral standards, compared to the laity. The laity themselves, expect a clergyman with his wife, and children, to attain a certain level of perfection. Much less, is required of a layman or woman. This dichotomy of the ministry of the church between clergy and laity is evident in other churches in Africa today. There is need to overcome this dichotomy, so that the laity can see themselves taking their rightful place, to share in the ministry of Christ to the world.

This is important and necessary because there is a growing interest in the ministry of the laity, in the life and mission of the church in Africa. The only problem is that the ministry of the laity, is seen in terms of the lay people helping the priest, which gives the impression that the priest, is the only one person who is exercising the ministry of the gospel and personifying the church's role in the world. The ministry of laity in Africa, should recognize that the truth is precisely the opposite. That is to say, the priest should assist the laity and help them to carry out their Christian ministry. The idea that it is the church as a whole which has a ministry to the world should constantly be promoted. The words of Jesus Christ in Matthew provide the best symbol of the church. You are the light of the world..... and again, you are the salt of the earth (Matthew 5:13). This shows that the church does not live as an end in itself in order to be a beautiful church but to be the light of the world. A lamp has of course the right to be a beautiful lamp, even to be a big lamp, but the objects in the house are entitled to insist first, and foremost, on the lamp giving light, and thus fulfilling its purpose.⁷

This means that the church does not exist for itself, but for those who do not belong to it. The church owes a service to those outside it, a service which nothing can replace and which can only be rendered by the church. It follows

⁷ See Report of a Consultation on Lay Training and Lay Training Centres – held at Mindolo Ecumenical Foundation, Kitwe, Zambia – March 21 – 27, 1964.

quite obviously then, that it is not the clergy alone who carry out the whole ministry of Christ in the world but all the people of God, the 'laos', bound to the world by all the links of everyday life. The importance of the laity lies in its role in the battle for faith, hope, peace and charity which the church is waging in the world.

If the laity are portrayed as occupying a lower position in the church, then the position of women who constitute the bulk of the lay people in the church is much worse. Needless to say, the concept of laity in the early 1940s and 1950s did not seem to include women, hence the constant use of the term 'layman'. Quoting from the Didascalia, Faivre (1990:98-99) summarises the situation of Christian women since the first centuries of the church's history as follows:

We do not allow a woman either to baptize or to let herself be baptized by a woman, because this is contrary to order and it is dangerous both for the one who is baptized and the one who baptizes. If baptism by a woman were allowed, our Lord and master would have been baptized by Mary, his mother. But he was in fact baptized by John, like many others among the people. Do not, then, brothers and sisters, be led into danger by going outside the law of the gospel.

According to Faivre, the Didascalia also forbade widows and the laity, to teach or even to reply to questions that might be asked "about justice and faith in God", as illustrated below:

Neither the widow nor the layman is permitted to speak about them (the unity of God, punishment and blessedness, Christ's kingdom and divine providence), for, if they speak about these things without any knowledge of doctrine, they will blaspheme against

In the gospel, our Lord also said to the widows and the laymen: "Do not throw your pearls before swine, lest they trample them underfoot and turn to attack you" (Faivre 1990:99).⁸

This understanding of the ministry of Christian women, has an implication for the role and status of Christian women in Africa today. Although the contemporary understanding of the laity in Africa - as those Christians who are not clergy -

⁸ See also Matthew's Gospel 7:6.

includes women, it is important to recognize that a critical assessment of the role of women in the church today would reveal that women, still occupy a lower position. Taking the example of the question of ordination of women, there are still many churches, especially the Catholic, Orthodox and some traditions of the Anglican churches, who do not think women should be admitted to the Holy Orders, on the basis of tradition, such as having no women among the twelve apostles. At a recent synod of the Anglican Diocese of Harare, a resolution that 'in considering the candidates for ordination, the sex of a person should not be considered', could not even be accepted to be presented for discussion and debate.⁹

Hence it can be said that although in many Christian councils and synods, there is a noticeable increase in the number of women participation, the leadership of the church is still dominated by men, even though a casual survey of the active members in many churches on Sunday services and other church functions, will reveal that the majority of the members are women.

It should be noted, however, that the role of laity in the church in Africa has become more and more visible, and the church that was in the past seen and identified with the clergy, is increasingly being seen as the Body of Christ, each individual member having a role to play.

Using Nigeria as a case study, Okereke has demonstrated vividly that the post - Vatican II era has seen the elevation of the laity within the Catholic church in Nigeria. He explains that during the pre-Vatican II era, the church was then more or less identified with the clergy who were regarded as the real active members possessing legally recognized rights and obligations, while the laity, at best, were considered the associate members with little or no legal status (Okereke 1990:21). It can be said, therefore, that in many churches in Africa, there has

⁹ This was during the Synod of the Anglican Diocese of Harare on 4th of September 1999.

been a fundamental change in their attitude towards the role and ministry of the laity in the church today. As Okereke (1989:26) further observes,

Through baptism and the subsequent incorporation into Christ, the laity (as well as other members of the faithful) receive their place among, and constitute an indispensable portion of, the people of God, participating in their own way in the priestly, prophetic and kingly office of Christ "in Ecclesia quam in mundo".

In the Anglican Church in Uganda, for example, it can be argued that there is an increasing awareness regarding the role and ministry of the laity, who are seen as part of the Body of Christ – the church. This can be illustrated by the resolutions made by the diocesan chairmen of the house of laity, Church of the province of Uganda (Anglican) at the end of a workshop held at Lweza Training and Conference Centre (May 27 - June 1 1996). In this workshop the leaders of the laity in the Church of Uganda called for the visibility of the laity in the life and mission of the church, noting in particular the importance and significance of the ministry of women and youth who constitute the majority of the laity in the church. They called for the translation (transfer) of bishops as well as changing the constitution to give executive powers to the Archbishop to run the province.¹⁰ In an Anglican church, such resolutions are unprecedented, because in the Anglican tradition, a diocese is autonomous and a legal entity. The Archbishop is one among equals who presides over provincial functions, such as the provincial assembly (synod), House of Bishops, and any other provincial function. The laity, however, are proposing executive powers for the Archbishop over his fellow bishops.

The fact that the diocesan chairmen of the house of laity could meet to discuss these issues, is in itself a step in the right direction, because for more than a century in the history of Anglican Church in Uganda, it is the House of Bishops (Episcopal Synod) that has met regularly to discuss matters of Faith and Order.

¹⁰ See Major Resolutions made by the Diocesan Chairmen of the House of Laity during a Workshop held at Lweza Training and Conference Centre from 27th of May – 1st June 1996.

In another development, according to a recent bulletin of *Ecumenical News International*, an Anglican diocese of Sydney in Australia, voted to allow lay people and deacons to preside at Holy Communion. Although this was later rejected by the Anglican Archbishop of Sydney, Harry Goodhew,¹¹ all this is an indication that the laity are no longer prepared to sit back and let the affairs of the church be run by the clergy alone. This is a signal that they want to have a say in how the affairs of the church are run.

To conclude this discussion, it should be noted that the history of the laity in the early church has many implications for the laity in Africa today. The quantitative reality of the laity who constitute ninety-nine percent of the Christians is seldom reflected in the life of the churches, which tend to devote the overwhelming resources, on training the small percentage of those who enter the theological colleges to train for ministry. A critical look at the ministry of the church, reveals that an unacceptable large amount of time, resources and energy are spent on ministerial formation.

It is encouraging to note, though, that the laity played a crucial role in the formation of the ecumenical movement in the twentieth century, especially the World Council of Churches. Many of the most influential ecumenical pioneers, like John R. Mott and M. M. Thomas, to mention but a few, were lay people. Here in Africa, people like the late S.H. Amissah (Ghana), Sir Eze Akanu Ibiam (Nigeria), who were instrumental in the formation of the All Africa Conference of Churches (AACC), were lay people. Lay movements such as the World Student Christian Federation (WSCF) since 1895, the Young Men's Christian Association (YMCA) since 1855, the Young Women's Christian Association (YWCA) since 1894, could be described as the cradle for ecumenical movement. The YWCA had its focus on the role of women in the Christian life and mission and later especially beginning the 1970s, WSCF placed such a strong emphasis on the role of women, that since the mid 1980s the WSCF has a leadership model of

¹¹ See *Ecumenical News International* of Number 21 – of November 1999, Pages 6-7.

Co-General Secretaries, one of whom must be a woman (Potter & Wieser 1997:301).

The twentieth century has witnessed the rebirth of the ministry of the laity. In many church councils and synods, the laity continue to play a key role in the life and mission of the churches, including participation in the selection of the bishops. According to Hendrik Kraemer (1958:13), 'everywhere in the world there is evidence in many Churches of a new outburst of lay participation and activity, or, at least, a growing concern about it'. According to Okereke (1989:236), the ecclesiological teaching of the Second Vatican Council presents, 'the church as the one people of God with one mission on earth, new and diverse forms of participation in various facets of ecclesial life now open to the laity'.

2.5 THE NEED FOR LAY TRAINING

As pointed out earlier, the ministry of the laity is an integral ministry for the whole church. It is not less significant than that of the ordained minister. In order for the laity, therefore, to carry out their ministry efficiently, training of the laity is crucial: John Paul II (Laity Today 1998:10) emphasizes the need for systematic and complete formation of lay people, noting that 'the Church has become more keenly aware of being a mystery of communion and of being missionary by nature; the dignity, co-responsibility and active role of lay people has been better recognized and highlighted'.

This is an indication that the training of lay people is necessary in order to equip and prepare them to be Christ's messengers in the world. To do this means that the teaching ministry of the church must be taken seriously. It must be reviewed and retaught. There is need to recognise the importance of bringing everyone in the world to the knowledge of Jesus Christ. 'It is he we proclaim, warning everyone and teaching everyone' (Col: 1:28). Similarly, 'let the word of Christ dwell in you richly; teach and admonish one another' (Col. 3:16). This would

mean investing in the laity. As Kodwo Ankrah says, 'In the same way as the clergy are expected to be educated, the ordinary members of the church also need to understand and mature into Christian faith and knowledge. There is in general relatively poor standards of faith among the laity'.¹²

Where there is no vision, the people perish..... (Proverbs 29:18). In this case, the church in Africa needs a vision for lay training. This will make it possible for the lay people to carry out the mission of Christ wherever they are. This will enable them not to be passive members of the church, expecting the clergy to carry out all the ecclesiastic work while the laity sit back. Quite often the majority of lay people expect the minister to be a spiritual and political leader. According to Harris (1987:47), the laity expect the minister to be engaged in the struggle for liberation, human dignity and freedom, in addition to pastoral care and counseling, while the laity sit back. With the training of the laity, they will increasingly realise the need for them to participate in the ministry of Christ to the world.

¹² Kodwo Ankrah – in a keynote speech at a Workshop for members of the House of Laity, held at Lweza Training and Conference Centre, Kampala – May 27 – June 1, 1996.

CHAPTER THREE

ESTABLISHMENT OF MINDOLO ECUMENICAL FOUNDATION

3.1 OVERVIEW OF THE MISSIONARY FACTOR

Mindolo was a product of Christian missions in Northern Rhodesia (Zambia). The Christian presence in Zambia can be traced to the work of Dr. David Livingstone during the mid-nineteenth century. Virmani (1989:7) argues that, while Livingstone was visiting remote areas in Africa, he saw brutality, slave trade and other evils which moved him very much, leading him to the belief that the only remedy was social change. As a result, Livingstone felt that the surest way to bring about change was to introduce Christianity, commerce and civilization, commonly known as the three 'Cs'. Livingstone was always on the move and this affected concrete achievements during his lifetime. However, within a period of thirty years after his death, many Christian missions were set up, and the slave trade was abolished.

According to Hildebrandt (1981:178), the first mission work in Northern Rhodesia (Zambia) was opened by the London Missionary Society (L.M.S) in 1878. Tindal (in Virmani) to the contrary, says the first mission to be set up by the L.M.S was in 1860 in the western province of Zambia. The most important thing to note here is that, both Hildebrandt and Tindal point to the fact that following the death of Livingstone in 1873, many mission societies followed, to carry out what Livingstone had visualized for Africa. Rotberg (in Matshazi 1978:8) says that the publicity given to David Livingstone's explorations, followed by his death in 1873, gave an immense impetus to several different missionary societies to advance into the country.

The activities of these mission societies, according to Virmani (1989:9), included what they called uplifting the indigenous people as a whole, emphasis on education, western clothes and other western values, teaching them to recognise that Christianity and western civilization were one and the same thing. Missions produced clerks, teachers and evangelists.

Other mission societies which established missions in Northern Rhodesia following the death of Livingstone, include the Roman Catholics (1891), the Methodists (1890), the Paris Evangelical Missionary Society, the Dutch Reformed Church, the Seventh Day Adventist, the Baptist, the Brethren in Christ and the Anglican Church (Hildebrandt 1981:178). The beginning of the 1870s witnessed a rapid increase in mission societies entering Northern Rhodesia; these began preparations of Christian literature, pioneering in modern European medicine, multiplication of schools and churches, resulting in a rapid growth of the church for both Protestants and Roman Catholics. In the 1920s, Southern Rhodesia had about 28,000 Roman Catholics, while the 1921 census, Northern Rhodesia had, 65,531 Protestants and 76,084 Roman Catholics. (Hildebrandt 1981:178-179). It is against this background that we situate the origins and founding of Mindolo Ecumenical Foundation.

3.2 ECUMENICAL CONTEXT IN THE COPPERBELT

In a foreword to a book published to mark the 25th Anniversary of Mindolo Ecumenical Foundation, Mr. G. S. Zimba (in M'passou 1983), the then Chairman of the MEF Board of Governors, noted that the ecumenical developments around the Copperbelt led to the establishment of Mindolo Ecumenical Foundation. These developments have made some to believe that the cradle of the ecumenical movement in Africa, can be traced to the Copperbelt in Zambia, where Mindolo has been the centre of ecumenical movement since 1920s. This view is supported by the fact that, such ecumenical organisations as the All Africa Conference of Churches (AACC) and the Association of Christian Lay

Centres in Africa (ACLCA), trace their origin to Mindolo. Zimba mentions the evidence of a Union Church in the Copperbelt that could be traced to as far back as 1925, at Ndola. This reflected a truly ecumenical venture that later spread to the rest of the Copperbelt.

Another important ecumenical development in the Copperbelt is reported, ten years later, when the International Missionary Council sent a team of experts, headed by the Revd. Merle Davis, to the Copperbelt, charged with the responsibility of discovering the means whereby the church could best serve the Africans on the Copperbelt (M'passou 1983:8). The report of this team of experts, impressed by the ecumenical initiatives of African people, recommended that these initiatives be supported by the missionary sending bodies, in order to develop and strengthen the ecumenical approach to mission, which was going on in the Copperbelt.

As a result the London Missionary Society, aware of this co-operation venture, sent Revd. J.J.B. Moore to the Copperbelt in 1933. Prior to the arrival of Revd. Moore, Mindolo had already been used as a meeting place for the Union Church of the Copperbelt. Hence Mindolo was an ideal place to be the headquarters of the London Missionary Society in the Copperbelt, from where Rev. Moore would be able to help the mineworkers on the Copperbelt.

A good number of Africans from the Union Church worked closely with Rev. Moore in selecting Mindolo as a strategic place, as it was central and convenient for their meetings. They were happy with Moore's intentions in his approach to missionary work that supported the already existing co-operation within the Union Church. According to M'passou (1983:10) by 1935 they had secured the lease of the land at Mindolo.

Moore then drew up a scheme for future co-operation on the Copperbelt which included the initiative of quarterly fraternal meetings to provide opportunities of

contact between missionaries and the denominations working in Northern Rhodesia, both Protestant and Roman Catholic. He arranged regular meetings among the elders of the Union Church of the Copperbelt to bring them closer together in their unity (M'Passou 1983:9). The spontaneous meetings which the Union Church of the Copperbelt used to hold at Mindolo now became regular events, and were now structured after the missionary pattern.

At the time that the ecumenical developments were taking place on the Copperbelt, initiated by the Africans themselves, missionary efforts were also being directed to co-operation, especially in sharing views and addressing common concerns affecting the missionary work in the Copperbelt. Eventually this led to a realization of the need for missionaries to co-operate in the area of education, spiritual and social welfare among the many Africans on the Copperbelt.

Later in 1935 this need led to the inauguration of the United Missions to the Copperbelt (UMCB). Taylor and Lehman (1961:286) explain that the united missions were not being united into one mission, but were only carrying out a joint venture while retaining their individual identities as separate missions. The co-operating missionary societies that set up the UMCB in 1935, were: The South African Baptist Missionary Society; The University Mission to Central Africa (Anglican); The London Missionary Society; The United Society for Christian Literature; and The South African Presbyterian Church.

From about 1945, problems started emerging in the UMCB, mainly because at that time, the government started to take on more responsibility for Education and social welfare. Schools were to be handed over to government and at the same time the mining authorities were beginning to carry out welfare programmes on their own. Given that Education and social welfare were the main areas in which UMCB co-operated, this development left the mission with

little work. Although UMCB lingered on, it was becoming weaker and weaker, and consequently in 1955, the United Missions to the Copperbelt closed down.

Although this was a sad development, the end of the United Missions to the Copperbelt did not mean the end of the ecumenical initiatives on the Copperbelt. Mindolo, in particular, became a focal point in the ecumenical initiatives. The end of the UMCB led to the creation of another Christian body –the Copperbelt Christian Service Council (CCSC) which continued with some joint mission work in the Copperbelt. The co-operating churches were still the same as those which had co-operated with the UMCB, except that the Copperbelt Christian Service Council was not a united venture, controlled by missionary bodies, but an ecumenical project controlled by a committee, representing churches in Central Africa (M'passou 1983:15).

Rev. Peter Mathews, an Australian, was appointed by the UMCB and the new Committee to be the Executive Secretary of the new Ecumenical organisation - the Copperbelt Christian Service Council. Peter Mathews arrived at the Mindolo Mission, in March 1957. Mathews arrived at a time when Northern Rhodesia was sharply divided. This was due to problems of the Federation with Nyasaland (now Malawi) and Southern Rhodesia (now Zimbabwe). The Federation had been imposed in 1953 against the will of the Africans in Northern Rhodesia and Nyasaland. The Federation had entrenched white settler privileges. This Federation created expectations among the white settlers, for a status that would make them dominate the Africans by 1960. By this time, it was expected to have the Federal Constitution reviewed to provide for the control of policy toward the African majority (Andrews 1975:192-193). What worried the Africans most was the decision by the then conservative government in Britain, to turn the decision-making over to the white dominated government of Central Africa. This development worried the Africans in the protectorate of Northern Rhodesia and Nyasaland, who insisted that if Britain were to give up its responsibility for the protectorates, it had to make racial equality a reality before leaving. This forced

the African leaders to agitate for radical approaches and fighting the threat of permanent subordination to settler rule began (Andrews 1975:193).

3.3 THE VISION OF THE INITIATORS

It was in this context or environment that Peter Mathews was to work. The mission itself at Mindolo was in a sorry state, with most of the buildings beyond repair. Peter Mathews had been given a job without a job description. The missionaries who appointed him expected him to look after two African congregations in the neighborhood for three years, during which he would study the situation to enable him to find out what needed to be done. Mathews did not think that it was a satisfactory proposal, as can be seen from his response to this proposal: "I will spend three months surveying the situation and if at the end of that period I see that there is something worth doing, I will start doing it. But if I find that there is nothing to be done, then I will resign and go back to Australia" (M'Passou: 1983:16). According to M'Passou (1983:18-19) Peter Mathews' survey came up with the following proposals, which he presented to the Copperbelt Christian Service Council in June 1957:

(i) Ecumenical centre

The proposals envisaged the establishment of an ecumenical centre which would provide facilities for training courses, conferences and research.

(ii) Teaching courses

These would include courses which would help women to adjust from rural economy to urban life: courses for trade union leaders to enable them to understand trade union tactics within a Christian context.

(iii) Community development workers

To appreciate the vocational aspect of their calling: farmers to learn methods of farming and be introduced to more profitable crops and animal husbandry methods, Christian musicians to adapt Christian hymns to African melody; and

businessmen to benefit from Christian ethics of business and commercial undertaking.

(iv) Conferences

These would bring people of various walks of life, both black and white to sit side by side and discuss matters affecting them personally and nationally. This would defuse racial tension. It would also enhance more meaningful communication between the races in Central Africa.

(v) The research programme

This was to be related to the development of the centre and its programmes. It would investigate areas of need and concern and recommend appropriate methods to meet those needs. It would not be merely academic research, but applied research, responding to the specific issues facing the church and society.

(vi) Pan African centre

The proposals included a Pan African dimension. They stated that since the Copperbelt population was composed of people from a wide radius stretching far beyond the boundaries of Northern Rhodesia, the centre should not serve just the Copperbelt, but the whole of Central Africa. This was in keeping with the political set up of the time, which made the Copperbelt the nerve centre of the economic structure of the Federation of the two Rhodesias and Nyasaland. The proposal also pointed out that the problems of rapid urbanisation arising from fast and extensive industrialisation on the Copperbelt were not peculiar to the Copperbelt, as other African Countries were going through the same problem at different levels. As a result, the concept of Pan-Africanism was enshrined in the original proposal at the very outset. As a result, to the present day participants at MEF come from all over Africa, from as far as The Gambia, Sierra Leone, Ghana, Nigeria, Cameroon, Democratic Republic of Congo (DRC), Uganda, Sudan, Ethiopia, Kenya, Tanzania and many Southern African countries.

It can be seen, therefore, that Peter Mathews had a vision of developing the Mindolo Mission into an ecumenical centre for Christian leadership training, for research on subjects of vital importance to the church and society, and for consultations and interaction between people of different races.

Although the Copperbelt Christian Service Council was not very enthusiastic, thinking those were ideal dreams of which they had no idea of how to make real, they accepted the proposals in principle. Andrews (1975:195) mentions that during Mathews' first year at Mindolo Mission he moulded the task of Copperbelt Christian Service Council to try to respond to the Council's needs on the Copperbelt, as he saw them. By June 1957, his activities were already developing in two directions that were central to later relationships of the Mindolo Ecumenical Foundation (MEF) with African nationalists. First, he had come into contact with a number of nationalist leaders including Kenneth Kaunda. Secondly, he had decided that the proposed conference centre should be a fully-fledged ecumenical conference centre, training lay leaders from throughout Northern Rhodesia. He hoped to receive support from the World Council of Churches and Inter-Church Aid.

Andrews (1975:195), further explains that the idea of a centre that would be ecumenical, like a "Bossey"¹³ in Africa, was derived from a number of converging experiences. Mathews had himself had an ecumenical background of work with the Young Men's Christian Association (YMCA). He saw his appointment as a director of an ecumenical project and not a missionary responsible to a missionary society. There was already within the Copperbelt, a strong ecumenical action dating as far back as the 1920s. All these, coupled with a WCC decision to choose the Copperbelt as a focus for a WCC study of 'the church and rapid social change', and Mathews' involvement with this project; seem to have influenced significantly the direction taken by Mindolo. Furthermore, Mindolo Mission had been asked to accommodate the staff for the

¹³ This refers to the Ecumenical Institute Bossey, near Geneva, in Switzerland.

WCC study and was also involved in a planning consultation of this study in December 1957, and the concluding conference a year later. Following the decision of the Christian Council of Northern Rhodesia (now Christian Council of Zambia) to recommend the proposed ecumenical centre as a project for Inter-church Aid Appeal, Mathews presented the centre as an integral part of the WCC study, to which this centre would provide the follow-up facilities. At the same time, the proposed ecumenical centre received a strong support from the WCC, when according to Andrews (1975:197), Paul Abrecht (then WCC Staff in the department of Church and Society) wrote to Mathews in the September of 1957 and said: 'Your idea of having the follow-up take the form of setting up a permanent study centre and lay training institute on the Copperbelt seems to us an excellent objective'. All these developments eventually led to the transformation of the CCSC into Mindolo Ecumenical Foundation, when Mathews and several local church leaders were convinced that effective Christian action and witness, within the congregation of the Christian churches, had met with failure.

Consequently, Mindolo Ecumenical Foundation was established in 1958. According to Fr. Frederick T. Sillet, first Chairman of the MEF Board of Governors, MEF was established to serve the Christian church and community at large; as a centre of study, worship and consultation, where men and women could deepen their understanding of questions affecting the unity and renewal of the church, and its responsibilities in the life of the community (Andrews 1975:197).

Under this broad mandate, Mindolo Ecumenical Foundation, with Mathews as Executive Secretary, in effect replaced the Copperbelt Christian Service Council. Certain MEF activities reflected concerns that had continued from the days of UMCB. These include Christian family life, training church leaders, training leadership for African youth; and helping women to adjust to the changed structure of family life in an urban area. Other directions such as the emphasis

on social research and conferences, and political issues, stemmed from the early concerns of Mathews, and also appeared in the recommendation of the WCC study on social change. Other programmes, such as the training of African commercial farmers, and the national development project, were developed later. It should be noted that Mindolo's early relationship with the nationalists was based on the fundamental convictions about the kind of witness the church had to give to the world, as well as the nature of Northern Rhodesia's social and political problems. It can be said, therefore, that Mindolo Ecumenical Foundation is the product of the United Missions to Copperbelt and the Copperbelt Christian Service Council. This view is supported by Baur (1994:433) who sees the establishment of Mindolo Ecumenical Foundation as a fruit of United Missions to Copperbelt (UMCB), when he says,

Another fruit of the Copperbelt United Mission was the transformation of its headquarters, with WCC support, into the Mindolo Ecumenical Foundation (1958) in Kitwe. It soon served as a venue for Inter-Church dialogue and conferences, yet social ecumenism was its chief dimension, with training courses ranging from domestic science to journalism. In 1960s it had almost a continental out reach, being host to AACC headquarters as well.

3.4 DIFFERENT APPROACHES OF LAY CENTRES WORK

To understand the mission of Mindolo Ecumenical Foundation, there is need to look at the roots of lay centres and their approaches to work in the life of the church and society. Anhelm (1993:4) identifies at least three approaches of lay centres or academy work namely the: *inner/home mission approach*, *educational or vocational approach* and *advocacy approach*, as described below:

(i) Inner/home mission approach

This is a more pietistic wing of lay movements which was founded in the eighteenth and nineteenth centuries and which is now professionally guided by official bodies and agencies. It is called 'inner/home mission' approach because it is related more or less to parishes and intends to activate church members to take part in the life of the congregations – at worship, at prayer, in Bible studies

and during retreats. This is an attempt to reactivate people for the inner life of the church, an internal concept of integration, as it were.

(ii) Education/Vocational approach

This approach started after World War II. Its main question was how lay Christians could jointly reflect their daily lives in a secular society and their secular professions with the attendant ethical problems in the light of the gospel. It was the starting point for Christian society-related lay centres and academies all over the world. It intended to build bridges between church and society, faith and politics, and between theology and science. The major merit for this movement was to prevent the churches, after the disaster of fascism, from becoming private institutions which reject public responsibility. This movement finds its task in the secular realm and not in the first instance within the churches. It became involved in the establishment of democratic structures, the reorganization of relationships between companies and trade unions, as well as in the East-West conflict. It raised security and peace questions. Its reference was always the Christian citizen as an individual who, according to Christian ethics, acted through his/her profession as a responsible citizen.

(iii) Advocacy approach

This approach commenced in the 1960's. It did not start out from the point of view of the individual, but out of solidarity. It was a reaction to worldwide injustice or the North-South problem. Solidarity groups, networks and grass-root organisations started tackling problems like risk-technologies and issues of peace, environment and ecology, as well as women's participation. However, these groups would not necessarily use the word "laity" to describe themselves. They are issue and action orientated, tackle a wide variety of issues, are mainly self-organized and often work without any connection to official church bodies. Most of these groups are ecumenical in themselves.

The majority of lay centres in Africa, including Mindolo Ecumenical Foundation, have their roots in the second approach; some are in the first and a few in the third approach. Their ideas have been shaped by their roots. Mindolo Ecumenical Foundation, having its roots in the educational/vocational approach, has since its inception, placed emphasis on the responsibilities of Christians in the world.

CHAPTER FOUR

THE SCOPE AND CONTENT OF MINDOLO PROGRAMMES

4.1 A GENERAL OVERVIEW OF MINDOLO PROGRAMMES

As mentioned in the preceding chapters, Mindolo Ecumenical Foundation was established with the support of the WCC to be a centre of study, worship and consultations, to meet the needs of the church and the community, in the areas of training for leadership, research, consultation and conferences; with special references to the laity. Mindolo, therefore, was to be a centre of lay training. In the initial stages, these programmes and activities were attended by both barely literate housewives, and highly educated and well placed professionals such as teachers, trade unionists, politicians, company directors and managers (Matshazi 1978:23). MEF opened its doors to all, regardless of race, colour, class or background.

According to Andrews (1975:199), it was the only place where it would have been practicable to accommodate Indian, Coloured, African and European together. The members of African trade unions and radical parties, looked upon by most whites as subversive, were appreciative of the space that Mindolo provided, but even more, of their acceptance there as people. Mathews illustrated this when he wrote an appeal for funds:

It is extremely interesting to see the way in which Mindolo's facilities are being sought after as it is the only place which is inter-racial and controversial groups can find a home. The Provincial Commissioner rang me the other day and pleaded that we should house a conference of the two opposing African Trade Union groups as there was no other place on the Copperbelt for them to meet (Andrews 1975:199).

From its inception, Mindolo Ecumenical Foundation was committed to providing a wide range of programmes which included: lay training for leadership in church

and secular organizations; helping married women to become better wives and mothers; helping the government and the mining companies in solving many social problems caused by the influx of people from rural areas into the Copperbelt. This showed the community how Christian faith relates to men and women at work in all the many jobs, trades and professions which exist in the new nations of Africa; and helping young African farmers to learn the methods of modern farming.

To carry out these tasks, Mindolo Ecumenical Foundation established a number of programmes and activities: that included Women's Training Programme; Conference, Research and Development Programme; Youth Leadership Programme; Kalulushi Farm College; Ecumenical Leadership Programme; Industry and Commerce; Community Development Programme, and recently introduced Peace Education Programme. The Chapel, which occupies a central place at Mindolo, provides a conducive environment for a deeper spiritual force, to sustain the work of Mindolo as a centre of lay training.

As explained earlier in Chapter one (page 7), the first programmes to be established during the initial years of the founding of Mindolo Ecumenical Foundation, were the Women's Training Programme; Conference, Research and Development Programme; and the Youth Leadership Programme. These three initial Mindolo Programmes will be further discussed and analysed in this chapter.

4.2 WOMEN'S TRAINING PROGRAMME

The Women's Training programme (WTP) was the first course to be initiated by Mindolo. It is for this reason that many people have affectionately referred to this programme as the Mother of Mindolo Ecumenical Foundation¹⁴ because it was the first programme to be run at Mindolo Ecumenical Foundation in 1958. This first course then known as Christian Home-making and Leadership Course started on 1st March 1958 and ended on 29th June 1958 (M'Passou 1983:25).

By 1962, the tenth session of the course, about 200 women had taken part in this programme (M'Passou 1983:86). A six-month course was offered to those who had good foundations in English, and another four months for those who had had elementary education only. During the last week, the husbands would be invited to take part in the course, which pleased them very much especially when they found out that their wives had learned more skills. What the women learnt was much more than what the course had initially planned to impart. In 1966 a mobile school started. It was referred to as the school on "wheels" (M'passou 1983:87). The school on wheels was offering a two-month course in Christian home making, for women in rural areas in an effort to meet the high demand in this course.

Grenville-Grey (in Matshazi 1978:34) explained that the importance of MEF's Women Training Course, lay in the fact that they had a special responsibility for reaching down to grassroots level, and out in the rural areas. Courses were designed not only to assist women in making the adjustments from rural to urban life, but also to instruct them on 'building' a Christian home. Although the courses included domestic science, it is important to note that the greatest emphasis was on marriage and life in the community from a Christian point of view.

¹⁴ This was expressed by Margaret Chindela in an interview at Mindolo Ecumenical Foundation, October 21, 1998. See also the introduction to the Women's Training Programme Course Content.

The demand for the Women Training Course was always high which was demonstrated by the number of the applications for places every year. In 1964 for example, 600 applicants were received for the six months course. Out of these only 34 were selected, three from Malawi and the rest from Zambia (Matshazi 1978:35). This shows that the Women's Training Course was very popular and on demand. In 1964 a resident minister of Western Province, made a special appeal that a room be specially created to accommodate wives of three under ministers:

I realise how booked you are, but I am hoping that you may be able to find them a place, and I am of the opinion that if the Under Ministers' wives come to your school, it may encourage other wives, including those of the Ministers to take the advantage of your excellent courses.¹⁵

This is an indication that the demand for this course was from all social groupings. The fact that women from all social groupings would study together was an opportunity for them to come to an understanding of their various problems and hopes. In addition to formal lectures in health and mothercraft, they were given demonstration lessons on cooking nutritious foods for the family, and caring for their babies. Children who came with their mothers to Mindolo Ecumenical Foundation suffering from malnutrition, usually left to go back to their homes healthy babies.

By 1965, the Women's Training Programme had gradually started to explore some fresh ground by starting three new courses namely: A six weeks course for girls in preparation for marriage; an eight weeks refresher course for women who had previously taken the longer six months courses, and a six month course in Christian family life for women who had only four years of schooling and under.

¹⁵ See Report on the Department of Women's Work, March 1965, page 1, in the MEF Archives.

The 1964/5 Women's Training programmes described above can be illustrated by the Table below (Matshazi:1978:36).

YEAR	COURSE	NO. OF STUDENTS	NO. OF CHILDREN
1964/65	6 months course in Christian family life	40	35
1964/65	Refresher courses – 2 months	20	20
1964/65	Marriage preparation course – 2 months	8	-
1964/65	English medium – 6-month course in Christian family life	34	25
	TOTAL	102	80

The purpose of the course was to enable women to share fully in the building of a Christian home and family life. It was designed to give them specific skills in running a transition between the old and the new ways; to provide Christian Education and Political Education and prepare them to share their training with others. The content of the course included Bible study, political education, leadership training, health, nutrition, sewing, knitting, cooking, budgeting, laundry, mothercraft and house-wifery. The Christian homemaking and leadership course was the first of many other Women's Courses. A total of seven different courses were initiated. Many of these courses have since been discontinued, but a few are still being conducted up to this day, independent of the Women's Training Programme.¹⁶

¹⁶ See Margaret Chendela's introduction remarks to 1998 Women's Training Programme Course Content.

It can be seen, therefore, that over the period the situation of Women's Training Course kept changing. For example, following the recommendation of the Evaluation Team in 1968, a Pan-African Leadership course started in 1975, which coincided with the United Nations (UN) declared International Women's Year. According to Mrs. Margaret Chendela this course has over the years served the emerging educational and training needs of women.¹⁷ It is an advanced leadership course designed for women who already have significant experience in leadership among their fellow women. This Pan-African course has served the needs of professional women already employed in leadership throughout Africa. The course serves women with a wide range of educational backgrounds. Few have only college level work, and many have not completed secondary school. The course provides not only important training, and it also provides a rare opportunity for extended interaction with the women from other countries.

From the narrative account of the MEF Women's Training Programme, it can be seen that over the years, the MEF's Women Training Programme has focussed on Women's concerns and the commitment to reach the women of all social groupings. The fact that the Women's Training Programme was the first course to be conducted by Mindolo, underlines the commitment of Mindolo as a centre for lay training, to address the concerns of those that are marginalized in society. Through such a course, Mindolo would bring the values of the Christian gospel to bear on the realities of the day to day life. The course, therefore, can be said to have a goal to empower women at all levels. That is why the course places emphasis on issues related to women in development, as well as the role and constraints they face in their life and work. The course enables women to acquire skills for social analysis, to be able to address, for example, issues related to rural and urban poverty, including economics, politics and social structures.

¹⁷ Mrs. Margaret Chendela, Co-ordinator of the Women's Training Programme, made these comments during an interview on 27/10/98.

The question that can be asked however, is how widespread is the influence of Mindolo's Women's Training Programme. A look at the list of participants of the Women's Training Programme for 1998, in Table 3 (page 85 - 86) reveals that out of twenty participants enrolled that year, eighteen were sponsored by churches or church related organisations. This is an indication that Mindolo is servicing the churches. However, to be able to address the question raised above, there is need to look at the analysis of participants per country for the period 1987 – 1997 (Table 4 page 87 - 88). From this analysis it can be seen that in the period of ten years, thirty-three countries benefited from the WTP at Mindolo. Out of these, twenty-four were African countries, while the rest were non-African countries, showing that the influence of Mindolo goes beyond the African continent. But one significant observation that can be made is that the numbers of participants on a yearly basis, is very low considering the fact that the centre is Pan-African. In the ten years indicated in Table 4 (page 87 – 88), a total of 196 participants were enrolled in the WTP, which gives an average of twenty participants annually. As a matter of fact in 1987 and 1990 the enrolment was as low as sixteen participants. This could negatively impact on Mindolo's effectiveness and influence in the life of the churches and society in Africa.¹⁸

Another picture that emerges from this analysis, is the imbalance in terms of enrolment country by country. For example, in the period of ten years, Zambia had a total of forty-four (44) women trained, while neighbouring countries like Zimbabwe had only three (3) and Malawi only one (1). In Eastern Africa, Kenya had a total of twenty nine (29) women trained, while its neighbours Uganda and Tanzania had sixteen (16), and twelve (12) respectively, Sudan and Ethiopia had seven (7) each. In Western Africa, Nigeria had the highest enrolment of twelve (12), while the other western Africa countries namely: The Gambia and Liberia,

¹⁸ MEF is basically a Pan African Centre but from time to time a limited number of participants come from outside Africa. Note that 1996 list of intake could not be obtained, hence it is missing in this ten year period. (Table 4 – pages 87 – 88).

had four each (4); Sierra Leone had six (6), Ghana had four (4) while Togo and Benin had one (1) each.

On the whole Eastern Africa had more participants put together, than Southern Africa, despite the fact that Mindolo initially was established to serve the countries in central and southern Africa.

This evidence raises the question of the relevance of the course in terms of the needs of the churches and or society in the region. This question becomes more relevant especially, considering the picture painted by the analysis in Table 5 (page 89), that illustrates Pan-African women's leadership course enrolment analysis for 1975 – 1982. For example, in that analysis Namibia alone had a total of thirteen (13) WTP participants compared to only one (1) participant in the period 1987 to 1997. It should be noted that during the period 1975 – 1982 Namibia was still in the struggle for independence. During the period 1987 – 1997 Namibia now already independent, had different needs and challenges, that Mindolo could not meet.

In an interview with the co-ordinator of the WTP Programme, it was noted that the educational background of the WTP participants varies from college level to those who had not completed secondary school level.¹⁹ Although the view of the WTP co-ordinator in the interview, was that the Pan-African course had proved a very helpful tool for churches in Africa, this is, difficult to see, given the very few numbers and the levels of education at which participants joined Mindolo. Given that Mindolo is enrolling very low numbers, it could have been cost effective to enrol women with a higher level of educational background, so that on their return to their respective churches or countries, they could be charged with responsibility for training other women in their respective countries. This means Mindolo placing emphasis on 'Training of Trainers'. Mindolo cannot have the

¹⁹ This was during an interview with Mrs. Margaret Chendela, on 27 October 1998.

capacity to train for the churches, but a systematic Training of Trainers Programme could have better multiplier effects.

4.3 CONFERENCE, RESEARCH AND DEVELOPMENT PROGRAMME

Like the Women's Training Programme, the Conference, Research and Development Programme (CRDP) is one of the oldest MEF Programmes established in 1958. This programme was to be a 'Think Tank' for all Mindolo Programmes and the outside community (M'Passou 1983:57). This programme was set up to operate as a forum programme, bringing people with various experiences and from all walks of life to deliberate on issues affecting society, with action oriented solutions.

As a 'Think-Tank' for Mindolo Ecumenical Foundation, ideas would flow from various sources into the programme where they would be discussed, investigated and re-formulated for action. According to M'Passou (1983:57), many actions followed activities of the, CRDP which have had a profound impact on church and society. For example, the organisation called 'SAIL' (Social Action in Lusaka) was started as a result of a seminar sponsored by Mindolo to draw the attention of the churches and society to social problems in Lusaka which needed action. Another organization founded as a result of the activities of CRDP is the Zambia Interseminary Conference (ZIC). This is an organisation which brings together staff and students from various seminaries and theological colleges to share ideas, discuss and study jointly, thus promoting the spirit of ecumenism among ordinands which should continue after they have left theological colleges and settled in their parishes or denominational ministries. Both Roman Catholic and Protestant seminaries participate fully in ZIC, which holds a conference once a year.

The Family Planning Association of Zambia also traces its origin to consultations held at Mindolo under the auspices of Conference and Research Programme. The Association of Christian Lay Centres in Africa (ACLCA) is another

organisation which had its genesis from the Conference, Research and Development Programme. For example, Canon J. Mfula, once head of CRDP, played a key role in the founding of ACLCA at Mindolo in May 1970.²⁰

This programme was established in such a way that it would be flexible promoting an in-depth understanding of current problems and issues facing African and Zambian Society; providing conducive setting for dialogue and reconciliation and stimulating discussion which leads to action (M'Passou 1983:57). A study of the records at Mindolo gives a picture that the programme, has over the years, had considerable successes in helping people to come to grips with specific problems, opportunities and ideas, as the following statement indicates:

A similar seminar in Kitwe, where about 15% of the people live in squatter communities, led to the formation of a "Social Action Group". This community organization with all its leaders and members made up of Kitwe squatters, immediately got down to planning how best they could provide social amenities for their squatter township. Eventually, they managed to get a clinic off the drawing board. There is however, still a need for MEF to expand and spread out the activities of the Conference and Research Programme as widely as possible, especially at grass roots level (Matshazi 1978:71).

Grenville-Grey (1969:391) described Mindolo Ecumenical Foundation as God's instrument to spread the gospel.²¹ In an article entitled: *A New Instrument to spread the Gospel*, he discusses among other MEF Programmes, the place of the programme on Conferences and Consultations – as a key programme, and as not only a tool for generating new ideas that could shape the Mindolo course, but also as an instrument of Peace and reconciliation especially among the different races (Grenville-Grey 1969:394-6).

For example, Grenville-Grey (1969:392-395) gives an account of how at one time a crisis was developing with regard to the place of Asian traders in Zambia. A

²⁰ Canon Jason Mfula later MEF Director 1971 – 1982, was ACLCA Secretary since its inception for many years.

²¹ Grenville-Grey was MEF Director 1966 – 69.

conference was organised by Mindolo to see whether all small businessmen, Asians in particular, could not do more to relate to the local community by taking the training of African staff more seriously.

To address the question of race relations, a Race Relations Consultation, dealing with the whole of Southern Africa, was held at Mindolo from 25 May – 2 June 1964. Mr. Kenneth Kaunda, then Zambian Prime Minister, addressed the Consultation. Kaunda's speech emphasized the importance of the church to be involved in the lives of the people, when he said,

The Christian Church must identify itself with the people and not sit in judgement on individuals and nations. The Church must become active and lead our people Is the Church going to content itself with the role of criticising political parties for 'misleading' [young people] or is the Church going to accept this as part and parcel of the problem of our society and place its services with the nation not only here in Northern Rhodesia, but elsewhere where such problems exist? The life of any Church becomes a danger to society if it starts and ends in the seat of judgment (Andrews 1975:204).

It can be seen therefore that these consultations aimed at providing a ground for reconciliation and informed Christian action. This was particularly important in the period of the nationalist struggle for independence, to understand the Christian responsibility in the struggle for freedom and dignity. As Grenville-Grey (1969:391) observes, the establishment of Mindolo coincided with the struggle for independence in Northern Rhodesia. As a result, the Foundation was caught up from the very start to play an active role as a tool of peaceful co-existence especially between people of different races. Mindolo was in the forefront in championing the view that African nationalism was a movement within the providence of God and capable of bringing a new sense of dignity, freedom and purpose to the people of Africa. Therefore, the Conferences and Consultations played a key role in promoting dignity, freedom and self-determination.

Hence the period leading to the independence of Zambia in 1964 saw Mindolo, and especially the programme on Conference and Consultations, playing a central role in addressing political, social and economic issues that were part and

parcel of the struggle for independence. For example, in 1960, (according to Andrews 1975:200), MEF and WCC organised a consultation on the future of the Federation because it had been a very controversial issue. 1960 was the year in which the Federation Constitution was to be reviewed. Mindolo together with the WCC saw the importance of organising a consultation that would bring together whites and blacks to debate this controversial issue, hence providing a forum where people with opposing views could have opportunity to listen to each other, and possibly appreciate each other's position and view.

The activities of this programme over the years could fill a volume of its own. Mindolo, through the Conference, Research and Development Programme has listened to what the church and society are saying and responded through conferences and consultations; and carrying out Research Projects to address the church and society concerns. M'Passou (1983:52-56) lists some of the major Research Projects and conferences that were carried out in a period of about twenty-five years (1959 – 1982). This list is reproduced in Appendix 1 (page 76-80). A look at the topics covered in these conferences and research projects portrays a trend in which Mindolo attempted to relate the Christian faith to the concerns of what was happening in the world, hence being the expression or symbol of the church in the world. For example, under the topics for research projects, themes such as, the church as an agent of social change; church and development; role of youth in development; race relations; the church and nation building; the role of the church in rural development; can be identified. There is a similar pattern under the list of conferences. An analysis of these topics reveals that Mindolo organised conferences that would address areas such as the responsibility of Christians in society; the unity of the church and its witness in society; Christians and race relations; Christian values and their influence on home and family life.

The results of the research projects and the conferences impacted and shaped the MEF courses such as the Women's Training Programme and the Youth

Leadership Programme. For example, following the results of the research project on *proposal for a course in social studies* carried out in 1961, the Youth Leadership Programme was established. Mindolo has maintained the programme on Conference, Research and Development. Over the years, the title and wording of the programme has been changed, moulded and shaped in line with the changing situation, but on the whole, the original objectives and aims have been maintained.

According to Anne Mumbi (in an interview 1998), currently the programme continues to hold debates on various issues ranging from governance and democracy; Human Rights, Peace and Reconciliation. In 1991, for example, during the struggle for multi-party democracy, Mindolo Ecumenical Foundation was again caught up in organising conferences and making consultations for party political leaders to discuss issues like "*the Zambia we want*". Because Mindolo from inception does not take a partisan political position, it has always provided a neutral place for such meetings and conferences.²² Recent conferences have addressed themes such as, *Developing a Culture of Peace* (September 1995); *Widowhood Trauma: A cause for Affirmative Action* (December 1995), *Justice, Peace and Integrity of Creation* (March 1996), *Peace and Peace Making* (August 1996); and a seminar on *the Debt Crisis focussing on the Jubilee 2000* (September 1999).

Although from this narrative it can be said that Mindolo has kept the programme on Conference, Research and Development, recent trends at Mindolo give a picture which shows that the activities related to Conference, Research and Development Programme have taken a downward trend. In an interview with Henry Nsofwa, it was noted that the CRDP in recent years has been organising a conference or two in a year – lasting a day or, at most, three days.²³ This has

²² This is the view of Mrs. Anne Mumbi in an interview during the WCC 8th Assembly at the University of Zimbabwe on 10th December 1998. Until 31st October 1999, Mrs. Mumbi was MEF Co-ordinator for Conferences, Researches and Development.

²³ This was in an interview with Mr. Henry Nsofwa CRDP Staff on 28th October 1998.

been attributed mainly to lack of funding. In the initial stages, conferences, consultations and research projects were financed by donations from overseas. With the dwindling of funds, it inevitably affected the conferences that could be organised, and the research projects that could be carried out. Until the present day, the few conferences that are organised by the MEF Programme on Conference, Research and Development, depend on the grants received from the overseas donors, or some form of external support, like the Swedish Embassy in Lusaka which has been sponsoring the annual Dag Hammarskjold memorial lecturers, that normally centre on a particular theme each year.

This shows that from the beginning the CRDP was heavily dependent on overseas financial support, which could have crippled any initiative that the CRDP staff and Mindolo as a whole could have developed, to sustain this programme. If Mindolo from its inception, as mentioned earlier, was compared to the Ecumenical Institute, 'Bossey', in Switzerland, one can ask the question, why is it that Bossey since 1946, when it was inaugurated, has continued to open its doors for seminars, conferences, as well as the annual Graduate School (since 1952); that have been attended by thousands of women and men from all over the world representing different confessions and cultures.

For example, a look at the 1999 Programme for Bossey Ecumenical Institute, shows that eight conferences and/or seminars were planned for 1999 averaging about a week each, in addition to the 48th session of the Graduate School, on the theme: *Christians in a Religiously Plural World: Challenge and opportunity*, scheduled for September 1 – 17 December 1999. The Programme also gives a projection for the courses planned for the year 2000 and 2001.

Mindolo could learn from the example of Bossey by aggressively promoting and marketing conferences and seminars. Bossey does not look for donations to support the conferences. Instead Bossey takes a great deal of time in, long term planning and promoting their courses – such that those interested, pay for them

because they consider them important and relevant in their situation and times. It is evident that Bossey's secret to success has over the years depended on serious thinking and conceptual clarification of the themes of conferences and the Graduate School, coupled by long term planning and promotion. For example, by June 1999, Bossey had already published the programme for the year 2000, as well as topics or themes for the courses projected for the years 2001 and 2002.²⁴

Such long term planning is certainly missing at Mindolo which limits its effectiveness and influence, in challenging and calling upon the Christians to be a witnessing community and God's faithful servants in the world.

4.4 YOUTH LEADERSHIP PROGRAMME

Following the results of a research by Martin Staebler in 1961 on a *course in social studies*, Mindolo Ecumenical Foundation initiated plans that led to the establishment of a Youth leadership Training Programme in 1965. During the same period (M'Passou 1983:60) the All Africa Conference of Churches Youth Commission held a two-month seminar at Mindolo for secretaries and directors of youth work from the churches and Christian councils in Central and Southern Africa. Many of these directors and secretaries had just been appointed to their new jobs and the course helped them to acquire basic knowledge and skills in the art of developing and conducting youth programmes. The seminar also helped to identify the subjects needed in the Youth Leadership Course syllabus.

The result of this seminar saw the development of a one-year Pan-African Youth Leadership Programme which started in February 1967. The term 'Pan-African' meant that the programme was opening its doors to participants outside Zambia. According to M'passou (1983:60), the Pan-African Youth Leadership Programme course was the first long Pan-African course conducted by Mindolo though many

²⁴ This information is contained in the Programme for Ecumenical Institute, Bossey for 1999 and 2000.

international seminars and short courses had been conducted by Mindolo before. As can be seen from Table 6 (pages 91-92), the first class of participants came from Zambia, Malawi and Rhodesia (now Zimbabwe) while the second class, which started in February 1968 attracted more participants from as far as Ethiopia, Kenya, Malawi, Zimbabwe, Tanzania, Uganda and Zambia. By 1982, the Pan-African Youth Leadership Programme had trained 274 youth workers from all over Africa representing twenty-four African countries. The primary goal of the Youth Leadership Programmes was to train youth workers who would later work effectively with the youth in finding solutions to the problems of unemployment, delinquency and other social evils. Grenville Grey (Matshazi 1978:41) mentions that some participants came from Papua-New Guinea in the South Pacific.

In co-operation with the All Africa Conference of Churches, Mindolo developed a Pan-African Youth Leadership Diploma Programme which began in 1976. The diploma was awarded jointly by the AACC and MEF. Other Programmes included the youth camps which provided opportunity for the youth from different churches to come to Mindolo for short courses, seminars, consultations or conferences. According to Matshazi (1978:41) between August 1966 and September 1968, 1 500 young people had gone through camps operated mainly at weekends and / or public holidays. Activities at the camps included manual labour undertaken to improve the camps or a seminar / conference on some specific subject in which both participants and staff actively participated. Related to the Youth Leadership Programme over the years, has been the Youth Development Scheme, whose primary objectives is to help the school "drop outs" to learn how to run income generating projects, such as pottery and screen-printing. Pottery is a demonstration of the new approach to Youth Development Scheme.

The period when the Youth Leadership Programme started is significant in the sense that it was in the 1960's when many African countries were witnessing the

birth of African nations, as they attained national independence. This in itself created challenges and hopes, as the new nations needed trained leaders and therefore the MEF Youth Leadership Programme was particularly important for the youths who needed more skills and training to prepare them for leadership. A lot of importance was attached to this programme because the training of young people and their preparation for responsible citizenship, was a priority not only for the African countries that had just obtained independence, but also, for the departments of churches and Christian councils in Africa. These needed trained youth leaders to staff such departments.

A look at the analysis of the enrolment to the Pan African Youth Leadership Programme (1967-1982) gives a clear picture of who came to the courses. Table 6 (page 91-92), shows that participants came from all regions of the continent from as far as Egypt in the North, South Africa in the south and Liberia, in the West. According to Andrews (1975:205) at the beginning of 1961, three years before Zambia attained independence, there were only forty-three Northern Rhodesian Africans who had earned university degrees, and out of 4,000 senior staff civil servants, only thirty-eight were Africans.

At independence, many African nations experienced insufficient educational facilities, and a continuous increase in the population of young people who were unskilled and unemployable. As a result there was an influx of young people from rural areas coming into towns looking for jobs. They had no qualification and the jobs did not exist. The Mindolo Youth Leadership Programme aimed at guiding the young and help them to face such challenges. The influx of young people to towns resulted in the creation of crowded squatter townships and the resultant social problems requiring urgent attention. This was not easy without sufficient social workers to attend to the situation. As a result African governments, the churches and private organisations initiated youth programmes, that were aimed at curbing these social problems among the youth.

These youth programmes were educational. They aimed at imparting skills for self-improvement and self-reliance with the basic objective being the provision of employment, and reducing frustration. Although these programmes had good intentions, they could not go on smoothly due to lack of trained workers. The Mindolo Youth Leadership Programme was therefore very important and necessary so as to provide the required training.

As to what influence this programme has had over the years, one question can be raised. First, the content of the Pan-African Youth Leadership Course seems to have been static over so many years, covering such subjects as Adult Education; Leadership Development; Research Techniques; Sociology of Development; Management Skills; Community Development; Counseling; Methods and Techniques of youth work; Psychology of Adolescence; Agriculture; Appropriate Technology and recently Peace Education. These may be good subjects to prepare a youth worker or social worker, but in a continent facing challenges of rural and urban poverty, political instability, oppression, struggle for dignity, freedom of association, economic justice and, globalization; debt crisis, structural adjustment programmes, corruption and misuse of resources, civil wars and conflicts, as well as the scourge of AIDS; it is difficult to see how the content mentioned above equips young people to face the challenges that they bring.

While the content, for example, provides opportunity to acquire principles of counseling, psychology and sociology of development, it is not clear whether participants are equipped with tools of social analysis to be able to develop the independent and critical thinking that would enable them to question the status quo and structures of exploitation in the church and society. This view is supported by a letter dated 15th June 1992 from the United Church of Canada addressed to the Director MEF. The letter raised serious questions regarding the relevance of the Youth Leadership Programme at Mindolo. The letter stated in part:

I am writing at the moment with regard to the youth leadership program at Mindolo. For quite a long time, the UCC has provided scholarships to that program which were intended to enable the WSCF – Africa region to send persons from their networks for training at Mindolo. As mentioned, this arrangement started quite some time ago, and there have been a number of staff changes and programming shifts within UCC, WSFC and MEF as well. In a recent conversation I had with Kangwa Mabuluki of WSCF, he indicated that they no longer feel that the youth leadership program at MEF is providing the kind of training most relevant to their networks. As well, given the cost of scholarships for two young people per year at Mindolo, they feel they could use the same funds and run several shorter training workshops at the country level and reach a much greater number of students. We are therefore considering shifting the funds which have been earmarked to Mindolo for Youth Scholarships, to WSCF for training courses, beginning in 1993.²⁵

This raises the need for Mindolo Programmes to constantly do some internal evaluation in consultation with related organisations like WCC, AACC, and the ACLCA, so that the content and curriculum of a programme like the Pan-African Youth Leadership, can be constantly shaped to meet the changing needs of the young people in response to the challenges and hopes in the African Continent.

There is also the question of the number of participants that have benefited from the Youth Leadership Programme at the Pan-African level. As mentioned earlier, in the period 1967 to 1982, a total of 274 youth workers representing twenty-four African countries, graduated from the Pan African Youth Leadership Programme. In that period of fifteen years, it gives an average of eighteen youth participants trained annually. Given that most of these youth workers, were not trained to be trainers, but rather to go to their respective churches, or organisations merely as youth workers; it would mean that the influence or impact of Mindolo on the churches' Christian mission in Africa, would certainly be minimal or limited.

²⁵ Letter dated June 15, 1992 from Paula Butler, then Area Secretary, East and Central Africa, United Church of Canada, addressed to Clement Janda, then Director, Mindolo Ecumenical Foundation. United Church of Canada is one of the ecumenical partners (donors) of MEF.

As in the Women's Training Programme, Mindolo as a Pan-African centre, does not seem to have a policy or criteria to ensure balanced enrolment. A look at the enrolment for the Pan-African Youth Leadership Programme shows that almost the same countries since the inception of Mindolo, have been the beneficiaries of the Youth Leadership Programme. This makes the programme look exclusive not only in terms of regional balance, but also linguistic balance. Mindolo seemed to be contented with receiving participants from English speaking countries in Africa, while the French speaking had almost been left out.

Although Mindolo is situated in Southern Africa geographically, it is difficult to understand why Eastern Africa seems to benefit most from Mindolo Courses – both the Pan-African Women Training Programme and the Pan African Youth Leadership Programme. For example, Table 7, which is the intake for 1998 Pan African Youth Leadership Programme, (Page 93) shows that out of a total of fifteen participants enrolled in 1998, seven were from East Africa (Kenya, Uganda and Tanzania) while Southern Africa, minus Zambia had only two participants from Lesotho and Malawi; the rest being Zambians and none at all from Western Africa. The question that can be raised, is whether this Programme is still relevant, especially to the socio, political and economic concerns of Southern African. An internal evaluation would have helped to discover why the Southern Africa countries and churches do not seem to be interested in this programme and what can be done to transform this Pan-African Youth Leadership Programme, into a dynamic and creative programme

In terms of gender, the Pan-African Youth Leadership Programme has maintained a good balance, which is highly commendable. For example, a look at Table 7 (Page 93) the 1998 enrolment for the Pan-African Youth Leadership shows that out of fifteen participants, eight were male, while seven were female. This shows that 47% of the participants were female, while 53% were male. Records were not easily available to compare enrolment from previous years, but

the interview with the co-ordinator of the Pan-African Youth Leadership course, pointed to the fact that this balance has been maintained in recent years.²⁶

²⁶ In an interview with Mr. Michael Mwanachongo, Co-ordinator of Pan-African Youth Leadership Programme, October 28, 1999, at Mindolo.

CHAPTER FIVE

CONCLUSION

5.1 SYNTHESIS OF THE STUDY

This study has attempted to describe and analyse lay training programmes as they are carried out at Mindolo Ecumenical Foundation; a centre for worship, study and dialogue. The study traces the roots of Mindolo Ecumenical Foundation to the ecumenical initiatives and activities in the Copperbelt, beginning with the Union Church, the United Missions to the Copperbelt (UMCB) and the Copperbelt Christian Service Council (CCSC).

In this study lay training is understood to be the process of equipping Christians to see and understand their mission as being the church in the world. This means lay training has to do with the training of God's people to be the church in the world. According to Booth-Clibborn (1964:1) this may be called Christian Adult Education to make it clear, that all Christians are called to learn more throughout their lives about their faith and how to apply it in the world of everyday life. This means that lay training is concerned with the lives of Christians in the world who must act as leaven in society.

This is in line with the vision of the initiators of Mindolo Ecumenical Foundation. Their vision was the establishment of an ecumenical centre which could be an instrument for the church to spread the gospel to the whole world. This envisaged making Mindolo a place of worship, study, research and dialogue. This is to prepare the laity for Christian witness and action in church and society. Mindolo was envisaged to be a place that would be an icon of hope, peace and reconciliation; to be the symbol of the church's presence in the world. MEF has always aimed at dealing with the "principle of Christian Citizenship" from the earliest conception of this centre. Hence courses for advanced Africans on responsible citizenship (Andrews 1975:205) were seen as a central concern of the lay training programme.

The study shows that lay training was carried out through courses and consultations at Mindolo Ecumenical Foundation. Whether through courses or consultations, MEF has from its inception been committed to the goals of lay training. Given that Mindolo was born at a time when the struggle for self rule in the whole Federation of Northern Rhodesia and Nyasaland was at its peak, Mindolo was always seen, especially, by the nationalists as a place striving to be the agent of reconciliation and harmonious relations between different races in the country. This is attested by the following statement made by one of the nationalists, Mr. Chakulya following a course that had been organised by MEF in July 1962:

In the first place, we, the students of this course are very grateful to Mindolo Ecumenical Foundation who, in the midst of suspicion and conflicting views between races in the country are continuing to do everything in their power to bring people of all races together to discuss and understand the harm that racial feeling and conflict are causing to the whole country (Andrews: 1975:208).

This study demonstrates that in the period leading to independence, MEF had clearly identified itself with the struggle of the nationalists in support of human dignity and freedom. In a sense one can say that MEF had transferred its allegiance to the emerging African government but according to James Oglethorpe (in Andrews: 1975:216), this relationship had to be exercised with caution, as can be seen from his remarks below:

Finally, the freedom of the Church to criticize the state should not depend on any earthly allegiance. This is especially valid in our situation where an independent African state is emerging. The support of the Church is sought in this development, and rightly, I think. That is why Mindolo on behalf of the Church is running this course. But this support does not mean that the Church is forfeiting its freedom to criticize whatever will result from the development into an independent nation. The call to support the change should not contain the demand to support uncritically the result of the change.²⁷

²⁷ This observation was made as far back as 1962 by James Oglethorpe, then Vice Principal MEF, during a sermon in one of the National Development Courses now known as CRDP.

This shows that although, Mindolo had clearly identified itself with the struggle of the nationalists, this was for the support of human dignity and freedom, and should not be interpreted as a partisan support of the emerging African government in the then Northern Rhodesia (Zambia). The nationalists could be supported only in as far as they upheld principles of human dignity and freedom.

To conclude, this study has described and analysed Mindolo's programmes and how lay training has been carried out in these programmes. Given that the question of laity has been central to this study, a chapter was devoted to 'lay people' in Africa looking at the lay people from the perspective of the African religious context, the concepts of laity in the history of Christianity and the ministry of the laity in the church in Africa; emphasizing the need for lay training as a tool for effective Christian witness and action in the world.

5.2 THE WAY FORWARD

The first constitution of Mindolo Ecumenical Foundation stated the aim of the Foundation as follows:

The aim of the Foundation shall be to serve the Christian Church and the Community at Large in the establishment of a Centre in Northern Rhodesia for study, worship, consultations, where men and women may deepen their understanding of questions affecting the unity and renewal of the Church and its responsibilities in the life of the Community (Matshazi, 1978:100).

This means that Mindolo Ecumenical Foundation was essentially set up to be a place of worship and learning where the laity would deepen their understanding of questions affecting the life and mission of the church and its responsibility in the world. In this regard Mindolo was to be a centre of lay training equipping Christians to be faithful to the message of the gospel, and hence see themselves as God's faithful servants in church and society. As a centre of worship and learning Mindolo had the aim of equipping Christians to integrate their worship experience with their responsibility in their daily life and work. In this concluding

chapter, as a way forward, some critical questions are raised regarding the influence of Mindolo as a lay training instrument.

From the description and analysis of Mindolo programmes, it can be said that from its inception, Mindolo has, through its programmes, attempted to meet the original vision of being the expression of the church in the world and challenging churches to be faithful to the message of the gospel. For example, as an expression of the church in the world, Mindolo has always emphasized the ministry of justice, peace and reconciliation, freedom, human dignity and fullness of life.

This has been demonstrated through a number of activities and symbols that can be found at Mindolo. For example, in front of the reception area of Mindolo Ecumenical Foundation, there is a beautiful fountain in the middle with a stone sculpture of a fish. The story behind this sculpture is linked to a Mrs. Burton, a woman who was burnt to death in Ndola during Zambia's struggle for independence. Realising that this was as a result of racial animosity, which existed at the time, funds were raised to put up this sculpture as a symbol of Christ, who has reconciled Christians to God, the Father in Heaven, and to one another. This symbol of a fish has remained in front of Mindolo reception area as a constant reminder of the original vision and work of Mindolo as a place of reconciliation. A sculpture of St. Francis of Assisi in front of Mindolo dining hall also attests to Mindolo's commitment to be the church's symbol of peace, justice and reconciliation, through the programmes carried out at Mindolo.

The sculpture of fish also symbolizes the Chinese expression 'Give people a fish, they eat for a day, teach them to fish and they eat all life long.' Mindolo from its inception has been committed through lay training programmes to equip God's people, to have life in all its fullness (John 10:10), and to be the fisherfolk bearing Christ's message in today's world.

The methodology of learning at Mindolo, is a very appropriate adult learning methodology where the learners are referred to as 'participants' and not 'students' implying that the system of learning at Mindolo is not one sided. At MEF there is no authoritarian teacher – student relationship, because everyone is expected to participate in sharing ideas and discussing issues. Hence the lecturers are referred to as 'facilitators'.

The question that can be raised, however, is how widespread the influence of Mindolo lay training programme has been. A look at the Tables 1 - 6, gives a picture of the numbers that are trained at Mindolo annually in the two Pan-African Programmes – Women Leadership Training Programme and the Youth Leadership Programme. As can be seen in the tables shown above numbers in each of those programmes have ranged from fifteen (15) participants with the highest number being twenty-five.

Given that the levels of education of those entering Mindolo would not enable them to be effective trainers in their respective churches or organisations, then the numbers graduating from Mindolo annually are too low to have an effective influence in their respective local situations.

Mindolo has sufficient physical facilities which could make it possible to have increased numbers of those seeking admission. The centre is located a few kilometres from Kitwe City Centre, on Chingola Road. Mindolo Ecumenical Foundation occupies a campus of about 150 acres, with a serene environment for study and, reflection.²⁸ Yet less than a quarter of those seeking admission are admitted, on the average annually, and over the years numbers have dwindled considerably, leading to a situation where, for example, in 1998 the Ecumenical Leadership Development Programme had only six participants representing Zambia, Uganda, Tanzania, Kenya and Seychelles.²⁹ According to

²⁸ See Mindolo World Vol.4 Jan – June 1995 Page 3.

²⁹ This was revealed in an interview with Participants at Mindolo on 27th October 1998. See Table 2 (Page 84).

M'passou, by 1964 there were 543 applicants for the Women's Course out of these only forty-one were selected. (M'Passou 1983:86). The number of those selected has been going down over the years). The 1996 participants intake gives the following picture.

There were a total of 71 participants in the Pan-African Programme (WTP – 19; YLP-17; ECM (now ELDP) – 11; PTTCI – 15, PTTII - 9; and 42 in Community Based Programmes (AT-24; Pottery 1 – 6; Pottery II -12). The 1995/96 English Language Course attracted 11 participants who have already graduated leaving a total participant body at 113.³⁰

According to the 1998 staff list, Mindolo had a total of 100 staff persons.³¹ Given that over the years Mindolo has been going through a restructuring process cutting down the number of staff positions, the number of staff persons in 1996 could be said to have been more than the 1998 staff persons. In that respect, Mindolo has had, over the years, a situation where the participant body is almost equal or less than that of the staff persons. This is not a healthy situation for an institution that should be spearheading the ecumenical lay movement in Africa.

Another question that can be raised relates to the content of the Mindolo Programmes. If lay training is understood to be equipping Christians to see and understand their mission as the church in the world, acting as leaven in society, then there is need for the content of Mindolo Programmes to reflect the reality of the religiously plural world in which Christians in Africa live.

Although the content of the Mindolo programmes on the whole reflects the social, political and economic reality of Africa, there is not much to show that this content addresses the religiously plural reality in Africa in which Christians live and work. The issue of the Christian faith in a religiously plural environment in Africa cannot be suppressed or swept under the carpet. Contemporary Christian

³⁰ See minute 5:02: Minutes of the Meeting of the Board of Governors held on Friday 17 May 1996 at Mindolo Ecumenical Foundation.

³¹ This list was consulted during the interviews at Mindolo on 28th of October 1998. It was not possible to get a copy of the staff for the previous years.

witnesses cannot ignore the existence of other religions and must seek new ways of establishing living relationships with people of other faiths.

This is very significant, given that the majority of the laity (Christians in the world) spend practically the whole of their life, including their leisure time in the "world" environment and work: in families; neighborhood associations; in the rural, urban and industrial world; in politics and increasingly secular movements and institutions (Weber 1998:34). In this environment, Christians are interacting daily with people who belong to other faiths, and therefore need, to be equipped with skills of inter-religious dialogue. This is lacking in Mindolo programmes.

Similarly, Mindolo programmes have not taken into consideration the African religious context. African Religion is not part of the subjects that are taught at Mindolo. According to Laurenti Magesa (1997), the African Religion cannot be ignored, as it forms the basis of African morality, which has its goal as the promotion of fullness of life. A theological reflection in Africa that does not take into consideration the reality of African religious context, will be hanging in air, as it will not be rooted in the 'African soil', and will not be informed and shaped by Africa's rich religious experience. The rich morals and values from the African traditional life, could enrich the programme of lay training at Mindolo Ecumenical Foundation, if the teaching of African Religion was integrated in the programmes at Mindolo. As Lubbe (1985:95) observes, the religious scene in Africa is mainly characterised by the presence of three religious traditions, namely 'African religion, Christianity and Islam'. Mindolo needs to incorporate this rich religious plural experience in its programmes.

Finally, a question that could be raised is about the vision of the current leadership of Mindolo Ecumenical Foundation. A study of the minutes of the Mindolo Board of Governors in recent years (1992 – 1998), shows most of the discussions done in the Board have been centred on administration, and management issues, such as property, lease matters, and matters related to the

day to day maintenance and upkeep of the Foundation. Little time, if any, is spent discussing the Mindolo Programme and the vision of the Foundation especially as it enters the 21st century. For example, at the May 1997, Board of Governors Meeting, the Director gave a report whose theme was: *The challenges of the communication era*, raising pertinent issues that were related to the advancement of information technology. When it came to discussing the Director's Report, all that the Board of Governor's noted was to encourage Mindolo to acquire an e-mail, to make communication much easier.³² Certainly the issues and challenges of the report were more than just acquisition of an e-mail. As usual, the Board spent a great deal of time discussing property, lease agreements, court cases and of course finances. In the structure of Mindolo, the Board of Governors constitute the highest policy-making Body of the Foundation. It meets twice a year and has an Executive Committee which meets more regularly and when the need arises. Such administrative and management issues could be the responsibility of the Executive Committee, so that the Board of Governors could spend more time debating and discussing matters related to the vision and mission of Mindolo. However, in October 1997, some members of the MEF Board of Governors expressed concern that MEF Programmes were probably not adequately serving the communities as expected. Consequently, the Board of Governors appointed a committee to review all programmes to determine their relevance, efficiency and continuity.³³ The final report of this committee is not yet available, but it is hoped the findings of this committee will challenge Mindolo, to critically evaluate its original vision in the light of the present challenges and promises, as Africa enters into the 21st century. Mindolo still has great potential to be a centre of vitality in worship, learning, and a laboratory for ecumenical witness and action in Africa, in the new millennium.

³² Mi. 7:06: Minute of the Board of Governors held at Mindolo Ecumenical Foundation 16th May 1997.

³³ See minute 7.02 of MEF Board of Govenors held at Mindolo Ecumenical Foundation on 30th October 1997.

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APPENDIX 1

LIST OF MAJOR RESEARCH PROJECTS AND CONFERENCES CARRIED OUT BY MINDOLO 1959 - 1982³⁴

A. Research Projects

1. Dr. C. L. Van Doorn, *The Church and Social Change on the Copperbelt*, (1959) First Draft,(111 PP).
2. Conference and Research Programme, *Mindolo Ecumenical Foundation, a New Pattern for the Church in Central Africa* 1959 (8 pp).s.
3. Conference and Research Programme, *Race Relations on the Copperbelt*, (A report on a research carried out in October-November 1960, and /April-June 1961)(34 pp).
4. Robert Lazear, *Proposal for a course in Social Studies*, 1961 (16 pp). (This research helped in the formation of the Youth Leadership Course).
5. George Kay, *Rural Development Project Report* 1963 (8pp).
6. Conference and Research Programme, *The Christian View of Marriage and Family Life* 1963 (8pp).
7. Peter Matthews, *History of Mindolo from the beginning to 1963*, 1963 (6pp).
8. Conference and Research, *Integration of schools in Kitwe area*, 1963.
9. Conference & Research, *Zambia's National Development Plan, A Christian View*, 1966 (10pp).
10. Robert Epperson Hughes, *Digest of a Survey of Concerns of Copperbelt Leadership*, 1965 (3 pp).
11. Conference & Research, *Notes for Discussion of Mindolo as a Catapult for social change*, 1969 (8pp).

³⁴ See *Mindolo: A story of Ecumenical Movement in Africa* by D. M'Passou, Lusaka, Multimedia Publications, 1983 – pages 52 – 56.

12. Adrian Hastings, *Mindolo Ecumenical Foundation*, 1969 (8pp).
13. Chester Woodhall, *Church and Development Survey*, 1971 (9pp).
14. Chester Woodhall, *Churches and Development Directory for Zambia*, 1971 (9pp).
15. Richard Salivaju, *The Church and Rural Development, an Ecumenical Approach in Zambia*, 1976 (38 pp).
16. Conference and Research, *Mindolo History and Origin, an Introduction*, 1971 (7pp).
17. Martin de Koning and Karen de Koning, *Zambinisation Study*, 1973 (23pp).
18. Duggal, Neeraj K. *Organizing Libraries in Schools in Zambia*, K 1975 (20pp).
19. Loretta Kreider Andrews, "The Church and the Birth of a Nation: The *Mindolo Ecumenical Foundation and Zambia*" in *Journal of Church and State*, 1975 (Reprint from *Journal of Church and State*, Vol.17, NO.2. 1975) (25 pp).
20. Norman E. Thomas, *Marriage Patterns in Kitwe*, 1976 (40pp).
21. MacDonald Maseko, *Report on the Research on Unification of the Church*, K 1978 (9pp).
22. D. M'passou, *The Anglican Story*, 1981 (14 pp).
23. D. Hoffman, *Women in the Bible*, 1981 (22pp).
24. D. Hoffman, *Theological Education in Zambia Today*, 1981 (16pp).
25. D. Hoffman, D. M'Passou and F. J. Makambwe, *A proposal for the Syllabus of a Zambian Theological Seminary*, 1981 (14pp).
26. D. M'Passou, *Advanced In Service Theological Studies*, 1981 (9 pp).
27. D. M'Passou, *Famous African Christians*, 1981 (95 pp).
28. Wilfrid Grenville-Grey, *Leadership in the New Nations of Africa* undated (8 pp).

29. Mindolo Ecumenical Foundation, *if not now. When? A report on Social Mixing in Zambia*, undated (76 pp).

B: Conferences³⁵

- 1958: *Man and Community on the Copperbelt, the Common Christian Responsibility Toward Areas of Rapid Social Change*. Christian Council of Northern Rhodesia, WCC, MEF (62 pp).
- 1960: *The Beer Hall as a Social Institution* (32 pp).
Central Africa's Challenge to the Church Conference (34 pp).
- 1961: *Community Development Conference*.
All Africa Conference on Christian Literature and Communication.
Conference on Community Development Training (22 pp).
- 1962: *Christian Stewardship Conference* (3 pp).
- 1963: *All Africa Seminar on Christian Home and Family Life*, AACC and WCC (72 pp).
- 1964: *Christian and Race Relations in Southern Africa Seminar* (36 pp).
Consultation for South, East and Central Africa on Lay Training and Lay Training Centres (16 pp).
- 1965: *Bible Study Leaders' Seminar for Central Africa*.
- 1966: *World Understanding Workshop*, Women Division of the Methodist Church of U.S.A. (25 pp).

³⁵ Because it is extremely difficult to list all conferences that took place, this list is mainly for those conferences whose reports could be traced.

- 1968: Periodical Editors Consultations (140 pp).
Industrial Relations and Problems of Personnel Management Seminar (P23).
- 1969: Making our Towns Liveable, First Seminar (23 pp).
History Conference (13 pp).
Staff Study Seminar (8 pp).
Land Settlement in National Development Conference (15 pp).
- 1970: All Africa Church Music Workshop.
Post-Abidjan Consultations for Church Ministers and Laymen on the Copperbelt (20 pp).
Women's Rights in Zambia (92 pp).
Consultation for Directors of Lay Centres in Africa (16 pp).
- 1971: St. John's Seminary Conference (24 pp).
Seminar for Leaders of Lay Training Centres, Association of Christian Lay Training Centres in Africa (20 pp).
Zambia Interseminary Conference (46 pp).
An Exploratory Consultation on Family Planning (26 pp).
Pan-African Consultation on Youth and Voluntary Service (10 pp).
- 1972: Christian Youth Conference (21 pp).
Policy for Development seminar for senior Church Leaders (49 pp).
Kitwe squatters' conference (30 pp).
- 1973: The Role of Christians on the Copperbelt Seminar (34 pp).
The Pressure in Modern Zambia Seminar (36 pp).
"After Secondary School, What?" Conference (49pp).

- 1974: AACC Challenges Zambia Seminar (30 pp).
Seminar on One-Party Participatory Democracy (74 pp).
Zambianisation Seminar.
- 1975: All Africa Music Workshop (26 pp).
Making our Towns Liveable, Second Seminar (unnumbered pages).
Society and Law-Breakers' Conference (30 pp).
Rural Construction Programme Seminar (32 pp).
- 1976: What Christian Unity Requires Seminar (22 pp).
Habitat Workshop (33 pp).
- 1977: Social Casework and Counseling Seminar (20 pp).
- 1978: Violence and Responsibility of the Media Conference (28 pp).
- 1979: Workshop on Training of Traditional Birth Attendants (72 pp).
- 1981: National Pastors' Conference (20 pp).
Colloquium on the Relationship between the Press and the State in Africa (96 pp).
Conference on the Lord's Supper (10 pp).
Zambia Interseminary Conference (8 pp).
Pan-African Mothers Union Workers' Training Conference (50 pp).
- 1982: The Taxi-Operators' Conference (5 pp).
The Smugglers' Conference (16 pp).

APPENDIX 2

SAMPLE OF QUESTIONS FOR THE INTERVIEWS

LAY TRAINING AT MINDOLO ECUMENICAL FOUNDATION

CORE QUESTIONS FOR THE INTERVIEWS CARRIED OUT AT MINDOLO ECUMENICAL FOUNDATION IN OCTOBER 1998

1. What were the initiatives behind the formation of Mindolo ecumenical Foundation?
 - Why was it started? Vision.
 - Who started it and how did it grow?
 - What were the motives and agenda of the initiators: Mission
 - What were their theological and biblical imperatives

2. What was the context within which Mindolo Ecumenical Foundation came into existence?
 - Were these initiatives promoted by a particular ecumenical event or period?
 - How would you describe the colonial context at the time?
 - Was it the period of independence or was colonial rule still intact?
 - How did the initiative to start Mindolo Ecumenical Foundation go down in the African context at the time?

3. What is your understanding of a centre of lay training?
4. Would you describe Mindolo as a lay training centre?
5. What resistance and criticism, if any, has Mindolo Ecumenical Foundation faced in its mission of witness and service in the world?
6. Are the issues that occupied Mindolo from its origin still relevant today?

- If not, what is the relevant question / concern for Mindolo Ecumenical Foundation today?
7. What are your views on the following issues: Democratization, Multi-party democracy; role of Mindolo Ecumenical Foundation in Post Independent Zambia and Africa in general, disease and poverty. Would you see any justification why Christians in Africa should be involved in such issues?
 8. What would you say is the way forward for Mindolo Ecumenical Foundation today?

TABLE 1**1998 LIST OF MINDOLO STAFF INTERVIEWED**

NAME	DESIGNATION
1. Fr. H. R. Blackett	Chaplain / Co-ordinator ELDP
2. Mrs. M. C. Chendela	Co-ordinator, Women's Training Programme
3. Mr. D. Chikonka	Head Librarian
4. Mr. J. P. Chilembo	Acting Director
5. Mrs. D. N. Kapambwe	Registrar
6. Mr. C. C. Katebe	Co-ordinator, Pre-school Teachers & Trainers Course
7. Mrs. A. V. Mumbi	Co-ordinator, Conference, Research and Development Programme
8. Mr. J. Mutale	Co-ordinator, Community Development Programme
9. Mr. M. K. Mwanachongo	Co-ordinator, Pan-Africa Youth Leadership Programme
10. Mr. M. Nkoma	Co-ordinator, industry and commerce
11. Mr. H. Nsofwa	Staff in the Conference, Research Development Programme
12. Mrs. J. Schimdt	Lecturer in Peace Education
13. Mr. Albino Thiiki	Dean of Studies

TABLE 2

1998 ACADEMIC YEAR MINDOLO PARTICIPANTS INTERVIEWED

NAME	PROGRAMME	COUNTRY
1) Erica Amugune	WTP	Kenya
2) R. Dem Bojang	EWTP	The Gambia
3) Evelyn A. EZE	WTP	Nigeria
4) Fr. Joseph M. Kyakuwadde	ELDP	Uganda
5) Rev. Timothy Irungu Gichere	YLP	Kenya
6) Petronella Kapembwa	YLP	Zambia
7) Lilian Kapembwa	ECDETC	Zambia
8) Annet Lugayi	YLP	Uganda
9) Rev. Frederick I. Lwambanga	ELDP	Tanzania
10) Alex Benson Maulana	YLP	Malawi
11) Anotinette Malasha (SR)	ECDETC	Zambia
12) Josephine Munini	YLP	Kenya
13) Sylvial Mwanache	WTP	Tanzania
14) Lawrence Mwamba	ELDP	Zambia
15) Mary Nawai	WTP	Sudan
16) Sam Pande	ELDP	Kenya
17) John T. Tchaya	ELDP	Zambia
18) Gaetan Volcere	ELDP	Seychelles
19) Sylvia M. M. Zimba	YLP	Zambia

TABLE 3

WOMEN'S TRAINING PROGRAMME

1998 INTAKE

No	NAME	COUNTRY	DENOMINATION	SENDING AGENCY	SPONSOR
01	Benedict J. Geogiana	Sierra Leone	Anglican	Anglican Diocese of Freetown, S/Leone Caritas Women Project	W.C.C
02	Bojang D. Ramatoulie	Gambia	Catholic	Caritas Women;s Project Box 2366, Gambia	M.E.F
03	Chibwe Evelyn (Rev.)	Zambia	United Church of Zambia (UCZ) (Reformed)	UCZ Presbyterian Office Box 20765, Kitwe	W.C.C
04	Chifuta M. Ireen	Zambia	United Church of Zambia (UCZ) (Reformed)	UCZ St. Margarets Congregation, Kitwe	M.E.F
05	Eyatora J. Phiona	Uganda	Anglican	Oribu Vocational Centre Box 94, Arua, Uganda	W.C.C
06	Eze Amaka Evelyn	Nigeria	Anglican	Diocese of Kano, 23 Doula St. Wuse Zone, Box 212, Abuja, Nigeria	W.C.C
07	Kaguchia W. Elizabeth (Rev.)	Kenya	Anglican	Diocese of Mt. Kenya Box 21, Muranga, Kenya	W.C.C
08	Koale D. Monica	Zambia	Anglican	Diocese of Northern Zambia, Box 760110, Mwense, Zambia	USPG

09	Katembo Kashala	Congo	Methodist	Bishop Kainda Katembo Box 11237, Chongola	Bishop Katembo UMC, L/SHI
10	Kumba G. Isabel	Angola	Reformed	Angola Council of Churches, Box 1659, Angola	W.C.C
11	Leipa M. Salome	Kenya	Anglican	Diocese of Kajiado, Box 203, Kajiado	W.C.C
12	Lugalia L. Marbel	Kenya	Friends	Nairobi Friends Church Box 45960, Nairobi	W.C.C
13	Lwaga A. Nyambilila	Tanzania	Moravian	Christian Council of Tanzania, Box 1454	W.C.C
14	Martin N. Mary	Sudan	Anglican	New Sudan Council of Churches Box 52802, Nairobi	W.C.C
15	Mulewa A. Faith	Malawi	Catholic	NODDCM Box 311, Balaka Malawi	Canada Fund
16	Mwanache Sylvia	Tanzania	Anglican	Church Prov. Diocese Masasi, Tanzania	
17	Oginga J. Perez	Kenya	Anglican	Marantha Mission of Kenya, Suna-Migori	W.C.C
18	Phiri Anna (SR)	Zambia	Catholic	Servants of Mary Immaculate, Box 30515, Lusaka	Servants of Mary Immaculate
19	Phiri Juliet	Malawi	Lutheran	ELCM, Box 650, Lilongwe, Malawi	CWS, Hamburg, Germany
20	Phiri M. Maria	Zambia	Catholic	St. Patrick's Parish Box 40118, Mufulira	CAFOD, United Kingdom

TABLE 4

ANALYSIS OF THE WTP PARTICIPANTS PER COUNTRY 1987 – 1997³⁶

COUNTRY	1987	1988	1989	1990	1991	1992	1993	1994	1995	1997	TOTAL
1. Angola	-	2	-	-	-	-	-	-	1	-	3
2. Benin	-	-	-	-	-	-	-	-	1	-	1
3. Brazil*	-	-	-	-	1	-	-	-	-	-	1
4. Burma*	-	-	-	1	-	-	-	-	-	-	1
5. Burundi	-	-	-	-	1	-	-	-	-	-	1
6. Cameroon	-	-	-	-	-	-	-	1	-	-	1
7. DRC	-	1	2	-	-	-	2	-	-	-	5
8. Ethiopia	1	-	-	-	-	1	-	1	-	4	7
9. Eritrea	-	-	-	-	-	-	-	-	1	-	1
10. Fiji*	-	1	-	-	-	-	-	-	-	-	1
11. Ghana	-	-	-	1	-	1	-	1	1	1	5
12. Haiti*	-	-	-	-	-	-	-	1	-	-	1
13. Indonesia*	-	-	-	-	-	-	-	-	1	-	1
14. Kenya	3	4	6	2	4	4	2	2	1	1	29
15. Kiribai*	-	-	-	-	1	1	1	-	1	1	5
16. Lesotho	-	1	-	-	2	1	2	1	1	-	8
17. Liberia	-	1	-	-	-	-	-	1	1	1	4
18. Madagascar	-	-	-	-	1	-	-	-	-	-	1
19. Malawi	-	-	-	-	-	-	-	1	-	-	1
20. Myanmar*	-	-	-	-	-	1	1	-	1	-	3
21. Mozambique	-	-	-	2	-	-	-	-	-	-	2
22. Namibia	-	-	-	-	-	-	-	1	-	-	1

³⁶ This analysis was made by the author from the lists of WTP Participants 1987 - 1997

23. Nigeria	1	4	2	1	-	1	1	-	1	1	12
24. Parotanga*	-	-	-	-	-	-	-	-	-	1	1
COUNTRY	1987	1988	1989	1990	1991	1992	1993	1994	1995	1997	TOTAL
25. Sierra Leone	-	-	1	-	-	2	1	1	1	-	6
26. Sudan	3	-	1	3	-	2	1	-	-	2	12
27. Taiwan*	1	-	-	-	-	-	-	-	-	-	1
28. Tanzania	-	1	2	2	1	1	2	-	1	2	12
29. The Gambia	1	1	1	1	-	-	-	-	-	-	4
30. Togo	-	-	-	-	1	-	-	-	-	1	2
31. Uganda	1	-	-	-	1	2	1	4	3	4	16
32. Zambia	4	5	4	2	5	4	8	2	8	2	44
33. Zimbabwe	1	-	-	1	-	-	-	1	-	-	3
TOTAL	16	21	19	16	18	21	21	19	25	20	196

* Non-African Country

TABLE 5

PAN AFRICAN WOMEN'S LEADERSHIP COURSE ENROLMENT BY
COUNTRY, 1975 - 1982³⁷

COUNTRY	1975	1976	1977	1978	1979	1980	1981	1982	Total
Angola	-	-	-	1	-	-	-	-	1
Cameroon	-	1	-	2	-	-	1	1	5
Ethiopia	-	-	-	3	-	-	-	-	3
Ghana	-	-	-	2	-	-	-	-	2
Kenya	3	2	-	2	-	1	1	2	11
Lesotho	1	-	-	-	-	-	-	-	1
Malagasy	-	-	1	-	-	-	-	1	2
Malawi	2	-	1	-	2	1	-	1	7
Namibia	1	2	3	-	1	1	5	-	13
Nigeria	1	-	-	1	1	3	7	-	13
Sierra Leone	1	-	-	2	-	-	-	-	3
South Africa	-	-	-	-	-	-	1	1	2
Sudan	-	2	2	-	2	2	-	-	8
Swaziland	-	-	2	-	4	-	-	1	7
Tanzania	2	1	3	-	1	-	1	-	8
Uganda	-	-	1	-	-	-	1	1	3
Zaire (DRC)	1	-	2	-	3	1	-	-	7
Zambia	2	5	4	3	2	2	7	2	27
Zimbabwe	-	-	1	2	1	2	-	-	6
Non-Africa Britain	-	-	-	-	1	-	-	-	1
TOTAL	14	13	20	18	18	14	23	10	130

³⁷ See: Mindolo: A story of the Ecumenical Movement in Africa, by M'Passou, Lusaka, Multimedia Publications, 1983. pp 103.

TABLE 6
PAN AFRICAN YOUTH LEADERSHIP PROGRAMME
ENROLMENT BY COUNTRY, 1967 – 1982³⁸

	1967	1968	1969	1970	1971	1972	1973	1974	1975	1976	1977	1978	1979	1980	1981	1982.	Total
Angola	0	0	0	0	0	0	0	0	0	0	0	0	0	(2) 0	0	0	(2) 0
Botswana	0	0	1	1	2	0	2	0	0	0	(3) 3	0	(4) 1	(2) 0	(2)	(1) 0	(12) 10
Cameroon	0	0	1	0	2	2	2	2	1	0	2	1	(1) 0	(1) 0	0	0	(02) 13
Egypt	0	0	0	0	0	0	0	0	0	0	(1) 0	0	0	0	0	0	(01)
Ethiopia	0	1	0	0	1	0	1	1	0	0	2	0	(3) 0	0	0	0	(03) 6
Gambia	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	1
Ghana	0	0	0	0	0	0	0	0	0	0	(1) 0	(1) 0	(1) 0	0	0	(2) 0	(05)
Kenya	0	4	5	0	0	0	2	1	0	(2) 0	(2)	(4) 0	(1) 0	(4) 0	0	(3) 0	(16) 12
Lesotho	0	0	0	0	0	0	2	1	0	0	0	(1) 0	(6) 0	0	0	(2) 0	(09)
Liberia	0	0	0	0	0	0	1	0	0	(1) 0	0	0	0	0	0	0	(01) 1
Mozambique	0	0	0	0	0	0	0	0	0	0	0	(2) 0	0	0	(1)	0	(01)
Malawi	3	1	1	0	2	1	0	0	0	(3) 0	(2) 2	0	2 (0)	(1) 0	0	0	(08) 10
Namibia	0	0	0	1	0	0	0	0	0	0	0	(2) 0	0	0	0	0	1
Nigeria	0	0	0	0	0	0	1	2	3	(2) 0	(3) 1	0	0	(3) 0	(5)	(6) 0	(19) 7

³⁸ See Mindolo: A story of Ecumenical Movement in Africa - by D. M. M' Passou - Lusaka, Multimedia Publications, 1983, pp. 104

	1967	1968	1969	1970	1971	1972	1973	1974	1975	1976	1977	1978	1979	1980	1981	1982	total
Sierra Leone	0	0	0	1	0	0	1	0	0	1	(1) 0	0	(2) 0	0	(1)	(3) 0	(07) 3
Sudan	0	0	0	0	0	0	0	0	0	0	1	(2) 0	0	0	0	0	(02) 1
Swaziland	0	0	0	0	0	0	1	0	0	0	0	(1) 0	0	0	0	0	(01) 1
Tanzania	0	2	0	0	1	3	2	0	1	2	2	0	(1) 0	0	(2)	(1) 0	(4) 13
Uganda	0	2	0	0	0	5	0	3	3	(1) 0	(1) 1	0	0	0	0	0	(03) 14
Zaire (DRC)	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	1
Zambia	5	3	3	11	13	5	4	2	3	(4) 3	(1) 4	(1) 2	(1) 6	(2) 1	(6)	(4) 4	(19) 69
Zimbabwe	2	2	2	0	1	0	1	2	2	(1) 0	(3) 0	0	(3) 0	0	(1)	0	(08) 12
South Africa	0	0	0	0	0	0	0	0	2	0	(1) 0	(1) 0	(1) 0	(2) 0	(2)	(1) 0	(08) (2)
TOTAL	10	15	13	15	22	16	20	15	15	(14) 6	(18) 18	(15) 3	(24) 7	(17) 1	(20)	(23) 4	(131) 180

Non- Parenthesis = Certificate

Parenthesis = Diploma

TABLE 7

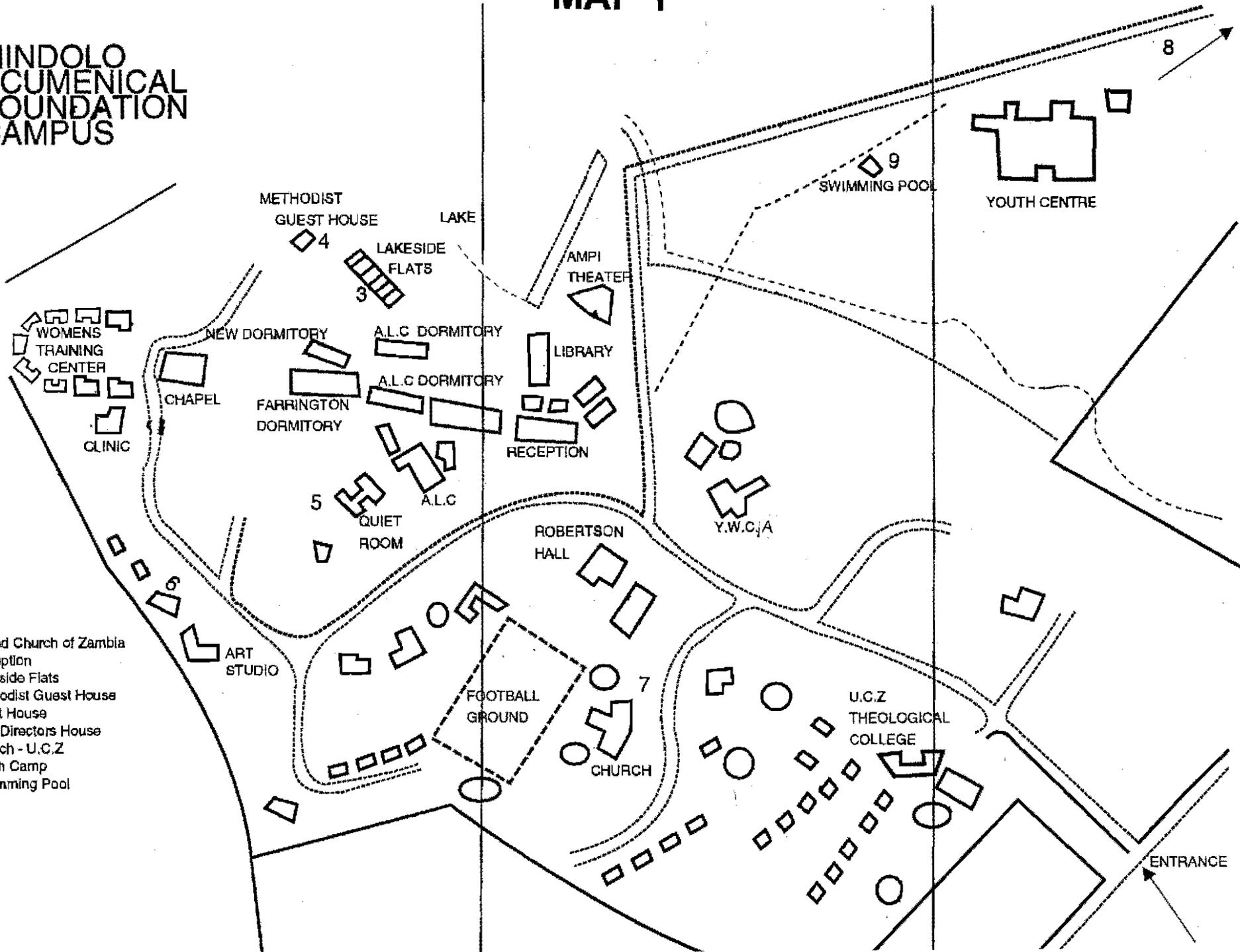
PAN AFRICAN YOUTH LEADERSHIP PROGRAMMES

1998 INTAKE

NO.	NAME	SEX	COUNTRY
1.	Alex Benson Maulana	Male	MALAWI
2.	Annet Lugayi	Female	UGANDA
3.	Josephine Munini Muindi	Female	KENYA
4.	Kalumba Christopher	Male	ZAMBIA
5.	Kapembwa Petronella	Female	ZAMBIA
6.	Melehloa Evelyn Seleso	Female	LESOTHO
7.	Nuhu Justine Sallanya	Male	ZANZIBAR
8.	Phoebe Wangu Njenga	Female	KENYA
9.	Richard Chilikima	Male	ZAMBIA
10.	Rogers Vincent Mwewa	Male	ZAMBIA
11.	Stanley M. Kakangula	Male	UGANDA
12.	Sylvia M. M. Zimba	Female	ZAMBIA
13.	Timothy Irungu Gichere	Male	KENYA
14.	Margaret Brenda Atala	Female	UGANDA
15.	Br. Michael Meyer	Male	ZAMBIA

MINDOLO ECUMENICAL FOUNDATION CAMPUS

MAP 1



1. United Church of Zambia
2. Reception
3. Lakeside Flats
4. Methodist Guest House
5. Quiet House
6. ALC Directors House
7. Church - U.C.Z
8. Youth Camp
9. Swimming Pool

ZAMBIA

