

**THE THEOLOGICAL IMPACT OF THE HANDMAID  
SISTERS ON THE COMMUNITY OF MPUNDE  
MISSION, IN KABWE ZAMBIA**

by

**THERESA SEPETI**

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**SUPERVISOR:**

**Prof. G.J.A. LUBBE**

**JOINT SUPERVISOR:**

**RT. REV. DAVID NJOVU**

## **DEDICATION**

This study is dedicated  
to my mother  
Elena Sepeti  
and  
my late father Michael Sepeti.

## **SUMMARY**

This dissertation shows the theological impact of Handmaid Sisters of the Blessed Virgin Mary on Mpunde community. Data was collected through structured interviews and questionnaires from Sisters and members of the community.

The dissertation covers Evangelisation in general beginning with the coming of the Roman Catholic Church through Missionary White Fathers and Jesuits in Zambia and thereafter the coming of Women international congregations offering education, pastoral and health services and later the birth of local congregations. Similarities in formation, collaboration and works between international and local congregations are highlighted.

The dissertation traces the history and establishment of Handmaid Sisters and its developments up to date focusing on the theology of Mary, who is their model and her influence, position in the church and in the Congregation itself.

Finally, the dissertation looks at the structure of Governance and Operations of the Congregation as it carries its Mission especially empowering girls and women.

## **KEY TERMS**

Theological impact,  
Handmaid Sisters,  
Mpunde Community,  
Evangelisation,  
Mission,  
Education,  
Health,  
Mary,  
Service,  
Church

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## TABLE OF CONTENT

<b>DEDICATION</b> .....	ii
<b>SUMMARY</b> .....	iii
<b>KEY TERMS</b> .....	iv
<b>ACKNOWLEDGEMENT</b> .....	v
<b>CHAPTER ONE</b>	
<b>INTRODUCTION</b>	
1.0 General.....	1
1.1 Statement of the Problem.....	2
1.2 Statement of Hypothesis.....	3
1.3 Objectives of the Study.....	3
1.4 Relevance of the Study.....	3
1.5 Research Methodology.....	3
1.5.1 Study Design.....	3
1.5.2 Study Site.....	4
1.5.2.1 Mpunde Community.....	4
1.5.3 Sampling.....	4
1.5.3.1 Sample Size.....	4
1.5.3.2 Sampling Technique.....	4
1.5.4 Research Instruments.....	5
1.5.5 Data Analysis.....	5
1.6 Brief Literature Review.....	5
1.7 Scope of the Study.....	8
1.8 Limitation of the Study.....	9
1.9 Structure of the Dissertation.....	9

## **CHAPTER TWO**

### **EVANGELISATION ACTIVITIES OF THE ROMAN CATHOLIC**

#### **CHURCH IN ZAMBIA**

2.0	General.....	10
2.1	The Church and Evangelisation.....	13
2.1.1	Agents of Evangelisation.....	14
2.2	The Arrival of International Women Religious Congregation .....	15
2.2.1	Education.....	16
2.2.2	Evangelisation.....	16
2.2.3	Health.....	17
2.3	Congregation.....	17
2.4	International Women Congregations continue evangelizing.....	18
2.5	Women Local Congregation take root.....	20
2.6	Similarities among the Religious Congregations of the Roman.....	22
2.6.1	The three services and the three vows.....	22
2.6.2	Co-ordination among Religious Congregations.....	22
2.6.3	Zambia Association of Sisterhoods.....	22

## **CHAPTER THREE**

### **THE HISTORY OF THE HANDMAID SISTERS OF THE BLESSED**

#### **VIRGIN MARY**

3.0	General.....	24
3.1	The Early beginning of the Roman Catholic church in Zambia.....	24
3.1.1	Focus on Missionary work in Chikuni.....	24
3.1.2	Sisters of Notre Dame in Chikuni.....	26
3.2	Priests contribution to the birth of local Congregation.....	29
3.3	Early Aspirants of the Little Children of our Blessed Lady.....	30
3.3.1	Early Novices.....	31
3.4	Departure of Notre Dame Sisters and Mgr. Wolnik Retires.....	33
3.4.1	New Administration.....	34
3.4.2	Crises.....	36

3.4.3	Separation of Northern Rhodesia from Southern Rhodesia.....	39
3.4.4	Hierarchy Influence: Lusaka becomes Archdiocese.....	41
3.5	Mpunde Mission.....	41
3.6	Local Congregation Named.....	43
3.6.1	The Constitution of the New Congregation.....	44
3.6.2	Founder of the Handmaid Sisters of the Blessed Virgin Mary.....	46
3.6.3	First Sisters make Final Vows.....	48
3.7	Handmaid Sisters train in Education.....	48
3.8	Monze Diocese is created.....	48
3.9	Zambianisation.....	50
3.9.1	First Superior General and Her Council.....	50
3.9.2	Novitiate moves to Lusaka.....	51
3.9.3	Vicar General.....	51
3.9.4	Second Superior General.....	52
3.9.5	Third Superior General.....	53
3.9.6	Mpunde Secondary School.....	53
3.9.7	Fourth Superior General.....	54
3.9.8	Financial Realities.....	54

## **CHAPTER FOUR**

### **STRUCTURE AND OPERATION OF THE HANDMAID SISTERS**

4.0	General.....	57
4.1	Description of the Institute.....	58
4.1.1	Superior General.....	58
4.1.1.1	Duties of the Superior General.....	58
4.1.2	Council.....	59
4.2	Formation.....	60
4.2.1	Pre-Novitiate Stage.....	60
4.2.2	Aspirancy.....	60
4.2.3	Postulancy.....	61
4.2.4	Novitiate.....	61

4.2.5	Profession.....	62
4.3	Receptions and other Activities.....	63
4.3.1	Retreats.....	64
4.3.2	Transfers.....	64
4.3.3	Meetings.....	64
4.4	Disciplinary Rules and Procedures.....	64
4.5	Education.....	65
4.5.1	Mary Queen of Peace.....	67
4.5.2	St Marys Secondary School.....	68
4.5.2.1	School Programme.....	69
4.5.3	Stephen Luwisha Girls School.....	69
4.5.4	Mpunde Girls Secondary School.....	70
4.5.5	St Raphael Pre-School.....	70
4.6	Health Care.....	70
4.6.1	Nangoma Hospital.....	70
4.6.1.1	Staff.....	71
4.6.2	Mpunde Health Centre.....	71
4.6.2.1	Staff.....	72
4.6.2.2	Services Offered.....	72
4.7	Evangelisation.....	72

## **CHAPTER FIVE**

### **THE THEOLOGY OF MARY AND PRINCIPLES DERIVED FROM HER THAT ARE APPLIED BY HANDMAID SISTERS**

5.0	General.....	74
5.1	Marian Theology.....	74
5.1.1	Mary in the Scripture and tradition of the Roman Catholic Church.....	75
5.2	Mary's Life and Experience.....	76
5.3	The Church's belief on Mary.....	76
5.3.1	Mary's Faith.....	77

5.3.2	Mary and Prayer.....	78
5.3.3	Mary as Model for Missionaries.....	78
5.3.4	Mary’s Position in the Church.....	79
5.3.5	Mary as the Mother of God.....	79
5.3.6	Mary as Mediator.....	80
5.3.7	Mary as Disciple.....	81
5.3.8	Mary as Woman Apostle.....	82
5.4	Ignatian Spirituality.....	82
5.5	Handmaid Congregation’s Theology on their Works.....	82
5.5.1	Education.....	83
5.5.2	Health.....	83
5.5.3	Social Works.....	84
5.6	Some Principles Applied by the Handmaid Sisters.....	84
5.6.1	Obedience.....	84
5.6.2	Poverty.....	85
5.6.3	Chastity.....	86
5.6.4	Mission.....	86
5.6.5	Prayer.....	86
5.6.6	Worship.....	87

## **CHAPTER SIX**

### **SUMMARY OF THE FINDINGS**

6.0	General.....	88
6.1	Sample Profile.....	88
6.2	Community.....	88
6.3	Sisters.....	91
6.4	School.....	95
6.5	Parish.....	95
6.6	Clinic.....	96
6.7	Analysis.....	97
6.7.1	Education.....	98

6.7.2	Health.....	100
6.7.3	Evangelisation.....	102
6.7.4	Community’s Responses on Evangelisation.....	104
6.7.5	Community’s Responses on Education.....	107
6.7.6	Community’s Responses on Health.....	111
6.7.7	Sisters’ Perception of their Works.....	114

**CHAPTER SEVEN**

**CONCLUSION AND RECOMMENDATIONS**

7.0	General.....	118
7.1	Conclusion.....	118
7.2	Recommendations.....	121
	Bibliography.....	122
	Appendix One.....	126
	Appendix Two.....	137
	Appendix Three.....	142

## **CHAPTER ONE**

### **INTRODUCTION**

#### **1.0 GENERAL**

This study investigates the theological impact of the Handmaid Sisters of the Blessed Virgin Mary Congregation on the Mpunde community in Kabwe, Central Province of Zambia. The Handmaid Sisters are part of the Roman Catholic Church in Zambia. According to Hinfelaar (2004:19), “the Roman Catholic Church in Zambia was first introduced to the territory in 1895 by the white fathers who occupied the Northern and the Eastern part of the country.” These were later followed by the Jesuit fathers in 1905 who occupied the central and southern parts of the country. These, after some experience of pastoral needs, decided to call in the Women religious congregations who in turn and through their impact gave birth to local religious congregations such as the Handmaid Sisters of the Blessed Virgin Mary.

In an effort to show whether the Handmaid Sisters of the Blessed Virgin Mary Congregation had theological impact or not on the Mpunde community, one needs to understand the wide vision of the mission of the church. It is to this mission that the above mentioned Sisters’ Congregation and its services are an effort to realize Christ’s mission through the Church. The name Handmaids of the Blessed Virgin Mary (HBVM) is derived from Luke 1:38 “I am the Handmaid of the Lord, said Mary, Let what you have said be done to me.” (JB)

Evangelisation started with the Apostles and the women going to the tomb in the morning of Christ’s resurrection. They were afraid at first but the descent of the Holy Spirit on the disciples marked the birth of the Church, the new society of believers. On the day of Pentecost, Peter on behalf of the rest spoke up – Proclaiming the Mystery of Faith: Christ has died, Christ is risen, Christ will come again: Acts 2:23-24, 32, 38-39 (JB) “you must repent and everyone of you must be baptised in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit.”

Speaking at Kilimanjaro Stadium of Moshi in Tanzania, on 5th September, 1990, the Holy Father Pope John Paul II said: “The same witness of the Risen Lord which the Apostles gave - and which lies at the heart of the two-thousand year history of the ‘missions’ in the Church - is the principle task facing the church in Africa.”

The Gospel is Good News, a story, a message that has an impact and part of its impact is that it gets itself repeated. It transforms the quality of human living for the ordinary people. It gets itself told in successive generations. This is what evangelisation is all about.

The theological impact of the Handmaid Sisters of the Blessed Virgin Mary will be assessed from the effects of its journey of evangelisation in the community of Mpunde. The Church is by nature missionary. When she evangelises, she is only being herself.

## **1.1 STATEMENT OF THE PROBLEM**

The core reason for the White Fathers’ coming into Northern Rhodesia later, Zambia, in 1895 was to evangelize Zambians as commissioned by Jesus Christ. (cf. Matthew 28:19. JB) The approach to Evangelisation in the Roman Catholic Church is holistic. This is why the Church is involved in the provision of social services such as education and health.

It has been established by other studies such as MacPherson (1990:29) that “there is a disparity in the provision of these services between the rural and urban areas. Levels of health and education are low in the rural areas.” As part of evangelisation, the Handmaid Sisters of the Blessed Virgin Mary, who are members of the Roman Catholic Church, decided to go and work in Mpunde community which is a rural setting. They have been involved in the provision of these services in the area for the past forty years. This study therefore, attempts to find out whether the provisions of the mentioned services have had any impact on the community of Mpunde.

## **1.2 STATEMENT OF HYPOTHESIS**

The works of the Handmaid Sisters of the Blessed Virgin Mary in education, health and pastoral work have had a positive impact on Mpunde community.

## **1.3 OBJECTIVES OF THE STUDY**

The objective of the study is to assess the impact of the Handmaid Sisters of the Blessed Virgin Mary on Mpunde Community in Kabwe rural. The main question for assessment is: How have the Handmaid Sisters of the Blessed Virgin Mary lived and practice their Charisma in evangelisation, health and education in Mpunde community?

## **1.4 RELEVANCE OF THE STUDY**

The Congregation has been in existence for more than forty years. It is therefore, important to find the extent to which the congregation's Charisma has been fulfilled. This study will show whether the efforts of providing education, health care and pastoral care have had any positive impact on the people of Mpunde. The study will also provide a written History of the works of the Handmaids particularly in Mpunde and Zambia in general.

## **1.5 RESEARCH METHODOLOGY**

### **1.5.1 STUDY DESIGN**

This study is primarily theological and historical in nature hence it will use exploratory and descriptive research methods. The exploratory method helps to gain more insight in the work of the Handmaid Sisters of the Blessed Virgin Mary while the descriptive method gives an accurate account of the activities of the sisters in Mpunde community. It has used literature on the role the religious institutions in Zambia have played to evangelize the community in which they live. The literature has been sourced from the University of Zambia library, Theological college libraries around Lusaka and Kabwe and the Roman Catholic Archives.

## **1.5.2 STUDY SITE**

### **1.5.2.1 Mpunde Community.**

Mpunde community is located about 40 kilometers North-West of Kabwe town in Central Province. It is a rural community that has limited social facilities. The few social facilities in existence are: a clinic, a secondary girls' boarding school, a primary school, and churches.

Generally the occupation of the community revolves around peasant farming, charcoal burning and at times fishing in the Mwatishi River during heavy rainy seasons. The farmers sell their produce to businessmen who come from Kabwe town.

## **1.5.3 SAMPLING**

### **1.5.3.1 SAMPLE SIZE**

The Sample consisted of 200 people. The composition was as follows:

- (i) 120 people from the community of Mpunde of whom forty-five (45) were males and the other seventy-five (75) females;
- (ii) 30 Handmaid Sisters of the Blessed Virgin Mary who worked at the Mission;
- (iii) 15 from the school staff- 12 teaching staff and 3 general workers;
- (iv) 25 from the Clinic staff and patients; 15 patients and 10 staff; and
- (v) 10 from the Parish staff/workers or associates in terms of helpers.

All the above participants directly interacted with the Mission station where the Handmaid Sisters of the Blessed Virgin Mary have been providing the services.

### **1.5.3.2 SAMPLING TECHNIQUE**

The Opt in method was used to select the participants. This was the most convenient method considering the limitation of resources, distance and the period that some participants have lived in the area. The educational levels were another limiting factor in the sense that most people in the area are suspicious of anyone who comes into ask questions. Door-to-door interviews on a personal level had to be used.

#### **1.5.4 RESEARCH INSTRUMENTS**

The interviews were conducted by the researcher herself and a structured interview schedule was used to collect the data. The reason for using this tool was to enable the participants to express their views broadly in their own language.

#### **1.5.5 DATA ANALYSIS**

After coding the raw data which was collected a percentage method were used to analyze the data.

### **1.6 BRIEF LITERATURE REVIEW**

As it has been stated above, the Handmaid Sisters of the Blessed Virgin Mary are named after Mary the Mother of Jesus Christ. The Catholic Church places a lot of importance on Mary and many authors have written about her.

Coyle K. Mary in the Christian Tradition, Claretian Publications (1996) Quezon

Coyle explained how highly Mary was viewed by the early Christian community and by the Catholic Church. Her main message is about the role of Mary the mother of Jesus in the Catholic Church. She has been given many attributes due to her positive response to God by accepting to be the mother of Jesus Christ, the Saviour of the world.

She gave a historical version of how the Catholic Church viewed her in the pre and post Vatican II. There was once a tendency of some Christians regarding Mary at par with God but it was corrected in the sense that she played a great role in the redemption theme at large.

According to Coyle, (1996:1) “Devotion to her has become central to the spirituality and art of the Catholic and Orthodox churches. Cathedrals, religious orders... have been named after her.”

Coyle’s book is relevant to this study because it focuses on Mary who is the model of the Handmaid Sisters of the Blessed Virgin Mary. Generally, the focus of the

study is to show how Mary's principles, life and experience have a bearing on the Handmaid sisters of the Blessed Virgin Mary. Specifically, the dissertation traces how the principles have been seen in their way of life and, finally, how the Sisters have impacted the Mpunde community.

Hinfelaar H. F. History of the Catholic Church in Zambia 1885 – 1995, Bookworld Publishers, (2004), Lusaka:

The main message of the book is that the Roman Catholic Church in Zambia was established in the Nineteenth Century by Missionaries such as the White Fathers, Jesuit Priests, Missionary Sisters of Our Lady of Africa and many Religious groups who came to evangelize the people of Zambia.

Hinfelaar (2004) writes about the history of the Catholic Church in Zambia, starting with male missionaries and later female religious sisters who attended to the needs of girls and women. As a whole the missionaries rendered services in sectors of health, education and pastoral work.

It is such reflections or concerns which led the Handmaid Sisters of the Blessed Virgin Mary' Congregation to venture into the provision of education to the girl-child. The Constitution of the Handmaid Sisters of the Blessed Virgin Mary (chapter Five, article 69 & 70) states that:

We understand the importance of education in Schools for the future of the Church and Society at large. We carry out the teaching apostolate through conscientious teaching in Schools..... we teach for the love of God and we teach others to love God. We do not concentrate solely on getting pupils to pass examinations but rather on building up the person.

The Handmaid sisters of the Blessed Virgin Mary are therefore, aware that they have to help girls and women. It is however important and relevant to establish how far they have fulfilled this noble vocation. Hinfelaar's work is beneficial in the sense that it establishes the historical facts of the Catholic Church and the mission. It provides information about the Catholic Church in general which serves as a basis for the present

study. Without history it is difficult for one to assess the impact the Handmaid sisters of the Blessed Virgin Mary have had on the community.

Chirambaguwa G, Realization of the Charisma of the Congregation of the little children of our blessed Lady in response to the needs of the local Church and the people of Zimbabwe. , submitted to Pontifical Gregorian University, MA Dissertation 1994. Rome.

Chirambaguwa's dissertation is about the realization of the charisma of the congregation of the Little Children of our Blessed Lady in response to the needs of the local church and the people in Zimbabwe. Chirambaguwa discussed the charisma and the jobs sisters do for the people of Zimbabwe. These sisters belong to the local institution in Zimbabwe which is known as the Little Children of our Blessed Lady to which she belongs. Some of the sisters from the institution of the Little Children of our Blessed Lady later joined the institution of the Handmaid Sisters of the Blessed Virgin Mary in Zambia.

The word Charisma means a gift given by God to individuals to build God's kingdom by serving him and his people. In the first letter to the Corinthians 12:4-6 (Good News Bible) Paul states the following:

There are different kinds of spiritual gifts, but the same Spirit gives them. There are different ways of serving, but the same Lord is served. There are different abilities to perform service, but the same God gives ability to all for their particular service.

Charisma can also be seen as vocation. For example, members of the Church are called to be what they become through baptism.

According to The Catechism of the Catholic Church (1994:398) "people are called or receive a gift to marriage or to Religious life." Jesus invited certain people to follow him in this way of life, of which He remains the model.

For there are eunuchs who have been so from birth, and there are eunuchs who have been made eunuchs by men, and there are eunuchs who have made themselves eunuchs for the sake of the kingdom of heaven. He who is able to receive this, let him receive it. (Matthew 19:12.)

Members of the Church by baptism are also called to a specific Charisma. People join Congregations of religious life because they are attracted by the Charisma of that particular congregation. The Charisma of the founder of the Handmaid Sisters of the Blessed Virgin Mary was to ensure that the general welfare of women and girls is improved and that they attain position of authority in the community.

Chirambaguwa's dissertation is relevant to the present study in the sense that it explains the theology of charisma which the Handmaid Sisters of the Blessed Virgin Mary also have by virtue of them being a religious congregation. However, this literature is different in the sense that it is not dealing with the Handmaid Sisters of the Blessed Virgin Mary 'per se', but another similar congregation in a different setting.

Cunningham .A Prayer Personal & Liturgical, Michael Glazier (1985) Wilmington

Cunningham (1985:21) states that "Prayer plays a very important role to any believer as it provides a medium of communication between human beings and the super being." Prayer is cardinal in the life of the Handmaid Sisters of the Blessed Virgin Mary's Congregation. Prayer is the source, food and breath of all sisters in the Congregation as the sisters provide services in the effort to evangelize.

This publication is different from the present investigation in the sense that it focuses on the theme of Prayer only while this dissertation looks at the theological impact of the presence of the Handmaid Sisters in Mpunde community. Yes prayer is part of them and has an influence on what they do but prayer is not all there is in terms of theological impact.

## **1.7 SCOPE OF THE STUDY**

The assessment goes back to 1961 when the Congregation was formed. To put the study in its right context one has to go back as early as 1902 when an international congregation of the White Sisters came to Zambia. The Handmaid Sisters of the Blessed Virgin Mary which is a local congregation is found in two dioceses, namely Lusaka and Monze dioceses. Lusaka Archdiocese is huge, covering Lusaka and Central Provinces.

The study will concentrate on Mpunde Community where the sisters' ministries have been in teaching, nursing, pastoral work, social and domestic work.

### **1.8 LIMITATION OF THE STUDY**

It is common for Africans to preserve the heritage verbally rather than in written form and consequently secondary data would be scarce to find especially in the areas mentioned above. The other limitation encountered was on how to divide time between work and studies. In addition, financial constraints were experienced during data collection in far away places.

As for the delimitation of the above limitations, verbal information was personally noted down by the researcher as presented by the respondents especially the older members of the community. Most of the studies were undertaken in the evenings and at weekends in order to ensure that the study programme did not interfere with the work programme. In order to get over the challenges of inadequate finances, every effort was made to maximize the utilization of the time available, and to cut down on the number of days spent, in the field in order to reduce costs. In addition, a number of friends and well-wishers supplemented with some financial assistance.

### **1.9 STRUCTURE OF THE DISSERTATION**

This dissertation consists of seven chapters. The first chapter introduces the dissertation by highlighting the problem under investigation, the methodology applied and relevant literature on the topic. In chapter two, we present the core mission of the church -evangelisation- whose terms include religious congregations and their services. Later, in chapter three, we discuss the history of one local women's congregation namely Handmaid Sisters of the Blessed Virgin Mary. Chapter four focuses on the theological attributes in line with Mary their model and some principles showing how the Handmaid Sisters of the Blessed Virgin Mary apply them. Chapter five looks at the formation, structure, administration of the Handmaids and their works in order to show their theological impact on Mpunde community. Chapter six presents the findings and analyses them while Chapter seven draws conclusions and makes some recommendations.

**CHAPTER TWO**  
**EVANGELISATION ACTIVITIES**  
**OF THE ROMAN CATHOLIC CHURCH IN ZAMBIA**

**2.0 GENERAL**

In this chapter, we will look at the core mission of the church-evangelisation; whose teams include religious congregations and their services. In an effort to show whether the handmaids Sisters had theological impact in Mpunde community, we would like to show the foundation for their work and existence. It is all rooted in the mission of the church to evangelize, in which they share as they go doing their work of educating, pastoral and health care. We will also look at the similarities among the religious congregation in terms of their work and structure.

In the *General Directory for Catechesis* (GDC) published in 1997, from the website ([www.fides.org/aree/news/newsdet.php?idnews=10434&lan=eng](http://www.fides.org/aree/news/newsdet.php?idnews=10434&lan=eng) (12-05-2008)) the basic understanding of evangelisation is that of “communication of the self-revelation of the Trinitarian God to all sectors of the human race which brings about salvation.” Following in the tradition of *Gaudium et Spes, Evangelii Nuntiandi, Redemptoris Missio*, evangelisation must relate the gospel to all dimensions of human life. Just as the proclamation of the gospel in word and sacrament is happening, “attention must be given to questions of human rights, to the matter of inculturation, to the religious and moral spheres and to matters of education and ongoing formation in the faith.” In short, for the GDC, evangelisation must be integral, contextual, universal and progressive. It is this definition and understanding of evangelisation that we will be dwelling on in this Chapter.

Christlife ([www.christlife.org/evangelisation/.html](http://www.christlife.org/evangelisation/.html) (12-05-2008)) argues that

the reason for evangelisation has not been clear to many among the Catholic faithful. Biblically, Catholics agree that the proclamation of Jesus Christ is necessary for the liberation of humanity from sin and the attainment of salvation; because all are subject to ‘the fall’ all are ‘lost.’ Deliverance from oppression and domination of ‘the principalities and powers,’ including exorcism in certain cases, is an important part of Gospel proclamation. Jesus came for the salvation of the whole world. (cf. Jn 3:15-17 GNB) Therefore, the biblical mandate for mission is grounded in the redemptive purpose of God.

Vatican ([www.vatican.va/roman\\_curia/congregations](http://www.vatican.va/roman_curia/congregations)),(12-05-2008) “Catholics not only see the need to evangelise persons, but also see the need to evangelise cultures, for example through educational institutions. Furthermore, they have often evangelised through aesthetics embodying religious values.” The ultimate focus of evangelisation is the person.

This explains why the church is involved in social justice and peace in its effort to evangelise the world. For example, the church is troubled when people are dealt with as though they were impersonal objects instead of being respected as individuals who have been created with dignity, in the image of God. Yet more the church is troubled according to the website, Catholic ([www.catholic-jhb.org.za/](http://www.catholic-jhb.org.za/) (12-05-2008), “when evangelisation proceeds exclusively by strategies that aim at limiting the composition of congregations to one race, class, ethnic group, or other social groupings resulting in an intended and lasting segregation, which does harm to the nature of Christ’s church.” (cf. Rev. 7:9;14:1-7. JB)

Evangelisation in the Catholic Church according to the Vatican Council II (1975:753) lies in the fact that:

God graciously arranged that the things he had once revealed for the salvation of all people should remain in the entirety, throughout the ages, and be transmitted to all generations. Therefore, Christ the lord, in whom the entire revelation of the Most high God is summed up (cf. 2 Cor. 1:20; 3:16-4, 6) commanded the apostles to preach the Gospel, which had been promised beforehand by the prophets, and which he fulfilled in his own person and promulgated with his own lips.

This was done by the apostles through Vatican Council II (*ibid*) “spoken word of their preaching, by the example they gave, by the institutions they established” This is signaling the three major services that of educating, pastoral and health/social care provided by congregations.

Pope Paul VI, in his apostolic exhortation *Evangelii nuntiandi* (Evangelisation in the modern world) (1975:22) says, “the mission and the task of evangelisation-

proclaiming ‘the name, teaching, life, promise, the kingdom and the mystery of Jesus of Nazareth, the son of God’ lies at the heart of the Catholic faith...Catholic women and men, especially those in religious orders, have gone to the ends of the earth proclaiming the Good News of Jesus Christ” He re-echoes references for Vatican II documents quoted earlier on above.

The Second Vatican Council’s *Decree on the Church’s Missionary Activity* (1965:2) taught that “the church on earth is by its very nature missionary since, according to the plan of the father, it has its origin in the mission of the Son and the Holy Spirit”. Catholics tend to use the term Evangelisation to indicate proclamation of the Gospel toward the conversion of persons to Christ.

In addition, according to *Evangelii nuntiandi* # 24, “acknowledge that evangelisation is a complex process made up of various elements including the renewal of humanity, witness, explicit proclamation, inner adherence, entry into the community, acceptance of signs, apostolic initiative.” In seeking to evangelise the modern world it will be essential that the Church makes ever more explicit this alternative conception of modernity as it seeks to relate the gospel to all dimensions of human life. The critical engagement of the Church with the modern world requires such a Catholic conception of modernity in order to avoid two un-Catholic extremes: the outright condemnation of secular culture as intrinsically evil and the uncritical acceptance of secular culture as all good. This alternative conception, according to [www.christlife.org/evangelisation/.html](http://www.christlife.org/evangelisation/.html), 12-05-2008, is called New Evangelisation.

The Church is aware that social change results in secularization and consequently a decline in religious practice hence affecting evangelisation. She takes into account measures of learning these changes and innovation in order to redefine and approach evangelisation in a more positive and relevant manner.

Clearly culture is an important category for Catholic reflection on evangelisation as attitudes towards it shape the way in which one goes about evangelising it and in turn being evangelised by it. This attitude in the church has been cardinal as it justifies the notion that religion can only be practiced in a culture as Pope Paul VI (1976) says in *Evangelii nuntiandi* “The Split between the gospel and culture is without doubt the drama of our time.”

## 2.1 THE CHURCH AND EVANGELISATION

According to the website, [www.catholic-jhb.org.za](http://www.catholic-jhb.org.za) “Catholics believe that God has charged all Christians to announce the gospel to all people, in obedience to the Great commission given by Christ (Mt 28:18-20.JB). Proclaiming God’s reconciliation of the world through Christ is central to the church’s faith, life and witness (cf. 2 Cor 5:18-19. GNB).” Pope Benedict XVI recalls, “the proclamation of and witness to the Gospel are the first service that Christians can render to every person and to the entire human race, called as they are to communicate to all God’s love, which was fully manifested in Jesus Christ, the one Redeemer of the world” The love which comes from God unites us to him and “makes us a ‘we’ which transcends our divisions and makes us one, until in the end God is ‘all in all’ (*1 Cor 15:28. GNB*)”

The term “*evangelisation*, has a very rich meaning.” In the broad sense, it sums up the Church’s entire mission: her whole life consists in accomplishing the *traditio Evangelii*, the proclamation and handing on of the Gospel, which is “the power of God for the salvation of everyone who believes” (*Rom 1:16*) and which, in the final essence, is identified with Jesus Christ himself (cf. *1 Cor 1:24 GNB*). Understood in this way, evangelisation is aimed at all of humanity. In any case, *to evangelize* does not mean simply to teach a doctrine, but to proclaim Jesus Christ by one’s words and actions, that is, to make oneself an instrument of his presence and action in the world.

It is therefore, from the above understanding that the Roman Catholic Church in Zambia extended this same mission through religious congregations of both men and women including the Handmaid Sisters of the Blessed Virgin Mary. Below are some of the women congregations who came into Zambia and from whom local congregations emanated.

The birth of religious groups was in obedience to what Jesus said and did during the Last Supper when he said in Mark 10:45 (NJB) “ the son of man did not come to be served but to serve and to give his life as a ransom for many.” The services referred to by Jesus are rendered to the people through health, education and evangelisation by some religious congregations, such as White Sisters, the Little Servants of Mary Immaculate,

Sisters of Charity, Sisters of Notre dame de Namur and later local Sisters such as Sisters of the Child Jesus, Handmaid Sisters of the Blessed Virgin Mary just to mention a few. All these groups are sharing in the mission of Jesus as Mark 16:15 (NJB) put it, “go out and proclaim the Good News of Salvation to every creature.”

Generally speaking, as Missionaries settled and experienced life, they had no doubt that the Church in Zambia was in great need for sisters. These sisters were not only to serve the priests in form of house work and Church decoration, but to work in a missionary and evangelical way. This included social works, catechetical and education aspects of the church’s mission.

Thus, it is evident that every activity of the Church has an essential evangelizing dimension and must never be separated from the commitment to help all persons to meet Christ in faith, which is the primary objective of evangelisation: as Pope Benedict XVI’s homily (2006) states “Social issues and the Gospel are inseparable. When we bring people only knowledge, ability, technical competence and tools, we bring them too little.”

### **2.1.1 AGENTS OF EVANGELISATION**

All Catholics are called to witness to the Good News. Therefore if Lay participation in evangelisation was to be encouraged, proper preparation is necessary for this task. This task or outreach is extended even to those who once claimed to have accepted the gospel, but who apparently live a life totally indifferent to the faith they have professed.

Traditionally, the agents of evangelisation were all men: priests, brothers, male catechists. There was very little involvement of female partners in evangelisation. With this in mind, the church in Zambia begun inviting international congregations of sisters to come and help in spreading the gospel. Since each congregation had a different charisma and a specific role to play, coupled with the geographical expanse of the nation, the number of sisters required was quite considerable.

## **2.2 THE ARRIVAL OF INTERNATIONAL WOMEN RELIGIOUS CONGREGATIONS**

The first nuns to arrive in the Northern part of today's Zambia were the Missionary Sisters of Our Lady of Africa, commonly known as the White Sisters, who arrived in 1902 in Chilubula. As missionaries their main task was to evangelize the Africans. The sisters commenced their apostolic duties within six months of arrival. The duties involved visiting the sick in their homes, taking catechumen classes, taking care of those sick people who were referred by the priests to the mission station. The sisters attracted the attention of many villagers who came to see them. Men knew that the arrival of the white nuns signified something special was about to happen for the women and children.

According to Hinfelaar (2004:433-440), other nuns arrived in the following order:

In 1928 the Little Servants of Mary Immaculate (Blue Nuns) arrived in Kasisi

In 1936 Sisters of the Holy Cross arrived in Livingstone

In 1947 the Baptistine Sisters arrived in Ndola

In 1948 Sisters of Charity from Ireland arrived in Chikuni.

In 1956 the arrival of Franciscan sisters for Africa in Livingstone together with Sisters of the Sacred Hearts of Jesus and Mary in Mbala

In 1960 the arrival of Franciscan sisters of Assisi in Ndola

In 1966 the arrival of Sisters of Sacred Heart of Mary in Monze

In 1967 the arrival of Sisters of Charity of Milan in Lusaka

In 1970 the arrival of Presentation Sisters in Livingstone, Holy Family sisters in Lusaka and the Teresian Sisters in Chipata

In 1975 the arrival of the Poor Clares at Chelston in Lusaka and the Comboni Sisters in Kayama

In 1976 the arrival of Queen of Africa Sisters in Mbala

In 1984 the arrival of Salasian Sisters in Kasama

In 1989 the arrival of Mother Theresa's Sisters of Charity in Lusaka

In 1994 the arrival of Daughters of St Paul in Lusaka

This chronology of arrivals of female missionaries just shows the importance and need for the presence of sisters, in the church in Zambia. But then what was the essence and works of all these that merited the foundation of the local institutions throughout Zambia?

From the very first international congregation of the White Sisters one can see the direction and priority areas that they took: areas of teaching in schools, catechesis, hospital work and charitable work. For example, the missionary Sisters of Our Lady of Africa (White Sisters) took upon the three missionary dimensions that characterize the sisters' institutions: namely education, evangelisation and health.

### **2.2.1 EDUCATION**

One member of the White Sisters, Sr. Seraphine in her letter of September 24, 1905 as quoted in 'Missionaries Sisters of Our Lady of Africa –White Sisters' (2002:80), writes "I was given an interesting class to teach. All the men wanted to learn to read. From 7hrs to 8hrs, before they went to work, they had 20 minutes of catechism, then a reading lesson. You should have seen the enthusiasm of those big students..."

Education was the entry point even to evangelisation and life progress and indeed the promotion of women and the girl child. Education was used to refute false attitudes and beliefs that oppressed gender fairness and equality.

### **2.2.2 EVANGELISATION**

According to the Diary of Kayambi, January 18<sup>th</sup> 1906, as quoted in 'Missionaries Sisters of Our Lady of Africa –White Sisters' (2002:80) it states:

several times already parents have come to ask us to go to the church and baptize their children. Today, it was a grandmother who came to us to perform this ministry. When we sent her to the fathers, she knelt in front of us and begged us, saying, 'You heal our babies when they are sick, and now you refuse to baptize them!' Please! Come to the church and baptize our little one.' It was hard to make her understand that in ordinary circumstances only Priests administer this sacrament.

This was a sign of an impact on the part of the early sisters which we hope to trace with the Handmaids later on.

### **2.2.3 HEALTH**

From the Diary of Kayambi (ibid) we quote “we went to visit Basilio Muserema, who was very sick. He lived in a far off village. When he saw us arriving he cried, ‘Ah...I knew I would see you before I died.’ While we were resting after the noon meal, there was a knock at the door of the dispensary. Two young men were covered with blood... attacked by a lion.”

The experience highlighted above is simply an example, as early as 1902, of how the religious sisters’ congregations seemingly had the same kind of work and essence, thus to teach for integral development, impart faith and save life through medication and other ways. These are testimonies which even Handmaid Sisters of the Blessed Virgin Mary share in their work.

### **2.3 CONGREGATIONS**

The flow of international congregations gave birth to local ones whose nature was for continuation, effectiveness in terms of language and customs and indeed localizing the church in terms of personnel and structure. Above all this was addressing the needs of the church in Zambia. While a number of local congregations were founded by the international congregations, some came about through the inspiration of local Bishops.

The other example to highlight, is the Little Servants of Mary Immaculate, otherwise known as the ‘Kasisi Sisters’ or the ‘Blue Sisters’ who came to Zambia in 1928 from Poland. Today, the little servants of Mary Immaculate are engaged in all kinds of social and spiritual work: education, hospitals, orphanages, the education of women in home economics and home craft centres, church organisations and parish work. These soon after arriving went to very isolated and challenging missions. Today the Blue Sisters have eighteen establishments in four dioceses in Zambia.

As pointed out by Chowa (2003: xiv), Archbishop Mazombwe has given recognition to role of the Little Servants of Mary Immaculate by saying “during the 75 years of existence and service in Zambia, the Little Servants of Mary Immaculate have been involved greatly in Medical and Health Services....Katondwe hospital stands out as one health institution that is located in one of the remotest areas of Zambia.”

He goes on to say the Kasisi Sisters have distinguished themselves in imparting quality education to Primary and Secondary schools, Katondwe Girls’ Secondary and Angelina Tembo High School for Girls. They also founded Ching’ombe mission and established Ching’ombe Rural Health Centre in one of the most remote rural areas of Zambia. Kasisi Primary School is another famous developmental school that showed the dedication of these sisters.

Pastoral work was one of their priority areas and as soon as they settled they started teaching catechism. Their centres of work included Katondwe, Ching’ombe, Mumbwa, Bwacha, Matero and many others. In 1996 the congregation was invited to administer in Monze Diocese in pastoral, education and social work. At the moment they are also working in Itezi-tezi Parish, promoting women and girls in their endeavour through Home Craft and Home Economics classes. This is yet another Sister Congregation evangelising in a similar manner as the mentioned earlier ones.

The second International religious congregation which came to evangelise, educate and serve the sick in Zambia was that of the Irish Sisters of Charity from Ireland, who came to Chikuni Mission in 1948. These sisters spread out in the country.

#### **2.4 INTERNATIONAL WOMEN CONGREGATIONS CONTINUE EVANGELIZING**

The Sisters of Charity took over from the Notre Dame Sisters in serving the people through provision of education and health services. In the book entitled Sisters of Charity in Zambia (1998:9) it is stated that “Mons. Wolnik, then brought them on a conducted tour of the mission, and the sisters saw at close quarters their different areas of responsibility in education and nursing – Sr Ignatius Loyola and Sr Joseph Helen in education while Sr Austin Cammilus in nursing.” This shows already that education and health services were rendered to the people by the sisters.

In 1958 the sisters opened Choma Convent and worked in the hospital. According to the Century Book-100 Years in Zambia (2003:21) it was stated that: “to heal the sick lies in being instrumental in bringing souls back to Christ.” Sisters also had the joy of baptizing many newly born babies who were destined for a short stay in this world. They participated in pastoral activities especially great feasts like Easter and Christmas.

Sisters moved on to Chivuna in 1960 and embraced education, health and pastoral care services. In the same year Sisters moved to Namwala upon government asking for a Sister of Charity to take up the post of matron in the hospital. Mazabuka was the next place to found a community.

In 1963 they moved to another diocese namely Ndola. There too, they continued to offer services of health, pastoral and education in health institutions, such as school of Nursing in 1973 and at Arthur Davison Hospital. As this was going on, other developments also took place in the Lusaka Archdiocese, such as opening a school called Roma Secondary School in 1963 and so on. In addition to that the sisters later learnt the local language so that they could help teach catechism lessons to the people at the church.

Later on, this congregation began recruiting local girls and young women into their institute. Today they have more than 30 local sisters working with them.

An addition to the list of congregations is the Holy Cross Sisters. The Sisters came to Zambia in 1936 from Aliwal North. According to McDonagh (1984:ix) “five years after the erection of a separate South African Holy Cross province, the provincial Superior in Aliwal North, mother Dominic Goebal, was asked by Father Killian Flynn, OFM Cap., Superior of the Barotse Mission, requested for the services of Holy Cross sisters for the mission in Barotseland.”

On 1<sup>st</sup> April 1936, three Sisters arrived by train in Livingstone from Aliwal North. Sr. McDonagh (1984: xi) exults their missionary spirit of day to day life saying “their day begins early. Somewhere around five in the morning they are already in their little chapel, and there in the silence of Central Africa, their voices are raised to repeat the first words of their morning prayer: ‘Holy, Holy, Holy art thou Lord God of Hosts. The earth is full of thy glory...’ and as we leave them at prayer before the dawn breaks...” The above is typical behaviour of all Sisters congregations.

In view of the harsh conditions prevailing at the time, McDonagh (1984:3) describes this diocese as “one of the most difficult missions in Southern and Central Africa. It is the country by the upper reaches of the River Zambezi, with a population of about half a million.” It is in here that these selfless sisters rendered their services for God to the local people.

The first mission was the Sawmills School in Livingstone. The sisters got to learn the local language in order to learn names and know children’s parents. As per tradition the church uses the school as a channel for transimission of faith.

What happened in Chilubula during the ensuring years was that the population was maturing in their Christian faith. The white fathers, true to their charisma of founding a local church had, in 1919, started a seminary for boys who might be called to the priesthood. The inevitable happened. Several girls expressed a desire to give their lives to God, like their brothers.

## **2.5 WOMEN LOCAL CONGREGATIONS TAKE ROOT**

The first local Sister congregation in Zambia is that of the Sisters of the Child Jesus founded as a postulate at Chilubula Mission in December 1926, by Bishop Larue in response to the desire by local girls to join sisterhood. The white sisters became committed to formation, guidance and eventual partnership in the apostolate. In 1969 the Sisters of the Child Jesus became an autonomous religious congregation. They have a structural formation procedure similar to all other congregations and a constitution that governs them.

Founded by Bishop Larue, the Sisters of the Child Jesus centre their charisma on Hebrews1:1-2 (NJB) which says “at many moments in the past and by many means, God spoke to our ancestors through the prophets. But in our time he has spoken to us in the person of His Son. ‘Speaking’, to these sisters, meant taking up the work of Christ and his story becoming their story. Sisters of the Child Jesus are self-governing, local and self-reliant to a great existent.

Henceforth, sisters of the Child Jesus are heralds of the Good News. The word made flesh and dwelt among us (John 1:14 NJB). From the beginning the sisters engaged

in the three areas of education, health care, and pastoral care just as the other early international congregations did.

Their first mission or station was in Chilubula in 1929. On it, is the school, St Theresa Secondary School, Chilubula Mission Hospital, the Formation House –Novitiate, and the Mother House (Residence for the Superior General.) Sisters here are involved in teaching at both Chilubula Secondary School and St Theresa Secondary School. These have remained girls' schools since inception. The Sisters have also endeavoured to incorporate special education in their work by establishing a school for the blind in Mporokoso.

They are also into the health care and are running Chilubula Hospital and a number of rural health centres around Chilubula. The other famous hospital being run by the Sisters is Chilonga Mission Hospital in Mpika. These services have been part of their answer to the mission of Christ and being Apostles to our own people. Sisters believe that they have been sent by Christ to render those services as a way of evangelisation.

Sisters do have a great deal in pastoral activities. In all mission centres they embrace pastoral work as the centre of their activities. As stated in Apostles to Our Own People (2001:83), the Sisters "...run parishes without priests. In doing this they go into outstations and teach the word of God and pray with the people." They work in places like Chilubula, St Theresa, Lubwe, Chilubi, Kasama, Kapatu, Lusaka and Mporokoso.

This is a typical example of a local congregation existing side by side with the early international congregations and local congregations being a fruit of the influence of international congregations; the work of God's spirit in them all. Local congregations are also offering the same services like those early sisters congregations implying that the congregations are almost the same and with the same mission of Christ.

## **2.6 SIMILARITIES AMONG THE RELIGIOUS CONGREGATIONS OF THE ROMAN CATHOLIC CHURCH IN ZAMBIA**

### **2.6.1 THE THREE SERVICES AND THE THREE VOWS**

It could be safely stated that first and foremost, the international congregations came to evangelize, educate and offer health services. Somehow they saw the need to recruit local girls or women to join sisterhood. The system of formation was more or less the same. Many congregations train their novices for two years, where they learn about the three vows of Poverty, Chastity and Obedience.

Poverty is mainly about the spirit of sharing in the communities, chastity is about the availability to do the mission at any given time without restrictions of family life and obedience is the spirit of doing any given assignment from the superiors.

### **2.6.2 COORDINATION AMONG RELIGIOUS CONGREGATION**

The other way individual congregations coordinate with their particular dioceses is working in line with the diocesan calendar and programme where need be. These local congregations or international ones for that matter, work independently yet in consultation with the diocese. This way, there is coordination and cooperation hence achieving the common goal. The Handmaid Sisters of the Blessed Virgin Mary also serve in schools, health institutions and do pastoral work, like other congregations.

### **2.6.3 ZAMBIA ASSOCIATION OF SISTERHOODS**

The different congregations coordinate through a national and local organisation called Zambia Association of Sisterhoods (ZAS). They take care of issues and programmes that affect Sisters. To show the coordination, for instance, the Mongu branch's report of 20<sup>th</sup> November, to national ZAS 2006 shows that the sisters discussed the use of media in the ministries and the need to have the skills necessary to communicate the message well.

The above mentioned association came up with a centre called Kalundu Study Centre as a way of coordinating formation programme among them. This is a centre where sisters from different congregations go for training. They train how to look after Aspirants, Postulants and Novices. They have similar programmes for all stages of formation which aims at helping the candidate achieve her desire to join religious life, deepen her Christian values and enabling her to become more aware that it is God calling her, hence, responding freely.

The Church's commitment to evangelisation can never be lacking, since according to his own promise, the presence of the Lord Jesus in the power of the Holy Spirit will never be absent from her: "I am with you always, even until the end of the world" (*Mt 28:20 NJB*). The relativism and irenicism prevalent today in the area of religion are not valid reasons for failing to respond to the difficult, but awe-inspiring commitment which belongs to the nature of the Church herself and is indeed the Church's 'primary task.'

Throughout the entire history of the Church, people motivated by the love of Jesus have undertaken initiatives and works of every kind in order to proclaim the Gospel to the entire world and in all sectors of society, as a perennial reminder and invitation to every Christian generation to fulfill with generosity the mandate of Christ.

From the very origins of the Church, the Disciples of Christ strove to convert people to faith in Christ the Lord; not, however, through coercion or tactics unworthy of the Gospel, but above all by the power of the word of God". The mission of the Apostles and its continuation in the mission of the early Church remain the foundational model of evangelisation for all time. The above is what the Handmaid Sisters of the Blessed Virgin Mary share in as they go about evangelizing through education, pastoral and health care.

In conclusion we have looked at the church's core mission of evangelisation and its team members, which include religious sisters and how they came to Africa consequently Zambia. We showed similarities among the religious congregations, Sisters' Association and how they co-ordinate. The next chapter will discuss the history of the Handmaids sisters of the Blessed Virgin Mary

## **CHAPTER THREE**

### **THE HISTORY OF THE HANDMAID SISTERS OF THE BLESSED VIRGIN MARY**

#### **3.0 GENERAL**

After looking at the core mission of the church and its team players in this case religious congregations of which Handmaid Sisters are part, it is wise at this moment to look at the history of this congregation. In this chapter we will give a brief history of how an indigenous congregation of sisters called Handmaid Sisters of the Blessed Virgin Mary was established. In order for us to appreciate the history of the Handmaid Sisters of the Blessed Virgin Mary, it is important to have a fair knowledge of the activities that preceded their formation in Northern Rhodesia and to be specific in Chikuni.

#### **3.1 THE EARLY BEGINNING OF THE ROMAN CATHOLIC CHURCH IN ZAMBIA**

According to Hinfelaar (2004:19), the Catholic Church in Zambia was first founded in 1895 by the white fathers who occupied the Northern and the Eastern part of the country. These were later followed by the Jesuit fathers in 1905 who occupied the central and southern parts of the country.

The Jesuits found a mission at Mwembe, Zambezi in Chief Lewanika's area in 1881 and in 1891 the white fathers arrived at Mambwe Mwela in the northern part of Zambia. In 1895 the white fathers founded Kayambi Mission in the Northern part of Zambia. In 1899, they also founded Chilubula and Chilonga missions in the same region.

##### **3.1.1 FOCUS ON MISSIONARY WORK IN CHIKUNI**

Oxford Advanced Learners Dictionary (1995:746) define missionaries as "people who are sent to teach Christian religion (the Gospel) to people who are ignorant of it."

One of the early missionaries to go to Chikuni was Father Moreau a Jesuit Priest from France. He won converts by introducing new methods in farming such as the use of an ox – plough. Murphy (2003:149) re-echoes the same when he writes “Father Moreau was hesitant to provide education that drew individuals out of their environment and this made him to concentrate on teaching people how to increase their maize production with the aid of a plough and how to develop their cattle through proper animal husbandry.” This conservative approach made him unwilling to teach people English, as this would have been a springboard for them to be employed in administration, the railways or mines a factor that would have made them move from their social setting and totally alienate them from their culture.

His dream was to see a successful Tonga farmer excelling in his own field. Fr. Moreau wanted to educate girls just at a primary level only, where they could learn home craft and gardening. In his view he had come to assist the natives develop what they had in the context of their traditional society. It must be understood that there were a lot of forces at play here. The first one being that the missionaries came to Africa presenting a macrocosm religion against the microcosm that the natives were following.

The second one was that there was competition for converts brought due to the fact that different Christian denominations were also operating in the same area. In the case of Fr. Moreau, the Seventh Day Adventist had already established themselves at Rusangu few miles away from Chikuni. The third was the colonial government that had already set up a wind of destabilizing society through the imposition of hut tax. This meant that the young men had to migrate to urban areas to look for jobs to earn money to pay tax.

These factors could have influenced Fr. Moreau to come up with this conservative approach that could make him hold on to the people as he struggled to convert them. This was timely for him as the traditional setup did not expect much from the girls other than that they would get married. It is this perception that might have played a role in halting the advancement of girls’ education in Chikuni.

### 3.1.2 SISTERS OF NOTRE DAME IN CHIKUNI

Carmody (1999:13) states that “In 1915, the Jesuits invited the Sisters of Notre Dame de Namur to Chikuni, though they did not arrive until 1920. From the earliest times at Chikuni, Fr. Moreau desired to have a convent where girls could learn”.

It appears at this level that there was a desire from the local girls to break the tradition that had denied them an opportunity of advancement when their counterparts the boys were progressing, by either direct or indirect intervention. From the previous chapter we have established that the religious women had a role to play in evangelisation as congregations.

Carmody (1992: 30) noted that

the Sisters of Notre Dame de Namur opened a school for girls. These women had an important role in attempting to influence village society in Chikuni. Until then the contact between priests and women in the villages was limited not only because of missionaries’ respect for traditional segregation of the sexes but also that their own regulations tended to restrict communication with women. Some three months after the sisters’ arrival they had over two hundred girls in their school.

In 1940 both Margaret Chinyama (later Sr. Martha) and Anastasia Mulenga (later Sr. Theresa) went to Chikuni Mission to start Primary Education. This provided an opportunity for them to meet the Sisters of Notre Dame. The sisters taught catechism in addition to basic Arithmetic, English, Home Craft and Gardening and the girls admired the way the sisters prayed. The interviews conducted with both Sr. Theresa Mulenga and Ms. Margaret Chinyama (former Sr. Martha) reveals that the two had written letters to Sister Ita the superior of the community of Sisters of Notre Dame at Chikuni expressing an interest in joining Sisterhood and Sister Ita encouraged them to pray about it.

It appears that the time these two girls wrote their letters was too early for the Sisters of Notre Dame to accommodate them. These sisters were South Africans. Hinfelaar (2004: 97) writes, “...it must be understood that this was the time when Apartheid in South Africa was the order of the day and in that era Whites could not mix freely with Blacks.” There appears to have been some element of resistance to that

expression of interest, where Sr. Ita was expected to have commenced the procedure of making them aspirants, she opted to inform Monsignor Wolnik and Fr. Zabdyr about it.

On the other hand Kay (1984: 108) notes that

the sisters came to feel that greater progress in the work for women and girls could be made if they had as collaborators African Religious trained as they themselves were. From the beginning there was no intention of preparing them to be Sisters of Notre Dame, because the congregation's way of life presented a western mentality that was foreign to the candidates. Instead they were to become members of an African community whose customs would be more in line with their lived experience.

Now that Monsignor Wolnik was informed about the two African girls, who had expressed interest in aspiring as sisters, it was expected that concrete steps would have been made to nurture that calling into results. That did not happen probably because he was overwhelmed by a large area that he had to cover. Murphy (2003: 325) indicates that "the prefecture covered the whole Zambia with exception of Northern and Eastern provinces of Northern Rhodesia." It was more or less the case of 'the Spirit is willing but the flesh is weak'. Lack of manpower and failure to source for new reinforcements posed a great challenge on a mission isolated by long distances from large centres. Murphy, (*ibid*) points out clearly that "the lack of personnel coupled with the diminishment of funds led to few new ventures and to very simple and basic life styles for everyone."

When Fr. Moreau, as Chikuni Parish Priest retired in 1939 due to old age, he was replaced by Fr. Zabdyr. Another priest Fr. Maximilian Prokoph was put in charge of the teacher training college at Chikuni in 1940. He realized the need for local sisters around the area. This realization was influenced by gender imbalance in enumeration of students that existed at the college where the majority of the students were males. He thought Sister will attract and encourage female students. Hinfelaar (*Op.cit*: 153) "The fate of the girls in the context of his plans was one of his greatest worries. 'You cannot have a viable country with more than half the population limping behind or sitting frustrated by the way side.'

Although a school for girls had been opened by the sisters of Notre Dame long before Fr. Max Prokoph, arrived he was not impressed with the progress made by the girls from the education they were exposed to. As Hinfelaar (*ibid*) put it, "He spent days

cycling around the villages, trying to persuade parents to send their daughters to school and leave them to complete at least standard IV, if not VI.”

Only two girls responded to the Religious calling during Sisters of Notre Dame era in Chikuni until the arrival of the African sisters of the little children of our blessed lady (LCBL). After meeting the African sisters, more girls responded and became Sisters. This development could be attributed to the presence of the African sisters. The response encouraged Fr. Prokoph to form an African Community.

According to Fr. Prokoph’s autobiography by Buske (1990:40), the whole vision of encouraging the African girls to join a Religious Congregation started when he went to see his friend Archbishop Chichester in Salisbury and he writes:

Archbishop Chichester was a rock of sense, a dynamo at work and difficulties did not seem to exist for him, except as a nuisance that had to be put out of the way. Bishop Chichester took me round on a visitation of the missions in Southern Rhodesia, though there was strict petrol rationing. What struck me most was the great number of girls at Driefontein, Holy Cross, Makumbi, Gokomere, Monte Cassino etc. Soon I saw through the secret. In a number of places in 1932, there were African sisters- his personal foundation against much opposition of the parents and even Missionaries. He went ahead supported by Sister de Mercede, O.P. Who became the first Novice Mistress. When I came back from the tour I thought I’d ask the impossible when I said, ‘My Lord, could you lend me a couple of your Sisters for a year or two, just to show our Tonga girls it is possible.’ He said, he’d think about it. He was not a man to the phrase to avoid the issue. He did think about it and a few months later, in February 1943 I got a post card from him: “The four Sisters are ready, let me know when you want them.” They came early in March and were for a time the talk of the Tonga country. Fr. Zabdyr the Manager of Schools took them on a triumphant tour through most of the out schools. That was the end of the reluctance in sending girls to school.

There was a difference in perception between Archbishop Chichester and Monsignor Wolnik in as far as girls’ education was concerned. While his colleagues in Northern Rhodesia considered education as only for the boys, Chichester had long founded a congregation of African Sisters and this did pay dividends, as the number of girls enrolled was very high in his area. He did not want to give in to problems or pressure

As already indicated earlier, in 1942, Margaret and Anastasia had applied to Sr. Ita expressing their interest in becoming sisters and Sister Ita had introduced them to Mgr Wolnik. Mgr. Wolnik wrote to Archbishop Chichester to allow him to send the candidates to train with the sisters of the Little Children of our Blessed Lady at Makumbi mission. He hoped that the sisters would return to Northern Rhodesia and form a Diocesan congregation.

### **3.2 PRIESTS' CONTRIBUTION TO THE BIRTH OF LOCAL CONGREGATION**

Milingo (1994:37) points out that the “The Priest who initiated the idea of founding an indigenous congregation was Mgr. Bruno Wolnik. His basic aim or objective was to establish an indigenous group of African Sisters who could later educate African girls and women”

Mgr. Wolnik had a good idea but did not fulfil it probably due to not being adequately prepared for the project. Initially he could have looked for a Novice mistress who should have trained the Novices like his counterpart Archbishop Chichester, who had appointed Sr. De Mercede O.P to be Novice Mistress. After all, Chichester had already founded a local congregation, so Mgr. Wolnik could still have enquired about the procedure to follow when establishing a congregation.

It is clear that Wolnik was not ready to be responsible for this intended congregation as early as 1942. Wolnik in his letter to Chichester on 21<sup>st</sup> April 1942 proposed that the candidates from Northern Rhodesia should remain as sisters of the ‘Little Children of our Blessed Lady’. The development would have led to the sisters serving in both Northern and Southern Rhodesia. In the letter to Chichester he stated:

I ask your Lordship to erect a Religious house of the congregation in this prefecture (or vice versa you ask me etc). The Mother Superior of Northern Rhodesia sisters were the same as the one of the Salisbury sisters. It is my duty to arrange the matter with the S.C. of propaganda, which I must say I should have done long ago. I suppose your Lordship approves of the suggestion.

Wolnik appears to have been the type that did not make up his mind easily; he liked the idea of promoting the African girls' education using Sisters from another country (Southern Rhodesia) instead of having his own. In order to achieve this, Wolnik sanctioned the trip for Prokoph to go to Southern Rhodesia and assess African Education.

### **3.3 EARLY ASPIRANTS OF THE LITTLE CHILDREN OF OUR BLESSED LADY**

The African sisters who arrived at Chikuni from Makumbe were Mary Theresa, Mary Alphonsina, Mary Mectrid and Mary Filomena. On Easter Monday 1943, both Margaret and Anastasia were received as aspirants in the congregation of the 'Little Children of our Blessed Lady' (LCBL). Laying emphasis on having one congregation, Wolnik again wrote another letter to Chichester on 27<sup>th</sup> June 1945. He claimed:

We have no rules of our own, but wish to take yours, those of the LCBL with your Lordship's permission and establish a branch of your congregation here. This seems to me the simplest way, having too few European sisters here to take charge of a separate Novitiate.

The element of not wanting to take up any further responsibility was again exposed in the character of Wolnik from the above extract. It seems he was not ready to look after the congregation of Sisters.

According to Hinfelaar (Op.cit) two years later, in September 1945, "Wolnik asked the seminarians Stephen Luwisha and Dominic Nchete to accompany three candidates, Martha (Sr. Mary Martha), Anastasia (Sr. Mary Theresa) and Maria (Sr. Agnes) to the Novitiate at Makumbi, in Southern Rhodesia." They received the same training as the novices of the local congregation of the Little Children of our Blessed Lady but they were told that they were not to stay in Southern Rhodesia after their noviciate.

Although Wolnik had requested Chichester to have the candidates from Northern Rhodesia belong to the congregation of LCBL, things did not work out that way. In the

minds of the candidates, they were to return to Chikuni as he had told them and be in a separate congregation. They reached Makumbi on 21<sup>st</sup> September 1945 and they had to learn Shona a local language before starting their lessons.

Sr. Ita (Notre Dame Sr.) paid them a visit in October, 1954. She just wanted to see how they had settled. This is an indication of a good mother who takes care of her children. The candidates felt happy, supported and loved upon receiving Sr. Ita at Makumbi.

Three months later, they were received as Postulants which was on 15<sup>th</sup> December 1945. The following year (1946) some change happened in the prefecture Apostolic of Broken Hill (Kabwe). Cichecki (1996: 97) in his 'Catholic Directory' states that: "In 1946 the headquarters of the prefecture was transferred from Broken Hill to Lusaka and its name changed to that of Prefecture Apostolic of Lusaka."

In May 1946 Wolnik went to attend the Eucharistic congress in Salisbury. While there, he paid a visit to the girls from Chikuni. On the 18<sup>th</sup> November 1946 Wolnik wrote to Chichester concerning the ordination of Stephen Luwisha. This seminarian did study at Chishawasha seminary in Salisbury as there was no Seminary in Broken Hill Prefecture. In this letter Wolnik wrote that, "Somebody has suggested to me to arrange Stephen's ordination in our mission here. I have not made my mind up yet."

It is becoming clear that Wolnik had a problem in making arrangements. He again exposes his famous quality that of indecisiveness just as in the above case.

### **3.3.1 EARLY NOVICES OF THE LITTLE CHILDREN OF OUR BLESSED LADY**

#### **(LCBL)**

Apart from the ordination there was a reception coming up. The first three candidates from Chikuni were received as Novices on 15<sup>th</sup> December, 1946 at Makumbi. They were supposed to be only two namely Margaret and Anastasia, but Wolnik requested that Maria joins the group. On 18<sup>th</sup> November 1946 he wrote another letter in which he mentioned,

As regards the Noviship of the N.R girls two may certainly be admitted that is Margaret and Anastasia. The third one, Maria Chilala was received formally at Easter in 1944, but having been a boarder at Chikuni for three years before, I would ask the Sr. or the mistress of Novices' opinion about making an exception to the rule in her case.

It is good to be flexible especially when it is for a good cause; Wolnik appears not to have been a slave of rules for he was able to bend the rule when he saw it necessary. Though Maria was in the second group of candidates, she was elevated to be in the first group of Novices. The second group was sent in 1947. It was composed of Dorothy Michelo (later Sr. Alfreda) and Elizabeth Chande (later Sr. Bernard) both of them were received as Novices at the end of the year. The following year, 1948 Elizabeth fell sick and Dorothy nursed her but unfortunately on 27<sup>th</sup> November, 1948 she passed on. She was buried at Makumbi cemetery in Salisbury.

In the same year something else was happening in Chikuni. Kay (1984:113) reports that "when Fr. Prokoph was out for a year, O'Brien an Irish Jesuit took over the school. Fr. O'Brien thought that the work in the hospital could be efficiently carried out by the Irish sisters of Charity who were anxious to get a foothold in the sub-continent. Consequently, the Sisters of the Notre Dame were asked to leave and be replaced by another congregation." Since Mgr. Wolnik was in charge of the prefecture, he wrote to the Notre Dame Sisters on 23<sup>rd</sup> March 1948 and noted, "I believe it is best that you retire from Chikuni, and the sisters trained for the work which is at a mission like Chikuni is required, take over."

It is interesting to observe that Wolnik could surrender the sisters of Notre Dame whom he trusted so much. The Sisters had worked at Chikuni for twenty-eighty (28) years. They had worked at the Dispensary and at the school. From the school, some girls had expressed the desire to become sisters. The sisters were really a great model to the community they served and Wolnik appreciated their contribution. To affirm this, Kay (1984:107) writes that in the mid-thirties Wolnik commended the sisters of Notre Dame whom he thanked for their generous financial support and praised the manner in which they were training the girls.

Wolnik hoped, (Kay Ibid: 107) “that Chikuni would always be served by the sisters of Notre Dame.” Wolnik was not predictable. He changed his mind at any time. At first he praised them, later he retired them and brought another congregation, the Irish sisters of Charity.

On 15<sup>th</sup> December, 1948 sisters Theresa and Agnes finished their training, Unfortunately, Margaret could not make it because she was sickly. The Novice Mistress extended Margaret’s period of training to cover up for what she had lost during her sickness. Before Sister Theresa and Agnes left for Chikuni they remained in Makumbi for about a month, after which they returned to Chikuni on 20<sup>th</sup> January 1949. As Fr. Moreau had foretold that they would find him dead, they indeed found him dead. It may be said that Moreau died a happy man because from Chikuni mission, which he had opened he saw some local vocations coming up. Some young men went for Priesthood, while some girls joined Sisterhood and that had been his dream.

The disappointing part of it was that the newly trained sisters found that the sisters of Notre Dame had left for England in November, 1948. Those were the sisters, whom they had known so well, who had taught them at school, provided for their needs and trained them as candidates for a native sisterhood to which Sr. Ita was devoted.

### **3.4 DEPARTURE OF NOTRE DAME SISTERS AND Mgr. WOLNIK RETIRES.**

The departure of the sisters of Notre Dame gave a shock not only to the African sisters but also to Fr. Moreau who had invited them to work at Chikuni mission. At the age of eighty-five (85) this is what Fr. Moreau wrote about the sisters of Notre Dame; Kay (1984: 116).

Tomorrow I am going to take away sisters Laura and Agnes whom I brought to Chikuni in January 1920. It is heart breaking for me now I feel very lonely at Chikuni. The Notre Dame sisters ...always joyful, charitable, devoted and endearing themselves to all the natives who mourn their departure as they say, “Our mothers have gone we are left orphans.

The second group of girls were sent to Makumbi in December 1949. In this group Maria Muchindu (later Sr. Agatha) and Dorothy Michelo (later Sr. Alfrida) went through the Novitiate, while Veronica returned and opted for marriage. According to Lane (1991:70) “Mgr. Wolnik retired from the post of Prefect Apostolic in 1950 when the Prefecture of Lusaka became a Vicariate with Fr. Kozlowiecki coming to St. Ignatius as Apostolic Administrator.” Mgr. Wolnik retired without having founded a congregation for the sisters, as it was the case for his counterpart Archbishop Chichester in Southern Rhodesia. Mgr. Wolnik went to live in Kasisi with some Polish priests such as Frs. Zabdyr and Zylka. Reflecting on Mgr. Wolnik’s work, Milingo (1994:43) writes, “Wolnik would have been the founder if circumstances had not prevented him.” These were financial constraints and the distance that he had to cover in his prefecture.

### **3.4.1 NEW ADMINISTRATION**

On 18<sup>th</sup> November, 1950, Walsh an Irish Jesuit, who was the Secretary of the Administrator of the Vicariate of Lusaka, wrote a letter to Chichester asking if he could keep the sisters of LCBL from Salisbury at Chikuni. A response came from Chichester to Fr. Adam, the new administrator, to inform him that “the sisters from Southern Rhodesia were supposed to have returned at the end of 1949. They were only sent in the first place because Wolnik intended to found his own congregation”. This response seemed to indicate that Chichester was indirectly suggesting to Adam to found a local congregation of sisters as that was the very purpose the sisters of LCBL were sent to Chikuni in the first place.

Fr. Adam carried on sending the girls to train as sisters in southern Rhodesia. Bernadette Mooya (later Sr. Fidelina) and Clara Namoonga (later Sr. Brigit) were sent to Makumbe in 1950. They professed in 1952. In 1951, Clara Namwete (later Sr. Ignatius) was sent to the Novitiate at Makumbi and she professed in 1953. In January, 1951 the remaining LCBL sisters Aloyse and Berchamans returned to Southern Rhodesia.

After the sisters of LCBL from Southern Rhodesia had left, their counterparts from Northern Rhodesia, the Sisters of Charity took over the responsibility of looking after the LCBL of Northern Rhodesia. There was another congregation of sisters at Kasisi

called Servants of Mary Immaculate who had come from Poland. They were interested in recruiting African girls. On 24<sup>th</sup> April, 1951, Adam decided to start a Noviceship under the Servants of Mary Immaculate (SMI). He however, continued to send the candidates to Makumbi. Agnes Nachilomo Mulenga (later Sr. Maria Goretti Mulenga) was sent in 1952 and she professed in 1954.

In 1953, Sr. Fidelina Mooya started teaching at Chikuni Primary School, while the other sisters did other duties at the Mission such as “helping at the clinic, laundry, church, gardening, home visitation and teaching catechism at the leper camp” (Milingo T Op.cit: 41). Apart from working at Chikuni, sisters Agnes, Theresa and Agatha were sent to go and work at Kasisi Mission on 16<sup>th</sup> December, 1953. They worked at the school, the orphanage and did other duties assigned to them by the Superior.

It is so far clearly established that there were sisters of LCBL in Northern and Southern Rhodesia. Cooke (1980:180)

Candidates from the two Rhodesians had become members, though those from the south predominated in the congregation. Chichester had reservations about either the possibility or advisability of directing the convents in N. Rhodesia from Salisbury once the Federation dissolved. He proposed that the members from N. Rhodesia should be appointed to their own country and consolidated with a view to either being absorbed into an existing congregation or becoming an entirely independent one.

At Kasisi, one of the Polish sisters inquired whether these LCBL sisters could join them. The LCBL sisters refused and opted to remain on their own. The response by the sisters showed that they were ready to become an independent congregation. On average change is not accepted easily in almost every society. The sisters of LCBL were not spared from this. It was not easy for them to adapt to this change easily. For example, Cooke ( ibid: 182) writes, “A number of the professed sisters, who had entered in Salisbury between 1942-44, objected to the separation from Salisbury even though this had been proposed by Mgr. Chichester. They also opposed the proposal of amalgamation with the Sisters of Charity.”

By 1953, Fr. Adam and Archbishop Chichester had begun exploring the future of these LCBL trained sisters. To verify this, Chichester, wrote a letter on 3<sup>rd</sup> November,

1953, to Fr. Goulet, a representative from Rome that Fr. Adam should secure the future of the native sisters from Northern Rhodesia who were then still under his congregation though no sort of pressure or compulsion would be put on them. Although Adam was aware of the uncertainty surrounding the future of the LCBL native sisters, he did not do much to help the situation. Instead, as it has been pointed out already, on 24<sup>th</sup> April, 1951, Adam requested to open a Novitiate for the Polish sisters 'Servants of Mary Immaculate' (SMI) and permission was granted. Consequently, a Novitiate was opened on 8<sup>th</sup> December, 1954.

When Chichester noticed that nothing was done for the sisters, he wrote a letter to Adam, on 9<sup>th</sup> January, 1955. He stated:

They have the right to ask to come back to the Salisbury Diocese and they would be received.

**OR**

They can, with leave of Rome and with their own consent, be transferred to another congregation-either already in existence or newly founded.

**OR**

They can ask leave to be dispensed from their vows on the plea that what they were virtually promised has not, owing to certain circumstances, yet been done. This would probably be considered sufficient reason for dispensation.

### **3.4.2 CRISES**

Looking at the above options, Adam faced a crucial time because the native sisters of LCBL neither wanted to join the Servants of Mary Immaculate nor the Irish Sisters of Charity but they wanted to remain on their own. In the same year 1955 Adam became the Vicar Apostolic of the Vicariate of Lusaka. Then Chichester demanded that the native sisters of LCBL in Northern Rhodesia either separate from his congregation

(LCBL in Southern Rhodesia) or leave Northern Rhodesia and return to his Diocese in Salisbury where they had been trained.

Adam inherited a problem, which his predecessor had left unresolved. After all Adam did not make any arrangements with Chichester in the first place nor did he think of founding a congregation in 1950 when he took over. Like Wolnik he also requested Chichester to open a province in Northern Rhodesia, so that the sisters of LCBL would work in both countries. Definitely, Chichester was not in favour of this idea. When Adam got a negative response, he waited for Chichester to retire, hoping that the next Bishop might retain the sisters of LCBL from Northern Rhodesia, into Salisbury Diocese.

During the interview on 10<sup>th</sup> October, 1997 Archbishop Adam said, “I knew that Archbishop Chichester would resign and I waited for his successor Archbishop Markall. I wrote to him a letter proposing that he should open a province in Northern Rhodesia and the answer was no!”

This put Adam under pressure. He thought that he could get into serious trouble if the native sisters of LCBL were taken away from him. Adam decided to keep the sisters; otherwise he could have lost their services in his Vicariate of Lusaka. He wrote a letter to Markall on 12<sup>th</sup> July 1955 saying, “it would be disaster for our Vicariate, and especially for Chikuni if the native sisters of LCBL were taken away.” Hinfelaar (2004:167) states that “in 1955, Mgr. Adam Kozlowiecki was ordained a bishop and became the Vicar Apostolic of the Vicariate of Lusaka. Certainly, Adam opted to keep the LCBL of Northern Rhodesia so that they could work in his Vicariate – Chikuni.

Meanwhile the sisters continued with their life, for instance, Sr. Fidelina Moya became the headteacher for Chikuni Primary School after having undertaken further studies at Canisius. On 14<sup>th</sup> July, 1955, Sr. Brigit was transferred to Kasisi while Sr. Agnes was transferred to Chikuni from Kasisi. Since these sisters’ future was not yet secured there was no need of scattering them. What they needed was to consolidate their lives together in one place especially Chikuni, while waiting for their fate.

The following year in 1956, other plans were being worked out concerning the native sisters of LCBL. The Sisters of Charity started looking after the LCBL of Northern Rhodesia and spent time with them. The purpose was to give a Rule to the native sisters

of LCBL, which was similar to the rules of the Sisters of Charity. In the long run there was a ploy to recruit the native sisters of LCBL into the sisters of Charity's congregation.

On 11<sup>th</sup> April, 1956, Cooke (Op.cit: 181) Mother Theresa Anthony wrote the following to the congregation:

Please pray earnestly for all the problems surrounding the Mission especially for the immediate one, the training of the existing eight African Sisters in the system of life (as near as possible to our own) to be adopted by the new African Novitiate. I have asked Sister M. Charles to compile the Rule, and to go out for a year or so to train in the existing sisters. She has agreed but it is a big responsibility as so much will depend on (first) the rule and (secondly) the training. They will, the Sisters, need great Grace to yield to the new requirements, and much tact and patience will be required on the part of Sister M. Charles. God's ways in her regard are certainly extra-ordinary; she had practically established a new Native Sisterhood at Calabar twenty years ago.

The native sisters of LCBL were content and satisfied with their identity. To their surprise they were given an elderly Sister of Charity by the name of Sr. M. Charles who was seventy-five years at the time to teach them. Despite her old age Sr. M. Charles was picked. However, it is important to note that certain attributes of Sr. M. Charles might have influenced this decision, for example, Cooke ( ibid) writes, “ Sr. M. Charles was actively involved in the establishment of the first native sisterhood, the Handmaids of the Holy Child Jesus.”

Sr. M. Charles had already been involved in founding a native congregation. Therefore, this made her best placed for the task at hand. Sr. M. Charles tried her level best to teach the native sisters of LCBL as Cooke (ibid: 183) writes;

She believed that solid foundations for the religious life should be laid first and for this reason concentrated on explaining the meaning of the religious vows irrespective of any particular congregational spirituality, be it Dominican or Ignatius... taught them the structure of meditation, of systematized prayer according to Ignatius method, with the aid of charts and drawings. They learned by the hours she spent before the altar.

She however, did not succeed owing to her not understanding their background. These sisters were taught by the Sisters of Notre Dame at Chikuni Primary School. They went to the Novitiate and were trained with the 'Little Children of our Blessed Lady' LCBL Sisters, in Southern Rhodesia. On top of that their Novice Mistress was a Germany Dominican Sister, called Mother de Mercede.

Sr. M. Charles wanted to train the African Sisters, as if they never passed through any Novitiate. For example, she discouraged them from talking to the people, which was contrary to what they were taught in Salisbury. As Cooke C (ibid: 181) puts it, "She forbade contact with the local people and this was the real cause of friction between herself and the sisters."

Worse still, she looked down on them as if they were not educated according to her standards as Cooke (ibid:182-183) indicates "Communication was complicated by the fact that many of the African Sisters had a poor knowledge of English. Few of them had gone beyond standard IV Primary School. They had been formed in the Dominican tradition with the Choral recitation of the office in Latin."

Even though the African Sisters had low education according to Sr. M. Charles, nonetheless, they were able to communicate in English. They were taught by the Sisters of Notre Dame, who spoke English as their first language. These African Sisters knew what they were doing. They sung the office in Latin because that was the language used by the Roman Catholic Church at that time.

They recited the Rosary in English, besides being able to pray in their local language. When they discovered that there was an intention to recruit them as Sisters of Charity they boycotted the lessons and Sr. M. Charles had to abandon the project.

Naturally, the project had to be abandoned due to the fact that the existing eight native sisters of LCBL were not in favour of new rules. They were at the time following the rule of the sisters of LCBL of Makumbe in Southern Rhodesia.

### **3.4.3 SEPARATION OF NORTHERN RHODESIA FROM SOUTHERN RHODESIA**

On 20<sup>th</sup> November, 1956 a letter was written from Salisbury Diocese, to remind Adam that he should stop sending candidates to Makumbe Novitiate. Chichester asked

Adam to open his own Novitiate in Northern Rhodesia. As it has earlier been noted, Adam did not do much about it.

On 29<sup>th</sup> July, 1957, Sisters Theresa and Brigid were transferred from Kasisi to Chikuni while Sr. Agatha was sent to Kasisi.

Life was not easy. They claimed that they were underrated, disregarded and that one of the missionaries must have said that their group would perish and that would be their end. They felt as if they were not welcome in Chikuni.

On 14<sup>th</sup> January, 1958, Sr. Clara (LCBL S.R) was sent to Chikuni to be their superior. She however, returned to Salisbury in November, 1958 the same year and in December, 1958 Sr. Agnes Chilala, one of the members in the group became the first Superior of the Community at Chikuni as LCBL of Northern Rhodesia. The last group was sent to Makumbe in 1958, composed of four candidates, namely:- Maria Namonga (later Sr. Xavier Miyoba) Theresa Mweemba (later Sr. Irene Miyanda), Catherine Mwinga (later Sr. Pancrasia) and Pauline Bulanda (later Sr. Dolores). These professed on 6<sup>th</sup> January, 1961 at Makumbe Mission.

In the meantime, Adam was making preparations for the new Diocesan Congregation. He had requested the Mother General of the Dominican Sisters in Salisbury to provide a Novice Mistress and a Superior who would represent her, in looking after the new congregation for native sisters.

On 14<sup>th</sup> April, 1958, Adam wrote to Mother Auxiliar, thanking her for the “kind offer to start a Novitiate for the African Sisters in Lusaka Vicariate”. He further stated that: “I am looking forward now to the opening of the Novitiate in 1960 and I assure you that through your generous offer many of our problems with reference to the African Sisters will be solved.”

On 30<sup>th</sup> July, 1958, the native sisters of LCBL got concerned about the entry level of education for the aspiring candidates. They wrote to Adam enquiring; then set the limit starting from standard V upwards. Adam was by now like a father to them, to whom they could turn in case of problems. They wrote that “Nobody gives us any consolation in these difficulties, only you, you are the person who consoles us; your children, the African Sisters.” It appears that Bishop Adam had changed a lot as he must have been taking care of the native sisters of LCBL.

### **3.4.4 HIERARCHY INFLUENCE: LUSAKA BECOMES AN ARCHDIOCESE**

The following year in 1959, the native sisters of LCBL decided to have a Superior from their group. In December 1959, Sr. Agatha was appointed as Superior at Kasisi after the annual Retreat. In the same year another big event took place, Lusaka vicariate was made an Archdiocese. As a result, Bishop Adam became an Archbishop of Lusaka.

According to Cichecki, (1996:97) “On 25<sup>th</sup> April, 1959, the Hierarchy was established in Zambia, Lusaka became the Archdiocese, and the Vicar Apostolic, Adam Kozłowiecki S. J. became the first Archbishop of Lusaka.”

The Archbishop Adam was ready at this point in time, to found a congregation that would work in his Archdiocese. “In 1959 Archbishop Francis Markall, successor to Chichester in Salisbury, came to Chikuni to discuss the future of the LCBL Sisters. He made it clear that given the political situation, they must be independent of Salisbury. It was decided that in these circumstances they should be formed into an independent congregation under the jurisdiction of Archbishop Adam Kozłowiecki of Lusaka.” (Cooke Op.cit: 183). Building a Novitiate was obviously an important item on his agenda. His earlier intention was to build it in Southern Province under Monze district but things did not work out accordingly. Bulanda, (2003:10) stated that:

The Bishop started looking for a suitable place for formation ... he tried Chikuni, but he was prevented and Chivuna too he was told these places were busy because there were big schools either for Secondary and Training or Trades School. Then he got funds for the same project which he used to start building at Kasiya, when the building was in progress he was told that the Provincial of the Jesuits of Zambia Region had invited some Sisters from another country who would work at Kasiya Parish, without the permission of Bishop of the Diocese.

### **3.5 MPUNDE MISSION**

Adam started looking for another place to relocate the project. Fortunately, Chief Mukuni of the Lenje people requested Adam, to have a Boarding School for girls in his

area run by Catholic Sisters. Fr. Andrew Zylka (a Polish Jesuit) who opened Mpunde Mission, in his notes, writes: “On 19<sup>th</sup> July 1960, 4 African Sisters arrived (Children of Mary) from Kasisi Mission and these are: Sr. M. Agatha, Sr. M. Martha and Sr. M. Goretti – from Chikuni Mission, Sr. M. Fidelina.”

Sr. Fidelina Mooya opened Mpunde Primary School for girls. Unfortunately, Parents at this time were not keen to send their daughters to school. In the same vein Zylka writes:

...from what I see the Ba-Lenje are not interested in the education of their girls. According to their views, a girl should stay at home and get married as soon as possible. That was why, in spite of their most sincere endeavours – travelling from village to village and even from house to house – the new Missionaries could collect 13 girls only to start the 1960 – 1961 school – year

Sr. Fidelina had to visit the parents in the villages to explain to them the advantages of sending girls to school, and that it was very good that Adam had built the school for girls in their area. Therefore they should have counted themselves very lucky for that privilege. As a headteacher she ensured that the pupils learnt catechism and she started a group called Apostleship of Prayer at that school. This group said prayers for different intentions especially being dedicated to the sacred Heart of Jesus.

As Hinfelaar (Op.cit: 257) reports, “Religious instructions in Catholic Schools had been purely Catholic and had consisted primarily in the initiation of the school children in the sacraments of Baptism, Eucharist and Confirmation.”

Before independence, it was very common that each school opened under a specific church-offered religious instruction, of that respective church. After all this was the very purpose Missionaries came for, to win converts.

Apart from dealing with the education of girls, Adam thought of building a Novitiate at Mpunde for his diocesan congregation. In order to build, he had to get permission from Rome. He wrote a letter:

Your Excellency, obtain for me from Rome the permission to open a Novitiate of the Handmaids of the Blessed Virgin Mary, of Lusaka, Northern Rhodesia, at Mpunde Mission – about 26 miles west of Broken Hill.

It was easy to get permission to open the Novitiate since there was none in the Diocese. The Church had interest in Women Religious communities as they had already seen their results in other places like Southern Rhodesia.

It has been established that Wolnik had made arrangements with Chichester to allow the girls from Northern Rhodesia desiring to become Sisters be trained at Makumbe. The time had come for them to separate from Salisbury, and Adam, requested the Apostolic Delegate for approval of the new congregation. He wrote in his letter of 12<sup>th</sup> March, 1960.

The reason why I am asking for the approval of the new Diocesan Congregation of Sisters is: 'Both the present Archbishop of Salisbury Archbishop Markall, and his predecessor Archbishop Chichester S. J. maintained that this was the condition under which Novices from our Archdiocese were admitted to the Novitiate in the archdiocese of Salisbury. My predecessor, the former prefect Apostolic of Lusaka Monsignor B Wolnik, S. J confirms it.

Adam's letter highlights one element about his character. He is totally divorcing himself from the situation by stating that he was trying to fulfil what was already arranged, especially that Markall and his predecessor had been consistent with their line of thought. It appears that Adam did not appreciate the fact that Southern Rhodesia was going to be politically separated from Northern Rhodesia, a matter that him and Archbishop Markall had concluded and agreed upon in their earlier meeting back in 1959.

### **3.6 LOCAL CONGREGATION NAMED**

In his letter to Rome, Adam had already come up with a name for the local congregation he was seeking permission to found. At this stage one could argue that the name was as a result of his interaction with Sr. M. Charles Walker, the old nun who was earlier assigned to prepare the native sisters of LCBL. This Sister had formed a native congregation of sisters at Calabar whose name was the "Handmaids of the Holy Child Jesus". Cooke (Op.cit). From this point of view, Sister M. Charles Walker could have suggested the name of the new Diocesan congregation which Adam was seeking

permission to found. There appears to be a very close similarity in the two names as reflected in Adam's letter:

And the third is to obtain permission for nine Sisters with temporary Vows from the Congregation of the "Little Children of Our Blessed Lady, of Salisbury, S. Rhodesia" to enter the Congregation of the "Handmaids of the Blessed Virgin Mary, of Lusaka, Northern Rhodesia

The names of the nine sisters were: Theresa, Martha Mary, Agnes, Alfrida, Fidelina, Agatha, Brigid, Ignatia and Maria Gorretti. These sisters were told to apply to this newly founded congregation after permission was sort from Rome. It must be pointed out that these sisters were not compelled to join the newly founded congregation but out of their own free will. In the same letter seeking for permission, Adam wrote: "All these Sisters will have a free choice of either remaining in their present congregation, or joining the new one." Adam went ahead to request the Dominican sisters to give him a Novice Mistress and a Superior to look after the native sisters of LCBL. The Dominican sisters appointed Sr. Dalmatian to act as a Superior while Sr. Irene was the Novice Mistress.

### **3.6.1 THE CONSTITUTION OF THE NEW LOCAL CONGREGATION**

It must also be mentioned that in the same letter of 12<sup>th</sup> March, 1960, Adam enclosed six copies of the proposed constitution written in Latin and English. He wrote that they are practically identical with the constitutions of "The Little Children of Our Blessed Lady, of Salisbury, Southern Rhodesia"

The sisters in Salisbury had a grey habit and for the new congregation he wrote that those should have a 'white habit'. He further wrote:

I changed only the name, the habit, and introduced only very slight differences, of which the most important is that I propose to accept the age of 15 completed for admission to the Novitiate, according to Can. 555, I, n, I, whereas the Southern Rhodesia Congregation demanded the completion of the age of 21.

And the following is the general outlines of the constitution of 1960: It is divided into Two Parts. Part One: deals with 'the nature, End and Purpose of the Congregation and the way of entering and living therein' This part has twenty-four chapters;

Chapter 1: deals with the end and purpose of the congregation.  
Chapter 2 – 6: deals with formation.  
Chapter 7 - 9 deals with dismissals of Sisters.  
Chapter 10 - 12 deals with administration.  
Chapter 13 - 19 deals with spirituality of sisters.  
Chapter 20 - deals with general disciplines.  
Chapter 21 - deals with relations of the sister with the externs (external).  
Chapter 22 - 23 deals with the sick and the dead procedures.  
Chapter 24 deals with obligations of the constitution

Part Two: deals with the Government of the Congregation. This part has ten chapters.

Chapter 25 - 26 deals with Authority in the congregation.  
Chapter 27 - 28 deals with election of office bearers.  
Chapter 29 deals with business of the general chapter.  
Chapter 30 deals with rights and duties of the superior general.  
Chapter 31 deals with the General Council.  
Chapter 32 deals Secretary General and Econome-General.  
Chapter 33 deals with Houses and their Superiors.  
Chapter 34 deals with the Mistresses of Novices and their Assistant

However, the above constitution was later revisited in 1990. The structure changed from Parts and chapters to Chapters and articles. The current constitution has Nine Chapters with 176 articles but in details. (Confer appendix three)

Apart from the constitution, there is a chapter document (a minute record kept during the chapter as resolutions) that assists in the running of the institute. During the Chapter (a meeting held every six years), the sisters might amend or add some new way of life of the congregation which the sisters have to follow for the following six years. For instance, in the chapter of 1997, according to HBVM archives “it was resolved that a sister was free either to wear a veil or not. There was no common pattern in the dressing.

But three colours were chosen namely navy blue, cream and white.” The optional point on the dressing will continue unless it is changed during 2009’s general chapter.

Normally, when a sister leaves to join another congregation she is bound to do the training in that new congregation. For the native sisters of LCBL, they were exempted from this condition, indicating that the newly found congregation was indeed a sister congregation to their former one. In the same application letter of 12<sup>th</sup> March, 1960, Adam wrote: “Dispensation from the obligation of repeating the novitiate according to Can. 633, I, for the temporary professed sisters and for Novices if they wish ... to join the Congregation of the Handmaid of the Blessed Virgin Mary, of Lusaka, Northern Rhodesia.”

Replying to Adam’s letter of 12<sup>th</sup> March, 1960, the Apostolic Delegate in Nairobi, Guido Del Mestri, stated in his letter of 16<sup>th</sup> March, 1960 that:

I feel that the nine professed and four Novices of the proposed new congregation should themselves apply for such a dispensation to be submitted to Rome, through this Delegation, addressing also the reason for such an application.

### **3.6.2 FOUNDER OF THE HANDMAID SISTERS OF THE BLESSED VIRGIN MARY**

The sisters did not see any problem in applying for this new congregation probably because they were separating from the LCBL of Southern Rhodesia and now longed to belong to a new congregation and settle.

On 20<sup>th</sup> July, 1960 Adam got a reply regarding founding a congregation as follows:

...the Sacred Congregation for the propaganda of the faith has granted you permission to found, with regular decree a new Religious Congregation with the name of Handmaid of the Blessed Virgin Mary of Lusaka.

This shows that permission was granted to Adam to found the Handmaid Sisters’ congregation.

In this context, it is correct to note that Adam is the founder of the Handmaids of the Blessed Virgin Mary of Lusaka. Archbishop Adam was granted permission “to accept into the new congregation, without being bound to repeat their Profession and Novitiate, the 9 professed Sisters and 4 Novices.”

From this good gesture, the Handmaid Sisters of our Blessed Virgin Mary ought to be grateful to Archbishop Adam for what he laboured for. Otherwise he could have retired leaving them under the name of the ‘Little Children of our Blessed Lady’ and eventually Archbishop Markall would have taken them back to Salisbury Archdiocese.

At long last it was a great relief for Adam, and there was cause for the great celebration for the nine (9) Sisters and four (4) Novices. Both the Archbishop and his Sisters, were very happy with this great achievement. It is not that easy for a congregation to be approved with few sisters, the standard is that they should be about thirty (30) professed sisters. Despite difficulties in founding the new congregation, there was a lot of progress, such as approval of the Congregation and Constitutions.

When permission was granted to transfer to the new congregation, Adam wrote to each Sister, on 15<sup>th</sup> December, 1960. One of the letters is given here below:

Dear Sister Mary Agatha,  
By virtue of the indult granted by the sacred congregation of the propagation of the faith through the Apostolic Delegation in Nairobi, (Prot No. 831 of July 20<sup>th</sup> 1960), and in accordance with your expressed wish, I now inform you that on 7<sup>th</sup> of January 1961 you will be transferred to the religious congregation of the “Handmaids of the Blessed Virgin Mary” (Lusaka Archdiocese) without being bound to repeat your profession and Novitiate.”

There was great rejoicing among the Handmaid Sisters of the Blessed Virgin Mary, due to the fact that their Constitution was approved on 30<sup>th</sup> October 1960 and on 15<sup>th</sup> December, 1960 the Sisters wore their white habits and did away with the grey ones. However, the official day for transfer to the new congregation was 7<sup>th</sup> January 1961.

### **3.6.3 FIRST SISTERS MAKE FINAL VOWS**

The first Sisters made their final vows on 2<sup>nd</sup> July, 1961 at Chikuni Mission. On 16<sup>th</sup> July, 1961, the first aspirants were received directly as Handmaids. In the same year, three Handmaid Sisters of the Blessed Virgin Mary were sent to train as teachers at Chilubula Teachers Training College. Their names were Irene, Pancrasia and Dolores. This was in line with Part One of the Constitutions of the Handmaids of the Blessed Virgin Mary, Chapter 1(The End and Purpose of The Congregation) Paragraph 4 “...this work for their people shall include rendering the works of mercy, especially to the female sex, whether children or adults, both in and out of school.”

### **3.7 HANDMAID SISTERS TRAIN IN EDUCATION**

Between 1963 and 1964 more Handmaid Sisters of the Blessed Virgin Mary were sent to train as teachers at Chilubula as need had arisen for more teachers. The sisters were Ignatius, Laetitia, Xavier and two candidates Agnes (later Sr. Alphonsina Milimo) and Monica (later Sr. Bernard Nkando). It is clear from this beginning that the Handmaids were expanding in education. This could be attributed to their founder Adam who himself was a Jesuit and Jesuits have a passion for education.

### **3.8 MONZE DIOCESE IS CREATED.**

In 1962 Monze area was separated from Lusaka Archdiocese. Chichecki (1996: 97) states in the Catholic directory that the “last partition of the territory of the Archdiocese of Lusaka was effected when the territory of Southern Province, which was part of the Archdiocese, was erected into a separate Diocese of Monze” The Handmaid Sisters of the Blessed Virgin Mary, were going to face some problems as one of their first convents was at Chikuni Mission which now fell under Monze Diocese.

James Corboy, an Irish Jesuit became the first Bishop of the newly formed Monze Diocese. He noticed that the Handmaid Sisters of the Blessed Virgin Mary had a convent in his Diocese. He got interested in their work and wanted them to continue. He wrote a

letter to Archbishop Adam, on 7<sup>th</sup> March 1963, suggesting that the congregation splits into two. Those at Chikuni would serve under Monze Diocese while those at Mpunde serve under Lusaka Archdiocese. Even though there was a congregation for the Sisters of Charity working in Chikuni already, Corboy wanted a native congregation in his Diocese. He believed native Sisters could attract a lot of girls to go to school and later even to become as Sisters.

Monze Diocese, being a local church, the bishop may have wanted to work more with a local congregation because they understood the local people better. Girls got more interested in education and their self esteem became boosted and as females they could be looked up to in society. However, there was a problem of splitting the congregation into two.

Bulanda, (2003: 8) notes: “In 1963 there was a retreat for all the Sisters..... The sisters were asked to make up their mind to which Diocese they wish to belong. Very few, if any chose one Diocese. The Sisters organized meetings on their own to discern about it.”

Bishop James Corboy in a way brought some conflict to this newly formed congregation. It is likely that some sisters would have chosen to remain in Monze Diocese while others chose otherwise. The Sisters decided that they could still work under Monze Diocese but fall under the authority of the Archbishop of Lusaka.

Adam replied to Corboy’s letter and wrote “to accept a Sister into a Congregation was a matter to be decided by a Mother General, and not a Bishop”. At a later stage Corboy, founded the Holy Spirit Sisters Congregation, which served under his Diocese. In this way the Handmaid Sisters of the Blessed Virgin Mary were spared.

In 1968 three Handmaid Sisters of the Blessed Virgin Mary were elected on the Council chaired by the Dominican Sisters. These were sisters Ignatius Namweete, Xavier Miyoba and Dolores Bulanda. One reason for their election was that they were local people and it would be easy to understand their fellow Handmaid Sisters of the Blessed Virgin Mary. In the same year (1968) Adam sent Sr. Celine Namalambo to study pastoral theology and anthropology at Gaba, Kampala in Uganda. Sr. Ignatius Namweete one of the sisters who were elected on the Council died on 5<sup>th</sup> December, 1969 and was replaced by Sr. Agnes Chilala.

### **3.9 ZAMBIANISATION**

The founder of the Handmaid Sisters of the Blessed Virgin Mary, Archbishop Adam Kozlowiecki retired in 1969. At that time there was a movement towards 'Zambianisation' in the newly independent Zambia where the citizens were being empowered to take up top positions in management. It may be possible that the Church too was influenced.

Emmanuel Milingo a Diocesan Priest from Chipata Diocese was appointed Archbishop of Lusaka by Rome taking over from Adam. He embarked on founding a new local congregation under the Lusaka Archdiocese. That he did and called them Sisters of the Daughters of Redeemer.

#### **3.9.1 FIRST SUPERIOR GENERAL AND HER COUNCIL**

Archbishop Milingo wanted to incorporate the Handmaid Sisters of the Blessed Virgin Mary into this new congregation he was founding but the Handmaid Sisters of the Blessed Virgin Mary did not accept to join the new congregation and on 22<sup>nd</sup> December, 1972 he called for elections and Sr. Xavier Miyoba became the first leader of the Sisters. Her installation was at St. Charles Lwanga Catholic Church in Lusaka on 3<sup>rd</sup> March, 1973. She had a new council of Handmaids only in April, 1973. Her Vicar General was Sr Fidelina Mooya, the three councillors were Srs. Dolores Bulanda, Irene Miyanda and Celine Namalambo.

Sr. Miyoba, as a superior General was gifted in leadership which was exhibited through her opening of more convents. It was during her time that Chelston Community and Home craft Centre were opened in 1975. In 1978 the sisters took over the running of St. Mary's Secondary School and appointed Sr. Celine Namalambo as headmistress. A convent was opened in woodlands. Another house was opened in Woodlands for the sisters who were working at a private school in 1985. Sr. Dolores Bulanda was appointed as headteacher for St Marys' Primary School (later Mary Queen of Peace) in 1981.

However, it was not easy for her to lead a congregation that was under Dominican Sisters and international for that matter. The fact that she was the first native superior it was not an easy challenge. However, her gifts and talents with the help of God saw her through and left behind a firm foundation.

### **3.9.2 NOVITIATE MOVES TO LUSAKA**

In 1978 Archbishop Milingo requested the Superior General to move the novitiate from Mpunde to Lusaka which was a central place so that the Novices could be availed the chance to learn from other people apart from their Novice Mistress. By 15<sup>th</sup> June, 1977 the Novitiate was temporarily in Kafue town and it was moved to Chelston near the Marian Shrine on 8<sup>th</sup> September, 1980. Sr. Miyoba was happy to have worked with Archbishop Milingo, who was geared for the development of the congregation. Milingo served Lusaka Archdiocese from 1969 up to August 1983.

As a Superior General, Sr. Miyoba served for two terms from 1979 to 1985 and her Vicar General was Sr. Dolores Bulanda. Sisters Fidelina Mooya, Celine Namalambo, Laetitia Makwebo were her councillors. When Sr. Makwebo left for studies in Zimbabwe she was replaced by Sr. Caritas Mooya. During her term sisters worked as nurses, teachers, parish workers and one served at Mukobeko prison.

### **3.9.3 VICAR GENERAL**

The position for the Vicar General was, in the 1960 constitution clearly spelt out. However, the job description of the office was not indicated hence no work was practically seen done by the office of the Vicar General. For example; in the Constitution (1960:8-9) it is stated that:

Precedence shall be reckoned according to office, order of first profession and age. The order of precedence will be, the Superior General, The first assistant or Vicar general, the other assistants in order of their election, Ex Superior-General, the local Superior in the Generalate House, the secretary general, the Econome-general, the local superiors according to the date of their first profession

This hierarchy shows that there are different departments in an organization that require different gifts and talents. But this is not the case with the 1991 constitution where even the hierarchical position is not mentioned yet we see the need for both position and job description.

### **3.9.4 SECOND SUPERIOR GENERAL**

In 1985 Sr. Celine Namalambo was elected to take over from Sr. Miyoba. Her Vicar General was Sr. Dolores Bulanda and the three councillors were sisters Veronica Kapopo, Fidelina Mooya and Xavier Miyoba. At the chapter of 1991 she had a new council, where her vicar general was Sr. Laetitia Makwebo the other three councillors were Sisters Veronica Kapopo, Xavier Miyoba and Theresa Sepeti. However, Sr. Theresa Sepeti resigned after four (4) years of serving on the council and was replaced by Sr. John Kabwe in November, 1994.

In the two terms that Sr Namalambo served as the Superior General some sisters were sent for further studies. For instance, Sr. Audrey Mwansa was sent to Ireland to do her first and second degrees. Sr. Agatha Kasonde was sent to do Mass Communication at Mindolo and upon her completion she worked for Yatsani Radio which belongs to Lusaka Archdiocese. She also opened new Convents such as Kizito on 1<sup>st</sup> May, 1991. On 22<sup>nd</sup> December, 1989 three sisters moved to Chilalantambo Convent in Choma. Sr. Emma Mandala, worked at the parish while Srs. Jacinta Kabwe and Fausta Mwila taught at the Primary school.

During her term in office, Sr Namalambo worked very hard to revise the Constitution which was approved by the Sacred Congregation for the Propagation of Faith in 1990. The final text received Archbishop Adrian Mung'andu's approval on 19<sup>th</sup> March, 1991 and it was published in April, 1991.

As a leader, Sr. Namalambo sent a lot of sisters back to secondary school so that they could upgrade themselves. As a result of upgrading themselves the sisters managed to enter colleges of both education and nursing and worked very well wherever they were sent to work.

### **3.9.5 THIRD SUPERIOR GENERAL**

In 1997 a new leader, Sr. Veronica Kapopo was elected. Her Vicar General was Sr. Tomaida Milingo. The other councillors were Srs. Lucy Kapembwa, Patrick Kileni and Angela Maambo. The Vicar General left sisterhood due to family problems. She was replaced by Sr. Lucy Kapembwa and Sr. Audrey Mwansa was co-opted in as a councillor. This council worked under Archbishop Medardo Mazombwe who had become an Archbishop of Lusaka on 15<sup>th</sup> March, 1978. Sr. Veronica Kapopo served only for one (1) term which is six (6) years.

During her term she opened two Convents in Monze. The first house was opened in Monze Town when Sr. Euphemia Mainza was made a District Co-ordinator for Physical Education in Monze District. A Convent was opened to accommodate her but when she left for further studies the council decided to close the convent in 1999. The other Convent was opened in 2001 when Sr. Alphonsina Milimo took charge of the Youth project. Another Convent was opened at Nangoma hospital where sisters from Kasisi had been working but left. Fr Joseph, a Jesuit priest asked the Archbishop if the Handmaid Sisters of the Blessed Virgin Mary could run the hospital. The Superior General agreed and the sisters went to Nangoma on 12<sup>th</sup> December, 2002 where Sr. Magdalene Mphande became in charge of Nangoma hospital up to date. In 2001 Archbishop Mazombwe requested the sisters to also work at St Mary's Pastoral Centre in Kabwe in 2001. This is a place where Christians could go and have meetings have days of prayer or make retreats.

### **3.9.6 MPUNDE SECONDARY SCHOOL**

Mpunde Secondary School for girls in Kabwe rural was opened by Sr. Kapopo. She made sure electricity was connected at the mission for use at the church, school and clinic. Some people were not happy when Mpunde Secondary became a school for girls only, because they were wondering where the boys would go. Nonetheless, since most girls were out of school in the area, it was therefore, a worthwhile step in encouraging girls advance their education.

Sr. Kapopo carried on the system of sending sisters for further studies and on-going formation. Srs. Petronella Lyempe, Agnes Zimba and Joseph Haamatu were sent to Kenya to do their first degree in education.

### **3.9.7 FOURTH SUPERIOR GENERAL**

Sr. Lucy Kapembwa was elected in 2003 and took over from Sr. Veronica Kapopo. She only ruled for 3 years. Her Vicar General was Sr. Audrey Mwansa while the other councillors were sisters Emma Banda, Alphonsina Milimo and Fausta Mwila. This council continued to do the traditional works such as sending Sister for teaching, nursing and Pastoral works.

Currently there is Sr. Celine Namalambo who took over in 2006 as a Superior General. She is a long serving sister on the council. She was in the first council under Sr Miyoba for 12 years, and then became Superior General for 12 years from 1985 to 1997.

The above mentioned leaders have tried to embrace changes such as allowing Sister Bernard Nkando to work at the Airport as a chaplain.

### **3.9.8 FINANCIAL REALITIES**

For any institution to achieve its intended goals it would need finances. The chapter Document 2003 – 2009 states that:

As an apostolic Institute we want to be perceived as women vowed to a life of poverty, content with what is necessary, trusting in God and living a simple life style individually and as communities... The way we manage our finances will be done in a spirit of justice, avoiding creating rich and poor among individual sisters and communities. (2003:21-22)

As religious sisters who have taken the vow of poverty they ought to achieve this goal of living simple lives and keeping the financial books accordingly. The first system which the congregation used was to have a congregational account. That meant that all the salaries of the sisters were put into one Handmaids' account. Thereafter, the money was then sent to communities to be spent accordingly. This system had its advantages and disadvantages.

The advantages are as follows:

- (i) The money was shared equally and this ensured uniformity;
- (ii) Each community had a communal account;
- (iii) The Bursar of the Institute was able to monitor the incoming and outgoing funds; and
- (iv) There was uniformity in dressing because it was the duty of the Bursar to purchase the same material for everyone.

The disadvantages of the communal account are:

- (i) Some members tended to be lazy because they knew that money would be sent to their communities every month; and
- (ii) Though the money was sent by the General Bursar, it was sometimes received late and thus inconveniencing the community.

It is not easy to depend on few working sisters and this was observed by Bulanda (2003:13) who stated that:

The Congregation depended entirely on the work of their hands. The little salary of one teacher who received a formal monthly salary and the rest from the Diocesan allowance, the life was quite tough, but nobody noticed it. Everyone served the Lord with gladness.

Members were happy with the system since it was used from 1961 to 1997. In 1998 the congregation adopted a decentralized system of keeping and spending money according to the plan of the community. In this system, it meant that all the salaries from individual members of each community were put together and members made their own budgets. But each community was asked to send thirty percent of their total income to the Bursar General. This proved futile since gradually the communities became reluctant in sending the required amount. The money was inadequate and the items to be bought were very expensive because fuel prices kept increasing each year.

The sisters in charge of keeping money are transparent and keep records of their finances. Concerning transparency the Chapter Document 2003-2009 states that:

There has to be accountability and transparency in our use of money, especially of funds received for specific purpose, a clear accounting system, prudence in the transfer of funds from one account to another. Aware of this need for transparency, we consider it to be necessary to be assisted from time to time by outsiders in the auditing of the accounts.

It is good for members of any community, to know the actual amount of money they have and its expenditure. Planning together as a team is healthy because everyone becomes aware of the activities of the group. The advantage of this system is that it:

- (i) Encourages hard work among the members;
- (ii) Communities are transformed due to the initiative at play;
- (iii) The members have a sense of belonging to a particular group;
- (iv) Team work is encouraged;
- (v) Members appreciate what they own;
- (vi) Funds come on time to the community; and
- (vii) It helps members to develop a sense of maturity.

The Congregation receives help from a group of people in Rome who send money yearly to help train sisters in various institutions. There is also a financial committee which recommends and advises how money may be sourced and spent.

Sisters who have served as Bursars in the Congregation are Fidelina Mooya, Veronica Kapopo, Emma Mandala, Salome Chang'ombe, Lucy Kapembwa, Maria Goretti Mayuka, Angela Maambo and Dolores Bulanda.

The Congregation is serving in two dioceses Lusaka and Monze. There are four (4) Houses in Monze and eleven (11) houses in Lusaka Archdiocese. As regards copies of the Constitutions and Chapter Document 2003-2009 see Appendix three.

In conclusion we have looked at the history of the Handmaid Sisters of the Blessed Virgin Mary, and their foundation. The Dominican Sisters helped to train the Handmaid Novices and to govern the Congregation. In 1973 the Handmaid Sisters had their own Leadership and continued to work and serve the Lord in his vineyard. In the next chapter we will discuss the work rendered by the sisters in education, health and evangelisation.

## CHAPTER FOUR

### STRUCTURE AND OPERATION OF THE HANDMAID SISTERS OF THE BLESSEDVIRGIN MARY

#### 4.0 GENERAL

In the previous chapter we looked at the history of the Handmaid Sisters to the present day and so in this chapter we are going to look at ITS structure, operation and procedures and packages. We will look at the duties and functions of different arms of the structure and operations within the congregation. We will also look at the three services offered by the Sisters namely education, health care and pastoral work.

The Handmaid Sisters of the Blessed Virgin Mary have a constitution (Laws, principles and procedures) which is followed by the organization. The charisma (power or talent given by God) of the institute is to render the services of teaching, nursing, social, pastoral and domestic work or any other form of Christian service directed especially towards female persons both in and out of school as reflected in Chapter One, Article 7 of the Handmaid Sisters Constitution.

Most of the operations of the institute are done by and through the council consisting of the superior general and four councillors. This council is headed by the superior general who is the overall sister in charge. The structure of the institute is shown in Figure 1 below.

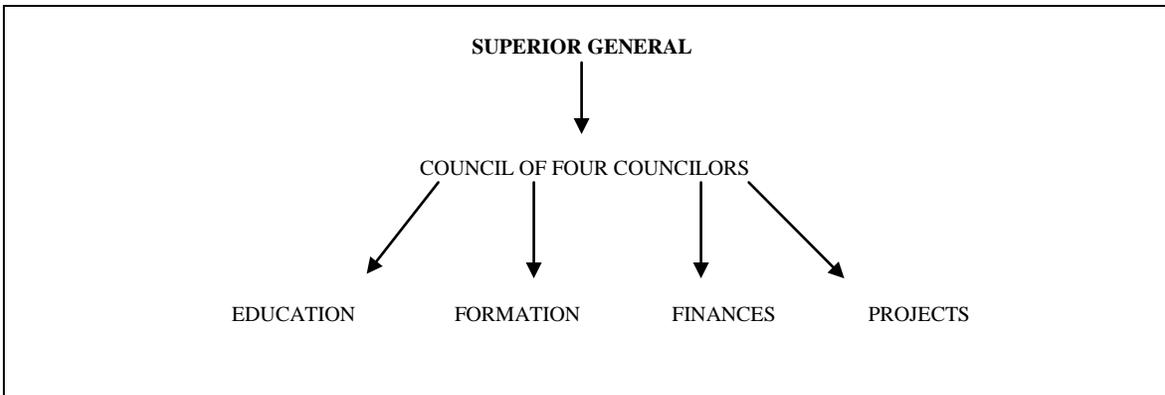


Fig. 1: Structure of the Handmaids Institute  
Source: Handmaids 1994

## **4.1 DESCRIPTION OF THE INSTITUTE**

### **4.1.1 SUPERIOR GENERAL**

The person in charge of the institute is called the superior general and she is elected at the General Chapter. Chapter Eight, Article 139 of the Constitution states that the Superior General, once elected governs and administers in accordance with the Constitutions, since the whole institute is entrusted to her, she has authority over all the provinces, regions, houses, superiors and sisters. It is her duty to watch over the discipline of the whole institute, to promote its spiritual progress, to foster and maintain unity.

Although the superior general is supported by the leadership team (council) and the superiors in communities, she sometimes faces challenges such as failing to provide adequate transport to all the communities and meeting the demands of some of the sisters. Some of her duties are listed below.

#### **4.1.1.1 DUTIES OF THE SUPERIOR GENERAL**

1. To visit the communities once a year and each sister personally;
2. To organise retreats for the institute;
3. To organise meetings at council level and the Congregational Assembly, which is held every two years;
4. To write proposals to raise money;
5. To upgrade the academic standards of the sisters;
6. To strengthen the sisters in fidelity to their commitment;
7. To foster common life and mutual charity;
8. To review various apostolic works;
9. To solve disciplinary cases with her council; and
10. To consult the members concerning closing and opening new community houses.

The Superior General looks after communities. According to Chapter Eight, Article 147 of the Handmaids' Constitution, the Vicar General replaces the Superior General in cases of need or absence.

#### **4.1.2 COUNCIL**

During the General Chapter the Superior General and her councillors are elected in to the council of the institution to help manage the institute. The Council consists of the Superior General, the Vicar General and three other councillors. Although the councillors assist the Superior General in making decisions, there are cases where she is not bound to abide by their opinions. Chapter Eight, Article 150 of the Handmaids' Constitution states that in the following matters, the Superior General consults her councillors although she is not bound to abide by their opinions;

- (i) Admitting of aspirants to postulancy;
- (ii) Prolonging the duration of postulancy;
- (iii) Dismissing of a postulant; and
- (iv) Transferring members to another community.

The sisters might amend or add some points in the Chapter document which the sisters have to follow for the following six years. After the Chapter, the council appoints the Bursar General, Local Superior, mistresses for the aspirants, postulants, novices and junior sisters. The council meets every two months to plan, evaluate or discuss any urgent issues. However, there are instances when emergencies do arise and in such cases, the council meets to solve problems as they occur. These emergency meetings are sometimes held without a full council due to the fact that other councillors may be residing in different towns. In such cases there may be only three or four members of the council in attendance. Some of the issues that form their agenda are:

- (i) To plan the two congregational retreats in April and December;
- (ii) To interview postulants before they are received into the novitiate;
- (iii) To interview novices before they make their first vows;

- (iv) To interview the junior sisters before they renew their vows and make their final commitment; and
- (v) To discuss how to send off those who ask to leave sisterhood and also those who are dismissed.

Apart from planning for the year, each councillor is given a responsibility. For example, one is in charge of formation, the second of education, the third projects and the fourth one finance.

## **4.2 FORMATION**

This involves the stages of pre-novitiate, (aspirants, postulants, novices) and the post novitiate (temporal and finally professed sisters).

### **4.2.1 PRE-NOVITIATE STAGE**

Before a girl is received into postulancy, she is expected to spend a period of about 2 years or more, as an aspirant. She will have to attend a number of summer schools. The next stage which is postulancy is restricted to girls, who are either in Grade 11 and 12 or have some form of training. Written permission from parents or guardians is required as much as possible.

### **4.2.2 ASPIRANCY**

This is the first step, where girls ask to be received as aspirants (a person who is ambitious to become a sister). Any girl, who feels called by God, to become a religious sister applies to the Aspirant Mistress, indicating her desire to become a sister. The aspirant mistress, invites the aspirant to the 'come and see' programme, which runs for three months. At this stage, the girls go and live with the Sisters at the convent. They do everything together with the sisters, such as manual work, eating together and praying together. This is a time when the aspirants see the way sisters live and work.

The principle of come and see can be traced from the gospel of John 1:38-39 (NJB) where the two disciples followed Jesus and when he asked them, what they were looking for, they replied by asking “where do you live Rabbi?” ‘Come and see,’ replied Jesus. Having observed the sisters the aspirants might develop interest in joining sisterhood. The sisters also come in close contact with the aspirants and answer their questions. This is in line with the provisions of Chapter Six, Article 85 of the Handmaids’ Constitution which states: We take care to have close contact with the aspirants. This must be long enough to help them understand the meaning of vocation and discern the ways of God. Afterwards the aspirants go to their homes.

#### **4.2.3 POSTULANCY**

After becoming an Aspirant, one may apply to become a Postulant. The applicant is interviewed by the council to find out why she would like to become a Postulant. Upon supplying satisfactory reasons the aspirant is received as a postulant. Postulancy period ranges from a minimum of six months to a maximum of two years. As stated in Chapter Six, Article 90 of the Handmaids’ Constitution, “The aim of the postulancy is to try and ascertain the genuineness of God’s call to the individual.” This is done to allow the young aspirant to adjust herself psychologically and spiritually so as to come to a more realistic grasp of what is involved in a call to a religious life. Postulants are taught prayer, liturgy, and history of the church, religious life, human development, church doctrine and scripture.

#### **4.2.4 NOVITIATE**

The novice mistress helps the novices to make a personal decision which is truly free and based on sound motives whether to join Sisterhood or not. Lessons taught to Novices at the Novitiate are: prayer, liturgy, and history of the church, religious life, human and Christian development, community building/group dynamics, English, particular congregation, church, scripture and practical skills. Their programme provides opportunities for work and leisure and also for the development of general knowledge and skills for art, music, crafts and literature. The total duration at novitiate is 21 months, after which they go for apostolic experiences for 3 months. The novices are usually

assigned to work at a parish or a clinic. At the end of two years a Novice takes vows and that activity is known as a profession.

#### 4.2.5 PROFESSION

The period between the first profession and the final vows is spent under the direction of the mistress of junior Sisters who organizes seminars and workshops for the junior sisters and works in close contact with the local superiors. Permission to renew vows may be refused if the sister shows a serious lack of religious spirit and neglects the prayer, continually refuses to take her share in community duties, has no sense of responsibility, grumbles continually, is independent of superiors, decides for herself when to work, engages in exclusive friendships and has love affairs corresponding with boy friends. All these are good reasons for refusing a sister to take her final vows.

Between 1961 and 2007, there were one hundred and twelve (112) professed sisters as shown in Table 1.

Table 1: Number of professed sisters

PERIOD	LEADERSHIP OF:	NUMBER OF GRADUATES
1961 – 1971	Dominican Sisters	24
1972 – 2007	Handmaid Sisters of the Blessed Virgin Mary	88
Total		112

Source: Handmaids Sisters Records 2007

From 1961 to 2005 thirty-three sisters left sisterhood for various reasons. Nine (9) left later after 2005 and seven (7) have since died.

There were eighty-eight (88) who professed under the leadership of the four local Superior Generals from 1972 to 2007. Under the local leadership, more girls joined and professed especially between 1983 and 2003. These local Superior Generals understood better what was expected of an African girl called to religious life. The European sisters from the Dominican congregation had laid a good foundation to those who joined the Handmaids from 1961 to 1972 and managed to produce twenty-four (24). Currently there are sixty-three (63) professed sisters under the Handmaid leadership.

### 4.3 RECEPTIONS AND OTHER ACTIVITIES

The following activities constitute the bulk of the calendar for the Institute

- (i) Every year, aspirants are received into the congregation in April or August;
- (ii) Postulants are also received either during the April or August holiday;
- (iii) It has been a tradition that postulants are received as Novices in July every year;
- (iv) The Novices, who qualify to take their first vows, are allowed to do so every year in July;
- (v) After six years of serving, in Sisterhood, Junior sisters may apply to make their final vows in the institution. This is a step which indicates that a Sister chooses to die as a Sister;
- (vi) There are courses or seminars which the sisters attend according to their stages. The junior sisters attend various seminars on vows, prayer, psychology and many others. The senior sisters (those who have already made final vows) are also encouraged to attend various programme on prayer, vows, and evangelisation and so on. This is called on going formation, a person is supposed to learn at least something new every day until one dies;
- (vii) The council also plans every year, to send sisters to attend courses such as teaching, nursing social work and Pastoral Work; and
- (viii) Every two years there is a congregational assembly comprising of the local superiors, the council and representatives from the different communities. This is a time when the assembly reviews the life in the institute for the previous two years, looking at the observance of vows, prayer, community life and apostolic life, successes and failures in their life as Handmaid Sisters of the Blessed Virgin Mary. Through discussions, the assembly comes up with strategies on how they could improve. Priorities are discussed and aspirations of the sisters are discovered. Apart from the congregation Assembly retreats are also held during the year.

### **4.3.1 RETREATS**

There are two retreats that are planned for in the year. One takes place during the April holiday while the other is held during the December holiday. Sisters, who miss the April and December retreats, find a different time to do their retreats. The duration for each retreat is 8 days. This is a time when sisters get away from their own normal routines and set aside eight days to reflect how they have lived in the past year. It is a time for reflection to gauge whether one is growing spiritually or not. The Sisters are transferred from one place to another when need arises.

### **4.3.2 TRANSFERS**

Every year, the council makes some changes or transfers some sisters to other places. For instance, if a sister over stays at one station she might be transferred to go and serve elsewhere. The other reason could be that if a sister faces challenges of upholding the vow of chastity in a certain convent she could be transferred elsewhere. Otherwise, a normal transfer comes about if the service of a particular sister is needed in a particular area. In order to live well in any community, it is always wise to meet and review life

### **4.3.3 MEETINGS**

It is up to each community in the congregation to hold a meeting every month or after every two months. There are also other meetings which are held at professional level once or twice in a year. Nurses or Teachers may meet to discuss how they are working. The formation team consisting of the councilor in charge of formation, the junior, Novice, Postulant and the Aspirant mistresses meet to discuss issues patterning to the successes and failures of the sisters at different stages. Other committees such as the financial, catering, liturgical, and funeral also do meet whenever need arises.

## **4.4 DISCIPLINARY RULES AND PROCEDURES**

A human being is bound to err in one way or another. However, if one gets out of hand, there is need for disciplinary action. Despite the availability of rules to guide the sisters to live accordingly, a few of them get into trouble. According to Chapter Seven,

Article 120 of the Handmaids' Constitution, Sisters get into problems when they "habitually neglect their religious obligations, obstinate refusal to obey lawful orders of the superiors, repeated violations of the vows, grave scandal arising from the culpable behaviour of the sister constitutes matter for dismissal."

To commence the dismissal procedure, the Superior General finds out from the council whether a sister who has strayed should be disciplined. Upon consultancy, a verbal or written letter is given to the concerned sister to caution her so that she reforms. If she still gets out of hand another clear explicit letter is given to her so that she exculpates herself. But if she thinks she is right another letter is issued about fifteen days later. The next step is that, the superior general after carefully evaluating the case, if the cause is considered grave, with the consent of the other members of the council, the Superior General may grant an *indult* (permission) to leave the institute for a period not exceeding three years. The extension of this *indult* beyond three years is reserved to the Diocesan Bishop.

A sister who lawfully leaves after completing the novitiate or after profession can be re-admitted by the council according to the requirements of canon 690.1. (Chapter Seven, Article 115 of the Handmaid constitution).

The Handmaid Sisters of the Blessed Virgin Mary are involved in different types of work as already established. The work is in form of evangelisation and service rendered to the church vis-à-vis the people of God. The first type to be discussed is education.

#### **4.5 EDUCATION**

Through schools, Handmaid Sisters of the Blessed Virgin Mary "try to cultivate social consciousness and develop a sense of the personal responsibility in the pupils by urging them to join worth while co-curricular activities" (Chapter Five, Article 72 of the Handmaids' Constitution).

There are sixteen sisters all together who are involved in education at different levels. Their qualifications range from Pre-School Diploma to Bachelor of Arts degree.

The sisters are managing four secondary schools on behalf of the Archbishop of Lusaka.

The schools are:

- (i) Stephen Luwisha in Kabwe town in Central Province;
- (ii) Mpunde Secondary School in Kapiri Mposhi in Central Province;
- (iii) St. Mary's Secondary School in Lusaka district in Lusaka Province; and
- (iv) Mary Queen of Peace which is adjacent to St. Mary's Secondary School.

The other three schools mentioned above are grant – aided. A grant aided institution is one that receives from government a grant of 75% of the costs of approved projects and an annual grant in aid of running costs. The government also pays the salaries of teachers and approved personnel at these institutions. A private school like Mary Queen of Peace sustains itself.

As it has already been stated, there are all together 16 Handmaid Sisters of the Blessed Virgin Mary teaching in different schools and serving in different capacities, starting from classroom teacher to a Headmistress. Currently the head teachers of the four schools are handmaid Sisters and these are:

- (i) Sr. Theresa Sepeti – St. Mary's Secondary School;
- (ii) Sr. Joseph Hamatu – Mary Queen of Peace;
- (iii) Sr. Agnes Zimba – Mpunde Girls Secondary; and
- (iv) Sr. Fausta Mwila – Stephen Luwisha Girls Secondary School.

The Council of the Handmaid Sisters of the Blessed Virgin Mary does allocate duties and responsibilities to sisters depending on qualification, experience and capability. The appointment to head these schools therefore come from the Council as already stated. Table 3 in Appendix One shows the kind of experience these Sisters have. It is important to note that religious education is compulsory in all the Catholic schools.

Grant aided schools which are the former Missionary Schools have secondary schools whereas Government schools have high schools. Basic schools run from Grade One to Grade Nine, whereas senior schools run from Grade Ten to Grade Twelve and are called High Schools. The number of years a pupil spends in a Basic school is nine and three years are spent in a High school.

Grant-Aided schools have been exempted from operating as High Schools. They did argue that formation of a child is very cardinal among these kinds of schools. Hence it was not possible to form a child in just two or three years, but at least five years of instructions. That is the reason for supporting to remain secondary schools.

The head teachers in Grant-Aided schools have two reporting structures. The first one is the Government through the Ministry of Education under the office of the District Education Board Secretary and the second one is through the Education Secretary at the Catholic Secretariat. The Head teacher receives instructions from the District Education Board Secretary and also from the Education Secretary at the Catholic Secretariat. Recently the Catholic Secretariat instructed Catholic schools to remind the pupil to be honest, hardworking, clean, and have concern for the neighbour.

Some Sisters also teach in Government schools. For instance, Sr. Emma Banda is currently teaching at a Government school called David Kaunda Technical High School after having headed Mary Queen of Peace for four years. Before going to Mary Queen of Peace she had been working at St. Mary's Secondary School. Sr. Auxilia Mutema is also teaching at Nakatete Basic School, which is a Government School.

This indicates that the Handmaid Sisters of the Blessed Virgin Mary have the ability to perform even in institutions outside the Handmaid Sisters of the Blessed Virgin Mary' management, giving an implication that their expertise and experience is of high caliber for it to be appreciated even in the outside circles. The next paragraph discusses the activities at the private school called Mary Queen of Peace.

#### **4.5.1 MARY QUEEN OF PEACE**

Mary Queen of Peace is a private school. It is owned by the Archbishop of Lusaka and managed by the Handmaid Sisters of the Blessed Virgin Mary. The school gets its income from the fees levied to the pupils. The school runs from Pre – School to Grade 12. It has a total of 48 teachers. The breakdown is as follows:

- (i) Nursery: 8 female teachers;
- (ii) Primary: 13 female and 5 male teachers;
- (iii) Secondary: 6 female and 16 male teachers;

- (iv) One Sister works as a nurse after having retired from a Grant Aided Hospital; and
- (v) 26 supporting staff out of which 9 are females and 17 males.

The school programme is as follows:

- (i) School assemblies are held every Friday mornings for about 60 minutes and the headteacher condemned;
- (ii) Monday and Wednesday: Classes run from 07.30hrs – 16.00hrs;
- (iii) Tuesday and Thursday: Classes run from 07.30hrs – 13.15hrs; Sports/ clubs run from 14.00hrs – 15.20hrs;
- (iv) Friday: classes end at 13.15hrs as it is a half-day; and
- (v) There is a compulsory Catholic mass once a month. Pupils start and end a day with a prayer.

**4.5.2 ST MARY’S SECONDARY SCHOOL** has a total of 513 pupils

<u>DENOMINATION</u>	<u>TOTAL</u>
Catholics	184
Seventh Day Adventist	43
Pentecostal Assemblies of God	109
United Church of Zambia	69
Baptist	31
Reformed Church of Zambia	7
Jehovah’s Witness	17
Anglican	9
New Apostolic	10
Apostolic Faith	8
Christian Mission in Many Lands	2
African Methodist Church	1
Presbyterian	4
Evangelical Church of Zambia	1
Nazarene Church of Zambia	1
HINDU	2

There are 32 Teachers out of which 17 are Catholics.

#### **4.5.2.1 SCHOOL PROGRAMME**

The school programme is as follows:

- (i) Pupils begin a day with a prayer together with their grade teachers in their respective classes and they also pray before taking up their lunch and also pray when they finish lessons;
- (ii) School assembly takes place every Monday morning and in each assembly, the presenting class announces a theme for the week, which could be based on love, humility and forgiveness as taught in the Bible and then prayers made on different matters. Within the assembly the ‘Saints of the week’ are mentioned and a brief history of those Saints is shared with the assembly. Pupils are challenged to emulate their virtues;
- (iii) The school has an opening and closing mass in every term;
- (iv) Every Friday from 11.00hrs to 12.00hrs there is a spiritual hour where pupils meet in their respective denominations to discuss spiritual matters;
- (v) Catholic teachers, meet at least once a term to discuss ways of promoting the Catholic identity and to this effect a Catholic choir has been formed in order to improve the quality of singing; and
- (vi) During Lent season, pupils donate commodities to the orphans and vulnerable children.

#### **4.5.3 STEPHEN LUWISHA GIRLS SECONDARY SCHOOL**

The total number of staff is thirty-one (31).

The school programme is as follows:

- (i) Monday the school operates from 07.30hrs – 15.20hrs;
- (ii) Tuesday, there are sports after lunch;
- (iii) Wednesday, there are clubs after lunch;
- (iv) Thursday, there is preventive maintenance from 14.40hrs – 16.00hrs; and
- (v) Friday, there is prep from 14.00hrs – 15.00hrs.

The programme on prayer is similar to that of St Mary’s Secondary School.

#### **4.5.4 MPUNDE GIRLS SECONDARY SCHOOL**

The school Head teacher ensures that there are enough teachers, finances and supervises the school to ensure that teaching and learning takes place. She conducts meetings with teachers and auxiliary staff. She is the link between the school and the Ministry of Education as well as the Catholic Secretariat.

Sister Bernadette Nyondo teaches Natural Sciences and is also in charge of religious affairs in the school. She ensures that mass programme is prepared before the beginning of the term. Pupils are required to attend mass once a week. Religious instructions are conducted every Thursday. Pupils attend according to their classes and some Thursday all catholic pupils attend on going formation. Non-Catholics meet according to their denominations.

#### **4.5.5 ST. RAPHAEL PRE – SCHOOL**

This is a school that is managed by the Handmaid Sisters of the Blessed Virgin Mary in Chelston, Lusaka and it is headed by Sr. Annunciata Phiri. She has a diploma in Pre – School Teaching from Mindolo Ecumenical Foundation. There are five teachers altogether working under her. She sees to it that quality learning occurs at the school. Apart from education, there are health centres which the Sisters are managing.

### **4.6 HEALTH CARE**

“The service of the sick is the service of the suffering Christ. Sisters who serve the sick in hospitals, clinics and dispensaries set the example of kindness and patience and they continually improve their professional ability and proficiency” (Handmaids Constitution, Chapter Five, Article 75).

#### **4.6.1 Nangoma Hospital**

Nangoma Hospital is one of the health centres that are managed by the Handmaid Sisters of the Blessed Virgin Mary on behalf of the Archbishop of Lusaka. It is located in the Outskirts of Mumbwa district of Central Province. The centre is accessible all year

round as it is along the tarred Mongu - Lusaka road. According to records from the clinic, Nangoma Hospital has a catchment population of 77, 000. The Hospital is a referral centre to seven surrounding Health Centres, namely: Kapyanga, Myoye, Mukulaikwa, Muchabi, Keezwa, Nalubanda and Nangoma HAC.

#### **4.6.1.1 STAFF**

The Hospital has the following personnel: 2 medical surgeons, 3 clinical officers, 3 registered midwives, 2 registered nurses, 2 enrolled midwives, 12 enrolled nurses, 1 environmental health technician, 1 radiographer, 1 dispenser, 1 nutritionists, 2 laboratory technologists and 8 supportive staff.

The hospital has the following sections: Laboratory, Theatre, X – ray, Ultra sound, Maternal Child Health, Male & Female (medical & surgical wards), Pediatrics ward, ART clinic and counseling unit

Operations are done on Tuesdays and Thursdays. The hospital conducts outreach programme through popular theatre and at these outings, the following programme are conducted: Under 5 clinic, Ante natal clinic and Health Education on topics like HIV/AIDS, PMTCT, Malaria, T.B.

The out – patient section sees about 200 patients in a day and about fifty (50) of them being children. The Maternal Child Health section serves as the under 5 clinic on Mondays, Wednesday and Fridays

Sister Catherine Katowa of the Handmaid Sisters of the Blessed Virgin Mary administers the hospital. She ensures that there is adequate staff. She is a registered midwife and as such assists in the wards. The other two sisters who work at the hospital are Sr. Prisca Chuzu and Sr. Janet Mulenga.

#### **4.6.2 MPUNDE RURAL HEALTH CENTRE**

The other clinic that is managed by the Handmaid Sisters of the Blessed Virgin Mary is Mpunde Rural Health Centre in Kapiri Mposhi district of Central Province.

According to the records from the Rural Health Centre, there is a catchment population of 10, 859, while the head count is 18, 000 people. Apart from grants from the government, the centre receives support from Churches Health Association of Zambia, Global funds for nursing activities such as T.B, Malaria and HIV/AIDS.

#### **4.6.2.1 STAFF**

The staff comprise: 1 clinical officer, 6 Zambia enrolled nurses, 1 registered nurse, 1 environmental health technician, 1 laboratory technician and 10 supporting staff.

#### **4.6.2.2 SERVICES OFFERED**

The services offered include: Voluntary Counseling Testing, Prevention of Mother To Child Transmitting, Maternal & Child Health, Laboratory services, Maternity, ART, Out Patient Department, Ambulance services for referrals and Under 5 clinic.

The Sisters work at church as well hence involved in pastoral evangelisation.

### **4.7 EVANGELISATION**

Evangelisation of the people is done through Parish work. The parishes in which Sisters work are Mpunde, Chelston, St. John the Baptist, Chikuni Mission, Chilalantambo Parish and Mary Immaculate Parish.

The sisters take up the role of working with various lay groups in the parishes, such as: St. Anna, Legion of Mary, Catholic Women Organization., Nazareth, Actio, Youths, Holy Childhood, Catechizers for Baptism, Communion and Confirmation classes and Small Christian Communities.

The activities in the parish keep the sisters busy from Monday to Sunday. It must be noted that in the parishes sisters work under the supervision of the Parish Priests.

In conclusion the chapter has given a detailed account of the formation, structure and administrative procedures of the congregation. In terms of administration, this chapter has revealed that the council is headed by the Superior General. The Vicar

General who is her deputy does not have clearly defined roles, unless she is delegated by the Superior General. As Sisters live and work, they have some guiding principles. The next chapter discusses the theology of Mary and principles derived from her example which Handmaid Sisters follow.

# **CHAPTER FIVE**

## **THEOLOGY OF MARY AND PRINCIPLES DERIVED FROM HER THAT ARE APPLIED BY HANDMAID SISTERS OF THE BLESSED VIRGIN MARY**

### **5.0 GENERAL**

In the previous Chapter the study has outlined the formation, structure, administration and works of the Handmaid Sisters of the Blessed Virgin Mary in Zambia. In order to understand what makes the sisters do what they do, it is important to understand the theology of the Congregation. The term 'Handmaid of the Lord' is derived from Luke 1:38. (JB) Mary considered herself the servant of the Lord. It is this attitude that made Mary to play a great role in the history of salvation for humankind. Due to this, the Catholic Church has held her in high esteem.

### **5.1 MARIAN THEOLOGY**

When Eve sinned, the good relationship between God and man was lost. In order to restore God's kingdom among his people, God decided to send his son Jesus, so as to redeem the people and Mary was chosen to be the mother of Jesus. When Jesus started his mission, he taught the people about God's kingdom.

The theology of Mary in the Church comes from scripture. Coyle (1996:5) states:

An understanding of the concept of the kingdom of God is essential for the study of Marian theology, for it is in the context of the kingdom of God that we try to understand the images Mary assumes in scripture and throughout the long history of the Christian tradition.

### **5.1.1 MARY IN THE SCRIPTURE AND TRADITION OF THE ROMAN CATHOLIC CHURCH**

In accordance with the scriptures and the tradition, the Roman Catholic Church acknowledges the genuine apparitions and veneration of Mary. At the Council of Ephesus, Mary's motherhood was discussed. The Roman Catholic Church looks at Mary, as a virgin, immaculately conceived and assumed into heaven, and with her relationship with Jesus and his Church. Mary is viewed as a model, member and mother.

In the Old Testament, the fall of humankind is attributed to a woman and in the New Testament the restoration of God's kingdom comes through a woman. Paul writing to the Galatians said "...but when the appointed time came, God sent his Son, born of a woman ....to redeem the subjects of the law and to enable us to be adopted as sons." Galatians 4:4-6 (JB). In the Roman Catholic Church, it is perceived that the woman being referred to is Mary the mother of Jesus. She conceived and brought forth Jesus into the world. Another scene which showed Mary as a mother was at the wedding at Cana. In John's gospel '....the wine provided for the wedding was finished and the mother of Jesus said to him, "they have no wine."...His mother said to the servants, "Do whatever he tells you." John 2:3-6 (JB). This shows how influential Mary was to God's Son Jesus. A mother naturally knows some strengths and weaknesses of her child. In certain instances she may guess rightly what her child might do. For Brown (1978:185) "Jesus' mother expected him to be able to work marvels...."

The Roman Catholic Church recognizes the deep relationship Mary had with her son Jesus. At that wedding Jesus performed a miracle of changing water into good wine and the people enjoyed themselves. Balancing life, Mary experienced happy and sad moments as a mother.

Weiger (1959:77) states that:

... this child is destined to bring about the fall of many and the rise of many in Israel, to be a sign which men will refuse to acknowledge; and so the thoughts of many hearts shall be made manifest; as for thy own soul, it shall have a sword to pierce it. (Luke 2: 34-35).

## **5.2 MARY'S LIFE AND EXPERIENCE**

The above reference shows that Mary experienced great pain when her son was tortured and died on the cross like a criminal, yet he was innocent. In the eyes of the Roman Catholic Church, Mary endured suffering. On the feast of Our Lady of sorrows which falls on 15<sup>th</sup> September, the invitatory antiphon from the Daily Prayers states “Let us adore the Saviour, who gave his mother a share in his passion”, indicates that Mary as a mother prays or intercedes for the people who suffer from various problems.

The Roman Catholic Church attaches great importance to the biological motherhood of Mary. From the Bible it is written that when the time came, Mary “gave birth to a son,” Luke 2: 6-7 (NJB). The birth of Jesus is one of the joyful mysteries of the rosary.

When Elizabeth was visited by her cousin Mary, she exclaimed, “of all women you are the most blessed, and blessed is the fruit of your womb.” Why should I be honoured with a visit from the mother of my Lord? Luke 1:42-44 (NJB).

As Collins et al (1974:98) observe, “This visitation of Mary to her cousin Elizabeth is an important occasion and it is a joyful Mystery of the rosary.” The Church keeps this feast on 31<sup>st</sup> May. The Church goes deeper to show that Jesus is not just a son of Mary in a human sense but he is also God made man.

## **5.3 THE CHURCH'S BELIEF ON MARY**

Attwater (1956: 170 -171) states that “the Church’s tradition believes that Mary was the mother of the God – man Jesus Christ ... in 431 the Council of Ephesus when condemning Nestorianism made it clear that, as mother of Christ, Mary is mother of God.”

This in itself shows how Mary has been elevated not necessarily as a ‘god’ but as a great person who has been honoured by God to give birth to the long awaited messiah. At the same time Mary is also a spiritual mother to people in the context of John’s gospel (19:25-27.JB). It is stated that:

Near the cross of Jesus stood his mother .... Seeing his mother and the disciple he loved standing near her, Jesus said to his mother, Woman, this is your son. Then to the disciple, he said, This is your mother.” And from that moment the disciple made a place for her in his home.

It is implied that John is the adopted son of Mary. Any member who believes in Jesus would take Mary as her/his spiritual mother. All members of the Church may call her mother. To affirm this, Brown (1978:215) states that: “In later Church writing and continuing into modern Roman Catholicism this scene has been invoked as a basis for the spiritual motherhood of Mary as the mother of Christians.”

As the Church has allowed its members to call Mary their mother, it has also given room to members to view Mary as a model of motherhood. According to the Roman Catholic Church, Mary is the model of faith. For example, when the wine finished at a wedding in Cana as mentioned above, Mary believed that her son would do wonders.

Coyle (1996:19) states that Mary is our model of faith from unbelief, to belief in our slow and often painful growth in faith as we try to discern the “signs of the times” and respond with compassionate action. Mary is viewed as a great woman of faith. According to Darlap (1969:381) .... Mary was the type or model of all in pronouncing her Faith, both of those who already belong to the Church and of all others insofar as all are called to the Church, that is, to Christ.

### **5.3.1 MARY’ FAITH**

Mary had great faith in God and that is why without knowing but full of faith, she accepted to be Jesus’ mother. Therefore, the faithful need to have great faith in God faith which enables them to be good members of the Church as Mary was.

The members of the Church in trying to emulate Mary also try to put their faith in God, and help other people who are in trouble. For instance, the Roman Catholic Church in Zambia has a number of health centres being used by sick people.

In the New Testament, Luke presents Mary as the first to hear and accept the will of God. For example, answering to the angel’s request in the annunciation Mary said, “I

am the handmaid of the Lord, Let what you have said be done to me,' (Luke1:38 NJB) Mary, is a model of obedience. In fact all Christians in the Church may follow Mary's example, of doing whatever God asks from them. As the people do different jobs they should do it gladly knowing that they are serving God.

### **5.3.2 MARY AND PRAYER**

The Church sees Mary as a woman of prayer, for example, during Mary's visitation to Elizabeth her cousin, Mary sang the magnificat: "My soul proclaims the greatness of the Lord, and my spirit exults in God my Saviour ..." (Luke 1:47-48.JB)

In Luke 2:52 it is written that, "His mother stored up all these things in her heart." One can deduce from this passage that Mary was a model of silent prayer. In silent prayer people reflect on the word of God and ponder it in their hearts just like Mary did. For example, the Church allows Monastic life where members most of the time meditate on the word of God.

### **5.3.3 MARY AS MODEL FOR MISSIONARIES**

Mary is also a model of missionaries in the Church. A missionary is ready to go out and proclaim the good news about God's love for people. Bigotto (2000: 225-226) "Mary leaves Nazareth in a hurry to go to her cousin Elizabeth; she becomes the first Christian missionary to take the Lord to another family."

There are some missionaries who not only imitate Jesus but also his mother Mary who is an exemplary missionary. Mary's prayerful attitude also portrays her as a model in Divine worship. According to the Catechism of the Catholic Church (1994:21) "Mary is a model of the spiritual attitude with which the Church celebrates and lives the divine mysteries .... She is recognized as a most excellent exemplar of the Church in the order of faith, charity and perfect union with Christ..."

Due to deep prayer she was ready to act charitably. For example, she went to help Elizabeth who became pregnant in her old age. The Church has great respect for Mary's action and looks up to her as a model of doing good things. Biela (2002:139-140) says "Mary's children have their eyes fixed intently on her and without even knowing .....

Imitate her fully: in her way of looking at the world, in the way of thinking, in her values, in her prayer and in her life.”

### **5.3.4 MARY’S POSITION IN THE CHURCH**

In the Roman Catholic Church, it is believed that Mary is the first member of the Church. Pope Paul VI (1974:52) states that: “devotion to Mary recalls too her mission and the special position she holds within the people of God, of which she is the preeminent member ... and the loving mother.”

At the annunciation, Mary learnt that she was going to bring forth the messiah; who was promised many years ago. She believed what the angel told her and she followed her son throughout his life until he died. Mary followed and was together with the Apostles when they received the Holy Spirit making her become one of the members in that group or that Church. Acts 1:13-14 (NJB) states that in the upper room:

there were Peter and John, James and Andrew, Phillip and Thomas, Bartholomew and Matthew, James son of Alphaeus and Simon the Zealot.... All these joined in continuous prayer, together with several women, including Mary the mother of Jesus ....

Mary as a member of this group is unique in the sense that she happens to be the mother of the head of the Church. Mary gave life to Jesus and she continues to intercede for the other members of the Church. Darlap (1969:381) states that: “Salvation is present and accessible in the Church, and Mary is the first and most privileged member of the Church.”

### **5.3.5 MARY AS THE MOTHER OF GOD**

Having outlined the role and place of Mary in the Roman Catholic Church a lot of questions have been raised on why Mary should be highly respected. In the 4<sup>th</sup> Century, the councils debated whether Jesus was God and man at the same time. According to Coyle (1996:22) the Council of Ephesus (431) gave Mary the title Theotokos, God

bearer.” The word Theotokos consist of two elements: Theos (God) and tokos (a creature who gives birth). The Egyptian delegation at the Council supported the title “Mother of God,” while the Church of Antioch, supported the title “Mother of Christ.” Mary gave birth to Jesus. In and by the flesh of Mary, God has entered our world fulfilling the prophecy that “all humankind shall see the salvation of our God.” (Luke 3:6.NJB).

The belief that Mary is the mother of God is connected to her immaculate conception. Attwater (1956:123) argues that:

The doctrine of immaculate conception is that the Blessed Virgin Mary, by a unique grace and privilege of Almighty God, in virtue of the merits of Jesus Christ the Saviour of mankind, was in the first instant of her conception kept free from all stain of sin.

It is not only that Mary was conceived without sin but she also remained a virgin. Larranaga (1986:114) states:

Mary is profound solitude through her virginity – totally inhabited by her Lord God ... This human personality who appears in the gospels so full of maturity and peace, attentive and obliging to others, is the fruit of virginity lived to perfection.

The debates emphasized the centrality of Jesus’ mediatorship between God and the people. Mary has a role to play in the mystery of Christ and the Church. The Church also acknowledges the apparition of Mary and veneration to Mary. These are not found in the Bible but they help members to become more faithful to God. It is observed that the messages from Mary are not contradictory to the teaching of her son Jesus.

### **5.3.6 MARY AS MEDIATOR**

In the early and middle ages people had a wrong theology. They thought God was a stern king and judge. They thought he was difficult to approach and was distant from them. It appeared as if the people found it easier to ask Mary to intercede for them to her son. Cautiously they were aware not to put Mary at par with God or Jesus her son.

Coyle (1996:47) states that “the Second Vatican Council urges us to pray that Mary intercede with Christ as she did at the beginning of the Church ... in her

assumption.” Mary is a sign of the future fulfillment of the Church and a comfort to us pilgrim people.

Since people felt more at peace with Mary, they sought intercession from her rather than from God. They exaggerated in the way they honoured Mary. The Church since the second century discussed the role of Mary in the history of salvation. It was observed that the theology of Mary, through the centuries focused on the annunciation and ended on the descent of the Holy Spirit, on the Apostles and Mary who was with them.

### **5.3.7 MARY AS DISCIPLE**

Later the second Vatican Council reviewed the perception on Mary. Coyle (Ibid: 74) refers to Pope Paul VI’s Apostolic exhortation *Mariah’s Cultus* which states that:

Devotion to Mary finds its original and effectiveness from Christ, find its complete expression in Christ and lead through Christ in the Spirit to the father... Mary is offered as model disciple for both women and men who work for justice and for freeing the oppressed, who assist the needy and who actively witness to the ‘love that builds up Christ in people’s hearts.

From the Church’s point of view Mary has been placed in the right position. It has been established that Mary is not God. She is a member of the Church to which Jesus is the head. The councils stressed the mediatorship of Christ. Coyle (Ibid: 77) says:

Mary is no longer to be considered in splendid isolation but in her theological role within the community of believers she is the preeminent member of the Church, its model for the Church’s pilgrim life of faith.

Despite the different theological views on Mary, the Vatican II Council has tried to balance things. Mary followed up her son Jesus from conception. Through faith in the spirit of God she has become a member and mother to the Church.

### **5.3.8 MARY AS WOMAN APOSTLE**

The founding sisters of the Handmaid Congregation were inspired by the Marian theology as outlined above especially Mary being a missionary and a woman apostle. As women apostles they were eager to serve in the spirit of Mary and their special concern was the welfare of women and girls especially the under-privileged. They were concerned with the issues of justice, liberation and gender. As an apostolic congregation they were and are engaged in a variety of apostolic tasks such as nursing, teaching, and being catalyst of change in the communities they serve.

### **5.4 IGNATIAN SPIRITUALITY**

As far as spirituality is concerned they were convinced that the Spirit was moving them towards living with God in Christ, to pray and be sent out on a mission. The Ignatian Spirituality had a great impact on them. It helped them to look and to find the will of God in all things and to develop the spirit of discernment so as to be sent on a mission as “women apostles”. This enabled them to connect their apostolic activities and prayer life.

Having Mary as their model and inspiration, their way of living the Ignatian Spirituality was colored by a Marian dimension: the kind of relationship Mary had with God, her responses to God in simplicity, joy, and faith, her doing God’s will in total obedience as a Handmaid of the Lord.

### **5.5 HANDMAID CONGREGATION’S THEOLOGY ON THEIR WORKS**

As an apostolic Congregation the primary concerns were the pastoral needs in the community where the Congregation is based. This involved going out to where the need was discerned. Education, health, community development and social welfare were the focus of the congregation.

### **5.5.1 EDUCATION**

In schools run and managed by the Congregation, children were taught how to read the bible and how to pray. This was to ensure, that children were not only prepared to pass examinations but to build their spiritual being as well. Children were given opportunities at the Assembly to pray and sing. The first Friday of the month, Holy Communion was given to the children. Special Masses were offered before writing examinations. The importance placed on the education of children, was in line with the Handmaid's Constitution (chapter five, article 74) which states:

... Our work in the nursery school is a unique opportunity  
For us to be in contact with the ones for whom the kingdom  
is for, the little ones. Sisters in apostolate are concerned with  
the physical, moral, mental and spiritual development of the  
children entrusted to them.

The schools conduct baptism classes, for the children who are not Roman Catholics and would like to join the Roman Catholic Church. Baptisms take place in the month of October.

### **5.5.2 HEALTH**

In health institutions, not only do patients get medical attention but they also receive spiritual counseling, especially those who do not have anyone to visit them; regardless of their religious affiliation. The Handmaid Sisters of the Blessed Virgin Mary Constitutions (chapter five, article 76) states that

Nursing gives its own special opportunities for the apostolate.  
patients may be given instructions, for example on the efficacy  
of recourse to the Blessed Virgin Mary, invited to pray to her  
for their recovery. The nursing sister prepares those in need to  
receive baptism and the sacrament of the sick. Those convalescing  
may be taught arts and crafts.

### **5.5.3 SOCIAL WORKS**

In community development the sisters are involved in teaching skills that help the community sustain itself. These skills range from carpentry, home-craft, and farming, designing and tailoring. The congregation believes that the works mentioned above are means of promoting family life and general development. Sisters who devote themselves to these tasks with zeal and generosity contribute to the improvement of human society.

## **5.6 SOME PRINCIPLES DERIVED FROM MARY AND APPLIED BY THE HANDMAID SISTERS**

Some of the most important principles derived from the examples of Mary and applied by the Handmaids are namely prayer, worship, mission, chastity, poverty and obedience.

### **5.6.1 OBEDIENCE**

This is a principle of faith. From the catechism of the catholic church (1994 n. 62) it is stated that:

To obey from the Latin *ob-audire*, to 'hear or listen to' in faith is to submit freely to the word that has been heard, because its truth is guaranteed by God, The Virgin Mary is its most perfect embodiment.

According to this principle, the Handmaids make a vow of obedience so that they listen to God's word and follow the instruction given to them by their superiors in the congregation. For instance, a sister who is a teacher at St Mary's in Lusaka could be transferred to Mpunde, a rural secondary school by the superior at any time. Immediately that sister obeys and goes to continue rendering her services wherever assigned, believing that she is obeying God who speaks through her superior.

To affirm this, Chapter Two, Article 30 of the Handmaids Constitution states that

We oblige ourselves to submit our own will to our lawful superiors who act in the place of God when they give commands which are in accordance with our constitution.

The Handmaids, therefore, follow Mary's example in her obedience to God when she was asked by God to bear his son who spoke to her through the angel Gabriel. From the principle of obedience expressed by the Handmaids, the ordinary people learn from the sisters that they too as they do their various jobs, are assured that they also obey God in their context.

### **5.6.2 POVERTY**

Another principle learnt from Mary by the Sisters is that of poverty. The Handmaid vow of Poverty emulates Mary who was also poor. Here poverty is mainly seen in the context of dependence on God. Mary who was a lowly Handmaid for she herself sung "For he has looked upon his handmaid's lowliness; behold, from now on will all ages call me blessed. Lk 1:48 (JB).

Through the principle of poverty derived from Mary, the Handmaids also live a poor life. They, like Mary, depend on God's providence, as the one who provides for their needs. For instance, the sisters are engaged in various occupations such as nursing, teaching, social work and pastoral work. As they get their salaries, the money is put in the Handmaids' account and is communally used by the community. There is the spirit of sharing the goods in common provided for them by God through the jobs they do.

In line with the principle of poverty it is stated in Chapter Two, Article 23 of the Handmaid Constitution that "by our vow of poverty, we oblige ourselves to hold all things in common" Most of the time some people question the sisters why they do not own property, but the explanation given to the people is that the sisters are poor believing that whatever they possess comes from God therefore it should be shared in common.

### **5.6.3 CHASTITY**

One of the gifts, God gave Mary was that of Chastity. The Handmaids follow Mary who was chaste as they embrace the vow of Chastity. The principle of Chastity helps the Handmaids, to ‘devote’ themselves whole-heartedly and joyfully to God’s service, service both to the church and mankind, remembering the example of Mary the Handmaid, whose heart belonged to God alone. Chastity is a special gift of God’s friendship which when received with undivided heart makes them one with Christ.

From the principle of Chastity lived by the sisters, some couples are reminded of their purity before God and in remaining faithful to each other as married couples. It could be noted that from the three vows some people live a disciplined life in the context of Chastity as they work and share with the Handmaids.

### **5.6.4 MISSION**

In their mission, sisters remember that “the purpose of the institute is apostolic work in the spirit of Mary, the Handmaid of the lord. In this mission, they bring the love of Christ to the people of God especially the women, the sick, the youth and the under-privileged”. This is in accordance with the provisions of Chapter Five, Article 66 of the Handmaids Constitution.

Prayer is the energy which drives the sisters to go out on mission. Mary is our model in that immediately she accepted the call; she went on a mission to visit Elizabeth.

### **5.6.5 PRAYER**

Prayer is one of the principles which the sisters have derived from Mary. For instance, Mary sings praises to God saying “My heart praises the lord; my soul is glad because of God my Saviour...(Lk 1:46-47 GNB) According to their call to Christianity and religious life, the Handmaid Sisters of the Blessed Virgin Mary say individual and communal prayers. For instance, Sr. Emma Mandala is one of those who lead prayers at the Marian shrine in Chelston Lusaka. This is a place where many parishioners from various parishes make a pilgrimage and pray that Mary intercedes for them to God. In

this case, the other Christians might be encouraged to have devotion to Mary like Sr. Emma has. The last principle derived from Mary is that of worship.

### **5.6.6 WORSHIP**

Another incident is when Mary and Joseph went to the temple and took the child to present him to the Lord. (Lk 2:22-24.NJB)Mary used to go to the temple to worship. An example which could be cited here is the time when Mary and her husband Joseph went to Jerusalem for the Passover Festival and there the boy Jesus remained in the temple without his parents knowing.

The Handmaids also go to the church to worship God with other Christians; they also participate in the liturgy by singing and receiving Holy Communion. This participation in the celebration of the Eucharist encourages some Christians to continue worshipping God in the church. Mary was told by Simeon while worshipping God that “her son Jesus was chosen by God for the destruction and the salvation of Many in Israel.. And sorrow, like a sharp sword, will break your own heart.” (LK 1:34-38 NJB)

Apart from the joy which Mary received from her son Jesus, she also became sorrowful when some people hated and finally killed her son. The Handmaid too learn that just like Mary experienced sorrow joy they also sometimes experience sorrow as they try to live their vocation as religious sisters. As women the sisters as a whole have derived valuable principles from Mary, which will enable them to appreciate and learn from her son Jesus.

In this chapter we have looked at the theology of Mary and the principles derived from her that are applied by the Handmaid Sisters. We showed how the theology, her life and experience of her faith bring about Mary being a model, disciple and apostle to the Sisters. We showed principles such as obedience, poverty, chastity, mission, prayer and worship as a way of life for the Sisters. Having consolidated the purpose or aim of study, evangelisation foundation, history of the congregation, the structure and operation of the congregation and the just ended chapter of the theology of Mary, we will in the next Chapter measure the theological impact of the Congregation in the Mpunde community. The questionnaires and interviews will be interpreted.

## **CHAPTER SIX**

### **SUMMARY OF THE FINDINGS**

#### **6.0 GENERAL**

In the previous chapter we looked at the theology of Mary and the principles derived from her that basically motivated the Handmaid Sisters to continue to evangelize in the three areas mentioned in the chapters below. We showed the influence of this impact of Mary on the Sisters. Now we will look at the data and analyze it in view of our hypothesis and statement of the problem.

#### **6.1 SAMPLE PROFILE**

The total sample was 200. The breakdown was as follows:

- 2 120 – Community members.
- 3 30 – Sisters.
- 4 15 - School staff.
- 5 25 - Clinic staff and Patients (15 patients and 10 staff)
- 6 10 - Parish staff

#### **6.2 COMMUNITY**

120 people were interviewed about their basic experience in the three areas of pastoral education, and health.

##### **COMMUNITY -EVANGELISATION**

Q.1 Has the Christianity brought by the Missionary and Sisters helped you? And if so how?

- 98% answered yes.

They associated their answers with the physical structures constructed e.g church, school, clinic and spiritual development around them.

2% said the Christianity did not help them.

Q.2 Is there any difference between the Christianity and traditional religion?

- 90% identified the difference by showing the fruits of the Christianity as compared to traditional religion. Some attributed the difference in terms of the use of tools such as the bible.
- 10% saw it as a continuation since they were born shortly before, during or while Sister had already come.

Q.3. Do you feel any different in the kind of life you are leading now as compared to the time before the Sisters came to your area? If so how?

- 97% feel the difference in life-style
- 3% see less or no difference as they were born after the sisters arrived in the area.

Q.4. Has the evangelisation by the Sisters brought any change in your lives and practice? If so how?

- 100% of the respondents accepted that evangelisation has brought change, especially in the areas of physical witness.

Q. 5. What would be your comment about the general welfare of people in this community before the arrival of Sisters?

- 60% justified the old ways of life given the situation and standard of knowledge and information.
- 40% say the current life is better.

Q.6. Has evangelisation brought development in your area? If so how?

- 99% say Yes evangelisation has brought development.
- 1% say No especially young people who are still drinking beer and involved in Causal sex.

Q.7. How was the approach of the Sisters as they went about evangelizing the area?

- 100% confirmed that the approach used by sister was good.

Q.8. Are you happy that the Sisters Came to Mpunde Community?

- 100% are happy with the presence of the sisters.

## **COMMUNITY –EDUCATION**

Q.1. What do you think about the education system in your area?

- 80% say the education system is good.
- 20% say it is not good because the secondary school is only for girls.

Q.2. Has education brought any good in your area and if so how?

- 94% say education has brought goodness.
- 6% say it has benefited more outsiders than the locals.

Q.3. What are some of the benefits of education in your area?

- Benefits: Employment creation, Hygiene improved, Poverty reduced, literacy Scored, children are happy to Learn.

Q.4. Would you say Sisters did well to bring education in your area? If not why?

- 100% say Yes

Q.5. Have you experienced growth/change/difference in education provided in 1960 and today?

- 98% have experienced growth/change in education provision.
- 2% still wish boys were also considered.

Q.6. How has the community helped in the provision of education in your area?

- 100% say the community help through labour in building schools and attend meetings.

Q.7. Would you say people in Mpunde community appreciate education and its values? If not why?

- 70% say the community appreciates education
- 30% say it doesn't since children keep on failing and opt for marriage.

## **COMMUNITY -HEALTH**

Q.1. Where do most people go for treatment when they get sick?

- African doctor
- Clinic
- Remain/Treated Home

- 100% say most people go to the clinic when they are sick.
- Q.2. Would you say people in Mpunde Community enjoy and use more health services today than some 40 years ago?
- 100% enjoy and use more of health services especially today.
- Q.3. How was the situation in 1960?
- People mostly used traditional medication.
- Q.4. How is it now? Are more people accessing and opting to use them?
- Today 97% of the population access and opt for the clinic or health services.
- Q.5. What role have the Sisters played in provision of health services?
- Run the clinic, Administer medication, Advise and coordinate programme, give workshops, facilitate the smooth running of the clinic within and outside Mpunde Mission.
- Q.6. What was the reaction of the community to the introduction of the conventional medicine and treatment in the beginnings; compare it to now?
- 89% say at first skeptical but later especially now they love it.  
11% welcomed the medication from the beginning.
- Q.7. Has the local community sent any people to train as health personnel?
- Yes the community has sent people to train and some are already health Personnel.
- Q.8. Any Suggestions to the health sector in your area?
- Suggestions: Expand the clinic and all its departments. Build more centres.

### **6.3 SISTERS**

#### **SISTERS -EVANGELISATION**

30 sisters were interviewed 10 from each sector i.e. education, health and pastoral areas.

Q. 1. How do you compare the level of faith in Mpunde Community between 1960 and 2007.

- 95% of the respondents say the level of faith has grown and they sighted the numbers that have been growing and changes that have been seen personal life.  
5% said the level of faith is low now and they sighted irregular mass or church

attendance, increase in beer drinking family breakups and early marriages.

Q. 2. Mention some of the fruits or signs of growth in faith

- More baptism; strong Christian marriages; community development; small Christian Communities and increase in contributions.

Q. 3. If no fruits or signs give possible reasons or hindrances

- There have been fruits

Q. 4. How has the Sisters' contributed to the growth of faith in Mpunde Community?

- Meeting different lay groups; teaching catechism; visiting home and Christian Communities above all living an exemplarily life.

Q. 5. Would you claim that the present level of faith in Mpunde is the work of your hands with God? If so how have you contributed as Sisters?

- 100% said Yes and this is done through meeting different lay groups; teaching catechism; visiting homes and Small Christian Communities and above all living an exemplarily life.

Q.6. Was the Local Community helpful or how did they contribute to their own faith?

- By taking part actively in church matters and being an example to others. Also through their voluntary works.

Q. 7. Are there any suggestions you can advance for continuing this noble work?

- On-going formation; Renewal courses in pastoral field; more personnel

### **SISTERS - EDUCATION**

Q.1. Have you achieved your intended goal in education as a congregation in Mpunde mission? If so what are the achievements?

- 100% say Yes the goals have been achieved. They cite the success of their school and its quality. E.g. 100% passing rate and good discipline among pupils

Q.2. How would you describe the education mission (life of educating) in the years; 1960, 1970, 1980, 1990, and 2000?

- 100% say it has been growing although demanding. Challenging too in the sense that many local girls can't access the school. Also financial and personnel has been limited

Q. 3. How did the community react to the introduction of education and the fact that

Sisters were running the school?

- 40% said the community response was positive.  
60% said at first there was less support and skepticism

Q.4. What was the community's reaction 20 years later to the same education provision?

- 90% said the demand for education increased. And the community showed appreciation through participating in building extensions to the school.  
10% were skeptical, because they could not still see the local girls benefiting.

Q.5. Do you think that Mpunde Community needed (valued) the education? If so why?

100% said Yes the community needed education, due to the response shown by The community of wanting to have their girls at the school despite marks and fees being low.

Q.6 What benefits do you now see because of education offered by Handmaid Sisters of the Blessed Virgin Mary?

- Locals educated, chances of employment advanced, Career development e.g. some are teachers, nurses, accountants, poverty reduction and lives improved.

Q.7. Has the education offered by your Congregation improved or changed the living standards in Mpunde Community?

- 100% said Yes life has improved/changed.

Q.8. Why did you choose to offer this service to Mpunde Community?

- The area needed those services and there was a need for a congregation of sisters.

Q. 9. Are there any suggestions you wish to make to the type of education provided by Handmaid Sisters of the Blessed Virgin Mary in Mpunde Community?

- A boy secondary school; Community coach children in education; Take in more local children; Add a trade level such as home craft.

### **SISTERS - HEALTH**

Q1. How many Sisters are working at the Clinic?

- Three (3) as of now.

Q. 2. As Sisters working at the Clinic, what are some of the challenges that you are facing?

- Challenges: some people still go the African doctors; few personnel; Distance;

Late admission; finances especially from Government; Levels of ignorance; refusal to be referred to a higher medical centre; transport. Accommodation and equipment.

Q. 3. As health providers in Mpunde Community, What has been your experience of health service in terms of response from the community, quality and service delivery?

- Quality of service is good, at times the response is good especially in matters to do with HIV/AIDS.

Q.4. Apart from giving medicine what else do you do for the patients?

- Counseling, giving advice on health matters, visiting their homes spiritual and moral support.

Q.5. Where do most people go for treatment when they get sick?

African doctor or Clinic

Remain/Treated Home

- 60% say they go to the clinic.  
40% say to the African doctors but then when they fail they come back to the Clinic.

Q.6. Would you say people in Mpunde appreciate the conventional medicine? If so what are the signs?

95% say Yes. Because whatever the case they still come round.

5% say No because if they did they would not go first to the African doctors

Q.7. What has been your experience of the Traditional Practice on herbal medicine in Mpunde area when you just arrived in 1960 and 20 years later?

- 100% say the traditional medicine usage was the most common and 20 years later it is the least.

Q.8. Has the Behaviour in health matters and life quality improved?

- 100% say yes the behaviour has improved and changed.

Q. 9. Do you think your presence among them has helped them to access these health services?

- 100% say yes. The community has even embarked on community health helpers and providers.

## 6.4 SCHOOL

### SCHOOL STAFF

Q.1. How has been the growth in education provision from 1960? Are the services provided meeting the needs and demands?

- 70% said Yes there is growth and most needs are met.  
30% said not really. The population is big for the available space and it is costly and unbalanced curriculum offered.

Q.2. Who is providing this education?

- Ministry of Education, the Sisters (mission), Teachers and Parents.

Q.3. What has been the participation of the Handmaid Sisters of the Blessed Virgin Mary in this education?

- Soliciting for funds; Maintaining infrastructure; effective implementation of the policies; supporting girl child; teaching; managing the school.

Q.4. Would you support the idea of putting all schools under the management of the Handmaid Sisters of the Blessed Virgin Mary? If so why?

- 60% said Yes; citing good impartial management; good morals, quality education and Dedication.  
40% said No; due to partiality in gender, as of now not in good books with locals due to less local pupils at girls school.

Q.5. Have the local Community benefited from the education provided by the Sisters? If so How? If not why?

- 50% said Yes. Employment created; girls are educated and general development.  
50% said No citing less local pupils and education being expensive.

## 6.5 PARISH

### PARISH STAFF

Q.1. What has been your experience of Sisters working in the parish?

- 98% said Sisters worked well and especially that they brought the feminine touch to pastoral work.  
2% said they did but lacked authority in most works in terms of decisions.

Q.2. What do Sisters do in the parish?

- Keep records, give instructions, preaching, visiting home, retreat, give seminars and administering Eucharist to the sick.

Q.3. Would there have been a difference if the Sisters did not work in the Parish? If so how?

3. 100% said Yes there will be a difference.

How: Women were disadvantaged, Models for women and girls would vanish, reduce the working force and options.

Q.4. What has been the relationship between the Sisters and the parish community?

- 95% said the relationship has been very good.
- 5% said it has been fair.

## **6.6 CLINIC**

### **CLINIC STAFF**

Q.1. How many patients do you receive per week?

- Average of 270 patients per week

Q.2. Has there been any increase in the number of patients you receive in the past 10 years? If so Why?

- 100% said Yes there has been an increase. Why?
- Because of introduction of ART clinic, Good services being offered as compared to some of the nearby Clinics, Good referral system, and good management by Sisters and workers.

### **PATIENTS**

Q.1. How would you describe the services offered here? Are you happy with them? Why?

- 100% said they are happy with the services.  
Reception is good; Treatment is good; Diagnosis is accurate; Workers are helpful; receive good advice and health education.

Q.2. Have the services and the accessibility improved from when it was opened to now?  
How?

- 100% said Yes.  
Introduction of ART clinic; Laboratory services- CD4 count; health education; Community health workers; Clean surrounding; Outsider rushing to use it.

Q.3. Is the presence of Sister at the clinic helpful to you? How?

- 100% said Yes the presence of Sisters is helpful.

How?

- Sister listens to them; Help them; advise them; and are free with them due to confidentiality. Explain things well. Sister does not go on Strike and do not give up easily.

## 6.7 ANALYSIS

The overall objective of this study was to assess the theological impact of the Handmaid Sisters of the Blessed Virgin Mary's work on the community of Mpunde Mission. In order to assess the impact, interviews, secondary data and participant's observation were used. In this analysis responses have been presented in form of percentages. This analysis covers evangelisation, education and health aspects of the impact of Handmaid Sisters of the Blessed Virgin Mary in Mpunde.

The analysis on the responses has been presented as follows:

6.7.1 Contain total number of people within a sample size of 200 people who answered on education from either members of the community, sister or school.

6.7.2 Contain total number of people within a sample size of 200 people who answered on Health from either members of the community, sister or clinic.

6.7.3 Contain total number of people within a sample size of 200 people who answered on Health from either members of the community, sister or parish.

6.7.4, 6.7.8, and 6.7.9 contain only a sectional allocation on each sector under Community but within the sample size allocated to community which is 120 people.

Finally, 6.7.10 contains responses specifically from sisters' perspective on their work.

As earlier on established in chapter two, the aim, purpose or goal of evangelisation is to cater for an individual holistically in line with what Jesus commanded. The objective of the study was to assess the impact of the Handmaid Sisters of the Blessed Virgin Mary on Mpunde Community in Kabwe rural in the area of pastoral, education and health.

The main question for assessment was: How have the Handmaid Sisters of the Blessed Virgin Mary lived and practice their Charisma in evangelisation, health and education in Mpunde community?

### **6.7.1 EDUCATION**

In the education sphere, the Handmaid Sisters of the Blessed Virgin Mary have been very instrumental in helping the community of Mpunde appreciate the importance of education. It should be noted that education was introduced not only to up lift the academic standard of the people but it also provided a medium for inculcating Christian values in the community as stated in Chapter Five, Article 70 of the Constitution of the Handmaid Sisters:

We carry out the teaching apostolate through conscientious teaching in schools, catechetical classes and women's clubs. We teach for the love of God and we teach others to love God. We do not concentrate solely on getting pupils to pass examinations but rather on building up a person. Even when teaching secular subjects, our own attitudes of honesty, kindness, concern will come through to the pupils. We treat our pupils kindly as Christ himself would.

However, from the responses, a general sense of discontent was noted. Not underscoring the successes made by the Handmaid Sisters of the Blessed Virgin Mary in education, as noted from the responses, the inability of the Handmaid Sisters of the Blessed Virgin Mary to absorb local children in their school has brought a general sense of discontent among the local community who perceived themselves as outsiders and labeled the Handmaid Sisters of the Blessed Virgin Mary as not being accommodative.

These findings are contrary to the principles of the Handmaid Sisters of the Blessed Virgin Mary enshrined in Chapter Five, Article 71 of their Constitution which states:

Our schools are open to all, the poor, the rich, Zambians and non Zambians alike, Christians and non Christians. To all these, we try to impart a sense of the presence and providence of God and thereby try to inculcate a sense of the dignity of the human being. P. 25, article 71.

Though 80% of respondents agreed that the Handmaid Sisters of the Blessed Virgin Mary had made an impact in terms of education, the cry of those who are yet to see the change cannot be overlooked if the Handmaid Sisters of the Blessed Virgin Mary are to be responsive to the educational needs of the people of Mpunde.

In addition, the drop-out rates among the local girls is high due to pregnancies, early marriages (maybe because of day schooling), low quality of primary education and performance and also the general attitudes of the locals towards education of their children as shown in Table 2 below.

**Table 2: Drop-out rates**

YEARS	PREGNANCIES	EARLY MARRIAGE	DROP OUT DUE TO FAILURE AND FINANCES
1970-1975	85	67	169
1976-1986	97	93	204
1987-2006	152	152	302

Source: Local Chief and Community meeting Minutes

Of the 80% of the respondents who reported having benefited from the education provided by the Handmaid Sisters of the Blessed Virgin Mary, the benefit gained was only in line with the ability to read and write. Critical analysis of the situation has shown that being able to read and write has not met the mandate which the sisters embarked on, as stated in Chapter Five, Article 72 of the 1991 Constitution of the Handmaid Sisters that, “through our schools, we try to cultivate society consciousness and develop a sense of the personal responsibility in the pupils by urging them to join worthwhile co-

curriculum activities.” Only a smaller proportion (5%) of respondents interviewed, were in formal employment. The rest had not gone beyond primary education because of early pregnancies, marriages and high fees; decided by Parents, Teachers Association.

These findings revealed that education has not uplifted the living standards of the people of Mpunde as intended. As noted, when asked if the Handmaid Sisters of the Blessed Virgin Mary had provided them with a model for life, the majority of respondents reported having no model from the sisters. This is so in the sense that the local community saw the direct benefit of education as being like Sisters themselves; high quality of life, knowledgeable and being able to do the works the Sisters do. The absence of this fact confused the image and expectation of the local community hence they did not see the model in them.

Hornby (1995:369) state that “Education is a process of training and instruction especially of children and the young people in schools...which is designed to give knowledge and develop skills”. Though, one objective of the Handmaids was to teach in a school in Mpunde which would provide spiritual and secular education, the spiritual and secular mandate remains unattained because of the drop out rates due to early pregnancy, early marriage and cultural interference and unaffordable fees. Thus, the challenge still remains for the Handmaid Sisters of the Blessed Virgin Mary to provide education that can make the people of Mpunde relevant in their local milieu.

## **6.7.2 HEALTH**

In the health area, 5% of the community members who were interviewed stated that they were accessing health services in 1961. The number of people accessing the services has significantly increased. Out of all the community members who were interviewed, 85% reported that the sisters had scored a number of successes in this area. Unlike before, where the community depended so much on diviners and traditional healers, today, due to the presence of the Handmaid sisters and their educational awareness and the principle of Christ being the healer (Mt 9:20-22 NJB), the trend has been reversed with more people seeking health services provided by sisters. As noted from the results, eighty-five percent of the locals now seek health services. The above is

in line with the Sisters' principles on health care as reflected in Chapter Five, Article 75, of their Constitution which states:

the service of the sick is the service of the suffering Christ, Sisters who serve the sick in hospitals, clinics, and dispensaries set the example of kindness and patience and they continually improve their professional ability and proficiency. They are also concerned about the spiritual welfare of the patients and encourage them to pray, to conform their will to the will of God and to unite their suffering with the suffering of Christ.

It was also encouraging to note, that malaria infections which used to be the major killer within Mpunde community had been contained by the Handmaid Sisters of the Blessed Virgin Mary. Malaria infections have reduced drastically due to the distribution of insecticide treated mosquito nets. This can be seen through the data in Table 3 and Table 4 below.

**Table 3: Malaria infection Analysis**

HOSPITAL/HEALTH CENTRE: **MPUNDE MISSION RURAL HEALTH CENTRE.**  
**CBMPCP form**

DISTRICT: **KAPIRI MPOSHI**

PROVINCE: **CENTRAL**

PREPARED BY: **SINGOYI LAZAROUS**

DATE: **10/01/2006**

	Total number of households	Total number of people	Total number of children under 5	Total number of pregnant women	Total number of chronically ill persons	Total number of households with treated bed nets	Total number of households with untreated bed nets	Total number of households without any bed net	% of households treated bed nets
1. KABWAYA .M									
2. NUNWE.A									
3. MULILWA.N	505	2751	592	64	89	136	87	382	27 %
4. W.MULANGA	212	929	230	24	25	71	46	95	33 %
5. G.MITI									
6. F.BANDA	240	1053	225	26	50	78	12	150	33 %
7. J.HABENJU	165	999	321	28	30	27	51	87	16 %
8. D.TYOLA									
9. F.MAKOFI	160	983	195	28	60	40	48	72	25 %
10. L.MWANABOWA									
11. P.MICHELO									
12. B.SHAMABANSE									
13. R.NSWANA	407	2429	612	51	84	154	52	211	38 %
14. E.MUSONDA	184	1289	324	23	12	15	118	51	8 %
15. D.CHIMANI	124	778	168	17	7	19	52	53	15 %
16. B.MUSHIMA									
17. D.CHEMBO									
18. L.LONGWANI									
19. L.MILAMBO									
20. A.GONDWE									
<b>TOTALS</b>	<b>1997</b>	<b>11211</b>	<b>2667</b>	<b>261</b>	<b>357</b>	<b>540</b>	<b>466</b>	<b>1101</b>	<b>27 %</b>

**Table 4: Mpunde SA coverage. xls**

Sequence	Area_Name	Area_Code	Year	Quarter	Numerator	Denominator	Statistic
1	Average				6074	4949	1.227319
2	1999		1999		143	1197	0.1194653
3	2000		2000		50	396	0.1262626
4	2001		2001		381	419	0.9093079
5	2002		2002		500	443	1.128668
6	2003		2003		544	469	1.159915
7	2004		2004		1265	496	2.550403
8	2005		2005		1632	525	3.108572
9	2006		2006		897	555	1.616216
10	2007		2007		662	449	1.474388

Source: Kapiri Mposhi District Health Centre

### 6.7.3 EVANGELISATION

As outlined in the introduction, one of the objectives of establishing the Handmaid Sisters of the Blessed Virgin Mary' community in the Mpunde area was to spread the gospel. The Handmaid Sisters of the Blessed Virgin Mary provide a number of services in Mpunde Parish. Services provided by the sisters include teaching catechism lessons, preaching the word of God especially in the out stations, being with children, and encouraging the locals to be good Christians to mention but a few.

As noted from the results here shown in Table 5 below, the sisters have converted many locals to the faith.

**Table 5: Statistics on baptism**

Year	1960	61	62	63	64	65	66	67	68	69	70	80	90	2000	05	06	07	Total to-date
Baptisms	6	17	58	90	120	164	198	221	277	309	395	850	1882	4018	3285	106	160	12156

Source: Mpunde Parish records

The Handmaid Sisters of the Blessed Virgin Mary have made strides in encouraging girls into theological trainings, and the results of this are now becoming evident in Mpunde women joining religious orders. This was exceedingly rare in the

1960s, traditionally, it was considered a grave misfortune to be celibate, and the failure to bear children disqualified one from becoming an ancestor when they die. The above has brought development of a new ‘culture of acceptance of the new ways of life’ in Mpunde.

In bringing the good news about Jesus Christ to the people, the sisters have also helped to deal with vices such as polygamy and early marriages which prevent girls from continuing with their education. Although early pregnancies may be indicative of the theological challenges that the Handmaid Sisters of the Blessed Virgin Mary face in terms of inculcating Christian morals and averting early pregnancies, the numbers of Catholics have continued to increase as a result of the work of the Handmaid Sisters of the Blessed Virgin Mary. According to the sister in charge Sr. Florence Ndeketeya, “the number of Catholics has increased from seventeen (17) in 1961 to more than 12,156 today.” The number of baptisms, Holy Communion and marriages being blessed in church and general attendance in church has also increased as indicated in Table 6 below.

**Table 6: Sacraments and attendance**

Name of Sacrament	Years	Number	Total
Baptism	1965-2007	11865	11865
Holy Eucharist	1961-2007	201	201
Marriages blessed by Fr. Jan	2000 2001 2002 2003 2004	26 27 41 27 43	164
<b>Average Sunday Attendance</b>	For 4 Sundays	261 300 302 366	1229 per month.

Source: Mpunde Parish records

This is enough testimony that the Handmaid Sisters of the Blessed Virgin Mary have scored successes in evangelisation. However, in spite of these successes, a lot still remains to be done in the area of evangelisation as noted from the responses, both from the community and sisters.

#### **6.7.4 Community Responses on Evangelisation**

The analysis of the community's responses, on the pastoral/evangelisation level, questions 1-3. 98% of the respondents answered yes indicating that help has been received. Most of these people associated their answers with the physical structures that is clinic, school, church, material support and spiritual development around the area. 2% however, said the Christianity did not help them. They attributed this to mostly their personal experience of the earlier on stated few Sisters (3) who exhibited some rudeness, gossiping and attitudes towards the local community.

When asked to compare the religion brought by the sisters to the traditional, most of the respondents (90%) distinguished the difference in the two religions by citing the tangible deliverables associated with Christianity as compared to the traditional religion. Some categorically cited the use of bibles while the traditional religion relied so much on memory and skill. The other difference was that traditional religion was so much about traditional spiritual output such as peace and reconciliation.

A good number of the respondents (97%) did acknowledge that Christianity or Handmaid Sisters of the Blessed Virgin Mary have brought a difference in the way people live. They cited the barbaric way of life of people sacrificing animals and at times fellow human beings in order to gain a favour from their gods or be purified as a backward way of life. The above is in line with what Magesa (1998:208) says when he writes

the sacrifice, offerings and attitudinal and behavioural changes mandated by divination are intended to re-establish harmony and equilibrium in life. Tacit in every divination procedure is the need to re-establish ties in the community and/or between the living and the spirits, the ancestors and God. Many oracles specifically insist on this by demanding the performance or reconciliation rites.

Magesa (ibid: 209) continues to say that “the elders must be respected; the ancestors, God and the spirits must frequently be offered sacrifices and other offerings of appeasement.”

According to the Lenje history by Hebert (1997:154), they had tendencies of sexual cleansing, that is “when one's partner died, the widow had to sleep with the late

husband's relative on the understanding that the deceased's spirit could only leave the widow alone upon fulfilling that condition.”

From the interviews with the people, polygamy was and is still considered normal in the area while witchcraft was rife. Meanwhile very few people (3%) saw less or no difference as they were born after the sisters had arrived.

All the respondents agreed that evangelisation had brought change in the lives of the people they cited the physical and moral change that has been experienced. They did acknowledge that they are no longer the same in terms of behavioral change. This is part of the Roman Catholic Church's objective of evangelisation to influence positive change in the lives and practice of individuals.

As compared with today about 60% of the respondents state that the quality of life in Mpunde community was low before the arrival of Sisters because opportunities by then were rare in many rural communities. They claim that the knowledge and information including developmental opportunities of the community dictated the standard of living. Meanwhile 40% of the respondents said that the quality of life was hard then, therefore, preferred the new way of life to traditional religion; forcing them to bend to the new creation and opportunities brought by the Sisters.

Almost all of the respondents (99%) acknowledged that evangelisation had improved the lives of the people. They cited good rapport, unity among them, understanding and forgiveness, the working together as one family in developmental projects. On the other hand a very small proportion (1%) of the respondents claimed that the impact of evangelisation on the youths was minimum giving a reason that most of the young people are involved in beer drinking hence not being accessible. It must however, be noted that the behaviour of the youths may not be due to lack of effective evangelisation but other things like cultural influence and peer pressure and the normal stage influence of youths. This could be the reason why only a smaller proportion of the respondents held the opposite view of less impact.

As for the approach, (the style) that sisters used in evangelising, all the respondents confirmed that it was good and that it kept on improving and becoming more effective as time went on. This then makes the people of Mpunde Community satisfied with the presence of the sisters in the community.

In the pastoral area, the data shows an impact on the people and its surrounding. The data may however, not portray a perfect society or a 100% transformation of individual lives. This is because evangelisation is an ongoing process as people continue to grow from one stage to another. It is only when one stage is fulfilled successfully that one is ready to move to the second stage wishing to mature successfully in this level too. In short growth is relative. For Mpunde community, there has been an impact in their lives and this can be seen from the pattern of baptisms since 1960 as shown in table 04 above.

The number of baptisms in the table above shows a steady rise in figures except in 2005, 2006, and 2007. Baptism is a very important step and stage of evangelisation in Christian life. Among them were infant baptisms which total to 4687. The more people get baptized the more expansion needed for both buildings and resources such as personnel, programmes, funds, and deeper drill in Christian life. Baptism is a sign of conviction and acceptance of the offer in this case Christian message through the Sisters. So the higher the number, the deeper was the impact. As stated above the exceptional decrease in baptism numbers in years 2005, 2006, and 2007 was due to the absence of Priests to conduct baptism.

While the total number of marriages celebrated since 1960 was 730 and total number of confirmation was 1984. The data seems to highlight an attitude of the locals towards sacrament of marriage in church. As for the people interviewed, the idea of total commitment to each other is a threatening concept. The numbers that are willing to take their marriages to the altar or church, is small compared to the number of years the missionaries have stayed in Mpunde Community. Polygamy is practiced on a large scale and those in it claim that they are doing it as a way of cultural identity. Others could not resist the temptations that surround monogamy, as favoured by Christian values-one man one woman, while the other group went into polygamy for social status.

Respondents generally said that, the standard of living on average in terms of health, education and morality was good and this could be attributed to the impact of evangelisation brought by the Sisters. It can therefore, be stated firmly that the Sisters have made a pastoral impact on Mpunde Community.

## 6.7.5 Community Responses on Education

Most of the respondents (80%) stated that the education system was good implying that the programme, the process of beginning from grade 1-7, the subjects taught and the overall system was good. However, a smaller proportion (20%) considered the education system not good giving the reason that boys have not benefited from the local secondary school because it is for girls only. They further stated that selection and enrolment procedure was not transparent as most of the girls at the school were not locals (from within the area).

Two reasons could account for this discrepancy; their performance in grade 7 was usually below the required cut off point for the boarding school. The other reason had to do with the school fees which were perceived to be too high for the local people. The Handmaid Sisters of the Blessed Virgin Mary may be continuously influenced by the government's affirmative action at national level in terms of secondary school enrolment where girls were being favoured at the expense of boys, hence the effort of the Handmaid Sisters of the Blessed Virgin Mary, to support a girl child by putting up a school for girls in Mpunde. Table 7 and Table 8 below show the enrolment pattern from 1972 to 1980.

**Table 7: Proportion of girls enrolment in Secondary Schools by Province. (%)**

PROVINCE	PROPORTION OF FEMALES IN POPULATION				
	1980	1972	1975	1979	1980
COPPERBELT	49.5	34.1	36.3	37.2	38
CENTRAL	49.6	33.6	33.6	35.7	36.7
LUSAKA	48.8	33.7	32.5	32.3	32.9
SOUTHERN	50.8	36.6	34.2	33.5	33
WESTERN	54.4	34.4	34.1	34.4	35.5
N/WESTERN	52.3	29.7	31.5	31.7	31.5
EASTERN	53	36	33.1	30.3	32.1
LUAPULA	52.3	35.2	35.4	35.6	37.1
NORTHERN	52.9	24.2	34	33.5	33.7

**Table 8: Selectivity index for male and female students in Secondary Schools by Province.**

PROVINCE	1972		1975		1979		1980	
	<i>M</i>	<i>F</i>	M	F	M	F	M	F
COPPERBELT	1.3	0.7	1.2	0.7	1.2	0.8	1.2	0.8
CENTRAL	1.3	0.7	1.3	0.7	1.3	0.7	1.3	0.7
LUSAKA	1.3	0.7	1.3	0.7	1.3	0.7	1.3	1.7
SOUTHERN	1.3	0.7	1.3	0.7	1.4	0.7	1.4	0.6
WESTERN	1.4	0.6	1.4	0.6	1.4	0.6	1.4	0.7
N/WESTERN	1.5	0.6	1.4	0.6	1.4	0.6	1.4	0.6
EASTERN	1.4	0.7	1.4	0.6	1.4	0.6	1.4	0.6
NORTHERN	1.6	0.5	1.4	0.6	1.4	0.6	1.4	0.6
LUAPULA	1.4	0.7	1.4	0.7	1.4	0.7	1.4	0.7

Source: (Ministry of Education Annual Report)

Most of the respondents (94%) who indicated that education had brought good argued that they had noticed the influence education had on the people either on parents in form of employments, pride for their children's achievements because they were able to sustain themselves after completing their education.

The other smaller group (6%) of the respondents' content that education had brought harm as it had continued to favour outsiders at the expense of locals. The local girls and boys have been left with no choice but to seek for school places elsewhere or opt to do other things. This has become a catalyst for exposing the children to vices like smoking, drinking, early marriages and pregnancies. One group of the respondents felt that the impact of the Handmaid Sisters of the Blessed Virgin Mary' education was partial and argued that though the sisters had provided education up to secondary school, the locals in Mpunde community did not attend school owing to exorbitant fees, thereby making services be enjoyed by the well to do who live outside Mpunde community, who in most cases were urban dwellers. But on the other hand, exorbitant fees may not be the only reason why the local children were not getting enrolled in school.

From the research it has been established that the local community does not value education as much as it values marriage. This was seen in the inability for the girls to make it to grade 8 from their local primary school. The other reasons are pregnancies and early marriages. This view can be justified by the number of girls who drop out even after being accommodated into grade eight; they get pregnant on the way or get married. For example of the accommodated girls shown in the table below, only two (2) went to grade ten and did not even reach grade twelve (12). This information is presented in Table 9 below.

**Table 9: Accommodated girls**

YEAR	CUT OFF POINT	LOCAL GIRLS' MARKS (highest)	NUMBER OF GIRLS ACCOMMODATED
2003	761	695	6
2004	698	605	9
2005	761	780	7

Source: Mpunde High School records.

Lack of coaching and serious supervising at primary school level may be a contributing factor to the failing rate. The few girls, who reach grade nine, fail to make it to grade ten due to the weak foundation at primary level.

The issue of preference to urban dwellers may not be absolutely true because Mpunde high school is open, just like any other girls school in Zambia, to all girls in the central province who apply to learn there. Statistics show that 70% of the girls at Mpunde School come from the central province even though they may not necessarily be from Mpunde community. Selection depends on the number of places available in schools in a particular province. For example a class room must have 45 pupils multiplied by the number of classes available in a province. The total is the bench mark and that becomes the cut off point. The girls who come from other provinces like Copper belt, Lusaka, constitute only 30%.

The paper has outlined the benefits of education to ordinary local people as employment creation, improvement of hygiene, poverty reduction, high literacy, and children being happy to learn. All the respondents accepted that the Sisters did well to

bring education to Mpunde Community. Many of the respondents (98%) confirmed that there had been growth in the sector since 1960. They pointed out the physical structures and intellectual growth such as being able to write and read. The respondents had seen the school structures being erected while others participated in the construction of the school buildings. There is no doubt that the Mpunde community appreciates education, the point could be backed by all the respondents who stated that the community help through labour by building schools and also attended meetings.

The argument, above is ironic in the sense that parents would have been encouraging their children to repeat when they fail as opposed to choosing marriage if they really appreciated education. The dedication is certainly there, judging from the community contribution through labour in the construction of schools, an indicator of community acceptability of the project. It is however, worthy noting that by choosing to send their children to school, it is appreciation enough. It may not be so much about the parents not doing much when their children fail to make it to grade eight (8). Children may be performing poorly due to low esteem and lack of role models in the community.

This could be due to the fact that the only educated females they see are sisters who have a special calling and can manage to cope with the vow of chastity. The children who do not have the calling may easily opt for sexual relationships as the majority of women they see are married. The situation may be worsened by some elements of traditional education (rite of initiation) given to the girls when they reach puberty where a large component of the instructions centre on how to take care of a home. Many of them graduate from these arrangements with a mind set focused on becoming house wives. The rate of poor performance among the locals is high as shown in the Appendix one table number one. For example in the recent years of 2003, 2004 and 2005; no girl made it to grade 8. The cut off point was 761 as shown in table number 9 above.

Inspired by their mission of promoting girl child the Handmaid Sisters of the Blessed Virgin Mary Administration accommodated some girls who obtained the highest marks despite not reaching the cut off point and the performance is shown already in the appendix One, table one

The research has established that an impact has been made in education that is provided by the Handmaid Sisters of the Blessed Virgin Mary in Mpunde Community.

Many arguments have been raised about the actual beneficiaries of the educational development. Statistics show that few local girls benefit or are enrolled in Mpunde school, this contradicts the charisma of the Handmaids sisters as quoted earlier on in chapter four. Education is more than scores and grade or advancement in levels but that all domains must be affected thus cognitive, affective and psychomotor.

Though, one objective of the Handmaids was to teach in a school at Mpunde which would provide spiritual and secular education, the spiritual and secular mandate remains unattained because of the drop out rates due to early pregnancy, early marriage and cultural interference. On the fact that many of the locals fail to attend schools due to high fees, the challenge still remains for the Handmaid Sisters of the Blessed Virgin Mary to provide education that can make the people of Mpunde relevant in their local milieu. People in Mpunde have acquired the above 3 domains in one way or the other hence their appreciation of education.

#### **6.7.6 Community Responses on Health**

On health issues, all the respondents stated that they go to the clinic to seek treatment whenever they are sick and that they appreciated the services that are provided at the clinic. The response can only point to the fact that the quality of health services is good and if that is so then credit goes to the Handmaid Sisters.

Prior to the arrival of the Handmaid Sisters of the Blessed Virgin Mary in Mpunde area, the people relied on traditional medication which was administered by traditional healers, and home based knowledge in herbal medicine. This tendency is so seriously rooted in the minds of many people so much that in most rural areas if not all of them, people are so inclined to seek solutions from traditional healers when they are sick as opposed to going to the clinic. In most of the rural areas of Zambia, every sickness or death is believed to have been caused by somebody, mostly a witch. It is therefore, very common for people to rush for traditional healers whenever they are sick, and later go to the clinic as the last resort. After being exposed to conventional medicine, more people are accessing and opting for clinic or health services, and a remarkable impact has been made since.

The statistics reveal that among the three areas, pastoral, education and health, health has impacted the community more than the others. The explanation could be that health issues cut across all peoples, all religion and the effect goes beyond Mpunde Community as the catchment area extends beyond the community. This has brought reduction in infections and also it has encouraged more people to go to the clinic for treatment as shown in Appendix Two

The Handmaid Sisters of the Blessed Virgin Mary have taken the health very serious by training voluntary health workers so that health services can be as accessible as possible in the homes of patients. According to Sr. Mpunde, local women have also been trained as traditional birth attendants as outlined in Table 10 below.

**Table 10: Trained birth attendants**

YEAR	NUMBER
1969	5
1979	10
2001	60
<b>TOTAL</b>	<b>75</b>

Source: Mpunde Parish records

The above training is an on going kind of training. General statistics in maternal health and demographic characteristics of the research site are presented in Table 11 and Table 12 below.

**Table 11: Maternal health statistics**

ACTIVITIES	January – December 1970		January – December 2006	
	At the CLINIC	In the COMMUNITY	At the CLINIC	In the COMMUNITY
Antenatal	47	0	3250	Nil
Deliveries	37	1225	920	411
Under-Fives	137	Nil	9327	Nil
Trained Tradition birth attendants	Nil	1	Nil	38

Source: Extracts from Registers and annual Reports of 1970 and 2006 of Mpunde clinic

Table 10

**Table 12: Demographic characteristics**

CATEGORY	%	2003	2004	2005	2006	2007	2008	2009	2010	2011
POPULATION	100	10,725	11,347	12,005	9,701	10264	10859	11489	12155	12860
CHILDREN( 0=11MONTHS)	3.64	390	413	437	353	374	395	418	442	468
CHILDREN < 5 YEARS	17.4	1866	1974	2089	1688	1786	1889	1999	2115	2238
CHILDREN 5-14YEARS	28.5	3057	3234	3421	2765	2925	3095	3274	3464	3665
WCA (15-45 YEARS)	22.3	2392	2530	2677	2163	2289	2422	2562	2711	2868
ALL ADULTS( 15 AND ABOVE)	54.1	5802	6139	6495	5248	5553	5875	6216	6576	6957
TOTAL MALES (ALL AGES)	51	5470	5787	6123	4948	5235	5538	5859	6199	6559
TOTAL FEMALES(ALL AGES)	49	5255	5560	5882	4753	5029	5321	5630	5956	6301
EXPECTED PREGNANCIES	4.37	469	496	525	424	449	475	502	531	562
EXPECTED DELIVERIES	4.21	452	478	505	408	432	457	484	512	541
EXPECTED LIVE BIRTHS	4.01	430	455	481	389	412	435	461	487	516

Source: Kapiri Mposhi District Health Office.

The sisters have also trained Home Based Care providers and Community Health Workers. This has captured a large area and population as shown in Table 13 below.

**Table 13: Trained Care Givers**

No	Centre	No of Care Givers	New Patients	Home Visits	Deaths	T.B Patients	Moved	Current Patients
1	Imansa	15	00	38	00	03	00	14
2	Mpunde	24	07	47	02	06	00	28
3	Chilumba	17	02	42	01	05	00	13
4	Buutwa	16	03	64	00	03	00	16
5	Mufukusi	06	00	10	00	04	00	05
6	Munyense	03	01	06	00	00	00	01
7	Fibale	07	04	46	00	02	00	17
8	Chacha	05	00	40	00	01	00	06
9	Munga	05	00	14	00	05	00	07
10	Wire	05	00	22	00	01	00	06
11	Chilingwa	04	00	40	00	03	00	10
12	Nasenga	07	00	26	00	06	00	09
13	Kaswende	09	00	18	00	00	04	02
14	Muchinga	03	00	15	00	01	00	04
15	Chipepo	09	00	42	01	03	00	22
16	Chimanimani	05	00	28	00	05	00	15
17	Kato	01	04	06	01	04	00	17
18	Kabwili	05	00	14	00	04	01	06
	Total	157	22	550	05	59	05	197

Source: Mpunde Parish

This is great work done by Sisters in Mpunde Community.

It is clear from respondents that the Sisters are doing well at the clinic. Generally, people were happy with the tenderness and mindfulness of sisters when administering medicine to patients. Most people preferred being attended to by a Sister.

The other roles performed by sisters are: - coordinating programmes such malaria campaigns, and T.B awareness. They conduct Antenatal and Postnatal clinics with community health workers. Together with other clinic health workers, Sisters give workshops and seminars; this includes the training of the health workers and volunteers mentioned above. They do facilitate the smooth running of the clinic within and outside Mpunde mission and above all they give counsel.

When conventional medicine was introduced, most of the people (89%) were skeptical about it. They claim that it was new development as such they could not put their trust into something that had just been declared good. Later on after all the fears and suspicions proven unfounded, the people began responding to this invitation.

#### **7.7.7 SISTERS' PERCEPTION OF THEIR WORKS**

It was evident from the interviews, that there were mixed reactions amongst the sisters regarding their work. On the question 'do you think the purpose of your mission has been realized?' all the sisters interviewed reported that the purpose of the Handmaid Sisters of the Blessed Virgin Mary was being fulfilled in Mpunde area from three facets education, health and evangelisation. Among the reasons cited as a justification for the fulfillment of the mission, included the following; increased number of girls attending school in Mpunde area; increased faith among the locals and reduced mortality rates as a result of health care provision.

The sisters were confident about the success they have achieved in the area of health in Mpunde community as shown in Table 14 below

**Table 14: Mortality rate**

DEATHS January –December 1970			DEATHS January – December 2006	
ACTIVITIES	At the CLINIC	In the COMMUNITY	At the CLINIC	In the COMMUNITY
Out Patients	0	420	0	No Data
Admissions	2	120	3	39
Deliveries	33	0	0	7
Trained Community health workers	Nil	2	Nil	57

Source: Extracts from Registers and annual Reports of 1970 and 2006 of Mpunde clinic

For example, one respondent stated that “through our interaction and sharing our faith many have come to love God and behave in the godly way. Even the numbers of those who come for Sunday masses have increased” as shown in tables 05 above.

On the question” how has the community responded in health, education and evangelisation?” Most of the sisters (80%) maintained that the community had responded positively. All the respondents claimed that in health the community had responded positively.

However, in education and evangelisation, mixed reactions were noted among respondents. For example, one respondent replied that ‘in education the response among the community is still not very good due to increasing number of early marriages. People interviewed estimated on average that pregnancies per year were 25 girls while early marriages were 18 girls.

On evangelisation, a smaller percentage of the respondents stated that ‘the work of evangelisation still goes on and they were trying to share the word of God but people needed encouragement.’ People need to be re-evangelized through workshops, seminars and retreats or spiritual guidance.

When asked about the differences that the Handmaid Sisters have made in the spiritual life of the people, almost all the sisters responded that they have improved the spiritual lives of the people of Mpunde by preaching the gospel and cultivating a culture of prayer.

In response to the question “do you think the services the Handmaid Sisters are providing are sufficient meeting the needs of the people? A smaller proportion (33%) felt

that the sisters were meeting the needs in all the three spheres of life which included education, health and evangelisation. On the other hand, the majority (67%) felt that the Handmaid Sisters of the Blessed Virgin Mary were not meeting the needs of the people. The sisters cited the problem of finance at the clinic as inadequate as shown in Table 15 below, under health funding.

**Table 15: Clinic budget allocation**

YEAR	ACTUAL FUNDS GIVEN	ACTUAL FUNDS REQUIRED	SUPPLEMENT SOURCES
1999	K 2 Million /Month	K 3.5 Million/month	Patient pays K1,000 per every Visit at the clinic.
2000	K 2.1 Million/Month	K 3.5 Million/Month	Patient pays K1,000 per every Visit at the clinic.
2001	K 1.5 Million/Month	K 3.5 Million/Month	Patient pays K1,000 per every Visit at the clinic.
2002	K1.8 Million/Month	K 3.5 Million/Month	Patient pays K1,000 per every Visit at the clinic.
2003	K 2 Million/Month	K 3.5 Million/Month	Patient pays K1,000 per every Visit at the clinic.

Source: Extracts from annual Reports of 1990 to 2004 of Mpunde Clinic.

Apart from funding, the sisters cited stress as a problem; there were only 8 sister nurses against 40 maternity beds, 20 beds for babies and 50 beds for medical and surgical cases. The heavy workload and the growing demand of related services as a result of population increase have impacted negatively on the efficacy of the Handmaid Sisters, in the area of health. Going by the reaction of the sisters regarding their work, it can be noted that the sisters have tried to meet the purpose of their mission amid difficulties of finance and lack of staff. In the area of health the sisters have done well.

The respondents cited Pastoral work as an area where more work needed to be done. The Handmaid Sisters of the Blessed Virgin Mary have tried to live to their mission by following the gospel of St. Luke that focuses so much on the interests of the poor (Lk 4:18 NJB) and the less considered people in the Jewish society- women (Lk 7: 12-15; 8:1-3; 10:38-42; 13:11-13 NJB).

From the data, it is evident that the sisters have played a crucial role in educating, moral standards and health matters in the girls. These findings also point to the fact that the Handmaid Sisters of the Blessed Virgin Mary have fulfilled their roles as enshrined in their constitution (chapter five, article 69) which states that:

sisters understand the importance of education in Schools for the future of the Church and Society at large. Sisters carry out the teaching apostolate through conscientious teaching in Schools... sisters teach for the love of God and we teach others to love God. Sisters do not concentrate solely on getting pupils to pass examinations but rather on building up the person.

henceforth, the continued effort of improving the education of girls by the Sisters.

In the above chapter, we can say there has been an impact on the Mpunde Community from the Handmaid Sisters. Developments in the major areas of education, health and pastoral have occurred according to the responses given by the respondents. The impact has been evident from the results shown. The next chapter will look at the conclusion and recommendations.

## **CHAPTER SEVEN**

### **CONCLUSION AND RECOMMENDATIONS**

#### **7.0 GENERAL**

This Study has looked at the theological impact of the Handmaid Sisters on Mpunde Community as they evangelize through education, health and pastoral work. This paper has provided an analysis of the Handmaid Sisters of the Blessed Virgin Mary, outlining events that preceded their coming into existence. There is no doubt that the coming of the missionaries into the Southern part of Northern Rhodesia set the motion of their founding. From the on set, the church in her evangelisation strategy puts in place institutions and groups of people to carry out the work of evangelisation.

#### **7.1 CONCLUSION**

The Study discussed evangelisation in general by the Roman Catholic Church and traces the arrivals of different international congregations and later the birth of the Local congregations. In here the implication of the presence of those Sisters Congregations meant expansion and increase in numbers to faith and human development as it was earlier on quoted that in seeking to evangelise the modern world it will be essential that the Church make ever more explicit this alternative conception of modernity as it seeks to relate the gospel to all dimensions of human life.

In the fourth chapter we have seen the structure and operation of the Handmaid Sisters prompting us to find out how these structures and operations have helped them in their quest for evangelisation and service for the people especially in Mpunde community. The sisters serve the community in various ways which have been noted in chapter four such as the service in education, health and parish work. Therefore this implies that Sisters should be educated in order to meet the challenges of service.

It has been noted that Mpunde Mission was opened in 1961 and Handmaid Sisters have been working there since inception. Analysis shows their impact and indicates suggestions for improvement. It has been observed from the findings and analysis that Sisters were participating in the command of Jesus which says in Mark 16: 15-16 (GNB) “Go throughout the whole world and preach the Gospel to the human race. Whoever believes and is baptized will be saved; whoever does not believe will be condemned.”

The Handmaid Sisters draw inspiration and direction from their model and mother, Mary. It has been established in chapter five that the Sisters emulate Mary the mother of God who was an ideal disciple and apostle; disciple in that she was faithful to her son Jesus and followed in His footsteps. As apostle, in that through her motherhood to the church, has been sent to preach the kingdom of God as stated in Luke 9:2,6 (GNB) that “then he sent them out to preach the kingdom of God...the disciples left and traveled through all the villages, preaching the Good News and healing people everywhere.”

We have also seen how the Handmaid Sisters apply some of the principles learnt from the examples of Mary and her life. Principles such as Obedience: this was seen as fundamental virtue and disposition in a disciple of Jesus. The Handmaid Sisters are living out this as a way of answering to the call of God and evangelisation. Obedience is a call or sign of faith in every disciple. Poverty was another principle derived from Mary: this is another component that allows a disciple to have more freedom from material attachment.

Chastity and Prayer have been yet other principles vital that have been derived from Mary; giving a disciple strength and availability to many people. These are supported by worship, generally as an expression of gratitude and love for God .

These local congregations have their beginning in a bishop who sees the need of the presence and work of Sisters; for example Handmaid Sisters were founded by Archbishop Adam, Holy Spirit Sisters by Bishop James Corboy, Good Shepherd Sisters by Bishop Mazombwe, Daughters of the Redeemer by Archbishop Milingo and Sisters of the Child Jesus by bishop Larue. Their services are more less the same in the areas of education, health and pastoral work or indeed social work. There is always a history to any given group of people who have a certain goal to achieve. It was also realized that it

was not possible for white Sisters to recruit blacks in the 1940s because African church needed its own African agents of evangelisation.

The three basic areas of service offered by the Handmaid Sisters and other Sisters congregation and their impact or influence show the relevance and credibility of the witnessing of the church among its people. Education sparks with excellent intellectual performance, good teaching habits and discipline and attached are good morals. Health is characterized by effective response, availability, and good services while pastoral output is an increasingly character in the sense that converts continue to increase each time.

The arguments raised so far for each of the areas of intervention being, pastoral work, health and education show that the majority of the respondents were satisfied with the presence of the Handmaid Sisters of the Blessed Virgin Mary in Mpunde community. However, as noted from the discussion the Handmaid Sisters of the Blessed Virgin Mary have managed to score a number of successes in Health, a lot still remains to be achieved in the area of education and evangelisation. The level of dissatisfaction presented by the minority have been given space in this paper so that they can set a base for moments of reflection for next group that would want to make the theological impact of the Handmaid Sisters of the Blessed Virgin Mary in Mpunde community even more effective.

The hypothesis of the study which states that ‘the works of the Handmaid Sisters of the Blessed Virgin Mary in education, health and pastoral work have had a positive impact on Mpunde community’ can be approved as supported by various discussions that have been covered in this dissertation.

We therefore say yes there has been a theological impact on the Mpunde Community. To sum it up, the Handmaid Sisters of the Blessed Virgin Mary have made an impact in Mpunde though the challenges still remain evident.

## 7.2 RECOMMENDATIONS

On the basis of overall study and the conclusions drawn, the following recommendations are suggested:

- (i) Bursary support should be created to support pupils who cannot afford exorbitant fees in schools so that the progression to secondary school can be encouraged. Perhaps one way to solve this is to encourage locals to be part of Parents-Teachers Association;
- (ii) Considering that the drop out rate is high, skills training should be introduced by the Handmaid Sisters of the Blessed Virgin Mary as a viable option to uplift the quality of life of the people of Mpunde. Skills training in fields such as tailoring, brick-making, metal fabrication and carpentry should be introduced to help drop-outs;
- (iii) The number of Handmaid Sisters of the Blessed Virgin Mary involved in nursing, teaching and pastoral work should be increased to meet the growing demand of services in Mpunde;
- (iv) The primary Day school should be taken over by the sisters so that it is upgraded to secondary Day school to cater for local girls and boys;
- (v) Evangelisation should be stepped up and programme like behavioral change, life matters to mention but a few should be introduced to discourage locals from indulging into early marriages, and pregnancies while in school;
- (vi) On going formation for sisters should be encouraged;
- (vii) The congregation should restrict its operations to four schools, 2 hospitals, and 4 parishes until more sisters are trained;
- (viii) The Handmaid could probably take advantage of the response and intensify on inculturation so as to let the people see and appreciate the connection between their faith and their way of living; and
- (ix) Since the Superior General works almost alone, there is need to create an office for the Vicar General who will pay sufficient attention to each individual sister's concerns. This will enhance adequate coverage of every sister.

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Kozłowiecki A.                      Former Archbishop of Lusaka.  
Interview, Mpunde Mission 10<sup>th</sup> October 1997.

Mulenga T.                         Founder Member of the Congregation. (Handmaid Sr.)  
Interview 18<sup>th</sup> April 1983, Chikuni Convent.

.                                         Interviewed on 30<sup>th</sup> June, 2005  
Generalate House Lusaka.

## **LETTERS**

From Handmaid Sisters of the Blessed Virgin Mary archive

Letter by Monsignor Wolnik to Archbishop Chichester 21 April 1942

Letter by Mgr. Wolnik to Archbishop Chichester 27 June 1945

Letter by Mgr. Wolnik to Archbishop Chichester 18 November 1946

Letter by Fr. P. J. Walsh to Archbishop Chichester 18 November 1950

Letter by Archbishop to Fr. Goulet The Apostolic Deligate 3 November 1953

Letter by Archbishop Chichester to Bishop Adam Kozlowiecki 9 January 1955

Letter by Archbishop Chichester to Bishop Adam Kozlowiecki 20 April 1956

Letter by African Sisters to Bishop Adam 30 July 1958

Letter by Bishop Adam Kozlowiecki to Mother Mary Auxilia (Dominican Sister) 14 April 1958

Letter by Bishop Adam Kozlowiecki to the Apostolic Deligate 12 March 1960.

Letter by the Apostolic Deligate Archbishop Adam 20 July 1960

Letter by Bishop James Corboy to Archbishop Adam 7 March 1963

# Appendix One

TABLE one

Version 5 User :g7\_hist 2003 Standard Score Listing by Primary Thu 24 Jul 2008 13:45:35 Page No: 131

=====													
Subject Office	ECZ	HQ Exams	Council Zambia, Lusaka	Request Parameters: Facilities All									
Level	7			Regions 7									
Session	23	2003 Examinations		Districts 701 - 706									
Facility Office	ECZ	HQ Exams	Council Zambia, Lusaka	Mark Type Weighted Mark									
Sub Total 1	Best of First Five			Sex All									
Facility	7053	MPUNDE											
(Not In Rank Order)													
S1 S2 S3 S4 S5 S6 S7													
Exam Num.	Name	Sex	D.O.B.	English	Soc.	StMaths	Env	SciZam.	LaSp.	PapSp.	PapS/T1	S/T2 Score	
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2370530001	BANDA ELINA	F	13/04/1990	97	92	84	72	103	91	93	376	184	560
2370530002	BANDA JOHN	M	22/10/1986	97	95	76	89	82	91	101	363	192	555
2370530003	BENGWA DANNY	M	10/12/1988	104	101	103	93	97	103	104	405	207	612
2370530004	BOTA SHARON	F	25/12/1989	128	130	107	99	122	109	99	487	208	695
2370530005	BOTA TIMOTHY	M	27/11/1984	128	126	117	119	125	114	112	498	226	724
2370530006	CHEEL O TEBCORN	M	28/03/1985	98	90	91	93	89	80	89	372	169	541
2370530007	CHELA MEMORY	F	10/07/1988	78	93	84	80	93	93	81	350	174	524
2370530008	CHELAWILA EUNICE	F	01/12/1987	75	93	82	76	95	77	75	346	152	498
2370530009	CHENDA ESMIE	F	17/11/1988	108	86	109	97	94	105	115	408	220	628
2370530010	CHIBA KALUNGA	M	23/09/1987	95	82	99	64	86	77	92	362	169	531
2370530011	CHIBEKA CONRAD	M	17/04/1989	92	79	84	83	89	75	93	348	168	516
2370530012	CHIBUYE ALICK	M	24/07/1989	102	102	101	104	113	97	108	421	205	626
2370530013	CHIFWAYA EMELDAH	F	18/06/1986	93	86	93	89	92	99	101	367	200	567
2370530014	CHIPITO DORINDA	F	15/07/1989	98	93	95	99	90	93	90	385	183	568
2370530015	CHIPOKOLO HARRIET	F	15/09/1988	71	79	84	83	93	75	81	339	156	495
2370530016	CHISEBUKA PEGGY	F	08/08/1989	100	86	104	91	105	102	106	400	208	608
2370530017	CHISULO ALICE	F	04/07/1989	92	86	82	97	78	77	84	357	161	518
2370530018	CHITAMBALA ANNEVELL	F	30/06/1985	81	76	76	95	80	88	84	332	172	504
2370530019	CHITEMBENI SENTI	M	24/09/1989	93	66	96	89	56	82	81	344	163	507
2370530020	CHIYOKOMA CHRISTINE	F	14/02/1989	101	96	91	86	90	93	92	378	185	563
2370530021	CHOLA JESSY	F	09/01/1988	84	93	73	86	80	75	86	343	161	504
2370530022	DAKA SWEEDEN	M	01/01/1990	95	76	70	83	80	69	66	334	135	469
2370530023	HAMALILA MATIMBA	F	17/05/1989	123	130	112	101	105	111	115	470	226	696
2370530024	HAMWIINGA BRENDAAH	F	27/03/1988	120	115	96	97	117	93	75	449	168	617
2370530025	HAMWIINGA OSTERIA	F	07/03/1990	84	73	73	101	87	77	83	345	160	505
2370530026	HANYINDE EMMANUEL	M	29/03/1987	134	133	123	122	115	121	110	512	231	743
2370530027	KABINGA ROSTER	F	08/12/1987	123	120	93	89	111	95	108	447	203	650
2370530028	KACHEMBA JUSTIN	M	01/01/2001	75	93	89	83	82	80	95	347	175	522
2370530029	KALANSHA VERONICA	F	05/04/1988	88	84	79	86	86	93	83	344	176	520
2370530030	KALONGA YOLANTA	F	31/01/1990	98	104	91	101	101	97	95	404	192	596

2370530031 KALUPENTALA BENSON	M 04/04/1985	118	124	104	104	115	98	110	461	208	669
2370530032 KALUPETEK DOROTHY	F 10/08/1990	102	95	99	102	91	103	115	398	218	616
2370530033 KANGWA GIF T	M 08/11/1989	125	136	118	128	119	123	129	508	252	760
2370530034 KAPEKA DAVID	M 09/09/1988	84	103	79	83	103	88	94	373	182	555
2370530035 KAPINI RABBECCA	F 06/05/1989	95	92	91	89	108	95	102	386	197	583
2370530036 KATONGO BORNIFACE	M 07/11/1987	78	84	96	68	87	94	78	345	172	517
2370530037 KAZIMOTO ESTELLA.N	F 13/12/1990	96	119	82	86	94	91	84	395	175	570
2370530038 KUTOMA VICTOR	M 08/06/1986	88	102	99	91	99	80	89	391	169	560
2370530039 LUMWAYA PELLIS	M 15/08/1986	84	92	73	86	89	80	90	351	170	521
2370530040 LWAMBULA JEMIMA	F 12/06/1986	71	92	82	91	90	80	78	355	158	513
2370530041 MACHAYA DORCAS	F 08/07/1988	88	92	104	89	115	94	99	400	193	593
2370530042 MAKESA RONARD	M 03/12/1986	86	79	87	86	91	88	73	350	161	511
2370530043 MALAMA CHIKONDANE	F 15/08/1990	104	99	101	106	95	102	96	410	198	608
2370530044 MANGAMU GOLDEN	M 20/06/1988	123	130	107	105	117	103	118	477	221	698
2370530045 MANJIMELA CHILENGA	M 11/11/1987	75	86	60	86	69	65	80	316	145	461
2370530046 MBAMBO PAXINA	F 06/10/1988	120	126	99	101	115	102	108	462	210	672
2370530047 MIZINGA BRIGHT	M 27/05/1989	78	82	70	89	84	75	78	333	153	486
2370530048 MOONGA FLORIDA	F 22/07/1989	88	84	99	99	90	88	125	376	213	589
2370530049 MOONGA FRIDA	F 09/11/1987	78	82	84	68	87	75	104	331	179	510
2370530050 MOONO GERALD	M 25/07/1988	109	106	87	106	102	97	98	423	195	618
2370530051 MUDENDA RUTH	F 26/06/1987	100	100	95	104	99	98	93	403	191	594
2370530052 MUKUKA LYDIA	F 23/06/1991	97	109	84	111	111	94	95	428	189	617
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2370530053 MUKUMBI MICHAEL	M 24/01/1988	71	59	104	86	75	82	81	336	163	499
2370530054 MULENGA MACMILLARD	M 11/08/1988	86	106	99	99	87	102	104	391	206	597
2370530055 MULILAKWENDA HAGAY	M 07/06/1989	81	86	84	91	84	91	96	345	187	532
2370530056 MULILAKWENDA SCENE	M 15/03/1987	115	130	120	101	117	121	118	482	239	721
2370530057 MUSHIMATA RETSON	M 20/04/1987	88	73	87	95	90	95	86	360	181	541
2370530058 MUSUKA JOSEPH	M 03/10/1989	131	130	112	109	113	111	102	486	213	699
2370530059 MPUMBA MONICA	F 09/09/1988	92	84	91	86	78	75	90	353	165	518
2370530060 MWACHIKUMBI JAMES M	M 12/12/1987	123	128	104	105	119	116	115	475	231	706
2370530061 MWAPE EXHILDAH	F 26/11/1989	126	128	108	112	113	117	115	479	232	711
2370530062 MWEEMBA MEMOR Y	F 26/12/1988	78	73	82	86	82	102	91	328	193	521
2370530063 MWEENE LWEENDO	F 30/01/1990	Abs	0	0	0						
2370530064 MWELAISHA PAUL	M 11/10/1988	90	100	89	83	84	102	90	363	192	555
2370530065 MWIINGA ENOCK	M 11/08/1987	78	88	84	72	69	93	80	322	173	495
2370530066 NALUNJILI JESCA	F 01/01/1988	92	98	93	97	93	103	95	381	198	579
2370530067 NGOMA EMMANUEL	M 05/12/1989	102	102	84	97	97	107	95	398	202	600
2370530068 NGOMA LOTTIE	M 07/12/1985	78	108	101	109	94	113	95	412	208	620
2370530069 NGOMA SCOLASTICA	F 01/01/2001	60	95	99	89	90	109	99	373	208	581
2370530070 NONDE CHARLES	M 04/04/1987	92	90	89	102	87	91	89	373	180	553
2370530071 NONDE FLORENCE	F 04/11/1988	86	73	79	83	78	93	90	326	183	509
2370530072 NONDE SAMUEL	M 02/11/1989	103	111	104	109	86	116	96	427	212	639
2370530073 NYIRENDA JACKSON.N	M 01/07/1988	111	107	105	109	82	119	129	432	248	680
2370530074 NYIRENDA MARTHA.N	F 22/12/1988	99	76	98	97	91	114	115	385	229	614
2370530075 SENTA KEBBY	M 07/04/1986	Abs	0	0	0						
2370530076 SHAKUPOTA LACKSON	M 14/08/1988	101	99	114	101	101	121	118	417	239	656

2370530077	SICHONGWE GEOFFREY	M	04/07/1987	90	86	87	72	105	102	118	368	220	588
2370530078	SICHONGWE SYDNEY	M	29/06/1987	122	122	93	102	122	114	106	468	220	688
2370530079	SIMUYANDI MORGAN	M	13/12/1989	134	136	127	126	125	123	118	523	241	764
2370530080	SINYWIBULULA JEY	M	09/07/1989	90	88	87	68	62	102	89	333	191	524
2370530081	SIWALE KENNED Y	M	24/11/1989	75	95	82	83	78	95	90	338	185	523
2370530082	TEMBO LIDNESS	F	02/11/1989	120	124	95	104	117	113	102	465	215	680
2370530083	WELANGA CLEMENT	M	03/02/1987	90	79	82	72	82	82	80	333	162	495

Version 5 User :g7\_hist 2005 Standard Score Listing by Primary Thu 24 Jul 2008 20:19:57 Page No: 141

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Subject Office ECZ HQ Exams Council Zambia, Lusaka Request Parameters: Facilities All  
Level 7 Regions 7  
Session 25 2005 EXAMINATIONS Districts 701 - 706  
Facility Office ECZ HQ Exams Council Zambia, Lusaka Mark Type Weighted Mark  
Sub Total 1 Best of First Five Sex All  
Facility 7053 MPUNDE

(Not In Rank Order)

S1 S2 S3 S4 S5 S6 S7

Exam Num. Name Sex D.O.B. English Soc. StMaths Env SciZam. LaSp. PapSp. PapS/T1 S/T2 Score

2570530001	BENGWA RUMBIZAI	F	04/07/1991	117	117	98	88	95	91	90	427	181	608
2570530002	BULEMU MILAN N	M	24/08/1990	114	102	84	61	94	89	83	394	172	566
2570530003	CHAMBA BRIDGET	F	06/10/1988	Abs	Abs	Abs	58	Abs	Abs	Abs	58	0	58
2570530004	CHANGWE RONALD	M	11/05/1991	122	119	106	94	114	116	120	461	236	697
2570530005	CHASHA CHARLES	M	04/06/1992	131	132	135	114	118	127	116	516	243	759
2570530006	CHEELO TWAAMBO	F	21/06/1990	117	118	92	96	94	127	116	425	243	668
2570530007	CHIBEKA CONIRAD A	M	17/06/1989	118	118	110	101	103	131	116	449	247	696
2570530008	CHIBUYU KEKELWA	F	25/09/1991	119	112	101	85	99	120	89	431	209	640
2570530009	CHINSUBYA EVELYN	F	25/12/1990	116	118	84	94	98	123	92	426	215	641
2570530010	CHISWASWA MARTHA	F	15/09/1991	119	118	102	88	106	111	111	445	222	667
2570530011	CHITEMBENI SENT	M	05/05/1989	118	117	94	105	107	106	103	447	209	656
2570530012	CHITEULE CHARITY	F	15/03/1991	50	Abs	Abs	Abs	Abs	Abs	Abs	50	0	50
2570530013	CHULU VIZEVONSE	M	16/12/1991	115	111	94	78	94	97	94	414	191	605
2570530014	DAKA MAILES	F	15/02/1990	118	114	79	96	96	87	81	424	168	592
2570530015	FISONGA PRECIOUS	M	08/10/1988	122	110	92	103	112	108	107	447	215	662
2570530016	HAMWIINGA PRUDENCE	F	24/01/1989	115	110	82	88	91	85	81	404	166	570
2570530017	HANYAMA OSA	M	23/11/1985	120	117	105	114	102	114	94	456	208	664
2570530018	KAILA PRECIOUS	F	03/09/1991	135	132	140	122	128	131	114	535	245	780
2570530019	KALABI IGNATIUS	M	04/05/1989	113	115	86	88	96	94	83	412	177	589
2570530020	KALALA DORAH	F	13/07/1988	Abs	0	0	0						
2570530021	KALALA EVONE	F	17/06/1988	Abs	0	0	0						
2570530022	KALANSHA MAJORY	F	16/05/1989	116	110	90	78	94	96	89	410	185	595
2570530023	KALONGA BERTHA	F	02/10/1990	125	114	104	112	116	112	92	467	204	671
2570530024	KAPALAMOTO ALBETINA	F	08/03/1988	118	120	90	96	96	106	109	430	215	645
2570530025	KAPEKA DAVID	M	02/09/1988	135	130	135	133	137	120	111	540	231	771
2570530026	KAPEYA COLLINS	M	28/08/1991	Abs	Abs	Abs	50	Abs	Abs	Abs	50	0	50
2570530027	KASARO SHEKIWE T	F	30/05/1992	108	102	137	131	89	100	114	478	214	692

2570530028 KASARO ZODWA	F 27/08/1992	129	134	137	133	114	101	103	533	204	737
2570530029 KATONGO BONIFACE	M 10/03/1986	100	91	137	119	90	100	114	447	214	661
2570530030 KAZIMOTO EMMANUEL	M 14/11/1987	131	132	135	131	124	98	97	529	195	724
2570530031 KIBATA SARA	F 22/05/1988	108	87	140	142	109	103	116	499	219	718
2570530032 KOLALA EUNICE	F 28/05/1991	100	89	125	129	75	91	95	443	186	629
2570530033 LASO KELVINN	M 09/06/1986	92	69	118	129	78	94	79	417	173	590
2570530034 MAINGA ANGELS	M 04/03/1990	98	96	127	122	97	105	94	444	199	643
2570530035 MAINGA WARREN	M 14/12/1989	92	97	126	133	96	100	111	452	211	663
2570530036 MAINGA JOSEPH	M 27/05/1992	116	102	140	124	100	107	103	482	210	692
2570530037 MAKESA RONARD S	M 12/03/1987	107	114	135	129	107	114	120	485	234	719
2570530038 MBOYONGA SHARONY	F 24/10/1989	97	85	127	125	78	101	100	434	201	635
2570530039 BRIGHT MOONGA	M 18/03/1989	81	82	125	82	69	87	92	370	179	549
2570530040 MOONGA MUGOLOLO	M 04/08/1992	112	104	126	129	96	119	129	471	248	719
2570530041 MUKENGE IDAH	F 13/10/1988	92	98	130	119	84	97	85	439	182	621
2570530042 MUKUKA LYDIA	F 23/06/1990	126	118	137	136	118	127	102	517	229	746
2570530043 MUKUNI MUMBA	M 06/06/1988	97	82	133	107	86	103	87	423	190	613
2570530044 MULILAKWENDA HAGAY	M 06/07/1989	101	124	135	122	112	111	103	493	214	707
2570530045 MUNENE STELLA	F 10/04/1991	126	134	130	133	128	109	107	525	216	741
2570530046 MUSHIMATA CRISENSIA	F 15/01/1988	Abs	0	0	0						
2570530047 CHARLES MUSONDA	M 07/08/1986	Abs	0	0	0						
2570530048 MUSONDA SHILA	F 04/09/1991	104	96	131	119	110	113	107	464	220	684
2570530049 MUNTANGA IDESSY	F 04/09/1991	63	87	125	109	72	97	74	393	171	564
2570530050 MUYAYA BRIAN	M 07/07/1986	102	105	115	107	118	114	111	445	225	670
2570530051 MWANGO TAWANDA	F 22/03/1993	Abs	0	0	0						
2570530052 MWELAISHA PAUL	M 10/09/1988	100	105	104	88	116	114	111	425	225	650
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2570530053 MWIINGA ENOCK	M 08/11/1987	90	96	104	78	116	127	111	406	238	644
2570530054 MZIINGA BRIGHT	M 10/06/1989	105	85	95	100	114	117	109	414	226	640
2570530055 NG'ANDU EMMANUEL	M 12/02/1992	116	115	112	121	124	120	109	476	229	705
2570530056 NGOMA CHRISPINE	M 05/02/1991	115	115	111	114	128	125	107	472	232	704
2570530057 NKOMOKA CLEMENT	M 29/12/1986	Abs	0	0	0						
2570530058 NONDE CHARLES	M 07/06/1987	106	109	107	111	114	113	109	441	222	663
2570530059 NONDE FLORENCE	F 11/04/1989	118	132	108	119	114	125	111	483	236	719
2570530060 NONDE VIOLET	F 08/01/1988	Abs	0	0	0						
2570530061 NTEGA GLORIA	F 11/03/1993	129	134	119	124	114	125	111	506	236	742
2570530062 NYEMBA KEZILY	M 12/01/1996	81	82	98	88	121	105	92	389	197	586
2570530063 NYIRENDA TAPSON	M 04/06/1990	97	104	95	91	112	117	100	408	217	625
2570530064 PHIRI COSTEN	M 04/04/1988	129	137	140	136	124	129	105	542	234	776
2570530065 PHIRI PATRICK	M 07/05/1987	112	118	115	113	110	107	114	458	221	679
2570530066 SENTA CHATRATON	M 04/06/1988	103	103	107	105	114	Abs	Abs	532	0	532
2570530067 SHAKUPOTA KETHIAS	M 25/11/1990	88	77	88	94	116	103	89	386	192	578
2570530068 SHIMUSAKA MOSES	M 26/06/1990	93	100	102	82	107	109	109	402	218	620
2570530069 SHOKO QDRIDGE	M 11/06/1989	95	97	84	101	109	100	105	402	205	607
2570530070 SIKANDANGWA MAVIES	F 18/09/1989	102	100	102	100	112	125	116	416	241	657
2570530071 SINYWIBULULA JEY	M 11/06/1989	100	91	111	94	124	127	124	429	251	680
2570530072 SINYWIBULULA TWAAMBO	F 15/01/1991	109	85	98	96	118	105	109	421	214	635
2570530073 SUMPA MODESTER	F 13/09/1991	129	130	135	131	121	125	111	525	236	761

2570530074 Sumpa RABECCA F 13/10/1989 126 134 133 129 132 129 114 528 243 771

Version 5 User :g7\_hist 2006 Standard Score Listing by Primary Fri 25 Jul 2008 09:57:25 Page No: 150

Subject Office ECZ HQ Exams Council Zambia, Lusaka RequestParameters: Facilities All

Level 7 Regions 7

Session 26 2006 Examinations Districts 701 - 706

Facility Office ECZ HQ Exams Council Zambia, Lusaka Mark Type Weighted Mark

Sub Total 1 Best of First Five Sex All

Facility 7053 MPUNDE

(Not In Rank Order)

S1 S2 S3 S4 S5 S6 S7

Exam Num. Name Sex D.O.B. Engl Soc. StMaths Env SciZam. LaSp. PapSp. PapS/T1 S/T2 Score

2670530001	BANDA MISAELO	M	12/04/1990	116	116	113	104	115	113	111	460	224	684
2670530002	BANDA PATRICIA	F	25/01/1992	109	120	98	81	83	105	93	410	198	608
2670530003	BULEMU MILAN	M	27/04/1990	104	120	96	85	93	89	94	413	183	596
2670530004	CHIPUPU PAXINA	F	28/11/1989	115	117	114	102	110	111	123	456	234	690
2670530005	CHISEBUKA MEMORY	F	29/04/1992	102	123	94	81	100	98	106	419	204	623
2670530006	CHISEBUKA PAMELA	F	29/04/1992	105	128	94	91	113	104	118	440	222	662
2670530007	CHINSUBYA MEDRINE	F	27/01/1993	106	114	106	69	98	108	104	424	212	636
2670530008	DAKA SWEEDEN	M	22/03/1990	98	116	96	99	104	89	89	417	178	595
2670530009	HABWEENDO FILDAH	F	08/08/1990	106	117	96	107	104	107	111	434	218	652
2670530010	HABWEENDO AUDITOR	M	01/01/1989	109	118	107	101	100	101	106	435	207	642
2670530011	HAMALILA NACHINTU	F	19/02/1992	101	114	104	88	91	107	111	410	218	628
2670530012	HAMOONGA NCHIMUNYA	M	17/10/1990	114	128	106	114	104	127	123	462	250	712
2670530013	HAUNDU LIZZY	F	12/08/1992	103	123	92	81	87	96	101	405	197	602
2670530014	HAMWIINGA GLADYS	F	19/04/1991	105	123	101	81	78	99	Lat	488	99	587
2670530015	JERE SYLVESTE R	M	22/06/1985	102	119	67	74	70	78	87	365	165	530
2670530016	KALABA TEDDY	M	31/10/1991	Abs	0	0	0						
2670530017	KALONGA MEECKY	M	15/07/1992	123	123	118	110	113	127	118	477	245	722
2670530018	KALONGA SUNDAY	M	21/11/1990	109	117	101	94	97	95	92	424	187	611
2670530019	KANGWA MWASE	M	22/02/1992	127	135	110	124	124	138	123	510	261	771
2670530020	KANUNGWE JOHN	M	19/09/1993	100	114	81	85	85	87	82	384	169	553
2670530021	KANYELELE PRIDE	M	24/09/1991	109	122	86	109	108	105	104	448	209	657
2670530022	KAPEMPE VALENTINE	M	26/04/1990	117	125	117	114	113	113	89	473	202	675
2670530023	KAZIMOTO CONSTANCE N	F	29/07/1994	109	125	96	91	107	120	87	437	207	644
2670530024	KHUMALO GEORGE	M	09/11/1987	114	126	106	102	107	119	111	453	230	683
2670530025	KOLALA MUBANGA	F	09/08/1989	89	92	88	96	96	99	95	373	194	567
2670530026	LASO A KELVIN	M	26/03/1986	Abs	0	0	0						
2670530027	LEMBA MUZEYA	M	08/06/1991	106	108	90	112	97	125	106	423	231	654
2670530028	LIWAKALA LISA	F	05/03/1993	112	114	111	115	103	129	118	452	247	699
2670530029	LUDUMU BETHSHEBA	F	05/06/1992	85	85	86	101	95	120	99	367	219	586
2670530030	MACHIKO BRIAN	M	28/01/1990	87	98	94	105	98	115	100	395	215	610
2670530031	MAIMBA KIGAN	M	13/12/1989	103	96	100	107	97	107	100	407	207	614
2670530032	MALAMBO CHUMA	F	19/09/1991	126	117	115	122	108	129	123	480	252	732
2670530033	MALAMBO HAROLD	M	15/07/1992	72	80	96	116	75	109	93	367	202	569
2670530034	MAKUNGO CLIFFORD	M	28/05/1993	94	99	92	117	101	107	101	411	208	619

2670530035 MANGAMU SYDNEY L	M 28/05/1992	96	104	108	110	92	124	103	418	227	645
2670530036 MBOYONGA OBRIEN	M 13/11/1991	87	85	84	112	75	111	90	368	201	569
2670530037 MPUMBA PRECIOUS	F 15/07/1992	72	80	81	94	73	89	82	328	171	499
2670530038 MUBIANA PREVIOUS	M 20/04/1989	78	89	94	94	87	101	93	364	194	558
2670530039 MUCHINDU NITA	F 22/06/1990	Abs	0	0	0						
2670530040 MULENGA EUNICE	F 05/05/1991	89	75	79	101	92	108	89	361	197	558
2670530041 MULILAKWENDA LANORA	F 13/03/1991	105	103	113	107	103	129	123	428	252	680
2670530042 MULILWA GREGORY	M 28/09/1992	Abs	0	0	0						
2670530043 MUKUMBI KELLYS	M 12/10/1991	96	100	108	119	95	112	118	423	230	653
2670530044 MUNTANGA GORETTI	F 09/07/1991	95	102	100	110	93	112	111	407	223	630
2670530045 NYENDA ESTELA	F 15/10/1991	87	87	90	102	95	105	106	374	211	585
2670530046 PATRICIA MUSA	F 10/02/1989	106	98	104	108	100	112	99	418	211	629
2670530047 MUSELELA MARTIN	M 04/03/1987	85	61	67	102	67	116	93	321	209	530
2670530048 MUSHANGA NYAZIWE	F 03/03/1992	Abs	0	0	0						
2670530049 MWALE MARY	F 09/10/1992	118	128	128	131	127	124	114	514	238	752
2670530050 MWANDILA TIZASO D	F 03/03/1994	Abs	0	0	0						
2670530051 MWANJA MEDRINE	F 12/03/1990	101	111	116	116	104	104	106	447	210	657
2670530052 MWELAISHA DOLLA	F 31/10/1989	101	109	104	112	101	87	98	426	185	611
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2670530053 MWELAISHA MONITA	F 04/10/1990	100	96	107	110	110	93	96	427	189	616
2670530054 MWIINGA DOREEN	F 04/04/1990	113	117	118	124	124	112	104	483	216	699
2670530055 NGOMA MERKSON	M 23/12/1990	105	102	103	116	103	101	89	427	190	617
2670530056 NYEMBO FRANK	M 27/09/1990	117	119	110	120	121	120	111	477	231	708
2670530057 NYIRENDA RICHARD	M 12/10/1991	115	117	125	124	115	115	111	481	226	707
2670530058 PAISONI JULIET	F 01/01/1901	Abs	0	0	0						
2670530059 KANUNGWE MORRIS	M 24/09/1929	98	102	115	117	105	109	100	439	209	648
2670530060 PHIRI MEMORY	F 01/01/1989	107	99	98	113	96	96	94	417	190	607
2670530061 SAKALA LILLIAN M	F 07/07/1994	Abs	0	0	0						
2670530062 SENTA JACOB	M 23/12/1992	104	103	113	120	108	111	109	445	220	665
2670530063 SENTA CHATRATON	M 16/09/1988	107	110	104	123	110	109	103	450	212	662
2670530064 SENTA CHANDA	F 30/10/1992	123	117	114	124	105	112	100	478	212	690
2670530065 SENGE CLEOPATRA	F 30/07/1992	110	117	111	118	117	113	109	463	222	685
2670530066 SHAKUPOTA KETHIAS	M 05/08/1990	89	92	101	117	93	73	79	403	152	555
2670530067 SIMAPUMBU JOSEPH	M 04/08/1990	100	100	104	105	104	85	95	413	180	593
2670530068 SIKANDANGWA MAILES	F 02/01/1992	101	110	111	105	105	107	103	431	210	641

Source: Ministry of Education- Examination Council of Zambia

Table Two.

Ministry of Education  
Grade 7 cut off Points for Government and Aided Schools

		2006		2005		2004		2003		2002	
		BOYS	GIRLS								
<b>1</b>	<b>NORTHERN</b>										
	DAY	645	640	698	698	0	706	649	600	714	616
	BOARDING	711	671	731	669	742	687	759	726	728	685
	BASIC										
<b>2</b>	<b>LUAPULA</b>										
	DAY	725	703	718	700	721	680	710	676	716	680
	BOARDING	747	715	728	717	721	686	710	676	716	680
	BASIC										
<b>3</b>	<b>SOUTHERN</b>										
	DAY	719	720							639	694
	L/STONE DAY	744	724	729	698	721	620	599	550		
	MAZABUKA DAY	719	720	698	687	706	696	599	597		
	BOARDING	743	735	730	717	734	714	707	709	706	718
	BASIC										
<b>4</b>	<b>EASTERN</b>										
	DAY	681	651	686	660	###	652	694	###	###	###
	BOARDING	706	675	707	673	###	695	709	###	###	###
	BASIC										
<b>5</b>	<b>COPPERBELT</b>										
	BOARDING	646	741	652	756	###	749	668	###	###	###
	NDOLA DAY	726	705	725	697	###	688	712	###	###	###
	KITWE DAY	691	677	688	654	###	582	637	###	###	###
	KALULUSHI DAY	676	665	678	659	###	606	661	###	###	###
	LUANSHYA DAY	690	673	668	664	###	620	637	###	###	###
	MUFULIRA DAY	700	640	690	645	###	630	621	###	###	###
	CHINGOLA DAY	697	685	692	673	###	661	669	###	###	###
	CHILILABOMBWE DAY	641	632	690	662	###	535	644	###	###	###
	MASAITI DAY										
	LUFWANYAMA DAY	503	495	616	574	###	404	489	###	###	###
	MPONGWE DAY										

	BASIC										
<b>6</b>	<b>NORTH WESTERN</b>										
	DAY	718	704	693	672	###	702	686	###	###	###
	BOARDING	735	723	752	731	###	720	650	###	###	###
	BASIC										
<b>7</b>	<b>CENTRAL</b>										
	DAY	-	727		729	###	736	701	###	###	###
	BOARDING	785	761	787	761	###	772	752	###	###	###
	BASIC										
<b>8</b>	<b>WESTERN</b>										
	MONGU [DAY]	676	628	677	600	###	552	603	###	###	###
	SESHEKE DAY			632	625						
	KAOMA DAY			712	678						
	LUKULU DAY	526	501	650	616						
	MONGU [BOARDING]	673	595	650	600	###	686	604	###	###	###
	KALABO BOARDING			691	660						
	BASIC										
<b>9</b>	<b>LUSAKA</b>										
	LUSAKA DAY	785	766	744	732	###	740	756	###	###	###
	PARKLANDS										
	NABOYI/KAFUE DAY					###	686	700	###	###	###
	PARKLANDS							699	###	###	###
	KASISI	-	784		778		762		###		###
	KATONDWE	-	765		778		762		###		###
	LUANGWA	703	664	643	668	###	658	733	###	###	###
	KAFUE/CHONGWE	748	596	747	604	###	658	718		###	###
	BASIC										

TABLE THREE

SHOWING THE HANDMAID SISTERS OF THE BLESSED VIRGIN MARY WHO ARE INVOLVED IN EDUCATION

NAME	QUALIFICATIONS	INSTITUTIONS WHERE TRAINED	EXPERIENCE	NAME OF SCHOOL	LOCATION
Sr. Emma Banda	Primary School Teaching Certificate  Bachelor of Arts with Education	St. Charles Lwanga Teacher Training College Catholic University	5 years	Mpunde Basic School	Kapiri mpo
			2 years	St. Mary' s Secondary School	Lusaka
			4 years	Mary Queen of Peace, David Kaunda Technical Secondary School	Lusaka
			3 years		Lusaka
Sr. T. Sepeti	Primary School Teaching Certificate  Secondary School Teacher's Diploma  Bachelor of Arts with Education	St. Charles Lwanga Teacher Training College  Nkrumah Teacher's Training College  University of Zambia	4 years	Chikuni Primary School	Monze
			9 years	St. Mary' s Secondary School	Lusaka
			6 years	Mpunde Girls Basic School St. Mary' s Secondary School	Kapirimpo
			8 years		Lusaka
Sr. T. Mazuba	Primary School Teaching Certificate  Secondary School Teacher's Diploma	St. Charles Lwanga Teacher Training College  Nkrumah Teacher's Training College	12 years	Mpunde Basic School	Kapirimpo
				Mpunde Girls Secondary School	Kapirimpo
Sr. E. Mainza	Primary School Teaching Certificate  Secondary School Teacher's Diploma	St. Charles Lwanga Teacher Training College  Nkrumah Teacher's Training College	4 years	St. Mary's Primary Kizito School	Monze
			5 years	District Physical Educatiion Coordinator Charles Lwanga Basic School	Monze
			5 years		Chikuni Monze
Sr. Florence Mubanga	Primary School Teaching Certificate	St. Charles Lwanga Teacher Training College	10 years	Mpunde Basic School	Kapirimpo
Sr. J. Hamatu	Primary School Teaching Certificate  Bachelor of Arts with Education	St. Charles Lwanga Teacher Training College Catholic University of Eastern Africa	5 years	Stephen Luwisha Basic School	Kabwe
			2 years	Mpunde Girls Secondary School Mary Queen of Peace	Kapirimpo

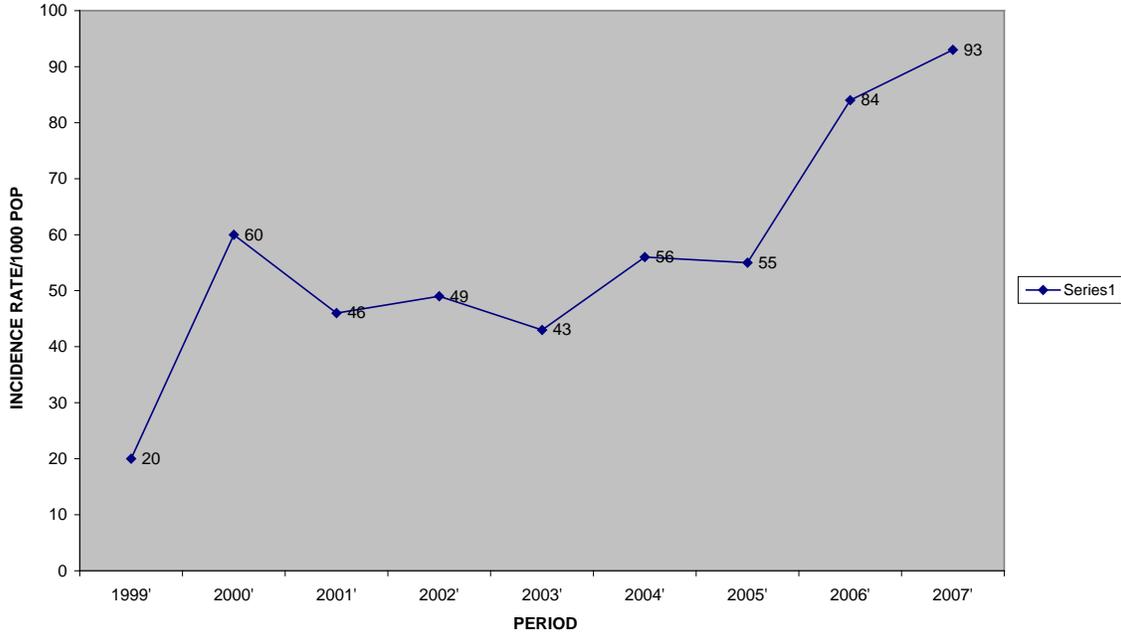
			3 years		Lusaka
Sr. B. Matambo	Secondary School Teacher's Diploma	Nkrumah Teacher's Training College	3 years	St. Mary's Secondary School	Lusaka
Sr. W. Choongo	Primary School Teaching Certificate	St. Charles Lwanga Teacher Training College	5 years	Chikuni Primary School	Chikuni Monze
			3 years	Mary Queen of Peace	Lusaka
			3 years	Woodlands A Basic School	
Sr. C. Himoonga	Pre- School Teaching Certificate Secondary School Teacher's Diploma	Rugambwa Pre-School Lusaka Nkrumah Teacher's Training College	1 year 6 months	St. Mary's Girls Pre- School	Lusaka
			3 years	St. Mary's Secondary School Stephen Luwisha Girls Secondary School	Lusaka
			3 years		Kabwe
Sr. A. Mutema	Primary School Teaching Certificate	St. Charles Lwanga Teacher Training College	2 years	Chilalantambo Basic School	Choma
			2 years	Nakatete Basic School	Kafue
Sr. Chanda Francisca	Primary School Teaching Certificate	St. Charles Lwanga Teacher Training College	8 years	Chilalantambo Basic School	Choma
			3 months	Mpunde Middle Basic School Mary Queen of Peace	Kapirimpo
			1 year		
Sr. F. Mwila	Primary School Teaching Certificate Bachelor of Arts with Education	St. Charles Lwanga Teacher Training College Catholic University of Eastern Africa	3 years	Chikuni Primary School	Chikuni Monze
			2 years	Chilalantambo Basic School St. Mary's Secondary School	Choma
			3 years	Stephen Luwisha Girls Secondary School	Lusaka

			8 years		Kabwe
Sr. T. Nyondo	Secondary School Teacher's Diploma	Copper belt Teaching Education College	1 year  3 years	St. Mary's Secondary School  Mpunde Girls Secondary School	Lusaka  Kapirimpo
Sr. P. Lyempe	Bachelor of Arts with Education	Catholic University of Eastern Africa	2 years  2 years	Mary Queen of Peace  Stephen Luwisha Girls Secondary School	Lusaka  Kabwe
Sr. A. Zimba	Secondary School Teacher's Diploma  Bachelor of Arts with Education	Evelyn Hone College of Applied Sciences & Arts  Catholic University of Eastern Africa	5 years	St. Mary's Secondary School  Canisius Boys Secondary School  Mpunde Girls Secondary School	Lusaka  Monze  Kapirimpo
Sr. A. Phiri	Diploma in Pre-School Teaching	Mindolo Ecumenical College	4 years  1 year  6 years	St. Raphael Pre-School  Mary Queen of Peace  St. Raphael Pre-School	Lusaka  Lusaka  Lusaka

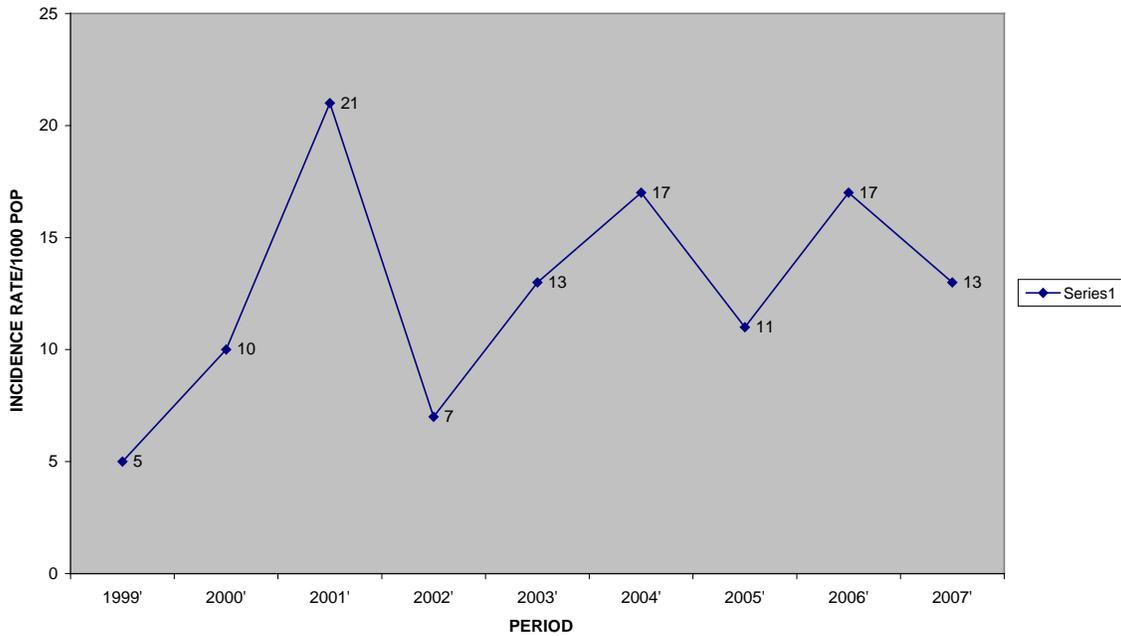
Source: Handmaids Archives 200

## Appendix Two

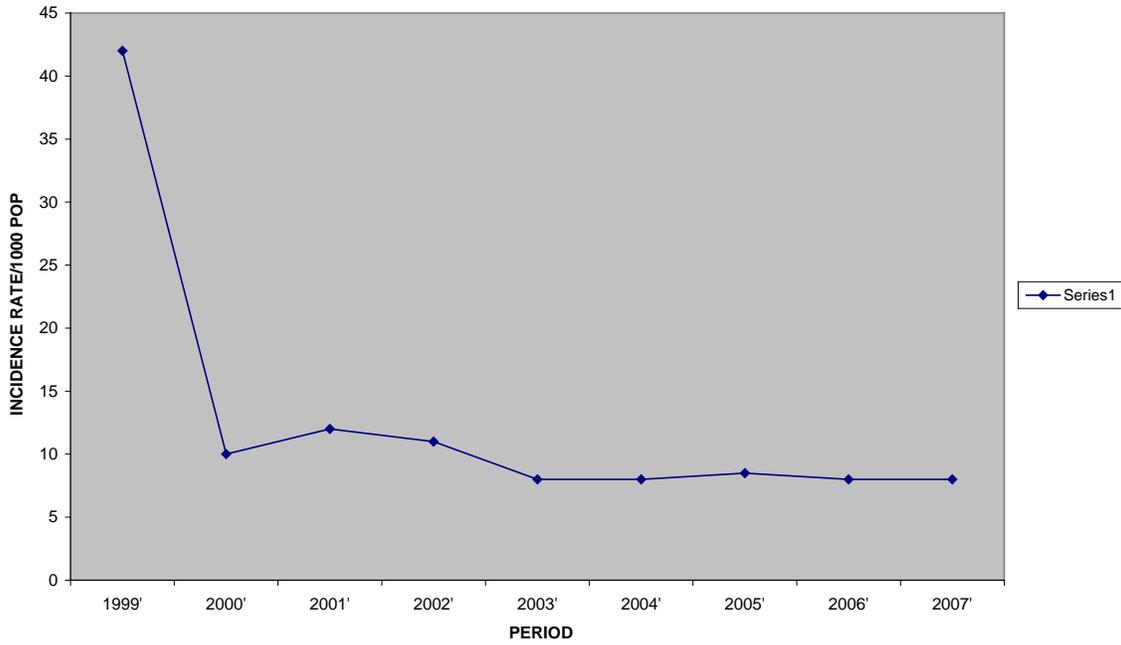
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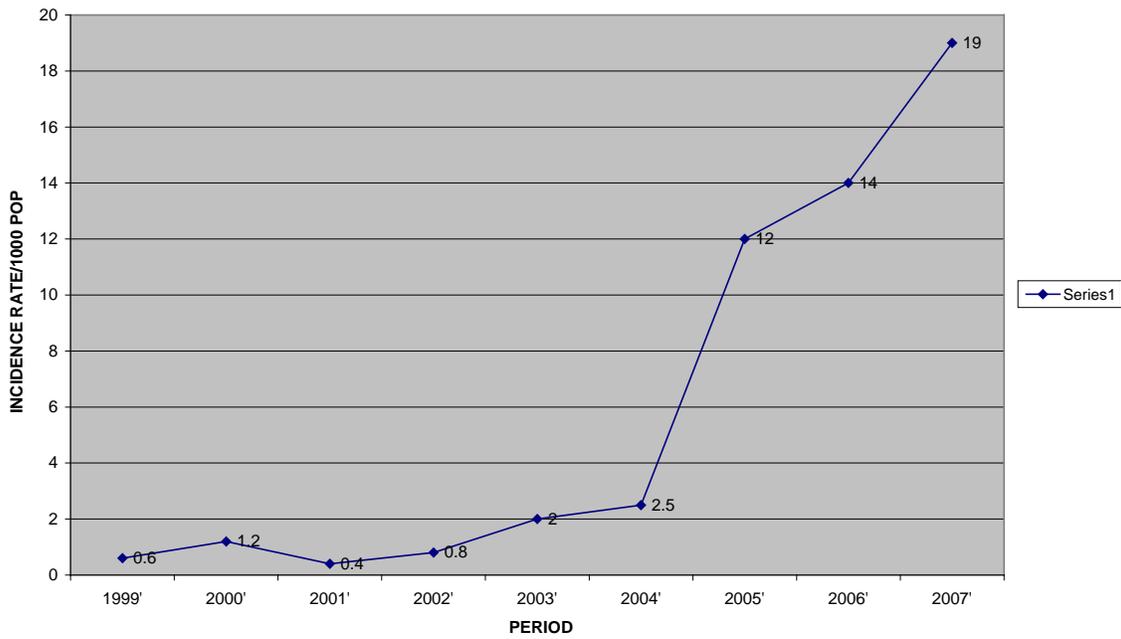
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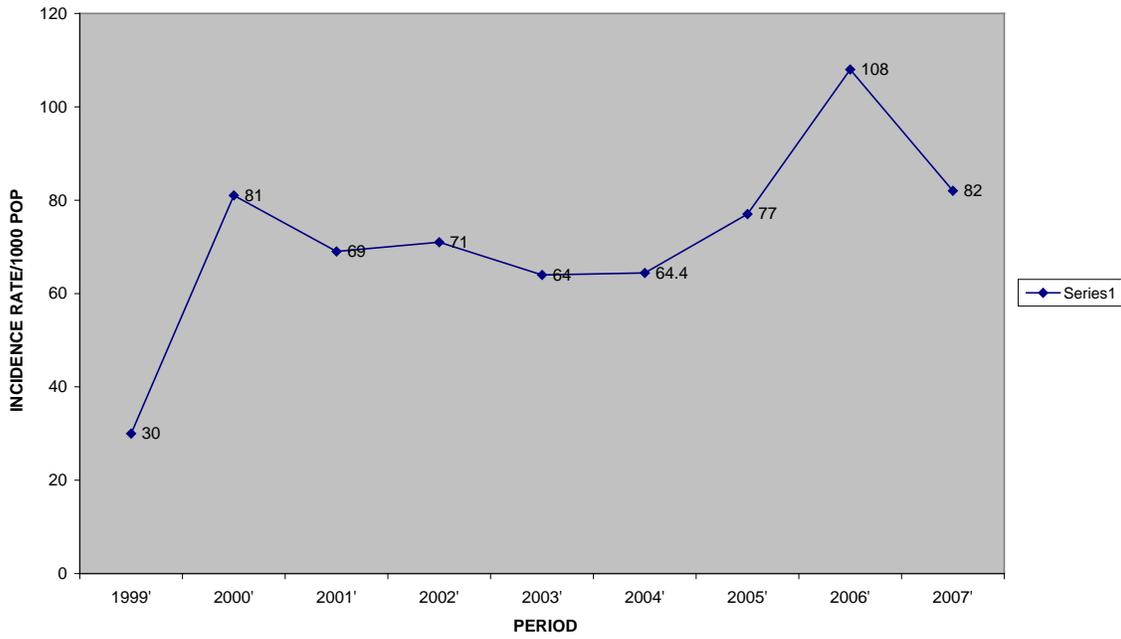
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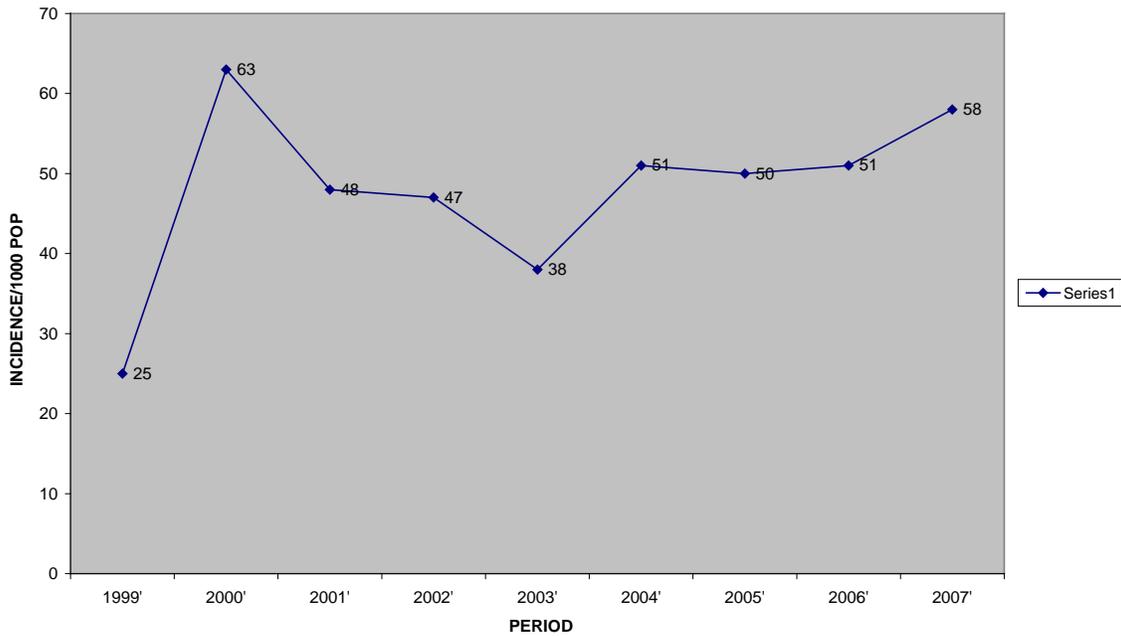
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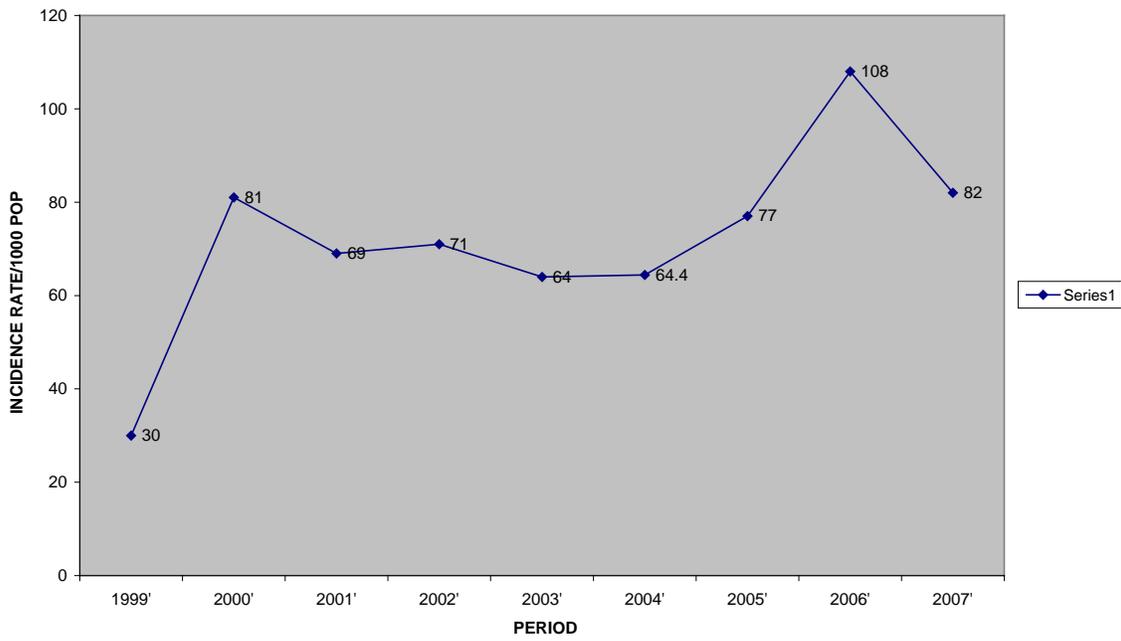
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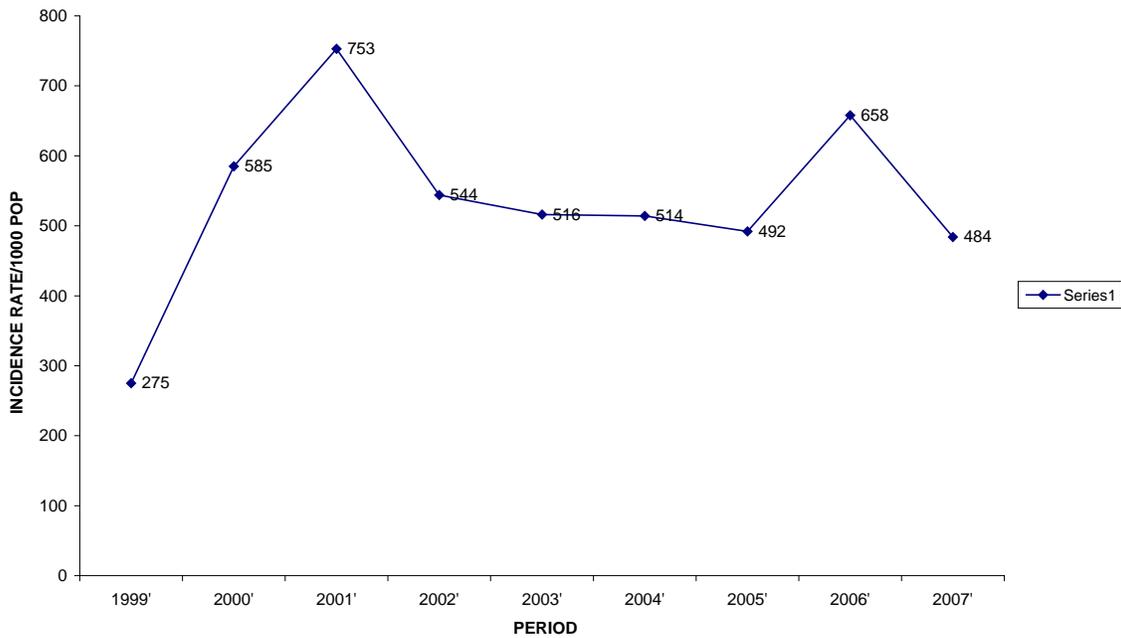
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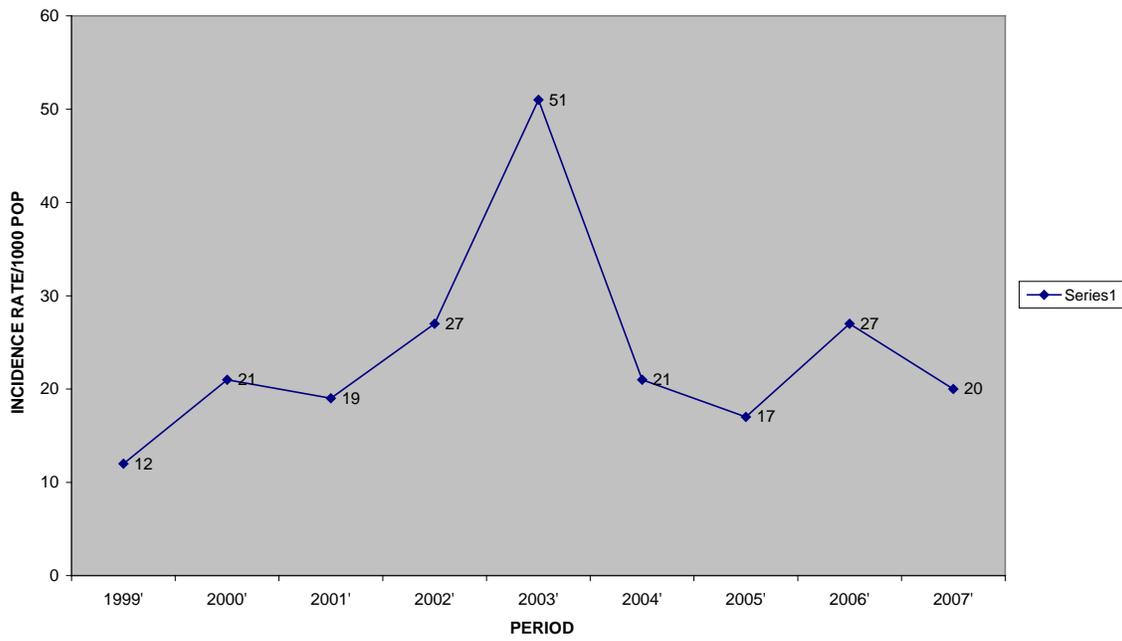
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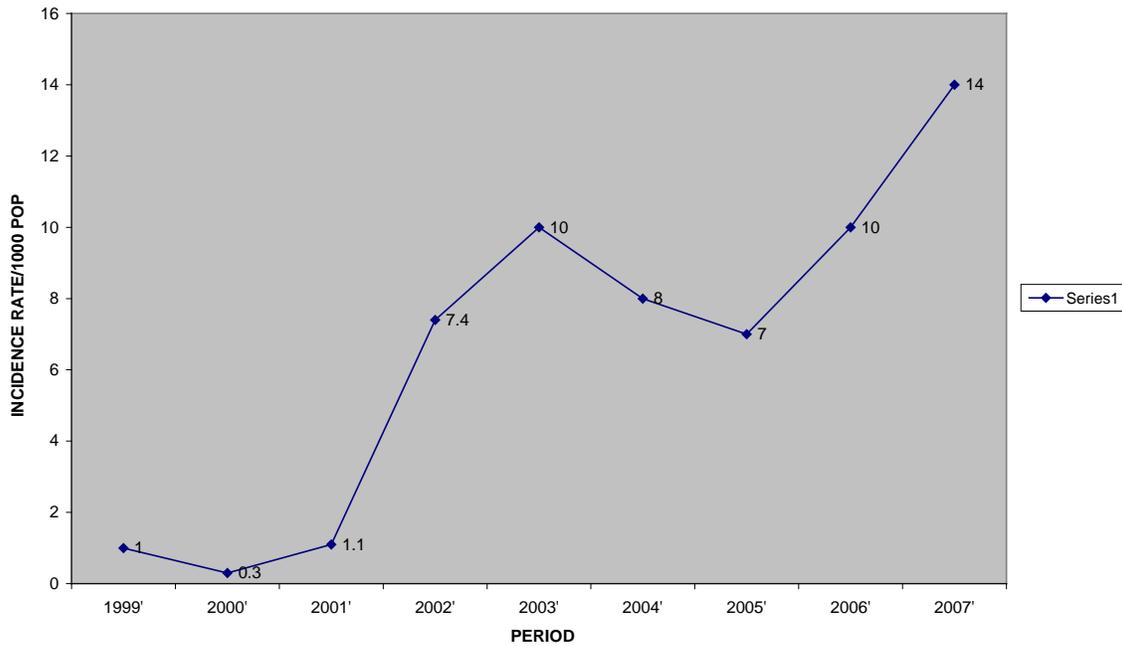
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**KAPIRI DISTRICT-MPUNDE RURAL HEALTH CENTRE-STDs INCIDENCE RATE(ALL AGES)-1999-2007**



**KAPIRI DISTRICT-MPUNDE RURAL HEALTH CENTRE-AIDS INCIDENCE RATE(ALL AGES)-1999-2007**



**Appendix Three**

**Constitution and Chapter Document**

APPROBATIO CONSTITUTIONUM.

Constitutiones Ancillarum Beatissimae Virginis Mariae (Archidioecesis Lusakensis) a Sacra Congregatione de Propaganda Fide diligenti revisioni subjectas nunc prout in hoc libello continentur cuius exemplar in archivis nostris asservatur potestate nostra ordinaria et virtute presentium approbamus et confirmamus.

+ Adrian Mung'andu  
ARCHIEPISCOPUS LUSAKENSIS

apud LUSAKA; In festo Sancto Joseph  
Regis, 19th March 1991.

DECREE OF APPROBATION

*BY THESE PRESENTS AND OF OUR ORDINARY POWER WE NOW APPROVE AND CONFIRM AFTER THEIR DILIGENT REVISION BY THE SACRED CONGRGATION OF THE PROPAGATION OF THE FAITH THE CONSTITUTIONS OF THE HANDMAIDS OF THE BLESSED, VIRGIN MARY, (LUSAKA ARCHDIOCESE) AS THEY ARE CONTAINED IN THIS LITTLE BOOK, THE ORIGINAL OF WHICH IS PRESERVED IN OUR ARCHIVES.*

+ Adrian Mung'andu  
Archbishop of LUSAKA.

LUSAKA: FEAST OF ST. JOSEPH  
19TH MARCH 1991.

To the Handmaid Sisters of the Blessed Virgin Mary:

Dear Sisters,

With joy and gratitude to Our Lord, I present to you through Our Mother Mary, our Constitutions and Directives, renewed according to the wishes of the Church and with the contributions of the whole Institute.

The Constitutions and Directives having been studied by the Constitutions Chapter held in April 1988 were submitted, through the Archbishop, to the Congregation of the Propagation of the Faith in Rome. Amendments were made in accordance with the suggestions from the said Congregation. The final text received Archbishop Adrian Mung'andu's approval on 19th March 1991.

I now officially promulgate them and they now replace the Rules and Constitutions of October 30th 1980.

The text of our Constitutions outlines our spiritual and apostolic identity. This way, it provides material for Spiritual reading and Prayer. Indeed if the Constitutions are to be assimilated and put into practice, it is essential that they be studied and prayed over again and again.

The Constitutions and Directives are for us a unit which, when accepted in faith, will help us reach the full measure of our sanctification in Christ. This unit keeps alive in us the word which Our Lord directed to us, calling us by name. We commit ourselves therefore, to live it as a condition and assurance of a faithful response to a God who has chosen us in love.

May Mary, our Mother, the faithful Handmaid of the Lord help us to say "yes" to everything that our life as her Handmaids entails and may we be filled with joy; a joy which only those who give themselves to the Lord entirely can experience.

Finally, let us ask the Lord's abundant blessings on Rev. Fr. Frank Mckeown S.J. who initiated the

revision of our Constitutions and saw to their completion. May the Lord fill his remaining years on earth with the hundred fold promised and give him eternal life in the next. Our prayers too go for Fr. Stephen Wellens, W.F. the canonist, for his contributions and support. We pray for all the others too who contributed to this work either directly or indirectly. May the Lord give them what they deserve.

May the example and intercession of Mary the Handmaid of the Lord whose feastday we celebrate today, confirm us in the living of these Constitutions and enable us to grow more and more like her son.

Handmaid Sisters' Generalate:  
8th April 1991: Feast of the Annunciation of the Lord.

Sr. Celine Namalumbo, H.B.V.M.,  
(Superior General).

## CONTENTS

### CONSTITUTIONS:

Chapter One:		
Nature, Purpose and Spirit	Articles 1 to 8.	
Binding force of Constitutions	" 9 to 10	
Chapter Two:		
Religious Consecration	" 11 to 15	
Consecrated Chastity	" 16 to 21	
Evangelical Poverty	" 22 to 28	
Religious Obedience	" 29 to 35	
Formular of Vows		
Chapter Three:		
Community Life	" 36 to 47	
Chapter Four:		
Life of Prayer	" 48 to 62	
Chapter Five:		
Sent on Mission	" 63 to 68	
Education	" 69 to 74	
Health	" 75 to 77	
Social	78	
Parish	79	
Prison	80	
Vocation Promotion	" 81 to 82	
Chapter Six: Formation:		
Concern for vocations	" 83 to 86	
Formation in Christ	" 87 to 89	
Pre-Novitiate	"90 to 93	
Novitiate	" 94 to 102	
Post-Novitiate	"103 to 108	
On-Going	"109 to 110	

Chapter Seven: Residence, Transfer, Departure,  
Dismissal:

Residence	111
Transfer	"112 to 113
Departure	"114 to 119
Dismissal	"120 to 124

Chapter Eight:

Ministry of Government	"125 to 128
The General Chapter	"129 to 140
The Superior General	"141 to 143
Visitation	"144 to 149
General Council	"150 to 155
Secretary General	"150 to 155
Bursar	"158 to 160
Government in the Local Community	"161 to 166
Removal from Office	"167 to 169
Confession and Direction	"170 to 172

Chapter Nine:

Administration of Property	"173 to 174
Legal Persons	"175 to 176

CHAPTER ONE

THE NATURE, PURPOSE AND SPIRIT OF THE  
INSTITUTE:

1. The Handmaid Sisters of the Blessed Virgin Mary are a Religious Institute of Diocesan Right. It was through the Hand of God's humble servant, the Most Rev. Archbishop Adam Kozłowiecki, S.J., that we came into existence on 6th January 1961.
2. We emulate Mary, the Blessed Virgin, our Mother and Patroness, in her faithful response to and accomplishment of God's will and in her union with the Saviour whom she gave to the world. In this way, we hope to reach the holiness to which Jesus calls us:  
"Be perfect just as Your Heavenly Father is perfect."  
(Matt. 5: 48).
3. With Mary we too say:  
"I am the Handmaid of the Lord,  
Let what you have said be done to me."  
(Lk. 1: 38).
4. The spirit of our Institute is therefore Mary's spirit of childlike simplicity, humility and charity in our dealings both with our neighbour and with one another according to the words of Our Lord:  
"Unless you become like little children,  
you shall not enter the Kingdom of Heaven."  
(Matt. 18: 3).
5. Imbued with the spirit of total abandonment to the will of God as Mary was, we use our

natural and professional gifts to help the people work for justice, reconciliation, peace and security.

6. We reveal this spirit in our readiness to be sent, as Christ was, to wherever the mission calls us in our service of the people of God, always placing our hope on Him that He will carry out His designs for His people through us.
7. This service is rendered to others through our ministry of teaching, nursing, social, domestic work or any other form of Christian service directed especially towards the women whether children or adults both in and out of School.
8. We celebrate the feasts of the Annunciation with special solemnity. The Visitation, Assumption, and Immaculate Conception are also feasts on which we ponder Mary's dignity, privileges and sanctity and also ask her to intercede for us with God.

#### BINDING FORCE OF OUR CONSTITUTIONS:

9. Our Constitutions are for us an unfailing guidepost of our behaviour based on the spirit of the Gospel, the traditions of the Institute and Church Law. Each and every one of us, superior as well as subject must not only faithfully keep them but live in accordance with these Constitutions and strive with her might for the perfection of her state.
10. Since it is out of love and not out of fear that the Constitutions are to be kept, they do not of themselves bind under sin, except where

they have for object the religious vows, divine precepts or ecclesiastical law.

Sisters will, however not be free from sin if they violate them out of contempt or some inordinate affection or if doing so gives scandal, causes laxity of discipline in community, if it leads to the weakening of zeal, indifference or even departure from one's vocation.

## CHAPTER TWO

## RELIGIOUS CONSECRATION:

"Before the world was made, he chose us, chose us in Christ, be holy and spotless, and live through love in his presence.  
(Eph. 1:4).

11. We are called by the Father, the Son and the Holy Spirit to religious life. Through our baptism we were consecrated in Christ forever. Our religious vocation is God's free gift to us which is a fuller expression of our baptismal consecration.
12. By our religious consecration we pledge ourselves to follow Christ in his chastity, poverty and obedience through a public profession of these counsels received by the Church.
13. Moreover, the following of Christ in His chastity, poverty and obedience implies carrying the cross daily. Through our vows we dedicate ourselves totally to God whom we love above all things. We renounce earthly values, dying daily to self in order to be more fully united to Christ in His Paschal Mystery. We want to live for God alone constantly drawing from Him the strength to persevere even in the midst of difficult situations.
14. Our religious consecration binds us to our religious family and together in community we seek to find ways and means of answering the call which God has freely given to us.
15. We wear a religious habit as a sign of our consecration and also as a witness to our poverty and simplicity.

## CONSECRATED CHASTITY; SPIRITUAL FRUITFULNESS:

"I would like to see you free from all worry...; an unmarried woman, like a young girl, can devote herself to the Lord's affairs, all she needs worry about is being holy in body and in spirit."  
(1 Cor. 7: 32-34).

16. Chastity for the sake of the Kingdom, is a great gift of the Spirit. It helps us devote ourselves whole-heartedly and joyfully to God's service, the service of the Church and mankind, remembering that example of Mary, the Handmaid, whose heart belonged to God alone. Chastity is a special gift of God's friendship which when received with an undivided heart makes us one with Christ who for the love of the Father and all mankind emptied himself even unto death. It is a sign of heaven and a source of rich spiritual fruit.
17. By our vow of Chastity, we give ourselves entirely to Christ in perfect continence observed in celibacy. By it we wish to follow Christ more closely with a love that is faithful and which holds nothing back.
18. For our vow of chastity to be fruitful we are resolved to develop our qualities of motherhood to the full, serving Christ in everybody without relationship with young and old, male and female.
19. Mutual love, reconciliation, and encouragement in our communities strengthen us to persevere in the practice of consecrated chastity.

20. A deep prayer life and the daily reading of scripture, accompanied by self-denial, self-discipline, avoidance of all forms of recreation, reading etc. endangering chastity will help us grow in our personal love of Christ which is a requirement for a life-long perseverance in chastity.
21. The need for self-discipline in what we see, read and listen to cannot be underrated in our efforts to preserve chastity. In our relationship with people we remember that we remain frail human beings. Prudence demands that we renounce any undue and exclusive attachments with all, clergy and laity, male and female. Let us remember above all, that chastity is a surpassing gift of grace from the Lord. Therefore, a total abandonment to Him is the surest way of persevering in chastity.

#### EVANGELICAL POVERTY:

"Remember how generous the Lord Jesus was; He was rich but He became poor for your sake to make you rich out of His poverty." (2 Cor. 8: 9).

22. Trusting in God's Providence, we embrace Poverty so that we may share Christ's poverty. Even though He was rich, Christ emptied himself of his riches to become all things to all people. This entails that we respond to Christ's call to belong to him and to the Father and to detach ourselves from everything, living a life poor in reality as well as in spirit.
23. By our vow of poverty, we oblige ourselves to hold all things in common. Therefore, by our vow of poverty, we renounce the right

- to accept, use or distribute any temporal thing without due permission of the lawful superior. We accept dependence and limitation in the use and disposition of goods.
24. Our vow of poverty further obliges us to accept the common law of work to support ourselves and the Apostolate without creating privileges however. We put our salaries, pensions, allowances, gifts, talents and abilities at the disposal of the Institute.
25. As people vowed to a life of evangelical poverty, we avoid giving any impression of luxury individually as well as collectively. Our houses and living quarters are marked by simplicity, modesty and order. The practice of poverty binds us to taking good care of whatever we have either for personal use or for the use of the community. We accept and endure hardships and inconveniences, sharing Christ's poverty.
26. In choosing poverty Christ opted for the poor. By embracing poverty, we embrace the poor including members of our family, and we are hospitable as far as possible. We consider sharing our spiritual and material resources as the greatest witness we can give in our vow of poverty.
27. As sisters, we are not allowed to administer goods on behalf of other people. However, in case of absolute need and in view of justice, we may administer goods or money on behalf of other people, e.g. relatives. To do this we need the written permission of the Local Ordinary. Our Institute further requires that before going to the Ordinary written permission be got from the Superior General with the consent of

her council. The Superior General will have right of supervision over the sister.

28. The professed sister retains the ownership of her property and the ability to acquire new possessions. However, she may neither use nor dispose of them on her own.  
A perpetually professed sister may renounce the property that she has acquired or might come to her. This renunciation is made only for good reason, with prudence and with the consent of the Superior General.

#### RELIGIOUS OBEDIENCE:

"Here I am! I am coming to obey your will (Heb. 10: 9). "My food is to do the will of the one who sent me." (Jn 4: 34).

29. Throughout His life on earth, Christ's mystery could be summed up by His total surrender to His Father's will. Christ did not cling to His divine nature but, taking on the nature of a slave, He became obedient, obedient unto death and in that way restored our life by overcoming death.
30. By our vow of Obedience, we oblige ourselves to submit our own will to our lawful superiors who act in the place of God when they give commands which are in accordance with our constitutions.
31. We are first and foremost subject to the Roman Pontiff as the highest superior of our Institute and are also bound to obey him in virtue of our vow of obedience.

32. We are also subject to the authority of the bishops of those places in which our Institute has houses in matters concerning the care of souls, in the public exercise of divine worship and other apostolic works. In these matters we treat them with sincere obedience and reverence.
33. Since authority comes from God through the ministry of the Church, our superiors exercise it in a spirit of service in obedience to God's will which is manifested in a variety of ways. Being docile to God's will demands that our superiors will be attentive to the way God speaks to us through the communities, culture, and the world around us as well as the authorities in the Church.
34. Obedience will sometimes be painful. The sacrifice of our will may at times feel like an obedience unto death, a dying to self. But if we die to self in order to live for Christ, He consecrates our freedom to his service. To lose ourselves by such obedience to God is the way of finding ourselves, our true personality, mature and free from slavery to sinful self-seeking.
35. Our obedience however, is not a passive dependence on the superior for all decisions. Our obedience demands that each sister attentively listens to the voice of God in her life of prayer, reading the signs of the times in true discernment.
- Obedience demands initiative, an openness to superiors about our talents and limitations, our desires and fears, our plans and suggestions without prejudice however to the superior's

authority to decide and command what is to be done.

Our pronouncement of vows will be made using the following Formula:

I, sister . . . . ., for the glory of God, and moved by the firm desire to be consecrated to Him more intimately, and to follow Christ more closely by my whole life, in the presence of my sisters and into your hands, mother . . . . ., the Superior General of the Institute of the Handmaid Sisters of the Blessed Virgin Mary, (or sister . . . . . delegate of mother . . . . . Superior General of our Institute), vow (for . . . year(s) or forever) Chastity, Poverty and Obedience according to the Constitutions of the Institute of the Handmaid Sisters of the Blessed Virgin Mary.

And I give myself to this Religious family with my whole heart, so that with the grace of the Holy Spirit and the assistance of the Blessed Virgin, I may seek after perfect charity in the service of God and His Church. Amen.

### CHAPTER THREE:

#### OUR LIFE IN COMMUNITY:

"As I have loved you, so you are to love one another. By this love you have for one another, everyone will know that you are my disciples." (Jn. 13:34).

36. The God who redeems the world is three in one, a community. Therefore he wants us, as a community, to play our part in the work of redemption.
37. In the local community, we respect, truly love, forgive and accept one another and give one another scope for development of abilities and talents.  
By our example and words, we encourage one another to pray and work and observe the rules of the Institute.
38. Our religious life will be fruitful to the extent our community life is well formed. It is in community that we practice our personal poverty and also have the opportunity to practice obedience. Our chastity is supported by a solid community concern for each member and our apostolate gets its nourishment from the community. Our community life therefore, is central to everything we are and do as religious. We come together in order to be sent.
39. In our local community, we give proof of our dedication to Christ. We come together to share the Eucharist which is the centre and unity of our life together since we have all been chosen by Christ. Both personal and communal prayer is promoted within our community.

40. Realizing that our communities are composed of sisters of different ages, it is proper that the older sisters be treated with respect and as sources of wisdom for the young; that the young sisters be treated with kindness, understanding, encouragement and trust knowing that the future of the Institute rests in their hands.
41. In every community sisters and in particular the superior will take special care of the sick and the elderly.
42. The community is one of the living and the dead. We take care for those who have died. This is part of our faith in the communion of saints.
43. An apostolic community values a quiet house as an important aid to the interior life: thoughtfulness and attentiveness to God and man. Without silence, interior and exterior, there can be no real interior maturity of the individual person and no proper charity. Silence in a dialogue with others when we pause to give real thought to what someone has said is very important in building up our community spirit.
44. We normally reside in houses of our Institute. The superior general with the consent of her council may allow a sister to stay outside our houses for valid reasons but not for more than a year unless it be for reasons of health, studies or an apostolate of our Institute.
45. Hospitality is not only a virtue in our African society but it is also highly valued by the Lord. Therefore, we receive visiting sisters whether our own or from other Institutes with sisterly

- love. All other visitors will be received and treated with equal respect. For this purpose a room is reserved in our communities for receiving visitors.
46. We keep certain parts of our houses strictly private as enclosures and do not allow male visitors to them except when duty requires their presence.
  47. With regard to our blood relatives, we need a strong faith that God, who cannot be out done in generosity looks after our parents and relatives at home. We will therefore, avoid excessive concern and involvement in home affairs which can disturb our spiritual growth and, sometimes, harmony in community.

## CHAPTER FOUR:

## LIFE OF PRAYER:

"Make your home in me as I make mine in you. As a branch cannot bear fruit all by itself, but must remain part of the vine, neither can you unless you remain in me." (Jn 15: 14)

48. Christ came down to earth to do the Father's will. Several times therefore, He went to a lonely place to pray. Mary too "pondered all things in her heart".
49. Following Jesus who often withdrew to be alone with the Father, we feel the need to spend sometime alone with God. In this way we grow in the knowledge of His will and experience his life.
50. To facilitate personal prayer and attain close union with God, we each spend a minimum of thirty minutes daily in meditation.
51. As we are called to a deep union with God who loved us and called us to himself, we respond to this love by living an intimate and filial communication with him in prayer and in loving him in our sisters and brothers. We must bring new life into our prayer. A prayer which is deeply permeated by the human situations in which we live will gradually make us one with the poorest and most abandoned of our sisters and brothers.
52. With our eyes fixed on Jesus we learn the meaning of a God who died on the cross for the salvation of the world. Contemplating this love which Jesus had for mankind opens our

hearts to dedicate all our life to our apostolate. Frequently following Jesus in the Stations of the Cross will help us grasp the immensity of the Saviour's love for us.

53. Our spiritual life needs to be continually nourished by the Word of God. If we meditate daily from Sacred Scripture it will convert us to the thoughts and ways of God.
54. Everyday we will reserve a suitable time-fifteen minutes or so-for individual or community reading in order to nourish our spirit. Documents of the Church and spiritual books by renowned authors should form the basis of our reading.
55. Private or personal prayer to the Father in secret also prepares us to celebrate the Eucharist with greater fruit. The Eucharist is the centre of christian and religious life. In the Eucharist, Christ immerses us in the mystery of His death and resurrection. He nourishes us with His body thereby giving us the light and strength to persevere inspite of difficulties. We take part daily in the Eucharistic sacrifice, the Paschal mystery of Our Lord, giving thanks for the salvation which God works in us and in all people.
56. Christ, who continues His presence in our midst in the Sacrament of the Eucharist invites us to an encounter of Faith. We see opportunities to remain before the Lord to express our adoration and that of all mankind.
57. The Divine Office is intimately linked to the Eucharistic Sacrifice. In both we participate in the public prayer of the Church. Therefore,

when we recite Morning, Evening and Night Prayer in common, we unite ourselves with the Universal Church.

58. Realizing our need for self-knowledge, forgiveness and increase of grace, we make frequent use of the Sacrament of Reconciliation. In it we are created anew and enabled to express in our life the abundant mercy of God.  
A daily examen of conscience which draws our attention to the work of God in us will help us prepare for the reception of this Sacrament.
59. As people called to form community, we express our bond through communal prayer by which we sustain one another in faith. In order to grow together, we see clearly how essential it is to pray together. A family that prays together, stays together. We therefore also participate in those prayers which, according to our traditions we have always prayed together.
60. As Handmaids of the Blessed Virgin Mary, our prayer finds particular inspiration in Mary, the woman of faith, who through her response to the action of God, brought forth and gave the Saviour to the world.  
As her loving children we turn to her in order that we too may become humble bearers of Christ to the world and give the people their Lord and God.
61. Our devotion to Mary will be shown through our daily recitation of the Rosary and the Angelus. Pondering daily on her attitudes of faith, humility, simplicity and charity will help us grasp a little of her spirit.

62. The annual retreat and monthly recollection days are special intense days for the renewal of the relationship with the Lord.

## CHAPTER FIVE

## SENT ON MISSION:

"You did not choose me, no. I chose you; and commissioned you to go out and bear fruit, fruit that will last.

What I command you is to love one another."

(Jn. 15: 16-17).

63. Christ was sent by the Father to redeem the world. He continues His work through the strength of the Spirit by raising up collaborators in this mission.
64. By our baptism and confirmation, we have accepted Christ's invitation to be his co-workers in the field of salvation. Our religious consecration confirms our baptismal consecration and dedication to the service and salvation of our neighbour.
65. Our apostolate will be effective and fruitful in so far as we realize that we are only instruments in the Hands of God and remain united to Christ as to allow him to do his work through us. This implies that we be women of virtue over and above our professional qualifications which we will pursue only because they help us serve God better. The witness of our consecrated life comes first in our apostolate.
66. We remember that the purpose of our Institute is apostolic work in the spirit of Mary, the Handmaid of the Lord. We are at the service of the universal Church but devote ourselves particularly to the service of the Local Church. In this mission, we bring the love of Christ to

the people of God especially the women, the sick, the youth and the under-privileged,

67. We are subject to the authority of bishops in matters concerning the care of souls, the public exercise of divine worship and other works of the apostolate, and we are bound to treat them with sincere obedience and respect.
68. In the exercise of an apostolate outside the established apostolates of the Institute, we are also subject to our own superiors and must remain faithful to the discipline of the Institute. We do not undertake an apostolate on our own but are sent by our superiors. If need arises, bishops themselves are not to fail to insist on this obligation.

## Education:

69. We understand the importance of education in Schools for the future of the Church and society at large. We see the need for proper training of our sisters in education so that they set the example of true dedication, punctuality, tact and respect for others. In their relationship with children, adults, colleagues and civil authorities, they practice courtesy, charity and faithfulness to their religious vocation and convictions.
70. We carry out the teaching apostolate through conscientious teaching in schools, catechetical classes and women's clubs. We teach for the love of God and we teach others to love God. We do not concentrate solely on getting pupils to pass examinations but rather on building up the person. Even when teaching secular

subjects, our own attitudes of honesty, kindness, concern will come through to the pupil. We treat our pupils kindly as Christ himself would.

71. Our Schools are open to all, the poor, the rich, Zambians and non-Zambian alike, Christians and non-Christians. To all these, we try to impart a sense of the presence and providence of God and thereby try to inculcate a sense of the dignity of the human being.
72. Through our schools, we try to cultivate social consciousness and develop a sense of the personal responsibility in the pupils by urging them to join worthwhile co-curricular activities.
73. We co-operate with our lay teachers so as to integrate them fully into our school so that with them we realize our aims.
74. Our work in the nursery school is a unique opportunity for us to be in contact with the ones for whom the Kingdom is the little ones. Sisters in this apostolate are concerned with the physical, moral, mental and spiritual development of the children entrusted to them. Good relationships with the parents of the children at this level is of paramount importance as the young need all the help they can get in their growth.

#### Health:

75. The service of the sick is the service of the suffering Christ. Sisters who serve the sick in hospitals, clinics, and dispensaries set the exam-

ple of kindness and patience and they continually improve their professional ability and proficiency. They are also concerned about the spiritual welfare of the patients and encourage them to pray, to conform their will to the will of God and to unite their suffering with the sufferings of Christ.

We understand the importance of participation in preventive health-care.

76. Nursing gives its own special opportunities for the apostolate. Patients may be given instructions, for example on the efficacy of recourse to the Blessed Virgin Mary, invited to pray to her for their recovery. The nursing sister prepares those in need to receive baptism and the sacrament of the sick. Those convalescing may be taught arts and crafts.
77. Nursing sisters treat the sick like Christ himself, that is with compassion and gentleness.

#### Social:

78. Homecraft, social work, clubs and community development are means of promoting family life and general development. Sisters who devote themselves to these tasks with zeal and generosity contribute to the improvement of the human society.

#### Parish:

79. God loves everyone whom he has created. Our sisters in parish work communicate with all sections of the population, Catholics and non-Catholic alike. They are prepared for a variety of tasks like giving religious instruction, pro-

motion of and participation in the liturgy, animation and direction of the lay apostolate, home visitation and building of Christian communities and collaborating closely with parish priests and laity.

**Prison:**

80. The prison apostolate brings to our minds the fact that Christ came to save those who were lost. Prisoners can not hope for much more in this world. Our sisters working among them bring that ray of hope that the Father loves them and that His Good News of liberation has relevance for them as well.

**Vocation Promotion:**

81. We promote vocations to the priesthood, religious and married life in families, Christian communities, schools and parishes and even on diocesan level, whenever our collaboration is requested. We therefore make a contribution to the formation of future priest in what ever way we can.
82. All of us are responsible for awakening and fostering of vocations. A formation team composed of a candidates' postulants, novices' and junior professed mistresses will be directly involved in organising vocation seminars and retreats for girls aspiring to join us. Each community too will choose a sister charged with promoting vocations in the area and she will work under the direction of the Formation team.

**CHAPTER SIX:**

**FORMATION:**

"Before I formed you in the womb, I knew you; before you came to birth I consecrated you."  
(Jer. 1: 5).

**CONCERN FOR VOCATIONS:**

83. God calls us to religious life before we are formed in the womb. Because of free will and external conditions, this call can come to maturity or can be lost. There is therefore, a need to awaken and foster vocations to religious life and adequately select candidates who apply for admission.
84. We realize that worthwhile vocations will grow in our Institute when there is a sound spirit and when members live an exemplary life. The Lord also prompts us to pray that the Lord of the harvest send labourers into his vineyard. We therefore join prayer to self-discipline and love in order to awaken and foster vocations to our Institute and for the Church in general.
85. We take care to have close contact with aspirants. This must be long enough to help them understand the meaning of vocation and discern the ways of God.

**FORMATION IN CHRIST: PURPOSE AND AIM:**

"I have called you by name, you are mine".  
(Is. 43:1).

86. From the beginning of time, God called us to be fully human. Through faith and baptism he called us to share in the life of the Father, Son and Spirit.

By the gift of religious life, he calls us to form a deeper, more personal and specific relationship with Christ.

By calling us to be Handmaids of the Blessed Virgin Mary, he is asking us, like Mary our Mother, to follow Christ more closely by making the Father's redemptive will the centre of our lives. Like Mary, we try to become ever more attentive to the many ways in which the spirit calls us to be like Christ and ever more eager to respond to the part he wishes to play in his mission.

87. The purpose and aim of formation therefore, is firstly to help the candidate to grow in her faith-relationship with God in Christ and discover the mystery of Christ saving and transforming our humanity so as to be prepared systematically for the total surrender of herself to Christ and his Church.

Secondly, as Handmaids, formation aims at helping us ensure that the spirit of Mary, servant of the Lord, touches every aspect of our training. Mary will be constantly presented to us as Mother and model.

88. To help the process of growth, our initial formation has three stages namely pre-novitiate, novitiate and post-novitiate. The stage after the novitiate is a work of a life time. Life in our Institute begins with the novitiate.

#### PRE-NOVIATE STAGE:

89. A Catholic girl who wishes to dedicate her life to God and is free from canonical and other impediments and is able to undertake such a radical way of life may be admitted to postulancy. The postulancy is the initial probation period and preparation for the novitiate. The right to admit to postulancy belongs to the superior general.

90. The aim of postulancy is to try and ascertain the genuineness of God's call to the individual. We allow the young aspirant to adjust herself psychologically and spiritually so as to come to a more realistic grasp of what is involved in a call to religious life. During this time the girl develops her human qualities, deepens her Christian life and is introduced to the principles of the religious and apostolic life.

91. The following are invalidly admitted to the novitiate by canon law:

- a) one who is under the age of 18.
- b) a spouse while the marriage lasts.
- c) one who enters the Institute through force, fear or deceit or is accepted by the superior so influenced.
- d) one who has concealed her incorporation in an institute of consecrated life or society of apostolic life.
- e) one who is already a member of a religious institute or society of apostolic life without prejudice to canon 684.

The following are invalidly admitted according to our own law.

- a) one who is widowed.

- b) one threatened with punishment for a serious offence or with big debts which she cannot settle.
  - c) one who has committed abortion or gave birth to a child out of wedlock, without prejudice to canon 220.
92. The postulant decides to apply in writing to be admitted to the novitiate. The superior general with the deliberative vote of her council evaluate her suitability and admit or refuse admission.

#### THE NOVITIATE:

93. The process of discerning and testing her vocation continues in the novitiate. Life in the institute begins here. This is the time for the novice to develop a personal relationship to Christ which is central to her formation. A relationship which makes her desire to be with the one who calls so that He may become more visible, tangible, really alive for her. Inspired by Mary's example she seeks a closer familiarity with Him by contemplating the mysteries of His life.
94. During this stage, the novice is taught the meaning and obligations of the religious vows and the religious life in general and the specific purpose of our Institute. She is helped to see that to follow Christ, chaste, poor and obedient is a journey to the fullness of freedom in Christ, a freedom to love responsibly, a freedom given by the Father to those who are becoming more truly children of the Father as they enter more fully into the dying and rising of the Son,

95. Under the guidance of the novice-mistress, the novices are initiated in the understanding of and meditation on Holy Scripture. They are prepared to participate in the Liturgy and taught real devotion to the Blessed Virgin, the first patron of our Institute. They are trained in the practice of penance and mortification, devotion to a variety of domestic and other duties. In the vicinity of the novitiate, the novices devote themselves to a few apostolic duties so that their suitability for apostolic work may be tested.
96. To be valid, twelve months of the novitiate have to be made in a house of our Institute designated for this purpose. For training purposes however, the superior general may allow novices to attend courses and seminars on topics in line with formation outside of the novitiate.
97. The total duration of our noviceship is two years. During the second year novices are allowed to spend at least three months in another religious house and take part in apostolic and other activities of the community.
98. The novitiate is staffed by a novice mistress who is a Handmaid sister, perpetually professed, at least 30 years of age, suitably gifted and prepared for the office. She is appointed by the superior general with the consent of her council, for a period of five years and may be re-appointed. She may be assisted by one or two other sisters, finally professed. The novice mistress is under the superior general who has the ultimate responsibility for the whole of formation. Besides her, no one else

may interfere. The superior general visits the novitiate frequently for consultations.

99. The novice mistress helps the novices to be guided by faith and a good conscience, to love their religious family and to introduce order and peace into their lives. She helps them to refer everything to the suffering Christ and to be determined to dedicate themselves to God by following Mary, the Handmaid, in their readiness to make profession of the evangelical counsels.
100. Three months before the end of the novitiate, the novice asks for admission to first vows. After thorough examination of all the confidential reports on her from different people, the novice is either admitted to vows by the superior general with deliberative vote of her council; given a further period of six months in the novitiate or is asked to leave. The novice is free or may be asked to leave the Institute during or at the end of her novitiate.
101. The novice makes an eight days' retreat before pronouncing her vows publicly. A novice in danger of death who asks to make her vows be granted permission to do so though, should the novice recover, this enjoys no validity as regards juridical effects.

#### POST NOVITIATE:

102. By pronouncing her religious vows, the junior sister is consecrated to God through the ministry of the Church. She enters into the mission

and life of our Institute and assumes the rights and duties of the religious state.

103. During this time the junior sister is under the direction of the mistress of juniors. The junior sister prepares herself more directly for her apostolic service and strives to combine prayer and action. She is further formed under the religious, apostolic and professional aspects and at the same time continues to grow in her vocation.
104. The period of temporary profession lasts between three and six years but may with good reason be prolonged to nine years. Profession is made for one year after the novitiate and renewed from time to time.
105. For validity of temporary profession, it is required:
- that the sister is at least twenty years of age.
  - that she has made a valid novitiate.
  - that the superior general has freely admitted her according to the constitutions.
  - that the profession is received by the superior general or her delegate.
  - that profession is explicit and made without force, fear or deceit.
106. Before perpetual profession, the junior sister will go through a special preparation under the guidance of the junior mistress in order to renew herself in the religious spirit which will enable her to make a final decision to offer herself to God forever.
107. The superior general with the consent of her council admits to temporal and perpetual

vows. With a merely consultative vote of her council, she allows junior sisters to renew their vows.

ON-GOING FORMATION:  
PERMANENT RENEWAL:

108. Formation is a life-long process because as long as there is life, God keeps calling us to grow in our faith-relationship to His Son.
109. Our on-going formation will be fostered by courses and workshops, monthly renewals, community meetings, discussions and sharing. Superiors are to ensure that they have the help and time to do this. Each perpetually professed sister takes it as her prime duty to continue in her growth towards a total conversion of heart, making her more committed to Christ's mission in hope and joy.

CHAPTER SEVEN:

RESIDENCE, TRANSFER, DEPARTURE,  
DISMISSAL:

110. Sisters are to reside in their own religious house and observe the common life. To stay elsewhere requires the permission of the superior. The superior general, for a just reason and with the consent of her council can give a sister permission to live outside one of our houses. This absence is not to exceed one year, unless it be for reasons of health, studies or an apostolate to be exercised in the name of the Institute. Sisters who unlawfully absent themselves with the intention of withdrawing from the authority of the superiors are to be carefully sought out and helped to return and persevere in their vocation.

TRANSFER.

111. A perpetually professed sister who wishes to transfer from our Institute to another requires permission from our superior general with the consent of her council. If after a probationally period required by the Institute she wishes to join she is not admitted, she must return to us or else she obtains an indult of secularisation.
112. If a perpetually professed sister from another Institute wants to transfer to our Institute, she will make the application in writing giving all the reasons for the move. Confidential reports will be asked for from the Supreme Moderator of the other Institute and a probationally

period of three years staying in one of our communities will be allowed.

DEPARTURE:

113. If a sister with perpetual vows should consider, as a matter of conscience that she has grave reason to ask for exclaustation from our Institute, she should present a written request to the superior general.  
After carefully evaluating the case, if the cause is considered grave, the superior general with the consent of her council may grant an indult to leave the Institute for a period not exceeding three years. The extension of this indult beyond three years is reserved to Diocesan bishop.
114. A sister who wishes to leave the Institute at the end of her temporary vows is free to do.  
One who, for a grave reason wishes to leave before then can be granted an indult to do so by the superior general with the consent of her council.  
For validity this indult must be confirmed by the bishop of the diocese in which the house to which the sister is assigned is situated. The superior general, after consulting her council can for just reasons exclude a sister from renewing her vows or from making final profession.
115. A sister who lawfully leaves after completing the novitiate or after profession can be readmitted by the superior general with the consent of her council according to the requirements of canon 690.1.

116. A perpetually professed sister who is exclaustated remains bound by her vows but is dispensed from obligations which are incompatible with her new condition of life. She remains dependant on the Institute but may not wear our habit. She also lacks active and passive voice.
117. A sister finally professed may for very grave reasons ask for an indult to leave the Institute. She must weigh her reasons carefully before presenting her petition to the superior general who will forward it to the diocesan bishop with her own opinion and that of her council.
118. When the sister receives the indult to leave the Institute, if she does not reject the act of notification, she is dispensed from her vows and all the obligations that arise from the profession.

DISMISSAL:

119. A sister in temporary vows can be dismissed for grave and sufficient reasons by the superior general with the consent of her council. Sufficient reason would be habitual neglect of her religious obligations, obstinate refusal to obey lawful orders of the superiors, and unlawful absence mentioned in article 110 if extended to six months.
120. A sister with perpetual vows may be dismissed for grave external reasons which must be imputable and juridically proved. Such reasons as habitual neglect of the obligations of consecrated life, repeated violations of her vows; grave scandal arising from the culpable be-

haviour of the sister constitute matter for dismissal.

121. If the superior general after consulting her council judges that the process of dismissal should begin,
- a) she collects or completes the evidence.
  - b) warns the sister in writing or before two witnesses, with an explicit caution that dismissal will follow unless the sister reforms. The reasons for dismissal are to be clearly expressed and the sister is to be given every opportunity for defence.

If the warning had no effect, another is to be given after at least fifteen days.

If this latter warning is also ineffectual and the superior general with the consent of her council judges that there is sufficient proof of incorrigibility and that the defence of the sister is insufficient after fifteen days from the last warning have passed in vain, all the acts signed by the superior general and the notary are to be forwarded together with the signed replies of the sister to the diocesan bishop.

122. A member who for whatever reason ceases her legal ties with our Institute cannot claim remuneration for work performed while with us. The Institute however, in the spirit of evangelical love and in case of need, will help the former member towards her upkeep until she finds her own means of support.
123. Our attitude to a sister who leaves our Institute should be such that she departs without bitterness but rather with good memories of sisterly love.

#### CHAPTER EIGHT:

##### MINISTRY OF GOVERNMENT:

"You, however, must not allow yourselves to be called Rabbi since you have only one Master, and you are all brothers.. The greatest among you must be your servant."

124. As women consecrated to Christ through religious profession, we are bound together by mutual christian love under the authority of our superiors.
125. The General Chapter when in session, exercises the highest authority in our Institute in accordance with the constitution. Otherwise the Institute is governed by the superior general and her council.
126. The role of authority at all these levels is to ensure that the essentials of our nature, purpose and spirit remain alive; that the members are sustained and sent forth on mission. Authority is at the service of the Institute, for its own good and the good of the Church and its mission.
127. In our day to day life, we live and work in communities directed by a local superior appointed by the superior general with the consent of her council. She is appointed for a period of three years and may be re-appointed for another three years but not a third in the same house.

##### THE GENERAL CHAPTER:

128. The General Chapter normally meets every six

years and through it we try to realize and actualize our concerns for the spiritual and material welfare of the Institute. We open ourselves to the light and demands of the Holy Spirit.

129. The main aims of our General Chapter are:
- a) to promote and safeguard our heritage
  - b) to examine the state of the Institute with regard to its spiritual apostolic and material aspects.
  - c) to study proposals made by the sisters
  - d) to revise and update our directory and other customary matters in conformity with the Institute's purpose, needs, commitments; the needs of the Church and society at large.
  - e) to elect the superior general and her councillors.
130. Ordinarily, the General Chapter is convoked nine months prior to the expiry of the superior general's term of office. If the office of the superior general becomes vacant through death, resignation or removal from office, a Chapter is convoked by the vicar general not more six months later.  
An extra-ordinary Chapter may only be called for grave reason affecting the welfare of the whole Institute.
131. Sisters become members of the Chapter either ex-officio, by election, or by co-option. Elected members must form two thirds of the Chapter members.
132. All professed sisters take part in the preparations of the Chapter. Proposals and information on

relevant matters are circulated in advance for discussions and reflection.

133. The superior general is elected for six years. At the expiry of this period she may be re-elected for another term but not for a third.
134. For validity, it is necessary that a sister to be elected superior general be at least 10 years perpetually professed; at least 35 years of age and is free from canonical impediments.
135. The sister to be elected superior general must receive a two-third majority of votes. If after the third scrutiny no sister has obtained the required number of votes, a fourth and final scrutiny is limited to the two sisters who obtained the highest number of votes in the third scrutiny without any vote themselves. If there is a tie, the senior by profession or by age if equally professed, is regarded as elected.
136. General councillors are elected by an absolute majority during the chapter for a period of six years. They must be sisters in perpetual profession and at least 30 years of age. They can be re-elected for further terms of office.  
The assistant general should be at least 5 years perpetually professed.
137. Other details of elections will be taken care of by an election document just prior to elections at the Chapter. The document will take into consideration the relevant canons of the Code in force.
138. The resolutions of the Chapter remain in force until the next Chapter which may adopt, amend

or to do away with them.

#### THE SUPERIOR GENERAL:

139. The superior general once elected governs and administers in accordance with the constitutions, the whole Institute entrusted to her. She has authority over all the provinces, regions, houses, superiors and sisters. It is her duty to watch over the discipline of the whole Institute, to forward its spiritual progress, to foster and maintain unity in the Institute.
140. The superior general exercises her authority firmly and effectively while at the same time showing gentleness and love for each of the sisters.
141. She watches over the local superiors to ensure that the latter foster in their communities proper knowledge and understanding of the religious life.

#### VISITATION:

142. The superior general or her delegate visits each community once a year and sees each sister personally. She visits the institutions, places where the sister fulfill their apostolic duties.
143. The chief aims of the visitation are:
- a) to know better the condition and state of each house.
  - b) to strengthen us in fidelity to our commitment.
  - c) to check abuses and promote regular observance.
  - d) to foster common life and mutual charity.

- e) to review the various apostolic works.
- f) to inspect the temporal administration.

144. The visitation must be conducted in an atmosphere of mutual trust and a spirit of deep faith in which legitimate questions are answered with truth and charity.
145. The Diocesan bishop has the right and duty to inquire into the observance of religious discipline during his official visitation.
146. In all matters the superior general stresses the primacy of the interior life and the need for continual renewal.
147. The vicar general replaces the superior general in cases of need or absence.

#### THE GENERAL COUNCIL:

148. The general council consists of the vicar general and three other councillors.
149. The general councillors help the superior general to govern the Institute sometimes by consent and at other times by their counsel.
150. In the following matters, the superior general consults her councillors although she is not bound to abide by their opinions:
- a) admitting of aspirants to postulancy
  - b) prolonging the duration of postulancy
  - c) dismissing of a postulant
  - d) transferring members to another community.
151. A collegial vote is required for:
- a) admitting a temporary professed sister to

- perpetual profession or extension of temporary profession.
- b) permitting a perpetually professed sister to give away goods belonging to her patrimony or to making a total renunciation of her patrimony.
  - c) appointing the bursar general, local superior, mistresses of aspirants, postulants, novices and junior professed.
  - d) granting an indult to a temporary professed sister to leave the Institute.
  - e) the transfer of a perpetually professed sister to or from another Institute to ours.
  - f) the dismissal of a perpetually professed sister for a grave offence before the matter is submitted to the diocesan bishop.
  - g) convocation of an extra-ordinary General Chapter.
  - h) engaging in a new branch of the apostolate
  - i) establishing and suppressing of houses of the Institute.
  - j) appointing another sister to replace a vacant office of a councillor.
  - k) granting all sister a temporary dispensation from a disciplinary law of the Institute.
152. The general councillors are bound to secrecy with regard to all matters confided to them as councillors in and outside meetings.
153. Legal acts or transactions in the name of the Institute are to be approved by the superior general in her official capacity.

#### THE SECRETARY GENERAL:

154. The superior general appoints one of the councillors to be her secretary. Her term of office is

at the discretion of the superior general.

155. The secretary general writes the Minutes of the council meetings and keeps an up-to-date record of all the acts and letters relating to the affairs of the Institute.
156. She communicates to the sisters any information as judged fit by the general council and keeps an up-to-date record of the personal status of the sisters and any other information that is relevant for the good running of the Institute.

#### THE BURSAR GENERAL:

157. The bursar general is not a member of the council. She is appointed by the superior general with a collegial vote of her council.
158. She looks after the temporal goods of the Institute and works directly under the superior general. She does not dispose of the goods of the Institute without permission from the superior general.
159. She carefully keeps accounts of receipts and expenditure and these are presented to the general council each year for examination.

#### GOVERNMENT IN THE LOCAL COMMUNITY:

160. After due consultations, the local superior is appointed by the superior general with the consent of her council. She is appointed for a period of three years and may be renewed for another three years but not a third in the same house.

161. For validity it is required that the local superior be at least 3 years perpetually professed.
162. The local superior is the leader of the community. She exercises her authority in a spirit of service and love. Being docile to the Holy Spirit she is also sensitive to the working of the Holy Spirit in each member of her community. The sisters are to accept the superior's authority to make the final decision.
163. The local superior should lead her sisters by the example of her own religious life and her observance of the laws and traditions of the Institute. She should encourage the sisters in their apostolates and be ready to listen to the views of the sisters while at the same time having authority to decide what must be done.
164. When correction is called for, she gives it in a motherly way exercising prudence and love realizing that together with the sister they are building a community in which God is loved and served.
165. The local superior communicates frequently with the superior general to whom she is responsible.

#### REMOVAL FROM OFFICE:

166. To meet a greater or more urgent need elsewhere, the superior general may transfer a local superior during her term of office.
167. She may be relieved from her office at her own request for a sufficient reason such as health, inability to cope with the difficulties of the office.

168. For grave reasons she may also be removed from office by the superior general with the consent of her council. Grave reasons would be lack of true religious spirit shown by scandal and bad example, neglecting of prayer and continues disobedience to higher authorities.

#### CONFESSION AND DIRECTION:

169. Superiors, while maintaining religious discipline are to allow due freedom for confession and direction of conscience.
170. They must do their best to find suitable confessors who will make it possible for the sisters to confess frequently.
171. Sisters and superiors are to establish trustful relationships with each other. Sisters must be free to open their minds and hearts spontaneously to their superiors but superiors are not allowed to press the sisters to do so.

## CHAPTER NINE;

## ADMINISTRATION OF PROPERTY:

172. In His goodness and love, our Heavenly Father gives each and every person on earth some temporal goods.

Whatever goods we use are destined by God for all the people especially the poor. Therefore, we will be content with what is necessary and avoid any form of luxury individually or as a community. Our attitudes towards things especially in their administration demands moderation and prudence.

173. In order to put material goods to proper use, it is necessary always to keep in mind our vow of poverty as well as the poverty of the majority of the people of Zambia. The prescriptions of the Civil authorities too have to be kept in mind.

## LEGAL PERSONS:

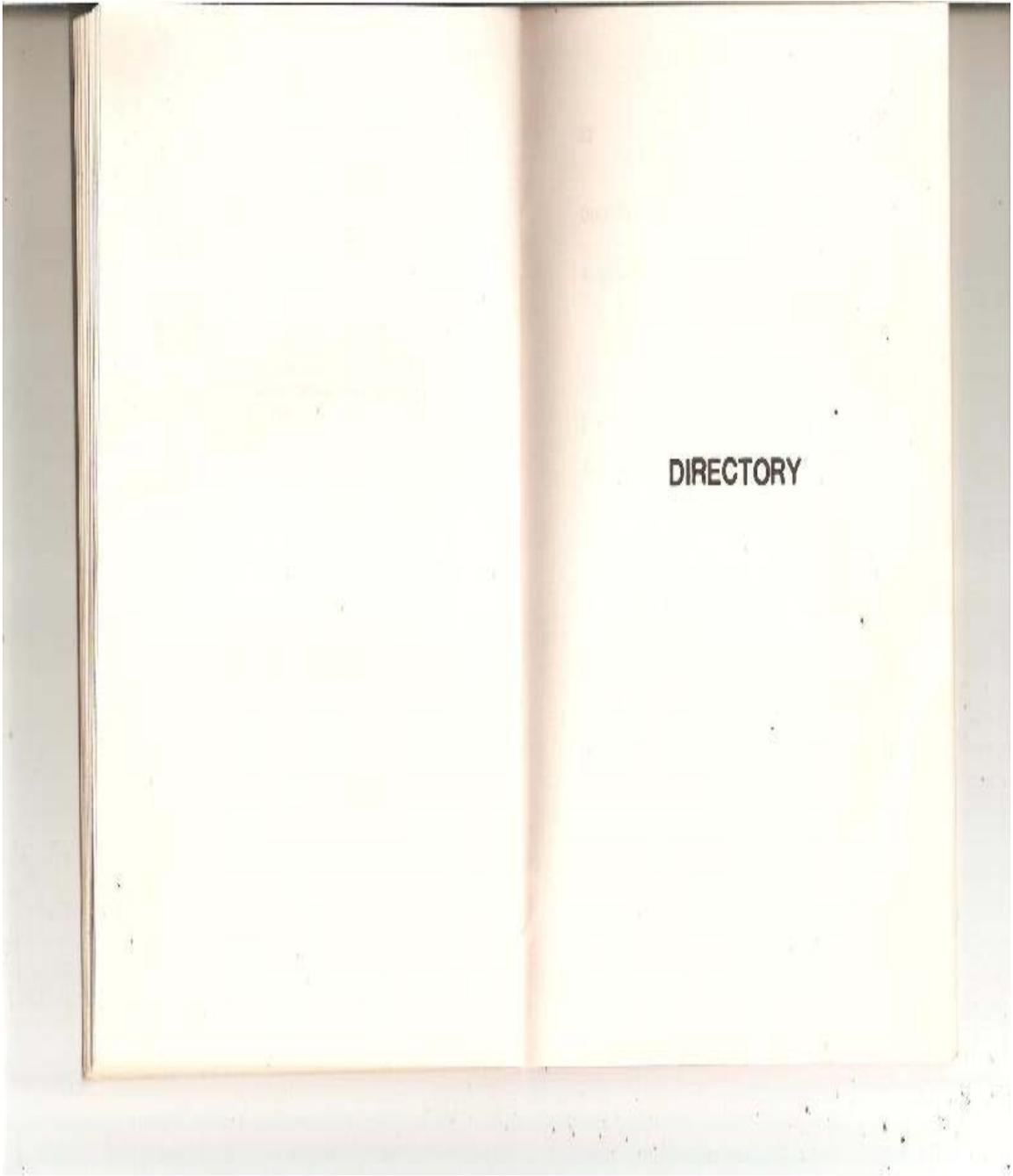
174. Our Institute and its houses are legal persons by force of the law. The Institute is capable of acquiring, possessing, administering and alienating temporal goods of every kind. This is done in consultation with the Local Ordinary. The goods of the Institute are destined especially to founding new houses, maintaining sisters in formation and meeting the needs of the Institute especially in the apostolate and charitable enterprises.

175. The superior general with her council have the chief responsibility for the administration of temporal goods. This is done through local superiors and through local treasurers chosen

by the local community and approved by the superior general.

176. Superiors must take care not to allow debts to be contracted unless it is certain they can be paid from the monthly allowances within a reasonable time.

177. All sisters but more especially superiors must make themselves familiar with the requirements of Church Law and these Constitutions in all the aspects of our religious life.



DIRECTORY

DIRECTORY CONTENTS:

Religious Consecration	Articles 1 to 3
Consecrated Chastity	" 4 to 7
Evangelical Poverty	" 8 to 13
Religious Obedience	" 14 to 19
Community Life	" 20 to 29
The Sick	" 30
The dead	" 31 to 32
Life of Prayer	" 33 to 37
Sent on Mission	
Teaching & Nursing	" 38 to 40
Social Work	" 41 to 42
Work in Parishes	" 43 to 46
Domestic and Administration	" 47 to 50
Formation	" 51 to 53
Pre-Noviciate	" 54 to 59
Novitiate	" 60 to 64
Profession	" 65 to 69
On Going	" 70 to 71
Ministry of Government	" 72 to 75
Administration of Property	" 76 to 78
General Chapter	" 79 to 90
Elections	" 91 to 104
Closure of the Chapter	" 105 to 107

## THE DIRECTORY;

## RELIGIOUS CONSECRATION;

1. Since by our religious consecration we participate in the Paschal Mystery, this mystery must be part of our prayer and reflection so that we are always learning to die to self and to sin.
2. Our religious habit is of special importance for us. Not only is it a sign of consecration to God, but it is a reminder and a witness to the world of our inner reality as religious.
3. Our religious habit consists of a simple white pleated long-sleeved habit with a white veil. At first profession sisters receive a crucifix on a blue cord. For work sisters may wear a navy blue or white short-sleeved dress. It is also recommended that, when travelling sisters wear a navy blue pleated long-sleeved habit with a navy blue veil.

## CONSECRATED CHASTITY;

4. Since chastity is closely related to sexuality, we need to know our physical and psychological make-up and our development as women.
5. Initial and on-going formation should include talks by qualified doctors and nurses preferably Catholics who are well-informed about religious life or who are religious themselves.
6. True friendship is a great help to a religious. It is however important to remember that it is a gift of God which requires maturity. Our friendship must be open especially with mem-

bers of the opposite sex. Any attempts at hiding such friendships must be regarded as danger signs. To avoid dangers of such friendships each sister must have someone to confide in and to help her discern healthy friendships.

7. We need to be neatly and decently dressed but avoid being dressed in too worldly a fashion.

## EVANGELICAL POVERTY;

8. Common ownership enables us to respond to the needs of each sister, the needs of our mission and of the Church. This applies to the use of the community car as well.
9. To keep radios, cameras, tape-recorders and the like for the apostolate, the superior general's written permission is required. This permission is to be renewed when a sister is transferred from one community or one apostolate to another.
10. Each sister must be accountable for all the monies she is given, either by handing them into the superior or by using them with permission or by giving an account of how they were spent, e.g. travel money.
11. When transferring from one community to another, a sister may only take her personal belongings given to her for permanent use. Other items e.g. bedding belong to the house.
12. Our poverty requires that we be responsible i.e. we reflect, evaluate and decide what is really necessary for our personal use or for our work and only go to the superior to seek

hand, when possible, excuse themselves for being absent.

24. Community meetings are an important factor in keeping the community together. These should be held once a month. It is important however, to remember that fruitful dialogue needs a supernatural atmosphere rooted in prayer and faith. We have to remind ourselves that we are seeking God's will, not ours or even that of the community during these meetings.
25. We fulfill our daily duties with diligence. Every kind of work prompted by the will of God is noble and holy. We therefore do not look down on any work but in the spirit of obedience we readily undertake any duty. Domestic work is shared even when it is not directly connected with our main daily duty.
26. When at table nourishing our bodies, it is good to remember that it is necessary to nourish our spirit too. Therefore, there will be a short reading at one of the meals each day. After reading, the superior may allow talking by saying "Praised be Jesus Christ" to which the sisters answer "Now and forever".
27. Recreation after a hard day's work is a healthy relaxation which sisters should gladly avail themselves of for the re-animation of their spirits and the strengthening of mutual sisterly love. An hour is set aside at a convenient time when the whole community is together to relax, play games and be with one another. In this respect, let us be aware of the dangers of television and radio in preventing real com-

munication with one another as sisters may be more interested in a T.V. or radio programme than they are in their own sister.

28. Apart from recreational times, silently going about one's work helps in concentration and recollectedness. A time of positive silence is a guide post and help towards greater love of God and neighbour. It is never meant to be an obstacle to charity. Silence is always to be kept in Church and in the bedrooms.
29. Each sister is entitled to three weeks' rest at home with her parents every two years. She is also entitled to one week's rest in a community every year. Each community will make its own arrangements about who goes for home leave or the other and each community will be responsible for the travel etc. but may request help from the general bursar in case of need.

#### THE SICK:

30. In every community, sisters especially the superior, will take special care of the sick and older sisters. The superior will see to it that a priest is called to give Holy-Communion to the sick and to anoint them and the aged in accordance with the mind of the Church. On the other hand, the sick themselves need to pray, not to be too demanding, to exercise patience and gratitude, and to find God in their sickness.

#### THE DEAD:

31. The death of a sister is to be announced to all

the communities and to her family. The Institute will decide where a sister will be buried. Each sister should, during her life time, notify her parents and relatives not to interfere with such arrangements and should also inform them not to demand any of her belongings, not even those she might have got from them.

32. A requiem Mass is to be offered before her burial. Her own community will have three Masses offered for her and for a month the "De Profundis" said. All other communities will have one Mass offered, two Masses in the case of a superior general.

If a sister's parent, brother or sister dies, her community will have a Mass offered for them.

#### LIFE OF PRAYER:

33. Each community will organize its prayer-life in accordance with the constitutions and our traditions. The community will take pains to make its prayer more meaningful and better adapted to needs.
34. Each community will take advantage of what is offered in the Church at the moment of renewing and enriching the religious life by such means as active participation at Mass, shared meditation, penitential services and special ways of saying the rosary.
35. Half a day of renewal is set aside every month by each community. Individual sisters may have it on their own when it is not possible to have it in community.

36. Every year, we will have an eight days' retreat in common. A sister who is not able to join the common annual retreat will find a time when she may make hers individually.

37. Reconciliation with those we have offended is a requirement of our Christian faith. We seek to be reconciled with those we have offended as soon as we can, at least before we retire for the night.

#### SENT ON MISSION:

##### Teaching and Nursing Sisters:

38. All teaching and nursing sisters must frequently reflect on the apostolic value of their teaching and nursing.
39. Professional competence though important, must not be the main pre-occupation but rather the witness we give as religious both on and off duty.
40. Sharing their personal reflections with others from time to time will be profitable to all.

##### Social Workers:

41. Sisters in social work have a unique opportunity of directly spreading the knowledge and love of Christ since they are in direct touch with people in their homes and in home economic centres. They help people to eat better. To feed their children better and so to live better lives. Lectures on first-aid, sewing and malnutrition can all help the people to help themselves.

42. We realize that people bring their problems to us. It is important that we get the proper training so as to handle these questions efficiently.

Work in Parishes:

43. Sisters in parish work with the parish priests in their pastoral care of the parishioners. They perform duties according to the directives of the parish priest in line with pastoral policies of the diocese. A job description should be given them from whoever is in charge.
44. This apostolate requires as much training as any other. Therefore only mature and well-trained sisters will normally be assigned to it full time.
45. Sisters working in the parish must take care that the needs of the parish do not completely occupy them to the extent of forgetting their spiritual exercises and unity with their community. Let them remember that their work for God will have value in so far as it is an expression of their love of Jesus Christ who found time to go to the hills to pray in the midst of his work for the people.
46. The prison apostolate is a very special kind of apostolate which the Lord commends, "when I was in prison, you visited me". As we work among prisoners we try to see not the sinner but people loved by the Lord. As prisoners are most helpless, we share with them whatever material things we have for Christ says too "when I was naked, you clothed me".  
All our sisters are recommended to take any opportunity offered to help prisoners. Wherever possible, 2 sisters will be assigned to work together in this apostolate.

Domestic and administrative duties:

47. Those who serve the Church or Institute in a domestic or administrative capacity must remember that all depends on their prayerful devotion to duties which they do purely for the love of God. An apostolic community is not just a means to an apostolate outside the community. We have to find the right balance between the needs of our own members and the needs of direct apostolate. Those therefore, who work for the community, cooking and laundering are engaged in a valuable indirect apostolate.
48. To despise manual work or seek excuses to avoid it is a sign that we lack Our Lady's spirit of simplicity, humility and charity.
49. We do not boast of those gifts of God which enable us to bring money to the Institute, but humbly thank Him for them. This is what helps us not to look down on those sisters who have other gifts.  
Rather, we encourage them by appreciating and praising their devotion to work in the sacristy, kitchen, laundry or garden. When we are at home, we gladly help them as often as we can.
50. Since the fruitfulness of our apostolates depends on the support of prayer and the community, all our apostolic workers will rejoin their community at a time indicated in the community time-table. This will normally be before dusk.

## FORMATION:

51. The successive stages of formation should lead towards one goal essentially; namely the maturity of the Handmaid sister as an apostolic religious. All concerned for formation including the aspirant herself should work towards this goal.
52. Realizing the need to awaken the call of God in our young girls, there will be a sister especially appointed to look after aspirants.
53. The vocation promoter will work hand in hand with the superior general, formation team and with the diocesan or national promoters of vocations and thereby assist in the promotion of priestly vocations, religious life and Christian married life.

## Pre-Noviciate Stage:

54. Before a girl is received into postulancy, she will undergo a period as an aspirant and candidate and will attend a number of summer schools.
55. Only girls who are in Grades 11 and 12 or who have some form of training will be admitted to postulancy. A written permission from parents will be required as far as possible.
56. Postulancy will last from six months to two years and may be spent outside of our houses. The last six months will, however, be spent in one of our houses.
57. When the postulant, after dialogue with the sister in charge thinks that she is ready to

enter the novitiate, she makes a formal request to the superior general to enter.

58. The postulant should produce the following documents:
  - a) baptism and confirmation certificates.
  - b) educational certificates.
  - c) testimonials from her parish priest or someone responsible.
  - d) a health certificate from an approved doctor. She also brings personal effects as requested by the Novice Mistress.
59. The postulant makes an eight day retreat before being received into the novitiate. A simple ceremony marks her entry into the novitiate.

## Novitiate:

60. The novitiate should help the novices to make a personal decision which is truly free and based on sound motives.
61. The novitiate programme in addition, should provide opportunities for work and leisure and also for the development of general knowledge and skills for art, music, crafts and literature.
62. The novice mistress will decide on formation activity outside the novitiate and will ensure that they are truly formative. Apostolic experiences which are assigned to the novice during her noviceship are chosen with the formation of the novice in mind and not to answer other needs.
63. The novice mistress reports every term on the progress of each novice after consulting her

assistant. After formative activity, the superior of the house in which the novice was, the parish priest or any other person who was involved also make reports on the novice. The reports are sent to the superior general by a specified time.

64. Three months before the end of the novitiate period, the novice makes a formal request in writing to be admitted to vows. The novice mistress writes her final report and, with the reports from her assistant, forward them to the superior general.

#### Profession:

65. The period between first profession and final vows is spent under the direction of mistress of juniors. She organizes seminars and workshops for the junior sisters and works in close contact with the local superiors under whose authority the junior sisters are.
66. The juniors' mistress and local superiors are to make annual evaluations of the junior sisters and send them to the superior general.
67. Permission to renew vows may be refused if the sister shows a serious lack of religious spirit and neglects prayer, continually refuses to take her share in community duties, has no sense of responsibility, grumbles continually, is independent of superiors, decides for herself when she will work, engages in exclusive friendships and has love affairs corresponding with boy friends. All these are good reasons for dismissing a sister in temporary profession.

68. Before final profession, the sister makes a will valid in civil law with regard to property which she already owns and which she might acquire.
69. Before a sister can be allowed to make a Final profession, she should have spent at least one year living in community and she should follow an intensive preparation of at least six months.

#### On-going Formation:

70. The chief responsibility for continuing formation is ours, each one of us. We exercise it in daily fidelity to God's call, in our fidelity to communal and apostolic life, and in our readiness to use the helps offered by our superiors.
71. Since we are greatly influenced by the kind of books we read, besides reading the bible and spiritual books, we should read educational and other good books.

#### MINISTRY OF GOVERNMENT:

72. The sisters participate in the ministry of government in many ways.  
By prayer and support;  
By participation in the reflection leading to a decision;  
By giving suggestions;  
By using their right to vote;  
By implementing decisions made;  
By being available for office.
73. In each community the superior keeps a record of addresses of the next of kin of the sisters in her community.

74. In governing the local community, the superior will be ready to listen to the views of the sisters and encourage shared responsibility, so that each sister feels committed to the decisions and is ready to accept the consequences.
75. It is the superior's duty to call community meetings once a month.

#### ADMINISTRATION OF PROPERTY:

76. The bursar general sends a monthly allowance to the communities and settles any bills that have been approved by the superior general.
77. Every quarter, the bursar reports to the superior general and her council on the financial state of the Institute.
78. The bursar general works closely with the local bursars.

#### THE GENERAL CHAPTER:

79. Once the General Chapter has been convoked, community meetings are geared towards preparations for the Chapter. In this way, priorities are assessed and aspirations of the sisters are discovered. All these findings contribute to the work of the General Chapter.
80. Pre-Chapter commissions are set up to study and prepare work on particular items to be dealt with at the Chapter.
81. As the General Chapter is the opportune time for the examination of the whole state of the Institute, individual sisters, communities who

- wish to forward proposals or requests to the General Chapter must do so in writing. These proposals must reach the superior general at least three months before the opening of the Chapter.
82. The procedure for the General Chapter will be contained in the Chapter document for each Chapter.
83. The General Chapter begins with a Mass to the Holy Spirit after which the members of the Chapter assemble in the Chapter room. The Superior general presides of the assembly. A sister or priest (not necessarily a Handmaid) may be asked to facilitate and animate the assembly.
84. All members of the Chapter including the president are bound to strict secrecy with regard to matters pertaining to elections and other matters so stated within the Chapter.
85. The secretary of the Chapter draws up a record of all proceedings and deliberations of the Chapter.
86. The following reports are submitted at the Chapter:
- a) The superior general's report on the state of the Institute under her administration.
  - b) The bursar general's report on the financial state of the Institute.
  - c) The formation team's report.
87. The Agenda for the General Chapter and other procedures are approved by all the members of the Chapter. The steering committee present

the proposals submitted and the Chapter votes on their acceptance, modification or rejection.

88. At the election Chapter, the superior general is elected on the second last day. The Local Ordinary presides over the election of the superior general. The superior general presides over the election of the councillors the following day.
89. The sisters elected as councillors immediately assume office.
90. Directives pertaining to the common spiritual and apostolic life and the administration of the Institute for the period until the next General Chapter are laid down in the "Chapter Document" and are binding on the whole Institute.

#### ELECTIONS AND NOMINATIONS:

91. In our elections and nominations all professed sisters may cast a vote i.e they have an active voice.
92. A perpetually professed sister who may be elected is said to have a passive voice. The other requirements are mentioned in the appropriate places.
93. Elections and nominations should be held with the time specified for each office and they are done by secret ballot.
94. The sisters shall avoid directly or indirectly lobbying for votes either for themselves or for others but will in conscience vote with the good of the Institute in mind.

#### Elections of the superior general:

95. Each sister may nominate two sisters for the office of the superior general from whom five who got most votes go down for final elections. Each voter, nevertheless, has full liberty to choose the person she considers to be the most suitable according to her conscience, not withstanding the previous pre-ballot.
96. To be valid, a vote must be free, absolute, certain and determined. No one may vote for herself.
97. The elected sister, unless she has a very grave reason for declining, is obliged to accept her election. If she declines, she puts her reason in writing to the Diocesan Bishop of the Mother house.
98. The election is completed when the one elected makes her acceptance known to the president. The president then announces that the election has duly been carried out and declares the results to the members of the Chapter.
99. The secretary completes the minutes of the election. The president and secretaries sign them.
100. One copy is kept in the archives and one is given to the Bishop.
101. If the new superior general is not present, the Chapter adjourns until she arrives and accepts.

#### Election of Councillors:

102. The councillors are elected the day after the

# CHAPTER DOCUMENT

**HANDMAID SISTERS OF THE  
BLESSED VIRGIN MARY (HBVM)**

**CHAPTER DOCUMENT  
2003 - 2009**

## TABLE OF CONTENTS

<b>Our Charism</b>	1
Our Congregational Charism as Handmaid Sisters	1
<b>Our Apostolate</b>	4
<b>Spirituality and Prayer</b>	5
<b>Community Life</b>	6
A Christian Community	6
Our Handmaid Communities	6
Implications of an Apostolic model of life	7
Generale House	8
Care of Our Sick Sisters	8
Faithfulness to our Religious Commitments	9
Frequency of transfers	9
Annual holidays	9
<b>Formation</b>	10
Guiding Principles	10
The Formation Team	10
Evaluations and Assessments	11
On-going Formation	11
Way Forward	11
<b>Leadership and Government</b>	12
The Congregational Assembly	13
Role of the Congregational Assembly	14
<b>Finances</b>	14
i. Financial Structure	14
ii. Community Budgets	15
iii. General Administration	15
iv. Formation	16
v. Education and Health	16
vi. Charity Fund	16
Further Recommendations	16
Role of the Financial Committee	16
The General Bursar	17
Property ownership	17
Challenges for the next six (6) years	19

## OUR CHARISM

A Charism is a particular gift by the Holy Spirit to individual persons or to a group for the common good and the up-building of the church. As a Congregation, we have been struggling with issues of identity and founding Charism. We therefore felt the need during this Chapter to clarify to ourselves the notion of Charism in relation to religious life.

In religious life the word Charism can be used at different levels:

- i. **Religious life itself** is a Charism, a response to a call from God and a gift to the church. "Consecrated Life, deeply rooted in the example and teaching of Christ the Lord, is a gift of God the Father to His Church through the Holy Spirit." VC1.
- ii. A second level is that of basic types or models of religious life: for us, we are consecrated to God in an **apostolic life model**.
- iii. A third level is that of the particular congregation - the "**founding Charism**", a particular insight into the Gospel that rise to a distinct spirituality, or a particular type of Ministry.
- iv. Finally, the category of Charism can be applied to the **individual person** called to religious life. The recognition of one's vocation to religious life is, in fact a gift of God for the sake of the Church.

## OUR CONGREGATIONAL CHARISM AS HANDMAID SISTERS

Each Congregation has a particular founding experience. The history of our foundation shows that different people were involved in our founding experience. These people include: Mgr. Wolnick, Fr. Prokof, Mgr. Adam, as well as our founding sisters. As religious life was new in the Southern region of Zambia, our founding sisters were sent to Southern Rhodesia (present day Zimbabwe) to join the Little Children of our Blessed Lady; this was with the

4

Zimbabwe) to join the Little Children of our Blessed Lady; this was with the intention of returning to Zambia and start their own congregation. One of the needs perceived was to **encourage young girls to be educated, and to open them other possibilities in life besides early marriages**. On their return they found that Mgr Wolnick was no longer Administrator and that the Charity Sisters had replaced the Notre Dame Sisters.

Our sisters were therefore asked to join first the Charity sisters, and then the Kasisi sisters; they stood firm, wishing to remain faithful to the original idea of starting a local congregation of women. Mgr. Adam being Administrator of the region took on the responsibility to help our founding sisters foster their vocation and establish themselves. He wrote a constitution for them; after approval he received the nine sisters who had trained and professed with the Little Children of Our Blessed Lady into the new congregation, the Handmaid Sisters of the Blessed Virgin Mary. We are therefore grateful to Cardinal Adam to have given a stable juridical foundation to our Congregation.

Because of our history, our Charism as Handmaid sisters is **rooted in the experience of our founding sisters**: in spite of all the obstacles encountered, they **transmitted to us the founding gift that makes us who we are today**,

- Their perseverance to answer the call to be women religious in Zambia;
- Their zeal and desire to be women apostles to their fellow women;
- Their strong devotion to Mary; desire to imitate Mary's faithful response to God's will: "I am the Handmaid of the Lord";
- Their readiness to do any service, as humble as cleaning shoes, that would allow them to persevere in their vocations; and
- Their sense of belonging to one another: because of their trust in Divine Providence and
- Their sense of belonging to one another: because of their trust in Divine Providence and their deep prayer life they managed to remain united in spite of all the difficulties.

5

Inspired by the example of our "Founding sisters" we expressed our Charism as Handmaid sister as follows:

- We are African **women religious**, united in our desire to belong totally to God in an apostolic congregation;
- We are **women apostles**, eager to serve in the spirit of Mary, the Handmaid of the Lord;
- Like Mary Our Mother, we wish to **respond to God's call** with simplicity and availability, attentive to discern God's will and the signs of the times. Inspired by our first sisters, we are **ready to be sent** where the mission calls us;
- Our special concern is the welfare of **women and girls**, especially the under-privileged. Today, this involvement concerns issues of **justice and liberation**, as well as in **gender** issues; and
- As a Congregation of diocesan right, we wish to bring our specific gift to the **local church**, participating in the activities of the parish community, close to our sisters and brothers, building with them the Church as Family.

We affirm that our founding story is the foundation of our identity as Handmaid Sisters of the Blessed Virgin Mary. Proud of this inheritance, we are motivated by it and commit ourselves to transmit it faithfully to the next generations of the Handmaid Sisters.

## 2.2 CHALLENGED BY OUR CHARISM

*"I am the Handmaid of the Lord, Let what you have said be done to me...."*

A Charism is a gift of the Spirit to the whole congregation and needs to be received and responded to. We are therefore aware that we all need to make this foundation gift our own, apply it to today's context, and live it faithfully in all its consequences. We therefore call ourselves to:

- Deepen the understanding of our founding gift, interiorise it, so that it colours all that we are and do, wherever we are.
- Live out concretely the virtues of **Simplicity**, in the spirit of Mary our model:
  - Simplicity in our life-style, discerning the way we use our possessions according to our vow of poverty, and mindful of the people who surround us.
  - Simplicity in our appearance and way of dressing, guarding against a blind following of fashion. We reaffirm what is said in our Chapter documents of 1997 concerning our religious dress and the need to amend article no 2 in our Directory.
  - Simplicity in our relationships and dealings with one another and with others, mindful that, like Mary our model, we are called to be humble servants.

All our apostolic activities should be marked by a concern for the empowerment and welfare of women and girls. However, if the signs of times call us to be involved in issues of justice and gender, we need to be well prepared, and network with existing groups.

## OUR APOSTOLATE

As an apostolic congregation, we are engaged in a variety of apostolic tasks. The continual discernment of the needs of our times challenges us to enter into new apostolic ventures beyond what were considered traditional congregational apostolate. At times we might also need to reconsider apostolate we are presently involved in.

- a) We however realise that in view of this we have to put in place a **clear policy** on accepting new apostolate, to avoid being overstretched beyond our possibilities in terms of personnel and financial resources. We therefore, propose that before taking up new apostolate we need to consider the following:
  - Is the new venture in line with our Charism?
  - Do we have enough trained personnel?
  - Can we assure certain continuity?
  - Do we have the financial base and sufficient means to carry it through?
- b) The proposed Congregational Assembly should be involved in this discernment.
- c) Before appointing a sister to a new apostolate, a dialogue should be initiated between the leadership team and the sister concerned, and enough time should be given to the sister to prepare for the new task entrusted to her. The dialogue is a two way process, and the individual sisters can initiate if they feel called to new ministries according to our Charism.
- d) We are aware of the importance of the health ministry in today's Zambia, and request that more sisters be trained as nurses and health workers. Capacity building for more sisters, apart from nurses, is also needed to enable us to participate

skillfully in alleviating the problems brought about by HIV/AIDS pandemic.

- e) If we wish to be serious in our concern to empower women and girls, we have to remain open to new perspective, and new calls, i.e. in our schools we should go beyond giving academic skills to the girls.
- f) The issues of spreading to other dioceses, or even other countries, needs to be carefully discerned, taking into account our original Charism, as well as the implications in personnel and finances. We therefore, ask that it be explored by the next Congregational Assemblies.
- g) Congregational policies regarding our schools or health institutions need to be looked into and clarified; we however, propose that it be done after the chapter by a special committee, and brought to a Congregational Assembly for ratification.

## SPIRITUALITY AND PRAYER

Spirituality has to do with our way of being religious. It is the particular way the Spirit of Jesus is moving us as an apostolic religious Congregation of African women. Because of our founding Charism, we believe that there is a particular way the Spirit is moving us to live with God in Christ, to pray and to be sent out on mission.

From the beginning, **Ignatian Spirituality** marked our spiritual journey:

- To look for and to find the will of God in all things and to develop the spirit of discernment so as to be sent on mission as "women

apostles". This enables us to connect our apostolic activities and prayer life,

- Having Mary as our model and inspiration, our way of living the Ignatian Spirituality is colored by a **Marian dimension**: the kind of relationship Mary had with God, her responses to God in simplicity, joy, and faith, her doing God's will in total obedience as a Handmaid of the Lord.

Our challenge today is to revive some of the elements of our apostolic Spirituality so that it becomes **life giving**:

- Time for daily personal meditation;
- Time for daily awareness examination;
- An annual retreat as a special time to renew our relationship with the Lord;
- A thirty days retreat preferably before final vows;
- Discernment, individually and as communities, as our "way of being" as women apostles.

To nourish all this, regular spiritual reading is essential in our life.

As discernment is at the heart of Ignatius spirituality, we recommend that our Congregational leadership help us to understand it more clearly so that we can live it.

The lack of clarity with regard to our apostolic model of religious life and spirituality may have contributed to the perceived shallowness, lack of variety, and lack of conviction in our prayer life. We propose that if we are to remain rooted in a deep interior spiritual life we should pursue after this Chapter a deepening of what our life is all about through seminars, workshops, spiritual renewals etc. We propose that concrete steps be taken to make this possible, taking into account what was stated in the Chapter document (1997) on Spirituality.

10

## COMMUNITY LIFE

A community is an essential element of consecrated life. It is the place where the daily and patient passage from "me" to "us" takes place, from my commitment to a commitment entrusted to the community, from seeking "my things" to seeking "the things of Christ".

### A CHRISTIAN COMMUNITY

As a Christian Community our life is centred on Jesus when he chose His Community (Mk 3:13-19). He chose young and old people, people of different political opinions and backgrounds, people with different characters and mentalities. Jesus as a model of religious life gave His disciples a very special mission to proclaim the good news and to combat evil.

In order to fulfil that mission, communities of the young church had everything in common, they sold their goods and shared the proceeds in common so that no one was in need, they prayed together and they listened to the teaching of the apostles and celebrated the Eucharist together (Acts 2:42-47).

### OUR HANDMAID COMMUNITIES

We are an apostolic Congregation whose primary concern is with the pastoral needs beyond the community, and the structures of the community are determined by these needs. As the apostolic life model is at the heart of our founding experience, as Handmaid sisters we are called to live an apostolic model of community (Mission Statement 1997). Our living together must strengthen our Mission.

**Prayer and ministry are central to religious life whatever form it takes. But for an apostolic life model the touchstone of discernment is mission, to minister to others' needs. Priority is therefore, given to mobility, going out to where the need is**

11

discerned. The filter for discernment about prayer and community life is mission.

#### IMPLICATIONS OF AN APOSTOLIC MODEL OF COMMUNITY

In an apostolic community we gather together in order to empower one another to be sent on a mission. Our fundamental unity is not based on exterior stable structures but on a shared common vision and mission:

- Each community needs to give itself a structure but the essential condition is a **deep interior spiritual life** and commitment to our religious consecration.
- In order that our communities be really life we need a strong sense of **belonging**, of feeling at home, this will give us a sense of security and an interest in the life of the whole congregation.
- An apostolic community needs to take time to share about our different apostolates, showing interest, concern and support for each other. This will help us to evaluate the effectiveness of our mission and allow for mutual **accountability**.
- Inspired by our Charism and our mission statement, each community draws up a **community "project" (goals)** that will be life giving for our life together and for our mission.

- Each community discerns how to carry out the common mission wherever they are,
- Which aspects of our Charism or mission statement do we want to focus on, in our community and why?

- What quality times do we give ourselves for community prayer together?
- What other quality times do we wish to live together so as to empower one another for mission (community) meetings, bible sharing, monthly recollections, leisure time etc),
- How do we wish to be inserted into our surrounding, our parish, etc. How do we wish to live hospitality?
- How do we wish to live financial accountability both as individuals and communities?
- What is the role we wish the local leadership to exercise?

This community project is one way of helping this passage "from me to us"; it needs to be put in writing so as to become the mirror and the memory of the community, and help us in our regular evaluations.

We propose that this be the starting point of a congregational reflection on apostolic model of communities that should be pursued after the chapter:

- through reflection guidelines sent to the communities
- through seminars given to local superiors,
- through well prepared visitations of the General Council.

#### GENERALATE HOUSE

In order to strengthen our identity and our sense of belonging as Handmaid Sisters, we would like to see our Generalate to be a "Mother House" where everybody can feel welcomed and at home. For this we suggest that the Generalate community be a community on its own, and that enough rooms be available to our visiting sisters.

### CARE OF OUR SICK SISTERS

As Handmaid Sisters we are called to be women apostles to each other, and we challenge ourselves to be caring and supportive of our elderly sisters. Even if they are not involved in an active apostolate anymore, they are carrying out the mission of the Congregation through prayer and the acceptance of their limitations.

On the other hand, being an Apostolic Congregation sent out on a mission, and living in rather small communities, it becomes sometimes impossible to meet the needs of Sisters needing prolonged medical care in our communities.

We therefore propose that the Directory number 30 be revisited:

- look into the possibility of having a convent where our sick sisters can be taken care of.
- that a nurse be responsible for this service.

### FAITHFULNESS TO OUR RELIGIOUS COMMITMENTS

Sisters, who habitually neglect their religious obligations, obstinately refuses to obey lawful authority, repeatedly violating their vows, might have deep-seated problems. We propose that these sisters be assisted in the following way:

- i. The Superior together with the community concerned should challenge the sister first at community level;
- ii. If nothing changes the Superior of the community informs the Superior General, who might ask her to seek professional help;

- iii. If there is no change in behaviour, the question of dismissal should be sought (in this case, Canon Law has to be followed).

### FREQUENCY OF TRANSFERS

Before a sister is appointed to the community, there should be dialogue between her, the place of work and the leadership team well in advance.

Although we are aware that there can be exceptions, we propose that a sister be appointed to a community for at least 3 years renewable.

As much as possible, our communities should consist of different age groups, different apostolates and professions.

### ANNUAL HOLIDAYS

We recommend that the directory number 29 be followed so that the sisters can regularly spend some time with their families, strengthen family relationships and be energized when they return. However, the frequency of the holidays at home with the families should be restricted to three weeks in two years for everybody.

### FORMATION

*"Before I formed you in the womb, I knew you; before you came to birth I concentrated you ..."* Jer. 1:5

Formation is the development of a life long relationship with Christ, which we experience, in the different stages of our faith journey. We nurture this growth through prayer, study, reflection and apostolic activity.

The purpose and aim of initial formation is to help young women on their journey of faith in following Christ as women religious.

### GUIDING PRINCIPLES

1. As Handmaid sisters we follow the spirit of Mary our Mother, a spirit of humble service and simplicity.
2. Since we are African women serving the people around us, we propose that our formation takes into account African values, such as hospitality, sharing, respect etc.
3. Being an apostolic congregation, the young women should be formed in line with our apostolic Charism, and helped to develop a strong sense of belonging to the family of the Handmaid Sisters.

### THE FORMATION TEAM

The formation team is appointed by the General Council to help in all matters concerning formation. It is composed of:

- the Councillor for formation;
- the Aspirant mistress;
- the Postulant mistress;
- the Novice mistress; and
- the Junior mistress.

**The formation team plans and puts in place programmes for all stages of formation, including ongoing formation, so as to help us deepen and strengthen our understanding of religious life and our apostolic model in line with our Charism.**

We recommend that after the Chapter the formation team revisits the content of different stages of formation, paying particular attention to integrate the programmes with one another, as well as the different rituals from one stage to the other.

The roles of those responsible for the different stages of formation are defined in the Constitutions article nos. 89-101. However, for the junior mistress we recommend the following:

- a. That the junior mistress regularly visits and accompanies the junior sisters, providing good reading material, and encouraging them to have a spiritual director.
- b. That the junior mistress organizes seminars and workshops for the young sisters, and assures that those going for final profession will have at least a 3 months preparation as well as a 30 days retreat. The possibility to avail of the programme at the ISC needs to be looked into.

We recommend that article no. 69 of the Directory be amended.

### EVALUATIONS AND ASSESSMENTS

All the sisters in the community are responsible for the formation and growth of a junior sister. In order to assess her, the community writes one common report, which is discussed with the sister concerned, and sends it the General Council. The junior mistress will add her own report on how she has perceived the junior sister.

We recommend that article no. 66 of the Directory be amended.

### ON GOING FORMATION

We propose that the General Councillor responsible for formation be also the one responsible for on going formation of all the sisters.

We propose that sisters who have served for at least 10 years after final profession be given a sabbatical year for spiritual renewal.

We recommend that junior sisters after their first vows be appointed to a community for at least one year before being sent for further professional studies.

#### WAY FORWARD

- a. In line with the dimension of simplicity re-discovered in our founding Charism, we propose that postulants receive only a medal on a chain, and novices wear skirts of congregation blue material and white blouses, without a veil.
- b. We recommend that a full-time well trained mistress of postulants be appointed by the General Council for 3 years renewable.
- c. We propose that the vocation promoter be appointed for 3 years renewable; she should have some preparation for this service and have the Charism of the congregation at heart.
- d. We propose that the congregation has a separate house for the postulants, where they can have their own programme, timetable, and be well prepared for the novitiate.
- e. We insist that the candidates joining us have a Grade 12 pass with at least 2 merits and 3 credits, including English, or a professional training.
- f. Because of the importance of formation in the life of our congregation, a good preparation of all formation personnel is essential. We ask the General Council in collaboration with the formation team, to look into the best ways of assuring that this happens.

## LEADERSHIP AND GOVERNMENT

### 1.1 GUIDING PRINCIPLES

*"Let it be done to me according to your word..."*

2. As an institute that has an apostolic model of religious life as its foundational Charism, we view our Government and leadership as a tool that enables us to perform our mission effectively. We are bound together in mutual love by our common Charism, under the authority of our Superiors.
3. Leadership is exercised at different levels:
  - Each sister is expected to exercise leadership and authority in the daily performance of her apostolic mission.
  - At community level the local superior enables us to exercise communal obedience, in view of the kind of people we have freely chosen to be.
  - The Congregation leadership team oversees the whole state of the congregation and helps us to discern what the will of God is for the congregation in view of mission.
4. The role of leadership and government at all these levels is to "... ensure that essentials of our nature, purpose and spirit remain alive; that members are sustained and sent forth on mission..." (Const. 126). It is a service to the sisters, which enables them to perform their mission in mutual dialogue.
5. Authority is at the service of our apostolic Institute. We therefore, in obedience submit our will to the lawful Superiors who act in the name of God. This is not done

in a passive way, but with initiative and openness (Const. 30 and 35, Directory no.14)

Inspired by these principles and values we recommend the following:

- We reaffirm the recommendation of the General Chapter of 1997: "we encourage the model of *"Participative leadership"* ... We recognize that this is a slow process and we request the Superior General and her council to help us investigate further the strengths and limitations of the model.
- In an apostolic congregation, we are all co-responsible for our common mission; we therefore wish to collaborate more in decision building on important issues. In view of this we would like to see more consultation, honest dialogue and communication among us, in a **Spirit of participation** and transparency.
- We all need to be accountable for the way we exercise our part of leadership in the congregation, respecting the different levels of authority, and allowing each level to assume its responsibility and its leadership.
- **Team-work** as a way of exercising leadership is to be promoted at all levels, but especially among the General Council. To make this possible, good communication and transparent between the General Superior and the councillors, especially the Vicar General is essential.

#### THE CONGREGATION ASSEMBLY

In order to enhance consultation and participation in decision-building, we propose to add to our government structures the Congregational Assembly.

20

- 4.3 **COMPOSITION:** The local superiors representing their communities, as well as representatives of specific ministries according to the issues to be discussed.

A Congregational Assembly needs to be prepared in communities and zones, with the help of a questionnaire to be sent out ahead of time.

- 4.4 **FREQUENCY:** The Congregational Assembly meets every two years; the General Council can however call an extraordinary assembly if needs arises.

#### ROLE OF THE CONGREGATIONAL ASSEMBLY

1. To evaluate the way the decisions and orientations of the General Chapter are being implemented.
2. To consult the congregation on major projects to be undertaken, e.g. opening of new missions, issues of purchase of land, major financial expenses, etc.
3. To exchange information between the General Council, the communities and the different committees (progress reports, developments in different areas of our life and mission, etc)

We request that the creation of new structures be inserted in our Directory on government.

#### FINANCES

##### GUIDING PRINCIPLES:

1. As an apostolic Institute, we want to be perceived as women vowed to a life of poverty, content with what is necessary, trusting in God and living a simple life style individually and as communities. This will give us our identity as Handmaid sisters.
2. Our finances are defined and destined for all the members of the Handmaid sisters' communities and for the apostolates

21

that we are involved in. The way we manage our finances will be done in a spirit of justice, avoiding creating rich and poor among individual sisters and communities.

3. By our vow of poverty we oblige ourselves to hold all things in common (see Const. No. 23). Thus everything we receive as incentives, allowances for attending meetings or giving seminars, all personal gifts should be handed over to the Institute is responsible for assuring that the basic needs of each sister are taken care of.
4. Keeping in mind our limited resources, as well as the poverty of the majority of people around us, our attitudes towards the use and administrations of things demands responsibility, care and moderation. We are also aware that whatever we own as an Institute is at the service of our mission, especially of our fellow women.
5. There has to be accountability and transparency in our use of money, especially of funds received for specific purpose: a clear accounting system, prudence in the transfer of funds from one account to another. Aware of this need for transparency, we consider it necessary to be assisted from time to time by outsiders in the auditing of our accounts.

With these things in mind, we propose the following Financial Structure for managing our finances:

### **FINANCIAL STRUCTURE**

#### **COMMUNITY BUDGETS**

Three months before the end of the year, the community draws up a budget forecast for the coming year, and sends it to the Bursar General for scrutiny,

22

these budgets will be approved by the General Council and the General bursar sees to its implementation. The community budgets include; food materials, personal upkeep of the sisters, transport, wages of domestic workers, holidays, water, and electricity bills etc. as well as minor repairs.

This financial system based on a common fund can only work, if we all honestly put in common all the monies that we receive in one way or another. Eventual shortfalls in the community budgets will be met through the creative fundraising of the local Communities.

Quarterly financial reports (with receipts if possible) will be sent to the General Bursar. We recommend that General Bursar should organize seminars to help the community bursars and superior of the communities on how to keep books of accounts in view of implementing the new structure. •

### **GENERAL ADMINISTRATION**

Upkeep and purchase of Congregational Property,  
Expenses of General Council and General Bursar,  
Secretarial expenses, etc.

The General Team in collaboration with the Financial Committee draws up this budget within the perimeters of overall income taking into consideration the other expenses of the Institute.

### **FORMATION**

Vocation promotion and Aspirants  
Postulants  
Novitiate  
Junior Sisters  
Ongoing formation

23

The Formation Committee draws up this budget and presents it to the General Council for ratification. To assist in this process, sisters who intend to take advantage of ongoing formation particularly outside the country should make their desires known well in advance to the General Council who, in turn will inform the Formation Committee.

#### EDUCATION AND HEALTH

Studies of sisters in and outside of the country  
Medical expenses of sisters

The Financial Committee draws up this budget. However, to enable this, sisters who wish to follow some studies should make written applications to the General Council so as to enable planning.

#### CHARITY FUND

Orphans and other needs for sisters' families  
Educational fund for poor girls in our schools

The financial Committee draws up this fund. The sisters will help by informing the General Council what the situation in their families is. The General Council should put in place some guidelines with regard to orphans, funerals and other needs for sisters' families.

The financial structure should be effected by January 2004.

#### FURTHER RECOMMENDATIONS:

##### Financial Committee:

For effective with regard to accounting it was proposed that the General Council appoint a Financial Committee for 3 years. An article be included in the Directory relating to the Financial Committee.

##### Role of the Financial Committee:

- The financial Committee shall work in collaboration with the General Bursar, assisting in the implementation of the financial policies set up by the Institute and decide upon by the General Chapter.
- It shall monitor the inflow and outflow of all the monies of the Institute.
- It shall collaborate with the General Bursar in soliciting funds for the Institute.
- It shall supervise and follow the different fund-raising activities of the Institute.

##### The Bursar General

Const. No. 158: the bursar general works directly under the Superior General, and does not dispose of the goods of the Institute without permission.

- For stability, the Bursar General stays in the office for a period of three years renewable. Before her term of office is ended, the person to take from her should work with her for at least six months.
- Her role be as stipulated in article 157 to 159 of our Constitutions.
- Add to the directory: "the Bursar General oversees the financial situation of the institutions under the management of the Handmaid Sisters.
- The Bursar General looks into the drawing of contracts and conditions of service for all domestic workers in our convents. She does this in consultation with the labour office and the Institute's lawyer.
- The Bursar General is in charge of managing all the institute's accounts within and outside the country. She keeps the chequebooks records

etc. of the Institutes' financial matters.

- Before going to withdraw any money, the Bursar General prepares payment vouchers to be signed by the Superior General for approval.
- For any bank transactions to be honoured, there should be two signatories.

#### PROPERTY OWNERSHIP

*"..... The Institute is capable of acquiring, possessing, administering and alienating temporal goods of every kind. This is done in consultation with the Local Ordinary. The goods of the Institute are destined especially to founding new houses, maintaining sisters in formation and meeting the needs of the Institute especially in the apostolate and charitable enterprises" (Art 174 Constitutions).*

Even though our Institute has been in existence for forty-two years, we cannot at the present moment claim legal ownership of any property. This means that there is no property for which we can produce "Title deeds" and therefore, have rights to develop as we see needs.

We therefore recommend that the Leadership Team follow this matter up and help us acquire property which will help us to realise some projects that will enable us fulfil our mission as an Apostolic Group of Sisters.

We realise that there are canonical and Legal implications in getting Title Deeds for certain properties. We rely on our Leadership Team to take the necessary steps to enable us acquire some of the places where we are already operating from such as our Generalate, the Novitiate and some of the houses which are strongly connected to our Founding Story. Places like St. Mary's Nursery School and Mary Queen of Peace are great Financial Assets for helping us fulfil our apostolates. We therefore, request that these too be negotiated for as possible places that we could own.

It is also high time that the Institute starts acquiring property on its own. For this we are grateful that the hill land has already been purchased and fully paid for. We suggest that it be used to:

- boost our funds for example by putting up a sister school like Mary Queen of Peace or similar such fundraising venture.
- Give a character to the women apostolate that should be the mark of our Institute. A committee to be set up after the Chapter to explore the different possibilities.

The Kabwe Land issue too should be followed up and once fully paid for be used for hoosting funds for our apostolates as well as providing employment for disadvantaged.

#### CHALLENGES FOR THE NEXT 6 YEARS

**We wish to continue deepening our understanding and living out our CHARISM as Handmaid Sisters, especially the virtue of simplicity in the spirit of Mary our Model.**

- **We commit ourselves** to share the clarity acquired during this Chapter with our fellow sisters in our communities, so as to actualise our Charism in today's context.

We ask the **General Council** to put in place a committee to write the history of the Congregation.

Because of our concern for women and girls in all apostolic activities. We encourage the **General Council** to train a sister in justice and Peace and Gender issues, and organise a Congregational seminar on these topics.

We wish to continue deepening our apostolic spirituality and way of life, so as to make it life giving, personally and as communities.

• We **commit ourselves** to start working on a community project in all our communities, in line with what is said in our Chapter document.

• We **commit ourselves** to take seriously our personal prayer life, as well as to improve the quality of our community prayers and our days of recollection.

- We ask General Council to organise a seminar on Ignatian Spirituality and discernment in the coming year.

- We ask the Formation Team to assure that our apostolic model of religious life and spirituality are at the heart of all our formation programmes. In view of this the content of the different steps of formation needs to be revisited as soon as possible.

To empower us perform our mission effectively, we wish to live a more **participative model of leadership** at all levels

We commit ourselves to work together with the new General Council to implement this participative model where possible

- We ask the General Council to "investigate further the strengths and limitations of this model"

To organise as soon as possible a seminar for local superiors - to look into a (format of visitations to the communities (frequency, length etc.)

- We ask the General Council to take all necessary steps to put in place Congregational Assembly by May 2005

We are well aware that all of this will depend on how efficiently we will put in place the new financial structures proposed by the Chapter.

• We **commit ourselves** to accountability and transparency in financial matters putting in common all our resources.

• We **commit ourselves** to choose community bursars, and send them to seminars organised by the General Bursar.

- We ask the General Council to name the Financial Committee as soon as possible so that together they can start putting in place the logistics needed to start the new financial structure by January 2004.

- We ask the General Council to seriously follow up the proposals made by this Chapter concerning property ownership.

In view of better communication among us, we propose to have a Congregational Newsletter once every two months.