

ORIGINS AND GROWTH OF PENTECOSTAL AND NEO-PENTECOSTAL
CHURCH MOVEMENTS IN ZAMBIA BETWEEN 1989-2000

by

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SUMMARY

The Evangelical movement is a significant Christian movement in the life of the Zambian Nation and it is to this movement that the Pentecostal/Charismatic movement belongs. Undoubtedly this movement has become to be a vital player in enhancing the voice of hope and change that Evangelicals have trumpeted in the past twenty years. Emerging in the shadows of formidable established Christian movements such as the Evangelical fellowship of Zambia and Christian Council of Zambia, the movement is yet to consolidate itself as one of the influencing groups within the Evangelical movement. For this to happen, they has to be realization of the potential there is to become an agent of change in the Nation.

In order to attain this, the movement needs introspection in their perception and involvement in socio-economic development and theological response to matters which affect communities they serve.

This work endeavors to high light historical factors which have contributed to the development and growth of the Pentecostal/Charismatic movement in Zambia. Roles and contributions of the movement towards the Evangelical movement as well us short comings.

In the following chapters the following terms will be used constantly; **Pentecostal, Charismatic, movement, protestant, evangelical, Holy Spirit, Church, Missions, Healing, prosperity, Zambia and theology.**

CHAPTER ONE

INTRODUCTION

1.1 Reason for the study

1.1.1 The global Pentecostal movement and its effect on the continent

Pentecostalism is a global phenomenon, which has caught the attention of theologians and especially missiologists prompting investigations and analysis of its growth and effects. Much work has been done and is being carried out by missiologists such as Dr Allan Anderson and his work in *Moya, Bazalwane, Tumelo* and his more recent book, *Spreading Fire*, on the inception and establishment of the movement throughout the world. With religious beliefs that are inclined to strive to connect with the unseen spiritual world, Africans have become more receptive to the Pentecostal and Charismatic teachings and practices, hence causing Africa to be one of the frontrunners in the growth of Pentecostalism, as also seen in South Asia, South America and India. It will also be reasonable for western Pentecostal influences to surface in this study, not necessarily to authenticate the history of Pentecostalism in the context of the work being done but as a point of reference because of its role and influence in my life and the Zambian Pentecostal/Charismatic movement.

It should be noted, though, that, the expansion of the movement on the continent could largely be attributed to indigenous leadership and expression which has not been given proper recognition. If the movement is global it is fitting that all players are given space and their influence recognised in their contribution to the growth of the movement. There are countries whose Pentecostal/Charismatic history and influence have either never been accorded formal scientific documentation or considered worthwhile in the contribution to this movement.

Specific countries have exerted a strong influence and provided much information in the enrichment of the history of Pentecostalism globally and also furnished answers to the many questions associated with the movement among the African people. Countries such as Zambia, which became evident on the radar of the Christian world with the country being declared a Christian Nation by the former President Dr Frederick Chiluba has so little written about the movement compared to other African countries such as the Democratic Republic of Congo, Nigeria, Kenya, Uganda and South Africa, where Pentecostalism has been fervent and has exhibited significant growth in the past 30 years. My intention in this work is to investigate the growth of the Pentecostal and Charismatic movement in the nation of Zambia and contributing factors thereto.

1.1. The question of the Zambian Pentecostal movement.

In the Republic of Zambia with its population of 11 million people, 85.04% of them profess to be Christians or subscribe to the Christian faith according to *Operation World* (2001:686). Among them are indigenous “spirit type churches”, Pentecostals and Charismatics. For the most part, in the history of the Zambian Church, Pentecostals and Charismatics do not occupy a visible and elaborate portion in the historical archives of the general church, for which there are reasons:

Firstly no formal documentation has been written, focusing on the growth of the Pentecostal and Charismatic movement in Zambia, unlike its neighboring countries, Congo (DRC) and Malawi. Even the mission Pentecostal Churches which have been longer established than the Charismatics, such as the Pentecostal Assemblies of God in Zambia, possess little formally and scientifically documented history. **Secondly** the Pentecostal and Charismatic movement in Zambia was viewed as being out of touch with the realities Zambian people were experiencing and instead sought easy solutions from scriptures, causing politicians, academics, business community, civic movements and theologians not to take them seriously. This attitude hindered interested persons or institutions to scientifically document the progression of the Pentecostal/Charismatic movement in Zambia.

Presently the Pentecostals and Charismatics, according to *Operation World* (2001:686), compose 12,1% of the total Christian population in Zambia and have become vocal on matters of national interest hence being recognized by the government and other civic organizations as a potential partner to shape and sway public opinion on issues which concern Zambians.

The movement needs to take itself seriously and adopt historical scientific documentation and self analysis as serious components of becoming established as an influence in Zambia. Likewise it should become positioned as a contributor to the history of the evangelical missions in the country.

1.2 Terminology:

To avoid confusion and enhance understanding amongst readers, in using the term Pentecostal, I will be confining it to the understanding that I am discussing a movement whose foundation is based on emphasizing acknowledging Jesus Christ as Lord and Creator of the universe and only in Him can salvation be attained. Also places an emphasis on the indwelling and work of the Holy Spirit in a believer's life, with the evidence of spiritual gifts and tongues as archetypes.

This is important because there are indigenous “Pentecostal” movements which Dr Allan Anderson refers to as “spirit type churches” in his work *Moya* (1991:3) but do not express themselves as part of the movement under discussion, nor do they subscribe to a large part of the fundamental doctrines on Christ, salvation and the Holy Spirit as taught by the movement. These are not included in the discussion. I will also be careful to distinguish categories within the Pentecostal/Charismatic movement, as follows

1.2,1 The mission Pentecostal Churches

These are Churches which entered Zambia as a result of western missionary enterprises such as the Apostolic Faith Mission, the Pentecostal Assemblies of God (Canada and USA); the Apostolic Faith Mission; the Church of God; the Pentecostal Holiness Church; the Full Gospel Church.

1.2.2 Independent Pentecostal Churches

These are generally known as “Charismatic” churches which were started by Zambians and evolved around an individual. These can range from a church with a membership of 20 to one with 10,000. Some of them might even have a strong missions approach and plant churches elsewhere but cannot be called a denomination because their authority

and control lies in the hands of an individual, who is seen as a vision bearer and executor while the rest are merely called in by God to help fulfill that vision. Included in this category are Charismatic churches which have found their base in Zambia as products of mission efforts by Charismatic churches established in other countries and propound a strong mission outlook with popular Charismatic leaders. Largely these Churches come from countries such as Nigeria, Kenya, Zimbabwe and the Democratic Republic of Congo. Some of the more prominent ones are churches like Winner's Chapel, Deeper Life Church, Zimbabwe Assemblies of God (ZAOGA). Besides them are American, European and South African White Charismatic churches (though these are small in number).

1.2.3 Protestants

The term "protestant" is used to refer to those who subscribe to the Christian faith and are not part of the Catholic Church in Zambia.

1.3 Scope

In the following chapters, we will be looking at why the Pentecostal and charismatic movement in Zambia grew so rapid from 1989. The movement in Zambia has experienced significant strides and it will be important to establish the reasons for this and analyze the growth and its implications. The following will comprise the scope of this work;

1.3.1 The Pentecostal movement during the tenure of Dr Frederick Chiluba from 1989 to 2000

My choice of dates (1989 to 2000) concurs with the ascent to power and actual reign of President F.Chiluba. The reasons for this are the following; Dr Chiluba is known for his stance regarding his relationship with Christ and was catalytic in Zambia being declared a Christian nation. This declaration gave impetus to the flourishing of the Pentecostal/Charismatic movement. It is also known that he was a keen adherent of the movement and committed himself to local Pentecostal/Charismatic leaders though not confined to them, since he also consulted other Christian leaders. Though Chiluba's tenure has since come to an end, it will be worth looking at the movement in its present form, discussing its influence, tensions and its future;

Also to discover what outsiders think about the movement and their relationship with the facets of development in the country (political, economical, social and theological).

1.4 Resources and sources of information.

For the present work to have meaning and authenticity it is vital that the sources of information are noted. Firstly, the information given will largely depend on my knowledge of the Pentecostal/Charismatic movement in Zambia where I have been actively involved as early as 1982.

This is because there is little or no information at all documented about the growth of this movement, especially from 1989 to 2007. As one of the subscribers to the Pentecostal movement it becomes relevant that my insight and experience becomes an avenue of information for this work. Secondly, I shall make use of oral information regarding the long established Pentecostal Churches, especially those that were introduced to the country by missionaries, such as those mentioned in section 1.2.1. Since I shall be speaking with and interviewing leaders of existing and defunct Charismatic churches and ministries for the purposes of clarity, confirmation and checking the authenticity of the information will need the empirical approach.

1.5 Why am I interested in this work?

I was born on the 27th of July in 1965 in a small town called Chingola on the copperbelt 400km north of Lusaka, the capital city of Zambia. My parents were devout evangelical Christians and my father, particularly, a zealous church planter and effective communicator of the word of God. As a family, church life was the hub around which everything we did revolved. Through my early years I saw my father so committed to seeing others being enriched with the sound teaching of the word of God, and to reaching others with the gospel of Jesus Christ, especially in the surrounding rural areas.

I well remember my father planting at least five churches. He enrolled in the long distance Bible School then known as the Bible College of Central Africa (BCCA) currently Theological College of Central Africa (TCCA) which was at that time governed by the Evangelical Church in Zambia (ECZ) and graduated with a Diploma in Ministry. Because of his commitment and leadership gifting he remained the leading elder of our local congregation from early 1970 up until 1989.

It was a life like his that shaped my formative years of my Christian walk. At the age of nine, I remained behind after church service to speak to the preacher about the need for my salvation, after realizing that I was a sinner and needed Christ to be saved. Responsibly, the preacher called my father to investigate my motives.

After both parties were satisfied that I had truly responded to accepting Christ as my savior, I was led into a prayer to receive Him. For two years, I was subjected to fundamental Bible teachings, which led to my water baptism at the age of 11. My desire to learn more about the scriptures was subsequently manifested in my reading some of my father's Christian literature at an early age. The interest and growth in my Christian walk enabled me to access financial resources in order to begin attending youth camps organized by Youth for Christ.

These camps were interdenominational and gave me an exposure to different teachings which triggered questions to which I could not obtain answers easily from my church.. When I was studying grade 10 (Form 3) my outlook on Christianity took another turn. In 1982 I attended an interdenominational Youth Camp in the town of Ndola, at what is now known as Kaniki Bible College, organized by an organization called "Wings of Healing" led by Tebby Kananga. In one of evening meetings, I had an experience which changed my life radically. As we were praying and singing I was overwhelmed by a presence (which I later learnt was the presence of the Holy Spirit) and consciously spoke in a language foreign to me. I thought this was my most embarrassing moment, especially with friends surrounding me. The experience recurred every time I opened my mouth to say something and the more frequently it happened, the more peaceful and comfortable I became about it.

This went on for most of the night and signified a different walk with Jesus Christ. What baffled me though was that I did not possess the theology to explain my experience since my Church never encouraged such experiences, as was noted in its constitution. My experience was theologically explained away as gift which vanished during the time of the Apostle Paul. My father's books contained nothing about this experience.

It was therefore a violation of what the Evangelical Church in Zambia stood on such a matter and it was apparent I did not have freedom to express my new found experience in my church. At times, my family members would hear me speak in unusual languages which caused concern and a desire to bring this to an end. This made me go "underground" with my experience so as to have peace at Church and my family.

The following year I qualified to enter grade 11, joined Scripture Union and was elected the chairperson. The group was dominated by Pentecostals and the meetings become Pentecostal in practice. As an evangelical, I wanted to remain true to my roots and refused to entertain the public expression of gifts such as speaking in tongues for the benefit of all.

For two years in High School I had to deal with opposition from home, Church and Scripture Union leadership because of my convictions and experiences. This took me on the journey of wanting to understand what was happening by searching scripture, listening to Pentecostal preachers and questioning some of the teachings of my Church in order to gain clarity. After high school graduation, I worked with an interdenominational youth organization known as Christ Liveth Mission which focused on missions. This gave me room to freely express myself in my experiences.

The organization placed a strong emphasis on healing, deliverance evangelism and discipleship. I became very involved with them and for three years tirelessly did mission work, seeing young lives given to Christ with notable changes. These things I could not do in my own Church because I was a child of the Church and an “evangelical”. Even so, there were rumors about the activities we were involved in. My friends and I started receiving visits from members of our church who needed prayers.

The leadership was not overly concerned because they were encouraged by people in other congregations within the evangelical Church who started praying for the sick and cast out demons within the Evangelical Church in Zambia. This practice was taken even to the national conferences where times of prayer for people were set aside.

In July 1991, I left for Zimbabwe to undertake discipleship training with Youth with a Mission for six months. This was a moment, which took my Christian walk to next level. YWAM did a tremendous job in emphasizing the need for a deeper walk with the lord Jesus Christ as a reflection of true discipleship. Being at YWAM helped me to understand cultural diversity in a more practical way and led me to develop a passion to hear God's heart in my life and those of others. I was fired up to do something for God.

After six months I returned to Zambia to mourn my dear mother who had always labored with her hands to support the family: a woman who had received little education but respected God and His work. She showed support in my pursuit to serve God and others. My life once again took on another dimension. On arrival in Zambia, I started discipleship meetings in my parent's home with other young people, largely using YWAM material. My intention was simply to help them grow in their relationship with God. Within a month, the number swelled and the living room became too small because even adults began to attend.

This began to concern the leadership of the Church. We spent time praying, sharing the word of God at given times. As numbers grew, we started meeting at the Church as a youth group. One evening, as we were praying, I saw my experience in 1982 take place. Young people were speaking in different languages in an evangelical church.

This brought fear to my heart because I had wanted to keep my experience to myself but did not realize they were young people sharing the same experience. Being a leader of these young people, became obvious grounds for my expulsion. The thought was dreadful because I had vowed to myself to remain evangelical despite my experiences and exposure to the Pentecostal movement. But this was not to be; after three months I received a letter of expulsion from the church and six months later all the young people who met with me, and church leaders who sympathized, were expelled from the Church. It was heart rending and confusing. This was the last thing I expected to happen. I had to find a spiritual home and attending another evangelical church was not a possibility: the only option was to join a Pentecostal church where I was warmly welcome, especially after the said ordeal. That was the beginning of my spiritual life within the formal Pentecostal/Charismatic movement.

As a person who has been in the Pentecostal circles for 16 years, I have found the growth of the movement intriguing. From the time I knew about the Pentecostal movement and my experiences as part of the movement, so much has happened.

The other reason prompting my interest in this work is the response of key Pentecostal/Charismatic and other Evangelical leaders I have spoken to.

According to them, this work is seen as breaking ground for the future of the movement in Zambia and was willing to assist by providing needed information. They also perceive that the work will not only benefit the Pentecostal/Charismatic movement but the Evangelical movement and the Zambian church generally. They also affirmed that little has been documented on the growth of the Pentecostal/Charismatic movement and it was about time such a process was initiated. Material of this nature will contribute significantly to the future research and documentation of the growing movement in Zambia.

CHAPTER TWO

WHY THE PENTECOSTAL/CHARISMATIC MOVEMENT HAS GROWN SO RAPIDLY FROM 1989 TO 2000

Before discussing the reasons as to why the Pentecostal and Charismatic movement has flourished, it is important to draw an in-depth distinction between the two and that, which connects them.

2.1 Differentiating Pentecostals from Charismatics within the Zambian Context.

For an outsider, it is difficult to distinguish one from the other precisely. In Zambia, the two are viewed as one and known as “ba Pente” (short for Pentecostals) and are labeled and perceived as being the same. Yet it is important to identify the fundamental similarities and differences of the two movements while also considering the factors influencing their emergence so that the reader can understand the distinctions. This distinction will help understand this work.

First are Pentecostals in Zambia, which are a product of Western Pentecostal mission enterprises. These churches were established by missionaries sent from classical Pentecostal churches in America, Europe and South Africa.

Better examples are the Pentecostal Assemblies of God in Zambia which enjoys close ties with the parent churches in Canada and the United States of America (USA), and similarly, the Church of God in Zambia, the Pentecostal Holiness Church, and the Apostolic Faith Mission; while the Apostolic Faith Church in Zambia is connected to the international headquarters in Oregon, USA. These are the more visible Pentecostal churches although there are other Pentecostal Churches which are less visible such as the Elim Pentecostal Church from England.

Secondly these churches are organized as denominational structures emulating the sending Churches. The liturgy, constitution and training of their clergy are in many ways uniform with the parent Churches. Most of these Churches do not merely exist in Zambia but are established elsewhere on the globe. They have a history of over sixty years and are connected to each other through the parent Churches in the western world. They recognize each other as partners on regional levels and are represented internationally on the parent boards situated in Western Europe and in particular the USA.

In the local Zambian context, they function as denominations either with elected leaders or those appointed to serve for a certain period by their peers or denominational representatives.

The appointed leaders function within the confines of a team with much consultation and consensual decisions are commonly reached. Authority of leadership is not invested in any one individual but as much as they recognize the authority of the position occupied by the person, checks and balances are in place in order to prevent any abuse of power or unbridled authority.

On the other hand, Charismatics are new entrants in the Zambian “Church”. Unlike the mission-based Pentecostal Churches, indigenous Zambians mostly start these Churches either by themselves or with the help of other Charismatic churches outside the country. Most (85%) of these Churches are less than 10 years old. By implication this means that the movement is still young. The visibility of the Charismatic movement in Zambia is a ripple of the global development of this movement and the first signs of its presence date back to the late eighties (1985-1990) when new churches besides the Pentecostal churches began to emerge.

These are Churches, which revolve around individual leaders who claimed to have received a vision from God which they had to execute.

The Churches, in many instances, do not function according to “formal” structures and processes with regard to the administration of the church.

These are exclusive independent churches and do not exist under any primary or secondary authority except in loose “fraternal” forums.

Some of these began as conservative evangelical churches whose shift in Theology regarding matters of the working of the Holy Spirit in individual believers caused them to break away from the mainline churches. A good example is the Bread of Life International church, which was a satellite of the Luba Baptist Church in Long acres Lusaka, led by a group of elders and the current presiding Bishop of the Bread of Life International Church Joseph Imakando as one of them. Other such churches were founded coincidentally rather than intentionally. Churches such as Grace Ministries Missions International started because a large number of middle-aged leaders and young people had claimed experiences prompted by the Holy Spirit and did not see any reason to express these outside the structure of the denomination. This caused a conflict in theology and resulted in the expulsion of those seen to have adopted Pentecostal tendencies. After such a departure, a church was born. Another example is the Christian Fellowships in Zambia (since disintegrated and fragmented) which emerged from the Christian Mission in Many Lands (CMML) after a large number of followers felt their spiritual needs were not being met owing to a stifling of the work of the Holy Spirit in the Church.

This theological tension paved the way for the birth of the Christian Fellowship churches in Zambia.

On the other hand, certain churches began as a break away from the mission Pentecostal churches and were established by individuals who were convinced that God had given them a “vision” which must be fulfilled by them only and those who came alongside them were merely helpers in this regard. Most of them meet in school classrooms and public buildings, with their membership ranging from 10 to 100. The more organized and well-resourced churches would meet in decent and up market buildings or in tents on acquired land with a membership ranging from 300 to 10000.

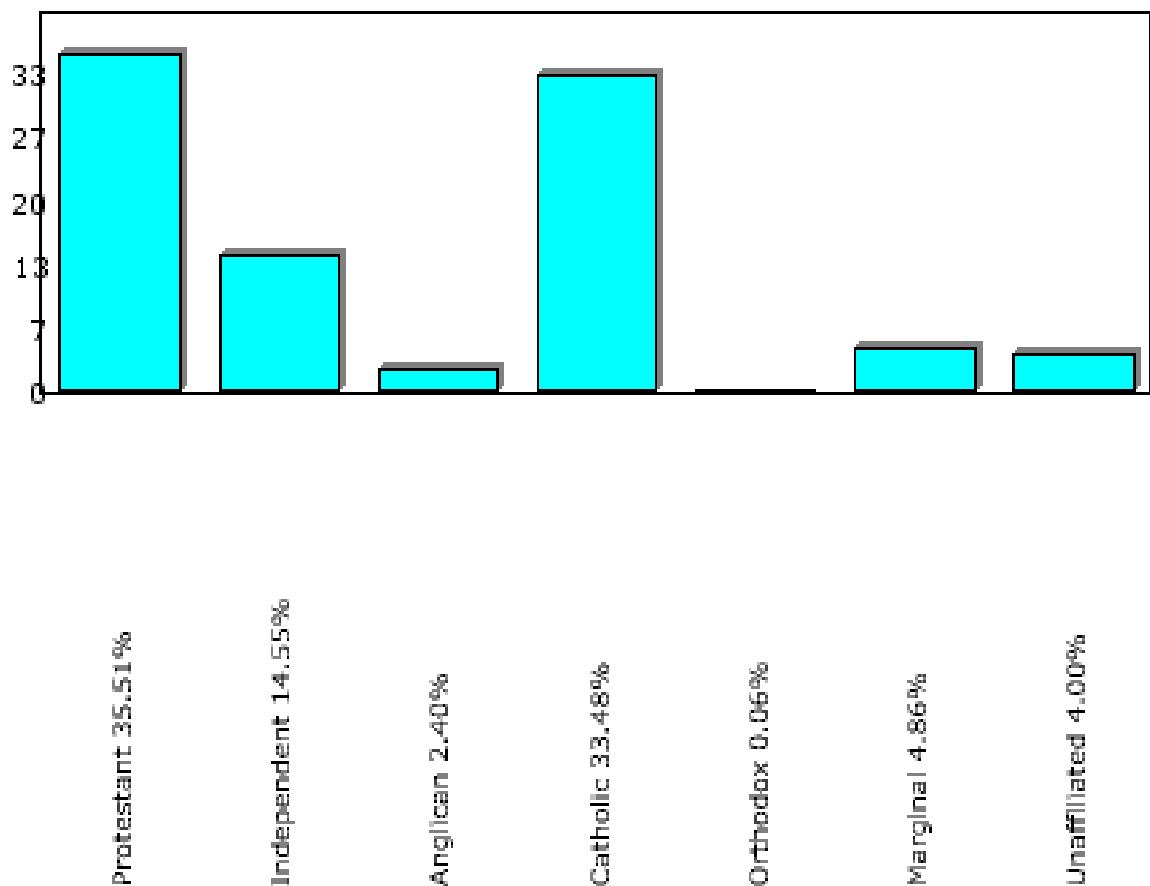
After establishing the two fundamental differences, it is also important to note certain major similarities too. Firstly, both the Pentecostals and Charismatics subscribe to the fundamental teachings of the Christian faith as interpreted by Evangelical Christianity. Secondly the teachings on the work of the Holy Spirit in a believer’s life are emphasized as well as the teaching on divine healing which is viewed as a facet of the total Salvation as provided by God. In the next section, I will elaborate on how the two movements came into being in Zambia, beginning with the Pentecostal movement.

2.2 The Emergence of the Pentecostal Movement In Zambia

The discussion of the Pentecostal / Charismatic movement in Zambia cannot be understood without paying attention to the history of the Pentecostal Mission Churches in Zambia. Growth in the Charismatic movement cannot be attributed to itself without acknowledging the role of the Pentecostal Mission Church in its inception and progress.

Since 1989 the number of Pentecostal and Charismatic adherents has significantly increased. This has not occurred in an isolated manner, but rather within the context of Zambia being a religious country. Zambians by and large are deeply religious and possess a strong inclination towards Christianity, which was introduced by missionaries from Europe and North America. According to Johnstone and Mandryk in *Operation World* (2001:685), the indication is that prior to 2001 85.04% of Zambians subscribed to the Christian faith. Six years since this edition was published, the number must surely have increased which would be a realistic assumption. This is based on two facts; firstly that the growth in number of Zambians attending Church has increased this is according to the Evangelical fellowship of Zambia (ECZ) survey carried out in 2004 in the Lusaka area as an indicator for the other provinces. Secondly the population of Zambia has increased in the past six years.

If 85.04% of the population of Zambia as asserted by Johnstone and Mandryk , subscribed to the Christian faith six years ago, it is factual that after this period the number of subscribers has increased as the population of the country has. It is also correct to say the number of people able to make conscious decisions on following the Christian faith has increased too. According to the authors 12.1% of the 56.00% Protestants are Pentecostals and Charismatics. The number is significant looking at the period Pentecostals and Charismatics have existed in Zambia in comparison to the total figure of 7,432,000 Christian followers in the country. How then has the Pentecostal and Charismatic movement grown to this figure in merely 23 years? This is the question that will be explored in this chapter.



Graph from Johnson and Mandryk web graphics 2005©

As indicated earlier, the source of information in this study is based on interviews with major role players in the movement who are individuals and denominational or ministry leaders. Since no archives exist in many instances with regards to documented history concerning the growth of the movement, senior leaders of Churches and ministries as well as early preachers or pastors will play a vital role in establishing a credible background for the Pentecostal / Charismatic movement.

It is also worth noting that the movement could never have arrived where it is without the influence of the Pentecostal Mission Churches

from the west operating in Zambia. Therefore it is necessary to trace how the development of Zambian Pentecostalism is linked to the mission enterprise of the Pentecostal or “classical Pentecostal churches” which has been in existence for a century. Instead of dwelling on all of them in our discussion, the focus of the exploration will fall on the Pentecostal Assemblies of God in Zambia because of its prominence in the influence of the development of the Pentecostal/Charismatic movement in Zambia. The said church can be considered as the catalyst of the growth experienced in the movement in Zambia.

The Pentecostal Assemblies of God, whose roots are in the Pentecostal Assemblies of God in Canada, had its first presence in the then Northern Rhodesia in 1948, a year widely acknowledged in the “oral” archives of the Assemblies of God in Zambia, although it is debatable.

However, there is no contention concerning the year, 1956, in which the missionary Robert Skinner first arrived in Fort Jameson (now known as Chipata in the eastern province of Zambia). He remained until the early 1960s. During the same period two other missionaries arrived one after the other namely, Goldfield and Ray Hunter. Unlike their predecessor who was confined to rural Zambia, the two missionaries focused their work in the Copperbelt region, the economic hub of Zambian copper mining activities. The missionary work was designed to evangelize and meet the spiritual needs of white miners there.

While the work continued among the miners on the Copperbelt another missionary in the Christian Mission in Many Lands (CMML) Maglington was exposed to the teachings of the two Pentecostal missionaries and in time shifted his theological perspective particularly regarding beliefs concerning the work of the Holy Spirit and eventually departed from the CMML. He spent time assisting indigenous miners at Mwembeshi mine in Kitwe. Maglington was exceptionally passionate as regards the spreading of the gospel in his area and beyond and became aware that this was not going to occur by confining his efforts to the traditional manner of doing ministry by the Assemblies of God missionaries, who largely targeted the white elite miners in the suburbs.

In 1965, with the help of other missionaries, he shifted his focus entirely to the black community and embarked on raising and training African leaders who would take on the role of evangelists and pastors in Kitwe. In the same year (1965) the training was formalized and a bible school was founded. The first Zambian evangelist / pastor to be trained at this center was Reverend Kabuswe. At this time, the Pentecostal Assemblies existed in a new dispensation. It was merely a year since Northern Rhodesia had attained independence from Britain, being renamed Zambia (24th October, 1964). Because of this historical event, the Pentecostal Assemblies of God added Zambia to its official name, the Pentecostal Assemblies of God in Zambia.

After 1965, the PAOG Zambia experienced changes and challenges in line with the transition that had occurred in the country. By 1974 the work of the Pentecostal Assemblies of God was stalled due to the strategy employed at that time, which was not yielding the results desired. As mentioned, this was one that largely targeted the white community in the suburbs, with satellite ministries in the townships where the larger communities of people in the cities lived. The local leadership was largely dependent on the resources and training provided by the missionaries.

Although there were pastors and evangelists, they were not liberated or empowered to effectively influence their communities with the gospel; instead, they were macro-managed by the missionaries.

With apathy towards the realities taking place in the country, the missionaries continued their business as usual. However, Zambia was experiencing the radical change of nationalism. The slogan, "One Zambia, One Nation" emerged to entrench the quest for Zambia to belong to the Zambians, and the benefits thereof. This meant that white migrants could no longer enjoy the former colonial privileges nor hold on to positions of influence. Most of them began to drift back to their countries of origin, thus depopulating the white community. The missionaries were slow to bring change into the way they did ministry in the country when the country was implementing change.

They could not take embrace the nationalistic changes Zambia had taken on for the Church too. This diminished the impact of the missionaries' ministry in the country, particularly the Copperbelt. Based on these circumstances, a decision was reached to terminate the work and return home, since their work was not yielding the kind of fruit they had hoped for. At this time the Zambian government moved to consolidate the major institutions of the country. In the education sector, more black teachers were being trained and deployed, while the mining industry reduced the number of expatriate workers as more young Zambian graduates emerged from the ranks, Government administration underwent an overhaul with many Zambians taking up positions left vacant by the former expatriates.

With the exit of white migrants, the demographics of the suburbs also changed. As more Zambians graduated and gained employment in previously white occupied positions, they moved to the suburbs, formerly exclusive to white people. It was at this time that the Pentecostal Assemblies of God leadership made another decisive decision, which was to alter the course of the history of the PAOG Zambia to date. The decision made was that the ministry continued but with a different strategy. Ministers were to focus on young professionals, University and college students with an aggressive evangelistic thrust both in the suburbs and townships.

The strategy began to yield exceptional results; churches were being planted away from the traditional enclave of the assemblies of God, the Copperbelt. Churches were planted throughout towns along the railway line of the Copper belt to the Southern province, along the Great North Road into the Northern and Luapula Provinces, and the Great East Road to Eastern Province. Their presence was felt in all the major institutions of higher learning and high schools. The Assemblies of God, which was inconsequential among other Mission Pentecostal churches, sprang into life and determined the pace of the Pentecostal movement in the country.

A new missionary from the Caribbean, Winston Brooms, commanded this drive. With his strong leadership, Brooms started laying the ground for the future of the Assemblies of God in Zambia by training local leaders properly. In 1980, a Bible school was established at a house in Kitwe. While Brooms was spearheading the growth of the Church another missionary by the name of Ray Gallagher was appointed as the first principal of the PAOG Zambia Bible School. Since 1980 the PAOG Zambia has planted 1,200 churches nationwide. In 2004 to 2005 alone, they planted 20 churches. The current Serving Bishop of the Pentecostal Assemblies of God in Zambia, Reverend Harrison Sakala, places a strong focus on missions and is personally responsible for planting more than 20 churches.

The Pentecostal Assemblies of God, among other mission Pentecostal churches, has contributed 50% of the leaders in the Charismatic churches, as will be noted later. At approximately the same time other Pentecostal churches were taking root in the urban areas. Though the Apostolic Faith Mission arrived in the country earlier than the PAOG, the Church is little known in the country. Their influence has been confined to the Lusaka area and likewise, the Church of God. They enjoy a large following in Lusaka and the southern provinces.

The Pentecostal Holiness Church in Zambia is another Pentecostal mission Church which exerted itself in the country, especially on the Copper belt and in the Lusaka provinces. The Church entered the country with a very strong emphasis being placed on evangelism accompanied with signs and wonders. However, it failed to attract the emerging middle class and young professionals of that time, possibly because of the emphasis they laid on dress codes and the overbearing involvement in the lives of their members. Their church workers had little or no training at all but received their motivation from trusting the Holy Spirit to do the work, since an anointing was all that was needed. This caused most of them to falter in their Christian walk or they simply gave up.

Another Mission Pentecostal church, which played a significant role in the movement, is the Apostolic Church in Ndola, a Church with Danish links started by the Pedersen brothers, John and Peter. The Zambian Pentecostal movement owes its growth to these Mission Pentecostal Churches.

2.3 Factors Contributing to the Growth of the Mission

Pentecostal Movement in Zambia

The growth of the Pentecostal movement in Zambia can be attributed to various factors.

2.3.1 Spiritual reasons

As indicated earlier, Zambia is largely a religious country with some 80% of its people subscribing to the Christian faith. However, this reflection does not imply that all subscribers understand and follow evangelical Christianity. In fact, the largest number of adherents is Catholic, followed by the liberals of the United Church of Zambia. According to the research conducted by the Evangelical Fellowship of Zambia in 2002 in Lusaka, out of the population of approximately two million, 4 of every 10 people attend Church every Sunday. But of the sample of 10,000 people who were asked to indicate their religious affiliation, 70% indicated their subscription to the Christian faith. Within the Zambian context, evangelism by the evangelical, Catholic and protestant mainline churches was, and still is, influenced by the missionary approach which was more recruitment based with little emphasis on the cost of discipleship that called for genuine repentance. This approach became a breeding ground for syncretistic practices among the followers.

The country's population was growing and more people needed to be exposed to the gospel of Jesus Christ. The young nation was very furlough for the gospel. Were the missionaries in the mainline churches successful in meeting this complex spiritual need among the Zambian people? The answer is in the negative. This can be justified by considering the behavior of the adherents of these churches. It was not a problem for churchgoers to attend to their African religious beliefs any other day of the week while celebrating Christian rites and practices on designated days such as Sunday. But once the Pentecostals set foot in Zambia, they started challenging the concept of "salvation", which in their view kept people spiritually enslaved. Pentecostals believed salvation was not a matter of embracing the teachings of the bible but the total commitment to its demands. Salvation meant getting joint with God the father and totally divorcing ways which were in conflict with what the bible taught. They viewed salvation as a way of liberation from the control of the devil and all his demons; to be set free from the oppression that hindered people from enjoying their relationship with God. God was interested in interacting with them without having to go through a mediator, except Jesus Christ. They did not need to depend on a traditional healer to solve their spiritual problems because if they approached Christ, he will give them power to deal with the oppressive evil powers, witches and all the curses.

Pentecostals clarified issues. It is not possible to call oneself a follower of Jesus Christ while clinging to the old ways. One was either committed to God or not at all. You could not serve two masters. This spiritual environment was well exploited by the Pentecostal preachers in the suburbs, townships and rural areas, so that the numbers of people responding to this new approach of communicating the gospel began to swell.

The other salient contribution to the said growth was the response of the Pentecostal movement to the **spiritual needs** of the Zambians. As Africans, Zambians by and large do not view their physical world and interpret it literally. The physical world is the consequence of the unseen world which governs the physical world. They are made aware of this unseen spiritual world from childhood and throughout life. It is therefore impossible to divorce the day-to-day living of people from the reality of spiritual interference. In reality evil forces are bent on causing harm to individuals and their families, working through people who are evil hearted and are known to practice *Ulozhi, bulozhi, ubuloshi or umfwiti* (the use of evil spiritual forces to cause harm, ranging from curses, impotency, barrenness, mental confusion to untimely deaths and undetectable diseases).

Thus people are gripped by fear and may be desperate to have their spiritual experiences explained and resolved. They are those who are also spiritually empowered to counteract the evil forces and reverse the affliction they have caused in the lives of the people. (*These are known as chimbanda, inganga or banganga ba lubuko*). They understand the spiritual world and interact with it in order to bring spiritual solutions to the people. They are a gift to the community and are positioned between the visible world and the world of the spirit, in which all the ancestors reside. The mainline churches were knowledgeable about the power of God and how it surpassed any other. Disappointingly this was not expressed in the way they dealt with questions and spiritual problems of their members. This is qualified from my personal experience with the Evangelical Church in Zambia (ECZ). While growing up in this Church, it was only in the mid eighties that I witnessed the Zambian spiritual needs being met at one of the regional conferences in the ECZ.

Pastor Mbewe, an evangelist with the Dorothea Mission in Lusaka, was a guest speaker at the conference. After he had preached, much demonic manifestation was evident among the people. When he took time to pray for them, deliverance was evident for those he had prayed for and likewise, the people with various diseases were healed.

Whenever he was invited to speak at our regional conference, the gathering grew and anticipation among the people was high.

The Evangelical Church with its sound evangelical teachings could not go beyond these teachings to literally meet the spiritual needs of the people in this manner. However, an outsider was able to cause the leaders to become aware of this gap. In 1985, Pastor Paul Makai a Pastor in the Evangelical Church started praying for the sick and expelling evil spirits in a town known as Ndola. . In a short time, he became popular in the ECZ circles. I recall the 1986 July regional conference where we worked hand in hand with him as a group of young people from different congregations, praying for the sick and those afflicted by evil spirits. That conference transported the ECZ into a different understanding of God's power and how it can intervene in people's spiritual afflictions. People from within the ECZ used to travel from all over the country to see him for prayer.

In 1981 in Chingola at Chiwempala Evangelical Church men such as Bernard Mumfunte and Divan Sandala, who were lay preachers, emerged as powerful preachers in the surrounding rural and urban areas within the Evangelical Church in Zambia praying for the sick and casting demons. I recall being in a meeting where Bernard Mumfunte was preaching and when the time came to pray for the sick, demonic manifestations and discomfort were evident amongst those who were afflicted with evil spirits.

He prayed to God in the name of Jesus Christ that no one afflicted by evil spirits could pass through the exit door and this was indeed the case. People afflicted with evil spirits would collapse in the doorway as they attempted to leave. The two men would spend hours in the church praying for those spiritually afflicted. All kinds of diseases were healed and this I am able to account for because I was present in many of these encounters, such as praying together with them and being there when people presented themselves with these problems and went away celebrating after receiving solutions to their problems. Despite these good works, which brought joy to people, the local missionaries were adamant this was not real and should not occur within the ECZ because such gifts had ceased to operate in the times of the Apostles. But people kept arriving since solutions. Not theological arguments mattered.

In 1989 young people at the same Chiwempala Evangelical Church begun spending praying time together an awakening to the reality of the power of God working in the lives of His people was experienced. Their lives changed, passion to live out godly lives and the desire to see people passing their paths and afflicted set free was seen in the time spent praying for the sick, casting demons and counseling people. Barren women conceived, the mentally disturbed found normality, and a church of 300 people increased to 600 within two months.

The church building became too small and people were obliged to stand outside. I saw people arriving at the pulpit begging for salvation although no one was preaching. The spiritual needs were being met, so overwhelming was the cry for salvation. The same occurred with Pastor Robby Mutyoka in the Baptist Union Church in 1986. Although it was a conservative church, he engaged in praying for the sick and expelling evil spirits from the establishment. His congregation in Mpatamato Luanshya grew to be one of the largest Baptist Union congregations on the Copperbelt. He not only attracted people from the congregation but also from other mainline churches, since people were seeking answers to their spiritual problems. The latter churches, despite possessing good theology, did not pursue the avenue of responding to the spiritual needs in the manner that Pentecostals did. In all the cases cited, opposition from certain leaders led to stifling the work of the Holy Spirit and intentional disruption of that which was occurring.

It is also true that most of those who were involved in this endeavor had contacts with friends in the Pentecostal mission churches, Except for Bernard Mumfunte and Divan Sandala, who emerged as a result of seeking God's face through much prayer and fasting. Young people at Chiwempala ECZ were influenced largely by their interaction with Pentecostal friends either at Scripture Union meetings in High School or interdenominational youth camps which formed a base for the

Pentecostal influence among the youth from mainline churches. The Pentecostal movement was well positioned in high schools and college Christian meetings.

The Mission Pentecostal Churches were the first to be bold in their open-air crusades in Zambia. It was common practice among them to advertise gospel crusades with a bold invitation to bring the sick for healing as well as those who were oppressed by demons, as part of the full gospel of Jesus Christ. In doing so, the Pentecostal movement not only attracted the unsaved but also appealed to the Zambians who were spiritually conscious. Their emphasis was not foreign to the spiritual reality of the Zambian people. The scriptures, Mark 16:15 to 18, and Acts 1:8 were central to the preaching of the Pentecostal preachers. The word of God was not to be preached with impotence, but with the manifestation of the power of God. The miraculous was not divorced from the full gospel of salvation. Zambians were able to identify themselves with the spiritual confrontation that was propagated and acknowledge the results thereof. They needed to identify and align themselves with a power which could protect them and also deal with problems evoked in the unseen spiritual world.

The Pentecostal preachers were able to provide the aforementioned, as they presented to the people God, through Jesus Christ who was more powerful than the evil forces of darkness which terrorized them, one who

possessed the power to deliver them from spiritual oppression and give meaning to their lives. Through Jesus Christ, God offered a permanent alternative to their spiritual problems. The people were not going to be governed by fear of the unseen but would find freedom in God through Jesus Christ.

2.3.2 Appealing to the emerging young Zambian intellectual community

At this time Zambia was attempting to keep pace with a fast changing world. With the economy being so dependent on minerals, a young generation had to be raised in order to advance the nation. With the Zambian humanistic ideology, invented by the first National President Dr Kenneth Kaunda, the government was committed to using national resources to educate larger numbers of young intellectuals. The educational system promoted English as the language of enlightenment and Western Europe and North America as standards of success. Any form of connection to Europe or North America, be it culture, religion or academic, was a symbol of progress.

The Pentecostal movement consequently expressed itself as a progressive movement boasting serious connections with North America and Western Europe.

The American style, and the eloquence in English of their young well dressed and energetic preachers, was attractive to the young and upcoming intellectuals in Zambia. For the first time Zambia was being exposed to a different form of clergy. The Mission Pentecostal Movement had permeated high schools as well. Although the Scripture Union was the official non-denominational evangelical high school movement, the influence of the Pentecostal movement was very evident throughout the country among the students attending scripture union. Furthermore, although the students used Scripture Union bible study material, the practice in worship was Pentecostal. The songs and liturgy were those of a Pentecostal church. In 1983 I was selected as the Scripture Union chairperson, which created a problem because eighty percent of those I led came from either Pentecostal churches or embraced Pentecostal practices and teachings while I was from a conservative evangelical church. Nevertheless, I fitted in well because, to their surprise, I had already been an adherent of the Pentecostal movement but did not see any reason to become a member of a Pentecostal church.

When high school students graduated, a passion to serve God had already been provoked and as they went to serve in the national service program, the place became a mini Bible training ground for would be pastors.

Those who had been leaders in the Scripture Union movement across the country would meet in National Service Camps where they energized one another. Because of this informal progression of young people from high school who were already involved in church life and met other zealous counterparts in the National Service Camps, their influence continued after they had completed the national service program. Eventually, the Pentecostal movement which has a strong evangelism thrust, encouraged these young people to respond to the “call of God”, since their “hearts were ready”. Those who felt God calling them to the ministry responded to the call and went on to be trained as pastors while the rest continued steadfastly in the faith as they pursued other interests in their lives.

Zambia being a young Nation with a large number being youth, the Pentecostal movement became an attraction to many of them.

2.3.3 Hope for the struggling poor

The early Pentecostal movement in Zambia was not focused on the poor of Zambia but the elite white miners in the suburbs. As the movement began to grow this perception did not alter amongst the people in the townships. The Pentecostal movement was viewed as a movement for the educated and wealthy.

To so many young people aspiring to become professionals and to those who were poor and struggling, the movement gave them hope of excelling in life. The Pentecostal movement did not advocate a theology which made people think that the only riches God has in store for those who believed were spiritual and to be found in heaven when one dies. God wanted to make those who believed in His Son happy too. The teaching on the need to prosper in this life is intertwined in the preaching of Pentecostal clergy as this is viewed as being the will of God. People must prosper in health just as they prosper spiritually. As children of God, prosperity is the reward of the righteous and believers are the righteous of God.

2.3.4 Recognition and empowering of laity

The Pentecostal liturgy enables laity in the congregation to participate in the church life on a broader scale. These are people who have shown commitment and zeal in serving God within the context of the local Church.

The recognition of leadership in the congregation in most cases takes place during the first two years after a person has given his / her life to the Lord. The experience of the “Baptism in the Holy Spirit” with the evidence of believer speaking in tongues as evidence of empowerment by the Holy Spirit to engage in the work of the ministry would be enough

to allow an individual to engage in ministry. This is based on Acts 1:8 where Jesus Christ assures the disciples of the endowment of the Holy Spirit for them to receive the power to be His witnesses while they wait in Jerusalem. The progression to lay ministry is validated by the evident work of the gifts of the Holy Spirit in a person. The leadership recognizes this and responsibility is therefore given and people are assigned certain tasks such as being leaders of mission projects and in many cases, to plant satellite churches and lead them.

2.3.5 Mass gospel campaigns

During the late 60s and early 70s the government of Zambia wished to promote the country's national products and the best way was to present evening cinema shows in public squares. These events attracted large crowds and once this campaign was over, there was little activity that brought communities together in the public places in the evenings.

The Pentecostals reintroduced the Zambian people to once again enjoying evening activities. Pentecostal crusades were well organized with good public address systems and well rehearsed choirs. These campaigns became the replacement for such evening events in the townships. The attendance as well as the response to the invitation to salvation, was overwhelming.

The highlight of these campaigns was the visit of Reinhard Bonnke, who led the Christ for all Nations campaigns on the Copperbelt. These crusades contributed to the growth in numbers of the Pentecostal movement.

2.4 The Birthing and Growth of the Indigenous Charismatic Movement in Zambia

The birth and growth of the Charismatic movement in Zambia can be attributed to factors to be discussed below.

It is important, though, to establish that there has been little scientific documentation of the growth of this movement, but that unprecedented oral information is available from those who have played key roles in the shaping of this movement. This includes personal experiences and engagements from which information has been derived.

2.4.1 Global influence

The Charismatic movement is a late entry into the Zambian Church and its presence has shaped the outlook of the Church accompanied by a different theological debate.

The Charismatic movement in Zambia is a by-product of the worldwide Charismatic movement. As a nation affected by globalisation, it is impossible for this country to be left unaffected by the other trends,

which accompany globalisation, such as different forms of religion and particularly of Christianity. Zambia has not been spared the global Charismatic influences, especially those stemming from the United States of America. As the Charismatic movement reached its peak in the USA, with preachers monopolising the electronic media, Zambians were given a glimpse of the Charismatic movement and its influences in the United States of America, Latin America and populous countries in Africa such as Nigeria. The charisma of the preachers, the financial power, the attention and outstanding productivity were enticing. Churches in East Asia such as those in South Korea (for example, with Paul Yonggi Cho's church) and with other leaders such as Kenneth Hagin of Rhema Ministries, Morris Celluro, Derrick Prince, John Osteen, Oral Roberts, Ralph Mahoney and John Wimber in the USA, became icons of the Charismatic movement in Zambia. It is impossible to find current Charismatic leaders who, with over 20 years in ministry, have no knowledge of the above-mentioned leaders in the Charismatic movement.

At one time or other they would have been exposed to the ministry of these aforementioned leaders through electronic media or literature. They represented a model of the modern Church, an inspiration for the emerging Charismatic pastors.

They also set the standards for the modern Church; a powerful, wealthy institution, belonging to a powerful and wealthy God, the creator of everything. The Charismatic movement, though indigenous, is extremely dependent on the outlook and operations of the Charismatic movements in the USA and Western Europe. By attending some of the conferences organised by these ministries, Zambian ministers were brought into close proximity to a new wave of modern Christianity under the veil of the “charismatic” movement.

But at that time when the movement was entering the nation, the latter’s leader, the first Republican president, Kenneth Kaunda, who held a humanistic ideology, did not see the need for the proliferation of the church and thus halted the registration of new churches. Most of the Charismatic churches and interdenominational ministries began to emerge in mid 1985 when the registration rules were eased. At the same time a migration began in the mission Pentecostal churches as the pastors and lay leaders moved out to begin their own ministries, so that church “splitting” among Pentecostal Mission churches became the order of the day. Most of those who left Zambia found new homes in the existing Charismatic institutions in North America or Western Europe.

2.4.2 Theological tensions in the mainline churches

As more church leaders were exposed to the Pentecostal movement, their own spiritual encounters as individuals challenged their theology. This, in particular, represented the pneumatological disposition and the interpretation thereof. As leaders in their given constituencies, they exerted an influence over a number of their followers whom they later exposed to the same teachings and experiences as their own. However, this resulted in a conflict of interests.

The leaders were required to uphold the theology and articles of association as required by the institution in which they served while being true to their own spiritual experiences. The followers too found themselves in the same predicament and this situation gave birth to independent churches across the country, particularly along the railway line. Better-known examples are those such as Grace Mission Ministries International. In September 1993, Grace Ministries came into existence, but not as a desired outcome. In 1990 young people, who were largely meeting for times of fellowship in the Lusaka area, began to experience encounters with the Holy Spirit in ways unacceptable in the United Church of Zambia, a mainline Presbyterian Church.

The Church has a strong evangelical theology background but developed to have a liberal outlook and practice in comparison to other evangelicals in Zambia. As the current Bishop of Grace Ministries,

Bishop Ngandu, narrates, the more such meetings gained the center stage in the United Church of Zambia, especially in Lusaka, as a candid expression of the move of the Holy Spirit in the lives of individuals, the more discomfort was created among conservative church members. Ironically, some of the leaders within the church felt comfortable with the occurrences among the young people, and therefore embraced the teachings and experiences. In 1992, at a youth camp in Kabwe, young people petitioned the United Church of Zambia leadership to start making adjustments in order to accommodate the movement within the Church; a “revival” committee was formed to engage with the leadership in Lusaka. Evans Chibesa Kunda, a younger leader in Saint Andrews United Church of Zambia congregation in Lusaka, played an instrumental role in this process. Although he was one of the leaders in this influential congregation, he embraced the developments since his personal experiences could not be wished away. Besides him, a missionary by the name of Govern Elliot also approved of the occurrences. As the meetings continued in the small groups, people from other churches began to attend them and this increased the numbers, making it impossible to meet in small groups in homes. A larger venue was solicited and Saint Andrews Church was used to accommodate the meetings.

This move infuriated the main leaders of the church who opted to expel the leaders who had embraced the “rebellion” and their followers.

The leaders in the new movement challenged this expulsion but the matter could not be resolved amicably; thus the courts became involved to try and solve the problem legally. The second Republican president, Dr Chiluba, intervened to resolve the issue without involving the courts. The reader needs to observe the reason why President Chiluba was brought in.

Firstly, the United Church of Zambia had enjoyed the attention of the state during the leadership of President Kenneth Kaunda. In many ways, it was perceived as a state church. For example, during the reign of Kenneth Kaunda, the patron of the women’s wing of the United Church in Zambia was his wife Betty Kaunda. During the time of Chiluba’s presidency, this was no longer the case. The privileges obtained from the State House and the attention had drastically diminished and soon the Charismatic and Pentecostal movement were receiving both.

Even though this was the case, President Chiluba, who was a long standing member of UCZ in the Chifubu local congregation in Ndola, was viewed as the best person to resolve the dispute.

Despite embracing Pentecostal / Charismatic teachings and experiences, he had not relinquished his position as a leader and member of the UCZ.

It was therefore obvious for him to be consulted and assume the role of mediator in solving this problem, and above all, to be given room to exert his influence in order to bring about harmony and a way forward in the dispute. The other reason was that Chiluba was well positioned to understand both parties. He had embraced Pentecostal teachings because of his personal encounter with them as a UCZ member. His intervention therefore lent credibility to the situation.

As a result of these meetings at the State House a compromise was reached. Meetings held at different times in the UCZ churches were intended to accommodate both parties. But later, the main leaders of the UCZ negated the arrangement and asked all those in favor of the new move to leave the Church, which gave birth to Grace Ministries. The church began without any structure, leadership or resources, with Evans Chibesa Kunda as its national leader.

Another example is the birth of the Christian Fellowships in Zambia. In 1982 in the Christian Mission in Many Lands (CMML) a theological conflict started brewing among the “missionaries”, after some missionaries had been exposed to the Charismatic movement in England after their own personal experience of the Holy Spirit.

This created a theological conflict in this Church. With tensions arising and theological matters causing a rift, Gordon Surcklin and his cohorts left the CMML to begin Christian fellowships in Zambia.

The new Church grew rapidly in the Northwestern province of Zambia and established its base at Sachibondu in Mwinilunga, a small rural town in the Northwestern province. Its growth was also notable on the Copperbelt and in the northern and western provinces. The growth was attributed to the outflow of members from the CMML churches and also because of its strong mission vision. Within a space of three years, the Church had 500 congregations spread across the country.

The Church developed in association with Harvest Ministries in England led by Bryn Jones, who was a leading member of the apostolic movement purporting to restore the apostolic ministry in the church; as a result an apostolic team was established to administer work in Zambia.

In 1986 the Evangelical Church also experienced theological tensions, which led to an outflow of its members who proceeded to start their own Churches.

Kitwe Evangelical Church in Zambia received a missionary from South Africa, Oosthuizen, who exposed members to “Pentecostal” experiences, whereupon the church’s theological stance shifted. The leaders in the church embraced the experiences and openly expressed themselves.

Since the constitution did not allow this manner of expressing the Christian faith, tensions resulted which led to the moving out of the majority in order to establish the Kitwe fellowship, which later became part of the Christian Fellowships of Zambia.

This was followed by the same experience with in the Evangelical Church in Zambia at the Chiwempala Evangelical Church in Chingola, a mining town on the Copperbelt. As young peoples' experiences with the Holy Spirit altered their theological stance with regards to the work of the Holy Spirit in an individual's life, theological conflict again surfaced.

Most of the leaders embraced the experiences and became part of the group, which regularly met for prayer. Eventually, the whole group was expelled from the Church and they founded their own Church.

It will be clear that theological tensions have constituted a major factor contributing to the development of Charismatic churches emanating from the mainline churches.

2.4.3 Theological shift in local congregations.

Theological tensions have evidently created an environment for the forceful removal of members from the mainline congregations; yet another reason, for the formation of the charismatic churches is a theological shift, or the embracing of certain teachings inclined towards Pentecostal teachings by local congregations.

A local congregation would then decide to break away from the denomination and become independent in order for its members to express themselves in their newfound experiences. This shaped their theology regarding the work of the Holy Spirit in an individual.

This is strongly evident in the Bread of Life International church in Lusaka. The church, a satellite church of the Lubu Baptist Church in Longacres, began with a number of elders to oversee the work. Among them was the current presiding Bishop, Joseph Imakando.

While the Church retained its Baptist identity in name, the awakening of people to the working of the Holy Spirit in their lives began to alter their perception regarding some of the teachings in the Church.

One of the developments was the enthusiasm, which gripped young people in the Church, to go out and evangelise. The prominent features in their enterprise were the expulsion of demons and healing of the sick, which was not a Baptist practice. Emmasdale Baptist Church became a centre for Christian activities attracting people from other Churches as well as those who wanted to experience the work of God in their lives. Pastor Chali Kasonde current Bishop of New beginnings in Kitwe, mentions that the desire for people to encounter the power of God in their lives led to times of intense prayer at the Church. Overnight prayer meetings were conducted.

Throughout the late eighties the Church witnessed an increase in the number of members and church attendance. Theologically, the congregation stood at a crossroads. With all the experiences and the rapid growth of the Church, relationships with other Baptist Churches in the city could not be sustained.

In terms of all they had experienced as a church, a decision was made to move away from the Baptist Church and become independent. Hence the Bread of Life Church was born. The congregation currently has 10,000 people attending Church services every Sunday.

By 2005 the Church had either incorporated existing Churches or planted new ones on the Copper belt, in the Western, North Western, Northern and Southern Provinces.

2.4.4 Starting of ministries by strong individual leaders

Among Charismatics, this is the commonest way of starting Churches; an individual, being certain God has given him / her “vision” to start new work, proceeds to do just that. The move normally occurs in a harmonious manner rather than as a result of theological or forceful removal. Others would leave to be trained for pastoral work and on their return opt to start their own ministry other than operating with the Church with which they had previously worked.

An outstanding example is Dr Nevers Mumba of Victory Ministries in Zambia. Although he had been a member of the Pentecostal Assemblies of God (Maranatha Church in Kitwe), he emerged as a forceful Charismatic leader in Zambia. After being trained in the United States at the Christ for the Nations Bible Institute, he returned to begin his own work.

He became the first television evangelist in Zambia and captivated the nation with the “Zambia shall be saved” television casts. Within five years (1984 to 1990), Victory Ministries had established branches all over the country and beyond its borders with its headquarters in Kitwe.

In the history of the Zambian church there has never been such a preacher who had such a large following from non Pentecostals and Pentecostals alike. Currently, Victory Ministries is a shadow of what it used to be 15 years ago. It has disintegrated as its leader became consumed with National politics, with a vibrant church only in Kitwe, led by Pastor Lubuto Nsofwa, while the others are merely average.

Another Church which began in this manner, was the Gospel Outreach Fellowship founded by Pastor Helmut Reutter and his wife Esther. The two felt God was challenging them to start a vibrant church. In 1992, together with a number of people (most of them from the couple’s previous church, the Apostolic Faith Mission (AFM) in Longacres Lusaka), they started Go Centre.

2.4.5 Church splits

The Charismatic churches are known for “splitting” on a regular basis. Ninety five per cent of them started as a result of breakaways and splits in their ranks. I would categorise breakaways as Charismatic churches whose leaders opt out of a given Pentecostal mission church or mainline Church and start their own ministry, independent from any Church. Factors that lead to such action are:

2.4.6 Poor leadership

Most Charismatic churches begin impromptu without a strong leadership being in place. The leader is usually a Charismatic person who takes the lead or is appointed because of his /her influence in the group. As its members begin to settle down the reality of the need for strong and God honoring leadership begins to exert a strain on the newly founded congregation. In order to retain authority, the leader opts for authoritarian leadership to maintain the work.

Anyone who dares to raise concerns with regards to matters of governance and financial accountability is regarded to be challenging the God-given authority of the “Man of God”.

As a person called by God and given the vision, he knows what to do and where to go. The other leaders are not recognized as key role players in establishing the work of God.

2.4.7 Insensitivity of leaders to other leaders' needs

Prosperity, though taught as a blessing for those who are in the kingdom, is viewed in a hierarchical manner. In other words, those who are seen to prosper more are considered the “point men or women” in the congregation or ministry.

Resources donated to the church are inclined to benefit the man or woman of God while those who labor with them are considered to be lower in the hierarchy. The senior Pastor would live in a better house, drive a better car(s), enjoy holiday incentives as well as many gifts from the members; the rest of the workers are there to help the Pastor to fulfill the vision. Those who abhor this kind of greed and selfishness may instigate and lobby for the pastor or worker to be marginalised and to successfully move him / her out. Nevertheless, the problem continues.

2.4.8 Unbridled ambitions

This is common amongst young emerging ministers who feel that the current leaders are out of touch with reality and that there is a need to alter the status quo. These young ministers are frequently impatient and arrogant. They are everywhere and do not want to submit to any structure or form of leadership.

Metaphorically one might say that they have keen eyes for the vulnerable and pounce on them like vultures and literally drain their

resources through intimidation, excessive spirituality and manipulation. Each one of them exists in a survival mode and they have to do what it takes to live. The operational moves of such people are to dislocate members from their congregations, aligning the latter with themselves and when the time comes to leave, they know they will have followers.

Churches formed this way are spread across the country, usually meeting in schools. It is an interesting occasion when one enters school premises and hears similar songs being sung in different classrooms.

The time during which the sermons are delivered is chaotic. It is as if everyone is competing to be heard because of the proximity of these “churches” to each other. The quest is to stand out and be the “man or woman of God” that the leader has envisioned himself to be. In most cases the consequences of immaturity and ego gratification may be failure and moral decadence.

2.4.9 The entry into Zambia of Charismatic Churches from other African countries, Western Europe and North America

When Zambia was declared a Christian nation in 1991 the international Christian community, especially the Pentecostal / Charismatic movement, was delighted and held Zambia and the then President Frederick Chiluba in high esteem.

The country opened itself to Charismatic invasions, especially from West Africa, in particular Nigeria.

The Nigerian Charismatic movement holds to a strong missions outlook and enjoys a significant presence in sub-Saharan countries, including Zambia. Churches such as Deeper Life, Winners Chapel, Christ Embassy and many others, have found a place in the country, as well as others founded by European and South African Churches.

Currently, the Zambian Charismatic movement has adopted the identity of the Charismatic movement in Nigeria. Most of the annual conferences of the Charismatic Churches in Zambia invite Nigerian ministers as guest speakers.

Chapter three

THE PENTECOSTAL MOVEMENT DURING THE TENURE OF DR FREDERICK CHILUBA

By mid 1990, an alliance of Kaunda's opponents had put together a movement to begin opposing the Kaunda government. A call to return to democracy was to be put to a referendum. But this move was contested and challenged vigorously and Kaunda was obliged to shelve the idea. However, this did not abate the struggle to reinstitute democracy in Zambia. As momentum built, the Movement for Multiparty Democracy (MMD) was formalised and registered as a political party in readiness to oppose Kaunda. Frederick Chiluba, the then leader of the Zambian Trade Unions, was emerging as a probable leader of the movement and eventually was appointed leader of the MMD to contest the parliamentary and presidential elections. As a result of the pressure from the opposition, Kaunda gave in to the calls for elections and October 1991 was declared a voting month. During this time Kaunda was losing face with the church. It must be noted at this point that Kaunda, though aligned with the Eastern block and entertaining socialist ideologies, was still viewed as a staunch Christian as evidenced in his interaction with the church community.

Furthermore, the history of the Kaunda family contains the Christian faith as an important cornerstone. It was well known that Kaunda's father was a committed Christian, closely linked to the early missionaries in the Chinsala area in the Northern Province. Christianity in Zambia was never viewed as a threat, as in the former Soviet Union and China and other communist states. As mentioned above, the UZC was even seen to be a "state Church" because of its strong ties with the state house. But slowly this view was eroded as Kaunda began to court leaders of the mystical eastern religions, as witnessed during the 1980s when he openly linked himself to a Dr M A Ranganathan who helped him establish the David Universal Temple at State House. He further caused matters to deteriorate when he brought the Maharishi Mahesh Yogi to the country to revolutionise the agricultural sector in Zambia, coining the slogan of the project as "heaven on earth". As a result, the Church no longer viewed Kaunda as a true Christian but rather as one who was trying to bring a demonic curse on the nation, especially among the evangelical pastors. This caused the churches to change sides. They looked to Chiluba who represented a new wave of politics and a hope for Zambians, like Moses, who would lead the nation in a new dispensation. But the Church needed to carefully charter the new troubled waters. Anticipating violence in the coming elections, the churches united to ensure that voting took place peacefully.

Monitoring groups such as the **Zambia Elections Monitoring Coordinating Committee** (ZEMEC), were formed. During the entire process the “Church” (Evangelical, Protestant and Catholic) monitored the proceedings. Prayers were conducted throughout the country and sermons from the pulpit were geared towards a peaceful transition. The three Christian mother bodies (the Evangelical Fellowship of Zambia, the Christian Council of Zambia and the Catholic Bishops Council) worked very closely during this historical event. Truly, the elections passed by with few incidents of violence and Frederick Chiluba was declared President of Zambia. The country became a model of what should occur in other African countries. Kenneth Kaunda gracefully handed over power. Chiluba, who openly subscribed to the Christian faith, attributed this victory to God’s working, the prayers of the Christians and their involvement. At the same time, Kenneth Kaunda had developed a negative reputation among the Christian community because of the aforesaid association with eastern religions. Among the Pentecostals and Charismatics, Chiluba was viewed as the anointed one of God who would take Zambia out of its misery and poverty. He was truly a believer and follower of Christ with a strong inclination towards Pentecostal / Charismatic beliefs.

He took every opportunity to declare this and it became well known fact that the president of the country was a “Born Again” Christian. Three months after the elections Zambia was declared a Christian nation at a thanksgiving ceremony at the state house. How did all this go wrong?

3.1 The Ushering in of a Culture of Non-theological Debate on

Issues affecting the country

At the time when the political shift was taking place, the country was confronted with a dire need to escape from three crippling situations. Firstly the economic state of the nation was desperate. The copper prices had plummeted, the infrastructure had fallen apart, the poverty levels had risen and a faceless enemy in the form of HIV/AIDS was killing people. The Chiluba government was faced with the daunting task of dealing with all these issues. The church, in particular the Charismatic church, which had seemed to be vocal and in the forefront during the elections, could not withdraw now, and could have played a role in dealing with the issues the nation faced. But this was not to be the case. Instead, within the Pentecostal / Charismatic movement, a culture of non-theological engagement as regards finding ways of dealing with the problems emerged. With few theological academics in the movement at the time, it did not possess the capacity to deal with challenging issues intellectually or theologically.

The movement found comfort in wallowing in the fact that Zambia had been declared a Christian nation and offered spiritual solutions to practical problems. This is evident in the manner in which the issue of HIV/AIDS was handled. Common at that time, the pandemic was viewed as a curse from God, or an affliction of the enemy, the devil. If the problem is considered to be spiritual, then spiritual solutions are inevitable. With no proper understanding of the medical aspects of the pandemic, prayers became the immediate remedy. People died of AIDS in droves and the movement was struggling to deal with the problem. Eventually, even pastors started dying from the pandemic and that is when the situation started getting attention. The manner, in which issues of poverty and economic staleness in the country were approached, exposed the shallowness of the movement in its understanding of the complexity of the problems faced by the country.

Theological education did not produce ministers who were supposed to be community leaders but rather, pastors of congregations who could not interpret the day-to-day challenges people faced in the community. Churches were spiritual hubs existing in the community and not a centre for community reconstruction, empowerment and progress. It therefore became a difficult for many Charismatic and Pentecostal pastors to rise to the challenges of the nation, since they were ill equipped for them.

There was no forthright voice calling from within the ranks to encourage theological debate on critical matters affecting the nation. Instead the response was based on sporadic quotations of scripture, without looking into the history of the Church's theological dispositions with regards to these matters. Although the study is not inclined to discuss the merits and demerits of Zambia's being declared a Christian nation, it is worth noting that declaring a territorial environment as a spiritual domain controlled by a certain faith exposes it to theological debate and intolerance. I do subscribe to the notion that if those in leadership recognize that their role in civil society makes them accountable to the values and principles that honor God and if the declaration were based on this preface, I would consider this noble. The question arises as to whether Chiluba made this declaration in the interests of political manipulation. I do not think so. Speaking to some pastors who were close to him during the campaign and who attended the meeting on the day of the declaration, it was evident that this was no political ploy. It might have lacked theological debate upfront but it was the forthright conviction of a man who believed the blessings of the country would depend on the lordship of Jesus Christ over the Zambian nation. The late pastor Joseph Chikoti of the then Ndola Christian Fellowship could assent to this.

There was no pressure from the movement to cause Chiluba to declare Zambia a Christian nation in order to thank and appease the Evangelical Movement, particularly the Charismatics and Pentecostals.

According to Pastor Chikoti who was closely involved as a Charismatic pastor in such events, Dr Chiluba's convictions as a follower of Christ, and how he saw himself in the eyes of God, compelled him to make such a decision. Chiluba did not view the political change in the country as an effective campaign strategy but, rather, as divine intervention. Phiri also establishes this after consulting one of her informants, Melu, who felt that, "as far as the president was concerned, the declaration of Zambia as a Christian nation was not a political statement... it was something he believed he needed to do". Though Phiri believed that, Chiluba, "often draws little distinction between his personal religious faith and his public role as president," ^[87] Gifford on the other hand sees the declaration as a chance by the Pentecostal and Evangelical Churches to gain an upper hand in politics in Zambia". I disagree with this view because those who became enchanted with Zambian politics as religious leaders had spent most of their adult lives as Pastors of congregations and had less engagement in community development. Neither were they schooled in Zambian politics to play a role in strengthening Chiluba's political power. On what basis then did Chiluba appoint the clergy into political offices?

It can be assumed that, he believed those who were “righteous” took on the role of leadership. God's favor will be on the country allowing productivity which would benefit the people. Some were appointed as ambassadors and others as government officials but this was a minimal number as compared to those who held strategic offices in government. They were those who were appointed based on their skills such as Danny Pule who was a qualified accountant and became a deputy finance minister. They were extreme cases where pastors got diplomatic status and issued passports as such. Due to complacency the desire for association with the presidency led to the next problem.

3.2 The Removal of the Prophetic Voice from the Movement

The Pentecostal / Charismatic movement was well positioned to be a voice of the many millions on the ground while it interacted with lawmakers and decision makers at the top. Most of the leaders of the movement were swayed by the generosity of the President (in reality) and closed their eyes to the ills and upswings of corruption in the circles of political power. They became mute, or at best compromised in their condemnation of the current state of affairs.

The State House was open to many pastors who benefited financially, especially those from the Charismatic and Pentecostal movements. The moral profligacy among leaders in the civil and political society was intentionally left unchecked as gifts and favors were being exchanged. Nonetheless, there were a few voices within the movement who raised concerns and without reservation declared error regarding the state of affairs but these concerns were believed to be farfetched. Nevers Mumba tried to be such a voice but in the long run he too was lured into the quest for political power since he proceeded to form the National Citizens Coalition, a cordon of Charismatics and Pentecostals with little or no clue of what they were initiating. He dismally failed in his first attempt to be elected president of Zambia. The NCC was later disbanded when Dr Mumba a product of Christ for the Nations Institute in the United States of America maneuvered himself into political matters, joined the Movement for Multiparty Democracy and was appointed as Vice President of the country by the current president of Zambia, Levy Mwanawasa. He was later expelled from the MMD party in disgrace.

As time passed, the movement which had been in the forefront between 1989 and 1991 calling for change, making the nation respect the rights of the people, and holding the government accountable, had moved on to self indulgence at the expense of the common person in Zambia.

3.3 Careless Growth

As mentioned previously, it was not common simply to found churches at will during the reign of Kaunda. Processes were put in place for this and the registration of a Church took a while. It was easier for a branch of an established church to be easily recognized and afforded registration status than registering an independent Church. When Chiluba rose to power, there were few independent Charismatic churches in the country. Emerging Charismatic churches were also small in number. After the first multi party elections, these grew in numbers. The restrictions were lifted and small ministries emerged; splits and divisions among the leaders were common. There was no accountability with regards to the manner in which the work in the movement was carried out. Each one was focused on his /her small domain and influence, and the content of the preaching and conduct were of no concern to anyone. The growth was so careless that questions regarding the integrity of the movement arose in the community.

Currently, the Charismatic movement is like a house on fire. In many ways its growth has caused more discomfort than good; especially the pain and confusion resulting from the splits in the church. For example, one Church belonging to the Chingola Bethel Fellowship, which was formed after many members were expelled from the Chiwempala Evangelical Church, has had four Churches stemming from it.

The movement is also known for Church acquisition. The quest of the more established Charismatic churches is to acquire small struggling churches along the way. Pastors, who live in an illusion and are starved for recognition and acceptance tend to align themselves with more formidable churches in order to gain an identity. In this manner, their churches swell, statistically, but have little engagement with these churches. This trend is also evident among Charismatic churches arriving in Zambia. It is notable that pastors who want external connections will quickly accept membership with Nigerian churches in particular.

4. THE MOVEMENT AT PRESENT, ITS CHALLENGES AND INFLUENCES

Interesting aspects regarding the movement emerged from the interviews conducted with leading Pentecostal/Charismatic and other Evangelical leaders on the matter. A questionnaire was designed to prompt thought and to focus the responses from the more influential and established leaders in the urban setting. The target areas were the Copper belt and Lusaka Provinces, the leading provinces in the country.

4.1 The movement at present

4.1.1 The movement's growth has slowed down

It is agreed that there has been an increase in the emergence of a number of Charismatic Churches in the past ten years (1997 to 2007). However, the growth in the number of churches does not translate into an increase in followers. From 1982 to 1997, the movement rapidly grew in numbers, and likewise, so did the number of Churches planted. The proportionate growth in both was evenly spread. More churches were planted because more people were being evangelized and disciplined. Church buildings were enlarged as a result of many being exposed to mass Pentecostal / Charismatic crusades and prayer meetings while the theologies in mainline churches were being shaken.

After the year 2000, the movement began to slow down. Leaders in the Pentecostal / Charismatic movement agree that churches have been planted since 2000 but the amount of church planting undertaken does not fully match the numerical growth, because of the following:

4.1.2 Church multiplicity

A large congregation not wanting to inconvenience its members who travel far to attend church services and other activities will often start a church in another part of the city to accommodate them. People who become members of such a congregation are already members of the same church. As a separate congregation, it apparently adds to the number of congregations of the main church. Numerically, however, nobody has been added to the church as a result of evangelism.

4.1.3 Spiritual migration

The Pentecostal / Charismatic Churches that started after the year 2000, were established as a result of “spiritual migration” (people moving from one congregation to another, searching for greener pastures) as opposed to the aggressive evangelistic efforts seen in the early eighties and mid nineties.

As a result, most of them struggle with sustainability because of the constant fluctuation of members from within the movement and other mainline Churches. The Dunamis church led by Danny Pule started during the early 90s and within five years had a following of 2000 people (95% coming from other churches). By the end of 2000, the church began to lose members. Today the Church cannot fill the first four rows of the Church. Where did the members go? At the same time, the Go Centre, led by Pastor Reuter as previously mentioned, became the church of the period. Within two years the Church had 1,500 followers, without any evangelism. Where did the people come from? Today the church has lost members and the congregation has halved. When the Dunamis Church was emerging, the Northmead Assemblies was experiencing its second outflow of members because of leadership tensions, and Pastor Chelelwa established the Christian Praise Center. On the western side of the city the Bread of Life Church was unfolding and just as it was being consolidated after its move from being Baptist to Charismatic, the three Churches, that is, the Go Centre, Dunamis Church and North mead Assemblies were losing members at a rapid rate and the Bread of Life Church was growing in numbers, not because of evangelism and discipleship. The question is, where did these people who were already believers come from?

As much as there has been a response to the call of salvation, the number of people who have responded, compared to the influx of members from other Churches, makes it possible to say there is more spiritual migration than there are people being saved. Teddy Kamfwa, one of the leading elders at the Bread of Life Church, agrees that numerical growth has nothing to do with the evangelizing of people, as witnessed when the Church was in transition from being Baptist to being Charismatic. He believes that people merely migrate to look for leaders who can meet their spiritual needs And that most of the people arrive from churches which are experiencing turmoil while others are disappointed in their leaders.

Churches that have emerged under the umbrella of the Bread of Life Church in other cities have shown similar traits to those of the main Church in Lusaka. In Kitwe, the Church reports a membership of five hundred members of which 95% of the members are migrants from the four main Charismatic Churches in Kitwe, namely, Victory Ministries, the then Kitwe Fellowship (now Light House) and Maranatha Assemblies of God. The movement of people from one church to the other does not accord credibility to the growth figures as captured in data found in books such as *Operation World* because people who leave churches are not accounted for nor are those who come in. The numbers are based on the number of chairs in the congregation.

4.1.4 Splits

As noted, this is a common occurrence in the movement. Leaders who are disgruntled leave to establish churches of their own. When they leave as leaders, followers who believe in them and their vision accompany them. A split is not a church being planted but a sharing of members and does not constitute numerical growth.

The number of Charismatic churches, which have emerged as a result of “shared members”, has been on the increase since the year 2000. It is therefore correct to say there has been a growth in the number of Charismatic churches since the turn of 2000 but not in their membership.

During the past ten years, the Pentecostal / Charismatic movement has lost the passion for evangelism and gained serration in recruiting from among its ranks for “church growth”. It is a “freely we have received, freely give” approach as believers move from one church to another in search of what they have left behind. According to the Evangelical Fellowship of Zambia (the evangelical mother body) 336 Pentecostal / Charismatic churches were registered between 1985 and 2006 and of these 60% are defunct although they do exist according to records.

Only 40% are functioning as churches, of which 80% are Mission Pentecostal Churches while the remaining 20% are Charismatic.

4.1.5 The movement lacks identity

The Zambian Charismatic movement in particular lacks identity. I have taken a particular interest in the identity of the South African (truly South African) Charismatic movements and how this differs from the rest of the continent. The identity is largely shaped by the history of the country and the circumstances that have emerged from this.

The Nigerian Pentecostal / Charismatic Church has its identity expressed in its members' leadership, liturgy and global outlook. On the other hand, the Zambian Charismatic churches do not possess any form of identity in their theology, liturgy and biblical worldview. It is a movement shaped through the "manipulation" of the icons of the Pentecostal / Charismatic movement globally. Their theology is greatly influenced by these icons and the outlook on ministry is forged by the glamour flaunted by them. There is tremendous pressure to be known, approved of and to fit in.

4.1.6 The quest for financial survival among pastors

The Charismatic and Pentecostal movement has entered an age of financial survival and a large number of pastors in the movement may go to any length to create wealth for themselves. It has become a money-spinning venture for some. Reverend Kamfwa of Campus Crusade in Zambia mentions that certain pastors in the movement boldly declare that if you do not know how to get money from the congregants you will

remain poor. To ensure this does not happen, skimming (being crafty) has become part of Church ministry. Messages on prosperity are focused in that direction and people are coerced to part with financial resources in return for their blessings. Kamfwa goes further to note that the preaching or sermons have become need based. They are about people doing certain things for God and to give in a certain manner in order to have their needs met.

It is impossible not to find people in a congregation of 1000 attendants on a Sunday in Zambia who do not have financial, marital, and relational or unemployment difficulties given the state of the Zambian economy. Thus, every Sunday those with such needs must want to discover solutions. As a “wo/man of God” one has been given the keys to unlock the blessings of people. One is the go-between for them. If one is a businessperson, success in one’s business does not depend on the gifting and abilities given to him or her by God but also on the anointing of the “man of God” who will pray for one; but it does not just happen, a seed must be sown. In other words one must give money in order to experience this. Other teachings are based on the narrative of Melchizedek the high priest who met Abraham when he returned from rescuing Lot.

According to the teaching, for Abraham to be blessed he offered some gifts to Melchizedek. "The higher blessed the lower" and the man/woman of God in this reference is in a higher position because God anoints him/her. But the story is distorted in order to persuade people to give them gifts in return for blessings. What the Bible says is that Melchizedek was the one who served and nourished Abraham before Abraham gave. This was not a "spiritual act or words of blessings", but rather, he gave wine and bread to Abraham and his men who were hungry and tired. He understood their state and responded accordingly. He then went on to pronounce blessings over Abraham's life.

The "men and women of God" in the churches being researched see Abraham's giving as a gift that brought the proclamation of blessing, which of course is not narrated as such in the Bible. Out of ignorance the people have believed such manipulative teachings and given away their hard earned resources. Leaders are there to serve others and not to be served. Jesus Christ taught His disciples that if they were to be the greatest in the kingdom they must become servants. The message is altered, however; if one is the greatest in the kingdom he or she must be served, people must work for one, and one must be given the most honored position in the congregation. I believe that our giving must be based on four fundamental premises, as outlined below.

4.1.6.1 We are God's children

As children belonging to a generous God, his nature permeates us. Giving should not be a forced exercise but an outflowing of who we are internally. We are changed people who delight in living out God's life.

4.1.6.2. We are stewards

We have been entrusted to be overseers of that which God has given us. Whether it be talents, abilities or material resources, we are not owners but custodians. And when the owner asks us to release what is required for a specific purpose, we will be more than willing to do so.

4.1.6.3 We are responsible people

Only irresponsible people will be at peace if they benefit and abuse the source. It is wise to recognize spiritual benefit and be responsible enough to maintain the flow. The chairs we sit on do not fall from heaven, we use electronic equipment, we meet in buildings, we have people who manage the flow of information and activities in our Church and we do benefit from that labour to equip us spiritually so that we can manage our spiritual lives effectively; therefore, we need to be responsible. Our giving would be prompted because we are responsible and know why we are doing so.

We are encouraged to honor those who labor among us while it has also been made clear that those who labor in the preaching ministry live by it. Those who preach cannot be abused and denied a decent life. If people are taught well and consequently understand and carry out their responsibility, there will be no need to manipulate people to give.

4.1.6.4. We are people full of God's love and mercy

Our faith, gifts and events are useless if love is not a driving factor. It is because we love the people God loves that we care. James 2:14 says, "what good is it, my brothers, if a man claims to have faith but has no deeds? Can such faith save him? Suppose a brother or sister is without clothes and daily food, if one of you says to him, 'go, I wish you well; keep well; keep warm; and well fed', but does nothing about his physical needs, what good is it?" Our giving needs to be prompted by these factors. In the Charismatic circles, there are those who are anointed to break the curse of poverty and unlock wealth in people's lives. Bishop Harrison Sakala of PAOG tells me of an incident where he had to terminate a conference because the preacher claimed that if a person is poor on earth he will be poor in heaven.

The preacher "proved" this by using the story of Lazarus and the rich man from the Bible.

When they were both on earth, the preacher said, the poor man did not have a house of his own and survived on the crumbs from the rich man's table. When he died he did not have a home to go to. In order to be rich here on earth and enjoy heaven people need to break away from poverty. After all, the poor man did not have a place of his own but stayed in Abraham's bosom.

If people were to break away from poverty, the preacher would pray for them but they needed to sow a seed (money). My response is that if God really uses a person to "unlock" wealth in people, then they must do so without using the giving of money as a prerequisite. My wife was obliged to confront a woman who claimed that she was used by God to pray for the sick. She wanted to pray for my wife to be healed from hypertension. But she could only do so if a seed was sown. This amounts to fraud. There are churches where members can never be prayed for because there is no record in the congregation of their giving. It is true that God delights in a cheerful giver and those who give are more blessed than those who receive, but it is also the case that God will respond to our needs beyond our requests. Our gifts to Him do not change Him. In His sovereignty he meets our needs appropriately. It has become acceptable among Charismatic leaders in particular to demand a gift before they are consulted for any problem.

We cannot refute the fact that the Bible encourages the practice that those who labor faithfully among the saints must be honored. However, this is not a demand from the leader but emerges naturally from their labor among the congregation.

4.1.7 Leadership crisis.

The movement is challenged to develop a leadership which embraces Biblical principles as the basis for leading God's children and also being in the forefront as the light and salt of the country. The movement has fallen short in training capable leaders, since this has been neglected with minimal resources. The current kind of leadership is not coached and mentored and is beset with a lack of desire for continuity in effective leadership. Conferences, seminars and workshops are intentionally not tailored for the development of leaders since there are other "important" issues on the minds of the current leaders, such as, prosperity, prophetic schools, schools of ministry, apostolic schools, and healing schools, with little focus falling on the development of leaders in their totality.

The reasons for this are discussed below.

4.1.8 Insufficient training of most current major players in the movement

The pastoral training, which is meant to prepare the leaders of both the church and community, is in fact, tailored to raise leaders exclusively for congregations rather than the communities as well. Theological training among Charismatics in particular, and Pentecostals to some extent, has not been adapted for the Zambian people.

The training which has been designed in terms of the American and European community is imposed on the Zambians. There are three main Pentecostal Bible Schools in the country, namely, the PAOG Bible School in Kitwe, Kaniki Bible College in Ndola and Apostolic Faith Mission Bible School in Kasupe Lusaka. The PAOG uses ICI University material designed and administered by the Pentecostal Assemblies of God in the USA. Kaniiki Bible College aims at preparing people for the ministry rather than at in depth theological engagement. ICI materials do not allow contextualization of the Zambian situation nor do they encourage the deeper critical thinking, which is provoked by the immediate needs of the people. The tests are of a multiple-choice design, which can be easily passed without serious study.

Even though the program takes four years to complete it does not adequately prepare graduate pastors to view themselves as agents of change, being keen to be the kind of leaders who would stand up for the cause of Christ in a holistic manner in their communities.

In the leading colleges which are PAOG college in Kitwe, Kaniki Bible College in Ndola, Kasupe College in Lusaka, material is not written by Zambians within the Zambian context in order to address Zambian issues from a Biblical perspective. Trainees are exclusively exposed to western ways of interpreting situations, without allowing indigenous approach as a compliment in the scenario. This poses a dilemma as those trained in these institutions come out, inadequate to effectively function in their communities as leaders and agents of change. It is certainly the case that the work of theologians who have labored to preserve the sanctity of the word of God must be upheld without considering their contribution as infallible dogma. The greatest challenge for the Pentecostal / Charismatic movement with regards to theological training is the balancing of the need to acknowledge the benefits of classical evangelical and reformed theology while living out the Pentecostal / Charismatic convictions and being taught without being filled with prejudice. Neither the Western manner of academic processing which has been introduced in prominent Pentecostal Colleges in Zambia, nor the shallow Bible study material presented as

suitable for Bible schools in Zambia by Charismatic Churches in the West, would not be sufficient to expose the students of the Word of God to a global understanding while stimulating local debate focused on local issues. It is for this reason that contextual teaching aimed at the Zambian pastors becomes relevant. The movement will never attain “self-expression and theologizing” such as that which the Nigerians, Koreans, Europeans, Latin Americans and Chinese have achieved until its members adopt the “contextual” approach of theological process as an integral part of leadership development in the institutions of training. Zambian Pentecostalism and “charismaticism” is rooted in the spontaneity of the working of the Holy Spirit and equally the response of the faithful. This may constitute a tragedy of minimizing or marginalizing the gravity of its inclusion in theological training. The reality of the matter is that, the working of the Holy Spirit in a believer is the governing embracement of Pentecostalism, yet they are other fundamental factors affecting the church and the people we are compelled to serve.

4.1.9 Lack of mentoring and coaching for emerging

Leaders

The charismatic movement in particular is rocked with moral and financial scandals within the evangelical body. This is a reflection of the lack of true coaching and mentoring in the movement.

Young ministers do not have leaders with whom to connect for growth. With the emerging of charismatic ministries and churches, the age proximity of those who start them is between the age of 24 and 30 and has to the most practical pastoral engagement of less than five years. Damas kamfwa notes that, the frustration he has had is to make those who coming up to understand the need to be patient and be coached well before being guided into ministry. Mostly the young entrants are hasty and feel that they must minister independently and be successful without being accountable to anybody, as seen in their role models.

Matters of core significance for a healthy leader are largely left in the background, thus creating a lack of interest in the training that enhances the development of sound leadership. Yet there is a desire to be recognized and honored academically as mentioned earlier. This is evident in the number of honorary doctorates conferred on Zambian Pentecostal and Charismatic leaders.

When I spoke with Reverend Teddy Kamfwa of Campus Crusade in Zambia, I asked him to show me the Zambians who had received honorary Doctorates in Zambia but were not part of the Pentecostal / Charismatic movement. Since he had never thought about this, only two names emerged: Dr Kenneth Kaunda and Dr Frederick Chiluba who was part of the movement though.

The rest of the people known to him were pastors in the Charismatic movement. Most of these Pastors have never even studied towards an undergraduate degree. It is a scandal for the movement and a negative legacy for the emerging leaders. If this is the state of the movement at present and a model for the future, then a crisis is imminent. A generation of leaders will be raised who may despise proper training and sway in the conviction that all one needs is the anointing. However, pastoral work which exists in a country beset with an unemployment rate of 16% of the four million people able to be employed, an ailing education system, challenges such as HIV/AIDS and poverty existing in an economic slump, needs to be carried out by people who represent the Kingdom of God and are able to engage on a level where they can understand their environment and effectively meet the needs of the people.

I consider it hypocritical to neglect formal or informal study and covet being honored at the highest level academically. The current leaders in the movement bear a responsibility to raise a generation of pastors who are well informed, well connected with their communities and properly educated with the understanding and application of scriptures in their environment; men and women who are articulate regarding matters of importance in their communities.

Churches started by Charismatic leaders do have a tendency to be autonomous and utterly independent; every form of threat is dealt with strongly. Those who enter the inner circle are those who are compliant and obey the leaders rather than working closely with them, so that these followers too can be mentored into leaders who serve honorably in God's kingdom and their communities.

4.1.10 Theological error

The movement, especially the Charismatic facet, is prone to adopt dubious theologies in order to consolidate either their positions or their influence. The teachings with regards to giving, submission and authority, have been developed into contentious issues.

Leaders have elevated themselves to such an extent that they are beyond question regarding matters of morality, authority and financial integrity. Firstly, teaching on finances and giving has taken a different route within the movement. Prosperity of an individual is connected to giving, known as the "sowing of a seed". This kind of teaching is derived from the teachings of the Apostle Paul in his writings to the church of the Galatians with respect to the principle of sowing and reaping with reference to works.

The apostle Paul emphasizes his concern because of the way members of the body of Christ, struggled to please God while holding on to the works of the flesh. He commands, “do not be deceived: God cannot be mocked. A man reaps what he sows. The one who sows to sinful nature, from that nature will reap destruction; the one who sows to please the spirit will reap eternal life...” (Gal 6:7-8 new international version). Verse seven is commonly used as one of the many verses on the teaching on “sowing the seed” but is taken out of context. Paul does not in any way even suggest the rewards of giving but draws attention to the benefits and consequences of sowing in the right and wrong places. The consequences of desiring to live out the passions of the flesh will always constitute spiritual alienation. On the other hand, one needs to invest in the demands of the Spirit, and as a result eternal rewards are guaranteed.

In the “sowing seed” theology the hearers are meant to believe that the success of their lives is based on what they give to God and the man or woman of God.

Another theological error is the teaching on authority and submission.

The teaching propagates the elevation of the man and woman of God outside the prescribed way as from scriptures, insisting to be honored by demand. They become the significant ones to be served and those who follow them as the lesser ones.

It is true that, those who serve God's people need to be honored because they are doing so faithfully with all diligence. Instructions exist for both the recipient of the honor and the giver. The minister must lead with diligence and faithfulness without being overbearing and the recipient in return honors the minister.

Those ...who rule well are to be considered worthy of double honor, especially those who work hard at preaching and teaching..."(1 Tim 5:17 new international version) They must be respected and deservedly taken care of in a practical way. This does not give those who lead the right to overbear, manipulate and demand this kind of response. Congregants are instructed to do so based on premise of noticing and acknowledging due diligence of their leader. At the same time the minister as a member of the body of Christ is urged to honor others though they may be in the leadership role. Accepting that we are equal before God despite the roles imputed on us by the grace of God is unquestionable.

Speaking to Martin Mwape who had just read a book on the role of a pastor being equated to that of Melchizedek says, according to the writer, a Pastor is seen as a go between of the congregants and God. They are the avenue of God's blessings; therefore those who want to tap in these blessings need to honor the servant of God with their gifts as Abraham did. In the story it was Melchizedek who took initiative to meet Abraham and served him and the men bread and wine.

Abraham was blessed by him before he decided to offer gifts to Melchizedek. According to the author, Mwape says, the blessing of an individual in the church depends on the way they honor their pastor with their financial resources. This is erroneous and not biblically based. The scriptures (Gen 14:17-20) are in line with Jesus Christ's desire for those who seek to be the greatest in the kingdom 'to serve'. Melchizedek served Abraham first and blessed him not the other way round. The teaching on leadership has consequently taken a different stance from that taught by Jesus Christ and the early apostles such as Paul. Christ views leadership as an opportunity to serve others. He states that, if one wants to be the greatest in the kingdom one ought to be the least of servants (Mar 10:44-45). It is worth to highlight, the importance of understanding that we are called to be God's servants, who are accountable to the one who has called us to lead and to be an example of obedience to those we lead.

Despite all the teaching with regards to how we should conduct ourselves as leaders, in the Charismatic movement, a different perception of what leadership should be has emerged.

The teaching regarding protocol is an interesting one, though it is understandable and common sense that we cannot speak to everybody at any given time as well as respond to everybody's needs.

This of course arises as a matter of logistics and order as well as the involvement of other leaders when the work grows. Among Charismatics, protocol is there to uphold the image of the wo/man of God. To create distance between the leader and those led as a form of respect and honor. For an example, a pastor with a congregation of approximately 200 people might feel that people should not approach him/her because s/he is God's minister. This kind of desire is even portrayed in the manner in which certain leaders insist they be addressed with a title such as Bishop, Apostle and Archbishop as a symbol of authority. Zambia is not a violent country yet certain pastors employ security guards to protect them. Local councilors and Members of Parliament are easily accessed than certain pastors in the Charismatic churches.

4.2 Challenges Faced by the Movement.

4.2.1 Socio-economic challenges

The nation of Zambia is listed as one of the poorest nations in the world according to the International Monetary Fund (website). Because of the high level of unemployment, the number of people living below the poverty line has not gone down. Since the movement being researched is frequently the voice of those at the grass roots level, it is well positioned to wield an influence in the holistic development of the

communities in which they exist, especially since they face many challenges within the health, economic and social sectors. The question is to what extent the movement is involved in making improvements in these areas. As much as the preaching on prosperity has continued, the communities in which these churches are situated have remained needy.

Prosperity or wealth as a result of being God's children, without affecting the community we are in as a corporate body, by no means represents God. In all His riches, God is concerned with the needy, the weak and vulnerable. The Pentecostal / Charismatic movement forms part of the broader body of Jesus Christ that represents God's mercy, love and generosity. Hence, as noted, it becomes the voice for the voiceless, and strength for the weak.

At the moment, the program that have taken occupation within the movement are AIDS or OVC related. Certain leaders have embarked on intervention program in their communities, which, for some, have become an easy way of making money and gaining personal enrichment. The onus rests on the local Pentecostal / Charismatic Movement to champion the cause of holistic development, not only for those fewer numbers of people who are members of their congregation, but the entire community.

4.2.2 Lack of Continuity

As indicated earlier, the growth of the Pentecostal / Charismatic Movements has been slow, if at all, in some instances. If this trend continues, the movement will be faced with stagnancy and being derailed from the focus which made the movement what it was in the early 80s until the late 90s: a visible and imposing part of the evangelical movement in Zambia. As I have observed, during the past 20 years, Churches that started in the mid 1980s among charismatics have experienced a dramatic decline in membership and influence. This is based at looking at Churches, which came into existence in the early 80s, such as Christian Fellowships in Zambia.

From the registered 500 churches across the nation, the denomination disintegrated into no more than 100 churches, which merely took on different forms until it ceased to exist legally. The vibrancy and vigor of the Church is no longer reflected in the fragmented churches, which either assumed independence or formed part of an emerging group from the CFZ known as Christian community Churches with its head quarters in Mwinilunga.

Another example is the Fire Baptized Church, which emerged from the Pentecostal Holiness Church. When the church started, the growth in the number of people who become Christians, as a result of direct evangelism, was phenomenal.

By the late 90s the denomination had become stagnant and the drive to plant new churches was lost and became embroiled with power struggles. Although 100 vibrant churches had been planted across the Copper belt and the surrounding provinces, membership has since fallen.

As mentioned earlier, Victory Ministries, led by Nervers Mumba, arrived on the scene with a powerful drive regarding evangelism. Exploiting the power of television, churches were planted in every major town in Zambia. Currently, however, the presence of the Victory Ministries in Zambia is insignificant. At present, even Nevers Mumba has no local congregation to pastor, even though he is still the head of Victory Ministries International. The small Charismatic churches are the main casualties in the lack of continuity within the movement. As they spring up, they quickly fold or become integrated with larger ministries. What could have been the cause of this kind of disruption?

4.2.3 Insecurity

When those who rise up as leaders consolidate themselves at the top, the need to train leaders with different gifts and strengths is neglected. Instead, the incumbents raise up people who can extend their vision and ensure that they are sufficiently respected to remain in their respective positions.

Furthermore, since they have received the vision from God and only they can understand and can execute it, they consider themselves as being the “point” persons. It is not their intention to invest resources in order to develop and empower those who will be in the position to take the ministry further. Since leaders are mortal, it is wise to take the responsibility to ensure the development of successors and / or others, especially since the Charismatics tend to neglect this. The absence of such a step is a reflection of insecurity in a leader. Those who are confident in their calling will find security in knowing that God is capable of raising other strong leaders within the ministry.

4.2.4 Developing a “cultic” image

Observing the leadership of Bishop Lekganyane of the Zion Christian Church in South Africa and especially the late Moemedi Modise of the International Pentecostal Church, one may note that their leadership status is and was unduly elevated to such a height that their words are unquestioned. The power and influence that they exert (even after the death of Modise) are similar to those of certain Charismatic pastors. Firstly, the power of the church is vested in the Bishop and no one may defy him in secret or in public. They are present everywhere through their pictures and symbolic items that the followers use.

Since the wo/man of God wields irrevocable power as the chief person, when moral failure eventuality occurs, the work collapses with the founding pastor. Those who serve in the kingdom as leaders of churches are as vulnerable as other kingdom members. All the members are children of God who ideally function differently yet in unison.

Secondly, the pastors tend to enjoy many privileges because of their position. The role of the pastor is viewed and upheld in like manner to that of a head of a family, chief or paramount chief (as they are commonly known in Zambia). Because there is no structural order nor are there any policies' governing the institution in most cases, the pastors have the power to manipulate the ministry in the manner that suits their needs and thereby retain their positions of power.

4.3 Influences of the Movement

I have spent most of my adulthood in the Charismatic movement, spanning 22 years. First of all, the reason why I left the ECZ was not because of any unsound theological teaching. I subscribe strongly to most of the reformed theology and I believe my foundation in my Christian faith was strengthened because of my exposure to the ECZ. I understood my salvation and the cost of following Christ from an early age.

Yet as I entered my teenage years and went to high school, my world of Christianity was opened to other Christian beliefs and practices. Scripture Union was one of the places where I began to encounter students from the Pentecostal and Charismatic movement. Prior to that, I had undergone my own spiritual experiences while rooted in the evangelical church. While reading the book of Acts I was intrigued by the stories of the Holy Spirit in the lives of the early believers. There was something that I did not receive from the teachings of the evangelical church, and that was the working of the Holy Spirit in a person's life. Interdenominational youth camps made the quest even more meaningful. Those who attended these camps were also young people who came from mainline evangelical churches such as the Baptist, Brethren in Christ and Evangelical Churches. All of us were driven by the hunger to see the Holy Spirit work in our lives as young people. The following are noted influences of the movement in the general church and the country too.

4.3.1 Theological influence

At these camps there was a strong influence of the Pentecostal and Charismatic teachings. Pneumatological theology was expanded to embrace the powerful working of the Holy Spirit in a believer's life.

The teaching on the Holy Spirit within the Pentecostal/Charismatic theology brought what we learnt in the Evangelical church to life. The manifestation of Gods power in healing the sick, casting demons and deliverance of people from fear and other afflictions of the devil became a real experience. The theological contention on the teaching of the Holy Spirit quickly became the focal point of most divisions in the mainline Churches in Zambia, as seen in breakaways in churches such as the United Church in Zambia, (UCZ), Christian Missions in Many Lands, Evangelical Church in Zambia, Baptist Union and Reformed Church in Zambia. The leaders of these breakaways took on the conservative establishment and challenged the status quo on matters of the work of the Holy Spirit. It is evident that, the leaders had an encounter with Pentecostal pneumatological theology.

The teaching on the Holy Spirit as Pentecostal understanding is not confined to the established Pentecostal/Charismatic establishments. Within the mainline Churches there has been a level of tolerance by the current leaders towards such teachings. Although there could be a strong debate as to whether the existence of the movement and it's pneumatological teaching has brought harmony to the body of Christ especially among evangelicals in Zambia, the fact remains that the movement has created space for itself and has moved on to influence established mainline institutions.

Pentecostals and Charismatics are no longer defined by nor confined to the functions of those who openly live out their experiences in formal gatherings, which they have named. Charismatics have turned out to being people who have embraced the working of the Holy Spirit in their lives and are found in different denominations from liberals to conservatives and do not see any reason to leave their denomination or church.

4.3.2 Ushered in the passion for evangelism.

The Pentecostal / Charismatic movement in Zambia has also invigorated the passion for evangelism among believers in the Church. This has Exposed thousands of people to the gospel of Jesus Christ. The preaching of the gospel is no more presented apologetically but with much boldness and aimed at everybody.

They have relevantly highlighted the need for spiritual needs to be met through the working power of the Holy Spirit. Making the gospel relevant to people who are aware of the impact of the unseen world on their lives. This gospel, has not wished away the works of darkness as psychological problems neither have they gone syncretistic in their proclaiming of Christ.

The movement has clearly retained the conviction of living out the Christian faith with the fullness of the Holy Spirit and. worked at ensuring that the Christianity they present does not become a cerebral experience but a true encounter of individuals with Jesus Christ.

This awareness can be credited to the movement and its influence can be seen in the number of people who attend meetings organized by a ministry called “standing in the gap”. Thousands of people attend overnight prayer meetings for healing, deliverance from evil spirits and prayer for the well being of the nation. Attendants do not only stem from Pentecostal and Charismatic churches but also other mainline churches. Pentecostals and Charismatics are not the largest numerically but are most inquisitive.

4.3.3 Established themselves as partners of change in Zambia.

They have drawn attention to themselves from the government, non-governmental organizations and civic groups. With some of their leaders being recognized by influential politicians and other professionals, there has been room for them to be consulted as major players in critical matters affecting the nation. Moreover some of the key government, legal, business and academic people are members of the movement and have become its “unofficial ambassadors”.

4.3.4 Major influencers in High School and Tertiary Christian movements.

In high schools, the Scripture Union, although conservative and not so warm towards Pentecostal and Charismatic teachings and practices, enjoys a large attendance of students whom 80% subscribe to the Charismatic and Pentecostal movement, according to Mr Harrold Gondwe a Scripture Union staff member in the national office in Lusaka, in the past 25 years of its existence, Scripture Union has had to deal with the tensions between the members of the said movement and the inhibited expression of their convictions in the Scripture Union meetings.

5. WHAT EVANGELICAL LEADERS SAY ABOUT THE PENTECOSTAL CHARISMATIC MOVEMENT?

The Pentecostal / Charismatic movement has been embroiled in all kinds of controversy within the evangelical body and outsiders in the past two decades. Besides interviewing leaders in the movement, it was imperative that thoughts of those who are not part of the movement are noted to give balance to this work. The focus will be on specific issues such as their views with regards to leadership, finances, education and community relevance. The following is an elaboration of the answers furnished and remarks made by the interviewees responding to a questioner put before them.

Leaders within the evangelical movement who are not Charismatic view the leadership in the Pentecostal / Charismatic movement as not being committed to the proper training, which would help them, develop their character. Pastor Mbewe of Kabwata Baptist Church in Lusaka, with reference to some of the leaders in the movement, observes with concern at their level of understanding of the Word of God.

He reckons above all the skills, natural abilities and exposure, leadership in the body of Christ has its success in the learning, understanding and living out of the word of God.

It is observed though that among the Pentecostals and particularly Charismatics, there is little effort made in pursuing in-depth study of the word of God. This is evident in the kinds of theological institutions they are trained in. Most of these schools are in service like establishments with the Pastor as the principle. Material used is developed or borrowed from another shallow Sunday school like “bible school”. This has resulted into having Pastors who have character deficiency. Mbewe attributes some of the embarrassments in the movement to this. It is also evident in the manner in which they relate scripture to the real issues that people face. For instance he takes exception to the teaching on prosperity. He does not have any doubt that God would want to enrich us as His children in all areas of our lives but is taken aback when the message of prosperity is designed to enrich the shepherds themselves. This has tainted the image of the Gospel. He adds that some ministers have embarrassed themselves by falling into sexual immorality. Again, he interprets this as a result of lack of accountability, depth of reverence for God and shallowness in the understanding and application of the Word of God in a leader’s life.

More and more he finds some of the teachings somewhat inaccurate and difficult to comprehend.

He observes that it was easy to differ on matters of the baptism of the Holy Spirit and yet still work together as brethren. However, of late the teachings on the “laughing in the spirit, debt cancellation and other manifestations” are difficult to understand and hampering healthy relationships. Mbewe has also observed the lack of structure in the movement or some form of accountability among the pastors therein. Each pastor is independent and continues ministering without any form of accountability. According to him this is a true reflection of a movement in need of well trained leadership.

Hendrix Mulimba of the Evangelical Church of Zambia in Ndola cannot understand why so many of the pastors he knows from the Charismatic churches especially have little accountability with their lives as ministers. There is too much independence that it is difficult to have these pastors corrected in time of error. Their way of doing things affects each one of us as leaders in the evangelical movement. He also bemoans the fact that, Pentecostal/Charismatic leaders have shown lack of understanding in the needs of the community they are in. Community projects are not set up to empower the people but as a way to enrich themselves. The arrogance and disrespect, which emanates from the money they are receiving from overseas is not in-line with scriptures. The other issue is the level of education of most of the pastors he knows is worrying.

The sources of broad based educational information are from other more established charismatics and Pentecostal preachers from west Africa and the western countries. There is indifference to take time to educate themselves with their immediate surroundings and acquire tools which make them better serve the people. Bishop Harrison Sakala of the Pentecostal Assemblies of God in Zambia also notes that there is a need for proper theological training for many pastors, especially those from the Charismatic circles. He applauded his church, though, for displaying an effort to train pastors in the church properly. He also mentioned other pastors in his congregation who were pursuing formal postgraduate studies, such as, Bishop Joshua Banda of Northmead Assemblies in Lusaka. He also expressed concern over some of the prevalent teachings which are as a result of lack of proper training. He is also of the opinion that the mushrooming of churches and ministries with no accountability are precursors of future problems in the movement. Men and women who are not well prepared and immature in the faith are driven by zeal to found churches which in turn split or merely collapse. While it is acknowledged that there is a need to plant churches through evangelism, this must be carried out in an orderly and accountable manner. This is a true reflection of disorganized and unprepared leadership.

Speaking to individuals outside of the Pentecostal/Charismatic movement, certain deductions can be made from their observations. Firstly, they believe that Pentecostals or the “ba pente” are hypocritical, a viewpoint that has arisen as a result of the many sexual scandals among the pastors as well as the manner in which the pastors enrich themselves. Nevertheless, they do agree that there are those who are genuine and live according to the true gospel. They also believe that the healings and deliverance, which take place, are real and have seen people who have been healed from illnesses after being prayed for. Generally, the sentiment is negative, especially from mainline churches. They view the pastors as “thieves” who take people from other churches. They reap where they have never sown. The claim is that most of the people in the Pentecostal and Charismatic movement come from the mainline churches; therefore they cannot be trusted. Hendrix Mulimba, an elder at a local ECZ in Ndola, believes there is no need to leave his Church for a Pentecostal or Charismatic church. He embraces the teachings of the movement but does not believe one needs to move out in order to enjoy the relationship one has with God. It baffles him to notice how Pentecostal/charismatic Pastors are so restless moving up and down looking for people they can recruit to their churches. He admits though that, they are pastors from the movement he honors because of their exemplary lives and relates well with them

6. CONCLUSION

In closing, it is important to emphasize the following thoughts:

Firstly, the Pentecostal / Charismatic movement in Zambia does not show any signs of extinction as more young people are aspiring to be ministers. According to Allan Anderson this is driven "...by the primary emphasis on being 'sent by the Holy spirit..." which is released through different avenues such as prophetic utterances, visions and words of discernment. These manifestations are not taken lightly. As long as the movement stays true to the working of the Holy Spirit in this manner, the likelihood of it vanishing from the evangelical movement in the country is wishful thinking. If that is the case, the movement has a vital role to play and a contribution to make to the benefit of the church. This I believe can be achieved in the following ways.

6.1 The Message must retain a Holistic Approach

The gospel of Jesus Christ is characterized by the focus on salvation from the depravity of human lives and the schism between them and God. He is "...the way the truth and the life..." (Jn 14:6 new international version) He made it clear that there was no other way to God the Father except through Him.

Yet he was also firm that God was interested in returning humanity to himself through Jesus Christ: “For God so loved the world that he gave his one and only son, that whoever believes in Him shall not perish but have eternal life” (John 3:16). The Pentecostals and Charismatics have been unapologetic in their approach to this matter: boldly renouncing sin, showing people the opportunities for repentance and the forgiveness and acceptance of God. It is within the plan of God, according to the movement, that people also experience deliverance from the oppression of the evil one. Those who follow Christ are empowered through the enablement of the Holy Spirit to reach others with the gospel of Jesus Christ by means of the demonstration of spiritual power.

Since the Zambian people are also faced with other problems besides those that are spiritual, it is necessary to consider how the movement positions itself to be significant and relevant to the people. Firstly, its members must ensure that the socio-economic problems in their communities are effectively addressed. At present, projects and programs to alleviate poverty and care for the orphans and AIDS patients are quite prevalent in the movement. It is also noted that most of these programs are run to the exclusion of the community in which they exist.

The movement needs to realize that in order to uphold the integrity of the “church” and the credibility of those involved in the community programs and projects, effective monitoring and financial accountability is necessary. The movement could champion areas of interest such as education, health-care, and environmental care. As much as people or members can be mobilized to attend gatherings, the movement can use the same vigor to mobilize its members to become involved in the development of education, civic leadership and environmental care. Recently, there has been an increase in the number of private schools run by individual churches. The intention is noble, but critical observations suggest that the schools are designed to offer another source of income rather than being a community upliftment program. This is not a criticism of the movement’s owning private schools since it is necessary to run a school with sufficient financial resources. On the other hand if schools have been established with the clear intention of making a profit it is nevertheless important to consider ways in which the profit making institution is able to channel some resources into improving public education. One suggestion in this regard is to adopt a school in the neighborhood, and to assist with the maintenance of the infrastructure or governance of the school.

The movement needs to be the “salt” and “light” of the earth within the difficult circumstances it encounters. In doing so, the love and care of God is demonstrated to His creatures even though they might not belong to the movement. Empowering people with skills will help them learn to be independent. The Zambian Charismatic movement has gotten into a frenzy of holding conferences, either revival or ordinary conferences. While it is important that the faith is kept stimulated through such gatherings, when the movement does not empower its followers with skills, which will enable them to take care of themselves and their families, this amounts to neglect. Since it is dignifying for people to work for themselves, the movement has a role to play in bringing that dignity about through concerted effort similar to that witnessed in seminars, workshops and conferences.

It is known that the Zambian local governments are not well resourced to provide basic sanitation services to the community. One such problem is the inadequate garbage collection. The community has learnt to live with the stench of what is known as “ifishala” (the local rubbish dumps). I do not see the movement failing to lobby community members and work hand in hand with the local leadership in dealing with the problem of environmental cleanness.

6.2 The Movement needs to look into the future Zambia.

Teddy Kamfwa of Campus Crusade expressed the need for a vision among the leaders in the movement with regards to the country. This can be achieved by;

6.2.1. Leaders getting enlightened in the changes taking place in the political and socio-economic environment locally and locally

Their knowledge of these issues is derived from limited sources such as local news or unqualified information received at conferences and seminars. Therefore, the leaders need to realize that the Zambian Pentecostal / Charismatic movement cannot be divorced from the global movement, which in many ways is affected by global trends in the economy, politics and environment. The movement would be capable of being more effective in its context if its leaders could understand the larger global picture and be able to interpret that appropriately. This problem could be compounded if there should be a lack of enthusiasm to engage with material or information that can bring enlightenment in these matters.

It would be helpful if the leaders in the movement understood those issues which affect their members and communities, being empathetic their pain, loss and struggles and seeking to find ways of being the

agent of change. Being involved in HIV/AIDS related programmes is good but does not reflect the full potential of the movement.

Young people who are unemployed need to be mentored and coached for real life challenges, and women who want to accomplish something with their lives are waiting for an institution such as the Pentecostal / Charismatic movement which is well placed in the community to bring such hope. It is important that leaders are trained to think of the future. This can be achieved by applying proper planning skills coupled with the help of the ever-present Holy Spirit. They have a significant role to play now and in the future, as Allan Anderson says: The Pentecostal experience of the power of the Spirit should constitute a unifying factor in a deeply divided church and world, the motivation for social and political engagement, and the catalyst for change in the emergence of a new and better world... (2003:209).

The movement has a vital role to play in these dire times in the country. The Pentecostal / Charismatic movement in Zambia has a long lease of life especially since the global movement has continued to grow. It has included the number of Christians who currently subscribe to “evangelical Christianity”. Allan Anderson in his work, *Towards a Pentecostal Missiology for the Majority of World Missions* (200:2003) indicates how rapidly the movement has grown and continues to do so.

Besides Europe and America, 61% of the world's Christian population (1,140 million) resides in the other continents, and rapid growth has been evident among the Charismatics and Pentecostals with 26% of the 1,140 billion. Since the movement in Zambia is connected to the global Charismatic movement, it will continue to grow even though it is currently in need of stimulation for further growth.

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APPENDIX A

Questionnaire A. for evangelical leaders from within the movement and without.

The interviewees were selected based on their influence in the Evangelical Movement and the local areas such as a town. Two towns focused on were: Lusaka, the capital city, Ndola and Kitwe, the largest city on the Copper belt.

<p>1. What do you think about the Pentecostal movement in Zambia?</p> <p>Response:</p>
<p>2. What are your views on the current trend of the movement in the country?</p> <p>Response:</p>
<p>3. What are your views of Zambia being declared a Christian nation?</p> <p>Response:</p>
<p>4. Do you think the declaration of Zambia as a Christian Nation was motivated by reasons other than Christian conviction? Qualify your answer</p> <p>Response:</p>
<p>5. What are your observations on the current leadership in the movement?</p> <p>Response:</p>
<p>6. Do you think the movement is well resourced and positioned to be an influence in the community and nation?</p> <p>Response:</p>
<p>7. Do you think the Pastors in the movement are well trained for their work in the local congregations and community?</p> <p>Response:</p>
<p>8. Do you think the movement sees formal training as an integral part of leadership development? Qualify your answer with reasons:</p> <p>Response:</p>
<p>Personal comments:</p>

