

**A STUDY OF THE HISTORY OF THEOLOGICAL EDUCATION IN THE
DUTCH REFORMED CHURCH MISSION IN ZAMBIA AND ITS ROLE IN
THE LIFE OF ZAMBIAN CHRISTIANITY**

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INTRODUCTION

Towards the end of the 19th century (1880s) the Dutch Reformed Church (DRC) in South Africa became more active in opening up mission fields outside the boundaries of that country. Many missions, including the Dutch Reformed Mission to Central Africa, were inspired by the opening up of this part of Africa by the great Scottish Missionary / explorer, David Livingstone in 1850s.

In 1889 the Dutch Reformed Church (DRC) started its mission in what is now Malawi with the help of the Livingstonia Missionaries from the Church of Scotland, who had established themselves there in 1875. The DRC Mission in Malawi was followed by a second mission to the Karanga people in the then Southern Rhodesia. Both these missions were started by the Cape Synod of the Dutch Reformed Church. Chief Mpezeni of the Ngoni people of what is now Zambia, who had just been defeated by the agents of the British Imperial Government, invited missionaries from the Dutch Reformed Church Mission to come westwards from their station in Malawi. Realising that it was not possible for the Cape Synod to work in yet another mission field in the then North Eastern Rhodesia, the Cape Synod invited the Dutch Reformed Church of Orange Free State to establish this mission. Their first missionaries opened the first mission station in the eastern part of the country in 1899.

The Dutch Reformed Church was not, however, the first mission to Zambia. The Paris Evangelical Missionary Society established its mission among the Lozi people in the Western Province of Zambia in 1885. In the far north, the London Missionary Society established its first mission station at Fwambo in 1887 after heroic sacrifices (Bolink 1967:39). In 1891 the London Missionary Society moved this station to Kawimbe. Then came the White Fathers who settled in the Northern Province among the Lungu tribe in 1890. The Lungu had provided a "happy hunting ground" for slave trading by the Bemba (ibid. 39).

Three years after the White Fathers entered what was to become Zambia, Primitive Methodists arrived in the south-western part of the country and established themselves in the Kafue area among the Ila people in 1893. They then opened several stations in this area. The Scottish Mission of Livingstonia crossed the border from Malawi (then Nyasaland) into Northern Rhodesia in 1895 and expanded its work in the northern part of the country by establishing the Mwenzo Mission Station. This station was located outside the north-eastern fringe of Bemba country. However, events proved that in establishing Mwenzo the Scottish Mission had almost over-reached its strength.

As we have already noted, the Dutch Reformed Church Mission entered Zambia from Malawi and established itself at Magwero in the eastern part of the country in 1899, which made it the first mission in the eastern part of Zambia. After the founding of this mission the Roman Catholic Church started a mission station at Kachebere near Chief Mpezeni's headquarters in 1903. The second Protestant mission to the eastern parts of Zambia was that of the Universities Mission to Central Africa (UMCA) at Msoro in 1910.

After these pioneering missionary efforts came the following missions: The Seventh Day Adventist to Southern Province in 1905 which later expanded to Eastern and Luapula Provinces, the Baptist Mission to Copperbelt Province also in 1905; Brethren in Christ Church from the United States to Southern Province in 1906. The Universities Mission to Central Africa as we have already noted opened its mission station at Msoro in Eastern Province in 1910. In the same year the South African General Mission came to North Western Province. The Wesleyan Methodist came to Central Province in 1912 and the Church of Christ to Southern Province in 1923.

The work of Dutch Reformed Church Mission grew rapidly and its impact was soon to be felt in almost the whole of Eastern Province. Its successes were influenced mainly by two factors. The first was the use of experienced African teacher-evangelists whom the missionaries brought from Malawi. These evangelists, exclusively played a significant role in the spread of

the Christian message. They had much experience, having worked in the mission in Malawi for quite some time.

The use of these evangelists from Malawi also helped to attract local people to the church and many of these were also recruited for training as teacher-evangelists. Gerdien Verstraelen Gilhuis comments on this issue as follows:

The spread of the gospel in the villages depended largely on the huge band of African teachers employed by the mission. In 1909 five mission stations were in operation with ten missionaries- one or two for each station. But 324 African teachers were in mission service that year; their number increased even more to 782 in 1915 (1982:59).

Secondly, there was the language factor. The people of the eastern part of Zambia spoke the same language as the people of Central Malawi where the Dutch Reformed Church had already established its work. This made the work of pioneer missionaries to Zambia easier. They did not have to learn a new language. To this day, the Church of Central Africa Presbyterian (CCAP), Nkhoma Synod and the Reformed Church in Zambia use the same hymn books, catechism books and other Reformed Church devotional literature.

The rapid growth of this young mission church brought new challenges to the DRC Mission as a whole. Latourette points out that after 1914 the spread of Christianity in both Rhodesia and Nyasaland was so rapid that it "was approaching a mass movement" (Latourette Vol. 5 1970:38). A chain of mission stations throughout the Eastern Province had been formed stretching westwards from Magwero to Hofmeyr whose outstations reached the Luangwa. The numerical growth of the church as well as the geographical expansion of the gospel, therefore, created an increasing need for more and better trained personnel.

Hence the missionaries realised that the time had come to consider the promotion of indigenous clergy and an African ministry. The situation at that time was that the typical

missionary did not go into villages. Much of his work rather was to supervise the construction of buildings on the mission station. The teacher- evangelists were therefore used to travel around the districts to hold services in villages. They tried to gain the interest of headmen as well as young people in order to open a school in the village.

Many schools were started in this way. A more natural way of development, one would have hoped, would have been to train local people as ministers at this stage. But the mission policy of the DRC forbade the ordination of African clergy until at a later stage (Verstraelen-Gilhuis 1982:100). The retrogressive attitude is demonstrated in the views of Rev J. J. Ferreira who was questioned by the Commission of Enquiry set up by the Government of Nyasaland in connection with the 1915 Chitembwe uprising. When he was asked to explain whether the object of ordaining native ministers was not to eventually make the natives independent, he replied:

"Oh no, it is only to get assistance, that is all. To tell you the honest truth, it is very doubtful we will ordain a native here. We are South Africans and we are dead against the natives" (Retief 1958:119).

The DRC mission adopted a 'hasten s-l-o-w-l-y' policy in connection with its African ministry. At the World Missionary Conference at Edinburgh in 1910, the urgent need for the training of an indigenous ordained ministry was widely accepted and the following statement was made:

It is startling to read of missions long established in extensive mission fields, which have not made any substantial arrangements for the training of preachers and clergy ... perhaps we may venture to say that in no department of mission work are the efforts at present made more inadequate to the necessities of the case, than in that of theological training (Vol. II p. 182).

Missions always tended to be too conservative to make new advances, especially in the field of ministerial training (Krige 1963:25). The 'hasten slowly' policy of the Dutch Reformed Church Mission, for instance differed completely from the more progressive policy of the Blantyre Mission and to a lesser degree from the Livingstonia Mission in this matter.

J. M. Cronje gave two reasons why it took a long time 30 years in the case of the Dutch Reformed Church Mission in Zambia to ordain her first African to the ministry. Firstly, it was because of what he called the progression system. By this he meant that one had first to become a teacher, then an evangelist and only then would one be considered for ordination to the ministry. Secondly, he said that during the early years of the history of missions, missionaries did not believe that Africans had the ability to be ordained ministers in charge of parishes. According to Cronje it was generally believed that an African could not perform the sacred ministry or maintain its high standards as the white missionary could (Interview 27.1.92, Pretoria). In 1911 it was decided to establish an Evangelists School to replace the evangelists course that was taught in the Normal School. This school, which opened in 1913 at Nkhoma, drew students from Nyasaland (Malawi) and Northern Rhodesia (Zambia) (Verstraelen-Gilhuis 1982:101). Its mandate was to train local people who would form a new class of workers to assist the missionaries in the supervision of church work.

The Evangelists School thus started twenty-four years after the inception of mission work in Malawi. It took another twelve years before the first African could be ordained in 1925 in Malawi. In other words, the mission church in Malawi ordained the first African minister thirty-six years after its inception and the Zambian mission church ordained the first African minister in 1929 - thirty years after its establishment.

This dissertation is a critical and analytical study of the theological education offered by the Dutch Reformed Church Mission in Zambia. An attempt is made in chapter one to explore the beginnings of theological education in Zambia. Chapter two deals with the actual founding

of the theological school. Issues such as the founding lecturers, the first students of the school and how they were selected are discussed.

In chapter three a brief survey of the history of the development of the school is offered. The tensions and struggles of the *Zambian* society at each stage of its development are also incorporated into this history. An overall analysis of theological training in *Zambia* is also made. Issues such as the different approaches to theological education in the Dutch Reformed Church Mission and other churches are examined.

The last chapter discusses theological education after 1964, the year of *Zambia's* independence, and its impact on *Zambian* society. Here, questions pertaining to what the college has achieved through its graduates for the church and the country at large will be discussed.

In conclusion there is a brief summary of the main findings of this dissertation and a short statement of the state of theological education in *Zambia* today and its prospects for the future.

CHAPTER 1

THEOLOGICAL EDUCATION AND ITS BEGINNINGS

For the first sixteen years of its development, the Dutch Reformed Church Mission in Northern Rhodesia, now Zambia, was part of the Dutch Reformed Mission Church in Nyasaland (Malawi).

Organisationally the mission work (in Zambia) remained under the DRC Mission in Malawi till 1909. The same applied to the new congregations. Magwero, officially founded by a minister and church elder from Malawian DRC Churches joined the "Council of Congregations" in existence there since 1903. Magwero, and later on also Madzimoyo, Fort Jameson (Chipata) and Nyanje sent a minister and church elder to this council till in 1916. Zambia got its own 'council of congregations' as a sufficient number of congregations had been formed there as well. (Verstraelen-Gilhuis 1982:74-75).

The Zambian mission church did not, therefore, have a history of its own until after this period because from 1899 up to 1916 the Zambian Church was part of the church in Malawi.

1.1. A STUDY OF THE EARLY BEGINNINGS OF THEOLOGICAL EDUCATION

The history of theological education efforts of the Dutch Reformed Church Mission both in Malawi and Zambia, starts with the development of the general education the mission offered to indigenous people. This pattern was followed by many missions in Central Africa. Schools were opened in many villages and people, both young and old, were taught how to read and write. Those who showed promise were selected and sent to a school at the mission station where they received further training for one or two years. After receiving further training they were sent back to village schools as agents of the mission church for education and evangelism. This category of the lay African ministry included two types of lay workers. The

first were the teachers who were solely responsible for secular education. They also took care of religious instruction and conducted services for the villagers. This group later developed into a well-trained professional class and were certified according to government standards.

The second group represents the catechists, also called evangelists, who were selected from the teachers and were primarily entrusted with preaching and catechumenical instruction of new converts. They sometimes fulfilled duties as both preacher and teacher. (Krige 1963:14). Hence through a series of training courses the village teacher could be further trained to take up more responsibilities in the church (Pauw 1980:155).

The first training school for teachers was established at Mvera in 1902 under the Rev C. H. Murray who was succeeded by the Rev J. S. Murray who did much to raise educational standards (Fauchelle 1983:105). A course for two years was followed by a further one year theological course for those selected to be further trained as evangelists (ibid. 106).

Rev Nezas Liche, a retired minister of the Reformed Church in Zambia recalls that the Dutch Reformed Church Mission in Zambia sent some people to this school at Mvera during that time. He remembers two names: James Zulu of Fisheni village and Jailosi Mawerera of Nkhunzi village in the Madzimoyo area (interview 24.07.93 Chipata).

According to Verstraelen-Gilhuis only 5 of the 110 Fort Jameson teachers of 1912 had gone to Mvera, all the others went through Pauw's own hands (1982:19). Pauw was one of the pioneer missionaries who arrived in Zambia in 1905 (Cronje 1952:17). This group of teachers was also known as teacher-evangelists. In some mission documents, particularly in literature written for the home front, teachers are called 'evangelists' or evangelist-teachers. (Hofmeyr 1910:134; Cronje 1952:7).

Teachers had an evangelistic purpose. Any formal education served the primary purpose of being able to read the Bible which was a requirement for admittance into the baptism class (Pauw 1980:55).

1.2. THE TRAINING OF SENIOR EVANGELISTS AND MINISTERS IN MALAWI

1.2.1. The Training of Evangelists

During the pioneer years of the mission work - 1889 to 1905 - the missionary dependence on the African teachers and itinerant evangelists was far greater than it would be later. Teachers had to travel around the districts, hold services in villages, and make initial contact with headmen in order to pave the way for building a school. Objectively, the educational value of such a school was probably not very great, especially in the case of the smaller and poorer schools. However, writes Pauw, "in its primary purpose, namely to be a centre of evangelism and to spread knowledge of the Bible and the fundamental teachings of Christianity in order to fulfil the main aim of training a Christian nation, the village school system doubtlessly fulfilled the expectations" (1980:155).

The work of African teachers was crucially important at this time because there were very few missionaries and they knew very little of the language and customs of the people.

Unfortunately, many books written by the missionaries tend to ignore the tremendous contributions made by these African teachers. If for any reason reference was made to an African evangelist, only the first name would be mentioned, not the family name. A good example is that of a well-known evangelist who came with the first missionaries from Malawi, Luka Cingondo (Cronje 52:19).

The numbers of these teachers began to decrease and the nature of their work changed as soon as the mission was settled and schools were well established. Another type of evangelist, initially referred to as "Senior Evangelist", entered the field in 1916 (Verstraelen-Gilhuis 1982:59). According to W. A Krige "sheer necessity and external factors compelled the missions to revise and readjust their attitude towards the African ministry" (Krige 1963:19).

The emergence of the Senior Evangelists resulted from the need for:

The formation of native leaders who will have a closer relation to the church than the missionary; who in this way can express the self-consciousness of the native church and at the same time be a link between the European missionary and the church (Verstraelen-Gilhuis 1982:101).

A major step forward came in 1913 when a separate evangelist school was opened at Mvera under the tutelage of Rev J. S. Murray. The following year it moved to Nkhoma. The two year course offered there provided formal training in the main theological subjects. Candidates were required to have already completed the teacher's course. The first fourteen graduated in 1914 (Mvera Council Minutes 21/1911:139-142) and the mission church needed more of these trained evangelists. Salaries of African workers were low, and the mission could consequently afford to employ many of them (Cronje interview 27.01.92 Pretoria). In 1913 ten men, namely Namon Katengeza, David Tsilizani, Isake Kpologulani, Jastino, Samuel, Yesaya, Amoni Ndiwo, Andreyana Namkumba and Ashani Malenga, all of Mvera congregation, were chosen to be the first students in this class (Kamukhani, 1981:67).

The first candidates from the Dutch Reformed Church Mission in Zambia attended the 1915-16 course. They were Joseph Mwale from Nyanje, Paul Dzundire and Moza Mwankhundi (Cronje 1952:7). The last two candidates were originally from Malawi and came to Zambia with the pioneer white missionaries.

Nevertheless the Dutch Reformed Church Mission in Zambia did not send many candidates to the evangelists' school in the early period. In its development, the mission was faced with several practical problems. For example there was the suitability of candidates. This may explain why out of the three candidates in the first group sent by the mission to train as evangelists in 1915, only one was Zambian. The Zambian mission did not send any candidates to the 1918-19 course, probably for the same reason. However, the mission church in Zambia resumed sending its candidates to the evangelists' school in Malawi during the 1920-21

academic year. This time all three candidates - Petro Phiri from Tamanda, Jabes Moyo from Chipata and Mikael Jere from Madzimoyo were Zambians (Verstraelen-Gilhuis 1982:102).

The third group to be sent to Nkhoma for training was comprised of Justo Mwale from Madzimoyo, Petro Mzyece from Chipata, Jafeti Mwale and Benjamini Phiri from Nyanje. They attended the 1922-23 course.

According to Gerdien Verstraelen-Gilhuis there was only one Zambian candidate in the 1923-24 group who went to Nkhoma for training. His name was Nason Njobvu from Tamanda (1982:340). Very little is known about this evangelist inspite of the fact that he served as evangelist for about fourteen years. The old people who were interviewed from Tamanda have faint recollections of this evangelist. Simpson Mbewe, son of evangelist Akimu Mbewe of Chimdidi village near Tamanda, who was in the 1928-30 group of training at Nkhoma, said Nason should have come from a village in Malawi. At that time, some members of the congregation of Tamanda came from villages in Malawi (interview 10.12.92).

The mission church continued to send candidates for training as evangelists in Malawi up to 1936. In that year the church in Malawi decided to discontinue training of evangelists because it was felt that the work of evangelists was important only at the time of planting the new church. Once the church was well established, their services were no longer required (Cronje 1952:33).

The last course which started in 1934 and ended in 1936 was attended by two candidates from Zambia - Aholiabu Banda and Azere Khosa from Chipata.

The evangelists were the veterans of the mission in Africa and a great part of missionary achievements in Zambia can be attributed to them. As Krige writes:

For many years these faithful African partners of the foreign missionaries performed their task with dedication. To these men the hard work of breaking the soil and planting the seed was assigned, but they could not really share in the joy of reaping the crop because they were not ordained to administer the sacraments of baptism and Holy Communion. Usually the evangelist's zeal and devotion to his task were kept alive by the possibility of being elected to be trained as an ordained minister in the far future because this category of lay ministry was the main source from which candidates for the ministry were drawn in the following stage of development (1963:15).

1.2.2. The Training of the first Ministers in Malawi

The Chilembwe uprising of 1915 led to government suspicion of the Scottish Missions and in particular the educational work of all missions. The commission of enquiry set up by the government (in Malawi) called on the various missions to give evidence of their attitudes to African leadership in the church (Nyamayaro Mafuko 1977:188-189).

The uprising negatively affected plans of these missions in Malawi regarding African ordained ministry. Take, for instance, the DR Church Mission. When Rev J. J. Ferreira was questioned by the government agent during the enquiry concerning the object of ordaining a native minister; his reply was that natives would only be ordained to get assistance, that is all. "To tell you the honest truth, it is very doubtful we will ordain a native here" (Retief 1958:119).

Even though the DRCM was proved to be innocent of any involvement in the uprising, the government and the governor were opposed to any further expansion of the mission during this time (Fauchelle 1983:112).

Six years after the Chilembwe uprising the attitude of the government changed. It was more sympathetic to the mission's work as it realised it had a responsibility for the education of the

Africans it ruled and it saw that the missions were the only source of people interested and involved in this work (Fauchelle 1983:112). Yet as far back as 1899, A C Murray had emphasised that the young church could not always be served by European ministers. He said that the time would come when the church would have its own indigenous ministers. However, he added that the local church would have to support them from the beginning (Pauw 1980:257).

In 1921 the Mission Council in Malawi resolved that the time was now ripe to prepare some of the most outstanding senior evangelists for ordination which was provisionally set for 1925. This time the General Missionary Conference (GMC) was more than ready for this step, and even expressed the desire that, if possible, ordination should take place earlier (Pauw 1980:258). In September 1923 two evangelists were selected by the council of congregations to take the one year course. These were Andreyana Namkumba and Namon Katengeza (Kamukhambi 1981:67). Both had already served for over twenty years as evangelists and were men of outstanding character and leadership qualities (Pauw 1980:258-59).

In 1922 Northern Rhodesia Mission Council concurred with the decision by the Nyasaland mission to start an ordination course in 1924, but took no concrete steps in that direction. The selection scheme adopted by the Nyasaland Mission Council was not discussed further (Minutes Mission Council Nyasaland 1921, 22) as no suitable candidates were thought to be available for the 1924 course. The subject of the native ministry was therefore postponed (Verstraelen-Gilhuis 1982:102).

A second one-year theological course was launched in 1928 and among those enrolled were Amoni Ndiwo, Petros (surname not recorded), and Ashani Malenga, all Malawians. The Mission Council of Zambia sent Justo Mwale. When he was selected by the mission council to go to Malawi for the ordination course he complained about it. "Why should they choose me and leave the older people like Paul Dzundire, Petro Pereka Phiri and others". (Verstraelen-Gilhuis 1982:149). There were two groups of senior evangelists who trained before him. He

had qualified as an evangelist only in 1923. His attitude was, why should it be me after coming out from evangelist course only five years ago?

Justo Mwale was a very brilliant student and was ahead of the class in the final examination.

Rev W. A Krige (senior) who was one of the teachers at Nkhoma in 1928, described his favourite student as 'bright 'but 'humble'. (Verstraelen-Gilhuis 1982:150). He was ordained at the Madzimoyo congregation on 29 September 1929 (Cronje 1952:33).

As the first fruit in the ordained ministry among the indigenous people, Justo Mwale proved that Africans were just as capable of doing the job of a minister of the church as the missionaries themselves (Verstraelen Gilhuise 1982:161). His ministry was very successful. He served the church until 1955 when he died suddenly at Ndola-Masala congregation.

No other candidate was immediately sent to Nkhoma after Justo Mwale had completed his training in 1929. Two candidates, Jafeti Mwale and Petro Phiri (who is described as "a faithful preacher of the word" by Verstraelen-Gilhuis), were sent to Nkhoma for the 1932-33 course. Unlike Justo Mwale who was sent to Nkhoma to train as a minister after serving as an evangelist for only five years, Petro Phiri had served as an evangelist for eleven years before he was sent back to Nkhoma to train as a minister.

When both candidates had completed their course at Nkhoma they returned to Zambia and were ordained ministers. Jafeti Mwale served as minister until his death at Kayanza near Katete in 1940. He served for seventeen years as both evangelist and minister.

Petro Pereka Phiri served the church for a total of sixty-six years as teacher, evangelist and minister. He died in 1968 at the age of eighty-five while still a minister of Chalumbe RCZ.

Hezekiya Thawani Banda was the only candidate who was sent to Nkhoma in 1939 from the Mission Church in Zambia (Cronje 1952:33). He is described by Gerdien Verstraelen-Gilhuis as a man without fear (1982:174). His untimely death occurred at Jerusalemu congregation while still a minister in 1948.

The next enrolment was in 1942 when only Jabes Khondowe was sent to Nkhoma. Khondowe completed his course in 1944. He died in 1968 at a very advanced age while a minister at Ndola Masala RCZ congregation (Synod Minutes Executive Committee August 1969).

The last group of evangelists to be sent to Nkhoma to train as ministers were Matiya Mvula, Yobe Shonga and Samuel Thewo. They were sent to Nkhoma in 1945. When they completed their studies after two years, they were posted to congregations and ordained soon after that. Matiya Mvula served as a minister for only seven years until 1954 when he was suspended and eventually dismissed for failing to account for some money when he was minister for Kabwe congregation. He joined the Anglican church as a catechist but died tragically in a road accident at Mbalambande near Madzimoyo in 1957.

Yobe Shonga served in congregations in Zimbabwe for quite some time. He was then brought back to Zambia and served at the Nsadzu and later Beteri congregation where he died in 1963.

Like Yobe Shonga, Samuel Thewo served in congregations in Zimbabwe particularly at Hwangwe (Wankie). He then served at the Livingstone, Madzimoyo, Nyanje and Thamanda congregations. While at Madzimoyo he became the first Zambian minister to be appointed part-time lecturer at Madzimoyo Theological School in 1958. He died as a retired minister in 1974.

After 1947 no Zambian candidate was sent to Malawi for training because the mission in Zambia started their own training programme.

1.3 THE DELAY IN DEVELOPING AFRICAN ORDAINED MINISTRY

It took almost thirty years from the inception of the mission church to the time when the first African was ordained a minister in the then Dutch Reformed Church Mission in Zambia. Other missions were not different from the Dutch Reformed Church Mission in this area. Various

factors have been given as reasons that caused the delay in the development of the African ordained ministry.

According to W A Krige “... the indiscriminate attitude of the mission was the cause of the delay of the advancement of the African ministry. The missionary held to his position as long as possible and therefore kept his African “assistant” in a subordinated position” (Krige 1963: 18-19). He further argues that the perpetuation of the paid lay ministry of the evangelist and the lack of the advancement of the ordained ministry was due to the lack of understanding of the biblical and theological concept of the church and its ministry of ordination (Krige 19).

Tylor and Lehmann concluded that because Zambia as a spacious country with huge uninhabited parts, missions were compelled “to make use of large numbers of unordained itinerant workers with the result that the emphasis was rather put on training teachers therefore causing the natural advance of the ordained ministry to delay” (Tylor and Lehmann 1961:21). The situation was different in Malawi because Malawi is a small country with a concentrated population. Therefore the mission stations and outposts were relatively close to each other and could be reached often and supervised properly. For this reason the missions in Malawi were accustomed “to give considerable responsibility to their African agents, and such men were ordained to the ministry quite early” (ibid.: 21).

Latourette refers to the “revolutionary age, immaturity of the churches and the low level of education on the European pattern” as the reasons which contributed to the delay in the development of African ordained ministry (1962 Vol. 5:468).

The London Missionary Society in Zambia only managed to produce the first three African ministers in 1938. This was sixty-one years after the inception of the Society in 1877 (Tylor and Lehmann 1961:22).

It seems, however, that although the missions recognised the fact that the situation in Africa was different from that at home, they did not realise and appreciate that the local situation in

the field was also changing rapidly and that adjustments had to be made to meet the new demands. There was little justification for so long a delay.

Another problem appears to have been that although some missions started with theological education much earlier, the contents of the course were kept too basic for too long. Local ministers whom they produced were thus inadequately trained for leadership. The problem appears to have been widespread across denominations.

At the Madras Conference of the International Missionary Council in 1938, the following illuminating statement was made:

It is our conviction that the present condition of theological education is one of the greatest weaknesses in the whole Christian enterprise ("The Life of the Church" International Conference Tambaram 1938: London Oxford Press, 1939 Vol. IV:211).

As noted above, the Dutch Reformed Church Mission was the first in Zambia to ordain an African minister - Justo Mwale - in 1929 even though it took thirty years to do so.

Four years later Petro Phiri and his colleague Jafeti Mwale were ordained in 1933 followed by Hezekiya Banda in 1941. (Cronje 1952:38). The reason for this tardiness was certainly not a lack of candidates who could have been sent to Malawi for training. The fact was that by 1936 twenty people had been trained as evangelists at Nkhoma. Out of this number only three: Justo Mwale, Petro Phiri and Jafeti Mwale had been trained as ministers. There were still sixteen evangelists among whom at least few could have been chosen to train as ministers at Nkhoma.

Verstraelen-Gilhuis argues that

For the new generation of missionaries, that in the 1930s took over from the old ones (C. P. Pauw, Krige Sr.), the experiment was not satisfactory. The African ministers did not live up to their expectations as leaders of congregations. One therefore could work as well with evangelists, who moreover were a little cheaper. (1982:156).

This does not appear to be a very convincing reason for suspending the sending of evangelists for further ministerial training in Malawi. Five more evangelists were sent to Malawi at different times for training as ministers. Out of those five, two graduated in 1941 and 1944 respectively. They were picked from among those evangelists who were trained in Malawi between 1916 and 1936 (Cronje 1952:38). In other words, Hezekiya Banda and Jabes Khondowe could have been sent to Malawi much earlier than they were.

Verstraelen-Gilhuis gives as another factor which could have prevented the Zambian mission from sending more ministerial candidates to Malawi "the strained relations between the DRC Churches in the Cape and Orange Free State in this period". This was reflected in the lack of co-operation between the respective mission fields of these churches in Nyasaland and Northern Rhodesia (1982:156). Relations were strained when "the brethren in the Cape gave permission to their missionaries to join the CCAP which in his view (Strydom's who was mission secretary in Bloemfontein) apart from other things was infected by liberal theology of Scottish origin" (Verstraelen Gilhuis 1982:203).

1.4. THE TRAINING OF EVANGELISTS AND MINISTERS IN ZAMBIA

1.4.1. The training of Evangelists

As noted above, before 1940 all evangelists and ministers of the Dutch Reformed Mission Church in Zambia were trained at Nkhoma in Malawi. The first course for evangelists

organised by the DRC Mission Church in Zambia itself was held at Nsadzu Mission from 1940-42 (Cronje 1952:33). The trainees consisted of fifteen men, all of whom had won their spurs as mission teachers (Verstraelen-Gilhuis 1982:187).

At that time the mission did not provide accommodation. The candidates spent the first month building houses for themselves. Rev. T A Theron was in charge of the school while Miss M Heyns, the first full time woman worker, ran a course for evangelists' wives in Bible Knowledge and domestic science (Verstraelen-Gilhuis 1982:187).

The following people attended the course at Nsadzu: Feston Banda from Chipata, Yakobo Banda from Nyanje, Jason Guze from Nsadzu, Jabes Khondowe from Hofmeyr, Matiya Mvula from Chipata, Zakeyu Ngoma from Kamoto, Shareck Nguluwe from Hofmeyr, Kalebe Nthani from Chipata, Adolfu Phiri from Nyanje, Akison Phiri from Nsadzu, Jafita Phiri from Nyanje, Natani Phiri from Merwe, Yobe Shonga from Madzimoyo, Joswa Tembo from Hofmeyr and Samuel Thewo from Tamanda (Jason Guze, interview 10.07.92 Azere Guze village, Katete).

When that first course came to an end in 1942, it was not immediately followed by another. Rather it took another three years before a similar course was organised. The reason given for this delay was "Theron's departure". In June 1945 the Mission Council and synod of the mission church decided to put evangelist training on a firmer basis (Cronje Interview 21.01.92 Pretoria).

The 1945-47 group of evangelists which consisted of sixteen men, among whom were two from the South African General Mission, was trained at Madzimoyo. The training started after the building of the evangelist school was completed in 1945. This building would soon be in the shadow of the big jubilee church which was being constructed just a few metres west of the evangelist school. The evangelist school was officially opened by the then Mission Secretary J. G. Strydom in 1946 (Verstraelen-Gilhuis 1982:241).

It took at least a year to start a second course at Madzimoyo in 1948. The man chosen to teach this course, J M Cronje, was minister for the Madzimoyo congregation, and was released from his pastoral duties only in October that year when the Rev D J Hofman took over from him as the minister of the congregation (Cronje interview 21.01.92 Pretoria).

The synod of 1949 decided to raise the standard of admission for the evangelists' school to grade VI. The same synod passed a resolution that "a ministerial training course had to start in February 1951 after the current evangelist course had been completed" (Verstraelen-Gilhuis 1982:242).

1.4.2. The Training of Ministers

The first group of candidates who were to be trained for the ordained ministry attended classes in the building that was opened by the Mission Secretary Strydom in 1946 at Madzimoyo. Madzimoyo remained a permanent place for the training of future African ministers for the following reasons:

1. Madzimoyo was made the headquarters of the Dutch Reformed Church Mission. All Mission Council meetings were held here. Hence each time there was a mission council meeting, missionaries from all over the country came to Madzimoyo.
2. Madzimoyo was very close to Chipata, the provincial headquarters of Eastern Province. Facilities such as the post office were accessible.
3. The only hospital of the Dutch Reformed Church Mission built in 1930, was situated at Madzimoyo and was not moved to Nyanje until 1951 (Cronje 1952:145). This hospital at Madzimoyo was adjacent to one for whites only.
4. Madzimoyo is more or less in the centre of the nine mission stations which were established by the missionaries in the Eastern Province. To the east, north and

Northeast lie Magwero, Chipata, Tamanda and Kamoto and to the south and west along the Great East Road lie Nsadzu, Katete, Nyanje, Merwe and Hofmeyr.

5. At that time there were many white farmers in Eastern Province, most of whom were members of the whites - only Dutch Reformed Church. In 1940 they built their church at Madzimoyo. The missionaries, of course were not members of the mission church for blacks but they belonged to the white church.

"Though the missionaries worked in the mission church, they officially had always been members of the nearest congregation of the mother church. In the beginning the mother church had been far away and missionary children were baptised in the mission church. Since more Afrikaners settled in the east, the official membership of the mother church became a practical reality"
(Verstraelen-Gilhuis 1982:210).

6. Madzimoyo was also the home of the first Normal School where teachers were trained:

"A few, more promising young men were sent to Mvera in Nyasaland to follow a two year course at the Normal School ... From 1915 when a start was made with a Normal School at the mission's own head station Madzimoyo, more possibilities were available for further training (ibid. 60).

The Normal School attracted candidates for teacher training from many mission stations. Teachers were thus trained in a systematic way at this school. "The training scheme was co-ordinated and supervised by the principal of the Normal School at Madzimoyo, where the last stage of training took place" (ibid.: 138).

7. When the mission wanted to celebrate the fifty years of its mission work in Zambia they decided to build a church at Madzimoyo which would be known as the jubilee church. 1949 was the year of the jubilee, which marked the zenith of missionary influence. With

great thankfulness and joy it was remembered that half a century ago, in July 1899, Smith and Hofmeyr had pitched their tents at Magwero (ibid. 231).

8. When Rev J. C. C Pauw wrote a prologue to the small book written by Cronje in the vernacular language of the people of Eastern Province of Zambia he stated that after the jubilee celebrations at Madzimoyo in 1949, the Mission Council resolved that there was need for a small book to be written in Cinyanja to explain the history of the Dutch Reformed Church Mission from its inception up to 1949. Rev Cronje was assigned to write such a book. When the book was completed it carried the title "Kwayera" which means "it is dawn" or "there is light" (Cronje 1952).
9. In the same year of jubilee celebrations the Mission Council decided to build a monument with four sides on which were affixed four plates illustrating the four aspects of missionary work and needs of mankind: religion (praying hands), health (helping hands), manual skill (hands cultivating maize) and education (hands holding a book). (Verstraelen-Gilhuis 1982:232). This monument still stands where it was erected in 1949. Verstraelen-Gilhuis writes that "the unveiling was done by no less a person than the Provincial Commissioner, who represented the Governor of the colony (ibid. 232).

Madzimoyo was therefore the most suitable station to be chosen as the centre for the development of theological education. It remained so until 1968 when the theological college was moved to Lusaka near the University of Zambia.

Thus on 21st February 1951, the first class to train as ministers in the Dutch Reformed Church Mission in Zambia commenced at Madzimoyo. It was composed of ten students, two of whom came from Zimbabwe and Malawi. All candidates were evangelists (Cronje 1952:33). The course lasted for two years. At the completion of their studies all were ordained in September 1953.

The next intake of candidates was in September 1956 because the only teacher, Rev Cronje, went on study leave to the Netherlands for his doctorate in theology (Cronje interview 27.01.92 Pretoria). For the first time, non-evangelists could also apply as candidates. When classes started in September 1956 two of the five candidates were non-evangelists.

There were a few changes this time in rules of admission:

1. Candidates who were not evangelists could be accepted if they were in possession of a standard six certificate, which represented nine years of primary education. Evangelists were accepted with standard IV certificate.
2. Previously, candidates who were selected for training as evangelists or ministers had to be at least forty (40) years of age. This qualification was strictly required by the institution. In 1956 the age qualification was brought down to thirty years and this change enabled the two non-evangelist candidates to qualify for admission.
3. Candidates who wished to train as ministers had to apply through their church council. Previously this was not the case. Those who trained as evangelists or ministers were selected by missionaries. In the latter case one had to prove that he was a "good" candidate for ministerial training not only in terms of academic qualification and Christian standing but also on the recommendation of the missionary (John Zimba: interview 07.92 Petauke).

After the intake of 1956 it was decided to enrol candidates for ministerial training almost every year. The next intake was in 1958 when three candidates were admitted all of whom were not evangelists but teachers.

Cronje taught the 1951-53 class single handedly although people like Rev D. J. Hofman, who was the minister for Madzimoyo congregation, sometimes helped on part-time basis (Cronje interview 27.01.92 Pretoria). In the 1956 course Rev D. J. Kriel was appointed as second lecturer while the African minister posted at Madzimoyo, Rev S. Thewo taught practical

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theological subjects on a part-time basis (Verstraelen-Gilhuis 1982:243). After Kriel's sudden death in December 1957, Dr W. A Krige was transferred to the Madzimoyo Theological School in 1958. He replaced Cronje in 1960 as principal of the school. Dr Krige remained principal of the school until 1971 when he returned to South Africa. He was instrumental in moving the school from Madzimoyo to its present location in Lusaka near the University of Zambia.

1.5. THE STATE OF THEOLOGICAL EDUCATION IN ZAMBIA IN THE EARLY YEARS OF THE DEVELOPMENT OF THE CHURCH

Though an important focus in the development of the young church in Africa, theological education in Zambia took many years to develop this, in spite of the fact that "the training of the ministry lies at the very heart of the church's life or worship, witness and service" (Ranson 1945:8). African ordained ministers started to emerge in the church in Zambia during the end of 1930s. Although in 1929 Rev Justo Mwale became the first ordained African minister in Northern Rhodesia, he was trained at Nkhoma in Malawi.

The history of the development of Zambian theological education started in the 1940s with the following training centres playing a pioneering role:

1.5.1. Madzimoyo Theological School

This theological school was started by the Dutch Reformed Church Mission near Chipata in the Eastern Province of Zambia. Its staff consisted of one white missionary. The training of evangelists began in 1940. In 1951 students for the ordained ministry were admitted at Madzimoyo (Krige 1963:89-90).

The ministerial course was initially for two years but with the second intake it was extended to three years for the candidates who were evangelists and four years for non-evangelist. The entrance requirement was standard IV (six years of primary education) plus previous evangelist

training. The teaching medium was Chinyanja, the language which is spoken by most of the people of Eastern Province. English was also used. Students' wives attended separate classes where they were taught Bible Knowledge and Home Economics.

1.5.2. Kashinda Bible School

This Bible School was established at Kashinda near Mporokoso district in 1949 by the Church of Central Africa in Rhodesia (Chisanga:12). It began as a training centre for evangelists and ordained ministers. The former took a two year course and the latter three years. The entrance requirement was standard VI. There was one European member of staff and the teaching medium was English(Krige 1963:90).

The Bible School at Kashinda "was moved to Mindolo in the Copperbelt in 1960 on the recommendation of the International Missionary Conference" (Chisanga:12). It was believed that Mindolo was strategically situated because the Copperbelt had a very large population and "revolutionary forces are gathered on the Copperbelt". The Copperbelt attracted many people both from within and outside the country. It was a potential source of political agitators. Later in the seventies, Mindolo became the first theological college in Zambia where both men and women were also trained for the ordained ministry (ibid. 12).

1.5.3. The Seminary of St. John The Baptist

This institution was begun as the provincial seminary for the new Anglican Province of Central Africa in 1954. It was built in the Kabulonga area in Lusaka and Anglican students from Malawi, Zimbabwe and Zambia used to attend St. John's seminary for theological training (Chisanga:8).

The staff of the seminary consisted of one full time warden assisted by two or three local priests as part-time lecturers. Deacon's training was followed by one or two year preparation for the priesthood. English was the medium of instruction. The entrance qualification was nine years primary education (standard V1) plus previous teacher training (Krige 1963:90).

CONCLUSION

We have noted that the beginning of theological education took many years to commence after the inception of the Christian Church in Zambia. One contributing factor to this was the fact that missionaries wanted to see Africans start as teacher/evangelists, then as full evangelists and finally, ministers. This policy was followed by all the missionary societies that were working in Zambia.

As a result of the above policy, it took most of the churches at least thirty years before they ordained their first African ministers. We have further noted that the first African clergy did not have adequate school qualifications before entering theological seminaries. In the following chapter, we investigate why this was so by examining the founding of the first school, the first lecturers, and how students were selected.

CHAPTER 2

THE FOUNDING OF THE FIRST THEOLOGICAL COLLEGE OF THE DUTCH REFORMED CHURCH MISSION IN ZAMBIA

It took the Dutch Reformed Church Mission nearly forty-two years (1899 - 1940) to establish their own Theological School in Zambia. For forty-two years they took advantage of the existing theological school of the DRCM at Nkhoma in Malawi since they had much in common theologically and organizationally with this church.

During the Second World War, the mission in Zambia began to find it difficult to continue to depend on the school at Nkhoma. The main reason was the distance which students from Zambia had to walk to reach Nkhoma in Malawi (Cronje: Interview 27.01.92 Pretoria).

In 1940 an experiment was made with a two year Evangelist School in the mission itself. T. A. Theron trained fifteen evangelists at Nsadz between 1940 - 42. Till 1942 there were, however, never more than sixteen evangelists and ministers (Verstraelen-Gilhuis 1982:157).

In June 1945 the Mission Council and Synod decided to put evangelist training on a firmer basis. Madzimoyo was found to be a more suitable place for the establishment of a permanent theological school.

The question of establishing a theological school dedicated to the training of future ministers for the mission church was discussed extensively in the Synod of 1949. The synod resolved to start the training of ministers in 1951. However, the resolutions of the Synod at that time were in the form of recommendations to the Mission Council which had to approve them

The decision of the Synod of the Mission Church to start a theological school was approved by the Mission Council. The Mission Council further approved the recommendation of the Synod to inquire into the possibility of a joint theological school at Epworth near Salisbury in Southern Rhodesia for all the mission churches in Nyasaland, Northern Rhodesia and Southern Rhodesia (Mission Council: 1949 Point XX:5).

This desire to join the college at Epworth is also referred to by Verstraelen Gilhuis when she writes that

There were plans for an advanced union Theological College for Central Africa at Epworth in Southern Rhodesia. The Madzimoyo Theological School took part in the deliberations but when Federation failed the plan was abandoned (1982:244).

However, Krige argues that the failure of a union college did not mean the end of the idea of building a union college in Northern Rhodesia.

On the other hand the question can be raised whether it will not be justified to think in terms of building up a Union Theological College for Northern Rhodesia at Mindolo on the Copperbelt ... We also sincerely hope that the Protestant churches of Northern Rhodesia will soon realize the need for co-operation and union in this significant field of theological education (Krige 1963:98).

The idea of a joint theological college either in Zimbabwe or Zambia received prominence in a number of church meetings in the late 1950s and early 1960s. The construction of what became Justo Mwale Theological College in the Chamba Valley area, which was at that time popularly known as Foxdale, was the result of an agreement which was reached among the mainline Protestant churches particularly the Anglican Church, Reformed Church and the

churches which now form the United Church of Zambia to build a cluster of colleges in the area (Kingsley Mwenda interview 05.03.94 Lusaka). However, the idea of a union college in Zambia did not materialize. St. John's Anglican Seminary in Lusaka faced a number of problems and was closed in the 1970s. However, the United Church of Zambia preferred to keep their theological college at Mindolo in Kitwe at the Mindolo Ecumenical Foundation. Meanwhile, Anglicans started to send their students to this college run by the United Church of Zambia (ibid.: 5 March 1994).

The Dutch Reformed Church Mission which had discussed the possibility of starting their own theological school at the Synod of 1949, resolved that the first course for ministers should start in 1951 at Madzimoyo. The 1951 - 53 course started its classes on 21 February 1951 in the building that had been constructed for the training of evangelists in 1945. Rev Cronje was appointed by the Mission Council as the sole lecturer of this first intake of candidates to be trained as ministers (Cronje 1952:33).

In 1956, there was a possibility of the school at Madzimoyo closing down and moving to Nkhoma in Malawi with its lecturer and students. However, once the Blantyre and Livingstonia Synods expressed the desire to combine with Nkhoma, the possibility of Madzimoyo also joining in became more remote (General Mission Council Minute 82 Madzimoyo 13-16/8/56).

The withdrawal of the DRCM Synod in Zambia from joining the union between the two Scottish Mission Churches of Blantyre and Livingstonia and Nkhoma Synod of DRCM should be understood in the context of what took place in the 1920s. In 1924 both the Nyasaland and the Northern Rhodesia sections of the DRCM showed great interest in the union but neither of them was quite ready to join (Bolink 1967:196). In 1926 the DRC Mission of the Cape Synod joined as well (Verstraelen-Gilhuis 1982:192).

Although the April 1928 Orange Free State Synod had allowed the DRC Mission Church in Zambia to join the union, Rev J. G. Strydom who was Mission Secretary in Bloemfontein advised against the alignment with the CCAP. "It was not necessary, unpractical, too costly - now the real reason came to the fore - too dangerous as the Scottish Church does not share our conviction" and "English will dominate everything" (ibid.: 194). The DRC Mission Church in Zambia never joined the union.

The issue of the Joint Theological College for Protestant churches in Zimbabwe, Malawi and Zambia was brought to the attention of the Reformed Mission churches in these countries again, this time by the lecturers from various theological colleges.

The chairman (of Synodical Executive Committee) presented a report of the meeting of the lecturers from various Theological Colleges which took place in Salisbury which advised all Protestant denominations to build their colleges in one place which is owned by the Methodist Church near Salisbury where they would be close to the University of Rhodesia and Nyasaland and where they can have one library (Synodical Committee Minute 15/6/1959 pt 23).

In the report of the joint committee of DRC Mission Councils and churches it was reported, among other things, the need for

(a) The establishment of a Joint Theological Training College for African ministers between the African Reformed Church in Southern Rhodesia and Northern Rhodesia and CCAP at Salisbury.

(b) A joint endeavor by the DRC Mission in Southern Rhodesia and Northern Rhodesia to establish a school for the training of form VI candidates (Mission Council Meeting Madzimoyo 20 - 21 June, 1962).

We note here that DRC Missions in Malawi, Zambia and Zimbabwe resisted the idea of having joint theological education with other Protestant churches. An exception to this was DRC

Mission church in Malawi that was started by DRC Synod of Cape Province. This kind of mission policy of DRC in South Africa not to co-operate with other denominations in theological education has greatly affected the development of theological education in their mission churches. Theological education in these churches is still lagging behind.

Likewise plans to bring the theological training of the churches of the Reformed family within the three countries together at Epworth or else at Nkhoma, or otherwise to combine training for the Reformed Church in Zambia and Nkhoma Synod did not materialize. These negotiations were conducted partly under the auspices of the Joint Committee of the DRC Missions in Zimbabwe (Mashonaland), Zambia and Malawi (Mission Council Minutes 84/1961 CCA 15/6/1/5: Hugo to Mission Secretary 19/10/60).

In 1956 a new theological school for DRCM was built at Madzimoyo in Zambia, thus putting to an end the plans for joint theological training. The idea, however, remained alive for a long time and was expressed in various decisions of the Joint Committee meetings for Reformed Missions and churches in Central Africa and later the Council of the Reformed Churches in Central Africa (CRCCA) (CFCCA 55/1/10: Hugo to Mission Secretary 31/1/56; 15/6/2/22: Steytler to Mission Secretary 18/1/56).

2.1. THE SELECTION OF THE SITE AND THE BUILDING OF THE THEOLOGICAL SCHOOL

The training of ministers in Zambia started in 1951. Classes for that first course were conducted in the school built for evangelist training in 1945. After the decision was made by the Synod to find a permanent place where the theological school would be built, the mission church started to look for such a place. The minutes of the 42nd meeting of the Executive Council of DRC Mission in Northern Rhodesia and Southern Rhodesia that met at Madzimoyo from 20 June to 2 July 1954 reveal that the issue of the establishment of the local theological school was discussed.

After careful consideration by the Executive Committee of this council and the moderamen of the Mission Church, it was decided

- i. *To erect a theological school which could be appropriate to the church,*
- ii *Two locations for establishing the theological school were considered namely Kadiwa near Madzimoyo and Katete, and*
- iii *Because the building of the new theological school could not be started due to shortage of funds, it was decided to continue with the classes provisionally at Madzimoyo in order to allow more time to see how things would develop, so that there could be certainty about where to build. Sixty Pounds (60) was required to build students' houses at Madzimoyo. These funds would be requested from the Synodical Committee of the Mission Church (pt.6).*

No final decision on the commencement of the building was reached by the Mission Council meeting of June 1954. The following year the Synodical Committee of the Mission Church met at Madzimoyo on 8 June 1955. In response to the above decision of the Executive Council of the DRC Mission, it resolved as follows:

- a. *We request the mother church that the theological school be built at Katete. This request should be given to the Mission Council who will communicate with the mother church in Bloemfontein.*
- b. *The Synodical Committee reminds the Mission Council that there should be two lecturers at this school.*
- c. *This meeting advises the Mission Council that the theological school should start in 1956 in October.*
- d. *The number of students should not exceed 12.*

Katete was highly recommended but the final decision concerning the place where the theological school should be permanently established was not reached. When the annual Mission Council met at Madzimoyo on 28 - 29 August 1956 a decision was reached to build the school at Madzimoyo.

The Mission Secretary gave a comprehensive report of the discussion by the Council of the Mission Church in Northern Rhodesia and informed the meeting that it was decided to build the theological school at Madzimoyo. The area where to build the school and the lecturer's house had been identified and approved and that the builder was already busy with the construction of the lecturer's house. The class would start with six students at the beginning of September 1956 (pt.12).

In the Minutes of 5 - 6 February 1957 of the Mission Committee in Bloemfontein, it was reported that 1200 Pounds would be collected from different presbyteries. The building was already completed and if all pledges were met, the building would be handed over without any debt. It was further reported that "a native minister would be called to Madzimoyo. The matter was referred to the deputies of the Synodical Committee and the Executive Committee would finalize it" (pt.8).

The theological school building at Madzimoyo which was built in the Kadiwa area along Great East Road was completed in 1956. The 1956 - 60 course of five students, which had started in the old evangelist school near the Jubilee church, moved into the new building in January 1957 (Rev Yesaya Phiri interview 26.01.94 Katete).

2.2. THE FOUNDING LECTURERS OF THE FIRST THEOLOGICAL SCHOOL AT MADZIMOYO

Rev J. M. Cronje, who was the only full time lecturer for the evangelist school during 1945- 47 as we have already noted, was also asked to start the first course for ministers of the DRC

Mission Church in Zambia in 1951. For the 1951-53 course, he was the only lecturer although Verstraelen-Gilhuis mentions that “before 1953 Rev P. Phiri, member of the Board of Admission, gave incidental help” (1982:243).

However, the Synod of 1957 requested the Mission Council to provide a second lecturer at Madzimoyo Theological School (pt 118). Rev D. J. Kriel was chosen and was inducted at Madzimoyo as such on 28 July 1957. Unfortunately, his stay at the theological school was very short. In December the same year he died of polio (the Theological college report presented to the Synodical Committee Meeting which met at Madzimoyo 17 - 20 June 1958).

It is also recorded in the Minutes of the Mission Council which met at Madzimoyo 5 - 6 February, 1957 that a “‘leraar’ (native minister) will be called to Madzimoyo together with the two white lecturers. The matter was referred to Deputies and ARK for consideration and Executive will finalize matters” (pt2. p 12). The “native” minister who was transferred to Madzimoyo to take charge of the Madzimoyo congregation as well as being part-time lecturer at the theological school was Rev Samuel Thewo. He was inducted at Madzimoyo on 29/9/57 (Synod Committee Minutes 17 - 20 June 1958).

After the death of Rev Kriel, the Mission Council called Dr. Willem Adolf Krige, son of the former missionary to Northern Rhodesia and one-time principal of the Normal School at Madzimoyo (Cronje 1952:23) to replace Rev Kriel. He was therefore transferred from Katete where he taught Bible Knowledge to secondary school students. Krige joined the theological school in June 1958. When Cronje returned to South Africa in 1960 for health reasons, Krige became principal of the theological school, a position he occupied for eleven years till he left for South Africa in 1971 (Krige interview 21.01.92 Pretoria).

Dr. Krige was instrumental in moving the theological school to Lusaka near the University of Zambia in December 1968. This followed a very strong recommendation which he made to the Synod of 1964 to move the school to Lusaka.

When the theological school moved, the name was changed to Reformed Church Theological College. The Synod of 1975 which met at the college in Lusaka changed the name again to Justo Mwale Theological College. This was to honour the first African in Zambia among all Christian Churches to have been ordained a Christian minister on 29 September, 1929 (Cronje 1952:33).

When Krige was appointed principal of the school after the departure of Cronje, the Mission Council in consultation with the Synodical Committee brought Rev F. J. Botha to Madzimoyo to be a lecturer at the theological school. He joined the school in January, 1961.

Krige went on study leave for one year to the United States in 1962, and Botha was asked to act as principal. As more subjects to be taught to students were introduced, the school needed another lecturer. In the 1963 theological school report Botha presented the following to the Synodical Committee.

Concerning lecturers we are grateful to inform you that the Mission Council listened to our request and that the fourth lecturer Rev S du T. Smuts was posted to the theological school and started teaching in January this year (1963) and was inducted at Madzimoyo on 3/2/63..... However, the lecturers are not yet together in that Rev Krige is still in America where he went for further studies. He will return at the end of July (1963 pt.2).

In April, 1964 the Synod of the African Reformed Church, as the Mission Church was called then, met at Katete Mission Secondary School. For the first time the majority of moderators who were elected at this synod, were Zambians. These were Rev Wilson Khondowe-moderator, Rev Yesaya Phiri - vice moderator, Rev Foston Sakala - synod clerk and Rev Dr. W. A Krige actuary.

The synod discussed among other things, the thorny issue of the ownership of the church. The issue had been brought to many previous meetings but was not given proper attention because

the majority of the moderamen were missionaries. During this meeting, not only were the African moderamen in the majority, a new approach to the issue was devised. The Synod Clerk, with the help of secondary school teachers and managers of schools drafted a letter addressed to the Mission Secretary in which the words "We demand this transfer of power" were included.

In the separate meeting which excluded all the missionaries the letter was approved. When the question of the ownership of the church was discussed in the synod, the letter was read and handed over to Rev Snyman. The latter together with all the missionaries were unhappy with the inclusion of the words "we demand". Snyman asked for the removal of the word "demand".

When it was put to the vote to decide whether to remove the word "demand" or not, all the Zambian delegates to the synod, who were in the majority voted for the retention of the word "demand". This angered a good number of the missionaries, some of whom made it known to some Zambians that they would leave for South Africa before the end of that year.

Rev Botha, who was the Synod Clerk until April 1964 was one of those who left in December 1964. The Mission Council, in conjunction with the Synodical Committee, transferred Rev Peter Bolink, who was teaching Religious Knowledge at Katete Secondary School, to Madzimoyo Theological School in January 1965.

The 1964 Synod met in the year of Zambia's independence and at the height of African nationalism, and it should therefore be appreciated that the Zambian people spoke with conviction and without fear which was not the case in previous meetings. Besides, for the first time, there were in this synod three younger ministers: Bisael Wilfred Banda, Zerubabel Mbewe and Foston Sakala.

2.3. THE STUDENTS OF THE FIRST DECADE OF THE LIFE OF THE THEOLOGICAL SCHOOL

2.3.1. The 1951 - 53 Course

The 1951-53 course which commenced on 21 February 1951, comprised ten students: Wilson Khondowe and Mikael Mwanza from Merwe, Sadrake Nguluwe from Hofmeyr, Jason Lungu and Bizeki Zulu from Madzimoyo, Kalebe Nthani from Chipata and Adolf Phiri from Nyanje. The other students were Sunday Sithole and Miseke Betha from the Dutch Reformed Church Mission in Zimbabwe and Stephen Njuweni from Malawi. The Malawian student was expelled from the Theological School because he committed adultery with a woman from one of the villages. Therefore only nine completed the course (Cronje interview 27.01.92 Pretoria).

All the students who were

admitted to the Theological School at Madzimoyo at that time, had served the mission for considerable number of years, first as teachers and thereafter as evangelists. Consequently, they did not belong to the young generation: one was in his sixties, four in their fifties and four in their forties. The youngest one M. Wilson Khondowe was 38 years. (Cronje: Diary 21.2.38).

Krige quotes Alexander Hetherwick, the pioneer missionary of the Blantyre Scottish Mission Church in Malawi who reports:

It was recognized that only men tried and experienced in the work of the mission in one or other of its varied departments of work, men who had proven their fitness and capabilities as evangelists or teachers, should be set apart for this sacred office. Lads fresh from school, institute or college were at once ruled out. The home practice of educating, training and licensing to preach and then putting candidates on the period of probation was also ruled out as not meeting the situation presented by the native church (1963:170).

The decisive factor for admission to the ordained ministry had been a favorable testimony of the missionary in charge, who often regarded loyalty and obedience to the authority of the mission a definite requirement for admission (Krige 1963: 47-48).

This attitude on the part of missionaries who chose people because of their loyalty to the missionary delayed the emergence of a strong church leadership among the Africans. It was partly as a result of this that the Reformed Church in Zambia did not have strong leadership of the church for a long time. The situation has not appreciably changed to this day. For many years, training for the ministry was considered for older people only.

One's experience as a teacher and evangelist was another qualification. There was no definite educational standard required. For instance when the second course of evangelists started in 1945, Rev P A Rens, a retired Nyasaland missionary who came to assist Cronje in teaching the evangelists

was rather surprised at the low educational standard of the evangelists in training. Some read and write with difficulty, and there is a great difference in the level of education..." Though the required admission standard was St. III, some of the trainees had St. V and some St. VI. But according to Rens' humble opinion some of the men in training would not pass St. II and not even St. I (Verstraelen-Gilhius 1982:241).

It is not surprising that the age qualification was put at 40 years. Wilson Khondowe who later became the first Zambian moderator of the church, was admitted in the 1951-53 course at the age of 38 as an exception (ibid:242). When the nine evangelists finished their ministerial training, they were all ordained at Madzimoyo in September 1953. "White friends in South Africa provided clerical dress for the occasion" (ibid: 243).

Out of the nine candidates for ordination who had trained for two years, Kalebe Nthani, Adolf Phiri and Sadrake Nguluwe were chosen from the group which had completed their evangelist training in 1942. The remaining five, Jason Lungu, Sunday Sithole, Bizeki Zulu, Wilson Khondowe and Mikael Mwanza, were chosen from the group which completed evangelist training in 1947 (ibid:340). Miseke Betha came from Zimbabwe where he had probably been trained as evangelist.

2.3.2. The 1956- 60 Course

The second course did not follow immediately after the 1951 - 53 course. This was as we have already noted, due to the fact that Rev Cronje went on study leave in the Netherlands. When Rev Cronje came back from the Netherlands in 1956, the next intake of students was done in September that year. This time, non-evangelists could also apply to train as ministers. This was made possible because of the resolution of 1953 Synod which brought the age qualification down to 30 years (Cronje: Interview 27.01.92 Pretoria).

The 1953 Synod had changed its policy; any (male) church member with std. VI could apply while evangelists needed only std. IV. Further more, the minimum age of admission was fixed at 30 years, the maximum at 40 (Verstraelen Gilhuis 1982:243).

Five students - three evangelists and two non-evangelists were enrolled for this course. The evangelists were Nezas Liche, Yesaya Phiri and Reniford Kayuni who was a Malawian serving the church in Zambia. The non-evangelists were Bisael Banda and John Zimba. The three

evangelists were ordained after three years of training attending the course from 1956 to 1959. The two non-evangelists however, had to continue an additional year. At the completion of their course in 1960, they were not given their own congregations. Instead each served under a senior minister for one year probational period after which they were ordained (John Zimba: interview 12.07.92 Petauke).

Thus the resolution of the Synod of 1953 which allowed non evangelists to be admitted for training as ministers marked the beginning of the development of theological education in the Reformed church in Zambia. That Synod was attended by some "new generation" missionaries such as Peter Bolink whose revolutionary ideas helped change the policy which had guided theological education since the inception of the church in 1899.

Another factor which helped the mission church to begin to change its attitude towards theological education for Africans was, no doubt, the rise of African nationalism which was sending signals that the days of colonialism were numbered. Therefore missionaries and mission churches were forced to begin to adjust in order to meet the new challenge.

These developments in theological education made it possible for relatively young people with better education than the older evangelists to join the ministry. However, although the minimum age for admission had been fixed at 30 years, that was not good enough. It still excluded many younger people who felt the call to serve the Lord but were inhibited by the age qualification which was still too high. Nevertheless, the process had been started which would carry the church into the future and began to shape it so as to stay abreast with changing society.

2.3.3. The 1958 - 62 Course

From 1958, there would be intake of students every year. In July 1958, three people, all non evangelists, joined the theological school at Madzimoyo as students. Two of them were

primary school teachers and one was trained to teach in the schools called “unaided schools” wholly run by missionaries.

Unlike the primary school teachers who were trained in government approved Teacher Training Colleges, unaided school teachers were trained in the tradition of teacher-evangelists who had existed right from the beginning of the mission church.

The two primary school teachers were Gabriel Mwale and Foston Sakala. The latter had just been promoted to head a middle primary school when he resigned as a teacher to take up theological studies at Madzimoyo. It was not an easy decision for him to make because those who went to Madzimoyo to train as ministers at that time not only forfeited almost two-thirds of their previous salaries (Krige: 1963:43), but they also joined the ministry at the time when the respect for the African minister was decreasing within their community.

When a man of some education becomes a minister, he goes down in almost every respect, because it is known that he will always be subservient to the missionaries and he is regarded as a yes-man (Taylor and Lehmann: 1961:171).

The other student, Zerubabel Mbewe, was a teacher in unaided schools. In 1958 the age qualification had been brought down to 25 years as opposed to 30 years in 1956 when John Zimba and Bisael Banda, the first non evangelist candidates joined Madzimoyo theological school. Although the age qualification had been fixed at 25 by 1958, Foston Sakala joined Madzimoyo when he was 24 years old. Gabriel Mwale was 45 years old and Zerubabe Mbewe was 36 years old. There had been remarkable change in terms of the age of the people who joined the ministry even at this time.

2.4. THE NATURE OF THEOLOGICAL EDUCATION IN ITS EARLY DEVELOPMENT

When we examine the nature and content of theological education which was offered in mission churches in Africa in general and DRC Mission Church in particular during the early years of its development, we find that for a long time it remained inferior both in terms of course content and students' academic qualifications. The other problem was the fact that theological education offered in Africa was often irrelevant to the African situation in that it was a carbon copy of what was taught in Europe at that time.

In this setting, the educational system of the 18th and 19th centuries, widely used in Europe, was introduced to Africans: "The subject matter was almost entirely based on West European cultural content and system of thought (Training for Missions Reformed Ecumenical Synod Publication March 1977:52).

It seems however, that although the missions recognized the fact that the situation in Africa was different from that at home, they did not realize that the local situation in the field was also changing rapidly and new adjustment had to be made to meet the demands (Krige 1963:171).

In other words the type of theological education which was offered for African evangelists and ministers in the Dutch Reformed Mission Church was inadequate for the following reasons:

First, when the course for evangelists started at Nsadzu in 1940 and the course for ministers at Madzimoyo in 1951, the Mission Council assigned only one lecturer to teach the whole course over a period of two years. How much one lecturer could prepare for all the subjects he had to teach is questionable. Consequently, students trained in these circumstances were ill prepared as leaders in the congregations.

Second, one lecturer could not teach all the subjects required for better theological training.

In line with the curricula of the evangelist course at Stofberg (South Africa, Nkhoma (Nyasaland) and Morgenster (Southern Rhodesia) it was decided to teach the following subjects: Christian doctrine, Church History, Bible Studies, Homiletics and Languages: Nyanja and English (Afrikaans - taught at Nsadz by T A Theron was dropped but reintroduced in the ministerial training course of 1951). In the second year were added: Christian Ethics, Pastoral Theology, Church Administration and Church Law and other religions and movements: Roman, Watchtower, Sabbatarians, Islam and Communism (Dairy Evangelist School p.4).

Therefore, the five or six subjects which were taught during the first year were too much work for one lecturer and could not, prepare students adequately. This situation became worse when even more subjects were added during the second year. The situation did not differ much when theological training for ministers started in 1951.

Third, the mode of selecting candidates for theological training at that time raises questions as to how academically suitable candidates were since the measure of one's suitability was "loyalty and obedience to the authority of the mission". Hence the question of the academic qualifications of students was not taken seriously. Only in 1957 did Synod discuss the upgrading of the academic standard required for those who were to be admitted in the theological school (pt 115).

Fourth, the introduction of theological education for local ministers in the Dutch Reformed Mission Church in Zambia coincided with the rise of African nationalism which gained momentum soon after the end of the Second World War. This factor had its own influence on the nature of theological education and the direction it subsequently took. For instance, there were plans for an advanced Union Theological College for Central Africa at Epworth in Southern Rhodesia. The Madzimoyo Theological School took part in the deliberations, but when Federation failed, the plan was abandoned (Verstraelen-Gilhuis 1982:244).

What this meant was that theological training was partly influenced by the political situation prevailing in Central African countries. The result was that the theological education which developed during this time did not really meet the needs of the people. Real theological education is "that reflection which is undertaken by the theological community to understand the meaning and the praxis of the Christian faith in the everyday life and ministry of the church" (Bongonjalo Goba 1978:21).

Fifth the theological school at that time did not have a good library and students did not have text books. Serious discussion about the library did not take place until 1958 when it was reported that

a. The Huguenot College Board in Wellington promised to send books needed for our library particularly duplicate copies ... we are arranging the way to bring them to our school.

b. Nkana congregation sent 100 pounds being money with which to start the D. J. Kriel Trust Fund. This congregation has said that we can spend this money on anything at the college. However, they want to remind us that the wish of Rev Kriel was to increase the number of books in the library (Theological School Report to Synodical Committee 17- 20 June, 1958 pt 3).

Sixth, a problem which continues today was that generally theological education in Africa has been conceived almost wholly in terms of transferring to Africa the kind of pattern which has long been familiar in the West. (Peter Beyerhaus 1946:8). What this meant in simple terms was that theological education of this time did not take into account the African context.

Nevertheless, we do not want to sound too negative about theological education in the early years of its development. In spite the above criticisms of the inferior type of theological training which the first African evangelists and ministers received, those men, no doubt, did their best to serve their people. It is believed, therefore, that they did much for the

evangelization of thousands of Zambians and their children who were converted to Christianity.

Zambian Christians confirm that African (evangelists) and ministers in the past had been just assistants to the Europeans. On the other hand the outstanding quality and dedication of the first men called to the ministry is everywhere highly praised. Listening carefully to those who knew them and reading the scarce documents available, their profiles become clearer. Though labouring in the church and society under white dominance they were not without initiatives (Verstraelen-Gilhuis 1982:161).

Even the missionaries at that time tried their best to help the emerging African leadership of the church by taking into account the difficult circumstances under which they had to work.

CHAPTER 3

THE HISTORICAL DEVELOPMENT OF THEOLOGICAL EDUCATION

3.1. THE TREND OF DEVELOPMENT

The development of theological education in the Reformed Church in Zambia started with the training of fifteen evangelists at Nsadzu Mission near Chadiza Boma in 1940. The course was planned to last two years so the trainees completed their training in 1942 (Cronje 1952:33).

The course was an experiment since previous evangelists underwent training in Malawi.

The next course came three years later in 1945 and this time it was held at Madzimoyo where sixteen candidates were admitted. After two years of training these trainees also graduated as evangelists in 1947. This course was immediately followed in 1948 by another course which was to be the last at Madzimoyo. These students completed their studies in 1950 (Verstraelen-Gelhuis 1982:242).

3.1.1. The Beginning of Local Theological Training For Ministers

On 21 February 1951 the first theological training for ministers rather than evangelists started at Madzimoyo. This course started with ten candidates, two of whom were from Zimbabwe, one from Malawi and seven from Zambia (Cronje 1952:33). Theological education in the Mission Church started on both an international and an interdenominational basis.

For quite some time, the primary qualification of the candidates who were considered for training was previous experience with the church first as a teacher and then evangelist.

Academic qualification and background was not taken very seriously.

This system of enrolling students of different levels of primary and secondary education for ministerial training became a permanent pattern in the Dutch Reformed Mission Church and its successor, the Reformed Church in Zambia. The trend continues in terms of the age of those admitted for training. For instance, the 1951 - 53 course was composed of candidates among whom "one was in his sixties, four in their fifties, five in their forties; the youngest one M Wilson Khondowe ... was 38 years of age (Verstraelen-Gilhuis 1982:242).

In 1996 the Reformed Church in Zambia has thus been training its own ministers for forty five years. Let us examine how theological education has developed since 1951 when the first group of ministers began their training.

3.1.2. Theological Education During The First Twenty-five Years of Its Development 1951-75

In 1949 Synod resolved that a ministerial training course should start in February 1951 after the final course for evangelists (1948 - 50) at Madzimoyo (Cronje 1952:34). The official academic qualifications for those considered for admission remained at Std. IV plus some experience as a teacher and then as an evangelist (Rev Wilson Khondowe interview Petauke 11.3.93). These requirements made it almost impossible for anybody below the age of forty and who had never been an evangelist to train as a minister.

At that time Africans, needed to prove that they were capable of becoming ministers of the Word and they could only do so by going through this process (Rev Yesaya Phiri interview 10.03.93 Katete).

There were twelve intakes of students during the first twenty five years of theological training. Forty-two ministers were trained during this period. Below are the courses and the number of candidates for each course including their qualifications.

The 1951 - 53 course (First Group)

	NAME	AGE	QUALIFICATION	STATUS
1.	Misheke Betha	50	not known	Evangelist
2.	M. Wilson Khondowe	38	Std IV	Evangelist
3.	Jason Lungu	40+	Std IV	Evangelist
4.	Mikael Mwanza	40+	Std IV	Evangelist
5.	Kalebe Nthani	50+	Std II	Evangelist
6.	Sadrake Nguluwe	50+	Std II	Evangelist
7.	Adolf Phiri	60+	Std II	Evangelist
8.	Sunday Sithole	50+	not known	Evangelist
9.	Bizeke Zulu	40+	Std III	Evangelist

Source: Cronje interview 27.01.92 Pretoria

The 1956 - 60 Course (Second group)

1.	Bisael Banda	36	Std VI	non evangelist
2.	Reniford Kayuni	45+	Std IV	Evangelist
3.	Nezias Liche	50+	Std IV	Evangelist
4.	Yesaya Phiri	42	Std IV	Evangelist
5.	John Zimba	26	Std VI	non evangelist

Source: College documents

The 1958 - 62 Course (Third group)

1.	Zerubabel Mbewe	36	Std IV	Teacher
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2.	Gabriel Mwale	45	Std IV	Teacher
3.	Foston Sakala	24	Std VI	Teacher

Source: College documents

The 1959 - 63 Course (Fourth group)

1.	Jespinel Moyo	367	Std IV	Evangelist
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Source: College documents

The 1960 - 64 Course (Fifth Group)

1.	Edwin Zulu	27	Std VI	Teacher
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Source: College documents

The 1961- 65 Course (Sixth group)

1.	R Herbert Luhanga	42	Std IV	Evangelist
2.	Enos Phiri	21	Std VI	non evangelist
3.	Jackson Phiri	32	Std VI	non evangelist
4.	Hudson Thole	22	Std VI	non evangelist

Source: College documents

The 1963 - 67 Course (Seventh group)

1.	Mcocoma Mbewe	28	Std VI	Teacher
2.	Kenneth Mphande	31	Std VI	Teacher
3.	Lukas Mwale	32	Std IV	non evangelist

Source: College documents

The 1964 - 65 Course (Eight group)

1.	Jason Guze	60+	Std II	Evangelist
2.	Salatiel Mwanza	55+	Std II	Evangelist
3.	Zefinati Phiri	60+	Std II	Evangelist

Source: College documents

The 1967- 71 Course (Ninth group)

1.	Petro Banda	36	Std IV	non evangelist
2.	Amido Mwanza	32	Std IV	non evangelist
3.	John Njobvu	31	Std IV	non evangelist
4.	M K Thole	50+	Std IV	Evangelist
5.	Andrew Zulu	33	Std VI	non evangelist

Source: College documents

The 1968- 72 Course (Tenth group)

1.	E Makalich Banda	26	Std VI	non evangelist
2.	Erasmus Banda	34	Std VI	non evangelist

Source: College documents

The 1971- 74 Course (Eleventh group)

1.	Laban F Chipwatanga	23	Form V	non evangelist
2.	Enias S Miti	31	Std VI	non evangelist

Source: College documents

The 1972 - 75 course (Twelfth Group)

1.	Yobe Banda	44	Std VI	Teacher
2.	Langton Njobvu	24	Form II	non evangelist
3.	Enerst Tembo	44	Std VI	Teacher
4.	Harry Nkhoma	22	Form II	non evangelist

Source: College documents

The age shown beside the name of the candidates was the age at the time of entering the college.

We note that there was steady progress in terms of age and academic qualifications of candidates during this period. The only exception is found in the 1964 - 65 course when the three evangelists, Jason Guze, Salatiel Mwanza and Zefinati Phiri were allowed by the church to train for one year and receive ordination.

According to Rev Wilson Khondowe, the then Moderator of the church, the three evangelists were allowed to train for one year and receive ordination for two reasons:

- a. The three evangelists had served the church for many years faithfully and the the church felt that they needed to be upgraded in appreciation of their service.
- b. There were many congregations without pastors and very few people applied to the college to train as ministers. Therefore it was felt that the training of the three evangelists for one year would help the situation (Interview Petauke 11.3.93).

In terms of academic qualifications the majority of candidates who trained as ministers during this period were below std. VI.

The average age of the first group was 46 years and it was exclusively comprised of trained evangelists. However, there was a great improvement in academic qualifications for the 1956 - 60 course. Although three of the candidates were evangelists, they all had std IV certificates, whereas the remaining two non evangelists had std VI certificates. This was unlike the first group in which only three held std IV certificates. This time the average age of the candidates stood at forty years.

The decision of the 1957 Synod to bring the age qualification down to 30 years of age brought further improvement in the area of theological education. The average age in the 1958- 62 group dropped further to thirty-five years but the educational standard remained at std. IV and std VI.

In the admissions of between 1959 and 61 the situation shows further improvement because the majority of students were holders of std VI certificates. Much of the future leadership of today's RCZ would come from the 1958 - 61 group. In terms of age, the average in this group was thirty years. The 1963 - 67 group shows that both age and academic qualifications were somewhat static. There were three candidates in this group, two of whom not only held standard six certificates but were also trained teachers. The remaining candidate held std a IV certificate.

There is a slight drop in academic standards in the 1967 - 71 group since out of the four candidates only one had std VI certificate. The other three were std IV graduates. This was in spite of the resolution of the 1964 Synod which considered the coming of the independence of the country as a challenge and therefore argued that the church needed to begin to train form II candidates as ministers (S 64.8).

The 1968 - 72 course consisted of one Malawian student and a Zambian. The average age of the two candidates was thirty years and their academic qualifications were an improvement over the previous enrolments.

There was further improvement in the 1971 - 74 group both in terms of educational qualifications and lower age of both candidates. For the first time there was a candidate who attended secondary school education up to form V although he did not obtain a full certificate. This time the age average dropped to twenty-seven years.

The last group in this period comprised of four candidates, one of whom, Ernest Tembo, was a Malawian. Two of the four candidates had form II certificates and the remaining two had std VI certificates plus two years of teacher training. In terms of age the average was twenty eight years.

This period witnessed steady theological education development. During this period Dr W A Krige headed the institution. He left for South Africa in 1971 and left the leadership of the college in the hands of a Zambian, Rev Foston Sakala. It was the first time that a Zambian headed the college.

Rev Sakala had a form II certificate and two years of teacher training. When he was appointed principal of the college he considered it a great challenge and looked at his appointment as principal of the college as a mere 'window dressing' in that he did not deserve that position with his low academic qualification.

In July 1970 he enrolled for some GCE subjects at the Evelyn Hone College in Lusaka and managed to obtain GCE subjects by December 1971. Then he applied at the University of Zambia.

The university did not recognise two of the five GCE subjects - British Constitution and Nyanja but he was allowed to sit for an aptitude test set by the university. He was accepted by the University of Zambia as a full time student on 29 May 1972. He rejoined the college as lecturer in April 1978 after obtaining a B A with Education degree.

A total of forty-two ministers were trained during the first twenty-five years of the history of theological education in the Reformed Church in Zambia.

3.1.3. Ten Years of Declining Theological Educational Standards - 1973- 82

During the first half of the 1970s, the standard of theological education in the Reformed Church declined. This decline was in terms of educational qualifications of the candidates who were admitted at the college for training. During the same period, some candidates were very advanced in terms of age. We have noted that the first twenty-five years of theological education started with the group of students whose average age was forty-six. The average age of the last group during this period dropped to twenty-eight years.

However the period 1973 - 82 started with the average age of the candidates at thirty-four years in the first group and thirty-five years in the last group of this period.

The groups which trained during this period are as follows

The 1973- 76 Course (Thirteenth group)

1.	Matiya Ng'ombe	48	Std IV	Teacher
2.	Hamilton Nyemba	40	Std VI	
3.	Lameck Tembo	21	Form II	
4.	Timothy Phiri	27	Form II	

Source: College documents

The 1974 - 77 Course (Fourteenth group)

1.	Colins Banda	42	Std VI	
2.	Elisa Lungu	32	Std VI	

Source: College documents

The 1975 - 78 Course (Fifteenth group)

1.	Moses Daka	39	Std IV	Evangelist
2.	Frackson Mbewe	28	Grade 7	

Source: College documents

The 1976 - 79 Course (Sixteenth group)

1.	Priest Munthali	29	Form II	
2.	Landreck Mbawa	46	Std III	Evangelist
3.	Tapiwa Moyo	22	Form II	
4.	Moses Phiri	51	Std VI	
5.	Maxwell Phiri	50	Std IV	
6.	David Sakala	46	Std VI	

Source: College documents

The 1977 - 80 Course (Seventeenth group)

1.	David Chikakuda	34	Std VI	
2.	Fanuel Kasamba	34	Std VI	
3.	Jasiel Ngoma	51	Std IV	
4.	Aggripa Phiri	40	Std VI	
5.	Sammuel Phiri	31	Form II	
6.	Simon Phiri	44	Std IV	
7.	Malikamu Shumba	42	Std IV	Evangelist

Source: College documents

The 1978 - 81 Course (Nineteenth group)

1.	Mark Banda	30	Form II
2.	Rosten Daka	22	Form V
3.	Miles Lungu	33	Std VI
4.	Benson Mbewe	33	Std VI
5.	Emmanuel Mwale	46	Std IV
6.	Aaron Ngoma	22	Form II

Source: College documents

The 1979 - 82 Course (Twentieth group)

1.	Dickson Lungu	46	Std VI
2.	Stanley Miti	25	Form III

Source: College documents

The church trained twenty-nine ministers during this period, an average of almost three ministers every year. In terms of numbers more ministers were trained during this period than those who were trained during the first twenty-five years when an average of two ministers were trained every year.

In terms of educational standards this period produced the following figures: Ministers with form V, one; with form III, two; with form II, six; with std VI, eleven; with grade 7, one; with std IV, seven; and with std III, one.

In the last group, admitted during the first twenty five-years of theological education, the candidates with the lowest educational qualifications had Std VI certificates and the remaining

held form II certificates. If this trend of theological education development had continued the next ten years of theological education should have seen more improvement.

The 1973 - 76 course did not only have a candidate with Std IV certificate, it also had two of the candidates who were very much advanced in terms of age.

The decline in theological educational standards during this period can be attributed to a number of factors.

In 1966 the Synodical committee which met at Madzimoyo on 15 October discussed the problem of lack of students. It was then resolved that:

The Theological Training Committee should be advised to encourage Std VI applicants to take form II studies by correspondence.

(At that time form II qualification was the requirement for everybody to join the college).

This committee should also find ways of attracting young people with form II to join the college (Minute No 4)

This shows that although as far back as 1966 the church had resolved to admit form II candidates for theological training at Madzimoyo, it was not easy to attract form II candidates to come to Madzimoyo.

The situation worsened in the 1970s which led to one of the members of the church to request the synod to lower the entrance qualifications for candidates who wanted to train as ministers.

The question was discussed in the synod of 1979 which met at Katete from 12th August.

However synod did not decide to lower the entrance qualifications because of this problem.

Instead

Synod resolved that those who wanted to train as ministers at the theological college should possess form V certificates. However, if form V candidates could not be found, then form III candidates should be considered (minute 68.3)

In spite of this resolution of synod, the college continued to admit not only std VI candidates but also candidates with much lower qualifications than those recommended by synod. Take, for instance, the 1973 - 76 course in which four students were enrolled . One of them possessed the std IV certificate and the other Std VI both of which were below the recommended academic qualification.

The other problem which emerged during this period was the admission into the theological college of candidates who were above the age of forty years. The 1976 - 79 course, for instance had six students, four of whom were above the age of forty years, one of whom was not only forty-six years old, he also possessed std III certificate which was incredibly too low to be considered for training as a minister. There was indeed deterioration of theological education during this period.

It would appear that part of the reason why there was this deterioration of theological education was the lack of qualified staff at the college.

Justo Mwale Theological College was officially opened in 1975 by the then Secretary General of the United National Independence Party, His Honour Mr Grey Zulu. The principal of the college in his speech said:

I regret to report that the staffing of the college is not at its best. We are short of the required personnel. The reason for this is twofold. First the church itself is short of qualified personnel in this particular field. Secondly funds are just not available to enable the college to recruit the required (qualified) staff from abroad (Page 2 paragraph 4).

The minutes of the staff meeting of 26 June 1975 show that there were only 3 lecturers at this time. Two were Zambians and one was an expatriate. The principal of the college at that time was a Zambian who possessed a standard six certificate and had obtained a four year theological training from Madzimoyo Theological School. The second Zambian lecturer had a form II certificate also a graduate of Madzimoyo Theological School. Under the circumstances it was naturally not possible for such lecturers to encourage candidates with academic qualifications well above their own qualifications. The medium of instruction was Nyanja which is one of the vernacular languages.

There is nothing wrong with the use of vernacular language in the teaching of theology. The problem is that most theological books are written in some European languages and theological concepts are not well developed in many African languages. Hence the standard of theological education declined during this time.

3.1.4. The Beginning of Advanced Theological Education

Theological education for ministers in the Reformed Church started in 1951 as we have already noted. For the first thirty years the quality of this education remained rather inadequate comparatively speaking. During this period the Reformed Church in Zambia did not produce even one person with the first degree in theology. If "Christian theology is concerned with interpreting the Christian faith and praxis in the contemporary world and society" (Pobee

1989:2) then it is very doubtful that the graduates of the college played this role in a satisfactory way especially in the changing Africa.

The Zambian society like any other society in our world today, has greatly changed from what it was in the 1950s to that of the 1980s. The church realised that there was need to revolutionise theological education at that time. The synod of 1983 therefore assigned the General Secretary of the church to write faculties of theology at the universities of the North, Pretoria, Orange Free State, Stellenbosch and Western Cape in South Africa and ask for the diploma and first degree in theology syllabi (S83/76 (viii)). As a result of the resolution of the 1983 synod which endorsed that of 1979 synod, a new process was began at Justo Mwale Theological College which heralded a new approach of doing theological education.

Although it was not easy to do away with the long time tradition of not adhering to proper ways of conducting theological education, it took several years before a breakthrough was made.

Things had to change to enhance the development of theological education. The increased number of well qualified lecturers was considered to be priority number one. During the staff meeting which was held on 26 January, 1984 the principal of the college reported that "the college would receive three new lecturers and therefore there was need to clean the houses". The lecturers who were expected to come that year were Revs Jurie van Wyk, Gustav Pfeil from South Africa, and David Prichard from America (Minute 84/3).

The other development was the complete change in the use of the medium of instruction from Nyanja to English. Up till February 1984 all the minutes of the staff committee were recorded in Nyanja. The first copy of the minutes of the staff committee which appeared in English language was that of the meeting which was held on 29 March 1984.

The Rev Christiaan van der Merwe was appointed by the staff committee as chairman of the Development Committee of the college. In the report presented to the College Board in November 1984 we read the following

During the last few synods the matter concerning the upgrading of Justo Mwale Theological College often came to the attention of synod... Here at the college we had a number of reports on the upgrading of the college which were forwarded to the College Board We are proud that during this year we have seen big improvement on the plan for upgrading the college. In future when we look back on this year (1984) we will remember it as the year when the process of advanced theological education in the Reformed Church in Zambia started (p1 par 2).

The records of the college show that although it began in 1984 to seriously address the issues pertaining to the upgrading of the college, improvements had already started in 1980. Here below are listed the candidates admitted after 1979 - 82 course which show that the college started to implement the resolutions of synod:

The 1980 - 83 Course (group twenty-one)

1.	Felix Banda	25	Form 3 GCE
2.	Moses Kanyenda	29	Form 5
3.	Levison Mbewe	24	Form 3
4.	Wiliben Mulinde	26	Form 3
5.	Peter Njobvu	24	Form 3
6.	Amos Ngoma	22	Form 5
7.	Jackson Nguluwe	48	Form 2

8.	Jefferson Nkhata	30	Form 3
9.	Japhet Phiri	24	Form 3
10.	Ryford Phiri	30	Form 3
11.	Ziite Tembo	25	Form 3
12.	Paul Moyo	24	Form 5

Source: College documents

The 1981 - 84 Course (group twenty-two)

1.	Light Chembe	45	Form 3
2.	Dafflen Lungu	40	Form 3
3.	Paul Tembo	45	Form 3
4.	Lyford Banda	24	Form 3
5.	Thomas Zgambo	38	Form 5

Source: College documents

The 1983- 86 Course (group twenty-three)

1.	Robert Munthali	22	Form 5
2.	Misheck Musukwa	23	Form 5
3.	Emmanuel Mwale	23	Form 5
4.	Yobe Njobvu	25	Form 5
5.	Nedson Zulu	23	Form 3
6.	Winston Zulu	27	Form 3

Source: College documents

The 1984 - 87 Course (group twenty-four)

1.	Cephas Kazia	24	Form 3
2.	Maiwako Maunda	31	Form 3
3.	Cephas Mbewe	23	Form 5
4.	Blackson Mphande	25	Form 3
5.	Isaac Mwale	27	Form 4
6.	Joseph Njobvu	24	Form 3
7.	Geoffrey Nyirenda	24	Form 5
7.	Elijah Nyoka	30	Form 3
9.	Shadreck Phiri	25	Form 3
10.	Jackson Phiri	27	Form 5
11.	Nelson Phiri	30	Form 3
12.	Japhet Ndhlovu	20	Form 5
13.	Ezekiel Phiri	24	Form 5
14.	Tellas Shumba	23	Form 5
15.	Raston Simutunda	24	Form 3
16.	Jason Phiri	20	Form 5

Source: College documents

the 1985 - 88 Course (group twenty-five)

1.	Israel Banda	44	Form 3
2.	Edward Lungu	23	Form 5
3.	Henry Miti	25	Form 5
4.	Ruston Miti	44	Form 5
5.	Sylus Mumba	31	Form 3
6.	Richard Ngoma	27	Form 5
7.	Abel Siwamezi	32	Form 5
8.	Moses Phiri Sakala	26	Form 5
9.	Wallace Soko	26	Form 5
10.	Daniel Tembo	31	Form 5

Source: College documents

The 1987 - 90 Coure (group twenty-six)

1.	Gidion Banda	23	Form 5
2.	James Lungu	26	Form 5
3.	Rodgers Nkhuwa	32	Form 5
4.	Alfred Ngoma	25	Form 5
5.	Joseph Phiri	25	Form 5
6.	Edwin Zulu	23	Form 5
7.	Reuben Daka	24	Form 5 (one year)

Source: college documents

The 1988 - 91 Course (group twenty-seven)

1.	Rodgers Banda	26	Grade 12 (form V)
2.	Darius Daura	23	Grade 12
3.	Amon Kasambala	22	Grade 12
4.	Jackson Phiri	27	Grade 12
5.	David Zulu	31	Grade 12
6.	William Zulu	21	Grade 12

Source: College documents

The 1989 - 92 Course (group twenty-eight)

1.	Pearson Banda	28	Grade 12
2.	Davison Banda	24	Grade 12
3.	Yeresan Njobvu	24	Grade 12
4.	Lukas Soko	27	Grade 12

Source: College documents

1990 - 92 Course¹

5.	Stephen Kundishora	48	Form 4
6.	Christopher Munikwa	24	Form 4

Source: College documents

The 1990 - 93 Course (group twenty-nine)

¹The first Bachelor of Theology class at Justo Mwale Theological College

1.	Biston Mwanza	30	Grade 12
2.	Goodson Silavwe	30	Grade 12

The 1991 - 93 Course

3.	Elifas Chidindi	26	Form 4
4.	Wilson Gonese	22	Form 4

From 1983 when the first group in this period graduated up to 1993 when the last group graduated, the college had trained forty-six ministers. We should take note of two things which developed during this period of ten years.

The first was the beginning of two new programmes in 1987, namely diploma in theology and bachelor of theology. Up till December 1989 all students who studied at Justo Mwale Theological College graduated with the Certificate in Theology. The years 1990 and 1991 are historical years for the college because for the first time the institution produced the first graduates who obtained the diploma in theology and bachelor of theology degree respectively.

In his speech as the guest of honour, the then Prime Minister Hon. Malimba Masheke said

I am told that since 1984 the institution started to implement with all seriousness the decision of the synod of 1979 to upgrade the college to the level where students would be enrolled for diploma in theology and bachelor of theology courses. It is gratifying to note that within a short space of time you have been able to achieve this so that today the first diploma group will be graduating (Graduation Ceremony held at Chelstone 1 December 1990: Paragraph 3).

The first graduates of diploma in theology in 1990 were Gideon Banda, James Chazemba Lungu, Alfred Ngoma, Rodgers Nkhuwa, Joseph Gileya Phiri and Edwin Zulu.

The second development during this period was the presence of students from the Presbyterian Church of Southern Africa within Zambia and foreign students from Zimbabwe who were attracted by the introduction of two new programmes. In reference to this, Gen. Masheke intimated:

Again I have been informed that with effect from this year, you have enrolled the first group ever in your Bth programme. More interesting, Comrade Chairman is the fact that you have not only started the Bth programme, but that you (also) have two international students in this programme ... (Ibid. Par 2).

The two international students who were enrolled in the first Bth programme were Stephen Kundishora and Christopher Munikwa from Zimbabwe. Their Zambian counterparts were Devison T Banda and Lucas Soko. The Presbyterian students who were trained during this period were Thomas Zgambo, Robert Munthali, Misheck Musukwa, Geoffrey Nyirenda, Jason Phiri and Amon Kasambala. Thomas Zgambo and Geoffrey Nyirenda did not complete their studies.

3.1.5 The Upgrading of the College

In 1979 it was decided by synod that as from 1983, only form fives will be allowed to enrol at the college (S.68.3). This decision sparked the upgrading process which started in 1984, in order to prepare the college and to improve academic standards to accommodate future form five students. In 1981 synod reconfirmed its determination regarding the upgrading of the college and a committee was appointed whose report was presented to the 1983 synod. The synod received the detailed report (S.83.171) and assigned the Training Committee of the

college and the Synodical Executive Committee with the work of supervising its progress (S.83.72).

Meanwhile, there was a new development in the college itself. "Rev van der Merwe (Christiaan) proposed that the college should establish the College Development Committee (CDC) and assign duties to various people (even those who are outside the college)" Minutes of Staff Committee 21 May 1984/59).

The proposed Development Committee presented its first report to the Extraordinary Staff Meeting which was held on 26 June 1984. For the college to function well and with effectiveness it was recommended to establish the following subcommittees 1. Academic Affairs, 2. Maintenance, 3. Financial Matters, 4. Women's School, 5. Theological Book Fund and Library, 6. Students Affairs and 7. Administrative Affairs. Rev van der Merwe was appointed convenor of the College Development Committee (84/78 A & B).

The synod of 1985 assigned the Synodical Committee, the College Board and the Staff Committee to hold a joint meeting to discuss the upgrading of the college and to report to the synod of 1987 (S115/85.1 (b)).

When the joint meeting between the Synodical Committee, College Board and the Staff Committee took place on 2 - 6 December, 1985, the Planning and Development Committee of the college presented its report. In this report the committee emphasised the importance of the upgrading of the college and pointed out that "The development of the college has to do with the church".

We are a young church with reference to the period since Umwini”², but nevertheless the responsibility lies on our shoulders to be an effective witness to our Lord here in Zambia, our region and the world. Great challenges are facing the church. The church will have to act and to minister the word of the Good News in Christ in an understandable, relevant and effective way...

Therefore

- a. The church needs spiritual leaders*
- b. The church needs spiritual leaders who are properly qualified and well trained*
- c. The church needs spiritual leaders who are trained within the situation where they are going to work, so that their roots, their understanding of the challenges and opportunities and their commitment to solutions are not imported material, but locally developed (pages 4 -5).*

3.2. ACCREDITATION OF THE COLLEGE

Upgrading is a process which requires that the status of the college is brought to the same level with other institutions of higher learning in this country, Africa and the world. What this means is that the courses offered at Justo Mwale Theological College ought to be recognised internationally. This is where the accreditation of the college was required. To achieve this, there was need to find an institution with international standing to accredit courses and to act as a guarantee that the courses are conducted on the proper level of theological education and according to acceptable academic standards.

²Umwini means ownership of the church by the local leadership

“In order to receive the status of a college which conducts accredited courses, some basic qualifications or conditions which are internationally acceptable have to be met”, emphasised the report of Planning and Development Committee of the college (P.7 C).

The Accrediting Council for Theological Education in Africa (ACTEA) was chosen as the body from which accreditation would be sought. The committee gave reasons for recommending ACTEA as follows

- a. *ACTEA seems to be very understanding to a situation like ours and present very simple and practical guidelines for reaching accreditation.*
- b. *ACTEA does not interfere with the content of training, but helps colleges to maintain proper academic standards...*
- c. *ACTEA was further chosen for international recognition in the absence of facilities of this nature at the University of Zambia (UNZA) (P.9).*

The Planning and Development Committee of the college made it clear in its report to the joint committee that ACTEA's conditions were very strict and needed hard work to implement.

ACTEA was officially introduced to Justo Mwale Theological College through the visit of Dr John Stott to the Theological College of Central Africa (TCCA) in 1984.

The visit of Dr Stott to TCCA in 1984 coincided with the time when the upgrading of the college was being discussed by the staff. In the ACTEA's circular letter of 12 September 1983 which was sent to many theological colleges in Zambia during which the visit of Dr Stott was introduced it was pointed out that

ACTEA's International Lectureship programme is designed to expose international evangelical theological leaders to what is happening in Africa, and at the same time allow our theological students and staff to gain exposure to such overseas leaders ... thus widening horizons and building bridges of acquaintance and understanding between continents (Par. 4).

The real beginning of the idea of the upgrading of the college was born from a meeting of the Association of the Central African Christian Training Institutions (ACACTI). The first ACACTI meeting was held at the Zambia Council of Social Development Centre along Mumbwa Road in Lusaka from 28 - 29 February 1981. It had representatives from the following institutions: Mindolo Ecumenical Foundation in Kitwe, United Theological College in Harare, Zimbabwe; Zomba Theological College in Malawi; Justo Mwale Theological College in Lusaka; Baptist Theological Seminary in Gweru, Zimbabwe; Murray Theological College in Masvingo, Zimbabwe; St Barnabas College in Kambuzuma, Zimbabwe; United Church Theological College in Kitwe; Christian Council of Zambia, Lusaka; Theological Education by Extension in Blantyre, Malawi; Ekwendeni Lay Training Centre, in Ekwendeni, Malawi and Africa Literature Centre in Kitwe.

In the Constitution of ACACTI, which was adopted during this first meeting, it was stated that some of the aims of the organisation were:

To explore means of improving and upgrading existing Christian Training Institutions and facilities

To stimulate discussion and in-depth study of current theological issues and events affecting Christian institutions

Stimulating activities of Theological nature directed towards the better understanding and practising the Christian faith in a relevant way in Africa.

The lectureship by John Stott took place at the Theological College of Central Africa in Ndola on February 27- 28 1984. Justo Mwale Theological College sent some lecturers and students to this meeting. It was during this meeting in Ndola that further information on accreditation by ACTEA was sought.

In May 1984 Justo Mwale Theological College made a formal application to ACTEA to be registered as a candidate for accreditation. ACTEA provided a pre-prepared form; see Appendix 2.

Earlier, the college had received a questionnaire from ACTEA in which they requested more information on the college. In response, the college formally wrote ACTEA a letter dated 11 June 1984 in which they provided all the information concerning the college. This letter reads in part

May we also hereby make use of the opportunity to ask you for necessary information on conditions for accreditation of a theological college. We are in the process of upgrading the college here and might approach your body for accreditation at some or other stage. We would therefore like to know what conditions you have set for accreditation (2nd par).

An ACTEA inspection team visited the college in June 1990 to examine the facilities of the college. On 10 June 1991, the ACTEA Administrator, George Foxall wrote the college as follows:

I need to inform you of the progress regarding the college's accreditation. The Visitation Report and JMTC's response to the Report were submitted to ACTEA Review Panel. The Review Panel members have responded with an approval to the recommendation by the Visitation Team regarding accreditation as stated on page 3 of the Visitation Report (Par. 2).

The diploma in Theology programme at Justo Mwale Theological College was therefore accredited on 2 June 1992 (see last paragraph of the Annual Report of ACTEA Administration 1 September 1992 to August 1993). Meanwhile the Bachelor of Theology programme is in the process of being accredited. The college is required to submit the Self Evaluation Report (SER) as was the case before the Diploma in Theology programme was accredited.

3.3.. CONTEXTUALIZATION

As the term contextualization was brought to the world's attention during the Third Mandate of the Theological Education Fund (TEF) 1970 - 1977, it did not attract evangelicals because TEF was related to World Council of Churches (Tite Tienou 1990:32). Byang Kato introduced the issue of contextualization to an International audience at the first Lausanne Congress in 1974 in the following words:

We understand the term (contextualization) to mean making concepts or ideas relevant to a given situation. In reference to Christian practices, it is an effort to express the never-changing word of God in ever-changing modes for relevance. Since the gospel message is inspired but the mode of its expression is not, contextualization of the modes of expression is not only right but necessary (Ibid. 28).

Contextualization of the scripture and word of God is the desire and attempt to make Christianity more relevant to the situation in Africa in general and Zambia in particular. It follows, therefore, that a contextual approach which takes seriously both Scripture and the culture and allows God's Spirit do his work, would not alienate the gospel.

Theological education in Africa should not lose sight of this important issue of contextualization. Theological education which isolates the person from his or her own

community is evil because it brings harm to both the person and the community in which the person lives. Hence

Theological education in Africa must seek to engage in a dialogue with its own particular context and not that of others. It must become authentically African helping the whole people of God to engage in God's mission to this world to liberate men from all kinds of oppression ... to enable them to be fully themselves so that they will grow to full personhood that is to be measured by nothing less than the personhood of Christ the perfect person (Tutu 1973:271).

People are asking many questions today concerning what kind of theological education is needed to meet the needs of people in their situations. Is the theological education which is being taught in theological colleges and seminaries adequate? If not what is needed in order to improve the situation?

In the first instance we must address the question of theological education which many African students have acquired in Europe or North America. While we appreciate the fact that this has helped the churches in Africa, we are at the same time aware of the fact that

Years spent abroad, out of Africa, by ordinands can mean very little to the church in Africa. The best theological centres for Africa must be in Africa. An analysis of the themes of most theological students from Africa who study abroad will reveal very little relevance to the vast theological problems in Africa. A church is only truly independent when it comes forward with its own theology in its own environment, and has not only outward independence but also inner freedom to meet its problems theologically. Theology can only be exercised when students are theologically well trained, or do research, bring forward their own theological answers, defend what they believe in, counteract syncretism and in their life of faith live in communion with God and devote much time to the study of the Scriptures (Oosthuizen 1968:258).

In the second instance, it should be remembered that although theological colleges and seminaries have existed in Africa for the past fifty years, theological education has, however, experienced two problems. Firstly,

We have inherited structures and institutions which are too expensive to maintain, and which have usually proved to be inappropriate to our needs and situation ... our theological schools have been producing far too successfully for comfort persons who have forgotten that to minister means fundamentally to serve. They have thought that ordination was the gateway to a cadre of the elite whose chief characteristic was an authoritarian attitude (Tutu 1973:270).

It is common knowledge that even theological students who have studied theological education locally in Africa are not much different from those who study abroad because most of the existing theological schools are just carbon copies of the seminaries abroad, hence the need for contextualization.

Secondly apart from being carbon copies of the institutions abroad, most of the theological colleges in Africa have predominately expatriate staff "How can non-Africans be expected to do a thorough job of indigenisation? A necessary part of recontextualization is a moratorium on expatriate staff and that the plant be nurtured and watered in indigenous hand" argues John Pobee (1989: 3).

However, the situation in Africa is such that in practice a moratorium would not be possible. For instance, in Zambia and in the Reformed Church in particular, there is not a single person with a doctorate in theology. The present statistics show that there is one person with a masters in theology, one with a masters in Christian Education, one who is finishing his masters in theology and one who is busy with his masters in theology at the University of Stellenbosch in South Africa. Therefore dependence on expatriate lecturers will be with us for quite some time to come. Justo Mwale Theological College is, however, fortunate in that almost all of the expatriate lecturers studied within Africa and therefore come from within the continent.

CHAPTER 4

THEOLOGICAL EDUCATION AND ITS CHALLENGES IN THE POST INDEPENDENCE ZAMBIA

Zambia became an independent country in 1964. The coming of independence brought heightened expectations to the people. Attitudes towards life also changed. One manifestation of this change was the growing desire of the local leadership of the church to seek control of the church (Umwini).

At the synod which met at Katete in April 1964 the local leadership of the church presented a letter to the Mission Secretary of the Dutch Reformed Church of Orange Free State Rev. D S Snyman. The letter read in part:

The African Reformed Church feels the time has now come when the complete ownership in every respect should be transferred from the Dutch Reformed Church Mission to the African Reformed Church, while the Mother Church in South Africa continues to give help which we have always enjoyed ... We demand this transfer of power (Minutes of Synod 1964/81).

This demand for the ownership of the church made the Mission Secretary very unhappy. He urged for the removal of the the words "we demand". When it was put to vote in the synod all Zambian delegates except one voted to retain the words. Two years later, ownership of the church was granted.

At Katete, on 23rd April 1966 the great moment took place. The Zambian Christians received the "Umwini" (ownership) of their church. It was experienced as "Church Independence Day" (Verstraelen Gilhuis 1982:306).

Although Zambian church leaders had made clear that their demand for the ownership of the church did not mean that they despised the service of the missionaries, the number of DRC

missionaries in the country, nevertheless, quickly went down. The situation worsened partly “because of negative publicity in South African press on political developments in Zambia” (ibid. 1982:312).

At independence in 1964 there were sixty eight missionaries together with their wives serving the Zambian church. Ten years later, in 1974 this number had been reduced to four (ibid. 1982:312).

The theological school at Madzimoyo was affected by the leaving of many missionaries. Rev J F Botha, the second lecturer at the school left, in December 1964. He was replaced by Rev. Peter Bolink who subsequently left for South Africa in December, 1967 (College report January 1968).

4.1. THEOLOGICAL SCHOOL MOVES TO LUSAKA

The idea of moving the Theological School to Lusaka started long before independence. The attainment of independence by Zambia and the creation of the University of Zambia compelled the church to implement the idea.

At the synod which met at Katete from 23rd April to 4th May 1964 it was resolved that:

We should encourage that the building of the Theological College in Lusaka start as soon as possible. The following people are appointed to look for a place where to build the school. Rev Y N Phiri, E M Zulu, J B Veitch and Mr S P Mzyece (1966/81).

The church's desire to move the school to Lusaka was discussed in every executive synodical committee which took place after the 1966 synod. In the synodical committee which met at Katete 28- 30 April 1967 it was reported “up till now we have not been given a place where to build the theological school in Lusaka”.

An attempt was made to move the school to Balstone Park, west of Lusaka, to a site bought by Rev J B Veitch for the church. At the synodical committee which met at Katete 6 - 7 October 1967 it was resolved that

Because of lack of enough lecturers at the theological school at Madzimoyo

1. *The school should still be moved to Lusaka in Balstone Park at the beginning of next year (1968) according to minute number 65 of the synod of 1966*
2. *The committee responsible for looking for the site where to permanently build the school should continue this attempt with the Lusaka City Council*
3. *As it was already agreed Rev Veitch should be part-time lecturer at the school.*

Meanwhile the leadership of the African Reformed Church (ARC) and United Church of Zambia (UCZ) held discussions at which the latter raised two questions on the proposed theological school to be built in Lusaka.

- a. *UCZ wanted to know whether ARC would be willing to accept their students and one lecturer in the theological school*
- b. *They also wanted to know whether ARC would accept their offer of 50 per cent of the money to be spent in building the school in Lusaka (report of the discussion group 19.1.1968 page 6).*

When the question of the Joint Theological College was raised in the synod of 1966 by Rev D M Musunsa, then General Secretary of UCZ, it was resolved that ARC would build their own theological school without joining other churches. It was further decided that

Should UCZ ask us to allow their students to study in our college, the admission committee would discuss the issue and advise the synodical committee accordingly (S66/56).

The opportunity to build the Joint Theological College was lost. This, unfortunately was the influence of Rev D S Snyman the Mission Secretary of the Dutch Reformed Church in Bloemfontein who did not like the idea of other denominations getting involved in the running of the theological school. He used his economic power. DRC maintained this policy for many years to come.

In 1984, the college through its principal who was studying in America wanted to recruit David Prichard, an American Presbyterian pastor as lecturer at Justo Mwale Theological College. His church sent someone to visit the college and Prichard's secondment to Justo Mwale Theological College was approved. He was only prevented from joining the college because his wife gave birth to a baby who had a genetic disease and was advised by the doctors not to come to Zambia.

During the synod of 1985 Rev Snyman summoned the moderamen together with the principal of the college to find out why they wanted to bring a lecturer from America. The moderamen denied having had any knowledge about who initiated the move to bring Prichard to the college. The principal accepted responsibility.

Rev Snyman strongly advised against bringing any lecturer from another church other than DRC in South Africa. Resulting from this was a resolution of synod S673.1 of 1985.

According to this resolution

- a. Other denominations are not allowed to either give financial support or to send personnel to the institution which is already being supported by another church.*

- b. *This may be allowed if and when the church which was giving support has failed to do so.*

This prohibition on other churches supporting the college or any other institution because it was being supported by DRC of Orange Free State in South Africa was reversed by a resolution of the synod of 1989 (see minutes S109/89 1. (a) & (b)).

4.1.1. The Site Where to Build the College is Found

The site on which to build the college in Lusaka was determined in 1968. During the synod which met in Lusaka 12 - 17 August 1968 it was reported as follows:

We are happy to report that the place where to build the college has been found and approval by the Lusaka City Council has been granted. This place is near Munali Secondary School, and not far from the University (Report of the committee charged with the responsibility of looking for the place page 7).

In the same report the following information was given concerning all the costs involved

Required Funds

- | | | |
|-----|--------------------------------------------|-------------------|
| i. | <i>July 1968 - June 1969</i> | |
| a. | <i>To purchase Land</i> | <i>K 6,000.00</i> |
| b. | <i>Registration in the name of ARC</i> | <i>K 300.00</i> |
| c. | <i>To build first phase of the college</i> | <i>K10,200.00</i> |
| d. | <i>To build first house of lecturer</i> | <i>K 8,000.00</i> |
| | <i>TOTAL</i> | <i>K24,500.00</i> |
| ii. | <i>July 1969 - June 1970</i> | |

a.	<i>Construction of 10 students' hostels</i>	<i>K25,000.00</i>
iii.	<i>July 1970 - June 1971</i>	
a.	<i>2nd and 3rd lecturers' houses</i>	<i>K16,000.00</i>
b.	<i>Building second phase of the college</i>	<i>K10,200.00</i>
	<i>TOTAL</i>	<i>K26,200.00</i>
iv	<i>July 1971 - June 1972</i>	
a.	<i>Construction of the library</i>	<i>K10,000.00</i>
b.	<i>Construction of the house of female lecturer</i>	<i>K 5,000.00</i>
c.	<i>Construction of the school for women</i>	<i>K 5,000.00</i>
d.	<i>Construction of 4th lecturer's house</i>	<i>K 8,000.00</i>
	<i>TOTAL</i>	<i>K28,000.00</i>

The committee further advised that Mr Gous, the general building supervisor, should be engaged in the construction of all the buildings at the college (Synod of 1968:7).

The Finance Committee, assigned with the responsibility of raising funds for construction, made the following recommendations to synod:

That all presbyteries should raise funds as follows: all male members of the church should contribute K1.00 each and women 50n. The committee further recommended that

4. *ARC Theological college account should be opened in Lusaka to run construction work*

5. *If all goes well the college should be moved to Lusaka by the end of 1969*

6. *The Synod should ask all the members to pray for the construction work and to also contribute generously (Synod of 1968:8)*

It is noteworthy that from the beginning of planning the building of the college, the participation of the Reformed Church in Zambia, was stressed. This is demonstrated in the report of the finance committee to the synod of 1968,

We advise that students' hostels should be built as follows:

1.
 - a. *Copperbelt Presbytery to build 3 hostels*
 - b. *Lusaka Presbytery to build 3 hostels*
 - c. *Magwero-Tamanda Presbytery to build 2 hostels*
 - d. *Nyanje Presbytery to build 2 hostels...*
2. *We advise synod that Mr Gous be contracted to build the college and that Rev Veitch should be released from the congregation to supervise the construction of the theological college (ibid:16).*

To ensure that the work of collecting money from members in congregations would not fail, it was resolved that "collection of money will be the responsibility of one church elder in each congregation. The money so collected should be sent to the synod treasurer" (ibid. 8). Receipt books were provided by the college and bore the stamp of the college.

Some hostels for students were completed in 1968. This made it possible for students to be moved from Madzimoyo to Lusaka in December, 1968. The first staff meeting at the new campus of the "Reformed Church Theological College" took place on 3rd April 1969 (minutes of staff committee 3/4/69). It was attended by Dr W A Krige (chairman-principal), Rev W J B Banda, Rev J B Veitch and Miss M Brandt who was secretary.

For the first two years, January, 1969 to December 1970 classes were conducted in one of student hostels. Once the current two blocks of the college were completed at the end of 1970, classes began to be conducted in the permanent buildings.

4.2. THE FIRST LECTURERS OF THE THEOLOGICAL COLLEGE IN LUSAKA

According to the Principal's report which was presented to the synodical committee held at Katete 28-30 April, 1967 "there were only two lecturers (Krige and Bolink) and one lecturer for the women's school, Miss Goldie, who were teaching at the theological school that year. However when Rev Bolink went on leave for 6 months, Krige and Goldie were the only lecturers. Rev Bolink did not stay long after returning from leave in 1967. He received a call to a congregation in South Africa and left Zambia in December, 1967.

Rev Peter Bolink was replaced by Rev E M Zulu, who was transferred from Matero congregation. In the admission committee report of the school to the synod of 1968 it was reported

We are pleased to report that we received a new Zambian lecturer Rev E M Zulu. We also received Miss M Brandt, lecturer for the wives of students. She also helps male students with form II studies according to the resolution of synod (Ibid:6).

Rev Zulu taught at the theological school at Madzimoyo for a few months. He joined the school at the beginning of 1968. He was however suspended from his work at the end of that year and was later disciplined and expelled by the church. He had to remain outside the church for thirteen years until 1982 when he was reinstated as a minister.

As noted above, the first staff meeting in April 1969 at the new campus in Lusaka shows that Rev Zulu was replaced by Rev W J B Banda

Rev Banda who should have joined the staff at the theological college in Lusaka at the beginning of 1969 “explained about some problems which had been preventing him from coming to the theological college in Lusaka” (69/3). He only began in April. The appointment of Rev Banda to teach at the theological school in Lusaka was temporary (minutes of synodical committee 19-20 Nov. 1969- Matero).

Meanwhile the same synodical committee meeting which met at Matero 19 - 20 November 1969, transferred Rev F D Sakala to the college “because his proposed trip to United States for further theological studies had failed, and Rev W B J Banda who was posted to the theological school temporary was transferred to Kamwala congregation” (Synodical Committee Minutes 19 - 20 November 1969 point 26).

Rev Foston D Sakala arrived at the theological college in Lusaka on 11th January 1970 from Katete where he served as Education Secretary for four years. By 1970 the following persons were lecturers at the theological college: Dr. W A Krige (Principal), Rev J B Veitch, Rev. F D Sakala and Miss M Brandt. In the staff meeting held on 11th April 1970, Rev Sakala was appointed Registrar of the college.

Dr Krige received a call to work in the Mission Office in Bloemfontein and so bade farewell to the staff during the staff meeting which took place on 25th June 1971 at which meeting Rev Sakala was appointed Acting principal (71/34).

Rev J M Lensink was transferred to the college to take the place of Dr. Krige. Rev Lensink joined the college in September 1971 and was officially welcomed by the principal in the staff meeting held on 2th October 1971.

When Rev Sakala resigned in April 1972 to join the University of Zambia as a full time student the synodical committee appointed Rev L Z B Mwale from Luanshya as principal of the college. Meanwhile, Rev Veitch went to Salisbury (Harare) and Rev W C Bester was asked to teach at the college for five weeks when Rev Veitch was away (Staff Minutes 10/4/72/1.1).

In December 1973 Rev J M Lensink left the college after teaching there for about two and half years. He bade farewell on 19th December, 1973 on which occasion he preached (Staff Meeting Minutes 73/106). He went back to South Africa.

Meanwhile Rev W C Bester who was asked to teach at the college temporarily in 1972 was transferred to the college in May 1973 to teach Rev Veitch's courses. He was given another assignment by synod: translation and publishing into Nyanja of the Heidelberg Catechism, Canons of Dordt and the Belgic Confession (ibid 73/64.3).

According to the minutes referred to above (73/64.3) Rev Bester was allowed to continue teaching at the college in 1974. After his stay at the college, he returned to the synod office at Katete. The synod of 1975 appointed him one of the lecturers to start the Lay Training Centre at Madzimoyo. Unfortunately, this did not materialise. Instead, he was reappointed lecturer at the college in 1978. Rev Bester was welcomed back to the college during the staff meeting in January 1978 by the principal. Rev Bester replaced Rev E A Phiri who became the minister of Chelstone RCZ. Bester finally returned to South Africa in December 1979 (Minutes of staff meeting 5/12/79/165).

Rev Enos A Phiri was called by synodical committee to become the second Zambian lecturer at the theological college in 1973 (Staff Meeting Minutes 73/80.3). He joined the college at the beginning of 1974. Rev Phiri taught at the college for four years until end of 1977 when he became minister at Chamba (Chelstone)RCZ.

The political relationship between Zambia and South Africa worsened during the second half of the 1970s and through the 1980s. In 1975, Angola and Mozambique gained their independence and South Africa felt insecure. Things became even worse as far as South Africa was concerned when in 1980 Zimbabwe gained its independence. This political situation affected the Reformed Church in Zambia, particularly the college, because of its heavy dependence on

the DRC of the Orange Free State for financial support and personnel. The church had attempted to recruit missionaries from South Africa during this time but with little success.

During the synod of 1975 which took place in August at the college Rev C M Pauw arrived in the country to become a lecturer (75/54.2).

C M Pauw continued a tradition: he was born in Zambia and therefore easily recognised as a resident. His grandfather C P Pauw had worked in the country from 1906 - 1932, his father J C Pauw from 1936 - 1954; both had been chairman of the Mission Council... Pauw was to reinforce the staff of the Theological School, then consisting of two Zambian ministers (L Z B Mwale and E A Phiri) and two South Africans (J B Veitch and Miss M Brandt, the latter after 30 years of service close to her retirement) (Verstraelen-Gilhuis 1982:322).

Rev Pauw got his doctorate of theology degree in 1980 while he was teaching at the college. He was later called to teach at the University of Stellenbosch as a member of the Faculty of Theology in 1982. As Acting Principal, Dr Pauw had to wait for the return of Rev Sakala who was studying for his Masters in Theology in America. Rev Sakala returned on 1st April 1983 and Dr Pauw left for South Africa soon after.

Miss M M Brandt reached retirement age in 1976 and returned to South Africa in December (Minutes of Staff Meeting 12.1.77/1).

Rev J B Veitch first came to Zambia in 1953 and worked at Nsadzu leprosarium. He returned to South Africa where he studied theology and came back to Zambia as a minister in 1963 and was posted to Matero congregation. When the college moved to Lusaka in 1968 he was appointed lecturer by the synod. Rev Veitch worked at the college faithfully for nine years. In March 1978 he went to Namibia where he was called to another teaching position.

In 1980 Rev Veitch wanted to come back to Zambia to teach at the theological college. His employment permit application was rejected by the state. The principal of the college Rev Foston D Sakala, appealed to the Minister of Home Affairs and was told that Rev Veitch would not be allowed to enter Zambia again. The reason was that when he lived in Zambia between 1963 and 1975 he had committed some crime against the State. The crime was that it was alleged that he had taken photos of a bridge across Luwangwa river which was a prohibited area. This was during the height of the struggle for independence by the Zimbabwean freedom fighters against the former colonial rule. He could, however, not be deported because he was a missionary.

Before Miss M Brandt left for South Africa after retirement, the synodical committee appointed Mrs Azedi G Zulu lecturer in the women's school in place of Miss Brandt.

She came to Justo Mwale Theological College after training as a Youth worker at Mindolo Ecumenical Foundation for five months. Mrs Zulu then worked at the Reformed Church Youth Centre in Lusaka where the church posted her to work among the youth. She worked there for three months (interview with Mrs A G Zulu 20/4/95Lusaka).

She was then appointed lecturer at the college and both the training committee of the college and the synodical committee approved her appointment as lecturer in the women's school (76/101.3). She joined the college on 1st October 1976. It was planned that she should be on staff early enough to properly take over from Miss Brandt. She was later appointed secretary of the staff committee on 12th June 1977.

The appointment of Mrs Zulu as lecturer was reported to the synod of 1979 which met at Katete.

- a. *Synod thanks the synodical committee for appointing Mrs Azedi Zulu as lecturer in the women's school.*

b. Synod confirms that her academic qualifications are adequate to qualify her to teach the women in the theological college (79/51.7).

At the time of writing this dissertation Mrs Zulu is still lecturer and secretary of the staff committee. She is currently enrolled in the University of South Africa pursuing her Bachelor of Arts degree in the field of development administration.

In 1986, the college sent Miss Zulu to Westhill College in Birmingham, United Kingdom where she obtained a certificate in Christian Education. After returning to Zambia from the United Kingdom, she enrolled for a diploma in theology studies with an institution in South Africa which offered Theological Education by Extension, obtained the Diploma in Theology in 1993

Rev Foston Sakala, who resigned as a lecturer in 1972 to study at the University of Zambia, completed his studies in 1976. The government posted him to Katete Secondary School as a way of paying back what the government spent on his education. The government required him to teach at that school for two years. However, before the end of the two year period, the church wanted Rev Sakala to return to the College as a lecturer. A problem arose because the church refused to endorse his programme of study and regarded him as someone who had left the church. Consequently, they did not know how to approach him. Two senior ministers were sent to speak with him on returning to the college. When they approached Rev Sakala, they were surprised when he told them that he was willing to go back to the college as a lecturer. A letter was written to the Ministry of Education in which the church requested the permanent secretary to release Rev Sakala.

Providentially the deputy permanent secretary, Mr Abyud Shonga, was a member of the synodical committee and was present when the decision to request the government to release Rev Sakala was made. The reply of the government was favourable and Rev Sakala rejoined Justo Mwale Theological College in April 1978. In the staff meeting of 18th May 1978 the principal of the college welcomed Rev Sakala as a new lecturer of the college.

During the synod of 1979,

- a. *Synod received a letter from Rev L Z B Mwale in which he informed synod that he wanted to step down as principal of the college in favour of Rev Sakala.*
- b. *Synod accepted the request and the moderator, Rev E A Phiri thanked Rev Mwale for being principal of the college for about six years during difficult times and asked him to work together with the new principal.*
- c. *Synod resolved that Rev Mwale should handover to Rev Sakala at the end of August, 1979 so that the latter should start work as principal on 1st September 1979 (Synod Minutes 1979/53.2).*

When Rev Sakala returned to JMTC he occupied the house which was left by Rev J M Veitch who took up the appointment as lecturer in Namibia.

Meanwhile during the staff meeting which was held on 25 February, 1980 Rev Mwale informed the meeting that he received a call from Chifubu congregation and that he had accepted the call (80/26.6). Rev Mwale left the college for Chifubu in April 1980.

When Rev Mwale left for Chifubu congregation, the staff felt that there was need to replace him with another Zambian lecturer. This was discussed in the staff meeting and therefore resolved that "The staff committee should send the recommendation to the training committee to call another Zambian lecturer" (80/6). The Synodical Committee called Rev M M Mbewe as a replacement of Rev Mwale and during the staff meeting in May 1980 the principal welcomed Rev Mbewe as new lecturer. He taught at the college up to December 1983. He went to study at the Theological College of Central Africa where he graduated with a Diploma in Theology in December 1986 and rejoined JMTC. In 1987 he was appointed principal of Madzimoyo Lay Training Centre.

4.3. NEW ATTEMPTS TO RECRUIT MORE LECTURERS IN SOUTH AFRICA

During the synod meeting held at Katete Secondary School from 12 - 26 August 1979, the Mission Secretary Rev D S Snyman "informed synod that three ministers were called to come and help on various departments in the church. For instance at the Theological College and in the work among the youth" (64:6.3).

One of the people called by the mission office, and about whom the Mission Secretary informed the synod the previous year, arrived at the Theological College in September 1980. The new lecturer was Rev C F van der Merwe (80/67.3). Rev van der Merwe was soon found to be a very committed lecturer not only in his work in the college but to the church as a whole. He identified himself totally with the local church. He joined them in the struggle against apartheid and helped bring some changes in the life of the college and the church. For instance, he initiated the idea that whenever new lecturers or expatriates come to join other departments in the Reformed Church, the leadership of the church should organise some kind of orientation to acquaint them with the customs of the people and the life of the church (Minutes of Staff Meeting 83/160).

In 1985 Rev van der Merwe decided to go back to the University of Western Cape to finish his doctorate in theology. In the staff meeting held on 11th July, 1985, it was "resolved that we should ask the College Board for the replacement of Rev van der Merwe who is going for further studies (85/62.3).

The college received another lecturer from South Africa in April 1981. Rev D Potgieter was officially introduced to the staff in the meeting held on 10th April, 1981 (81/50.3). Like Rev van der Merwe, he was also a very devoted lecturer to his work.

Rev. Potgieter taught at Justo Mwale Theological College for two years and returned to South Africa. He was accused by students of teaching strange theology.

The meeting was informed that students were complaining that they were being taught things which were contrary to the teaching of the Reformed faith. The lecturer who brought the new strange teaching was Rev D Potgieter.... In response, Rev Potgieter said that the books and the notes which he used in class were available and suggested that before any discussion could take place on the same issue, there was need for other lecturers to read the books and notes (Minute of Staff Meeting 28 July 1982/111).

The problem of Rev Potgieter's teaching was discussed in detail in the staff meeting of 14th September, 1982 after which the acting principal, Rev Pauw, and Rev Chipwatanga were asked to write a report to be sent to the Training Committee(Bungwe la Skulu (82/131). In another staff meeting held on 16th November 1982, it was reported that the report which was written by Dr Pauw and Rev Chipwatanga was presented to the Training Committee but was returned to the staff committee so that it can be discussed again. However the Training Committee also planned to discuss the issue with the Rev Potgieter (82/150).

During this second discussion it was reported that Mr Thomas Zgambo, one of the students from the Presbyterian Church, went to see one of the lecturers to complain that Rev Potgieter continued to teach strange theology which was unacceptable to them.

The conclusion of the staff meeting on this issue was that since there was misunderstanding and mistrust between Rev Potgieter and students, they advised the Training Committee that:

- 1. if possible, Rev Potgieter should change the subjects which he teaches and should also be reprimanded*
- 2. if the above recommendation is found to be unworkable Rev Potgieter should be asked to resign, or*

3. *the mission office in South Africa should be advised to transfer Rev Potgieter to another work within South Africa (82/150.j 1-3).*

It is not known what kind of decision was finally reached and followed in the case of Rev Potgieter. However, the minutes of the staff meeting held on 15th February 1983 suggest that Rev Potgieter returned to South Africa "because of the illness of his child" (83/582/61).

According to the report of the college which was presented to the synod of 1983, "synod heard that Rev Potgieter was teaching strange theology at the college. Synod must be on the lookout for such teachings" (S83/96.(1)). However, one of the lecturers who was present at the time of Rev Potgieter felt that the latter was the victim of ignorance. Dr Pauw's letter to Rev Sakala who was studying in America seems to confirm this (January 1983).

Rev Laban F Chipwatanga joined the college in December, 1981 to take the place of Rev Sakala who had taken study leave (Minutes of staff meeting 81/142.3). After teaching at the college for four years, Rev Chipwatanga himself went to America for further studies. He first enrolled at the Reformed Bible College, then transferred to Calvin Seminary where he obtained a Masters in Christian Education. He returned to Zambia in March 1991.

Meanwhile Rev van der Merwe who had gone to South Africa to study for his doctorate at the University of Western Cape returned to Justo Mwale Theological College in January, 1990.

Introducing him in the staff meeting

The chairman expressed his happiness that the Lord added Mrs Nyoka on the staff and brought back Dr van der Merwe. He (chairman) also congratulated Dr. van der Merwe for having obtained his doctorate and expressed his (the chairman's) fear that Dr van der Merwe may not stay long as he has now obtained his doctorate (Minutes of Staff Meeting 16 January 90/3).

When van der Merwe returned to Zambia in 1990, he did not settle down peacefully. The family experienced some problems. Firstly, the wife did not easily find employment as a

medical doctor. For quite some time they worried about this until when she was suitably employed by Monica Chiumya Private Clinic.

Secondly, Dr van der Merwe himself suffered from a debilitating disease. He was diagnosed as Chronic Fatigue Syndrome (CFS) also known as Mialgic Encephalomyelitis (ME) or “Yuppe Flu” (3 September, 1992). According to the letter “CFS is a debilitating and chronic disorder leading to severe fatigue affecting physical and mental functioning with a fluctuating course. The long term prognosis is uncertain but there is no evidence to suggest that it is a life long disorder”.

Dr van der Merwe felt that his illness was a result of his victimisation by the Mission Office in Bloemfontein. At several occasions in and outside South Africa eg Reformed Ecumenical Synod in Chicago 1984 and Harare 1988 he publicly criticised the Dutch Reformed Church for its stand on apartheid.

Meanwhile when van der Merwe returned to Zambia after his studies, the principal of the college wrote the Mission Office in Bloemfontein for assurance that van der Merwe would not be victimised financially while lecturing at Justo Mwale Theological College.

In reply to that letter, Rev J H J Oosthuizen, Secretary of the Synodical Committee wrote:

With reference to your letter (undated) concerning rev. C F van der Merwe, you have our assurance that we will in no way financially or otherwise victimise any member of your staff. We regard the unhappy situation that some years ago developed around the person of dr. van der Merwe as something of the past on which the books have now been closed (letter dated 23 October 1991).

This letter, to a certain degree, confirms the claim of van der Merwe that the victimisation had contributed to his illness.

He also felt that even the staff at the college did not believe that he was sick. When the staff discussed his sickness in November 1991 their recommendation was that he should be granted sick leave up to April 1992. "If improvement is not confirmed by April, 1992 then Dr. van der Merwe shall be released from his duties at the college and be recommended for early retirement due to illness" (Minutes of staff meeting 20 November 1991/CB36).

This decision by the staff did not please Dr van der Merwe and his wife. In May, 1992 he produced the letter which he claimed was written by a Psychiatrist. The letter which was addressed to Rev Sakala as Principal reads: see Appendix 3.

While all this was taking place, the Mission Office wrote to inform the principal of the college that with effect from 1993 the Mission would only support three positions at the college instead of four.

When Dr van der Merwe was informed about the letter his response was "this is obviously an indirect way of saying they cannot keep me at this college". He therefore submitted a letter of resignation dated 04.07.92. The letter reads in part as follows:

I hereby wish to request the College Board and ultimately the moderamen of RCZ to release me of being a lecturer at Justo Mwale Theological College and as pastor of Kamwala RCZ congregation ... My decision at this stage clearly centres round and is ultimately influenced by the following:

The problems caused in the college programme and its smooth progress as well as amongst staff due to my prolonged illness as well as the uncertainty surrounding the time lapse for adequate progress and eventual healing

The unfortunate situation that has arrived for the college and the RCZ with the unilateral withdrawal of support of the DRC for one expatriate lecturer post at the college and the unhealthy politicking following this decision ..

(Signed C F van der Merwe)

The staff committee accepted the resignation and informed the College Board.

The Board accepted with regret that Dr van der Merwe be released from being a lecturer at Justo Mwale Theological College. The principal should prepare the necessary arrangements with all parties concerned for the release of Dr van der Merwe... It was also decided that Dr van der Merwe be informed of the Board's deep appreciation for the work he has done at the college in bringing about the process of upgrading the college as well as his important role over the past couple of years in supporting the church in the struggle against apartheid (Minutes of the College Board 18 July, 1992/CB5.3 9ICB 36).

The Mission Office in Bloemfontein was informed about the "resignation" of Dr van der Merwe. In response the Secretary of the Synodical Commission wrote:

The moderamen of the DRC in the OFS hereby take note of the fact that you accepted the request of Dr van der Merwe for early retirement due to ill health on the 31st December 1992 ...

We are willing to pay him his salary for a period of six (6) months and will subsidise the transportation of his goods to South Africa (Rev J H J Oosthuizen: Letter 11th November 1992).

Dr Stiaan van der Merwe had come to Justo Mwale Theological College with the intention of staying longer than he did. He left as a victim of unfortunate circumstances and therefore his family left for South Africa reluctantly.

When Dr Pauw left in 1983 there was no immediate replacement. The college desperately wanted another expatriate lecturer. An arrangement to have someone from South Africa who

would come to work at the DRC congregation in Lusaka and teach part time at Justo Mwale Theological College was accepted by the church.

Rev J Myers joined the college and was officially introduced to the staff at the meeting of 26 January 1984 (84/1.4). A contract was drawn to indicate how much time he was expected to teach at the college.

The chairman informed the meeting that Rev Myers will be paid a third of his salary by Bloemfontein. The need for clarification therefore was to define a third of the work which he should do at the college as a lecturer (Minutes of staff meeting 26 June 1984/82).

Rev Myers stayed for four years in Zambia. He then returned to South Africa in 1987.

In March 1984 Rev G Pfeil joined Justo Mwale Theological College as a lecturer from South Africa (Minutes of staff meeting 29 March 1984/15.3). Rev Pfeil, who was in his early forties was unmarried. He was a very reserved and quiet person. During the last year of his stay in Zambia he was also pastor of the DRC congregation in Lusaka but continued to teach at Justo Mwale Theological College until he decided to return to South Africa in May 1990 (Minutes of staff meeting 2nd May 1985.4).

The Mission Office in Bloemfontein then called Rev JJ van Wyk to the college. Rev van Wyk arrived in Zambia in 1984 and was introduced in the staff meeting held on 21st May, 1984. However, his name appears on the list of lecturers during the March 29 1984 staff meeting when they discussed subjects which were to be taught by each lecturer.

When the principal visited Bloemfontein in August, 1983 he had discussed the question of the shortage of lecturers at the Justo Mwale Theological College. Rev Snyman, then Mission Secretary, had already mentioned the name of Rev van Wyk who was working in Malawi and said he was willing to move to Zambia and teach at Justo Mwale Theological College.

Rev van Wyk first went to Malawi in December, 1979. He was ordained at Lingadzi CCAP congregation in Lilongwe where he had worked for three years and six months. In July 1983, he was transferred to Zomba Theological College as lecturer.

In April 1983, Rev Martin Pauw who was teaching at JMTC but who by then had received a call to teach at Stellenbosch University in South Africa talked to Rev van Wyk about the vacancy which would be created as a result of his departure (Rev van Wyk interview 20.05.95 Lusaka). Meanwhile, Zomba Theological College had been temporarily closed by the government of Malawi. Rev van Wyk was forced to resign to join JMTC. When the government lifted the closure order of Zomba Theological College, Rev van Wyk was requested to teach there from January to April 1984, but it was closed again (J J van Wyk Interview in Lusaka 20/5/95). Consequently, he came to Zambia to join JMTC.

While serving at Justo Mwale Theological College his commitment and devotion to duty became very apparent and was therefore elected chairman of Lusaka Presbytery. At the college he became one of the most hard working expatriate lecturers. He served as both treasurer of the college and vice principal.

In January, 1986 the principal introduced two members of staff, Rev D Visser and Mrs Neliya Phiri. Rev Visser, who was a tutor at Madzimoyo Lay Training Center, was called by the church to teach dogmatics in place of Rev van der Merwe in December 1985, following Rev van der Merwe's departure for further studies at the University of Western Cape (Minutes of staff meeting 25/1/86).

Mrs N Phiri was brought to the college in January 1986. She was the wife of one of the ministers, Timothy Phiri, who went to America to study but never returned. Mrs Phiri was transferred to Madzimoyo in December, 1987 after serving at the college for two years.

Dr R Venter joined JMTC in January, 1988 and was officially introduced in the staff meeting held on 18th January, 1988. In the welcoming speech, by the principal Venter was told that he

had come to join the relay race which was begun by the missionaries in 1899 who opened Zambia for mission (Minutes of staff meeting 18/1/1988 Par.3).

The following year Venter completed his doctorate in theology with the University of Pretoria and graduated in March 1989 (Minutes of staff meeting 14.3.89.116). Dr Venter has excelled as an academician, earning the position of academic dean at Justo Mwale Theological College. He has contributed greatly to the development of the college.

In 1988, the principal of JMTC was in Pretoria on church business. Dr J M Cronje spoke to him about a young man who had completed his theological studies at the University of Pretoria. He further said that since the young man had a speech impediment, Cronje was worried he might not be called by a congregation. Therefore Cronje appealed to the church in Zambia to allow him to teach at the college as he (Cronje) thought that he would help the college. The principal advised Dr Cronje that the DRC should ordain Peter Theron as he believed that with the current shortage of lecturers the College Board would call him to teach at the theological college.

Peter Theron thus joined the college at the beginning of 1989 (Minutes of staff committee 14.3.89). Rev Theron proved to be not only an academician but also a very hard working and creative lecturer. In September 1993 Rev Theron successfully completed his doctoral studies and graduated from the University of Pretoria. He has special talent for writing articles some of which are published in academic journals in South Africa. At one time Dr Theron was part-time minister for Machechete congregation and showed commitment to his work there.

Dr Theron has also held different positions in the college as dean of students, librarian and has been responsible for the college newsletter. He is a very talented teacher.

For the first time the college was joined by someone from the Christian Reformed Church in North America in August, 1991. The Reformed Church in Zambia requested the Christian Reformed Church in North America to send a lecturer in Pastoral Theology. They sent Rev

Harold de Jong who joined Justo Mwale Theological College together with his wife Joanne through Christian Reformed World Missions.

Joanne de Jong became the librarian for the college library. She also taught women in the department of Women's Ministry.

Apart from the teaching responsibility Harold was also a part-time minister in the Machechete RCZ congregation. He loved his work in the congregation. At the college he also held various positions such as treasurer, chaplain and Bookshop manager.

Both Harold and his wife Joanne returned to United States in July 1995 to take up a new call as a minister in a congregation. They returned after staying at Justo Mwale Theological College for four years.

Rev Chipwatanga returned to Zambia early 1991 after completing his Masters in Christian Education at Calvin Seminary. He returned after a five year stay in America. (Minutes of staff committee 20/3/91.28).

Rev P H Moyo who had joined Justo Mwale Theological College in January 1988 and who, also went to Calvin Seminary for his M.Th. degree returned to Zambia in 1991. He came back and continued with research on his thesis (Minute of staff committee 9.7.91 Ms213.3). After successfully completing the requirements for the masters programme he graduated in May, 1995 (Minutes of staff committee 22/6/95/197).

Meanwhile the Reformed Church in Zambia requested the Reformed Churches in the Netherlands (RCN) to support one staff position at the college. What the church had in mind was someone from the Netherlands to teach Old Testament.

The request was approved and the RCN told the RCZ that they were looking for someone from Africa with those qualifications. Dr Gideon Gakindi from the Presbyterian Church in

Rwanda accepted a position as lecturer in Old Testament at the college (Minutes of staff committee 1/11/94/326).

Dr Gakindi should have joined the college in April 1994 but was caught up in the civil war in Rwanda in which he lost a son. He eventually arrived in Zambia on 21st March 1995.

(Minutes of staff committee 27/3/95.111).

4.4. SOME CHANGES IN THEOLOGICAL EDUCATION SINCE 1985

4.4.1 Improvement in the Qualifications of Lecturers

From the beginning of the second half of the 1980s the number of lecturers did not only begin to increase, but also better qualified lecturers were getting involved in theological training. To be able to appreciate the improvement which took place in theological education during this period, the chart below shows the number of lecturers and their qualifications in the previous decade (1976 - 85) and compares it with the decade 1986 - 95:

Table 1: LECTURERS AND THEIR QUALIFICATIONS 1976 - 85

YEAR	NO OF LECTURERS	STD VI CERT. IN THEOL.	FORM II CERT. IN THEOL.	FORM V CERT. IN THEOL.	FIRST DEGREE	SECOND DEGREE	DOCTORATE
1976	4	1	1			2	
1977	4	1	1			2	
1978	3	1	1			1	
1979	3	1			1	1	
1980	5	1			1	3	
1981	4			2		2	
1982	5			2		3	
1983	5			2		2	1
1984	4			1		3	-
1985	4			1		3	

Table II: LECTURERS AND THEIR QUALIFICATIONS 1986 - 95

YEAR	NO OF LECTURERS	STD VI AND CERT. IN THEOL.	FORM II AND CERT. IN THEOL.	FORM V CERT. IN THEOL.	FIRST DEGREE	SECOND DEGREE	DOCTORATE
1986	5					5	
1987	5			1 Dip in Theo.		4	
1988	4			1		3	
1989	4					4	
1990	6					4	2
1991	5					3	2
1992	7					6	1
1993	7				1	5	1
1994	7				1	4	2
1995	7				1	4	4

These figures do not include the two women lecturers in the Women's Ministry.

When we compare the figures in table I and those in table II there is slight difference in terms of the number of lecturers. For instance, there were four lecturers at the beginning of 1976 and five lecturers at the beginning of 1986. In fact, the 1976 figure of 4 lecturers shows that 1 had a standard six certificate, 1 form 11 and only two had the acceptable qualification of Masters degree in Theology. However, of the five lecturers who taught at Justo Mwale Theological College in 1986, all of them possessed masters degrees in theology. This is a big difference and therefore a good indicator that there has been a big change in theological education since the beginning of the second half of the 1980s.

However, there is one weakness in this development. The majority of the lecturers at the college in 1995 are expatriates. Only three of the seven lecturers were Zambians. This raises again the problem of continued dependence on expatriates in theological education in the third

world in general and in Africa in particular. The following figures of theological educators in some theological schools in Zambia confirm this point.

TABLE III: THEOLOGICAL INSTITUTIONS IN ZAMBIA 1980

INSTITUTION	NUMBER OF LECTURERS	EXPATRIATE	LOCAL
Justo Mwale Theological College	5	3	2
ST. Dominics Seminary	5	3	2
UCZ Theological College	7	5	2
Lutheran Bible Institute	5	4	1
Baptist Bible Seminary	3	2	1

Source: Directory of Theological Institutions in Africa Lutheran World Federation. Geneva, 1984

TABLE IV: THEOLOGICAL INSTITUTIONS IN 1995

INSTITUTION	NUMBER OF LECTURES	EXPATRIATES	LOCAL
Justo Mwale Theological College	8	5	3
St. Dominics Seminary	11	8	3
UCZ Theological College	8	2	6
Lutheran Bible Institute	3	2	1
Baptist Theological Seminary	4	2	2

Source: Telephone interviews with the Heads of the Institutions 27.5.96

Although the figures shown above are of 1980, in most cases the situation remains the same. For instance at Justo Mwale Theological College where they had eight lecturers in 1995, five were expatriates. (See table IV for 1995 statistics

Theological education in Third world is heavily dependent upon foreign resources... The financial reports of theological schools from different parts of the Third World indicate that roughly 70% of the running expenses budget still comes directly from overseas resources. About 31% of (if not more) theological educators are expatriates in the sense of people sent by mission organisations from North America, Europe, Australia and New Zealand (Zorn 1975:13).

The reasons for this heavy dependence are easy to find. A chief reason is limited finances and resources tied up with the widespread poverty in the third world. In addition, with few exceptions, theological education was initiated and is maintained by Western Missionaries. For a long time Christian communities, have been receiving funds and personnel from overseas, particularly for theological education. At Justo Mwale Theological College in 1994 more than 75% of the funds came from sources other than the local church.

Some have argued for continued and even increased foreign assistance because they say this represents one part of the church helping another, which is a most fitting and biblical arrangement. However the only problem is that the recipient remains a perpetual beggar.

4.4.2. Quality changes in the Curriculum

With the upgrading of the college, there was need to change the curriculum to keep abreast with changing circumstances. If we take seriously the definition of curriculum as “a fixed series of studies required, as in a college, for graduation qualification in a major field of study, or all of the courses, collectively, offered in a school, college” (Webster’s New World

Dictionary: 1979), then we quickly discover that the earlier curriculum (1974-78) is lacking in many respects when compared to the syllabus of 1989 and especially the revised one of 1991.

THE 1974 CURRICULUM

DONGOSOLO LA MAPHUNZIRO (SUBJECTS) A CAKA NDI CAKA

OBVOMEREZEDWA NDI SINODI, AMENE AYENERA KUPHUNZITSIDWA MU

SKULU LA UBUSA, LA REFORMED CHURCH IN ZAMBIA NDI AWA

	CHINYANJA	CHINGELEZI	ZAKA
1	Ciphunzitos ca Eklesia	Dogmatics	4 years
2	Mbiri ya Ciphunzitos ca Eklesia	History of Dogmatics	4 years
3	Chikhalidwe ca Mtima	Ethics	4 years
4	Mbiri Yopatulika ya Chipangano Cakale (OT)	OT History	4 years
5	Mbiri Yopatulika ya Chipangano Catsopano (NT)	NT History	4 years
6	Mamasulidwe a Cipangano Cakale (OT)	OT Exegesis	4 years
7	Mamasulidwe a Cipangano Catsopano (NT)	Exegesis	4 years
8	Cizindikiritso ca Cipangano cakale (OT)	Introduction to OT Canon	4 years
	Cizindikiritso ca Cipangano Catsopano (NT)	NT Canon	4 years
9	Mbiri ya Kanoni ya Mcipangano Cakale ndi M'cipangano Catsopano	General Canon of OT and NT 90 - 397 AD	1 year
10	Mafukulidwe, pa moyo, makhalidwe, macitidwe ndi zipangizo za mtundu wa Israel mdziko la Palastine	Archeaology	1 year
11	Mbiri ya Dziko la Palestine	Geographical History of Palestine	1 year
12	Malalikidwe	Homiletics	4 years
	Ubusa	Pastorlia	2 years
14	Maweruzidwe ndi Zolamulira za Eklesia	Church Polity	3 years
15a	Malongosoledwe aza mu mpingo	Church Administration	1 year
16	Malongosoledwe a mapemphero	Liturgy	1 year
17	Maphunzitsidwe a Mkalasi ndi Nchito ya pakati pa a cinyamata	Catechetics and Youth Work	2 years

18	Mbiri ya misiyoni	History of Missions	4 years
19	Chiphunzitso ca nchito ya misiyoni	Theology of mission	4 years
20	Mbiri ya Eklesia	General Church History	4 years
21	Mbiri ya Eklesia mdziko muno	Local Church History	2 years
22	Kutsutsana ndi Ciroma	Symbolics	2 years
23	Zipembedzo zina a. Camakolo b. Cinasala	Non-christian religions Ancestral worship Islam	2 years
24	Za Moyo wa Uzimu wamunthu yekha pa yekha	Daily personal spiritual life	4 years
25	Macitidwe a Nchito ya Ubusa ku Mpingo Mogwirizana ndi mbusa wa komweko	Practical work	1 year

MAPHUNZIRO ENA A PADERA

26.	1.	Cilankhulidwe ca Cingezezi	English	4 years
	2.	Maimbidwe a Nyimbo za Mulungu	Hymnology	4 years
	3.	Cihebiri mcipangano cakale	OT Hebrew	4 years
	4.	Cigreeki mcipangano catsopano	NT Greek	4 years

CIGAWO CA MAPHUNZIRO A SKULU LA UBUSA CAKA NDI CAKA

1. CHIPHUNZITSO CA EKLESIA (DOGMATICS 4 YEARS)

1. **Tanthauzo lace lamaphunziro awa**
2. **Mbiri ya cidule ya ciphunzitso ca Eklesia**
 - a. Nyengo yoyamba kufikira pa msonkhano wa ku Nikea 325AD
 - b. Msonkhano wa ku Kostantinopel caka ca 381 AD
 - c. Msonkhano wa Kalsedon 451AD
 - d. Ziphunzitso za Augustine
 - e. Nyengo ya cikonzedwe ca Eklesia
 - f. Zibvomerezo zitatu za Eklesia wa Cikonzedwe
 - g. Nyengo yamakono
3. **Cikhalidwe cace ca cipembedzo**

- a. Cibvumbulutso kwa anthu onse (General Revelation)
- b. Cibvumbulutso mwa Yesu Kristu (Specail Revelation)
- 4. **Za Mulungu**

- a. Kudziwa za Mulungu
- b. Maina a Mulungu
- c. Zikulu zikulu za Mulungu (Attributes)
- d. Mulungu mmodzi mwa Utatu
- e. Nchito za Mulungu
 - i. Uphungu wa Mulungu
 - ii. Kusankhilatu kwa Mulungu
 - iii. Kulengedwa kwa zonse ndi Mulungu (Zopenyeka ndi zosapenyeka)
 - iv. Kusungabe zolengedwa zonse

5. **Za Mulungu**

- a. Kusalengedwa kwace
- b. Cibadwidwe cace
- c. Kutsutsa ciphunizitso ca “Evolution”
- d. Munthu ndi Cipangano Ca Nchito ca Mulungu
- e. Munthu ndi Ucimo
 - i. Ciyambi ca Ucimo
 - ii. Cikhalidwe ca Ucimo
 - iii. Cotsatira ca Ucimo
- f. Munthu ndi Cipangano ca cisomo

6. Za Kristu

a. Umwini wace (Person)

- i. Maina
- ii. Zibadwidwe (Natures)
 - (a) Umunthu
 - (b) Umulungu
 - (c) Umodzi wa pakati pa (a) ndi (b)
- iii. Kukhalirana kwace (states)
 - a. Kucepetsedwa kwace
 - b. Kukwezedwa kwace

b. Nchito zace

- i. Maudindo atatu: Uneneri, Unsembe, Ufumu
- ii. Kutetezera macimo (Atonement)

7. Za Mzimu Woyera

- a. Umwini wace
- b. Nchito zace pakati pa anthu onse ndi cisomo ca kwa onse (General grace)
- c. Nchito yamafitsidwe a cipulumutso (Special grace): Njira ya cipulumutso
 - i. Maitanidwe (ii) Kubadwa kwatsopano (iii) Kutembenuka mtima & kukhulupirira (iv). Kulungamitsidwa (v). Kuyeretsedwa (vi). Kupirira

8. Za Eklesia

- a. Cikhaliḁwe cace
 - i. Wolimbana ndi wopambana
 - ii. Wooneka ndi wosaoneka
 - iii. Institute ndi organism
- b. Cimariziro
 - i. Kubweranso kwa Kristu. Zizindikiro, njira, cilingo

- ii. Kuuka kwa akufa
- iii. Ciweruzo cotsiriza
- iv. Kukhala kosatha kwa opulumutsidwa ndi osapulumutsidwa

Source College documents.

As can be seen, the 1974 curriculum and syllabus was written in the local language and has the weakness that it did not include reading materials. What this meant was that each lecturer was at liberty to use the books of his or her choice. There was no mechanism to guide departments as to which books should be recommended for each subject.

When the new curriculum began to be developed in 1984, the syllabus included a listing of Department, Departmental code, Departmental objectives, courses and modules. It also had what were called course objectives, content, duration, assessment and materials to be used. Materials to be used referred to teaching materials like books, and written notes. It also included the method of teaching and evaluation. The actual outline of the syllabus, looked like this:

THE 1984/85 SYLLABUS

Justo Mwale Theological College Syllabus

Department: Bibliology

Department Code:

Department Objectives:

After four years of study a successful student must have a thorough knowledge of the Holy Scriptures and be able to use both the Old Testament and New Testament efficiently in his ministry. He must have a knowledge of applying the Holy

Scriptures (i.e. exegetically and hermeneutically) when leading the congregation in reading and studying the Holy Scriptures.

Course and Modules

1. Old Testament

Bible History

Canon Forming

Introduction

Hermeneutics

Exegesis

Theology

2. New Testament

Bible History

Canon Forming

Introduction and background to the NT

Hermeneutics

Exegesis

Theology

OBJECTIVES OF COURSE AND MODULES,

CONTENT, DURATION AND ASSESSMENT

BIBLE HISTORY OT AND NT

BIBLICAL THEMES:

Aim: To introduce the OT and the NT as Holy Scriptures to first year theological students in order to understand that great themes are running through the Bible.

Objective:

At the end of the second semester students must prove by written or oral examinations that they understand the introduction of the Holy Scriptures

Content:

1. The Self Revelation of God
2. The nature of God
 - 2.1. Media of revelation
 - 2.2. The nature of salvation
 - 2.3. The character and activity of God
3. The Covenant
 - 3.1. Background to the covenant idea
 - 3.2. Development of the OT covenant
4. The Kingdom of God
 - 4.1. The people of God and the Kingdom of Israel
 - 4.2. The broken covenant and the new covenant
 - 4.3. The kingdom at hand: Jesus the Messiah
 - 4.4. The kingdom and the church

Material

1. Lecture notes compiled by the lecturer

2. W Dyreness: Themes in OT Theology
3. J Bright: The Kingdom of God
4. D Guthrie: N. T. Theology
5. A Richardson: An Introduction to the Theology of the NT

Method of Teaching

Classes are taken in the form of lectures students can also be asked to prepare certain sections in their own time and to submit a written task/project

Evaluation

This will take place in the form of an oral or written examination

Duration Term course

Source 1984/85 Syllabus

THE 1989 SYLLABUS

Department: Bibliology

Departmental code: (Bib)

Departmental objectives:

To introduce the student to the various subdivisions of the study of the Bible: languages, formation, world, origin of individual books, messages and interpretation, in order to enable the student to understand the Bible as historical and normative document and apply its message

Subject: **BIBLE HISTORY AND CONTENT (OT AND NT)**

Module 1: Bible History and Content (OT)

Code: (BIBH1)

Aims and Objectives:

To introduce and orientate the student to the Old Testament as (i) the written witness of Israel's faith and (ii) as an object of scientific research. To equip the student with a sound basic knowledge of the Old Testament - its contents and message.

Contents:

1. The birth of a nation
 - 1.1. Primeval history (Gen. 1 -11)
 - 1.2. Patriarchal history (Gen. 12-50)
 - 1.3. Exodus and Desert wanderings (Exodus - Deut)
 - 1.4. Conquest of the promised land (Joshua)
 - 1.5. Period of the Judges (Judges)
2. The United Kingdom (Ruth - 2 Chronicles; Psalms; Proverbs, Ecclesiastics; Song of Songs)
 - 2.1. Ruth
 - 2.2. Samuel
 - 2.3. Saul
 - 2.4. David
 - 2.5. Solomon
3. The divided kingdoms (1Kings - Proph)
 - 3.1. The first 50 years
 - 3.2. Omri to Jehu

- 3.3. Mid 9th to mid 8th century
- 3.4. Amos and Hosea
- 4. Assyrian period (2Kings 17-25; 2 Chronicles 29 - 36 Isaiah 1 - 39, Mich; Jonah; Zephaniah; Habakkuk; Jeremiah, Nahum)
 - 4.1. The fall of Israel
 - 4.2. Hezkiah - Isaiah 1 - 39
 - 4.3. Mid 8th to mid 7th century
 - 4.4. Josiah
- 5. Babylonian period (Jeremiah 39 - 45; Obadiah; Lamentations; Ezekeil; Isaiah 40 - 66)
 - 5.1. Death of Josiah to first deportation
 - 5.2. Exile
- 6. Postexilic periods (Hagai; Zechariah, Malachi, Esther, Job Ezra, Nehemiah)
 - 6.1. Return
 - 6.2. Reforms of Ezra and Nehemiah
- 7. From the end of the Old Testament period to the Maccabean revolt (Joel, Daniel)

MATERIALS

Prescribed:

Vosloo, W

Further Reading:

Bright, J A A History of Israel

Jagersma, H

North, M

Deist, F & Le Roux, J H, Revolution and Re-interpretation. The literature of the Old Testament, Vol. 4

METHOD OF TEACHING: Class lectures and self study assignments

DURATION: 3 terms, 2 periods per week

ASSESSMENT: Written examination at the end of each term

CONCLUSION

This dissertation was intended to research the history of the development of Theological Education in Dutch Reformed Church Mission, now the Reformed Church in Zambia. We have shown how the early missionaries started with secular education for the people to whom they brought the gospel. We have also seen how over time teachers at village schools became the reservoir of the future leadership of the church. A progression system evolved in which one had to start as a prayer-house teacher or teacher-evangelist, then become a senior evangelist, then finally a minister.

It took the Dutch Reformed Mission Church thirty years to produce the first African minister. We have noted the delay in promoting African ministry was caused partly by the mistrust missionaries had towards Africans. It was also as a result of what I call "a closed system" adopted by the missionaries at that time. There was no provision for an individual to apply for training as an evangelist or minister. Everything depended on the goodwill of the individual missionary. Consequently, the quality of the first African church leaders was not as high as one would have hoped.

In spite of this, the spread of the gospel through the mission station approach was very dependent on the cooperation of African teachers and itinerant evangelists. The hard work of “breaking the soil and planting the seed” was done by them. Particularly the teacher-evangelist, posted in isolated villages, became in this pioneer phase the “go-between” between villages and the mission station.

Hence the training of African ministers only started in Zambia some fifty years ago. The Reformed Church in Zambia depended far too much on its sister church in Malawi. This dependence contributed to the delay in producing quality leadership for the church in Zambia.

The opening of the theological school at Madzimoyo in 1951 came at a time of rising African nationalism in Zambia. This factor delayed the beginning of the improved theological education in the Reformed Church in Zambia. More than 95% of the missionaries returned to South Africa once Zambia attained its independence in 1964. Therefore, it took twenty years for the church seriously to begin and upgrade theological education.

Although theological education has greatly improved at Justo Mwale Theological College, the institution is still experiencing two major problems. The first is the problem of heavy financial dependence on outside sponsors. It makes planning for the future extremely difficult. The college cannot project what it wishes to achieve each year with certainty.

The second problem is its heavy dependence on foreign lecturers. This problem has been exacerbated by the introduction of the two new programmes - the diploma in theology and bachelor of theology. These two programmes demand well qualified lectures who are not found among local people. Fortunately most of the expatriate lecturers are from within Africa who understand the African context.

This situation has resulted where the Reformed Church in Zambia has begun to send some of its young ministers for further theological training. It is hoped that with the opening up of

South Africa, more young people will be sent to the theological faculties of the universities in that country. Many of these are strongly grounded in the Reformed tradition.

These new developments point to Justo Mwale Theological College remaining an important centre for theological training in Central Africa. Two factors presage this development.

First, for quite some time, the college has been training ministers for other denominations of the Reformed tradition from Botswana, Malawi, Zimbabwe and from within Zambia. Several have indicated that they want to make Justo Mwale Theological College the institution to which they will be sending all their future candidates for training.

Secondly, there is the recent development in which the United Church of Zambia is considering joining hands with the Reformed Church in Zambia and other churches by merging their theological college at Mindolo with Justo Mwale Theological College. Discussions have reached a very advanced stage. Should this materialize, the institution will no doubt become one of the centers of higher learning not only in Zambia but in Southern Africa. If this happened, theological education would then have reached the level at which it would be unnecessary to send people either to Europe or North America for further theological training. All the churches of the Reformed, and Presbyterian traditions should see this development as a major challenge.

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LETTER OF ACTEA ADMINISTRATOR George Foxall 10/6/91 Lagos

LETTER OF DR C.M. PAUW 21/1/1983 to F D Sakala in America. Lusaka

LETTER OF REV J.H.J. OOSTHUIZEN 11/11/1992 Secretary of the Mission Committee to
the Principal of JMTC. Bloemfontein

LETTER OF THE ACCREDITING COUNCIL FOR THEOLOGICAL EDUCATION IN
AFRICA 1/9/1984 To Theological Colleges in Zambia

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LETTER OF THE PSYCHIATRIST 25/5/1992 to the Principal of JMTC. Johannesburg

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MINUTES MISSION COUNCIL (1957) 5 - 6/2/1957 Madzimoyo, Chipata

MINUTES OF MODERAMEN 14/6/69 Lusaka

MINUTES OF STAFF COMMITTEE 26/1/1984 JMTC Lusaka

MINUTES OF STAFF COMMITTEE OF JMTC 16/1/90 Lusaka

MINUTES OF STAFF COMMITTEE OF JMTC 10/4/1972 Lusaka

MINUTES OF STAFF COMMITTEE OF JMTC 21/5/1984 Lusaka

MINUTES OF STAFF COMMITTEE OF JMTC 26/6/75 Lusaka

MINUTES OF STAFF COMMITTEE OF JMTC 8/1/1978 Lusaka

MINUTES OF SYNOD (1957) Madzimoyo Chipata

MINUTES OF SYNOD 12-18/8/1968 Lusaka

MINUTES OF SYNOD 12-26/8/79 Katete

MINUTES OF SYNOD 14-15/4/1966 Katete

MINUTES OF SYNOD 19-28/8/1983 Kitwe

MINUTES OF SYNOD 23/8-1/9/1985 Lusaka

MINUTES OF SYNOD 9-16/8/1987 Madzimoyo, Chipata

MINUTES OF SYNOD OF 1964 S64.8 Katete

MINUTES OF SYNODICAL COMMITTEE (1958) 17-20/6/1958

MINUTES OF SYNODICAL COMMITTEE 28-30/4/1967 Katete

MINUTES OF THE TRAINING COMMITTEE (1956) 11/4/1956 Madzimoyo Chipata

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TRAINING INSTITUTION (ACACTI) 28-29/2/1981 Lusaka

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Chipata

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MINUTES OF THE JOINT MEETING BETWEEN SYNODICAL COMMITTEE,
COLLEGE BOARD AND STAFF COMMITTEE 2-6/12/1985 Lusaka

MINUTES OF THE MISSION COMMITTEE (1957) 5 - 6/2/1957 Bloemfontein

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Mission Secretary

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MINUTES OF THE STAFF COMMITTEE OF JMTC 10/4/1981 Lusaka

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MINUTES OF THE STAFF COMMITTEE OF JMTC 18/5/1987 Lusaka

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MINUTES OF THE STAFF COMMITTEE OF JMTC 11/4/1970

MINUTES OF THE STAFF COMMITTEE OF JMTC 14/3/1989 Lusaka

MINUTES OF THE STAFF COMMITTEE OF JMTC 18/1/1988 Lusaka

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MINUTES OF THE STAFF COMMITTEE OF JMTC 20/11/1991

MINUTES OF THE STAFF COMMITTEE OF JMTC 20/3/1991 Lusaka

MINUTES OF THE STAFF COMMITTEE OF JMTC 22/6/1995 Lusaka

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MINUTES OF THE STAFF COMMITTEE OF JMTC 3/4/1969 Lusaka

MINUTES OF THE STAFF COMMITTEE OF JMTC 9/7/1991 Lusaka

MINUTES OF THE SYNODICAL COMMITTEE (1969)August. Katete

MINUTES OF THE SYNODICAL COMMITTEE (15/6/59) Madzimoyo Chipata

MINUTES OF THE SYNODICAL COMMITTEE (1966) 15/10/1966 Madzimoyo Chipata

MINUTES OF THE SYNODICAL COMMITTEE (8/6/1955) Madzimoyo, Chipata

MINUTES OF THE SYNODICAL COMMITTEE 19-20/11/69 Lusaka

MINUTES OF THE SYNODICAL COMMITTEE 6-7/10/1967 Katete

MVERA COUNCIL MINUTES (21/1911) 139 - 142 Lilongwe

REPORT OF THE COLLEGE TO THE COLLEGE BOARD 23/11/1984 Lusaka

REPORT OF THE COMMITTEE Assigned with the responsibility to look for a place where
to build the college 1/8/1968, Lusaka

**REPORT OF THE JOINT DISCUSSION GROUP BETWEEN AFRICAN REFORMED
CHURCH AND UNITED CHURCH OF ZAMBIA** 19/1/1968

REPORT OF THE REGISTRAR OF JMTC 11/7/68, Lusaka

REPORT OF THE THEOLOGICAL SCHOOL TO SYNODICAL COMMITTEE (1958)
17-12/6/1958

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RESIGNATION LETTER OF DR CHRISTIAAN VAN DER MERWE 4/7/1992 to Principal
of JMTC. Lusaka

SPEECH BY HON. MALIMBA MASHEKE (1990) Prime Minister of Zambia During
Graduation Ceremony 1/12/1990 Lusaka

**SPEECH OF THE PRINCIPAL OF JMTC IN WELCOMING THE SECRETARY
GENERAL OF UNIP** 9/7/75 Lusaka

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C. ORAL SOURCES

CRONJE, J.M. 27/1/1992 Missionary to Zambia and Lecturer at the Theological College
1938-1960

GUZE, JASON. Teacher Evangelist 1921 Minister 1965 retired 1979 Katete

KHONDOWE, W.M. Baptized 1939 at Nyanje, teacher 1940, evangelist 1947, minister 1953,
moderator 1961 - 1968; 1975 - 1979 Petauke

KRIGE, W.A. 21/1/1992 Son of a missionary born in Zambia. Joined the mission field in
1955- Katete. Appointed lecturer at Madzimoyo, Chipata 1958. Principal of the
college 1960 - 1971 Lusaka

LICHE NEZIAS K Baptized 1925 at Madzimoyo. Teacher 1936, Evangelist 1947, minister
1959 Chipata

MBEWE SIMPSON Church elder Nkana 1958, Synod Treasurer 1971, Elder Tamanda 1988 -
1991 Chipata

PHIRI, Y.N. Church elder Bulawayo 1943 Evangelist 1947, minister 1959 - 1972, Vice
moderator 1964 - 1966 Katete

VAN WYK, J.J. Missionary to Malawi 1979; Lecturer at Zomba Theological College 1983,
Lecturer at JMTC 1984 Lusaka

ZIMBA, JOHN Minister 1960, Left the ministry 1971 and rejoined 1982 retired 1995

APPENDIX 1: LIST OF LECTURERS WHO HAVE TAUGHT AT JUSTO MWALE THEOLOGICAL COLLEGE

J M Cronje	1951 - 1960
D J Kriel	July - December 1957
W A Krige	1958 - 1971
F J Botha	1961 - 1964
P Bolink	1965 - 1967
Miss Goldie	1967 - 1968
E M Zulu	January - December 1968
J B Veitch	1969 - 1977
W J B Banda	January - December 1969
M Brandt	1969 - 1976
F D Sakala	1970 - 1972, 1978 -
J M Lensick	1971 - 1973
L Z B Mwale	1972 - 1980
W C Bester	1973 - 1974, 1978 - 1979
E A Phiri	1974 - 1977
C M Pauw	1975 - 1983
A G Zulu (Mrs)	1976 -
M M Mbewe	1980 - 1983, January - August 1987

C F van der Merwe	1980 - 1985, 1990 - 1992
D Potgieter	1981 - 1983
L F Chipwatanga	1982 - 1985, 1991 - 1995
J Myers	1984 - 1987
G Pfeil	1984 - 1990
J J van Wyk	1984 -
N Phiri (Mrs)	1986 - 1987
P H Moyo	January - December 1988, 1991 -
R Venter	1988 -
P Theron	1989 -
L Nyoka	1990 -
H. de Jong	1991 - 1995
G Gakindi	1995 -

APPENDIX 2: OFFICIAL STATEMENT OF APPLICATION

I hereby formally make application for to be registered as a candidate for accreditation under AEAM's Accrediting Council for Theological Education in Africa (ACTEA). We are seeking accreditation for our Diploma in Theology programme at Post Secondary level under ACTEA accreditation category: Dip.Th.

In signing this application form, I am formally affirming that the doctrinal position to which this institution adheres is in full conformity with, and is in no way inconsistent with historic evangelical orthodox doctrine as represented, for example in the AEMA doctrinal statement.

Signed

Name

Official seal or stamp

of Institution. Official Title

.....

Date

APPENDIX 3: LETTER WRITTEN BY A PSYCHIATRIST

I am writing to you as a Medical doctor and Psychiatrist. For one week Stiaan stayed with us while I was also at home. I could observe him well. Furthermore, I know Stiaan quite a long time, as he was a student of my husband's.. Stiaan is very ill. This illness ME, has affected him badly. He is weak, tired and depressed. There are no signs of mental illness or hypochondriasis. He has seen the doctor again and she feels that he is still too ill to work. I quite agree with her. I notice that any effort, like going to see the doctor or going to Johannesburg to fetch his passport, tired him so much that he had to rest the next day. He appears not to have any immunity against disease, and developed an abscess of his tooth which took a long time to subside. He also appeared to have a slight relapse of malaria.. As a psychiatrist, I feel that his position at the college should be discussed openly with him and a decision made about the period of sick leave which may be granted to him. Everybody concerned should realise his position. Unfortunately, lay people may doubt the signs and symptoms of M.E. As you may realise, this could be most stressful for a sensitive person like Stiaan. I think an open discussion about his illness and his future will greatly relieve him and his wife. Dear Rev Sakala, I do hope you do not feel affronted by the liberty I took to explain Stiaan's position, but I thought it was my duty as a Psychiatrist to inform you of my observations.(letter by Psychiatrist 29/5/92).