

**THE ROLE OF PREACHING WITHIN THE UNITED CHURCH OF  
ZAMBIA IN KITWE: A PRACTICAL THEOLOGICAL ANALYSIS**

By

MOSES MWILA CHAPAKWENDA

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SUPERVISOR: Prof. Matsobane J. Manala

CO-SUPERVISOR: Dr. Gift. T. Baloyi

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## DECLARATION

Name: CHAPAKWENDA MWILA MOSES

Student number: 58525122

Degree: MASTER OF THEOLOGY IN PRACTICAL THEOLOGY

“THE ROLE OF PREACHING WITHIN THE UNITED CHURCH OF ZAMBIA IN KITWE: A PRACTICAL THEOLOGICAL ANALYSIS”

I declare that the above dissertation is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.

*..MOSI..L..A..C..H..A..P..A..K..W..E..N..D..A..M..W..I..L..A..M..O..S..E..S*

SIGNATURE

12<sup>th</sup> November 2018

DATE

## DEDICATION

This dissertation is dedicated to my one and only “**Angel**” and Wife, Neddy Mwepu, whose unfailing love and care has defined a true wife, friend and life companion; and who makes me think of God as really our “**Mother**” instead of our “**Father**” as it is insinuated in the scriptures. It is my 20<sup>th</sup> marriage anniversary gift for 7<sup>th</sup> November 1998.

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I am grateful to Almighty God for sustaining my life, and it is true that with God nothing is impossible. He is the Creator and Sustainer; the author and finisher of our Faith, my help, comfort, strength, and provider. He guided me throughout the period of research.

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Finally, to God is the glory, now and for evermore, as we endeavour to conscientise lives for transformation in this world and for the world to come. After a long period of study, it can only be said in Latin, "Soli Deo Gloria"- Glory to God.

## **SUMMARY**

The study on the role of preaching within the United Church of Zambia in Kitwe, with a purpose of finding out and documenting the role of preaching in three case study congregations of the United Church of Zambia in the city of Kitwe, and to underscore the point that the study has focused on how members of the three case study congregations described and justified the superiority of preaching. It includes the analysis of data from the three case study congregations of the United Church of Zambia and applying the methodology of Richard Osmer's (2008) practical theological interpretation. The literature was from books, and data was collected from the participants by using their experiences in a research perspective.

The researcher used unstructured interviews from thirty-one participants drawn from the three congregations of the United Church of Zambia within the city of Kitwe, employing qualitative methods in the collection and analysis of data.

## **KEY TERMS AND PHRASES**

1. Practical Theology
2. Theological Analysis
3. Homiletics
4. Preaching
5. Kitwe
6. Interpretation;
7. Roles
8. Grass Root Preachers
9. United Church of Zambia
10. Empirical Research

## ABBREVIATION

CE	Christian Education
Cf	Compare
CoS	Church of Scotland
CSO	Central Statistical Office
DWE	Doctrine, Worship and Evangelism
Ed	Editor
EDNA	Exploratory, Descriptive, Normative and Action
LIM	Loyola Institute Ministry
LMS	London Missionary Society
MCF	Men's Christian Fellowship
NT	New Testament
OT	Old Testament
Rev	Reverend
SRPC	School of Religion, Philosophy and Classics
St	Saint
SRPC	School of Religion, Philosophy and Classic
TEEZ	Theological Education by Extension in Zambia
UCZ	United Church of Zambia
UCZUC	United Church of Zambia University College
WCF	Women's Christian Fellowship

## LIST OF FIGURES

Figure 2.1: The Funnel Method of Structuring Literature Review .....	18
Figure 4.2: The Demographic Summary of Participants .....	66

## TABLE OF CONTENTS

Declaration .....	i
Dedication.....	ii
Acknowledgement .....	iii
Summary .....	iv
Abbreviations .....	v
Table of contents .....	vi

### CHAPTER ONE: INTRODUCTION AND BACKGROUND

1.1 Orientation.....	1
1.2 Research Problem.....	2
1.3 Aims or Purposes.....	4
1.4 Preaching and Practical Theology.....	4
1.5 Research Questions and Objectives .....	6
1.5.1 Research Questions .....	6
1.5.2 Objectives .....	7
1.6 Rationale and Justification.....	8
1.6.1 Personal Justification .....	8
1.6.2 Professional Justification .....	9
1.7 Definition of Terms.....	10
1.8 Limitation of the Study.....	11
1.9 Delimitation of the Study.....	12
1.10 Theory and Methodology .....	16
1.10.1 Descriptive Task .....	16
1.10.2 Interpretive Task .....	16



1.10.3 Normative Task .....	16
1.10.4 Pragmatic Task .....	16
1.11 Outline of the Study.....	16
1.12 Conclusion .....	16

## **CHAPTER TWO: THE LITERATURE REVIEW**

2.1 Introduction.....	17
2.2 Definition and Background.....	19
2.3 Purpose of Preaching .....	22
2.4 Aspects of Preaching .....	23
2.4.1 Prophetic Preaching .....	24
2.4.2 Strategic Preaching.....	27
2.4.3 Narrative Preaching.....	29
2.4.4 Transformative Preaching .....	31
2.4.5 Expository Preaching .....	34
2.5 The Role of Preaching.....	35
2.6 Models of Preaching .....	36
2.6.1 Preaching and the Preacher.....	36
2.6.2 Preparation and Delivery .....	39
2.6.3 Evaluation.....	41
2.7 Conclusion.....	42

## **CHAPTER THREE: RESEARCH METHODOLOGY**

3.1 Introduction .....	43
3.2 Research Design and Methodology.....	43
3.2. 1 Qualitative Method.....	43
3.3. Study Population and Sampling.....	44
3.3.1 Study Population .....	46
3.3.1.1 Target Population.....	46

3.3.1.2 Accessible Population .....	47
3.3.1.3 The Unit of Analysis .....	47
3.3.2 Sampling .....	48
3.4 Data Collection Strategies .....	49
3.4.1 Interviews .....	50
3.4.1.1 Unstructured Interviews .....	51
3.4.2 Participant Observation .....	53
3.4.3 Document Review .....	55
3.5 Research Site .....	56
3.6 Data Analysis Strategies .....	56
3.7 Data Interpretation .....	58
3.8 Ethical Consideration.....	59
3.8.1 Confidentiality .....	59
3.8.2 Informed Consent .....	60
3.8.3 Additional Information.....	61
3.9 Trustworthiness .....	61
3.9.1 Credibility .....	61
3.9.2 Transferability .....	62
3.9.3 Dependability .....	63
3.9.4 Confirmability .....	63
3.10 Conclusion.....	64

## **CHAPTER FOUR: COMPREHENSIVE RESEARCH FINDINGS**

4.1 Purpose and Introduction of the Study.....	65
4.2 The demographic Summary of Participants .....	66
4.3 Report on Descriptive Analysis of Demographics.....	66
4.4 Details of Saint Margaret’s Congregation .....	66
4.5 Details of Mindolo Congregation ... ..	84
4.6 Details of Maposa Congregation.....	100

4.7. Presentation of Findings.....	116
4.7.1 Restating the Method of Data Collection .....	116
4.7.2 Restating the Research Question .....	117
4.8 Explaining How the Findings Will Be Presented .....	117
4.9 Data Analysis.....	118
4.4.1 The Understanding of Preaching .....	118
4.4.2 The Value of Preaching .....	120
4.4.3 The Field of Specialisation .....	121
4.4.4 The Relationship of Ministries .....	123
4.4.5 The Superiority of Preaching .....	125
4.4.6 The Perception of Preaching .....	126
4.10 Data Interpretation and Comparisons.....	129
4.11 Conclusion.....	132

**CHAPTER FIVE: SUMMARY, CONCLUSION AND RECOMMENDATION**

5. 1 Introduction.....	133
5.2 Summary of the Research Findings.....	133
5.2.1 Saint Margaret’s Congregation.....	133
5.2.2 Mindolo Congregation.....	135
5.2.3 Maposa Congregation.....	136
5.3 Summary of Chapters .....	137
5.3.1 Summary of Chapter One .....	137

5.3.2 Summary of Chapter Two.....	137
5.3.3 Summary of Chapter Three .....	137
5.3.4 Summary of Chapter Four .....	137
5.3.5 Summary of Chapter Five .....	138
5.4 Recommendations .....	138
5.4.1. For Further Research .....	138
5.4.2. To the Congregations .....	138
5.4.3. To the UCZ University .....	139
5.5. Conclusion.....	139
6 References .....	142

## 6 APPENDICES

<b>Appendix A:</b> Interview Schedule .....	152
<b>Appendix B:</b> Letter to the Gate Keeper .....	154
<b>Appendix C:</b> Response Letter from the Gate Keeper.....	156
<b>Appendix D:</b> Informed Consent Form.....	158
<b>Appendix E:</b> Streets and Land Use of Kitwe City.....	159
<b>Appendix F:</b> Saint Margaret’s Congregation .....	160
<b>Appendix G:</b> Mindolo Congregation .....	161
<b>Appendix H:</b> Maposa Congregation .....	162

## CHAPTER ONE

### INTRODUCTION AND BACKGROUND

#### 1.1 ORIENTATION

Being a Minister in the United Church of Zambia (UCZ), I have observed that many members of the Church esteem “preaching” as superior to all other church ministries, even ministries like Christian education and counselling, hence, my choice of this topic. I will explore the role of Preaching within the life and work of the United Church of Zambia, which originated as a union of four different denominations or mission stations, namely, the Paris Evangelical Missionary Society, London Missionary Society, Primitive Methodist, and the Wesleyan Methodist Missionary Society merging together on 16<sup>th</sup> January 1965 in Kitwe at the Mindolo Congregation, one of the case study congregation for this study. Mwansa (2015: 23) adds that “at the time of the union in 1965, Zambia population stood at four million and it was estimated that 200, 000 people were members of the UCZ”.

Nonetheless, negotiations by the said mission stations or denominations started years back just as Chuba (2013:137) is certain that the year 1964 marked the creation, in Zambia, of the first church union of this magnitude, bringing together four big Christian denominations including the London Missionary Society (LMS), the Church of Scotland (CoS), the Methodist Church, (both Primitive and Wesleyan) as well as, the Paris Evangelical Missionary Society. Together, they formed the United Church of Zambia (UCZ), a remarkable achievement. This agreed with the political cry of the new independent state of Zambia for unity as they sought to unite the 72 tribes of the country in the political slogan standing firmly up to date of ‘one Zambia, one Nation’.

Geographically, Zambia as a country lies in sub Saharan Africa; with an area of 752, 612 square kilometres and a population of 14,309,446 million people (CSO, 2017:1). It also has eight neighbouring states, namely: Tanzania,

Malawi, Mozambique, Zimbabwe, Angola, Botswana, Namibia and the Democratic Republic of the Congo that facilitates in the movements of goods and services. Yet, on the world map Zambia lies between 8 degrees and 18 degrees south and 22 degrees and 33 degrees east.

Most of the works published in this area have either been from a Western perspective; for instance, *preaching as a Testimony* by A. C. Florence, *discovering a Sermon: Personal Pastoral Preaching* by Robert C. Dykstra, and *The Word Militant: Preaching a Decentering Word* by Water Brueggemann. Some other perspectives are from African contexts such as South Africa, but not many have been written from a Zambian context. Once this study is completed, it will add a Zambian voice to the existing body of knowledge especially by involving a practical theological analysis of the phenomenon of preaching, which will add a significant synergy to this theological discourse. The information will be gathered to ascertain whether these congregations have similar persuasions and priorities on the phenomenon of preaching, which would offer a significant insight and contribution of the Zambian perspective to the phenomenon, regardless of the congregation's socio-economic status and location.

Furthermore, the study will explore ways of developing a stronger theological base in the field of preaching in a Zambian context to unleash the church's full potential. The study may further recommend any alternative theory that might benefit humanity in Zambia and beyond.

Finally, for any research to be successful the research problem must be clearly formulated, which is what I subsequently have done.

## 1.2 THE RESEARCH PROBLEM

The United Church of Zambia is the largest Protestant church in Zambia, covering all the ten provinces of the Zambia with membership of about 3.2 Million according to 2010 Government census (CSO, 2017:1), but the current General Secretary, Rev. Doctor Peggy Mulambya- Kabonde believes that "the total membership of the UCZ, stands at two million people with over 1,060

congregations and one University College” (Mwansa, 2015: xvii). The University College is in Kitwe at Mindolo mission location, for the training of Ministers and other professionals such as Nurses, Teachers, and Diaconate workers. But according to the United Church of Zambia University Vice Chancellor, the Rev. Doctor Kapembwa Kondolo, there is no one in the entire United Church of Zambia including members of the staff at the University College who have specialised in preaching at a Master’s level apart from two late ministers, the Reverend Joel Chisanga and the Reverend Daniel Mutati, who studied it as one of their Master’s degree modules. For this reason, my desire as a minister is to be a leader in the work of preaching the Word in the congregation and “to use every opportunity to preach the gospel to non-Christians” (UCZ Constitution, 2014:7) and has stirred my interest in studying the phenomenon of preaching with excellence.

Furthermore, several members in the United Church of Zambia have esteemed preaching at the expense of other ministries in the church; thereby abandoning other ministries in preference for preaching. This focus has led to fighting for the pulpit in many congregations as well as partial functioning of other religious services thereby affecting the service delivery in the community where the church is located. It is not even clear whether the members of the church clearly understand that preaching is not “to speak the mere Word as information about God, but to preach the Word of God: Jesus Himself” (Cilliers, 2004: 57). Likewise, UCZ indicates that “Preaching is an art to be done by the instructed” (UCZ, 2016: 19). These circumstances in the UCZ are why I have decided to listen to the research participants and let their experiences within the UCZ be documented. It is the desire of the United Church of Zambia to encourage members to participate fully in all religious ministries within the church as it emphasises the importance of “the priesthood of all believers” under article 9 of the UCZ Constitution.

In addition, there is no published literature on preaching from the Zambian perspective apart from the Western perspective or other African contexts, such as South Africa. Yet a growing body of knowledge indicates that preaching is very important and it is just as old as Christianity itself, which is my motivation for engaging in an intensive study of the phenomenon of

preaching. Using a practical theological analysis within the United Church of Zambia in the city of Kitwe will provide a Zambian voice on the phenomenon of preaching.

The site for this empirical research will be based in Kitwe the second largest city in Zambia. This site has been carefully chosen because it is where the United Church of Zambia was born in 1965 at one of the case study congregations of Mindolo. Furthermore, it is where the only University College for the United Church of Zambia is located thus, making it much easier to discuss the phenomenon because the university has students ministers in all the case study congregations on theory- practical combination attachment. Finally, I am familiar with the city of Kitwe, since I spent time in Kitwe and did all my six years of theological training in Kitwe at the same University College, when it was called the United Church of Zambia Theological College.

### 1.3 AIM / PURPOSE

1.3.1 The main aim or purpose of this study is to find out and document the purpose of preaching in the three case study Congregations of the United Church of Zambia in the Kitwe district.

1.3.2 I will seek to study the ways, which the members of the three cases study congregations are according to the following categories: Affluent and urban congregation (Saint Margaret's Church), Middle class and urban congregation (Mindolo Church), and Poor and rural (Maposa Church) and to describe and justify the superiority of preaching to other church ministries.

1.3.3 I will provide recommendations to the United Church of Zambia and to the United

Church of Zambia University College on the findings from this study with a view of helping the general membership.

### 1.4 PREACHING AND PRACTICAL THEOLOGY

The relationship between practical theology and preaching is that by its nature, it is has interdisciplinary approach (Pieterse, 2001: 14). Furthermore,



preaching is a sub-discipline of practical theology. Preaching could be defined differently depending on one's point of view; Hombana (2009:10) argues that there is no precise definition of preaching both in the Old Testament and the New Testament but the New Testament contains about sixty different terms in Greek, which are used to refer to preaching. A close look at some of the terms may help us come up with the definition. One of the most frequently used terms for preaching is the Greek verb '**Keryssein**', which is translated 'to proclaim' or 'to herald'.

Furthermore, Davis (2015: 56) adds that to preach is to proclaim that Jesus is Lord. He adds that preaching is from the official title of a specific officer in the service of a king named "ICERUX", translated as "herald". Yet, the United Church of Zambia (2016: 25) argues that "The word 'preaching' comes from the English verb 'to preach'. The word 'preach' is represented in the New Testament by a Greek noun, '**kerux**' a root word for '**kerygma**' which means 'to proclaim'. A proclaimer or a preacher is therefore understood as a '**herald**'. A herald is one who is sent ahead of the King to announce the king's arrival or the king's decree to his citizens". The message to be proclaimed is the 'Good News' represented by a Greek word '**euangelion**'. The same Greek word could be simplified as '**Eu**' meaning 'good' and '**angelion**' meaning 'news or tidings and or light'. This is where the English word 'evangel' comes from.

Nonetheless, it is important to agree with the following observation:

Practical theology is an intricate and complex enterprise that deals with theological and human experiences on the ground. It carries the diversity of methodological and other theological approaches in dealing with human experience. The common theme that holds this discipline together is its perspective on human experience and its desire to reflect theologically upon those experiences. This understanding of practical theology makes it exciting and essential as it enables us to engage with important topics in a meaningful manner (Baloyi, 2011: 68)

Therefore, it is important to give a working definition of practical theology, and academic circles tend to turn to Swinton and Mowat (2006: 6), who maintain that Practical Theology is the critical theological reflection on the practices of the Church as they interact with the practices of the world with a view to ensuring and enabling faithful participation in God's redemptive practices in, to and for the world.

In addition, Darragh (2007:1) argues that the term 'Practical Theology' is a theological process that follows some form of hermeneutical circle with a claim to make a connection between the world of human action and Christian tradition that results in a transformative process. One simple, clear perspective is Fulkertom (2007: 7) who limits practical just to the activities of a Minister in the church, while others think it is the practices of Ministers after studying other theologies. Yet, Practical Theology is an established way of doing contemporary theology.

Furthermore, Manala (2006:16) argues that Practical Theology is "a field of study that concentrates more on description of phenomena, understanding of Christian religious actions and provision of information about the Church and the world than on provision of practical information for a particular task. Furthermore, Swinton and Mowat (Cited in Woodward, 2015: 130), writes: While all theology is practical and situated (just as any academic endeavour is a practice), it is still useful to foreground a dimension of theological reflection as its practical task. Practical theology describes the critical reflection that is done about the meaning of faith and action in the world.

Therefore, preaching and practical theology are linked. Practical Theology seeks to reflect theologically on human experiences, while preaching is that human experience and thus, they can be studied together as I will endeavour to explore in this dissertation.

## 1.5 RESEARCH QUESTIONS AND OBJECTIVES

The Research Questions and Objectives are discussed as follows:

### 1.5.1 *Research Questions*

The key Research Question that this study seeks to answer is:

“What is the role of preaching within the United Church of Zambia in Kitwe?”

In the body of this major research, the topic under investigation was further divided into the following five sub-questions that helped the researcher to deal systematically with the phenomenon of preaching:

- 1.5.1.1 How do you define preaching as a sub-discipline of Practical Theology?
- 1.5.1.2 On what academic grounds/facts do you base your proffered understanding of preaching?
- 1.5.1.3 What is the relationship of preaching with other sub-disciplines of Practical Theology?
- 1.5.1.4 Is preaching of more value than all other religious services provided by the UCZ? If yes why is it the case? If not why is it the case?
- 1.5.1.5 What is your most preferred area of specialisation (in terms of study and practice) among all religious actions studied in Practical Theology (like Pastoral Care and Counselling, Worship and Liturgy, Diaconal, Christian Education and so forth)? Please justify your preference sufficiently.

### 1.5.2 *Research Objectives*

The fivefold Objectives of this study are the following:

- 1.5.2.1 To determine a theologically based understanding of preaching by members of the case study congregations.
- 1.5.2.2 To explore the participants’ understanding of the relationship between preaching and other sub-disciplines of practical theology.
- 1.5.2.3 To establish the purpose of preaching within the Church today.

1.5.2.4 To establish perceptions of participants about the value of preaching and their reasons for those perceptions.

1.5.2.5 To establish and describe the preference of preaching and its justification by ministers and lay preachers in the three researched congregations.

## 1.6 RATIONALE / JUSTIFICATION

The Rationale and Justification for the study is both personal and professional as highlighted in the following brief narrative:

### 1.6.1 *Personal Justification*

I have been a preacher in the United Church of Zambia since 1986; I have preached sermons both contemporary and following the Christian calendar. This study emanates from my experience in the church, where many members have been focused on and even fought for a position in the pulpit, at the expense of other critical ministries and gifts needed in the church. My goal and desire has been only to be a preacher. Yet, they need to know as Hombana (2009:49) observed that “Preaching is both a calling and ministry”.

Further, during my graduation at undergraduate and licensing for the ministry on 28<sup>th</sup> July 2002, the church official said to us, “Take this Bible, which you are appointed interpreter; be careful to study the things that are written in it so that as you are able, and you may faithfully and fully preach the Gospel of the grace of God.”

Furthermore, during my ordination on 8<sup>th</sup> May 2005, the church official read over eighteen (18) functions of the Minister of the Word and Sacraments as contained in the Constitution of the United Church of Zambia. My interest is to be a leader in the work of preaching the Word in the congregation and “to use every opportunity to preach the gospel to non-Christians” (UCZ Constitution, 2014:7). Hence, my inquiry on the phenomenon of preaching in the United Church of Zambia was born, leading to my desire to listen to participants within the church and let their personal experiences be

documented and to add a Zambian voice to the body of knowledge on the phenomenon of preaching.

### *1.6.2 Professional Justification*

The United Church of Zambia is the largest Protestant church in Zambia, with only one University College for the training of Ministers of religion and other Professionals such as teachers and Diaconate workers. Yet, according to the (UCZU)-United Church of Zambia University's Vice Chancellor, the Rev. Doctor Kapembwa Kondolo, who mentioned that there is no one in the whole United Church of Zambia and members of staff at the University who has specialised in preaching or homiletics at a Master's level apart from the two late ministers, the Reverend Joel Chisanga and the Reverend Daniel Mutati who studied it as one of their Master's degree modules. This lack of expertise compounded with my desire as a minister is to be a leader in the work of preaching the Word in the congregation and "to use every opportunity to preach the gospel to non-Christian" (UCZ Constitution, 2014:7) has stirred my interest in studying the phenomenon to solve the church's academic predicament.

This offers the possibility upon my graduation with a Master's degree qualification, I may be able to help both my local church as well as the only University College of the UCZ when my services are requested. This endeavour will help University students acquire accurate knowledge, thereby contributing to the worldwide body of knowledge from a Zambian perspective.

Kitwe located in the Copper belt Province of Zambia is the second largest city next to the capital city of Lusaka. In terms of size and population in Zambia according to 2010 government census, Kitwe has a population of 504,194 people (CSO, 2017). It is one of the most developed commercial and industrial areas in the nation alongside Ndola and Lusaka (Wikipedia). Kitwe is a cosmopolitan city made up of many townships and compounds, such as Parklands, Riverside, Buchi, Chimwemwe, Ganerrton, Nkana East, Nkana West, Mulenga, Luangwa, and finally Mindolo. Where the United Church of

Zambia was formed on 16<sup>th</sup> January 1965. Additionally, Kitwe is the commercial capital of the Copper belt Province in Zambia with many mining industries, while Ndola is the administrative capital of the Copper belt Province.

## 1.7 DEFINITION OF TERMS

The following are key concepts requiring some explanation:

1.7.1 *Case Study*- A method of summarising data about the phenomenon or is a study of a case within a real life, contemporary context or setting (Yin, 2009) he also adds that “A case study is an empirical inquiry that investigates a contemporary phenomenon within its real-life context, especially when the boundaries between phenomenon and context are not clear” (Yin, 2003) cited in (Rule, 2011: 5)

1.7.2 *Congregation*- A local church of a local denomination or a body of assembled or gathered people, group of people for religious worship (Masamba, 2013: xi)

1.7.3 *Homiletics*-From the Greek word ‘*homilia*’ meaning to preach (UCZ: 2016:40) or the science or art of preaching or to be in company with. That is to converse and communicate.

1.7.4 *Phenomenon*- Topic under discussion

1.7.5 *Practical Theology*-According to Swinton and Mowat (2006: 6), the critical theological reflection on the practices of the Church as they interact with the practices of the world with a view to ensuring and enabling faithful participation in God’s redemptive ‘*practices in, to and for the World*’ (Swinton and Mowat, 2006: 6).

1.7.6 *Preaching*- An art of passing on the Word of God or passing on the Word from God

*1.7.7 Qualitative Research-* According to Swinton and Mowat (2006: 6), it defines practical theology as critical, theological reflection on the practices of the Church as they interact with the practices of the world, with a view to ensuring and enabling faithful participation in God's redemptive practices in, to and for the world.

*1.7.8 UCZ-* The United Church of Zambia and the model for this study or research.

## 1.8 LIMITATION OF THE STUDY

In the process of undertaking this study, there have been some limitations and some aspects of this research observed that were not the focus of the study. Namely: Being a Minister of the United Church of Zambia and working in Mwinilunga, a remote district of North Western Province of Zambia, I foresaw a limitation in relation to the availability of reliable data. Therefore, I have established contact with personnel in urban areas near reliable libraries at various universities, and I have developed trusting relationships to receive access to resources.

In addition, being a Minister of the Word and Sacraments in the same church and being an insider, when I entered the intellect space of our members could create some challenges, such as lack of freedom to disclose certain information as well as participants showing their given power as the church's lay preachers may affect the flow of quality information.

Yet, McCutcheon (2003: 339) postulates:

The insider- outsider problem is a problem only within the study of social phenomena for which the writers has some profound affinity but which somehow strike the writer as slightly counter- intuitive, somehow uncomfortable and defend theirs in need of rationalisation and protection.

Furthermore, I have made it clear to the congregations that my goal is to only serve them and the church. Thus, my role will be to help them articulate their own theological understanding of the phenomenon of preaching within the church objectively. The study has not used Biblical quotations exegetically, nevertheless, literary to meet the practical needs of the preaching. Unless, stated otherwise, the biblical quotations are taken from the New International Version of the Bible.

Additionally, I anticipate a logistical challenge in relation to the working budget for hiring a research typist, printing, photocopying, as well as the binding of the research report. Thus, a small savings has been put in place, as well as some well-wishers have promised to help.

#### 1.9 DELIMITATION OF THE STUDY

The research at this level of education may sometimes be complicated to handle away from the learning institution. Therefore, one needs to set scopes and parameters in order, to have manageable limits of study.

Apart from literary works which shall come from published and unpublished sources; this study will include un-structured interviews to be conducted within the three independent case study congregations in Kitwe, a cosmopolitan city of Zambia.

There can be many different dissertations that could be done from the phenomenon of preaching. Nevertheless, the focus will be on the role of preaching as articulated by the key local preachers and members of the three sampled congregations within the context of Kitwe. Furthermore, many theological persuasions may be encountered during this study since the church is a union of many denominations (UCZ Constitution, 2014: 1), yet I will remain focused on the role of preaching within the context of Kitwe.

#### 1.10 THEORY AND METHODOLOGY



This study employs Osmer's (2008) model of Practical Theology and Critical Theory.

According to Creswell (2014), Critical Theory thrives on issues of social institutions and their transformation through interpreting the meaning of their social life...and a critique and the envisioning of new possibilities. This will afford an opportunity for the church to recommend a desired praxis in the field of preaching both at the congregational and university level.

Furthermore, according to Fay (cited in Creswell, 2014:95), he argues that 'Critical Theory perspectives are concerned with empowering human beings to transcend the constraints placed on them by race, class and gender'; hence giving the researcher the technique of collecting data in response to the research problems and research questions within their context. In this case, the context of the study is the United Church of Zambia in Kitwe.

Similarly, Munthali (2014: 29) also emphasises that academic work requires sound scientific methods to research a chosen phenomenon in praxis and therefore, the other model influencing this study is Richard Osmer's (2008: 1-12) practical theological model. There are many models in Practical Theology that could be used by researchers such as the Osmer (2008), the Browning (1996), the DECIDE by Paul Schrier (2010), the EDNA model by Noel Woodbridge (2014), LIM by M. A Cowan (2000), Pastoral Cycle by Paul Ballard and John Pritchard (2006), or Zerfass (1974). Yet, the researcher believes this study can fit well in the model of Osmer (2008: 1-12), using the practical theological interpretation, which he outlines some general theological arguments involving four key tasks or approaches:

*The first is the descriptive – empirical task: What is going on?* (Osmer, 2008: 4, 2011: 2).

This involves the gathering of information that will help us to discern patterns and dynamics within the United Church of Zambia in Kitwe. What really happens in this episode or context is what is key to the descriptive- empirical task of practical theological interpretation.

*The second is the interpretive task: Why is this going on?* (Osmer, 2008:139, 2011:2)

This aspect seeks the reason for the phenomenon that was observed in the descriptive-empirical task. The key question is why is this going on in this situation? Thereby, drawing conclusions on the theories for the arts and sciences to better understanding the patterns observed (Osmer, 2008: 139). This task examines in greater depth so a model may be offered that may contribute to the analysis and assessment of theories that may be embedded within the United Church of Zambia's case study congregations in Kitwe.

*The third is the normative task: What ought to be going on?* (Osmer, 2008: 136, 2011:2)

Osmer (2008: 136) calls this stage a spirituality prophetic discernment. The general understanding of the normative task is using theological concepts to interpret episodes (single incidents or events, situations (broader patterns of events and or contexts (social and natural systems in which a situation unfolds), thereby constructing ethical norms to guide our responses and learning from the good practices within the phenomenon. This is where questions like what should happen? And what are we to do and be as a member of the United Church of Zambia?

*The fourth is the pragmatic task: How might we respond?* (Osmer, 2008: 10, 2011: 2)

Osmer (2008: 175) called this stage the "servant leadership". This aspect asks a question on how we might respond and still be faithful, transformative and effective within the phenomenon? (Osmer, 2008: 113). This calls for strategies of action that will influence situations in ways that are desirable and falls within theological reflection of 'task back' to shape events toward desired goals within the United Church of Zambia. This approach will be done with a view to reform a congregation's present action (Osmer, 2008: 153).

This approach is appropriate for the study, since Osmer takes the tasks of Practical Theology from a liberal and Protestant perspective (Osmer 2008:111), which parallels the researcher's view as well as the view of the United Church of Zambia. In addition, Osmer writes for congregational leaders (Osmer, 2008: 111), which is also similar since the researcher is collecting data from congregational leaders as well. Furthermore, Osmer's approach is based on theological concepts and on theories from the arts and sciences to guide practical theological interpretation (Osmer, 2008: 112). That is why the researcher is more connected to his model of doing Practical Theology as a way of helping leaders to articulate their theological understanding of the phenomenon of preaching within their context objectively.

Notably, the role of preaching is properly located in Practical Theology, thus defined according to Hawkes cited in (Buffel, 2007: 27) as a "critical study of contemporary activities and experiences of Christians and of the Church in relation to God's will and purpose for them". It can also be defined according to Swinton and Mowat (2006: 6) as a "critical, theological reflection on the practices of the Church as they interact with the practices of the world with a view to ensuring and enabling faithful participation in God's redemptive *practices* in, to and for the World".

Further, Swinton and Mowat (2006: 31) add that Practical Theology involves the method of qualitative research techniques. "Process of careful, rigorous inquiry into aspect of the social world... it produces knowledge that is practically useful for those who work with issues around learning, adjustment of pressure and demand of the social world". What is more, is the understanding that "Practical Theology is essentially dialogic involving many elements that are brought together into conversation with each other" (Ballard, and Pritchard, 2006: 90).

In this study, qualitative techniques will include case studies that will showcase three congregations, namely, affluent and urban congregation (Saint Margaret's Church), middle class and urban congregation (Mindolo Church), and poor and rural congregation (Maposa Church) that will be studied for

accurate data collection. This literature study and research will enable the researcher to ask related key questions to the interviewees and to put their answers and experiences in the academic perspective as well as research perspective.

### 1.11 OUTLINE OF THE DISSERTATION

The findings in this dissertation are presented in five chapters.

The first chapter deals with the background of the study; problem statement; research questions and objectives; aim and purpose of the research; preaching and practical theology; rationale of the study; definition of terms; and lastly the limitations and delimitations of the study.

The second chapter will look at a literature review as well as theoretical analysis related to the phenomenon.

The third chapter will discuss the *modus operandi*, research methodology, covering qualitative research methods, data collection, as well as sampling techniques that I will employ in this study.

The fourth chapter covers the research findings; it is in this chapter that the Presentation of empirical research results in respect to preaching in the selected context will be discussed. Data collected will also be analysed, interpreted, and compared.

The final and fifth chapter will discuss the recommendations and Conclusion as well as areas of further research.

### 1.12 CONCLUSION

To conclude, I have attempted to provide the background to the study. The chapter has discussed the research context and the motivation to the study on the part of the researcher. Similarly, the study has analysed briefly the formation of the UCZ and has developed research questions and objectives,

aim and purpose of the research, preaching and practical theology, rationale of the study, definition of terms, limitations as well as delimitations of the research. Therefore, in chapter two the researcher will discuss in detail the literature review to be used in this study.

## CHAPTER TWO

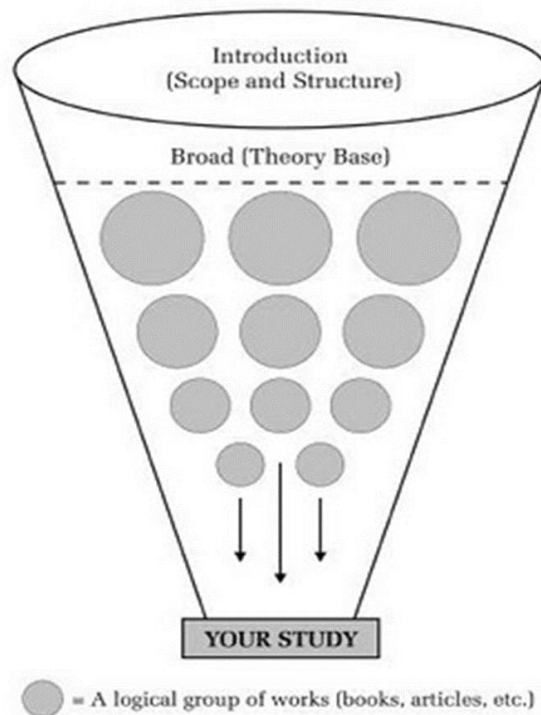
### LITERATURE REVIEW

#### 2.1 INTRODUCTION

This chapter will carefully explore the literature surrounding the phenomenon of all the facets of preaching thematically. Many scholars have done commendable job studying the area of preaching. For example, Pieterse (2001, 2004), Robert (2001), Cilliers (2004), Harris (2004), Hull (2006), Carter (2007), Bruggemann (2007), Long and Tisdale (2008), Hombana (2009), Tisdale (2010), Yoon (2010), Keller (2015), Davis (2015), and UCZ (2016). On one hand, most of the works published in this area have either been from a Western perspective, for instance North America such as *Preaching as a Testimony* by A. C. Florence, *Discovering a Sermon: Personal Pastoral Preaching* by R. C. Dykstra, and *The Word Militant: Preaching a Decentering Word* by W. Bruggemann. On the other hand, other African contexts such as South Africa with many homiletic teachings, which I will attempt to synthesis their key ideas, theories and concepts into a summary of what is known. The fact remains that not much has been written from a Zambian context.

This section of the literature review will follow the funnel method as in figure 2.1, which structures a literature review starting with the introduction and broad theory overview and will narrow to the specific topic of the role of preaching within the Zambian context with the sole purpose of scrutinising other studies that are related to the topic under investigation. I will consider literature that will comprise of a synthesis of the earlier work done on the phenomenon to provide an overview of the research topic from material such as books, journal articles, theses, and dissertations consisting of relevant research information with a goal to evaluate and show relationships between past studies and this study within the research gap.

**Figure 2-1. The funnel method of structuring a literature review**



In this study, the literature sources have been purposely prepared and selected on their relevance to the answering of the research question on the role of preaching in the United Church of Zambia in Kitwe. While several studies have addressed the types of sermons such as expository, evangelistic, catechetical, festal and prophetic preaching (Keller, 2015: 3), but this study focuses on the role of preaching with attention to articulate the United Church of Zambia's perspective within the three case study congregations in different contexts.

The purpose of literature review was to scrutinise other studies that are related to the topic under investigation as well as positioning the researcher's argument within the existing study or body of knowledge. This literature study enabled the researcher to ask relevant key questions during the interviews and to put the answers of the interviewees into a preaching context. Manala (2006: 44) hints that in the literature study one can find useful information about the origins of specific researched institutions in its original form. Literature studies help to uncover the roots of current successes or problems faced by the

organisation and on contemporary experiences and situations with a view to improved service provision.

Furthermore, McMillan and Schumacher (2006:74) affirm that literature review serves several purposes in research. This means that the literature review enables the researcher to define and limit the problem; place the study in a historical perspective; avoid unintentional and unnecessary replication; and select promising methods and measures to answer the research question, while looking at the definition and background of preaching, the forms of preaching, and the approach to preaching pertaining to the Zambian preaching context and conclusion.

## 2.2 DEFINITION AND BACKGROUND OF PRREACHING

Since the 1800s, Christian preaching has evolved from a pedantic explanation of literary and exegetical information to contemporary models of preaching, where sermons expand a central idea, apply a principle, and present a subject to complete. Yet, a growing body of knowledge notes that preaching is very important, and it is just as old as Christianity itself; it is inseparable to Christianity since the first century up to the current date.

There are many different definitions of preaching depending on the perspective of the scholar. Hughes Oliphant Old (cited in Keller, 2015: 3) indicates that “Christian preaching in every century and in every branch of the church namely: Eastern Orthodoxy, Catholic, Mainline Protestant, Evangelical Protestant and Pentecostal”. Hence all these branches of Christianity have their way of defining preaching, and preaching in my view could be defined as an art of passing on the Word of God or passing on the Word from God to the people. The United Church of Zambia (2016: 16) defines preaching as “the proclamation of the good news of Jesus Christ to all”. Finally, preaching also refers specifically to the task of interpreting, explaining, and applying the meaning of a selected passage of scripture to a congregation in the context of public worship.



In addition, Lloyd-Jones defines preaching, “To deliver the message of God, that is, the message that God gives to humans (2011: 25), and he also mentions that the work of preaching is the highest and the greatest and the most glorious calling to which anyone can be called. He further argues that there is nothing like it; it is the greatest work in the world, the most exciting, rewarding and most wonderful (Lloyd- Jones, 2011: 17). Furthermore, Long and Tisdale (2008:106) define preaching as the communication of truth by man to men. It has two essential elements of truth and personality. The truth is connected with the gospel itself, but personality has everything to do with the preacher himself or herself. A South African academician as well as homilist Johan Cilliers, argues that preaching is a serious task since it is a bridge between the message of the Bible and the context of the listeners (Cilliers, 2004: 110). Exceptional homilist Munthali (2014) indicates that preaching is for the healing of the land, through transformation and development. While Florence (2007:42) indicates that preaching is the slow work of standing in one’s own life and in the Word of God, and it is important to say what one sees and believes, no matter the consequences.

Hombana (2009:10) argues that there is no precise definition of the term preaching both in the Old Testament and the New Testament, but the New Testament contain about sixty different terms in Greek, which are used to refer to preaching. A close look at some of the Greek words may help us come up with the definition. One of the most frequently used term for preaching is the Greek verb ‘Keryssein’ which is translated ‘to proclaim’ or ‘to herald’.

Furthermore, Brueggemann (2007: 12) also argues for a more definitively scripture-focused approach to preaching. He states, “Preaching must perforce be grounded more securely than in the easy assumptions of a consumer culture.” (Brueggemann, 2007:12). He agrees with the analysis of postmodern culture being dominated by a therapeutic mind-set, which “The result is a self-preoccupation that ends in self-indulgence, driving religion to narcissistic catering and consumerism, to limitless seeking after well-being and pleasure on one’s own terms without regard to any other in the community.” (Brueggemann, 2007: 24).

Davis (2015: 56) adds that to preach is to proclaim that Jesus is Lord, and he further states that preaching is from the official title of a specific officer in the service of a king named “ICERUX”, translated as “herald”. While the UCZ (2016: 25) indicates that “the word ‘preaching’ comes from the English verb ‘to preach’. The word ‘preach’ is represented in the New Testament by a Greek noun ‘kerux’ a root word for ‘kerygma’ which means ‘to proclaim’. A proclaimer or a preacher is therefore understood as a ‘herald’. A herald is one who is sent ahead of the King to announce the king’s arrival or the king’s decree to his citizen. Thomas Long in his book *The Witness of Preaching* (25-26) (Cited in Kelly, 2005: 15) argues:

The herald has but two responsibilities: to get the message straight and to speak it plainly. In other words, the King of Kings tells the herald what to proclaim, and the herald is obedient only to the extent that the king’s word is delivered faithfully and without alteration.

Furthermore, the message to be proclaimed is the ‘Good News’ represented by a Greek word ‘euangelion’. The same Greek word could be simplified as ‘Eu’ which means ‘good’ and ‘angelion’ which means ‘news or tidings and or light’. Therefore, this is the root word for the English word ‘evangel’, which guides in the definition of preaching.

Finally, the ministry of preaching should be understood as both an art proclaiming the Word of God to the people. Therefore, preaching being an art, entails that the skills for a good Christian preaching can be taught and learned as affirmed by Long and Tisdale (2008: 12). They add that though some scholars believe that preachers are born and not made (Long and Tisdale, 2008: 58), as well as a Christian practice. Christian practice is defined by Long and Tisdale (2008: 43) as “things Christian do together over time to address fundamental human needs in response to and in the light of God’s active presence in the world”. To sum up, preaching is always about the

proclamation of the reality of the present saving God and the work of God the Father, Son and Holy Spirit (Cilliers, 2004: 53).

### 2.3 PURPOSE OF PREACHING

Preaching for sure needs to have a purpose in the life, work, and ministry of any church for both spiritual growth and direction of the members. This is the reason why the researcher likes the following passage by a USA Theologian, Aiden Wilson Tozer (1897- 1963), who states accurately the aim and purpose of preaching as cited in Kim:

Nothing is more foolish and insignificant than teaching biblical doctrines for its own sake. The truth separated from life is not the truth in a biblical meaning, but some other thing which is not as good as it. There is nobody who likes God because he/she realizes the fact that God created the heaven and the earth at the beginning. Satan knew that and Ahab and Judas Iscariot knew that. There is nobody who likes God because he/she knows the fact that God loved the human world so much and gave the only son and the son died to save humans. Even most of the souls in the hell should know the fact. Theological truth is not at all useful until humans obey it. The purpose in the back of all doctrines is to cause humans to act morally (Kim, 2008: 15).

A good number of mainline ministers preach in the pulpit every week, but few clearly know what the purpose of their preaching is. Therefore, Lloyd-Jones (2011:41) argues that the purpose of preaching should be in the mind before sermons are prepared. He itemised some of the purposes of preaching such as to show the relevancy of the gospel to human situations, to persuade men and women to believe the gospel in response to God's guidance and initiative in the lives of the people as well as, to offer hope to sinful men and women in the community where they live out their faith (Lloyd-Jones, 2011:46). In conclusion, one of the objectives of preaching the Word of God is to lead unbelievers to a saving relationship with Jesus Christ.

The purpose of preaching is very important because it determines not only the attitude of preachers but also the form, the content, and even the aim of preaching a sermon to God's people. Stott (1982: 47) articulates two points concerning the glory of preaching in a historical sketch, looking at how long and broad the Christian tradition of preaching is which accords great importance to preaching as well as, the Christian consensus throughout the centuries has been to magnify the importance of preaching. Brueggemann (2007: 13) adds to the discussion that rather than focusing the message on the perceived needs of the listeners, he argues for both the preacher and the congregation "to entertain the possibility that there is indeed a word other than our own, a word that comes from outside our closed systems of reality."

In fact, Stott thinks that preaching is one of the most important and essential factors in Christianity. Thus, he puts preaching in the centre of his pastoral ministry and has spent his whole life to feed His people through the Word of God, which is the expository sermon and stresses that "the church needs constantly to hear the Word of God. Hence the central place of preaching is in public worship" (Stott, 1982: 68). The objective of preaching according to Stott (1982: 68) is to glorify God. This objective provides a foundation and purpose for preaching which is not based on man's response but on God's glory.

#### 2.4 ASPECTS OF PREACHING

According to Keller (2015: 3- 6), there are five basic types of sermons such as expository, evangelistic, catechistical, festal, and prophetic. On the other hand, there are also various forms of preaching, namely, Prophetic preaching (Tisdale, 2010, cf Pieterse, 2001), Strategic preaching (Hull 2006), Narrative preaching (Harris 2008), and Transformative preaching (Wong 2016). Other styles include Expository preaching, Doctrinal preaching, Biblical preaching and Biographical preaching. Nevertheless, it is worth mentioning that some of

these types of preaching are classic (have been proved before) while others are new methods and styles of preaching.

#### 2.4.1 *Prophetic Preaching*

Many seasoned homilists approach prophetic preaching from different perspectives. For example, Chang-Hoon Kim (cited in Ishaya, 2017: 71) understands prophetic preaching as social preaching. He argued that “prophetic preaching as social preaching in the contemporary homiletics should be understood in terms of social life and responsibility of God’s people”. Additionally, Kelly Millers Smith (cited in Ishaya, 2017:71) called it social crisis preaching which is based on biblical texts revealing God’s vision for justice, peace, and equality in our world and preaching that addresses public and social concerns. Similarly, Desmond Tutu affirmed prophetic preaching as “one form of preaching pertaining to social comment and social-economic and political critique of a society and its body politic” (cited in Cilliers, 2010). In other words, it can be described as social-justice preaching. Similarly, prophetic preaching is based on biblical texts revealing God’s vision for justice, peace and equality in our world, and preaching that addresses public and social concerns (Tisdale 2010:3).

According to Muller cited in (Pieterse, 2013: 5) translated by the author gives his insight to prophetic preaching:

Preaching in which a summoned witness becomes a mouthpiece of a living, acting God; a witness who acts in each crisis-charged context with a critical, creative word in which past and present, tradition and crisis are evangelically reinterpreted in terms of a new promise with an offer for new, imaginative existential possibilities and alternatives. The prophetic content calls for a prophetic style and rhetoric including a style of boldness, pastoral compassion, and closeness within the circle of creative communities of faith

It has also been noted that prophetic preaching can be seen from a Liberation Theology perspective called *Liberation preaching* by Justo & Gonzalez (cited

in Ishaya, 2017: 72). This kind of preaching according to Michael (Ishaya, 2017: 72) is a lyric and a prophetic cry of denunciation, against oppressive and unjust political and economic intuitions and is a preferential option for the poor. As significantly, liberation preaching is not about liberation, but preaching that approaches its hermeneutical and homiletical task from a perspective of liberation according to Gonzalez and Harris cited in (Ishaya, 2017: 73). In other words, it is about the liberating power of the Gospel in the situation or context in which the preacher stands or represents.

Furthermore, prophetic preaching is also *corrective preaching* according to Huh (cited in Ishaya, 2017: 73) because it bears “witness to the grace of God which seeks to correct some aspects of the community's understanding of God, of the vocation or the life of the community or its perception of the world”. However, the diverse perspective among homiletical scholars shows that there is no uniformity regarding the definition of prophetic preaching (Tisdale, 2010: 1-2). Therefore, she does not come up with a single definition, but instead she gave us the seven hall marks of prophetic preaching (Tisdale 2010: 9-10):

- a) Prophetic preaching is rooted in the biblical witness
- b) It is a counter- cultural that challenges the status quo
- c) It concerns with the evils and shortcomings of the present social order
- d) It requires the preacher to name both what is not of God in the world and the new reality God will bring in the future
- e) It offers hope for a new day in the future
- f) It incites courage in its hearers and empowers them to change the social order
- g) It requires from a preacher a heart that breaks with things that break God’s heart

The fact that the Bible talks about the preferential option for the poor (Pieterse, 2001: 82); there is need to affirm what Pieterse (2013:5) pointed out that prophetic preaching is contextual, and its approach is from the view of the poor as they seek justice and righteousness. Furthermore, Tisdale (2010: 42) gives us a goal of prophetic preaching as that of making our sermons more palatable, and it is to make sermons more hearable. She (Tisdale, 2010: 88) also adds that prophetic preaching engages a sermon form that exhibits a pastoral sensitivity for the congregation, while clearly communicating the intended message. Furthermore, prophetic preaching is preaching based on biblical texts revealing God's vision for justice, peace and equality in our world, and involves preaching that addresses public and social concerns (Tisdale, 2010: 3). It voices God's passion for others, proclaims the promises of God, and points the way to new possibilities and hope (Tisdale, 2010: 5).

Prophetic preaching is very dangerous and may get preachers and their congregations into trouble with the political authorities. It often goes against societal norms pronouncing not only grace but also God's judgment on human actions or inactions so preachers stand on God's grace to minister in their context with indignation, solidarity, compassion, and imaginative interpretation. In addition, (Tisdale 2010: 10- 20 cf Pieterse 2001: 17) argues that many preachers do avoid prophetic preaching because of various pastoral reasons that are brought forward such as pastoral concern for parishioners, fear of conflicts, fear of dividing a congregation, fear of being disliked, and for more reasons than have been highlighted.

Nevertheless, various strategies have been proposed by the author to reinforce this form of preaching such as speaking the truth, standing in the shoes of another while viewing the world from a different perspective, starting with the familiar and move to the unfamiliar, inviting someone involved in prophetic preaching personally and lampooning the principalities and powers (Tisdale, 2010: 42- 61).

Therefore, prophetic preaching is one of the forms of preaching that leads to attaining the full roles of preaching in an individual believer as well as the community, and a prophetic preacher must persevere and continue against all

odds until the situation is changing for the betterment of the community. Bishop Emeritus Desmond Tutu's prophetic preaching was directed by his belief that Jesus has overcome evil on the cross cited in (Pieterse 2001:49–50). Every preacher in Zambia should discern the *content* of prophetic preaching in contemporary Zambia as well as, contemporary South Africa designed to the specific context of the congregation. General issues that can also be addressed are corruption, poverty, discrimination in land distribution, and maladministration of state funds by controlling officers.

However, one needs to know that there is a price to be paid for such a preaching. The church must engage in prophetic preaching regardless of the price so that listeners respond to them obediently and transform the situation around for the better through action. Pieterse (2001:88-89) clarifies the notion of prophetic preaching in the South African context:

From our theological point of view, we approach the Bible with our existential knowledge of poverty in which we will be preaching. Our basic attitude is one of a prejudice or bias towards reading the Bible in the perspective of the poor and in terms of their interest. Hence, the content of our preaching must be the living word of God, the Father of Jesus Christ, and His promises based on the evangelical truth of Jesus' salvific deeds.

Nevertheless, a prophetic preacher should persevere and must therefore take the long view – that is struggling of many years to come (Tisdale, 2010:60–61). This section briefly gave a homiletical understanding of various terminologies of prophetic preaching.

#### 2.4.2 *Strategic Preaching*

Strategic preaching is a new paradigm or development in homiletics as well as pastoral ministry when compared to other classic homiletical forms.

Strategic preaching could be said to be a kind of Christian proclamation that is designed to guide a congregation in the fulfilment of its mission (Hull, 2006: 28). Hull (2006: 29) continues point out that “strategic preaching has no place



in the standard homiletical resources available to pastors”. However, the purpose of strategic preaching is to address the problem of where are we going? By focussing on what is at stake in hearing the sermon (Hull, 2006: 68). He further indicates that the primary purpose of strategic preaching is to set the congregation in motion toward its intended goal (Hull, 2006: 128).

According to Hull (2006: 29), he insinuates that strategic preaching is ignored by most preachers partly because “most faculty members do not function as leaders responsible for unifying their institution around a shared sense of mission”. He further argues when preaching becomes strategic, it enriches the congregational life in three ways (Hull, 2006: 66):

It provides clarity and adds urgency to the most basic questions of the group existence: Why are we here? Where are we going? How are we going to get there? What will be required to make this adventure? Who will commit to join us for the journey?

This approach permits the integration of preaching and program into a unified expression of pastoral leadership

Anchoring the sermon in the total effort of the church to accomplish its mission gives it added purpose and direction

Hull (2006:71) argues that the nature of the church determines the nature of the preaching, which is to transform the world through the witness of the church to the life, death and resurrection of Jesus Christ. He further emphasises that God is with us in promise, when the journey begins with us in providence, when the journey is delayed with us in the person of his son Jesus Christ, when the journey grows wearisome with us in the price of Christ-like maturity, and when the journey ends (Hull, 2006: 107).

Therefore, in strategic preaching, the church has got a task in creation of the future, so far as the promises of God acted upon in faith and hope can affect the issue (Hull, 2006: 122). It is from the action of this new method of strategic preaching to stimulate homiletical growth.

### 2.4.3 *Narrative Preaching*

Narrative preaching is yet another new form of preaching. Harris (2004: 79) defines narrative preaching as a sermon involving a story told with a major plot that begins with a discrepancy or conflict, makes its way through complications (pointing out that things always gets worse), makes a decisive reversal of fate, and moves finally toward revolution or disclosure. However, a story is defined according to Long (cited in Van Ransburg, 2003: 56), as a series of events that have a beginning, a middle, and an end. This entails that even a narrative preaching or sermon will have the three parts for it to qualify as a story.

Similarly, Harris (2004: 318) adds that a narrative sermon involves a story told with a major plot that begins with a discrepancy or conflict “makes its way through complication,” makes a decisive reversal of fate, and then moves finally toward resolution or closure. Narrative preaching is the telling of a story. The story is biblical based on some passage of the Bible and told to enhance the teaching and application of the message of God to the lives of God’s people.

Furthermore, Van Ransburg (2003: 56) argues that narrative preaching is the artistic arrangement and telling of the events in such a way that the story has its ultimate effect in its sermonic context. Another opinion by W.B Robison (cited in Van Ransburg, 2003: 56) indicates that this type of preaching in the narrative form transforms identity because it places the story within the bigger context of God’s story. Alternatively, there is a warning that narrative preaching is not helpful without artistic abilities as well as great communication skills. The reason is the story will be an unattractive disarray of events that can no longer be called a narrative (Van Ransburg, 2003:58).

Moreover, preaching is not primarily storytelling or narrative artistry but rather an act of moral obedience. According to Charles Campbell (cited in Kelley, 2005: 48), he speaks about such a warning, when Jesus embodied the reign of God and challenged the powers of the world, but refused violence or coercion in that effort, so the preacher always at a distance is engaged in this same nonviolent resistance to the powers in his or her preaching. Therefore,

not only is the preacher's message shaped by the stories of Jesus, but also the very act of preaching itself is a performance of Scripture, which is an embodiment of God's reign after the pattern of Jesus.

Unfortunately, the new preaching theories and resources do not appear to have brought new life to the mainline Protestant churches, which have been in decline during the same period that homiletics has enjoyed resurgence (Kelley, 2005: 52). Observation points to the fact that something has been lacking in the preaching. Preachers in search of the Promised Land have tried inductive preaching, story preaching, dialogue sermons, and homiletical plots, while these new methods have been exciting for the moment, many homilists and preachers sense something is missing (Kelley, 2005:52). Preachers have wandered amid the numerous of books, articles, and continuing education conferences, but still have not found that for which they are looking (Kelley, 2005: 52).

Finally, an involvement with the eventual message of the narrative can be facilitated more easily as one considers the plot of the story. A well-told narrative causes the listener to identify with the people in the plot of the story. According to Van Ransburg (2003: 66), the plot joins beginning, middle and end by means of a central theme. For example, at the beginning of the story a need is identified. In the middle of the story, the need is accentuated and anticipation for the fulfilment of that need is created. Only at the end is the need fulfilled with some characters being loved, while others are hated with a passion within the same story as the sermon of the life, death and resurrection of Jesus Christ. Although, the major weakness of narrative preaching needing attention is the easy way in which gospel storytelling can become my own storytelling. Not a lot of distance in my view exists between telling my own story as opposed to telling the gospel story. Unfortunately, many contemporary preachers have crossed over to the other side of telling their own story instead of telling the gospel story.

#### 2.4.4 *Transformative Preaching*

According to Wong (2016: 10), transformative preaching is that aspect of preaching where the minister preaches to transform lives. He further argues that all transformative preaching is centred on Christ Jesus through faith by grace (Wong, 2016: 11). For the transformative role to ultimately be attained, its spiritual purpose is not because of the intelligence and skills of the preacher, but because of the power of the Scripture proclaimed (1 Corinthians 2:4-5). However, Brueggemann (2007: 37) observes an intentional view of themselves “with the congregation against the text.” The purpose of this suggestion is that the preacher must give the text its own voice by providing “some visible interpretive distance between pastor and text,” so that authority for transformative preaching will lie with the scriptures rather than with the skills and abilities of the preacher (Brueggemann, 2007: 37).

In addition, transformative preaching leads men and women to become the people of God or believers in God and thereby provided with spiritual gifts from God through the transformative preaching as indicated in 1 Corinthians 12: 1-11. For this reason, Chuba (2013:175) argues that ‘a preacher is a torch bearer, or a carrier of an important message from Jesus Christ himself’. Therefore, the implication is that the preacher must rely on the Holy Spirit during his preparation by going to the kneeling stool to pray, and Johan Cilliers cautions that today it is difficult to find many books on Homiletics emphasising that aspect of praying (Cilliers, 2004: 186).

According to a South African homilist Johan Cilliers, he argues that God’s living voice of the gospel always has a specific address and moment because it works to transform reality (Cilliers, 2004: 171). The transformative approach is possible because it is God’s action or initiative of bringing people back to himself day by day as the preaching seeks to give expression to the dynamic relationship between God and the world as it was portrayed in the story of the covenant people of Israel in the Old Testament (OT) and later in the birth, life, death and resurrection of Jesus of Nazareth in the New Testament (NT).

In my view, the transformation of souls needs to move both the individual and the community towards God’s love, which seeks to give, to serve, to reconcile,

and to forgive no matter the intensity of the pain and hurt. The mind-set of the congregants needs to move from greed and passion for materialism to kingdom possession, and a covenant style of living as a community that would impact positively on all the people in their surroundings and environment.

Furthermore, transformative preaching should expose believers to the exemplary life of Jesus of wanting to help one and another, as recorded in the Bible:

“Each of you should look not only to your own interests, but also to the interest of others. Your attitude should be the same as that of Christ Jesus: Who being in the very nature of God did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant being made in human likeness. And being found in appearance as a man, he humbled himself and became obedience to death even the death on a cross! Therefore, God exalted him to the highest place and gave him the name that is above every name, that at the name of Jesus every knee should bow! In heaven and on earth and under the earth and every tongue confess that Jesus is Lord to the glory of God the father”. (Philippians 2: 4-11).

#### 2.4.5 *Expository Preaching*

According to Maples (2014: 10), the term “expository preaching” has been used with such variety that apart from further definition and clarification it can only communicate the vaguest sense of an author’s intention. Also, Harold Bryson (cited in Maple, 2014: 10) writes: “There is still no generally accepted definition of expository preaching. Many definitions have been constructed, but confusion still reigns.” Some scholars such as David Allen (cited in Maples, 2014: 10) argues for a summation that: “Expository preaching is a broad umbrella term that permits a wide variety of styles and structures to communicate the meaning of the text.” Nonetheless, William H. Willimon and Richard Lischer in the *Concise Encyclopaedia of Preaching* offer one of the most comprehensive reference works ever written on Christian preaching and defines expository preaching (cited in Kelley, 2005: 18):

Exposition means bringing out what is there. The word exposition derives from the Latin word '*expositio*', which means 'setting forth' or 'making accessible'. The expository sermon is a sermon which faithfully brings a message out of Scripture and makes the message accessible to contemporary hearers.

Expository preaching is one of the classic and historical methods of preaching; and no definition of expository preaching rivals the homilist Haddon Robinson (cited in Kelley, 2005: 21), who defines the task of expositional preaching: "Expository preaching is the communication of a biblical concept derived from and transmitted through a historical, grammatical, and literary study of a passage in its context, which the Holy Spirit first applies to the personality and experience of the preacher, then through him to his hearers". The goodness of Robinson's definition is found in its focus upon the Word first, and then the preacher as emphasised in 2 Timothy 4: 2 to "preach the word". Keller (2015:6) notes that expository preaching is the best method for displaying and conveying one's conviction that the whole Bible is true. He further defines expository preaching as "the systematic explanation of the scripture done on a week by week basis at a regular meeting of the congregation" (Keller, 2015: 3).

Several definitions emphasize the role of the Holy Spirit in expository preaching. Greg Heisler (cited in Maples, 2014: 11) gives the following definition:

Expository preaching is the Spirit-empowered proclamation of biblical truth derived from illuminating guidance of the Holy Spirit by means of a verse-by-verse exposition of the Spirit-inspired text, with a view to applying the text by means of the convicting power of the Holy Spirit, first to the preacher's own heart, and then to the hearts of those who hear, culminating in an authentic and powerful witness to the living Word, Jesus Christ, and obedient, Spirit-filled living.

In addition, expository preaching has strengths. For example, an obvious strength of the expository method of preaching is the high theological view of preaching itself that this style clearly communicates. In Romans 10:14-15, Paul emphatically asks about the theology of preaching:

“How then, can they call on the One they have not believed in? And how can they believe in the One of whom they have not heard? And how can they hear without someone preaching to them? And how can they preach unless they are sent? As it is written, “How beautiful are the feet of those who bring good news”!

However, expository preaching has weaknesses too such as the one noted by Kelley (2005: 37-39), its failure to consider adequately the context of the hearer and the church during a time and place. Granted, Christendom was a time in which people came to church remotely interested in the Jebusites. Instead, Christians flocked to church and would sit on hard wood pews for sermons that lasted one, two, and sometimes three or more hours because Christian parishioners were interested and content to sit under the authoritative preacher boldly proclaiming the whole counsel of God’s Word. Those days are long gone. Wade (2013: 73) infers that expository preachers begin with the text and move toward the life situations of the listeners.

Unfortunately, Western culture has become obsessed with individualistic as compared to African culture which is more communal in ‘ubuntu’ system of life. For example, Cilliers (2004: 42) adds that *ubuntu* could be called the belief that one is a human being through others (“I am because you are”). The term *ubuntu* comes from the Zulu and Sotho versions of a traditional African aphorism often translated as “a person is a person through other persons”. Therefore, *ubuntu defines* the individual in terms of relationships. However, the fact that expository preaching has failed to consider the context of both the hearers and the church is a weakness especially after the twenty-first century.

## 2.5 THE ROLE OF PREACHING

Preaching in my view must capture the attention of the listener and to complete the job as a preacher to get faith and theology addressed correctly within the membership and the church body. Similarly, preaching provides good pastoral support to members as they respond to God's revelation in their lives. According to Paul Scott Wilson cited in (Long and Tisdale, 2008:588), he states, "preaching brings people into the presence of God, it is the announcement of what God is doing, an encounter with the living God, and preaching is a practice that enrolls listeners into its world view and values"

Furthermore, Smith (2007: 1) affirms that the perceived role of preaching in the church today covers a spectrum as wide as Christianity itself. Furthermore, Harris (2004: 3) affirms the critical role of the preacher by writing that the black preacher has historically been one who could influence the community to mobilise its effort towards liberation and transformation. This could be the reason why the Bible in Acts 17:30 indicates that "this is the good news which everyone everywhere should be told" for them to be transformed and liberated because the good news has value for all people.

A different study that yielded similar results was conducted by Hombana (2009), who argues that we preach so that people of God can understand God's word, and in so doing they can obey God and know His will for them. In addition, Park (2010) points out that preaching is a contextual subject and its role therefore, depends on the context as well as the interest of the researcher. Park surely could be right that preaching is a contextual subject in terms of its use depending on the preacher and the fact that preaching is always applied according to the people being preached to. However, this implies that life, faith, and spirituality of the preacher are fundamental to the role of preaching. Florence (2007: 31) strongly maintains that "preaching is placed on one who has seen and believed the liberating power of God's word and who then risks proclaiming the truth of the gospel".

In fact, Cilliers (2010: 38) argues another role of preaching could indeed be described as an act of unmasking, understood of the old as humanity itself, taking on many diverse forms in many cultures. Let me put it this way, it



could be said that masks conceal something, but surprisingly enough also reveal something. Preaching as an act of unmasking helps to reveal and conceal in at least two ways: First, in the conventional sense of the word, the reality of the “real” person or persons behind the mask is unveiled. Secondly, it is an interesting fact that masks were and are used in many cultures, not only to hide one’s own identity, but also to gain power. In many cultures in the world including Zambia, masking is identical to empowering the concerned person.

In summary, Piper (2015: 22) holds fast to the goal of preaching as a revealing of the glory of God in Christ Jesus. Since all battles have been won by Jesus Christ on the cross, the basis of all preaching is giving the victory to God, who conquered sin and death through His Son, Jesus Christ. Nevertheless, preaching should be a testimony of how the Gospel pierced the preacher’s heart (Cilliers, 2004: 62) for him or her to preach without being hypocritical, which means preaching one thing while living something else, but instead preaching from what the Lord has done for him or her, hence preaching from the heart, and the preacher is part and parcel of the congregation (Cilliers, 2004: 2). This passionate calling for inclusiveness during the delivery of the sermon is guided by the Holy Spirit. In fact, effective preaching as observed by the UCZ is achieved when God the Holy Spirit enlivens the scripture, empowers the preacher, and convicts the listeners (UCZ, 2016: 27).

## 2.6 MODELS OF PREACHING

According to the Bible (2 Timothy 4:2), Paul urges Timothy to “preach the word; be prepared in season and out of season, correct, rebuke and encourage – with great patience and careful instruction”. He encourages the preacher to always be ready in his or her role as a speaker and deliverer of the Word of God.

### 2.6.1 *Preaching and the Preacher*

According to the United Church of Zambia (2016: 6), a curriculum is prepared to train the lay preachers both theologically and practically for a period of

twelve months before they are assessed and certified, accredited preachers. While the Clergy are trained extensively for a period of approximately three year. Training includes how to exegete a passage of scripture, how to write and deliver a sermon based on scripture, and how to be prepared to understand the relationship with their congregations, and how to influence and develop communication through their preaching before they are licensed and subsequent ordination. The length of the study is to help preachers understand and appreciate preaching as a practice according to the attributes supported by Nieman (2008: 105) in the following writing:

As a complex of actions: combine human effort, sound and movements into a coordinated and skilful performance. As a common feat- a rich tradition of group expectations and patterns implemented within a social gathering to further its work. As a meaningful sign: engages a significant and narrated reality using patterns of language accessible to all participants. As a strategic effort: it used the power of vivid language and images in the hope of giving shape to the human living. As a purposive event: it pointed to a horizon of values and encounter that oriented all the other features.

Significantly, the life, faith and spirituality of the preacher are fundamental to the role of being a preacher because preaching is an expression of the preacher's confession and salvation. Therefore, if a preacher is to preach the gospel, it should be done according to the preacher as an individual. This entails that the preacher's own life is cardinal to the preaching ministry within the congregational settings. Harris (2004: 25) warns "each person who aspire to preach must come to grips with the frailties and faults of the self- the earthen vessel in which the gospel treasure is delivered to the congregation".

Since lay preachers are trained for one year, and they are practically assessed in preaching within the UCZ cause some members to believe that preaching is superior to other ministries in the UCZ. This is contrary to the teaching of the

church on the priesthood of all believers. The UCZ (2014: 5) advises and supports the following doctrine:

“It is the duty and privilege of every member to share in the ministry of the Church. Within this ministry there are many gifts and the church is concerned to see that all these gifts are used to the full. The ministry of the Church, alike in its priestly, pastoral and prophetic aspects, derives from the risen and ascended Lord who is at once the great High Priest, the Chief Shepherd of souls and the eternal word of God”.

For the Church to be alive and vibrant, there must be wholeness in terms of life and work of the church. Therefore, pastoral healing for his or her whole being must include the total person spiritually, socially, physically, psychologically and be in relationship with his/ her environment are vital and essential elements. Similarly, the whole being of the church must include every ministry within a congregation as important, equal, and intertwined with the other. Therefore, no ministry is independent of the other and the church can operate in wholeness.

In fact, Brueggemann (2007: 17) gives an effective definition of faithful preaching as “re-description of the world, with reference to YHWH by appeal to the text through poetic imagination that is connected to particular context”. He further envisions the purpose of the scripture text as “a sub-version of reality, a sub-version that intends to subvert”. (Brueggemann, 2007: 19). In other words, the perceptions of reality held by both preacher and congregation are transformed by the scripture rather than the other way around. To accomplish this goal, Brueggemann suggests, “Preaching thus must be conducted in a context where one makes proposals and advocacies but not conclusions” (Brueggemann, 2007: 27).

Finally, Harris (2004: 26) supported that self-examination is critical in our struggle toward the wholeness, self-actualisation, and self-understanding as necessary pre-conditions to doing the preaching ministry effectively. Each sermon will vary from the other in my preaching, but in each sermon, I am

expressing my experience of God in the scripture and in my own life. The UCZ (2016: 41) maintains that “it is the quality of spiritual life that renders a preacher effective or not, a man and woman of prayer, living amongst the people he / she serves, a man/ woman on fire for Christ, being a witness, making a difference”.

### *2.6.2 Preparation and Delivery*

The category of literature in this sub-section concerns the process of personal sermon preparation and delivery. Some Zambian Pentecostal preachers especially those trained from the Bible College during the early twenty-first century felt that preparation of both the message and the preacher were not necessary, since it is Holy Spirit who will be using the preacher as a vessel to deliver the message to the people of God. However, the United Church of Zambia (2016: 34) acknowledges that for any preacher to develop his /her craft and gift there must be adequate time for sermon preparation, which is required for the most important purpose of preparation and no short cut can be taken.

Furthermore, preparation must deal with all the issues of personal style and discerning the nature of God’s Word in our present situation, whether it is poverty, lack of education, sicknesses, or corruption. Basic considerations of real life particularly in relation to what God is doing all relates to the preparation and the ultimate delivery of the preaching. Hence, Spurgeon, a godly preacher (cited in Stott, 1982: 212) emphasises “habitually to come into the pulpit unprepared is unpardonable presumption”. Stott further adds that the great preachers who have influenced their generation have all borne to the need for conscientious preparation (Stott, 1982: 212-213).

A trained preacher according to the UCZ (2016: 34-35 cf Stott, 1982: 213-258) itemise the approach to sermon preparation as the following:

- a) Selection of the text or general idea - Select a biblical text or topic

- b) Setting upon a specific subject - Many ideas but decide on one subject
- c) Making a tentative outline - Starting point, then ending point and few points for the middle
- d) Filling the outline with ideas - Attach ideas to a skeleton
- e) Writing a sermon in full - Write out the whole sermon in full
- f) Revising and re-shaping - Go through your sermon to polish it
- g) Mastering the sermon - Master it, memorise it, and preach it to yourself several times.
- h) Self-preparation - Making personal confession of sins and ask God for strength.

The United Church of Zambia (2016: 38-40) defends the important necessity “if people are to receive the Word of God, they need to receive adequate communication, and this comes about in the process of sermon delivery”. It further highlights that crucial elements of communication are the preacher, the sermon, and the congregation (UCZ, 2016: 38), which allows for the opportunity of a strong delivery of the preaching.

Nevertheless, Brueggemann (2007: 37) seeks to embrace the pluralism of postmodern culture by speaking truth to it from God’s Word. In this way, the preacher speaks truth without forcing the acceptance of that truth. The relationship between the preacher and the congregation becomes more important than the communication of truth by itself. He picks up on the language of systems theory and triangulation in describing the preacher’s relational position between the congregation and the scripture. He pictures the triangle of the preacher, the scripture text, and the congregation. Rather than preachers viewing themselves in a triangle “with the text against the congregation,” He explains: “The strategy of triangulating invites us to perceive the text very differently from the way we have conventionally received it. For the triangle to work, the text must have power and freedom to utter its own voice as a real voice in the conversation. This is in part is a

theological matter concerning inspiration, revelation, and authority” (Brueggemann, 2007: 38).

### 2.6.3 *Evaluation*

Evaluation of sermons is very important in the life and work of the preacher, though not frequently used in the UCZ except during the assessment of newly trained preachers. Wade (2013: 33) argues that “evaluation gives the teacher/preacher a “reciprocal process” for discovering how the message is being received by the student/congregant, and without evaluation, the speaker only sees the transmission of the message, not the reception of it.

According to Wade (2013: 41), there are tools for evaluation of preaching, but they must be understood in the light of the uniqueness of preaching as a means for communicating God’s message to God’s people. It is a known fact that preachers should increasingly pay attention to the role of the listener in their preaching. In addition, evaluation helps the clergy as well as other preachers to grow in their effectiveness as preachers in relationship with their congregations. If evaluations can uncover difficulties in the preacher-congregant relationship, which affects the stress of the preacher, then this realm of emotional understanding must also be explored as way of benefiting the listeners or congregants as well as the preacher.

Therefore, sermon evaluation is vital and necessary in the life and work of the preacher in his/ her relationship to the congregants. Preachers often receive various forms of feedback on their sermons which could be either negative feedback or positive feedback, but received correctly opens the door for improvement. Constructive feedback is helpful in fulfilling the role of preaching within the church.

## **2.7 CONCLUSION**

To conclude this chapter, the researcher has attempted to provide the literature review of available literature regarding the phenomenon. The purpose of this literature review was to scrutinise other studies that are related to the topic under investigation. The chapter has discussed the literature thematically, regarding the various aspects of preaching according to the available literature. Therefore, in chapter three and in line with my literature review, the researcher will discuss in detail the research methodology used in this study.

## **CHAPTER THREE**

### **RESEARCH METHODOLOGY**

#### **3.1 INTRODUCTION**

This research chapter unfolds a plan of operation, *modus operadi*; of using the tried and tested scientific method of a qualitative empirical research design. The aim of this chapter therefore, is to describe the research design and methods that were selected to be used in the study and provide reasons why the chosen methods were appropriate to gather the information needed to answer the questions posed by the research problem. In addition, academic research at a master's level requires sound scientific methods to reach a desired goal in the research on a chosen phenomenon. And furthermore, empirical method which includes qualitative methods such as unstructured interviews as well as case studies will be used (Munthali, 2014: 29). Further, Creswell (2014: 81) points out that a qualitative researcher uses strategies of inquiry such as narratives, phenomenology, ethnographies, grounded theory studies or case studies. In this research of the role of preaching within the United Church of Zambia in Kitwe: A practical theological analysis will use qualitative methods attempting to find a solution to the problem statement.

#### **3.2. QUALITATIVE METHOD**

In this study, I employed qualitative research design, which is a “process of careful, rigorous inquiry into aspect of the social world... it produces knowledge that is practically useful for those who work with issues around learning, adjustment of pressure and demand of the social world” (Swinton and Mowat, 2006: 31). Furthermore, the section qualified what the researcher means by qualitative research. According to Mouton, methodological aspects are concerned with what may be called the “how” of social sciences research (Mouton, 2001: 15). In addition, Mouton (2001: 107) sustains that “the aspects



refer to how research should be planned, structured and executed to comply with social science”. Qualitative researchers look for ways to understand people in very natural ways. It is a way which tries to describe and analyse how people live within their natural habitations. This kind of research looks at the ideas, theories, themes, concepts and all other possible ways to understand people for better enhancement of their life (Mouton, 2001: 161). Thus, in this kind of research the researcher is an insider, unlike quantitative research where the researcher adopts the stance of an outsider.

In addition, Baloyi (2011: 73) deduces that “qualitative research involves the utilization of a variety of methods and approaches, which enable the researcher to explore the social world to access and understand the uniqueness that individuals and communities inhabit”. This method reflects data collection and analytical methods that will be appropriate in discovering the role of preaching in the United Church of Zambia in Kitwe, while adhering to the criteria of qualitative research traditions (Durkheim, 1999:49).

Furthermore, these methods include participant observations, direct observation, and in- depth unstructured interviewing during field trips and literal works on the topic. Harwell (2011: 148) stresses that qualitative research is usually described as allowing a detailed exploration of a topic of interest in which information is collected by a researcher through case studies, ethnographic work, interviews and so on and hence, qualitative research design is the study of social phenomenon in a natural setting.

To sum it up, qualitative research design in this study was chosen because it enabled the researcher to have direct interaction with the local preachers in relation to the role of preaching within the United Church of Zambia including the following: the affluent and urban congregation (Saint Margaret’s Church), the middle class and urban congregation (Mindolo Church), and the poor and rural congregation (Maposa Church). Furthermore, just like Chiyongo (2010: 94) states qualitative research approach was employed to satisfactorily answer the research questions posed in this study.

The complete collection of the research is the reason Leedy and Ormrod (2005: 133) examine the details of the data:

To answer research questions, we cannot skim across the surface. We must dig deep to get a complete understanding of the phenomenon we are studying. In qualitative research, we do indeed dig deep: we collect numerous forms of data and examine them from various angles to construct a rich and meaningful picture of a complex, multifaceted situation.

White (2005: 81) asserts that qualitative research is more concerned with understanding social phenomena from the perspectives of the participants. This approach would enable local preachers therefore, to describe their own experiences about the role of preaching within their various congregations in the context of the city of Kitwe in the Copper belt Province of Zambia.

Further, Munthali (2014: 21) indicates that the field of Practical Theology utilises such qualitative methods as case studies, and narrative in nature, and application. Utilising these techniques is why the researcher has chosen qualitative research method so that the three case study congregations of the United Church of Zambia in Kitwe, namely: the affluent and urban congregation (Saint Margaret's Church), the middle class and urban congregation (Mindolo Church), and the poor and rural congregation (Maposa Church) could be effectively studied. Hence, the definition of Practical Theology according to Munthali (2014: 33) is a "mutually critical correlation of the interpreted theory and praxis of the Christian fact and the interpreted theory and practice of the contemporary situation".

Furthermore, Buffel (2007: 27) defines Practical Theology as a "critical study of contemporary activities and experiences of Christians and of the church in relation to God's will and purpose for them". It is from this background, I will explore the practical theological understanding of the phenomenon to enhance the praxis of unleashing the congregations' potential to preach powerfully and effectively, regardless of their economic status because theological topics are rarely quantifiable, but mostly qualitative in nature.

### 3.3 STUDY POPULATION AND SAMPLING

In this research, study population and sampling techniques are critical components of the successful attainment of the desired goal with a view of solving the research problem regarding the three sampled congregations: the affluent and urban congregation (Saint Margaret's Church), the middle class and urban congregation (Mindolo Church), and the poor and rural congregation (Maposa Church), which were studied and dictated the choice of the qualitative approach.

#### 3.3.1 *Study Population*

According to Bertram and Christiansen (2013: 59), the word 'population' means the total number of people, groups, or organisations that could be included in a study. In other words, the study population is a group of people and the institutions or organisations from which data can be collected. In this case, thirty local preachers both the laity and ordained were interviewed in the three case study congregations in Kitwe from the affluent and urban congregation (Saint Margaret's Church), the middle class and urban congregation (Mindolo Church), and the poor and rural congregation (Maposa Church). A research population is generally a large collection of individuals or objects, which is the focus of the scientific query.

Mallette (2015: 27) indicates that a population is the individual or group of people who are the participants of research, about which the researcher wants to determine some characteristics. There are two types of population in the research: the target population and the accessible population. Details of the two types are as follows:

##### 3.3.1.1 *Target Population*

The target population for this study is the United Church of Zambia in Kitwe. Being an insider, I am aware that the 2015 October Presbytery Council Meeting statistics for the United Church of Zambia in Kitwe stood at 30,068 members for both Kitwe North and Kitwe South Consistories. Therefore, the

large target population cannot be studied due to logistical, time, and space reasons. Hence, the issue of the accessible population comes into play.

### *3.3.1.2 Accessible Population*

This study focused on three United Church of Zambia Congregations in Kitwe, which includes the following: 1.) Saint Margaret's Congregation in Kitwe representing an affluent and urban status, 2.) Mindolo Congregation in Kitwe representing the middle class and urban status, and 3.) Maposa Congregation in the outskirts of Kitwe representing the poor and rural status. According to Creswell (2014: 221), the mentioned congregations will be accessed through the gate keeper to secure permission to study the participants. As a researcher, I wrote a letter to the UCZ Bishop of the copper belt Presbytery in Kitwe for his permission to study the three stated congregations, and authority was granted. The stated letters from both the researcher as well as the gate keeper are attached at the appendices indicated as *Appendix A* and *Appendix B*. The word "gate keeper" is asserted by Creswell (2014: 292) as a data collection term, which refers to an individual that the researcher needs to visit before entering a cultural site. To gain access the researcher must receive this individual's approval.

What is important to know that as an insider of the United Church of Zambia, I know the UCZ Presbytery Bishop is the gate keeper, who had written the ministers or pastors in charge to notify them of the research project.

### *3.3.1.3 The Unit(s) of Analysis*

The unit of analysis is the major entity that was analysed in the study. It is the 'what' or 'whom' that is being studied. The study focused on the preachers both the laity and the ordained from all three case study congregations. Other student ministers or seminary students and lecturers at the United Church of Zambia University College may be included, if they were members of Mindolo Congregation. The United Church of Zambia Constitution indicates that a congregation status can be granted after fulfilling certain conditions, such as having 'three (3) accredited lay preachers' (UCZ, 2014: 8). It is

therefore important to confirm that the sampled congregations in the urban districts are more likely to have more preachers and church lecturers than in the rural areas of Zambia.

### 3.3.2 *Sampling*

According to McMillan and Schumacher (2006: 476), a sample is a group of subjects from which data is collected and it is often a representative of a specific population. In addition, the sampling is chosen according to who can answer the questions necessary for the research. Further, Leedy and Ormrod (2005: 133), point out the entities, which qualitative researchers select and comprise their sample, and the process of choosing them is called sampling. The most important thing in sampling is to identify an appropriate sample from which to acquire data. Babbie and Mouton (cited in Simango, 2016: 87) mention that “purposive sampling also known as judgemental sampling is a non-probability sampling in which the units to be observed are selected on the basis of the researcher’s judgement about which ones will be the most useful or representative”.

This study used purposeful sampling, which Beaudry and Miller (2016:41) define as the deliberate process of selecting an appropriate setting and people for inquiry. Similarly, Leedy and Ormrod (2005: 133) add that purposive sampling technique ensures that participants with needed information about the topic are selected.

There are 30 large congregations and 25 small congregations termed as preaching points in Kitwe with a membership over 30,000 members. The researcher selected purposely three congregations for case studies: Saint Margaret’s Congregation with an affluent and urban status; Mindolo Congregation with a middle class and urban status; and Maposa Congregation with a poor and rural status. It was from these three sampled congregations of the United Church of Zambia that thirty (30) local preachers both the laity and ordained were chosen and interviewed. The local preachers in the Kitwe area were the right choice for this study because the study directly relates and impacts the role of preaching within the United Church of Zambia.

### 3.4 DATA COLLECTION STRATEGIES

Data in my view is the information that the researcher collects to accomplish the aim of the inquiry. There are three ways of data collection according to Beaudry and Miller (2016:42), which includes interviews, observations, and the collection of documents and discourses. Also, Kombo and Tromp (2006: 99) add that data collection refers to the gathering of information to serve or prove some fact. The data collection methods are vital in our day to day activities and with any research will be primarily accomplished through research field trips based on using in-depth, unstructured interviews, which is often the best way of collecting rich and deep data (Holloway and Brown, 2012: 94). Furthermore, the researcher used interviews, observations and document reviews as data collection strategies, which is suggested by the two scholars Beaudry and Miller (2016:42) above.

In this study, the researcher uses purposive sampling strategies to engage three United Church of Zambia congregations: the affluent and urban congregation (Saint Margaret's Church), the middle class and urban congregation (Mindolo Church), and the poor and rural congregation (Maposa Church). The three congregations are rooted in the earliest district in Zambia to experience the spiritual and psychological roots of the United Church of Zambia since 1965. Durkheim (1999: 48) confirms that purposive sampling is used when looking for particular type of participants and is an empirical method that depends upon a portion of the whole, which is assumed to represent a portion accurately (Munthali, 2014: 21).

Furthermore, purposive sampling technique will be used, which entails that the researcher "selects individuals and sites for study because they can purposefully inform an understanding of the research problem and central phenomenon in the study" (Creswell, 2014: 151), and is appropriate for the study because the ten participants from each congregation will be able to discuss issues related to the role of preaching in their context or setting.

### 3.4.1 Interviews

According to McMillan and Schumacher (2006: 350), interviews and responses to questions are used to obtain data from participants about how they conceive and give meaning to their world and how they explain events in their lives. Similarly, Beaudry and Miller (2016: 43) maintain that “interviews uncover how people feel, think, and make sense of their lives regarding to a social situation or a specific event or phenomenology; they allow researchers to gain access to insight and information that might not otherwise be available”.

Additionally, there are three types of interviews and these are *structured interviews*, which ask closed ended questions in an invariant order; *semi structured interviews*, which ask both open and closed questions in a planned sequence; and *unstructured interviews*, which indicate more flexibility and take on a form of natural conversation between two or more people. Unstructured interviews could be a danger since the researcher may gather unwanted information in the process. To begin the study, the researcher undertook a field trip to Kitwe, which is the research site visiting the sampled congregations to collect primary data, which according to Ezeh (2015: 79) is the data collected afresh and for the first time and thus happens to be original in character. The researcher asked the questions orally to the participants and record the respondents answer. The task of data collection was undertaken by interviewing ten local preachers from each sampled congregation, in order, to research them empirically within their natural setting.

In addition, Leedy and Ormrod (2005: 187-188) provide some guidelines, in order, to conduct successful interviews, which the researcher needs to observe the following suggestions:

First: Create a friendly atmosphere by the interviewer to establish and maintain rapport with the participants as this creates an atmosphere of trust and encourages the interviewees to respond with open minds.

Second: Adhere to an interview schedule. This suggests that an interviewer should allow himself/herself to be directed by interview guidelines and should ask all participants each question the same way. This means that the interviewer should not try to modify the questions during the interview; there should be no addition or subtraction from the initial open-ended question guidelines.

Third: Do not put words in the interviewee's mouth. Leedy and Ormrod (2005: 188) warn interviewers against interrupting interviewee's flow of thought with the intention of helping him/her to complete a sentence or as a sign of agreeing with the interviewee's ideas. In this study, the interviews were unstructured and the researcher had prepared some introductory questions in a conversational manner, which were asked in order as planned.

Fourth: Order the interview in sections. Leary (cited in Simango, 2016: 94) indicates that it is essential for the interviewer to arrange and pose interview questions in a logical manner, being careful not to begin with sensitive questions. It implies that starting with basic or less sensitive questions makes the interviewee less sensitive and emotional and more open minded.

#### 3.4.1.1 *Unstructured Interviews*

According to Leedy and Ormrod (2005: 146), "unstructured interviews are, more flexible and more likely to yield information that the researcher hadn't planned to ask for; their primary disadvantage is that the researcher gets different information from different people and may not be able to make comparisons among the interviewees". This is where there is no specific set of predetermined questions although the interviewer usually has certain topics in mind that he or she may wish to cover during the interviews. Nevertheless, the questions are open-ended to collect as much needed information as possible. The open-ended questions are appropriate for the unstructured interviews, which allows the researcher to make more assessments of what the participant or respondent really believes.



Similarly, the interviewers asked questions that allowed respondents to express their opinions, knowledge, and share their experiences. In this study, the researcher asked questions during the interviews based on an *aide memoire* or agenda, which is a broad guide to topic issues that might be covered in the interview rather than actual questions to be asked. It was an open-ended and flexible conversation and unlike interview guides used in structured interviewing, an *aide memoire* or agenda doesn't determine the order of the conversation and is subject to revision based on the responses of the interviewees (Ezeh, 2015: 80). The *aide memoire* helped the researcher to achieve the fivefold research objectives tabulated below as a way of avoiding biases and the issue of inexperience in using unstructured interviews:

Firstly: To determine a theologically based, understanding of the preaching by the members of the case study congregations.

Secondly: To explore the participants' understanding of the relationship between preaching and other sub-disciplines of Practical Theology.

Thirdly: To establish the purpose of preaching within the church today.

Fourthly: To establish perceptions of participants about the value of preaching and their reasons for those perceptions.

Fifthly: To establish and describe the preference of preaching and its justification by ministers and lay preachers in the three researched congregations.

It was these five objectives at the end of the day that helped to establish the participants' experiences, which were sought as data to solve the problem statement. White (2005:146-147) asseverates that interviewing more than one person at a time sometimes proves very useful. Some interviewees need to be motivated by their peers, in order, to reveal their feelings. The interviewer created a relaxed environment in which he interacted with the interviewees freely and openly without any apprehension. Many scholars like Creswell (2014) point out advantages and disadvantages of this type of interview:

► *Advantages:*

- a) Allows the interviewer to adopt the vocabulary of the interviewee
- b) Provides more detailed answers, since respondents share whatever they want to share.
- c) Allows more spontaneity and can result in a more relaxed and enjoyable interview
- d) A skilled interviewer can more easily gain acceptance and build a rapport

► *Disadvantages:*

- a) More time consuming and the possibility of losing control of the interview
- b) Generates a lot of information that is more difficult to sort out
- c) More difficult to analyse and get quantifiable results
- d) Impossible to replicate

### 3.4.2 *Participant Observation*

When one talks about observation in research, it is what Ezeh (2015: 29) refers to as two distinct concepts, which are being aware of the world around us and making careful movements. Another observation approach by Peter Reason (cited in Munthali, 2014: 33), asserts “we can only truly do with persons if we engage with as persons, as co-subjects and thus as co-researchers”. This aspect of observation calls for social interaction and time with participants according to Swinton and Mowat (2006: 137), who declare “participant observation is characterised by an extended period of intense social interaction between a researcher and a member of the social group in the milieu of the latter. This method of data collection has to do with watching what people do, listening to what people say, and interacting with participants”.

According to White (2005: 158), the purpose of observational data is to describe the behaviour of the participants and the setting:

- a) The setting that was observed
- b) The activities of the participants that took place in that setting
- c) The people who participated in those activities and their contributions

In addition, Leedy and Ormrod (2005: 145) point out that observations in a qualitative study are intentionally unstructured and free-flowing. This insinuates that the researcher is at liberty to move from one topic to another as new and potentially significant objectives and events present themselves with the goal of capturing the required data.

Furthermore, Sidhu (cited in Chiyongo 2010: 110) describes observations that can be either participant or non-participant. In participant observation, the observer works his way into the group, which he is to observe so that as a regular member, and he is no longer regarded as an outsider whom the group needs to guard itself against. Observation is a technique for gathering data that is almost impossible to obtain with other methods. Researchers observe and record information relevant to the research questions (McMillan and Schumacher, 2006: 348).

Hence, White (2005: 161) identifies six characteristics that should be followed by a participant observer:

- a) Observe yourself as well as observing others
- b) Try to become explicitly aware of what others take for granted
- c) Look beyond the immediate focus of your activity and use a wide-angle lens
- d) Try to experience the situation simultaneously both as insider and as an outsider
- e) Be introspective as you observe
- f) Keep a record not only of what you see, but also of how you experience the situation, and mark the latter in such a way that you can separate what you see occurring from how you experience it

There is no methodology in academic circles that does not have challenges or disadvantages. According to Leedy and Ormrod (2005: 145), unstructured observations have two major disadvantages, which are the following:

a) The researcher (especially a novice researcher) will not always know what things are most important to look for, so he or she may record trivial things overlooking issues central to the research questions

b) The researcher may alter what he or she observes

To overcome these disadvantages, the researcher has been involved with the three congregations in a wide spectrum of their life and work including funerals, weddings, and Sunday church services. This gives the researcher a wider understanding of the Kitwe context as well as individual sampled congregations. The researcher has attended most of the homilies preached in the three congregations, and the researcher knows most of the preachers personally, which allows the researcher to focus on the central issues since a rapport with the participants has already been established.

### *3.4.3 Document review*

According to Beaudry and Miller (2016: 44), documents are verbal and visual texts that are produced by actors and provide information about a culture or group. It may be written or electronically created and used by the actor. In addition, document review was used to support and supplement the data collection as well as verify the information obtained using other methods of data collection. In this study, document review included the published and unpublished literature relevant to the research from the respondent as well as the library. These documents included books, circulars, journal articles, internet materials, and published and unpublished articles.

### 3.5 RESEARCH SITES

The research took place in three (03) selected congregations of the United Church of Zambia in Kitwe. These congregations are in three different areas of the city: The affluent and urban congregation (Saint Margaret's Church), the middle class and urban congregation (Mindolo Church), and the poor and rural congregation (Maposa Church). In addition, the infrastructure is very different in all the three congregations as can be seen from the attached pictures. As already stated above, the selection of the sites was purely purposive in nature.

### 3.6 DATA ANALYSIS STRATEGIES

There are many approaches to data analysis in qualitative research, and there is no "single" way of analysing data in qualitative study (Leedy & Ormrod, 2010: 153). According to Theron (2015:6), many scholars namely, Lincoln and Guba (1985), Miles and Huberman, (1984), Morse and Field's approach, the method of Marshall and Rossman (1989) and Tesch's (1990) approach as well as Creswell's approach. According to McMillan and Schumacher (2006: 364), qualitative data analysis is primarily an inductive process of organising data into categories and identifying patterns among the categories. According to Mouton (2001b: 108) develops guidelines, which data were broken down into manageable themes, patterns, trends, and relationships. Ultimately, all data collection culminates in the analysis and interpretation of some set of data. Analysis involves "breaking up the data into manageable themes, patterns, trends and relationships" (Mouton, 2001b: 108). The aim of analysis is to understand the various constitutive elements of one's data through an inspection of the relationship between concepts, constructs or variables, and to see whether there are any patterns or trends that can be identified or isolated, or to establish themes in the data (Mouton, 2001b: 108).

Furthermore, as the raw data was collected, transcribed and then categorised in terms of the fivefold research questions, which were analysed in the light of the role of preaching in the United Church of Zambia in Kitwe. After being

deciphered and analysed holistically in relation to the objectives and research questions, the analysis was done interpretively involving categorising of the results with the aim of writing an objective account of what was experienced in the field. According to Creswell (2014: 196- 200), there are six steps of data analysis in a hierarchical order though done simultaneously, which this research will loosely follow the 6 steps:

***Step 1 Organise and Prepare the Data for Analysis***

This refers to the transcribing of the interviews, the sorting, and the arranging of the primary data if different types are available depending on the sources of information per congregation.

***Step 2 Read or Look at All the Data***

By reviewing all the data, the researcher gets a general sense of the information and possibly the overall meaning. This is done by asking critical questions such as what general ideas are participants saying? What is the tone of the idea? What is the impression of the overall depth, credibility, and use of the information? It may not be wrong for the researcher to write down general ideas about the collected data in the margins.

***Step 3 Start Coding of All the Data***

This is the process of organising the data into chunks of information and writing a word that represents a category in the margin. This involves taking text data, gathering pictures, placing images into categories, and labelling those categories with a term, which is often a term based in the actual language of the participants.

***Step 4 Description of the Setting or People and Categories or Themes for Analysis***

During the coding process, the researchers give detailed descriptions of the setting or the people involved as well as descriptions of the categories or themes for analysis.

Furthermore, Kombo and Tromp (2006: 119) bring in the issues of thematic analysis where data is analysed thematically. These are topics or major subjects that come up in discussions and this form of analysis categorises related topics as the case studies of the three following congregations: the affluent and urban congregation (Saint Margaret's Church), the middle class and urban congregation (Mindolo Church), and the poor and rural congregation (Maposa Church) within the city of Kitwe express their experiences. Creswell (2014: 199) advises that there should be a small number of themes or categories, perhaps five to seven themes for a single research study; he further adds that the same themes are the ones that appear as major research findings in qualitative studies and are often used as heading in the findings section of the dissertation.

*Step 5 To Convey the Results of the Analysis*

This is done in a chronology of events, of qualitative narrative to convey the findings of the analysis. It may include a detailed description and discussion of several interconnected themes with multiple perspectives from individuals and quotations.

*Step 6 Interpretation of the Results of the Analysis*

The aim is to answer the question: 'what were the lessons learned?' using practical theological lenses. According to Creswell (2014: 200), the lessons could be the researcher's personal interpretation couched in the understanding that the inquirer brings to the study from personal culture, history, and experiences. In this case, the inquirer will bring the emic (insider) perspective than the etic (outsider) perspective to the interpretation. The interpretation and reflection will be for the use and benefit of the United Church of Zambia and the wider church.

### 3.7 DATA INTERPRETATION

According to Mouton (2001b: 108), data interpretation involves the synthesis of one's data into larger and coherent wholes. One interprets observations by

formulating theories that account for observed patterns and trends in the said data. Data interpretation means relating one's results and findings to existing theoretical frameworks, and showing whether these are supported by the new interpretation.

Interpretation also means considering opposite or rival explanations or interpretations of one's data and showing what levels of support the data provides for the preferred interpretation. Furthermore, in this research the data from the literature review in Chapter 2, the in-depth interviews, the open-ended questions and exploration into existing hermeneutical theories will be drawn together for interpretation and placed in a holistic context of the three case study congregations within the city of Kitwe in the Copper belt Province of Zambia. The interpretation and reflections will be for the use to benefit the wider body of Christ first and then the UCZ congregations.

### 3.8 ETHICAL CONSIDERATION

Ethical consideration is paramount in research projects, and it is the researcher's responsibility to ensure the protection of the subjects of his or her research. Furthermore, the University of South Africa requires that every student who wishes to conduct research or collect data must apply for an ethical clearance certificate before conducting the research. Ethics is concerned with autonomy, rights, safety and the wellbeing of participants. Ethics gives a *code of conduct for research* (SRPC, 2013: 5). Osmer (2008: 161) adds that "ethical reflection is needed which refers to using ethical principles, rules, or guidelines to guide actions towards moral ends".

#### 3.8.1 Confidentiality

Holloway (2012: 54) argues that "confidentiality is another problematic in qualitative inquiry and that it is closely linked to privacy". In accordance with guidance offered by Creswell (2014), the identities of the local preachers both the laity and ordained who participated in this research study were kept



confidential by de-identification. The results of the study are reported ethically and without bias or prejudice to any congregation. The research work is reported, in order, to uphold anonymity of study participants from the three case study congregations. The researcher never at any time put the lives of participants at risk or harm during the study. In this study, names of study participants were not to be used in both data capturing and analysis, instead codes were applied. For instance, according to Yin (2016: 251) the participants are given pseudonyms such as those from Saint Margaret's congregation were coded as SMT 1 through to 10, those from Mindolo congregation were coded MD 1 to 10, and those participants from Maposa congregation were also coded as MP 1 to 10. Following this procedure, the confidentiality and anonymity of human respondents was protected throughout the research project. In addition, the ages of participants were also increased by two and their sex was indicated opposite to the reality. Therefore, men were indicated as women and women as men. Winstanley (2010: 95) confirms the importance of confidentiality:

When you are writing about the people in your research project, you need to disguise the person's real identity, by making sure that the person cannot be identified or traced by changing their names, names of their institutions like schools, hospitals, specific department or organisation. The only advice the researcher had taken seriously was to be consistent throughout the dissertation while presenting the views and experiences of participants while following all the academic and ethical values and norms.

### 3.8.2 *Informed Consent*

Autonomy is one of the principles of ethics, which demands that every research participant should be granted autonomy through the signing of a voluntary informed consent form. Denis (2008: 67) articulates the concern for people's dignity that motivates the practice of seeking the consent and offering them guarantee of confidentiality.

In this study, all 31 (thirty-one) participants from the three congregations signed a consent form so that they were aware of what was expected of them and knew their rights as well as being fully informed about the research project they are participating in. This demands the researcher to work within the limitations imposed by the interviewees for the use of their stories.

Furthermore, Winstanley (2010: 93) maintains that it is the researcher's responsibility to protect people's given information even when interpreting the people's own words and actions without twisting words or altering what people have said or done.

### *3.8.3 Additional Information*

One of the principles of ethics includes social value. I should do well to the participants by benefiting from the research. Hence, Denis advises that you need to ensure that the people you interview also benefit from the research process (Denis 2008: 69). The question therefore is how do they benefit? It is by hopefully choosing a research project that will generate outcomes to benefit the community. Furthermore, Denis (2008: 69) warns that "it should be noted that payment for the interviewees does not constitute a social value hence the researcher need to focus on other reasons for conducting such a study".

## 3.9 TRUSTWORTHINESS

Trustworthiness builds on the credibility of descriptions, conclusions, explanations, and interpretations of the research findings. According to Lincoln & Guba (cited in Creswell, 2014: 224) and Rule & John, (2011:107), there are many ways of establishing "trustworthiness" of a study's findings, and they are listed as "credibility, transferability, dependability and confirmability". This section of the study is built on the foundation of trustworthiness and directly deals with the credibility, transferability, dependability and confirmability of the findings of this research project.

### 3.9.1 *Credibility*

According to Guba and Lincoln (1985: 293), credibility is to demonstrate that research was conducted in such a manner as to ensure that the phenomenon was accurately identified and described. Furthermore, credibility is combined with the methodology the researcher uses to check the bias of the data by having quoted from the data collected and having readers in mind, hence giving relevant examples and explaining fully with a view of satisfying the readers. This study will attempt to stick to the methodology, giving of examples, and explanation where it is needed. This is to say that the tools and materials will be closely checked, while the study is being undertaken and adhering to qualitative research methods to increase credibility by spending more time in the field during careful data collection and sampling.

### 3.9.2 *Transferability*

According to Guba and Lincoln (1985: 295) transferability is the burden of demonstrating the applicability of one set of findings to another context. Furthermore, Van der Riet and Durkheim (1999: 142), infer that transferability is the extent to which it is possible to generalise from the data and context of the research study to broader populations and settings. Nonetheless, Beaudry and Miller (2016: 52) assert that “transferability is the reader’s personal assessment of the application of findings beyond the boundaries of the study and their own situation”. These scholars (Beaudry and Miller, 2016: 52) further argue that in qualitative research it is the reader’s responsibility to make connections, and it is the researcher’s responsibility to provide sufficient information for the reader to make their own connections.

In this study, the sample was understood clearly as a way of giving a full description of the phenomenon, and the researcher is not likely to generalise the findings because the three congregations are only a small fraction of the number of congregations under the United Church of Zambia within Kitwe, unless the reader finds it fit to generalise to their situation.

### *3.9.3 Dependability*

Guba and Lincoln (1985: 294) describe it as an account for changing conditions to the chosen phenomenon for research as well as changes in the design to refine the understanding of the setting. Van der Riet and Durkheim (1999: 144) also affirm that dependability necessitates an attempt by the researcher to convince the reader that the findings did indeed conform to the changing conditions to the phenomenon chosen for research as well as changes in the design refined understanding of the setting. According to Babbie and Moulton (2004: 278), dependability indicates that if research were to be repeated with the same participants in the same context the findings would be similar, not necessarily identical.

In this study, the face to face interviews were recorded and transcribed so that a thick description may be given while embodying the methodology used. This research project included a full description of the method so that the findings are dependable. Furthermore, a dependable method of data collection and analysis was also provided.

### *3.9.4 Confirmability*

Confirmability is determined by whether the results of the study could be confirmed by another research following the evaluation of the data themselves (Guba and Lincoln, 1985: 296). In this study, the research process was double checked by taking a confirmability audit to ensure the rules of the discipline of Practical Theology and research methodology were followed accurately. This could also be termed as 'consistency', which is the alternative to reliability and refers to the extent to which the findings would be consistent if the study were to be repeated in similar contexts or with the same subjects (McMillan & Schumacher, 2006: 207).

### 3.10 CONCLUSION

The purpose of this chapter of research methodology was to highlight the chosen research design and methods that were to be used in the study and helped give an understanding of the broader possible terms used in the process as well as to provide reasons why the chosen methods were appropriate to gather the information needed to answer the questions posed by the research problem statement. The next chapter aims at reporting the findings pertaining to the role of preaching within the United Church of Zambia in Kitwe.

## CHAPTER FOUR

### COMPREHENSIVE RESEARCH FINDINGS

#### 4.1 PURPOSE AND INTRODUCTION OF THE STUDY

The main purpose of the study was to find out and document the purpose of preaching in the three case study congregations of the United Church of Zambia in the Kitwe district including the following: the affluent and urban congregation at Saint Margaret's Church, the middle class and urban congregation at Mindolo Church, and the poor and rural congregation at Maposa Church. In addition, the study examined the way in which the members of the three case study congregations describe and justify the superiority of preaching to other church ministries. The research project will provide recommendations to the United Church of Zambia and the United Church of Zambia University College on the findings from this study with the perspective of helping the general membership.

In this section, the confidentiality of the participants was secured as indicated in 3.8.1 category, when pseudonyms were given, ages increased by two, and sex was protected. The initial plan was to interview ten participants from each of the three congregations of the United Church of Zambia in Kitwe, but the actual data collected included (10) ten participants from Saint Margaret's congregation, (11) eleven participants from Mindolo congregation and (10) ten participants from Maposa congregation. The total interviews conducted and chronicled for this research are from (31) thirty-one participants. The researcher decided to give a verbatim of all the responses from participants for the sake of accuracy in the process of analysis and interpretation of the data.

**Figure 4.2 showing the demographics of participants**

Congregation	Participants	Male	Female
St Margaret's	10	9	1

Mindolo	11	7	4
Maposa	10	6	4
Total Participants	31	22	9

### 4.3 REPORT ON DESCRIPTIVE ANALYSIS OF DEMOGRAPHICS

In this segment, I will look at the research data from the three congregations of the United Church of Zambia in Kitwe from the following list: the affluent and urban congregation at Saint Margaret's, the middle class and urban congregation at Mindolo, and the poor and rural congregation at Maposa, which is quoted verbatim and chronicled. The information is transcribed and written down as it was captured to be engaged and analysed for it to be relevant to this study. Bearing in mind the research question, the researcher manually coded all data with different colour pens and highlighters (Rule & John, 2011: 77)

What follows is the contribution of the ten participants from Saint Margaret's Congregation to the study on the role of preaching within the United Church of Zambia in Kitwe.

### 4.4. Details about Saint Margaret's Congregation: Case Study 1

The congregation is located at the central business centre of the city of Kitwe. The foundation stone for the new Nkana Free Church as it was originally called was laid on 3rd October 1948 by Frieda Annie Cross (1899-1980). It was the church for the white settlers before Zambia's independence in 1964. Her husband, Reverend Arthur James Cross (1898- 1945) had served as minister in charge of the congregation. In 1962, the Nkana Free Church was renamed Saint Margaret's Church after Margaret, the Queen of Scotland.

According to the findings, Margaret was a channel of God's grace in her day and was canonised in AD 1250.

The membership of the congregation has grown in years to its current count of 1,900 full of communicants or baptised members. This membership has been served pastorally by various ministers in years and the African notable ministers are the following:

[Reverends] J. Chipili (1990 - 1995), J. Kanyimbo (1995 - 1999), Committee Njase (1999 - 2001), Erica Mbambara Mumba (2001 - 2010,) Belington Kabaso (2010 - 2011), Chipasha Musaba (2011 - 2016) and the current Bishop for the Copper belt Presbytery who is also the gate keeper for this study and the current SMT 01.

All participants, both lay preachers and clergy were asked the same five questions including this third and theological question:

**In what sub-discipline of Practical Theology do you see many members wanting to participate and why?**

This question is both deep and theological in the sense that Practical Theology is both wide and broad with a lot of sub-disciplines, which may mostly be unpacked by the theologians. Furthermore, this question is very critical and central both to the clergy and the lay preachers who are affected at least by four common components of Practical Theology, which includes components like the following: care and counselling, homiletics or preaching, Christian education, and church administration, which are taught to all lay preachers as part of the curriculum of accreditation to a lay preacher. It will help the researcher to confirm the assumption that many members of the United Church of Zambia want to participate in preaching within the church. All the responses from participants were transcribed and documented as indicated below.

#### **4.4.1. SMT 01, 45 years of age and 20 years in Preaching**

**Portfolio:** Female minister in charge of the Congregation



### **What is preaching?**

Preaching is a way through which the Word of God is communicated to the people from God.

**How is this done?** The preacher becomes the carrier or bearer of the Word from God to the people. Preaching can be said to be a channel or art, which God uses to communicate His Word to the people.

### **What is the role of Preaching?**

The role of preaching is to communicate the word of God to the people. Preaching gives instructions, rebukes, reconciles and comforts.

*What examples can you give?* For instance, at the funeral the preacher will preach to comfort the mourners, while at the wedding, the preacher will preach to give instructions. In addition, during conflict, the preacher will preach to reconcile the people and furthermore during members' poor dress code, the preacher will preach to rebuke the congregation with the Word of God.

### **In what sub-discipline of Practical Theology do you see many members wanting to participate and why?**

Most of the members of this congregation want to participate in preaching. The reasons could be lack of preparation into other fields. Preaching is also considered as the very important part of worship. For instance, a member can come late for the worship but if preaching is not done then it is okay with him or her. What I have observed is that many preachers want to stick to preaching even though people are complaining because preaching is not their gift or calling. The other reason that have caused this is that most of our members are people with influential positions at their place of work and so they choose preaching as a process of continuing giving instruction to the congregants as well. Even if they are impacting the congregation negatively and many more spiritual gifts are suppressed thereby affecting the mission of the church.

**What is the relationship between preaching and other religious activities such as Christian education, worship and liturgy, counselling and administration?**

All the sub-disciplines of Practical Theology are related especially in the United Church of Zambia.

*Why do you say so?* This is so because all the preachers need to have the knowledge of all other sub-disciplines including therapy. Furthermore, preachers need to understand the structure of the church in church administration for him or her to work well within the United Church of Zambia (UCZ).

**What is your preferred area of specialisation in Practical Theology?**

My area of specialisation is preaching. This is because preaching is my calling. I also have the passion to reach out to the lost and communicate as well as encouraging and comforting others through the Word of God.

**Is there anything you would like to add about the topic which we have not discussed?**

It is not easy to preach at this congregation.

**Why do you think that is it difficult to preach at Saint Margaret's Congregation?**

This is because it is a cosmopolitan congregation. Meaning we have different types of members some have done Master's Degree in Theology but they are ministers, others are lecturers at copper belt University and perhaps other universities. This could be the reason why people want the minister to be preaching every Sunday. But when it comes to the lay preachers we have discussed the process of evaluation, so that we help the preachers with weaknesses as well as removing from the preaching plan those who are not called preachers.

#### **4.4.2. STM 02, 64 years of age and 12 years in preaching**

**Portfolio:** Female elder and lay preacher

##### **What is preaching?**

Preaching is the sharing of God's word to the congregants and people outside the church. It is also to bring people to the understanding of God's Word, so that they may receive salvation by realising that they are living in sin and seek the presence of God.

##### **What is the role of Preaching?**

Preaching reminds the people that God is there and that things that happen in the world are around God's presence. Preaching also brings hope to the hopeless people.

*How is this done?* As people listen from the preacher they get the worse situation and how God dealt with it than their situation and hope is restored and the person is also brought to repentance.

##### **In what sub-discipline of Practical Theology do you see many members wanting to participate and why?**

Many members St Margaret's congregation want to participate in preaching. This is a misplaced understanding of the operation of the Kingdom of God. Other people have a feeling that people need to see me as a preacher. This on its own impacts the congregation negatively because we cannot all be preachers, as there many areas that need to be attended to within the church. These areas are the spiritual gifts that too would benefit and build the members.

##### **What is the relationship between preaching and other religious activities such as Christian education, worship and liturgy, counselling and administration?**

All the sub-disciplines of Practical Theology are related in one way or the other. The relationship is that preaching brings people to Christ while Christian education builds the member for growth through discipleship up to

the time that members are fully grown to stand on their own. The process of growth demands the usage of all the other sub-disciplines working together.

**What is your preferred area of specialisation in Practical Theology?**

My preferred area of specialisation is in Christian education, even though, I am not a professional teacher. I just feel God has given me this area as I have used it even at work place to help my colleagues in different ways. The other reason is I am detailed in content that cannot all be used in preaching but in Christian education.

**Why do you think we need detailed content in Christian education than in preaching?**

Systematically nurturing of a person into growth requires more content since the teacher has more time than in preaching, where we are only given less than an hour in most cases to preach.

**Is there anything you would like to add about the topic, which we have not discussed?**

The changes of ministers have influenced negatively on the ministry of preaching because during the tenure of office of other ministers, preachers moved together in unity while during other preachers seemed to be divided. This goes hand in hand with the gifting of ministers as well as following of the Synod lectionary, we have heard that Ministers cannot follow it; hence, the evaluation of the impact of the synod lectionary is not there.

**4.4.3. STM 03, 64 years of age and 1 year in preaching**

**Portfolio:** Female member and lay preacher

**What is preaching?**

Preaching is the disseminating or sharing the Word of God-to-God's people. The Word of God is the gospel of Jesus Christ, which He commissioned for us. It can also be sharing the truth about God because many people have tried

misinterpreting the Word of God in their interpretation. Preaching can be said as the standing in the place of God as His ambassadors and deliver His Word to the people.

### **What is the role of Preaching?**

It is a commissioned task to us as disciples to share His Word, Matthew 28:19, for the salvation of all human beings. It is a mandate of faith through Jesus Christ as we carry along with others for our faith as we apply it for our current life today for its effectiveness in transforming lives.

### **In what sub-discipline of Practical Theology do you see many members wanting to participate and why?**

Many of our members have gone into different committees for their serving of God. This is because they are afraid of committees that stand in front of the People such as preaching because of their fear to fail as well as failing to express themselves clearly. This has helped the congregation to balance up effectively in all the spiritual gifts.

### **What is the relationship between preaching and other religious activities such as Christian education, worship and liturgy, counselling and administration?**

All the sub-disciplines of Practical Theology are related. The relationship is that they all work together for the betterment of each member to the glory of God. The members have expressed their love for God for having participated in the serving of our Christian faith.

### **What is your preferred area of specialisation in Practical Theology?**

My area of specialisation is preaching. The reason is that preaching is my calling. I have said so because I have experienced two situations in my life where I faced death but here I am still alive and it is that which I want to share on the power and love of God. The first experience is that, I was buried alive at Chibuluma mine when the ground we were supporting collapsed on us, and

I was the only survivor after many hours. The other experience is that I got involved in a fatal accident as I was driving to Chingola (Another mining town of the copper belt Province), at Mukuba University turn off, when I over took a truck without knowing that they were three and I ended up in a ditch the other side of the road without knowing what happened and without having any scratch to my body.

**Is there anything you would like to add about the topic which we have not discussed?**

The preachers need to put the Word of God in practice to avoid what is recorded in Titus 1: 16 that people claim to know God but they deny his powers. We also need to be expressing practical Christianity not merely lip service.

#### **4.4.4. STM 04, 39 years of age and 12 years in preaching**

**Portfolio:** Female elder and lay preacher

**What is preaching?**

Preaching is presenting or spreading God's Word to the congregation as it is written in the Bible, explained a bit more to educate, inform and change people's lives.

**What is the role of Preaching?**

Preaching is there to understand God as he is revealed in the Bible. Preaching is there to educate the members, inform them as well as giving an understanding of what God wants them to know and be.

**In what sub-discipline of Practical Theology do you see many members wanting to participate and why?**

Many members of our congregation want to participate in preaching. The reasons advanced are that they are interested in standing in front of the people. They want to be known as preachers since it is a way of identity. The other thing is that preaching is outstanding as compared to other sub-disciplines and nearly everyone will talk about it. This of wanting to be preachers, affects the

congregation negatively in other areas of sub-disciplines because other disciplines will die and the church will not grow spiritually and numerically.

**What is the relationship between preaching and other religious activities such as Christian education, worship and liturgy, counselling and administration?**

All the sub disciplines of Practical Theology are related. The relationship is that they are useful and fall under one body of Christ. The other relationship is that you cannot do preaching without knowing Church administration as they are all inter-connected, by working in unity.

**What is your preferred area of specialisation in Practical Theology?**

My preferred area of specialisation is preaching. The reason is that looking at the level of knowledge I have gained, there are more things that require to be learned. The other reason is that I love preaching, since it is my calling, which has built my passion for serving God.

**Is there anything you would like to add about the topic, which we have not discussed?**

I have just observed that preaching is a difficult field to work faithfully in. Whatever I am about to speak during preaching need to come from God and not what an individual preacher wants. This calls for more understanding of the Bible and having more information on God Himself.

#### **4.4.5. STM 05, 75 years of age and 49 years in preaching**

**Portfolio:** Female elder and lay preacher

**What is preaching?**

Preaching is disseminating of God's Word to His people. It is the putting across or spreading information about God. Preaching could be said as making aware of the presence of God in the world.

### **What is the role of Preaching?**

The role of preaching is to make people know what God is doing in the world. It is to make people respond to God's will. It is there to awaken people's feeling or conscience to God's purpose for them. It is also to plant God's word into people's lives.

### **In what sub-discipline of Practical Theology do you see many members wanting to participate and why?**

A good number of the members of St Margaret's congregation want to participate in preaching, yet they are restricted by first undertaking of five theological education by extension in Zambia (TEEZ). This has led to others wanting to do Counselling as a way of wanting to help people but they do not have the counselling skills. In case many members choose one area of specialisation, there will be total confusion because not all should be in one field but all the field need to have people.

### **What is the relationship between preaching with other religious activities such as Christian education, worship and liturgy, counselling and administration?**

All the sub-disciplines are related. The relationship is basically about preaching, counselling, Christian education and worship and liturgy. They are all dealing with the word of God in different perspective and style. Yet church administration is a bit on the peripheral, has nothing to do with the relationship.

### **Is there anything you would like to add about the topic which we have not discussed?**

There is nothing to add, apart from appreciating the University of South Africa for the chance to participate in the study.

#### **4.4.6. STM 06, 59 years of age and 21 years in preaching**

**Portfolio:** Female elder and lay preacher



### **What is preaching?**

Preaching is disseminating of information of the Word of God and about Jesus Christ to the people in the church and the world.

### **What is the role of Preaching?**

The role of preaching is to see to it that the people who have gone astray are saved through Jesus Christ. It is also to see to it that people's hearts are softened about their salvation. It is also the role of preaching to disseminate the information of God to remind the people about Jesus Christ, his life, death and resurrection and what Jesus wants people to be.

### **In what sub-discipline of Practical Theology do you see many members wanting to Participate and why?**

Many members of this congregation want to participate in the ministry of counselling. They say it all about teaching people on the guidelines of life as it is recorded in Proverbs 22: 6 that teach a child in the way he/she should go and when he grows up he/ she will not depart from it. It is also mentioned by some members that it is so blessing to help a person with a problem for their personal growth.

### **What is the relationship between preaching and other religious activities such as Christian education, worship and liturgy, counselling and administration?**

All the sub-disciplines are related. And the relationship is that Christian education, preaching, counselling, worship and liturgy all appoint to one and the same area of knowing Jesus Christ and the reformation of the people from wrong ways of living. For instance, the Zambia Correctional services (ZCS) formerly Prison Services (PS) is for the reformation of inmates. The other relationship is that one needs to know how the sub-disciplines are outlined in Church administration; in this case, that is why I feel that they are all related.

**What is your preferred area of specialisation in Practical Theology?**

My area of specialisation in sub-disciplines of Practical Theology is preaching. The reasons are that I am a called preacher, since I like to inform the people on the coming of Jesus Christ. It is also because Jesus gave as a mandate to preach and teach the people. It is also a way of following the example of Jesus Christ, though he was also a teacher.

**Is there anything you would like to add about the topic which we have not discussed?**

I have seen the salvation; reformation of the members of St Margaret's congregation which has helped the people as well as the congregation hence, preaching is important and need to be taken seriously.

**4.4.7. STM 07, 63 years of age and 16 years in preaching**

**Portfolio:** Female elder and Lay Preacher

**What is preaching?**

Preaching is speaking to the people about God that is taking God's Word to the people about the life, death and resurrection of Jesus Christ. It is the taking of God's Word to the people for the sake of their transformation instead of information. Also, God's Word in this case is from the Bible which helps us living like Jesus Christ.

**What is the role of Preaching?**

Preaching helps in the changing of life style of the people. Preaching deals with the root cause of a problem and not symptoms of an issue. For instance, in a pastoral meeting where we suspend youths for pregnancy need to deal with fornication or adultery by emphasising on holy living. And further preaching helps in living holy lives by emphasising on repentance and reformation.

**In what sub-discipline of Practical Theology do you see many members wanting to participate and why?**

Many of the members of our congregation want to participate in preaching. The reasons I have observed is a misunderstanding of other sub-disciplines of Practical Theology. Some say that they are following their spiritual gifts in life. The people also have a misconception of the people instead of looking at the sub-disciplines realistically.

The implication of this is because other sub-disciplines will suffer and die eventually. Other services to the people will be reduced and lack of spiritual growth will be observed in the congregation. Therefore, we need to follow our spiritual gifts of every member of the congregation and not all of us in preaching.

**What is the relationship between preaching and other religious activities such as Christian education, worship and liturgy, counselling and administration?**

All the sub-disciplines of Practical Theology are related. The relation is that they are all working in leading people closer to God through worship while Christian education looks at the wider perspective of ministry and gives more efficiency with the ministry to the people. The congregation is well balanced with efficiency when all the gifts are followed and utilised accordingly.

**What is your preferred area of specialisation in Practical Theology?**

My preferred area of specialisation in the church is preaching. It is my matter of daily life as well as my calling in ministry. The other reason is that preaching is much more orderly as compared to other sub disciplines of Practical Theology because it has the lectionary as well as preaching plan. Finally preaching is my area of interest as I love it as well.

**Is there anything you would like to add about the topic which we have not discussed?**

Saint Margaret's congregation has experienced the random selection of topics or themes for the Sunday services hence no evaluation of the impact of the

synod lectionary because it is not followed. We also need to stick to the UCZ way of working through the various committees for our members to participate fully.

#### **4.4.8. STM 08, 62 years of age and 29 years in preaching**

**Portfolio:** Female elder and lay preacher

##### **What is preaching?**

Preaching is to convey the message of Truth from the Bible to the listeners from the church or anywhere the people are gathered. It is a way of disseminating the Truth which was convey to the listeners so that they can have salvation. This is so because salvation is by accepting the son of God and believing in him and living according to His will.

##### **What is the role of Preaching?**

The role of preaching is to speak the Word of God that will make the people see the new life in God after being conviction hence renouncing old way of living. It is also for becoming one body with Christ as it brings humility in people's lives by moving from comfort zone to help others. Preaching also brings God's power to the people as it imparts power, and peace of God in our lives. It also sets people apart for special services for God.

##### **In what sub-discipline of Practical Theology do you see many members wanting to participate and why?**

Many members of our congregation want to participate in preaching. About 70% of 2,000 members want to be preachers. The reasons are that they admire preachers while others indicate that it is their calling, furthermore, other members feel it is so interesting.

##### **What is your view if all the members are allowed in their area of ministry?**

This may be bad for the congregation since growth is not effective until all the sub-disciplines are utilised effectively.

**What is the relationship between preaching and other religious activities such as Christian education, worship and liturgy, counselling and administration?**

All the sub-disciplines of Practical Theology are related. The relationship is that the presentation of the message in a different way or diverse way of imparting God's word. They all work toward the grounding of the Truth about God. In addition, preaching is in its fullness when it is accompanied by sound religious activities.

**What is your preferred area of specialisation in Practical Theology?**

My preferred area of specialisation in the church is Christian education. The reason is that I am a professional Teacher. It is encouraging to me as it is the positioning of God's Word in a wider perspective and it helps the people understand the Word of God.

**Is there anything you would like to add about the topic which we have not discussed?**

People need to appreciate the gifts God has given them and utilise them so that the congregation can grow. We also need to watch our worship which is going closer to Pentecostal in nature due to our ministers who are more charismatic; it is not good for the general membership.

**4.4.9. STM 09, 58 years of age and 19 years in preaching**

**Portfolio:** Female elder and lay preachers' convenor

**What is preaching?**

Preaching is a way of opening out the incarnation Word through the written Word by the speaker or preacher. Preaching could also be the declaration of

God's Word from the Bible without changing or diluting it spoken Word. The incarnated Word is the Spirit becoming flesh (John 1: 12), the written Word is the Bible, what it says, means and its application, while the spoken word is the word from the mouth of the preacher.

### **What is the role of Preaching?**

Some of the roles of preaching are: To speak the Word of God that will make the people seek the new life in God after being converted hence renouncing old ways of living (2 Corinthians 5: 17). It is a way of becoming one body with Christ by following His Word. In addition, preaching brings humility in people's lives by moving them from comfort zones to helping others. It also brings God's power to the people. It imparts power, and the peace of God in our lives. Finally, in my view, it sets people apart for special services for God.

### **Practical Theology do you see many members wanting to participate and why?**

Many of the members at St Margaret's congregation want to participate in preaching. The reasons are that many people find training too problematic as well as other ministries are neglected just from inception, hence preaching is a way of prestige as well as a form of pride.

The fact that most of our members want to venture into preaching affects the congregation negatively as most of the ministries tend to die as well as the good aspects of Christian Education tend to be ignored hence no spiritual growth.

### **What is the relationship between preaching and other religious activities such as Christian education, worship and liturgy, counselling and administration?**

All the sub-disciplines of Practical Theology are related. The relationship is that they are inter connected, as well as aiding each other by enriching each other. The other fact is that they do not work in isolation from each other but they work in unity.

### **What is your preferred area of specialisation in Practical Theology?**

My area of specialisation in ministry is preaching. The reason is that I flow very well in preaching, it is also my calling. Furthermore, I am a qualified preacher with a passion to declare God's Word to the people regardless of their race and social status.

### **Is there anything you would like to add about the topic which we have not discussed?**

It is very important for every member of saint Margaret's to specialise in one area of ministry that all of us going only for one area.

#### **4.4.10 STM 10, 65 years of age and 24 years in preaching**

**Portfolio:** Female elder and lay preacher

### **What is preaching?**

Preaching is explaining of the Word of God to the people bringing them back to God. This is done by showing them the way of salvation from the Old Testament, how God appeared to them up to the time of the Gospels. Preaching could also be said as a way of helping the people to know how to live as expected of them by God.

### **What is the role of Preaching?**

The role of preaching is to bring people to Jesus by showing them the way of salvation. It is a way of knowing what God's purpose is for my life and how I can attain them. Preaching is there for showing the people who God is and what God wants for us, as well as what God expect from us as well as how to handle life problems and challenges.

### **In what sub-discipline of Practical Theology do you see many members wanting to Participate and why?**

According to my own observation, many members of our congregation are divided when it comes to this issue, because the elderly want Preaching and be

preached to while the Youths want worship and liturgy which is charismatic as a new trend in the United Church of Zambia. For the elderly, they say it is an identity and greatest mandate given by God for every human being to obey.

**What is the relationship between preaching and other religious activities such as Christian education, worship and liturgy, counselling and administration?**

All the Sub-discipline of Practical Theology is related. The relationship is that preaching involves some teaching which falls in Christian education, as well as preaching and counselling is related. They are all inter-related and connected. This is to say that they all come into play as one deals with one specific topic hence determining the way of handling it.

**What is your preferred area of specialisation in Practical Theology?**

My area of specialisation in ministry is preaching. The reason is that I want to know the Word of God well as I have the interest to help others as well as being helped on the way. Preaching is also my calling as I proclaim the word of God.

**Is there anything you would like to add about the topic which we have not discussed?**

The importance of lay preachers must be very much recognised in our congregation and we need to avoid changing the Synod lectionary at will, as it makes evaluation difficult.

To this end, the next section, discusses the contribution of the eleven participants from Mindolo congregation to the study of the role of preaching within the United Church of Zambia in Kitwe.

#### **4. 5 Details about Mindolo Congregation: Case Study 2**

The congregation is located 7 kilometres from the Kitwe city centre off Kitwe-Chingola Road. Mindolo Congregation was built in 1927 and is an historical church not only in the sense that it was a mission station for the London



Missionary Society, but it is also where the United Church of Zambia was born and it hosted the first inaugural service for the formation of the United Church of Zambia on 16th January 1965, followed by Kitwe mass rally and evening services in all the Copper belt towns. This is to say that the congregation is older than the current United Church of Zambia.

Nevertheless, the membership of the congregation stands between 1,800 and 2,000 full communicant members, who have been pastorally nurtured by various, different ministers and the notable ones are the Reverends Patamo, Joel Chisanga, Daniel Mutati, Professor Teddy Kalongo, Chrispin Mbalazi, Vanwell Kangwa, Doctor Kapembwa Kondolo- the current Vice Chancellor for the United Church of Zambia University and the current Minister MD 01 to mention but a few.

#### **4.5.1. MD 01, 46 years of age and 23 years in preaching**

**Portfolio:** Female minister in charge of the congregation

##### **What is preaching?**

The word preaching comes from a Greek word meaning exhortation, rebuke and correction.

##### ***What Greek word is this?***

I may not remember it correctly but it can also be defined as conveying the message one has received from God to the people. The message preached must come from the Bible.

##### **What is the role of Preaching?**

The role is to bring the message of hope to the people, that the situation they are in is not permanent. It is also a way of bringing judgement to the people in case they continue living in sin. It also provides good pastoral support to church members

**What do you mean by good pastoral?** This entails that by preaching sermons which guide the people in their day to day issues. This brings the Good News of the Kingdom of God (the reign of God) to the people. It brings social justice to the community without taking advantage of any one of them.

**In what sub-discipline of Practical Theology do you see many members wanting to participate and why?**

They want to participate in preaching and Christian education. The reasons are not clear but I have only observed in my pastoral ministry. Some have hinted that it is their passion to declare God's Word to the people. Some also admire other preachers and Christian educator and want to join them.

*Could there be any effects if all the members are permitted to join the field of their choice?*

In case all the members are given authority to participate in the ministry of their choice; there will be a negative effect in terms of other ministries where member need help too. The sub-disciplines complement each other and not competing.

**What is the relationship between preaching and other religious activities such as Christian education, worship and liturgy, counselling and administration?**

Some are related while others are not related. For instance, preaching and Christian education are related in that people are brought in the fold by preaching, while Christian education nurtures them into growth. The rest are not related, may be only by result of eternal life.

**What is your preferred area of specialisation in Practical Theology?**

My preferred area of specialisation is Christian education. *Why do you say so?* Christian education is my calling or my spiritual gift. It is also the most important tool we need in the church now to nurture believers in faith, especially that there are many wrong teachings in the country today.

**Is there anything you would like to add about the topic which we have not discussed?**

Our preaching of Christ need to handle the social needs of our members, who are poor and not able to pay for the school fees for their children, and other basic needs in terms of food, clothing and shelter.

**Have your congregation been meeting the social needs of your people?**

Not really, it is an area we need to work extra hard because we have a huge number of widows and single parents in our congregation.

#### **4.5.2. MD 02, 70 years of age and 27 years in preaching**

**Portfolio:** Female elder and lay preacher

**What is preaching?**

Preaching in Zambian culture is like the grandfather telling the story to the grand children on how they lived while children listen and ask the questions from the story. But in Christianity, preaching is getting a passage from the Bible, prepares it according to the parts of a sermon and delivers the message to the people. After one has preached, no one can ask questions.

**What is the role of Preaching?**

The role of preaching is changing the way people think so that they can know Christ. This helps the members to abandon bad ways of living to good lifestyle. It is also a way of teaching new things to the members as well as spreading the Word from one person to another so that people can know God.

**In what sub-discipline of Practical Theology do you see many members wanting to participate and why?**

Many members of Mindolo want to participate in preaching. The main reason is that they just admire others preaching without knowing that preaching has a lot of parts which are not easily followed by many preachers. Nonetheless, the church will not grow if all the members are given authority to preach because

preaching is not the only ministry. Also, many exoduses will be experienced in the church due to competition and confusion by the preachers themselves

**What is the relationship between preaching and other religious activities such as Christian education, worship and liturgy, counselling and administration?**

They are not related in any way because they have their own roles and just have their names differ, so they are.

**What is your preferred area of specialisation in Practical Theology?**

My preferred area of specialisation is preaching as well as Christian education, because they are my calling as well as the feedback I have received from the members confirms that they are my calling.

**Is there anything you would like to add about the topic which we have not discussed?**

To help the church, the people are supposed to find their talent and work in it and not just admiring others.

**4.5.3. MD 03, 60 years of age and 29 years in preaching**

**Portfolio:** Female elder, catechumen leader and lay preacher

**What is preaching?**

Preaching is reading the Bible and finds words with the theme and deliver to the people. It is also the proclamation of the Word of God to the people as well as to tell the people how God want them to be and live as believers.

**What is the role of Preaching?**

The role is to guide the people to live according to God's Word. It helps in people receiving Jesus as their Lord and Saviour. It builds members in spirit even though they do not ask questions after preaching. Yet, there is need that even slow learners are taken into consideration.

**In what sub-discipline of Practical Theology do you see many members wanting to participate and why?**

Many members want Church Administration. They feel that it is slightly easy to do as compared to other ministries. This is due to lack of knowledge on other ministries. Some time is the way of life since we are examples as well as being doers of the word.

**What is the relationship between preaching and other religious activities such as Christian education, worship and liturgy, counselling and administration?**

They are not related as one can even tell from their names like preaching, Christian education, counselling, worship and liturgy and church administration.

**What is your preferred area of specialisation in Practical Theology?**

My preferred area is Christian education. This is because we need more teachers in the Church that is why we are behind in many areas. I am also involved in Christian education already as a catechumen leader.

**Is there anything you would like to add about the topic which we have not discussed?**

When preaching, preachers need to stick to the words from the Bible not just talking their own words.

**4.5.4. MD 04, 68 years of age and 27 years in preaching**

**Portfolio:** Female elder and lay preacher

**What is preaching?**

Preaching is proclaiming the Word of God to the people for them to become children. This is another way of showing God to the people.

### **What is the role of Preaching?**

The role of preaching is to lead people to Christ as well as showing the people what God expect from them. Preaching brings believers closer to God so that they can appreciate and honour him. Preaching shows people their sins by convicting them so that they are moved from darkness and condemnation to the marvellous light

### **In what sub-discipline of Practical Theology do you see many members wanting to participate and why?**

Many members of the congregation want to participate in Church administration. This is so because everyone is a leader either at home or work and so in the church. Leaders are highly honoured and respected. Nonetheless, if all the members go into Church administration, there will be confusion and the rest of the spiritual gifts will die.

### **What is the relationship between preaching and other religious activities such as Christian education, worship and liturgy, counselling and administration?**

They are related; this is so because they lead to one and the same goal. Just as 1 Corinthians 12: 21ff, indicates that the body is one with many parts so is the church.

### **What is your preferred area of specialisation in Practical Theology?**

My preferred area of specialisation is in Christian education. I have chosen it because I feel I am called and gifted in this area. The other reason is that many people are nurtured into knowing what I know as well as learning from each other, during the teaching and learning process.

### **Is there anything you would like to add about the topic which we have not discussed?**

Preaching is dynamic; therefore, people need to be updated in current trends in preaching to be moving with time.

#### **4.5.5. MD 05, 41 years of age and 4 years in preaching**

**Portfolio:** Female elder and lay preacher

##### **What is preaching?**

Preaching is sensitizing the people so that they can move from bad lifestyle to good lifestyle. Preaching is done with strategies such as humour, so that every person is helped.

##### **What is the role of Preaching?**

Preaching helps in regeneration and transformation of people from the world to Christ. This will show a knowhow on how to live and what is expected as believers. Preaching helps a person with problems on how to find solutions to their problem by raising the person's consciousness. For instance, what happened to King Hezekiah in Isaiah 38, when he was sick and told to put his house in order, later 15 years were added to his life.

##### **In what sub-discipline of Practical Theology do you see many members wanting to participate and why?**

Many members want to participate in Church Administration. This is because they want to be leaders, since they want responsibilities. This may affect the church negatively if all the members are authorised to be leaders. There will be confusion in the church; no growth as well as competition hence other gifts will be abandoned.

##### **What is the relationship between preaching and other religious activities such as Christian Education, worship and liturgy, counselling and administration?**

They are not related in any way. I have said so because the sub-discipline's different names suggest and insinuate that they are not related. That is why they have different roles.

**What is your preferred area of specialisation in Practical Theology?**

My preferred area of specialisation is counselling. Because it helps people with problems and I personally like counselling

**Is there anything you would like to add about the topic which we have not discussed?**

The preachers need to know what they are preaching about so that they bring people to Christ instead of chasing them from God's presence. Sermon evaluations need to be encouraged.

**4.5.6. MD 06, 62 years of age and 31 years in preaching**

**Portfolio:** Male elder and lay preacher

**What is preaching?**

Preaching is planting the Word of God in the lives of the people. A person is convicted by the preached Word so that he or she may be able to come to the full knowledge of God.

**What is the role of Preaching?**

Preaching brings about healing as well as faith in God. Preaching helps a believer to be aware of God's presence in his or her life. It also brings about spiritual growth as it plants God's word in the lives of the people.

**In what sub-discipline of Practical Theology do you see many members wanting to participate and why?**

Many members want to participate in preaching. The reasons are the ignorance of other sub-disciplines of Practical Theology. It is also true that theological education by extension in Zambia (TEEZ) opens to many other spiritual gifts. The other reason is that members' talents or spiritual gifts are not identified in our church. Furthermore, if all the members who want preaching are authorised to do so, there will be competition and confusion in the church. Hence all the gifts need to be utilised by all members.



**What is the relationship between preaching and other religious activities such as Christian education, worship and liturgy, counselling and administration?**

There is no relationship whatsoever. Counselling is to help people with problems while Christian education is to nurture the people. But they work together for the growth of the body of Christ.

**What is your preferred area of specialisation in Practical Theology?**

My preferred area of specialisation is preaching and Christian education. The main reasons are that preaching is my calling and I have passion for it while Christian education is my discipline of interest and that I like seeing that a person is helped.

**Is there anything you would like to add about the topic which we have not discussed?**

As Mindolo Congregation, we need our preaching to be accompanied by social action since we do have a lot of social needs in within our Mindolo community.

#### **4.5.7. MD 07, 52 years of age and 14 years in preaching**

**Portfolio:** Male elder and lay preacher

**What is preaching?**

Preaching is proclaiming the message to people who do not know Christ for them to be convicted and turn to Christ. In short it is the proclamation of the word of God to the people.

**What is the role of Preaching?**

The role of preaching is to help the people in receiving Christ in their lives. It further helps in church growth by increasing the number of the members. It also encourages people to give their wealth as well as money for the work of God.

**In what sub-discipline of Practical Theology do you see many members wanting to participate and why?**

Many members of our congregation want to participate in preaching. The reason is that preachers stand in front of the people; hence they are seen and easily identified by the people. The other reason is that everyone wants to make a name for him or herself to the people. In case every member who want to be a preacher is allowed, there will be divisions in the church as well as complacency hence the church will not grow spiritually. The other spiritual gifts are not highlighted to the members by our ministers. Furthermore, during TEEZ we are not as well encouraged to pick areas such as counselling, Christian education and Church administration.

**What is the relationship between preaching and other religious activities such as Christian education, worship and liturgy, counselling and administration?**

The said areas are not related. This is so because in preaching there is no questions while Christian education is dialogue in nature. Worship and Liturgy is useful just as Church administration and counselling but they are all different.

**What is your preferred area of specialisation in Practical Theology?**

My area of specialisation is Christian education. In it I have passion and interest. It is a discipline of interaction which leads to sharpening one another as recorded in Proverbs 27: 17 that just as Iron sharpens one another, one man sharpens another.

**Is there anything you would like to add about the topic which we have not discussed?**

We experience a lot of emergence and phoning preaching which gives no time to do the preparation both as a preacher as well as the sermon. This is because we have a lot of student ministers who are added to the number of preachers hence if they have a different programme, it is always emergency preaching. It

has also caused some preachers taking as long as one year before preaching due to increased number of preachers.

#### **4.5.8. MD 08, 40 years of age and 16 years in preaching**

**Portfolio:** Male student minister or UCZ University student in first year

##### **What is preaching?**

Preaching is the art of getting a text, exploring it so that you may be able to deliver it according to the context of your congregation. It can also be said as trying to get to the holistic (physical, social, economic and spiritual) way of attending to the needs of a congregation.

##### **What is the role of Preaching?**

The role of preaching is that it is a commission from God (Matthew 28:19), it seeks to handle a lot of current trends in the church such as technological and ecological issues to the members. It also educates people by giving them knowledge as well as communicates to the members by getting a feedback.

##### **In what sub-discipline of Practical Theology do you see many members wanting to participate and why?**

It is difficult to tell exactly where Mindolo congregation falls. This is because I am not long at the congregation as well as when you look at educative programmes, members are not there. When it comes to preaching at the congregation, on our part it is more academic due to our assessment; while counselling I have never experienced it. So, my honest answer is that it's difficult to analyse may be in Christian education on a lighter note.

If the congregation and all the members concentrated on Christian education, there will be enlightenment as well as duo or having two memberships will be done away with.

**What is the relationship between preaching and other religious activities such as Christian education, worship and liturgy, counselling and administration?**

All the sub-disciplines of Practical Theology mentioned above are related. The relationship is that they work together in the individual or personal development of our members as well as general membership growth is seen. The sub-disciplines utilised in full provide self-reliance of our members and unity of the congregation is noticed.

**What is your preferred area of specialisation in Practical Theology?**

My preferred area of specialisation is counselling. This is because counselling is my calling and it has aspects that I love very much as well as having a passion to see people making their own decisions. Finally, I choose counselling because it comes with an educational aspect or component hence very inclusive in nature.

**Is there anything you would like to add about the topic which we have not discussed?**

The congregation preaching aspect need to do more on skills education for the sake of self-reliance of our members and talent identification is needed within the congregation. The issue of entrepreneurship is not even discussed at Mindolo even though there are many social needs or challenges within our members.

**4.5.9. MD 09, 41 years of age and 12 years in preaching**

**Portfolio:** Female student minister or UCZ University student in first year

**What is preaching?**

Preaching is the proclamation or voicing out the Word of God. It is also the way of disseminating information within the church and any public place. It could also be said as a way of imparting knowledge, fighting the wrong ideas in the church and community.

### **What is the role of Preaching?**

The role of preaching is contextual in nature. This is to say that it differs from one place. For us as theological students, preaching is not about shaping the people but about sharpening the preacher since we are monitored every time we preach. The other role is to voice out God's message or ideas to the people. It shapes the congregation in a certain way as well as counter teaching on wrong ideas such as that of prophecy as well as giving to the work of God.

### **In what sub-discipline of Practical Theology do you see many members wanting to participate and why?**

Many members of Mindolo congregation want to participate in preaching. This has been coming out very clearly, since Mindolo congregation is the University's experimental centre. The reasons could be that preachers are highly respected and the other reason is that other sub disciplines of Practical Theology are not given the attention they deserve as compared to preaching. Yet many members do not know that preaching is not easy. I have said so because if the congregation just authorised everyone with a desire to preacher to do so, there will be confusion and other gifts will die as well as the congregation will stagnate in both spiritual and numerical growth. The impact therefore will be very negative.

### **What is the relationship between preaching and other religious activities such as Christian education, worship and liturgy, counselling and administration?**

All the sub discipline of practical theology is related. This is to say that it is preaching in various ways. This is to say that preaching has found itself in all the sub disciplines of Practical Theology. The sub disciplines are related in giving God's direction but they can as well be distinct fields in their own rights.

### **What is your preferred area of specialisation in Practical Theology?**

My preferred area of specialisation is counselling. The reasons are simple in that counselling is my calling as well as my spiritual gift in serving God.

**Is there anything you would like to add about the topic which we have not discussed?**

It has come to my attention that we do not have contextual preaching at Mindolo congregation because the Synod lectionary is not tarring with Wednesday mid-week services as well as Friday section Bible studies. The members are getting three different messages within a week. Preaching has not helped the member's social needs which are enormous.

**4.5.10. MD 10, 38 years of age, and 15 years in preaching**

**Portfolio:** Female student minister or UCZ University student in first year

**What is preaching?** Preaching comes from the Greek word 'Evangelion' which means the proclamation of the Good News or good tiding to the people. It is also the art of communicating the mind of God to the people. It can also be said as the way of evangelising or reaching out the Word of God to the people.

**What is the role of Preaching?**

The roles of preaching, to communicate the mind of God to the people as well as to capture people's mind and bring them back to the Kingdom of God. The other role is to make the resurrection of Jesus Christ known to the people. The other role is to highlight the difference between Christianity and other religious faiths such as Islam and Hinduism.

**In what sub-discipline of Practical Theology do you see many members wanting to participate and why?**

Many members of Mindolo congregation want to participate in Worship and Liturgy. The reasons given are that Worship is dynamic- changing from time to time and now we are in the charismatic way of worship which they want to explore further. The other reason is that many members do not want trainings which are a requirement in many sub-disciplines of Practical Theology like Christian Education. But in case all the members are authorised to participate

in worship and liturgy, the church will die because it cannot survive with one spiritual gift, unless all are gifts embraced.

**What is the relationship between preaching and other religious activities such as Christian education, worship and liturgy, counselling and administration?**

All the sub-disciplines of Practical Theology are related. The relationship is that they all point to the one and the same goal of bringing the mind of God to the people. This is to say that they all operate together.

**What is your preferred area of specialisation in Practical Theology?**

My preferred area of specialisation in the church is in preaching. The reasons are that preaching is my spiritual gift. I also like preaching in that I have great interest in it. More importantly, we have few preachers in the church.

**Is there anything you would like to add about the topic which we have not discussed?**

I cannot add anything due to the short time that I have been at Mindolo congregation

#### **4.5.11 MD 11, 39 years of age and 18 years in preaching**

**Portfolio:** Male student minister or UCZ University student in the first year

**What is preaching?**

Preaching is a public talk presented to people at different places by the clergy or the laity. Furthermore, to preach is to present the Kingdom of God through preaching the Kingdom of God to the people.

**What is the role of Preaching?**

The role of preaching is the understanding of the Kingdom of God, which is the reign of God. It is a way of life for believers as well as serving the knowledge of God. It is also for helping people earn their living through good

moral as well as teaching the people to understand different issues, such as tithing, and helping one another.

**In what sub-discipline of Practical Theology do you see many members wanting to participate and why?**

Many members of Mindolo congregation want to participate in preaching and Christian education. The reasons are that the church needs the knowledge as well as we are handling the different new trends in the Church. In case the congregation decide to authorise everyone to take up preaching and Christian education, the congregation will lack in the services of fivefold ministries and growth will be retarded.

**What is the relationship between preaching and other religious activities such as Christian education, worship and liturgy, counselling and administration?**

All the sub-disciplines of Practical Theology are related. The relationship is that they have one goal of offering eternal life. Preaching and counselling one follow the guideline whereas Christian Education is for the nurturing of the body of Christ.

**What is your preferred area of specialisation in Practical Theology?**

My area of specialisation is Christian education. The reasons are that Christian Education is my calling as well as that I have technique because I am a qualified Teacher. Hence it is useful in Church growth in nurturing as well as that Christian Education is broad to accommodate most of the latest techniques.

**Is there anything you would like to add about the topic which we have not discussed?**

When preaching in the congregation, personal life needs to be considered to develop good morals as well as preparing sermons within the Mindolo context with its social issues.



In the next section, I discuss the contribution of the ten participants from Maposa congregation to this study on the role of preaching within the United Church of Zambia in Kitwe.

#### **4.6 Details of Maposa Congregation: Case Study 3**

Maposa congregation of the United Church of Zambia is located 25 Kilometres from Kitwe city centre north bound on the Kitwe–Ndola dual carriage way and 35 Kilometres from Ndola city the provincial capital of the Copper belt Province of Zambia. The congregation was officially opened in 1993 and currently has 70 full communicant members.

Many church workers, both stipendian (those who received a stipend from the church) and non stipendian (those who were not receiving the stipend from the church) have served the congregation. They are as listed below, though not in the order of their service: Evangelist Nsakulula, FCK Chanda and F Mwepu, Deaconess Sikasote, and the following Reverends, Isaac Bukanga, E. Mwelwa, Belington Kabaso, Christopher Chishala Yamba, Milton Mulenga, Vincent Daniel Mulwanda, Floyd Chinyanta and the current the MP 01.

##### **4.6.1. MP 01, 28 years old and 4 years in Preaching**

**Portfolio:** Male minister in charge of the congregation.

##### **What is preaching?**

Preaching is disseminating of information from the preacher to the congregants. The information is that which brings about healing, comfort and makes people whole.

##### ***What do you mean by being made whole?***

Being made whole is enjoying life in its fullness without having any worries about anything and only allowing your life to fully focus on God the Creator, Sustainer and Provider of all the human beings need.

**What is the role of Preaching?**

It is like the definition gives above in that it brings about hope in people's lives especially those with various struggles such as diseases and poverty stricken; it also comforts people in times of their troubles.

***How does preaching brings about healing?***

As people hear from God's Word their worries and fears are comforted with God's Word. Hence, bringing about healing in people's lives and challenges.

**In what sub-discipline of Practical Theology do you see many members wanting to participate and why?**

Many members want to participate in preaching. The reasons are that preaching gives recognition; it is highly emphasised gift in the United Church of Zambia. Many members think that if one is not a preacher, he or she will not be quickly recognised in the church. The effect to the church if all the members who want preaching are given the authority to be preachers is that preaching is a gift and the church will suffer in many ways since it will only concentrate on preaching, while other sub-disciplines of practical theology such as Christian education, worship and liturgy as well as social work will suffer, unless all gifts are embraced.

**What is the relationship between preaching and other religious activities such as Christian education, worship and liturgy, counselling and administration?**

The relationship which is there is that, all the sub- disciplines are done in the name of Jesus to bring about fullness of life in people's lives and to extend the Kingdom of God in all areas of human life.

**What is your preferred area of specialisation in Practical Theology?**

I will choose worship and liturgy.

***What could be your reasons?*** This is where I feel called to serve in the vineyard of God and I will do it to the perfection as it is my calling and it is my area of interest.

**Is there anything you would like to add about the topic which we have not discussed?**

As Maposa congregation, we are behind in most of the areas of life and ministry, because we have the same people participating in all the sub-disciplines of Practical Theology. There is need to help the members to look seriously in holistic lifestyle of the church and human development.

#### **4.6.2. MP 02, 46 years old and 20 years in Preaching**

**Portfolio:** female elder and local lay preacher

**What is preaching?**

Preaching is getting the words from the Bible and presents it to myself and the congregants, so that we are touched by what God has put in the Bible. This is so because God has a way he wants us to live as his people. Just as the people of the olden days and what Jesus continued in his ministry, for instance God wants us to worship Him, to help other people and not to involve ourselves in things that will not give God honour or please Him. God has rules for His people to follow as they continue serving him.

**What is the role of Preaching?**

Preaching is there to bring about repentance and regeneration from bad ways of living to good ways as a way of believing in Jesus Christ. Some people have never heard of the gospel, and when they hear they believe in Jesus Christ. For instance, I was a drunkard, but through the preaching I heard when my friend invited me for a retreat which I attend while drunk was a turning point for my life. Preaching brings us together as believers and we are built up together since we listen from the same preaching almost every Sunday.

**In what sub-discipline of Practical Theology do you see many members wanting to participate and why?**

Many members of Maposa congregation want to participate in preaching.

*Why do you say so?* This is because they want to participate in transforming lives and they also want to learn more on preaching. Others also do just admire the preaching of ministers and other lay preachers. The other reason is that preachers are very few and so they want to fill in the shortage.

Once everyone can do preaching there will be confusion and the fact that many people are not educated, hence posing a big challenge to the preaching ministry.

**What is the relationship between preaching and other religious activities such as Christian education, worship and liturgy, counselling and administration?**

They are not very different because they point to one and the same thing, that people are educated to know the church and the things of Christ. Christian education helps us to know certain things in the church while preaching helps us to live as children of God.

**What is your preferred area of specialisation in Practical Theology?**

My area of specialisation is preaching and Christian education.

*Why do you choose Christian education?* The reasons are that I am a catechumen leader, but whole heartedly I may focus on preaching.

*Why have you changed?* This is because preaching is my calling and I have interest in it that is why I have mentioned it and Christian education is another sub-discipline I am currently involved in.

**Is there anything you would like to add about the topic which we have not discussed?**

As Maposa congregation, we need help in teaching the congregation on the theological education by extension in Zambia (TEEZ) courses for us to be accredited as preachers. This is a big challenge as we do not have trained TEEZ tutors. The help you are looking for is within yourselves, one can work as a tutor and student at the same time and you move forward.

#### **4.6.3. MP 03, 75 years of age and 4 years in preaching**

**Portfolio:** Male elder and local lay preacher

##### **What is preaching?**

Preaching is bringing People to the Truth of Jesus Christ. It must do with regeneration by changing bad habits and bring about reconciliation between God and people hence spiritual growth in the hearers. ***What do you mean by regeneration?*** That is being born again after listening from a powerful sermon.

##### **What is the role of preaching?**

Preaching build the church spiritually as well as bringing about reconciliation. The hearers of the message or preaching are developed physically and socially as you may be aware poverty is evident in our area, preaching brings about regeneration or being born again as well as laying the Truth about Jesus Christ bare. We would have hoped that preaching provided us with means to come out of our poverty very much.

##### **In what sub-discipline of Practical Theology do you see many members wanting to participate and why?**

Many members of Maposa congregation want to participate in preaching. This is because the explanation of preaching builds people in faith, while others want to be preachers. Preaching is also highly glorified in our congregation, the United Church of Zambia, Maposa congregation.

##### **What is the relationship between preaching and other religious activities such as Christian education, worship and liturgy, counselling and administration?**

The said religious activities are not related in any way just as their name suggest.

***Why do you say that they are not related?***

Just as the names indicates, preaching, counselling, therapy, Christian education and many more sub disciplines of Practical Theology; they are unique in their way and are not related in any way.

**What is your preferred area of specialisation in Practical Theology?**

My area of specialisation is preaching. ***Why do you choose preaching?*** The reasons are that I want to know the Bible so that I can proclaim the Word of God and I feel that preaching is my calling.

**Is there anything you would like to add about the topic which we have not discussed?**

I feel this is an opportunity to encourage the preachers to preach from the Bible and to avoid Pentecostal style of preaching, which has brought confusion in the Church today being brought by some preachers and ministers, which is foreign to the United Church of Zambia.

***What confusion have you observed?*** We have lost our rich, and exegetical preaching and we have copied the one verse application preaching done in most Pentecostal churches, hence confusion in our congregations.

**4.6.4. MP 04, 85 years of age and 50 years in preaching**

**Portfolio:** Female elder, accredited lay preacher, and DWE Convenor

**What is preaching?**

Preaching is spreading the Word of God to the people, just as Jesus Christ himself was preaching and when he went back to his father, He gave us a great commission to call people to repentance or become disciples of Jesus Christ. Therefore, we are only imitating Jesus Christ.

**What is the role of Preaching?**

Preaching is there to allow the preachers to do their role as preachers, as well as bring people to Christ through repentance, as well as bring about Christian way of living by showing love to one another. The other role of preaching is to teach the people of God on various things such as how to live and develop ourselves through empowerment. It allows faith and theology done correctly in the church and members of the community through teaching proper theology of explaining the Bible within Maposa context, stricken by poverty as many people are subsistence farmers.

**In what sub-discipline of Practical Theology do you see many members wanting to participate and why?**

Many members want to participate in preaching. *Why do you say so?* This is because many People want to be disseminating or spreading the Good News of Jesus Christ. The truth is other sub-disciplines of Practical Theology requires people to work in and serve God if not, the other sub-disciplines will die.

**What is the relationship between preaching and other religious activities such as Christian education, worship and liturgy, counselling and administration?**

They are all related as they work hand in hand and it is up to members of the Church to know all the sub-disciplines for us to help the church in totality and serve the community better.

**What is your preferred area of specialisation in Practical Theology?**

My preferred area of specialisation is Church administration. This is because the well-being of every organisation depends on its administration and the church is not an exception. This is why I may want to know more on Church administration.

**Is there anything you would like to add about the topic which we have not discussed?**

At Maposa Congregation we are trying on church planting through preaching but we are lacking a better contextual worship. The members as well need tangible and practical support on better living since it's a rural area. *What*

*practical support do you suggest?* Support in areas like agriculture, entrepreneurship, village banking and many more areas of sustainability.

#### **4.6.5. MP 05, 57 years of age and 26 years in preaching**

**Portfolio:** Male elder and local lay preacher

##### **What is preaching?**

Preaching is proclaiming the good news of Jesus Christ. It is the calling of people to Jesus Christ by inviting them to repentance and accepting Jesus Christ so that they can become believers as well. The Word of God that is being preached must come from the Bible.

##### **What is the role of Preaching?**

Preaching brings people to repentance and having full knowledge of Jesus Christ. It is there to remind the people on the value of the Word of God to apply it. It also brings healing of the heart to the members, development as well as their transformation in life.

##### **In what sub-discipline of Practical Theology do you see many members wanting to participate and why?**

The members of Maposa Congregation want to participate in Church administration in terms of Leadership or eldership. The reasons are not known but maybe it is because elders sit in front during the every Sunday service and they are easily observed.

##### **What is the relationship between preaching with other religious activities such as Christian education, worship and liturgy, counselling and administration?**

They are all related. This is because preaching, Christian education, worship and liturgy, Counselling and administration are all departments of one major field of Practical Theology and have a specific responsibility to fulfil in the body of Christ.



**What is your preferred area of specialisation in Practical Theology?**

My preferred area of specialisation in Practical Theology is preaching and Christian education. Christian education looks at the lives of people as they mature in the body of Christ and preaching is like a clinic where people are reformed and transformed into the likeness of Jesus Christ.

*Which is your most preferred?* Preaching will be my priority as explained above.

**Is there anything you would like to add about the topic which we have not discussed?**

Theological education by extension in Zambia (TEEZ), is the biggest challenge and hindrance for our preachers; since we do not have tutors to teach the five courses leading to recognition or accreditation as preachers. This will help us to be preaching outside our congregation and in any other congregation of the United Church of Zambia.

**4.6.6. MP 06, 67 years of age and 4 years in preaching**

**Portfolio:** Female elder and local lay preacher

**What is preaching?**

Preaching is the spreading or disseminating or proclaiming the good news to the people. It is also the proclamation of the word of God concerning Jesus Christ as our Saviour.

**What is the role of Preaching?**

Preaching brings people to Christ as well as teaching God's Word to the people who do not know it. Preaching brings encouragement to believers to grow in faith as well as encouraging worshiping of God.

**In what sub-discipline of Practical Theology do you see many members wanting to participate and why?**

Many members of Maposa congregation want to participate in preaching. The reason is that members think that preachers are strong in faith. Nevertheless,

the church needs to concentrate on all the sub-disciplines of Practical Theology for the body of Christ to be complete and healthy.

**What is the relationship between preaching and other religious activities such as Christian education, worship and liturgy, counselling and administration?**

Some sub-disciplines of Practical Theology are related while others are not related. Preaching and counselling are related while preaching, counselling, therapy and administration are different in that administration is normally office work.

**What is your preferred area of specialisation in Practical Theology?**

My area of specialisation is preaching and counselling. The reasons are that the two are related, as they bring people closer to Christ.

*If you were only allowed to choose one, which one will you choose?*

Preaching of course. This is the basis for my life; since preaching of the word brings back to Christ, by refraining from bad habits hence transforming from bad habits to good habits and when we are counselled we are brought back to Jesus.

**Is there anything you would like to add about the topic which we have not discussed?**

We do not have a theological education by extension in Zambia (TEEZ) tutor to train us into the five TEEZ courses for us to be accredited by the Church as preachers. This is a big challenge for Maposa congregation.

**4.6.7. MP 07, 66 years of age and 12 years in preaching**

**Portfolio:** Female congregation secretary and local lay preacher

**What is preaching?**

Preaching is sharing the Word of God to the people. It is a form of evangelism which focuses on winning souls to Christ and making Christ to the people. It is a way of bringing people to Christ.

**What is the role of Preaching?**

Preaching is there for sharing, relaying and conveying God's Word as well as to educate the people. It warns, rebukes and correct believers and preaching changes people from sinners to Christ Jesus. It also transforms our lifestyle holistically, physically, spiritually, socially and culturally; which we do not see because we do not have trained preachers at our congregation.

**In what sub-discipline of Practical Theology do you see many members wanting to participate and why?**

Many members want to participate in worship and liturgy. This is an area where Maposa congregation is very behind as well as in practical Christianity, especially in times of sicknesses, and funerals. Practical provisions such as food, transport and actual visitation is highly needed.

**What is the relationship between preaching and other religious activities such as Christian education, worship and liturgy, counselling and administration?**

They are related, in that they are part and parcel of the church's role. That is they are intertwined in role and purposes as well as that they all fall in the same field of Practical Theology.

**What is your preferred area of specialisation in Practical Theology?**

My area of specialisation is Christian education. This is because I am a qualified teacher. This means that I know strategies of imparting knowledge and how to elaborate things to help the congregants.

**Is there anything you would like to add about the topic which we have not discussed?**

The TEEZ Tutor's challenge need urgent attention here at Maposa because it is used as a discriminating tool within the church for any activity or course one wants to do such teaching as burial assistant course and lay preaching course.

#### **4.6.8. MP 08, 72 years of age and 10 years in preaching**

**Portfolio:** Female elder and local lay preacher

##### **What is preaching?**

Preaching is proclaiming the Word of God to the people; to bring them from the world into the serving knowledge of God. For example, a drunkard may leave his or her bad ways and come to the full knowledge of God by repenting.

##### **What is the role of Preaching?**

Those members or people who do not know how to read and write are built up by listening from the sermon or preaching. Preaching also brings about repentance from darkness to the marvellous light of God.

*Could there be some more roles of preaching?* I think for now there is nothing to add, since repentance is the most important.

##### **In what sub-discipline of Practical Theology do you see many members wanting to participate and why?**

Many members of Maposa congregation want to participate in worship and liturgy. This is because they feel it is easy to participate in leading the prayer in that almost everything is written for them.

##### **What is the relationship between preaching and other religious activities such as Christian education, worship and liturgy, counselling and administration?**

Some of the said sub-disciplines are related. Especially preaching and counselling while preaching, liturgy, therapy and Christian education are not related in that sense. *What is the relationship between preaching and Christian education?* They both help in the growth of a new believer into

maturity and fulfilment of Christ's spiritual gift provided by God to serve humanity.

**What is your preferred area of specialisation in Practical Theology?**

My area of specialisation if I am given an opportunity is preaching.

*Why do you choose preaching?* This is because I need to know the Bible more; this is to say that there are a lot to learn from the Bible. The other reason is that preaching is the sub-discipline of my interest and I think it is my calling since whenever I preach, I have not heard any member complaining.

**Is there anything you would like to add about the topic which we have not discussed?**

We as Maposa congregation are behind in many areas because we do not have a TEEZ tutor to lead us into the major requirements for church wide recognition as Lay preachers.

**Have you consulted your minister?** Our new minister is aware and there is an indication that something could be done about it soon, if he is not transferred to another congregation. TEEZ office can be requested to train your tutor from your congregation alone and town centre where their offices are is only 25 kilometres, you can do something as a congregation.

**4.6.9. MP 09, 65 years of age and 4 years in preaching**

**Portfolio:** Female elder and local lay Preacher

**What is preaching?**

Preaching is building Christians in faith. It is also the evangelising of believers and their families in society. It also builds believers so that they stay well in their marriage as well as times of troubles.

### **What is the role of Preaching?**

Preaching helps us in Christianity by building us up in faith. It also helps the church to shepherd its members. Preaching also helps in God's work by highlighting what is expected by God from his people.

### **In what sub-discipline of Practical Theology do you see many members wanting to participate and why?**

The members of Maposa congregation participate in different fields depending on their calling. This is so because God has given his people different gifts to serve him better. Hence, they participate in different field not many in my view want preaching.

### **What is the relationship between preaching and other religious activities such as Christian education, worship and liturgy, counselling and administration?**

All the sub-disciplines of Practical Theology are related because preaching and Christian education are just the same only the mode of presentation is different and the emphasis.

### **What is your preferred area of specialisation in Practical Theology?**

My area of specialisation is preaching and Christian education. The reason for choosing the two sub disciplines is because they are one and the same thing.

*What about if you were only asked to choose one, which one will you choose?* I will definitely go for preaching, to advance the kingdom of God.

### **Is there anything you would like to add about the topic which we have not discussed?**

The only challenge we have as Maposa congregation is that preachers are few because we do not have the TEEZ tutor to help the members qualify for five courses needed by the doctrine, worship and evangelism committee to recognise someone as a lay preacher.

#### **4.6.10. MP 10, 54 years of age and 5 years in preaching**

**Portfolio:** Male elder and local lay preacher

##### **What is preaching?**

Preaching is proclaiming Jesus Christ to the people. It is also the witnessing of the Bible to which the preacher proclaims with truth. Witnessing must do with the teaching of what one knows about Christ to the people.

##### **What is the role of Preaching?**

In preaching, people are empowered and brought to Christ to enjoy the benefits of Christ. It brings people to eternal life as it helps in behavioural change. Furthermore, preaching helps people who want to work for God as it brings healing and other miracles of God in their lives.

##### **In what sub-discipline of Practical Theology do you see many members wanting to participate and why?**

Many members of Maposa congregation want to participate in preaching. This is because preaching is doing God's work. Others also choose preaching because they don't want to be preached to.

*What do you think will happen if the church authorised everyone to go for preaching?* There will be confusion in the church and other sub-disciplines of Practical Theology will die and the church will not grow numerical and in maturity.

##### **What is the relationship between preaching and other religious activities such as Christian education, worship and liturgy, counselling and administration?**

All the sub-disciplines of Practical Theology are related because they are the doing and work of one and the same God. They all work together to edify one body of Christ and people are helped in all the areas by the different gifts of the Holy Spirit.

### **What is your preferred area of specialisation in Practical Theology?**

My area of specialisation if I am given an opportunity is in Counselling. This is because I am called in this area and I am already involved in helping the youths in the church and community.

### **Is there anything you would like to add about the topic which we have not discussed?**

The only area that we are not doing well is in Christian education by not having theological education by extension in Zambia (TEEZ) tutors to help the church is all the sub disciplines of Practical Theology.

To this end, the next section shows the actual participants of the study by their actual gender.

## **4.7 PRESENTATION OF FINDINGS**

This section considered three flexible sub headings in regards to the presentation of findings and they are as discussed as follows.

### **4.7.1 Restating the Method of Data Collection**

The data collection methods are vital in our day to day activities and in any research and will be primarily accomplished through research field trips based on using in-depth and unstructured interviews, which are often the best way of collecting rich and deep data (Holloway and Brown, 2012: 94). Data in my view is the information that the researcher collects, in order, to deal with the aim of the inquiry. The study utilised three methods of data collection in agreement with Beaudry and Miller (2016: 42), which includes interviews, observation, and document and discourse. Kombo and Tromp (2006: 99) add that data collection refers to the gathering of information to serve or prove some fact. Furthermore, the researcher included observations to determine preachers' views, feelings, and experiences to reflect on them theologically (Pieterse, 2001: 12) and the use of document review as data collection



strategies were utilised, which is confirmed by the two scholars, Beaudry and Miller (2016: 42).

In this study, the researcher used purposive sampling strategies to engage three United Church of Zambia congregations in Kitwe namely: the affluent and urban congregation (Saint Margaret's Church), the middle class and urban congregation (Mindolo Church), and the poor and rural congregation (Maposa Congregation). The three congregations are rooted in their context, which includes aspects such as politics, ecology, social, and cultural life (Pieterse, 2001: 13). He further adds that this will help preachers to preach meaningful, inspiring, and liberating sermons (Pieterse, 2001: 70). In addition, Durkheim (1999: 48) confirms that purposive sampling is used when looking for types of participants and is an empirical method that depends upon a portion of the whole which is assumed to represent a portion accurately (Munthali, 2014: 21).

#### **4.7.2 Restating the research question**

To understand the bipolar nature of Practical Theology is to understand the relationship between theory and praxis (Pieterse, 2001: 9). Praxis means reflecting on what one does while doing it (Pieterse, 2001: 9). The key research question that this study sought to investigate was the following:

*“What is the role of preaching within the United Church of Zambia in Kitwe?”*

To investigate the intent of the main research question thoroughly and conclusively, the following five sub-questions were needed to help the researcher to deal systematically with the phenomenon of preaching:

4.7.2.1 How do you define preaching as a sub-discipline of Practical Theology?

4.7.2.2 On what academic grounds/facts do you base your preferred understanding of preaching?

4.7.2.3 What is the relationship of preaching with other sub-disciplines of Practical Theology?

4.7.2.4 Is preaching of more value than all other religious services provided by the UCZ? If yes why is it the case? If not why is it the case?

4.7.2.5 What is your most preferred area of specialisation (in terms of study and practice) among all religious actions studied in Practical Theology (like pastoral care, counselling, worship and liturgy, diaconal, Christian education and so forth)? Please justify your preference sufficiently.

#### **4.8 Explaining how the findings will be presented**

In qualitative study like this project, findings may be presented in various ways just as in a quantitative study. However, looking at the volume of the data collected and the size of the study, the researcher felt that the appropriate way of presenting the findings was to follow the themes or coding instead of using other good and flexible methods. For example, other flexible methods may include organising findings such as following the research questions, chapters, which one theme is presented per chapter and or following the data sources such as interviews, observations, and documents.

The next section discusses the research findings of the study after thorough analysis was conducted.

#### **4.9 DATA ANALYSIS**

According to Munthali (2014: 121), data analysis is an attempt to engage the data of interviewees' and comment on all the collected information verbally articulated and recorded. In this case, the information comes from all strata or levels of leadership and responses given by both the laity and the clergy from the five critical questions, which pertains to the research topic. From the data collected, the researcher observed six main patterns and themes of the study and analysed them to interpret according to the available data in respect to the

role of preaching within the United Church of Zambia in Kitwe. The six themes are tabulated below in the following list:

- 4.9.1 The understanding of preaching
- 4.9.2 The value of preaching
- 4.9.3 The field of specialisation
- 4.9.4 The relationship of ministries
- 4.9.5 The superiority of preaching
- 4.9.6 The perception of preaching

These six themes were each expounded in this sub section of this chapter by first explaining its meaning in correspondence to the broad discussion within the field of preaching with data supported by quotations from the participants.

#### **4.9.1 Participants Understanding of Preaching**

Not all findings suggest that all participants have a similar understanding of the phenomenon, but it became evident during face-to-face interviews that participants had different understandings of the meaning of “preaching”. Although, the similar question was put forward to all the participants “What is your understanding of preaching?” when being interviewed.

In response, evidence shows that almost all laity participants from the three congregations had a similar definition of preaching as the “proclamation or disseminating of the Good News of Jesus Christ to the world” in contrast to the common understanding of preaching is one participant (MP 02) who said, “According to my understanding preaching is getting the words from the Bible and presents it to myself and the congregants, so that we are touched by what God has put in the Bible. This is so because God has a way He wants us to live as His people”. Another view is from St Margaret’s congregation by one participant (STM 09), who points out that “preaching is a way of opening out the incarnation Word through the written word by the speaker or preacher”. Preaching could also be the declaration of God’s Word from the Bible without changing or diluting the spoken word. The incarnated Word is the Spirit becoming flesh (John 1:12), while the written word is the Bible and what it says, means, and its applications are the spoken word, which is delivered by the preacher.

These are some of the notable views concerning the understanding of preaching, and they were unique, which is why they were easily spotted.

In contrast to the laity participants, there was a general understanding of preaching held by some of the participants from the clergy and UCZ University, who looked at preaching in a more technical way by indicating that preaching comes from the Greek word “Evangelion”, which means the proclamation of the Good News or Good Tidings to the people. It was also expressed as the art of communicating the mind of God to the people, which can also be interpreted as the way of evangelising or reaching out the world with the Word of God.

All the thirty-one participants including both the clergy and the laity confirmed their understanding of preaching by answering the asked question on preaching, but the data in some instances shows that the participants’ understanding of preaching was different from congregation to congregation and even different within the same congregation.

In the light of the data collection, it is evident that the understanding of preaching by the clergy is different from the understanding of preaching by most of the lay preachers. Furthermore, it is also true that both the clergy and the laity may have a similar understanding of what preaching, if consistent trainings are conducted.

To this end, the next section covers the value of preaching in the three case study congregations within Kitwe district of the Copper belt Province.

#### **4.9.2 The Value of Preaching**

Evidence from the data collected shows that there are several values of preaching that participants observed in their various contexts. The participants were asked the question “What is the role of Preaching?” In response, one lay participant from the Mindolo Congregation (MD 06) identified four values. First, preaching can bring about healing; followed secondly, preaching brings faith in God. Thirdly, preaching makes people aware of God’s Presence, and

finally, preaching plants God's Word in the hearts of the people. Generally, from all of the participants, the consensus was the value of preaching is to bring people to Christ, but some of the data verified that preaching had a spectrum of values according to some participants, and they listed their spectrum of values during the interviews.

In addition, another participant from Maposa (MP 01) asserts that the value of preaching is "to bring healing of the heart to the members, development as well as their transformation in life", while another participant from St Margaret's (STM 07) added that the value of preaching deals with the root cause of our daily problems so that people can go out of their comfort zones to help the lost souls in their communities. The same focus is on the eternal value of preaching within their different contexts.

In contrast, one student minister participant (MD 08) and one participant (MD 01) in the same congregation noted that the value of preaching is for social justice, technological and ecological issues affecting us in life. The consensus emerging during the interviews was most preachers do not understand the value of preaching within the life, faith and spirituality of the preacher. The value of preaching should be an expression of the preacher's confession, and his belief as a preacher is to confirm the Bible. The research suggests that the UCZ needs to develop a uniform training syllabus in this regard to help the preachers understand the value of preaching in relation to themselves and their congregations.

It was evident from the data collected from the poor and rural Maposa Congregation that there was a need for prophetic preachers regarding the high poverty levels in the Maposa rural community affecting the members. The researcher agrees with the way Pieterse (2001:88) cites and translates Muller's (1996: 55) insight concerning prophetic preaching:

Prophetic preaching is preaching in which a summoned witness becomes a mouth piece of a living, acting God; who acts in a given crisis-changed context with critical, creative word in which past and present, tradition and crisis are evangelically reinterpreted in terms of a new promise so as to offer new, imaginative existential possibilities

and alternatives. The prophetic context calls for a prophetic style and rhetoric: a style of boldness and pastoral compassion and closeness within the circle of creative community of faith.

Data collection confirmed expectations from the Maposa community whose focus was to try and change the context of their poverty, as it was indicated earlier in the study the Maposa community is just 25 kilometres from the city square of Kitwe. Therefore, the value and the role of preaching is to bring about change and transformation in both individuals and the community status.

The next section, covers the views of participants regarding specialisation in the three case study congregations.

#### **4.9.3 The Field of Specialisation**

This study analysed the field of specialisation in the three case study congregations of the United Church of Zambia in Kitwe using the question, “What is your preferred area of specialisation in Practical Theology?” It was generally accepted in the research problem that all the members of the United Church of Zambia wanted to be preachers, thereby fighting would consume time and energy for control of the pulpit in many congregations. Most of the data collection shows that most of the preachers want to participate in preaching, which can be confirmed by the interviews.

According to Maposa Congregation participants, it was evident that most participants wanted to participate in preaching, as many as six out of ten would like to specialise in preaching even if they were given another opportunity for another role. In contrast to this view, the remaining four participants chose to specialise in other fields like Christian education (CE), worship and liturgy, Church administration and counselling. Therefore, the data confirms that more than half of the research participants from the Maposa Congregation desire to specialise in preaching. Hence, confirming the presupposition that many UCZ members want to participate in preaching, rather than other sub-disciplines of Practical Theology.

Conversely, the data reveals the Mindolo Congregation has only four out of eleven participants wishing to specialise in preaching. This view applied both to the clergy and the laity participants of the Mindolo Congregation. Yet when participants were asked about their first choice of the sub-disciplines of Practical Theology, six out of eleven participants chose preaching as their primary choice, but participants did mention other sub-disciplines as options.

Therefore, not all finding suggests that participants from Mindolo Congregation desire to only specialise in preaching. Four participants opted for Christian education pointing out that the need in the church today, while three participants opted for counselling. The reason behind these findings is the view that more than one option needs attention in the church, and at least two areas of the sub-disciplines are now required at the congregation level, more than ever before.

Finally, when the data from the participants of St Margaret's Congregation was analysed, it was concluded that seven out of ten participants opted to specialise in the role of preaching as their called and primary position. Nonetheless, the three remaining participants opted to consider Christian education. Furthermore, when questioned about the membership's priorities of the sub-disciplines, eight participants out of ten indicated preaching was the most desirable and coveted role in the church. Although, it was noted by STM 03 that "many members do not even want to participate in any church activities". This data collection confirms the presupposition that most of the members of UCZ congregation want to participate in preaching as a ministry of choice.

In conclusion, the data collected in the three case study congregations, not all findings confirm that all the members want to serve God in the role of preaching because some of the data indicates other sub-disciplines of Practical Theology such as Christian education, counselling, church administration as well as worship and liturgy. The data confirms a low rate from the participants choosing other sub-discipline roles compared to the primary choice of specialising in the preaching ministry.

In the next section, the researcher discusses the relationship of the sub-disciplines of Practical Theology in the three case study congregations.

#### **4.9.4 The Relationship of Ministries**

Apart from preaching, Practical Theology has other important sub-disciplines including worship and liturgy, Christian education, therapy, pastoral theology, Church administration, communication and pastoral care and counselling. These sub-disciplines are the ones the researcher terms as ministries for the sake of this discussion. This is in response to the question “What is the relationship of preaching and other sub-disciplines of Practical Theology?”

As responded by participants from Maposa Congregation, six participants out of ten participants indicated that preaching is related to other sub-disciplines of Practical Theology. Furthermore, four participants felt that there is no relationship whatsoever, and MP 03 adds “the said religious activities are not related in any way just as their name suggest”.

According to the Mindolo congregation, five out of eleven participants indicated during the interviews that all the sub-disciplines are related, while six participants asserted that the sub-disciplines are not related in any way. One participant (MD 04) pointed out that “the sub-disciplines are related in that they have one goal, while quoting 1 Corinthians 12:11 and Ephesians 4:11- 12 that “one body has different parts, but they all work for the wellbeing of the body”.

Furthermore, participant MD 01 claimed that preaching is not related to other sub-disciplines of Practical Theology. She categorically attested that preaching and Christian education may be related as it nurtures the people and brings them to Christ for maturity, while other ministers and students from the UCZ University felt that there is a relationship between all the sub-disciplines of Practical Theology. The researcher also views that all the sub-disciplines of Practical Theology are related in one way or the other and no sub-discipline is superior to the other.



All data collected from the Saint Margaret's Congregation indicates that all ten participants uphold that preaching is related to the other sub-disciplines of Practical Theology, while one participant (STM 08) elaborates that "preaching is related to other sub-disciplines as it is the presentation of the message in a different way as all the sub-disciplines work towards the grounding of the truth about God as well as preaching is fullness when it is accompanied by sound activities".

In conclusion, evidence shows that all the participants from St Margaret's congregation felt that preaching is related with other sub-disciplines of Practical Theology. Only five out of eleven participants from Mindolo Congregation agreed that preaching is related to all the other sub-disciplines of Practical Theology and only five participants out of ten from Maposa Congregation claimed a relationship with preaching and the other sub-disciplines. Obviously, the combined participants from all three case study congregations supported the connection of a relationship with preaching and other ministries of the church.

In the next section, discussion of the perception on the superiority of preaching in relation to other sub-disciplines will be addressed.

#### **4.9.5 The Superiority of Preaching**

In response to the first part of this interview question, "In what sub-discipline of Practical Theology do you see many members wanting to participate?" participants give their personal opinions of the membership's response within context of their own congregation. The presupposition of this study suggests that preaching was the preferred ministry of the local congregation, when compared with other sub-disciplines. Investigation of the data will verify the accuracy of the presupposition.

The Maposa Congregation, a poor and rural congregation with general membership mostly not educated, is compared to the two case studies of the Saint Margaret's and Mindolo congregations. The overall evidence supports that most of the members from all three case study congregations aspire to

participate in preaching over the other sub-disciplines of Practical Theology, regardless of their social or economic status.

The number of participants from the Maposa Congregation who were inclined to participate in preaching compared to the other sub-disciplines of Practical Theology was six out of ten participants interviewed. Again, when examining the data collected from the Mindolo Congregation, a middle class and urban church, six out of eleven attested to the preference of preaching over the other ministries. Although, not all findings at the Mindolo location suggest that the members wanted to participate in preaching.

In addition, the scenario was not too different with the St Margaret's Congregation. The data states that eight out of ten participants attested to the original presupposition of the case study that most of the members of the Saint Margaret's Congregation aspired to participate in preaching above the other sub-disciplines of Practical Theology.

Therefore, the data collected from the three case studies of the Maposa, Mindolo, and Saint Margaret's congregations were analysed and examined. Again, it revealed that preaching is the most preferred sub-discipline of Practical Theology at the membership level of the local congregations. Preaching becomes the primary choice in the three case study congregations. Furthermore, the data collection verifies the presupposition that preaching is preferred by the members of the local congregation. However, the researcher believes no one sub-discipline is superior to the other, and their purpose is to complement each other's ministries.

The reasons for the superiority of preaching will be further discussed in the next section as we thoroughly investigate the perception of preaching.

#### **4.9.6 Perception of Preaching**

The definition of the word perception according to the Oxford Advanced Learner's Dictionary entails a way of seeing, understanding or interpreting something. In response to the second part of this interview question "In what sub-discipline of Practical Theology do you see many members wanting to participate and why?" The focus for this subheading is the "why?" of this

two-part question. The data collection directly from congregation to congregation during this entire case study has already established that more than half of the participants from the three congregations in the Kitwe area felt esteemed to participate in the preaching ministry over the other sub-disciplines of Practical Theology.

Examining the “why” will give insight to the results of the data collected and the perceptions held by the different congregations. Two perspectives begin to emerge from the interviews with the participants. First, the participants understand preaching to be highly emphasised in the congregation as compared to other sub disciplines of Practical Theology. Consequently, most of the members want to be associated with the preaching discipline of Practical Theology asserting the fact that they want to participate in fulfilling the great commission of Matthew 28: 16- 20 and helping in the process of bringing back lost souls to the Lord and Saviour Jesus Christ. In the Maposa Congregation, participant (MP 07) recognises the mission of preaching with the description that “preaching is sharing the Word of God to the people. It is a form of evangelism which focuses on winning souls to Christ”.

Many participants felt that preaching generally has many facets as discussed earlier, and it is the responsibility of every believer to take part in a ministry, but preaching is the most desirable role. However, the hindrance at Maposa Congregation has been the association of preaching with theological education by extension in Zambia (TEEZ). This is so because the congregation does not have TEEZ tutors or teachers, hence the members cannot be recognised as accredited lay preachers and will not be allowed to preach to any other congregation within the District. One participant attested that “no TEEZ, no preaching outside Maposa congregation”. In some instances, members felt ignored by the church, when it comes to TEEZ because of being a rural area of the city of Kitwe.

Nevertheless, the researcher suggests the use of the new UCZ Synod lay preachers training manual, which was shown and suggested to both the minister and other leaders for them to make a follow up and help the general

membership for their recognition as accredited preachers within the entire United Church of Zambia than just preaching at the local congregation.

Secondly, the interviewed participants understood preaching from another one perspective. This perspective involves the fact that preaching is highly venerated or respectable in the congregation. This position by the participants has led to many members wanting to be associated with preaching, expressing that it was their calling or passion from God. This perspective of highly respecting preaching is a strong belief in the Mindolo Congregation. And so, everyone wanted to stand in front of the pulpit week by week at the congregation with only 52 weeks in a year. To make matters worse, Mindolo Congregation every year is given some theological students for the combination of theory and practice within the church. In 2017, there were 16 student ministers who also needed to be assessed in preaching more than once per year making the pulpit a coveted position within the Mindolo Congregation.

Furthermore, one participant (MD 07) confided that he only preached in emergencies, and he has gone for two full years without preaching in the congregation. Saint Margaret's Congregation also had a stand point on preaching, which expressed preaching as one of the most outstanding, highly recognised and self-fulfilling ministry at the Congregation. However, as noticed by one participant (MD 09) that "the church needs to seriously emphasise the aspect of preparation component of preaching". This aspect of preparation is also emphasised by a Dutch author Van der Mullen presenting eight steps (cited in Wegner, 2015: 228), he describes the following elements for preparation:

- Step 1: The concrete life world and social context
- Step 2: Encountering Scripture has four subsections: first reading, exegesis, interpretation, and conversation with a church member
- Step 3: The focus and function is a strategy from the work of Long that is included
- Step 4: Reflection, meditation, and prayer

- Step 5: Structure and design, when the preacher approaches the blank sheet of paper
- Step 6: Interpretation and communication
- Step 7: Writing with the question of whether a sermon should be written in full or not
- Step 8: Preaching and discussion, which is more focused on the creative process.

Preaching could be ascribed to a spectrum of roles ranging from bringing people to Christ or maturing the people in faith as well as an elaborate guideline recorded in the UCZ constitution, rules and regulations under article 9 regarding, recruitment, training, examinations, examination records, appointment, discipline, and certificate and card (UCZ Constitution, 2014: 15-17). This broad spectrum of ministry for preaching does not apply to any of the other sub-disciplines of Practical Theology, nor has been expressed in any UCZ congregation throughout the country of Zambia.

In addition, preaching is regrettably used by many preachers at the congregation for prestigious reasons because some of the preachers are managers at their various workplaces. Therefore, they want positions that demand respect as a means of showing off, hence they end up choosing to preach. Furthermore, preaching requires standing in front of the congregation week after week, which gives them the most identification and recognition in the congregation.

Finally, evidence shows that preaching is a calling. This aspect was alluded to by the many interviewed lay preachers and ministers, either intentionally or by implication. Many preachers have misunderstood, since there are some biases as they mostly preach what they have in their minds, instead of following TEEZ which wants to equitably develop other ministries as well. However, the data shows that TEEZ has now become a hindrance due to shortage of tutors in some congregations like Maposa in Kitwe. Nevertheless, there is another option for the Maposa Congregation by using the new lay preachers training manual then TEEZ is not even needed anymore. Regardless, the perception of

preaching is highly esteemed as an evangelism tool as well as a coveted ministry of the local congregation.

Furthermore, interpretation of the findings will be summarised in the following section.

#### 4.10 DATA INTERPRETATION AND COMPARISONS

According to Osmer (2008: 178), it is imperative for us to arrive at the answers of the question: “What were the lessons learned in this empirical study?”, but before we seek answers, we need to examine another question first “How might we respond?” Furthermore, general interpretation of data according to Mouton (2001: 109) involves “the synthesis of data into larger coherent categories”. He also proclaims that “interpretation of data involves considering rival explanations or interpretations” (Mouton, 2001: 109).

The comparison aspect investigates both similarities and differences in terms of the three-socio economic contexts and the perceptions of the local congregations. Determining the differences are as follows:

- Most of the lay respondents from St Margaret’s Congregation profess a more cohesive understanding of the complete role of preaching in the UCZ. The data collection confirms this claim. Yet the other two congregations Mindolo and Maposa from the lay preachers’ view gave a variety of opinions in their understanding of the ministry of preaching. Also, some of the lay preachers from these congregations lacked confidence and expressed extreme difficulty in responding to questions during the face to face interviews. They struggled to concisely articulate their answers especially on the purpose of preaching. Pieterse, (2001: 16) indicates succinctly that the purpose of preaching is “to bring out an encounter between God and human beings. This encounter takes place in the framework of covenant”. He also adds that such encounters bring salvation, redemption, new life, fresh hope, and inspiration (Pieterse, 2001: 16).

- In contrast, the lay participants from Saint Margaret's congregation were full of zeal, self-esteem, and confidence as they responded to the questions as compared to most of the respondents from the Mindolo and Maposa congregations, whose lay leaders may have lacked training that should have been conducted at the local congregational level or experience within the context of the congregation as an individual preacher. Furthermore, it could be attributed to the different curriculum the ministers undergo during ministerial training and formation.

- Some other differences of the participants could be attributed to the social economic status of the different case study congregations due to their location within the area of Kitwe, access to resources, and strong mentors to push them to strive for excellence in their service to the church. Their understanding and opinion of the ministry roles of Practical Theology within their congregations are probably coloured by the context of their environment, exposure to opportunities, and lifestyle experiences.

- Some disparity is revealed in their accreditations. Almost all the lay preachers from Mindolo and St Margaret's congregations were accredited or recognised lay preachers of the United Church of Zambia throughout the country, while their counterparts at the Maposa congregation had only one participant (MP 04) who was accredited. The rest of the participants were crying for TEEZ tutors or Bible teachers to train and teach them how to preach as well as developing their skills in the other sub-disciplines of Practical Theology such as teaching, counselling and church administration so they may be recognised as accredited lay preachers of the United Church of Zambia. This disparity was so serious that one participant (MP 07) proposed to do the TEEZ courses intensive mode of study for a period of about three months as a way of helping the congregation.

On the other hand, the similarities were also observed among the participants from the three case study congregations, which are as follows:

- All three case study congregations attested to the fact that preaching is a high calling from God that is used to liberate and transform humanity. Pieterse collaborates this assessment in his statement that "people who believe in God,

commit their lives to Him are strengthened by faith through the ministry of the church, in which preaching plays a major role “(Pieterse, 2001: 17).

- The participants in the case study congregations indicated that the spirituality and faith of the preacher himself is fundamental to the role of preaching within the United Church of Zambia. This similar observation is a mature reckoning by the participants because unless one experiences spiritual growth, he or she may not be able to help others to grow in the spiritual things of God.
- All the study participants agreed to the value of an evaluation of themselves as preachers after their preaching assignment. The purpose of an evaluation is to help the preacher to know his or her positive traits, vulnerability and to be sharpened for further ministry of preaching in the vineyard of God. Pieterse emphasises this view in the following quotation:

The group (comprises of 6- 10 people) with whom the preacher chats before and after the sermon should be drawn from different categories of people in the congregation, so that they include, youths, children, adults, the aged, males and females, employed and unemployed people. This gives the preacher a representative opinion from the congregation. In addition to dialogue with the groups before and after the sermon (about how the sermon came across), there could also be an opportunity for listeners during the service, after the sermon, to ask questions and discuss the sermon. This gives preachers a chance to explain to and clarify their ideas and to clear up the misunderstanding. (Pieterse, 2001: 87- 88)

- Most of the participants regarded preaching as the highly preferred sub-discipline of Practical Theology as compared to other sub-disciplines of Practical Theology including counselling, Christian education, worship and liturgy as well as church administration. This assessment however, does not mean that preaching is the only needed ministry in the church.
- Almost all the participants indicated that preaching was the cornerstone activity within the United Church of Zambia. The centrality and recognition of the pulpit in various congregations including the three case study



congregations revealed the intense importance the role of preaching has throughout the church. This revelation however, could lead to many congregants desiring to participate in the preaching event, even if they may not be equipped to preach meaningful, inspiring, and liberating sermons (Pieterse, 2001: 70). Just as Rev. Bishop Mutale Mulumbwa, the former Synod Bishop of the United Church of Zambia questioned whether such sermons really serve the purpose for which they are preached. According to the United Church of Zambia, these critical questions need to be answered: “Do they nourish the souls of listeners? Do they inspire the listeners to live a life that is transformed as Jesus Christ wished? Do they prayed for their followers to do it?” (UCZ, 2016: 4).

To this end, the next section covers the conclusion of chapter four by assessing the comprehensive research findings of this study.

#### 4.11 CONCLUSION

The aim of this chapter was to make known the findings of the study in respect to the role of preaching within the United Church of Zambia in Kitwe and to give an awareness of the many issues observed during the analysis of the data collected. This purpose in my view has been achieved and therefore, the next chapter is the final of this study. Chapter Five summarises the study, presents a conclusion, and makes recommendations for the United Church of Zambia and its UCZ University.

## **CHAPTER 5**

### **SUMMARY, CONCLUSIONS AND RECOMMENDATIONS**

#### **5.1. INTRODUCTION**

In the previous chapter, the research findings of this empirical study were discussed and articulated in detail. This chapter therefore, provides an overview of the study findings from the three cases study congregations, namely: the affluent and urban congregation (Saint Margaret's Church), the middle class and urban congregation (Mindolo Church), and the poor and rural (Maposa Church) and the lessons drawn from the study of the said congregations. Furthermore, this section presents a summary of the chapters as well as resulting recommendations for further research to the local UCZ congregations, as well as to the UCZ University.

#### **5.2 SUMMARY OF THE RESEARCH FINDINGS**

This dissertation has added to the knowledge base of the role of preaching within the United Church of Zambia and has provided a resource for future research on the United Church of Zambia. This is knowledge that is desperately needed because of the lack of information on the topic or phenomenon.

##### **5.2.1 Saint Margaret's Congregation**

This is the affluent and urban congregation within the locality of the city square of the city of Kitwe. The St. Margaret's Congregation findings as it comes to the role of preaching within the United Church of Zambia, shows that many members of the congregations want to participate in the preaching ministry. This desire to preach is not because the said people are called and gifted preachers, but generally it is found and deduced that preaching is a highly respected and recognised ministry of the church. In some instances, the

data indicates that many members of the congregants are well to do and mostly in managerial positions at their various working places, and this has led to some members having opted for preaching to maintain their recognition and position as narrated by the minister in charge of the congregation.

The other reason is theory leads to praxis in Practical Theology so all those who have seen and heard how preaching is highly praised have joined this sub-discipline, even though it was not their calling. In addition, it was also observed that the role of preaching is such a wide spectrum and therefore, many preachers have not even taken time to look critically at the role of preaching and to see where their true gifts are and what their true calling from God is. Many have ended up showing off their human intellect as they have just coveted the role of preaching, rather than listening to God and responding to His call to equip, transform and bring members of the church closer to God.

### **5.2.2 Mindolo Congregation**

Mindolo Congregation is both an urban and middle-class income congregation of about 7 kilometres from the Kitwe city square on the Kitwe-Chingola Road. The research findings about the role of preaching within the United Church of Zambia has shown that preaching is one of the sub-disciplines of Practical Theology, which is both formally and legally recognised and highly accepted by the church as compared to the many other sub-disciplines of Practical Theology. However, the data shows that there are a lot of preachers at this congregation to an extent that some lay preachers could even take as long as two years before they could preach as experienced by one preacher. This is partly attributed to the coming in of student ministers or theological students from the UCZ University for the sake of combining theory and practical.

The other findings show that the Mindolo Congregation has not performed well when it comes to the other roles of preaching, such as enshrining transformed membership in terms of empowerments. This is observed because the congregation has many people in need including widows, but very little has been done to alleviate the suffering of the people as indicated by the

minister in charge of the congregation. As it is rightly indicated by Jesus Christ in John 10:10 of the Good News Bible that “the thief comes only to steal, kill and destroy. I have come in order that you might have life- life in all its fullness”. The congregation therefore needs to attempt to give life in its fullness.

Finally, there is a strong desire by the members of Mindolo Congregation to participate in a variety of the other sub-disciplines of Practical Theology. This could be attributed to various gaps seen in the role of preaching within the congregation. Since the congregation is filled with poor, uneducated members, and there are high poverty levels within the congregation other sub-disciplines of Practical Theology are utilised to meet the needs of the congregation.

### **5.2.3 Maposa Congregation**

This is a rural and poor congregation located at 25 kilometres on the Kitwe-Ndola Road from the Kitwe city square. The research finding shows, when it comes to the role of preaching within the United Church of Zambia many participants showed lack of confidence in their expression of the role of preaching, even though it was done in their local language (Bemba). Many participants lamented having been ignored by the consistory leadership when it comes to the flow of information and trainings. Their focus is on the lack of TEEZ tutors for them to study the five courses under TEEZ, in order, to be accredited as preachers within the United Church of Zambia. Maposa Congregation seriously lamented their situation because their colleagues at St Margaret’s Congregation have almost all the church information including the latest synod lay preachers training manual. The Maposa Congregation has received many ministers and diaconal workers who have pastored there, yet they remain behind in terms of accreditation of lay preachers.

However, the researcher observed that the aspect of rural development should not be a hindrance, but transformation of the people’s thinking is critical so the churches in urban and rural areas can move at the same level of knowledge regardless of the socio- economic status or location of the congregation.

## 5.3 SUMMARY OF CHAPTERS

This section of this chapter will summarize the study giving some of the key points learned in each chapter during the study.

### 5.3.1 Summary of Chapter 1

The first chapter dealt with the background of the study and introduced the research topic, research problem, research questions and objectives, aim and purpose of the research, preaching and practical theology, rationale of the study, definition of terms, limitations as well as delimitations of this investigation.

### 5.3.2 Summary of Chapter 2

The second chapter carried a literature review, which helped in determining the work done in the phenomenon as well as theoretical analysis related to the phenomenon.

### 5.3.3 Summary of Chapter 3

The third chapter discussed the theoretical framework and *modus operandi*, as well as why the research methodology was preferred covering qualitative research methods, the chosen data collection methods as well as sampling techniques, which were employed in this study.

### 5.3.4 Summary of Chapter 4

The fourth chapter covered the research findings, and in this chapter the presentation of empirical research findings in respect to preaching in the selected context is discussed. Data collection was analysed and six themes were identified in the following: understanding of preaching, value of preaching, field of specialisation, relationship of ministries, understanding the superiority of preaching, and perception of preaching. Furthermore, the findings were compared within the sampled congregations for the purpose to compare whether the three case studies of the congregations have similar persuasions on the phenomenon.

### **5.3.5 Summary of Chapter 5**

The fifth and final chapter provided a summary, conclusion, and recommendations of the study under consideration as well as highlighting both the key and broader issues for possible further research. The next section offers the recommendations of this dissertation.

## **5.4 RECOMMENDATIONS**

In the process of undertaking this study, the researcher has the following recommendations:

### **5.4.1. For Further Research**

The researcher put forward the following recommendations for future research:

5.4.1.1 Having focused this study on the role of preaching within the United Church of Zambia in Kitwe, future research may be focused on the experience of the preached sermons by ministers and lay preachers within the United Church of Zambia in Kitwe.

5.4.1.2 This study has been qualitative, but future research may be quantitative that will provide proven statistics that can be beneficial for the church's future planning.

### **5.4.2. To the Congregations**

The following recommendations are directed to the United Church of Zambia congregations:

5.4.2.1 The study recommends that the congregations of the United Church of Zambia train and retrain their lay preachers on the new synod lay preacher's training manual so that all the preachers can have the similar persuasion on preaching even as they continue with the fivefold inter-denomination courses in TEEZ.

5.4.2.2 The congregations follow the UCZ Constitution on the training, examinations, discipline and appointment of lay preachers to fill in the information gaps regarding the lay preachers.

### **5.4.3. To the UCZ University**

This study proposes the following recommendations to the UCZ University:

5.4.3.1 The University should reintroduce a mobile theological training, which will include a module of preaching or homiletics for church lay leaders and the clergy so that all the congregations may have a similar persuasion on preaching regardless of the context.

5.4.3.2 The study recommends that there is need to improve on human resource recruitment and training of lecturers in specialisation at higher academic levels in all the modules including preaching or homiletics.

5.4.3.3 There is need by the University to relook at the new synod lay preachers training manual critically and fill in the gaps in terms of preaching as well as adding many missing components, such as the role of preaching so that the church receives the latest trends in preaching.

## **5.5 CONCLUSION**

As alluded to earlier in 1.5 of the dissertation this research project attempted to answer the question:

- What is the role of preaching within the United Church of Zambia in Kitwe?

Furthermore, to explore the topic under investigation, the following five sub-questions helped the researcher to deal systematically with the phenomenon of preaching:

- 5.5.1 How do you define preaching as a sub-discipline of Practical Theology?

- 5.5.2 On what academic grounds/facts do you base your preferred understanding of preaching?
- 5.5.3 What is the relationship of preaching with other sub-disciplines of Practical Theology?
- 5.5.4 Is preaching of more value than all other religious services provided by the UCZ? If yes why is it the case? If not why is it not the case?
- 5.5.5 What is your most preferred area of specialisation (in terms of study and practice) among all religious actions studied in Practical Theology (like Pastoral Care, Counselling, Worship and Liturgy, Diaconal, Christian Education and so forth)? Please justify your preference sufficiently.

In addition, the following fivefold objectives were the focal point of this investigation:

- 5.5.5.1 To determine theologically based, understanding of preaching by members of the case study congregations.
- 5.5.5.2 To explore the participants' understanding of the relationship between preaching and other sub-disciplines of Practical Theology.
- 5.5.5.3 To establish the purpose of preaching within the church today.
- 5.5.5.4 To establish perceptions of participants about the value of preaching and their reasons for those perceptions.
- 5.5.5.5 To establish and describe the preference of preaching and its justification by ministers and lay preachers in the three researched congregations.

By applying Richard R. Osmer's practical theological interpretive method (Osmer, 2008: 1- 12), the researcher is convinced of the following:

- The Descriptive Task- What is going on? (Osmer, 2008: 4) was attained by gathering relevant information to help understand the phenomenon in the UCZ
- The Interpretive Task- Why is this going on? was answered by drawing conclusions on the theories of arts and science to understand the patterns observed
- The Normative Task- What ought to be going on? was attained by using



theological concepts to understand context and episodes

- The Pragmatic Task- How might we respond? (Osmer 2008: 10). was achieved by developing specific strategies of action toward a desirable goal in the UCZ

I am now able to draw the dissertation to a close by affirming that I have attempted to answer the above questions and met the research objectives. Nonetheless, the findings of the study have shown that the three case study congregations have both similarities and differences in their persuasion or understanding of the phenomenon.

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## **APPENDICES**

## **APPENDIX A: Interview schedule**

### AIDE MEMOIR (INTERVIEW SCHEDULE)

#### **The role of Preaching within the United church of Zambia in Kitwe: A practical**

#### **Theological analysis**

Case study congregations:

1. *Affluent and urban -Saint Margaret's Congregation*
2. *Middle class and urban -Mindolo Congregation*
3. *Poor and rural -Maposa Congregation*

Purpose of Research:

- A. To find out and document the purpose of Preaching in the three case study Congregations of the United Church of Zambia in Kitwe district.
- B. To understand how members of the case study congregations describe and justify the superiority of preaching to other church ministries.
- C. To make recommendations to the United Church of Zambia and the UCZUC on the findings from this study, with a view of helping the general membership.

*(Key questions which may be followed up by other questions as the Researcher proceeds with the interview)*

1. How long have you been preaching?
2. What is your understanding of Preaching?
3. What are the role / purpose of preaching?
4. In what sub- discipline of Practical Theology do you see many members of your congregation wanting to participate?
5. What is the relationship between Preaching with other sub- disciplines of Practical Theology?
6. If you were given an opportunity to specialise, in what sub- discipline of Practical Theology would you specialise and why?
7. Could there be any other thing about the topic which you feel we have not tackled?

APPENDIX B: Letter to the Gate Keeper

**THE UNITED CHURCH OF ZAMBIA**



**Mwinilunga Central Congregation**

**Kabompo road, off Muzina**

**P O BOX 160029**

**Mwinilunga, Zambia**

**26<sup>th</sup> September 2016**

**The Bishop  
Copper belt Presbytery  
Kitwe**

**Dear Sir**

**REQUESTING YOUR PERMISSION TO CONDUCT A MASTER'S  
STUDY IN THREE OF YOUR CONGREGATIONS IN YOUR  
PRESBYTERY**

I am a Zambian citizen, a Minister of the United Church of Zambia serving as in charge of Mwinilunga Central congregation in North Western Presbytery. I am doing my Master of Theology degree in Practical theology with the University of South Africa. As part of my study I am to conduct a research on **“the role of preaching within the united church of Zambia in Kitwe: A practical theological analysis”**. The identified population for this study are affluent and urban, (**Saint Margaret's Congregation**), middle class and urban (**Mindolo Congregation**), Poor and rural (**Maposa Congregation**) will be studied for accurate data collection. I write to request for your permission to interview some lay Preachers and other church leaders in the Kitwe north and Kitwe south consistories.

I will be grateful if you could respond in writing as an indication that I have been granted permission and access to do the study.

Your unfailing assistance will be greatly appreciated.

Yours faithfully,

*Mwila M C*

Reverend Moses Mwila Chapakwenda

Mobile numbers 0971/ 0966/0955- 767258

**APPENDIX C: Response by the Gate keeper**



**THE UNITED CHURCH OF ZAMBIA**

**COPPERBELT PRESBYTERY**

Box 20765

Kitwe

Zambia

Telefax: 260-2-217112

E-Mail [uczcbelt@yahoo.com](mailto:uczcbelt@yahoo.com)

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**18<sup>th</sup> January 2017**

The United Church of Zambia

Mwinilunga Central Congregation

P.O Box 160029

Mwinilunga

Dear Rev. M. M. Chapakwenda

**REF: YOUR REQUEST TO CONDUCT A MASTER'S STUDY AT SAINT MARGARETS, MINDOLO AND MAPOSA CONGREGATIONS**

Calvary greetings in the name of our Lord, and Saviour Jesus Christ.

With reference to your letter, I write to inform you that I have no objection to your request; you can go ahead and do your work. We sincerely apologise for the delay caused. May the peace of the Lord, our God be with you in your endeavours.

Sincerely yours

Rev Bishop C Musaba

**APPENDIX E: Informed Consent form**



Consent form to participate in the research entitled: The role of Preaching within the United Church of Zambia in Kitwe: A Practical theological analysis

I....., agree to participate in this research study conducted on the role of preaching as explained by the researcher. I am aware of the study and its significance as it was communicated to me and that I am free to participate or withdraw from the study at any time, even after signing this consent form. I understand that this study will be conducted under the supervision of Professor Matsobane J Manala of the University of South Africa; and the supervisor can be contacted at manalmj@unisa.ac.za as well as at telephone number +27124294397 or the co supervisor Doctor Gift T. Baloyi at baloygt@unisa.ac.za as well as his telephone number +27124292005

Signed: .....

Signed: ..... Date: ...../ ...../ 2017

Date: ...../ ..... / 2017

Rev Moses Mwila Chapakwenda

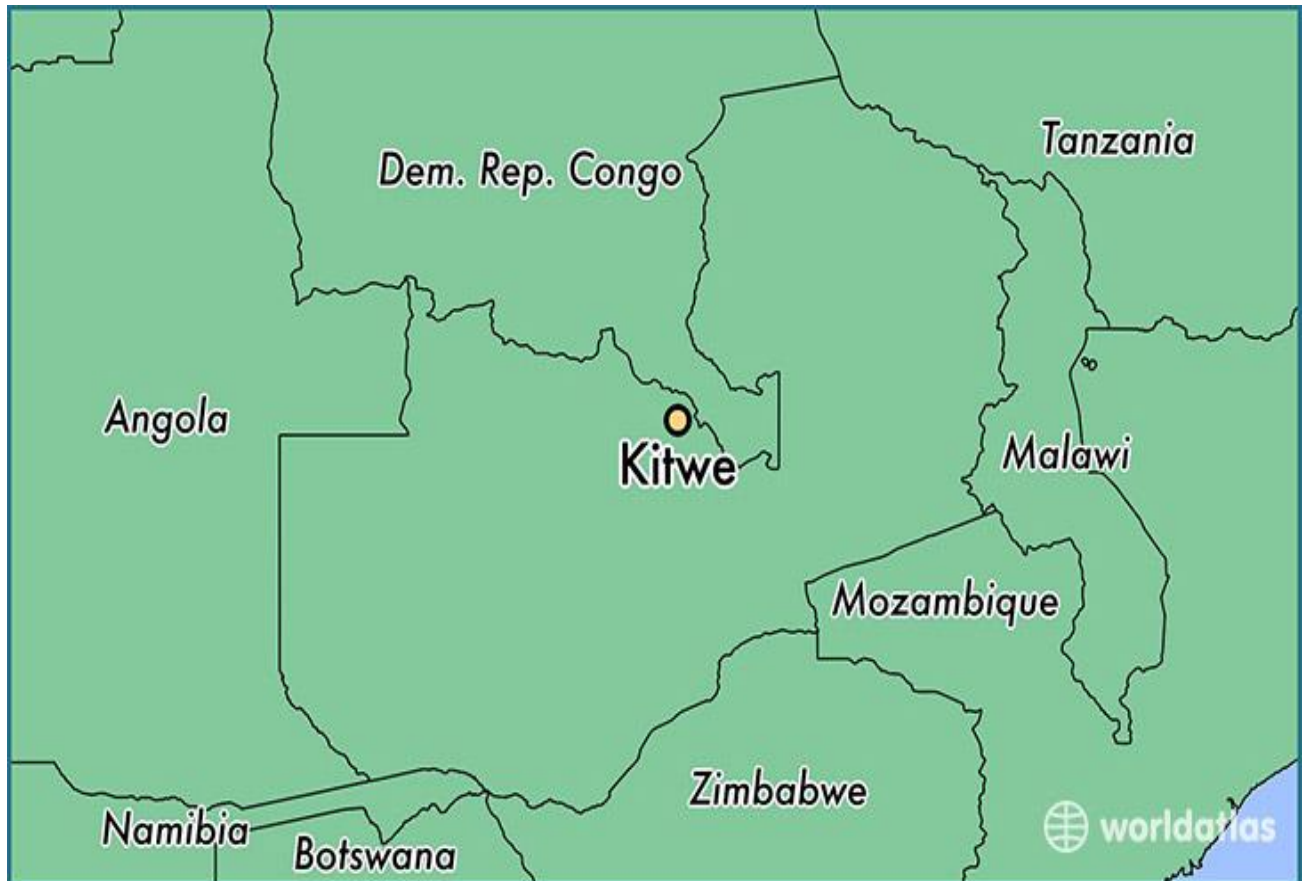
Participant Code: .....

Mobile: 0971767258/0966767258/ 0955767258

Email: Chapakwenda@yahoo.co.uk



**APPENDIX E: Location of the city Kitwe in Zambia**



**APPENDIX F: Saint Margaret's Congregation**



## APPENDIX G: Mindolo Congregation





**APENDIX H: Maposa Congregation**

