

The history of the synod of Zambia of the uniting
Presbyterian Church in Southern Africa (1924 to 2008)

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ABBREVIATIONS

BSA.Co.	-	British South Africa Company
CBOH	-	Central Board of Health
CCAP	-	Church of Central Africa Presbyterian
C of S	-	Church of Scotland
CMML	-	Church Mission in Many Lands
CMS	-	Church Missionary Society
ECZ	-	Evangelical Council of Zambia
HIV	-	Human Immune – deficiency Virus
LMS	-	London Mission Society
MMD	-	Movement for Multiparty Democracy
MOF	-	Ministry of Health
NGO's	-	Non Governmental Organisations
PCSA	-	Presbyterian Church of Southern Africa
PCZ	-	Presbyterian Church of Zambia
PLWHA	-	People living with HIV/AIDS
SDA	-	Seventh Day Adventist
SABM	-	South Africa Baptist Mission Society
STD	-	Sexually Transmitted Diseases
UCZ	-	United Church of Zambia
UFP	-	United Federal Party
UMCB	-	United Missions in the Copperbelt
UNFP	-	United National Freedom Party
UPCSA	-	Uniting Presbyterian Church in Southern Africa
UPP	-	United Progress Party
USA	-	United States of America
AIDS	-	Acquired Immune Deficiency Syndrome
ANC	-	African National Congress Party
AMEC	-	African Methodist Episcopal Church
UNIP	-	United National Independence Party
TB	-	Tuberculosis
ZANC	-	Zambia African Congress Party

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As observed in this dissertation, some of the congregations of the Synod of Zambia of this denomination have been in existence in this country from the time of the British colonial rule (1924-1963). Examples of such congregations are the David Livingstone Memorial Presbyterian Church in Livingstone which was established in 1926, well before the birth of the Federation of Rhodesia and Nyasaland (1953-1963), St. Columba's Presbyterian Church in Lusaka was established in 1956, Kabwata Presbyterian Church in Lusaka was established in 1958 as well as the St. Columba's Presbyterian Church in Kitwe which was established in 1960.

There being no detailed written documents about the histories of the various congregations, I have largely depended on oral information that I have been able to collect from people who were there or have been able to collect from people who were there or have been informed about some of the happenings within the various congregations. This is the reason why I need to make mention of some of the people that I have stated on the list of interviews who were able to provide me with the much needed information. I wish to mention that it is with much regret that some of the people who were able to be of such help are no longer alive, they have passed on. I therefore wish to unreservedly thank Mr. Macpherson Mkochi one of the elders at George Presbyterian Church, Mr. Elton Muwowo, one of the elders found at St. Columba's Presbyterian Church. He served as the Clerk of the Presbytery of Zambia and thereafter became its Moderator, Mr. Lackson M'kandawire of Ng'ombe Presbyterian Church and the late Mr. Alfred Nkunika of Chilenje Presbyterian Church. The late Mr. Nkunika was one of the men who started the youth fellowship in the Presbytery of Zambia of by then the Presbyterian Church of Southern Africa. I also wish to mention Mr. Abiad Nyirenda, a long serving elder at Chipata Presbyterian Church in Eastern Province, Mr. Frackson Nyirongo of Kabushi Presbyterian Church, Mr. Galion B. Khondowe and Mr. Lameck Nyama of George Presbyterian Church.

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THE SYNOD OF ZAMBIA OF THE UNITING PRESBYTERIAN CHURCH IN SOUTHERN AFRICA: ITS ORIGIN, GROWTH, CHALLENGES AND SETBACKS

FROM 1924 TO 2008

CHAPTER 1

INTRODUCTION

1.1 Introduction

The Synod of Zambia of the Uniting Presbyterian Church in Southern Africa (UPCSA) has existed in this country Zambia, formerly known as Northern Rhodesia, for many years. Despite its long life, it lacks a well documented history to which one can refer to, to fully understand its life and works. One hardly comes across any written history about the originality, growth, challenges, achievements and setbacks from the time its first Presbyterian Congregation was established in 1926 to date. Edwin Pons (1982:3), states that in 1926 the first Presbyterian congregation was established in Northern Rhodesia (Zambia) in 1964. It therefore means that this church existed in this country from the time of colonial era, when this country was called Northern Rhodesia under the British colonial rule through the British South Africa Company (BSA Co.). The BSA Co. was led by Joseph Cecil Rhodes, a prosperous white miner, who is believed to have a dream of constructing a rail line across the continent of Africa from the Cape in South Africa in Egypt in North Africa. Vincent Marko Tembo (1992:24), states,

“The conquest of Central Africa, Southern Rhodesia (Zimbabwe), Nyasaland (Malawi) and Northern Rhodesia (Zambia) was undertaken by the British. Britain got its strength from South Africa where a capitalist called Cecil Rhodes owned a

large mining company called the De Beers Consolidated Gold Mines. In 1889 he formed the British South Africa Company. The main wealth of this company came from diamond mining at Kimberly in what is today the province of the Orange Free State of the Republic of South Africa. Through the use of cheap African labour and modern machines, Cecil John Rhodes became a multi millionaire. He could therefore afford to plan British imperialism from Cape Town to Cairo.”

William Tordoff (1980:2) has also alluded to this fact when he states that the British South Africa Company which, chartered in London, was initially a South African enterprise ruled Northern Rhodesia from 1890 to 1924. For mainly economic reasons it then handed over its administration role to the British Colonial Office. The company continued, however, to receive mineral royalty payments under dubious treaty arrangements.

It is in light of this situation, which is a challenge that I feel there is great need for me to respond to this situation and carry out a study about the Synod of Zambia of the Uniting Presbyterian Church in Southern Africa. It is a fact that since not much has been committed to writing, much of the vital information about the Synod of Zambia of the UPCSA has been lost as a result of both the death of the people who were there in the early days of this Church as well as loss of memory by those who are still living to this date and had the privilege of being there in the past years or were even told by word of mouth.

It is sad to realize that as long as nothing is done to write the history of the Synod of Zambia of the UPCSA, this loss will continue to take place. History by its nature is an important learning tool. It contains a revelation of past events, consequences of the events, mistakes, challenges, achievements and many other issues from which the reader is able to benefit. The fact that the Synod of Zambia of the UPCSA lacks its history makes it difficult for its members and other interested parties to fully understand it. Since it lacks a clear record about its past challenges, errors, achievements and setbacks, it also becomes very difficult to plan for its future. The lack of its history creates a sad situation of sometimes committing similar mistakes which could have been avoided. This leads to lack of growth and failure to better achievements.

The fact that the Synod of Zambia of the UPCSA does not exist in some of the Provinces of Zambia and largely draws its members from mainly Tumbuka and Senga speaking

people poses another challenge that needs to be researched and discovered. This being the case, in this study, my aim is to finally come up with a well researched and documented piece of work of the history of the Synod of Zambia of the Uniting Presbyterian Church in Southern Africa (UPSCA).

My piece of work has covered the following areas according to their Chapters:

Chapter 2. A Brief History of the Republic of Zambia.

Chapter 3. The Coming of Christianity into Zambia.

Chapter 4. A History of the Origin and the Spread of Synod of Zambia of the Uniting Presbyterian Church in Southern Africa from 1924 to 2008

Chapter 5. Summarised Histories of each of the congregations that form the Synod of Zambia of the Uniting Presbyterian Church in Southern Africa.

Chapter 6. Challenges affecting the Synod of Zambia of the Uniting Presbyterian Church in Southern Africa.

Chapter 7. Conclusion.

In the process of carrying out this study, I will look at the history of the coming of the early Missionaries who came to establish various Christian Churches in this country. I will also look at the causes of the formation of the Union of the Protestant Churches in Zambia known as the United Church of Zambia (UCZ) in 1965 and its possible effects on the Presbytery of Zambia of the Presbyterian Church of Southern Africa (PCSA) by then. The fact that two Presbyterian Churches exist in this country also compels me to look at, briefly, the history of the coming of these two Presbyterian Churches which are known as the Church of Central Africa Presbyterian (CCAP) and the one time Presbyterian Church in Southern Africa (PSCA) which became known as the UPCSA in 1999.

In conducting my research study I will use few books which contain some information about the Synod of Zambia, some session, Presbytery and Synod meetings minutes, some Presbytery reports, and other unpublished important documents as well as

information got through interviews from people that may have this vital information. I should also state that since this is the first time that such a study on the history of the Synod of Zambia is being conducted many of the sources of my research material will be gathered from oral sources. These are people that are still living at the time of carrying out this research work who have this information by memory. Bearing in mind the size of the Synod, since its congregations are found in Lusaka, Southern, Central, Copperbelt and Eastern Provinces which make almost half of the total number of the nine Provinces of Zambia, it has not been easy for me to meet all the people that may have the necessary information about the Synod of Zambia. It is, however, hoped that adequate information about various congregations has been obtained from some of the members of these congregations. I have basically conducted interviews with various informants. This I have done by visiting some of the members of this denomination who have been very helpful to me. Most of them have been able to reveal to me some very useful information. Using this information I have attempted to produce a well researched and documented history of the Synod of Zambia of the Uniting Presbyterian church in Southern Africa.

1.2 Methodology and Literature Review

The task of writing the history of the Synod of Zambia of the Uniting Presbyterian Church in Southern Africa, its origin, growth, challenges, achievements and setbacks from 1924 to 2008 is not an easy one. Admittedly this is because there are so many challenges that come with this task. The Synod of Zambia of the Uniting Presbyterian Church in Southern Africa is one of the oldest churches that have been in existence in Zambia. It therefore has a long history that begins as far back as 1924 during the time when Zambia was known as Northern Rhodesia under the British colonial rule through the period of the Federation of Rhodesia and Nyasaland up to the present Zambia. This is not a short period of time at all. There is a lot that this church has experienced, that should have been written down, but unfortunately this is not the case. One hardly finds any well researched and documented history of this church. This is because no one has taken up such a serious and important challenge to do so. I have decided to do so because obviously many people would like to know the origin of this church, its growth, achievements, and challenges and setbacks from the time it was established to the present time. But since there is no such a history much of the activities that happened cannot be read to be brought to the knowledge of many people that could have been alive

during that time or to those that are alive today who were not there in its beginning to be able to witness its growth, some of its achievements, challenges and setbacks. With the passing of time, death has also robbed this church of most of its elderly leaders and members. Their deaths could be compared to a loss of volumes and volumes of books rich in history of the Synod of Zambia of the Uniting Presbyterian Church in Southern Africa. So each time this church loses any of such members and leaders it does not only lose the person but the rich information about this church that also goes with him. It is a task that requires an immediate and quick response. I have always been made to think about this challenge, being one of the people who value the importance of history in our lives, institutions such as churches and countries, that I have found it prudent and one of the rare opportunities for me to take up this challenge.

I'm also aware of the fact that this subject matter lacks adequate well documented literature, however, for me to carry out my research I have been able to conduct personal interviews with some of the people that were amongst the early members and leaders of this church. I have been able to make mention of such people and their valuable contributions about the history of the Synod of Zambia of the Uniting Presbyterian Church in Southern Africa.

The first person to have written about the Synod of Zambia is Edwin Pons in his book "The Southern and Central Streams of Presbyterianism in Africa". Rev. Pons was a Minister in the Presbyterian Church Southern Africa who was sent into Zambia to come and work in the Synod of Zambia of the Presbyterian Church of Southern Africa as a church extension officer. In this book Pons has looked at the early beginning of the Presbyterian Church in Southern Africa, how the first Presbyterian mission station was established at Lovedale in 1924 in South Africa. He has gone ahead to state that the first Presbyterian congregation was established in Northern Rhodesia a country now called Zambia in Livingstone in 1926 which was given the name David Livingstone Memorial Presbyterian Church. He has also been able to raise the fact that after the establishment of the David Livingstone Memorial Church, it took thirty years before another Presbyterian congregation could be established in Lusaka 1956 which was named St. Columbus Presbyterian Church. He has gone further to state how the Synod was able to spread along the line of rail to reach the Copperbelt Province in the 1960s and 1970s. Pons has also been able to raise some of the challenges that the Synod of Zambia faced. These

are challenges such as the amalgamation of some Protestant churches to form the union church known as the United church of Zambia, the apparent poor relationship that once existed between the Presbytery of Zambia (PCZ) and the Church of Central Africa Presbyterian (CCAP) as well as the lack of trained Zambian ministers to work in this young Presbyterian Church, which resulted into a long period of time of the Synod of Zambia being led by mainly lay leaders.

One other source which I have made reference to is the unpublished work written by Macpherson S. Mkochi, one of the long serving elders in the Synod of Zambia, which he has entitled "Arrival and Activities of the Presbyterian Church of Southern Africa in Zambia". Mr. Mkochi wrote this piece of work in 2000 with a view of having it published. Unfortunately this has not been done. It can be regarded as a very rich source of some of the very important information that can be used in writing the history of the Synod of Zambia. In his work, he has mainly concentrated on how the first black Presbyterian congregation which came to be called Kabwata Presbyterian Church was established in 1958 in Lusaka. This was after establishing St. Columbus Presbyterian Church in Lusaka. He has also explained how other Presbyterian congregations such as Matero Presbyterian Church and others were established. He has also made mention of how Rev. Sinoa Kwangu Nkowane and Edwin Pons came to work in the Presbyterian Church in Zambia. He too has made mention of some of the challenges that the Synod of Zambia has faced which include the lack of trained ministers to work in the country as well as the apparent misunderstanding that took place between the Church of Central Africa Presbyterian (CCAP) and the Presbytery of Zambia of the Presbyterian Church of Southern Africa which is known as PCZ.

I also wish to raise the fact that I have also been able to make reference to other sources such as minutes of sessions meetings of various congregations such as Kabwata Presbyterian Church, Mtendere and Chelston Presbyterian Churches and others, minutes of Presbyteries meetings and reports as well as a pamphlet that was compiled during the consecration service of Kabwata Presbyterian Church which was held on the 11th August, 1991 and the Copperbelt Presbytery Report on the Presbytery officials visit to congregations on the quest for autonomy from the UPCSA compiled in 2007. In this report important information about all the various congregations in the Copperbelt Presbytery has been provided.

The political historiography of Zambia from the year 1924 has been written by various people. Authors such as Goodwin Mwangilwa in his books entitled the Kapwepwe Diaries and Harry Mwaanga Nkumbula was largely written on the political struggles of Zambia from the colonial era to the time of independence. He mentioned what led to the black political struggles in Northern Rhodesia through the formation of political parties such as the African National Congress Party (ANC). The Zambia African Congress Party (ZANC) and United National Independence Party (UNIP), the arrests and ill-treatment of some of the political leaders of these political parties due to the harsh treatment that the black people were made to experience inflicted upon them by their white colonial rulers. M.A Ranganathan give a vivid picture of the political history of Zambia as he looks at Kaunda's life and his political struggles for the freedom of this country, Zambia and as its first Republican President from 1964 to 1991. Ranganathan was a close associate of Dr. K.D. Kaunda; he has been able to write a detailed account about his life. Jan Pettman is another author who has given a good account about the political struggles of Northern Rhodesia. Pettman has been able to show the difference in the way Northern Rhodesia and Southern Rhodesia came to be under the European rule in that in Southern Rhodesia the British South Africa Company and settlers were able to defeat the local Ndebele and Mashona people. As a result of their large numbers they were allowed to establish self-government in 1923. But in Northern Rhodesia, where there were fewer numbers, Europeans could not be granted self-government by Britain. Instead Northern Rhodesia was ruled through the Colonial Office under protectorate status (1974:11). Pettman (1974:12) also states that the fact that after 1945, the settlers, led by Welensky, realised that Britain's obligation for Northern Rhodesia's protectorate status would not permit her to agree to amalgamation under settler control, so amalgamation was replaced by the Federation of Rhodesia and Nyasaland which was established on September, 1953. He has also been able to raise facts on the formation of some of the political parties that came to be established for the purpose of fighting for freedom. These are political parties such as the African National Congress Party (ANC), Zambia African National Congress Party (ZANC), the United National Freedom Party (UNFP) and the United National Independence Party (UNIP). He has been able to mention names of some of the prominent early freedom fighters such as Kenneth Kaunda, Harry Mwaanga Nkumbula, Simon Kapwepwe, Mukupo, Mainza Choma and Munukayumbwa Sipalo (1974:16). He has gone ahead to explain events that finally led to the dissolution of the Federation of

Rhodesia and Nyasaland. Finally he has also been able to explain how the whites lost power to Africans in Northern Rhodesia as a result of UNIP-ANC government when the two political parties added their results of the elections defeating the United Federation Party (UFP) led by Welensky in 1962 (1974:18).

Great authors such as Reinhard Henkel in his book "Christian Missions in Africa" Peter Snelson in his book "Educational Development in Northern Rhodesia 1883-945", Mark Shaw in his book "The Kingdom of God in Africa", John Baur in his book "2000 years of Christianity in Africa", Michael O'Shea in his book "Missionaries and Miners", S.E.M. Pheko in his book "The Early Church in Africa (1st to 7th Century) and today" John McCracken in his book "Politics and Christianity in Malawi 1875-1940): The impact of the Livingstonia Mission in the Northern Province and Adrian Hastings in his book "The Church in Africa 1450-1950" have written at length the history of the arrival of some of the early missionaries of the Christian faith. These people have written at length on the coming of early missionaries such as Fred Arnot and the establishment of the first school at Limulunga, Lewanika's summer capital of the Lozi people (Snelson 1974:29). Snelson has gone further to explain how other missionaries such as François Coillard came to evangelise the Barotseland and establish mission centres at places such as Sesheke and Sefula (1974:38, 89), how many other missionaries organisations came to establish many other mission stations which later spread out to many parts of the country. Reinhard Henkel has also given us a detailed account on how some missionaries came to Zambia and established their mission works. He has also given us detailed accounts on how denominations such as the Anglican, Reformed Church of Zambia, Evangelical Church of Zambia, African Methodist Episcopal Church, Salvation Army and the United Church of Zambia were established. Michael O'Shea has concentrated mainly on the coming and spread of the Catholic Church in Northern Rhodesia. He has ably explained how early Roman Catholic Missionaries such as Father Joseph DuPont was able to enter the Northern Province to establish early mission stations in Lubemba land and under the leadership of Chitimukulu as their Senior Chief of the Bemba people and other chiefs such as Makasa and Mwamba. He has also been able to explain how the Catholic Church mission work was able to spread into Kazembe land and other parts of Luapula Province and in the Copperbelt in the Lamba land.

I have also been able to use many other books which I have been able to reference to in the bibliography of this work.

CHAPTER 2

A BRIEF HISTORY OF THE REPUBLIC OF ZAMBIA

The history of this country known as Zambia can be divided into three phases. These are:

- 2.1. The period before the British rule or the colonial era, that is before 1924.
- 2.2. The period of the colonial era before the Federation of Rhodesia and Nyasaland, that is between 1924 and 1953.
- 2.3. The period of the colonial era during the Federation of Rhodesia and Nyasaland, that is between 1953 and 1964.
- 2.4. The period after Zambia became an Independent Country that is from 1964 to date.

2.1. The Period before the British Colonial Era, that is before 1924

Before the arrival of the white man on the soil of this country, this part of the continent of Africa like many other current African states was a vast open piece of land with small groups of people living in isolated areas. These pockets of people were basically nomads who continued to move from one place to another in search of food such as fruits and roots. With the passing of time, when they began to keep domesticated animals such as goats, cows and sheep they moved from place to place in search of good grazing pieces of land. Eventually, some of these groups of people began to build simple and semi-permanent shelters where they were able to live much longer. The earliest inhabitants of this country were the San people. These people lived nomadic lives. They lived in caves and simple shelters made from twigs and grass. These people lived simple lives and moved from one place to another in search of wild fruits, roots and animals which they hunted down for food. Gerald de Domenico and Michael Murphy (1971:1) have alluded to this fact when they state that 2,000 years ago the San people were forced out of Zambia into the deserts of the Kalahari where their descendants now live, by people whom we call Iron Age farmers. It is from these Iron Age farmers that the people of Zambia are descended. So we see that the San were the first people to have lived in Zambia. They

were also known as the Stone Age people. This is because their tools were basically made of stones. They used sticks and stones to dig roots, drop down fruits from trees and hunt down small animals for food.

When the early Iron Age farmers arrived, the San or Bushmen people were dispersed by them. This is because these people were more organised and lived in large numbers. It may appear that they had better weapons to use than the San people. They had known how to make tools such as spear heads, bow and arrows, axes etc. Domenico and Murphy (1979:1) have further stated that the early Iron Age Farmers had learnt important skills. They knew how to make pots by baking clay. In these pots they stored food as well as drinks and because of this they did not have to keep on moving their homes all the time, as the San had done. The San people were displaced by Bantu speaking people. The first group of the Bantu people to have arrived in Zambia was the Tonga people. These people are believed to have come from the area near the great lakes and settled in Southern Province about 1200 AD. Domenico and Murphy (1979:1) have also stated that the Tonga people are made up of about twelve groups of all whom speak similar languages, among whom are the Ila, Lenje and Totela. Thereafter many other groups of Bantu speaking people started coming. These are groups of people such as the Lozi who are believed to have come from Lunda Empire, while from the Southern part of Africa came the Ndebele and Makololo. Domenico and Murphy (1979:1) have also stated that in the nineteenth century the Tonga groups of people were attacked by the Makololo, Ndebele and the Lozi who conquered them. Other groups of people that came were those groups that migrated from the Luba-Lunda Kingdom of Congo. Amongst such people were the Chewa, Nsenga, Tumbuka, Bemba, Bisa, Lunda, Kaonde, Lamba, Senga and other such group of people that today form the seventy two tribes of Zambia. From the South came another group of people who had run away from Shaka wars. This group of people is called the Ngoni people. They are found in the Eastern part of Zambia among the Tumbuka, Chewa, Nsenga and Chikunda people apart from those found in Malawi and Tanzania where some of them went to settle. Max Ward Randall (1970:2) has stated, in referring to Zambia, that over seventy different tribes have lived and worked together in surroundings varying from modern towns to bush-country villages. The last pre-European

tribal migration into the area took place about the year 1835, when the Ngoni in the east and the Kololo in Barotseland in the west crossed the Zambezi River. They came northwards from South Africa driven by the pressures of the Zulu wars. The other tribes of Zambia were already reasonably well settled where one finds them today.

As these various groups of people settled in this country they were being led by their local leaders. It must also be stated that groups that came later and happened to be better fighters than those that arrived early, were able to defeat and rule those that came in earlier but were militarily weak. This is particularly the case for tribes such as the Bemba, Lozi and the Ngoni. The Lozi defeated weaker groups of the Tonga people. Domenico and Murphy (1979:2) state that another group of people who came to Zambia were the Lozi. They came from the Lunda people. They moved south to the present day Western Province where they conquered the Aluyana and other people who lived there. They made the Tonga people give them goods as from of tax. The Ngoni too being very skilful warriors were able to defeat tribes such as the Nsenga, the Tumbuka, the Chewa and the Chikunda and ruled them. Domenico and Murphy (1979:2-3), have also raised this point when they state that in the east of Zambia there was a group of people called the Ngoni, who, like the Makololo, had fled from Shaka. They lived their lives by herding cattle which they often took from other people. This point confirms the fact that the stronger groups of people led by strong and brave leaders were able to rule the conquered and weaker groups of people. In this way we see that stronger tribes were able to acquire large and fertile pieces of land, while the weaker tribes were at times made subjects of the kings of stronger tribes. This was the case when leaders such as Mwata Kazembe of the Lunda people, Lewanika of the Lozi people and Mpezeni of the Ngoni people conquered and ruled over the tribes that they conquered. Basil Davidson (1967:228) has raised this point when he states that Lunda chiefs had imposed their Luba-Lunda rule on village people already living in the country.

With the passing of time these now large kingdoms began to be engaged in trade with people in East Africa. For example, Davidson (1967:229), states that by 1800 the large kingdom of Kazembe was beginning to be interested in the trade with East Africa. Here the Nyamwezi provided the eastern link just as the Imbangala and other Lunda provided

the western link. In this way this part of the continent began to communicate with the outside world. This marked the beginning of outside influence coming into the country. Apart from trading in goods only, the time came when powerful kings went to the extent of trading in slaves. It was because the outside world needed human labour that would be made to work in farms, plantations and homes. Davidson (1967:232) alludes to this fact when he states that after 1850, Lubemba became increasingly linked to the East African trade by Nyamwezi and Swahili travelling merchants. But this trade by now was increasingly for slaves. Raiding warfare grew more frequent, threatening the weak with destruction or captivity but providing the strong into an effort to become stronger still. Domenico and Murphy (1979:3) have also stated that in 1852 David Livingstone came to Zambia and travelled through much of Central Africa. He went round the country, helping the sick, teaching and preaching the gospel. He noticed many slaves being sent to the coast and wanted to stop this trade. David Livingstone knew that it was not easy task to try to stop slave trade because of the profit it used to reward those involved in it. So when he returned to Britain he had to write what he saw about the slave trade. He had to encourage many Europeans to come into Africa to serve as missionaries and establish alternative types of trade apart from the slave trade. The result was that many other missionary groups came into Central Africa. Domenico and Murphy (1979:3) state that as a result of his influence the Universities Mission to Central Africa (UMCA) was started. Many other missionary groups came to Zambia. At first few were successful but slowly stations were set up. The London Missionary Society had some success in 1880 when they went to the North-West and the White Fathers also succeeded in starting missions in Northern Province. In the West, Fredrick Arnot of the Plymouth Brethren set up a station which according to Peter Snelson (1990:29) was at lealui the capital of Lewanika the Lozi King in the Barotseland now called the Western Province. In Western Province Francois Coillard established a mission station which according to Vincent Marko Tembo (1986:18) was at Sesheke. Tembo (1986:18) states that Reverend Francois Coillard established the first mission station in Sesheke in 1884.

Steven Paas (2006:212) has also stated that the Evangelical Paris Mission in Barotseland was led by Francois Coillard. Having worked in Lesotho be assumed that knowledge of

the Sotho language might give him an easy entry among the Sotho speaking elite of the Lozi kingdom. However, the king got angry because in his view the Paris Mission had entered his kingdom through a wrong route. Consequently, Coillard and his Sotho co-workers had to leave, only to be received and accepted seven years later. In 1894 Coillard opened a Bible school. After that mission work continued to grow.

2.2. The Period of Colonial Era before the Federation of Rhodesia and Nyasaland (1924 – 1953)

After the coming of missionaries, came traders who traded in various forms of businesses. The greatest of them all was John Cecil Rhodes. Domenico and Murphy (1979:3) state that Cecil Rhodes wanted the British to have power from the Cape Town to Cairo. He made plans to bring Zambia under the control of his commercial company, the British South Africa Company. According to Tembo (1992:30) in 1889, a European man called Henry Ware made an agreement with King Lewanika of the Lozi which later came to be known as the Henry Ware Concession. Like the Rudd Concession which King Lobengula made with Charles Rudd in 1888, it was for exploiting minerals in Buluzi and areas which were supposed to have been controlled by the King of the Lozi. It also gave Ware hunting rights in Buluzi. Later Henry sold this Concession to the British South Africa Company of Cecil Rhodes. Tembo (1992:30) has also alluded to the fact that the most important agreement which brought Zambia under the direct focus of the British imperialism was made in 1890. This agreement was made between Frank Elliot Lochner an agent of Cecil John Rhodes British South Africa Company and King Lubosi Lewanika. It was known as the Lochner (Barotse) Concession. Tembo (1992:30) has given three reasons to have been the reasons that made Lewanika had just regained the Lozi throne in 1885 after much fighting between his supporters and those of his rivals, he therefore wanted the protection of the British for his Kingdom. This fact has also been raised by John Baur (2005:205) when he states “On the occasion of a treaty with Rhodes that was expected to result in the establishment of a protection, Lewanika sought Coillard’s counsel. The missionary tried to explain objectivity without taking sides directly, although he insisted that the treaty would prevent further civil wars and Ndebele attacks.” The second reason was that Lewanika also wanted protection from the Ndebele armies that

were constantly attacking the Tonga and Toka-Leya between 1882 and 1893. Since these three people were Lewanika's subjects, he therefore felt threatened and the third reason was that the PEMS missionary Francois Coillard at Sefula and King Khama III of the then Bechuanaland Protectorate, both urged Lewanika to put his Kingdom under the protection of Britain.

It must also be stated that King Lewanika made many other treaties with the British South Africa Company. According to Tembo (1992:31), in 1893 another agreement was made which was known as the Lawley Concession. It gave the company power to administer parts of Buluzi, known as North-Western Rhodesia. In 1900 another concession was signed this time by Lewanika himself which was similar to the Lawley Concession and in 1897 the British sent Robert Thorne Corydon to Lealui as British Resident Commissioner. In 1899 the British Government passed a law known as the North-Western Order-in-Council. It placed all Tonga, Ila, Mankoya, Toka-leya, Lunda, Luvale, Lamba and Lozi territories from Kitwe in a straight line to Livingstone in the South under the administration of the British South Africa Company on behalf of the British government. Domenico and Murphy (1979:4), state that this law gave Rhodes a legal title to what he wanted. It gave him mineral rights and the power to help Lewanika rule.

Domenico and Murphy (1979:4) have raised an interesting point concerning the circumstances that led to Lewanika signing the treaty with the British South Africa Company when he states that at first Coillard the missionary tried to make Lewanika sign the treaty, but Lewanika did not sign it. Then Lochner planned a trick. He gave a man an ox to say he was a messenger from Khama the ruler of the land which is now Botswana. Khama was a great friend of Lewanika. He had accepted British protection in order to accept his protection in order to keep out other foreigners. This man ran up to Lewanika and said that Khama advised him to accept his protection. Finally, Lewanika signed it and gave up his mineral rights for K4,000 a year. Lewanika later found out that he had been tricked. He rejected the treaty and refused the money. But it was too late. Rhodes had what he wanted. With the treaty he could prove his claims to the British Government.

It must also be stated that it was not all local chiefs and kings who so willingly entered into treaties with the British South Africa Company. Domenico and Murphy (1979:4), for instance, state that the Bemba wanted to keep control over their trade with the Arabs and the Ngoni saw no value at all in foreign rule. By 1898 British troops were sent to fight the Ngoni people. The result was that there was fierce fighting. However, the Ngoni spears and shields could not stand against the machine-guns and rifles of the British troops. In the end the foreigners had power over them. In such cases the company gained control by military force. Tembo (1992:31) states that the Eastern half of Northern Rhodesia came under British control mainly through military action. This was so because, unlike the Lozi King, the Bemba, Lunda and Ngoni Kings did not want the foreign intruders from the beginning of their attempts to establish themselves. When the British South Africa Company failed to enter into agreements with leaders to these groups of people, it resorted to exert force on them. Tembo (1992:3) also states that in 1895, the British South Africa Company transferred its administrative capital of North Eastern Rhodesia from Zambia in Malawi to Fort Jameson (Chipata) in Northern Rhodesia. By this date the 'treaty-making' exercise had proved a failure. The Company now resorted to direct militant conquest of the Bemba, Lunda and Ngoni. In 1898 the BSA Company sent its forces to attack Mpezeni. After a fierce battle Mpezeni was defeated. In 1899, the company forces attacked and invaded the Lunda under King Kazembe Kanyembo. The Company then went ahead to attack Bemba chiefs that did not welcome the white people, so that by 1899 the Company had defeated all the Bemba chiefs that opposed the British rule. In 1900 the British Government passed a law known as the North Eastern Rhodesia Order-in-Council. It placed the whole of North-Eastern Rhodesia under the administration of the British South Africa (Tembo 1992:32).

After about twenty four years later the British South Africa Company could not manage to rule the country. Domenico and Murphy (1979:5) have stated that when the British South Africa Company found it difficult to rule the country, in 1924 it gave it to the British Government although it continued to have mineral rights. The British government ruled the country through indirect rule. According to Tembo (1992:72) indirect rule is the type of rule where the British government ruled in rural areas through local chiefs. In these areas

Native Authority Councils were formed. In urban areas this form of rule could not do well because of lack of chiefs in such areas. This fact is also raised by Domenico and Murphy (1979:5) when they state that British Government continued to use the system of indirect rule. In the rural areas District Officers and Commissioners ruled through the chiefs and the system seems to have worked satisfactorily. However, in the towns the system did not work at all well. The Government tried to set up a system of Tribal Elders to settle arguments. But many Zambians had left the rural areas because they did not like to be ruled by elders. They therefore, did not accept the new system.

2.3. The Period of the Colonial Era during the Federation of Rhodesia and Nyasaland (1953 – 1964)

From 1924 to 1953 this country which became to be known as Northern Rhodesia was under the rule of the British Government. We should also not forget that before these businessmen came into Zambia many missionaries had already started establishing mission stations. In these mission stations schools had begun to be established. Some of these schools that were established in mission stations were schools such as Mwenzo Mission Station in the Northern Province, Lubwa Mission Station in Chinsali District in Northern Province, Sefula Mission Station in Western Province and Sesheke Mission Station which was opened by Francois Coillard in 1886.

Peter Snelson (1974:38) has alluded to this when he states that in March, 1886 Francois Coillard opened a mission station at Sefula. Coillard met the King on the river where with all his chiefs, Lewanika was paying his annual visit to the graves of his ancestors. Lewanika urged Coillard to start a new station near his capital Lealui. In January, 1887, leaving Jeanmairret in charge at Sesheke, Coillard and his wife began to establish themselves at Sefula, a four-hour journey by canoe from Lealui. Sefula is the oldest surviving mission station in the country. From these mission stations came young education African men and women who were able to feel the need for self governance. They saw that they as Africans were being unfairly treated by the white settlers who had come to settle amongst them and rule them. Tembo (1992:45) for example, states that

the Paris Evangelical Missionary Society Centre at Sefula in Barotseland did not allow many Africans to become fully baptized Christians. Their apprenticeship took very long. In general terms, although the church preached that all people were equal before God, it contradicted itself by practicing racial segregation. He also states that in the PEMS in Livingstone between 1900 and 1920 Africans would not be allowed to attend the same services as those attended by Europeans 'because many of them were dirty'. At Mwenzo for example, people such as Mr. Donald Siwale organized the first Welfare Association in 1925. Domenico and Murphy (1979:5) state that the Welfare Association was not only to help the poor and sick Zambians; it was also a political organization. On the Copperbelt men who had gone to work on the mines were not allowed to bring and live with their family members. Africans were made to face a lot of ill-treatment such as hut tax which was introduced in 1903 which required that all persons should pay the sum of three shillings as tax (Tembo 1992:45). Tembo (1992:45) further states that in 1908 and 1916 two laws were passed by the administration with the aim of making Africans pay tax and also work for the Europeans. Both laws made it clear that chiefs must work like policemen in their areas to detect crime. They were also expected to provide cheap labour quickly at any time that the Native Commissioner in the area required them to do so. Africans were not allowed to enter any shop but had to buy their goods through a small window. This was known as a hatch system. Many Africans did not like such type of treatment this led to the formation of trade unions in work places. Between 1935 and 1940 serious strikes were organized by miners demanding improved conditions of work. Goodwin Mwangilwa (1982:28), has also alluded to this point when he states that in Northern Rhodesia, the Dalgeish Commission was appointed to investigate African advancement in the mining industry while Roy Welensky, a senior unofficial member of the Legco, pressed the case for a responsible government for Northern Rhodesia and amalgamation of the three Central African territories when he met the Secretary of State for the Colonies Arthur Creech-Jones in 1948. This demand was turned down. Eventually at the Munali annual general meeting held from 9th -13th July 1948 the Federation of Northern Rhodesia African Welfare Societies was transformed to the Northern Rhodesia Congress. Godwin Mbikusita Lewanika was elected its first president. Mwangala (1982:31) further states that the name was changed to a CONGRESS which became known as Northern Rhodesia

African Congress. Tembo (1982:73) too has raised this point when he states that in 1948 members of the Federation of Welfare Association met in Lusaka at Munal Secondary School. In that year these men of vision and action transformed the Federation of Welfare Association into the Northern Rhodesia African Congress with Godwin Mbikusita Lewanika as its first president. In 1951, Harry Mwaanga Nkumbula, a much younger person than Lewanika became its president. The Northern Rhodesia African Congress was a mass nationalist party because it spoke and fought for the whole nation of Northern Rhodesia. It enjoyed widespread support among Africans and also widespread admiration, fear and respect among its enemies who were the white agents of colonialisation in Northern Rhodesia and the imperial beneficiaries in Britain. Domenico and Murphy (1976:6) have also stated that in 1948 the African National Congress was formed with Godwin Lewanika as the head. He was, however, too moderate and in 1951 Mr. Harry Nkumbula took over leadership.

As can be observed in 1948, the British South Africa Company was finding it difficult to continue controlling its colonies which included Northern Rhodesia. This situation gave an opportunity to some white settlers such as Sir Roy Welensky to start pressing for the formation of a government that would join three countries together which were Southern Rhodesia, Northern Rhodesia and Nyasaland which eventually became the Federation of Rhodesia and Nyasaland.

Domenico and Murphy (1979:6) have alluded to this point when they state that Sir Roy Welensky and others thought that Zambia should be joined with Southern Rhodesia. Then the settlers could have the same powers as they had in Rhodesia and white rule could be permanent. Fortunately, the British Government did not like this idea. It instead suggested a federation. This meant joining the Rhodesia and Nyasaland for certain things such as roads, communications and university education. Each Government would still control its own internal matters. This idea was strongly opposed by the Africans. This consequently led to the formation of the first political party, the African National Congress Party. Domenico and Murphy (1979:6) state that the Federation of Rhodesia and Nyasaland was, however, formed in 1953 against the wish of the African nationalists. Its capital was Salisbury in Southern Rhodesia.

During the federation, Africans continued to be subjected to a great deal of discrimination. They were not allowed to own big businesses and get employed as senior officers even if they possessed similar qualifications with the white settlers. Domenico and Murphy (1979:7) have confirmed this point when they state that racial discrimination was widely practiced. Africans were not allowed into certain places, at some shops they were served from “hatches” at the side, there was little opportunity for education, while huge profits made by commercial companies were exported to Britain and other parts of the world. The fact that the ANC failed to prevent the formation of the Federation, some of the members of this political party laid the blame on the leadership who happened to have been Mr. Harry Mwaanga Nkumbula Mwangilwa (1982:40) in subscribing to this point states that Nkumbula’s combative spirit had been drained by the 1954 jail term. Therefore in order to avoid direct confrontation with the white rule by opposing the Benson Constitution White Paper, he adopted to practice an official part policy tantamount to condoning cowardice. “A cowardly hyena lives longer”, he would say and admit that his ordeal in prison had sapped his entire energy. This situation made charismatic and young men such as Mr. Kenneth Kaunda and Simon Kapwepwe decide to form another political party which they called the Zambia African National Congress Party (ZANC). Mwangilwa (1982:38) gives a good account of what led to the departure of some of the prominent leaders of the ANC to form another political party which came to be called ZANC. He states that there were countless reasons but the main ones include the controversial Benson Constitution, Nkumbula’s flirtation with Harry Franklin, the gathering storm within the rank and file and Nkumbula himself, the man and leader. Three days earlier, Congress National Executive Council had met in what appeared a routine meeting. The leaders quarrelled for two days and on the third, which was the afternoon of 24 October 1958, Nkumbula decided to take the bull by the horns on the issue of taking part in the Benson elections. He decided he should, raising the ire of his colleagues led by Secretary General Kenneth Kaunda, Treasurer General Simon Kapwepwe and several others who stormed out of the Chilenje Party Headquarters, and went into what used to be Kaunda’s house in Chilenje, and there a new party called the Zambia African National Congress (ZANC) was formed. Domenico and Murphy (1979:7) have further stated that ZANC was a very aggressive political party and sent a lot of fears amongst the white rule. The result

was that in 1958 the ZANC was banned and all its leaders were sent to prison. While Kaunda was still in prison, yet another political party was formed. It became known as the United National Independence Party (UNIP). UNIP was a very vibrant party. It caused a lot of resistance which was known as CHA CHA CHA. Goodwin Mwangilwa (1986:48) has also alluded to this fact when he states that a campaign of violence, known as CHA CHA CHA began at a slow tempo on the Copperbelt but it soon gathered speed and three months later when McLeod urged Kaunda to 'cease fire', some bridges had been blown up, schools and hospitals were burnt up, trees fell on highways – to render them impassable, and the scores of people had been hurt, killed or jailed. Domenico and Murphy (1997:7) have also stated that all these struggles were directed towards the Federation. In 1960 the Monckton Commission came to Northern Rhodesia to assess local people's feelings about the Federation. The report of the Commission recommended the dissolution of the Federation. Malawi left first and the Federation was dissolved in 1963.

2.4 The Period after the Independence of Zambia (1964 – 2009)

Zambia became an independent state on the 24th of October, 1964 with Dr. Kenneth David Kaunda as its first Republican President. After the Independence of Zambia from Northern Rhodesia, Zambians began to rule and pave the way to its future. Dr. Kenneth David Kaunda and his colleagues led the nation from 1964 to 1991. UNIP as a political party led by Dr. Kenneth Kaunda ruled Zambia through what the politicians call Republics. The First Republic existed from 1964 to 1972, while the Second Republic existed from 1972 to 1991. During the course of the second republic, people saw that UNIP and its leadership had failed them. Under the first republic the country experienced a multiparty form of democracy. Apart from UNIP, which was the ruling party, other political parties such as the African National Congress Party (ANC), United Progress Party (UPP) also existed. But the UNIP leadership saw that multipartism created a lot of challenges for the ruling party. Fredrick T.J. Chiluba (1995:26) has alluded to this fact when he states that former ANC and UPP members were not befriended by UNIP. Chiluba (1995:25) states that political competition is said to be a waste of human and other resources that can be

ill-afforded, whereas a 'government of all the talents' make more sense from the point of view of pushing for socio-economic development. This led to the banning of other political parties such as the UPP, Chiluba (1995:25), quotes the Zambia Daily Mail of 5th February 1972, when Dr. Kaunda banned the United Progressive Party:

"We need all the time, energy and resources and maximum co-operation from all sections of our community to succeed in our tasks (of development) ...we must not waste our energies into resolving squabbles.

The result was the birth of the Second Republic which was a one party state. This form of government created a type of leadership which became too powerful to be regarded not very different from dictatorship form of leadership. As Chiluba (1995:25) has stated that the reality of the one party state is that it inhibits and suppresses freedom of expression by refusing to listen to critics who are outside the one party. Thus the one party state cuts itself from opportunities to enlarge its understanding of problems, and denies itself full access to the range of possible solutions.

This was evidenced by the high cost of living and scarcity of essential commodities such as food stuffs and high unemployment levels. In 1991, a multiparty system of governance was reintroduced with Mr. Fredrick Chiluba, a unionist, becoming the Second Republican President through a political party known as the Movement for Multi party Democracy (MMD). During the Chiluba era we saw a drastic change from a government run economy to capitalism in which Parastatal companies were sold to individuals and groups of individuals. Individuals were made to purchase government houses at give away pieces for reasons that most people have described as being political. In 2001, Dr. Chiluba handed over Presidency to the late Dr. Patrick Levy Mwanawasa who sadly died while still serving his second term of office in 2008. The Movement for Multiparty Democracy has continued to rule ever since the down fall of UNIP in 1991. The current President is Mr. Rupiah Bwezani Banda.

From 1991, when the Second Republican President Dr. F.J.T. Chiluba, declared this country a Christian nation, it has continued to be so up to this time.

2.5 Conclusion

As can be seen in this brief given, this country now called Zambia has a rich history which originates as far back as before the early Bantu people arrived. We see that the first people to have lived in this country were the San people. After them came the Tonga people, after the Tonga came other groups that migrated from the Luba-Lunda Empire. They were followed by the Ngoni people led by Zwangendaba who fled from Zulu wars under the Zulu King called Shaka.

After these people, came early Missionaries followed by traders who eventually led to the colonization of this country. It took several years of loss of life and property before Zambia became an independent country in 1964.

CHAPTER 3

THE COMING OF CHRISTIANITY INTO ZAMBIA

3.1 Introduction

The coming of early missionaries into Zambia can be said to have been as a result of the coming and journeys taken by Dr. David Livingstone. Reinhard Henkel (1989:24) states that the interior of Southern Africa was made accessible by the journeys of David Livingstone around the middle of the last century. This directed the interest of several missionary societies towards the area and brought about an intensification of missionary efforts in the second half of the century. This was because when he went around Africa in the various parts of Eastern and Central Africa he was met by a terrible trade in slaves that was taking place between certain traditional African leaders and people that came from the shores of the Indian and Atlantic Oceans. So when he went back to the United Kingdom, Livingstone gave a report about this tragic trade in human beings known as slave trade and he made an appeal to various businessmen to come into the interior of Africa and to come to Africa and evangelize it with the Gospel of Jesus Christ. Consequently various missionary societies in Europe sent many missionaries into Africa to come and establish some mission stations. The most important manifestation of missionary activity was the establishment of mission stations. The Christianization of Zambia can be traced to the spread of mission stations. Henkel (1982:25), further states that majority of mission stations consisted of a church and a school (often a central school with a boarding school by contrast to the village day schools) and a hospital or small medical centre. In many cases there might be a bible school or a theological college, a farm, a training centre for craft and skilled trades and a leper colony or orphanage. These early missionaries came from various theological traditions. From the Church of England in Britain came the Anglican Church; from Scotland came the Presbyterian of the Church of Scotland and the Free Church of Scotland. The Dutch Reformed Church came from South Africa it had its roots from Holland. Many other mission societies came from South Africa it had its roots from Holland. Many other mission societies came which we shall be able to briefly discuss.

3.2. The Brethren Missionaries

The first attempt to start a mission station among the Lozi people was made by Fred Arnot in 1883. Arnot was born in 1858 in Scotland and had the opportunity of playing with David Livingstone's children. Snelson (1974:27) states, "Inspired by hearing Livingstone speak at a prize-giving ceremony, he decided, while still a child to go to help that great man in his work."

Snelson (1974:28), states that upon his arrival in Durban in 1882, Arnot wanted to establish a mission station somewhere along the Upper Zambezi. As he made his way northwards he decided to evangelize among the Toka and Tonga people who lived near the Victoria Falls. But before he could do so he needed permission from Lewanika, the Lozi King of Barotseland. On November 20, 1882, Arnot reached Lealui, Lewanika's capital. He was shocked by the customs and mode of living which he found amongst the people of Barotse land. As soon as Arnot had learnt a bit of the local language he decided to organize a school. Snelson (1974:29), states that the first school was therefore opened in Barotseland in Northern Rhodesia in March 1883 with only three pupils who were all boys and one untrained teacher. Arnot's school, as can be seen from the poor enrolment, faced a lot of challenges. Snelson (1974:30), states that the school continued, in fits and starts, until May 1884, when troubled by persistent illness, alarmed at the rumours of impending civil war and depressed at the insignificant effect of his work among the Barotse, he decided to leave Lealui. Arnot left Barotseland and went to Katanga where he found an opening for his work at Gerenganze.

3.3. The Paris Evangelical Mission Society

The Parish Evangelical Church has its origins from France. Snelson (1974:38) states that Livingstone's appeal for missionaries to spread the Gospel north of the Zambezi found a response not only in Europe but also in South Africa. According to an article found on internet [<http://mwandi-mission.awardspace.com/history.html>] entitled *Mwandi U.C.Z Mission* (2009:1; 11/28/2009), in 1873 Francois Coillard of the Parish Evangelical Missionary Society first visited Mwandi (Sesheke) in August, but left for Leshoma suffering

from fever. He returned to Mwandu in late October to hear that King Lewanika had consented to founding a mission in Buluzi. Snelson (1974:38), states that in 1884 Coillard was able to reach the Zambezi, but did not find Lewanika. The King of the Barotseland of the Lozi people. This was because Lewanika was in exile running away from a civil war that had broken out. Coillard was, however, well received by the usurper Akufuna when he reached Lealui in January, 1885. In September of the same year he opened the first mission station in Barotseland at Sesheke on the Zambezi River. Lewanika regained his throne and in March 1886 Coillard was able to meet the King Lewanika. Lewanika urged Coillard to start a mission station near his capital at Lealui. Coillard and his wife left and began to establish themselves at Sefula a four hour journey by canoe from Lealui (Snelson 1974:38-39).

Snelson (1974:39) states that Coillard knew like many other missionaries that education was an important ingredient for proper evangelism to take place. People had first to be taught how to read and write before they could be able to read the Bible. So schools had to be established in mission stations to teach young people. So within seven weeks of his arrival at Sefula, Coillard opened a school. Lewanika sent two of his sons and five nephews to be enrolled and other chiefs did the same. Each pupil was accompanied by one or more servants. In February, 1888, this school temporarily closed because the pupils had to go and accompany the Barotse army which was raiding the Mashukulumbwe, a vassal tribe. They returned in October the same year and promised Coillard to submit to any discipline. This time Lewanika supported the school and asked Coillard that he too be taught how to read and write. This change of attitude by Lewanika pleased Coillard. By April, 1889 the number of pupils exceeded a hundred. Snelson (1974:42) states that towards the end of 1890, Lewanika agreed to send his oldest son to Morija, to a training school in Basutoland ran by the Paris Evangelical Mission.

In these schools, as pupils began to know how to read and write, they were also to receive Bible lessons. This was the beginning of the planting of the Word of God amongst the Lozi people of the then Northern Rhodesia. But while this was going on the people did not want their children only to know how to read and write and receive the teachings of the bible, they demanded that they be taught skills as well. The result was as Snelson

(1974:44) states a scheme was started at Sioma in 1902 for training artisans which did not last due to the withdrawal of financial support and the instructor had to be withdrawn in 1907. The Paris Missionary Society did not, nevertheless, neglect industrial training, a layman by the name of William Wadell trained many carpenters. It is he who introduced what came to be known as Barotse thatching before he was invalided back to Scotland suffering from leprosy.

Snelson (1974:45) states that as a result of the education and the preaching of the Word of God, Lewanika carried out a programme of social reform. For example, he abolished the practice of trial by ordeal and the burning alive of those supposed to be convicted thereby; he appointed police to replace sorcerers who “smelt-out evil-doers; he tried to suppress infanticide; he prohibited the making and drinking of strong beer”.

Snelson (1974:46) reports that Coillard died on May 27th 1904 and he was buried beside his wife at Sefula. The work of the Paris Missionary Society continued. The mission stations that were started by Coillard were Old Sesheke (1885), Sefula (1887), Kazungula (1889) and closed 1900, Lealui (1892). Nalolo or Nangoma in 1894. was started by the Rev. Emile Boiteux, Old Drift in 1998 was started by A. Coisson who was transferred to Livingstone by the Rev. Adolphe Jalla in 1911, Mabumbu which was started in 1898 by Nalolo or Nangoma in 1804 was started by the Rev. Eugene Beguin, and Senanga in 1898 was St. Alfred Mann. Later stations were Lukona started in 1905 by the Rev. Theophile Burnier, Limulunga which was started in 1934 by the Rev. Samuel Seguin and Muoy in 1955.

According to Snelson (1974:48), the work started by missionaries initially received support from the Parish Evangelical Mission Society. But with the breaking of World War between 1914 and 1918 the support could not be continued because of financial constraints. What, however, helped is that the pupils began to pay school fees and church members gave offerings during church services as well as financial help that came from Litia, Coillard’s old pupil who became the new Lewanika in 1916 and took the name Yeta III and was a Christian.

3.4. The Primitive Methodists

Snelson (1974:50) states that the Primitive Methodist Society was the second largest mission group to enter Northern Rhodesia. It broke away from the Wesleyan Methodist church in the early part of the nineteenth century. This society was intensely evangelistic. Their simple but urgent message won them a large membership among the labourers and semi-skilled artisans in the developing industrial communities of the midlands and north of England. A missionary committee was formed in 1860 and ten years later a mission station was opened at Aliwal North in Cape Colony.

Aliwal got in touch with Coillard of the Paris Missionary Society who started work in the western part of Lewanika's kingdom, but the eastern part of Barotseland remained completely unevangelised. Coillard recommended that the Primitive Society should start work amongst the people living in the Kafue plain. These were mainly Ba-Ila, vassals of the Lozi people. Snelson (1974:50) states that in April 1889, a pioneering party consisting of the Rev. Henry Buckernhan and his wife, and an infant daughter, the Rev. Arthur Baldwin and Fredrick Ward, an artisan, left England and after experiencing many problems arrived at Kazungula on the Zambezi in August 1890. Ward soon left the group.

When the party finally reached Nkala an area of the Ba-Ila it was well received and a first station was founded at Nkala on 1st January 1894. At first, the Ila people resented the early missionaries and looked at them with suspicion. A second station was established at Nanzela in 1895. Arthur Baldwin opened the first school (Snelson 1974:51). In 1901 another station was opened by Walter Hogg across the Kafue River, but when Hogg died in 1905 two years later the Rev. John Fell moved the station downwards, first to Mudodoli (1907) and then to Kachindu in 1910. Another station was opened in 1905 at Nambala in what is now called Mumbwa District by William Chapman (Snelson 1974:54) Edwin Smith and his wife left Nanzela to go and open Kasenga Mission overlooking the great Kafue plain, and the same year the Rev. John Kerswell began work at Namantombwa. Snelson (1974:56) states that in 1916 a large estate was purchased on the banks of the Kafue river with the money donated by Charles and Martha Clixby of Gainsborough in England.

The Rev. John Fell was appointed to build a training institution and to be its Principal a position held till 1928. Fell opened a training school for teachers- evangelists in 1918 with 25 young men from Nanzela, Kachindu, Nambala and Kasenga stations for a three-year training programme.

3.5. The Reformed Church in Zambia (RCZ)

The Reformed Church in Zambia is one of the largest Protestant Churches in Zambia. It is the result of the missionary activity of the Dutch Reformed Church in South Africa (D.R.C.M). Henkel (1989:60) states that the Dutch Reformed Church Mission started its work exclusively in Eastern Province of the then Northern Rhodesia and could use one local language which is Nyanja. Henkel (1989:60) further states that this Mission Society having come from South Africa had one serious weakness which it came with from its mother church in the Orange Free State which was that it practiced Apartheid ideology which segregated black people from white people even in its Mission stations. Snelson (1974:76) also like Henkel has traced the origin of the Dutch Reformed Church as being South Africa. Mpezeni the Paramount Chief of the Ngoni people invited the Dutch reformed Church from Cape Province. Instead his invitation was forwarded to the Dutch Reformed Church of the Orange Free State and two African evangelists were sent to the Angoni. They prepared work at Magwero on July 5, 1899 close to the border between Fort Jameson and Fort Manning.

Snelson (1974:76-77) has stated that other Mission stations that were opened in Zambia were Madzimoyo in 1903, which later became the head station, Nyanje in the Nsenga area by Rev. J.H. Van Schalkwyk in 1905. At the same time another station was started in Fort Jameson. Nsadzu was opened in 1928, Lusaka in 1933, Katete in 1944, Tamanda was taken over from the United Free Church in 1924. In 1935 mission activities were started in the Copperbelt.

In these mission institutions emphasis was placed on educational work. The aim was to spread the Gospel of Jesus Christ among as many villages as possible.

3.6. The African Methodist Episcopal Church (AMEC)

Henkel (1989:62) states that the “mother church” of the AMEC in Zambia is the AMEC in the USA, a church founded in 1816 by black Americans. At the end of the 19th century a breakaway movement from the mission churches began in South Africa which was connected with the discovery that Christianity was not a religion of the West but had been embodied in Ethiopia from a much earlier time (4th century). This movement led to “Ethiopian churches” which were independent of missions and under African leadership. Henkel (1989:62) has stated that some of these churches made contacts with South Africa so that in 1894 South Africa was incorporated and became an Episcopal district of AMEC in the USA. In 1900 the church became established in Southern Rhodesia. In 1931, the AMEC was recognized in Northern Rhodesia and by 1933 other ecumenical churches which had developed in the Copperbelt without missionary assistance joined the AMEC which led to the presence of AMEC churches in all the larger towns of the country. Currently AMEC churches are found not only in towns but in most of the rural areas of Zambia.

3.7. The Anglican Church

The Anglican Church has its origin in the Church of England. Henkel (1989:64) States that the church first came in Northern Rhodesia through the Universities Mission to Central Africa (UMCA), which was founded in 1858 after Dr. Livingstone’s appeal to open up mission stations in Central Africa. In 1910 the first UMCA missionaries came to Northern Rhodesia. They were from the High Church wing of the Church of England and were in many ways near to the Roman Catholic Church. The High Church means the High Order of the Church of England which is different from the Low Order of the Church of England. The Low Order of the Church of England is quite similar to most of the churches that practice Reformed tradition such as the Reformed Church of Zambia and the Presbyterian Churches that exist in this country. Henkel (1989:64-65) states that before the coming of these early missionaries, they were Anglican Clergy in both Livingstone and Fort Jameson that provided spiritual needs of the white settlers and the

colonial officials. Bishop Hine, the first Anglican Bishop was allocated the whole of Northern Rhodesia as his mission station field by the UMCA. Bishop A. May was the second Bishop. Currently the Anglican Church of Zambia is part of the Church of the Province of Central Africa to which other countries such as Zimbabwe, Botswana and Malawi also belong.

3.8. The Salvation Army

The Salvation Army in Zambia is one of the denominations dominantly found in certain parts of Southern Province of Zambia amongst the Tonga speaking people. Henkel (1989:66) states that the Salvation Army developed from Methodism in Britain in 1865. It came to Northern Rhodesia from Southern Rhodesia. It arrived in Northern Rhodesia after many of the major missionary societies had already been established. The Salvation Army is known for its medical and education services it offers at its hospitals and schools. It runs a hospital at Chikankata Mission hospital which was opened in 1945. This mission station was at one time a government station bearing the name Imbwe Munyama. The army took over this station from the government. In 1927, the station moved to Chikankata 25km to the west.

3.9. The Lutheran Church of Central Africa

Henkel (1989:68) states that the Lutheran church of Central Africa is a product of the mission work of the Wisconsin Evangelical Lutheran Synod, one of the conservative Lutheran denominations in the USA. Henkel (1989:69) further states that its work in Zambia was started in the early 1950s in Lusaka and in Mumbwa district, 50km to the west of Lusaka. Later Lutheran churches were established in other areas such as in Southern, North-Western, Eastern and the Copperbelt Provinces.

3.10. The Seventh Day Adventist Church (SDA)

The Seventh Day Adventist Church is one of the denominations that are found in many parts of Zambia. Henkel (1989:70) states that this church came from the USA. It started its work in Zambia or Northern Rhodesia in 1905 in the Southern Province. This denomination did not involve itself in territorial agreements but considered the whole

country as its mission field. That being the case its mission work was scattered through various parts of the country. These were Rusangu in Southern Province, Musofu in Mkushi District, Chipempe in Luapula Province and Mwami in Eastern Province. The SDA also began working in Barotseland where a mission station was established at Liumba Hill and Yuka Hill.

3.11. Christian Missions in Many Lands (CMML or the Christian Brethren)

The work of the Christian Mission in Many lands (CMML) can be noticed in specific areas close to Angola and Congo D.R. Henkel (1989:71) states that this Brethren fellowship first met in Great Britain in the first half of the 19th Century. This movement developed quickly as a result of individual fellowships sending missionaries to various parts of Africa. In Northern Rhodesia the work of the CMML embraced areas of the Chokwe, Luvale and Lunda people which extended in an east/west strip through all three territories. In Zambia, CMML reached the Zambezi, Mwinilunga and Kabompo Districts in the North-Western Province and the Southern part of Luapula Province.

3.12 The Evangelical Church in Zambia (ECZ)

The Evangelical Church in Zambia has its origin in the work of the former South Africa General Mission (SAGM) which was renamed as the African Evangelical Fellowship in 1963. The South Africa General Mission was an international missionary society which was founded in 1891. In 1897, it started work in Southern Rhodesia. In 1910 it made an agreement with the CMML mission through the help of Arnot to work amongst the Kaonde people in the present day districts of Solwezi and Kasempa. Another agreement was made with the Paris Evangelical Mission society whereby the Nkoya who lived in Mankoya (now Kaoma) District of Western Province, and who did not actually belong to Loziland to be made to belong to SAGM. Thus the SAGM became the Kaonde Mission while the CMML had a monopoly on the people of Kasempa (Henkel 1989:73-74). The Evangelical Church of Zambia has Mukinge Mission Station in Kasempa district in the North-Western Province where there is a Girls Secondary School and a hospital. In Lusaka it has a mission station known as Chamba Valley Mission Station.

3.13. The Baptist Churches

The Baptist Churches in Zambia have their roots from South Africa Baptist Missionary Society (SABM). According to Snelson (1974:90), the Rev. William Arthur Phillips and Henry Masters were the first missionaries to have pioneered the Baptist missionary work among the Lamba people of the Copperbelt Province of the Northern Rhodesia. Phillips who was accompanied by Masters came from Likubula in Nyasaland from the Nyasa Industrial Mission at Shire Highland Mission Station. In Northern Rhodesia they arrived at Kapopo District (Lambaland) and opened a mission station at Kafulafuta, near the village of Chief Katanga in December, 1905. Let me state here that Kapopo district does not currently exist. It was in Chief Katanga's area where the first school was established in the Lambaland starting with a handful of Chief Katanga's youngsters as the only pupils.

Snelson (1974:91) states that in 1910, Phillips and H.L. Widey were able to open another mission station at Lewanika approximately 160 kilometres west of Broken Hill across the Lukanga Swamp. Due to lack of financial support this station was temporarily closed until the visit of the Rev. F.S. Arnot to Kafulafuta. After Arnot's visit it was realized that more funding was to be sourced from the South African Baptist Missionary Society (SABM). Henkel (1989:74) too alludes to this fact when he states that with the help of Arnot it took over two mission stations in Lambaland at Kafulafuta and Lwamala in 1914. These two mission stations were founded by a small interdenominational society with a strong Baptist influence, the Nyasa Industrial Mission which had worked in Nyasaland and could not manage to run these two stations. Henkel (1989:74-75) states that this work was led by C.M. Doke, a notable member of the institute of African Studies at the University of the Witwatersrand in Johannesburg. The SABM, due to its financial constraints and personnel resources decided to offer part of its work to Swedish Baptist and the Scandinavian Independent Baptist Union that arrived in 1931. The Scandinavian Baptists founded its main station at Mpongwe in Southern Lambaland. Due to political reasons after independence the work of SABM was taken over by the Australian Baptist' mission society because SABM left Zambia.

Henkel (1989:77), further states that, another Baptist Mission to have come in Northern Rhodesia was the Southern Baptists of the USA in 1959. This mission society coming from the largest Protestant denominations in the USA had immense personnel and financial resources at its disposal. It has been able to undertake many missionary activities. In Zambia its missionary activities have been concentrated mainly in Eastern Province and the urban areas of the Copperbelt and Lusaka.

3.14. Jehovah's Witnesses

According to Henkel (1989:83), Zambia is stated to have the highest percentage in the world of Jehovah's Witnesses in the country's population. It is therefore the second largest church to the Catholic Church. The Jehovah's Witnesses as a sect has its origins from the USA. Henkel (1989:84) states that this movement began in 1872 in the USA. It came in Rhodesia in 1911 via South Africa. In 1925-26 it reached the Lala area of Serenje District. It is here at Serenje where a campaign to exterminate witches was launched by Tomo Nyirenda who called himself Mwana Lesa (Son of God). As a result, a hundred of women were killed. Nyirenda was eventually arrested and hanged and his followers fled into the Congo. From that time onwards members of the Jehovah's Witnesses were viewed with suspicion by the colonial government. The situation was exacerbated because they refused to acknowledge any worldly authority, that of colonial government as well as the chiefs. In 1935 they were blamed for the unrest amongst miners on the Copperbelt and were subsequently suppressed by the prohibition of their literature and meetings and the destruction of several of their churches.

Conflicts between the Jehovah's Witnesses and the Government did not end with Independence in 1967 and 1969 there were clashes with the members and the leading political party UNIP as they refused to accept the new flag, to sing the National Anthem and to become party members (Henkel 1974:85). Despite repression in this country, this denomination has continued to spread throughout Zambia.

3.15. The Wesleyan Methodist Missionary Society: Chikala and Chipembi, 1913

Snelson (1989:113) states that unlike the Primitive Methodist Missionary Society which received some resentment from the Ba-Ila people, the Wesleyan Methodist Missionary

Society was actually invited by Rhodes. It has its roots from as far back as 1735 when John and Charles Wesley ran a station in Georgia, USA. After the Methodists finally broke away from the Church of England in 1784, there was a renewed interest in missionary work overseas, and a foothold was established in Cape Province of South Africa in the early part of the nineteenth century. In 1890, Rhodes invited the Rev. Isaac Shimmin of Klerksdorp accompanied by the Pioneer Column to Salisbury. Rhodes promised to give abundant land to them for mission work and some financial support.

Snelson (1974:114) states that the work of Wesleyan Methodism was introduced into Northern Rhodesia by a single village man named Chikala. Chikala lived at a village called Mbosha in the Luano Valley of Northern Rhodesia. In about 1902, he travelled to Selukwe where he was employed by a miner. While there he came under the influence of teachers at a nearby Wesleyan mission school and became a Christian. When he returned to his home with the help of his brother who had now become Chief Mbosha, they invited the Wesleyan Methodists led by John White to come and open a mission station in Chief Mbosha's area. The Missionary did not come soon to open the station. Three years later John White came to Northern Rhodesia in the company of the Rev. Henry Loveless and three African Evangelists. By that time Chikala had died. Unfortunately, these missionaries decided not to build a mission station in Luano valley because the place was too hot and unhealthy. Instead they chose a site near Chipembi's village. Snelson (1974:114) states that ill-health caused White to retire quickly. He was succeeded by Rev. Douglas Gray in 1913. This man did a lot to expand the work of the mission society. One of the greatest successes is the establishment of Chipembi Boarding School for girls which was opened in March, 1927 led by Dorothy Hinks (Snelson 1974:116).

Snelson (1974:118) states that in 1932 the Methodists (the Primitive and the Wesleyan branches were united into the Methodist Missionary Society. The Rev. Gray was succeeded by the Rev. Merfyn Temple and the work of these two missionaries continued to grow. Today the two Methodist Societies are both part of the union church that was formed in 1965 called the United Church of Zambia. All the property left by them is under the control of the United Church of Zambia (UCZ) (Henkel 1989:58).

3.16. The Roman Catholic Church

The Catholic Church has both an old and long history in this country. It is by far the largest church in Zambia spread in all the nine provinces of Zambia. It was introduced first by the White Fathers in the north and east by the Jesuits in the south and centre (Henkel 1974:52).

Michael O'Shea (1986:21) states that the White Fathers Society, properly titled 'Society of Missionaries to Africa' was founded in 1868 by Charles Martial Allemand Lavigerie, the Archbishop of Algiers. His first aim was the evangelization of the Moslems and the conversion to Christ of the African continent. Archbishop Lavigerie founded his Missionary Society. On the 17th of April 1878, the first group of White Fathers set out from Algiers for East Africa. They were ten young men under Fr. Lavinhac. They arrived at Bagamoyo in June and from there struck inland on foot. This group remained together as far as Tabora which they reached in the month of September of the same year. After that, the group split into two groups, one group went north towards the Baganda Kingdom of Mutesa in Uganda while the other one went west towards Lake Tanganyika. The group that went towards the Lake reached at Unyanyembe – the old name for Tabora region and finally reached Lake Tanganyika (O'Shea 1986:22).

O'Shea (1986:24) states that the group of the White Father that reached Northern Rhodesia was sent by Lavigerie. They were first sent to Nyasaland. Their names were Fr. Lechaptois, Heurtebise, Mercui and Brothers Chretien and Antoine. On the voyage, Brother Chretien fell sick and died he was buried at the sea near Zanzibar. On 28th December 1889 the remaining four reached Mponda at the southern end of Lake Nyasa. Within two weeks the Portuguese under whose aegis they had come, ceded the territory to the British. So they found themselves in serious problems. They were abandoned by the Portuguese while the British suspected them and regarded as agents of the Portuguese. Their presence was bitterly resented by the Scottish LMS missionaries from the Livingstonia Mission who had already established themselves in the area and regarded it as their preserve. Furthermore, the local chief, Mponda, a Moslem was hostile to all Christian missions. Fr. Mercui was sent to Algiers to brief the headquarters of what

had befallen the group. Meanwhile the remaining three trekked north in search of suitable mission site. On the 19th of July they reached Mwela in Chief Mambwe's areas where they were well received by the chief and his people. Thus the first Catholic Mission Station was established in the northern part of Zambia which became known as Mambwe Mwela Mission.

O'Shea (1986:30) states that among the Bemba people of Northern Province, the first missionaries to have reached Chitimukulu's kingdom called Lubemba were those that had established the mission station at Mambwe Mwela Mission. This was at the request of the Chief who needed European support possibly against the Ngoni warriors. On 4th June, Fr. Joseph DuPont went to visit Makasa, one of the Bemba Chiefs, who offered him a mission site on the banks of the Luchewe River. DuPont accepted the offer, and therefore had to send messengers to the English Boma of Fife near Isoka seeking permission to establish a mission station in Makasa's area which was granted along with a warning that if he got himself into trouble with the Bemba, he would not expect any help from the Boma as they were powerless. O'Shea (1986:42) further states that on 23rd July 1895 DuPont settled by the banks of the Luchewe and established Kayambi Mission which became his headquarters.

Fr. DuPont became not only so popular, but strong in the Lubemba Kingdom to the extent that after the death of Chief Mwamba, one of the Bemba Chiefs, Dupont who bore a nickname of motomoto, which in Swahili means fire-fire, became Chief Mwamba for a while until a nephew came to succeed the throne of Mwamba (O'Shea 1986:42). Dupont was also given a mystical name 'Luchele Ng'anga'. Ng'anga means witch-doctor or medicine man. Luchele Ng'anga was regarded as a benevolent father figure of the tribe, perhaps even as a god (O'Shea 1986:38).

Many other Catholic mission stations were established by Dupont and others that came in the Lubemba Kingdom such as Chilibula in Chief Mwamba's area, Chibote west of Kaputa such that when he resigned from office he left 12 mission stations, 45 missionaries, 6000 Catholics, 5700 Catechumens and 18,000 school children behind him (O'Shea 1986:51).

The year 1902 witnessed the arrival of the first four missionary sisters of Our Lady of Africa White Sisters in Bangweulu. They came to work at the Chilubula White Sisters School for Girls amongst the local Bemba people (O'Shea 1986:61). They were the first women to work amongst African Bemba girls. Through their work we see some girls learning how to read and write.

From the Lubemba Kingdom the Catholic Church spread to other places such as Luapula, Copperbelt and other Provinces.

3.17. The London Missionary Society

The London Missionary Society was a non-denominational society that was founded in 1795. It arose out of England's Congregational Churches. It was founded in London. This society was responsible for sending into South Africa early missionaries such as Dr. Robert Moffat in 1817 (Tembo 1992:14). Dr. David Livingstone one of early missionaries in its first trip to South Africa was also send by the London Missionary Society (Tembo 1992:6). In Zambia its first mission station was established in 1885 at Niamkolo in Lungu country followed by Fwambo among the Mambwe in 1886. Kawimbe of the Lunda people Mbereshi mission station was opened near the Mbereshi River in 1900 (O'Shea 1986:46).

3.18. The Church of Scotland

Northern Rhodesia was one of the countries that received missionaries that came from Scotland. They were Presbyterians who first came to open a mission station in Nyasaland on the shore of Lake Nyasa in 1875, and nearly twenty years later opened Livingstonia Institute at Kondowe. In the same year, a mission station was opened at Mwenzo, just inside North Eastern Rhodesia near Fife, among the Namwanga people. Others stations that were opened by the Church of Scotland were Chitambo, where Livingstone had died. A station was opened in 1907 by Malcolm Moffat and Dr. Hebert Wilson. In Chinsali District an African Missionary by the name of David Kaunda, educated at Livingstonia, had begun evangelistic work in the Chinsali area and his efforts led to establishment of Lubwa Mission Station. Later in 1922, another station known as chasefu was opened among the Tumbuka people of Lundazi District (Snelson 1974:6).

During the formation of the United Church of Zambia, Lubwa and Mwenzo mission stations became part of this union. Chasefu mission has of late been taken over by the Church of Central African Presbyterian (CCAP) Synod of Zambia.

3.19. Conclusion

Having briefly looked at the history of the coming of Christianity in Northern Rhodesia we find that Christianity as a religion was introduced to the indigenous people of this country by missionaries that came either from European countries or South Africa. Basically most of them came as a response to Dr. David Livingstone's appeal for Christian Missionary Societies to send missionaries into Central Africa to evangelize the Gospel of Jesus Christ to the people in Africa.

As these missionaries came into Central Africa in general and Zambia in particular, most of them faced a lot of challenges. They faced natural challenges such as crossing thick forests in which wild and dangerous animals such as lions, leopards, elephants and snakes lived. These creatures posed a lot of danger to their lives. They had to walk long distances crossing rivers which had, in most cases, no bridges. They sometimes met serious resistance from local chiefs and their subjects who most times mistook them for slave traders.

It is also observed that as these Mission Societies came into Central Africa, they adopted the policy of sharing territories of operation. This was done to avoid competition amongst themselves and proper use of both personnel and financial resources. This explains the reason why we still see even to this day that certain denominations are more prominent in particular parts of Zambia amongst tribes that originate from such areas than in other areas. This was the case for most mission societies except for the Seventh Day Adventists and the Jehovah's Witnesses who regarded the whole of Zambia as their territorial area for evangelism. Consequently Presbyterianism is found to be prominent amongst the Tumbuka and Senga speaking people of Lundazi and Chama while Salvation Army is also prominent amongst the Tonga and Ila people of Southern Africa.

Currently, the country has so many denominations that have been established and many more splinter Pentecostal churches and ministries are forming. Some of these churches

are sponsored from other outside churches coming from countries such as U.S.A., Canada, and European countries.

As I conclude this chapter I also need to mention that the History of the origin of the Synod of Zambia of the now Uniting Presbyterian Church which was formerly known as the Presbyterian Church of Southern Africa which is the core subject of the research work, has its roots as Pons (1982:1) states from the Southern Stream of Presbyterianism. Its connection with the Church of Scotland is through the Presbyterian Church of Southern Africa. However, most of its early and elderly members came from or were at one time members of the Church of Scotland (C or S) or Church of Central Africa Presbyterian (CCAP) (Pons 1982:1)

CHAPTER 4

A HISTORY OF THE ORIGIN AND SPREAD OF THE SYNOD OF ZAMBIA OF THE UNITING PRESBYTERIAN CHURCH IN SOUTHERN AFRICA IN ZAMBIA FROM 1926 TO 2008

4.1. Introduction

The first congregation of the Presbyterian Church in this country which was then Northern Rhodesia was established in 1926. This was in Livingstone and the name that was given to it was and still the David Livingstone Memorial Presbyterian Church (Pons 1982:3). From 1926 to 1957 for nearly 30 years the David Livingstone Memorial Presbyterian Church remained the only Presbyterian Church in Northern Rhodesia and was part of the Presbytery of Zimbabwe (Pons 1982:4). In 1956 another Presbyterian church was planted in Lusaka which was and is still known as St. Columba's Presbyterian Church. Soon after another congregation was established in Broken Hill now Kabwe. It was also given the name St. Columba's Presbyterian Church and in 1959 St. Andrews's Presbyterian Church was established in Kitwe (Pons 1982:4).

As can be seen this Presbyterian Church arrived into this country before both the Federation of Rhodesia and Nyasaland which was constituted by the British Parliament by passing a law in August 1953 (Tembo 1992:80) and which as Tembo (1992:86) states got dissolved in 1963 and the birth of Zambia after gaining its political independence on the 24th October, 1964. Its early congregants were members of the Presbyterian Church of Southern Africa (PCSA). All its early congregations such as the David Livingstone Memorial Presbyterian Church in Livingstone, St. Columba's Presbyterian Churches in both Lusaka and Kabwe and St. Andrew's Presbyterian Church were registered as individual congregations. While others are registered as Presbyterian Church of Zambia (PCZ) as it came to be called (Pons 1982:5).

It must also be noted that before the Presbytery of Zambia was born, the early congregations that were established before the independence of Northern Rhodesia were

all under the same Presbytery with those congregations that were established in Southern Rhodesia which were all under the Presbytery of Southern Rhodesia. This Presbytery later broke into two Presbyteries which became known as the Presbyteries of Matebeleland and Mashonaland. The Reverends A.G. Leask and Hugh Squair are said to have been amongst the first ministers to have come from South Africa to minister in these early congregations (Pons 1982:3-4).

These early Presbyterian congregations that were established in Livingstone, Lusaka and Kitwe were founded by white expatriates who came into the country working along the railway line. Some of them worked as railway workers while others worked as mine workers especially in the Copperbelt while still others worked in administrative offices. This explains the reasons why these Presbyterian congregations were only found along the line of rail. In an interview, Mr. Elton Muwowo (09.02.08) one of the early leaders of the Presbytery of Zambia who served as the first clerk of the Presbytery of Zambia from 1990 to 1993 said that the early congregations had no black members because of racial discrimination.

The Presbytery of Zambia became the Synod of Zambia in 1992 when two Presbyteries were constituted. These were Central and Copperbelt Presbyteries (Minutes of the Session meeting of Kabwata Presbyterian Church in Lusaka of 30th January, 1993). In 2007 Central Zambia Presbytery was split into two Presbyteries which are Munali and Muchinga Presbyteries. (Muchinga Presbytery meeting minutes of the 6th of January, 2007).

Currently the synod of Zambia consists of Munali, Muchinga and Copperbelt Presbyteries.

4.2. Munali Presbytery

The Munali Presbytery has congregations in Livingstone, Siavonga and Lusaka Districts. The following are the congregations that are found in Munali Presbytery; David Livingstone Memorial Presbyterian Church found in Livingstone in Southern Province, Matinangala Presbyterian Church found in Siavonga in Southern Province, Chilanga Presbyterian Church found in Lusaka District and Province, Chawama Presbyterian Church found in Lusaka District and Province, Misisi Presbyterian Church found in

Lusaka District and Province, Kabwata Presbyterian Church found in Lusaka, Chilenje Presbyterian Church in Lusaka, Kanyama Presbyterian Church found in Lusaka and Mtendere Presbyterian Church also found in Lusaka.

4.3. Muchinga Presbytery

Muchinga Presbytery has some of its congregations in Lusaka Province while others are found in the Eastern Province. The following are the congregations that form Muchinga Presbytery; George Presbyterian Church, Matero Presbyterian church, Ng'ombe Presbyterian Church, Columba's Presbyterian Church, Kaunda Square Presbyterian Church, Chelstone Presbyterian Church, Garden Presbyterian church which are all found in Lusaka Province, Chipata Presbyterian Church, Umodzi Presbyterian Church found in Chipata district in the Eastern Province, Lundazi Presbyterian Church found in Lundazi district in the Eastern Province and Chama Presbyterian Church found in Chama district in the Eastern Province and Garden Presbyterian Church in Lusaka, Lusaka Province.

4.4. Copperbelt Presbytery

The following congregations constitute the Copperbelt Presbytery; Bwacha Presbyterian Church, St. Columba's Presbyterian Church found in Kabwe in the Central Province, Kapiri Mposhi Transitional Congregation found in Kapiri Mposhi in Central Province, Masala Presbyterian Church, St. Peter's Presbyterian Church, Kabushi Presbyterian Church, Twapia Presbyterian Church all found in Ndola in the Copperbelt Province, Wusakile Presbyterian Church, St. Andrew's Presbyterian Church, Chimwemwe Presbyterian church, St. Paul's Presbyterian Church, Kwacha East Presbyterian Church all found in Kitwe in the Copperbelt Province, John Knox Presbyterian Church and Mikomfwa Presbyterian Church found in Luanshya in the Copperbelt Province and St. Mark's Presbyterian Church found in Mufulira in the Copperbelt Province.

4.5. The History of the Synod of Zambia of the Presbyterian Church of Southern Africa during the period 1924 – 1953

Between the period 1924 and 1953, this country was known as Northern Rhodesia. It was under British rule administered through the British South Africa Company (BSA. Co.) if we

look at the history of the Presbyterian Church in Southern Africa, we see that during this period, the Synod of Zambia as it exists today was non-existent. There was only one congregation that belonged to the Presbyterian Church of Southern Africa. This is the David Livingstone Memorial Presbyterian Church which was opened in 1926 (Pons 1982:3). This congregation was purely a white people's congregation ministering to mainly white railway workers and other government and non-government institutions. Other white Presbyterians that were ministered to were white fathers who came to establish farms along the line of rail. The Rev. David Squair, the minister of the David Livingstone Memorial Presbyterian Church used to make tentative movements ministering to such Presbyterian farmers (Pons 1982:4).

Two questions may be raised when we examine the history of this church between the year 1924 and 1953. These are firstly, if some of the white farmers that came to establish farms along the line of rail were Presbyterians and they were being ministered to, why did they not establish other Presbyterian congregations in other places between Livingstone and Lusaka apart from the one found in the towns of Livingstone? Secondly, if the first Presbyterian Church was established in 1924, which was a white people's congregation, were black people also evangelized too, and how did they respond since no other Presbyterian congregation exists within Livingstone or along the line of rail from Livingstone to Lusaka?

Although no definite answers are provided for these two vital questions, we may tend to have two possible explanations that could help us answer these two vital questions. These explanations are that there could have existed small preaching places along the line of rail, but that the main congregation remained David Livingstone Memorial Presbyterian Church. This explanation is supported by Pons (1982:4) when he states that in the 1950s the territory's urban population was growing fast. So the minister of the Livingstone congregation at that time, the Rev. Hugh Squair began tentative moves to minister to people in towns along the 'line of rail'. We may also agree with Mr. Elton Muwowo when he says that the early Presbyterian congregations had no black members because of racial discrimination between black and white people (Informant Muwowo: 09.02.08).

The fact that the David Livingstone Memorial Presbyterian Church remained the only Presbyterian Church for thirty years before another one could be established in Lusaka far away from the town of Livingstone as stated by Pons (1982:4) would also suggest that this particular church lacked the zeal to reach out to black people along the railway line. So we see that between 1924 and 1953 which is the period before the Federation of Rhodesia and Nyasaland, the Synod of Zambia did not exist. The only Presbyterian congregation that did exist which is the David Livingstone Memorial Presbyterian Church was part of the congregations that formed the Presbytery of Rhodesia.

4.6. The History of the Synod of Zambia of the Presbyterian Church of Southern Africa (PCSA) during the era of the Federation of Rhodesia and Nyasaland (1953 – 1963)

The Federation of Rhodesia and Nyasaland was the rule of three states under one government whose headquarters was found in Southern Rhodesia in Salisbury, now Harare. The three countries that formed this Central Federation were Northern Rhodesia (Zambia), Southern Rhodesia (Zimbabwe) and Nyasaland (Malawi). This federation lasted from 1953 to 1963.

The federation was an imposed white government on Africans. It was formed against the will of the land owners. The young men and women, most of whom had received some education from mission schools, stood up to fight against it. Amongst them were Kenneth Kaunda, the son of a Presbyterian Missionary, David Kaunda who came from Nyasaland to come and help establish Lubwa Mission Station in Chinsali District in Northern Province, Simon Kapwepwe, his friend, Mr. Harry Nkumbula and others (Tembo 1979:7).

The Presbyterian Church of Southern Africa in its early days was a white people's denomination. Most of the members were white people some of whom could have supported the Federation. This situation made this church become unpopular amongst the black freedom fighters. This is the reason why Pons (1982:4) states, in these years immediately prior to independence, the situation in Zambia was fluid and dynamic. There were many tensions and pressures, both political and ecclesiastical. On the political scene, racial feelings and tension were part of the pre-independence struggle and on the

ecclesiastical scene; churches and missions were in the throes of an ecumenical striving to transcend denominational barriers and to constitute the United Church of Zambia. Mkochi (2002:5) states that the Rev. John Anderson returned to South Africa in 1963 and was succeeded at St. Columba's by Rev. Brian Stumbles.

It has also to be noted that during the period of the Federation of Rhodesia and Nyasaland, South Africa, which was a country that used to send ministers to come and work in Northern Rhodesia in the Presbyterian Church of Southern Africa, was still under the minority and oppressed white rule through its apartheid policy. This therefore means that the political relationship between these two countries was not good. Mkochi (2002:5) states that in 1970, the Rev. Lediga and the Rev. Ramalibani were deported from Zambia for political reasons. One wonders what these reasons could have been, since they were not white people, but that since they came from South Africa they could not live in Zambia forever since they were foreigners. According to Sangano (2010:2), this tension was caused by some black members in Lusaka who did not like the Rev. Lediga to remain in Zambia since he came from South Africa.

During the period of the Federation some new congregations were established. In Lusaka, St. Columba's Presbyterian Church was opened in 1956 and Kabwata Presbyterian Church was also established in 1958 (Pons 1982:4). In 1960 another Columba's Presbyterian Church was established in Broken Hill (Kabwe). According to Sangano (2010:1), St. Columba's Presbyterian Church began way back in 1956, but the work of building the church hall was completed in 1960. In 1954 another Presbyterian Church was established in Luanshya known as John Knox Presbyterian Church (Copperbelt Presbytery Officials Report on the quest for autonomy from UPCS 02.22.07:2). In 1959 St. Andrew's Presbyterian Church was established in Kitwe (Pons 1982:4).

What we see in that during this era many new congregations were established. Some of these congregations were those of white Presbyterians while others were those of black Presbyterians. But what we also notice is that the members that largely formed these white people's congregations were the white Presbyterian railway workers, mine workers

and those white people that worked for government and non-government offices that were already Presbyterian from their countries of origin mainly South Africa or Britain, or were family members of such Presbyterians. Amongst the black Presbyterians, most of them were Tumbuka and Senga speaking people coming from Lundazi and Chama districts. These people were Presbyterians coming from the Church of Scotland of Livingstonia Mission and their relatives. Others were coming from the Church of Scotland of Livingstonia Mission and their relatives. Others were Tumbuka and Tonga speaking people coming from Nyasaland looking for jobs in Northern Rhodesia who were already Presbyterian from the Church of Scotland of Livingstonia Mission.

The fact explains the reasons why the Presbyterian Church of Southern Africa and the Church of Central Africa Presbyterian have for a long period of time flourished amongst the Tumbuka and Senga speaking people of Lundazi and Chama districts in the Eastern Province and the Tumbuka and Tonga speaking people from Malawi. The few black congregations that were established were basically opened by the Tumbuka, Tonga and Senga speaking people who had migrated from Lundazi and Chama districts and Malawi to come and work along the line of rail such as on the rail line, mines and other institutions in Lusaka and on other towns in the Copperbelt Province.

4.7. The History of the Systematic growth of the Synod of Zambia of the Presbyterian Church of Southern Africa (PCSA) after Zambia's Political Independence (1964 – 1999)

During the period between 1953 and 1964 Northern Rhodesia experienced serious freedom struggles. Tembo (1992:73) states that in 1953 the Federation of Rhodesia and Nyasaland was established. In spite of this event, Africans continued to fight for political independence and destruction of the Federation. Important political figures that spearheaded this struggle for freedom were Kenneth Kaunda, Simon Kapwepwe, Munukayumbwa Sipalo and others. They left the African National Congress (ANC) a political party which was led by Mr. Henry Mwaanga Nkumbula to form a new and vibrant political party known as the Zambia African National Congress (ZANC) in 1956 (Tembo 1992:74). This party's revolutionary slogan was Self-Governance Now. This alarmed the

colonial government. The government consequently banned the ZANC and threw some of its leaders into prison. The leaders that were not imprisoned organized themselves and formed another political party which was called the African National Independence Party later in 1959 led by Mr. Mwanza Chona. The name of this party was changed to the United National Independence Party (UNIP) (Tembo 1992:74). UNIP's motto was "Freedom Now". When Dr. Kenneth Kaunda was released he became its leader. In 1963, the country experienced serious political unrest due to NIP's political campaigns which included destruction of property such as bridges and schools and blocking of roads. Tembo (1992:75) states that this struggle was called the Cha Cha Cha. This campaign went on until Northern Rhodesia became an independent country called Zambia. Dr. Kenneth Kaunda became the first President of the Republic of Zambia on the 24th October, 1964 (Tembo 1992:76). The Federation of Rhodesia and Nyasaland was dissolved in 1963. This was after Northern Rhodesia had got a new constitution in 1962, which made it possible for Africans to be elected to the Legislative Council (Tembo 1992:76).

While this was going on in the political arena, in the Presbyterian Church of Southern Africa a lot of growth was taking place. After the return of the Rev. John Anderson to South Africa, St. Columba's Presbyterian Church received Rev. Brian Stumbles. At the same time the Rev. E.C. Lediga from the PCSA was sent to Zambia. After ministering for a while in Lusaka, he was transferred to St. Columba's in Kabwe (Mkochi 2002:5). Others were Revs. W. Van Der Laag, Ramalibana and Macmillan. These Ministers had to leave the country because of political reasons (Mkochi 2002:5).

After these ministers left for South Africa, the work of the Presbyterian Church of Southern Africa in Zambia remained in the hands of the elders that were there. Typical examples of such elders are Bill Forest and Mr. Colin Stewart. Mr. Bill Forest became the first moderator of the Presbytery of Zambia consisting of eight congregations, namely Kabwata, Matero, St. Columba's in Lusaka, St. Columba's in Kabwe, St. Andrew's, Chimwemwe, Wusakile in Kitwe and John Knox in Luanshya (Mkochi 2002:5).

4.7.1. The coming of Rev. Sinoa K. Nkhowane

With the departure of ministers who came from South Africa, the Presbytery of Zambia had a big challenge to find ministers to work in these Presbyterian congregations. The late Rev. Sinoa Kwangu Nkhowane, a Presbyterian minister and one time Principal of the Livingstonia Mission Station in Malawi, who at that time was working with the UCZ, was contacted. The Rev. Nkhowane agreed to come and help this Presbyterian Church (Mkochi 2002:5). This man did a lot of work being assisted by lay leaders such as Mr. Bill Forest, Mr. Colin Stewart, the late Mr. Watson Botha, the late Mr. Patrick M'kandawire, Mr. Bernard Banda, Mr. Elton Muwowo, Mr. James Luhana, Mr. Macpherson Mkochi, Mr. Cornwell Lwara, Mrs. Naomi M'kandawire and others. So we see that between 1970 and 1980 the Presbytery of Zambia was basically in the hands of Rev. S.K. Nkhowane and elders who worked tirelessly to sustain and develop it.

4.7.2 The coming of the Rev. Edwin Pons as a Church Extension Convener

The Rev. Edwin Pons, a Minister of the PCSA, was sent to Zambia to work with the local leaders as a Church Extension Convener in October 1980 (Mkochi 2002:9). He had two clear objectives which were; first to assist congregations in building church halls. In order to do this he established a Church Extension Fund to which all congregations were asked to contribute according to their financial capacities and in turn be able to borrow from it. This fund assisted many congregations build as they were to pay back half of the loan they received (Mkochi 2002:9). The second objective was to identify and encourage suitable young men to go for ministerial training at the Justo Mwale Theological College. As a response to his second objective, three young men were able to enter into the Justo Mwale Theological. These were the late Thomas Zgambo, the late Rev. Misheck Musukwa and the Rev. Robert Munthali. The Rev. Robert Munthali is still serving the church in South Africa (Mkochi 2002:9).

As more ministers started coming new congregations began to be established. The result was that in 1991 the Presbytery of Zambia was split into two Presbyteries known as Central Presbytery for congregations in Lusaka and Livingstone in Southern Province and

the Northern Presbytery for congregations in Kabwe in Central Province and the all congregations in the Copperbelt Province (Minutes of the Kabwata Presbyterian Church Session of the 17th November, 1990). The Northern Presbytery eventually changed its name to the Copperbelt Presbytery.

4.7.3. The Formation of the United Church of Zambia (UCZ) and its effects on the Synod of Zambia of the Presbyterian Church in Southern Africa.

The United Church of Zambia (UCZ) today is one of the largest Protestant churches in Zambia. As Henkel (1989:57) puts it, it is the product of a church union in 1965, a year after Zambian independence. The founders of this new nation Zambia felt that there was need for the people of Zambia regardless of their various differences to unite. These differences were racial, tribal and religious. These leaders knew very well that religion plays a vital role in uniting people. So they felt that by uniting a number of Christian churches, through the amalgamation of all protestant churches to form the United Church of Zambia this action would greatly help to achieve unity in the country. Henkel alludes to this fact when he states that many politicians and public figures amongst them Kenneth Kaunda, were involved in the creation of this church union (1989:57). The Reformed Church and the Anglican Church did not join this amalgamation (Henkel 1989:57). Both the Presbyterian denominations, the Church of Central Africa Presbyterian (CCAP) and the Presbytery of Zambia of the Presbyterian Church of Southern Africa (PCSA) did not join this amalgamation to form the United Church of Zambia. The actual denominations that joined to form the UCZ were the London Mission Society and those associated with the United Missions to the Copperbelt that had already united in 1945 to form the Church of Central Africa in Rhodesia, the Methodist Church and the Church of Barotseland (Henkel 1989:58).

It must be noted that efforts were made to have the Presbytery of Zambia of the Presbyterian Church of Southern Africa join others in this union, but this could not be achieved (Informant Nkunika: 05.01.08). some of the political leaders could have considered union of these Protestant Churches as a way of preventing interdenominational rivalries. This was particularly true especially that the country

experienced the Lumpa church uprising led by a charismatic woman by the name of Alice Lenshina in 1964. In 1954, Alice Lenshina, who was a member of the Lubwa Presbyterian Mission Station, started her own independent church which was known as the Lumpa church. This woman was able to gather a very big following amongst the people of Chinsali district Northern Province and Chama and Lundazi districts in eastern Province. Eventually her followers rose to kill all other people who had not joined their church (Henkel 1989:87-88). Consequently many people lost their lives. This church was banned by the government (Henkel 1989:88).

Most of the survivals were taken to Mokambo near the border with the Congo D.R.

4.7.4. The apparent poor relationship that once existed between the Church of Central Africa Presbyterian (CCAP) and the Synod of Zambia of the Presbyterian Church of Southern Africa (PCSA).

As we look at these two denominations, the Church of Central Africa Presbyterian (CCAP) and the Uniting Presbyterian Church in Southern Africa part of which was before 1999 known as the Presbyterian Church of Southern Africa (PCSA), we see that they share at one point the same history. They are both the work of the Scottish Presbyterian missionaries from the Church of Scotland (Pons 1982:2-3). In 1812 the Rev. George Thom arrived at the Cape. He was a Presbyterian Minister on his way to India as a missionary with the London Missionary Society (LMS). But after meeting with the Calvinist Society in Cape Town, he decided to stay at the Cape and established the first Presbyterian church there (Pons 1989:2). This was the first time the Presbyterian Church was planted on the continent of Africa. Although for a short while this work suffered a setback we see that as Pons (1982:2) puts it, in 1824 the now growing number of Presbyterians were stirred into action and decided to re-establish the congregation and to hold a church which was completed in 1827.

The Church of Central Africa in the work of some of the missionaries that were the pioneers in the establishment of the Free Church of Scotland mission in South Africa. For example (Pons 1982:7) states that Dr. James Stewart of Lovedale in South Africa because the founder of the Livingstonia Mission. Dr. James Stewart is reported to have at

one time joined Dr. David Livingstone to explore the lower Zambezi and Shire valleys with a view of establishing there a mission station of the Free Church of Scotland. This did not happen at that time, but after completing the studies in medicine in 1866 the Foreign Mission Committee of the Free Church of Scotland sent him to Lovedale in South Africa (Pons 1982:7).

After Dr. David Livingstone died Dr. James Stewart addressed the General Assembly of the Free Church of Scotland urging it that the truest way of memory of Livingstone in honour of his great work would be to establish a mission centre somewhere in Central Africa which would grow into a famous town and he would call that mission centre Livingstonia (Pons 1982:7). When resources were made available and time came to establish the Livingstonia Mission centre, it was Dr. James Stewart who picked Dr. Robert Laws to spearhead the establishment of the work at Livingstonia Mission. He continued to support this work because of the close bond that existed between the two great sons of the Church of Scotland at Lovedale in the south and Livingstonia in the North (1982:8).

John McCracken (1977:22) also alludes to this assertion when he states that Stewart according took a step that was later to be of importance for Livingstonia. He turned away from the church in winter of 1860-1 began seeking financial support from businessmen, academics and local politicians in Glasgow, Manchester and Liverpool. The result was gratifying. So we see that Livingstonia Mission in Nyasaland, which gave birth to the establishment of the Church of Central Africa Presbyterian Church (CCAP), was indeed an extension of the Lovedale Mission in South Africa.

4.7.5. The cause of the conflict between the Church of Central Africa Presbyterian (CCAP) and the Synod of Zambia of the Presbyterian Church of Southern Africa (PCSA).

In the 1960s the Presbyterian Church of Southern Africa in Zambia was growing very rapidly especially in Lusaka and the Copperbelt. Many congregations were forming. It should also be noted that the Livingstonia Mission had already crossed the border into Northern Rhodesia from Nyasaland by the time when the CCAP was formed in 1924. Pons (1982:11) states that Mwenzo, Lubwa and Chitambo were already in existence in

Northern Rhodesia. By 1945, Lundazi and other congregations were established, all in the Eastern Region bordering on Nyasaland (Malawi). They were grouped together in the Presbytery of Chasefu under the Synod of Livingstonia.

At the same time in the 1960s some Christians from Nyasaland and North East Rhodesia who were members of the CCAP migrated to the Copperbelt to work in the mines and other sectors (Pons 1982:12). Some of these people joined the newly formed United Missions in the Copperbelt (UMCB) (Pons 1982:12). But some of the members at Wusakile and Luanshya did not feel at home and broke away (Pons 1982:12). In 1958 the Livingstonia Synod accepted the report its commission, led by the Rev. S.K. Nkhowane made and ruled that the CCAP would not open up work along the 'line of rail' from Livingstone to the Copperbelt and advised its members in this area to join one of the churches already at work there (Pons 1982:12). This ruling led to Presbyterians from the central stream and those from the Southern stream converging to form the Presbyterian Church of Zambia (PCZ) (Pons 1982:12).

Unfortunately, this decision made by the Synod of Livingstonia was not respected. In 1972 CCAP members from Nkhoma Synod who had been worshipping in the African Reformed Church in Kamwala broke away and formed a CCAP congregation at George compound in Lusaka (Pons 1982:12). In the same year another CCAP congregation was started in Ndola by members of the Blantyre Synod (Pons 1982:2). Instead of controlling such a breach of the agreement the General Synod, of the CCAP, in 1978 resolved to review the early policy of the Livingstonia Synod not starting work on the 'line of rail' and ruled that these two congregations in Lusaka and Ndola should now come under the oversight of Chasefu Presbytery of the Livingstonia Synod, and a minister was stationed in Lusaka to give them pastoral care (Pons 1982:12).

In Kitwe, at Chimwemwe Presbyterian Church of the Presbyterian Church of Southern Africa, a few people decided to break away to form a CCAP congregation given to understand that the CCAP was the real 'mother church' of African Presbyterians in Zambia (Pons 1982:12). The Rev. Ndhazi of Lusaka was called to go and resolve the issue unfortunately this matter could not be fully resolved (Mkochi 2002:12). The result

was serious confusion and friction between the members of CCAP and PCSA (Pons 1982:12).

In an effort to have these two streams unite to form a united church a liaison committee was formed in 1981 between CCAP and PCZ with the following agreed aims. These were: resolving the difficulties that had arisen, to foster co-operation with each other and working out a common strategy for church extension and working towards union and the creation of one PRESBYTERIAN CHURCH OF ZAMBIA (Pons 1982:13). It is important at this point to mention that the Synod of Zambia of the Uniting Presbyterian Church was only constituted in 1993 (Minutes of Kabwata Presbyterian Church of Session of 30th January, 1993). So before 1990 it was a single Presbytery known as the Presbytery of Zambia up to 1990 when this single Presbytery broke into two Presbyteries known as Central Presbytery and Northern Presbytery which later changed its name to become Copperbelt Presbytery. In 1993 these two Presbyteries formed the Synod of Zambia of the Presbyterian Church of Southern Africa.

This liaison committee seemed to have died a natural death with the passing of time and death of some of its members. Currently the CCAP and the UPCSA co-exist without any serious friction over membership.

4.8. The Union of the Presbyterian Church of Southern Africa (PCSA) with the Reformed Presbyterian Church (RPC) to form the Uniting Presbyterian Church in Southern Africa (UPCSA) and how it affected the Synod of Zambia of the Presbyterian Church of Southern Africa.

When the whole issue of the desire to have the two denominations, the PCSA and the RPC unite to form the UPCSA, in Zambia amongst the members of the Synod of Zambia of the Presbyterian Church of Southern Africa, it was like an event that was going to happen at a distance. This was primarily because in Zambia there have been no congregations that belonged to the Reformed Presbyterian Church. Amongst most of the members, it was exciting news to learn that the PCSA was now going to be a very big denomination and especially that the RPC was a black people's denomination. Many

Zambians looked forward to a time when the denomination would begin to experience the co-existence of both white and black people together without any discrimination.

For some members in Zambia who used to be commissioned by Presbyteries in the Synod of Zambia, there was a feeling amongst some of them that it would be wonderful to begin to learn of some of the challenges and joys being experienced in black people's congregations and use them to the benefit of the church in Zambia. This was especially the case in the area of financial capacity building for poor congregations.

One other experience that has been observed has been that with the birth of this union church came also challenges such as issues that were not fully resolved before the union. These are issues such as those affecting Associations especially to do with their uniforms although in the Synod of Zambia members of these Associations have continued to use the same type of uniforms which they used to use in the former Presbyterian Church of Southern Africa.

The Synod of Zambia has been also in the area of financial assistance that it used to receive from the PCSA. Formerly it appeared to have been very easy for the Synod of Zambia to receive financial assistance from the Central Office of the denomination. Possibly this was because in the former denominations the majority of its congregations were rich since they were white congregations. But after the union the denomination's numbers of black and poor congregations have increased in South Africa. The new denomination, the UPCSA, has therefore been made to face the serious challenge of supporting a large number of financially poor congregations not only in South Africa but in Zimbabwe and Zambia.

4.9. Conclusion

In conclusion, the Synod of Zambia of the Uniting Presbyterian Church of Southern Africa has an old and rich history as far back as 1926. Very little evangelical work is known to have taken place amongst the local people along the line of rail from Livingston to Lusaka by the white people who came and started the David Livingstone Memorial Presbyterian Church. It took another thirty years before another Presbyterian congregation known as St. Columba's Presbyterian Church was established in Lusaka.

As a result of racial discriminations that existed during the colonial era, very little could be done to establish black Presbyterian congregations. This originated with the Tumbuka, senga and Tonga speaking people who were already Presbyterians, products of Livingstonia Mission work for black Presbyterian Churches, who were first established in the urban areas, Kabwata Presbyterian Church being the first to be established in 1958. These groups of people had migrated from Lundazi and Chama districts of this country while others came from Malawi to urban areas in search of jobs.

The Synod of Zambia of UPCSA had at one time to deal with the issue of union with other Protestant churches to form the United Church of Zambia in 1965 which was the desire of the political leaders at that time. The Synod of Zambia did not join. It had also to deal with the poor relationship that once existed between the CCAP and itself. It had also to deal with the challenge of a lack of local ministers to carry on with the work especially after the return of ministers that had come from South Africa. During that critical period lay leadership did the work of the Lord in preaching the Word and running the Church in an exemplary manner. Today the Synod of Zambia of the UPCSA consists of three Presbyteries, Munali, Muchinga and Copperbelt Presbyteries with well over thirty five congregations.

CHAPTER 5

SUMMARISED HISTORIES OF EACH OF THE CONGREGATIONS OF THE SYNOD OF ZAMBIA OF THE UNITING PRESBYTERIAN CHURCH IN SOUTHERN AFRICA

5.1. Introduction

The Synod of Zambia of the Uniting Presbyterian Church in Southern Africa is a very dynamic Synod. Every year the Synod experiences the birth of new congregations leading to the growth of its three Presbyteries. In this research I have tried to capture as many congregations as possible that are in existence during the period of conducting this research. Those that are still in the process of becoming congregations have not been included in this work.

The mode of governance of the Uniting Presbyterian Church in Southern Africa is Presbyterian. According to the Church's Manual of Law and Faith, in this form of governance, congregations are organized for the purpose of orderly administration of its affairs, but are not separate churches independent of each other (Manual of Law and Faith Chap.1.8 and 1.9). A congregation is made of members who are admitted into it through baptism in the name of God the Father, the Son and the Holy Spirit (Manual of Law and Faith Chap. 1.3). Those admitted as members of the Church by infant baptism in due course make public profession of their faith after they have gone through the required instruction. In order to foster effective fellowship and management a congregation is divided into small units called districts. Members of a congregation are encouraged to belong to districts. In the Synod of Zambia terms such as parish and section are also used. This means that in the Synod of Zambia, there are congregations with parishes which are divided into sections. The units, parishes and sections are not part of the congregation structures of the church according to the Manual of Law and Procedure. They are terms that began to be used as the Synod was first being established with the help of Rev. S.K. Nkhowane who had for a long period of time worked in the Church of

Scotland, Livingstone Mission Station of the Church of Central Africa Presbyterian in Malawi.

The common government of this church is exercised through councils attended by elders. At a congregation level there is a session. Above a session is a presbytery. Sessions of several congregations in a certain region may form a presbytery. Above a presbytery is a synod and above synods is the General Assembly.

Discussing these various congregations according to their Presbyterians in the Synod of Zambia:

5.2. Munali Presbytery

5.2.1 Chawama Presbyterian Church

Chawama Presbyterian church is situated in Chawama compound. Chawama is one for the densely populated compounds within the city of Lusaka.

5.2.1.1 Historical Background

According to the information received from Mr. Goodwin Mphande, one of the long serving elders in Chawama congregation, Chawama Presbyterian Church started as first, a Parish of Kabwata Presbyterian Church from 3rd July 1977 to 22nd June 1986. (Informant Mphande: 10.02.2008). from 22nd June, 1986 it held the status of a transitional congregation until 1987, when it became a full status congregation with Rev. Jason Phiri as its first Minister and Mr. Tobias Nthara as its session clerk (Informant Mphande: 10.02.2008).

According to Kenaniimba, one of the elders, Chawama Parish had to be separated from Kabwata Presbyterian Church because of the distance that people had to cover travelling from places such as Chawama, Misisi, John Howard, Linda and Chilanga compounds as well as the growing numbers of communicant members that used to come from such distant places. (Informantimba: 10.02.2008). When Chawama Transitional Congregation was made a full congregation, Linda and Chilanga became parishes or Districts of Chawama congregation. (Informantimba 10.02.2008).

Chawama as a congregation currently draws its members from Chawama, Misisi, and John Howard compounds. This is because people that used to come from Chilanga and Linda now have their own congregation which is known as Chilanga Presbyterian Church.

5.2.1.2. Sustainability

Mr. Texan Sichali one of the long serving elders pointed out that the congregation experiences some serious financial difficulties. In order to sustain its ministers it has been receiving stipend subsidy from the General Assembly's Maintenance of Ministry Committee (Informant Sichali: 10.02.2008). Apart from this support the congregation has been able to receive some financial support from the Church Extension Committee of the General Assembly of the then Presbyterian Church of Southern Africa for the construction of the church h. the congregation has also been able to raise fund through other activities such as Sunday offerings, tithes and pledges (Informant Sichali: 10.02. 2008).

5.2.1.3. Leadership

Like any other Presbyterian churches, this congregation is managed by a team of leaders who are elders headed by the Minister. Currently the Minister in charge is the Rev. Jackson Mutale (Informant Zimba: 10.02.2008).

5.2.2. Chilanga Presbyterian Church

Chilanga Presbyterian Church is composed of three parishes or districts. These are Kafue which is about fifteen kilometers south of the city of Lusaka, Linda Parish about seven kilometers south of the city of Lusaka and Chilanga Parish which is also about seven kilometers from the centre of the city of Lusaka.

Chilanga Parish appears to be the main parish of the congregation having the highest membership. The membership of the full communicant members is slightly above three hundred people. (Informant Rev. Patricia Phiri: 09.01.2008). The majority of the members of the congregation are not in formal employment. In Chilanga Congregation, the majority of members reside in Freedom compound which is an unplanned settlement where most

employees and former employees of Chilanga Cement Plc and TAP Company have built their houses. Most of the members of the congregation are financially poor. In Linda which is also an informal settlement, most of the residents are not in formal employment. This means that most of the members of the congregation are financially poor. In Kafue Parish which is situated in Kafue town, there are few members that are in formal employment. Those that are in formal employment work at the Nitrogen Chemicals of Zambia Company while others work in government ministries such as Ministry of Education and Ministry of Health. The rest of the members are not in formal employment.

5.2.2.1. Historical Background

According to the verbal information got from Mrs. Ester Nyirenda Sakuya, a retired elder and one of the founding members of Chilanga Presbyterian Church, on 9th January 2008 in Chilanga compound, this congregation started at Freedom compound. Its early members were first members of the United Church of Zambia (UCZ) of Chilanga congregation. This was in the early 1980s. The names of some of the people that left UCZ to start this Presbyterian preaching place were the late Mr. Obby Banda, Mrs. Faggy Kumwenda, Mr. Yoram Chinula, Mrs. Chavula Gondwe and Mrs. Esther Nyirenda Sakuya. These people left UCZ because of a leadership dispute that took place during an election. As a result of this dispute these few people who were also leaders in the UCZ, decided to go and meet the Rev. Sinoa Nkhowane who was at that time ministering at Kabwata Presbyterian Church, to ask him if they would be allowed to start a Presbyterian preaching place in Chilanga. This request was granted. So these few people started worshipping at Chilanga Primary school in one of the classrooms. Eventually Chilanga became the parish of Kabwata in the early 1980s. As time went by a church plot was sought and found at Chilanga and construction started. Chilanga Presbyterian Church is built of mud blocks which were mounded in Linda compound. After the wall was completed Kabwata Presbyterian Church assisted the members of Chilanga Preaching place with some planks and some asbestos sheets. (Informant Esther Nyirenda: 09.01.2008).

With the passing of time and growth, Kabwata Presbyterian Church allowed Chawama Presbyterian Church to be constituted on the 7th of March, 1987, Chilanga Parish became one of the parishes of Chawama Presbyterian Church. (Informant Mphande: 10.02.2008).

Eventually, with the passing of time and good growth, Chilanga constituted to become a congregation moving away from Chawama congregation in 1977 with the authority of Central Zambia Presbytery. (Informant Esther Nyirenda: 09.01.2008).

5.2.2.2. Sustainability

Chilanga Presbyterian Church is a giant aided congregation. It has been receiving stipend subsidy from the Maintenance of Ministry Committee of the General Assembly. This grant makes it possible for the congregation to sustain the minister. The congregation is able to raise part of its required funds through fundraising ventures such as fundraising teas, luncheons, and dinners. Members are also encouraged to give their Sunday offerings, pledges and tithes. (Informant Rev. Phiri: 09.01.2008).

5.2.2.3. Challenges

Chilanga Presbyterian Church is situated in amongst people of whom most are not in formal employment. This affects the congregation's financial strength. The congregation finds it difficult to meet the payments of most of its expenses. This problem is worsened by the fact that it has no church manse. The Minister lives in a rented house creating a big congregation for the congregation. (Informant Rev. Phiri. 09.01.2008).

5.2.3. Chilenje Presbyterian Church

Chilenje Presbyterian Church is situated in Chilenje Township, south east of the city of Lusaka.

This congregation draws its membership largely from Chilenje Township with others coming from Woodlands extension, Libala and Bauleni townships. According to information received from Alfred H. Nkunica, the Session Clerk, Chilenje Congregation has a membership of slightly above three hundred communicant members (Informant

Nkunika 15.01.2008). The majority of the residents of Chilenje, Woodlands, Woodlands extension and Libala are in formal employment and their standards of living are considered satisfactory. This therefore means that the majority of the members in Chilenje Congregation are not so poor financially, this also makes the congregation to be financially healthy.

5.2.3.1. Historical background

Chilenje Presbyterian Church was constituted to be a preaching station in 1996 (Informant Nkunika 15.01.2008). Before 1996, all its early members belonged to Kabwata Presbyterian church. As a result of growth in membership of people living in Chilenje, Woodlands and Bauleni Townships and the long distance that exists between these townships and Kabwata Presbyterian Church, it was felt by some of the leaders coming from Chilenje preaching place that it should be made a preaching station. This was done and the Rev. Baldwin W. Kandinda was appointed minister in charge of this congregation with Mr. Alfred H. Nkunika as its first Session Clerk (Informant Nkunika 15.01.2008).

Mr. Nkunika said that the early members of this congregation first used to gather at the house of Mrs. Viless Kumwenda Gondwe for prayers. After a while they found a class at Miyoma Primary School in 1992 where they used to meet for their prayers. They continued to meet at Miyoma Primary School up to 1997. This was after the congregation constituted. Some of the notable elders that played a big role in the establishment of this congregation were the late Mr. Potpher Harawa, Mr. Banda, Mr. Nyirenda, the late Mrs. Wezinala Mkandawire, the late Mrs. Vayiless Kumwenda Gondwe, Mr. Nickson Longwe, the late Mr. Mkandawire, Mr. Alfred Nkunika and the late Mrs. Beatrice Chabinga Kachiza (Informant Nkunika 15.01.2008). This congregation has no church hall but worships in a class room built at its plot after moving out of Miyoma Primary School in 1977.

5.2.3.2 Sustainability

The congregation has continued to sustain itself through activities such as Sunday services offerings, tithes, pledges and other fundraising ventures such as teas, luncheons, dinners and donations. This congregation is a grant aided congregation

receiving a stipend subsidy from the Maintenance of Ministry Committee of the General Assembly (Informant Nkunika 15.01.2008).

5.2.3.3. Challenges faced

The congregation lacks adequate funding. This is the reason why it is receiving a stipend subsidy from the Maintenance of Ministry Committee. The congregation leadership is trying hard to make the congregation self-sustaining. It is hoped that this goal will be achieved soon so that it can become one of the calling congregations in the Presbytery. The congregation lacks a Church hall. For its worship services it uses the classroom block meant for a school. It has a church manse where the minister lives. The congregation has a vision of running a school which is still in its initial stage.

5.2.3.4. Outstation

Chilenje Presbyterian Church has Bauleni preaching place as its outstation. Bauleni preaching place is a parish of Chilenje Presbyterian Church. Initially before Chilenje became a congregation it was also one of the parishes of Kabwata Presbyterian Church. It became a parish of Chilenje congregation when Chilenje reaching place was allowed the status of a Preaching Station and eventually a full congregation (Informant Nkunika 15.01.2008).

5.2.4. Kabwata Presbyterian Church

Kabwata Presbyterian Church is situated in Kabwata Township about four kilometers South East the city centre of the city of Lusaka Province. It draws its membership from mainly Kabwata, Libala and Woodlands townships. Most of the people living in these areas have some form of formal employment. Their monthly incomes are reasonable and are therefore able to live averagely well. This also consequently means that the majority of the members of Kabwata Presbyterian Church are financially stable. This makes Kabwata Presbyterian Church financially self-sustaining.

5.2.4.1. Historical background

Kabwata Presbyterian Church, as can be observed, has given birth to many other congregations in Lusaka and Chipata in the Eastern Province. These congregations were born from Kabwata Presbyterian Church; Chawama Presbyterian Church (Informant Mphande 10.01.2008), Chilenje Presbyterian Church (Informant Nkunika: 10.01.2008), Mtendere Presbyterian Church (Informant Lukhele: 13.12.2007) and Chipata Presbyterian Church (Informant Nyirenda: 23.09.2007).

According to Mr. Macpherson S. Mkochi, Kabwata congregation is the first Presbyterian congregation of black people to have been established in Lusaka, Zambia. (Mkochi: 2003:3). The first members to have felt the hunger to establish a Presbyterian Church in Lusaka were Presbyterians who were Malawians coming from Malawi and some Zambians coming from Lundazi and Chama districts of the Eastern Province of Zambia. These people were mainly Tumbuka and Senga speaking people who had been evangelized by the Presbyterian missionaries coming from Scotland and had started a mission centre at Khondowe now known as Livingstonia Mission in Malawi (Informant Nkunika: 15.01.2008). These people, while in Lundazi were baptized members of the free church of Scotland which later formed the church of Central Africa Presbyterian (CCAP) (Informant Nkunika 15.01.2008). When these people migrated to Lusaka for work, they missed their Presbyterian mode of worship and Tumbuka hymns. So each time they met they talked about the need for them to start a Presbyterian Church in Lusaka. This was as early as 1954 (Kabwata Church Consecration service pamphlet 11th August, 1991:3). This was as to achieve this vision of establishing a Presbyterian church in Lusaka, they decided to approach the late Rev. Maxwell Robertson, a Presbyterian himself who was at that time the Principal of the Chalimbana Teachers Training College situated in Chongwe District East of Lusaka (Kabwata Church Consecration services pamphlet 11th August, 1991:3). He willingly agreed to help them with the dispensing of sacraments i.e. Holy Communion and Baptism whenever they organized themselves (Kabwata Church Consecration Service Pamphlet 11th August 1991:3).

It was during the course of this search for spiritual on how to start a Presbyterian Church in Lusaka that these early members were told of the existence of a Presbyterian church in Livingstone, which is known as the David Livingstone Memorial this can be marked as being the first contact of these early Presbyterian members to have been made with a minister from the Presbyterian Church of Southern Africa when they themselves belonged to the Presbyterian Church from the north particularly Livingstonia Mission of Misisi

While these early Presbyterian members continued to meet, one day Mr. George Mponda a former elder of Bandawe Church of Scotland in Nyasaland (now Malawi) came across some minutes which his employer gave him to type (Mkochi 2002:2). These minutes contained an issue of a possible opening of a Presbyterian Church of Southern Africa in Lusaka at Kabulonga School. This information excited Mr. Mponda that he had to reveal to his boss that he was an ordained elder in the Presbyterian Church of Bandawe back home in Nyasaland (Malawi). He further shared with him. The hunger for many of his fellow African Presbyterians in the suburbs who looked forward to establishment of a Presbyterian in the suburbs who looked forward to the establishment of a Presbyterian church. After the discussion a big worship service was organized attended by its white man, Mr. Mphande and his fellow Tumbuka worship service was organized attended by this white man, Mr. Mponda and his fellow Tumbuka quick speaking friends on the 20th of October. 1958 at Chilenje Primary School (Mkochi 2002:3). This was a joyous service where people sung Tumbuka hymns and remembered the way they used to worship back home (Mkochi 2002:3).

After this large and joyous worship service all those that had attended were asked to register their names which were to be sent to the General Assembly Offices of the Presbyterian Church of Southern Africa in South Africa (Mkochi 2002:3). This marked the first step towards the establishment of the Presbyterian Church of Southern Africa for the Africans in Northern Rhodesia in Lusaka. At the same time a white people's congregation of the Presbyterian Church of Southern Africa was being established in Woodlands meeting at Gilbert Rennie School classroom (now Kabulonga Boys High School) (Mkochi 2002:3). When this list of names reached the General Assembly of the Presbyterian Church of Southern Africa, the response that was received was encouraging in that the

Presbyterian Church of Southern Africa was going to send a minister by the of John Campbell Anderson, who was studying theology in Scotland after completing his studies to a white Presbyterian congregation which was being organized in Lusaka (Mkochi 2002:3). This news motivated the Africans that they continued to meet at Burma Road Primary School which was considered to be the most central for people coming from Chilenje, Chinika and Matero compounds. When Rev. John Campbell Anderson arrived in Zambia to be minister in-charge of the Presbyterian Church that had been established which became St. Columba's Presbyterian Church, he was approached by the black Presbyterians who wanted to join the Presbyterian Church of Southern Africa. He decided to ask the General Assembly of the Church of Central Africa Presbyterian to which they all belonged while in Malawi. The response from the Rev. Sinoa Khowane who was the head of Mission in CCAP was positive (Kabwata Church Consecration Service pamphlet 1991:3). Very shortly, the Burma Primary School classroom became too small that the congregation had to shift to the War Memorial Hall which was large enough to accommodate all of them (Mkochi 2002:4).

Although there was one session for both the Kabwata Burma Road Presbyterian Church and the St. Columba's Presbyterian Church, the Kabwata Burma Road Presbyterian Church as it used to be referred to, elected the late Mr. Nathaniel Mhlanga to be its clerk (Mkochi 2002:4).

On 1st January, 1969, Kabwata Presbyterian Church was constituted to become a congregation by the Rev. J.D.C. Anderson who was the Moderator at 15.00hrs (Kabwata Consecration Service pamphlet 1991:3).

The Rev. John Anderson began his work each Sunday by first preaching at the worship service at St. Columba's Presbyterian Church followed by another one at the War Memorial Hall at Kabwata Presbyterian Church for the Tumbuka speaking members. Soon he was looking after not only St. Columba's and Kabwata Presbyterian Churches, for another small community of white farmers in Mazabuka District also needed his services (Mkochi 2002:4).

5.2.4.2. The first visit of the Moderator of the General Assembly of the Presbyterian Church of Southern Africa

Four months after the establishment of Kabwata Presbyterian Church this was at that time known as Kabwata Burma Road Congregation the Moderator of the General Assembly of the Presbyterian Church of Southern Africa, the late Right Rev. A.J. Rea and his wife visited this congregation (Kabwata Presbyterian Church Consecration Service pamphlet 1991:4). He was the one who ordained and inducted the first elders of the Session of Kabwata Presbyterian Church before he returned to South Africa.

5.2.4.3. The coming of Mr. Kazawara from South Africa

As time went on, in about 1960, the members of the congregation saw the need for a Tumbuka speaking minister to minister them. There being no such ministers in the whole denomination, a request was made to the Livingstonia Synod of the Church of Central Africa Presbyterian (CCAP) (Mkochi 2002:4).

This request could not be granted; instead the General Assembly of the Presbyterian Church of Southern Africa sent an evangelist by the name of Mr. Kazawara, a Tonga from Malawi who was able to speak Tumbuka as well. This man greatly assisted the Rev. Anderson (Mkochi 2002:4).

In 1963, the Rev. J. Anderson returned to South Africa and he was succeeded at St. Columba's Presbyterian Church by the Rev. Brain Stumbles (Mkochi 2002:5). The Rev. E.C. Lediga was also sent to Zambia by the PCSA (Mkochi 2002:4). After being in Lusaka for a while he was transferred to Broken Hill (now Kabwe) at the St. Columba's Presbyterian Church in Kabwe. This fact has also been alluded to by Sangano in his account about the

After the Rev. Lediga left, other ministers came such as Revs. W. Van Der Laag, Ramalibana and MacMillan (Mkochi 2002:5). They did not stay long due to political tension that existed between South Africa and Zambia. South Africa during that period of time was ruled by the white minority regime with its apartheid policy while Zambia was in

the forefront supporting freedom fighters from South Africa, Southern Rhodesia (Zimbabwe), Namibia and others neighbouring countries that were not yet independent.

As a result of this political tension that was there between the independent Zambia and South Africa all ministers of the Presbyterian Church of Southern Africa left the country leaving all congregations in Zambia without ministers. During this critical period elders played a very vital role notable among them being Mr. Bill Forest and Mr. Colin Stewart in the Copperbelt. Mr. Forest mainly looked after St. Andrew's Presbyterian Church in Kitwe. At the same time he was elected Moderator of the Presbytery of Zambia which had eight Presbyterian congregations namely Kabwata, Matero, and St. Columba's Presbyterian Churches in Lusaka, St. Columba's Presbyterian Church in Kabwe, St. Andrew's Presbyterian Church, Wusakile Presbyterian Church and Chimwemwe Presbyterian Church in Kitwe and John Knox Presbyterian Church in Luanshya. Other elders who also became Moderators of the Presbytery between 1975 and 1990 were Mr. Bernard Banda and Mr. Elton Muwowo. This was during the period between 1975 and 1990 (Mkochi 2002:6).

In 1970, during this critical period of the absence of ministers in the whole Presbytery in Zambia, the Rev. Sinoa Kwangu Nkowane a minister of the church of Central Africa Presbyterian, at that time serving in the United Church of Zambia (UCZ) as a Principal of the UCZ Theological College was asked to assist this Presbytery which had no ministers being a Presbyterian minister himself. This he very willingly agreed to do (Mkochi 2002:5).

The Rev. S.K. Nkowane exercised a substantial ministry. He was able to organize the church with structures in the various congregations and the Presbytery. He also conducted a lot of teaching sessions, training lay-leaders on how to run the church. He is the man who introduced parishes, sections or districts and various committees of sessions.

Kabwata Presbyterian Church now has a large church hall situated along Burma Road near the Kabwata Police Station. This modern church was consecrated to the Glory of God on the 11th of August, 1991 by the Rev. D.A. Maker (Kabwata Presbyterian Church Consecration Service pamphlet 1991:1).

5.2.4.4. Sustainability

This congregation being a 'mother' congregation has been sustained mainly by the support it has received from its membership. Throughout its life, it had the task of nurturing parishes which eventually grew and became full congregations. In most cases members of this congregation were involved in various fundraising activities and other building projects. After weaning Chawama, Chilenje, Mtendere and Chipata congregations, now Kabwata Presbyterian Church has few districts remaining.

Of course, while it was busy nurturing these parishes to become congregations, Kabwata Presbyterian Church was able to receive financial support from well wishers both from within and outside the country. This was particularly so when it remained a grant aided congregation receiving stipend subsidy from the Maintenance of Ministry Committee of the General Assembly.

This picture is currently completely changed. The congregation is able to fully support its full ministry. It is one of the congregations with a right of call. It runs a very big school called Twinkle Star Presbyterian School within the bounds of the church grounds.

5.2.5. Misisi Presbyterian Church

Misisi Presbyterian Church is situated about three kilometers south west of the city of Lusaka in John Laing Township. This congregation is very close to the city centre. It draws its membership from Misisi, John Laing and Kanyama townships. All these townships are densely populated areas.

The majority of the people living in these areas are poor. This therefore means that even the congregation has the majority of its members that are financially struggling. According to an informant Mr. Redson Chilembo, the congregation's financial status is not good although it tries to sustain itself. It has a membership of about three hundred communicant members (Informant Chilembo: 10.02.2008).

5.2.5.1. Historical Background

Misisi Presbyterian Church started as a parish of Kabwata Presbyterian Church as far back as the 1960s, well before Chawama was made a congregation. This means that initially both Chawama and Misisi Presbyterian Churches were part of the Kabwata Presbyterian Church. But when Chawama was allowed to become an independent congregation, Misisi Parish became part of the Chawama Presbyterian Church (Informant Chilembo: 10.02.2008). according to Mr. Chilembo some of the founder leaders of this congregation were the late Mr. P.M. Soko, Mr. Ephraim Zyambo, the late Mr. Wiseman Chirwa, Mr. Mkandawire, the late Mrs. Violet Kumwenda, the late Mr. Daniel Mhlanga and the late Anya mu Nyirenda. As time went on Misisi was weaned from Chawama and was constituted in 1992. The first minister was the Rev. Jason Phiri and Mr. Robert Ngwenya became the first session clerk (Informant Chilembo: 10.02.2008).

5.2.5.2. Sustainability

According to informant Mr. Robert Ngwenya the congregation financially sustains itself mainly because of Christian commitment. This is done through activities such as Sunday services offerings, tithes, pledges and other fundraising ventures such as luncheons and dinners. The congregation has no fundraising projects (Informant Ngwenya: 10.02.2008).

This congregation has two church halls, one is in Misisi compound and the other one is in John Laing compound. It is hoped that very shortly it will become a congregation with a right of call.

5.2.5.3. Challenges it faces

Misisi congregation faces several challenges. One of them is unemployment. According to Mr. Ngwenya a lot of young people are not able to find employment. This means that generally their financial contribution to the funds of the congregation is very minimal (Informant Ngwenya: 10.02.2008). the other challenge is the movement of youths from Presbyterian congregations to other denominations. He said that what contributes to mass exodus of youths from our Presbyterian congregations to other churches as been the absence of musical instruments during worship, a charismatic mode which is found in Pentecostal churches, language barriers in congregations that widely use Tumbuka language during preaching, lack of participation of youths and church leaders' failure to

identify talent among youths. The other challenge being lack of seriousness among members of the Men's Christian Guild (Informant Ngwenya: 10.02.2008).

5.2.6. Mtendere Presbyterian Church

Mtendere Presbyterian Church is situated in Mtendere compound which is one of the densely populated areas found about seven kilometers east of the city of Lusaka. The majority of the residents in this compound are financially barely managing. This does not exclude the members of the congregation. This situation directly affects the congregation's financial status.

According to Mr. Tenfold Lukhele one of the elders and past session clerk, the congregation has a membership of well above three hundred full communicant members (Informant Lukhele: 12.12.2007). It draws its membership from Kalingalinga, Vera Chiluba, Helen Kaunda, Kalikiliki, Valley View, Presidential Housing Initiative and Mtendere Compounds.

5.2.6.1. Historical Background

Mtendere Presbyterian Church started as a parish of Kabwata Presbyterian Church in the 1980s. at that time a few people used to meet at Chitukuko Primary School with the late Mr. Watson Nkhata, Mr. Godfrey Saka and Bamama Faidesi M'hone as amongst the first few leaders (Informant Lukhele: 12.12.2007).

With the passing of time, Mtendere Parish was split into two parishes which were Parish One and Parish Two. This led to an increase in the membership. During that time Kabwata Presbyterian Church used to send preachers to come and preach to the congregants in Mtendere Parish. But during communion services which were conducted the late Rev. S.K. Nkowane all members that formed the parish used to go to Kabwata Presbyterian Church (Informant Lukhele: 12.12.2002).

Mr. Tenfold Lukhele identified Mr. Watson Nkhata, Mr. Godfrey Saka, Mrs. Dora Beza Mtonga, Mrs. Tandulanji Ngala Lungu and Mrs. Elizabeth Nyirenda Saka to have been among the early elders of the Mtendere Parish (Informant Lukhele: 12.12.2007).

As the number of membership continued to grow, more leaders were identified. With an increase in its financial capacity, Mtendere Parish was weaned from Kabwata Presbyterian Church in 1996 (Informant Lukhele: 12.12.2007).

At the time when the Mtendere Parish was being constituted a congregation, Chelston, Kalingalinga Mtendere Parish One and Two combined to form Mtendere Presbyterian Church. All these were parishes of Kabwata Presbyterian Church. The Rev. Baldwin Kandinda was appointed as its first minister and Mr. Lyson Mkandawire as its first Session Clerk (Informant Lukhele: 12.12.2007). on the 14th of July, 1996, the congregation moved from one of the classrooms at Chitukuko Primary School to the Church Hall which was partly built with no roof on it. It did not take long before the Church Hall was roofed. This was due to the great zeal and sense of commitment that all the members had (Informant Lukhele: 12.12.2007).

5.2.6.2. Sustainability

Mtendere congregation has been able to sustain itself financially because of many sacrifices made by its members. Apart from Sunday service offerings, tithes and pledges, the members have been involved in many fundraising activities such as luncheons, dinners and walks. The congregation has also been able to receive funding from well wishers. This funding has been especially towards the construction of the mission school which the congregation runs. The congregation had also been grant aided receiving stipend subsidy from the Maintenance of Ministry Committee of the General Assembly until 2008 when it became a congregation with a right of call.

The congregation runs a school which is called the Mtendere Presbyterian Mission School. It is a manifested vision of the Rev. Baldwin W. Kandinda who was the first minister of the congregation. It runs from pre-school to senior secondary school. It was built out of funding from some American friends. It was opened in 2000 with a vision of providing quality education to the children in the community.

5.2.6.3. Challenges

The congregation is not doing very well financially (Informant Lukhele: 12.12.2007) who attributes this to poor giving by members of the congregation. He gave the reason for this as being lack of reliable sources of income for most of the members. He therefore felt that there was need for the congregation to run skills training programmes which would be able to empower the majority of the youths in the congregation (Informant Lukhele: 12.12.2007). The congregation has no church manse. Since it is a congregation with a right of call it finds difficulties to raise adequate funds to meet minister's stipend which includes paying rentals for the house of the minister.

5.2.7. Kanyama Presbyterian Church

Kanyama Presbyterian Church draws its membership from Kanyama, Chibolya and John Lang compounds. These compounds are situated not far from the city centre of Lusaka on its western side.

5.2.7.1. Historical Background

According to Mr. Lackson M'kandawire, one of the elders at Ng'ombe Presbyterian Church, for quite a long time Kanyama congregation was a Parish of Matero Presbyterian Church until 1998 (Informant Mkandawire: 15.11.2008). People started worshipping at Chinika Primary School in one of the classrooms in 1974. They continued to meet at Chinika Primary School up to 1976 when they were told to move out of the classroom by the school authority. The late Mr. Blackwell Zimba was one of the prominent leaders. In 1976, they started worshipping at the church plot until 1978 when the existing church hall was completed (Informant M'kandawire: 15.11.2008).

As a result of the growth in membership and the distance that exists between Kanyama and Matero Presbyterian Church, Kanyama Parish was weaned from Matero to attain congregational status in 1998. The Rev. Newtead Mtonga was the first minister that was fully posted to this congregation although he had been serving as its interim minister many times.

5.2.7.2. Sustainability

This congregation has been able to sustain itself through the serious commitment of its members. This is done through Sunday offerings, tithes, pledges and various fundraising activities. It does not have fundraising projects that can provide funds for its programmes. In times when it has had ministers, it has been assisted with a stipend subsidy from the Maintenance of Ministry Committee of the General Assembly.

5.2.7.3. Challenges

This congregation faces very serious financial constraints. This is because the majority of its members are not in formal employment and those that are working do not earn well.

The congregation does not have a manse. This therefore means that each time there has been a minister in the congregation there has been a problem of finding a suitable house to be occupied by the minister on rent. This has always caused serious difficulties for the congregation.

It is however hoped that since this congregation is situated very close to the City Centre of Lusaka, more young and working class people will eventually join, especially from amongst the youths.

5.2.8. David Livingstone Memorial Presbyterian Church

The David Livingstone memorial church is situated in the city of Livingstone in southern province. This congregation is the first and the oldest Presbyterian Church that was established in Northern Rhodesia. It draws its membership mainly from within the residents of Livingstone city centre and its townships such as Maramba and Dambwa.

Livingstone is situated near the great Mosi-o-Tunya, the Victoria falls, which is the centre of tourist attraction for both Zambia and Zimbabwe. This makes Livingstone a tourist capital for Zambia. The David Livingstone Memorial Presbyterian Church has the advantage of being at one time a purely white people's congregation. Consequently it has

benefited from some of the properties that were left by them. at times some of these people still have good memories about this congregation and come to visit it.

5.2.8.1. Historical Background

Very little of the past is known about this congregation in the Synod of Zambia. This is despite the fact that it is one of the oldest congregations that has ever existed in this country Zambia. Rev. Pons states that in 1926, the first Presbyterian congregation was established in Northern Rhodesia (now Zambia). This was at Livingstone. It was named the David Livingstone Memorial Presbyterian Church (Pons 1982:3).

This congregation was established by white people as they came into Northern Rhodesia from South Africa. Basically these people were the early railway workers under the British South Africa Company (BSA.Co) who also came to occupy not only Northern Rhodesia (Zambia) but Southern Rhodesia (Zimbabwe) as well. This was after establishing congregations in Bulawayo in 1896 and Salisbury (now Harare) in 1903. The first minister at the David Livingstone Memorial Presbyterian Church was Rev. A.G. Leask (Pons 1982:3).

Being a white people's congregation it remained the only Presbyterian Church in Northern Rhodesia for many years. Pons states that for thirty years the Livingstone congregation remained the only PSCA congregation in Northern Rhodesia and was part of the Presbytery of Southern Rhodesia. But in 1960s the territory 's urban population as growing so the minister of Livingstone congregation, at that time the Rev. Huge Squair, began tentative moves to minister to people in towns along the line of rail (Pons 1982:4). With this assertion it is most likely that some Presbyterian preaching places could have been established in between Livingstone and Lusaka before the St. Columba's Presbyterian Church was established in 1956.

5.2.8.2. Sustainability

The David Livingstone Memorial Presbyterian Church originally being a congregation of white people has been well sustained by them for a long time. Their departure after the country became independent could have consequently affected the congregation, but

even after the few black members and very few white members that remained and those coming in have continued to maintain this congregation very well, it is one of the few congregations with a right of call in Munali Presbytery.

5.2.8.3. Challenges

Being at one time a purely white people's congregation during the colonial era, one of the challenges that are prominently faced is to bring in more local people. In order to reach out to black Zambians the congregation is opening out stations such as the one found in Maramba Township. With the departure of the whites the congregation has continued to struggle to sustain its ministry. One would also look at the long distance between Livingstone and Kafue town without any Presbyterian Church congregation as a big challenge for both the David Livingstone Memorial Presbyterian Church and Chilanga Presbyterian Church. Something should be done to have Presbyterian Church congregation established in all these towns along the line of rail between Livingstone and Lusaka.

5.2.9. Matinangala Presbyterian Church

Matinangala Presbyterian Church is a growing congregation situated in Siavonga in the Southern Province near Lake Kariba. This is a unique Presbyterian congregation in that as it may be observed in most cases these Presbyterian churches are situated amongst the Tumbuka-Senga speaking people. It is situated among the Tonga and Goba speaking people by the river Zambezi.

5.2.9.1. Historical Background

This congregation was founded by forty-two members led by Mr. Munjongo Namuyamba (Minutes of the Session of Matinangala Nuclear Congregation Session 06.11.2004). currently its membership is above a hundred full communicant members.

5.2.9.2. Sustainability

Being a rural congregation with almost all the members not in formal employment, it is financially weak. Currently it is receiving financial assistance from an American organisation called Outreach Foundation of the Presbyterian Church of the United States (PCUSA) (Informant Namuyamba: 15.10.2008). this funding is being directed towards the construction of the Church Hall.

The congregation was first established while using the Namumu Orphanage Chapel (Informant Namuyamba: 15.20.2008).

5.2.9.3. Challenges

Being a rural congregation Matinangala Presbyterian Church faces many challenges. First, it has to struggle with the issue of poverty since the majority of its members are not in formal employment; secondly, it is still being helped by the Outreach Foundation to have the church hall and manse built. The vision of the congregation is to have a skills training centre within the premises of the church plot to empower its members economically and those from the communities with some survival skills. In this way the congregation may manage to have members that are financially empowered too (Informant Namuyamba: 15.10.2003). Matinangala being the only Presbyterian congregation in Siavonga has a huge task of reaching out to other areas of the town for more people to come to know god and eventually establish other Presbyterian churches.

5.3. Muchinga Presbytery

Muchinga Presbytery of the Synod of Zambia starts from part of Lusaka and extends to the furthest district of the Eastern Province. The following are the names of the congregations with their brief profiles.

5.3.1. Chama Presbyterian Church

Chama Presbyterian Church is found in the Eastern Province of Zambia. It is one of the rural congregations. It is one of the rapidly growing congregations with Dungulungu and

Chizembe preaching places as its out stations. Before it was constituted in 2004 to become a congregation it was a preaching place under Lundazi Congregation (Informant Harry Nyirenda: 08.12.2007).

5.3.1.1. Historical Background

Chama Presbyterian Church was born as a result of people returning home from urban areas such as Lusaka and Copperbelt Provinces. After retiring from their employment and returning to Chama their home area, these Presbyterians did not want to join other denominations such as the United Church of Zambia (UCZ) and the Church of Central Africa Presbyterian (CCAP) which were already well established. Instead they started this Presbyterian Church (Informant Kestina Lungu: 08.12.2007). according to the Church Evangelist Mr. Harry Nyirenda, Mr. Chumbi was the first Session Clerk, while now late Mr. Jasper Mtonga, Mrs. Kestina Lungu, Mrs. Mary Mtonga, Mrs. Timale Nyirenda, Mr. Blackstone and Mr. Christopher Ngulube were amongst the early leaders of the congregation (Informant Nyirenda: 08.12.2007).

5.3.1.2. Sustainability

This congregation is currently financially very weak. It has no church hall and manse. It has no fundraising projects. It is able to meet some of its operational costs through funds raised from Sunday services offerings, tithes, pledges and other fundraising ventures.

5.3.1.3. Challenges

Chama congregation has many challenges. Its financial status is quite poor with the majority of its members not having any form of reliable income. The membership requires to be empowered by training them in various sustainable skills for their livelihood. It has no minister although an interim minister visits them when there is need.

5.3.2. Chipata Presbyterian Church

Chipata Presbyterian Church is situated in Kapata Township in Chipata town in eastern province. Chipata town is the provincial headquarters of eastern province. This

congregation consists of a mixed type of people. Some people are those that have moved to Chipata to settle after having retired from their employment while others are those that are still at work working for government departments and private companies.

5.3.2.1. Historical Background

According to Mr. Abiad A. Nyirenda, Chipata Presbyterian Church was established as an out station for Kabwata Presbyterian Church. This was due to the fact that when Presbyterians moved from Lusaka and the Copperbelt to settle in Chipata, they did not find this Presbyterian Church. These people consequently decided to open a Presbyterian Church in Chipata. This was in 1988 (Informant A. Nyirenda: 23.09.2007). Mr. Nyirenda was able to identify the following to have been amongst the first few leaders Mr. J. Banda, Mrs. Elizabeth Ndhlovu, Mr. Richard Ngulube, Ms Julia Nkunika and Mr. Abiad A. Nyirenda (Informant Nyirenda: 23.09.2007).

5.3.2.2. Sustainability

This congregation has always received a stipend subsidy whenever it has a minister. It has received financial support from the Maintenance of Ministry Committee of the General Assembly, other congregations and other well wishers. Apart from this assistance the members have been able to raise funds through Sunday offerings, tithes, pledges and other fundraising activities. The members have also shown serious personal commitment by getting involved in activities such as moulding and burning bricks as well as construction of the manse and church hall which are still under construction.

5.3.2.3. Challenges

Between 1999 and 2000, the congregation experienced a very severe disturbance amongst its membership when some of the church leadership left this congregation to start another ministry called Jesus the Same Ministry (Informant Nyirenda:23.09.2007). This was because some of the leaders wanted to introduce a Pentecostal form of worship. This was rejected by some of the leaders and members. This led to a split. Then, the Session Clerk Ms. Julia Nkunika was amongst those that went to start this new ministry called Jesus the Same Ministry. The congregation has had several sad

experiences of ministers not staying long, leaving the membership in a state of confusion. The congregation is not doing well financially although it has the potential of doing so since it is receiving a lot of people from urban areas to come and settle in Chipata after their retirement.

5.3.3. Chelstone Presbyterian Church

Chelstone Presbyterian Church is situated in Chelston Township along the Great East Road. Chelstone Township is a lowly populated area. The majority of the residents in this area live above the poverty datum line because they have reliable sources of income. Chelston congregation draws its membership from Avondale, Chelston and nearby Kamanga residential areas. It has a total membership of about two hundred communicant members.

5.3.3.1. Historical Background

Mr. Lackson Mkandawire of Ng'ombe Presbyterian Church said that Chelston Presbyterian Church began with a few people worshiping together with those of Kaunda Square Parish when they were both under Matero Presbyterian church. This was in the 1970s (Informant Mkandawire: 16.11.2007). In 1982, Chelston became part of Kabwata Presbyterian Church because Matero could not manage to assist Chelston Parish construct a church hall (Informant M'kandawire: 16.11.2007).

In 1969, Chelstone Parish became a parish of Mtendere Presbyterian Church when Mtendere Parish was weaned from Kabwata Presbyterian Church. The Rev. Baldwin W. Kandinda became its first Minister. In the year 2000, Chelston Parish became Chelston Presbyterian church (Minutes of Chelston Congregation Session: 11.02.2000).

Chelston congregation has an outstation which is called Kasenga preaching place. It is situated at Kasenga Resettlement Scheme. At this outstation is found a community school supported by the Chelston congregation. Some of the first leaders are Mr. James Luhana, Mr. Richard M. Ndhlovu, Mrs. Mainess Nyirenda Mtonga, Mrs. Chiyange, Mrs. Ngala Nyirenda, the late Mrs. Timalilepo Nyirenda and the late Kepson Zimba.

5.3.3.2. Challenges

One of the challenges that the congregation faces is to have Kasenga preaching place which is its outstation grow and become a congregation. It has another challenge of opening another outstation in Chongwe District along the Great East Road.

5.2.4. Garden Presbyterian Church

Garden Presbyterian Church is situated in Garden compound North East of the City Centre of Lusaka. Garden compound is one of the densely populated areas of Lusaka. On average the people are barely managing economically. Garden compound draws its membership from Garden, Chaisa, Mandevu, Chipata compounds and Olympia Park. According to Mr. Sangulukani Chunga, one of the long serving elders, Garden Presbyterian Church has a membership of well over three hundred full communicant members (Informant Chunga: 24.02.2008).

5.3.4.1. Historical Background

According to Mr. Chunga, Garden congregation initially started as part of Kabwata Presbyterian Church. After a time it was made to be a Parish of Matero Presbyterian Church. This was as far back as 1976 (Informant Chunga: 24.02.2008). Some of the early leaders were members of the Church of Scotland of Livingstonia Mission in Malawi. He was able to identify Mr. Hlane, the late Mr. D.C. Phiri, Mr. R. Mwale, the late Mrs. Mazaba, Mr. Msofi and Mr. Chunga (Informant Chunga: 24.02.3008).

According to Mr. David Andrew Mwansanga one of the elders at Garden congregation, members of this Parish first used to meet for worship at Ngwerere Primary School, together with those coming from Chipata Parish. Both of these parishes belonged to Matero Congregation. After a period of worshiping at Ngwerere, the members were made to move to Emmasdale Primary School until a church plot was acquired in Garden compound (informant Mwansanga: 24.02.2008).

5.3.4.2. Sustainability

This congregation has been able to sustain itself through commitment from its members by giving Sunday service offerings, tithes, pledges and other fundraising activities such as fundraising luncheons, dinners etc. Garden is a grant aided congregation receiving stipend subsidy from the Maintenance of Ministry Committee of the General Assembly.

5.3.4.3. Challenges

The congregation is struggling with various issues, the most challenging one being its financial status. It cannot be able to fully meet its own expenses. It has no manse and has to pay rent for its minister. A lot of teaching on stewardship as well as possibility of economically empowering the members of the congregation.

5.3.5. George Presbyterian Church

George Presbyterian Church is found in George compound about eight kilometres west of the City Centre of Lusaka. George is one of the biggest densely populated compounds. George compound started as an unplanned settlement with the majority of its residents having no reliable sources of income. George congregation has its members coming from Lilanda, Chunga and George compounds as well as Barastone Park. It has a membership of about three hundred full communicant members.

5.3.5.1. Historical Background

George Presbyterian Church started as a Parish of Matero Presbyterian Church as far back as the 1970s. According to Mr. Gallon B. Khondowe, some of the early members of this parish were Mr. Lwenje, Mr. W.K. Nyirenda, who was an evangelist, the late Mr. Chiumia, Mr. Mvula, Mr. Macpherson Nkochi and Anya Mukamanga (Informant Khondowe: 13.12.2007).

George Presbyterian Church was constituted as a Preaching Station in 1995. Rev. Amon Kasambala a minister in charge at Kabwata Presbyterian Church at the time was made the first interim minister and Mr. Macpherson Nkochi as the first Session Clerk. On 7th

March, 2003, according to Mr. Lameck Nyama, George was given a full status of a congregation (Informant Nyama: 11.02.2008).

5.3.5.2. Sustainability

The congregation has been able to sustain itself through membership commitment by giving Sunday service offerings, tithes, pledges and other fundraising activities. The congregation has been able to receive stipend subsidy from the Maintenance of Ministry Committee of the General Assembly.

5.3.5.3. Challenges

The majority of the members of the congregation are not in formal employment. This means that the congregation's monthly income is not enough to meet its expenses. It has no church manse. This means that it has the serious challenge of paying rentals for the minister's house. The congregation has to embark on serious teaching on stewardship in order to improve on giving by its members.

5.3.6. Kaunda Square Presbyterian Church

Kaunda Square Presbyterian church is situated in Kaunda Square Compound which is found along the Great East Road before you reach Chelston congregation. This compound is one of the densely populated areas in Lusaka with the majority of its residents living below the poverty datum line. This also means that the majority of the members of this congregation are financially constrained. This congregation has a membership of well above two hundred full communicant members. It draws its membership from Kaunda Square Compound, Chainama Hospital Compound, from Munali High Schools teacher's compound and Chamba Valley township.

5.3.6.1. Historical Background

Kaunda Square Presbyterian Church was part of Matero Presbyterian Church. The few members who used to live in Kaunda Square Compound started meeting for worship at

various places moving from one place to another until they finally acquired a church plot. These places included the Welfare Centre and Kaunda Square Primary School.

According to Mr. Lackson M'kandawire, Kaunda Square as a preaching place started in 1972 (Informant M'kandawire: 16.11.2007). the early worshippers started worshipping at Kaunda Square Primary School in 1985. They shifted to the church plot in 1986 into an uncompleted church hall. The church hall got its roof in 1990 (Informant M'kandawire: 16.11.1007).

Mr. Mkandawire has been able to identify the late Mr. Ngulube, the late Mr. Blackson Zimba, the late Mr. Osma Saka and Mrs. F. Gondwe to have been amongst the early leaders of the Kaunda Square Parish (Informant Mkandawire: 16.11.2007).

When Kaunda Square was constituted to become a congregation in 1993, the late Rev. Wilfred Christian became its first Minister and Mr. F. Mbeba its Session Clerk.

5.3.6.2 Sustainability

The Kaunda Square congregation is a grant aided congregation receiving stipend subsidy from the General Assembly's Maintenance of Ministry Committee. The congregation has been able to sustain itself mainly through contributions made by the members through Sunday service offerings, tithes, pledges and other fundraising activities. The congregation has also been able to receive funding for its building projects such as for the construction of the church manse.

5.3.6.2. Challenges

The congregation has majority of its members not in formal employment. This means that its monthly income is poor.

5.3.7. Lundazi Presbyterian Church

Lundazi Presbyterian Church is one of the rural congregations situated in Lundazi District. This congregation draws its membership from villages surrounding Lundazi district and

those found within residential areas as the “Boma”. This makes Lundazi congregation the largest congregation with well over a thousand people. For the purpose of effective operation, to avoid members travelling long distances to go to one place for worship, the congregation is divided into three Zones. These zones are Lundazi North, Lundazi East and Lundazi Central.

5.3.7.1. Historical Background

According to Mr. Matthews Mwandila, one of the long serving elders of the congregation, Lundazi Presbyterian Church started in 1994. At that time people used to meet at Kanele Primary School (Informant Mwandila: 20.09.2007). He was able to identify Mr. Sankhani Ngulube, the late Mr. Jasper Mtonga, the late Mr. Chikwanda Zimba, Mrs. Ethel Nkunika Nkhoma and Mrs. Mary Mtonga to have been amongst the first leaders. Mr. Sankhani Ngulube was the first session clerk and Rev. Jason Phiri was its visiting minister (Informant Mwandila: 20.09.2007).

Mr. Mwandila went on to say that most of the members came from the Church of Central Africa Presbyterian (CCAP). Mr. Abel Nyirongo who was appointed as an evangelist did a commendable job together with the Minister in making the congregation grow rapidly (Informant Mwandila: 20.09.2007).

5.3.7.2. Sustainability

Lundazi congregation is financially a weak congregation although it has the largest membership. It is not able to fully sustain itself. It is receiving stipend subsidy from the General Assembly’s Maintenance of the Ministry Committee. It is still constructing its church hall, but it has no church manse. This means that it has to face the challenges of paying rentals for the minister’s accommodation.

5.3.7.3. Challenges

The congregation’s financial status is inadequate. It has to embark on some fundraising programmes as well as organise survival skills training for its members. It is facing serious financial challenges to pay its expenses.

5.3.8. Matero Presbyterian Church

Matero Presbyterian Church is one of the oldest congregations situated in Matero compound. It draws its membership from Emmasdale, Lilanda and Matero compounds. The congregation has Chikumbi preaching place as is outstation. Matero congregation has a membership of well over two hundred members.

5.3.8.1. Historical Background

According to Mr. Lackson Mkandawire, Matero congregation began as a part of Kabwata Presbyterian Church this was from 1969 to 1970 (Informant Mkandawire: 16.11.2007). the early members worshiped at Chingwere Primary School. Mr. Pocock a member of the St. Columba's Presbyterian Church and owner of Eastern Construction offered to build the Church Hall for Matero Presbyterian Church (Informant Mkandawire: 16.11.2007). After completion, this church hall was consecrated by the Moderator of the General Assembly the Rt. Rev. Dr. James Jolobe in 1976 (Informant Mkandawire: 16.11.2007). the first minister to have worked at Matero was the late Rev. Ramalibana from South Africa. Mr. Munthali was the first Session Clerk. Other early leaders were Mr. B. Msiska, Mr. Mwansanga, the late Mrs. Hojane, the late Mr. Rodwell Nyirenda, Anya Ndhlovu and Mr. Davis Ngoma (Informant Mkandawire: 16.11.2007).

5.3.8.2. Sustainability

Matero congregation has been able to sustain itself through membership commitments. This has been done through Sunday service offerings, tithes, pledges and other fundraising activities. The congregation has received support from well wishers both inside and outside the country (Informant Mkandawire: 16.11.2007). it used to receive stipend subsidy for its ministers until 2006 when it became a calling congregation. The congregation has both a church hall and a church manse. It runs a school which is serving as a source of income for the congregation.

5.3.8.3. Challenges

One of the obvious challenges of the congregation is to make Chikumbi preaching place to grow and become a congregation eventually.

5.3.9. Ng'ombe Presbyterian Church

Ng'ombe Presbyterian Church is situated in Ng'ombe compound. Ng'ombe compound is one of the densely populated and unplanned settlements found in Lusaka. It is situated at an approximate distance of about seven kilometres from the centre of the city of Lusaka in the North eastern direction. The majority of the people in this area live below the poverty datum line.

Ng'ombe Presbyterian Church largely draws its membership within Ng'ombe compound although a few of them come from Olympia Township. The fact that the majority of the residents in the area live below the poverty datum line means also that the majority of the membership in Ng'ombe congregation are financially weak. Ng'ombe Presbyterian Church has a membership of about two hundred communicant members.

5.3.9.1. Historical Background

Mr. Lackson Mkandawire one of the oldest serving elders and pioneer of this congregation said that Ng'ombe Presbyterian Church started as a part of Kaunda Square Presbyterian Church in 1976 (Informant Mkandawire: 16.11.2007). This was largely because as more Presbyterians came to settle in Ng'ombe compound, they found Kaunda Square to be far. So these Presbyterians had to look for a church plot. This was done and Kaunda Square congregation assisted the construction of the church hall.

5.3.9.2. Sustainability

Ng'ombe Presbyterian Church has been sustained by the members through their commitment. This has been done through Sunday service offerings, tithes, pledges and other fundraising activities. The congregation has been able to receive financial support from well wishers within and outside the country. Whenever the congregation has had a minister it has received stipend subsidy. The Rev. (Mrs.) Debora Shawa was the first full time minister. The congregation runs a very good community school which is being supported by well wishers both inside and outside the country.

5.3.9.3. Challenges

One of the challenges that Ng'ombe congregation is facing is how to make itself become self sustaining. This is because the congregation has no fundraising projects and the majority of the members are financially handicapped. The congregation has no church manse; it therefore has the challenge of constructing a church manse to accommodate its minister.

5.3.10. Umodzi Transitional Presbyterian Church

Umodzi Transitional Presbyterian Church is a developing congregation found in the town of Chipata. It used to be part of the Chipata Presbyterian Church until it was made a transitional congregation on 7th May, 2006. (Umodzi Transitional Congregation report to Chipata Congregation Session meeting held on 20.09.2007).

This congregation has no church hall and church manse. Members meet at Umodzi Basic School for worship. It draws its membership from the surrounding residential areas. It has a membership of about one hundred and fifty members.

5.3.10.1. Historical Background

It must be made clear that before Umodzi was made to become a transitional congregation, it was part of the Chipata Congregation. Due to the long distance that people from places such as Kalungwezi, Umodzi and Navutika townships used to travel, it was resolved by the Session of Chipata Congregation to start a preaching place at Umodzi Basic School. This was in 2005 (Informant Rosemary E. Ndhlovu: 24.09.2007).

As already stated above the constitution of this preaching place to become a transitional congregation took place on 7th May 2007. Mrs. Rosemary E. Ndhlovu was elected its first Session Clerk with Rev. Baldwin W. Kandinda as its interim Moderator. The report states the following to have been the first elders to constitute the Session of Umodzi Congregation: Mrs. Rosemary E. Ndhlovu, Mr. Hlupo S. Ngulube, Mrs. Peggy Ngulube,

Mrs. Ndekazi Tembo, Mr. Langston J. Ng'ambi and Mrs. Lackness Ng'ambi. (Umodzi Transitional Congregation report to Chipata Session meeting of 20.09.2007).

5.3.10.2. Sustainability

It is sustaining itself through contributions made by the members in form of Sunday service offerings, tithes, pledges and forms of fundraising.

5.3.10.3. challenges

Umodzi Transitional Presbyterian Congregation has several challenges. It has to improve its finances. It has also to build a Church Hall and Church Manse as well as train its leadership.

5.3.11. St. Columba's Presbyterian Church

The St. Columba's Presbyterian Church is situated in Northmead about three kilometers from the City Centre of the City of Lusaka. This area is mainly occupied by affluent people. St. Columba's Presbyterian Church draws its membership from many parts of Lusaka. It has remained an "English speaking" Congregation. It is consequently a congregation that is financially strong. It has a membership of well above two hundred members.

5.3.11.1. Historical Background

St. Columba's Presbyterian Church is the first Presbyterian church to be built in Lusaka. This was in 1956 (Pons 1982:3). This was after thirty years from the year the David Livingstone Memorial Presbyterian Church was established (Pons 1982:4). Debbie Shawa (2002:1) states that the history of this congregation goes back to 1956 when the first preaching took place. Three years later on December 12, 1959 the Church Hall Foundation Stone was laid by the Mayor of Lusaka, Councillor H. Mitchell. The construction was completed and dedicated in April, 1960.

This congregation was born as a result of the coming of Presbyterian white people who came to work on the railway line and other government and private institutions. The minister who used to come and help minister to these Presbyterians was Rev. Hugh Squair who was the minister of David Livingstone Memorial Church (Pons 1982:4). As a result of growth in membership, the congregation was sent their own minister from South Africa by the name of Rev. J.D.C. Anderson (Shawa 2002:1).

This congregation has remained a cosmopolitan congregation. It has been able to sustain itself through commitment from its members who give Sunday services offerings, tithes, pledges and fundraising activities. It has a Church Hall and Church Manse. Due to its good financial status it has been able to assist other financially weaker congregations and presbyteries.

5.3.11.2. Challenges

Although this congregation is financially healthy it has some challenges. The prominent one is the non existence of Associations such as the Men's Christian Guild and the Youth Fellowship. It has the other challenge of increasing its membership.

5.4. The Copperbelt Presbytery

The Copperbelt Presbytery is made up of congregations that are found in the Central and Copperbelt Provinces. In the Central Province we have the St. Columba's Presbyterian Church in Kabwe and a developing congregation called Bwacha Presbyterian Church. Others are St. John and St. Banabas found in Kabwe. Another one is found in Kapiri Mposhi. In Ndola there are Kabushi Presbyterian Church and other congregations which are St. Peter's, Masala and Twapia Congregations. In Luanshya we have the old John Knox Presbyterian Church and Mikonfwa Presbyterian Church. In Kitwe we have St. Andrew's Presbyterian Church, Wusakile Presbyterian church, Chimwemwe Presbyterian Church, St. Paul's Presbyterian and Kwacha East Presbyterian Church. The other developing congregation is St. Mark's Presbyterian Church which is found in Mufulira town.

5.4.1. St. Columba's Presbyterian Church

St. Columba's Presbyterian Church is situated in Kabwe in the Central Province. It is found along the Great North Road within the town of Kabwe towards Kapiri Mposhi.

According to Sangano (2010:1) St. Columba's Presbyterian Church was established in 1956 when the white workers working for the Broken Hill Mine and Rhodesia Railways, and who were themselves Presbyterians, organised themselves and met for Bible studies in one of the houses in Luangwa township. When the number of members grew they decided to constitute the congregation and apply for church plot. In 1958, work on St. Columba's started and was completed in 1960. It was officially opened by the then Moderator of the General Assembly, the Rt. Rev. H.H. Munro, the Rev. Vickery was the minister in charge. This congregation started as a white people's congregation. Sangano (2010:1) states that while this was happening to the white Presbyterians, the black Presbyterians mostly from Malawi and the Eastern and Northern parts of Zambia also organised themselves and a Tumbuka Service was started at Mine School Hall in 1959. Mr. Moyo who was the only ordained elder from the CCAP in Malawi organised this group. In 1960, Mr. Moyo came to know about the existence of the St. Columba's Presbyterian Church where the Rev. Vickery was the minister in charge. He then was able to introduce the Rev. Vickery to the black Presbyterian Church which was meeting at the Mine school hall. After a period of two months this black Presbyterian Church became part of St. Columba's Presbyterian Church. Broken Hill was at that time the headquarters for the Northern Rhodesia became Zambia it became the headquarters of the Zambia Railways.

Sangano (2010:1) states that after the Rev. Vickery resigned his charge in 1963, the Rev. Horner became the minister in charge of the congregation. But he did not stay long due to political reasons, since this was a period when Northern Rhodesia black people were fighting for their political freedom and many white people left the country. The Rev. Horner had to leave the country too. After the departure of the Rev. Vickery, the congregation remained without a minister until 1969 when the Rev. Solomon Lediga was transferred from Lusaka to become the minister in charge. Rev. Lediga was a minister

who came from South Africa. He too was asked to leave because he was a foreigner. According to Sangano (2010:1) this action was initiated by some church members in Lusaka who had a backing from certain sources. This move annoyed the members of the congregation.

Sangano (2010:2) states that after the departure of Rev. Lediga, the congregation remained without a minister. It used to be attended to once a while by the Rev. S.K. Nkowane who used to come from Lusaka. This was the situation until the Synod of Zambia began to have its own ministers.

5.4.1.1. Sustainability

St. Columba's Presbyterian Church is one of the fortunate congregations of the Copperbelt Presbytery, having been at one time a white congregation. It has a Church Hall which was built by the Europeans. It also has a manse. It runs a school which is a source of income. Due to its sound financial status, it is one of the congregation that have the right to call a minister in the Presbytery.

5.4.1.2. Challenges

Kabwe as a town is no longer as economically viable as it used to be. The majority of its residents are not formal employment. This is the case for the majority of the membership of St. Columba's Presbyterian Church. If it were not for the school, the congregation would not be financially viable. It being a town congregation, St. Columba's Presbyterian Church has a problem of growth in terms of numbers. The long distances that exist between townships and the position of the church hall prevents many people from becoming active members of this congregation.

5.4.2. St. John's Presbyterian Church

St. John's Congregation is found in Kabwe. It is found in farm areas outside Kabwe. It started as an outstation of St. Columba's Presbyterian Church in 1986. (Presbytery of Copperbelt Report of the Presbytery Officials visit to Congregations on the quest for autonomy from UPCSA 2007:2). According to Sangano (2010:4) St. John's congregation

situated in Kalwelwe was opened in 1985. It was started by Mr. S.P.D. Banda one of the Sunday school teachers at St. Columba's Presbyterian Church who went to settle in Kalwelwe. After organizing some Bible studies there he went to report to the Session of St. Columba's Presbyterian Church. The Session of St. Columba's Presbyterian Church continued to nurture it until it became a congregation. It has a membership of fifty people.

5.4.3. St. Barnabas Presbyterian Church

St. Barnabas Presbyterian Church is a small, growing congregation within Kabwe. It is an outstation of the St. Columba's Presbyterian Church. It is found in farm areas. It was established in 1981. According to Sangano (2010:4) the work there was started with the Daka family when they moved to Malakata. It is not able to fully sustain itself. It has no church hall and church manse. It has several challenges which include the need to improve its membership and its financial status as well as improving its membership and survival skills.

5.4.4. Kapiri Mposhi Presbyterian Church

Kapiri Mposhi Presbyterian Church is a small developing congregation situated in Kapiri Mposhi town along the Great North Road. It has a total membership of forty members.

5.4.4.1. Historical background

Kapiri Mposhi Congregation started as an outstation of St. Columba's Presbyterian Church. According to Rev. Petson Kabala this congregation was established as a result of the effort of a Church Development Evangelist (CDE) the late Austin Nyirenda in 2002.

(Informant Kabala Petson: 18.09.2008). this congregation has continued to grow with the help of other C.D.Es that have been sent there.

5.4.5. Kabushi Presbyterian Church

Kabushi Presbyterian Church is situated in Mushili Township in Ndola. It draws its membership from Mushili, Kabushi, Bonano and other surrounding townships. It has a total membership of about one hundred and fifty members.

5.4.5.1. Historical Background

Kabushi Congregation according to information obtained from Mr. Fackson Nyirongo of Kabushi Presbyterian Church, started in 1976. This congregation was born out of Wusakile Presbyterian Church in Kitwe. Its early members came from Kitwe in Wusakile congregation when they got transferred to Ndola. He mentioned the first members to have been Mrs. Catherine Nyirenda and Mrs. Emely Kumwenda Soko. These ladies were joined by Mr. Chiposha, Mr. Kumwenda, Mr. Charles Nkhoma, Mr. G. Moyo and Mr. W.Z. Ngwira. Consequently, membership quickly grew and they had to move from Mrs. Emely Kumwenda's house to a council hall in Kabushi Township. While there, they acquired a plot in Mushili instead of Kabushi (Informant Fackson Nyirongo: 21.10.2007).

Mr. Nyirongo further said that the first minister to have served this congregation was the late Rev. Misheck Musukwa and Mr. J.D. Chirwa was its first Session Clerk. Other prominent leaders were Mr. John L.M. Phiri, Mr. Fackson C. Nyirongo, Mr. Vyatapu Ndawa, Mrs. Overnite Phiri, Mr. Nkosi and Mr. Herbert Mbambara (Informant Nyirongo: 21.10.2007).

5.4.5.2. Sustainability

This congregation has been able to be sustained through contributions from its members. It has been able to receive stipend subsidy from the General Assembly's Maintenance of Ministry Committee. Other well wishers have also been able to assist in providing financial and material assistance. The Congregation has a church hall and church manse and runs a pre-school as a way of raising funds in meeting its various expenses.

5.4.5.3. Challenges

The congregation's financial status is not healthy. It has therefore the challenge of becoming a self-sustaining congregation.

5.4.6. Masala Presbyterian Church

Masala Presbyterian Church is a small upcoming congregation situated in Ndola in Masala Compound. It draws its membership from Masala and the surrounding townships. It was started in 2002. It has a membership of about thirty people. (Presbytery of Copperbelt report of the Presbytery Officials' visit to congregations on quest on for autonomy from UPCSA: 02.11.2007). This small congregation has many challenges. It has no church hall and church manse.

5.4.7. St. Peter's Presbyterian Church

St. Peter's Presbyterian Church is found within the city of Ndola. It was started in 1998. Some of the early members were Mr. Charles Nkhoma, Mrs. Nkhoma and Mrs. Catherine Phiri. The Rev. Thompson M'kandawire was the first minister to serve this congregation. Being a small and young congregation it is facing many challenges. It has no church hall and church manse. Its financial status is also not good and its membership is only about twenty members.

5.4.8. Twapia Presbyterian Church

Twapia Congregation is a small and young Presbyterian Congregation found within Twapia compound. It started in 2001. It has a small membership of about thirty members. The Rev. Abraham Nkhata has been the interim minister serving this small congregation. Since it is new, this congregation is facing many challenges. Its financial status is too weak and it has no church hall and church manse. A lot of reaching out is required for this congregation to grow in membership.

5.4.9. St. Andrew's Presbyterian Church

St. Andrew's Presbyterian Church is one of the congregations found in Kitwe in Parklands. It is one of the oldest congregations in Zambia opened in 1959 (Pons 1982:4).

5.4.9.1. Historical background

St. Andrew's Presbyterian Church is one of the congregations that were established by the white people well before Northern Rhodesia became Zambia. This was in 1959 (Pons 1982:4). Due to political instability as cited by Mr. Nkochi, all the white Ministers that had come from South Africa had to leave the country (Mkochi 2002:5). After 1970, Mr. Bill Forest, an elder played a very big role in taking care of this congregation until the situation improved with the coming of more Zambian Ministers. The late Rev. Wilfred Christian who initially was an elder and then later ordained to become a minister also ministered at this congregation. The others were the Rev. Robert Munthali, the Rev. Allan M'chulu and others.

5.4.9.2. Sustainability

Being at one time a white people's congregation, this congregation is financially well off. It has a church hall and two church manses one of which is put on rent. It runs a school which acts as a source of income. St. Andrew's Presbyterian Church is one of the congregations with a right to call in Copperbelt Presbytery.

5.4.9.3. Challenges

This congregation is situated in one of the affluent areas of Kitwe called Parklands. As such it is meant to cater for people living in such an area. Unfortunately, there are few members that come from such an area. To reach out to distant compounds is not easy. In an effort to do so it had to open an outstation at Kapoto Compound which is known as Kwacha East Outstation which has now become a transitional congregation.

5.4.10. Wusakile Presbyterian Church

Wusakile Presbyterian Church is one of the congregations found in Kitwe. It is situated in Wusakile Mine Township. It draws its membership from Wusakile and Chamboli Mine Townships. This congregation caters for mostly miners who are Presbyterians. With the passing of time this congregation has lost a lot of members due to retirement and retrenchments of workers.

5.4.10.1. Historical Background

Wusakile Presbyterian Church is one of the oldest Presbyterian Congregations in Kitwe. It was established in 1950. It was started by African Miners who were already Presbyterians coming from Lundazi and Chama districts as well as Malawi in the East. These people were baptised members of the Church of Central Africa Presbyterian (CCAP) of Livingstonia Mission Station. Due to its weak financial capacity the congregation for a long time depended on ministers that served St. Andrew's Presbyterian Church.

5.4.10.2. Sustainability

This congregation has been able to sustain itself through membership contributions. This has been through Sunday service offerings, tithes, pledges and fundraising activities.

5.4.10.3. Challenges

This congregation has several challenges. One of such challenges is to have it grow by increasing its membership. Its financial status is not well. It has a manse in order for it to have a minister.

5.4.11. Chimwemwe Presbyterian Church

Chimwemwe Presbyterian Church is one of the Presbyterian Congregations situated in Kitwe in Chimwemwe township. It draws its membership from Chimwemwe, Buchi, Kamitondo, Twatasha, Kawama and Kwacha Township as well as Mindolo Mines Township.

The majority of its members are financially not so sound; consequently even the congregation is not financially strong.

5.4.11.1. Historical Background

The congregation was established in 1971. Basically, this congregation was started by Presbyterians who migrated from Lundazi and Chama districts and from Malawi who had come to live and work in Kitwe. According to Mrs. Fanny Banda, one of the members at Chimwemwe congregation, when the formation of the United Church of Zambia (UCZ) took place, some of the members of this congregation joined the UCZ while the rest remained in this congregation (Informant Fanny Banda: 21.09.2008). In 1972, the congregation acquired a church plot. The construction of the Church Hall was completed in 1973 (Informant Fanny Banda: 21.09.2008).

Mr. Thomas Mwase another member of the congregation was able to mention the following to have been some of the early leaders; Mr. Kapunda, Mr. Chibaka Mugeza, Mr. Ndhlovu, Anya Chavula and Anya Mulawuzi. The late Rev. S.K. Nkhowane used to come and minister to the congregation, once a while when he visited Kitwe (Informant Thomas Mwase: 21.09.2008).

5.4.11.2. Sustainability

This congregation has been able to sustain itself through membership contributions. These are in forms of Sunday service offerings, tithes, pledges and other fundraising activities including the school which the congregation rents out. It has also been able to receive assistance from well wishers and the Maintenance of Ministry Committee of the General Assembly that has been sending stipend subsidy.

5.4.11.3. Challenges

One of the challenges that the congregation is facing is lack of adequate financial capacity. It has to struggle to raise adequate funds to sustain its ministry.

5.4.12. Kwacha East Presbyterian Church

Kwacha East Presbyterian Church is a small growing congregation found in Kitwe. It is one of the congregations of the Copperbelt Presbytery. It is situated in Kapoto compound. It draws its membership from Kabulanda, Kapoto, Bulangililo, Kwacha and Kwacha East Compounds. It is a child of St. Andrew's Presbyterian Church being its outstation. It is a product of the effort of the late Mr. Vyalema Zimba who served this community as a Church Development Evangelist. This congregation started in 1998. It has a membership of about sixty members.

The congregation is being supported by the St. Andrew's Presbyterian Church being its outstation.

Kwacha East Presbyterian Church has many challenges. It has to build up its financial strength and improve on its membership. The majority of the members of this congregation live below the poverty datum line and are not in formal employment.

5.4.13. John Knox Presbyterian Church

John Knox Presbyterian Church is one of the oldest Presbyterian Congregation found in Luanshya. It was established in Luanshya to cater for Presbyterian miners working in Luanshya. These were Presbyterians who migrated from Lundazi and Chama district of Eastern Province and Malawi. They belonged to the Presbyterian Church of Scotland Livingstonia Mission.

This congregation was established in 1954. It has unfortunately experienced a decline in membership because of the closure of mines and other companies in Luanshya which has led to most of the members returning to their districts and Malawi while others have migrated to other towns. Currently it has a total of thirty members.

5.4.13.1. Sustainability

This congregation has sustained itself from contributions from members. This has been through Sunday service offerings, tithes, pledges and other donations. It has also received financial support from church organisations and other well wishers.

5.4.13.2. Challenges

This congregation may be looked at as a congregation that is undergoing serious challenges. It has lost a lot of members and consequently its financial status is not so healthy. One only hopes that when the economic situation on the mines in Luanshya improves, this situation may improve.

5.4.14. Mikomfwa Presbyterian Church

Mikomfwa Presbyterian Church is one of the old Presbyterian Churches found in Luanshya in the Copperbelt Presbytery. It has a membership of about thirty members. This congregation was established in 1971 within Mikomfwa township. Mikomfwa congregation is financially very weak that it is not able to sustain itself. It has no church hall and manse. It has several challenges facing it. It has to build up its membership, train its leadership and improve its financial strength

5.4.15. St. Mark's Presbyterian Church

St. Mark's Presbyterian Church is found in Mufulira in the Copperbelt. This congregation is one of the small growing congregations of the Copperbelt Presbytery. It draws its membership from the various townships of Mufulira. It was established in 2001 (Presbytery of Copperbelt Report of the Presbytery Official's visit to congregations in quest for autonomy from UPCS: 02.11.2002). It has a total membership of about thirty Christians. Some of the early members were Mr. Katongo and others. As an upcoming congregation it has several challenges. It has to build up its financial strength, train more

members into leadership and reach out to more people in Mufulira to improve on its membership.

5.4.16. Bwacha Presbyterian Church

Bwacha Presbyterian Church is one of the developing Presbyterian situated in Bwacha in Kabwe, north of the town centre. It draws its membership from Bwacha township and some of the nearby residential areas. It has a total of about seventy members. The majority of the members of this congregation are economically weak. This makes the congregation's financial status to be weak.

5.4.16.1. Historical Background

Bwacha Presbyterian Church is an effort of the St. Columba's Presbyterian Church to reach out to people living far from the St. Columba's Church hall. This congregation as established in 2001. The first minister to have been posted to Bwacha congregation was the late Re. Sulani Kaira Kabala.

5.4.16.2. Challenges

Bwacha congregation is a young developing congregation with many challenges. It has the challenges of building a church hall, a church manse, improve its financial status and evangelise seriously to increase its membership.

5.5. Conclusion

From this study conducted about the summarised histories of the various congregations that form the Synod of Zambia of the Uniting Presbyterian Church in Southern Africa, we can be able to make a lot of inferences. First of it all, we observe that Presbyterianism as a mode of worshipping God was first introduced into this country well before the birth of the Federation of Rhodesia and Nyasaland (1953-1964), before Northern Rhodesia became an independent country called Zambia in 1964. Second, we also observe that there are two streams of Presbyterianism that came into this country. The first one is that which came from Nyasaland from the Livingstonia Mission Station. Early missionaries left Livingstonia to go and open other mission stations such as Mwenzo Mission Station in 1895 (McCracken 1977:129), Kazembe in Marambo area (McCracken 1977:129), Lubwa Mission in 1913 and Chitambo Mission Station in 1907 (McCracken 1977:130). These missionaries went out to convert local people such as Tumbuka, Namwanga, Senga and Bemba speaking people. It is such people who when they migrated into urban areas of Lusaka and Copperbelt were able to spread Presbyterianism in these places now being ministered to by the ministers of the Presbyterian stream coming from South Africa.

The second stream of Presbyterianism is that which came with the British South Africa Company led by Cecil Rhodes. This stream of Presbyterian came with white people who came to work along the rail line and worked in mines and other government and private sectors. This type of Presbyterianism came into Northern Rhodesia in 1924 when the David Livingstone Memorial Presbyterian Church was being established.. although this southern stream had been in this country all that long it took thirty years before another Presbyterian church was established in Lusaka. It may appear that not much mission work was done among the local people. This explains the reason why Presbyterianism is not common amongst the Tonga people of Southern Province despite the fact that the David Livingstone Memorial Presbyterian church is in Southern Province. Presbyterianism is common amongst the Senga, Namwanga and Tumbuka speaking people. These people were first evangelised by missionaries that came from Livingstonia Mission Station of Nyasaland.

The third fact is that Presbyterian churches are mostly found along the line of rail and Lundazi and Chama districts because these are people that were evangelized by Presbyterian missionaries.

We can hardly find Presbyterian congregations in other parts of the country. Along the railway line the majority of the members are actually Tumbuka and Senga speaking people.

The fourth observation is that Presbyterianism in urban areas lacked trained ministers. This led to elders running most of the congregations especially in black congregations being assisted by the Rev. Sinoa K. Nkhowane. This remained so until the time when young ministers started joining the ministry. These were the Revs. Robert Mushili, the late Misheck Musukwa, Jason Phiri and Wanyanya Zgambo.

CHAPTER 6

CHALLENGES AFFECTING THE SYNOD OF ZAMBIA OF THE UNITING PRESBYTERIAN CHURCH IN SOUTHERN AFRICA

6.1. Introduction

The Synod of Zambia of the Uniting Presbyterian Church of Southern Africa (UPCSA) as can be observed is one of the oldest denominations in this country. Despite its history, this church is found in only selected parts of the country. This is because of the various challenges that the Synod has been facing since its inception. The most prominent of these challenges are listed below:

6.2. Lack of country-wide serious evangelism campaign

The fact that Presbyterian congregations of the Synod of Zambia of the UPCSA can be found in only selected parts of Zambia means that this denomination has not yet spread to other parts of the country. Pons (1982:3) indicates that the first congregation was established in Northern Rhodesia in 1926 in Livingstone. Before another Presbyterian congregation was established in Lusaka, thirty years had passed (Pons 1982:4). Looking at the time that passed for another Presbyterian congregation to be established in Lusaka which is well over three hundred kilometers away raises two important questions. First, why did it take such a long period of time before the second congregation could be established in Lusaka? Second, what is the reason why other Presbyterian congregations could not be established in between Livingstone and Lusaka? The possible correct reason that may be given could be that this church as it was getting itself established, catered for its own Presbyterian members only. These were basically white Presbyterians who were working for the mines, rail line and other government and private offices. When the few black congregations began to be established along the rail line, it was being established among the Tumbuka and Senga speaking people from Lundazi and Chama districts in the Eastern Province of Zambia and those from Nyasaland (Malawi) who were

Presbyterians. These people belonged to the Free Church of Scotland Livingstonia Mission which was established in Nyasaland.

This trend seems to still exist even to this present time. Most of the members of the Synod of Zambia of the Uniting Presbyterian Church in Southern Africa are Tumbuka and Senga speaking people. Very few congregations have been established among people of other tribes.

This fact has been caused by firstly, the mode of evangelism adopted by early missionaries. They practiced the principle of establishing mission work territories. O'Shea (1986:46) states, the LMS claimed Luapula territory as its 'preserve'. Snelson (1974:59) states that in August 1894, the Rev. Alexander Dewar and his wife opened a mission station at Mwenzo, about six kilometres from Fife and on the borders of German East Africa among the Winamwanga tribe. At the formation of the United Church of Zambia the Mwenzo Mission Station and all the congregations that were established as a result of this mission work became part of this union church. This is because in 1945 the churches of the Livingstonia Mission in Northern Rhodesia those of the London Missionary Society and those associated with the United Missions to the Copperbelt united and formed the Church of Central Africa in Rhodesia which later joined with the church of Barotseland and the Methodist Church to form the United Church of Zambia (Henkel 1989:58).

When the Tumbuka, Senga and Tonga Presbyterians migrated to the urban areas they were mainly able to evangelise to their fellow tribes mate and family members. This is the reason why the growth in membership in this church can be termed as "biological" meaning that growth in this church has been mainly due to numbers of babies born amongst Presbyterian couples. As these babies grow up they are nurtured into Presbyterianism and eventually become communicant members as they grow up.

6.3. Poverty

The Synod of Zambia of the UPSCA even if it has continued to grow, has been a poor Synod. This is because the majority of its congregations are poor. They have been unable to sustain their ministers in full. These congregations have been receiving stipend subsidies from the Maintenance of Ministry Committee of the General Assembly. They have also been able to receive financial support from well wishers for the purpose of construction of their church halls and manses.

This continuous financial support which these congregations have been receiving has rendered the Synod of Zambia unsustainable. It has always depended on its “elder brother” in South Africa.

This support which the Synod of Zambia has been receiving has always been appreciated, but it has resulted in the Synod of Zambia develop a ‘dependency syndrome’. The fact that the majority of the congregations in the Synod are poor creates a serious challenge on the life and work of the ministry of the Synod. Many congregations fail to function as they are supposed to. There are so many issues that these congregations are supposed to address which they are not able to because of financial constraints. For instance, in these congregations are found orphaned and vulnerable children who are in need of food, clothes, shelter, education and other requirements. According to the National HIV/AIDS/STD.TB Council of Zambia Strategic Framework of 2001-2003 (2004:4), the Ministry of Health (MOH)/ Central Board of Health (CBOH) has estimated that by the end of 2000, more than 500,000 children will have lost their mothers or both parents due to AIDS alone. By the year 2010, it is projected that the number of orphans will exceed one million. These figures given are only for those orphans whose parents died or will die from AIDS, and yet there are also orphans whose parents did not die or will not die as a result of AIDS. This is a challenge that requires the full participation

of the Synod of Zambia working hand in hand with the Government of the Republic of Zambia and other NGOs. This therefore means that the Church in this country has a huge challenge of providing care and support to these orphaned and vulnerable children. But the Synod of Zambia of the UPCSA is financially weak. It is seen to be unable to adequately participate in the plight of these orphaned and vulnerable children of members of this Church, has led to some of them becoming members of other churches while others have lost their faith and others have actually died.

The facts that most congregations cannot pay their ministers adequately has resulted in some of the young and well trained ministers leaving the ministry of Zambia. They have ended up leaving the country to go and work elsewhere outside Zambia. They are very few congregations that have the right to call. These are St. Columba's, Kabwata, Matero, Presbyterian Churches in Lusaka, and David Livingstone Memorial Presbyterian Church in Livingstone, St. Columba's Presbyterian Church in Kabwe and St. Andrew's Presbyterian Church in Kitwe. The rest of the congregations are not able to support their ministers. This means that ministers serving in these congregations without the right of call are working and living under serious sacrificial conditions. Of course this is not a healthy situation. But these devoted young ministers are able to do their best for their upkeep and the livelihood of their congregation. This they do jointly with members of their congregations.

In thinking of what could be done to alleviate this poverty problem, one is compelled to think of a Synod that should have programmes that should run projects which should not only provide services to communities, but should be able to raise resources for the sustenance of the ministry. Such programmes could also run in congregations. These are programmes that include education, agriculture, health and others.

Most of these congregations are poor because most of their members are not in formal employment. This has been as a result of the bad economic situation of the country. In establishing some of these programmes the church would assist the government in creating jobs for its citizens while at the same time providing services to the population of Zambia.

6.4. HIV/AIDS

The advent of HIV/AIDS pandemic in the entire world has also seriously affected the Synod adversely. According to the National HIV/AIDS/STD/TB Council Strategic Framework 2001-2003 Report (2000:14), Zambia has an estimated 1,000,000 people living with HIV/AIDS (PL WHA), although the total number of those who know their serological status is unknown. The situation has not changed to this date. This somehow has adversely affected the growth of the Synod. Most of its members that have died and are still dying as a result of AIDS were and are young people. These are people within the productive and reproductive ages. Some of them were and are well educated with good jobs earning well to support their families and the church. The deaths of such people are not only losses to their families, but to the Synod of Zambia of the UPCSA in general and to their specific congregations in particular. Such losses have also contributed to the poor financial position of the Synod of Zambia.

HIV and AIDS are accompanied by other challenges. AIDS patients require a lot of care and support. In most cases hospitals do not admit them in their wards. Instead they are sent to their homes to be nursed by their relatives and other sympathizers. The government looks to the Church to assist in such situations. The Church as a whole has been challenged by the Word of God to take care of the sick and provide for the needy their basic needs (Matthew 25:35-40). Congregations have been urged to start home-based care giving programmes. This is a serious challenge to the Synod of Zambia since it lacks adequate financial and material resources to sustain such programmes. Failure of congregations of the Synod of Zambia to start home-based care programmes has resulted in some AIDS patients dying earlier due to lack of nutritious food, care and support. Some go to die in hospices which have been established in some communities in urban areas. Unfortunately, such families are not available in most rural areas, so such patients at times die with very little care.

HIV/AIDS raises a lot of questions some of which are spiritual. Affected and infected people do not really question the existence of God, but rather question the reason why

God should allow such a dreadful disease to befall them causing death of many of their beloved and dependable ones? The Church therefore has to deal with not only the losses, but the task of assuring the surviving members of the everlasting love of God under all circumstances whether it is in times of joy or in times of sorrow. This is not really an easy job, but with God's divine guidance the work of God has continued to thrive.

People who die of AIDS leave behind widows, widowers and orphaned children. Of these three groups of survivors, orphans and widows usually find themselves amongst the most vulnerable people. This is particularly the case in situations where the deceased men were the main bread winners. These people are usually left helpless. The poor widows fail to fend for themselves and their children. Some of these widows die early due to depression, and some of these orphans end up on the streets and are called 'street kids'. Some of these orphans end up being kept by their grandparents and other relatives. The National HIV/AIDS/STD/TB Council report (2000:14), already referred to, states that evidence now exists which shows that a child missing both parents is the most vulnerable of all type of children because of lack of parental protection. Further, one urban survey found that approximately 27 percent of orphans stayed with grandparents.

The Synod of Zambia faces a challenge of how such widows could be assisted so that they are able to take care of themselves and their children. The Synod of Zambia has a challenge of ministering to the physical needs of these double orphaned and vulnerable children. The Synod of Zambia like any other churches is being challenged by the Word of God according to James 1:27 which states that religion that is pure and undefiled before God and Father is to take care for orphans and widows in their afflictions and to keep oneself unstained by the world.

The Synod of Zambia of the UPCSA is not only faced with the challenge of how to deal with the infected and the affected, it has to deal with the issue of educating its members about this pandemic. The clergy and the lay leadership have been made to talk of issues that were normally not openly discussed in public before the coming of this disease. This has not been easy. This is particularly so amongst many Africans including the Tumbuka and Senga people. Sussy Gumo Kurgat in her article 'Integrating HIV/AIDS in the

teaching of African Religion' found in a book called *Mainstreaming HIV/AIDS in Theological Education: Experiences and Explorations* by Ezra Chitando (2008:155) in referring to African cultures states that instructions on sexuality are done in a very discreet and respectful manner. There is an emphasis on self control, self discipline and self respect. The church has been challenged to talk of issues surrounding sex and sexuality which appears quite alien in our culture. This has been done as a means of mitigation and prevention of the spread of HIV/AIDS in our communities.

The Synod of Zambia through its Synod, presbyteries and congregations HIV/AIDS committees have been engaged in various activities and programmes meant to fight the spread of this disease. Activities such as conducting sensitization seminars in congregations, care and support of people infected and affected by HIV/AIDS are being done. However, since this disease is, mostly thought to be contracted through sexual intercourse, it carries with it a stigma to most people. People who are found to be infected, are, unfortunately, thought to have been involved in sexual acts with some infected person. This is regarded as wrong and sinful. Consequently, most people living with HIV/AIDS avoid breaking news of their HIV/AIDS status for fear of being stigmatized. The Church has been made to deal with issues such as the love of God to those in pain and dying and ministry to the bereaved and vulnerable. It has had to deal with how God looks at sin and forgiveness to a repentant heart. The whole issue of judgement of God to sinners is a subject of debate.

6.5. Language barrier

Both Presbyterian denominations that exist in Zambia have their roots in Scotland. They are products of missionary work started at Lovedale and Livingstonia Mission Stations. Livingstonia Mission was established by missionaries from Lovedale in South Africa motivated by Stewart (Pons 1982:3). Paas (2006:190) states that Stewart appealed to rich businessmen, mostly in Glasgow for financial support. His request elicited immediate response, and on the 21st of May 1875 the first group of missionaries set off for Malawi,

under the leadership of E.D. Young, a naval officer, who had previously visited Lake Malawi during the Livingstone search expedition in 1867. He has further stated that the following year James Stewart brought four Xhosa missionaries from Lovedale; Isaac William Ntusane Koyi, Mapas Ntintili, Shadreck Ngunana and Isaac Wauchope. They played an important role in the development of the Livingstonia Mission. In 1875 Young returned to Scotland, and James Stewart took charge for fifteen months until the end of 1877, when Robert Laws took over as head of the mission, a position which he held for fifty years (2006:190). From Livingstonia Mission Station, work spread amongst the Tumbuka and Tonga speaking people in Malawi. It then spread to the present Zambia in places such as Lubwa in Chinsali district and Chama and Lundazi districts. It is mainly the Tumbuka and Senga speaking people that are members of these Presbyterian churches. In the CCAP we also find Chewa speaking people from Nkhoma Synod of Malawi. The Lubwa Mission work became part of the union church called the United Church of Zambia in 1965 (Henkel 1989:55).

Language has remained the main barrier that sometimes has excluded other non-Tumbuka and Senga speaking people from joining the Synod of Zambia of the UPCSA. Most times Tumbuka Bibles are read, Tumbuka hymns are sung during worship services. This makes it difficult for non-Tumbuka and Senga speaking people to become active participants of the church.

In order to address this challenge there is need to consider using other local languages that could be understood by other non-Tumbuka and Senga speaking people who may wish to join this Church. In places such as the Copperbelt, Central, Northern and Luapula Provinces Bemba could be used, in the Southern Province Tonga could be used just to cite a few examples.

6.6. Pentecostalism

One of the challenges that continuously affect the Synod of Zambia is the loss of youths in many congregations who go to join newly introduced charismatic Pentecostal churches. Characterized by their charismatic mode of worship such as mass prayers, and lack of well organised and programmed order of worship, a lot of young people get attracted to these 'hot' congregations. These young people who leave the UPCSA congregations claim that in these Pentecostal churches their spiritual gifts are encouraged and they are able to exercise them. As late Professor Mapopa Mtonga said, in these Pentecostal churches, youths are made to feel important. They are allowed to pray for the sick, exorcize demons from demon possessed people, preach freely even though they may not have attended any formal training in preaching (Informant Mapopa Mtonga: 25.01.2008).

The Synod of Zambia of the Uniting Presbyterian Church in Southern Africa has lost a very large number of youths who have gone into these Pentecostal churches. Some of them have gone to join the already existing Pentecostal churches while others have gone to start their own. Mr. Abiad A. Nyirenda of Chipata Presbyterian Church said that in 1998 to 2000 the Chipata congregation experienced a very serious crisis because of Pentecostalism. The result was that some of the leadership accompanied by a few members left the Presbyterian church to form a new Pentecostal church which is still known as Jesus the Same Ministry in Chipata (Informant A.A. Nyirenda: 23.09.2007).

This challenge still exists in the Synod of Zambia in all its congregations especially among youths.

6.7. Lack of adequate trained ministers

The Synod of Zambia has lacked ministers ever since its establishment. At one time in the history of this church all its ministers came from South Africa but they all left in 1970 due to political reasons (Pons 1982:5). After these ministers left, the church in Zambia was run by the Rev. S.K. Nkhowane with the help of lay leaders (Pons 1982:5). This situation has led to an attitude of resenting leadership from young clergy graduating from theological colleges, amongst some elders. This is particularly the case for some lay leaders that would like to remain leaders in their congregations, presbyteries and the synod. Such lay leaders do not want to accept to be led by their ministers who they believe are still young with very little experience to run the church as its leaders.

The young ministers that are serving in the Synod are not enough for all the congregations. There are several congregations that do not have ministers of their own. For instance, in the Eastern Province where there are four congregations, there is only one minister. The worst hit congregations are those that are financially weak because they are not able to support their ministers.

The Synod, therefore faces the challenges of training more ministers who could be sent into all congregations both in urban and rural areas as well as go to establish new congregations in other areas where Presbyterian congregations do not exist. This could also be done by using Church Development Evangelists (CDEs). In this way, the Synod of Zambia of the Uniting Presbyterian Church in Southern Africa will end up having congregations in all the Provinces of the Country.

6.8. Autonomy

Ever since the establishment of the early congregations of the Presbyterian Church of Southern Africa, this Church in this country has been run with the influence of the 'Big brother' in South Africa. It has been receiving ministers from South Africa, stipend subsidies from the General Assembly's Maintenance of Ministry Committee for its ministers, trained all its ministers and has some of its church projects and programmes sponsored. This has caused a sense of dependence on the Synod of Zambia. The Uniting Presbyterian Church in Southern Africa regards itself as a trans-national denomination comprising of congregations found in South Africa, Zimbabwe and Zambia. Although it appears beneficial for the financially weak Synod of Zambia to turn to the church in South Africa, this situation renders the Synod of Zambia weak both financially and legislatively. This is because the Synod has no legislative power on its own. It is only the General Assembly which has these powers. This has a serious adverse effect on the Synod of Zambia because it has to run its affairs on rules and regulations which are made largely dependent on the larger component of the Church which is in South Africa. The denomination regarded as befitting the denomination's membership of congregations found in South Africa and at times Zimbabwe, but not Zambia. A typical example of such a decision is the retirement of ministers. While the Manual of Law and Faith of the Uniting Presbyterian Church in Southern Africa, a person occupying a post designated as a pensionable post by the General Assembly retires on the last day of the month in which the age of 68 is attained by applying for leave to retire to the meeting of General Assembly proceeding his/her 68th birthday). This is not in compliance with the Law of Zambia where people retire at the age of fifty-five (55) years. Besides, ministers serving in the Synod of Zambia of the (UPSCA) are not in the same pension scheme as that of the ministers serving this denomination in South Africa and Zimbabwe.

It is a fact that the Manual Law of Faith of the UPCSA is not understood by many of the elders that form Sessions of the congregations of the Synod of Zambia. Besides it keeps on getting amended during General Assembly meetings making it very difficult for the majority of elders of this denomination in the Synod of Zambia to know it. During these Assembly meetings much of the General Assembly's time is spent discussing items that mainly are domestic to the South African part of the Church. A very small fraction of the Assembly's time is spent on issues that are really trans-national and denominational in the real sense.

As a result of the continued financial support that the Synod has been receiving, very little effort and initiative has been cultivated by the Synod to see to it that the Synod of Zambia becomes a church that is self sustaining, self governing and self propagating. This was the calling of Henry Venn the CMS's visionary secretary for the local church (Shaw 2006:254).

It is in view of this awakening that the Synod of Zambia is considering the possibility of becoming a Presbyterian Church of Zambia like many other churches existing on the land that are able to sustain and govern themselves (Presbytery of the Copperbelt Report on the Presbytery's officials' visit to congregations on the quest for autonomy from the UPCSA 2007:1). The Synod of Zambia at its ordinary Synod meeting held on the 6th of June 2007 at St. Columba's Presbyterian Church in Kabwe agreed to overture the Executive Commission of the General Assembly of the UPCSA of the July 2007 to grant the Synod of Zambia autonomy with effect from 1st January 2008 (Minutes of the Synod of Zambia ordinary meeting held at St. Columba's Presbyterian Church in Kabwe on 16th June, 2007). The Rev. Thompson M'kandawire and elder Kamanga were appointed to speak to it. Unfortunately the Synod has never been briefed about the results of this overture. The Synod looked divided on this issue, amidst this state of confusion, the name of Rev. Christopher M'kandawire, one of its ministers serving at the David Livingstone Memorial Presbyterian Church, was nominated and elected as Moderator-designate, at General Assembly which was held at the Livingstone Memorial Presbyterian Church, in

2006. Some of the members of the Synod of Zambia felt betrayed and misrepresented at this particular General Assembly. Others felt this action was meant to give the Synod of Zambia chance to prepare itself for the autonomy which carried the coined name “Umwini” a Chewa word for ownership.

The fact that the Synod of Zambia failed to pursue this issue at the Livingstone General Assembly sitting, but instead went ahead to have one of its ministers the Rev. C. Mkandawire become the General Assembly Moderator-designate and then after two years become Moderator for a period of another two years, drew the Synod’s plan to achieve autonomy backwards by four years.

This is a serious challenge especially since most of its congregations are financially weak and the Synod has no infrastructure and investments to raise funds for the sustainability of its ministry. If this is to be achieved there is need for congregations, Presbyteries and the Synod to review some of their operational strategies. Deliberate steps should be put in place meant to yield the intended results of a Presbyterian Church of Zambia that shall be self sustaining, self governing and self propagating.

Many congregations talk passionately, during Synod meetings, about the Synod of Zambia becoming an autonomous church. But each time commissioners talk about it, they are challenged by the Synod’s poor financial position. The Synod has been made to survive through funding from General Assembly Finance Committee through its various committees and donor funding from partner churches and organisations. Presbyteries are doing very little to assist the Synod through assessments.

In an effort to address the issues of the Synod of Zambia becoming a self propagating, self sustaining, and self governing it has come with a draft copy of five years strategic plan which is to run from 2010 to 2015. In this well written document the Synod’s vision has been well written. It states the Presbyterian Church of Zambia envisions increased membership won to the Lord Jesus Christ in order to bring growth, productivity and self sustenance in the church and society.

(Presbyterian Church of Zambia draft copy of the Strategic plan 2010-2015: 2010:2) has put in place several strategic objectives. One of these objectives reads “By the end of December 2011, the Presbyterian Church of Zambia will have put in place at least three key management systems aimed at improving its provision of leadership in all church growth and development that should be fostered by all church members (Presbyterian Church of Zambia draft copy of the strategic plan 2010-2015, 2010:11). In order to achieve this stated strategic objective one of the strategies is to advocate for self governance of the Presbyterian Church of Zambia from the General Assembly/UPCSA constitution (Presbyterian Church of Zambia draft copy of the strategic plan 2010-2015, 2010:12). From the content of this draft copy of the strategic plan of the Presbyterian Church of Zambia which actually is the Synod of Zambia of the UPCSA one is able to develop a feeling that it is in the minds of the members of the Synod of Zambia of the UPCSA that one day the Synod of Zambia will be able to become self propagating, self governing and self supporting. It is hoped that the General Assembly would regard this event as not really a rebellion, but that instead regard it as a development in the right direction. The fact is that Zambia is a sovereign state and most churches operating in the country operate as registered churches in accordance with rules of the land. This is the reason why the Synod of Zambia registered with the registrar of companies and societies according to the laws of the country, as the Presbyterian Church of Zambia (PCZ).

6.9. Conclusion

The Synod of Zambia of the Uniting Presbyterian Church in Southern Africa is facing a number of challenges. What I have been able to raise are basically what I regard as the most prominent ones that are seriously affecting the life and work of the Synod of Zambia. Much work may be required to be done to look at the root cause of some of these challenges, their effects and how they could be addressed. One of these challenges that are seriously affecting the Synod is poverty. There is need for one to look at this issue to a deeper depth.

CHAPTER 7

CONCLUSION

The history of the Synod of the Uniting Presbyterian Church in Southern Africa may not be so old, but some of its early congregations have been in existence since 1924, 1956 and the late 1960s. This period of time ranges from the time when Northern Rhodesia was a colony or of a British protectorate, through this period the Federation of Rhodesia and Nyasaland to the present day Zambia.

What we see is that this church was first introduced into this country by white people who came into this country working on a rail line and mines. Most of these people came from South Africa under the British South Africa Company (B.C.A.Co.) It was therefore a church of the few white people for a long time from 1954 to 1958 when the first black congregation, Kabwata Presbyterian Church was formed in Lusaka. Thereafter Matero within Lusaka, John Knox in Luanshya, Wusakile in Kitwe, Kabushi in Ndola and Chimwemwe in Kitwe Presbyterian Churches were formed. All these congregations consisted of black members. Most of the members that were found in these congregations were Presbyterians that had migrated to urban areas from Lundazi and Chama districts of the Eastern Province and in Malawi. They came to work in government and non-government organisations such as the mines and local government institutions. These people were mainly Tumbuka and Senga speaking people. This has continued to affect this church so much that even to this date the majority of its members are Tumbuka and Senga people of Lundazi, Chama and Malawi.

From its inception this church has had inadequate numbers of trained ministers. Many times many of its congregations have been managed by lay leaders making it appear to be basically appearing to be workers of the Church while lay leaders as their employers. This attitude has led to some ministers becoming frustrated and consequently leaving the

country to go and work in South Africa, some within the denominations while others within South Africa in others in organisations while others elsewhere.

The Synod of Zambia ever since its inception has largely depended on foreign financial assistance. This is because the majority of its congregations have very poor finances. Although the majority of its members look forward to a time when the Synod of Zambia will run as an independent denomination as the Presbyterian Church of Zambia (PCZ), a time when the Synod of Zambia will be able to legislate, a time when the Synod of Zambia will be regarded by the UPCSA as brother denomination which could be invited to attend its Assembly meetings as such. This is not the case currently; the Synod of Zambia is fully part of the UPCSA. The Synod is facing a serious challenge of becoming self sustaining and self governing.

One sometimes wonders why most of congregations in the Synod of Zambia of the Uniting Presbyterian Church in Southern Africa are financially poor. While it is a fact that Zambia as a country is experiencing a lot of financial challenges how is it that other denominations are doing quite well? Is it because this Synod draws its members largely from basically two tribes both coming from the same province or has it to do with the mode the early missionaries used in evangelizing amongst them? This is another challenge that requires to be fully studied and need not to be dealt with in this piece of work.

The Synod of Zambia of the Uniting Presbyterian Church in Southern Africa, however, be described as a growing church with young well qualified and dynamic clergy. With proper financial empowerment, it can be able to reach many parts of the country and lead a viable ministry.

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