

Approaches of church polity and efforts at church union in Zambia in the period 1965-2010

by

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ABSTRACT

This study is an historical evaluation of the approaches of church polity and efforts at church union in Zambia in its history between 1965 and 2010. The study is situated within two unique phases. First, it is located within the period 1965-2010 which was a unique phase because it was the period after Zambia received its political independence. Second, during this period between 1965 and 2010, there was Zambianisation of the churches in Zambia; church leaders such as moderators and bishops were to be Africans in the 1960s after independence. The period of 1965 to 2010, corresponded with former President Kenneth Kaunda's call to overcome imported denominations; to the political 'One Zambia', 'One Nation', the religious 'One Church', should correspond. The desire for ecclesiastical unity was thus mixed with the desire to please the new state. The government did not want the excess of self-directed religious groups. The union of the United Church of Zambia was interpreted as marking the end of the colonial era, even in the church.

This study is the first comprehensive analysis of the history of the five Protestant Churches in Zambia and ecumenical bodies focusing on approaches of church polity and efforts at church union and will therefore make an original contribution to ecumenical church polity in Zambia (Africa) in this regard. The study has been evaluated from a theological, ecumenical, contextual, missiological and juridical perspective and concluding remarks were given in each of the six Chapters. Specific attention has been given to aspects of ecumenical efforts from a church historical perspective with specific relevance to the Protestant churches in Zambia and ecumenical bodies.

The study poses the following questions: how can we account for the fact that church union is still far from complete in Zambia; to what extent can the study of approaches of church polity and efforts at church union contribute towards the process of church union?

To answer these questions, this thesis will recognise the shared Reformed theological grounding for these governance structures of the five Protestant churches in Zambia specifically, seeing them as a means of living out the church's life as a community, providing a hole in the roof for achieving progress in both fields of church polity and ecumenism, and ultimately, for advancing the efforts at church union in Zambia.

The study contributes to discourse in African ecumenical church polity on authenticity as expressed in theologies of inculturation. It further contributes to an academic reflection on the history of the ecumenical movement in Zambia and the quest for an appropriate ecumenical vision on the African continent amidst the efforts of church union among the five Protestant Churches in Zambia. The study will conclude with will recommendations on how to develop ecumenical church polity.

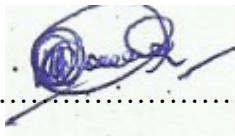
DECLARATION

I, the undersigned, Godfrey Msiska, herewith declare the content of this thesis:

Approaches of church polity and efforts at church union in Zambia in the period 1965-2010

is my original work and that all sources I have used or quoted have been indicated and acknowledged by means of complete references. Furthermore, this thesis has not at any time totally or partially, been submitted to any other university for the purpose of attaining a degree.

Signed.....



Date.....

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DEDICATION

I have dedicated this thesis to the glory of God and my lovely wife Muchoke, my son Vitu and my daughters Vinu and Vinandi; at the same time, I have dedicated this thesis to the memory of my late mother Serah Nyirenda Msiska who died in 2014; and lastly, I dedicate this research work to the memory of my late father who died in 1997.

SUMMARY

This research examines how the practice of church polity has been affected by efforts at church union and ecumenism in Zambia. The context for this research is the situation of theological, ecumenical, missiological, contextual and legal education in a group of churches in Zambia, but the case raised has parallels with other African countries and in other regions around the world. This thesis will, first, discuss the philosophical and theological concepts of church polity and church unity as a narrative framework for understanding church polity and efforts at church union in Zambia. This inquiry will also show how ecclesial documentation of ‘church union of the 1960s in Zambia’ took an inferior position in relation to the way it should have. Nowhere is this more clearly portrayed than in ecclesial fragmentations. The period 1965-2010 is a unique phase because it is the period after Zambia received its political independence. The union was interpreted as marking the end of the colonial era, even in the church.

The purpose of the study was to ascertain how the approaches of church polity and efforts at church union in Zambia in the period 1965-2010 have fared in achieving their intended objectives as outlined, planned, and established in church constitutions; whether the churches in Zambia have developed appropriate knowledge and other skills, and how these skills were being applied to imbue church unity in Zambia. The thesis, therefore, seeks to address whether church unity was possible among churches in Zambia after evaluating: church polices; church constitutions and regulations; and church documents. This was done to establish whether the approaches of church polity and efforts at church union in Zambia from 1965-2010 could be justified, in a modern Zambian society, to imbue church unity.

How far can the approaches of church polity and efforts at church union go in initiating and promoting church unity? This thesis has restricted itself to only five Protestant churches and fourteen ecumenical bodies in Zambia, among others namely the Council of Churches in Zambia (CCZ), Evangelical Fellowship of Zambia (EFZ), Zambia Episcopal Conference(ZEC), Mindolo Ecumenical Foundation (MEF), Independent Churches Organisation in Zambia (ICOZ), Multi-Media Zambia (MMZ), Theological Education by Extension in Zambia (TEEZ), Zambia Interfaith Networking Group (ZINGO), as case studies. The main case study is that of the United Church of Zambia (UCZ). In order to be more concrete and specific in my approach, I used a case study of the UCZ as a motivation for this research work. The vision of the UCZ was inadequate in 1965 with the prospect of opening the

possibility of future unity in Zambia, though this case study of UCZ is an incredible ecumenical undertaking which is more or less exceptional in Africa. It began in the Copperbelt, where Christians moving to the mines found no church to receive them, and a variety of Protestant churches formed the Union Church of the Copperbelt. In 1965 the new name was adopted- UCZ- along with the new constitution. The first step in the direction of greater church union was taken because of a common denominational tradition. This resulted in various missionary societies joining to form an organizational and organic union church. The first step was taken in 1945 when three churches (the Church of Central Africa Presbyterian, the Church Union in the Copperbelt, and the London Missionary Society) accomplished the formation of the Church of Central Africa in Rhodesia. Consequently, it took another 20 years before a wider proposal of church union was accomplished. Another reason which led to church union was that after the Second World War there was an emphasis on making the churches multiracial rather than *Bantu* (which means African or Black people) or native churches.

Three months after national independence on 16th January 1965, the UCZ was formed. The implication of the union was open to more interpretations; to begin with, it was interpreted as the end of the colonial era, even in the church. Here the first President of Zambia Kenneth Kaunda bemoaned the way Churches had imported their respective divisions into Zambia; therefore, Kaunda approved the union of churches in Zambia. What is more, Kaunda was present during the inauguration of the UCZ to show support for the union. The formation of UCZ corresponded with President Kaunda's call to overcome imported denominations; to the political 'One Zambia', 'One Nation', the religious 'One Church', should correspond. The desire for ecclesiastical unity was thus mixed with a desire to please the new state. The government did not want the excess of self-directed religious groups.

The formation of the UCZ was predominantly an achievement of European missionaries. Even though the initiative of the independent and viable 'native church' had been a high ideal among the European missionaries from the beginning, only little steps forward had been made until the nineteen fifties. There was little clarity on the missionaries' part about the nature that a self-governing, self-supporting, and self-propagating church would take, although the post-war years of the Second World War saw an increased eagerness and a greater point of reference towards ecumenical co-operation. As a result, the idea of overcoming the denominational divisions by the creation of an inter-denominational African church, gained impetus. True enough, the basis of the union was weak, because it was based on evangelistic concern and its

focus was to overcome confessional differences among the missionary churches. My argument cuts deeper: the scope of church unity after independence in Zambia corresponded with the political feelings among Africans who believed in national unity, but it is not clear if the African Christians understood the importance of this union of churches because the negotiations towards church union were carried out by European missionaries.

To put this in context, the African Christians came to be aware of the implication of the union for example when church members from the Methodist Church were seen going to UCZ congregations. To a large extent, the union was a purely European missionary initiative and its vision was not clear for the future of the church in Zambia because it was based on non-conformism, (Non-conformism was a refusal to conform or follow any particular form of governance, belief, and church order of a certain group). This would explain why other Protestant missionary churches did not join the union. Other reasons why the South African General Mission (SAGM), the Plymouth Brethren (Christian Mission in Many Lands), the Baptists and the African Reformed Church did not join were: the differences in church polity; language issues; interpretation of church procedures and racial issues.

Apart from that, the church order that was formulated for UCZ was one-sided: it concentrated on the organisational side of the church rather than on the confessional side of the church. Its main concern was to create a church order for maintaining governance and order in the church.

This church order was first prepared in 1947 by Rev. D. K. Francis and it went through six revisions before it was adopted in 1965. This church order was made by the European missionaries because the African Christians were not vocal in the negotiations of the union of UCZ and most of them had no knowledge of church polity. In my view, this church order was imposed on African Christians. Rev. D. K. Francis constructed it in such a way that it was open to possibilities of a reunion with other Protestant churches that did not join the union at that time.

Since the formation of the UCZ, some strides have been made by different Protestant churches towards church union. But not much work has been made by the UCZ to dialogue with those of traditions differing from their own, in particular those churches which deferred from the discussions on church union before 1965. At the same time, the discussion on church union has not been clear in the councils of the UCZ, although the UCZ church order states that:

The United Church affirms it to be the will of our Lord Jesus Christ that all who believe in him should live together in unity, and acknowledge itself thereby committed to furthering the union of all Christian Churches in Zambia which confess the true faith and follow sound traditions of government, worship; and discipline of the Church (Constitution, Rules, and Regulations of UCZ, 1994:1-2).

There has been little effort towards furthering the union of all Christian Churches in Zambia by UCZ, contrary to the clause in the UCZ church order. This shows that there is a need to reconstruct the church polity so that it reflects the *Zambian* reality.

This thesis has identified the efforts at church union in the ranks of churches from 1965-2010, and at the same time, identified approaches of church polity over different historical phases. This thesis will conclude with recommendations for how to rediscover ecumenical church polity in a global and religiously pluralistic society.

LIST OF ABBREVIATIONS

A. Names

ACZ	Anglican Church in Zambia
BPCSA	Bantu Presbyterian Church of South Africa
CCAP	Central Church of African Presbyterian
CCAR	Central Church of Africa in Rhodesia
CCZ	Council of Churches in Zambia
DRC	Dutch Reformed Church in Zambia
LMS	London Missionary Society
PCSA	Presbyterian Church in South(ern) Africa
PCZ	Presbyterian Church of Zambia
RPCSA	Reformed Presbyterian Church in Southern Africa
RCZ	Reformed Church in Zambia
TEEZ	Theological Education by Extension in Zambia
UCZ	United Church of Zambia
UMC	United Methodist Church
UPCSA	Uniting Presbyterian Church in Southern in Africa
WCC	World Council of Churches

B. General

B	Bemba Language
C	Chewa language

D	Dutch language
E	English language
L	Latin language
N	Nyanja language
T	Tumbaka language

Art	Article
App	Appendix
Cf., cf.	Compare
Et al.	and others
e.g	for example
ed. Eds.	Editor, editors
trans.	Translated by someone
rev.	Revised by someone
i.e.	which is to say
No.	Number
Vol.	Volume

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Chapter 1 Introduction

1.1. Introduction

This Chapter of “Approaches of church polity and efforts at church union in Zambia in the period 1965-2010,” is divided into the following sections: Introduction; Delimitation of the research; motivation of the research project; Purpose of the research; Research question(s); Hypothesis; Aim and contribution; Data analysis and interpretation; Justification of the research; Literature review; Research methodology; and Structure of Chapters.

1.2. Delimitation of the research

The period 1965-2010 is a unique phase because it is the period after Zambia received its political independence. The Zambianisation of the churches in Zambia meant that church leaders such as moderators and bishops were to be Africans in the 1960s, after independence.

This research is limited to the aspect of church union in Zambia. In order to be more concrete and specific in my approach I will also use a case study of the UCZ as a motivation for this research. The union was interpreted as marking the end of the colonial era, even in the church (Luig 1997:223). It would appear that the scope of church unity after independence in Zambia corresponded with the political feelings among Africans who believed in national unity. But it is not clear if the African Christians understood the importance of this union of churches because the negotiations towards church union were done by European missionaries (Gilhuis 1982:332). To illustrate, African Christians became aware of the implications of the union when church members from the Methodist Church were seen going to UCZ congregations (Gilhuis 1982:223). To a large extent the union was a purely European missionary initiative and its vision was not clear for the future of the church in Zambia because it was based on non-conformism, which is a refusal to conform or follow any particular form of governance, belief, or church order of a certain group (Sundler and Steed 2000: 792). This probably explains why other Protestant missionary churches did not join the union because of the differences in church polity, language issues, interpretation of church procedures and racial issues (Sundler and Steed 2000:792).

Apart from that, the church order that was formulated for UCZ was prepared in 1947 by Rev. D. K. Francis and it went through six revisions before it was adopted in 1965 (Bolink 1967:270-279). Rev. D.K. Francis, the architect of the UCZ church order, prepared it in such a way that it was open to possibilities of reunion with other Protestant churches that did not join the union at that time (Bolink 1967:380).

1.3. Motivation of the research

It is remarkable to note how limited the data and documentation are regarding church union developments in Zambia. Ecclesiastical documentation points out that the so called ‘church union in Zambia’ did not have a high priority. Nowhere is this more clearly portrayed than in ecclesial fragmentations and lack of church unity. What is celebrated in the church are differences which have become an occasion of deep embarrassment to the Christian faith in Zambia.

1.4. Purpose of the research

The purpose of this study is to determine how and to what extent church union can be complete in Zambia, since the church union of the UCZ does not reflect the reality of Zambia. Worse than that, the vision of the UCZ in 1965 provided inadequately for the opening of new possibilities for the future unity of the church in Zambia.

1.5. Research question(s)

- a. How can we account for the fact that church union is still far from complete in Zambia?
- b. To what extent can the study of approaches of church polity and efforts at church union can contribute towards the process of church union?

1.6. Hypothesis

Visible church unity is far from complete among the Protestant churches in Zambia due to laxity of the UCZ and other Protestant churches who have not taken a keen interest to initiate dialogue on matters of church unity. Further, there is no Protestant commission on church unity in Zambia, the only Protestant commission on church unity having ended after unification of UCZ in 1965.

Since the formation of the UCZ, some advances towards union have been made by the Protestant churches. However, little has been done by the UCZ to dialogue with those traditions differing from theirs (and which are not part of the union), particularly those churches which did not participate in the discussions on church union before 1965. On the other hand, the UCZ has continued in the quest for the unity of the churches in Zambia as it is indicated in their church order which states that:

The United Church affirms it to be the will of our Lord Jesus Christ that all who believe in him should live together in unity, and acknowledge itself thereby committed to furthering the union of all Christian Churches in Zambia which confess the true faith and follow sound traditions of government, worship; and discipline of the Church (Constitution, Rules, and Regulations of UCZ, 1994:1-2).

1.7. Aim and contribution

The aim and contribution of this research is first, to investigate the approaches of church polity and the efforts at church union from 1965-2010 as significant, relevant, applicable, and useful, and that they can contribute towards the process of church union. Further, the research aims to deepen the knowledge and insights regarding church polity and church unity in Zambia.

1.8. Data analysis and interpretation

The data gathered through the multiple research methods, both qualitative and quantitative, will be analysed considering church polity and church history and related how the church can apply the findings. Church polity and church union data concerning approaches of church polity and efforts at church union will be interpreted and analysed holistically. The analysis will be done inductively, and the interpretation and reflection will be for the use and benefit of wider body of Christ, the church.

1.9. Justification of the research

Much has been written about church unity, especially regarding the historical bases of church union of the UCZ. However, this research is different in the sense that this thesis focuses on how church union can be completed in the Zambian context and how it can reflect the reality of Zambia. This research is also unique in that little has been written about church union in Zambia in the 21st century due to a lack of ecumenical interest.

1.10. Research methodology

1.10.1. Research design and Methods

This study uses both qualitative and quantitative research methodologies. The study is hermeneutic, correlational, critical, and theological. It uses literature study, qualitative and deductive analytic study, and follows the basic principles of historical research method in the examination of primary and secondary sources.

The historical method is used to understand the past, taking into account past events and trends. Historical research may be defined as “the systematic collection and objective evaluation of data related to past occurrences in order to test hypotheses concerning causes, effects, or trends of those events that may help to explain present events and anticipate future events” (Gay, Mills & Airasian 1996: 432). From this definition, the historical method raises related issues to feasibility of determining cause and effect. This can be summarised as viewing the present retrospectively based on information about the past. With this historical method, the researcher is well-informed to predict the direction of the future development with some degree of confidence (Verma and Mallick 1999:75). Isaac and Michael (1995:39) describe the purpose of historical research as “one of reconstructing the past systematically and objectively by collecting, evaluating, verifying, and synthesizing evidence to establish facts and reach defensible conclusions, often in regard to specific hypotheses.” They propose five steps in conducting historical research that may be summarised as follows: first, define the research problem; second, state the objectives of the research; third, collect the data; fourth, evaluate the data and finally report the findings of the research (Isaac and Michael 1995:39).

The focus of this thesis will be on historical developments in approaches of church polity and efforts of church union in Zambia occurring over a period of more than 55 years within the UCZ, ACZ, RCZ, CCAP and UPCSA, as well as ecumenical bodies. Illustrations, documentation, and reports in synodical documents and missional descriptions will be some primary documents used in this study. Added to these are different constitutions of UCZ, ACZ, RCZ, CCAP, UPCSA, and ecumenical organisations in Zambia, as well as the church orders of the mentioned churches. These central documents relating to the approaches of church polity and efforts at church union of UCZ, ACZ, RCZ, CCAP and UPCSA and ecumenical movements in Zambia, will be evaluated through re-reading of historical church juridical documents from a Protestant church context. From the aforementioned, several comments can

be made in summary confirming that this study uses both qualitative and quantitative research methodologies.

1.10.2 Qualitative research method

Dezin and Lincoln (1998:3), define qualitative research as “a multi-method in focus, involving an interpretative naturalistic approach to its subject. This means that qualitative researchers study things in their natural settings, attempting to make sense of, or interpret phenomena in terms of meaning people bring to them”. From this account, qualitative research is a “process of careful, rigorous inquiry into aspects of the social world. It produces formal statements or conceptual frameworks that provide new ways of understanding the world, and therefore, it comprises knowledge that is practically useful for those who work with issues around learning and adjustment to the pressure and demands of the social world” (McLeod 2001:3).

From this description, this research seeks to undertake the phenomena as stated in both the title and research questions, namely approaches of church polity and efforts at church union in Zambia in the period 1965-2010.

The study has involved philosophical, theological, and explanatory literature study. This has been done at three levels; the first level has involved library data collection, as well as collection of other primary and secondary sources such as reports, the minutes of meetings, and newspaper articles. Much of the primary data was accessed from the archives of the UCZ University library in Kitwe, the archive of ACZ at St. John’s Seminary in Kitwe, the archive of RCZ at Justo Mwale University, the archive of CCAP at its headquarters in Lusaka, and the archive of the UPCSA at its headquarters in Johannesburg, South Africa. The archives at the Mindolo Ecumenical Foundation library in Kitwe and Evangelical University library were also accessed to obtain primary data and secondary data. The other documents related to the research were found at the archive of Theological University in Kampen, Netherlands. The second level of research involved the analysis of the data. The third level of research focused on the synthesis and analysis of the results of the data analysis. The second and third levels essentially required systematic reflection, which is the process of alternating between analysis and reflection.

Considering the method of research used in this study, the literature review consisted of both primary and secondary sources on church polity, and the tension between approaches of church polity and church union in the context of ecumenism in Zambia (Chapter 4), and that of the UCZ, ACZ, RCZ, CCAP and UPCSA(see Chapter 4). The hypothesis of the study was test

based on comparative review of literature on the subject (Chapter 1). This was done from a hermeneutical perspective. The study is still faced with a methodological task, namely comparing philosophical and theological perspectives of church polity, and philosophical and perspective of the church union with viable solutions to church union (see Chapter 4). This is all towards forming a view to determining the future of church union in Zambia (see Chapter 5).

The methodology used in exploring the central ideas of the research has five approaches. First, the **critical** approach will be used, in which Koffeman (2012b:1-2) argues that church polity requires a critical approach to theology calling for the renewal of ecclesial life at local and denominational levels. This approach draws on systematic theology, in particular on ecclesiology. Du Plooy (2000:173) calls this approach theological science, which is concerned with bibliological and dogmatic research, while Purwanto(1990:1) calls this approach biblico-systematical.

Second, an **ecumenical** approach, which takes the issue of unity seriously in the reconciled diversity in the Christian community by attempting to balance unity, diversity, and reconciliation. “If church lawyers take part in ecumenical debate on such views, they will bring forward the question ‘what unity in reconciled diversity’ would mean in practice” (Koffeman 2010b:2). This idea assists ecumenical dialogue in staying focused (Koffeman 2010b:2).

Third, a **missionary** approach focuses on the theological understanding of the mission of the church. This approach proposes that the mission of the church should not only to be inward-looking but also outward-looking (see Koffeman 2010b:4). For Purwanto this approach draws heavily on the field of missiology (Purwanto (1990:2).

Fourth, a **contextual** approach seeks to provide more room for diversity and plurality in church polity. This is a necessary approach because the church union, church order, or confession of faith, cannot just be copied from one context into another context. This approach hopes and demands that pluralism is acknowledged, respected, and accepted, and here there are no claims to a universal church polity beyond cultures that are imposed on another context in the name of faithfulness to the tradition of Reformed church polity.

Fifth, a **juridical** approach, which focuses on church polity, that church polity needs more juridical education in order to understand the relation between legal provisions in church polity (Koffeman 2010b:7-9). What is important here is that law defines power and has the potential to allocate power (Koffeman 2010a:1-7). Du Plooy calls the juridical approach a juridical

science, because church polity, constitutional law, criminal law, and disciplinary law all have the same kind of practice of justice (Du Plooy 2000:170-173).

The purpose of these five approaches in this research is to give a methodological perspective on the study of the development of theories and practises of the Episcopal and Reformed church polity and church unity. And historical research relating to the developments of church polity as it relates to UCZ, ACZ, RCZ, CCAP and UPCSA and ecumenical organisations in Zambia. So far in this thesis, reference has been made to the qualitative research method. The task of the following section will be to discuss quantitative research method.

1.10.3. Quantitative research method

Quantitative research method has to do with empirical studies and is more prominently used in scientific laboratory experiments, where the variables are measured and scales weighed in naturalistic terms. Graphs, charts, and statistics are used, and comparisons are easily made using this method. “The quantitative methods in this research shall emphasise the production of precise and generalizable statistical findings. When we want to verify whether the cause produces an effect in general, we are likely to use quantitative methods” (Rubin and Babbie 1993: 20). From this description, quantitative research seeks to produce generalised findings. Russel (1995:478), describes quantitative research as research in which values of variables are characterised by numbers or symbols. Quantitative research may be classified as descriptive analytical or experimental, and is practically designed to test the theory.

This research method is used to undertake an investigation into whether church polity can imbue church unity. In nature and application, the quantitative method can be applied to church polity and church history in the form of the case study method, which is used in this thesis as it helps to deal with very complex phenomena. According to Yin (2003:2), the case study method allows the researcher to retain the holistic and meaningful characteristics of real life events such as life cycles, organisation, management, processes, change, relations, and maturation. Yin makes the additional point that case studies are used as a research strategy to “illustrate a decision or set of decisions, why they were taken, why they were implemented, and with what results”(2003: 12).

The churches used in this case study, specifically UCZ, ACZ, RCZ, CCAP and UPCSA, will all be examined all in the context of Zambia. 50 church leaders, 30 scholars from UCZ Theological College, Theological of Central Africa (TCCA), Justo Mwale Theological College St. John’s Seminary, as well as 8 church members from UCZ, ACZ, RCZ, CCAP and UPCSA

will be interviewed with a fair representation from all age group and levels of leadership in each particular church (see Chapter 5). In this research, I have selected the church legislation of the UCZ, ACZ, RCZ, CCAP and UPCS. Comparisons will be drawn to show how common church legislation can be developed to create a proposal concerning an ecumenical church polity (see Chapter 5).

Through quantitative research method, the following strategies will be used: participant observation, data collection techniques, interviews, and questionnaires. First, **Participant observation** is characterised by an extended period of intense social interaction between the researcher and the members of a social group in the milieu of the latter (Swinton and Mowat 2007: 137). This strategy of research includes: personal participation in church meetings; ecumenical gatherings; church services. Second, the **data collection techniques** which were used in this thesis are questionnaires, and face to face interviews. These methods for gathering data are most common in survey research. The research methods of social sciences has been a source of debate, and the search for more appropriate methods than those offered by natural science, has come to the fore. According to Denscombe (2002:2), “a good research will depend on those who evaluate the work and the research should meet the particular expectation of those who read it.” I used data collection in order to come up with precise and valid data.

Third, **interviewing**, according to Denscombe (1998:110), “is no easy option and it therefore needs good planning, proper preparation, and a sensitivity to the complex nature of interaction taking place during the interview itself.” Rubin and Babbie (1993:42), say, “rather than asking the respondents to read the questionnaires and enter their own answers, in an interview the researcher sends interviewers to ask questions personally and records the respondent’s answer.” This is one of the methods undertaken to interview eight church members from UCZ, RCZ and UPCS, forming a cross section of the leadership, specialisation, and experience of the abovementioned institutions, in order to research empirically.

Fourth, **questionnaires** were used. There are a number of advantages to both self-administered questionnaires, and questionnaires administered by an interviewer. Self-administered questionnaires are those in which respondents complete the survey on their own without an intermediary involved. The researcher mails the self-administered questionnaire, or delivers them in person to respondents. Both the self-administered questionnaires and questionnaires administered by an interviewer allow the researcher to collect data from a geographically dispersed sample group at a much lower cost than interviewing a similar sample in person.

According to Rubin and Babbie (1993: 342), the questionnaire if properly designed and executed means that the interview survey ought to achieve a completion rate of at least 80% to 85%. Respondents are more reluctant to turn down an interviewer standing on their doorstep with a questionnaire than they are to throw away a mail questionnaire. This approach was taken in this thesis and the questionnaire was administered by researchers. The total number of participants who volunteered to take part in the research were, in the first instance, 50 church leaders, 30 students from UCZ Theological College, the Theological College of Central Africa (TCCA), Justo Mwale Theological College St. John's Seminary, as well as 20 church members from UCZ, ACZ, RCZ, CCAP and UPCSA. In the second instance, a total number of 50 participants volunteered to take part in the research. First, 30 were churches leaders, second 20 were scholars at the University of Zambia and Copperbelt University, University of Stellenbosch and University of Pretoria and University of Western Cape from the cross section of the leadership, specialisation, and experience in order to research empirically.

1.11. Literature review

In order to do a solid study, a literature review of relevant works is conducted. The main objective is to establish what has been written on the topic. The following are the main works which are reviewed. The intention is to give a general idea of each work in order to ascertain its importance to the study.

The book, *Protestant Church Polity in Changing Contexts I: Ecclesiological and Historical Contributions, Proceedings of the International Conference* by Jansen and Koffeman (2014), suggests that church polity as a theological discipline has become aware of the encounters of contextuality due to inclinations like secularisation in the global north, and renewed awareness of inherited cultural and religious traditions in the global south.

An article by Plaatjies van Huffel (2014) in the aforementioned book, 'The Relevance of Reformed Church Polity Principles: Revisiting the Concept', contends that Reformed church polity principles have developed from being a concept related to church-state relationship to a concept that is essential to the governance of Reformed churches worldwide. Huffel further advances the argument that the juridical character of Reformed church polity should be explained from a comprehensive viewpoint to highlight the various central values that Reformed churches share about the self-government of the church, the autonomy of the local congregation, denominational ties, the power and responsibilities of ecclesiastical assemblies,

church discipline, the right to appeal and the power of the major assemblies with regards to misconduct. She finds that there is a uniformity of principles to which Reformed churches across the world agree. Again, she proposes that all Reformed churches should adhere to the minimum set of Reformed church governance principles (2014:45-46),

The abovementioned book also suggests that church polity as a theological discipline has become aware of the growth of the contextual consciousness through processes of education and vision of life in community roots in each cultural context. In his article ‘New Content, New Church Order’ (2010), Dreyer sheds new light on the development of Reformed church polity and church order long before the 21st century, which is normally considered as a watershed era in this field of study. He suggests that practical Reformed church polity concerns and appreciation of new scholarly methods led him to be dissatisfied with the quality of contemporary Reformed church order due to the outdatedness of available regulations. Drawing upon new strategies of church polity, and discoveries in the changing contexts, he proposes the need to create new church orders that would address the current problems within the Protestant churches (2014:43).

Protestant Church Polity in Changing Contexts: Ecclesiological and Historical Contributions, Proceedings of the International Conference, by Koffeman and Smit (2014) also suggests that church polity as a theological discipline has become aware of the diversity which is primarily due to the historical contexts of church polity that their variety is primarily due to their context which they emerged. In the article, ‘The Foundation and Relevance of Reformed Church Polity as a Theological Science’, Roy du Plooy discusses church polity as theological science which must be rooted in Holy Scripture and the confession (2014: 5). He further discusses the relationship between church polity and juridical science with a focus on the hermeneutics of church polity. He also suggests that much can be learned from the common law and from legal topics, such as the interpretation of legal text and documents. In addition, he says that if the hermeneutics of church polity were taken seriously in the church, fewer of the prevailing problems that currently exist in the church, both locally and ecumenically, would persist (2014: 17-18).

According to the article ‘Radical Change in Zambia’s Christian Ecumenism’ in the *Journal of Southern African Studies*, Kroesbergen (2018) discusses the shifts in the religious landscape of Zambia, particularly in relation to the concepts of Christian unity since political independence

of Zambia in 1964. He observes that under the slogan ‘One Zambia, One Nation’, the church and state relationship is misinterpreted into meaning one church by the state. However, this has given way to series of alternatives in institutional ecumenism, resulting in the very nature of ecumenism becoming a challenge. Kroesbergen’s conclusion is that the focus of Pentecostal and Charismatic movements in Zambia are rather casual in their approach to church unity as they have demonstrated less concern for grassroots ecumenism (2018:331).

In the *Ecumenical Review* article, ‘Ecumenism in Africa’, Pillay (2015) argues that to discuss the state of ecumenism in Africa one should consider what has taken place in the ecumenical movements regarding the re-structuring programmes of these ecumenical institutions. Pillay addresses, in particular, the setting up new of goals and visions and their difficulties in working on their financial sustainabilities. He further suggests that ecumenism in Africa is under pressure theologically, contextually, and institutionally (2015:635). He concludes the article by suggesting that ecumenism in Africa is surrounded by crisis and opportunity. The crisis occurs specifically as we observe the collapse of previously strong ecumenical organisations (such as South African Council of Churches). He suggests that one should be focusing on the opportunity as we note the changing dynamics of ecumenical engagement in a fast-changing Africa. He further proposes a re-thinking of new ways of continuing the ecumenical engagement (2015: 650).

In the book, *In Order to Serve: An Ecumenical Introduction to Church Polity*, Koffeman (2014), adopts the argument that the juridical instruments of the church have not thus far featured as part of the essential literature of ecumenical discourse. He finds that in 1974, the Faith and Order Commission of World Council of Churches (WCC), had discussed the theme of the ‘ecumenical movement and church law’. He further states that churches differ in their church order, regulations, and constitutions, that differences in the structures and legal systems of the churches have roots in different confessional traditions, and that these differences concern not only the actual order which the churches have, but also the general orientation of their legislation. These concepts inspired the document that called for further exploration of the subject, but which was rejected by the World Council of Churches due to lack of funding. With this backdrop, Koffeman argues that the focus of ecumenism has been on both bilateral and multilateral discourses. There has also been discussion on ecumenical theology, with more focus on doctrinal debates. He further discusses the church in the context of church law, which is shaped in a continuing interaction with culture, or rather with cultures. In addition, church

polity is contextual (2014: 233). For ecumenism to be effective one should consider the issue of the church-state relationships which are shaped by two legal systems at the same time (2014: 237), namely state law and church law.

In Koffeman's discussion on the ecumenical church polity in practice, he suggests that alongside unilateral norms made by the church on ecumenism and joint norm-making, ecumenical partners could use inter-church agreements to develop a joint set of regulations in which the churches transfer specific competencies to ecumenical organisations, arbitration committees, or other bodies. He insists that ecumenical church polity should become part of the church polity agenda (2014:37). In his comparative study of Episcopal, Presbyterian, and Congregational forms of governance, Koffeman holds that each church system must be challenged theologically, and each includes challenges to the other systems. There is no ideal system: the only truly viable solution is a truly ecumenical approach, which recognises that each church polity system is necessarily provisional (2014:61), and that church polity is there in order to serve the mission of the church (2014:80).

In the article in *Ecclesiastical Law Journal*, Koffeman (2015) on 'The Ecumenical Potential of Church Polity', the relationship between theology and legal philosophy with a dialogue on ecumenism, is discussed. This dialogue is designed to serve ecumenical movements. He further suggests that the dialogue of theological and legal questions must open new possibilities to develop ecumenical church polity (2015:193). In this article, he seeks to address the new role of church polity in ecclesiology and ecumenism.

Doe (2013), in *Christian Law: Contemporary Principles: The Discipline of Religion Law as a fresh Dynamic for Engagement*, discusses the Christian view of the authority of church law in the same way as Koffeman's article (2015), citing the authority of biblical doctrine. This book is helpful because it suggests that in practice it is difficult to keep the discussion on church polity and religious law going. The description of religious law offers a fresh dynamic for ecumenical engagement. Doe suggests ways in which churches might deal with external relations, including ecumenical relations, as well as church and state relationships (2013: 274). His work makes an analysis of regulatory instruments of different Christian denominations, structured with a thoughtfulness rarely adopted even by those involved in the specific faith traditions concerned (2013: 388). He advances the argument that there is a distinction between church polity and doctrine. He further compares the normativity of church law with the

normativity of doctrine. He claims that with regard to church law it is a straightforward matter to accept regulations, while with doctrine, Christians should recognise the analogy of the doctrine with free conscience, out of conviction. Christians view church polity as having authority by definition, unlike doctrine. The book includes an appendix which sets out fifty principles of law common to Christian churches. These express a basic theological truth and are drawn from the commonality of the regulatory systems found in different churches. However, these Christian laws vary from the ordinary to the philosophical, from the procedural to the practical; they include aspects which are practical, theoretical, liturgical, and occasionally simply candid application of common sense (2013: 388). His comparative study of principles of Christian laws gives focus and energy to the ecumenical enterprise.

The book *Church Polity, Mission and Unity: Their Impact in Church Life, Proceedings of the International Conference* by Ensign-George and Evers (2019), argues that church polity provides strategies for church unity, rather than church divisions. This conclusion places ecumenism at the heart of the church and witness. The book also provides details on how church polity serves the missional nature of the church.

The article by Modise and Makoko (2019), 'The Hindrances of Church Order to Church Union', provides a window into the development of church order which will raise awareness of church unity. One of the most important roles played by Modise and Makoko's work on church unity has been to create and disseminate information about the hindrances of church order and church unity through their research. They delineate what should be a realistic approach of church order for a visible church unity (2019:105).

The book, *South African Perspectives on Notions and Forms of Ecumenicity* by Conradie (2013), provides the connection between ecumenical theology and social transformation in the (South) African context. The book explores various notions of ecumenicity within the Southern African context by drawing upon new discoveries of different forms of ecumenism which would address some of the ecumenical related problems. In this book, Sakupapa's article on 'Local Ecumenism in Zambian Context' (2013), suggests that in contemporary Zambia, there is urgency about organic union as an aim of ecumenism. He identifies three types of local ecumenism in Zambia: first, the fellowship of ministers of UCZ, RCZ, UPCSA, CCAP and ACZ come together for moment of prayer and study together to encourage one another in their ministerial work; second, local ecumenism is initiated by the CCZ which provides a platform

for both clergy and lay Christian leaders to meet for fellowship with matters of common interests; third, local ecumenism promotes joint prayers, for instance during world AIDS/HIV day and Palm Sundays (2013:163-164).

In Conradie's book, the article by Lombard on 'Ecumenical Anecdotes illustrating various forms of Ecumenicity' (2013), fleshes out different forms of ecumenisms and definitions of ecumenism in Africa (2013:101). Lombard also discusses global ecumenical traditions working to raise the local initiative of ecumenism by crossing church boundaries across denominational barriers (2013:103). He also discusses the role of civil society as another form of ecumenism when the civil society takes upon itself the roles which the church should have played (2013: 123).

M' passou, (1983) in *Mindolo: A Story of Ecumenical Movement in Africa*, states that missionaries wanted to improve the situation of Africans, but also wanted to improve that situation within the context of the European conception of Africa's place in society prevalent at that time. Ecumenical Bible studies were conducted by African scholars in the Copperbelt. Furthermore, the questions of education and welfare of the Africans from the Copperbelt were a matter of serious concern. The necessity for Christians to work together regarding problems which they faced in those areas of rapid social change were the practical possibilities of the Christian United action in dealing with these problems (M'passou 1983:15-21).

Migliore (1991), in *Faith Seeking Understanding: An Introduction to Christian Theology*, points out four problems in the church. First, there is a misunderstanding and hostility due to individualism. Second, Christian beliefs and practices have been privatised and individualised. Third, due to acceptance of the bureaucratic organisation of the church, the church is regarded like any other organisation. Last, "the conspicuous and disturbing discrepancy between the expressed faith of the church and actual practice should agree" (Migliore 1991:186-187).

Lossky et al (1991), in *Dictionary of Ecumenical Movement*, explain that churches that united from the period of 1962 to 1972 included Zambia, Jamaica, Madagascar, Belgium, Zaire and Great Britain (Lossky et al 1991:1034). During this period, the idea of church unity was strongly criticised because church leaders in developing countries were arguing that church unity is not the solution to overcome confessional differences. The real problems of the church were political and social injustices, or threats to peace. However, the main problem was

different positions in responding to these issues. The focus on unity was devoted on the struggle against racism, hunger, or nuclear armament.

According to Gilfford (1998) in *African Christianity: Its Public Role*, the UCZ is an incredible ecumenical undertaking which is exceptional in Africa. It began in the Copperbelt, where Christians moving to the mines found no church to receive them and where a variety of Protestant churches formed the Union Church of Copperbelt. Afterwards, this group, along with the Free Church of Scotland and London Missionary Society from Northern and Luapula provinces, formed the Church of Central Africa. Later, the Methodists in the South and Paris Mission to Barotseland in the West, joined the union in 1965, and a new name (UCZ) was adopted, along with the new constitution (Gilfford 1998: 183).

Sundler and Steed (2000), in *A History of the Church in Africa* point out that the name, United Missions of the Copperbelt from 1935 to 1955, was a name for the team of co-operating missionaries, the leadership of which consisted of Presbyterians, Baptists, and Congregationalists. However, the practical concerns of the team were promoting education and social welfare; this had encouraged wider participation and mission. The common concerns of the United Mission stimulated the idea of a United Church for Zambia. What is more, the scope of the church union in Zambia was non-conformist (Sundler and Steed 791-792).

Luig (1997), in *Conversion as a Social Process: A History of Missionary Christianity among the Valley Tonga, Zambia*, alludes to the formation of the UCZ as predominately an attainment by European missionaries. Even though the initiative of the independent and viable 'native church' had been a high ideal among the European missionaries from the beginning, few steps forward took place until the nineteen fifties. He also argues that there was little clarity among the missionaries about the nature of church in terms of the three-self principle (self-governing, self-supporting, and self-propagating), although the post-war years of the Second World War saw an increased eagerness and a greater point of reference towards ecumenical co-operation. As a result, the idea of overcoming denominational divisions by the creation of an inter-denominational African church gained impetus. Besides that, he states that due to the initiative of Primitive Methodists to form the first General Missionary Conference in 1914, it became the most functional example of missionary co-operation in the whole period of British colonial rule in Zambia (Luig 1997:223-224). He also points out that in response to the riots of 1935 in the Copperbelt, six missionary societies resolved to form a team for industrial mission which

worked under the name United Mission in the Copperbelt for 19 years, from 1936- 1955 (Luig 1997: 221-226).

Chuba (2005), in *A History of Early Christian Missions and Church Unity in Zambia*, states that the first step in the direction of greater church union was taken based on common denominational tradition. This resulted in various missionary societies joining to form a united church. The first step was taken in 1945, when three churches, the Church of Central Africa Presbyterian, the Church Union in the Copperbelt, and the London Missionary Society, accomplished the formation of the Church of Central Africa in Rhodesia. Conversely, it took another 20 years before a wider proposal for church union was accomplished. Another reason which led to church union was that after the Second World War there was an emphasis on making the churches multiracial rather than Bantu, or native. On one hand, there were different free churches from Europe which came to the Copperbelt with different denominational traditions. By 1958, seven free European churches formed the Copperbelt Free Church Council (Europeans). While close co-operation between the Copperbelt Free Church Council and the Church of Central Africa in Rhodesia had been agreed on in 1951, this eventually led to the union of these two churches on July 26, 1958 under the name of United Church of Central Africa in Rhodesia. This church union helped to address the mounting tension of racial discrimination by creating multiracial churches as a way of moving towards reconciliation. Another reason that led to church union was that the political feeling among African Christians who believed that national unity in independent Zambia should be supported by the unity of different churches. For that reason, it was a great event when the Church of Barotseland of the Paris Evangelical Missionary Society and Methodist Church finally agreed to join the church union as well (Chuba 2005: 128-135).

Isichel (1995), in *A History of Africa Christianity in Africa: From Antiquity to the Present* reveals that most African Christians have remained in the older churches, gradually creating their religion in terms of their own Old Testament and/or inherited culture. According to Isichel, the present-day Christian intellectuals in Africa are self-absorbed with inculturated, searching for their identity (Isichel 1995:3). “This in part is a reaction against white racism in the past, and it is likely that inculturation from above is less effective than the prophetic churches’ inculturation from below” (Isichel:1995: 3). She also clarifies that there have been calls for a moratorium for external aid, because of a quest for autonomy by the prophetic

churches that are self-supporting. To some people the quest for inculturation has become a form of false consciousness due to poverty (Isichel 1995:3). It is expected that a form of false consciousness conceals existing efforts and initiatives that aim at building a faith that is genuinely Christian and authentically African. To the point, a form of false consciousness is an ideology that blinds people in favour of its own best interest. It is an imposed form of contextualisation of Christian faith, and does not aim at helping people to be influenced by Christian faith in the context of their own culture.

In *A Reason for Hope: Human Experience of The Kingdom of God*, Smith (1986) discusses four eras of the Kingdom of God, which are Judaism, Jewish Christianity, European Christianity, and World Christianity (Smith 1986: 61-71). He illustrates unity as the goal of the Kingdom of God, both internally and in broader society. Unity of the kingdom is not a static unity but a creative unity, always striving for a better future. It also creates new energies as possibilities for uniting Christians. Apart from that, he elucidates the Second Vatican Council position that moved from a church-centred approach to a kingdom-centred paradigm. He gives a good reason for the kingdom-centred approach because “the kingdom of God is absolute and it makes everything relative” (Smith 1986: 13).

In *Ecumenical theology and the Elusiveness of Doctrines*, Avis (1988) states that church union can have positive outcomes and a mutual binding together in the gospel. He comments that church union conflicts owed their intensity to the circumstances of upbringing in an ecclesiastical household characterised by denominational strife. He states that the search for unity in diversity is symbolised by tradition or theology. However, the principles of unity in diversity are anchored in the very Christian tradition of theology. The extent to which the diversity is observed in structures of the Christian churches may be found in the integrity of churches suspending the way in which they understand and respond to this problem of lack of church unity. We cannot with integrity accept comprehensiveness as mere juxtaposition, or a compromise, or as edification: a deeper church unity than these is required, and the notion of divisions may indicate the method by which church union can be achieved. Avis says dialogue between churches should be initiated in order to establish common ground in terms of doctrine and the implied grammar of faith. The inchoate, inarticulate faith of lay Christians which, is so calmly to bypass the dialectics and polemics of theology, should be taken seriously. It is in this realism of the implied sense of a shared faith, that a practical basis to Christian unity is going to be discovered (Avis 1988: 122-125).

Freston explains in his book *Evangelicals and Politics in Asia, Africa, Latin America* (2001) that the formation of UCZ “corresponded with President Kaunda’s call to overcome imported denominations; to the political ‘One Zambia’, ‘One Nation’, the religious ‘One Church’, should correspond” (2001:151). The desire for ecclesiastical unity was thus mixed with desire to please the new state. The government did not want the excess of self-directed religious groups (2001:151).

In *The Spread of the Gospel in Barotseland: From the Paris Mission to United Church of Zambia*, by Burger et al (2010) point out that the forming of UCZ in January 1965, with which the church of Barotseland had decided to fully be associated, did not mean that the Paris Missionary Society lost interest in the future of this church. From the entry of the church of Barotseland into the greater union of churches, the existing missionary staffs were for, and in-service of, the United Church (Burger and *et al* 2010: 192).

Brown alludes in his book, *Towards a United Church: Three Decades of Ecumenical Christianity* (see 1946: 42-45), to the fact that the basis for re-union of churches and church union can be achieved by referring to the agreements found in the scriptures, the Nicene creeds, and the two sacraments, namely baptism and the Lord’s Supper.

G. Verstraellen Gilhuis in her book, *From Dutch Mission Church to Reformed Church of Zambia: The Scope for African Leadership and Initiative in the History of a Zambian Mission Church*, proposes that to make a new church order is advocated here because in the past there have been more or less Zambian initiatives to develop better models for the handling of church matters (1982: 336). She also points out that one of benefits of church union is that it produces new forms of Christianity, and new expectations, but if is not well planned it may not be helpful to the church. Verstraellen Gilhuis argues that the initiative of the RCZ to demand autonomy from the Dutch Reformed Church of South Africa also had its negative side, because there were few trained personnel in the RCZ at the time of the split.

Stephen Bevans (1991), in *Methods of Contextual Theology, Faith and Culture Series*, explains that it is necessary to contextualise church polity because it is a theological discipline. In order for church polity to be relevant in a particular context, Bevans explains that the contextualisation of theology is about understanding the Christian faith in terms of the very

nature of theology itself (Bevans 1991: 232). He adds that the time has gone when we could speak of unchanging theology. He further contends that we should speak of theology that makes sense at a certain place and in a certain time (Bevans 1991:232). For Bevans, contextual theology “is a way of doing theology in which one takes into account: the spirit and message of the gospel; the tradition of Christian people; the culture in which one is theologising; and social change in culture, whether brought about by western technological processes or grass-roots for equality, justice, and liberation” (Bevans 1991:232).

Coertzen (1998), in *Church and Order: A Reformed Perspective*, emphasises that a church order should be made for a particular church and for a particular time. When making a church order, experts should search for scriptural principles that can help to make a good church order (Coertzen 1998: 48-53). To start with, we are to read the church order in a theologically accountable way, meaning, with consideration to the theological implications for the church order. Second, the articles in the church order must be read in the totality of the church order. Third, reading an article by locating it in the context of scriptures that talk about Jesus as the head of the church. Along with that, it is important to know that all regulations, forms, agreements must be read within the totality of the church order. What is more, an updated church order should be used. Apart from that, it is also important to have knowledge of the pre-history of the article. After that, we should read the church order in the light of the confession of faith and theological tradition of the church concerned. Finally, we should read the church order in the light of God’s purpose for his church (Coertzen 1998: 60-67).

In *Decently and in Order: A Theological Reflection on the Order for, and Order in the Church*, Coertzen (2004) contends that the literature, such as works on natural law, positive law, the confession of faith, and other historical documents, like minutes and resolutions, should be consulted. At the same time the church fathers, who contributed to the philosophical and theological development of church polity, should also be consulted. When the church order has been formulated, it should be theologically accountable, and it should acknowledge that Jesus Christ is the head of the church (Coertzen 2004:125-130). Once more, Coertzen suggests the church order should find expression in the church itself, which can be done through interpretation. Like any other document, a church order needs to be interpreted in order to be meaningful. Why should we interpret the church order? We should do this for various reasons. First, interpretation helps us to reflect on God’s order for the church and do justice to the unique nature of the church and its law. Second, interpretation helps us to discern the correct meaning

of the church order so that it can be applied correctly. Third, it enables us to learn more about the prescriptive and regulative character of the church order of a particular place, time, history, and community. Once more, the church order should help the church act according to what is written in the church order. If the church does not do this, it can bring about disturbance in a church (Coertzen 2004: 205-207).

Torfs (1995) in *A Healthy Rivalry*, clarifies that the development of legal provisions in the church order is a recent development, especially in the twentieth century. Many Protestant scholars are seeing the need for legal provisions in the church order. The legal provisions in the church order are important in the sense that they help to deal exhaustively with church matters. In particular, church members often complain of unfair trials in ecclesiastical disciplinary cases. Here Torfs proposes that the legal provisions in church polity create a sound legal culture within the church (1995: 23-30).

In *Church Dogmatics*, IV/I, Barth (1967:676) gives his position on the holiness of the church, or *sanctum ecclesia*. Barth's view of the holiness of the church is very clear as he states that the church is holy because Jesus is the head of the church. It is also because of the work of the Holy Spirit that the Church has been made a holy church. Therefore, members of the church become holy when they form a relationship with Jesus Christ. Holiness can also stem from people's belief in the Holy Scriptures. In addition, the church is both invisible and visible, and what is more is that its invisible characteristics makes the visible church to be holy. Barth's position is that the church cannot do anything to make itself holy, because holiness it is from Jesus Christ who is the head of the church. This has implication with regards to the practice of church discipline, because Barth's view suggests that the church cannot discipline a person based on their bad actions or behaviour. Barth's argument states that what the church cannot exclude or separate someone from the church on the basis that he/she is unholy (Barth 1967: 676).

In *Church Dogmatics*, IV/II, Barth (1967: 783,790-795) contends that church polity is an important safeguard for the protection of the Christian community from chaos, disorder, and destruction. Along with that, church polity is important in determining and distributing interrelated responsibilities, obligations, and functions of the church. It also helps the church to maintain a relationship with new and distant members, as well as to promote unity and mutual understanding among Christians. True church polity derives its content from the basic

law that the Christian community is brought together by Christ, who is the head of the church. For that reason, church polity seeks to safeguard both the inward and outward nature of the church. Another insight is that church polity should have all the provision of the law of the church and state in accordance with the conception of law, which is known from self-understanding. Along with that, developing church polity for a particular place, time, and situation needs certain special legal knowledge and skills in addition to the necessary theological insights. There is no such thing as universal church polity (Barth 1967:783, 790-795).

The book *From Roots to Fruits* by Brinkman and Witte (1998) suggests that the dialogue between the Roman Catholic Church and Reformed tradition on issues are similar to each other and differences are important. What is central here is the question of whether Reformed Christians and Roman Catholic Christians can achieve a common understanding of the church. In particular, the article ‘The nature of sin in the church’ by Koffeman (1998) from the book *From Roots to Fruits*, stresses the issue of the nature of sin, which is still an unresolved question in the bilateral dialogue between the Roman Catholic and Reformed traditions. Another question is whether it is possible to speak of sin in the church, which remains unanswered. Another insight is that the faithfulness of God is stronger than the unfaithfulness of Christians. In fact, God’s faithfulness is stronger than errors and resistances to the word of God. The Reformed tradition’s view on the issue of sin is that sin affects the visible church and the church may sin. A further illuminating understanding is that radical forgiveness of sin as decisive event between God and man is lacking in the ecclesiological concept of constitutions (Koffeman 1998:79-99).

Best’s (1997:121) *Ecclesiology and Ethics: Ecumenical Ethical Engagement, Moral Formation and the Nature of the Church*, is about understanding the nature of the church and what the church does about problems and issues facing the world. To start with, the idea of dialogue between ecclesiology and ethics is important. Also, the depth of understanding that the church is the community in which moral formation takes place through its teachings and life, was also very helpful. What is important is that the need for peace, justice, and the integrity of creation be championed by the church without duplicating a secular approach, but rather a comprehensive approach. In addition to that, serious reflection and a deepening moral concern should be brought to the fore on the agenda of the church. A further insight is the view that ecclesiological and Christian ethical reflection are inseparable. Different dimensions shape

moral formation, for instance the church and world. Another thing which is new concerns costly unity which, uncovers the church's commitment to justice and peace. Costly commitment to one another is based on discipleship; costly obedience to the call to be one body of Christ, is to serve all humanity and creation.

Forrester (1997: 13), in *The True Church and Morality: Reflections on Ecclesiology and Ethics*, alludes to costly grace as a gift from God which calls for a response from us that is neither cheap nor easy. Bonhoeffer (1948:39) in *The Cost of Discipleship*, says that grace calls us to follow Christ. Costly grace transforms, reconciles, and heals. With reference to costly unity, Christ Jesus achieved it. Therefore we can overcome forces of disunity, hostility, suspicion, injustice, and oppression. Cheap church unity avoids morally contested issues because it assumes it would disturb the unity of the church at the expense of its relevance and honesty. Next, Forrester (1997:13) says that costly unity calls for an understanding about discernment of matters that endanger human kind. On the other hand, Forrester (1997:13) argues that Church ethics is related to worship and related to Christian theology. In that respect, theology must be conducted within the context of the church in order for it to be informed with Christian ethics. Notably issues of Church doctrine, worship, and church order are regarded as obvious factors in church division. Another new understanding is that church discipline should have guidelines to promote freedom of fellowship. Church discipline should be able to help Christians learn and grow in faithfulness. In a sense, discipline needs to be personal to make it easy for a disciple to follow, rather than having to obey rules and fearing the breaking of rules.

Mudge (1998), in *The Church as Moral Community: Ecclesiology and Ethics in Ecumenical debate*, expresses the importance of the issue of the human conditions in the community. His strategy does not suggest that Christians should tell the world to think. Rather, it offers a context to the world in which the church it may do its own thinking, free of the shallow alternatives the world itself gives. Mudge (1998: 116) sees "the Christian household offer[s] a sensitivity to the kinds of suffering that lie behind the confident secularity of so many people. It offers a willingness not to give advice, to argue positions, but to be with other persons in their individual and communal identities, prayerfully including all in the larger context of God's purposes for humankind." Mudge points out that there is lack of moral consensus in the world today, which is not helped by the churches' continued inability to reach agreement sufficient to achieve communion in matters of faith, sacraments, and ministry. Further, he suggests that the church is not called to be a moral community for it to merely desire to be good. Rather, the church

ought to be a community of forgiven sinners bearing witness to Jesus Christ who redeemed the church and the world from self-centeredness. What is worth noting is that the church should be able to offer a space for deeper moral reflection for all human beings. Apart from that it should be able to create an inclusive ecclesio-moral community in the world which will give the ecumenical movement energy and substance. For that reason, relations between the ecumenical organisation and churches will be strengthened (1998:77-79).

In *An African Church in tradition: From Missionary Dependence to Mutuality in Mission: a Study on the Roman Catholic Church in Zambia*, Frans Verstraelen (1975) asks the question whether the Catholic Church in Zambia can enter a relationship of mutuality while being dependent upon foreign missionary presence and assistance. What is more was that Catholic Church in Zambia was attempting to move in the direction of being a local church depending more on its own resources. If this is so, we cannot yet determine if there is already mutuality, because the Catholic Church in Zambia finds itself in a period of transition. Along with that, the summary here borders on the implication of the Second Vatican Council's (Vatican II) position on the mission work. First, with Vatican II had a great impact on new era of mission, from the kind of mission that is predominantly exercised by expatriates to missions conducted by local people. The process for that is called transition, that is, the transition from dependence to independence. The process should lead to growth, resulting in interdependence. Second, Vatican II had emphasised the localisation of churches which has far-reaching potential for the mutuality of local churches, not least regarding the mutual relationship with churches other than the Catholic Church.

Since Vatican II described the church as the 'people of God', greater emphasis has been placed on the human and communal breadth of the church rather than the institutional and hierarchical aspects which had been over emphasised in the past for polemic reasons. Apparently, Vatican II takes faithfulness seriously in the conducting of mission work. In a way, the focus was on a church not only as a uniform body but rather as a communion of local churches, by locating the emphasis in the local church. The implication of this is that the foreign missionaries should take seriously the local context as they do mission work, and to a greater degree be able to adapt to a particular place. Vatican II also served as a basis for the re-evaluation of the missionary movement, and the development of a variety of contextual theologies which added greater value to the demand for a shift within the church away from its colonial, racial, and dependent roots towards localisation, and self-reliance. In short, Vatican II had a far-reaching

impact on understanding the ecclesiology of communion and participation that has expanded the sense of ministry. It emerged as a central feature of local churches in the process of transition, reformulating its presence and role in society, while addressing issues such as ecumenism, education, social justice, communications, liturgy, inculturation, ministerial training, and theology, all of which are in need of study from the perspective of the local context (Verstraelen 1975:100-125).

Davies (1988), in his article ‘Theology, Theory and Practice of Church Union’ in *Called to Be One in Christ: United Churches and Ecumenical Movement* points out four points that can be used in discussions on church unity. Church unity is primarily a fellowship in Father, Son and Holy Spirit. It is the reflection of the life of the church of the triune being of God. This sets spirituality at the centre of the quest for church unity. Unity is central to the Pentecostal experience; it is the exciting activity in the Holy Spirit before it becomes a quest for agreements and consensus. Our primary approach for church unity must be our common spiritual encounter. For unity to be truly unity for all Christians, it must be rooted in people’s primary experience of church in the worship, liturgical, and prayer life of the community. Lastly, there should be will-power at all levels of the churches’ life towards church unity (1988:15-16).

Creedy (1988) in his article ‘Importance of Education for Church Union’ in *Called to Be One in Christ: United Churches and Ecumenical Movement*, discusses the importance of education of church unity in Africa. To put that context, he says education and action is needed at a congregational level in accordance with suggestions on the road to church union. He further suggests that planned seminars at national level need to be offered to ministers, lay leaders, youth organisations, and women’s organisations, as well as seminars for chaplains of schools and colleges, and there should be talks by the heads of churches at theological colleges and universities. Creedy also observes that there have been some difficulties in processes towards church union in Africa. To begin with, he clarifies what is needed to achieve church union by suggesting that there should be general consensus for union both from those with genuine conviction on the issue and those who feel that union is not the right thing. Next, all Christians should view church union as the will of God and that the need for fresh education on church union is needed in the church. Along with that, the terms of reference for the church union should be clear that the co-operations are not only for funerals, harvests, anniversaries, and other church festivals, but for a visible unity. What is needed is not only much education on church unity but practicality towards church unity. A uniting church/ united church must be

strong and must keep its membership growing. In one sense, churches should overcome fear of change and fear of the future in order to achieve church unity. Ministers should not be dragging their feet over church union; they should have time for extra activities related to church union (Creedy 1988:63, 67-68).

It must be stated outright that the literature review in this thesis shows the researcher's theoretical premise. This section having dealt with literature review, it now seems a natural progression to move on to the subject of terminology and key concepts.

1.12. Terminology and Key concepts

In this section of the study, the concepts of church polity and church union are explained in broader clear terms. Church polity and church union perspectives are part of the conceptual framework of the study. The intertwined concepts are explained in this research as follows:

Church union

Within the context of Zambia, the term church union refers to the action of uniting churches or churches being united. Church union describes the situation arising where division has long existed in many of the countries where there are Protestant churches, where Christian unity has never existed at all, and where, through agreement to unite, the total life and organisation of previously separated churches is wholly merged into one church. The new church in most cases takes a new name, for example the UCZ. In terms of the aims and conclusions of this study, the term church union is a continuing process with the goal of becoming more inclusive. The tendency is for these unions to have been formed within national boundaries, and are often identified using this specific criterion. These unions are formed from two or more confessional bodies which were previously separate entities, in other words, the product of a specific act of 'union' among churches.

Reunion

The term reunion is frequently used in this thesis. In brief, it may properly be used in cases where division has occurred within a church at a given time for particular reasons. The cause of division having been removed, the old unity is restored, and the reunited church retains its original name and organisation.

Church unity

The concept is well known in ecumenical movements and has had a huge impact on ecumenism. However, in this thesis the concept of church unity is used to describe the state of two or more churches agreeing, or many parts of the whole coming neatly together. Unity of the church goes beyond agreement or simply fitting together. Church unity is the state of being united as a church or forming a whole. In short, church unity encompasses the ecumenical task of making church unity visible and effective. Different denominations have come together to form united churches; for example, the UCZ. The unity of the church is a major biblical theme and belongs to the essence of the church as a sign of the kingdom and of God. It is identified as one of the four so-called confessed marks of the church: “the one, holy, catholic and apostolic church” (Nicene-Constantinopolitan Creed, CE 381). Unity is not just something incidental to the nature of the church; it belongs essentially to her very being (essence), her integrity, and identity. This needs to be appreciated and recognised.

Church polity

Based on this thesis, certainly there have been great advances in academic discussion regarding the concept of church polity. I use the concept of church polity as a system of governance which is multi-faceted. It deals with issues of organisation in the church in relation to discipline and procedure, and how the church relates to the state. The term church polity among Protestant churches may be used interchangeably with church law, or canon law. The use of one term over another is matter of preference. In concrete terms church polity is the sacred science of government for the visible church. It studies the church order that applies and would apply in the church. In the same vein, it interprets general stipulations of the church to ensure and promote things going well in church life.

Church order

In this thesis, the term church order refers to collection of general stipulations, established by a competent, ecclesiastical group, and written down to ensure and promote the well-being and smooth running of church life. What is found in church polity must find its expression in the church order. The church order is a document that has binding a character in a particular religious community, but also a document which intends to help the church live in an accountable way before God in all the facets of its existence.

Church discipline

The concept is well known in Episcopal church polity and Reformed church polity, and it has an immense impact on church governance. Depending on its specific biblical interpretation in Reformed churches, this concept contributes towards the theological presupposition that puts the emphasis on character formation, and the teaching of self-discipline. In this thesis, the historical interpretation of church discipline is highlighted as the maintenance of standards. This flows into the more important kind of discipline, which has to do with the forming of disciples and their training in Christian life.

Ecumenism

The term ecumenism in this thesis refers to worldwide desire of the church of Christ to see the confession of the church as being the holy catholic Church realised in practice. It is the movement out of which each church, as part of body of Christ on earth, seeks other churches as brothers and sisters, because they recognise themselves in the other as part of the fellowship of believers.

Ecumenical Theology

The concept of ecumenical theology in this thesis refers to theological reflection aimed at nurturing the unity of the Christian church, or at overcoming schisms between divided churches. This thesis aims at developing ecumenical theology which can overcome divisions in churches.

Ecumenical church polity

The term ecumenical church polity is often used in this thesis to express common church legislation. In a broader sense, the term ecumenical church polity refers to a multi-faceted academic discipline. It deals with issues of organisation within the Church in relation to discipline and procedure, and how the church relates to the state from an ecumenical perspective, focusing on church unity. I propose an alternative understanding of this concept based on the notion of common church regulations.

Mother church/daughter church

Episcopal church polity and Reformed church polity sees no Biblical basis for use of terms including ‘mother church/daughter church,’ ‘planting church/planter church,’ and ‘older

church/younger church.’ However, within church polity and church history, the use of these and other terms throughout history has been acknowledged. In a unique way, different terms should however be used that would specifically describe the interrelatedness and interdependence of churches from biblical standpoint. For this study, these terms are used often to try to point out the overprotective tone often associated with the use of these terms. This is of importance in pointing out the historical relation between the UCZ, ACZ, RCZ, CCAP, and UPCSA, and missionary societies which established these churches. These terms had a direct effect on the church juridical position of the UCZ and ACZ, RCZ, CCAP, and UPCSA.

Protestant churches in Zambia

Within the context of Zambia, the term ‘Protestant churches’ refers to historic churches which belong to Council of Churches in Zambia. It should be noted that in broader African context this term further refers to all non-Roman Catholic churches. In terms of the aim and outcomes of this study, this term specially points to the UCZ, ACZ, RCZ, CCAP, and UPCSA.

Perception of these terms and key concepts in the study is wider than it is normally intended, in order to understand church polity that can imbue church union. The conceptual understanding of the above concepts will be applied to the data collected.

1.12. Chapter outline

Chapter 1 contains the Introduction, limitation of the research, motivation of the research project, purpose of the research, research question(s), research hypothesis, aim and contribution, data analysis and interpretation, justification of the research, literature review, research methodology, and structure of Chapters.

Chapter 2 gives a detailed discussion on theological and philosophical perspectives by discussing on the nature, and purpose of church polity.

Chapter 3 gives attention to theological and philosophical perspectives by discussing the nature of church unity and its significance, and the interpretation of church unity.

Chapter 4 gives attention to descriptive perspective by putting forward viable solutions towards church union.

Chapter 5 gives a concise analytic perspective by focusing on the future of church union in Zambia, looking specifically at how the approaches of church polity and efforts at church union can bring about church union.

Chapter 6 will indicate a resolution of the research question and give recommendations for future academic research.

1.13. Summary

This Chapter outlines the issues which motivated the author to write this thesis. It describes the parameters governing the thesis - chronological, geographical, and philosophical - and discusses the sources used in writing it. The Chapter also describes the methods used in this research are qualitative and quantitative, and participative observations, questionnaires, interviews, literary works, books, church documents, and government legislations were consulted. The methodology of this study consists of two main parts: literature study, and qualitative empirical analysis, as well as quantitative empirical analysis. The Chapter also outlines how data will be analysed and interpreted in the process of investigation.

1.14. Conclusion

As the literature review has shown, the approaches of church polity and efforts at church union within the context of Zambia has grown to be an enormously fruitful endeavour. From history and from the approaches of church polity and efforts at church union in Zambia's present reality, these churches see themselves as active, and called to imbue church unity while remaining embedded within the context of Africa. The historical overflow of church union activities in Zambia remains, however, problematic. Missionary work, and the segregation of churches along tribal and cultural lines, went hand in hand having divided families of Protestant churches. Converts were perceived as being of lower class, value, status, and being, in relation to white Christians, and they thus had to be ministered to separately. This was the mode of thought formally sanctioned by the white missionaries who established Protestant churches in Zambia. With historical research Luig (1997: 223-224) shows that one of the aims of white missionaries' activities was to separate people on grounds of their race, tribe, and skin colour. The official position of white missionaries during the years succeeding the Second World War, saw an increased eagerness and a greater point of reference towards ecumenical co-operation. As a result, an idea of overcoming denominational divisions by the creation of an inter-denominational African church gained impetus.

It is therefore interesting to note that the work of G. Verstraellen (1982:336) proposes that to make a new church order is currently advocated in Zambia, because in the past there have

several Zambian initiatives to develop better models for the handling of church matters. She also explains that the consequences of church union produce new forms of Christianity and new expectations, but if it is not well planned it may not be helpful to the church. On the other hand, Verstraellen also argues that the initiative of the RCZ to demand autonomy from the Dutch Reformed Church of South Africa also had its negative effects, because there were few trained personnel in the RCZ at the time (1982:336).

The gradual movement away from integrated congregations was not present within the purview of Protestant churches in Zambia, because from the onset, their position was that the 'Christianised native' should worship separately, and thus form their own distinct congregation under the protection of the mother church. It can be said that the model of founding Protestant churches in Zambia was one based on racial, tribal, and cultural division with the aim of establishing separate, self-supporting, self-governing, and self-extending indigenous daughter churches. It is worth noting that the church polity of daughter churches was a replica of their mother churches. However, it is important to establish what part of theological and philosophical foundation of church polity was used by white missionaries during their mission work in Zambia.

Chapter 2. Church polity: An overview of Philosophy and theological perspective of the church polity in Zambia in the period 1965-2010

2.1. Introduction

Chapter 2 gives an overview of the philosophical and theological perspectives of church polity in Zambia. As a backdrop to philosophical and theological perspectives of church polity, an overview of the history of church polity will be offered. First, the point of departure for this study lies within the context of the research project on ‘church polity and church union’ conducted by local institutional expressions of church polity and church unity (Chapter 2-4) in the period 1965-2010. Second, an overview of the history of church polity will be in order, because the focus for this research is on Protestant churches in Zambia and ecumenical movements in Zambia. Such an overview is necessary, given that the history and development of Protestant churches in Zambia cannot be grasped without reflecting on the wider development of church polity. The approaches of church polity in Zambia would be incomplete without mention of the role of wider church polity developments in philosophy and theology. This Chapter will subsequently highlight the implications of the church polity situation of both the Protestant churches in Zambia and the wider developments of philosophy and theological perspectives on church polity. To address this, the Chapter begins with a background on the development of church polity from the Roman Catholic understanding to the Reformed tradition understanding of canon law. The Chapter also gives an overview on the meaning of philosophy and theological perspectives on church polity established in the past, and how these can be interpreted and experienced as truthful in the present by Zambian churches. Given the scope of this study, this Chapter is intended to form the background for an analysis of church polity within the context of Zambia (Chapters 3-5).

2.2. Meaning of the church

The Greek word *ekklēsia*, the term translated to “church” in the New Testament is the word in the Septuagint most frequently used to translate the Old Testament term *qāhal*, meaning the congregation or the assembly of God’s people. *Ekklēsia* translates *qāhal* to “assembly” a total of 69 times in the Septuagint. The most frequent translation is *synagōge* (synagogue, meeting, or place of meeting) which appears 37 times in the Septuagint (Grudem 1999: 363). According to Grudem (1999: 363), the church is the community of all true believers for all times. This definition recognises the church to be made up of all those who are truly saved. According to

Paul “...Christ loved the church and gave himself up for her” (Ephesians 5:25). In this case, “the church” is used to apply to all those whom Christ died to redeem, in other words, all those who are saved by death of Christ. However, that must include all true believers for all time, in the New Testament age. God exalted Christ to a position of highest authority for the sake of the church. Again, Paul said, “God placed all things under his feet and appointed him to be head over everything for the church, which is his body, the fullness of him who fills everything in every way” (Ephesians 1:22-23).

Jesus Christ himself builds the church by calling his people to himself. He promised, “... I will build my church” (Matthew 16:18). However, this process by which Christ builds the church is just a continuation of the pattern established by God in the Old Testament whereby he called people to himself to be a worshipping assembly before him. There are indications in the Old Testament that God thought of his people as a “church”: a people assembled for the purpose of worshipping God. When Moses tells the people that the Lord said to him, “... gather the people to me, that I may let them hear my words, so that they may learn to fear me all the days that they live upon the earth”(Deuteronomy 4:10), the Septuagint translates the Hebrew word for “gather”, *qāhal*, to the Greek term *ekklēsiazo*, “to summon an assembly,” the verb form of the Greek noun *ekklēsia*, “church”. In my view, the New Testament authors can speak of the Old Testament people of Israel as a “church” (*ekklēsia*). Stephen speaks of the people of Israel in the wilderness as “the church” (*ekklēsia*) in the wilderness (Act 7:38).

For the most part Greek, patristic writers of the first centuries were pleased with themselves for describing the church using noticeably scriptural images (McGrath 1997:461). Isidore of Pellicium defined the church as “the assembly of the saints joint together by correct faith and an excellent manner of life” (McGrath 1997:461). McGrath (2011:409), explains that Irenaeus’ position on the church was that the church is a living body, provided the proper interpretation of scripture is kept alive.

2.2.1. John Calvin’s perspective on the church

Calvin defines the important features of the true church as the preaching of the word of God and proper administration of the sacraments (*Institutes* IV: vix). This view becomes widely accepted within the mainline reformation, although John Knox added the exercise of discipline. Calvin argues that any extent of failure or diversity on other matters may be permitted,

providing these two essential features are present. It appears that Calvin was not a Biblicist. What Calvin asserts here is, in fact, a very important aspect of reformation. Even if, due to the Reformation, we now had a radically new way of interpreting the Bible, using scripture to interpret scripture, the reformers in no way cut off the historical links with the past or with tradition. They saw themselves as reformers of the church being inspired by the early church and Calvin could say that everything that he wanted to say in terms of Christianity he could find in the church fathers. It is not surprising, then, that Calvin talks about the four great ecumenical councils as fundamental to Christian belief. However he states it as a reformer would: the authority is still scripture, and ultimately Christ himself. Calvin mentions the Council of Nicaea (325 AD), the Council of Constantinople (381 AD), the Council of Ephesus (432 AD) and Council of Chalcedon (451 AD); he holds these in reverence on condition that they are also under both scripture and Christ. It appears that Calvin accepted these councils with appreciation, uttering the following words: “in this way we willingly embrace and reverence as holy the early councils” (Calvin 1989: 1166). Therefore, when Calvin and other reformers claim the authority of the scripture in relation to the ecumenical councils, the early church fathers would to some extent agree with them. Calvin wanted to reform the church, not do away with it.

2.2.2. Martin Luther’s perspective on the church

For Luther (1989:540), the church is the assembly of people with a special call, and therefore called not just *ekklēsia*, “church” or “people” but *sancta catholica Christiana*, that is, “a Christian holy people” who believe in Christ. That is why we are called Christian people and have the Holy Spirit, who sanctifies us daily. According to McGrath (2011:418), Luther defines the seven distinguishing marks of the true church as follows: the preaching of the word of God and hearing of the word of God; the sacrament of baptism; the sacrament of the altar; the office of the keys and ministry; proper public worship; and bearing of the cross. Luther also refers to the church as the communion of saints. This communion of saints reflects the *koinonia* of the holy trinity. The church is brought into communion with the holy trinity, which is the source of life and its members. Luther confesses the unity of the church explicitly in the Augsburg Confession VII, which notes that “the one church will remain” (Reuver 2000: 53). Luther understood the church to be a successor to the church of the apostles, through teaching apostolic doctrine, preaching the gospel, and administering Holy Communion.

For Luther, the church comprised a community of saints, a congregation of believers wherever they may be found. Luther believed that the church was composed of people who had experienced a grace relationship with God. This understanding of the church was reflected in the Augsburg (1530) which holds that:

...they teach that one holy church is to continue forever. But the church is the congregation of saints, the assembly of all believers (Scaff 1966:11-12).

It appears that Luther viewed the church as spiritual, invisible community of believers both Visible and invisible church. Here, Luther affirms that the clergy and lay people are both spiritual estate of God. Along with that Luther holds that:

All Christians are truly of the spiritual estate, and there is no difference among them except that of office.

This position finds support 1 Corinthians 12: 12-1, where Paul says:

We are all one body, yet every member has its own work by which he serves the others. This is because we all have one baptism, one gospel, one faith and all Christians alike; for baptism, gospel and faith alone make us spiritual and Christian and a Christian people. Thus Luther argues that baptism consecrates all as priests.

Zwingli views the church as the holy Christian church, of which Christ, the only head, is born of the word of God, abiding therein, and does not listen to voice of strangers (Stephens 1992: 112). Zwingli finds that:

This church imposes no laws on the conscience of the people without the sanction of the word of God, and that the laws of the church are binding only so far as they agree with the word of God (Stephens 1992: 112).

Zwingli's views on church and state are not too distinct and apart, but one and under the sovereign commandment of God (Van't Spijker 1996:218). Zwingli's notion of the church is that the traditional marks of the church (as one, holy, catholic) are all related to Christ. They all feature in the early life of Zwingli, but in his first disputation, the main concern is growth catholicity (Stephens 2004:80).

It is worth noting that Zwingli accepted two meanings of the word church in scripture: the communion of those who believe in Christ and particular congregations, or parish; the church is both catholic, or universal, and local. For Zwingli preaching was of one the important marks of the church.

Stephens (1992: 120-123) holds that Zwingli viewed preaching as an important aspect of the word of God, preaching both the gospel and the law. On the same point, Zwingli holds that “in it we learn what God demands of us and with that grace he comes to our aid”. In the case of Martin Bucer, it can be said without doubt that he was a good conciliator between Luther and Swiss. Bucer was an ecumenical reformer born between generations, after Luther and Zwingli, but before Calvin. Bucer spoke against separation, emphasising the unity of the church. Bucer regarded some disagreements as secondary for the sake of the church’s unity (Greschat 2004: 116). Bucer’s notion of the church was that the church was larger and more important than any particular understanding or articulation of it. Provided the faithful were not oppressed, Bucer was willing to work towards church unity. Bucer viewed church unity as a mark of true church (Greschat 2004: 116).

Luther maintained that the visible church is constituted by the preaching of the word of God: No human assembly may claim to be the church of God unless it is founded on this gospel. Luther defined the church in terms of its function of administering the means of grace. Luther also asserted the need for an institutional church, declaring that the historical institution of the church is a divinely ordained means of grace. There are certain difficulties with Luther’s approach, because his view does not define the church in terms of an institution (McGrath 2011:467).

2.2.3. Karl Barth perspective on the church

According to Barth (see 1969: 215), the church is the body of Christ, meaning that the church reflects the reality of Jesus Christ. Therefore, the church is called the body of Christ. Christ is not only the head of the church, but he is himself the body (Barth 1967: 663). Barth’s view of the church is defined from a Christological point of view.

Regarding this, Barth speaks about two forms of the body of Christ. The heavenly-historical form as exalted Lord, and the earthly-historical form as the church on earth. The first indicates His existence at the right hand of the Father as the advocate and intercessor for all people. In this form He is remote and superior to earthly history. The second indicates His existence on earth in the Christian community. But we should not interpret this as meaning that there are two bodies of Christ. There is only one body of Christ, and therefore is only one church, which is the body of Christ on earth (Barth 1967:666).

2.2.4. Dietrich Bonhoeffer's perspective on the church

This section aims to discuss Bonhoeffer's view of the church. In *Sanctorum Communio*, Bonhoeffer presents both internal and positive connection between sociology and theology. Bonhoeffer subtitle of his work was "A Theological Study of the Sociology of the Church" (Green. ed. 1998:21). According to Bonhoeffer (2009: 141) in his early work on the ecclesiology, *Sanctum Communio* viewed the church as the body of Christ. He suggests that the church as a form of existence for Christ himself. Bonhoeffer (2009: 199) suggests "Christ existing as church-community" (*Christus als Gemeinde existierend*). Bonhoeffer (2009: 141) states that "the Church is visible as a corporate social body in worship and in working for each-other. It is invisible as ecclesiological identity, as the body of Christ."

According to Green (1999:19), for Bonhoeffer the church was central to understanding life from a Christian worldview, and his relationship to society was based upon his understanding of the church. Further, Green says that *Sanctorum Communio* "sets out the distinctive conceptuality which is formative for Bonhoeffer's whole theological development." Green calls this conceptuality of Bonhoeffer's, the theology of sociality. This is because Bonhoeffer believed that "community with God exists only in the church" (Green 1998: 158), keeping in mind Bonhoeffer's view of the church is that the visible church is a social entity, and the invisible church is the body of Christ. In this context, it should be noted that Bonhoeffer's attempt shows the relationship between the visible church and invisible church, and how the sociology of the church is still of theological significance to the understanding of the church.

In my view, it can be established that for Bonhoeffer the church was not merely a gathering of Christ's followers on a Sunday morning, or a religious community where Christians could come for support and teaching. Bonhoeffer held that this view was one of "two ways to misunderstand the church (ed. Green 1998:125). This is to say, the general view of the church in our contemporary society overlooks the fact that the basic relations established by God are actually good signposts to encourage the fact that the church is a community of faith. According to Bonhoeffer, the church "is the world Christ reconciled and made into a new humanity, Christ's church." Earlier, humanity was "the world of Adam", or "the world of sin" (ed. Green 1998:107).

Bonhoeffer states that before Christ redeemed humanity, "human beings belong[ed] together" (ed. Green 1998:109) and were bound together in a state of corruption (ed. Green 1998d: 109) according to the doctrine of original sin. He explains, "the human being, by virtue of being an

individual, is also a human race” (ed. Green 1998: 115). Therefore, “when, in the sinful act, the individual spirit rises up against God, this climbing to the utmost height of spiritual individuality - since this is the individual’s very own deed against God, occasioned by nothing else - the deed committed is at the same time the deed of human race (no longer in the biological sense) in the individual person” (ed. Green 1998: 115).

It is this common guilt that forms the “*peccatorum communio*” meaning the community of sinners (ed. Green 1998: 118).

Bonhoeffer says “every deed is at once an individual act and one that reawakens the total sin of humanity” (ed. Green 1998:116). Without delay, he introduces the idea of the “collective person” (ed. Green 1998:118). He says that God’s call is experienced in much the same way as the “Israelite concept of the people of God” (ed. Green 1998:118). God calls each individual, but because each individual comprises the whole human race, as stated earlier, the call of the individual means that the collective person is also called. Therefore, “the people must do penance as the people of God” (ed. Green 1998:119). Bonhoeffer applied this thought of the collective person not only to the *peccatorum communio*, but to the *sanctorum communio* as well. It is this collective person existing in *peccatorum communio* that indicates the reality of the *sanctorum communio*. The collective person in Adam “can only be superseded by the collective person Christ existing as church-community” (ed. Green 1998:121). Christ superseded the collective person of Adam by reconciling the world to God and forming the new collective person, ‘Christ existing as church-community’

Here Bonhoeffer (2009:130-131) affirms that “there is in fact only one religion in which the idea of community is an integral element of its nature, and that is Christianity.” From this description, Christ is present in the church. For same reason, Bonhoeffer (2009: 138) suggests that: “the church is the presence of Christ in the same way that Christ is the presence of God.” That Christ’s presence is poignantly present because of “the paradoxical reality of a community within itself the construction of simultaneously representing utmost solitude and closest community. and this is the specifically Christ church-community” (Bonhoeffer 2009:151). Bonhoeffer describes the sociality of existence in his work on *Sanctorum Communio* that any person should acknowledge the other as a genuine person. Only when this happens can one speak of the individual existing (2009: 50-51) Similarly, Bonhoeffer (2009: 50-51) suggests that:

When the concrete ethical barrier of the other person has acknowledged it, we have made the fundamental steps that allows us to grasp the social ontic ethical basic relations of persons... Thus the individual exists only in relation to another, individual does not mean solidarity on the contrary the individual to exist, others must necessarily be there.

At this point it is worth noting that the social basic element of relationships is the work of God. In this respect, Bonhoeffer (2009: 121) argues that “Christ exist[s] as church community,” and for that reason, “in Christ humanity really is drawn into community with God, just as in Adam humanity” (Bonhoeffer 2009:146). From this it is clear that “the world of Adam is the world of Christ reconciled and made into new humanity, Christ’s church” (Bonhoeffer 2009: 107). As if that is not enough, Bonhoeffer (2009:152) suggests that the church is the “humanity of Adam...become the church of Christ.” True enough, Bonhoeffer’s understanding of the church is in the revelation that the church is a social community. Bonhoeffer’s view of community finds its starting point in his understanding of the individual person.

In view of this account, I find support for Bonhoeffer’s view in Romans 5:18, where Paul says:

consequently, just as one trespass resulted in condemnation from all people, so also one righteous act resulted in justification and life for all people.

It can be said without doubt that this new humanity is God’s revelation based on the fact of Christ. Ephesians 1:22-23, Paul says that: “God placed all things under his feet and appointed him to be head over everything for the church, which is his body, the fullness of him which fills everything in every way.”

In Bonhoeffer’s (2009:127) view the church is “a reality of revelation. A reality that essentially must be either believed or denied.” Bonhoeffer (1953:36) holds that:

God lets himself be pushed out of the world and that preaching is the way, the only way in which he is with us and helps us... Christ helps not by virtue of his omnipresence but by virtue of his weakness and suffering.

Here we have to consider some critical conclusions from the fact that the church is the reality of revelation. It is clear that Bonhoeffer is trying to construct a theological account of public witness of the church. Bonhoeffer defines the church like, Martin Luther, as a community. This is supported by 1 Corinthians 12: 12-30, where Paul uses the words ‘body of Christ’. For

Bonhoeffer the body of Christ is created and sustained by God and thus grounded in the theology of revelation.

Therefore, because of these observations, I conclude that Bonhoeffer's view on the church is that the church defines itself. I agree with Bonhoeffer that the church is the necessary definition and identity of the community of the cross which is composed of those who are in Christ. The work of Christ at the cross is the very revelation. It is the work of Christ, and at the same time the very presence of Christ, and cannot be separated from him: "there is no relation to Christ in which the relation to the church is not necessarily established as well" (Bonhoeffer 2009:127).

When Bonhoeffer refers to reality, he means that "there is no part of the world, no matter how lost, no matter how godless, that has not been accepted by God in Jesus Christ, and reconciled to God. This Christology and ecclesiology, therefore, is concerned with the rehabilitation and renovation of humanity for all people" (Bonhoeffer 2009: 67). In line with the New Testament statement about God becoming flesh in Christ, it expresses just this: that the church-community of believers is to make this known to the world by word and life (Bonhoeffer 2009: 67).

It appears that the church being "the reality of God's church-community as a revealed reality," is a mature viewpoint of the church (Bonhoeffer 2009: 128). He states that:

God established the reality of the church, of humanity pardoned in Jesus Christ - not religion, but revelation, not religious community, but church. This is what the reality of Jesus Christ means (Bonhoeffer 2009: 153).

2.2.5. Westminster Confession of Faith - perspective on the church

The Westminster Confession's view on Church unity is that it lies in Jesus Christ. "The catholic or universal church, which is invisible church, consists of the whole number of the elect, that have been, are or shall be gathered into one, that Christ the head thereof, and is the spouse and the body, the fullness of Him, that filleth all in all" (Westminster Confession, Chapter 25:1).

2.2.6. Belgic Confession - perspective on the church

According to the Belgic Confession, all believers who confess Christ as their Saviour "are joined and united with heart and will, by the power of faith, in one and the same Spirit" (Belgic

Confession, Article 27). They are united as members of household of God, the community of Christ, and the fellowship of the spirit.

2.2.7. The Church as an institution and organism

Church polity is concerned with the church as an institution. On the other hand, it is also concerned with the church as an organism. The church as an institution mainly concerns the visible church. On the other hand, the church as an organism is concerned with the invisible nature of the church. Both aspects are important in church polity (Du Plooy 1991:178). I agree with the view that church polity should be concerned with both sides of the church as an institution and as an organism. With regard to the church as an institution, church polity deals temporally with both physical and spiritual matters of the church, for example pastoral care to Christians. The question which should be clarified is how the sociological process of institutionalisation affects the church and Christian faith in general. This question suggests that certain guidelines are needed for the institutional church. Calvin's concern for the church as an institution was that it should be an institution in which God's word is preached and his sacraments are administered according to Christ's instructions (Pettegree 2004:60). The Church as an organism refers to the stages of the church when it is born and grows into maturity. Calvin says that the church as an organism continues to grow, and though it may appear to die it is preserved and rises to newness of life (Milner 1970:5). Church polity should be concerned with the visible side of the church. In my opinion, this should be done with care because there is no distinction between the visible and the invisible church.

2.3. Meaning of church polity

Church polity is an academic discipline which is a multi-faceted subject. It deals with issues of organisation in the Church in relation to discipline and procedure, and how the church relates to the state. The term church polity among Protestant churches may be used interchangeably with church law or canon law. The reason for the use of one term or another is matter of preference.

In concrete terms, church polity is "the sacred science of government for the visible church" (Vorster 2003:1). It studies the church order that applies and would apply in the church (Vorster 2003:1ff). In the same vein it "interprets general stipulations of the church to ensure and

promote things going well in church life” (Coertzen 2004:187ff). Given the above points, Coertzen defines church polity as “the science whose field of interest is in theories of church polity.” He argues that church polity should not only remain “a mere academic interest but should be able to help people in the church” (Coertzen 2004:45ff). What that means is that church polity as science must help to find expression in the church and be able to help Christians to be more accountable to God.

2.4. Understanding of church polity

Canon law is the legal system of the Catholic Church (Brownbill 2008: 3). The word canon comes from the Greek “*kanon*” meaning rule, or measure. The same word in Latin is “*regula*” which means rule, pattern, or model (Coriden 2004: 3). Both Greek and Latin have both words for law, the Greek being *nomos*, and the Latin, *lex* or *ius*. But the Roman Catholics chose to name its laws canons because its laws were different from those of the Roman Empire. In the early centuries of Christianity canon law consisted of rules developed in synods and councils. I will come back to the definition of canon law.

During the eleventh century, the revival of Roman civil law greatly aided the Catholic Church to revive their canon law (Berman 1991: 39). In 1140, Gratianus completed “*Concordia Discordantium Canonum*” (Latin for Concordance of Discordant Canons) which was used to teach canon law (Vorster 2003: 2-4). It was not canon law as it was known later. In the beginning of the twelfth century, the term canon law (*ius canonicum*) was used to distinguish it from civil law (*ius civile*) (Van de Weil 1991: 13). At the same time canon law was also called ecclesiastical law (*ius ecclesiasticum*) (Van de Weil 1991: 12). There is a difference between the canon law and the civil law, because canon law contains ecclesiastical law (Coriden 2004: 18-19). On the other hand, canon law is also a distinct discipline from theology since its purpose is primarily to protect the order of the society that it serves. In this case, the society was the Catholic Church. Here the canon law is limited to matters concerning the conduct of church members within the church (Coriden 2004:11-18). The Catholic Church, unlike civil society or the State, believes that it is charged by Christ the Lord to guide men and women to supernatural ends in the church (Coriden 2004:3; Gerosa 2002: 62).

Canon law is similar to civil law, but the difference is that canon law belongs to the church. It is the theological discipline which entails juridical methods. This idea was advanced by Klaus

Morsdorf in the 1980s that canon law is a theological discipline with specific juridical methods. He says canon law and theology are different in the sense that theology seeks understanding but canon law imposes actions (John *et al* 2000: 4, 6).

2.4.1. Lutheran perspective

During the Reformation period Martin Luther (1483-1546) opposed canon law because he thought that it was an oppressive tool of the pope. He contended that it gave excessive power to the pope and criticised it for including more law than theology. Luther knew canon law well because he studied canon law at the University of Erfurt under Henning Goede. Luther used his knowledge of canon law in debate with Johann Eck in 1519 (Montgomery 2002: 56-60). Luther's concern was that he wanted the law of God to be separate from the law of human beings. He said this because canon law had been lacking with regards to theology. He added that the study of canon law just stands in the way of the study of Holy Scripture (Luther 1966: 95-96). Luther had a problem with canon law, beginning with his view that the content of canon law was completely influenced by the pope, and any study of it was a farcical waste of time. Second, it seems there was the mistaken impression that the law was guided by the Holy Spirit when it was the pope who influenced canon law. Third, Luther viewed canon law as aiming to compel the faithful or church members to obey, but not the church officers. Luther rejects the papal component in the canon law because it undermined the freedom of the member of the church. In other words, the canon law did not take seriously the faithful or church members. To the point, Luther opposed the papacy and the canon law because he found no basis for it in scripture, which for him was the sole authoritative arbiter.

Luther's repudiation of canon law as mere human invention as the basis of the order was also strong. In Luther's view, canon law stipulation could not allow secular authority by the state to punish or remove a bad pope from his office (see Luther 1966:132). For the same reason, Luther (1966:160) argues that temporal matters should be left to temporal authority and not referred to Rome. Here Luther (1966:160) points out that "Bishops courts, should deal with matters of faith and morals, and leave matters of money and property, life and honour, to the temporal judges." Here we can confirm Luther's view that the pope should only have authority in matters of spiritual and moral issues, and then only by virtue of his office. Further Luther argued that in other matters the pope was subject to the state, as Paul and Peter teach in Romans 13:1-7 and 1 Peter 2:13 (Luther 1966:165). In fact, Luther suggested that the study of canon law was

a hindrance to the study of Holy Scriptures since canon law became the arbitrary prerogative of the pope (Luther 1966: 95). Subsequently, of those who followed Luther some maintained that ecclesiastical law should be founded in theology and not only on civil principles or legal principles. On the other hand, some maintained the separation between church and law.

Here Rudolph Sohm (1841-1917) had a great influence in the Lutheran tradition. He maintained that the “essence of the church is spiritual in nature” and that there should be separation between state and church (see Coertzen 2004: 12-13). According to him the church was invisible, and law belonged to society or the world, necessary in this realm in order to bring about order in visible society since it was operative in nature as a law. For him the essence of the law and the church are not compatible. Rik Torfs thinks Sohm’s view was widely accepted among the Protestants because his opinion was in harmony with Martin Luther’s ideas (Torfs 2003: 2).

A Protestant who held a different position on the law and the gospel was Karl Barth (1886-1968), who inverted the concept of law and the gospel because he sought to re-introduce the law. His approach was not satisfactory because he avoided the use of natural law and philosophy (Gerosa 2002: 7-8). As a result, “It prevented Barth from marrying the medieval culture [of] divine law with human law and natural law” (Gerosa 2002: 7). Barth’s view of church polity was that it was a confession which had four characteristics, in particular for the service, liturgy, living law, and as an example to society (Barth 1967: 790,795). It goes without saying that the position of Barth on church polity came to embrace a very anti-natural law position because of his battle with liberalism and socialism (Grabill 2006: 21-23). Against natural law Barth reasoned that apart from the event of God’s self-revelation in Jesus Christ, humanity possesses no capacity for revelation. This revelation is knowledge of God through the word of God. *Inter alia*, in the Lutheran tradition people who also contributed greatly to the development of church polity are Heckel, Dombois, and Wolf. They had different views compared to Rudolph Sohm. “Their position was that church polity should be founded both on theology and legal principles” (Vorster 2003: 3).

This perspective is mainly the German view of church polity. It has been seeking to establish the theological foundation of church polity in the twentieth century. It regards church polity as a juridical science (Du Plooy 1991:176). Here the problem was to reconcile the two views, namely the Calvinistic and the Lutheran views. Confessional churches are inclined towards

Calvinistic principles, where the scriptures are regarded as the normal basis for church government. During the development of church polity in Germany before and after the Second World War, the emphasis was on the concept that was introduced by Luther regarding the “two kingdoms” doctrine, and the radical division between the visible and invisible church. What is evident is that there was a dualistic understanding of the church and the law especially after the Second World War. There was emphasis on divorcing church polity from constitutional justice or jurisprudence, in order for church polity to represent a response to what Christ has given to His church. Heckel, Wolf and Dombois opposed that view. They helped to contribute to the reconciliation of the church and law (Torfs 2003: 3). This implies that church polity should have the general form of jurisprudence.

For Johannes Heckel (1889-1963) church polity is based on love. The scriptural law applies in the church. He says that church polity is the law of love in the church (Heckel 2010: 25). For Wolf church polity is a confessional justice. This means that church polity and the confession of the church are a unity, because church polity is based on confession or creed and its task is to concretise the confession in the life of the church. Wolf says that church polity is both a gift from God and a human claim. He says this because he views church polity as a gift from God and secondly as a human claim because Christians claim to belong to this polity. Again, Wolf argues that church polity develops from the church’s faith. What this means is that the church order follows the doctrine of a particular church. Suffice it to say that Wolf’s view is linked to Karl Barth’s: building the community of Christians requires a specific church order. Barth suggests that a right relation must exist between the Christian communities and Jesus Christ; Barth expresses this in the Christological-ecclesiological concept which emphasises that Christ is the head of the Church (Coertzen 2004: 172:174). For Dombois church polity is the law of grace (*Recht der Gnade*). This type of law of grace does not expect more from people than what God gives them. In this case, church polity intends to help people approach God in order for God to give them law (Gerosa 2002:11). In this respect, the law of grace (*lex gratiae* or *ius gratiae*) emphasises the character of law as a gift from God. For Dombois the emphasis on the character of law as a gift tried to avoid the legalistic connotation of *ius* (law) as a command. Here Dombois agrees with Barth, who says “that the church is not about ‘the right things’, but about God wanting to come right with us’ (Barth 1967: 783-783). This means that law does not demand more of humans than what God gives to them” (Coertzen 2004:173). This implies that law does not allow more demands on a person than what God will allow. In one sense, Dombois says that church polity can be found in Christ’s fourfold command regarding mission, baptism,

Holy Communion and administering of the keys to the kingdom of God, all of which are God's acts of grace to the people on earth (Du Plooy 1991: 177).

2.4.2. Reformed perspective

John Calvin (1509-1564) contributed greatly to the shaping of church polity through his *Institutes* and the *Ordonnances Ecclesiastiques* (Ecclesiastical Ordinances) that were adopted in Geneva as a church order in 1541. The Ecclesiastical Ordinances were planned for a particular city (Van Wyk 2005: 35). His position was that he wanted to apply New Testament teaching about the church in the church order for the organisation of public worship and ministry. In addition, he wanted the scriptures to be the primary source of the church order (Calvin 2008: 773-776). What he meant was that the church order should reflect the purpose of the church as revealed in scripture (Coertzen 2004: 25-27). For Calvin, law and order was an integral part of the church. He had no problem with the inclusion of civil law in the church order provided it did not contradict scripture.

Calvin's views influenced John Knox (1514-1572) as he came into contact with Calvin in Geneva, when John Knox had run away from Scotland because he feared that he would be executed by Mary of Guise, regent of Scotland, and mother of Mary, Queen of Scots (Pearce 2008: 36). While John Knox was away from Scotland, he pastored churches in Frankfurt, Geneva and England. After returning to Scotland, Knox applied most of the principles found in the Ecclesiastical Ordinances. What is unique is that Calvin's model of church organisation was adopted in Scotland with few adjustments, the slight difference being that in Scotland the Reformation was more determined by the Scottish political and ecclesiastical context (Van Wyk, 2005:35). Here the Reformation started as a movement for the institution of the universal church. The Reformers in Scotland did not know what kind of church organisation the Reformed church would be. This was their immediate problem to be dealt with in this new church. Their response was that they wanted the church to be missionary in nature, and this implies the erection and planting of churches as well as spreading the Reformed faith in places where it had not yet reached (Van Wyk, 2005:36).

The Reformed perspective views church polity as a theological subject. Here T.L. Haitjema recommends that the Reformed church polity "must be rooted in the 'Holy Scripture and that the confession regarding the church' must provide the normative guidelines for a church" (Du

Plooy 1994:174). Church polity is also a theological science under the guidance of the work of the Holy Spirit; it studies the word of God to discover the norms, information, rules, and guidelines which God provides for the organisation and uplifting of His church as organisation. This is the Calvinistic view of church polity. Here Calvin is viewed as the architect of Reformed church polity because he always emphasised that the organisation should be based on the scriptural data where Christ was the ultimate head of the church. Calvin deals with this in his Institutes, where he says that the church government should not deviate from what is set down in Scripture (Du Plooy 1994:174). Calvin argues that even human laws in church government should be fully divine in character (*Proesus divinae*), in other words, should be derived from Scripture. Calvin's intention was that the church should have a true and legitimate constitution and well-organised form of government (Du Plooy 1994:174). For this reason Calvin was convinced of the "need for a disciplined, well ordered and structured church, which led him to proceed to lay down the detailed guidelines governing every aspect of the Church." This system of church government came into being in 1558, and lay elders were selected by the state annually (McGrath 1999: 211).

Voetius (1663-1676) describes church polity as a *scientia sacra regendi ecclesian visibilem*, which means the holy science for the governance of the visible church (2004:170). Suffice it to say that church polity is not merely a chain of rules and regulations, but constitutes a theological science which should be used to study the rules for the building of the church as a community of Christians, and for the people's conduct and existence in the church. In this view, church polity studies scripture to obtain God's justice for the church. In a word, church polity is the theological science that studies the fundamental principles of the subject [church polity] as it is taught in scripture and the history of the subject, as well as the order of a specific church.

2.4.3 Presbyterian perspective

During the Reformation, the development of Scottish church polity was focused on offices of the church: elders, deacons and ministers. To this extent, Scottish church polity had a specific political and ecclesiastical context. The emphasis was on the conception of the ministry. Here the Scottish Reformers, in response to Calvin's model of church polity, wanted to establish a confessing church with the worship service at its centre. This was in line with Calvin's teaching that a local church, as a fellowship of believers, must possess the marks of the true Church. These marks are preaching, and the administration of the sacraments. As for Scottish church

polity, church discipline was also a mark of the true church, adding to Calvin's teaching, which merely implied the exercise of discipline. What is more, the Scottish Reformation adopted Calvin's model of church polity without its justification on a scriptural basis (Van Wyk, 2005:165). On the other hand, the Roman Church of Scotland, which was Episcopal, was replaced by the Protestant Church of Scotland. Episcopal is a form of church government which is hierarchical, with more power is given to the church officers, in this case the bishops. In this system, the decisions of the church are made by the bishops.

The Protestant Church of Scotland adopted Calvin's model of church polity but surprisingly retaining some of the Episcopal elements of the Roman Catholic Church, because of the specific political and ecclesiastical situation of Scotland during that time. The initial concern of the Church of Scotland was to emphasise the local church as a visible church and institution to reflect the manifestation of the universal church (Van Wyk, 2005:165). This initial concern was overshadowed by the Reformers' concern with the national church, which they regarded as representing the universal church. To rephrase, the focus was on the local church as a visible church (or universal church), the national church being seen as the manifestation of the universal church. This is a point of departure in understanding Scottish church polity. The shift to emphasis on the national church as an institution raised questions as to who shared in church authority and how to safeguard that authority. The first Protestant church order was written by John Knox and his colleagues in 1560. It was called the *First Book of Discipline*. The principles of Geneva's Ecclesiastical Ordinances had great influence on the *Book of Discipline* (Brauer *et al* 1971: 269-270). The *First Book of Discipline* was insufficient in terms of provisions to organise the national church because of the episcopate in the church, and the interests of the civil government. Here the problem was the struggle to develop the church offices, because the king and bishops had interests within the church. The answer to the problem was resolved by the question "who shares in the authority of the church and how that authority is secured?" (Van Wyk 2005:41).

The *First Book of Discipline* defined the responsibilities of elders, ministers and superintendents. The main focus was on church officers and their election procedures (Hall and Hall 1994: 219-220). Notable in the *First Book of Discipline* is the absence of the episcopal system of church government, the difference from the Roman Catholic episcopal system being that the Reformers' understanding of Episcopal emphasised conciliar government. This stipulated collective decisions by the superintendent's court/classis (presbytery), Synod and

General Assembly in terms of an appellate jurisdiction from the lower to the higher courts. Conciliar government was the system where the final authority of decision-making in the church council rested in a meeting, not an individual. In this system, the General Assembly had the supreme authority (Cameron 1972, 53, see Donaldson 1960, 183-184). This came about as a result of the struggle between state and church.

This *First Book of Discipline* also contained reference to the office of superintendents. Here John Knox and his colleagues did not plan introduction of the *jure divino* polity. *Jure divino* polity is the divine law of the Church. At the time there was a shift from the local congregation to the organisation of the church at the regional (presbytery) and national (general assembly) level. For that reason it was very difficult to organise the church, and so the Scottish Reformers opted to introduce the office of the superintendent, who had powers akin to bishops. The responsibilities of the superintendent were to plant and erect churches, set orders and appoint ministers in areas where there were no ministers (Van Wyk 2005, 36-37). Apart from that, superintendents were to preach and not to stay in one place for a long time. They also exercised a role in spiritual direction.

After a long period of testing and refining the *First Book of Discipline* in 1578, Andrew Melville produced a *Second Book of Discipline*, with some changes from the *First Book of Discipline*. The *Second Book of Discipline* focused on making a church order that was based on biblical perspectives. The *Second Book of Discipline* is regarded as a full-blown Presbyterian effort to formulate a church order (see Hall and Hall 1994: 233ff). This *Second Book of Discipline* is unique in the sense that it opposed the episcopate which was characteristic of the *First Book of Discipline*. Apart from that, the *Second Book of Discipline* is distinct in the sense that the church is understood as the visible church and institution of both the godly and ungodly. Second, the invisible church was understood as comprising the godly and the elect. Third, the power of the church was to be exercised by the official church officers in order to comfort and ensure the well-being of the church. Here power is related to the teaching authority of the church. The power of the church was different to civil power in the relationship between state and church. Both the power of the church and civil power was meant to glorify God. The church was expected to be obedient to the civil magistrate; at the same time the civil powers or civil government were to be obedient to the ecclesiastical powers. Melville rejected the involvement of the state in ecclesiastical matters and the state's power to appoint bishops. He favoured ministerial parity in the courts and councils, and more importantly, he stresses the

equality of all church officers: elders, deacons and ministers were to be equal in power. This was the Scottish view of church polity in the initial stages.

2.4.4 Episcopal perspective

During the Reformation, the development of Anglican Church Polity was focused on offices of the church: the bishops, priests, and deacons. Anglican Church Polity developed from the canon law of the Roman Catholic Church with very few changes. Henry VIII married the wife of his deceased brother claiming that it was justified under levirate law. When she failed to produce a living male heir, the king became convinced that he had violated a natural law by marrying his brother's wife, and sought an annulment from his marriage to Catherine of Aragon. He had also fallen in love with the famously Protestant Anne Boleyn and wished to marry her as soon as possible to secure a male heir to the throne. The Roman Catholic Church refused to grant Henry an annulment, excommunicating him. However, the king and the group which supported him went on to form the Anglican Church of England with its headquarters at Canterbury. This was to cause many years of religious strife in England, until Henry's daughter by Anne Boleyn, Elizabeth I, finally established the Anglican Church of England as the official state religion of England. In terms of church polity, it remained episcopal. The only difference from the Roman Catholic Church was the change of the name of church and the leadership of the denomination.

2. 5. Church polity and its methodological point of departure

For church polity, as for any science and emanating practice, the methods used are extremely important, since the methods indicate the way of attaining knowledge, but also indicate the correct points of departure. This is very important in the study of church polity, because various church jurists have different points of departure on the subject of church polity (Coertzen 2004: 54). The point of departure is linked to the question of the relation between church and law.

2.5.1. Eric Wolf's points of departure in church polity

Wolf identifies four points of departure in church polity. First, the non-theological point of departure, which is used when the State prescribes a legal order for the church. Second, the legal-philosophical point of departure, which is used when church polity remains within the immanent boundaries of the natural law foundation; the problem with this point of departure is that there is no clarity about the usage of natural law, as it views church polity like any other

legal philosophy. Third, there is the saved community as a point of departure, which starts from the focus on the saved community of Christians, and how they should behave as Christians. This point of departure puts emphasis on Jesus Christ as the saviour of the church (Coertzen 2004, 54-55). Fourth, the church as a point of departure, where “the order of the church conforms to the faith of the church [and] the law of the church follows the teaching of the Church” (Coertzen 2004: 55). In this case, the doctrine of the Church is the point of departure for church polity. For Wolf, this point of departure has biblical directions which are also called apostolic, guided, and spiritual wisdom, or simply directions. These biblical directions have three functions. First, to indicate boundaries by stressing that all ideas that contradict biblical directives are invalid in the church. Second, all directives that derive from the Bible are valid as foundational for the church. Third, the exemplary nature of the church has no example against which it can be measured. Wolf says this point of departure is not sufficient on its own, and suggests that this point of departure heavily depends on the field of systematic theology to make an objective confession of faith for a church (Coertzen 2004, 54).

2.5.2. Hans Dombois’ point of departure for church polity

Dombois criticises Wolf’s point of departure because it focuses on the uniqueness of the Church, and this focus makes the church lose its ecumenical character. Wolf’s response to this makes it clear that the point of departure for church polity should be sought within the Christian community, which is a particular community capable of making laws that are binding for itself.

According to Dombois, first and foremost, church law is ecumenical in nature. Koffeman (2009:3) agrees with Dombois with the above statement, however, Koffeman affirms that church law is an ecumenical discipline. Dombois’ description of church law as ecumenical in nature means that “unity is not only something we seek but something which belongs to the very nature of the church and is already given to it in Jesus Christ” (Koffeman 2009:3). Again, Dombois describes the Holy Spirit as having entered into our human history, working historical manifestations. The church is among these manifestations, living in the power of the Holy Spirit. The relevance of this principle is that it determines the dynamics of church history. Dombois concludes that the ecumenical movement is the fruit of the Holy Spirit (Koffeman 2009:3).

From this account, it is clear that Dombois is concerned with the kind of ecclesiology that confesses unity with practice of divisions. Here, Koffeman describes three phases of church history: first, church history in the first century, when church law was not based on elaborated theological concepts of the church (Koffeman 2019:4); second, church law in the medieval period, which was viewed based on the faith with a form of legislature, in order to give the legitimacy to the church. Third, church law in the twentieth century has lost its relevance (Koffeman 2019:4). As we have already seen, church unity is very important. This means that church unity belongs to the being of the church to be a unity in plurality which is conditioned by ethnic groups, geography, tradition, language, history, economics, ways of life and thought. In my view, the only way to unity is for all denominations to take themselves seriously as the church of which Jesus Christ is head. The unity of the church lies in Christ, who is himself its true unity. Further the unity of the church will be discussed in more detail in Chapter 3.

Dombois' point of departure for church polity is an existential interpretation, which starts from the worship service, just like Barth. "[The] worship service is what the church is in reality"(Coertzen 2004: 50-60). This implies that the church and law emanate from the worship service. This point of departure states that church polity is a function of the worship service. He proposes this point of departure as another possibility for having a common church order for different church structures (Coertzen 2004:50-60). For instance, different church structures administer Holy Communion and the preaching of God's word, and that can be a basis for a common church order. Here I agree with Dombois' approach, for the ecumenical reason that the Church can thus be relevant in a global context. The church should take its ecumenical character seriously.

2.6. Meaning of church order

The church order is the whole of general stipulations, established by a competent, ecclesiastical instance and written down to ensure that things go well in church life (Coertzen 2004:188). "What is found in the church polity must find its expression in the church order" (Coertzen 2004:45) The church order is a document that has a binding character in a particular religious community, but is also a document which intends to help the church live in an accountable way before God in all the facets of its existence (Coertzen 2004:45). According to Coertzen, the church order should create space for God's justice and peace in the church. He further argues that church government is established from the church order. This government should be

questioned when it shows characteristics of lack of spirituality through its managerial skills and when Christ is not seen to be head of the church (Coertzen 2004:45).

2.6.1. Function of the church order

According to Coertzen the function of the church order must be to:

[...] help the church to fulfil its task and calling as well as possible, and second aim to help the church to behave according to God's Word and glorify God in everything. Third the church order should create space for the government of Christ in his church; implying that a church order must aim to allow God's Word to speak over the whole spectrum of the church's life and protect and maintain the church's confession (Coertzen 2004:201).

This implies that if the church does not have rules, or too few rules, this could lead to chaos, because the church is a community of Christians that cannot function without order. Next the church is threatened if its church order is defective. The other threat for the functioning of the church order is when church members and church officers think that mere compliance with rules gives access to Christian life. In this case, mere compliance is not viewed as the only requirement for a spirit-filled church (Coertzen 2004:203). Coertzen says that the function of the church order "is necessary and must be maintained but it must be borne by living faith, a humble walk with God and obediently hearing his Word" (Coertzen 2004:203).

2.6.2. Necessity for interpretation of the church order

The church order comprises the collection of rules to help the church operate in a healthy way. At once I should make it clear that rules or laws found in the church order require interpretation, the reason for this being that they are designed to be applied in a particular context, and therefore the law needs to be interpreted to be relevant. Apart from that, interpretation is required in order to arrive at the original meaning and intention of the legislators who made that law. For instance, when dealing with issues of church discipline, some rules can be interpreted literally, or alternatively subjected to certain interpretations and considerations in order to be relevant (Jasper 2004:23).

According to Coertzen, the church order should find expression in the church. This can be done through interpretation. Like any other document, a church order needs to be interpreted in order to be meaningful. Why should we interpret the church order? We should do this for various

reasons. First, to help us reflect on God's order for the Church and be able to do justice to the unique nature of the church and its law. Second, to know the correct meaning of the church order so that it can be applied correctly. Third, to learn more about the prescriptive and regulatory character of the church order of a particular place, time, history, and community. Fourth, to help the church act according to the church order. If the church does not do this, it can bring about disturbance in a church (Coertzen 2004:205-207).

2.6.3 Ways of interpreting the church order

Interpretation of the church order is important in order to handle church matters exhaustively and in the right manner. Here, I discuss five approaches to the interpretation of law according to Neil MacCormick. My view is that these five methods of interpreting law can be used in interpreting the church order. First, the literal rule of interpretation which entails that the rule in the church order has an obvious or plain meaning. Here the rule is applied literally without thinking of other ways of interpretation, for instance in handling ecclesiastical disciplinary cases. The rule is taken at the face value, because it is a rule found in the church order. Second, when the rule is not obvious, the systemic method is used. This approach seeks to understand the principles that lead to the enactment of that rule before the rule can be applied. What is obvious in this case is determined when the aim and objective of the law is clear. Third, an ideological interpretation seeks to displace the more obvious interpretation in favour of a less obvious one. The less obvious one needs to be interpreted in broadest and most practical way so as to give effect to the main objective. In other words the aim of the method is to arrive at a more justifiable principle, for example the biblical story of the woman who was caught in adultery and brought before Jesus Christ to make a ruling (1 John 8: 1-11). The obvious rule in this case was to stone the woman to death. But the less obvious one, for which Jesus opted was to release the woman. Fourth, historical interpretation looks at the historical context of when that law was made. Put another way, it looks at the event of the rule in the development as it was lastly amended. This interpretation depends on whether the rule that was enacted should be applied. If the rule is not found in the church order, it cannot be applied. Fifth, structural interpretation refers to an interpretation of a rule [law] by looking at the legislator's plain or literal meaning of the enacted rule or law. Here the whole rule is read in relation to how it was constructed, with a view to the policies and principles which it was intended to help, in order to reach a reasonable and justifiable conclusion. This interpretation looks at the structure to see

if it favours the kind of situation in which the rule should be applied. It also seeks to find any similar case where the rule was applied (MacCormick 1978: 204-205).

Likewise, Coertzen also suggests ways that are to be considered in interpretation. To start with, we are to read the church order in a theologically accountable way, which is to say, with consideration for the theological implications of the church order. Second, the articles in the church order must be read in their totality. Third, reading any article in the church order by locating it in the context of scriptures that talk about Jesus as the head of the church. Fourth, it is important to know that all regulations, forms, agreements must be read within the totality of the church order. All of this should be done with an updated church order. In support of the above, it is also important to have knowledge of the pre-history of the article, and to be able to read the church order with knowledge of its operation within history. After that, we should read the church order in the light of the confession of faith and the theological tradition of the church concerned. Finally, we should read the church order in the light of God's purpose for his church (Coertzen 1998, 60-67).

2.6.4. Formulation of the church order

A church order should be made for a particular church and for a particular time. When making a church order, experts should search for scriptural principles that can help to make a good church order (Coertzen 1998: 48ff). Literature, such as historical documents, minutes, resolutions should be consulted. At the same time, the church fathers who contributed to the philosophical and theological development of church polity should be consulted. Other works related to church polity, like natural law, positive law, and the confession of faith, should be consulted as well. When the church order has been formulated, it should be theologically accountable, and it should acknowledge that Jesus Christ is the head of the church (Coertzen 2004: 125ff).

2.7. Meaning of church discipline

As stated in the previous section, it is now clear that church order plays a pivotal role in a church in terms of the organisation of the church. In this section, we will investigate this fact the organisation of the church in more detail from a church discipline perspective. First we begin this section by stating that when one talks of 'ecclesiastical discipline', one thinks too readily of the maintenance of certain standards of conduct through the enforcement of laws by

appropriate penalties; or it may also imply the training of persons, so that they may conduct themselves according to the given standards.

One of the troubles is that the word ‘discipline’ has a range of meanings. Though, in our usage, discipline comes from the Latin *discipulus*, a learner, novice, or disciple, and is a derivation of *discere*, to learn, involving the process of inner education (Oden 1982:234). In the Hebrew Talmud, it refers to a learner, with an emphasis on participating in a reflective process, instilling both theory and practice. The Christian concept of discipline has the same meaning as the Latin *disciplina*, which signifies the whole range of nurturing, instructional, and training procedures that disciple-making requires (Packer 1993: 220, cf. Macquarrie and Childress 1986:159). In addition, it has an element of punishment and correction. It refers to approaches that put emphasis on character formation, the teaching of self-discipline, and acceptable behaviour. From the study of ascetical Theology, we learn that discipline is “concerned with the development of Christian life, and in particular with training in self-discipline and prayer” (Waddams 1967:18). It deals with ordinary habits and practices, and can only occur within the fellowship of the church. It is connected to attitudes and practices, and is therefore linked with human behaviour. On the other hand, Macquarrie and Childress affirm that discipline should aim at reconciliation, and at the rehabilitation of those who have injured the community. This is where discipline, as the maintenance of standards, passes into the more important kind of discipline which has to do with the forming of disciples and their training in the Christian life (1986:159).

2.7.1. Foundation of church discipline

During the medieval period, discipline had lost its spiritual impact because it became legalistic. Bishops imposed debts and other secular penalties on the people. By the sixteenth century, the Reformers wanted to re-create disciplinary practise and to restore the godliness of the first and second centuries. To this end, the Reformers instructed the congregations to hear the word of God, and also to practice what they had heard. For this reason they organised bodies that comprised ministers and laymen. The purpose of these bodies was to chastise church members, correct them, and settle disputes between them. The members of these bodies were expected to be role models of piety and godliness. These bodies came to be known as the *consistoire* (consistory) in Geneva, as well as in France among Huguenots. For Scotland these bodies came to be known as the kirk session and/or presbytery. It is important to note that a large part of the business within the church bodies came under the control of laymen. Previously, the clergymen

had monopolised church discipline in the Roman Catholic Church, before the formation of Protestant churches.

2.7.2 Johannes Oecolampadius and church discipline

Johannes Oecolampadius (1482-1531) was a Roman Catholic priest who wanted reform of individual behaviour in the diocese of Basel in 1518-19. He did not like the prescribed confessions and penance because he contended that those practises were an illusion. As a result he gave up his position as a parish priest and became a monk. As a monk Oecolampadius criticised the Catholic Church for its practise of penance because it was being abused. As a result, in 1522, he left the Catholic Church, on the grounds that the Catholic Church had abused excommunication, imposing it too frequently, and for wrong reasons, on church members. His position on discipline was that before a person is excommunicated he/she should be warned. The authority responsible for excommunication should comprise the parish ministers, as well as a few laymen. This position was rejected by the civic authorities, because Christians were being oppressed before they became Protestants under the Roman Catholics. The civil authorities feared that ordained ministers in Protestant churches would be oppressors of their church members, as they had been in the Roman Catholic Church. In order to stop the allegations against ordained ministers and resolve this problem, it was decided that more laymen should have control over church affairs. The civil magisterial courts in Basel were handling all the ecclesiastical matters of the excommunication of people. For this reason Oecolampadius posited that the magisterial court could not handle ecclesiastical matters, because the church and society were different institutions.

By way of contrast, Ulrich Zwingli (1484-1531), a Reformer in Zurich, had no problem with the magisterial court handling ecclesiastical matters, because he argued that the two had effectively become one and the same (Gordon 1992: 15-17). As far as Zwingli was concerned, church discipline was a means for individuals and communities to be restored to their foundation, which is the divine word of God. To put it another way Zwingli knew that it was difficult for the divine authority and power of church discipline to be expressed through human institutions without being corrupted by their subjectivity. Oecolampadius and Zwingli continued to debate in their writings until both died in 1531, but they left the question unanswered. The position that Oecolampadius held was that the church should have autonomous authority over church discipline, and that it was to be handled by the ordained

ministers and laymen. Oecolampadius and Zwingli, through their different positions, had called attention to the issue of church discipline.

2.7.3. Martin Bucer and church discipline

W. Mayrer argues that Bucer's thought was influenced by Luther. As far as church discipline is concerned, Luther wanted it to be independent of the civil magistrate (Spijker 1996: 206-213). Like Oecolampadius, Martin Bucer (1491-1551) also held that church discipline should be independent from the civil magistrate in Strasbourg (Graham 1996: 1527-28). Uniquely, Luther saw the law as condemning the sinner as a burden that led to despair and damnation (everlasting punishment). For Zwingli, law was a manifestation of the divine will, and not to be seen as an opposition to God's wisdom. In fact, Zwingli wanted the civil magistrate and the church to work together in handling church discipline. His aim was for the civil magistrate to start obeying the word of God. Along with that, Zwingli's successor in Zurich, Heinrich Bullinger (1504-1575), maintained that the civil magistrate should handle both ecclesiastical disciplinary matters and civil community matters (Mckim 1992: 104-105).

For Bucer, true spiritual community should exclude the church members who were suspended from Holy Communion. His model had little success in Strasbourg but it was a success in other countries, later spreading to Geneva, Scotland, and to the Huguenot churches of France and other parts of Germany and the Netherlands (Krieger and Lienhard 1993: 530-531). For Bucer notorious sinners should be treated as "heathens and publicans". Matthew 16:19, NIV says that: "I will give you the keys of heaven. Whatever you bind on earth is bound in heaven, and whatever you loose on earth will be loosed in heaven." In many cases he said that those who committed public crimes were to be rejected because they had broken the yoke of Christ and denied the profession of faith they had made with their lips (Graham 1996:18). Bucer also suggested that when the sinners wanted to rejoin, they must frequently attend church services and listen to sermons as well as pray and fast. The sinners who repented must perform good works. On the other hand those who refused penance must be reckoned as serpents and vipers. In a word, church discipline for Bucer was a total community effort, and all the faithful were to assist the elders in the consistory to correct the faults of their neighbours (Spijker 2006: 211-212).

2.7.4. John Calvin and church discipline

John Calvin was greatly influenced in his views by Luther, Zwingli, Oecolampadius, and Bucer (Coertzen 2004: 234- 235). In 1537, Calvin proposed the creation of a disciplinary court for the church in Geneva. The purpose of the court was to have the power to excommunicate, and comprised both citizens and ministers. In Calvin's view, those sinners who were too stubborn to respond to church discipline were to be handled by the civil authorities. For Calvin, the distinction between sin and crime was of little practical significance. Apparently in Calvin's church, discipline and civil law coincided if someone broke the law in the city of Geneva; it meant involvement of the church as well (Selderhuis 2009: 215-217).

Calvin had three goals for church discipline. First, he thought that the church was to be kept pure because it was the Body of Christ. For example if a person who could not partake in Holy Communion was admitted to it, for Calvin this was sacrilege, the same "as giving the body of Christ to dogs" (Baxter 2000: xv). Second, church discipline should be used to prevent the corruption of the good in the church. What he meant was that bad examples are easily followed by weaker Christians because they think good examples are difficult to follow. Thirdly, discipline will encourage the sinner to repent and thus be guided back into Christ's flock. It should be pointed out that Calvin was ambiguous towards the practice of excommunication. He contends that sinners were not to be visited and, in the same breath, said they should be treated as members of Christian community (Henry and Stebbing 1851; 370-376).

As far as Calvin was concerned the power to teach, preach, proclaim forgiveness of sins, to promise everlasting life, and to excommunicate, belongs to the church (Calvin 2008: 817). The church can bind and loose a person by means of church discipline. Discipline is not administered by the sword, temporal punishment, imprisonment, or fines, but by admonition according to the word of God. Censure cannot proceed from an individual but from the assembly of believers. For Calvin this kind of punishment in church discipline was exclusion from Holy Communion and he maintained that this was to be understood as continuity with the apostolic tradition. In regard to excommunication, Calvin suggested that it was understood as a spiritual punishment that preserves the purity of the church (Calvin 2008: 817).

In regard to the relation between the church and state in matters of discipline, Calvin indicates that the church and the state are two different institutions. He further argues that the civil government should help to defend the church from idolatry, sacrilege and offenses taking root

among the people and to protect the church from being insulted and injured. Along with that, Calvin opposed state interference in ecclesiastical matters. Calvin also contended that the church has no power to compel or inflict imprisonment or penalties on a sinner, or to surrender the sinner to the state for punishment. However, Calvin advocated the death penalty for offences like blasphemy and heresy (De Greef, 2008: 160-162)). In addition, Calvin recommended that servants of the word of God should support the state in suppressing sin. The practise of church discipline was performed by the consistory in Geneva (cf. Henry 1851: 382-383).

In my view Calvin's position on church discipline can be easily identified in a number of Protestant churches in Zambia and it has continued to gain ground in Africa. For instance, in Zambia many Protestant churches still exclude Christians from the Lord's Supper. In many ways the Protestant churches in Zambia practice and exercise church discipline as set out in the sixteenth century. In particular, in 2001, the RCZ excommunicated eight ordained ministers based on doctrinal positions on liturgy (Post Newspaper of Zambia, 2001).

2.7.5. John Knox and church discipline

John Knox's position on church discipline followed Calvin's goals of church discipline. In one way or another, he wanted to preserve the integrity of Holy Communion and to protect the good from being corrupted by the wicked. Knox further argued that it was the duty of the civil magistrate to punish not only crimes such as theft and murder but also vices that openly impugned the glory of God, such as idolatry, blasphemy and heresy (Wright 2004: 180). These offences were punished by death in most cases. In fact Knox, like Calvin, supported the death penalty, especially for blasphemers and adulterers according to Leviticus 24:16. In Calvin's commentary on Deuteronomy 13, he defended the death penalty; Knox followed Calvin and Bucer in advocating punishment of the offence by death (Cameron 1972: 165).

The *First Book of Discipline* of the Church of Scotland wanted the civil law of the state to be brought into conformity with the law of God as revealed in Scripture. When the State failed to sentence an adulterer to death, the church could still proceed to excommunicate a person (Cameron 1972: 66-67).

2.7.6. The Scots Confession and church discipline

The Scots Confession (1560) was drawn up by the six Johns, namely John Willock, John Winram, John Row, John Douglas, John Spottiswoode, and John Knox (Wright 2004: 187). The most prominent Reformers in the formulation of civil law were John Knox and John Willock (Cameron 1972: 4). Notably, civil law was greatly influenced by Calvinism, but the Scots Confession is distinctive from John Calvin's position in the sense that Calvin refused to acknowledge church discipline and excommunication as marks of the true church, so as not to give it as much importance as preaching of the word and proper administration of the sacraments. The Scots Confession held that proper administering of church discipline, as well as God's word, were important marks of the true church (Pelikan 1984: 215-216). What is remarkable is that the Scots Confession called for ecclesiastical discipline to be practised as God prescribed in his word, in spite of the fact that Calvin did not call church discipline a mark of church. He identified church discipline as one of the ways in which the church is safeguarded and protected. It was not given the same importance as the preaching of God's word and administering of sacraments (Pelikan 1984: 215).

2.7.7. Andrew Melville and church discipline

Andrew Melville (1545-1622) was among the thirty people who drafted the *Second Book of Discipline*. During that time it was difficult to discipline the noblemen who were close to the king. As a result, the civil authorities and the kirk (church) strongly disagreed over church polity and procedures. Melville followed the Calvinist approach to church discipline that ecclesiastical discipline was to be independent of the civil magistrates (Kirk 1980: 59). For John Knox this distinction was not clear because the church and the state had a close relation; at that time the Church of Scotland was a state church (Henderson 1951, 198).

2.7.8. Westminster Confession and church discipline

The Westminster Confession is an ecumenical confession that was drawn up in 1647 as a symbol of unity, a summary of beliefs, and a statement for teaching as well as a seal of identity. This ecumenical confession of faith was supposed to have been adopted by the English parliament; however, the English parliament did not adopt this confession of faith because the participants in this parliament failed to agree on the content of the Presbyterian Church government and church discipline. It was, however, enacted by the church and national parliament of Scotland (Sydow 1845: 181).

Chapter thirty-three of the Westminster Confession explains and outlines four reasons for church censures (church discipline). First, that “the Lord Jesus, as King and head of His church, has therein appointed a government, in the hands of the church officers, distinct from the civil magistrate” (Bordwine 1991: 185-187). Second, the church officers have the keys to administer and exercise church discipline, in this case forgiving the repentant and withholding forgiveness from the unrepentant. Thirdly, church censures are important for reclaiming and gaining the offenders back to the faith, and for deterring others from the same offenses. For that reason church discipline is used to purge that which could contaminate the church as the Body of Christ. This is to prevent the church from receiving the wrath of God. Fourthly, the officers of the church are to administer church discipline by suspension of the offender from Holy Communion for a season, and to excommunicate the offender from the Church according to the nature of the crime and demerit of a person (Macpherson 1882: 158-160).

Meanwhile Chapter twenty-three of the Westminster Confession on Civil magistrates explains that God ordained that there should be civil magistrates. God gives them authority over the people so that they can use the sword for the defence of the people, encourage those who do well, and punish the evildoers. “Those who destroy external peace and the order of Christ which He has established in the church may be proceeded against by the power of the civil magistrate” (Bordwine 1991: 221-223).

2.7.9. Disciplinary cases in the Church of Scotland

The type of disciplinary offenses that were common in the Church of Scotland were: religious dissent or unorthodox practise, Sabbath breach, disobedience to the kirk (church), absence from Holy Communion or sermons, quarrels, magic, witchcraft, murder, and questions of marriage. For instance, to enter into marriage secretly without permission from the minister or civil magistrate, was an offence (Cameron 1972: 44). Along with that, sexual offenses/sins like fornication, whoredom and adultery were punishable according to the Levitical law of Scripture. Clandestine (secret) marriages were forbidden, and divorces were only allowed in the case of adultery.

It appears to me that the offenses that were the basis for church discipline in Scotland, though they were not specified in their *First Book of Discipline* and *Second Book of Discipline*, were

accepted as punishable offences during the sixteenth century. What is surprising for me is that the Scottish missionaries when they came to South Africa, Malawi, and Zambia in the nineteenth century, brought with them a sixteenth-century style of church discipline; in particular their punishable offenses can be identified in present-day Zambia. Though the Scottish missionaries are no longer in charge of the missionary churches in Zambia, these missionary churches can still be seen to be continuing with sixteenth-century practices. What is shocking is that some of these punishable offences are found in the Zambian Criminal Penal Code as the basis for punishment by the state. The question is how these offences came to be included in the Criminal Penal Code. Of course it was through the influence of European missionaries, *inter alia* the Scottish missionaries. The arrival of these missionaries in Zambia coincided with British colonial rule in Zambia. To a large extent the move to control the moral life of the Zambian people was initiated by both the British colonial government and the European missionaries, who worked together to formulate the punishable offences. According to Verstraelen-Gilhuis, the European missionaries did not like some African practises because they were unchristian (Verstraelen-Gilhuis 1982: 77). For example Zambian traditional dances, drunkenness, and marriage ceremonies without consent of the church and the civil magistrate, were prohibited both by the church and by state law. The Penal Code was drawn up in 1930 by the British colonial authority and it was amended many times before Zambia gained political independence in 1964 (Criminal Penal Code Chapter 87). The state-church relationship in Zambia during the colonial regime was very close, because the missionaries were providing social services, for example education and health services, and the state used to give education grants. In the following section, I will look at legal provisions in the church order.

2.8. Legal provisions in the church order

The legal provisions in the Protestant church order are not clear. It is as though they are not there. At this juncture I want to argue that there are legal provisions in most church orders, even if there is no deliberate effort to gain clarity on these legal provisions. As was earlier discussed, there are two divergent positions regarding the legal provisions within the Reformed tradition of church polity. The first position does not want legal provisions in the church order and the second position advocates that we need legal provisions in the church order. My position is that we need a church order that has legal provisions. First, because church polity is a theological science, and for that reason the church order is always based on the principles and theories of church polity, which has legal theories. According to Koffeman legal provisions are

important in the church polity as a juridical science (Koffeman 2010a: 1-2). Second, after the Reformation the idea of law in the church was not promoted, and in fact it was viewed negatively. Here Luther's concept of two kingdoms and the idea of gospel and law had a far-reaching impact on those who followed, making the separation clearer between the gospel and the law. Third, the development of legal provisions in the church order is a recent development especially in the twentieth century; many Protestant scholars have only recently seen the need for legal provisions in the church order. Fourth, legal provisions in the church order are important in the sense that these legal provisions help to deal exhaustively with church matters; in particular, church members often complain of unfair trials in ecclesiastical disciplinary cases. Here Torfs proposes that the legal provisions in church polity create a sound legal culture within the church (Torfs 1995: 23ff).

2.8.1. Meaning of law

Law is a set of rules for a particular group, a particular place, and for specific purposes. Laws are concerned with the social control of individuals in communities (Wining 2000: 75). A law indicates that societies require certain regulatory functions to be undertaken to avoid and solve disputes that emerge between individuals within the society. According to Coriden, law is by definition a normative element in the minds and hearts of people, which actually moves them to act. Coriden identifies four stages of law. First, law is conceived in the human mind, when legislators perceive a value suitable and desirable for the community. Second, law is brought into the world when it is promulgated, that is, when legislators have enacted it as law. Third, the law lives, though it should be noted that no matter how good the law is, its life is limited. Fourth laws are mortal: just like people, after laws have fulfilled their purpose, they should die. If laws do not die they become a burden and they drain the community of the strength that is the life span of law. I totally agree with this definition of law (Coriden 1985, 29-30).

2.8.2. Legal positivism and natural law

Legal positivism is the theory that states that there is no inherent or necessary connection between the validity conditions of law, ethics, or morality. Put another way, law and morality are conceptually separable. Legal positivism emphasises that laws are rules made, whether deliberately or unintentionally, by human beings. It is self-evident that law is made by lawmakers, who are human beings (Olodom 2003: 51-55). In this context it is important that law needs to be obeyed by church members and church officers. Legal positivism argues solely

about the nature of law as a human institution. This theory posits that law provides reasonably determinate guidance to church members and church officers, at least when the law is applied in the church. Natural law is the law of nature. This theory posits the existence of law whose content is set by nature and has validity everywhere. This is in opposition to the theory of positive (man-made) law. Positive law can make reference to natural law, and natural law can criticise positive law. Moreover, natural law can be connected with natural justice or natural rights.

2.8.3. John Austin's view of law

For John Austin, what is important for the validity of law in a community is that it bears the warrant of the sovereign, and that it is enforced by a sovereign power and its agents. Austin identifies three characteristics of law. First, law as a command issued by the legislator, who is not answerable to this law. The legislator is the sovereign, so the law cannot apply to the legislator. Second, this command is backed by threats of sanction. Third, the legislator is the one who is obeyed habitually by the majority (Dworkin 1975, 30). What is more, Austin as a positivist separates law and morality. It appears to me that Austin's definition of law as a command means that law has power to control others. In this way, it is equivalent to police backing up the demands of law with threats of violence. The weakness of this view of law is that if there is no sanction or threats, it cannot work (Olodom 2003, 51).

2.8.4. Herbert Hart's view of law

Herbert Hart criticises Austin for asserting that law is a command. He defines law as a social fact or rule. Here Hart makes two classifications of law to broaden the scope of law. In the first, primary law is concerned with:

[...] the authority of a rule that grants rights and is imposed on the people or community that through its practices accepts the rule as its standard for its conduct and it becomes binding, for example a law that forbids murder or stealing. Secondary law is concerned with the [...] making of the rules in a club or organisation or church that can be binding, for instance social rules like contracts (Dworkin 1975, 32).

He further identifies three characteristics of law. Firstly, law as a rule of recognition; here Hart emphasises that every member of a community can decide what primary rules are. Secondly, law as a rule of change; this refers to a rule by which existing rules might be created, amended or deleted. Thirdly, the rule of adjudication; this rule allows the community to determine when

a rule has been broken and prescribed (Hart 1961: 204-205). Like Austin, Hart separates the law, and morality.

2.8.5. Ronald Dworkin's view of law

Ronald Dworkin's approach to law lies between natural law and positive law. Dworkin defines law as integrity, meaning equality before the law and respect of reason and intelligence. Dworkin criticises positivists for separating law and morality. Dworkin says that this understanding of law as a command separates law from morality (Dworkin 1970: 39-60). Dworkin defines law as a model of and for a system of rules, and positivism's central notion of a single fundamental test for law forces us to miss the important role of standards that are not rules (Dworkin 1975: 32). He identifies two characteristics of law: law as a principle, and law as a rule"

Law is a principle in the sense that it has a dimension of weight and importance [...] it helps in the process of handling cases by raising the question how important or how weighty the law is in these cases (Dworkin 1975: 39).

Rules, by contrast have no dimension but are functionally important. Rules have requirements or expectations, and can be applicable in an all-or-nothing manner.

2.8.6. The view of Zambian jurisprudence on law and morality

From the Zambian perspective, law and morality cannot be separated. This premise is very important. I will argue here that the separation of law and morality by Austin and Hart has far-reaching implications for understanding Zambian ontology jurisprudence. To start with, in the Zambian view of law it is not a command since a command takes on a character of law as something all-powerful that forces people to act. It implies the command of a sovereign ruler (human being). To understand Zambian jurisprudence, we should seek to understand the unique characteristics of Zambian ontology, and the unique characteristics of the social institution that evolves from ontology (context). The Zambian legal tradition is a direct outcome of the Zambian context. The beliefs in Zambia do not separate morality and legality (Olodom 2003: 54-60).

The conceptual union of law and morality goes back to the ontological undercurrent of the jurisprudence of the Zambian tradition. Here what is considered ontologically good will therefore be accounted ethically good, and at length be assessed as juridically just. For example,

in 1991 the former President of Zambia Frederick Chiluba declared Zambia to be a Christian nation. In the end this was assessed as juridically just and it was put in the preamble of the National Constitution in 1996 (Olodom 2003, 54-60).

2.9. An overview of history of Zambia

2.9.1. Political perspective

The history of colonialism in Zambia started towards the end of 19th century with a company under John Cecil Rhodes, who arrived in South Africa in 1871 to do business. In 1899, the British South Africa Company (BSAC) was given the royal charter by Britain to have administrative authority and power over Northern Rhodesia until 1923, when the British South Africa Company surrendered the ownership of Northern Rhodesia to the British government, in return for payment. However, mineral rights were not surrendered by the British South Africa Company. The territory that was occupied by BSAC was named after John Cecil Rhodes (Myers 2003: 55-57).

In 1924, the office of British governorship was established with executive and legislative councils (Myers 2003: 56). Northern Rhodesia was called the British Protectorate, and they had a constitution of their own made as well. In 1948, the Northern Rhodesia legislative council had created two seats for Africans, becoming self-governing with its own assembly and prime minister.

It was evident that before Federation there was a growing influence in Africa surround the concept of nationalism. Nationalism is a concept that on the independence of countries, specifically African countries in the current discussion. Consequently, in 1948, Kenneth Kaunda and Harry Nkhumbula had formed the political party called Northern Rhodesia Africa National Congress (NRANC). Then, Kenneth Kaunda split from NRANC to form Zambian African National Congress (ZANC) in 1958, because he differed with Nkhumbula over the matter of how much should they co- operate with the colonial regime (Taylor 2006: 13-13).

African Nationalism had a great influence upon Zambia, and Kaunda's influence of nationalism became agitating to the colonial authority. For that reason, Kaunda was imprisoned under a state of emergency, and his political party the ZANC was banned in Northern Rhodesia (Okoth 2006: 108-109).

Kaunda took the radical position not to participate in the general election of 1959. While Kaunda was imprisoned, another political party was formed called the United National Independent Party (UNIP), which was also strong in struggle for independence. When Kaunda was released from prison in 1960, he became the president for UNIP. Subsequently in the 1962 election, UNIP won many seats in the legislative council. By the 1960s, the African politicians were becoming popular in the legislative council. In addition, black people in Northern Rhodesia started realising that the Federation would completely silence the black majority voice and their struggle for independence if they did not vote against it. Because of that, the Federation was dissolved in 1963. In January 1964, a new constitution for Northern Rhodesia was enacted in order to give the country the self-governance. In October, 1964, Northern Rhodesia became an independent state, and the name was changed officially to Zambia. The problem started when the constitutional amendment was passed to have only one state. The result was a ban on all the opposition parties (Taylor 2006: 15-16). The United Political Party (UPP) was banned, and then President Simon Kapwepwe was detained and the ZANC leadership was co-opted into UNIP in 1972. In 1973, there was political unrest in Zambia, because the new constitution had turned Zambia into one-party state (Taylor 2006:1). That continued until 1990, when there was a military coup attempted against Kaunda because of the political unrest.

In 1991, the ban that forbade political parties from participation in politics was lifted. Because of that, new political parties were formed. Subsequently, an opposition party called Movement for Multi-party Democracy (MMD) was formed, which contended in the 1991 election. That year Fredrick Chiluba won the election and became the second president of Republic of Zambia. Chiluba served for two terms of five years each from 1991 to 2002. In 1992, Chiluba declared Zambia a Christian Nation. In 2002 to 2008, Levy Mwanawasa became the third president of Zambia and died during his term as president. Meanwhile, in 2008 during presidential by-elections, Lupiya Banda was elected as president for Zambia to complete the term of office that was started by Mwanawasa (2006-2011).

2.9.2 Economic perspective

Between 1911 and 1953, the BSAC had discovered the richest mineral deposits and largest reserves of copper in Northern Rhodesia. The area where they discovered these copper deposits

was named the Copperbelt. As a result, in the 1950s, the number of Europeans in Northern Rhodesia involved in the mining of copper had increased to about forty thousand (40, 000), and many Africans from Nyasaland (Malawi) had migrated to go and work in the mines of the Copperbelt of Northern Rhodesia (Koth 2006:113-114).

The British colony started exploration of copper in 1950s, when it took over the mineral rights from the BSAC. The economy of Northern Rhodesia was strong all the way through its independence in 1964. The economy was still strong until 1975, when copper prices dropped in the world market. This had a negative effect on Zambia's economy.

In the 1980s, the economy was bad because the copper price had plunged, and international debt from the International Monetary Fund (IMF) and the World Bank had increased. In addition to that, in 1986, 1989 and 1990 there were food riots in the country (Taylor 2006: xvi-xvii). In 1991, the economy started improving but towards the end of 1990s it declined. After 2002, the economy started to improve again to such a degree that by 2006, the inflation had reduced to single digits.

2.9.3 Cultural/social perspective

Before the independence of Northern Rhodesia, the kind of culture was more of capitalist/individualistic under the colonial authority. After independence, the main concern for political leaders was to decolonialise the mindset of the Zambians, because colonialisation had affected the political, cultural and social life of Zambia as a whole. For that reason, Kaunda declared a governing social philosophy called Humanism (Makumba 2007: 135-140). Kaunda, in spite of citing humanism as part of his social philosophy, refused to be a philosopher in his public speeches. He described himself as a Christian humanist. Humanism was a system of governance that is human-centred, and is concerned with the care of humans for one another and sharing of common goods (Verstraelen 1975: 40-42). The concept is concerned with creating a human-centred society where people living together have a collective responsibility. As for practising humanism, it was through belief in God that a human-centred society was created in Zambia. Humanism had created a culture of dependence among the people. To illustrate this, after independence the government provided free medical services and free education from primary education school to university, as well as a government feeding programme in the schools. However, these positive programmes were cut when the economy

was bad, regardless if people could afford to pay for these services privately. The purpose of humanism in Zambia was not fulfilled (Anglin 1994: 41-42).

2.10. Approaches of church polity in United Church of Zambia (UCZ)

History points out that the church order that was formulated for the UCZ was one-sided: it concentrated on the organisational side of the church rather than on the confessional side of the church. Its main concern was to make a church order for maintaining order in the Church, and the government of the church (Bolink 1967:366-399).

Here it has to be remembered that the UCZ church order was first prepared in 1947 by Rev. D. K. Francis, and it went through six revisions before it was adopted in 1965 (Bolink 1967:270-279). It is clear that this church order was made by the European missionaries because the African Christians were not vocal in the negotiations of the union of the UCZ, and most of them had no knowledge of church polity. In my view this church order was imposed on the African Christians (Verstraelen-Gilhuis 1982:332). Rev. D.K. Francis, architect of the UCZ church order, made it in such a way that it was open to possibilities of reunion with other Protestants that did not join the union in Zambia (Bolink 1967:380).

Chilekwa makes it clear that “the UCZ has been a passive recipient of much of its missionary inheritance and has lacked the confidence to revisit its received beliefs and practices” (Chilekwa 1998:93). With this said it should be noted that this is not only a theological weakness. It also shows so many other features of theology in Zambia. Zambia needs highly qualified theologians, who can produce new models. In order to achieve that, the theologians need to be equipped with tools and creative personnel necessary to have active and fruitful encounters with the inherited missionary past.

At the synod of the UCZ it was decided that the committee on rules and regulations of UCZ will to be responsible for the work of church polity for their denomination (UCZ, Minutes of Synod, January 1967, 5/67/17, p13). The work of the committee was to compile rules and regulations for the entire denomination.

2.10.1 Updating the constitution of UCZ

By the time of official decision in 1976, the constitution of the UCZ was revised under the convenorship of Rev. E. G. Nightingale. The official decision of the synod was that the interpretation of the UCZ's constitution shall be determined by the synod, meaning that the committee of rules and regulations was to be responsible for interpretation of the rules and regulations of the UCZ, following principles laid down in the UCZ constitution (Synod Executive Minutes of 1976, Committee on Basis of Union of 1965). It is important to note that at the synod of 1984 an observation was made that the UCZ constitution contained errors, and an official decision was made that the UCZ rules and regulation committee correct the errors in the constitution (Synod Executive Minutes of 1984).

It can be stated that the synod of 1999 revised the terms of reference of the board of trustees with the view of managing the property of the UCZ well (Minute of Synod Executive minute of 1997/ 12). The primary reasons for revising the terms of reference of the board of trustees was that, in my opinion, from onset of formation of the UCZ, the denomination had difficulties in managing the church properties . Also, handovers were poorly done because the African Christians were not knowledgeable enough to manage the properties.

The position taken by the synod of UCZ agreed that their ministers were to retire at the age of 65 years (Minutes of Synod Executive minute of 2000). To fully grasp the issues of retirement, the *Times* Newspaper of 2007 stated that the Zambia Government discards elderly people. The Zambian system does not encourage personal freedom, or choice in defining one's life. Elsewhere, people are reluctant to save money for their pensions because they know that when they are old, relatives and community will care for them, whereas this is not the case in Zambia. Few retired people are cared for by relatives and community (*Times* Newspaper, Lusaka, 23rd May, 2007).

In 2007, the population of the aged was estimated to be at 500,000, and in reality it may have been more than that. Generally, in Zambia retirement money is always a very small that cannot sustain a person even for two years after retirement from formal employment. The retirement age was 55 years according to Zambian law, but the life expectancy was 37 to 39 years. Some people do not even reach the retirement age. Similarly, in Zambia many old people are neglected and do not live in decent homes (*Times* Newspaper, Lusaka, 23rd May, 2007). It is a well known fact that it is a personal effort to prepare for old age. I want to argue that the personal effort to prepare one's retirement, financial management, and legal safety when one

is old, is important. The old person when retired can survive from the savings from the social pension to provide for his or her health care. With this in mind I am of opinion that the issues of retirement in the UCZ were challenging, because most of aged ministers were owed money by the UCZ.

The official decision of synod of 1997 applied to the Ecumenical Development Cooperation Society for membership. This was done with the view of borrowing money in order to liquidate some outstanding arrears to the church workers and staff debts (Minute of Synod Executive minute of 1997/ 25/5).

As it is clear that the synod of 2001 agreed that rural hardship allowance of 5% was given to all church workers who were in the presbyteries in Luapula Province, Northern Province, North-Western Province, Western Province, Central Province, and Southern Province (Minutes of Synod Executive minute of 2001/99/48).

It was agreed that the position taken by the UCZ of 2001 about the continuity of leadership, that when one ends a term as bishop of the presbytery or synod, then the candidate remains a bishop (Minutes of Synod Executive minute of 2001/99/48). Meanwhile, in 2002, it was also resolved that the terms of reference for the bishop should include a bishop's pay (Minutes of Synod Executive of 2002/12). In 2003, the synod agreed that the presbytery bishops holding congregations will not hold congregation due to conflict of authority (Minutes of Synod Executive minute of 2003/13). Again, the synod clarified that the synod bishop was the senior person in the hierarchy of UCZ and at the same time he or she was head of the UCZ (Minutes of Synod Executive Minute of 2003). In 2003, synod decided that the bishop was "to oversee the wellbeing of the church in its mission to itself and the world" (Minutes of Synod Executive Minute of 2003).

2.10.2. Property matters and money matters

At the 1965 synod meeting, the report regarding property from the committee on church union stated that the property shall be under trustees, however, trusteeship shall be vested under the land (perpetual succession) ordinance Chapter 86 of laws of Zambia. Furthermore, the Executive of the Synod of UCZ will be responsible for appointing a number of trustees (Committee on Basis of Union of 1965).

The 1986 report by the synodical committee did not bother to report that there was a need for audit at all levels of the UCZ; the reason for this concern was raised because of the problems of accountability which the UCZ was facing. In the same report, the Synod executive finance

committee reported under the convenorship of Mr. H.T. Halsley had “completed the work of clearing the debts and pulling the church out of its financial difficulties” (Synod Executive minutes of 1986, 6/25)

At the UCZ Synod of 1987, the official decision was made that “emolument to diploma ministers to [was] increase upkeep according to their qualification” (The Synod Executive minutes of 1987), while synod decided in 1989 to create “the retirement fund by synod and an appeal to well-wishers to pay in the sacrificial offerings” (Minute of Synod Executive minute of 1989/ 89/11).

In 1996, the official synod decision was to develop a debt settlement plan and to pay the arrears of church workers who were owed funds by UCZ (Minutes of Synod Executive Minute of 1996). In the same year, the synod resolved that the synod administrative secretary shall be responsible for all the UCZ property. The synod also resolved that it shall immediately implement the change regarding membership of the trustees to include the synod administrative secretary (Minutes of Synod Executive of 1996/ 96/16).

In 1997, the UCZ synod decided that “the file containing important document on Mindolo land, which got lost in the process of handling to and from [the] theological college and Copperbelt estate management board, should be found” (Minutes of Synod Executive minute of 1997:23).

In 1997, synod resolved to restructure the church because their structure was not working well for UCZ (Minute of Synod Executive Minute of 1997). In 1997, the official decision of the UCZ synod was that congregation funds would be disbursed as follows: 25% to be retained by the congregation, and 75% to be sent to the presbytery, who in turn will send 50% to the synod and retain 25% (Minutes of Synod Executive minutes of 1997).

2.10.3. Church discipline and church membership

The document basis of church union of 1965, article XVIII, stated that discipline was exercised for the good of the offender and purity of the church. On the other hand, church members were the baptised and confirmed after completion of the catechumen class (Basis of church union of 1965, article VI).

2.11. Approaches of church polity in Anglican Church in Zambia (ACZ)

First, the Anglican Church embodies the four-dimensional marks of the church as one, holy, catholic, and apostolic. These elements are a reality in the church (Avis 2007: 162). Second, the church is constituted by word and sacrament, ministered by its pastors. This is according to *notae ecclesiae*, the notes or marks of true church which were, according to Martin Luther and John Calvin, preaching the word of God and administering of sacraments as stated in Article XIX of thirty-nine articles of the Lutheran Augburg Confession (Avis 2007:162).

Third, Anglican polity follows the conciliar tradition of the medieval period, the concept of which focuses on constitutionality, or limited authority of the structure so as to help churches to take responsibility. At the same time, church members consent to laws of the church while ensuring flexibility and moderation in applying the rules. The conciliar background means that Anglican polity is not hierarchical but holistic. Bishops have a particular, but not exclusive, responsibility for doctrine, liturgy, and ministry but need to seek the consent of the people of God through synodical deliberations (Avis 2007:164-165). Next, the threefold ministry of bishops, priests (presbyters) and deacons is a non-negotiable platform of Anglicanism in the ecumenical conversation (Avis 2007:165).

In 1965 and 1970s, there was a change in the ACZ, a movement from rural to urban ministry which to a large extent helped to maintain their tradition. In Zambia, the Church's majority shifted from rural to urban congregations, and the percentage of whites fell to a lower percentile of church membership. These changes meant that the Anglicans retained historic forms of ministry and worship while making the ethos familiar to local cultures. Indigenous leadership was followed by deepening reliance upon translations of the Bible and prayer books, as well as the use of local music to accompany worship. The importance of worship and music helped the church to be identified as relevant and local in character (Sachs 1993: 320).

The Anglican Church started in Zambia in 1910. However, the Zambian Anglican church is part of the Church of the Province of Central Africa. It is worth noting that the Church of the Province of Central Africa comprises Malawi, Zambia, and Zimbabwe. The Zambian Anglican Church follows the constitutions, canons, and regulations of the Church of the Province of Central Africa. The *Book of Common Prayer* and the ordering of the bishops, priests and deacons are also sources of church polity in the ACZ. Along with that, the acts, rules, resolutions, and proceedings of the Provincial synods forms part of their church polity.

In view of that the future of episcopacy in Anglican Church, Sumner (2010:45), asks what a sympathetic outsider might have to say to the church. The position in this article is that the Anglican Church has many challenges. As they look at the future of episcopacy, one needs to be humble about the situation and prospect. The Anglican Church approach to church polity is more on maintenance of the church than to missional approach to church polity, despite which the Anglican Church over the past decades has managed to overcome its incapacity as regards doing mission work (Sumner 2010:54). The approaches of church polity in the Anglican church have been affected by its history of injustices perpetrated under the culture of whites, racism, technology, nationalism, and dominance. Without calling attention to the deep wrongness of oppression, neither the oppressed, nor the oppressors can begin to heal. Countering oppression is not only critical to the wellbeing of the oppressed, but to the future oppressors as well (Libby 2012:671).

Damner (2013:67) points out that the Anglican Church is seeking to proclaim the gospel to the whole of society, rather than limit its voice to particular races, classes, or cultures. The episcopal church is standing true to its Anglican heritage of being true for all the people, though it still has a way to go in meeting that goal. Gann (1963: 316) states that “missionary writers argue that Africans also possessed cultural values of their own which should be preserved rather than destroyed by missionary teaching”. It is worth noting that it is in this western culture that Zambia considers developing a church polity explicitly for Zambia. Chalwe (1989:47) has studied the western missionaries at Chipili Mission, and its significance for Anglican church work in the Luapula Valley of Zambia. Chalwe (1989: 47) explains that “ the ideal situation is for the chief of the village to have many wives. It was a custom that he has more wives than his subjects.” However, the western missionaries had problems with polygamy because in their view it was unchristian. It can be said without doubt that polygamy was destroyed by the missionaries, causing serious disturbance to traditional social taboo. If the polygamy is a custom, then it is not sin (Chalwe 1989: 47).

Chalwe (1989:48) explained that Christians were disciplined for practising polygamy because it was classified as an act disobedient. Offenders were refused participation in the Eucharist. Chalwe (1989:48) states that the Christians under instruction could be in the class of catechumen for two or more years; this preparation class mainly emphasised how to recite the Lord’s Prayer, the ten commandment, and the beatitudes, with less emphasis on other Christian teachings.

Chuba (2005:79) who has studied the efforts of church union in Zambia, describes the Anglican Church polity to be missional since Anglican church polity explains how bishops are appointed and how a diocese can be created for the purpose of church growth.. In view of that, Chuba (2005:79), states that the ACZ has used these provisions in their constitution to appoint bishops and create dioceses. It is observed that the last European missionary to serve as bishop of Zambia was Wilkinson from 1970-1981 (Chuba 2005:79).

Chuba (2005:80) refers to the Anglican Church worship style in Zambia as being more characterised by simplicity, turning slightly evangelical in its approach, but with an emphasis on personal salvation. Chuba (2005) also states that the Anglican Church is more of a bridge between Roman Catholics and Protestants in that their beliefs, and their church organisation strikes a compromise between Roman Catholic and Protestant styles of organisation. It can be said that the Anglican have a foot in both the Protestant and Roman Catholic Churches (Chuba 2005:80). Chuba (2005:80) argues that it is possible for the Anglican Church to join an union of Protestant churches.

Doe (2011:2), who has studied the legal system of the Anglican church, states that the legal system of Anglican churches constitutions deal with faith and doctrine, governmental and institutional organisation (legislation, administration, juridical, appointment of bishops, discipline, and property), and canons address functions of ordained and lay ministers, and liturgical and sacramental matters. According to Doe (2011:2), although Anglicans have not yet developed a systematic theology of canon law, they often recognise theology in canon law. To begin with, Doe (2011:2) states that Anglican law defines the rights and duties of the institutions and members of each church. Canonical obedience requires clergy to obey the lawful and honest directions of their bishops (Doe 2011:2). Anglican churches function in civil law as voluntary associations; their internal rules have the status of terms of a contract entered into by the members and are enforceable in matters of property in state court (Doe 1998).

2.11.1. Principles of canon law common to Anglican churches

First, the principles of cannon law tend to be in the nature of general proposition or maximus, expressing fundamental ecclesial or theological values, and rooted in the inherited canonical tradition. Principles differ from rules (particular norms), and enjoy a dimension of weight that may be shared with secular legal systems. Second, the existence of the principles can be factually established. The principles of canon law have legal similarities that have been

generated by the churches using a common historical source, such as the Lambeth conference resolutions, rubrics of the Book of Common Prayer (1662), or even Canons Ecclesial (1603). Third, each church contributes through its own legal system to the principles of canon law common within the communion. The Anglican *ius commune*, as the collective effect of similarities between legal systems, is not imposed from the above. Whatever the church legislatures, they contribute to the share of principles, and its laws may function as a precedent for other churches. Fourth, the principles have persuasive authority and are fundamental to the understanding of each in communion. Fifth, the principle has a living force, and contains in itself the possibility of further development; the idea is that each through its own legislative activity may contribute to, or substance from the share of principles, participating, when such developments are replicated around the communion. Next, the existence of the principle both demonstrates unity and promotes unity within the Anglican Communion.

2.11.2. Membership of the church

According to the regulations of the Diocese of the Central Province, congregation council shall encourage baptised church members to become confirmed so that they may participate fully in the Eucharist, and church life generally. The period of instruction shall be one full year (Article 12. Confirmation section a). The person who confirms new members is the bishop. Similarly the infants and adults shall be baptised by the by priest or bishop at confirmation.

2.12. Approaches of church polity of the Uniting Presbyterian of Church of Southern Africa (UPCSA)

2.12.1. Establishment of the Presbyterian Church

Pons (1982:2) has studied the Presbyterian Church which was established in South Africa as a result of the arrival of a Scottish regiment of soldiers who came to work in Cape Town in 1806 (Pons 1982: 2). At the same time, the London Missionary Society sent Rev. George Thom in 1806 to be pastor to the Scottish regiment. He formed a Calvinist Society, and there were meetings for prayers. In 1812, the first Presbyterian Church was established.

2.12.2. Presbyterian Church of South Africa.

In 1897, the Presbyterian Church of South Africa (PCSA) was formed as a result of bringing together different congregations that were established by white settlers in South Africa (Pons 1982: 2-3). In a sense, the Scottish tradition had a lot influence on the PCSA. This is because

the Presbyterian Church of South Africa came into existence as a result of the regrouping of the different congregations that were started by different Christian mission agents, in particular the London Missionary Society, the Free Church of Scotland and the United Presbyterian Church of Scotland. The PCSA consists of predominantly white congregations. The predominantly black congregations did not join the union of PCSA in 1897 but went ahead to form their own church. This was largely caused by the secession of Mzimba, who was an ordained minister in charge of the Presbytery of Kaffraria at Lovedale in 1898 (Duncan 2003: 49-50). The Free Church of Scotland was the mission agent of this Presbytery. Mzimba had various reasons for forming his own church. To begin with he was sent to Scotland to represent the church of South Africa. While in Scotland he had raised some money for a church building project. When he came back “the issue of control of the funds which he raised in Scotland became a serious concern” (Duncan 2003: 50ff). White missionaries wanted control of the funds. There was white dominance in the Church, and there was a reluctance to ordain black ministers (Duncan 2003: 50). Eventually, predominantly black presbyteries formed their own church in 1923, and it was called the Bantu Presbyterian Church of South Africa. They named the church *Bantu*, which is a term meaning Black Africans, to distinguish their church from the PCSA. Later in 1979 the name changed to the Reformed Presbyterian Church in South Africa (RPCSA), because the word *Bantu* suggested that the Bantu Presbyterian Church in South Africa was an ethnic church exclusively for Black Africans (*Presbyterian Church of Southern Africa Journal*, April/May 1996, 13).

In 1926, the Presbyterian Church of South Africa had established a congregation in Northern Rhodesia (now Zambia) (see *Presbyterian Church of Southern Africa Journal*, September 1997, 13). The group that came to Zambia was the Presbyterian Church of South Africa, which was predominantly white (cf. *Presbyterian Church of Southern Africa Journal*, September 1997, 13). The PCSA and RPCSA had been negotiating to merge since 1897. The second attempt was in 1974 but it failed because of disunity in the RPCSA (see Duncan 2003: 61) and the lack of support for the scheme in the PCSA. Finally, in 1999, the union was successful and the two churches formed the Uniting Presbyterian Church in Southern Africa (UPCSA).

Before the union, both churches had agreed to adopt the PCSA church order and to use it during the period in which they were making a new church order. The RPCSA recommended the PCSA church order to be used because it was an updated one compared to theirs (Duncan 2005: 234). It is worth noting that the church orders of the PCSA and RPCSA were similar because

the missionaries for both churches had been educated in the Scottish tradition of church polity (see Masango 2009:3). After the union in 1999, a committee was formed to produce a new church order. In 2004, the UPCSA General Assembly adopted as the name for the church order *Manual of Faith and Order of the UPCSA*. In 2007, the church order was completed. What is surprising here is that most of the members of the manual committee were South Africans. When the work was commenced there was no representative from Zambia. However, towards completion of the church order in 2007, a person from Zambia was included after much work had been concluded. The formal process of making the church order was agreed upon and reinforced by the churches in Zambia, Zimbabwe, and South Africa, and submissions were made to the manual committee. In fact, not all presbyteries had submitted their recommendations. In particular in Zambia only a few submissions were made due to problems in communication related to the geographical distances and boundaries. It was found that some Presbyteries did not receive the emails containing the chapters for submissions.

2.12.3. UPCSA initiatives of church order

In this discussion, I highlight that the UPCSA church order was developed and adopted without wide consultation with the church in Zambia. The UPCSA church order is adequate, although its production did not reflect so much the Zambian theological, sociological, and judicial culture. This is so because rules or laws are different across the world, based upon different political, religious, or social systems, with different justifications and mechanisms of legitimisation. It should be noted however that UPCSA church order is legalistic, just like any other church order. By virtue of UPCSA being Presbyterians, the denomination is conscious of rules such as of representivity. This relationship-based approach is adhered to in the UPCSA, but it needs a lot of patience and respectful dialogue. The other approach used in making decisions in the UPCSA is consensus-based, and while this decision-making style is good, it is unclear as to why the UPCSA changed to this style of decision making. What is clear, is that the UPCSA changed a goal post from the old way of making the decisions by UPCSA. If the question is more or less to reform the structure in order to promote more dialogue, then it is a questionable strategy for the UPCSA to use the open norms in the manual for creating committees that will be empowered to exhaust matters judicially before any matters can be taken to the General Assembly court of the church. It supports this assertion through the open norms of manual that a council can form groups with defined aims, functions and responsibilities. For now, the manual should remain the way it is. But for future purposes there

should be a progression: producing the manual, legislating, implementation (who enforces the church order), evaluation after a period of time, assessment to see if it is meeting UPCSAs objectives and vision. As it is clear that the UPCSAs vision came after the church order was in making. It can without any doubt be said that it was supposed to be the other way around. Vision reflects the context, so having the context in mind you make rules to achieve that vision. I suggest that there is more room to align the UPCSAs church order to its vision.

It is clear that the negative outlook on church union in the UPCSAs was more pronounced in South Africa than in Zambia as found in this thesis, although the UPCSAs is a multi-cultural church and transnational church. It is important to note that ecumenical relations are vital within the UPCSAs denomination. In short, ecumenical relations show that the UPCSAs is open in its structure and open to new innovative and creative ideas, provided these help the mission of the church.

2.13. Summary

A church polity calls for the rethinking of many basic assumptions about the church and church polity, and new language to facilitate the re-imagination and development church polity which will be helpful in a Zambian context. Here Granberg-Michaelson (2008:281) holds that:

We need to examine and renew our polity, because it is clear that the way we are presently functioning is not empowering the missional engagement of our congregations.

From this account, church polity must compel and guide the church/denomination beyond itself to participate in the activity of the triune God in the world. This chapter helps in understanding the church by looking at different church polity perspectives with a view to identifying good practices which can apply to a Zambian situation, and Africa as a whole. Swart (2008:114) concludes that:

Christian leadership as *Imaginatio Trinitatis* is shaped by the theological reality of a communion ecclesiology rooted in the life of the triune God and socially embodied in the cultural flows of world.

From this account, church polity, like most theological discipline, is heavily influenced by historical context, though we are not always aware of that fact. In my view, church polity as academic discipline should be fully contextualised.

2.14. Conclusion

The philosophical and theological perspective of church polity was greatly influenced by Martin Luther, who wanted canon law to be reformed since it gave the pope excessive authority. For that reason Christ as head of the church was obscured; instead the Pope was regarded as head of the church. Similarly, John Calvin's *Institutes* and the Genevan church order, *Ecclesiastical Ordinances* had far-reaching influence on the Scottish *First Book of Discipline* and *Second Book of Discipline*. Given the above points, in Zambia, this is a crucial issue for those who wish to engage the 'European missionary encounter of Protestant church polity with African culture,' as people like Koffeman have encouraged us to do (Koffeman 2009:191-192). This describes the challenge faced by churches in Zambia. This research does not find in the current shape of the inherited church order strongly contextualised model of doing and being within the church. It is in fact, not overly accommodating or domesticated to Zambian cultural perspectives, values, and forms of life. The pattern I will describe, and its critique, comprises one of the most fundamental church polity challenges. Having said that, a church order is important because it provides guidelines for a church. Along with that it seeks to create space for Christians to be more accountable to God.

Chapter 3. The church union: An overview of Philosophy and theological perspective of the church union in Zambia with a critical analysis

3.1. Introduction

Chapter 3 gives a brief overview of philosophical and theological perspective of church union in Zambia. This chapter will focus on the ecumenical tension between theological and philosophical perspectives of church union in the wider ecumenical movement, and church union in Zambia in the period 1965-2010. The Chapter is specifically aimed at providing an overview and critical analysis of theological and philosophical perspective of church union in the World Council of Churches (WCC), Vatican II, All Africa Conference of Churches (AACC), Scripture Union in Zambia (SUZ), Council of Churches in Zambia (CCZ), Mindolo Ecumenical Foundation (MEF), and Independent Churches Organisation of Zambia (ICOZ), over a period of over 45 years. The purpose of such an overview is to identify the central contributions of said ecumenical movements on the efforts at church union in Zambia. To do so, the chapter will draw on several official texts on the approaches of church polity and efforts at church union as well as other related literature from within the WCC, Vatican II, AACC, SUZ, CCZ), MEF, and ICOZ constituency in general. Further, the chapter will engage with other views of some of the scholars who have contributed to church unity. The first part of this chapter offers an overview of the nature of church unity and its significance, and the interpretation of church unity. This then leads to a critical analysis of church unity. The last section of the chapter will focus on ecumenism in Zambia (Chapter 4).

3.2. Meaning of church union

This is the action of uniting churches or churches becoming united. Church union describes the situation arising where division has long existed, or in areas, as in many of the countries where there are Protestant churches, where Christian unity has never existed at all. In these places, through agreement to unite, the total life and organisation of previously separated churches is wholly merged into one church, the new church in most cases taking a new name, for example the UCZ. Union is a continuing process and seeks to become more inclusive. It tends to have been formed within national boundaries, and often identifies itself in this way. It has been formed from two or more confessional bodies which were previously separate entities, in other words, it is the product of a specific act of ‘union’ among churches.

3.3. Meaning of reunion

Reunion may properly be used in cases where division has occurred within a particular Church at a given time for particular reasons, and where, the cause of division having been removed; the old unity is restored, the reunited Church retaining the original name and organisation.

3.4. Meaning of church unity

Church unity may be defined as the state of two or more churches being in agreement or many parts of the whole coming neatly together. Unity of the church goes beyond agreement or simply fitting together. Church unity is the state of being united as a church or forming a whole. Church unity means oneness of the church, which is the ecumenical task to make unity visible and effective. This is organic unity which is realised in the coming together of previously independent churches into one, united church. This is the fellowship between churches to indicate that churches are on their way from division or separation to unity. This fellowship is expressed in relationship with one another, forms of common prayer, worship, polity, doctrine and convergence on divisive theological differences, common witness and service. Unity is the existing fellowship which is more direct expression of oneness or steps towards it. For example, churches of same confession in particular country have united. Different denominations have come together to form united churches (UC), for example the UC.

The unity of the church is a major biblical theme and belongs to the essence of the church as a sign of the coming kingdom of God. This is the major biblical theme in the New Testament traditions, for example the Johannine and Pauline, highlight unity as of fundamental importance (see John 17). The entire theology of the book of Ephesians also illustrates this, as does the Paul motif of the body of Christ especially in the book of Corinthians correspondence, and the weak and the strong in the book of Romans. Especially in their unity, the Early Church(es) had to be the witness to the world of the truth and reality of the work of Christ and the Holy Spirit.

The unity of the church is identified as one of the four so-called confessed marks of the church: “the one, holy, catholic and apostolic church” (Nicene-Constantinopolitan Creed, CE 381). Unity is not just something incidental to the nature of the church; it belongs essentially to her very being, integrity, and identity. This needs to be appreciated and recognised.

3.4.1. The unity of God: source of knowledge of unity

The unity of God is the source of knowledge of unity. This is because the church exists because of the work of God and must in some way or the other reflect something of the nature of God. The church is uniquely church because of her relationship to God. Christians argue about the possibility of human beings to know God. The argument is whether we can truly know God or not. It is a difficult topic because the Bible says that no one has ever seen God and that God is spirit, hence, no one can see Him. He is incomprehensible because we cannot fully know Him (Berkhof 1941:29).

The knowability of God can be seen as “the degree to which God can be understood or encountered” (Erickson 2001:101). God can be known but to some extent, he cannot be known exhaustively. “God can be known truly yet cannot be known fully” (Job 11:7; Is. 40:18, Jn. 14:7; 17:3; 1 Jn. 5:20; Ryrie 1999:26-27). He can however be known personally and truly. “It is necessary for God to reveal Himself to us but we can never fully understand God, yet we can know God truly” (Gruden 1994:149-151). This is because we are finite in our knowledge of God compared to what he reveals (Deut. 29:29; Rom. 1:19-25). “God has revealed himself more accurately in the person of Christ, the Word Incarnate, the express image of the invisible God, and the mediator of divine will” (Heb. 1:1-3, Col. 1:15-16; 1 Tim. 2:5; Jn. 17:3; Jn. 1:18; 1 Jn. 5:20; see Duffield & Cleave 1983:50). By studying the person and work of Christ, having a personal relationship with him, we can come to understand God as he truly is. This is because God can only be truly known through Jesus Christ. Humans can know God truly and come to have a relationship with him through Christ because he has revealed himself. Even though God cannot be known exhaustively (Matthew 11:27). We cannot fully know him because humanity is sinful and limited, while God is holy and infinite, His greatness is unsearchable and his understanding is beyond measure (Psalm 145:3; Psalm 147:5).

3.4.2. Doctrine of Trinity

The Churches in Zambia believe in the Trinitarian doctrine. Trinity means “God has three distinct persons, yet one God.” Matthew 28:19 clarifies Jesus’ commands his disciples to go and baptise in a singular name, with three expressions indicative of the persons of the trinity. The baptism of Christ also explains the three persons of God being present at the baptism of God the son who is Jesus, the Holy Spirit commonly referred to as ‘Spirit of God’ and the

Father who calls Jesus his Son, were actively involved in the same scenario (Mt. 3:13-16). Though the Old Testament does not directly argue a Trinitarian God, inference to the monotheistic God in plural resonates from Genesis 1:26-27. Arguably God addressed the other members of the Trinity by the plural reference to himself (Gen. 1:26-27). To understand the Trinity better, I will treat them as distinct personalities and explain them as divine persons.

God the father: Jesus himself constantly claimed that God was his 'Father' (Mt. 5:16; 6: 9; Mk. 11:25; Lk. 10:22; Jn. 4:21). The apostle Paul, refers to God as "the Father of our Lord Jesus" (Eph. 1:3), and also makes a distinction between Jesus and God the Father (see Col. 3:17). James called God the "Father of the heavenly lights" (Jas. 1:17). The Father is distinct from the son.

God the son: Hebrews clearly explains that he is divine (Heb. 1:8-13). Jesus Christ is the incarnate Word of God (see Jn. 1:1-3, 14-17). Paul explains the pre-existence and pre-eminence of Jesus Christ (see Col. 1:15-21). The scriptures have attributed divinity to Jesus Christ in several ways. He is distinct from the 'father', and thus, God is also called 'the Son'.

God the spirit: Genesis alludes to his pre-existence (Gen. 1:2). Several scriptures refer to him as spirit of God which means assumes divine spirit (see Mt. 3:16; 12:28; Rom.8:9; 8:14; 1 Cor. 2:11; 2:14; Phil. 3:3; Eph. 4:30; Ex. 31:3; Num. 24:2; 1 Sam. 10:10; 2 Chr. 24:20). He is attributed the nature of God such as omniscience (see 1 Cor. 2:11), and Jesus claims that the signs he performed were by the Spirit of God (Mt. 12:28). Jesus was empowered by the spirit of God to do the work of the Father (see Luke 4:18), and the Spirit raised him from the dead (Rom. 8:11). Though mainly having indirect attributes of divinity ascribed to him, they show his Godship. He is distinct from the Father and the Son (Mt. 28:19; 3:13-16).

The above discussion has shown that the doctrine of the Trinity (the three distinct divine persons existing in one God) slowly unfolds down through the history of redemption and therefore in scripture. The scriptures clarify that God is one (see Deuteronomy 6:4-5; Isaiah 45:21-22; 44:6-8), hence the three persons are one, 'the three but one God'. (John 10:27-32; 17:21). (John 14:26; 16:12-15). There is thus an eternal bond between the Father, Son and Holy Spirit, a common thread of unity that exists within the Godhead. Therefore, there is one God in three persons existing in perfect eternal unit: Father, Son and Holy Spirit.

This belief I hold, and so does my denomination. I believe in the trinity, three persons but one God.

3.5. The unity of the church

In relation to the unity of the Church, according to Grudem (1994:865), the marks of the true church came about as the reformers came up with the question as to how a true church can be identified since scripture speaks of false churches (1 Cor. 10:20). The Augsburg Confession (1530) of the Lutherans defines the church as the congregation of saints in which the gospel is rightly taught and the sacraments rightly administered' (Article 7). John Calvin said, "Wherever we see the Word of God purely preached and heard, and the sacrament administered according to Christ's institution, there is not to be doubted a church of God exists" (1994:865). The Roman Catholics have however rejected to the views of Luther and Calvin regarding the marks of the church, their position has been that the visible church that transcended from Peter and the apostles is the true church, meaning only the Roman Catholic is the true church.

Berkhof brings out the two different conceptions the Roman Catholic and the Protestant conceptions. "The Roman Catholic presents a very imposing structure as it only recognizes a hierarchical ecclesia. The unity of the Roman Catholic manifests itself in its worldwide organization which aims at including the church of all nations" (1938:575). The Protestant however asserts that the unity of the church is not primarily of an external, but of an internal and spiritual character. They believe in the unity of the mystical body of Christ of which all believers are members (1 Cor. 12:12-31) implies the unity. Both the visible and the invisible church is recognised (Eph 4: 4-16); this makes Christians one body and therefore one church. Jesus is the head of the church and he advocates unity.

If the church is to identify itself with Christ, there must be unity. This however does not mean that the church will not face some challenges and conflicts. Local doctrines, language barriers and leadership positions can be checked and can still work with relation to unity but in the case where there are issues to do with the different church doctrines, then it will impair the unity and must be checked in relation to that which Christ teaches because the Word of God is central to the unity of the church. Christ in John 17 prays for unity in the church and so if we are to be one with God the Father, Son and the Holy Spirit, then we are to unite as one:

See to it that no one takes you captive by philosophy and empty deceit, according to human tradition, according to the elemental spirits of the world, and not according to Christ. For in him the whole fullness of deity dwells bodily, and you have been filled in him, who is the head of all rule and authority. In him also you were circumcised with a circumcision made without hands, by putting off the body of the flesh, by the circumcision of Christ, having been buried with him in baptism, in which you were also raised with him through faith in the powerful working of God, who raised him from the dead (Col 2:8-13).

3.6. The holiness of the church

The sanctity of the church is the mark of a true church. What is to be holy? To be holy is basically to be set apart, free of the bondage of sin, to be set apart for a special purpose by and for God almighty. Defined by Grudem (1994:873):

The purity of the church is its degree of freedom from wrong doctrine and conduct, and its degree of conformity to Gods revealed will for the church. However, when it is said that the church is holy, it does not imply that its members are free of sin. Neither does it mean that the church as an institution cannot sin. The church of Christ is holy simply because its founder, who is Jesus Christ is holy (Matt 16:18).”

Horton (2011:861) asserts that, “it is appropriate to bring our soteriological convictions to our consideration of ecclesiology. Both individually and corporately, we are holy in Christ; by God’s election, redemption and calling, the church is holy.” Hence the holiness of the church lies entirely upon the holiness of God. Grudem further suggests 12 factors that make a church pure: 1. Biblical doctrine, 2. Proper use of the sacraments, 3. Right use of church discipline, 4. Genuine worship, 5. Effective prayer, 6. Effective witness, 7. Effective fellowship, 8. Biblical church government, 9. Spiritual power in ministry, 10. Personal holiness of life among members, 11. Care for the poor, 12. Love for Christ. These however are not the only factors but they are the most prominent ones.

The Roman Catholic conception on the holiness of the church, just like its purity, is based on the visible, external character. “It is not the inner holiness of the members of the church through the sanctifying works of the Holy Spirit, but the outer ceremonial holiness that is placed in the foreground” (Berkhof 1938:574). The Protestant conception is that the church is absolutely holy

in an objective sense, that is, as she is considered in Jesus Christ. “In view of a mediatorial righteousness of Christ, the church is accounted holy before God” (Berkhof 1938:575).

The church is destined for perfect holiness which is in her inner being. By virtue of the church being separated from the world and being consecrated by God, the visible church can also be said to be holy. The church of believers can therefore be said to be the church of saints because it is believed to be holy just as he, whose life the church shares, is holy (Eph. 5:30-33). Hence believers have to understand that they are made holy in Christ Jesus and so as they go to the church, it is not the building which is holy but the people who enter it are the ones who are being sanctified by God through Jesus and the Holy Spirit. Sin is part of the world we live in but as the church of God, we ought to strive to live a holy life (1 Pet 1:15-16).

3.7. Catholicity of the church

Catholic means universal. This refers to the wholeness of the Christian faith in the church, full and complete, all embracing, with nothing lacking and for all people regardless of who they are or their faith. The church is spread throughout the world and not only that, the one deity of the Father, Son and the Holy Spirit. The Roman Catholic conception according to Berkhof (1938:575) is that “the Roman Catholic church claims the right to be considered as the one really catholic church, because she is spread over the whole earth and adapts herself to all countries and to all forms of government; because she has existed from the beginning and has always had subjects and faithful children, while sects come and go; because she is in possession of the fullness of truth and grace, destined to be distributed among men ; and because she surpasses in number of members all discerning sect taken together” (Berkhof 1938:575). The Roman Catholic Church perceives itself to be the only true church simply because it has existed over a long period and has a huge numbers of members. Protestants’ conception insists that:

“the invisible church is primarily the real catholic church, because she includes all believers on earth at any particular time; no one is exempted; because consequently, she also has her members among all the nations of the world that were evangelised; and because she exercises a controlling influence on the entire life of humans in all its phase. A church is catholic if it is universal and spreads the word of God. The visible church which is “also catholic or universal under the gospel consists of all those throughout the world that profess the true religion; and of their children; and is the kingdom of the

Lord Jesus Christ the house and family of God, out of which there is no ordinary possibility of salvation” (Berkhof 1938:575).

Therefore salvation is only found inside the church of God.

3.8. Apostolicity of the church

The church’s origin and beliefs as rooted in the continuing living tradition of the apostles is what the apostolicity of the church is all about. “The church is apostolic as it recognises in practice the supreme authority of the apostolic scriptures” (Bruce 1998: 271). Hence the church which is true must draw its roots and be identified with the early church’s practices. The WCC Assembly of Porto Alegre (2006) spoke of:

unity as a *koinonia* given and expressed in the common confession of the apostolic faith; a common sacramental life entered by the one baptism and celebrated together in one eucharistic fellowship; a common life in which members and ministries are mutually recognized and reconciled; and a common mission witnessing to the gospel of God’s grace to all people and serving the whole of creation (Rivera-Pagán 2007: 255-261, 256).

Koffeman (2014: 132-133) distinguishes four quality markers of the church: inclusivity, authenticity, conciliarity, and integrity. The quality of church life can be assessed by taking these quality markers as criteria;

First and foremost, a church should be inclusive, and church polity should serve that quality. Inclusivity means: cultural, ethnic, linguistic or other aspects of human life cannot be decisive in the church. The church is always called to go beyond such borders to the best of its capacities (The South African Belhar Confession).

Second, the church’s conciliarity requires sustained and sustaining relationships between churches in conciliar gatherings, or in other words: it requires structures of mutual accountability and common decision making. A church is not really inclusive, if it is not taking conciliarity seriously at the same time. A church in which groups with different cultural backgrounds and/or spiritual traditions live together without any deeper interaction, is in fact neither inclusive nor conciliar. Conciliarity helps in dealing with challenges regarding uniformity in the church. In ecumenical dialogue conciliar fellowship’ is often seen as opposite to ‘unity in reconciled diversity (Koffeman 2010a:8). In my view that such opposition is not

necessary. In church polity it is possible to safeguard unity in a way that at the same time recognizes the need for diversity.

The WCC assembly of Nairobi (1975) used term conciliar to describe the ecumenical inclination of the churches:

The one church is to be envisioned as a conciliar fellowship of local churches which are themselves truly united. In this conciliar fellowship, each local church possesses, in communion with the others, the fullness of catholicity, witnesses to the same apostolic faith, and therefore recognizes the others as belonging to the same church of Christ and guided by the same Spirit. They are bound together because they have received the same baptism and share the same eucharist; they recognize each other's members and ministries. They are one in their common commitment to confess the Gospel of Christ by proclamation and service to the world. To this end, each church aims at maintaining sustained and sustaining relationships with her sister churches in conciliar gatherings whenever required for the fulfilment of their common calling (Paton 1976: 60).

Third, “authenticity of the church refers to its source. It is founded on God’s revelation in human history, Jesus Christ” (Koffeman 2014:132). Next, “integrity of the church refers to the boundaries of the church. It is the way of living is inspired by what it has understood about God’s views good life” (Koffeman 2014:133).

It is worth noting that before the Reformation, the holiness of the church was identified as an external characteristic, and not the inner holiness of the members through the sanctifying work of the Holy Spirit. The Reformers maintained that the Church is holy as she is considered as being in Christ Jesus. The Church is regarded holy because of the salvific work of Jesus Christ as the mediator. The church is also holy by having holy principles in her heart. The Church is holy because she is separated from the world in consecration to God.

Bosch (1991: 464-467) in his book: *Transforming Mission: Paradigm Shifts in the Theology of Mission* argues that “the mutual coordination of mission and unity is non-negotiable.” It is not simply derived from the world situation or changed circumstances, but from God’s gift of unity in one body of Christ. He contends that the unity of the church should be taken seriously by churches. Hearne (1976:49) in *Seeds of Unity*, argues that the most significant contribution of the World Council of Churches to the ecumenical movement has been its gradual approach to a description of the kind of unity the churches are seeking. Because this is in many ways the one fundamental question on which the discussions on the unity of the church is based. He also

contends that the aim of the ecumenical movement has always defined unity as an effort to realise the idea of the Church as one living body, worshipping and serving God in Christ. He suggests that this involves both an invisible unity and also the visible unity-which would express itself in mutual recognition, co-operative action, and in ecclesial institutions.

According to Murray, the church's oneness should help us to avoid denominationalism(Murray 1976:175-176). Here Bullinger (1952:49-92), quotes Samuel Rutherford that "It is a fearful sin to make a rent and hole in Christ mystical body because there is no a spot in it". Meaning the church is Christ's mystical body, such disunity upsets the father who longs his family to live in harmony; it upsets the Son who died to break down the walls of resentment; and upsets the Spirit who dwells within believers who help them live in unity (see Bullinger 1952:49-92), From this discussion, it worth noting that church members need to know that they can not touch any part of the body of the church devoid of disturbing the whole body. Disunity affects the whole church including its mission work.

According to Murray (1976: 335), Christians should work for unity in church;

If we are one convicted of evil of schism in the body of Christ...then we shall be constrained to preach the evil, to bring conviction to the hearts of others also, to implore God's grace and wisdom in remedying the evil, and to devise ways and the means of healing the ruptures.

In view my, church unity needs to be authentic, meaning that Christians needs to safeguard the church unity because it belongs to the very nature of God. Christians will continue to be united in one body of Christ.

Berger recommends that the collaboration efforts of Christian denominations have created religious "cartels". Cartelisation in competitive market situations has two features: the number of competing units is reduced through mergers; the remaining units organise the market by means of mutual agreements. Ecumenicity in the contemporary situation is, of course, characterised by both of these features. Some of the Protestant churches have merged and some are negotiating looking forward to mergers. Both within and beyond Protestantism, there has been church union consultations and collaborations between the large bodies "surviving" merger process (Berger 1969:143-144,151). Berger notes that wherever religious institutions occupy a monopoly position in society, they have the power to determine their content according to the perceptions of the leadership. A monopoly position in society means, according to Berger, that the church does not need to "listen" to the people.

As the power of institutions declines, their survival depends on their ability to meet the needs of members. Where needs are not being met, in all likelihood, membership will decline and people will switch over to “competing” organisations or resources (Berger 1969:143-147). According to Berger, the crucial sociological and social psychological characteristic of the pluralistic situation is that religion can no longer be imposed, but can be marketed. It is impossible to market a commodity to a population of uncoerced consumers without taking their wishes concerning the community into consideration. To be sure, there still is strong “product loyalty” among certain groups of “old customers.” In addition, the religious group can to certain extent restrain disaffection among the same groups by means of their own promotional activities (Berger 1969: 151)

3.9. Meaning of Ecumenism

Mangina (2000:170), defines ecumenical theology as theological reflection aimed at nurturing the unity of the Christian church, or at overcoming schism between divided churches, or overcoming schism between divided churches.

The word *oikoumenè* is found already in the classical Greek literature, rabbinical writings and the Septuagint. Along this way it came by means of the Hellenistic language to be used in the New Testament. In New Testament the word is found in various places (Matthew 24:14, Luke 2:1; Luke 4:5, Luke 21:26; Acts 11:28; Acts 17:6,31; Acts 19:27; Romans 10:18, Hebrews 1:6, Hebrews 2:5; Revelation 3:10, Revelation 12:9). According to the *International Dictionary of New Testament Theology*, Volume 1, the word was used to refer to the inhabited world in contrast to the uninhabited world, or the land under Roman rule. It was originally a geographical and cultural concept and became a political concept. In the New Testament it refers also to a political area.

The modern use of the word *oikoumenè* refers to the worldwide desire of the church of Christ to see the confession of the church as holy Catholic Church realised in practice. It is the movement out of which each church, as part of body of Christ on earth, seeks the other church as his brother, because he recognises himself in the other as part of the fellowship of believers.

3.10. Ecumenical Movement

The nineteenth century was portrayed as the missionary century. In the United Kingdom, Europe and North-America various missionary organisations came into existence, missionaries

were sent to all parts of the world and local churches came into existence in Asia and Africa. Common problems experienced in the missionary field required mutual consultation and cooperation. It is worth noting that the ecumenical movement finds its origin in the missionary work of the churches. The close relationship between missionary work of the church and ecumenical movement as it would become in the 20th century is generally accepted. The ecumenical movement came into existence with the purpose of bringing the churches to cooperation, mutual witness and if possible unity. The two aspects can be differentiated in the ecumenical movement. To begin with, churches of the same confessional basis came together in a denominational movement, which draw together churches from different countries, for instance, the first Lambeth Conference in 1867 of the Anglican Church. A similar organisation for Lutheran believers followed in 1868. The Presbyterian Alliance, later on known as the World Alliance of Reformed Churches came into existence in which 21 churches of reformed confession met in London in 1875 to draw up a constitution for an alliance of these churches. Invitations were sent to other churches of reformed confession and in 1877 the first general meeting was held in Edinburgh. Again, a World Council of Methodist followed the Ecumenical Movement Conference in 1881, the *Reformierten Bund* came into existence in 1884 in Germany, the International Congregational Council in 1888 and the Reformed Ecumenical Synod in 1946.

Second, the ecumenical movement was conversely not content to remain involved with outreaches between churches of the same confessional standards. The need was to bring churches together even of different confessional standards on a mutual basis, which transcends confessional forms, and co-operation despite differences in church order.

With the dawn of the 20th century an ecumenical climate was already created and there was a great need for a worldwide consultation on which especially the problems of missions could be discussed. Such a conference was held in Edinburgh in 1910. This was certainly the most important occurrence in the pre-history of modern Ecumenical Movement. In real meaning it was not a meeting of churches but of 159 missionary organisations. It did not discuss doctrinal differences. The executive was elected by the meeting was later on in 1921 changed into the International Missionary Council, to which missionary organisations could become affiliated. It dealt with missionary planning, and co-ordination, research, studying missionary questions, education, the providing of information mission conferences were held in Jerusalem 1928, the emphasis was not on geographical expansion but expansion on missionary task to social, political and economic area. At Tambaram, in 1938, the emphasis was on social, industrial and

cultural role of the church received attention and was considered the fourth dimension of missionary work. At Whirby, in 1947, Willingen, in 1952, and Ghana, in 1957. These conferences emphasised that divisions of the church are hampering missionary work. The question was whether the traditional differences between churches should be transferred to the young churches.

The Archbishop of Uppsala, Nathan Söderblom organised a world conference in Stockholm. Six hundred representatives from 93 churches from 37 countries met in 1925 to discuss social, economic and international issues. The name of ecumenical movement coming to existence here was the *Life and Work* commission. Its emphasis was on the concern for practical issues. In later years it dealt with issues like rise of national socialism. At Stockholm the need was however already sensed for discussions of questions related to faith and church order. With a view to this a conference in Lausanne in 1927 led to the establishment of another ecumenical movement to deal with *Faith and Order*.

The same churches gave their support to both the *Life and Work* and *Faith and Order* groups. The desire was that these two groups should unite. At a meeting of 75 persons from both groups in Utrecht 1938 it was decided to establish a World Council of Churches. On 22 August 1948 the two groups united in Amsterdam to form World Council. The International Mission Council united with the World Council in 1961.

3.11. World Council of Churches view on unity

The Constitution of World Council of Churches of 1987, article III, stated: “the goal of visible unity in one faith and in one Eucharistic fellowship expressed in worship and in common life in Christ... in order that the world may believe.” From this explanation, the credibility of our witness to the world and of our very celebrations of the Eucharist is threatened by our divisions at these celebrations of Eucharistic fellowship. This suggests that the Holy Spirit is not absent from the great pressure for Eucharistic fellowship we are now experiencing. We shall not cease to search for possible ways to allow mutual admission to communion in special cases (World Council of Churches report of 1975: 22-24).

Patan (1975:59), refers to the conclusion of the World Council of Churches’ assembly position that unity requires a commonly accepted goal. This view suggests that the churches are called to the goal of visible unity and have therefore struggled, as previous Assemblies have done, to

explain more fully that goal. This view evoked and repeated the statement made at the Third Assembly of WCC at New Delhi which described God's will for unity in terms of one fully committed fellowship of all God's people in each place, in all places, and in all ages. The Fourth Assembly spoke of a deeper internal dimension of unity which is expressed by the term "catholicity". The Fourth Assembly defined catholicity as the opposite of all kinds of egotism and particularism.

However, the church must express this catholicity in its worship by providing a home for all sorts and conditions of men and women; and again in its witness and service by working for the realisation of genuine humanity. The catholicity involves a quest for diversity in unity and continuity. In its catholicity the church is bold in speaking of itself as the sign of the coming unity of humankind (WCC report of Uppsala 1968: 13-14, 20).

3.11.1. Ecumenical view of unity

The term "conciliar fellowship" has frequently misunderstood. It does not look towards a conception of unity different from that of full organic unity sketched in the New Delhi statement, but it is rather a further elaboration of it. The term is intended to describe the aspect of life of the one undivided church at all levels. In the first place, it express the unity of the church separated by distance, culture, and time, a unity which is publicly manifested when the representatives of these local churches gather together for common meeting. It also refers to the quality of life within each local church; it underlines the fact that true unity is not monolithic, does not override special gifts given to each member and to each local church, but rather cherishes and protects them.

True conciliar fellowship presupposes the unity of the church. We describe unity in different ways. One definition give is that "True conciliarity is the reflection in the life of the church of the triune being of God. It is the unity for which Christ prayed when he asked the father that the disciples might be one as the father and the son are one. The source of the church's unity, as of her faith and her joy, is the meeting of the apostles with the risen Christ who bears the marks of the cross, and continuous encounter of disciples today with his living presence in the midst of Eucharistic fellowship." Conciliarity expresses unity by councils of representatives of all the local churches at various geographical levels to express their unity visibly in a common meeting (Patan 1975:60-61).

3.12. Vatican II on ecumenism

According to Vatican II, *Decree on Ecumenism*, No. 2, the disunity of Christians causes offence and distress to both church and world. It somewhat ‘openly contradicts the will of Christ, provides a stumbling block to the world, and inflicts damage on the most holy cause of proclaiming the good news to every creature.’ Furthermore, it damages the ever urgent call for Christian service to the world. We are for that reason compelled to do all we can to help overcome the division, we must try hard, among other things, for an utmost common vision of the unity of the church at every level in obedience to the faith.

According to Vatican II, *Decree on Ecumenism*, No. 2, Christian unity is created in the image and likeness of the Triune God:

The highest exemplar and source of the mystery is the unity, in the Trinity of persons, of one God, the Father and the Son in the Holy Spirit”. Thus the appeal in the highly- priestly prayer is “that all of them might be one, Father just as you are in me and I am in you, may they also be in us so that the world may believe that you have sent me (John 17:21 NIV)

According to Vatican II, *Decree on Ecumenism*, No. 4, summoned Catholics to “to joyfully acknowledge and esteem the truly Christian endowments from our common heritage” which are found among Christians of other churches.

According to *Vatican II, Decree on Ecumenism*, No. 5): “the Holy Spirit has inspired the church to enter more into Jesus’ prayer for the unity of his followers. Christians of different churches, urged on the Spirit are praying and working for his intention.” From this decree, the unity that exists between father, son and the Holy Spirit is the model for unity among Christians. Just as Roman Catholics pray for the unity of Christ’s followers, so too do many Christians who belong to other denominations.

According to *Vatican II, Decree on Ecumenism*, No. 6): states that “the Holy Spirit is calling Christians to rediscover the unity today. This call of the Spirit is particularly urgent in our time. The bitter quarrels of the past must be overcome.” From this decree, the Holy Spirit is reminding Christians that divisions of the past can no longer continue. The divisions in churches are a scandal which prevents other people from seeing the truth of the gospel (see John 17:21). Jesus’ prayer for unity should be part of the spiritual life of every Christian.

It is worth noting that while preserving unity is essential, let all members of the church, according to the office entrusted to each, preserve a proper freedom in the various forms of

spiritual life and discipline, in the variety of liturgical rites, and even in the theological elaborations of revealed truth. In all things let charity be exercised.

In my view, the Holy Spirit addresses everyone in his or her own context (Acts 2:8. It bears witness to the one gospel in many tongues. It permits many forms of declarations, reception and response. It renews and unites the most diverse forms of teaching and godliness, lifestyle and law, tradition and ritual, and thus guides more deeply into all the truth (John 16:13) and into full unity. Therefore life together in Christ requires the individual as well as the community appreciatively to recognise their own talents, to associate them faithfully and to place them willing at the use of the whole.

According to Vatican II, *Decree on Ecumenism*, No. 7),

there can be no ecumenism worthy of the name without a change of heart. For it is from newness of attitudes, from self-denial and unstinted love, that yearnings for unity take their rise and grow towards maturity. We should therefore pray to the divine Spirit for the grace to be genuinely self-denying, humble, gentle in the service for others, and to have an attitude of brotherly generosity towards them.

In view of this decree, Christians should always love one another, and avoid arguing against each other. However, Christians should strive to understand each other better.

Vatican II, *Decree on Ecumenism*, No. 11, speaks of “fraternal rivalry” that the unanswered questions are also bearable given the presence of a sincere desire for “fraternal rivalry”, and providing they stimulate growth together into fullness of the Holy Spirit (Ephesians 4:15; I Corinthians 13:9-11)),

Vatican II, *Decree on Ecumenism*, No. 20 speaks of:

“Defectus (lack) of sacrament of orders in the transmission of the ministry in the reformation churches”. Meanwhile the conviction has been growing that it is not a matter of orders in a total absence, but instead as a “lack of the fullness of ministry, and it is denied that the ministry in Protestant churches exercises essential functions of the office which, according to Roman Catholic conviction, Jesus Christ instituted for his church. It appears to me that it is particularly urgent that on the basis of the present state of ecumenical understanding the responsible church authorities in the context of mutual reception by the churches as a whole. This includes the broadest possible reception of the results of the ecumenical dialogue on the ministry, during

the course of which church leaders should rethink prior positions. Ordination liturgies, for instance, should be examined to see whether they accord with positions arrived at in ecumenical discussions.

3.13. Hermeneutics of church union

The Minutes of the Faith and Order Commission of WCC met on 30 September-7 October 2000 addressed the theme of ecumenical hermeneutics.

3.13.1. Hermeneutical dimensions of symbols, rites and practices

With regard to the hermeneutical dimensions of symbols, rites and practices the WCC of 2000 defined interpretation of non-verbal and that the church through the ages also conveyed the text and words through symbols, liturgical art, music, rites and practices as means of transmitting the gospel. It should be mentioned that the symbols and their interpretation are frequently culturally determined. The study of symbols can be radically uniting. The use and understanding of symbols can vary confessionality of independent regions. However, symbols can be regionally based: a certain approach of symbols may well unite the people of a certain region despite their confessional identity (Minutes of Faith and Order Commission of WCC of 2000: 55).

The WCC agreed to expand the study of ecumenical hermeneutics to include the interpretation of scripture, interpretation of tradition and traditions, hermeneutics of confessionality, hermeneutical dimensions of reception and hermeneutical dimensions of symbols, rites and practices (Minutes of Faith and Order Commission of WCC of 2000: 51).

This area of the study of symbols may contribute to an appreciation of diversity within unity, and more to increased mutual recognition since non-verbal area is also powerful area of church life (see The Minutes of Faith and Order Commission of WCC of 2000: 55). The question raised in ecumenical interpretation is that how can the symbols promote greater unity among churches? Based on this interpretation it is clear that UPCSA, UCZ, ZAC, RCZ and CCAP easily unity in music as a symbol.

3.13.2. Hermeneutical dimensions of reception

The other approaches to the hermeneutics of church unity has been the interpretation of the receiver. Since the recipient receives the ecumenical statements and agreement, these agreements have far reaching impact upon the life of the churches and their relationship with one another. Multilateral agreements have assisted or enabled mutual recognition between

churches on the regional and bilateral levels. Bilaterals, have also given churches the possibility to formulate and agree on their own positions in a way that had not previously possible (Minutes of Faith and Order Commission of WCC of 2000: 71-72).

This interpretation of reception determines the value and authority of ecumenical statements. This study observes that from 1965-2010 in Zambia, there has been a heightened awareness of the importance of the problem of reception, together with a sense that there is a limited use to generating ecumenical texts which are received by churches themselves. This research observes that despite if the reception of ecumenical statements, the practice has been contrary to the intended purpose of those ecumenical statements. There have been failures on the part of churches in Zambia to read ecumenical texts as an attempt to find convergences rather than reading them as new confessions of faith. It is to be noted that the reception bears a strong hermeneutical dimension, it is clear that in order to deal with the problem of reception, and its hermeneutical aspects need to be clarified.

Reception in this interpretation raises important questions both about the churches and about texts which are being given to them for reception. This approach to interpretation seeks to explore interpretation keys at work in the different churches when they received ecumenical documents. Second, it seeks to examine the compatibility of these interpretative keys, their complementarity, and their potential to help churches learn from each other (Minutes of Faith and Order Commission of WCC of 2000: 72).

This interpretation also seeks to examine the theological presuppositions influencing the reception. At the same time, examining the contextual and cultural factors influencing reception interpretation and exploring the structure of authority are involved to assist or deter reception. Furthermore, this interpretation also examines whether or not the hermeneutic is implicit in the texts offered to the churches and whether or not the nature and purpose of any given ecumenical text, and its purpose is clearly explicit.

In many respects, this interpretation seeks to find points of convergence between churches and their responses to Baptism, Eucharist and Ministry (BEM) (Minutes of Faith and Order Commission of WCC of 2000: 72-73).

3.13.3. Hermeneutical dimensions of Interpretation of Scripture

It is clear that all the Christian churches agree that the Holy Spirit makes Holy Scripture the word of God, the message in which God reveals himself and gives himself to humans. This

work of the Holy Spirit is an incarnational event; the word of God takes flesh among us. It is up to all believers, and to the church to open the way for the advent of this gospel of God (Minutes of Faith and Order Commission of WCC of 2000: 52).

In view of this, Christians and churches have an interpretative task to allow the word of God to speak for itself. With regard to the interpretation of scripture there is a need for hermeneutical keys, exegetical methods and legitimacy of interpretation. However, the WCC has not agreed on which hermeneutical position is correct. As much as there is wide agreement on Baptism and Eucharist and Ministry (BEM), many churches do not agree on an understanding of interpretation of Scripture. To some extent this has been the source of divisions in some churches (Minutes of Faith and Order Commission of WCC of 2000: 52).

Because of language, cultural, grammatical, and historical gaps, scripture must be interpreted. Interpretation of scripture aims at bringing out the intended meaning of the author to his audience. Although there may be several applications of any given passage of Scripture, there are also different appropriate ways of interpretation of scripture. The meaning of Scripture can be determined when an interpreter thoroughly applies the literal, grammatical-historical and other relevant methods of interpretation. However, I also agree that, mostly, Scripture is well understood by the illumination of the Holy Spirit (John 7:17; 16:12-15). If divided churches were to take this view it will to some extent reduce the problems of divisions in churches.

The lack of sound biblical doctrine in the life of churches in Zambia overshadows even the strength that the church has. The close examination of the strengths of churches in Zambia namely their passion for prayers and their generosity shows that both of these strengths lack a proper sound biblical basis and balance. “It is dangerous when one aspect of doctrine is given more prominence beyond its biblical balance” (Roberts 2000:25). This is clearly evident in the fact that the prayers which most members express towards God and their motive for being generous are not driven by biblical truth. Biblical truth is basically an appropriate way of handling of the word of God. Most of the people are committed to prayers so that God can give them material blessings. The majority of the prayer requests from people are about God healing them and giving them more material blessings so that they can be rich. Platforms where both believers and non-believers meet for prayers are not used to evangelise unbelievers and help believers become stronger in their faith. This is evident in the fact that most of the prayer meetings are focused on people being set free from the power of Satan and demons. But scripture reveals to us that it is the responsibility of leaders to “feed my flock.”

In the New Testament the apostles always strived to ensure that there was clear presentation and application of sound teaching. However, many churches in Zambia today do not understand the fundamental place of biblical doctrine in the life of the local church. Here Wilson and Ryken hold that, “doctrine is not just a bundle of the church’s own ideas, thoughts, and dreams about God but it is a declaration of what God himself has shown and told us, inscriptulating it in the Bible for all time” (2007: 34). On the contrary, in Zambia have neglected the fact that as churches they ought to be grounded in sound doctrine. Some churches in Zambia are like churches that have not clearly stated or even shown the place of sound biblical doctrine in their life and ministry of the church. Churches in Zambia to a large extent fit the category of churches that compelled De Young highlight the fact that:

The hole in the holiness is that we do not really care about it. Passionate exhortation to pursue the gospel-driven holiness is barely heard in most of our churches. It is not that we do not talk about sin or encourage decent behaviour. Too many sermons are basically self-help seminars on becoming a better you, moralism and it is not helpful. Any gospel which says only what you must do and never announces what Christ has done is not gospel at all (De Young 2012:10-11).

From this discussion, it is clear that churches should take seriously the sharing of the gospel. This is evidenced by the number of practices that have been embraced and tolerated by the churches in Zambia and an unfortunate absence of historical and expository sermons during the church service on Sunday and other corporate meetings that the church has.

Most of Churches in Zambia do not emphasise teaching and preaching of biblical doctrine. The historical and expository preaching is not taken seriously. In fact preaching is no longer a major component in most of Churches in Zambia. Many Churches have lost the appreciation of sound teaching and submitted to prophesy and miracles as highlights of corporate gatherings. Most people believe that it is not just enough to just preach God’s word but believers should allow God to demonstrate his power and confirm his word. 1 Thessalonians 1:4-5 is usually used as a scriptural reference to support miracles and prophecies as a confirmation of God’s word. This is what the apostle Paul says in 1 Thessalonians 1:4-5 “For we know, brothers loved by God, that he has chosen you, because our gospel came to you not simply with words, but also with power, with the Holy Spirit and with deep conviction. You know how we lived among you for your sake.”

The misinterpretation of 1 Thessalonians 1:4-5 is just one indication of how much people are lacking training in proper handling of scripture. A proper understanding of that passage in its context can help one understand that the confirmation of the work of God in the life of the Thessalonians was evidenced by the fact that they gave their lives to God. That is why the apostle Paul continues in verse 6 by telling the church of the Thessalonians that they became imitators of Paul, Timothy, and Silas and of the Lord because they were now Christians and their conversion was clear not just to Paul and his friends but also by others in the surrounding places:

The Lord's message rang out from you not only in Macedonia and Achaia — your faith in God has become known everywhere. Therefore we do not need to say anything about it, for they themselves report what kind of reception you gave us. They tell how you turned to God from idols to serve the living and true God, and to wait for his Son from heaven, whom he raised from the dead — Jesus, who rescues us from the coming wrath (1 Thess. 1:8-10).

Historical and expository preaching is lacking in most of Churches in Zambia, which is evident in the misuse of scripture has also led to the promotion of nominal Christianity. The church has embraced people to join them for prayers but it has failed in its tasks to help people join them in the Christian faith. Many people have been misled to think they are Christians simply because they attend prayer meetings at a church. Some of the unbelievers have had an experience of being delivered from demons while others have had a privilege of having their exact prayer requests granted. The unfortunate thing about these happenings is that people have used such blessings as the reason they are Christians. Therefore, this has greatly contributed to the growth and type of Christianity which emphasises blessings not only in the church but also in the nation. There are many people that profess to be Christians not because of the saving grace of God in Christ Jesus. This is largely because the church does not confront people with the truth about how God sees humanity's greatest need of a saviour.

The unfortunate consequence of lack of sound doctrine is also evident in the lack of growth among believers. It is through the awareness of God's will and exhortations to live according to what God desires that believers grow. It is for this reason that I agree with Milne when he says that "the church cannot live above its preaching.... Preaching which is concerned essentially to lay bare the teaching of the Bible and apply it relevantly" (Milne 1982:229). Apart from God's word, humans cannot grow in the likeness of Christ. It is through obedience

to God's revealed will in the scriptures that believers grow and walk in the path that pleases the Lord. Furthermore, through God's word people become conscious of who God is. He is holy and therefore His people ought to be and live holy lives. On the contrary, since God's word is not clearly taught as it ought to be taught, through teaching and preaching, many members in some Churches in Zambia seem not to be aware of the main focus of Christianity and what they should commit their lives to.

In addition, many members do not have a biblical framework that they can use to counter false teaching. Some of the pastors in Zambia are warning their members that they should be very careful as they listen to other preachers and just make sure they selectively learn because some people are teaching wrong things. In as much as it is wise to warn people to be careful to whom and to what they listen it is not enough to help people stand against wrong teachings. It is imperative for church leaders to help people be able to discern what is sound teaching and false teaching. Failure to help people think biblically results in people embracing human philosophies as opposed to God's word. Consequently, any wind of doctrine that sounds profound or has been packed by the one delivering it as a message from God weeps them off their feet. This is a tragedy that is evident among the majority of Church members in Zambia. Subsequently this has brought about church splits in most of the churches under the period under investigation from 1965-2010.

It should be mentioned that abuse of leadership authority in Zambia is affecting efforts at church unity. What is worse, the interpretation of scripture for the prosperity gospel is one of the ways in which church leaders are abusing their leadership authority. The true word of God has been diluted, and people are now being told to buy their blessings from a man of God, instead of using whatever gifts God has given them to the glory of God. All they want is wealth and riches. They fail to tell people things that will bring them salvation, all they are doing is to tell them to give and at the end of the day, they are benefiting at the expense of their members. Sound theology has lost its place, replaced by the prosperity gospel. Preaching, counselling, evangelism, and discipleship have all been neglected because the leaders have no time to help their members, because all they are doing is speaking about how rich one will be when one gives money. This is not what God intended for the leaders. Church leaders are appointed by God to care for his people and so they must be able to do just that. The members should be able to see God's love through the leadership.

3.13.4. Hermeneutical dimensions of confessionality

The doctrinal confession is sometimes referred to as statement of faith or a creed. However, we can also say that it is written beliefs that express one's understanding and interpretation of the key Biblical doctrines. Doctrinal confession outlines principles that form the basis of beliefs; thus, these beliefs are the ones which completely inform churches with regard to who they are, what they believe in and what affects them as a church. The divided communities can be better understood by their doctrinal confession of each church other than particular understanding of doctrinal details (Minutes of Faith and Order Commission of WCC of 2000: 52). Societies are governed by what they believe. These beliefs are agreed upon by the people in the same society in order to guide the people. Christianity, being a group of people who have come together for a common goal, has doctrines (beliefs) which govern them which are informed by the Bible. A doctrine is understood as: The body of teachings of the Christian faith concerning its central beliefs. Doctrine is grounded in Scripture and aims to maintain the integrity of Christianity by distinguishing it from non-Christian beliefs. Doctrine is of central importance in Christian preaching and teaching in that it equips the people of God for effective and faithful service in his world (Manser 2009).

Therefore, doctrinal confessions are based on the doctrines of different denominations. In my opinion humanity would not make sense if people did not have belief in anything. What we believe defines who we are, our culture and many other aspects of our lives. Having said so, most humans if not all have belief in a deity, these beliefs can either be documented or stated verbally.

3.13.5. Hermeneutical dimensions of Tradition and traditions

The Fourth World Conference on Faith and Order in Montreal of 1963, proposed that the content of the gospel, must be handed on in the church through tradition. It is worth noting that tradition always happens in an historical context. The traditions in this case are liturgies, creeds, symbols, writings, teaching and confession of faith and church polity. The issue here is that who determines authority and interpretation of tradition, however this has been the other source of division in the church (Minutes of Faith and Order Commission of WCC of 2000: 52-53).

The development of the idea of *sola scriptura* from the context of Reformation to the Enlightenment is often times not explained in Zambia. The Reformation thought and Enlightenment thought played a role during Reformation period. The Reformation language had played important role in Protestant theology stressing the central position of the word of

God, that was made flesh in Christ, as represented in the Bible. One of the contributions of Reformation was to establish the word of God as the sole basis of Christian faith. This is so because, many people have taken the idea of *sola scriptura* for granted. In particular, in Zambian context it is very unfortunate that many people do not know the historical underpinning and also the circumstances that lead to the formulation of the slogan or idea of *sola scriptura*.

Whereas, one of the strong reasons that led Martin Luther to challenge the Roman Catholic Church was the abuse of apostolic succession and consequent the ecclesiastical authority (McGrath 2007:6). In the same vein, Luther became convinced that the scriptures alone were authoritative and the church must bow to them and respect them.

The two-word term, *sola scriptura* was Latin for "by Scripture alone," and it was among the principal mottos of the Protestant Reformation. For that reason, the *sola scriptura* was regarded as a doctrine of sufficiency of holy scripture in all matters necessary to a man/woman's salvation, the important things of faith and the practice of faith in life.

Sola scriptura does not necessarily mean that all truth is to be found in scripture alone. Again, it does not suggest that it is only through the scripture that the truth has come to God's people. For the Lutheran reformers this did not mean that only the scripture has authority rather it is supreme and overriding authority. Along the side was the subordinate authority were Christian tradition and church confessions are (McGrath 1995:150-151). I should add that the principle of *Sola Scriptura* applies to things necessary to man/woman's salvation and to all matters of faith and the practice of faith in life. On the other hand, during the enlightenment or the age of reason the idea of *Sola Scriptura* was challenged as a result of the intellectual climate of people who subscribed to philosophy of enlightenment (McKim 1992: 185). This philosophy had no trust in the ecclesiastical authority and the scriptures instead preferred reason and self-experience. Interestingly, the enlightenment helped the Protestants to be more objective in their faith. As well as, helped them to approach the Bible in the scientific way in order to maintain some form of consistency in the biblical interpretation.

The idea of *Sola Scriptura* promoted the existence of the printing press, the universal distribution of Bibles and the universal literacy. It also contributed to the universal possession of scholarly support materials because Christians could study by themselves and squarely, the universal possession of adequate time for study of the Bible. It also helped Christians to study the Bible as the universal nutrition or facts for edification, and at the same time it helped to

shape the universal education in a high level of critical thinking skills (Gassman 2007:152-155).

Sola Scriptura played a pivotal role at that time but it was criticised during enlightenment on the basis of the reason that they should base the Christianity belief on reason (see McGrath 1995:150-151). On the contrary, the idea of everyone interpreting the Bible was also criticised because it created a problem of determining which interpretation was correct or right.

From this discussion, it can be said without doubt that the concept of *Sola Scriptura* also, it ignores the historical Christian tradition that was used in early church to settle doctrinal disputes not scriptures alone.

In a word, the subject of *Sola scriptura* from reformation to enlightenment, at its best, it has been a source of disunity in most of churches in Zambia who thinks that Christian tradition is not necessary to illustrate this some churches do not see the need for church polity or confession of faith.

3.14. African Perspectives on ecumenism

In discussing African perspective on ecumenism, Beethan (1966:38) explains that “... there was always greater religious tolerance among African Christians than usually obtaining among Christians in Europe or America. It was common to see African Protestants would support the Harvest Festival of the Roman Catholics as if it was their own. But, despite this, the tragedy and weakness of division and disunity were there.” Similarly, Hearne (1976:46), adds that tolerance is one reason for the obvious weariness and lack of concern about ecumenism, although it would appear to provide a very good basis for moving towards Christian unity. But African people, having accepted Christian tradition from missionaries, may be content to live and let live and not worry very much about trying to change things.

3.14. 1. John Mbiti’s position on church unity

The position of John Mbiti on Church unity is that the Bible is a uniting factor, at least potentially, because it can bring together many people of different cultures and church traditions (Mbiti 1987:37). He further says the Bible in the world is regarded as a sacred book of the Judeo-Christian tradition (Mbiti 1987:33). In addition, he lists common themes that can be of uniting factor for Christian community: God, Jesus Christ, people of God, Church as body

of Christ, Kingdom of God, salvation, sin, faith and hope. However, he warns the Christians that these themes can also cause divisions if not interpreted well in a Christian community.

According to (Mbiti 1978:260), ecumenism “must heal the tragedy of divisions and create an understanding among members of Christian tradition.” He further says that the ecumenical movement in Africa will mean Christians here, as elsewhere in the world, must pool together their strengths as churches in order to put on the full image of united body of Christ.

3.14.2. Jesse.N.K. Mugambi’s position on church unity

Mugambi (1991:42-43), refers to ecumenical unity by saying that missionaries who convened the missionary conferences of 1913 and 1918, were missionaries from Kenya, Uganda and Tanzania of Anglican, Methodist and Presbyterian churches, and Interdenominational African Inland Mission. These missionaries were highly conscious of the need to evangelise in unity and to work towards a united African church. It is obvious that unity cannot be imposed. It is also obvious that the articulated and implied goals of Christian unity are often vague and ambiguous. Yet, the challenge of Jesus to his followers with regards to Christian unity, “that all may be one’ (John 17). The African church and churches must face up to the theological insight that evangelical unity and ecumenical unity are required and corresponding aspects of the same challenge of Jesus to his followers. It is futile to boast of evangelical unity if that unity cannot face up to the ecumenical dimensions and implications of evangelisation. He argues that African Christians need to revive the process of promoting visible expressions of united Christian witness, fellowship and service between and amongst Catholics, Protestants, Pentecostals, Charismatics, orthodox and independents churches (Mugambi 1991:11).

3.14.3. Kenneth Kaunda on ecumenism

According to Kaunda (1966:34-35), ecumenism is first a will to peace and unity a very foundation for living and teaching ecumenism in Africa, for a character-feature of traditional life and attitudes in most places in Africa, is precisely will to forgive and reconcile. Here Kaunda holds that:

We are also forgiving people ... when I talk of our people being forgiving people, I do not mean that they are morally superior or more religious than other peoples. In our eyes, forgiveness is a social virtue which implies much more than words of absolution. It involves restoration to fellowship, the re-establishment of links which have been severed by the past behaviour by the one who needs to be forgiven. Because the only life we have known is life-in-community, to be forgiven is to remain outside the circle

of relationship, and this state of affairs is socially undesirable, quite apart from cruelty of the punishment ... we cannot afford overweening pride and desire for revenge to rule our hearts, because these vices are destructive of community. Our whole life is togetherness, and to be cut off from our fellow human beings is to die in the soul (1966:34-35).

Kaunda's view always had the advantage of a common language and culture to act as cohesive factors to bind the people together (1966: 81). In this regard Kaunda believed that unity was important in a country. Kaunda makes it clear that:

All faiths should live together in harmony. We are after all, human beings. We certainly cannot afford to add religious divisions to the tribal differences which threaten our national unity. Because I happen to be one of those odd people who feels equally at home in a cathedral, synagogue, temple or mosque. I recognise the power inherent in all the major faiths and urgently desire to see that power is harnessed for the welfare and good of humanity(1973:28).

From this account, Kaunda was faced with task of building a new, united nation. From 1964 the motto 'One Zambia, One Nation' was advocated by Kaunda. Kaunda was concerned to promote a united approach to religion. It should however be remembered that Kaunda's dislike of the way in which the churches had imported their divisions into Zambia (Kaunda 1973:16).

3.15. All Africa Conference of Churches (AACC)

The AACC has influenced the churches in their engagement in the decolonisation and nation-building processes. It played a significant role in the dismantling of apartheid in Southern Africa. Examining the common changes unfolding within ecumenism and ecclesiology makes sense given the natural links between the assemblies of All Africa Conference of Churches (AACC) provides some of the most important questions for promoting church unity in Africa.

The history of the AACC, shows the quest for unity of the church in Africa and search for authenticity in Christianity. It is clear from the assemblies of the AACC from the onset its theological grounding has been focusing on the themes of the WCC Life *and Work* instead of the themes of *Faith and Order*. The AACC has been the pillar and foundation of ecumenism in Africa. The National Councils of Churches have been following ecumenical emphasis of the

AACC. The AACC focus has been on *Life and Work*, emphasizing on ethics in addressing issues on the continent of Africa.

The evaluation of AACC assemblies from the first AACC Assembly to the ninth assembly of AACC demonstrates, AACC efforts towards church unity in Africa. However, these subsequent assemblies have had different themes. To begin with the journey towards unity and freedom initiated at Kampala has continued through nine other assemblies with different themes.

At the first Assembly of AACC in Kampala(Uganda) in 1963, had the theme: *Freedom and unity in Christ*. However the main issues of concern for this assembly were the selfhood of the church, African Christian family life, cultural identity, and nationalism. It is worth noting that the assembly was held at the height of nationalist turmoil in most African countries (Minutes of AACC, 1963: 1). The second assembly of AACC in Abidjan (Ivory Coast) in 1969, had the theme: *Working with Christ in Africa Today*. It was clear from the Abidjan assembly that the main concerns were to build the African nations by re-focusing on indigenisation of theology in Africa. This period is important because most of the African countries had gained their political independence from the colonial governments. The AACC assembly addressed the question of the role of the church in development of Africa (Minutes of AACC, 1969: 111, 115-116).

It should be pointed out that the problems facing Africa during colonial rule were common in most of African countries. This thesis has evaluated issues in the context of efforts at church union in AACC and how the AACC's ecumenical recommendations have influenced efforts at church union in Zambia, especially through the Council of Churches in Zambia.

The third assembly of AACC in Lusaka (Zambia) in 1974, was held with the theme: *Living No Longer for ourselves but for Christ*. This period was unique because of the liberation struggles of countries like Namibia, Zimbabwe, South Africa and Mozambique. The issues of liberation, self-reliance, evangelism and justice were the key issues at the Lusaka assembly. It can be said without doubt that the Lusaka assembly is famous and widely recognised within the members of AACC because of the renewed call for a moratorium and resulted debate on the proposal for moratorium. The Lusaka assembly of AACC also gives an account of issuing of Lusaka declaration for a moratorium of money and personnel from abroad (see Minutes of AACC, 1975: 53). From this discussion, moratorium is an official stopping of human resource and material support from abroad for a period of time, in particular for AACC members. The

moratorium dialogue was argued on the basis on achieving self-reliance within AACC members.

The fourth assembly of AACC in Nairobi (Kenya) in 1981, had the theme: *Following in the Light of Jesus Christ*, was held at the time when there were a number of socio-economical and socio-political problems tied with drought and unstable governments in a number of countries in Africa. The key issues at the agenda of the Nairobi assembly were the place of youth, lay people and women in the running of the church. In addition, there were other key issues of militarisation, the food crisis and human development, the refuge problem and the conflicts in Africa (Minutes of AACC, 1981: 1-2).

The subsequent fifth Assembly of the AACC in Lomé(Togo) in 1987, had the theme: *You shall be my witness*. At the time of this assembly the AACC was going through institutional problems. The General Secretary, Maxime Ranfransoa who was asked to step down in 1987, and what is worse, the AACC President, Walter Makhulu who had resigned from the office of President in 1976. Successively, the assembly had appointed Desmond Tutu as President for AACC and Jose Chipenda was appointed as anew General Secretary for AACC. The key issues of this assembly were urbanisation, human rights violations, poverty, development, Africa's debt, hunger and the refuge problems (see Minutes of AACC, 1987: 126). From this assembly in Lomé the AACC had undergone serious restructuring of their secretariat.

The sixth assembly of AACC in Harare (Zimbabwe) in 1992 hadunder the theme: *Abundant life in Jesus Christ*. Initially the assembly was planned to take place in Cairo (Egypt), but the venue was moved to Harare because of the political problems obtaining in Egypt. The key issues of the assembly were the apartheid issue in South Africa and the quest for peace and reconciliation (Minutes of AACC, 1992:1-2).

The seventh Assembly of AACC in Addis Ababa (Ethiopia) in 1997, had the theme: *Troubled but not destroyed*. The central issues on the agenda were interfaith, conflict resolution in the great lakes regions, church expansion and political liberation (Minutes of AACC, 1997:1).

The subsequent Assembly of AACC in Yaoundé (Cameroon) in 2003, had the theme: *Come Let Us Rebuild*, was taken from the Old Testament book of Nehemiah 2: 17-18. The main issues of the assembly were peace and justice in Africa, globalisation, gender issues, democratisation and African Union's pan-African socio-economic development, the New Partnership for Africa's Development (NEPAD). It is worth noting that this assembly was held

under difficult circumstances because the AACC was experiencing financial problems (Minutes of AACC, 2003:56).

The ninth assembly of AACC in Maputo (Mozambique) in 2008, with the theme: *Step forth in Faith*. The key issues of the assembly were moral regeneration and human rights in Africa, peace, democracy and governance. From the Maputo assembly AACC developed the Maputo Covenant which the AACC covenanted for moral regeneration of the continent, global Pan-African solidarity, human health (Minutes of AACC, 2008:173).

From this account, it can be said that the historical discussion on the advent of the ecumenical movement in Africa and the establishment of AACC, the focus has been on the broad theme of *Life and Work* of the WCC. Evaluation of these nine assemblies of AACC, it is clear that the AACC has shaped the theological grounding of ecumenism in Africa. Recognising a shared theological grounding for the structure of AACC, especially, seeing them as a means of living out the church unity in National Councils of Churches as a communion-provides a hole in the roof for achieving progress in ecumenism and ecclesiology, for advancing the church unity in Africa.

3.16. Ecumenism in Zambia

It is found that in Zambia there were efforts at church union within the Protestant churches collaborating in the areas of health services, education and development. A great combined effort has continued in translating the Bible into local languages by the Zambian Bible Society. These undertakings themselves are an education in Christian unity. They help to show the points of union and encourage the desire to overcome the areas of disagreement.

As it is clear that Boys' and Girls' Brigade which is an interdenominational/international organisation has been encouraging church unity among the boys and girls of different protestant denominations. On the other hand, the *World Day of Prayer*, in local communities has been observed through interdenominational fellowships where women from different churches gather together to worship. Although it is an annual event, it makes a difference in terms of ecumenism.

3.17. The Scripture Union of Zambia

The Scripture Union of Zambia was founded in 1963 under pioneering work of Mr. Rodgers Pierce. It was given legislative status by the Republic of Zambia to operate in both primary and secondary schools.

Cheyeka (2005) argues that the Scripture Union movement might have come to Africa via Nigeria. Cheyeka (see 2009) suggests that the Scripture Union started 1867 in England and came to Zambia through Copperbelt in 1963. The scripture Union movement started as a movement a club in Zambian schools.

Cheyeka (2009:150-151) asserts that:

The Union first arrived and preached on the Copperbelt before spreading to the rest of the country. Three leading Charismatic leaders Rev. Dr. Dan Pule, Founder of DUMAMIS Ministries, Bishop Joshau Banda, of Northmead Assemblies of God and Pastor Nevers Mumba, of Victory Bible Church and Ministries, are products of Scripture Union meetings while at Hillcrest Technical Secondary School.

It is to be noted that the Scripture Union was largely influenced by the Charismatic movement, it is found that although the Scripture Union Bible study material was used, the practice in worship was charismatic. The songs and liturgy were charismatic. History points out that students attending Scripture Union came from different denominations: it was clear from its inception that the Scripture Union served as a tool of uniting students regardless their denomination.

Scripture Union therefore became a small Bible training ground for would-be church leaders. Lazarus Phiri (2014) makes it clear that those who had been leaders in the Scripture Union in Secondary Schools when they met at National Service Training Camps encouraged one another and to become involved in church life. Their influence continued even though they had completed their nation Service Programmes.

It is also found that Scripture Union club is one of the extra-curricular activities in schools. Students who are members of Scripture Union are expected to attend Scripture Union activities as part of their extra-curricular activity. However, failure to attend these activities leads to students being disciplined by the school. It is clear that Scripture Union has helped students to have good morals because of moral principles and religious principles which were taught at Scripture Union clubs.

3.18. Council of Churches in Zambia

3.18.1. Constitution of CCZ

The Constitution is a legal document which ensures the operation of the nation. Its scope as enshrined in the preamble as follows:

From 1914 to 1944 there existed a General Missionary Conference of Northern Rhodesia (Now Zambia). Its main work was to promote co-operation between missionary societies. In 1945 the General Missionary Conference was succeeded by the Christian Council of Northern Rhodesia. With the coming of independence, it became the CCZ (CCZ Constitution of 1985:1. Preamble).

Juridically, the CCZ is a registered organisation in Zambia.

The Council shall be an independent body registered and administered in accordance with Laws of Zambia and shall serve as an ecumenical umbrella Organisation for its members(Christian Council of Zambia, 1985, 2. Status).

According to M'Passou (1983:12), the General Missionary Conference of Northern Rhodesia (now Zambia) was turned into Christian Council of Northern Rhodesia in 1945. This brought about much greater co-operation among the different denominations. During that time government started to be more responsible over educational and social welfare matters. United Missions to the Copperbelt were asked to hand over the schools to the government. It appears that education and social welfare work were the two sections in which United Missions to the Copperbelt (UMC) co-operated fully. The handing over of those schools to government left the Missions with less or no work; the pastoral area which needed consideration was a huge doctrinal problem which brought their dogmatic differences back to the surface (M'Passou 1993:12).

The CCZ is the ecumenical umbrella organisation of Christian churches and organisations in the Nation. In 2008, the institution had a membership of 24 member churches and 18 associate member organisations. However, the CCZ seeks to bring together its membership and stake holders for consultation and discussion in an effort to help form an enlightened Christian opinion of all concerns, issues and questions affecting the spiritual, social and physical welfare of Zambians (Hamabuyu and Kafumbe 2008 :9). Its vision is as follows:

“The vision of CCZ is to have a transformative impact on church and society with regards to Christian unity and human dignity” (Hamabuyu and Kafumbe 2008:9).

The mission statement is as follows:

The CCZ serves as ecumenical organisation to strengthen Christian unity and promote social justice, peace and development. The holistic ministry of human dignity to member churches, organisations and to the people of Zambia is achieved through facilitation, advocacy, capacity building and networking to the glory of the triune God (Hamabuyu and Kafumbe 2008:9).

According to Constitution of CCZ it states that:

The council serves as an ecumenical organisation that strengthen Christian fellowship and advocates for social justice, peace and development through facilitation, resources, mobilisation, capacity building, coordination, spreading of the gospel and networking with stake holders for the benefit of the people of Zambia to the glory of the triune God” (CCZ Constitution of Zambia 2009 edition, Article 4. Mission).

It is worth noting that during the period under investigation from 1965-2010, there have been sixteen General Conferences of CCZ, *inter alia*, the 1969 General Conference in Choma and the 2009 General Conference.

In July, 2003 at David Livingstone College of Education, Livingstone, the name was changed again from Christian Council of Zambia to the Council of Churches in Zambia in order for the name to reflect membership of denominations rather than individual Christians (CCZ Constitution of 2009 edition).

3.18.2. Efforts at Church Union by CCZ

In 1983, it was observed that there was an increase in the number of denominations; some were dividing Christians. It was found that the Christian Council was urged by United Nation Independent Party (UNIP) General Secretary to help merge denominations with same origin and doctrine to avoid the multiplicity of denominations. In the end, a committee was elected to study the UNIP General Secretary speech concerning the multiplicity of church organisations in the country. Recommendations were submitted to the government that before new religious societies are registered in the country, they should be critically examined in order to minimise multiplicity of churches and Christian societies in Zambia. Second, critical examination was to be done at the entry time because all of them brought in their applications for entering the country (see Minutes of Christian Council of Zambia, The General Secretary of UNIP Party

Speech to the CCZ General Conference, Lusaka from 11th - 15th September 1983). It is worth noting, that this initiative was generated by the government not the CCZ.

It seems that the CCZ, is an extension of the WCC and AACC in Zambia as, it appears to work not on its own right but as an organ set up by these churches which subscribed to and constituted it. This is because by the exigencies of its economic situation in Zambia, churches, the CCZ and even government have to depend on financial support from outside. Until, the whole economic situation changes this dependence will continue. While we continue to be supported from outside, it is only right that we have a plan how this dependence will in future assume a healthy balance, so that we will not continue to be recipients only, but also contributors to aid. It is true, that CCZ acts as the link between the World Council of Churches and various churches and organisations under its umbrella.

3.18.3. Membership of CCZ

Any Christian community can join the council as a member, provided they subscribe to the mission of the council, goals of the council and guidelines of membership. Only the fully paid members have a right to vote during meeting of general conference of CCZ (CCZ Constitution of 2009, article 6(1), p3).

3.18.4. The authority of property

The CCZ Constitution of 2009, Article 23, states that, ‘the land, building and immovable property from time to time belonging to the council shall be vested in the body of trustees under the land’ (Perpetual Succession Act, Cap 86 of the Laws of Zambia.).

The CCZ Constitution holds that responsibilities for ownership of land and any interests of land is held by the trustees on behalf of the CCZ. Such responsibilities and interests could be mortgages, leases, licenses, easements or profits. All these are responsibilities of trustees to deal with through the rights and liabilities of land owners or property owners; but the research observes that the trustees do not fully know about their responsibilities, and also these ecumenical institutions do not fully understand the purpose for which originally were set up as pillars, symbols and tools of ecumenism cannot function. This inquiry observes economic challenges in the CCZ because trustees do not know the authority they possess. It is true that legal ownership rights are with trustees who have right to use, to possess, and to manage. The CCZ report recommended that in their efforts to enhance ownership of the CCZ, there was a need to increase the number of the executive members to have more church leaders and lay people on it (see CCZ 2003-2006 Summary report to the 27th General Assembly 3)

It is also found that that the people who mobilise the resources of the CCZ are not trustees, it is the secretariat which is supportive of programmes of ecumenism. It is the secretariat which is preoccupied with responsibilities of trustees; instead they are ones looking for and depending on donors, thinking of mobilising local income and busy developing the CCZ so that more stakeholders can buy into what the organisation does.

Most ecumenical activities are failing due to lack of funding. The, CCZ in 2005 “failed to get direct funding consequently some of the programmes in their action plan were not carried out” (CCZ 2005 annual report, p 39). Once more, the CCZ “failed to implement a number of activities in their strategic plan for the period under review, because of inadequate finances” (CCZ 2005 annual report, p 42).

3.18.5. The authority of opinion

The CCZ Constitution of 2009, Article 24, states that, “the council shall have the power to adopt a public position consistent with the opinion or the majority of members which all members shall be bound to. Members who fail to abide shall either be suspended or expelled. It appears this is the inherited model of type of membership from white missionaries and it has implication to the modern understanding of membership. Today’s ecumenical membership is tightened to an open door- not binding kind of membership. This means that ecumenical membership needs to be more flexible. In Zambia, there are churches which have dual membership with ecumenical bodies. Today churches would prefer to participate in ecumenical bodies without being a member of any ecumenical body. Churches are seeking membership outside their ecumenical council.

The research observed that most Protestant members have a dual kind of church membership in Protestant and evangelical churches. Just as it is found that RCZ is a member of the CCZ and EFZ. This is gradually becoming normal in most of the mainline churches. Because of the pressure put on mainline churches by evangelicals most of the mainline churches have been inviting most of the evangelicals in their churches. CCZ report reviews that:

Two CCZ member churches have consistently not participated in the activities of CCZ despite a number of visits and telephone calls to them by Secretariat, to try to persuade them to be actively involved and have not paid their membership fees at all (CCZ 2006-2009 Summary report to the 27th General Assembly, p5).

In view of this it was recommended that the two member churches be de-registered from the roll of members.

3.18.6. CCZ church and state and Media (Multimedia)

The *National Mirror* was a church newspaper which aimed to enhance the relationship between church and state. It took eight years for the church in Zambia to establish another national newspaper. From 1964-1972, there was no church newspaper. In 1972, the *Mirror* newspaper was established, a 16 page tabloid started as a monthly newspaper. In 1983, The *Mirror*'s name was changed to *National Mirror*. It proved a much more successful journal than its two predecessors, the *Leader* newspaper 1961-1962 and the *Northern Star* 1962-1964 (Kasoma 1986: 117). It is worth noting that the *National Mirror* started with a circulation of 50, 000 copies. The focus of the newspaper was on views and opinions rather than news on issues affecting the nation (Kasoma 1986: 118).

3.18.7. *The National Mirror* and the Church

The *National Mirror* was outspoken against the state, but it never spoke against the church, its appropriator. Kasoma observed that from 1972 to 1983 publications, only two editorials were critical to the church, one criticising the split in African Methodist Episcopal Church over appointment. The church in particular was condemned because of power struggles instead serving God with humility and leading by example as the light (Kasoma 1986:128, *National Mirror*, May 8-21, 1981, Editorial).

The other issue was criticising Lusaka Catholic Archbishop Milingo's practice of faith healing by supporting his recall by the Pope to Rome. In view of that the newspaper avoided commenting on the long-drawn Milingo controversy. Further, the newspaper, "refrained from publishing letters and articles which might seem an attack on the Roman Catholic Church" (*National Mirror*, October 8-22, 1982, The Multimedia Zambia Annual Report for 1982: 4)

The other efforts to promote unity in Zambia, was a leading story "Carver blasts the Clergy Again", another controversial Anglican priest Rev. Ronard Carver was dismissed as general secretary of Anglican Council of Zambia, was reported to have insisted that black priests in Zambia requires better education (*National Mirror*, April 23-May 6, 1982),

It appears that the church did not want its newspaper to wash its dirty linen in public. The *National Mirror* was careful not to expose the church in its news and editorial columns.

3.18.8. CCZ and Joint theological training

In 1977, CCZ church members had resolved to start a joint theological seminary near the University of Zambia at which students would obtain diplomas or even degree in Theology. A committee was set up which worked together with members of the Catholic church to develop the curriculum for the joint Theological Seminary for Zambia (CCZ Minutes of 15-20 August 1979, p7).

3.19. Theological Education by Extension in Zambia (TEEZ)

Theological Education by Extension in Zambia (TEEZ) is an ecumenical programme of several churches aimed at providing extension based theological training to church leaders and ordinary members in order “To prepare all God’s people for the work of Christian service” (Ephesians 4; 12). Founded in 1978, TEEZ was initiated in response to a shortage of gospel ministers, enhancing involvement, gifts and abilities of lay people (Draft report 2010-2015, p5).

The mission of TEEZ is looking to train the lay church leaders for the part of the church ministry theologically. Because churches still depend on the work of lay people who volunteer to do the work of ministry. These lay church leaders are active in their churches but are not theologically trained to the level of TEEZ lay training programme. However, most of lay leaders have been attending seminars in their local churches rather than TEEZ lay training programme. It is found that many churches have tried to set up lay training programmes but most of these programmes have failed to meet the need of lay training in local churches (Draft report 2010-2015, p15, TEEZ Constitution of 2009, Article 2, p 2).

The TEEZ method of training the lay people is contextual because it takes the theological training to the lay people. However, the learners do not need to leave their context, but learn in that context having a greater opportunity of applying what they are learning to their context almost directly.

Theologically TEEZ trains tutors and produces course materials explicitly in preaching, counselling, teaching, leading church meetings, church constitution (in particular for UCZ and Anglican) and Worship. It is worth noting that TEEZ encourages TEEZ members to develop the courses of church constitution and worship for their own churches and TEEZ helps to identify a tutor from the respective church to conduct the lessons. And the completion of each

course a certificate is issued to a student. The weakness of this theological training is that it is not accredited to any accreditation board for quality assurance. The programme largely lacks theological maturity and curriculum development. The mushrooming of Bible colleges in Zambia has also affected the origin purpose of TEEZ to train lay people. Lay people have alternative options to obtain theological training elsewhere (EEZ Strategic Draft report 2010-2015, p15)

In 2009, the membership of TEEZ consisted of nine local churches. And the focus of training has been these nine participating churches. From these nine church members, it can be said without doubt that the form ecumenism in TEEZ has been on training the lay people together. From TEEZ the understanding the efforts at church union has been through co-operation in lay training. However, churches are regarded as partners. It is easy to see in TEEZ operation that more of financial support of TEEZ has been through international partners rather than the local partners the nine participating churches. Besides the local churches of TEEZ in 2009, the director's report reviews that the organisation had 17 foreign partners, more than local partners. The director's report also revealed that the ratio between foreign partners and local partners had an effect at church union in Zambia. It can be said without doubt that TEEZ's efforts at church union is skewed more to foreign partners rather than local churches in Zambia due to economic challenges to run the organisation. The ecumenical concept of TEEZ shows that TEEZ is over dependent on donor funding (Draft report 2010-2015, p15).

From a juridical point of view, TEEZ is committed to promoting unity as stated in the TEEZ Constitution of 2009, (Article 2, p 2), "the object for which the association is formed shall be: to encourage churches to be members of TEEZ." It is clear on conditions of membership as stated that TEEZ Constitution of 2009 (Article 3 (1), p 3), "Membership of TEEZ shall be open to churches, religious organisations, denominations and Associations." But the research observes that there is poor participation from member churches and lack of commitment to people tasked with TEEZ assignment (Draft report 2010-2015, p15). On the other hand, the General Trustees of TEEZ have oversight of all leasehold property, funds and authority to sell, assign or transfer, convey or otherwise dispose of property without the authority of TEEZ's management committee (TEEZ Constitution of 2009, Article 9, p 5, 6). It appears these General Trustees are not aware that they have such authority and influence over TEEZ resources. If the General Trustees were aware, it was possible to reduce the problem of over-dependence on donors for funds. All these trends affect the efforts at church unity among church members of TEEZ. The TEEZ Constitution of 2009 (Article 1(1), p 2) states that "the headquarters of

Association shall be in Kitwe, Zambia.” Meaning the centralised structure will be in one place that is Kitwe. The operation of TEEZ still operates with centralised structure since its inception in 1979, with inadequate staff. On other hand, the organisational structure depends on volunteers because of lack of funding when there are trustees. Membership of TEEZ can be terminated on grounds that a member fails to attend the meeting for a period of 12 months and when a member fails to pay subscription arrears for a period of 24 months (TEEZ Constitution of 2009, Article 2, p 3).

The research observes that TEEZ as representation of ecumenism in Zambia has failed to imbue church unity, first, because its syllabi needs to be evaluate to meet present and changed stakeholder needs. Second, TEEZ should be affiliated to reputable accreditation board in order to raise the standards of certification. Third, it needs to incorporate other relevant courses in early childhood training in TEEZ programmes.

3.20. Mindolo Ecumenical Foundation

The Mindolo Ecumenical Foundation (MEF) as a representative of ecumenism has failed to imbue unity due to various reasons. First, MEF was established in 1958 (M’Passau 1983:27, MEF Constitution of 1977, p.1).It was established:

To supersede the Copperbelt Christian Service Council, the interim body is charged with the responsibility of continuing united Christian witness and service for the church after the United Missions to the Copperbelt had been dissolved. The Foundation was established with the support and encouragement of the World Council of Churches and other organisations (both ecclesiastical and secular).

The aim of MEF was “to serve the community in establishing of a programme in Zambia for training, study, consultation and workshops.” And to “be an agency of change and reconciliation which shall be free at any given time to adapt its activities in Christian response to the felt needs of the world and especially to issues of this part of Africa.” (MEF Constitution of 1977, p.1). The MEF is a foundation programme initiated in response to serve the community.

The work of United Missions in the Copperbelt among the people of Copperbelt in mining areas was slowly expanding and its capacity was becoming increasingly difficult for the staff. If was therefore becoming necessary to recognise the work force on a larger scale in order to

cope with the increasing responsibilities more effectively. The UMCB ended its work of coordinating Christian service on the Copperbelt in 1955, preparing the way for the formation of a new body known as the Copperbelt Christian Service Council (CCSC) (Chuba 2005:132). It is worth noting that the Copperbelt Christian Service Council was charged with the task of exploring an avenues of, as well as initiating the united Christian witness on the Copperbelt, the work which each mission was doing in isolation (MEF Constitution of 1977, p.1, Chuba 2005:132).

In 1958, the missionaries working on the Copperbelt, decided to form the MEF, an independent and unifying body for ecumenical work and witness in Zambia on a much wider and stronger basis, thus taking over the responsibilities of the UMCB and then subsequent CCSC.

From its inception the MEF response to the efforts at church union was appreciated by churches in other countries of Africa and world. The World Council of Churches adopted the MEF as an ecumenical project worthy of support from the churches throughout the world. Therefore, the research finds that through MEF many churches in Zambia and consequently other parts of Africa had worked and served together in such areas a leadership training, research work, consultations, conferences and other programmes promoting church unity, diversity and reconciliation. In 1959, MEF was accepted as a member of Christian Council of Northern Rhodesia (Chuba 2005:132)

In the 1960s and 1970s MEF was the pillar, symbol and tool of ecumenism in Zambia that was started by a group of churches in the country which themselves had planned to use to promote ecumenism and where possible work towards organic unity, among their church members in Zambia and among Christian communities in the other countries. Its growth at the time as a centre for promoting desired ecumenical spirit among Christians in Zambia was evident (see Chuba 2005:133). The mission of the MEF was forward looking: to take charge of Christian witnessing to the Copperbelt as a united front, the work which each mission organisation was doing in isolation. This effort of united Christian witness was short-lived at MEF due to lack of publicity in churches and because of apathy among church members to an idea of united Christian witness. Again, the MEF method of doing Christian witness was not clear from its inception. The programme largely lacked theological maturity and development. The mushrooming of other ecumenical bodies in Zambia has also affected the original purpose of MEF to make training programmes for Zambia. The MEF was created as ecumenical lay training centres and theological colleges. The training programmes at MEF emphasised

women's training; conferences, research and development and youth leadership. The MEF was perceived as an expression of the church's presence in civil society and a symbol of hope, peace and reconciliation. The MEF programmes were aimed at equipping Christians to act as leaven in the civil society. The values and morals of the African people could be the basis of such teaching. Founding Director Peter Matthews stated that:

Mindolo attempts to relate the Christian faith to the mainstream of life in Africa today. In doing this it is attempting to work out a new pattern for the church in its task of being the servant to the world (MEF Evaluation Report 1957-1982:1).

As it is clear that the vision of the funding Director Peter Matthews was to show that the MEF was an expression of the church in civil society, although not an institution of any specific faith community. At the Amsterdam Assembly of 1948 of the World Council of Churches it was observed that:

The laity constitutes more than ninety-nine percent of the church...only by the witness of spiritually intelligent and active laity can the church meet the modern world in its actual perplexities and life situations. We need to think what it means to speak of the church as a royal priesthood, a holy nation, a peculiar people and as the Body of Christ to which every member contributes in his measure...(Visser't Hooft 1949:153-154).

With this in mind I am of opinion that the majority Christians who constitute the visible church of our Lord Jesus Christ to the world are lay people, whose witness comes through their everyday lives, work, and relationships with one another, within faith communities and wherever they may be in the world.

3.21. Universities' efforts to promote unity-survey

The universities and colleges which are faith based institutions which are ecumenical and train pastors are the Evangelical University, Justo Mwale Theological University and. United Church of Zambia Theological University

Venter (see 1999:9) admits that the history of Justo Mwale College is one of interdependence with the Reformed Church in Zambia. The mission of the college was to provide ministers for a specific church. But this has changed; students of other Reformed churches in Zambia and other countries send their students also for training at the college. In spite of this ecumenical

achievement, the theological orientation is still from specific denomination exclusively from Reformed Church in Zambia. The prevalent functioning ecclesiology at the college shows the failure and neglect of the college to develop operative ecumenical ecclesiology as a level of theological maturity. The story of the college shows failure to promote church unity.

It is also observed that the “ecumenical co-operation with other theological colleges within Zambia has to be established for the maximum utilisation of limited resources.” (Venter 1999: 9).

These institutions were not developed to function from an explicit African and Zambian Symbolic, cultural, social, economic and ecclesial world. The missionary approach was to train specific church leaders.

3.22. Independent Church organisations in Zambia (ICOZ)

On 12th November, 2001, the Independent Churches Organisation of Zambia (ICOZ) was officially launched as an umbrella body of Charismatic churches. It is presided over by Rev. David Masupa. It is worth pointing out that these churches form a rich variety of ministries and churches.

3.21.1 The Vision of the ICOZ

The vision of ICOZ states that it is the responsibility of ICOZ to ensure that the acceptable standards are promoted among the member churches and ministries that belongs to ICOZ. The organisation prepares God’s people for works of service, so that the body of Christ may be built up until reach unity in faith and the knowledge of the son of God and become mature, attaining to the whole measure of the fullness of Christ. Ephesians 4:13 (ICOZ Constitution).

3.21.2. The Mission of the ICOZ

To strive to bridge the gap between the upcoming Christian churches and ministries and the already well established ones, so that there should be no division in the body of Christ but recognise that each church and ministry has a role to play (ICOZ Constitution).

The Independent Churches Organisation of Zambia was established mainly to accommodate churches that could not be registered under EFZ, CCZ and ZEC. Further, the ICOZ was more in support of the government of the day. Whenever the three ecumenical mother bodies have

issued a pastoral statement on socio-political affairs of country the ICOZ will rather be quite or counter challenge the three mother churches bodies.

3.22. Summary

In this Chapter an overview was given of participants and processes of the efforts at church union from the historical development in so far it relates to the church union n Zambia. It is clear that church union in has was influenced by historical development of ecumenism.

In this Chapter an overview was given of participants and processes of the efforts at church union from the historical development in so far it relates to the church union n Zambia. It is clear that church union in Zambia was influenced by historical development of ecumenism. This Chapter has assessed different aspects concerning the correlation of historical development of churches and social realities in the Zambia society. Its purpose was to indicate how contextual challenges influence efforts at church union in Zambia. Various developments globally and locally, were surveyed.

All the information referred to indicate how global influences are leading to changing context that affects society socially, economically and politically. The reality of ecumenism from a global perspective has influenced the local ecumenism in Zambia. It is clear in this Chapter that there has been interaction of local ecumenism with the world-wide discourses of ecumenism. It can be said without doubt, that the dynamics of ecumenism in Zambia were influenced by world-wide discourses of ecumenism. This Chapter also discussed how global ecumenism inspired the efforts at church union in Zambia from 1965-2010. The evaluation made in this study points to several key issues that local ecumenism in Zambia need to take into consideration in order to improve the efforts and initiatives at church union in Zambia. The Chapter also evaluated the main content of ecumenical dialogue of WCC and AACC in order to show how the global discourses as such reflects the Zambian context. As is an apparent from the above, the Chapter also looked at reception of these ecumenical discourses how they influenced local ecumenism.

3.23. Conclusion

This Chapter forms part of the closer examination of church unity which is important to the nature of the church. As we have seen that unity starts with the revelation of God who reveals himself as one God. God is one and exists in three persons; God the Father, God the Son and

God the Holy Spirit. The unity of God forms a decisive key to investigate different perspectives of understanding of the unity of the church. The church must be seen from the Trinitarian perspective. Thus, in order to show that not only Jesus Christ and the Holy Spirit but also God the father are basis of the church.

From the theological and philosophical perspectives it clear that church unity is important to the very nature of the church. Thus World Council of Churches has taken this theme of church unity seriously. On other hand, Maluleke (2005:18) argues that the challenge to ecumenical bodies is that they are struggling, whether it concerns structural or financial or existential reasons, their stuckness may very well be a wake call to them. Maluleke further proposes an alternative approach to ecumenical bodies how they ought to engage social problems. Maluleke suggests that “lament and lobbying must now be honed as one of our main instruments in order to change the world” (2005:18). It is clear from this Chapter that symbols, pillars and structures, tools of ecumenism like CCZ, MEF, TEEZ have failed to imbue unity from 1965-2010. Maluleke (2005:17) makes it clear that “ecumenism is in crisis. ... Everywhere, the structures of ecumenism appears to be in disarray hanging together by the most fragile of threads.” He says that the era of globalisation has affected the way ecumenism needs to work. It is true, however, that as far as ecumenism has shown so far there is need to investigate different alternatives of understanding the unity of the church.

The understanding of unity of God and the unity of the church is a good point of departure in the process of understanding the Church unity that reflect the reality of Zambia (Africa). In the next Chapter I will give more of descriptive nature of church union in Zambia and its challenges.

Chapter 4. Towards a viable solution of church union: An analysis of the history of theological, ecclesiological, and ecumenical institutions in Zambia in the period 1965-2010

4.1. Introduction

Chapter 4 gives attention to the descriptive perspective by putting forward viable solutions towards church union. The Chapter primarily examines how theological, ecclesiological and ecumenical institutions in Zambia have addressed the tension between church polity and church union in the period 1965-2020. On the basis of this analysis of official reports of theological, ecclesiological and ecumenical institutions in Zambia synods, meetings, consultations and conferences and secondary literature on these institutions, it is argued that how the theological, ecclesiological and ecumenical institutions in Zambia addressed the theological tension between church polity and church union correlates with the efforts at church union in Zambia. To show how this was so, the Chapter begins with a brief overview of history of UCZ, ACZ, RCZ, CCAP and UPCSA. This provided the connection for the authenticity quest in theology for church unity by looking at plans for church union in Zambia in the period 1965-2010. Second, a brief overview of the history of theological institutions and ecumenical institutions which provided an ecumenical perspective of other forms of ecumenisms on the Christian landscape in Zambia. Through an investigation of the history of the development of ecumenical theology as reflected in the history of theological, ecclesiological, and ecumenical institutions in Zambia, the Chapter will explore how the political independence of Zambia in 1964 and church-state relationship has forced the pace of efforts at church union in Zambia and stimulated the quest for ecumenical theology.

This Chapter also explains that church unity is always the end product of a long and gradual process in which the church grows towards ecclesial unity. This means that the Protestant churches and ecumenical movements cannot attain unity from the moment of its establishment and thus has to grow towards eventual disunity with other church. This is often a long process characterised by different stages of development that lead to efforts of ecclesial unity, by either the planter- or planted churches.

In direct relation to the previous Chapter, this Chapter critically discusses the notion of church union. This is primarily done within an ecclesiological framework built on ecumenical, theological and historical Reformed juridical principles. Within this Chapter the researcher hopes to provide a definition of what is understood by the church union. The reality and context-past and present- of the Protestant churches and ecumenical bodies in Zambia are used

as backdrop, basis and framework. Because of its importance within the scope of this study and because of its broader significance in the theological debate over church unity, the researcher also looks into the efforts at church union and importance of these initiatives within the Protestant churches and ecumenical bodies in Zambia. In the same line, Avis says:

Dialogue between churches should be initiated in order to establish common ground in terms of doctrine and also the implied grammar of faith. And the inchoate, inarticulate faith of lay Christians which is so calmly to bypass the dialectics and polemics of theology should be taken seriously. It is in this realism of the implied sense of a shared faith a practical basis to Christian unity is going to be discovered (Avis 1988: 122-125).

The unity of the church and the Lordship of Christ form central themes in this regard. These aspects are discussed from a Reformed perspective. Some remarks have been added from a broader ecumenical perspective.

The conclusions derived in this Chapter are used as backdrop and evaluation of the historical practices and processes within the UCZ, ACZ, RCZ, PCSA and CCAP were for the largest part of their histories, governed and directly influenced by UCZ on different levels. An evaluation with regard to this is given in the following Chapter(s).

4.2. Ecclesiological plans for church union in the period 1965-2010

This section discusses ecclesiological plans for church union and how efforts at church union were inspired in Zambia. It is clear from this section that the plans for union from 1965-2010 expressed considerably greater interest in the development of the UCZ, ACZ, RCZ and CCAP and PCSA on ecumenism. Their interest sprung from an awareness that the efforts at church union was determined by their meaningful discussion on church unity in their church meetings and their closer links in ecumenical bodies. It is clear from this section that these churches knew that no statement on ecumenism, no matter how beautifully written or theologically interesting, would be valuable or useful to the cause of Christian unity if their understanding of ecclesiology could not support an active ecumenical vision.

Examining the common changes unfolding within ecumenism and ecclesiology in Zambia makes sense given the natural links between the two approaches to ecumenism before independence in Northern Rhodesia and the approaches to ecumenism after 1965, even as the former provides some of the most difficult questions for the latter.

From this account, it is clear that failure to consider the emerging ecumenical and ecclesiological paradigms in light of another stem of approaches to ecumenism before independence in Northern Rhodesia, in part, from a perception that the shifts emerging within the relationship between the ecclesiology and ecumenism after 1965 in Zambia diminishes the importance of the closer links of Protestant churches in Zambia. Indeed, some see the close connection between ecclesiology and ecumenism as part of older and fading paradigms. It was after 1965 that the ecumenical approach in Zambia moved away from the formerly missionary approach focusing on the interpretation of ecumenism. The next section will deal with church union between ACZ and UCZ. It seems evident that ACZ and UCZ failed to meaningfully unite with each other.

4.2.1. Efforts at church union between the Zambian Anglican Church in Zambia (ACZ) and United Church in Zambia (UCZ)

In Zambia, the UCZ began well in uniting with other churches which did not join the union in 1965. The UCZ also created the atmosphere for ecumenism to grow in Zambia. What this thesis has done under this section is to evaluate issues in the context of efforts at church union between ACZ and UCZ. Following the Lambeth Quadrilateral of 1988 which had reaffirmed the following positions which were made in 1920; first, the scriptures of Old and New Testament as rule of faith. Second, the Apostles' creed and Nicene Creed, and two sacraments. Along with that the Anglican Church accepted the historic episcopate for administration (Study book of church union between Anglican and UCZ in 1966: 28).

These ecclesial historical decisions of Anglican Church encouraged ACZ efforts to unite with UCZ on common positions. Thus a joint committee was formed in 1966 to undertake the comparative study of ACZ and UCZ. This comparative study was to find the common direction in their historical relation between the ACZ and the UCZ, and also to find the common ground in their church constitutions, church traditions and church doctrines of ACZ and UCZ in 1966, with the view of establishing their common positions.

It must be stated outrightly that after 1966, all subsequent meetings between ACZ and UCZ had underscored the theme of church union. It was found necessary during the Anglican synod meeting in mid-1967 and the UCZ synod meeting in January 1968 to decide if and when possibly to enter in an agreement of sincere intention to seek organic unity (The Basis of Union

Consultation of 1965: 3). It is to be noted that the church union consultation discussions between ACZ and UCZ were associated with some kind of the visible unity.

In 1965, the Anglican Diocesan synod of Zambia unanimously resolved as follows:

That this synod recognising our Lord's call to unity within His church gives thanks to Almighty God for the inauguration of the UCZ; and mindful of the resolution passed by the provincial synod in 1962 welcomes the invitation now extended to the Anglican Church by the President of the UCZ enter into formal discussions with a view to closer links between two churches; and calls upon the Bishop to appoint six representatives to join official conversations with the United Church(Anglican Diocese of Zambia, Minutes of 1965).

In 1965, a negotiating body met twice in the effort to foster church unity. Observers of the Roman Catholic Church, Presbyterian Church of Southern Africa (in Zambia) attended and a representative of the African Reformed Church (now the Reformed Church in Zambia) was invited but did not attend (Presbyterian Church of Zambia, Presbytery of Zambia, Minutes of 1965).

The UCZ synod of 1966 also resolved that:

The presbyteries on the conversations of union. Amongst the matters which should be drawn to their attention is the necessary commitment of the United Church to the Lambeth Quadrilateral, especially as it affects the incorporation of the Episcopal System. At the same time it is stressed that providing the Historic Episcopate is continued in the Act of inauguration on union no particular definition of Apostolic Succession, Historic Episcopate or the functions of the Bishop will be desired by the Anglican Church. It will be for the church to decide what form and function of Bishop will exist in the church to new church of Zambia" (UCZ, Synod Minutes of 1966)

From this it is evident that that ACZ and UCZ have been committed towards efforts at church union in Zambia. Examining the document of the basis of Union consultation of 1965 (1965:3), it is clear that the document expressed considerably greater interest in the efforts at church union between ACZ and UCZ. The document of the basis of Union consultation of 1965, affirmed the need for visible unity. The decision regarding a more structured and organised approach to achieve visible unity was resolved between ACZ and UCZ as follows that:

The purpose of the conversations towards church union was to enter into with a deep sense of the great spiritual need of Zambia and world. We are surrounded with a sense of urgency, that as the action's motto is one Zambia, one nation, so under Christ there may be one church being in the one Zambia (The Basis of Union Consultation of 1965: 3).

With regards the action's motto: one Zambia, one nation, so under Christ there may be one church being in the one Zambia. This motto of oneness was popular when Zambia attained its political independence from British rule. Since Kaunda was faced with task of building a new, united nation. From 1964 the motto 'one Zambia, one Nation' was propagated. Kaunda was also concerned to promote a united approach to religion. It should however be remembered that with regard to the problem of the Lumpa Church uprising in 1964 confirmed Kaunda's dislike of the way in which the churches had imported their divisions into Zambia(Kaunda 1973:16). I will come back to this discussion of the Lumpa Church in this thesis, when discussing new ecumenical approaches to religious education and moral education.

As pointed out in Chapter 2 that organic union is needed for churches in Zambia. The primary need in any move towards church union is for the church members of each church to recognise the things that already unite them, and to face frankly the issues that divide them, and to pray both for clarity of mind and freedom from prejudice and also that what will of God revealed through Christ our Lord.

It is worth noting that the ACZ and UCZ agreed:

To think of close links with University of Zambia as well. On the other hand, the joint consultation agreed to unite with African Reformed Church (now RCZ) and to unite with PCSA in Zambia, and to encourage inter-church co-operation with Catholics" (The basis of church union consultation of 1965:4, Minutes of ACZ and UCZ basis of church union consultation of 1967:3).

From this account, ACZ and UCZ had paid attention to their prevailing needs of church union. One can say that ACZ and UCZ had begun well to live up to their expectation of their close links in Zambia. The PCSA and RCZ response towards church union between the ACZ and UCZ began in 1965 as earlier discussed, when PCSA and RCZ accepted the invitation from ACZ and UCZ church union consultation to send observers to each consultation meeting. It is

to be noted that all subsequent meetings of the church union consultation, the PCSA and RCZ were invited as observers. It is also found in 1967, that PCSA and RCZ representatives were present at the consultation of church union of ACZ and UCZ as observers (Minutes of ACZ and UCZ basis of church union consultation of 1967:3).

The draft of the basis of church union consultation was drafted by Rev. J. C Weller. However, there were number of decisions which were made as a way forward of church union consultation:

First and foremost both churches to develop a study document of ACZ and UCZ. Second, joint efforts to work towards recovering organic union, and to acknowledge the signposts of church union along the way. Third, a joint endeavour of two teacher training colleges in Zambia at Livingstone and Serenje. Next to encourage a joint endeavour to make a political position in order to address some political situations in Zambia. Again, to encourage a joint endeavour to conduct week of prayer for Christian unity. (Minutes of ACZ and UCZ basis of church union consultation of 1967:3).

From this description, it seems evident that the ACZ and UCZ succeeded meaningfully to agree with each other on the basis of church union. However, I get an impression from the agreement of consultation of church union between that the ACZ and UCZ were more inward looking and too indifferent to the real needs of the world.

From the agreement of the consultation of church union between the ACZ and UCZ, it was not clear on how the two churches would address social problems. Here Kessler states that:

There is need on the African content to overcome poverty which includes the church. And there is need for programmes towards good governance and participatory of civil society, issues concerning justice, human rights and rule of law, fragmentation and exclusion and the moral rejection of society (1999:224-225).

With regard to social problems, both the ACZ and UCZ have been addressing these problems through their close links with CCZ. But still in my view, the consultation of church union between the ACZ and UCZ would have made effort to address it in more practical way than the way social problems were being addressed. Yet it is necessary to make such a review because the decisions which were made are important steps towards organic unity.

On the basis of this thesis, there is a need to give a brief survey of the background of ACZ, and then, after discussing the brief history more clearly relates that discussion to specific church union between ACZ and UCZ.

It can be said that the ACZ is a member of ecumenical bodies namely TEEZ, CCZ and MEF. After political independence in 1964, the name of the Northern Diocese of Northern Rhodesia was changed to the Diocese of Zambia. In 1970, a joint agreement on the doctrinal position on baptism was agreed between Roman Catholic Church in Zambia, UCZ and ACZ, the Catholic Church Bishop and UCZ Bishop attended the meeting (Minutes of Diocese of ACZ of 1970: 2). This was a first effort and initiative of church unity from three churches.

From this initiative, it should be noted that the Roman Catholic Church in Zambia, UCZ and ACZ had recognised a shared doctrinal position on baptism, which sprung from their awareness that their church's teaching on the baptism was same. Meaning that the church members who were once baptised in Roman Catholic Church in Zambia, UCZ and ACZ cannot be re-baptised in Roman Catholic Church in Zambia, UCZ and ACZ for them to be admitted as church members.

In 1979, Theological Education by Extension in Zambia was created by United Church of Zambia and Anglican as ecumenical body "to equip and prepare Christians for effective service within the church and the world through relevant, contextual and non-residential theological training" (TEEZ, Minutes 1979). This was a second effort and initiative to foster church unity between the ACZ and UCZ. From 1992-2001, Anglican priest Canon Charles Thomas was appointed as Director for TEEZ (TEEZ, Minutes 2001:1), from 2001-2010, the UCZ minister was appointed as the Director (see TEEZ, Minutes 2010:1). From this description it is clear the ACZ and UCZ have been influential in its ecumenical efforts at TEEZ in providing human resource.

The evaluation made in this section points to several key issues that leadership of TEEZ need to take into consideration in order to improve the current TEEZ programmes, that the ACZ and UCZ seriously helped TEEZ in terms of providing leadership. It is clear that the ACZ and UCZ in establishing TEEZ had in mind that TEEZ would benefit the Protestant churches in Zambia.

With regard to the history of ecumenical efforts at church union between ACZ and UCZ, The PCSA were observers at negotiations of church union between ACZ and UCZ, as earlier discussed that the PCSA observers expressed considerable greater interest in the efforts at

church union between ACZ and UCZ. In the next section, I will discuss the efforts at church union of PCSA in Zambia.

4.2.2. Efforts at church union of the PCSA in Zambia

In the first instance this section, looks at efforts at church union inspired by the PCSA in Zambia. It seems evident that PCSA succeeded to incorporate with other churches meaningfully. It rather seems that PCSA's aim was to preserve the ecumenical tradition thereby pushing to the background its other obligation to raise local initiative of local ecumenism.

In 1966, the PCSA General Assembly stated that: "The church union between UCZ and ACZ was going well. But the type of church union has not been defined or settled" (Minutes of UPCSA General Assembly of 1966: 119). From this account, PCSA observers expressed considerably greater interest in the efforts at church union between ACZ and UCZ. The PCSA began well in efforts at church unity with other churches as observers at church union negotiations. The PCSA also created the atmosphere for ecumenism to grow by appointing PCSA observers on the union consultation in Zambia between ACZ and UCZ.

In 1966, the PCSA General Assembly stated that: "The PCSA General Assembly also re-appointed its observers on the union consultation in Zambia between ACZ and UCZ" (Minutes of UPCSA General Assembly of 1966: 119). The PCSA's response to efforts at church union in Zambia began in 1960s, when the PCSA accepted the invitation from the consultation on church union between ACZ and UCZ to send observers to each consultation meeting.

From this account, it is clear that the PCSA was receptive to other denominations. In 1967, PCSA did attend consultation on church union between ACZ and UCZ meeting as observer (Minutes of ACZ and UCZ basis of church union consultation of 1967:3).

The problems' facing the church union between UCZ and ACZ was that the type of church union was not clear. What this thesis has done is to evaluate the issue of undefined church union of ACZ and UCZ in the context of efforts at church union in Zambia. It was also found that the efforts at church union between UCZ and ACZ was going on well, but the type of union was not defined or settled as earlier discussed (PSCA, Minutes 1966: 121). Meaning the type of church unity of ACZ and UCZ was not clear from both churches. However, the PCSA General Assembly observed that the consultation on church union was helpful for Zambia.

It is worth noting that in an effort to create the atmosphere for ecumenism to grow in Zambia, the PCSA General Assembly paid R20, the annual subscription fee to Christian Council in Zambia (Minutes of UPCSA General Assembly of 1966: 119, 122). With regard to paying the subscription fee to CCZ within the context ecumenism, it was important in the sense that the CCZ budget as earlier discussed in Chapter 3, was not using its own local sources and however, CCZ budget was entirely depending on external funding. From this account, therefore it can be said that PCSA has been committed towards efforts at church unity in Zambia.

It should be mentioned that in all subsequent PCSA General Assembly meetings, the observers to the union consultation meetings between ACZ and UCZ were appointed. In 1968, the PCSA General Assembly:

Appointed its observers on the union consultation in Zambia between ACZ and UCZ. Presbyterian Church of Zambia made some efforts towards church unity through personal contacts of Mr. P. Mkandawire because of political nature prevailing in Zambia at the time(PSCA, Minutes 1966, 121).

Perhaps the single most significant changes affected church unity arising from political perspective was the poor living conditions for the majority of the population, particularly in the rural areas and people flocked from the countryside to the towns in search of better living conditions. On the Copperbelt, the backbone of the nation's economy, there was considerable industrial unrest in 1966, partly as a result of inflation (Molteno and Scott 1974:155).

Here Andrew and Bilin (1999:96) hold that there were frequent national miners' strikes from 1966 to 1967. However, the political environment had affected the economy of the country. In Andrew and Bilin's view:

Political instability took the form of recurring struggle between narrow urban interest groups and the government, which tried to implement national policies in the face of the often hostile opposition. Frequent outbreaks of unrest, including strikes and riots, posed problems to economic reforms (1999:95).

The political instability in Zambia made it difficult for the Protestant churches in Zambia to promote Church unity. Here Andrew and Bilin make the important additional point that:

The main potential threat to political stability has changed overtime. During the first Republic (from 1964 to 1973), the chief source of social unrest lay in the desire of the

indigenous population to catch up with the living standards of the whites (Andrew and Bilin 1999:97).

It is worth noting that PCSA had appointed a Zambian to represent PCSA at union consultation in Zambia because of the political situation in 1966.

In 1967, the PCSA General Assembly had re-appointed its observers on the union consultation in Zambia (PCSA, Minutes of 1967: 122). As already stated the commitment to send observers to union consultation had created the ecumenical spirit of different Protestant denomination in Zambia. In 1968, the Assembly resolved “an addendum and further re-appoints its observer to the union consultations in Zambia” (PCSA, Minutes of 1968: 37). In the efforts to promote church unity, Rev. Brian Stumbles was appointed as observer at the church unity consultation in Zambia. On the other hand, Rev. Brian Stumbles was working as a chaplain of the Army of Zambia, at the same time he held a position of Captain in the Army of Zambia, and he was also a chaplain of Boys’ Bridge an ecumenical organisation in Zambia (CSA, Minutes of 1968:106).

Such involvement by PCSA in Zambia at different levels clearly indicates that within the church union consultation in Zambia there have been strong commitment to the goal of visible unity

At the PCSA General Assembly of 1970, the Assembly decided that the PCSA in Zambia was to open up fresh opportunities for church union negotiations with the UCZ, RCZ and CCAP (PCSA report 1970). Following the General Assembly decision in 1970, the evaluation made in this section points to several key issues that leadership of PCSA needed to take into consideration in order to encourage church unity.

The meeting of the PCSA General Assembly in 1981, had decided that the PCSA in Zambia and CCAP Livingstonia Synod was to start church union negotiations. At the same the PCSA General Assembly meeting, also resolved that an agreement was to be made for PCSA and CCAP Livingstonia Synod for the two Presbyterian Churches in Zambia to be one (PCSA report 1981). Here Chilenje (2007: 215) holds that

Discussions of the relationship between Presbyterian Church in Zambia and CCAP started in 1978. The two churches formed the liaison committee in 1981 to facilitate the merger. The biggest problems that hindered this unity were twofold. Firstly the PCZ did not want to change its name and the CCAP with the experience of loss of asset and mission stations to UCZ refused the idea of unity. Secondly, whenever PCZ and CCAP

met, the PCZ members produced different minutes: in the next meeting. This disappointed the CCAP Synod of Livingstonia. In view of this, the idea died a natural death.

It should be pointed out that the problems which faced PCZ and CCAP efforts at church union in Zambia were common in the other Protestant churches' efforts. What this section has done is to evaluate issues in the context of PCZ and CCAP efforts at church union in Zambia.

Of course, that did not work out; however, this was a serious drawback in terms of efforts at church union in Zambia. Another important decision was made by PCSA General Assembly in 1982 that PCSA in Zambia to unite with UCZ, and then Rev. S. Nkowane refused with some elders (PCSA, report of 1982).

From this account, it is evident that PCSA General Assembly had recognised its failure to continue with PCSA in Zambia because of the emerging ecumenical and ecclesiological paradigms in light of church union consultation between ACZ and UCZ. On the other hand, the church leadership in PCSA (Zambia) hoped to continue its presence in Zambia.

In September 1993, the PCSA General Assembly granted permission to form a synod of Zambia whose first meeting was to be held on 30th January 1994(PCSA Minutes of 1993: 2-3). In the efforts at church union, synod moderators of RCZ, UCZ, and Church of Central African Presbyterian were present to witness inauguration of the synod. A representative from the Anglican and General Secretary of Christian Council of Zambia was present as well (PCSA report of 1994: 66). The PCSA in Zambia report to the General Assembly reveals that there were talks between CCAP and PCSA towards merging because both have common origin from Scotland (Synod PCSA minutes of 1994/ PCSA report of 1994: 68).

As we have already seen that the efforts to unity with other churches started as a result of increased number of African ministers in Zambia PCSA. It worth noting that PCSA in Zambia is widely known as Presbyterian Church in Zambia (PCZ), however, when, I use PCZ in this thesis, I still mean PCSA in Zambia. The PCZ ecumenical work of the 1994 was dominated by leaders who had no interest in ecumenism. It is observed from Synod report that PCZ prophetic witness has been weak in Zambia to voice out on behalf of the people (PCSA report of 1994:129).

In 1975, at an AACC General Assembly meeting, it was clear that prophetic witness in churches in Africa was central and important for the well-being of church. It was observed as follows at AACC Assembly that:

The mission of the church is prophetic, and in serving it can accomplish its prophetic mission by being engaged, involved and sensitive to the well-being of the society. The church must be alive in the present in order to live better in the future (Minutes of AACC 1975:38)

As pointed out PCZ prophetic witness has been weak in Zambia to voice out on behalf of the people. However, in view of AACC 1974 Assembly position, it can be said that amidst ecumenism's many voices in Zambia, the PCSA perspective on prophetic witness has followed the CCZ position since PCSA became a member. It can be said without doubt that the PCSA quest for Christian unity has followed the prophetic witness of CCZ. Such prophetic witness clearly indicates that within the ecumenical movement there has been strong commitment to the goal of visible unity. While a body such as CCZ is described as ecumenical instrument in Zambia of promoting church unity. Yet it is necessary to make such a review of prophetic witness of PCZ because the church has a task to witness to the world.

Following January 1996, CCAP and PCZ joint seminar, it is to be noted that the purpose for the seminar was for CCAP and PCSA in Zambia to find common grounds and signposts towards organic union (cf. PCSA report 1996). The seminar also recognised their shared theological grounding for the CCAP and PCSA, in terms of their structures, especially, seeing them as a means of living out the church's life as one church. In Zambia, the PCSA has existed as a project for Church Extension Committee of PCSA General Assembly, therefore its efforts at church union were limited. It seems evident that PCSA in Zambia has not been active at efforts at church union in Zambia because it has existed as a church project for PCSA. The decisions to participate in the efforts at church union were determined by the PCSA General Assembly. The PCSA in Zambia could only participate at a level of an observer to church union consultation meetings within Zambia (PCSA *Perspective of* 1997: 20).

In 1999, at the union of RPCSA and PCSA in South Africa, a decision was taken that presbyteries of PCSA in Zambia will be dissolved and reconstituted as presbyteries of UPCSAs (UPCSA report of 1999:23). It worth noting that, efforts at church union in South Africa did not affect the church in Zambia. It is found the CCZ had been initiating efforts at church union

through community works on HIV/AIDS (UPCSA, report of 2004:176). Yet in a unique way the PCSA in Zambia had been active in its participation at CCZ on HIV/AIDS programmes.

In 2006, General Assembly decision was made to split Central presbytery into two presbyteries namely Mchinga and Munali Presbytery (UPCSA report of 2006: 572). From this account, it is clear that the split of a presbytery was as a result of growth. At the meeting the UPCSA General Assembly in 2006, made a decision to adopt the Accra Confession. The General Assembly of UPCSA made a decision to affirm the Accra Confession of the WARC (UPCSA Minutes of 2006: 234/ Minutes of 2006: 471-474).

The document attempts to address the issue of poverty that the church cannot exist ignoring the issue of poverty. It was found that efforts at church union in Zambia have been influenced by international ecumenical bodies rather than local or national bodies like theological institutions.

It should be pointed out that UPCSA in Zambia, has been associated with CCZ, in its efforts at church union as it participates in HIV/AIDS programmes (see UPCSA report of executive commission of 2007: 36-37/ See PCZ Synod of Zambia Executive minutes of 2007:2). At least, UPCSA participation at CCZ tends to qualify it as the viable platform for ecumenism in churches. The PCZ Synod had an opportunity to evaluate the situation of its efforts at church union in Zambia. So far in this thesis reference has been made to the work of PCZ Synod of Zambia has been participating at different ecumenical bodies namely: CCZ, Multi-media, TEEZ, Alliance of Reformed Churches in Africa (ARCA) and All Africa Conference of churches (AACC), World Council of Churches (WCC), Council for World Missions (CWM), World Communion of Reformed Churches (WCRC) (see UPCSA report/ minutes of 2010:401). So far, this section has analysed the PCSA efforts at church union in Zambia as a preparatory work for a proper understanding of PCSA missionary model and ecumenical initiatives in Zambia.

4.2.3. PCSA missionary model and ecumenical initiatives in Zambia.

The mission model and vision of the PCSA in Zambia was inadequate because it was established as a church extension project from South Africa in 1926. Moreover, the model was to be promoted by the committee on church extension, whose main responsibility was to appoint ministers from South Africa to go and work in Zambia. In 1958, the Rev. H.H. Munro was the secretary for the church extension committee in Zambia. Munro was negative towards ecumenical activities and church union in Zambia because he was afraid that the Presbyterians

would lose their distinctiveness and identity. But later he changed his position when he saw the growth of population in Zambia (Northern Rhodesia). For that reason he disclosed the future mission policy for the PCSA as follows to establish Presbyterian work throughout Northern Rhodesia as rapidly as possible (Bolink 1967: 321, 338). In 1980 to 1983 the person who was appointed for church extension in Zambia was Rev. E. Pons. It is important to mention that Pons had a radical approach towards church extension in Zambia. He initiated the programme to train Zambian ministers to serve in Zambia (Pons 1982: 5).

In one sense, the delay to train local Zambian ministers was a common practice of European missionaries who were working in Zambia.

In 1956, the United Church of Central Africa Rhodesia Synod (UCCAR) asked the PCSA General Assembly to appoint the representative to discuss with UCCAR pertaining to union (Bolink 1967: 344). It should be mentioned as earlier stated that PCSA was negative towards ecumenical matters, because it was self-evident that in 1958, the Presbyterian minister Rev H. H. Munro the church extension committee secretary opposed the ecumenical movement because he believed in Presbyterianism and he had no faith in ecumenical movement. Next PCSA believed in a different mission approach but Munro assured the Church Union Commission that PCSA was willing to participate in any way in ecumenical matters (Pons 1982:2-3/ Bolink 1957: 320-321).

It is easy to see the success of PCSA to consider the emerging ecumenical and ecclesiological paradigms in light of efforts at church union in Zambia.

In 1960, PCSA was given permission by the Church Union Commission to do its mission work in Northern Rhodesia provided it stays in close working relation with existing Churches (Bolink 1967: 324, 343-244).

It was after the 1960, PCSA General Assembly through its commission of inquiry made it clear that they will not join the union of Protestant Churches in Zambia but PCSA assured the Church Union Commission of Northern Rhodesia there are willingness to participate in ecumenical matters. This is because PCSA was determined and focusing on establishing Churches in the Copperbelt (Bolink 1967:324).

In 1960 the first congregation was established as Church extension in the Copperbelt in Kitwe. True enough PCSA mission witness had concentrated among the Europeans but few months later they started witnessing to the Africans in Lusaka. The witness to the Africans came as a

result of an African initiative by the Malawi CCAP Church members who had migrated to Lusaka and Copperbelt. Since there was no CCAP in Lusaka and Copperbelt therefore they requested PCSA to be their Church members (Pons 1982: 4). Here the church extension committee of PCSA to Northern Rhodesia (Zambia) instructed the CCAP Church members who had made a request to join PCSA in Lusaka if they could organise twenty to thirty members, thus when the congregation would be instituted for them.

When this requirement was made the membership of Africans in PCSA grow to three hundred (see Bolink 1967: 345). The reason for this fast growth was that the CCAP members who had joint African Reformed Church (now RCZ) and Methodist Church came to join PCSA (Bolink 1967: 345.) Here the CCAP members who had joined the others Protestant Churches were told if they do not join PCSA which is a Presbyterian Church when they return back to Nyasaland (Malawi) CCAP it would be difficult for them to be admitted as CCAP members. But this turn to be the opposite when the CCAP members who had joined PCSA discovered that it was not true position of the Nyasaland CCAP that on return to Nyasaland CCAP they would not be admitted as Church members (see Bolink 1967:345.). It must out-rightly stated that this led to some CCAP members to move out of PCSA to form the CCAP congregation in Lusaka (Chilenje 2007: 66-67).

In 1961, the General Assembly of Church of Scotland made a decision to instruct all the members of Churches which were established by the Scottish missionaries not to join PCSA in Zambia, but directed them to be Church members of United Church of Central Africa in Rhodesia (now UCZ) and Methodist Church (see Bolink 1967:347). At once the PCSA mission work in Northern Rhodesia was regarded as rival by United Church of Central Africa in Rhodesia and Methodist Church who were the early missionaries in Zambia. For this reason the PCSA was treated badly because it [PCSA] rejected the union (Bolink 1967:347). In the later years after the political independence of Zambia the negotiations were opened for the PCSA to join the UCZ.

In 1969, PCSA General Assembly instructed the Presbytery of Zambia to start negotiations toward the union with the UCZ. But in the long run the negotiations died naturally (see Chilenje 2007: 125-126). On the same matter in 1982 the General Assembly proposed to the UCZ Synod meeting for PCZ to join the UCZ. On the contrary, the expatriate African minister Rev. S. Nkowane objected to the proposal to surrender the PCZ to UCZ. Rev. S. Nkowane came from

the Livingstonia Synod of CCAP of Malawi, and later joined the PCZ (Pons 1982: 2). I will come back to this subject of union of Protestant churches in Zambia later.

It is worth noting here that after political independence in Zambia, the PCSA had lost hope for mission work in Zambia because in 1981 and 1985, the PCSA General Assembly instructed the Presbytery of Zambia to consider uniting with the Central Church of Africa Presbyterian (CCAP), because they were also a Presbyterian Church doing ministry in Zambia. Here Chilenje explains that in 1981, the liaison committee to have organic unity between CCAP and the PCZ was established. On the contrary before that there were many fights between CCAP and PCZ, especially many members of PCZ caused these fights, consequently most of members of PCZ went to join CCAP. Pons Edwin supported the PCSA General Assembly decision to unity two Churches in Zambia as found in the agreement between Livingstonia CCAP Synod and PCSA in 16th April 1982 this was resolved. It is to be noted that in 1985, the union negotiations between CCAP and PCSA in Zambia were suspended for further notice (Chilenje 2007:66-67, 183).

These negotiations were discontinued because PCSA had not trained any Zambian Minister. It was later in 1988 two Zambian ministers were ordained after completing their theological training. The efforts at church union in PCSA in Zambia was led by lay leaders who had little or no theological education at all, these lay leaders had their training lied in other fields that benefited the PCZ but not helping in the area of theological education and ministry. From this description, it can be said that within PCSA in Zambia there was no initiative to offer theological education to the lay leaders.

It should be mentioned that:

there was a need to provide a more adequate ministry that many more men and women would have been trained in theological education and ordained but still continue in their secular employment, so that they would earn their living in secular employment but be available to minister to local congregation (Luhana 2010, Interview).

As PCSA began to initiate efforts at church union in Zambia, it became apparent that lay Christian leadership was not enough. Lacking ordained ministers, the religious life was especially organised well from the outset though lacking qualified ecumenists and ordained ministers. In spite of the lack of ordained ministers in PCZ, the lay Christian leaders organised PCSA church affairs well.

From 1988 to 2009, the PCSA and UPCSAs had trained and ordained twenty one ministers. It should be noted that until that time the number of ministers in PCSA in Zambia had increased from two ministers. With the increased number of ministers, the PCZ ministers had expressed considerably greater interest in the efforts at church union in Zambia. Their interest sprung from an awareness that the ministers were to provide leadership in order to determine what the PCZ could meaningfully say about ecumenism.

With the increased number of ministers, PCZ saw the increased leadership initiative in mission and ecumenical involvement gained impetus compared to the time there were only expatriate ministers and lay Christian leaders in Zambia.

In my view, the delayed training of ministers in PCSA in Zambia had affected the involvement of competent church leaders in efforts towards church unity.

Returning to the union of Protestant Churches in Zambia, the UCZ was formed three months later after the national independence on 16th January 1965 (Chuba 2005:144). Now Pons offers two clarifications regarding the formation of UCZ. The Churches which had united on this day after much prayer and discussions are as follows: The Church of Central Africa in Rhodesia (CCAR) which was itself the union of Church of Scotland and London Missionary Society (LMS) Churches together with the Union Church of Copperbelt (UCCB) (Pons 1982:4). These worked in Luapula, Northern and Copperbelt province.

The Methodist Church (formed by Methodist Missionary Society of Britain), these worked in the Central and Southern Province of Zambia. Luig makes it clear that the Church of Barotseland (formed by the Paris Evangelical Missionary Society of France and Switzerland), worked in the Western province of Zambia (1997: 223).

From the period before the formation of UCZ in 1965, the European missionary co-operations demonstrated strong commitment to the goal of visible unity. On the other hand, in Zambia, the PCSA began well in efforts to unite with other churches as earlier pointed out. The PCSA also started demanding for autonomy from PCSA mission work in Zambia.

4.2.4. PCSA in Zambia demand for autonomy and reaction to UPCSAs mission work

Examining the discussion on Autonomy of PCZ from UPCSAs has been bordering on three - selves: self-governing, self-propagating and self-sustaining (Anderson 1999: 698). Here the main problem is identified in the UPCSAs Synod of Zambia's strategic plan 2007-2009 on the

weaknesses that urgent attention was required to resolve these problems on matters of governance. However discussion on autonomy had been one-sided because the focus has been on the question of control, power and authority. The deliberations on PCZ autonomy from UPCSAs had been the *modus vivendi* (a matter of agree to disagree) by Church members. Discussion on PCZ ecclesia autonomy from UPCSAs had not been clear within UPCSAs in Zambia.

The Church order had not been working as it should in Zambia: “only ministers are knowledgeable of the Church order because it [Church order] is given to them when at the beginning of the theological training” (Mbambo 2010). But for “Church members, deacons, elders learn and teach themselves about the Church order, here only few elders and deacons are knowledge in the Church order” (M’kandawire 2010). Second the Christians in Zambia also lack the insights and knowledge how the Church order was developed. Third, Church order is viewed as foreign document or imported Church order. It is ironically assumed that the exporter (UPCSA-South Africa) knows well how the Church order works. But the importer (PCZ) does not have idea how it was made and how it works. This is the impression which the PCZ views the UPCSAs Church order.

Again I get the impression that the PCZ wants to know how to make the Church order and how to use it, therefore if PCZ Christians and leaders can be knowledgeable in church polity, it would be easy for PCZ to use the church order and make meaningful contribution to any amendment to clauses in the church order which are not applicable in Zambia.. This is because the UPCSAs church order does not address some of the felt and real needs of PCZ, for example issues to do with church-state relation and labour laws regarding to church workers within Zambia (Presbyterian Church of Zambia Proposed Constitution Draft, Kitwe 2009:1-2).

Felt needs are the needs of sustainability and the real needs are needs of governance and self-propagation. To illustrate this Women’s Fellowship of PCZ resolved not to be part of UPCSAs General Assembly Women’s Fellowship because they felt that their needs were not addressed. For that reason they resolved to be on their own in Zambia. Now they have their own guidelines or constitution which was formulated by them in order to help manage their Women’s Fellowship in Zambia. This radical turning point of Women’s Fellowship to be autonomous from UPCSAs General Assembly Women’s Fellowship has been used as a point of reference of the PCZ Synod to be independent of the UPCSAs. In discussions surrounding autonomy the example of Zambia Women’s Fellowship has always been used as bases to motivate Zambia

Synod to be independent from UPCSA. What is surprising is that the decision of the Women's Fellowship to be autonomous from the UPCSA General Assembly Women's Fellowship was not discussed and resolved by the Synod of Zambia, but it has been accepted in PCZ. This reveals how paralyzed and vulnerable the Zambia Synod is. It is clear in the Church order that the Synod cannot legislate (*Manual of Faith and Order*, 2007, Chapter 11.17 a).

Probably the Women's Fellowship knew that if the matter was taken to Synod it would have been rejected because the matter of PCZ Women's Fellowship being was a legislative matter and the Synod of Zambia could not have handled it because it was not within its jurisdiction.

In addition, the Presbyterian Church of Zambia (PCZ) has identified that it has no authority to handle its own affairs (see Mkandawire 2008: 2) because the UPCSA Church order does not give room to the PCZ Synod to have legislative power (*Manual of Faith and Order*, 2007, Chapter 12.45). For that reason the Presbyterian Church of Zambia cannot legislate or make its own rules; that implies that UPCSA General Assembly can easily influence and control the PCZ on legislative matters and any PCZ renovative ideas which may require legislation is suppressed. For example if PCZ wants to unite with other Protestant churches in Zambia. It will be difficult for PCZ to legislate a decision to unite with any denomination in Zambia. From this description, it can be seen that there is an assumption of democratic church polity in UPCSA synod in Zambia regarding legislation powers.

From this account, it can be seen that there is an assumption of democratic church polity when in practice the UPCSA General Assembly is consulted sometimes according to Robert's rules of order, which is widely used by organisations for "constructive and democratic" decision-making (see). To the point, the legislative power of UPCSA Synod in Zambia is limited when it comes to decision-making. Meanwhile, because of the transnational union character of the UPCSA Synod in Zambia needs to consult UPCSA General Assembly on certain decisions.

From this it easy to see that UPCSA Church order has been influenced by South Africa context since the composition of UPCSA General Assembly was largely South Africa (*Manual of Faith and Order*, 2007, appendix B)). In terms of the voting rights it is obvious that South Africa out numbers Zambia and Zimbabwe. It is also a common sense that when enacting rules, there is always a process of voting. In this case South Africa has many voters because it has many representatives in General Assembly. Procedurally the General Assembly representation is by Presbyteries and Synods. And the fact that South Africa has many Presbyteries compared to

Zambia and Zimbabwe as such it is advantaged and privileged to have many voters. The problem here is that the Zambia representation is less compared to South Africa.

The UPCSA church polity shows that the ecumenical character of the UPCSA Church order and shows interest in uniting with other Churches in South Africa. This reveals unjustifiable provisions in a UPCSA Church order. Among the unjustifiable provisions in UPCSA church order is the provision that only promotes efforts at church union in South Africa. The specific model in the UPCSA church order is a model constitution for Church Unity Commission. The *UPCSA Manual of Faith and Order* outlines the agreement of union of PCSA, RPCSA, Anglican, Methodist and United Congregational Church of Southern Africa (*UPCSA Manual of Faith and Order*, 2007, appendix (E) 5).

This is seen in the UPCSA Church order by a number of memoranda of understanding that was agreed based on uniting with four Protestant Churches in South Africa; these are the Church of the Province of Southern Africa (Anglican Church), United Congregational Church of Southern Africa, Evangelical Presbyterian Church of South Africa, and Methodist Church of Southern Africa (*UPCSA Manual of Faith and Order*, 2007, appendix E 1, 2, 3, 4).

UPCSA initiative and ecumenical character appears to be concern with South African rather than Zambia and Zimbabwe. To the point Appendix E (4) states that:

the negotiation are on the process to substitute the Church of the Province of Southern Africa (Anglican Church), United Congregational Church of Southern Africa, Evangelical Presbyterian Church of South Africa, Methodist Church of Southern Africa, Presbyterian Church of Southern Africa, Reformed Presbyterian Church of Southern Africa (*UPCSA Manual of Faith and Order*, 2007, appendix E 4).

It is clear that the UPCSA Church order contains even the model of Church order how a united Church might look like in South Africa (*UPCSA Manual of Faith and Order*, 2007, appendix E 5).

In this regard, we can refer back to the discussion on UPCSA church order to unite with other churches and discuss why its only focus is on South Africa?

By contrast, the UPCSA concern and interest of UPCSA to unity with other Churches in South Africa overshadows the presence of Zambia and Zimbabwe, because these UPCSA initiatives and negotiations on Church unity of South Africa have nothing to do with Zambia and Zimbabwe. In addition, after four years of the union of the PCSA and RPCSA; the PCZ has

been feeling out of place in General Assembly meetings because the agenda has been characterised with South African matters. Matters that concern Zambia cannot be brought to the fore of the agenda of the UPCSA because the General Assembly has an overload of responsibilities mainly in South Africa than outside. If the union of UPCSA with other Churches can succeed there is a possibility that some Churches which have united with UPCSA might not want PCZ. Here it is self-evident that the UPCSA missional approach is inadequate to handle transnational Church according to Prof. G.A. Duncan “the UPCSA union was based on inadequate vision of the role of the Church in Southern Africa”(Duncan 2005: 189).

For the same reason the report of the workshop on UPCSA Church order reveals that the Church order is inadequate for the whole UPCSA. For that reason the workshop was called “to resolve the problem regarding the use and determine the spirit in which it is being used” (Report to the General Assembly Executive Commission on Manual Imbizo 2009: 1-2.).

The report also reveals that “the clauses of the *Manual of Faith and Order* (Church order) need to reflect our transnational identity, at the same time need to be translated into the vernacular as well as incorporate societal changes”(Report to the General Assembly Executive Commission on Manual Imbizo 2009: 2).

It is against this background that it is clear that PCZ has been initiating a process to be independent from UPCSA in order to concentrate Zambian matters and any prospects of unity with other Protestant Churches in Zambia. In this thesis, I highlight the concerns and challenges of the UPCSA Synod of Zambia and their desire for PCZ to start doing joint projects with CCAP (UPCSA, Synod of Zambia Executive minutes of 2009:2-3).

It is evident therefore, that the CCAP, RCZ, UCZ and ACZ have legislative powers to make rules of their own, while UPCSA synod in Zambia has no legislative power. It is clear that UPCSA Synod in Zambia has no legislative power; however the UPCSA General Assembly has to determine any efforts at church unity in Zambia.

4.2.5. Evaluation of PCSA in Zambia quest for autonomy

The first discussion about the PCSA in Zambia initiative and the quest for autonomy started when Zambia was described as a drainer of resources by the General Assembly finance committee report in 2002 (see General Assembly papers UPCSA 2002)This description that Zambia was a drainer of resources became a point of friction which lead to the General

Assembly to apologise. This issue [drainer of resources] became a boiling point for the Synod council in December 2002, it was during this meeting an important step was taken that PCZ should be autonomy from UPCSA General Assembly (UPCSA, Minutes of Synod of Zambia of 2002).

From this it is evident that the discussions on ‘autonomy’ were not well defined by the UPCSA Synod in Zambia. However, there was no action to take the proposal to the General Assembly and then the issue of autonomy died naturally.

In 2005 the discussion on autonomy were revised and the Synod council resolved to take the overture (Proposal seeking change of status) that PCZ demands to be weaned from the UPCSA General Assembly of September 2006 which was to take place in Zambia (UPCSA, Minutes of Synod of Zambia of 2005).

The urgent need for autonomy was stressed by PCZ, however, PCZ commissioners were appointed to present the overture at the UPCSA General Assembly of 2006, it can thus be stated that the commissioners did not present the overture. Subsequently, the General Assembly elected a Zambian Minister as the Moderator designate for the General Assembly. His tenure of office was to begin in 2008 and end in 2010. The implication for this was that it slowed the rate at which the process was moving towards autonomy and next it was viewed as hindrance which was standing on the way of the initiative of autonomy.

Another turning point was in December 2007, the Synod council resolved to take the overture that PCZ demands autonomy from UPCSA (see UPCSA, Minutes of Synod of Zambia of 2007). At the 2008, the General Assembly Executive Commission meeting had received the overture and discussed that it was incompetent, that it lacked some information of how the Church in Zambia will be sustained and so the overture was referred back to the Synod of Zambia (UPCSA, Minutes of Synod of Zambia of 2008).

It is against this backdrop that the UPCSA resistance to PCZ autonomy may be interpreted as a UPCSA attempt to stop the process of autonomy of PCZ from UPCSA. For this reason the UPCSA General Assembly had negotiations with the Presbyterian Church of Zambia, First in February 2009 General Assembly Moderator designate who was to begin his tenure of office in 2010, came to Zambia on assignment of the Priority and Resource Mobilisation committee to discuss the issue of transnationality and what does it mean for PCZ to be in a transnational Church. On the same matter the subject of autonomy of PCZ was discussed and the conclusion

was that PCZ wants to be independent from UPCSA (UPCSA, Minutes of Synod of Zambia of 2009).

Second, in short it can be stated that, throughout the history of UPCSA, it is noted that in June 2009, during the Clerks, Treasurers and Moderators consultation meeting in South Africa the issue of a transnational Church was on the agenda of discussion but the item of PCZ autonomy was not discussed because time did not allow. In July 2009, the General Secretary for the UPCSA General Assembly came to Zambia to discuss the issue of sustainability of the Church in Zambia. He visited the PCZ with a view of explaining and clarifying on the matter of sustainability of the UPCSA in Zambia. He guided the PCZ to follow-up the issue of autonomy whether it was necessary or not for PCZ.

The conclusions of this meeting revealed that the issue of the autonomy was not favoured by the UPCSA General Assembly for two reasons; first, autonomy was interpreted as an attack on the unity of UPCSA which has been enjoyed ever since; second, there was lack of agreement on the matter of autonomy from UPCSA by PCZ church leaders.

In a report to the Executive Commission of General Assembly by the General Secretary clearly affirmed that the “issue of autonomy for the Zambian Church was of the past” (Report to the General Assembly Executive Commission of UPCSA 2009).

By contrast the official speech of the Synod Moderator clearly stated that the issue of the autonomy was still on the agenda of the PCZ. Of course, the Synod Moderator warned the Synod of Zambia to prepare adequately for the autonomy from UPCSA General Assembly (Moderator’s speech to the Synod council of UPCSA 2010: 1). In the same vein Moderator of the Synod retaliated that:

The quest for autonomy was not a cold war between the UPCSA and Synod of Zambia, but it was a reality that it [autonomy] will affect the ministerial training, accommodation, upkeep of ministers and pension of ministers (Moderator’s speech to the Synod council of UPCSA 2010: 2-3).

The UPCSA General Assembly did not want Zambia to be autonomous; on the other hand it is clear that PCZ want to be autonomous from UPCSA. But the purpose for PCZ to be autonomous seems not be clear, even if it was independent from UPCSA, it still needs some prescribed rules or new Church order. This kind of proposal to have a new Church order has

not been on the agenda of the Synod of Zambia expects the Copperbelt Presbytery/classis (UPCSA, Minutes of Copperbelt Presbytery of 2007).

The absence of the discussions on having a new Church order in the Synod of Zambia proves that Church leaders assume: that the Church can be governed without Church order; secondly, they have not seen the importance of having their own Church order. At once if the Church leaders were aware of the need for a new Church order, this [discussion on need for the Church order] would have been on the fore of deliberations on autonomy. This issue of autonomy is also true of the other Protestant churches in Zambia.

This section has dealt with efforts at church union of PCZ it now seems a natural progress to move on to the subject of efforts at Church union of Reformed Church in Zambia. This will be illustrated at length in the following section.

4.2.6. Efforts at Church union of Reformed Church in Zambia

The Reformed Church in Zambia was established in 1899. From 1899 to 2010, RCZ has existed in Zambia for about hundred and eleven years. It has gone through many struggles and many interesting moments as it developed into what it is today. Born out of the mission work of the Dutch Reformed Church (DRC) of the Orange Free State Synod in South Africa, the Reformed Church in Zambia started in the Eastern Province of Zambia in the town called Fort Jameson now called Chipata. Particularly the mission work started at Magwero which was the first mission station for the Dutch missionaries in Zambia.

In 1899, Magwero was established as the first mission station. The name Magwero in Chewa means, the 'origin of all'. After Magwero was established other mission stations were also established like Madzimoyo in 1903, Nyanje in 1905, Nsadzu in 1908, Hofmeyr in 1916 and Merwe in 1924 (VerstrealenGilhuis1965:152; see Rotberg 1985: 152).

It should be pointed out that that the RCZ had developed its world view in and through their missionary legacy, this was also true of the other Protestant churches in Zambia. Here Hendriks (2004:133) refers to world view as “a type of coping mechanism that a society develops and shares over time.” From onset of missionary work of Dutch Reformed Church (DRC), it is clear that DRC had influenced of the history of the RCZ. Now VerstrealenGilhuis (see 1982:296), states that, in all mission stations which were established, the church was called Dutch Reformed Church (DRC) not until 1957 when Synod decided to rename the church to

be called African Reformed Church (A.R.C). And later in 1966, it was changed to Reformed Church in Zambia, when the Church got the Umwini (autonomy) from the missionaries (Verstrealen-Gilhuis 1982:301). In speaking of autonomy of the Reformed Church in Zambia, Verstrealen-Gilhuis holds that:

At Katete on the 23rd April 1966, the great moment took place the Zambia church received Umweni (ownership) of their church. It was experienced as 'church Independence Day'. The autonomy agreement in Chewa: Cikalata ca mapaganoapaUmwini (translated as the act of agreement on the ownership) and constitution of synodical administration committee (1982:306).

From this account, the autonomy of the RCZ was agreed by both mother church and daughter church and the document of Act of agreement was signed by both the mother church and daughter church (see Act of agreement 1966: 1). Since then the RCZ has spread all over the country and by now the church is covering in all the nine provinces of Zambia.

In my view, ecclesial autonomy means interdependence of the directed relatedness of churches, with equal relations based on Christ's Lordship over his church. And this was demonstrated between DRC and RCZ through the Act of Agreement.

4.2.7. Autonomy of Reformed Church in Zambia and efforts at church unity

In this following section I give attention to the concept of ecclesial autonomy by focusing on the position of Reformed Church in Zambia. Special reference will be made to the scope for the African leadership and initiative in churches dominated by foreign missions and missionary organizations in a colonial society with increasingly influential foreign settlers was difficulty.

To start with the missionaries coming coincided with the British takeover and occupation of the country. In one way or the other, missionaries had concentrated on providing medical services, education and religious. These three were inseparable from each other.

To fully grasp the contours of African participation and reaction in participation and reaction in pioneer phase in Zambia during the period from 1898-1924, one should remember that the African leadership and initiative in mutual dependence was seen in Africans who worked as evangelist, carriers and teachers and guards of mission stations. Some Africans also helped to interpret for the missionaries since they did not know the local language and customs (Verstrealen-Gilhuis 1982:21-22).

Trained Africans who were teachers also had their personal desires and ambitions which were ignored by missionaries because they tasked them to do a lot of things like working as evangelists.

Meanwhile, the kind of leadership at the mission station was predominantly in the hands of missionaries. Matters of church discipline had followed the DRC church order. As for the missionaries, they were using the court case of African traditional society model, where the Africa chief was a judge. But when the missionaries were handling judicial matters in church they were sitting as judges. In that way, missionaries used their Eurocentric formal legal procedures model together with the African traditional society model to reinforce one another. In many cases missionaries acted as judges and their word was final; sometimes Africans could oppose white missionaries. Many disciplinary cases were related to Christian life rather than doctrinal issues.

The females were excluded from the leadership especially in the church council meeting; in particular the DRC mission policy excluded women from leadership while in the London Missionary Society women were included in the church leadership to serve as elders. It was later that the school for women was developed.

Theoretically, the vision of the DRC was for the church to be self-supporting, self-extending and self-governing. Just like the other missionaries of Church of Scotland founded churches in Northern Rhodesia and Nyasaland stressed that the leadership should be delegated to Africans in spite of the fact that they viewed that African were far away from learning (Verstrealen-Gilhuis 1982:289).

The DRC education policy did not provide for advanced education. Their education was a kind of general education aiming at many people. It was in 1922 when English was introduced in mission station schools.

To the point the DRC education policy was very strict and not favourable in developing people to have independent and critical spirits. But the other missionaries, for instance the London Missionary Society, gave opportunities for advanced education to the people in their mission schools. Critical voices, complaints and protests concerning missionary policy and position of African church workers were common. This could not be encouraged in the Dutch Reformed Church Mission. Since the coming of the elite was a threat to the church so it was delayed in the education policy. The people started viewing the mission enterprise as part of the whole colonial society (VerstrealenGilhuis 1982:296-297).

Any discussion on the planting of mission churches by DRC would not be complete, if mention was not made of the infamous Mission Policy (1935) of the federated DRC. It should however be remembered that with regard to the model of church planting, the DRC was influenced by Mission Policy. The prime characteristic of DRC model of church planting was that the organised churches would be racial/cultural separated, indigenous and autonomous young churches. The emphasis in the DRC Mission Policy was on planting of separate churches as such as practical outflow in dealing with ecumenism and racial dilemma in Zambia. As such the principal justification for the planting of separate churches was found in the apparent success of this strategy (Giliomee 2003:459).

DRC Mission Policy was formulated to serve as policy for education, language, social condition and religious needs of black people. The DRC Mission Policy promoted policy of inequality and separateness, the DRC Mission Policy stated that blacks should develop on their own apart from whites (Giliomee 2003:459).

A striking resemblance existed between the DRC Mission Policy and that of other missionaries in Northern Rhodesia. The conclusion to be drawn about the position of DRC Mission Policy regarding the education of Africans is that the missionaries collaborated with colonial state in delaying education in Northern Rhodesia. Throughout, Northern Rhodesia, missionaries had not developed university education. It was only in 1965, the Act of parliament was enacted which brought into being the university of Zambia. In 1966, the University of Zambia was officially opened (see www.unza.zm.accessed 16th March 2016).

So, in view of how much its attention had been paid to the prevailing needs of education in Zambia, one can say that missionaries and the colonial state had not lived up to its expectation to provide the university education.

Giliomee holds that language, customs, culture and colour became determinants of DRC Mission Policy, at the same time DRC Mission Policy was securely aligned with that of the government of the day (2003:469; DRC Mission Policy 1935). The impetus of the DRC Mission Policy continued its work among black people, both inside South Africa and outside South Africa. The Orange Free State's DRC mission in Zambia established the RCZ in 1899 following DRC Mission Policy (Verstreeken Gilhuis 1982:41; see Rotberg 1965: 52).

Therefore, from the very beginning during the colonial era, the interests of the colonial government and the church were more or less the same; the state's interest was to expand its governmental control and the church's interest was to grow ecclesiastical structures. The

church had to take a responsibility to convert and civilise the indigenous people. In order to fulfil this responsibility; the churches had committed a significant portion of their resources to establish mission schools.

I get an impression that the missionaries thought that providing formal education would make Africans good Christians, and also mould them also into obedient citizens of the colonial territories. They saw schooling as a way to reach African minds with Christian gospel as well as to make the Africans adopt European way of life.

It should be pointed out that the church related problems facing Zambia during the colonial government were common in other African countries. It is worth noting that the marginalisation of Africans in leadership during the colonial period was common practice in churches and in the state. This section has dealt with autonomy of Reformed Church in Zambia and efforts at church unity it now seems a natural progress to move on to the subject of African leadership and DRC Mission Policy.

4.2.8. African leadership and DRC Mission Policy

To order the enormous church union efforts done by RCZ, it can thus be said that African leadership under missionary guardianship was very strong from onset of missionary work at the beginning the church was established by the Dutch Reformed Church. In 1925, hardly could any African ordained ministers in Northern Rhodesia, Congo and Angola. In 1958 the DRC had trained only three ministers after fifty nine years. In the first place, there was reluctance to train Africans for advanced education. Second, the coming of other missionaries in particular the Watch Towers had stimulated the DRC training of the people (Verstraellen Gilhuis 1982:336).

It seems that missionaries did not want to train Africans because the first DRC African to be ordained in Northern Rhodesia it was in 1929 was Rev Justo Mwale. After ordination he worked as an assistante minister under a white ordained minister. That shows that the Africans were perceived as not fit to work in the congregation. And so Africans worked under supervision of white missionaries. It appears that the theory of supervision and control were reinforced by the colonial government. Later, in 1950s, the white ministers were both in charge of administration and accounts while Africans were told to be in charge of congregations (Verstraellen-Gilhuis 1982:336).

This example is given by Verstraellen-Gilhuis to show that white ministers were in charge of administration and accounts to illustrate the way DRC mission in Northern Rhodesia was administered.

The DRC Mission field in Zambia presented the RCZ with a unique challenge which it found difficult to handle. First, the administration of the mission field needed a more flexible approach with regards to delegating authority, and setting out clear, constant guidelines within which the mission work could operate. Here Zulu (2015) holds that “administration was one of the areas in mission work today where missionary societies still have problems- particularly in the area of delegation of authority to others” (Zulu 2015, Interview). This was also true of the other Protestant churches in Zambia, there is challenge regarding delegation of authority.

The DRC Mission work began on a weak financial base, their financial base was dependant on personal money from the missionaries for their support- and that this was to be continuing matter for concern.

Mwale (2015) explains that:

This particular way of financing the mission work was unique to the DRC mission work in Northern Rhodesia. Yet the mission work there would never have developed unless the method had been adopted.

From this description, the Africans at DRC mission work never really caught the vision of sacrificial giving. DRC Mission work in Northern Rhodesia was therefore asking for more money from DRC South Africa. Despite the fact that up to one third of the DRC mission budget was spent in Northern Rhodesia, that mission work still suffered overall, because of general shortage of funds (cf. Zulu 2015, Interview).

Zulu (2015) makes it clear that:

The missionary agency from South Africa who gave money to the DRC mission work in Northern Rhodesia, did so with a feeling of remote involvement only. They thought they paid the DRC Mission field to do the work for them. There seemed to be no sense of personal commitment.

Despite the failings of “the DRC in South Africa in their total financial responsibilities money was given and was well spent in the beginning, developing a vital work amongst the DRC

mission among Africans, work in which no other mission agency was interested”(Zulu 2015, Interview).

It is unlikely that any present-day missionary society would embark on mission work under circumstances similar to those which existed when DRC went in Northern Rhodesia. That says a great deal about faith and determination of the DRC mission work in Northern Rhodesia administrators and missionaries. Any mission work today needs a solid and regular financial base upon which to work.

The implication of these approaches of administration and financing of mission field had great impact upon the RCZ after 1965.

The DRC controlled any form of secession, in spite of the fact that the first African ministers in DRC had developed a critical review of their position. They could not break away from the church; instead they had to live, endure, adjust and adapt themselves. Apparently, the African evangelists and ministers had no influence on mission policy. To illustrate this when the constitution of Northern Rhodesia for DRC was being adopted in 1943; the African ministers had no say (Verstraellen- Gilhuis 1982:150).

It is worth noting that the DRC Mission policy, as regards African leadership, was to follow a -hasten slowly agenda meaning delayed training for black Africans Leadership was in the hands of the missionary together with the colonial masters. In my view the DRC Mission Policy meant that to be black and African was to be under missionary’s supervision (VerstraellenGilhuis 1982:100).

In a sense, DRC missionaries had no practical vision for African initiative within the structure of a mission church. This was common practice among missionaries in Zambia, the missionaries took up most of leadership roles including control of funds. It is worth noting that foreign missionary leadership and control was also strong among many missionary societies in Zambia. For example during the negotiation of the union of UCZ, the Africans were not as vocal as the white missionaries (VerstraellenGilhuis 1982:100).

DRC church polity was devised in such a way in order to ensure that the white missionaries remained in power and in control of the church in Zambia. The amendment of church polity could only be altered or amended in South Africa by DRC as the mother church.

DRC Mission Policy did not promote property rights, equality and justice among black Africans. Although RCZ received ecclessial autonomy in 1966, it was more of a change of

language than reality. The question of black ownership of properties of the DRC in Zambia was more of expedience than a real change by the DRC missionaries in Zambia.

From this description, the efforts at church union in Zambia within RCZ were affected by DRC mission policy which had no problem with the concept of apartheid and guardianship that signified non-integration, social and cultural segregation. Apart from that DRC had restricted its members from interacting with other churches. DRC was not willing to re-unite with other churches which had similar backgrounds to the DRC mission of Cape Town that was working in Malawi. The DRC had also withdrawn its membership from the Christian Council of Northern Rhodesia (Verstraellen Gilhuis 1982:315).

In 1970, the position of RCZ in a speech by Rev. E. A. Phiri to the President of Republic of Zambia stated that

The church, the Reformed Church of Zambia is the indigenous church although it originated in South Africa and apartheid is not our inheritance...I want to make it clear ... by quoting some of the words presented to his excellency the President of Republic of Zambia on the 25th November 1970. The Reformed Church of Zambia fully recognizes the national and political aspirations of the people of Zambia and welcomes the philosophy of humanism and fully accepts your genuine leadership and grateful with the way in which you brought the people of Zambia out of colonial rule to the status of self-government and independence ... (Verstraellen Gilhuis 1982:315).

To grasp the contours of missionary endeavour in Zambia fully during the period from 1948-1966, one should remember that this period was towards church independence in the wake of the nationalist movement and new Zambian nation.

In terms of the Zambianisation of the churches in Zambia, moderators and bishops were to be Africans in 1960s after independence. Though missionaries never prepared the Africans for hand over it was difficult. And meetings on schools and hospitals where previously held by Europeans without Africans.

From this account, it can be said that it took long time for DRC missions in Zambia to ordain a minister; it was only in 1929 when a first Zambian was ordained in DRC mission (see Verstraellen-Gilhuis 1982:150). It should be mentioned that when Kenneth Kaunda became the first president of Zambia, he warned the RCZ regarding segregation (Verstraellen- Gilhuis 1982:229) quotes Kenneth Kaunda as follows:

I do not think in Northern Rhodesia (Zambia) understands the terrible danger it is in. Because the Christian church in this country has so often failed to practice what it preaches in the matter of race and politics, thousands of my fellow Africans have rejected it.

It is worth noting that the DRC mission kept on resisting change in Zambia. In 1957, the DRC church polity was amended to include an African to be a moderator of the presbytery and another law of including African ministers in the Synod executive and one of the African ministers was elected as an assessor/evaluator. There was also re-organisation of the mission council in 1958 and a change of the name from Dutch Reformed Church to African Reformed Church, the connection to DRC mission was still obvious in the new name (Verstraellen-Gilhuis 1982:294).

It must be stated that the political situation after 1964 in Zambia had influenced the change of the name of the church from Dutch Reformed Church to African Reformed Church.

In 1966, ARC Africans demanded for independence (*umwini*) at the Synod and it was granted. Next, in 1968, the African Reformed Church changed the name to Reformed Church in Zambia (RCZ). What is more is that the ARC demand was largely influenced by the political situation in Zambia. After Church became autonomous many missionaries went back to South Africa. Because of that it left a big gap because people were not prepared to take up leadership.

In the 1970s the new relationship of the Reformed Church in Zambia (Former Dutch Reformed Church) with Reformed Church of Netherlands started.

Looking to that it needs to be mentioned that the, the Africans had played a pivotal role in the whole process of mission work. Since much of initial work was done by Africans. By the way Africans were used as carriers of missionaries as a means of transport and they used to guard the mission station. The education that was offered to the African started making people more aware of taking up initiative in leadership. The next section will deal with the subject of Reformed Church in Zambia and other churches.

4.2.9. Reformed Church in Zambia and other churches

This section begins with a brief survey of efforts at church unity initiated by RCZ, and then, after discussing the initiatives at church unity more clearly relates that discussion to specific ecumenical church efforts of RCZ to other Protestant churches.

At the RCZ General Synod of 1975, It was decided that:

Synod of RCZ will co-operate with CCAP Nkhoma Synod but not with CCAP in Ndola congregation and CCAP Matero congregation because are seeds of disunity(Translated from Chewa language which was an official language for the minutes of the RCZ Synod: “Sinodiikutiifetigwirizanandi CCAP Nkhoma Sinodi, koma za CCAP waku Ndola ndiMateroiziziripanjira” (RCZ, Synod Minutes of 1975, item 74).

From this account, one cannot flee the visible disunity which RCZ Synod observed within CCAP in Zambia regarding problem of disunity.

At the RCZ General synod of 1983, in Kitwe on 19-28 August, the Synod reported that the RCZ did not report its commitment towards church union under its influence in Zambia. At the same time, the RCZ Synod acknowledged and affirmed that its commitment to the quality of church unity in Zambia was helpful in the country. This had been the role of RCZ for many years to support efforts at church unity in Zambia. This is supported by Chewa language quotation from Synod minutes that:

Ifenso sitikondwelera ndimpikisano panchito yaambuye ndifeamodzi” meaning we need to co-operate regarding the work of God (RCZ Synod Minutes of 1983, 49). Once more: “Tiri pamodzi nanunthawizose,meaning we are always one with other churches (RCZ Synod Minutes of 1983: 50).

At the same meeting in1983, the PCSA and UCZ were invited to attend the Synod with a view of promoting efforts church unity (RCZ, Synod Minutes of 1983, 50). Perhaps this is the most significant effort affecting church unity arising from RCZ.

The General Synod met at Mpangwe Congregation on 21-25 August 2000 with the theme: ‘Church renewal through unity in diversity’. The report of General Secretary did not report on how RCZ would handle the changes of renewal and church unity (RCZ,Synod Minutes of 2000:1).

From this it is evident that unity in diversity meant mutual recognition of differences in the expression of Christian faith and tradition by different churches. It is to be noted that unity in diversity refers to mutual recognition of the churches of different Christian faith and tradition. It can thus be stated in this thesis that, I see the existence of a diversity of ecclesiologies, Christologies and diverse concepts of ministries in Zambia. In my view, diversity is legitimate

and complementary; therefore it was appropriate that RCZ Synod had to give attention to this subject.

The formation of UCZ illustrates and points to the implication of unity in diversity within the Zambian context. However this reveals that the formation of UCZ brought together different Christian faiths and traditions to form UCZ. These churches which united to form UCZ had left behind their separate identities and opted new identity. The churches that had united to form UCZ among others were Methodists and Presbyterians.

In my view, unity in diversity includes and points to the unity in diversity of the whole of humanity. As earlier mentioned in Chapter 3, the churches are searching for unity in diversity, thus is a narrow and church-centred concern. A review of unity in diversity in the Zambian situation illustrates and points to the variation that the church in Zambia sees itself as the sign and pillar of the unity of the whole of human race and as the sign the churches proclaims, confesses and practises and points to the unity in diversity of the whole of humankind.

From this account, therefore, this has been a concern of the Christian ecumenical movement as discussed in earlier in Chapter 3, not only to heal the doctrinal and religious disunity among the churches, but to heal all forms of divisions both in the church and in the world which have been propagated in the name of tribes, class, sex, language, culture and ideology.

Therefore the Christian model of unity in diversity could be valuable contribution to a greater vision of the unity in diversity of the whole of humanity. If this was to be achieved it would be unique contribution of the church to the global community.

At the 1991 General synod meeting, it was reported that visitors from PCSA and CCAP had attended the Synod as an effort towards church unity in Zambia (RCZ Synod Minutes of 1991, item 511). Perhaps this was another important effort affecting church unity arising from RCZ.

The General Synod met at Katete Boarding Secondary School on 9-12 August 2006 at its Synod general meeting with the theme: “The building strong and stable families on Biblical principles” (Joshua 24:15). It was clear from this Synod that no invitation was made to any church in Zambia, in an effort towards church unity. In 2006, the RCZ Synod made a decision that an elder can be chosen without previously being a deacon. Another decision was that there were exceptions in implementing the law of two years to serve in rural congregation by ministers who had just graduated from ministerial training (RCZ, Synod Minutes of 2006: 21).

The decision was made with a view of maintaining unity within the denomination of RCZ regarding the deployment of ministers and helping ministers to have rural experience of ministry after completing their ministerial training.

The General Synod met on 13-17 August 2008 at its Synod general meeting under the theme: “Step forth in faith.” General Synod observed as follows:

What was acceptable and considered normal in the 1980s and 1990s is no long considered as such today. ...The growth of charismatic influence in the country and growing need for the church members to participate in the life and worship of the church is quickly taking our youths away in broad day light to the effect that we ask remaining at church of the aged only (RCZ, Synod Minutes of 2008:1).

The RCZ Synod of 2008 acknowledged the growth of charismatic influence in the country and the growing need for the church members to participate in the life and worship of the church was quickly taking their youths.

The research also observed that most Protestant members had a dual kind of church membership in Protestant churches and evangelical churches. Just as it is found that the CCAP and RCZ are both members of CCZ and EFZ. This is gradually becoming normal in most of the mainline churches. Because of the pressure put on mainline churches by evangelicals most of the mainline churches have been inviting most of the evangelicals into their churches.

The General Synod met on 25-28 August 2010 at its synod general meeting with the theme: Period of church growth, sub-theme: “Breaking the unploughed ground” (Hosea 10:12). General Synod observed in 2010 as follows:

The mainline churches are being challenged by new churches and ministries. As a result there was loss of members, especially young people.” There was therefore need to come up with strategies of responding to these challenges before wake up to rude shock of being a big church without members(RCZ, Synod Minutes of 2010: 7).

The RCZ synod has been active in providing leadership to the denomination. Synod observed in 2010 as follows that “the issues concerning the RCZ can be addressed by updating RCZ constitution in order to address identified inadequacies.” (see RCZ Synod Minutes of 2010: 9). The Synod moderator clarified, “that RCZ needs a constitution that would help address the

identified inadequacies and thus contribute to harmony in the church” (RCZ, Synod Minutes of 2010: 9).

It is clear from this description that the RCZ synod sees the church order as part of uniting factor of the church. At the RCZ General synod of 2010, the UCZ synod was invited by RCZ in an effort to promote church unity. One should remember that the UCZ as well had invited RCZ to UCZ Synod meeting which were to take place in April 2014, Kitwe. (see RCZ Synod Minutes of 2010: 9). History points out that the RCZ revised constitution was adopted at synod meeting of 2010 (RCZ Synod Minutes of 2010, p 6). At the same time, the meeting of the RCZ synod in 2010 heard a report from the General Secretary regarding the ecumenical relations with WCC, AACC, WARC, CCZ, EFZ, TEEZ, Bible Society of Zambia and CHAZ (RCZ Synod Minutes of 2010: 7-8). The RCZ Constitution holds that:

The RCZ also recognises and ascribes to the Apostles’ Creed, the Nicene Creed and the Athanasian Creed through which the church expresses her connectness with the Catholic Christian Church (RCZ Constitution, by-laws and procedures of 2010, Article 4 (3), Scripture and doctrine).

4.2.10. JustoMwale Theological College (JMTC): Another form of Ecumenism

This section begins with a brief survey of the background of JMTC, and then, after discussing the purpose it was established more clearly relates that discussion to specific form of ecumenism in Zambia.

From 1940 to 1942, the Dutch Reformed Church mission in Northern Rhodesia (now Zambia) started training evangelists for RCZ at Nsadzu under the leadership of Rev. T. A. Theron. When Rev. T. A. Theron returned to South Africa, however, from 1945-1947 the training for evangelists was moved to Madzimoyo in Eastern Province in Zambia (Verstraellen Gilhuis 1982: 241). Here Verstraellen- Gilhuis (1982: 241) makes a point that the curricula of evangelists were revised to include ministerial training courses in 1951.

It is worth noting that in 1953, Norman Goodall and E. W. Nielson carried out a survey of African theological education in southern Africa which included Zambia. The following was part of the summary of their findings had influence on most of theological education in Zambia. Among others issues which were raised in Norman Goodall and E. W. Nielson report on survey of African theological education in southern Africa, as for the first issue that theological

education would be more effective in community context. There was a need to provide accommodation for students and their families during the theological training. With respect to the second issue to organise more conferences to promote theological education and information of education at all levels. Concerning the third issue, more good books had to be bought to enhance the theological education (Goodhall and Nielsen 1953: 43-50/see Daughtrity 2013:59-60).

In 1951, the Dutch Reformed Church mission in Zambia started ministerial training for ministers for DRC Northern Rhodesia (Now Zambia). The enrolment of students at Madzimoyo was very low. However, in 1969, the Reformed Church Theological College was moved to Lusaka, (Verstraellen Gilhuis 1982: 244). As we have already seen, Verstraellen-Gilhuis (1982: 244), then describes that:

The Madzimoyo School was moved in 1969 to Lusaka-Chamba Valley, not far from the in 1964 inaugurated University of Zambia. The former Theological School was now called RCZ Theological College. In 1975, the College was renamed Justo Mwale Theological College.

The move of DRC ministerial training school to Lusaka was influenced by different factors. Here Verstraellen Gilhuis (1982: 244) points out that Church of Central Africa Rhodesia had also moved its ministerial training college named Kashinda Bible School from Northern province of Zambia to Kitwe in Copperbelt province. (UCCAR Synod Minutes of 1959, p. 17). In 1965, the Act of parliament was enacted which brought into being the university of Zambia. In 1966, the University of Zambia was officially opened (www.unza.zm. accessed 16th March 2016).

In my view, the reason for moving theological college to Lusaka was the desire of a strategic location for the training of the ministry and the study of Christian theology, since Lusaka was fast growing because of migration from rural to urban town, thus the social status of the urban area was strategic for training institution. Lusaka was a suitable for the future training of ministers (<http://www.justomwale.net>. accessed 14th March 2016).

While the synod of 1968 acknowledged that there was a need to move a theological college in Lusaka with full-time lecturers and drawing on the assistance of men and women engaged in other specialised activities who were in Lusaka. At the RCZ General synod of 1974, it was

decided to open Reformed Church Theological College. At the same time, Synod decided in 1974, agreed to rename Reformed Church Theological College as Justo Mwale Theological College in honour of the first RCZ minister named Rev. Justo Mwale who was ordained in 1899. In 1975, Reformed Church Theological College was named Justo Mwale Theological College. The admission requirements at Justo Mwale Theological College were raised to form three (VerstraellenGilhuis 1982: 239).

In 1989, the board of governance was established including other churches. The other churches with students at JMTC began to participate in the governance of the institution (PCSA General Assembly Minutes of 1989:1).

In 1990, applications to the Accrediting Council for Theological Education in Africa (ACTEA) were done. In 1991, Accrediting Council for Theological Education in Africa approved the JMTC three year programme of diploma in theology. The decision to accredit the college with ACTEA was for the following specific reasons of development of the theological college. In this particular case, the decision was made in view of improving of administration and organisation, teaching staff, facilities, academic programmes and students. As regards to academic programmes, JMTC “curricula reveals a sensitivity to contextual needs, contemporary academic trends and to the confessional identity of participating churches” (JMTC towards the Third Millennium, 1997: 5.).

At this point, before proceeding further, it is worth giving a brief explanation about ACTEA. ACTEA is a large network and support service for the evangelical theological education in Africa (Foxall, G, Annual Report of ACTEA of 1986 to 1987: 1, 8).

From this account, it is clear that the original purpose for ACTEA was accreditation of theological colleges in Africa. This was a priority of ACTEA when it began accreditation of theological colleges in Africa. By 1987 the service of accreditation of theological colleges in Africa was one of the services (ACTEA Bulletin, No. 22, June 1987, p1/ ACTEA 1990 Constitution/ see ACTEA Minutes of fourth Accrediting Council Meeting, 8-11 September 1987, Ndola, Zambia). In 1997, Accrediting Council for Theological Education in Africa approved the JMTC four- year programme of bachelor’s degree of theology (cf. <https://www.justomwale.net>. accessed 14th March 2016). In 2008, the College was awarded the charter of University College status, and it was called Justo Mwale University College (<https://www.justomwale.net>. accessed 14th March 2016).

From this account, I am of the view that ecumenical theological colleges should also participate in raising their visibility about leadership and social problems through advocacy work, second, theological colleges should promote awareness through raising campaigns on leadership, national values through theological college's curricula. Third, theological colleges should promote and support institutions focusing on leadership development. As earlier pointed out Maluleke (2005:18) argues that the challenge to ecumenical bodies is that they are struggling, whether it concerns structural or financial or existential reasons, their stockiness may very well be a wake call to them.

It can be said without doubt that Justo Mwale Theological College as a:

College is ultimately imprisoned by the dialectic of quality and resources. To establish infra-structure and quality requires more money; for the College to become more and more independent would mean less income with an adverse effect on quality. This is exactly the challenge faced by the College: to continue improving quality with dwindling resources. This demands particular wisdom, creative thinking and painful rationalisation of the organisation (JMTC Towards the Third Millennium, 1997: 0.).

With regard to this challenge of resources for ecumenical institution is parallel to most ecumenical institution in Zambia as earlier discussed. Maluleke further proposes an alternative approaches to ecumenical bodies how they ought to engage social problems (Maluleke 2005:17). Here Maluleke (2005:17) finds that "lament and lobbying must now be honed as one of our main instruments in order to change the world" (2005:18).

Theological colleges in Zambia as a pillar, symbol and representation of ecumenism needs a lot of efforts to reflect the reality of ecumenism in which they were established.

For instance, most of ecumenical institutions in Zambia still depend on foreign financing (funding). The consequence for this is that it becomes impossible for the participating churches to even take financial responsibility of financing the ecumenical institution because of the problem of dependence on foreign funding. Here Maluleke (2005:17) makes it clear that "ecumenism is in crisis. Everywhere, the structure of ecumenism appears to be in disarray hanging together by the most fragile of threads." Maluleke says the era of globalisation has affected the way ecumenism needs to work (2005:17). Ecumenism in Zambia is being challenged on one front of globalisation.

4.2.11. Evaluation of UCZ Church order and its efforts at church unity

In the first instance this section is an evaluation of UCZ church order and its efforts at church unity. As explained in Chapter 1, the UCZ church order was developed in such a way that it was open to possibilities of reunion with other protestant churches that did not join the union in 1965. A review of the UCZ and other protestant churches in Zambia illustrates the need for church unity. So far in this thesis reference has been made to the work of Rev D. K. Francis who formulated the UCZ church order.

From this it is evident that the UCZ Church order was formulated as one-sided; it had concentrated on organisational side of the Church rather than to the confessional side of the Church. To the point the concern was to make a Church order for maintaining order in the Church and government of the Church. This Church order was prepared in 1947 by Rev D. K. Francis and it went through revision six times before it was adopted in 1965.

It is clear this Church order was made by the European missionaries because the African Christians were not vocal in the negotiations of the union of UCZ and most of them had no knowledge of Church polity.

In my view this Church order was imposed on the African Christians. A similar situation of imposing the Church order on African Christians is seen in many missionary Churches in Zambia in particular the Dutch Reformed Church brought a Church order from South Africa and PCSA also brought a Church order from South Africa to Zambia.

Rev D. K. Francis' approach to church order was similar to the UPCSA Church order which was made in such way that it is open to re-unite with South Africa Churches. But it is silent on a possibility for churches in Zambia and Zimbabwe to unite with other Churches in their countries. Here I see a problem with the UPCSA Church order because it can only allow UPCSA Church in South Africa to unite with other Churches in South Africa, by contrast there is no rule in the Church order to harness the possibility of PCZ to unite with other Protestant Churches in Zambia.

A case in point, the PCZ has been active ecumenically it is a member of TEEZ and CCZ, Bible Society of Zambia, Member of Justo Mwale Theological University College Board. On the other, PCZ has been enjoying good working relation with these institutions and Churches without a memorandum of understanding: UCZ, UCZ Theological College (Six PCZ ministers did there theological training), Theological Education of Evangelical of Zambia (two PCZ ministers have done their post theological studies), RCZ, Church of Central Africa

Presbyterian, Presbyterian Church of United States of America, Presbyterian Church of New Zealand, Zambia Interfaith Network on HIV/AIDS (ZINGO). These ecumenical involvements indicate that PCZ requires a certain Church order which will help the Church in Zambia to be more effective in its ecumenical participation. The fact that the PCZ Synod cannot legislate, it cannot enter into binding agreement with other institutions and Churches within and outside the country. Since binding agreements shows how serious and committed both parties are to the common goal of agreement.

4.2.12. Method of the church union of United Church of Zambia

The implication of the union was open to more interpretations; to begin with it was interpreted as the end of the colonial era, even in the Church. Here the first President of Zambia Kenneth Kaunda always bemoaned the way Churches had imported the divisions into Zambia; therefore, Kaunda approved the union. What is more, Kaunda was present during the inauguration of the UCZ to show support for the union. The formation of UCZ corresponded with President Kaunda's call to overcome imported denominations; to the political 'One Zambia', 'One Nation', the religious 'One Church', should correspond. The desire for ecclesiastical unity was thus mixed with desire to please the new state. The government did not want the excess of self-directed religious groups.

The formation of the UCZ was predominantly an achievement by European missionaries. Even though the initiative of the independent and viable 'native church' had been a high ideal among the European missionaries from the beginning, only little steps forward were made until the nineteen fifties.

There was little clarity on the missionaries' part about the nature that a self-governing, self-supporting and self-propagating church would take, although the post-war years of the Second World War saw an increased eagerness and a greater point of reference towards ecumenical co-operation. As a result, an idea of overcoming the denominational divisions by the creation of inter-denominational African church gained impetus. True enough, the basis of the union was weak, because it was based on evangelistic concern and its focus was to overcome confessional differences among the missionary churches.

My argument cuts deeper: the scope of church unity after independence in Zambia corresponded with the political feelings among Africans who believed in national unity, but it is not clear if the African Christians understood the importance of this union of churches because the negotiations towards church union were done by European missionaries. To put

this in context, the African Christians came to be aware of the implication of the union for example when church members from the Methodist Church were seen going to UCZ congregations. To a large extent the union was a purely European missionary initiative and its vision was not clear for the future of the Church in Zambia because it was based on non-conformism, (Non-conformism was a refusal to conform or follow any particular form of governance, belief and church order of a certain group. Probably this explains why other Protestant missionary churches did not join the union. Other reasons why the South African General Mission (SAGM), the Plymouth Brethren (Christian Mission in Many Lands), the Baptists and the African Reformed Church did not join were: the differences in church polity, language issues, interpretation of church procedures and racial issues.

Apart from that the church order that was formulated for UCZ was one-sided: it concentrated on the organisational side of the church rather than on the confessional side of the church. Its main concern was to produce a church order for maintaining order in the Church, and the government of the church.

Rev. D.K. Francis, architect of the UCZ church order, made it in such a way that it was open to possibilities of reunion with other Protestants that did not join the union.

Since the formation of UCZ some strides have been made by different protestant churches towards church union. But not much work has been done by the UCZ to encourage dialogue with those of traditions differing from them, and those churches which deferred from the discussions on church union before 1965. At the same time, the discussion on church union has not been clear in the councils of the UCZ, in spite of the fact that the UCZ church order states that:

The United Church affirms it to be the will of our Lord Jesus Christ that all who believe in him should live together in unity, and acknowledge itself thereby committed to furthering the union of all Christian Churches in Zambia which confess the true faith and follow sound traditions of government, worship; and discipline of the Church.

There has been little effort towards furthering the union of all Christian Churches in Zambia by UCZ, contrary to the clause in the UCZ church order. This shows that there is need to reconstruct the church polity so that it reflects the Zambian reality.

4.2.13. United Church in Zambia Theological College (UCZTC): Another form of ecumenism
The official beginning of the United Church in Zambia Theological College can be traced from works of London Missionary Society by 1886. As earlier mentioned, those schools were opened at mission's stations. It is found that the London Missionary Society had a ministerial training course at Mbereshi Bible School in Zambia. The (see UCCAR, Minutes of 1960: 1).

At the United Church of Central Africa in Rhodesia (UCCAR) General synod of July 1960, it was reported that three of Africa LMS ministers were trained at Mbereshi Bible School (see UCCAR, Minutes of 1960: 25). It can be said with doubt that these three ministers were among the first ministers to be trained by LMS in Zambia. While the UCCAR synod of 1960 acknowledged the report presented by the Kashinda Bible School that:

Nearly sixty years afterwards in 1945, when the Church of Central Africa in Rhodesia (CCAR) was formerly inaugurated, its first meeting was attended by ten African ministers. Of these ten, three came from the LMS area, the harvest of a unique Ministerial Training course taking place from 1934 to 1937, one was a Methodist; the background of one, Mr. Kasokolo, I don't know; two were Nyasalanders (Malawians); and three, one of them a probationer, came from the Church of Scotland and had been trained at Livingstonia (UCCAR, Minutes of 1960: 1).

From this account, it is clear to see the efforts of LMS to provide ministerial training to Africans in Rhodesia was unsuccessful compared to other ministerial trainings like Overtoun Institute in Livingstonia Missions (Malawi) (CCAR Synod Minutes of 1945, p1). At the CCAR synod of 1945, a report was presented indicating a gift from the LMS that was given to enable the foundation of a "Union Bible School", named "the official channel of training" for its agents because the local church grew, however, trained leaders were needed to lead CCAR churches. As a result, Kashinda Bible School were built to provide the ministerial training needed in CCAR. It can thus be stated that after receiving the gift, it resulted into establishing the Kashinda Bible School which 1947, it was located near Mporokoso district of Zambia. Rev. Burns served at Kashinda in 1950s (CCAR, Synod Minutes of 1945:1 /Mumba 2012:196).

To fully grasp the development of Kashinda Bible School in Zambia during the period from 1949-1957, one should remember that Kashinda Bible School ran two ministerial training courses, one for ordained ministers and the other one for evangelists. It is worth noting that those who failed to meet requirements for ordained ministry were trained as evangelists

(UCCAR, Minutes of 1960: 1). While the UCCAR synod of 1960 acknowledge that Kashinda Bible School had trained new eight ministers for CCAR (UCCAR Minutes of 1960: 1).

A 1959 report did not bother to indicate that evangelistic campaign was conducted by both students and lecturers from Kashinda Bible School. In fact, the Kashinda Bible School contributed to training of African LMS ministers in Zambia. The tuition fees for ministerial training were affordable as compared to Overton Institute at Livingstonia mission (Kashinda Bible School report of 1959:1).

Daughtrity (see 2013:47) holds that the International Missionary Council (IMC) resolved in 1948 to conduct a survey of African theological education in Africa. Here, Daughtrity (see 2013:47) makes additional point that IMC had requested Stephen Neil to lead the survey project of African theological education in Africa. Here Daughtrity (2013:47) explains that after the World Missionary Conference of May 1948, the IMC appointed Norman Goodhall and E. W. Nielson to conduct a survey of African theological education in southern Africa.

Daughtrity (see 2013:48) holds that IMC had prioritised that the survey should look at the status of theological education in Africa because of the growth of the church on the continent of Africa. The purpose of the study was to look at the trends and tendencies of recruitment, training and support of the ministry and making recommendation to IMC and through the IMC, to make recommendations to national councils on the way forward for doing theological education in Africa. In 1953, Norman Goodhall and E. W. Nielson did the survey of African theological education in southern Africa which included Zambia. The following was part of the summary of their findings:

It was clear from the report that the future of Zambia was found in the Copperbelt because of migration of people from rural to urban. In short, due to the growth of the towns in the Copperbelt, many people travelled to Copperbelt in search for jobs. The growth of towns in the area and resulting social changes affected the whole Zambian society. The report recommended that a strategic location for the ministerial training of Christian theology in Zambia and their recommendation of the report was pointing to Copperbelt and Mindolo missions (UCCAR, Minutes of 1960, p.1/ Norman Goodhall and E. W. Nielson 1953: 43-50/ see Daughtrity 2013:59-60).

At the synod of 1955, it was decided that “a long-term policy of a training school for ministers in the coper area. It was an integral consideration that such a school should have a larger staff and intake” (CCAR Synod Minutes of 1955: 1). From this account, it is clear that the

ecumenical church in Zambia (CCAR) was slow to implement the recommendation by Norman Goodhall and E. W. Nielson report of 1953.

On the 26th July 1958 the UCCAR was formed at Mindolo. The meeting of the UCCAR synod in 1959 heard a report establishing theological college at Mindolo mission. The UCCAR applied to the Theological Education Fund for financial assistance of UK £25, 000 for setting up a theological college. It was observed that there were indications that the funding was most likely to be rejected, however UCCAR had reduced the building cost to UK £ (15, 000. It was decided at the UCCAR synod of 1959 that Kashinda Bible School would move to Mindolo mission as united college. (UCCAR Synod Minutes of 1959: 17). TEE funding application was again reduced to UK £ (10,000, however, the funding was not approved. Looking to that it needs to be mentioned that the UCCAR started looking to partners who could fund the budget for building the United Theological College at Mindolo mission (see UCCAR, Synod Minutes of 1960: 9).

From this description, it should be noted that until the time the decision was made in 1959 by the UCCAR to move the Kashinda Bible Scholl to Mindoro mission, prior to that decision, it was regrettably that UCCAR had been faced with the financial challenge to establish the UCCAR United Theological College at Mindolo mission. On the basis of that financial challenge for UCCAR to either establish a college at Mindolo mission or to have UCCAR ministerial students to train outside Zambia. This decision regarding establishing the United Theological College was concluded that United Theological College would be established at Mindolo missions (UCCAR, Minutes of 1960: 4). Here Hastings (1979: 164) makes an important point that establishing a United Theological College near the developing ecumenical centre, the MEF, would be of increasing benefit to Zambia.

It is evident to see that the United Theological College was originally established as a symbol and pillar of ecumenism. However, from the onset the United Theological College had created the ecumenical spirit for ministerial training of different protestant denomination in Zambia.

In this thesis, I highlight that the ecumenical spirit at United Theological College shifted after Zambia became independent as a nation. In my view, between 1965-2010, the UCZ took on more of structured approach to achieve its nature as a denomination rather than an ecumenical church. The negative outlook on union church constitution by UCZ justifies the more structured nature of the church as a single denomination.

In 1961, Kashinda Bible School was moved to Mindolo Mission. It is worth noting that the institution was changed to Mindolo Ministerial Training College (UCCAR, Minutes of 20 February 1962: 1/ UCCAR, Synod Ministerial Training Committee 1964: 2).

On the 16th January 1965 the UCZ was formed and an inauguration ceremony was held at the Mindolo Mission Church. It can be said without doubt that the UCZ inherited the property of the UCCAR, including the Ministerial Training College. The name was later changed to the UCZ Theological College (UCZ. Synod Minutes of 1979: 10).

Rev. Kenneth Francis was the first principal of Kashinda Bible School from 1949 to 1959. In 1960, the London Missionary Society's missionary Rev. Vernon W Stone was appointed as principal for the only ministerial training for UCZ from 1960 to 1966.

From the onset of ministerial training in 1949, it is clear that the theological college had for a long time not made an effort to change the curriculum which could raise the standards academically of Zambian ministers. By 1988, UCZ had not yet produced a Doctor in Theology. The denomination had only five Africans with University degrees. From the foregoing there are several comments which can be made that European missionaries had delayed ministerial training to Africans. Once more expatriate ministers lecturing side by side with Zambian lecturer, but the Zambian lecturer got a little pay, compared to their co-workers; another problem was that European missionaries had delayed ordination to Africans. In 1988, the UCZ Theological College staff were all non-Zambians. When Rev. Joel Chisamba took over from 1966 to 1980 as a principal and being a first Africa to lead the institution. In 1974, Rev. Joel Chisanga affiliated the college to Makerere University in Uganda. From that time the college received curriculum and accreditation to offer a four-year diploma in theology by Makerere University in Uganda. From this description, it can be seen that those who graduated with diploma in theology from Makerere University were entered in universities in various universities. Rev. Chisanga was elected General Secretary of the UCZ and Rev. David Curtis was appointed as principal (UCZ Synod Executive Minutes of 4-10 January 1980, p. 1) Rev. David Curtis was fourth principal from 1980 to 1981, with this said it should be noted that Curtis was the initiator for Theological Education by Extension in Zambia in 1978(UCZ, Synod Executive Minutes of 26-28 April, 1981:1). After Curtis the UCZ appointed

Rev. Elijah Lumbama who was in charge as a principal from 1981 to 1988(see UCZ, Synod Executive Minutes of 26-28 April, 1981, p 1). Rev. Allan Craig from 1988 to 1991. The period between 1980 and 1991 saw the training and ordination of female ministers in the UCZ (UCZ,

Synod Executive Minutes of 1989:1) Rev. Daniel Mutati appointed as a principal from 1991 to 1998 (UCZ Synod Executive Minutes of 17-21 November 1997: 1)

In short it can be stated that, throughout the history of UCZ theological College, it is noted that the second accreditation was continued during this period that a three a year diploma in theology was accredited by St. Pauls Theological College in Limuru, Kenya from 1992 to 2002 (UCZ, Synod Executive Minutes of 17-24 April, 1988:1)

When Rev. Teddy Kalongo was appointed as principal from 1998 to 2004. In 2001, a three year diploma in theology course and post-secondary course began at UCZ Theological College. And at the same time, a three year Bachelor's degree in theology course were both accredited by University of the Western Cape in South Africa (UCZ, Synod Executive Minutes of 2001: 18) Rev. Dr.Musoda Bwalya became a principal from 2005 to 2010.

4.3. Church union difficulties and encouragements

4.3.1. Search for ecumenical theology in Zambia

What is ecumenical theology? Ecumenical theology may mean different things to different scholars but in simple terms ecumenical theology encompasses not only the academic study of matters that separate the church, but also the commitment of the church to each individual Christian. In speaking of the nature of ecumenical theology in this thesis reference will be made to Biblical theology that it can produce ecumenical theology.

Ecumenical theology must be distinguished from modern academic liberal theology. From an ecumenical point of view, possibly the most remarkable aspect of the systematic theology is its lack of loyalty to established confessional norms. Tillich (1957: 142) alluded to ecumenical councils like Nicaea and Chalcedon are written off as “definitive failures, “ of contradictions and absurdities. Holy Spirit is interpreted from every credible point of view-historical, sociological, psychological, rational and metaphysical. Taking those latter viewpoints seriously would involve at least an appropriate way for witnessing to something unique.

Avis states that ecumenism is in a crisis and therefore there is a need for a fresh vision for ecumenism and ecumenical theology needs to be reconstructed (Avis 2010: 21). Lombardt advances an argument regarding doing theology:

That one must be quite frank in dealing with narrow-mindedness in theological education within denominations and traditions, and deliberately search for and promote

ecumenical theology. This is perhaps the only effective counter to closed and controlled thinking, which is the enemy of ecumenism and ecumenical thinking (2013: 109).

History points out that ecumenical theology is needed in an effort to bring about organic unity. It needs to be mentioned that missionaries embarked on the efforts at uniting and scrupulous process towards organic union which they believed was God's will for the churches they had brought into being. Very late and rather-apart from the missionaries' efforts at church unity, it is clear that ecumenism has been going through a lot of challenges in Zambia from period 1965-2010. Maluleke (2005:17) makes it clear that "ecumenism is in crisis. Everywhere, the structure of ecumenism appears to be in disarray hanging together by the most fragile of threads." He says the era of globalisation has affected the way ecumenism needs to work (see Maluleke (2005:17).

It can thus be stated that there is need of doing theology which can address some serious ecumenical concerns. Theology that can encourage co-operations towards social concerns and religious concerns in civil society.

4.3.2. Search for Political theology and Public theology in Zambia: another form of ecumenism
Theology is the interpretation of the faith community on how the community should be. The interpretation compares scriptures with the practices of the people in a community. It is expected that the people should live according to what was written in scriptures. Theology is faith seeking understanding, which must bring meaning to life and make it applicable. Theology is also a matter of transformation- personal, social and world transformation (Migliore 1998:7). On the other hand, the term politics in the research refers to life in a city or community. While political means social involvement in a community. Here too, the term 'public' means the sphere for engaging the government, economical structures and civil society. The term public in this thesis also refers to three publics where public theology and political theology is practiced: in the church as a community of believers where theology is claimed, confessed and practiced; academy is a learning institution which develop, teach and practice theology; and civil society is a place where theology is claimed, confessed and practiced.

Political theology means the interpretations of how community activities ought to be. It means explanation of the churches' engagement with the government; economical structures and civil society by criticize ideas that affect the common interests of people in a community. While public theology is basically both the community and individual citizen's criticism against the government, economical structures and civil society. This view of public theology and political theology is a European perspective which is articulated by theologians like Jürgen Moltmann and John D Martz (De Gruchy 2004: 49).

There is a distinction between the political theology and public theology; on one hand, political theology includes Christian communities' involvement in public life as a group for instance when speaking against bad practices of the government, economical systems and civil society. While in public theology a Christian citizen challenges the government, economical structures and civil society as an individual. Still, this is European perspective of public theology and political theology.

The research of De Gruchy on political theology revealed that:

Political theology was distinctively a European theology. Its historical background is post-enlightenment, secularization of European Society. For Martz secularization was the starting point of theological reflection. But there were two more contextual realities that informed political theology. The first was the Cold war. This made dialogue with Marxism imperative, and made a critique to both western imperialism and capitalism and failures of communism. Second, the holocaust or shoah. These raised questions about Christian theology and the church and demanding wholly new way of understanding the role of church in modern world (2004: 49).

In Zambia, the situation was rather different than the realities of Europe during Cold war from 1945 to 1990, the realities of Zambia were colonisation and racism. Once more, De Gruchy (2004:49) stated that the term political theology refers to the European context rather than African context. De Gruchy explained that for the African context the term which has been used often terms is public theology to mean political theology. Along with that, Storrar (2004:45) examined public theology as a central theme to the role of public theology in the twenty 21st century. Whereas Forrester (2005: ix-x) stated that public theology is part of practical theology and is practiced today in a multicultural context. Therefore, political theology has evolved into public theology and it has re-opened the debate of religion and

politics. The Christian view should be able to transform the government, economical structures and civil society (Cavanaugh 2000: 85).

Many efforts have been made since 1950s to move away from so-called missionary theology in Africa to truly indigenous African theology at often been said theology must be relevant. An interesting shift has been taking place in the last few years from liberation theology to public theology. In a post-colonial Africa, the new need is to re-build civil society. There is a need to develop democracy, improve medical and educational standards, strengthen national economies, wipe out corruption and address gender discrimination-to improve the living standards and conditions of all Africans (De Gruchy 2004:45-46). While, Smit (2007: vii-viii) suggested in his research that public theology is churches' concern in public life. The church concerns itself with matters of freedom, poverty, moral and social responsibility, empowerment, human development, security. Smit stated that public theology contributed to public opinion and to respond to the challenges and concerns of particular context (Smit 2007: vii-viii).

Again, public theology is basically “theological engagement with public life implies that theology provides a framework for engagement with public issue” (Koopman, 2007:283-284). Here Koopman holds that public theology involves, “the engagement of theology with political institutions, business and trade union, sports and cultural bodies, schools and other institutions of civil society” (2007:283-284). On the same point, Katongole(2011:194-195) concluded that the churches can be more than simply religious communities that can be “ a form of Christian social praxis that involves reordering geography, history , economics, politics, life, communities, relationships- in short everything.” Meaning that the church should be in a situation of addressing social problems.

Koopman (2010:56) also suggested that “the acid test for faithful public theology in twenty first century is to serve Christian communities with theological guidelines for participating in all works of life. Specifically also in public policy-making.”

It is worth noting that Christianity as a religion can be helpful to societies if we develop constructive theologies.

In South Africa, public theology is done within the context of systematic theology and social ethics. According to some researchers, most of the results so far indicate that public theology and political theology are not taken seriously by churches and theologians. However, this conclusion seems premature due to relative lack of research on the role of theology in public

life. It appears that there are different types of theologies practised in Africa especially in churches, academic institutions and civil society. Therefore, some of these theologies do not qualify to be categorised as theology.

Public theology and political theology may mean different things to different nations and countries, these terms maybe written in the same way but of special interest in this thesis they will be interpreted differently. An overview of the place of theology in five private theological institutions in Zambia showed that public theology and political theology are not offered as courses. What is found, in these five private theological institutions are systematic theology courses and practical theology courses not public theology and political theology courses. Worse than that, public theology and political theology are not offered by five public universities in Zambia. Ironically, this inquiry cannot imagine an alternative vision of public universities in Zambia offering public theology courses and political theology courses. On one hand, theological courses are offered only by the private theological institutions, although the large part of theology in these five private theological institutions is systematic theology and practical theology, which act as a gate keeper of theological space in these private theological institutions. It is found that the theology in these universities in Zambia is more or less missionary theology.

On the other hand, how can one be prepared to take up a step in and of initiating public theology and political theology in learning institutions? It is too early to tell whether public theology and political theology could normally be expected in a Christian nation. It is to be expected that public theology and political theology is to be taken serious in both private and public institutions especially that the country is predominantly Christianity.

The debate on the role of religion in Zambia is open to two or more interpretations because of different Christian traditions. Some denominations have options of not engaging the government, economical structures and civil society, while others have options of engaging the public life and politics. It should be mentioned that the role of religion in Zambia is more or less an interesting one on two levels, the first level is the state and church relationship, and the second level is the state's special commitment towards Christianity, this sharply illustrated the state's creativity, initiatives and imaginations of declarations- the first declaration of Zambia as a Christian nation was announced in 1991 by former President Frederick Chiluba.

This research helps us understand how public theology and political theology acts as a social agent in civil society, as another form of ecumenism in Zambia. Civil society is rather weak

than strong if public theology and political theology is not taken serious by the churches. This investigation brought global perspective of public theology and political theology into dialogue with the tradition of African public theology and Africa political theology by comparing Zambian's approaches to public theology and political theology to several key approaches to doing theology. Of particular significance were its intersection between Zambian's public theology and political theology and its nature on the Christian public action. Points of intersection were found between Zambian public theology and political theology and different dimensions of Pete Henriot's approach to political theology (Henriot 2008).

What is absent in Zambian theology's approach was a clear conception of social pluralism without which Zambia public theology and political theology would lose its practical relevance. Meaning that there is need to construct the social context of Zambian carefully, in order for theology to be relevant. To date in Zambia, there is little study on the role of theology in public life, despite its importance in civil society.

There are relatively sparse researches on the role of public theology and political theology in civil society. First, some research focusses either on the history of public theology and political theology or theoretical view of public theology and political theology. Second, some of the findings of some research have been contradictory. One study found that political theology in Zambia is weak because of churches are not willing to criticise the political leaders (Henriot 2008).

Burgess (2014:291), holds that Pentecostal political theology and practice in Zambia helped in changing the political culture and the relationship of state and church because of their active participation in the democratic transition in 1991. It is true, that the Pentecostals have contributed to shape the political discourse in Zambia. In some ways, Yong (2010:2-3) explained that the political theology of the Pentecostal churches is simply the Pentecostal political involvement in the society. In this quest, Yong (see 2010: 2-3) stated that the Pentecostal engagement in politics is through their Pentecostal theology. The Pentecostals use their theology to develop their own Pentecostal political theology framework in engaging politics in a society. In other quest Dwod (2015:31-32) described that political theology of Zambia calls for more individuals to be converted to Christianity, in order to have many political leaders who are Christians in the political leadership. Dwod named this as born –again political theology which assumed that only born-again Christians can lead the country according to the wishes of God (Dwod 2015:31-32).

From this description Gushee (2000:118-119) holds that declaration of Zambia as a Christian nation was empty because it did not give room to introduction of new laws and a new church. In this research, it is found that the Charismatic political theology of Zambia encourages the type of political theology that emphasized on blessings from God because of the declaration of a Christian nation.

In a way, how can the church contribute in an authentic and responsible ways in the civil society as De Gruchy (2004:59) observed that:

A fine line between a theology that is arrogant and triumphalist in its witness, and a theology which seeks to bring insight into the debate, and when necessary, to speak the truth clearly and unequivocally in most concrete way possible.

It is true, that churches should be careful when doing theology so that they do not lose its relevancy in addressing social problems. This research work preferred the use of public theology and political theology because both terms offer different perspectives to and in doing theology. On one hand, public theology is about doing theology in public life and politics, while on the other hand, political theology is definite in its nature because it is political. To some extent, these terms are more or less used interchangeably because they overlap and complement each other. Often times, these terms are used to emphasise the kind of theology one is referring to, for instance, we talk about biblical theology, historical theology and systematic theology. If we are aware of difference between public theology and political theology as another form ecumenism then we need to study the joint pastoral statement of churches.

4.3.3. Joint Pastoral Statement of Churches: Another form of ecumenism

The previous paragraph having dealt with public theology and political theology as another form of ecumenism it now seems a natural progress to move on to the subject of joint pastoral statement of churches in Zambia. Komakoma (2003: 2) here provides a chronological detailed account on how the churches have been the voice of the poor in Zambia. Komakoma examined the pastoral letters and statement of the three mother bodies of the churches in Zambia: The Zambia Episcopal Conference (ZEC); the CCZ; and Evangelical Fellowship of Zambia (EFZ) in one volume. Komakoma demonstrated the social realities of the historical phases of Zambia by matching them with the churches' response. This work shows the ecumenical efforts towards church unity in addressing realities affecting the welfare of the human person in all

spheres of life as opposed to a view that churches should not be active in politics (Komakoma 2003: 2).

In 1976, the CCZ, EFZ and ZEC rejected the government introduction for compulsory studies of scientific socialism in all institutions of learning from primary school to university level. It is found that the Christian churches in Zambia united in its efforts to oppose the government in introducing scientific socialism which was founded on principles of Marxism which viewed the religion as an obstacle to men and women becoming matters of their own destiny (Komakoma 2003:107). The joint action by the churches facilitated to sheer Zambia away from adopting policies that were commendably Marxist, and conceivably atheistic, in 1970s (ZEC, 'Socialism is out-Church', Times of Zambia, 20th March, 1982/see Jesuit Theological Library/UCZ, Minutes of synod of 1982: 5).

In 1976, United National Independence Party (UNIP) attempted to introduce scientific socialism and result in a first large-scale ecumenical co-operation in state affairs. It is found that, that in 1976 churches learnt about imminent introduction of syllabus for political education in primary and secondary schools. In 1979, Joint pastoral letter from the three mother churches EFZ, CCZ and ZEC rejected the scientific socialism (see Komakoma 2003:132).

In 1987, the pastoral letter and statement did not bother to report union efforts under its influence of CCZ, EFZ and ZEC under the theme: Christian liberation, Justice and development: The churches concern for human development. The ecumenical efforts to unite with the view of suggesting socioeconomic betterment of Zambia as a country (Komakoma 2003:141).

In this regard, the joint ecumenical document which was written by churches used social analysis and theological reflection to come up with the document. The main concerns in this document were question concerning relationship between church and state, work and ownership, national solidarity, materialism and ideology, democracy and participation (Komakoma 2003:141).

In 1988, Christian churches in Zambia had united with the view of reflecting on the Aids crisis under the theme: Choose to Live: Reflections on the Aids Crisis the Christian church leaders in Zambia issued an educative and informative statement on HIV/AIDS called "Choose to Live", in 1988. The document was addressed to Christians and non-Christians alike. The document identified AIDS a world –wide problem in which Zambia has its share. The

document gave scientific facts about AIDS and how it is transmitted. At the same time, the document gave suggestions for combating the disease (Komakoma 2003: 197))

For efficient dealing with joint ecumenical statement here Komakoma (see 2003: 259) makes the important additional point that regards to the model of church unity in Zambia by the church mother bodies namely CCZ, ZEC and EFZ was influenced by the broader economical and political developments which prompted the ecumenical efforts in writing of the pastoral statement called letter to all Christians before the 31st October (1991) general elections.

At this point, before proceeding further, it is worth giving a brief explanation about EFZ, CCZ and ZEC. In 1992, EFZ, CCZ and ZEC gave a press statement on the declaration of Zambia as a Christian nation. This press statement shows the authoritative character of joint ecumenical efforts to oppose the declaration as a Christian nation by the Roman Catholic Church in Zambia (Episcopal Conference of Zambia), the Council of Churches of Zambia and the Evangelical Fellowship of Zambia. Their position was that President Frederick Chiluba had declared Zambia a Christian nation in 1991 without the consensus of the Zambians. The ZEC, CCZ and EFZ supported the declaration but maintained that there should have been general public consultation before the declaration was put in the constitution as democratic nature of good governance requires that the people are consulted before major constitutional changes are made.

What is surprising is that in 1996 the clause that Zambia was a Christian nation was put in the constitution. For this reason, the declaration of Zambia as Christian nation had religious, political and legal implications for the church in Zambia (see Komakoma 2003: 263).

To be sure Komakoma (2003: 323) makes it clear that in 1995, CCZ, ZEC and EFZ issued a pastoral statement called Year of political responsibility. This pastoral statement called for political responsibility of Zambians to participate in governance of the country. In the same year in 1995, EFZ, CCZ and ZEC give a press release called Call for Legislating New Zambian Constitution (Komakoma 2003: 339).

The church mother bodies organised awareness throughout the country on the need for a new constitution that would stand the test of time. However, in my view the Zambian mode of adopting the national constitution has been weak, thus ecumenical campaign by church mother bodies to come up with a Zambian constitution that can stand the test of time because the past constitution reviews had proven futile and lacked legitimacy or moral authority.

In 1995, it was clear from press release that there was a need for legislating a new Zambian Constitution. Yet in a unique way CCZ, ZEC and EFZ wanted the people of Zambia to exercise their power to adopt a Constitution either directly by a referendum or through a constituent assembly.

To fully grasp the efforts at church unity from 1965 -2010 in Zambia a brief survey of the background of national constitution is helpful in order to establish the ecumenical campaign by church mother bodies to contribute in coming up with the constitution that would live the test time. It is easy to see that that Zambia has had four constitutions in the past forty five years. In this thesis, I define constitution as refers to the frame or composition of a government. A written constitution composition is thus an act of deliberate creation, a code or charter of the government.

First, the independence Constitution of 1965, was tailored at Lancaster by the British. Zambians had no input. Even the first President was given to Zambia by the British, Zambians had no say as to who was going to be their first President. “The first President shall be Kenneth David Kaunda” (The Constitution of Zambia, 1964, Chapter 1 article 32, Zambia Independence Act, 1964, Chapter 65)

Second. The one Party State Constitution of 1973 made it clear that under this Constitution the President announced that the Cabinet had decided that Zambia should become a one Party State. Consequently, the government on March 30 1972 appointed a Constitutional Review Commission under the chairperson of the vice President MainzaChona to consider and examine changes of the Republican and United National Independence Party (UNIP) constitution and the practices and procedures of government, which were necessary to bring about a one Party State. Again, Zambians had no opportunity to debate what kind of constitution they wanted (The Constitution of Zambia, 1973, Chapter 1).

Third, the 1991 Constitution, as earlier discussed in this thesis, a Constitution Review Commission was appointed under the Inquires Act headed by Professor M. Patrick. Mvunga to examine and determine a system of political pluralism that would ensure a government, which would be strong enough to rule the Zambian nation(see The Inquiries Act, Chapter 41 of the Laws of Zambia). The juridical practice in Zambia allows the President to appoint a person to be the head of Consitution Review Commission.

The Mwanakatwe Commission Review released its report in June 1995 and recommended that a constituent assembly adopt the constitution. The government rejected 70% of its recommendations.

Next, the Mungomba Constitution Review commission was announced on Thursday, April 17, 2003 by President Mwanawasa to be headed by William Mungomba. The President indicated that should the people of Zambia accept the mode of adoption or alteration of the constitution through a constituent assembly, and the commission so recommends, government will endeavour to implement the will of the people.

It is worth noting that the attempts to come up with a Zambian Constitution that can stand the test of time have proven futile because the past constitution reviews have lacked legitimacy and moral authority. In my opinion, the people can exercise their power to adopt a constitution either directly at referendum or through a constituent assembly. It must be emphasised, however that adoption through a constituent assembly or at a referendum lacks a genuine constituent and legitimizing effects unless it is preceded at the drafting stage or after, by serious discussion of the constitutional proposals as wide a platform as possible.

In this thesis, it is clear from the case study of Zambia, the practice of coming up with a constitution starts by appointing a Constitution Review Commission under inquiries Act, a practice that has been criticised as being undemocratic because the President has overwhelming powers to select persons of his choice to assist him write the constitution. The President is at liberty to either accept or reject the recommendation or advice tendered.

In my view the alternative ideal way of enacting the constitution is that the power to enact the constitution resides in the people and their role in government thereby imparting legitimacy to the constitution. As earlier mentioned the CCZ, ZEC and EFZ in 1995 gave the press release with a view of campaigning for the need to legislate new Zambian Constitution.

Keeping this view in mind, issues that can be said to violate God's law in the Zambian constitution are first, Human dignity is undermined according to gospel of John 10:10, Jesus Christ said that "...I have come that they may have life and have it to the full." It is easy to see from this passage of scripture an attempt to re-construct human dignity. Human dignity means that people are created in God's image and likeness then every person is valuable and should be treated with respect. Second, economic, social and cultural rights has not yet been

encompassed in Constitution of Zambia. In interpreting economic, social and cultural rights according to Exodus 3: 7-10:

The Lord said I have indeed seen the misery of the people in Egypt. I have heard them crying out because of their slave drivers, and I am concerned about their suffering. So I have come down to rescue them from the hand of the Egyptians and bring them up out of the land into good and spacious land, a land flowing with milk and honey – the home of the Canaanites, Hittites, Amorites, Perizzites, Hivites and Jebusites. And now the cry of the Israelites has reached me, and I have seen the way the Egyptians are oppressing them. So now, I am sending you to Pharaoh to bring my people the Israelites out of Egypt.

This is the instruction which God spoke to Moses regarding the Israelites passage from slavery in Egypt to empire in Canaan, God told Moses to negotiate the settler position of God and His people to occupy the promised land.

The Constitution of Zambia does not adequately address the promotion and protection of economic, social and cultural rights of vulnerable groups within the country of Zambia. Mechanism is needed by government of Zambia to bring legislative change where needed, but they also need to provide specific and practical tools to supplement these legislative changes. From this description if Zambia was to achieve this it will be a great contribution to the global community on how to promote and protect human rights .

In this regard, we can refer back to the discussion on Economic, Social and Cultural rights are those rights which mandate that social conditions be adequate for meeting physical, moral and biological requirement for every category of people. They aim at ensuring everyone's access to resources, opportunities and essentials for an adequate standard of living.

From this description, it can be seen that within the Bill of Rights embodied in Part III of the Zambian Constitution provides for protection of fundamental rights and freedoms. However, the rights pertaining to the improvement of the welfare of the citizenry such as education, health, housing, employment and social security are not placed in the Bill of Rights even though, Economic, Social and Cultural rights(ESC) have been recognised to be important in the realisation of political and civil rights. These rights are placed under part IX of the Constitution, which deals with Directive Principles of State Policy and Duties of Citizens, and may be attained in as far as State resources permit (Constitution of Republic of Zambia, 1996, Chapter 1).

It is clear in Zambia Constitution that Economic, Social and Cultural rights (ESC) are under Directive Principles of State Policy meaning that successful achievement Economic, Social and Cultural rights is quite elusive because they are not enshrined in the Constitution in an enforceable character. Hence strong demands arise that stress a moral obligation for the government to consider enshrining ESC rights into the Bill of Rights. This means, of course that the government must facilitate a Referendum process to allow for the amendment of Part III(Bill of Rights) of the Constitution as demanded by article 79(3) (Constitution of Republic of Zambia, 1996, Chapter 1)

Third, Consultation -citizens have not sufficiently consulted according to Acts 6: 1-7, The disciples were consulted to choose the seven people who would be responsible for distributing the resources. It can be said without doubt that the power to enact the constitution resides in the people. It institutionalises the people and their role in government, thereby imparting to the constitution.

In 1998, joint document called Jubilee 2000: Cancel Zambia's Debt! Was issued by EFZ, CCZ and ZEC. On 7th August 1998, the leaders of the three ecumenical mother bodies issued a joint statement that:

Zambia's total debt is clearly unpayable. Zambia cannot pay back because the debt burden is economically exhausting. It blocks future development. Zambia will not pay because the debt burden is politically destabilizing. It threatens social harmony. Zambia should not pay back because the debt burden is ethically unacceptable. It hurts the poorest in our midst (Jubilee 2000, Zambia, 1998).

It was found that the argument that was being advanced for debt cancellation was a demand of justice than charity; the term forgiveness was not appropriate term since the debt was not primarily Zambia's fault. However, Jubilee 2000 preferred for the term of debt relief for the monies to be used responsibly for the benefit of the Zambian economy and its people.

It is clear that Jubilee 2000 was a campaign in Zambia which was founded on the faith based perspective that slaves were to be free periodically (Komakoma 2003: 394). In 2001, joint press release on third term bid for President Chiluba was issued by EFZ, CCZ and ZEC. The concern were over the ruling Movement of Multi-party democracy (MMD) government and President Chiluba who tried to campaign for a third term of office. The joint ecumenical effort was a wide intervention by church mother bodies who were not pleased with the third term bid by President Frederick Chiluba. The church united in a way as a means of fulfilling its political

role being the conscience of the nation. The campaign had included non-governmental organisations (NGOs) against a proposed amendment to the country's constitution which would enable President Chiluba stand for 2001 Zambian elections (Komakoma 2003: 432). This section of pastoral statement of churches in Zambia ends with a joint press release against third term bid for President Chiluba. It is worth noting that this demonstrated the role of churches in civil society. Now, I will turn to the role of civil society when the church weakens.

4.3.4. Zambia Episcopal Conference: Another form of ecumenism

The Roman Catholic Church in Northern Rhodesia(Zambia) came through three groups namely the society of Jesus-Jesuit fathers, the Franciscan (Capuchin) and Franciscan Covenantal fathers and white fathers (Chuba 2005:91-92). Here Hinffelaar (2004: 433) suggests that in 1881, the Jesuits had already established a Mission at Mwembe, Zambezi.

The Roman Catholic Church came to Zambia during the colonial rule of British South Africa Company. Eventually the authority went back to the British government in 1924. What is more is that colonial rule had dominated the leadership in civil society, judiciary and in politics. It was in the 1940s, when many Africans started refusing the colonial rule and started realizing that Africans should be independent from the colonial rule. In 1950s, there were formations of African political parties. In one way or the other that served as catalyst to bring about African consciousness for liberation. Subsequently, in 1964 Zambia got its independence. Religiously, at the time when there was colonial rule, on one hand there were a lot of foreign missionaries who were in Northern Rhodesia (Zambia). And their mission work also was predominantly European missionaries rather than Africans. The Africans were also dependents upon the foreign missionaries. The climate changed in Zambia when it achieved its independence. And it seems after political independence thus when we saw many Zambians coming to the fore of leadership both in the Church and politics.

In 1935, the Catholic Church in Northern Rhodesia did not begin well in uniting with other churches which did not belong to the Catholic Church in Northern Rhodesia, which also did not create the atmosphere for ecumenism to grow in Northern Rhodesia. It failed to maintain ecumenism and improve it. In 1935, the Catholic Church in Northern Rhodesia refused to join the ecumenical of General Missionary Conference as a full member. It was reported at the meeting in 1935, that:

At the request of the Chairman the Rev. Father C. Butler and the Rv. Father Etienne addressed the Conference regarding the position of the Roman Catholic missionaries then present. It was impossible for them to accept full membership of the Conference but they would be most willing to co-operate in all matters not involving religious beliefs, and would glad to be regarded as associate members (Minutes of General Missionary Conference meeting of Northern Rhodesia in 1935: 3).

From this account, it is clear that the Roman Catholic Church was not receptive to other denominations. In 1944, the Roman Catholic Church did not attend General Missionary Conference meeting as observer (Minutes of General Missionary Conference meeting of Northern Rhodesia in 1944: 1).

Until 1965 ecumenical co-operation in Northern Rhodesia's towns excluded Roman Catholics, who are the largest denomination nationally. A classic expression, interpretation and affirmation of the goal of visible unity can be found in the fundamental statement of church fellowship or the so called unity formula of the third. WCC Assembly in New Delhi in 1961

We believe in the unity which is both God's gift to the church in being made visible as all in each place who are baptised into Jesus Christ and confess him as Lord and Saviour are brought by the Holy Spirit into one fully committed fellowship holding the one apostolic faith, preaching the one gospel, breaking bread, joining in common prayer and having a corporate life reaching out in witness and service to all and who at the same time and united with the whole Christian fellowship in all places, and in all ages that ministry and members are accepted by all can act and speak together as occasion requires for the tasks to which God calls his people (Visser'tHooft 1962:116-125).

In several later texts the New Delhi unity formula has been further developed always with an emphasis on the goal of visible unity. It is to be note that the World Council of Churches in New Delhi Assembly (1961) stimulated Protestant inter-church co-operation in Northern Rhodesia.

The meeting of the third Assembly of the World Council of Churches in New Delhi in 1961 which described Christian people as: 'A letter from Christ to the world', can be understood:

We Christian people, wherever we are, are a letter from Christ to his world, written not with ink with the spirit of the living God, not on tablets of stone but on tablets of human

hearts. The message is that God in Christ has reconciled the world to himself. Let us speak and live it with joy and confidence, for it is to give the light of the knowledge of the glory of God in the face of Jesus Christ (Visser'tHooft 1962:20).

Keeping that in mind, that the Roman Catholic Vatican II Council (1963-1965) encouraged Catholic participation in local ecumenism. Its Decree on ecumenism marked the full entry of the Roman Catholic Church into the world ecumenical movement. It acknowledged that co-operation among all churches intensely expresses that bond which already unites them, and it sets in clearer shows biblical teaching that the church should be one. It encouraged development of interested co-operation particularly in towns where social and technical evolution was taking place in Zambia (see Abbott 1966: 334-335/ cf. Flannery 1995:499).

The Roman Catholic ecumenical response in Zambia started as early as 1970s, when the Roman Catholic Church in Zambia accepted the invitation from the Christian Council of Zambia to send observers to each council meeting. A still closer association followed a Catholics became full member of CHAZ and Multimedia Zambia. In 1976, the Catholic Church in Zambia issued a joint pastoral statement with other churches in protest against the government introduction for compulsory studies of scientific socialism in all.

In 1953, the Northern Rhodesia Ordinances Conference issued a pastoral letter addressed to all Catholic missionaries and members of the African clergy in Northern Rhodesia. Their concerns were on social rights of Africans (Komakoma 2003: 32). The same pastoral letter by the Northern Rhodesia Ordinances Conference however left the door open to dialogue with Northern Rhodesia on issues on social rights.

From 1958, a joint pastoral letter of the Catholic bishops of Northern Rhodesia addressed all races. It was clear from the pastoral letter that the church was non-partisan because the church had pastoral right and duty to speak out on social issues (Komakoma 2003: 64).

On 1964, a statement was issued from the Catholic bishops of Zambia to mark Zambia's Independence Day on 24th October 1964 (Komakoma 2003: 76). As we have already seen, the Catholic bishops called upon the colonial administration to respect the right of people of the land, the Africans. The Catholic bishops demanded that the people had a right to participate fully in the affairs affecting their land.

The Catholic Church in Zambia has increased the spirit of ecumenism. Moreover, following the parliament enactment of Termination of Pregnancy Act of 1972, this amended the Criminal

Penal Code concerning the law of abortion. The Act permitted abortion under various circumstances a move that the Catholic bishops of Zambia saw as going against the Church's teaching. However, this followed a declaration of the Zambia Episcopal Conference against the law permitting abortion (Komakoma 2003: 81).

In 1974, a pastoral letter of the Catholic Bishops of Zambia. On the occasion of the 10th Anniversary of independence, 24th October 1974 (Komakoma 2003: 88). From the pastoral letter, it was evident that the Vatican II had direct influence on the 1974 pastoral letter emphasising that the members of the Church to cooperate with the Government in promoting the social welfare of all citizens

In 1976, a letter to all Catholics signed by the Bishop Chairman of ZEC was written concerning the economic situation in Zambia (Komakoma 2003: 96). From this letter, it can be seen that the economy of Zambia was weak. Here Komakoma (2003: 96) offers reasons which caused the economy weak in Zambia. First, the solidarity of the Zambians for the people in neighbouring countries who were fighting for freedom and justice; second, the worldwide economic problems and third the internal problem of the unfair distribution of wealth in Zambia.

As earlier pointed, Komakoma (2003: 2) provides a chronological detailed account on how the churches have been the voice of the poor in Zambia. Komakoma examined the pastoral letters and statement of the three mother bodies of the churches in Zambia: The Zambian Episcopal Conference (ZEC); the CCZ; and Evangelical Fellowship of Zambia (EFZ) in one volume. Komakoma demonstrated the social realities of the historical phases of Zambia by matching them with the churches' response.

This work shows the ecumenical efforts towards church unity in addressing realities affecting the welfare of the human person in all spheres of life as opposed to a view that churches should not be active in politics (Komakoma 2003: 2).

From this account, it is clear that the Catholic Church in Zambia started cooperating with other churches after Vatican II. The joint pastoral letters and press release illustrates the commitment of Catholic Church in Zambia towards ecumenism. The first ecumenical effort was in 1976, the CCZ, EFZ and ZEC rejected the government introduction for compulsory studies of scientific socialism in all institutions of learning from primary school to university level.

It is found that the Christian churches in Zambia united in its efforts to oppose the government in introducing scientific socialism which was founded on principles of Marxism which viewed the religion as an obstacle to men and women becoming matters of their own destiny (Komakoma 2003:107/ see ZEC, ‘Socialism is out-Church’, Times of Zambia, 20th March, 1982/ see Jesuit Theological Library/The Minutes of UCZof 1982: 5).

In 1978, the Roman Catholic bishops of Zambia issued a pastoral statement guiding the Christians concerning the elections. The Christians did not see the need for participation in politics and in elections. However, the Catholic bishops clarified the matter in their pastoral letter that voting was a right from God, which all christen people are called to exercise (Komakoma 2003: 102). The Christian people, in Catholic bishops’ view are to participate in elections regardless of difficulties which people were facing at that time:

Shortage of essential commodities, insecurity, declining morality, corruption, unemployment and political propaganda. These problems, if neglected by Government, can cast a shadow on the meaningfulness of elections (2003: 102).

From this account, the Christian people saw the importance for them to participate in politics and elections. In 1988, a pastoral letter of the Catholic Bishops of Zambia announcing the papal visit and centenary celebration under the theme: ‘Growing together in Christ our Hope’ (see Komakoma 2003: 219). In 1990, a pastoral statement from the Bishops of Zambia emphasising the economics, politics and justice in Zambia (Komakoma 2003: 224). In 1991, a pastoral letter of the catholic Bishops of Zambia to mark 100 years of Catholic Faith in Zambia under the theme: “You shall be my witnesses” (Komakoma 2003: 237).

Here Hinffelaar (2004: 193) describes the period from 1964 to 1969 as a birth of a national church of Roman Catholic Church in Zambia. Hinffelaar (2004: 193) holds that in 1964, a pastoral letter was written from the Catholic bishops of Zambia to the attainment of independence. The pastoral letter warned the Christians not to expect too much from independence. It is worth noting that the pastoral letter did not offer any alternative vision, or policy or practical guidance (Hinffelaar 2004: 193).

In 1965, Fr. Jean Verstraelen published a national catechism incorporating the Vatican II declaration on Christian education in Zambia (Hinffelaar 2004: 193). Keeping this view in mind Hinffelaar explains that Fr. Jean Verstraelen was requested to contribute to the translation of an ecumenical Bible in Chewa and Tumbuka, the task he had fulfilled (2004: 195). The Zambian Episcopal Conference (ZEC) was established in 1965. On 2 April 1984, it was

approved as a conference for Zambia (<https://www.amecea.org>. accessed 16th March 2016)) It has been a member of the Association of Episcopal Conferences in Eastern Africa (AMECEA) and of the Symposium of Episcopal Conferences of Africa and Madagascar (SECAM). ZEC also sends its representative(s) to the synod of Bishops of Rome, and is in contact with the Vatican directly or through the apostolic nunciature (Frans Verstraelen 1975:54). ZEC is a means of coordinating the life and work in communicating the gospel in the peculiar context of Zambia to promote ecumenical study action in the serving the needs of the society, to encourage a meaningful witness to justice and peace by breaking down the barriers of alienation, restoring dignity of the church locally and internationally which is both God's will for, and gift to His church (Frans Verstraelen 1975:54).

As we have already seen, from the Catholic church responses to social issues, Vatican II had a far-reaching impact on understanding the ecclesiology of communion and participation that has expanded the sense of ministry as it emerged as a central feature of a local church in the process of transition, reformulating its presence and role in society while addressing issues such as ecumenism, education, social justice, communications, liturgy, inculturation, ministerial training and theology are all of which are in need of study from the perspective of the local context (Frans Verstraelen 1975:118-120).

From 1965-2010, it is clear that the Catholic Church in Zambia has been making efforts to enter into relationship of mutuality while being dependent upon foreign missionary presence and assistance. What is more is that Catholic Church in Zambia is attempting to move in the direction of being local church depending more on its own resources (Frans Verstraelen 1975:4). From this description it finds itself in a period of transition. The transition from dependence to independence. Ultimately the process should lead to growth which is interdependence (Frans Verstraelen 1975:4).

This is the implication of the Vatican II position on mission work. To the point the Vatican II had emphasised the localisation of churches. This is so because, localisation has far-reaching potential for the mutuality of local churches, in regard to the mutuality relationship with other churches.

The Context of Vatican II had focused on the revitalisation of Christian life. For this reason, the ecclesiological positions that were made continue to make its impact upon the understanding of the church. Substantively, during the Vatican II Council the majority people had favoured a more communal, ecumenical and historically conscious approach to

understanding the nature and mission of the Church. On the other hand, the minority had focused and defended a more hierarchical and juridical approach and viewed dialogue with the contemporary situation (Frans Verstraelen 1975:19).

In addition to that the Vatican II had also focused on the church to have self-actualisation as a world church. As a result of that it had a concern for dialogue with a growing pluralistic society. In that respect, the church should show openness to the fact that it is located in a wider global context. Another good development at Vatican II was the awareness among the church leaders to dialogue with other religions and acceptance of the use of vernacular in the liturgy. These developments appear to be signs of greater acceptance of diversity and shared responsibility for the incarnation of the church in a variety of the contexts.

Vatican II also serves as a basis for the re-evaluation of the missionary movement and development of variety of contextual theologies added greater value to the demand of shift within the church away from its colonial, racial and dependent roots towards localisation and self-reliance (Frans Verstraelen 1975:11).

Vatican II acknowledged the ecclesial reality of other denominations. What is more is that the Roman Catholic Church is viewed as a community of faith called to dialogue with other Christian confessions and other religions. At the same time, it had also acknowledged the principle of religious freedom, which opens new model of doing theology and registers its acceptance in the pluralistic society. The image of the church as the people of God had inspired Vatican II. What that mean is that it served to highlight the totality of the Roman Catholic Church to include both the clergy and the laity. As a result of that the main emphasis of the church was on human and communal dimensions of the church rather than its juridical and hierarchical aspects.

It seems the shift in the Vatican II is more or less close to the protestant concept of priesthood of all believers, because here the emphasis is on the service of church towards the world and its importance on participation and responsibility of all the faithful and clergy for the church's mission. In that respect, the sense of ministry emerged for a local church in the process of transition of reformulating its presence and role in a society while addressing issues such as ecumenism, education, social justice, communications, liturgy, inculturation, ministerial training and theology are all need of study from the perspective of the local context.

The Process of localisation of the mission work in Zambia is more or less like the protestant emphasis of the three selves self-governing, self-supporting and self-propagating. It seems that

these three selves have been attacked because they focus on the idea of autonomy instead of Christonomousemphasises on Christ as central and it acknowledges Christ as the supreme head of the church (Frans Verstraelen 1975:13).

It can be seen that Vatican II was referring to the content of self-ministering, self-propagating and self-supporting but it is avoiding the use of the self. Because the Catholic Church contends that the Body of Christ cannot be independent but it exists in the mutual relationship. This suggests that the Vatican II position had also concentrated on a particular attention for the local church to develop its own missions within the universal church (Frans Verstraelen 1975:13).

The particular culture should be taken serious in the process of change. Since the locus of change is the mind. And so the co-ordination in vision, diagnosis, planning and action are vital in the process of change. At the same time, the agents of change, the clergy and laity should work together since under the Vatican II the laity are no long passive, in fact they play a role. This implies that the catalysts of change should be identified at various relationships of influence (Frans Verstraelen 1975:16).

The members moving towards new insights and finally to the level of change. In a sense, the local church that is becoming the new and relevant with quality and continuity. Another possibility the local church keeps on redefining its roles in the process of change. As for the agents of change they act as driving and restraining forces in the process of change. At the same time, may serve as a purpose of knowing obstacles for change in the process of localisation of the mission (FransVerstraelen 1975:16).

Ultimately, the full browned local church should be encouraging the relationship and reciprocity and trying to manage/resolve conflicts between different positions, consensus and dialogue. And it should be a local church which has a good flow of information, communication and co-ordination as a sign of maturity and it has mutuality of relationship with other churches.

Since Vatican II described the church as the people of God, greater emphasis has been placed on the human and communal wideness of the church rather than the institutional and hierarchical aspects which have been over emphasised in the past for polemic reasons. Apparently, Vatican II takes the laity/faithful seriously in doing mission.

In a way, the focus was on a church not only as a uniform body but rather as a communion of local churches, by locating the emphasis on the local church. The implication of this is that the foreign missionaries should take seriously the local context as they do mission and to a greater

degree be able to incarnate and adapt to a particular place. Vatican II also serves as a basis for the re-evaluation of the missionary movement and development of variety of contextual theologies added greater value to the demand for a shift within the church away from its colonial, racial and dependent roots towards localisation and self-reliance.

4.3.5. The role of civil society when the church weakens: another form of ecumenicism

The civil society in Zambia is weak hence affecting the governance of the country. The governance has been affected because the church is not contributing to civil society as it should be. The earliest investigation on how civil society was working in Zambia showed that civil society was still operating under laws which back dated to the colonial era and many which have since become outdated (Mutesa, 2010:83). It would appear that civil society in Zambia was still side-lined and undermined by outdated laws. In the study by Moonga Mumba and Rudo Mumba (see 2010:12) stated that the dialogue between government and the civil society was weak. Worse than that, in Zambia there is lack of an institutionalised mechanism for citizens to participate in policy-making processes. On the other hand, in 2007, there was an initiative by the government to enact a law to regulate the work of Non-Government Organisations. The law was enacted in 2009 but it lacked the capacity to draft an alternative law of civil society organisations in Zambia, to suggest that Zambia needs to develop an alternative law to help the civil society. At the same time “Zambia needs to re-build the civil society” (Ihonybere 1996: 25).

From a legal perspective, the NGOs Act, state that “this Act does not apply to churches, clubs, political parties, professional groups or organisations, trade unions and religious organisations(Non-Government Act No. 16 of 2009, part 1(2)). From NGOs Act of Parliament, the church is not part of civil society according to NGOs Act. Meanwhile, the Society Act, state that registered society “means any society for a time being registered under the provisions of the Act,” on the same point, the Society Act, states that society “means any club, company, partnership or other association of ten or more persons, whatever its nature or object. “ Therefore, most of the churches are recognised under the Society Act(Society Act of Parliament, Laws of Zambia,)

The Non-Government Organisations (NGOs) law was revised in order to enhance civil society organisations participation in service delivery. The government initiative to revise the NGOs Act was to show that civil society organisations play a critical role in enhancing economic

development in the country besides uplifting the high standards of the less privileged in society (The Non-Government Organisations act No. 15 of 2009). Although, it has been observed from Zambian legal perspective that the church is not part of the civil society. But it is worth noting that the church is still part of society in general by virtue of its registration in Zambia.

Since then the research has focused on how civil society can influence the state in governance. On this point Walzer (1998: 123-124) defined civil society from political philosophy that it is “the sphere of uncoerced human association between the individuals, the state in which the people undertakes collective action, co-ordination and substantive purposes, relative by independent of government.”

The civil society in this thesis means the space created by non-government institutions and the government. The space created is an arena of action and interaction, operating space between family, the state and the private sector. It worth noting that civil society in Zambia has been shaped by authoritarian tradition meaning the state control of civil society in Zambia. First, during the colonial era, later on during one party state, ever since, civil Society used to be controlled by the state. The space created based on points of agreement on values helping the community achieve the common goal of all the people. Civil society “refers to points of agreement on what those working rules should be.” And “...is blueprint and decision to the structures of the state” (Harbeson 1995:3). In a sense, the term civil society is generic but in this research the concept is widened for the purpose of meaningful discussion. At the same time, the term civil society is described as a place where the church and state relate.

The church can address the social problems in Zambia which include: immense poverty, corruption, inadequate educational and medical facilities, bad roads, unemployment, housing shortage and urban hygiene. Amidst these social problems there is lack of commitment by Christian communities to act as a social agent within civil society. To some extent, the Christian communities such as a Protestant churches, Catholic churches and Pentecostal/Charismatic churches are not playing their pivotal role to enhance economic development and in uplifting the living standards of the people. As earlier discussed regarding joint ecumenical commitments shows that the churches can do more than pastoral statement and press release, in order to contribute to national development.

Mweshi (2010:110) points out that democratic decision-making is not well practiced in most Zambian Civil Society Organisations. It is interesting to note that one of the major constraining

problems with Civil Society Organisations in Zambia is ‘the existence of the founder member syndrome.’ While Mweshi (2010:110) further states that:

the existence and perhaps the survival of the organisation are inextricably linked to one or just few individuals. Such personalities can be quite overbearing on other members or staff and other who may have progressive ideas find it difficult to challenge them and are likely to find themselves unwanted.

The domineering attitude represented by a few individuals in Civil Society Organisations (CSOs) gives a bad impression for civil society as far as promoting democracy in the country is concerned (Mweshi 2010:110). In my opinion, civil society has been instrumental in transition to democracy in Zambia, but this domineering attitude contradicts the values civil society stands for, and need to be discouraged. It may even be that democratic structures in CSOs are just decorations, yet in practice there are undemocratic tendencies among more influential members. Most Non-government Organisations (NGOs) in Zambia fail to institute a code of conduct due to limited membership of staffing, or the dominance of founder members in decision-making (Mweshi 2010:110).

So far in this thesis reference has been made to the work of civil society. Now, the task of next section is to discuss further the role of the Non-government Organisation called Oasis Forum in its efforts to promote ecumenism in Zambia.

4.3.6. Oasis Forum: Another form of ecumenism

In the previous section, we have investigated civil society. At this point, before proceeding further it is worth giving a brief explanation about Oasis Forum. It was the leading civil society organisation opposing Frederick Chiluba’s quest for a presidential third term, comprising the three ecumenical bodies, the Law Association of Zambia (LAZ), and various Women’s organisation (see Gould 2008: 28/ see Oasis Forum Strategic Plan for the period 2002-2004, n.d. p 2)

Zambian society is still coming into terms with its colonial past. The continuing legacy of colonial era structures, including of the bulk of the constitution are of the laws on the books. Oasis Forum is a NGOs operating under an umbrella body called Oasis forum. In Zambia the drive to a revised constitution meant to fulfil the people’s aspirations was being pioneered by a coalition of NGOs under the umbrella body called Oasis (Rabon and Rabbon 2006:308).

As we have already seen, Erdmann and Sometani (2003:43) argue that the major NGOs appear to have become more proactive in their attitudes and politics. It is clear that the Oasis Forum brings together the NGOs efforts to contribute to good governance. Their first show of force was the concerted action against Frederick Chiluba's presidential third term bid. NGOs formed the Oasis Forum in 2001, which together with opposition parties and supported by donors successfully organised the anti-third term campaign against presidential third term bid. However the role of international diplomatic pressure should not be underestimated, the success of the campaign is seen by many Zambians and foreign observers as a watershed for Zambian politics, as well as for the critical role and development of civil society.

The Oasis forum was again instrumental in the campaign for change of constitution. However, while the government seemed to be responsive to the general demand for a constitutional review, that campaign has been focused than the anti-third campaign and less successful too. It is clear that the campaign seems to lack a rallying point that can galvanise the whole country into backing their demands for constituent assembly (Erdmann and Simutanyi 2003:43).

Despite serious opposition to the constitution review sittings by CSOs and opposition political parties, the response from the public was overwhelming. Noteworthy; however are the ecumenical efforts by CCZ, EFZ and ZEC with LAZ and NGOCC on constitutional reviews.

Apart from the Oasis Forum's ecumenical efforts on the constitutional review process, NGOs have a longer-term far-reaching impact on the development of civil society and its increasing role in the political arena. It is worth noting that there is increase of community-based organisations (CBOs) which continue to supplement government provision of social services. This is equally true in areas of education and health, where church-based or faith-based organisations have received government support in areas of education and health. To illustrate that Churches' Health Association of Zambia is one good example in providing health services.

4.3.7. Churches' Health Association in Zambia: Another form of ecumenism

Churches' Health Association in Zambia (CHAZ) is an Ecumenical programme of 151 church health institutions aimed at providing health services in Zambia. It was founded in 1970; CHAZ was initiated in response to a shortage of health service providers in Zambia. CHAZ coordinates all faith-based facilities owned by various Christian Church mother bodies providing Health Service delivery in Zambia (A Nation of Healthy and Productive People, National Health Policy of Zambia 2011:13).

It can be said that CHAZ is the Faith- based Health sector which is:

The largest single FBO partner to the Government in the Health Sector. The Group is currently the second largest provider of health services to the general public and operates in similar lines as public health facilities under Ministry of Health. CHAZ will therefore play an important role in the implantation of the policy through their health facilities, including hospitals, health centres and health posts distributes throughout the country especially in rural areas(A Nation of Healthy and Productive People, National Health Policy of Zambia 2011:52).

It is clear that CHAZ as a single faith-based organisation (FBO) has a strong ecumenical character to provide health services at a wide scale especially in rural areas of Zambia. In speaking of the nature of CHAZ, it is now clear that:

The mission of CHAZ is outward looking to collaborate with government and work within Zambia providing health services, integration of facility level activities and partnerships while considering and respecting the denomination's doctrine and policy (<https://www.chaz.org.zm/>).

This ecumenical efforts towards church unity in providing health services help to do the work of ministry. It is found that many churches have tried to set up health institutions to provide health services but most of these church health services have failed to meet the need of people in local churches and the community the churches are doing their health service.

The CHAZ method of providing health services is through the protestant churches and catholic church's health institutions. CHAZ has evolved from being an umbrella network, which is a non-state provider of provision of family planning services in all the church health facilities and integrated into the District Health management teams. It is worth noting that the implementation of family planning services in protestant health facilities promotes and offers both natural and modern methods. On the other hand, the catholic health facilities promote natural family planning methods.

In case of the client request for modern family planning services, the catholic health facilities provides counselling and refers the client to government health facilities or community based distributors for the services

From this description CHAZ shows a success story of ecumenism in Zambia to imbue church unity. First and foremost, because its method of providing health services includes both

protestant churches and catholic churches. Second, CHAZ has demonstrated that its ecumenical efforts has helped to provide family planning services and has been strengthened by the church health system to handle the anti-family planning problem in Zambiaadequately (<https://www.chaz.org.zm/>). CHAZ provides health services to support church leaders, and clergy who take the risk of being initiators of providing health services. CHAZ engages the church in order to increase wide participation of the church in the provision of health services.

It is to be noted that churches in Zambia have ministries for providing health services as well as ministries of providing Bibles to the society of Zambia. In the next section, this thesis looks at another form of ecumenism in Zambia which provides Bibles to the communities of Zambia at affordable prices.

4.3.8. Bible Society of Zambia: Another form of ecumenism

Bible Society of Zambia continues to be a pillar of ecumenism in Zambia. It played a big role throughout life of ecumenism in Zambia. The Bible Society, aside its role in distributing Bibles at affordable and available rates is one of the main ecumenical bodies in Zambia.

Bible Society of Zambia (BSZ) is an ecumenical programme of several churches aimed at providing translation of the whole Bibles to 15 of 72 Zambian languages. It was founded in 1966 with the help of Council of churches in Zambia(Christian council of Zambia). BSZ was initiated in response to fulfil the great commission (Matthews 28:16-20, Mark 16: 15-16) of our Lord and Saviour Jesus. “The Bible Society of Zambia is a non-profit and non-denominational organisation with the core business of translating, publishing and distributing Holy Scripture at prices people can afford” (<http://www.biblesociety-zambia>).

The mission of BSZ is outward looking to translate, publish and distribute the Bible as stated in the their mission statement that: “we exist to provide Bibles in all languages in appropriate and relevant formats to help people engage with the Bible at affordable prices” (<http://www.biblesociety-zambia>).

The work of translation, publication and distribution is part of the church ministry of BSZ. Because BSZ still depend on the work of church leaders who volunteer to do the work of translation. These church leaders are active in their churches and are theologically trained to the level of translating Bible in the local languages. It is found that many churches have tried to set up translation programmes but most of have failed to meet the need of translation of Bibles in local languages.

The BSZ method of translation, publication and distribution of Bibles is relevant because it distributes Bibles in local languages of Zambia. However, the churches in Zambia do not need to translate the Bible on their own. It is evident from the vision of BSZ that they are committed, “to see Zambia transformed by the Bible “ (<http://www.biblesociety-zambia>).

Theologically BSZ aims” to spread the word of God by translating, publishing, distributing scriptures and encouraging people to engage with scriptures for the transformation of their lives.” (<http://www.biblesociety-zambia>).

The idea of Bible Society is traced to have emerged as a result of enlightenment in 18th century rethinking religion and Christianity, this created Bible society and missionary society. Bible societies replaced political and ecclesiastical authority of old orders as the most important commissioners of the translation.

It is clear from one of the aim of the Bible Society of Zambia was to translate the Bible, in the first place, for personal study and piety Bible study which used textual criticism, historical-criticism. The Bible Society also translates Bibles for that purpose of cultural contextualisation of spiritual texts. Second, encourage translations in non-western languages. One of the early aims of Bible translation for missionaries was to be transformative; civilizing moral force in the hearts and moral of individual citizens in colonies and beyond.

The one of the aim of BSZ translation of the Bible was to translate the authorised versions with its efforts at promoting church unity to unite Christians of different denominations are around non-denomination Bible cause.

The Bible Society of Zambia was also linked to colonial rule and its goals. The colonial officers in the board of Bible Societies knew that the proselytizing guaranteed revolts and unrest in the colonies. In my view, the Bible in Zambia from 1965-2010 was a source of education of masses of the poor and destitute who needed enlightenment and then turn to Christianity but also into good subject of colonial rulers, African subjects who embraced the blessings of progress brought about by the colonial rulers. Bible Societies continued in its efforts in coordinating and publishing these works of Bible translation.

It is worth mentioning that Bible Society of Zambia through ecumenical approaches to address the challenge of literacy with churches that had similar goals used the Bible as tool to address literacy problem.

Any national Bible Society was part of a large network of religious as well as secular organisation, associations and agencies that sponsor and support the mission of scripture production and distribution throughout the world (Wendland and Hachibanmba 2008:76).

As earlier mentioned that the Bible Society of Zambia is non-denominational Christian network that translates, publishes and distributes Bibles. It worth noting that the Bible was used to expose the different African ethnic groups was by missions and the spread of the Bible were inseparable. It is found that Bible depots that distributed Bibles free of charge or very low price had increased exposure to the Bible resulted in more conversion. Often times, the translation of the Bible into the language of an ethnic group were actually negatively correlated with conversion to Christianity. It can be said without doubt that the dates of translations of Bibles in Zambia show that the Bible in vernacular widely spread in Zambia. Bible Society of Zambia completed whole Bible translation in 15 of 72 languages of Zambia (<http://www.biblesociety-zambia>). This can be illustrated by time line which shows dates when the Bibles were translated in Zambia Languages. Bible Society of Zambia has received great support from the indigenous, home grown support for the mission of translation of Bibles. BSZ is an exception than the rule that a local church body will make a significant effort to contribute to a particular translation Project (Wendland and Hachibanmba 2007:376). In 1905 the first Zambian language Bible was printed in Scotland. In 1956 the Bemba Bible was published. During 1959 the Lamba Bible was completed, specifically translated for Zambian Lamba speakers of the Copperbelt, was published for the first time.

In 1963 the first translation of the complete Tonga Bible was published. This first translation of the Tonga Bible was translated through the efforts of Methodist Missionary Society (Kirsch 2008:125). During 1966, the Chewa/Nyanja Bible was completed. In 1968 the whole Bible was completed for Lozi people. In 1970 the Bible for the Luvale and Kaonde was published. In 1981 the first Tumbuka and Chinamwanga Bibles were printed. During 1986 the first Chokwe Bible was printed. As regards to the Lala, as far as 1998 a New Testament was published, and in 2003 the Lenje Bible was completed and published. During 2004 the complete Bibles for the Lunda-Ndumbu and the Mbunda were printed. In 2008 a New Testament was completed, printed and distributed for Nkoya people (<http://www.biblesociety-zambia>).

Bible Societies helped in Christianising of nations also had another dimension. Walls (1996:86) holds that the christen mission is not simply about the multiplication of the church, but it is about the discipling of the nations. Walls (1996:86) suggests that cultures and ways of thought

should be penetrated by the word of Christ. It is the translation of scripture into thought and action, when the word of Christ is brought to be the point of reference within each culture, the things by which people know themselves and recognise where they belong.

From this description, I get the impression that while the church has more than played its positive part, there is also room for criticism concerning the negative “penetration of cultures”. Walls (1996:86) describes the devastating effect this process has had on the survival of the indigenous cultures in contexts like Zambia and how the enculturation of the local churches has been hampered. Neill (1964:249) holds that

It is to be remembered that in the nineteenth century the alternatives for many peoples were not independence and enslavement but destruction (by scrupulous exploiters or through the slave-trade) and the possibility of survival in a state of colonial dependence

Smith (see 1980:142) quotes McGravran that describes this destruction by saying: Missions were carried out from the ruling, wealthy, literate, modern countries, which were experiencing all the benefits of [...] an expanding production and universal education”. This has led to “separateness” between missions and the indigenous people. The translation of the Bible furthered the mission work in Zambia. Here Barrett (1982:6) holds that:

The role of vernacular translations of the Christian scripture in this growth of organised Christianity has been very marked. The Scriptures have motivated the planting of Christianity in Africa at very stage; they had directly caused its expansion in countless regions; they produced the strong and mature churches which we now observe in most parts of the continent, and they nurtured them throughout.

I am with the view that the written word of God the church and *ecclesia* would never have been as well established as it is throughout Zambia if it not for these ecumenical efforts by Bible Society of Zambia. Here Sanneh (see 1989:188-125) holds that the Bible in vernacular has helped the people in Africa to dispense with colonialism, and to act independently from their former rulers. The development of a literary tradition in the different languages of African also helped them to believe in themselves.

It can be said without doubt that the Bible has been used as a tool by nationalists to bring about liberation movement in Africa. In the next section, we need to consider the analogy between church and state, because one might ask how the church could be related to the state. In the context of Bible, the church provides model and prototype of real state.

4.4. Evangelical Fellowship of Zambia (EFZ)

4.4.1. Constitution of EFZ

Constitution is a legal document ensures the operation of the organisation. Its scope as enshrined in the preamble as follows: “The name of organisation shall be called Evangelical Fellowship of Zambia, hereafter called Fellowship” (EFZ constitution of 1996), Article I).

EFZ is a fellowship of churches which confess Jesus as God and Saviour, according to scriptures, and therefore seek to fulfil common calling to the glory of God. The fellowship was established by member churches in 1964 as a means of co-ordinating the life and work in communicating the gospel in the peculiar context of Zambia to promote ecumenical study action in the serving the needs of the society, to encourage a meaningful witness to justice and peace by breaking down the barriers of alienation, restoring dignity of the church locally and internationally which is both God’s will for, and gift to His church.

EFZ was originally established with the purpose:

to provide a spiritual fellowship among the evangelical Christians as a means for united action in promoting Bible teaching, prayer and evangelistic ministries in accordance with the evangelical faith outlined in the fellowship ‘s Statement of faith; to cooperate with other evangelical bodies throughout Africa and the rest of the world who share similar objectives; to carry out research studies and assist member churches and groups in cross cultural missions and discipling of the nation of Zambia ((EFZ constitution of 199, Article VI, Objectives).

It is clear from the objectives that EFZ was established as a pillar of unity. It is easy to see that EFZ was established to foster that unity which is God’s will for humankind and His gifts to the church, by consultations, conferences, ecumenical studies, joint action for mission and service, and in such other ways as from time to time be deemed appropriate. From this it is evident that EFZ was originally established with the purpose

to take united action whatever necessary, with the view to awaken all peoples(s) of the dangers of liberalism in theology, calls and any form of ecumenicity that promoted at the expense of fundamental truth and threatens to undermine the scriptural foundation of the gospel testimony; to be a prophetic voice in the nation in matters of national importance relating to spiritual, social, political, economic and total wellbeing of the

people; to engage in integral mission in accordance with the biblical mandate for holistic societal transformation through but not limited to humanitarian emergency response, promoting good governance, accountability, justice and peace and social development; to mediate and reconcile any individuals or groups that may be in conflict to situations ((EFZ constitution of 1996), Article VI, Objectives).

It is now clear that EFZ has a responsibility to give expression to the Lord of Christ over every aspect and area of human life by promoting the spiritual, social, intellectual and physical well-being of all people. At the same time, to enter into dialogue with people of other faith and ideologies on behalf of the member churches. From this account, therefore it is evident to see that EFZ has a responsibility to do and encourage all such things as may best be calculated to reduce divisive factor, whether doctrinal, liturgical or practical which keep churches apart.

It is found that on 8th April 1964, the Evangelical Fellowship of Zambia was formed as coordinating agency for numerous evangelical local churches, denominations, missions and para-church organisations which were spread throughout the country. The EFZ in Zambia was formed with eight different churches and mission agencies: Brethren, Nazarenes, Baptist, Evangelicals and Wesleyan Methodist (EFZ prepared (grey) publishing leaflet, n.d. EFZ file/ EFZ constitution of 1996), Article II). In 1974, EFZ was said to be one of the strongest member bodies of AFA (Afroscope Vol. 3. No. 1, September 1974: 4)

The EFZ is a fellowship with all African Evangelical Fellowship and is affiliated member of both the Association of Evangelicals in Africa (AFA) and World Evangelical Alliance (WEA).

In 1980s, it was observed that there was growth of Charismatic churches in Zambia, sixteen of which joined the EFZ at the turn of the 21st century. (Evangelical Fellowship of Zambia Handbook/ EFZ constitution of 1996).

Membership to the EFZ is open to church, association of churches or Christian organisation which confesses Jesus Christ as God and Saviour, according to the scriptures, and seeks to fulfil its calling in fellowship with other churches in Zambia (EFZ constitution of 1996), Article VII). Membership of EFZ:

The membership is open to any to church body subscribes to the mission and goals of the council and qualify to the laid guidelines and membership criteria. Only the fully paid members have a right to vote during meeting of general conference of EFZ (EFZ constitution of 1996, Article VII)

The Evangelical Fellowship of Zambia (EFZ) is an ecumenical umbrella organisation of Christian churches and organisations in the Nation. In 2010, the institution had a membership of 220 members. However, EFZ seeks to bring together its membership and stake holders for consultation and discussion in an effort to help form an enlightened Christian opinion of all concerns, issues and questions affecting the spiritual, social and physical welfare of Zambians. At the Annual General Meeting of the EFZ General Assembly of 1991, it was observed that EFZ has a very important role to play in the current issues that are affecting the welfare of the people in the nation and church as whole (see EFZ, Minutes of General Assembly of 1991, Appendix G). Its vision is as follows: “to promote unity among the members and take united action on doctrine and practice” (EFZ constitution of 1996, Article IV1/ (<http://www.efzsecretariat.org>). The mission statement is as follows: “The EFZ is non-profit in character comprising of evangelical denominations, local churches, missions and agencies committed to manifest the reign of God through the proclamation of the Gospel in holistic action “(EFZ constitution of 1996, Article III).

At this point, before proceeding further, it is worth giving a brief explanation about the vision of EFZ that it emphasises the co-ordination of the work of churches in Zambia, wherever situated, in order to carry out the churches’ mission in and to the world more effectively. While the mission statement of EFZ emphasises the engagement of EFZ in such activities on behalf of its member churches, as integral to church’s worship. Witness and service. The EFZ General Assembly of 1990, resolved to set up a publication department; to involve member churches in broadcasting; to write articles for daily newspapers as service to the community and to investigate the possibility of publishing an EFZ newspaper (EFZ, Minutes of General Assembly of 1990, Appendix F, p.8)

It is worth noting that when you look at the profile of evangelical and Pentecostal churches in Zambia, it is evident that the majority members belong to EFZ. By “Evangelical”, I mean a tradition that finds identity mainly in pietism, on the emphasis on individual as opposed to communal salvation, a focus on inner as opposed to outer dimensions of the Christian faith; and a tendency to fundamentalist interpretations of the Bible.

By “Pentecostal”, I mean a tradition which, while pietistic in that it too emphasises individual salvation and fundamentalism focuses more strongly on meeting the physical, emotional and psychological needs of people through emphasis on healing and empowering ministry of the Holy Spirit. The description would also include the so-called charismatic movement. The

generic terms “Evangelical Christianity” and “evangelicalism” will be used in to describe both. In giving above descriptions, it should be taken cognisance of the fact that there are Zambian churches within what is traditionally identified as mainline churches who, independent of the official confessional stances of their denominations and identify themselves with the foregoing as characterisations of their understanding and practice of the Christian faith. Also while this description covers the evangelical and Pentecostal movement in particular, is important to note that the political sentiments that normally accompany the theological tradition of these churches and also exercised by majority of adherents of the “Mainline churches”.

To illustrate this RCZ is a mainline church who is also a member of EFZ(<http://www.efzsecretariat.org>).

It worth noting that the evangelical Christianity in Zambia is possibly the fastest growing sector of the church in Zambia (excluding the African independent churches, many of whom have an evangelical tendency, in any case).

In this thesis, it is found that the influence of evangelical Christianity has spread widely, and it has become an ecclesiastical, theological and socio-political force to be reckoned with not only other countries outside Africa but also in many others of Africa, including Zambia.

Evangelical Christianity in Zambia is normally associated with political conservatism. There is a fairly strong sense amongst evangelicals that mainstream ecumenical movement (as represented by CCZ and ZEC for example) is “Political”. By this is meant that is too involved with left wing politics (opposition parties). Indeed, it is probable that this factor constitutes one of the reasons amongst many others for the growth of Evangelical Christianity as it happens that many people have during period of 1965-2010 or so been leaving their churches which are members of CCZ and ZEC in favour of the Pentecostal-Charismatic churches.

It is clear from this account that evangelicalism is gradually taking over from the CCZ and ZEC the role of the chief contender of status quo theology in Zambia. This is discernible in the fact that most of the exponent of right wing-ruling political party- supporting Christianity (government) from 19990s the majority are evangelicals.

In is also evident to see that the evangelicalism is represented in the political right, it also increasingly to be found in the opposition political parties in terms of their contributions of political reform programmes. There is a new found interest by many evangelicals in the politics of reform. It is easy for the nature of evangelical theology to find its expression in politics.

In particular, as earlier pointed out after the declaration of Zambia as a Christian nation. The declaration of Zambia as Christian nation had created a new ecumenical climate following the government reforms moves. It can be said without doubt that many charismatic and evangelical churches that were formally side-lined as left wing and conservative have found in the declaration of Zambia as Christian nation new possibilities for ecumenical acceptance and united witness. This creates the possibilities of a mass entry of formerly apolitical Christians in political process.

From this description, it can be seen that within the church in Zambia, Evangelical Christianity continues not to be divided along tribal lines in terms of the mainline legacy of tribal and regional Christianity. Evangelicals are only beginning to confront now challenges that were facing the “ecumenical” before political independence of Zambia.

Keeping this view in mind, there is a growing movement within Evangelical Christianity that has for several years gone against the tide of political conversation. It has located itself within the tradition of resistance against colonial legacy and has engaged in an attempt at formulating a theological tradition which is both evangelical and capable of addressing the Zambian political crisis. This movement is called “concerned evangelicals” who are committed to the rediscovery of the transformatory dimensions of their traditions. The “concerned evangelicals” are being shaped within the context of the Zambian situation through a process of analysis, reflection and action within the context. This process is gaining ground in Pentecostal and Charismatic denominations. Its overall purpose is a fundamental transformation of evangelical church life towards a more contextual and just witness.

Given the colonial legacy of grotesque inequalities within the evangelical’s churches in Zambia, this task is a huge, indeed. “Concerned evangelicals” are attempting to work not only as effectively as possible within the evangelical fold but also to effect ecumenical dialogue.

In this thesis, I have an impression to say that Evangelical Christianity is one of the most significant forces within the church in Zambia. Its influence will no doubt increase in the future. The direction within this influence will take will depend on which stream within the tradition will be able to effectively make its presence most felt.

4.4.2. The authority of property

EFZ Constitution of 1996, Article VI, states that, “the land, building and immovable property from time to time belonging to the council shall be vested in the body of trustees under the land (Perpetual Succession Act, Cap 86 of the Laws of Zambia.).

From jurisprudence, it appears the trustees are not aware that ownership of land and their interests in land held by the trustees other than the owner. Such interests could be mortgages, leases, licenses, easements or profits. All these are responsibilities of trustees to deal with rights and liabilities of land owners or property owners but the research observes that because the trustees do not know about their responsibilities these ecumenical institutions which originally were set up as pillars, symbols and tools of ecumenism cannot function. This inquiry observes economic challenges in EFZ because trustee do not know the authority they possess. It is true that legal ownership rights are with trustees who have right to use, to possess, and to manage (EFZ constitution of 1996, Article VI).

4.4.3. Theological College of Central Africa (TCCA): Another form of Ecumenism

The official beginning of the Theological College of Central Africa can be traced to the Annual General Meeting of the Evangelical Fellowship of Zambia in May 1978. At the meeting the EFZ which is the national body of evangelical churches, missions, groups and individuals established a theological education committee to explore the possibility of cooperative post – secondary theological education.

The committee’s report was presented to EFZ at Annual General Meeting two years later in June 1980. At the EFZ General Assembly in 1980, it was decided that the EFZ will use the name for former Bible College of Central Africa (BCCA) as their name for the Theological College of Central Africa which would offer diplomas and degrees in theology (EFZ Minutes of Annual General Meeting of 1980/ cf. EFZ-prepared blue leaflet 25th Anniversary of the EFZ (1964-1989). The fifth General Assembly meeting of the Association of Evangelicals in Africa (AFA) in 1987 at Theological College of Central Africa in Ndola, a report from EFZ was given during the AFA General Assembly emphasising a survey which was conducted to identify who the Evangelicals are in Zambia and also pinpointed unreached groups in Zambia (cf. EFZ-prepared blue leaflet 25th Anniversary of the EFZ (1964-1989).

In 1980, the Evangelical Church in Zambia gave EFZ’s permission to use the name former Bible College of Central Africa (which had been founded by ECZ in Ndola in the 1960s. It is worth noting that the Africa Evangelical Fellowship is the body which established BCCA. At

this point, it is worth giving a brief explanation about Evangelical Church in Zambia (ECZ) has its origin in the work of the former South Africa General Mission (SAGM). It was later renamed the Africa Evangelical Fellowship (AEF) in 1963. It operated and still operated as an inter-denominational and international mission society and started work in Zimbabwe in 1897. In 1910, an agreement was made between AEF and the Christian Missions in Many Lands (CMML) Mission, already working among the Lunda people of North-Western Province through the help of Arnot to work among Kaonde people of the North-Western Province (Henkel 1989:73). Henkel (see 1989:15) holds that Christian missions of many denominations and countries played an important role in Europeanisation of Africa. In 1969, ECZ became a denomination with its headquarter in Lusaka.

The local churches grew, however there was a need to have trained leaders to lead the churches. As a result the Bible College of Central Africa (BCCA) was built to provide the leadership training needed in the ECZ at the time. With this said it should be noted that in principle ECZ has been supporting church unity as such is supported by ECZ Constitution showing towards efforts at church unity in Zambia: “To co-operate when appropriate with other Christian groups whose beliefs and aims are compatible with those of the Evangelical Church in Zambia” (ECZ Constitution of 2008, Article 21- 22, Ecumenical issues, p.6).

The ECZ has been open to co-operations with other Christian groups whose beliefs and aims are compatible with its own. However, this had an enormous impact on the ECZ broader development as a denomination. With this in mind I am of opinion that it was easy for ECZ to give BCCA to EFZ in the history of the Zambian society was rather more clearly seen and felt as efforts at church unity.

At the EFZ General Assembly of 1981, a constitution was drawn up and accepted at the EFZ Annual General Meeting in May 1981; at the same meeting Rodger Kemp was approved to serve as the first Principal. (EFZ, Minutes of General Assembly of May 1981).

In 1982, a two year certificate course and post-secondary course began at TCCA. And at the same time, a three diploma of theology and four year Bachelor of Theology. The certificate course lasted only two years since applications for admissions dried up.

In 1982, an application to the Accrediting Council for Theological Education in Africa (ACTEA) was done. In 1983, an official opening of TCCA was done. In 1986, accrediting Council for Theological Education in Africa approved the TCCA programmes. At this point, before proceeding further, it is worth giving a brief explanation about ACTEA. ACTEA is a

large network and support service for the evangelical theological education in Africa (Foxall, G, Annual Report of ACTEA of 1986 to 1987: 1, 8)

In 1987, ACTEA had membership of 190 theological colleges and programmes in thirty countries. It has been “firmly planted in the soil of theological education in Africa with wide recognition and respect in other continent” ((Foxall, G, Annual Report of ACTEA of 1989 to 1990: 1, 7). From this account, it is clear that the original purpose for ACTEA was accreditation of theological colleges in Africa. Although ACTEA had accreditation of theological colleges in Africa as a priority when it began, by 1987 the service of accreditation of theological colleges in Africa was one of the services. It should be noted that ACTEA should be seen not only as a service for theological colleges in Africa, but also as a service of and by theological colleges on the continent of Africa (ACTEA Bulletin, No. 22, June 1987, p1/ see ACTEA 1990 Constitution/ see ACTEA, Minutes of fourth Accrediting Council Meeting, 8-11 September 1987, Ndola, Zambia).

The Association of Evangelicals in Africa executive committee met in Nairobi on 15-19 March 1976 to establish an evangelical accreditation Association of Africa (EAA). Although, it was at the General Assembly of 1977 in Bouake, Ivory Coast, it was decided that name of accreditation board will be called ACTEA. It is worth noting that ACTEA is a body under a commission of AFA called Theological and Christian Education Commission (TCEC). The AEA commissions are created by AFA General Assembly and operate under the direction of the AFA Executive Committee and report to it. TCEC is the largest commission of AFA supervising ACTEA and Theological Education by Extension projects.

To fully grasp TCEC, one should remember that TCEC was established as a merger of Theological Commission (TC) and Christian Education Commission (CEC) in 1990 (Coon, R. E. (1990), Report to the AFA Theological and Christian Education Commission Meeting 3-8 September 1990, Bangui, p. 1, 3).

It should however be remembered that TCEC gave ACTEA its constitution and mandate. In 1990, ACTEA was given membership of the AFA Theological and Christian Education Commission (Foxall, G, Annual Report of ACTEA of 1990 to 1991: 1, 7).

With regard to the history of ACTEA in Zambia, it is worth noting that there are other theological colleges in Zambia which also received the accreditation from ACTEA among other: Justo Mwale Theological College for a single denomination which is Reformed Church

in Zambia who are also the members of EFZ; Baptist Theological Seminary in Zambia (candidate). (<http://www.icete-edu.org/directory>. accessed on 13/2/2016).

It should be mentioned that: “ACTEA was a founding member of the International Council for Evangelical Theological Education (ICETE- formerly ICAA), which links ACTEA with sister bodies around the world” (<http://www.acteaweb.org/index>. Accessed on 14/2/2016).

It is worth noting that TCCA was the first theological Institution to start offering post-secondary theological education, run by national evangelical fellowship, TCCA became a model of for evangelical co-operation in theological education in Zambia.

From onset of TCCA, efforts have been there to have a curriculum which is balanced. Since TCCA was the first inter-denominational college in Zambia to seek ACTEA accreditation at bachelor’s level. There have been a lot of efforts and initiatives to have a balanced curriculum.

In short, it can be stated that, throughout the history of TCCA curriculum development, it is noted that more work has been done to decide curriculum balance, scope and sequence questions.

Here Stuebing (1995: 7) makes the important point that the biggest problem for TCCA was trying:

To make major curriculum changes with few experienced people (all of the staff including the Zambian, had arrived in the country during the last three years). Not surprisingly they made some of the same mistakes that earlier staff had made. Balance among subjects suffered (at the time were ten Old Testament courses to six New Testament courses), and the number of practical subjects decreased (Spiritual life was dropped, but there was still room for a course on Biblical Criticism/Synoptic Problem). The curriculum revision was not completed until two years later, and a response from ACTEA mentioned the high number of Old Testament courses.

In this regard, we can refer back to the discussion on balancing the curriculum through periodical revisions in order to have more balanced curriculum for an inter-denomination theological college.

4.5. Church-state relations: Another form of ecumenism

Since the colonial era, the state and church relation has been unique in the case of Zambia. During the colonial days, the missionaries used to gather for meetings, hence they called their gathering as missionary conference. Missionary conference worked closely with the colonial government because the church used to provide social services: education, health and religious education. The church was often consulted on moral laws to be included in the national constitution. The church and state relation was strengthened because the government provided grants to the missionary schools, after all most of these schools were run by the missionaries. The missionaries during colonial days played a cardinal role in promoting education.

From time to time the missionary conference used to meet with the government to discuss the education policy in the country. This shows the role in which religion played during colonial era.

4.5.1. Conceptualising religion

In the previous section in this thesis, I have looked at the relationship between church and state, before proceeding further, I will examine the concept of religion in order to have clear understanding of how religion (church) relates to the state, and the term “religion” can be unpacked in both cultural and structural ways. Culturally, we speak of the way religion functions in creating core values for particular religious communities within society. One test of the formation and articulation of these values for Zambians asks how well religious norms serve to promote religious plurality and deconstruct power.

Structurally, I speak of religion as an institution, organisation or association. The British Court of Chancery, for example, makes no distinction between one religion and another, unless the tenets of a particular sect inculcate doctrines adverse to the very foundations of all religions. The case of *Thornton v Howes* cited for the proposition that as between different religions the law stands neutral ((1862) 31 Beav. 14, 20), but it seems that any religion is at least better than none (Richards and Curzon 2011: 401). To mean, that the Zambian people would see this to be the case. Religion is by self-definition public in character, both in the practice of religious rituals and in the way that the way that religious adherents educate their children to assume their adult roles in life (Richards and Curzon 2011:72).

Christian political philosopher James W. Skillen argues that it is hard to define religion because of the strict separationist view that defines religion as a private domain. This view is narrow and confines most religious expressions to a private sphere (Skillen 1998: 55).

In Zambia, the strict separationist view is more characterised by self-designation of a religion as non-secular meaning the government makes this distinction and defines religion in relationship to secularism, this suggests that religion has a majoritarian control over the government. In practice, religion has control over the government in the “Christian nation” provision. A strict separationist position maintains that religion and religious organisation are strictly separated from the political realm. It is assumed that the separation of religion and state helps to preserve the well-being of both religion and society. The roots of this view are from Enlightenment liberalism, with its emphases on individual autonomy and choice. The Enlightenment designated religion as private and politics as secular.

4.5.2. Religious identity and religious plurality

Identity and plurality meet in the context of definite communities, especially our primary communities of family, church, mosque and temple. How do we embody openness and plurality within our communities of identity? How is the plurality embodied in the present understanding of nationhood within Zambia? A core question in this respect: Is religious language able to assist in the movement towards positive plurality or is it generally an obstacle?

A particular challenge for religious language is to move from the notion of possessing the truth, of speaking in absolutes, to naming and opening up possibilities. All religious language comes from experience, but experience, though real for each, remains partial, concealing as much as it reveals (Walters and et al 1999: 5-6).

It is easy to observe that religious identity in Zambia is profoundly Christian in outlook, but in reality Zambia is a secular state without state religion. This is because state and religion are separate, even though, the Zambian Constitution guarantees freedom of religion meaning any one is free to practice religion of his or her choice.

In my view, religious language must strive to name and open possibilities that assist in the movement towards possible plurality. To do this, religious language needs to be redefined and reconstructed. This is a mammoth task, but it should be developed even further in order to create a positive religious pluralism. As far as religious education in Zambia is concerned,

efforts have been to develop a pluralistic religious language in public sphere. It is also worth noting that various religions in Zambia co-exist pleasantly and collaborate at the local and national levels by holding interfaith prayers on specific important national occasions and on issues of common interest or national significance. For example, Zambia Interfaith Networking Group on HIV/AIDS (ZINGO). ZINGO is a composition of national religious bodies of Christians, Hindus, Muslims and Baha'is. The vision of this organisation is to build “an interfaith community contributing to national development. “whereas its mission is “to coordinate, network, mobilize resources and build competencies among ZINGO members for a holistic and compassionate approach to responding to the impact of HIV/AIDS and other related development issues.” This is an organisation that is beneficial to all.

When Christians are in dialogue with Muslims or Hindus, it is easy to recognise similarities and overlap, and religions may even challenge each other to revitalize certain hidden treasures in their respective traditions.

Theologically speaking, they are likely to discover that they are complementary parts of a wider religious unity which actually already exists, but has not yet been formulated adequately. Such complementarity an ultimate goal of interreligious dialogue.

Regrettably, in Zambia, I do not see a Christian theological rationale for such complementarity or a more general will for Christians to work with other religions, isolated interfaith efforts such as ZINGO notwithstanding (Koffeman 2005: 119).

4.5.3. Church-state relations and religious freedom

Understanding the relation of church and state in Zambia has influence on the formulation of religious freedom. It was earlier discussed that in Zambia, there is a special state commitment to a particular sort of religion.

The preamble of the amendment of the Constitution that entered into force on 1 May 1996 included a clause stating that “the Republic of Zambia is a Christian nation while upholding the rights of every person to enjoy that person’s freedom of conscience or religion” (Constitution of the Republic of Zambia, preamble). The motivation behind the declaration of Zambia as a “Christian nation” was primarily that former President of Zambia, Frederick Chiluba, was a “born-again” Christian. Born-again Christian in the sense of African Indigenous Churches, for example, the Charismatic and Pentecostal movements. This declaration of Zambia as a “Christian nation” affirmed that Zambia had a national constitutional confession of faith.

This designation of Zambia as a “Christian nation” was opposed by the Roman Catholic Church in Zambia (Episcopal Conference of Zambia), the CCZ and the Evangelical Fellowship of Zambia. Their position was that President Chiluba had declared Zambia a “Christian nation” in 1991 without the consensus of the Zambians. They also noted that the churches were not consulted. Some of the Pentecostal and Charismatic churches had supported the declaration, but even some of them complained about not being consulted (Phiri 2008: 104).

In 1996, the declaration it was inserted into the constitution. This had religious, political and legal implications for the church in Zambia. The implication was that Zambia was a “religious nation” but not necessarily a “religious state”.

Ironically, President Chiluba’s predecessor President Kenneth Kaunda was in many ways a more religious figure than Chiluba and came from a more clerical family (his father was a Presbyterian minister), but he adhered to the concept of a secular state and secular nation. The declaration had marginalised many African Traditional Religions and others, the ban on Islamic programmes on radio stations and Zambian television being a prime example (Gifford 1998: 231-233).

Also, because of the declaration of Zambia as a “Christian nation”, the Hindu temple and the mosque in the Southern Province of Zambia were destroyed (Seshamani 2000: 2-3). However, the declaration made the church in Zambia a fragmented rather than a universal force, because the declaration opened the door to many Pentecostal churches from America and transnational religious organisations, which have been very militant in their evangelisation.

To some extent, this evangelisation weakened some local churches. It also led to the growth of many African Indigenous Churches (AICs) and Pentecostal and Charismatic churches. After the declaration of “Christian nation”, a new Ministry of Religious Affairs was established in order to regulate religious affairs with focus on Christians. The purpose for creation of Ministry of Religious Affairs was to control the frequency of Christian leaders from visiting the president at the State House for a purpose of advising and praying with the president (Miyanda 1992). Brigadier General Godfrey Miyanda a politician and then a Minister without Portfolio wrote in a letter regarding presidential appointment for religious affairs:

It has become necessary for us to address an issue of great concern to the Christian community and the government. The influx of Christians to government house in order to pray for the president had raised many questions. Whilst it is important to advise and pray for the president. It must be borne in the mind that he has numerous responsibilities

to attend to. Surely, there must be some kind of coordination in the visits by Christians to State House to accord respect to the office of the president (Miyanda 1992).

A Christian person was appointed as minister of that ministry; however, this ministry was short-lived. In 1997 religious desk at state house was established by government with a view to unite churches to establish good relation between church and state. And, this initiative was challenged by CCZ, EFZ ZEC (PCSA, synod of Zamia report 1997: 234).

4.5.4. New state and church relation

In the twenty-first century, the church and state relationship in Zambia, is at a crossroads, whether the church should criticise the state or not. This is because the state will be unhappy if the church was to criticise the government or state. On the other hand, the state would easily criticise the church if the church gets involved in the politics or state affairs. It is found that the authority of the state cannot be questioned by the church because of the kind of the relationship between state and church. Whenever, the political leaders are elected into political office through the elections, it is accepted in Zambia that the authority which political leaders have was given to them by God. When they were elected into political office. But sometimes political leaders in the government refuse to be criticised by the church if they misuse the authority to govern well the country. Therefore, given this account the authority which the state possesses has no check and balance from the church's perspective.

One of the responsibilities of the church is to oppose the government. It does this not necessarily because its principles and values are more correct than those of the government but because its biblical position is an important political check and balance to government power. This works well when there is unity between the state and the church, or not too seriously the enmity in the state and church relationship.

When the democracy is not high in a country, there is need for high political check and balance from the civil society. Democracy to mean people's participation in policy making processes in a country. As earlier mentioned that Zambia has a weak civil society, therefore, Zambia has not yet developed a strong system of check and balance to government power and high standards of democracy.

The second responsibility of the church is to ensure that in the public sphere have good representative, accountability and efficient government. Third, the church should recognise

that the state is a gate keeper of public space where the private and public are conflated, it is sensible to ask the gate keepers for permission to observe, with topics that may be sensible.

On top of that, the church should acknowledge that she is overshadowed by the declaration of Christian nation, however this makes the church not to be serious in engaging the state. Because Christianity in Zambia is seen as less visible in identity that churches cannot identify with ambiguity of declaration of a Christian nation and interpretations of the declaration of a Christian nation. Worse than that, the church has difficulties to claim, perform and display the Christian identity in civil society. Because the state is a potential participant in civil society were Christian identities has to be claimed, performed or displayed.

It is difficult in Zambia to reconcile the religious rights and state authority. It appears that the state authority is exception within the state itself. Ironically the Zambian situation shows that the state cannot abuse the authority. The Zambian condition is a different case because the church has not been very serious in criticising the state for decades.

4.5.5. Registration as a means of political control

In Zambia the registration of all religious institutions is required by the state. The registration and deregistration of churches is a powerful tool used by the government to exert to pressure and manipulate public opinion. A particular example here is Zambia's Africa Initiative Church the Lumpa Church, which was established before political independence, and then after independence it was deregistered. This church was an Africa Initiative church which was formed and led by Alice Lenshina (1924-1978).

This church was banned after independence in 1964 due to the fact that the church had taken on a political orientation and character by refusing to pay taxes and fortifying the place so that the government could not enter.

It seems that in Zambia churches are expected to have high moral standards and second churches are kept under close scrutiny by the government and public opinion. Any group that has divergent views from the government has been threatened with deregistration. In particular the government wanted to deregister the Oasis forum because of the stand it took on the constitution-making process in Zambia. Their position was based on the composition of the committee which was to make the constitution. First, they wanted the constitution making committee to be inclusive, second, the constitution to be adopted by one third of the parliamentarians. The government rejected their proposal.

While the Zambian constitution is explicit that Zambia is a Christian nation, its implications are that the declaration has the potential to coerce people to follow a certain religion. For example most of the politicians in their campaign have used Christian ideas. In fact, the slogan of the Movement of Multi-party Democracy when they were a ruling party used a biblical scripture from John 4 in the Bible which says: “the hour has come”. This slogan was used since 1991 when the political multi-party system was introduced.

From this account, it is clear that Zambia has a unique relationship between state and church. As earlier discussed, that without study of the pre-understanding of church and state relation in Zambia before political independence, then a correct understanding of Zambian Christianity is almost impossible. The Zambian history from 1965-2010 shows fragmentations of churches in Zambia and of the present relationship between state and church administration, which are to some extent destroying the church in Zambia and at the same also shattering the unity of the Protestant churches in Zambia, the church in Zambia needs to turn to the following truths of Barmen Declaration of 1934, although the Barmen declaration was a theological declaration concerning the present situation of German Evangelical Church, it has been adopted since by other churches as one standard confession of the church. It states six articles of truths or six-point statement of evangelical truths in view of errors of the German Christians. Article IV rejects any imposition on the church of alien form of polity and implies the nonconformity of the church to the world (Barmen Declaration, 1934). Article V states as follows

Fear God. Honour the Emperor. 1 Peter 2:17- Scripture tells us that by divine appointment the state, in this still unredeemed world in which also the church is situated, has the task of maintaining justice and peace, so far as human discernment and human ability make this possible by means of the threat and use of force. The churches acknowledge with gratitude and reverence towards God the benefit of this appointment. It draws attention to God’s Dominion, God’s commandment and justice and with these the responsibility of those who rule and those who are ruled. It trusted and obeys the power of the word, by which God upholds all things (Barmen declaration, 1934).

The Barmen Declaration shows that the idea of political order is primarily based on the political nature of the Gospel that Jesus Christ has redeemed all the spheres of life and thus the political sphere is His as well. From this description, the great lesson from the Barmen Declaration is that loyalty to Jesus Christ, as He is attested for us in Holy Scripture, is the one standard by which we are to abide in all theological and political decisions. In my view, our fear of

disloyalty to any human cause, even when nationalist or revolutionary, may never be greater than our fear of disloyalty to Jesus Christ, for He alone is to be loved and feared above all things.

The theological declaration of Barmen declaration has great influenced on the concept of church and state relation. From this it is evident that, Article V holds that:

We reject false doctrine that beyond its special commission the state should and could become sole and total order of human life and so fulfil the vocation of the Church as well. We reject the false doctrine that beyond its special commission the church should and could take on the nature, tasks and dignity which belong to the state and thus become itself an organ of the state(Barmen declaration, 1934).

From this account, therefore, Article V interprets the traditional two –kingdoms doctrine in a Christocentric way so that our hierarchies of loyalty are clear and so that, in the church’s eyes, only conditional loyalty is enjoyed by the state. Article V certainly seems to imply that even in its own sphere the state’s legitimacy is not unconditional.

In this regard, we can refer back to the discussion on registration of churches through societies Act and companies Act, Laws of Republic f Zambia as political control. However, the church needs to be aware that the idea of registration of churches sometimes affects the efforts at church unity with regard to churches speaking against the state on governance issues.

4.5.6. New ecumenical approaches to religious education and moral education

The ecumenical syllabus for Religious Education(RE) came into existence as a result of cooperation between Council of Churches of Zambia, the Catholic Bishops, the Teacher Trianing Colleges and Ministry of Education. Worth pointing out is that to churches leaders, Religious Education was meant to nurture the Christian faith among learners, but Religious Education educationists had different idea which prevailed (see Simuchimba 2004: 93-94).

Catholic missionaries sourced money to produce books for RE in the 1970s when other subjects were short of text books. The books were published by Catholic–owned Mission Press and Teresianum Press in Lusaka and distributed by Zambia Association of Religious Education Teachers (ZARET) (Carmody 2004:79-80). In this regard Mudalitsa points that out that in 1973, an ecumenical RE syllabus was developed for junior secondary level (Form 1-2) called “ Developing in Christ”, which was adapted from the Gaba Pastoral Institute in uganda. This was accepted by most churches in Zambia (2002:4). Later the Gaba syllabus was modified to

suit the Zambian context because it was too complex and abstract in its approach to religious issues in Zambia (Carmody 2004:879). The objective was to give more value to equality and Zambianisation (O'Brien 200: 466).

In this regard Kaunda believed that religions represented in the country were equal. Kaunda makes it clear that:

Zambia is a country of many religions- Christianity, Judaism, Animism, Hinduism and Islam, and others. I did not feel it was my place as President of the new Republic to adjudicate between them, to declare this religion or that, 'official' so far the State is concerned. Each has the right to exist and it is my desire that believers of all faiths should live together in harmony. We are after all, human beings. We certainly cannot afford to add religious divisions to the tribal differences which threaten our national unity. Because I happen to be one of those odd people who feels equally at home in a cathedral, synagogue, temple or mosque. I recognise the power inherent in all the major faiths and urgently desire to see that power is harnessed for the welfare and good of humanity (1973:28).

Kaunda did not want to see any divisions created by religion when offering religion education in Zambian schools. In the mid-1970s and the 1980s Religious Education witnessed an adoption of inter church cooperation in an ecumenical approach, in the first instance, at the primary level and later at secondary and college levels (Carmody 2004: 78-80). Interchurch cooperation was indeed well illustrated very early in 1970s.

In this thesis, I highlight that upon attainment of political independence from British rule, Kaunda was faced with task of building a new, united nation. From 1964 the motto 'One Zambia, One Nation' was propagated. Kaunda was concerned to promote a united approach to religion and RE. It should however be remembered that with regard to the problem of the Lumpa Church uprising in 1964 confirmed Kaunda's dislike of the way in which the churches had imported their divisions into Zambia (Kaunda 1973:16). The Lumpa Church, which was established before political independence, and then after independence it was deregistered. This church was an African Initiative church which was formed and led by Alice Lenshina (1924-1978). This church was banned after independence in 1964 due to the fact that the church had taken on a political orientation and character by refusing to pay taxes and fortifying the place so that the government could not enter.

As mentioned earlier in Chapter one that in 1965, Kaunda welcomed the formation of the UCZ, helped by Rev. Colin Morris, who had for a long time dreamt of a ‘National Church’ in Northern Rhodesia (Morris 1963:41).

One cannot flee the visible disunity to an invisible unity. Nor can one restore unity by seeing only religious societies that might coexist and corporate. The previous introduction mentioned (in Chapter one) problems regarding disunity.

At this point, before proceeding further, it is worth giving a brief explanation about the problem of church unity in (Northern Rhodesia(now Zambia)). Morris holds that:

the single greatest problem facing the leaders of the new African states is that of maintaining national unity in the face of tendency to fusion caused by tribalism and regionalism. A church therefore, which is divisive in its effects, segregating Africans into groups labelled Methodist, Presbyterian and Anglican and so on, is both an object of scorn and direct threat to the purpose of the state (1963:40).

As we have already seen, the missionaries in Northern Rhodesia(now Zambia) believed that there was need to have one church. As for the first, the union of UCZ was born out of a real desire by missionaries to see one, united Protestant church of Zambia. The union was a product of friendships that had been established from many years through missionary co operative efforts, and out of the conviction that this was what God wanted; one church. As for the second, the union was established by missionaries who were unhappy with the separateness of the Christian churches in their homelands, and there were guilty of not bequeathing the same divisions on the emerging Christian church in Northern Rhodesia (Zambia). The process towards union was financially supported by their home churches. As for the third, the missionaries had specific areas of operation in Northern Rhodesia (Zambia); each missionary brought into the union his identity and a group of people. On top of that, missionaries had developed trust and friendships among themselves due to frequent meetings of the General Missionary Conference, meanwhile their followers had not. As mentioned earlier the efforts at church union reveals in the so –called European missionary introduced had an enormous impact on the UCZ.

With this in mind I am of opinion that the social and cultural division in the history of the Zambia society was rather more clearly seen and felt as the church activating of the church union.

Here Morris makes the important additional point that the union negotiation of United Church of Zambia was predominant with “the west and above all, unable to drown out the strident cries of the hungry Third World World for justice” (1968:115). From this it is evident that the union of the UCZ did not take seriously the issues of justice in Zambia.

I am of a view that every culture has its pre-understanding of justice, and this is true also in the African Society. Therefore, without study of traditional religions a correct understanding of African Christianity is almost impossible. It can without any doubt be said that Rev Colin Morris was authoritative character in UCZ because Rev. Colin Morris identified with the pains and sufferings of the Africans before and after independence of Northern Rhodesia (Morris 1968:117).

In short it can be stated that, throughout the history of UCZ, it is noted that Rev Colin Morris was “replaced as President of the UCZ by Black African- a change much overdue, I had bring on to the job too long, even though elected and re-elected by predominantly African membership”(Morris 1968:115). Rev. Collin Morris played a pivotal role in helping Africans to understand the organic unity, here Morris (1968:115) holds that the:

union negotiating nowhere and taking long time about it, under assault from young christians demanding less dogma and more action, increasingly aware that as shared the tawdry materialism of the west.

It is true, that lack of proper understanding of christian doctrines, and desire for material gain in the church in Zambia before political independence was a hinderance to organic church unity. Thus affecting the kind of organic church unity of UCZ which in my view does not reflect the reality of Zambia.

With this said it should be noted that in principle the white missionary was not against church unity as such is supported by Morris showing that organic union was important in Zambia in the sense that “the soundest basis for unity is the indignant refusal of the rank and file membership to be kept apart from their fellow christians any longer” (1963:42). This view was widely accepted among white missionaries.

It should however be remembered that with regard to the model of church unity, the model of church unity was based on weak vision for future efforts at church union in Zambia, the UCZ was influenced by broader developments in protestant efforts of church union at that time. In

this regard, Morris holds that Christian mission in Africa should be based on theology that takes into account the grace of God and not a vested interest of personal gain (1963:43).

Looking to that it needs to be mentioned that Morris makes it clear that:

the Christian church's continued existence can only be tolerated if it was seen to be helping the cause of political and social cohesion, and this was only possible if Christians were prepared to sink their differences and bring into being a national church. This was one of the compelling political, quite apart from theological, justifications for the move to integrate the Methodist church in Northern Rhodesia into United Church of Central Africa in Rhodesia(1963:41).

In this thesis, I highlight that in speaking of the nature of this church unity, before independence of Northern Rhodesia (now Zambia), missionaries were architect of the union movement. Those who brought the church to Zambia. The Africans attended the discussions of union but there were passive. Since the process of union was initiated by white missionaries who had financial power and contacts with the churches which had established churches in Northern Rhodesia (Now Zambia). Here Morris discusses the idea of the:

Methodist in Northern Rhodesia was largely a tribal church its membership was almost entirely drawn from the tribes of the Central and Southern Provinces-tribes which are already politically and odds with the majority nationalist movement. It would be a scandal, therefore, if Methodist were to give religious sanction to political divisions which threaten the territory's peace and security (1963: 41).

At this point, before proceeding further, it is worth giving a brief explanation about the vision of the UCZ which was inadequate in 1965 to open the new possibility for the future unity in Zambia. In this regard, we can refer back to the discussion on vision of the UCZ in 1965,

As seen in Chapter one of this thesis. From this account, therefore, missionaries had a role to promote unity in Northern Rhodesia for many years until the time of union of UCZ. Morris, however does not ignore that:

A national church, on other hand, which held within its ranks all to remain tribal groups, would serve as a shining example to the new state of the power of christianity as a reconciling force, and so to help to avert catastrophe(196:41).

To order the enormous church union efforts of missionaries, from this description, it is clear that this had been their role for many years. Here Bwalya studied Kaunda's efforts to achieve social cohesion in the new country of Zambia. Bwalya makes it clear that Kaunda blended the ideologies of secular humanism and European Christian humanism into a brand Kaunda termed *Zambian Humanism* (1987:3).

A key way to avoid the kinds of forces that lead to "Christian nation" declarations is through education. Religious education in Zambia is in a crisis in terms of forming the religious identity of the nation's youth, because there are two religious education syllabi in the high schools, and there is resistance to amalgamate the two into one (Henze 2003: 10).

The other problem of religious education is that the government wants to control religious education politically, meaning promoting interreligious education and education about other religions in order for these religious groups to co-exist in Zambia. While denominations want to use religious education for conversion purposes as it used to be in the past and this would be prefaced by some Christians. The religious educators want religious education to be more pluralistic and educational about other faiths (Henze 2003: 9). The Zambian government policy called "Educating our Future: National Policy in Education" states that Zambia is "a liberal democratic society", whose core values are rational and moral autonomy, equity, fairness and liberty (Ministry of Education, *Educating Our Future: National Policy on Education*, 1996: 2).

The Zambian national policy on education does not mention a "Christian nation" but does mention liberal democracy (Ministry of Education, *Educating Our Future: National Policy on Education*, 1996: 2). In this conception, religious education is to be inclusive and pluralist, as well as experimental and participatory. This is very different from the denominational teachings found in their own programs of religious education meaning church teachings of those who have joined the church, in order for church members to know more about their faith and their church (Ministry of Education, *Educating Our Future: National Policy on Education*, 1996: 13). Some Christian denominations oppose inclusive and pluralist ways to teaching religious education.

The official religious education programme of the government in Zambia has a relatively united approach, meaning that when teaching religious education in Zambia, all four national religions—namely Zambian traditional religion, Christianity, Hinduism and Islam—are to be taught as religions without any undermining any of the religions themselves. To some extent, this is an

exceptional approach of teaching all four religions in a “Christian nation”. In that sense, it is a unique example of religious education amid Zambia’s predominantly Christian denominations.

The history of the development of religious education has been more confessional and from the perspective of the denominations. It is only recently that it has become largely educational, meaning teaching from liberal democratic point of view. In so doing, it has identified some of the difficulties encountered in other religious education programs that exist, for example, those using religious education for conversion of people to Christianity. Thus, there may still be problems ahead lie ahead in promoting an even more religiously pluralistic educational approach to religious education in a country that has been declared a “Christian nation.”

Zambia’s populations are more religiously diverse, the country was religiously diverse but even more so with the advent of Christianity, Islam and Hinduism and other-non-African faiths. It is clear that religious education has adopted multi-faith approach to religious education in Zambia. History shows that this approach has preserved the integrity of religious education, and it has helped social harmony in Zambia.

4.5.7. Ecumenical publications: the challenge to think globally and speak locally

The task of this section is to discuss ecumenical publications as another form of ecumenism in Zambia. In speaking of the nature of Christian publications in Zambia, however, in this thesis, I highlight that every culture has its pre-understanding of ecumenical publications, and this is true also in Zambian Society. Therefore, without study of history of early Christian publications in Zambia a correct understanding of ecumenical publications is almost impossible. Here Wina (1973:28) makes it clear that during colonial days the human dignity for people in Zambia were undermined by colonial masters.

The place of human being. From this account, therefore Wina (1973:2) holds that:

The archives reveal very little about Christian periodicals in this country (Zambia) before independence. The newsletters that did exist were often poorly produced and had no circulation to speak of.

It is clear from this description the problem regarding Christian publications before political independence in Zambia was lack of Christian publications. Here Wina (1973:29) makes the important additional point that:

the church in Africa needs to define its role that keep the initiative at this critical moment in the development of our peoples as they struggle for complete liberation.

With respect to the ecumenical publications, the church in Zambia needs to be more proactive to contribute through Christian publications. Yet it is necessary to make such a review of ecumenical publications in Zambia because the church has a task to witness to the world. Wina (1973:29) for example believed that history of Christian publications, ought to be involved in liberation from all human indignities that Africans suffer across the continent which includes economic slavery. Wina suggests that:

Liberation from economic slavery but the liberation from all human indignities that we suffer across the continent in Black Africa. The liberation from structures that produce the teeming millions of refugees that we have on continent (1973:29).

Ecumenical publications from the onset in Zambia were weak as seen from the description. It can be said without doubt that the ecumenical structures which were responsible for this task of ecumenical publications have been weak. Here Maluleke (2005:18) argues that “the challenge to ecumenical bodies is that they are struggling, whether it concerns structural or financial or existential reasons, their stockiness may very well be a wake call to them.” Maluleke (2005:18) further proposes “an alternative approaches to ecumenical bodies how they ought to engage social problems.”

Keeping this view in mind, Maluleke considers that “lament and lobbying must now be honed as one of our main instruments in order to change the world” (2005:18). Maluleke (2005:17) concludes that “ecumenism is in crisis... everywhere, the structures of ecumenism appears to be in disarray hanging together by the most fragile of threads.” It should however be remembered that with regard to the Christian publications, the churches in Zambia were influenced by broader developments in protestant efforts of Christian publications at that time before and after political independence. In this regard Maluleke (2005:17) makes additional point that “the era of globalisation has affected the way ecumenism needs to work.”

The discussion regarding the place and purpose of christian publications has been highlighted by varying opinions. Here Wina (1973: 30) holds that :

the church in Africa is going through redefinition there is demand to discover own self-awareness and to make our own theological reflections; to discover how to make gospel

of Jesus Christ authentically African not only a content but in expression in the nature of Christian community and in the stage that community has.

That in principle the development of Christian publication in Zambia has been weak as such is supported by Wina (1973; 30) that “Christian publications must be pioneers in the field which effects the majority in the corridors of Africa”. In my view Christian publication should promote unity and peace among citizens and nation in order to reflect God’s image.

Ecumenical publications efforts are to be based upon human honesty and Christian charity. Christian publications should be seen as a factor of unity. Christian publications of newspaper and periodicals first needs to be effective to build up mutual confidence and trust of the church. Second, ethical independence is of concern, not absolutely but subject to the teaching authority of the church.

From a church polity point of view any publication of the church should go through the editorial policy of the denomination. On the other hand, the other reason the church has been weak in publication is because of censorship by the church.

Third, ecumenical publications should emphasis the book publishing – the church in Zambia should focus so much on publishing rather than printing. It is worth noting that private Christian universities should have their own printing press. It is clear in this thesis that the leading private universities have no printing press facilities these are UCZ University, Evangelical University and Northrise University and Justo Mwale University. Much more emphasis should be given to book publication. To a large extent, there is a need in Zambia to establish Christian publishing houses in Zambia at ecumenical level which will encourage joint publications and strengthen ecumenical publication to enhance ministry of Christian publication.

On the basis of this research, certainly there have been great advances in efforts to issue a joint pastoral letter or press statement publication by EFZ, CCZ and ZEC. In order to conduct an empirical survey of Christian publication in Zambia a case study of Mission Press is an appropriate example in this study.

From onset of Mission Press was established it took the ecumenical approach in that it embraced other Christian denominations which were not part of Catholic Church in Zambia. It can thus be stated that the editorial policy of Mission Press was to speak to the people and for the people. To fully grasp the contours of Mission Press endeavour in Zambia during the period from 1970-2010, one should remember that the Mission Press had taken an ecumenical

approach from this account, therefore ecumenical publication were given fifteen percent discount in an effort to promote ecumenism (Dreverssek 2000, Report to The First Provincial Chapter, 3). In speaking of the nature of ecumenical publication in Zambia, Boisvert, and Marcazzan explains that Mission Press adopted an ecumenical approach as it was also involved in the printing of hymns, newsletter and books for churches belonging to other Christian denomination in Zambia (1996:170).

From this it is evident that Mission Press should be applauded for following the local people to print books because this encouraged the local people to read and write. As we have already seen, Mission Press believes that ecumenical approach helped to support the efforts of evangelism in Zambia. On other hand, Mission Press publication also encouraged efforts at church unity in Zambia in a sense that, Christian teachings were widely published (Lombe 1975: 5).

It can without doubt be said regarding efforts of Mission Press to promote Christian unity through writings in all the Zambian languages. This had been the role of Mission Press for many years to publish Christian writings from ecumenical perspective. This reveals that when Mission Press was established in 1971, had an enormous impact on the ecumenism through education, it began first to publish the Bemba magazine called *Icengelo* (light).

Mission Press (M. Press) is an Ecumenical institution of the Catholic Church in Zambia aimed at providing printing, publishing and electronic media. It was founded in 1970, MP was initiated by Conventual Franciscan Friars in Zambia in response to shortage of printing, publishing and electronic media (<http://www.missionpress.org>).

It can be said without doubt that M. Press is the largest Christian Non-profit oriented printing and publishing institution in Zambia. M. Press played a principal role in educating people through its publication on issues of human rights and good governance

The mission of M. Press is outward looking to “wholeheartedly committed to fundamental Christian values in promoting social justice, respect of human rights and environment” for part of the church ministry (<http://www.missionpress.org>). Because churches still depend on printing, publishing and electronic media do the work of ministry. The Mission Press has been the solution to the challenge of churches in Zambia who have tried to set up printing, publishing and electronic media facility but most of these initiatives by individual churches have failed to meet the need of printing, publishing and electronic media of local churches (<http://www.missionpress.org>).

The M. Press method of printing, publishing and electronic media is Religious with professionals working in the field of mass media. Mission Press has maintained a leading role in the field of mass media with good state of the art, equipment, highly production, and value of its message (<http://www.missionpress.org>).

In summary, M. Press faced opposition from successive Zambia government as a result of its publications in the second and third republics in fight for justice. M. Press defended the rights of the poor and the vulnerable in society, political prisoners were released, vulnerable settlers where not evicted from their settlement, and conditions of service for workers were improved (Benedette 1990:56). Now Benedette (1990: 56) offers three elucidations of this, first that missionaries stated printing works as a gateway to evangelisation. Second, the missionaries began to learn the indigenous languages of the local people. Third, missionaries later produced dictionaries, textbooks, hymn books and catechisms. It is clear from this description that the mission presses had experienced periodical shortfalls of funding and printing materials. On their other hand, On top of that, Snelson (1979:1-2) holds that missionaries were printing hymn books and translating prayers books in Northern Rhodesia in 1800s, in order to evangelise.

It can be said without doubt that the mission presses had also experienced periodical shortfalls of funding and printing materials. On other hand, it is worth noting that the editorial policies of mission presses of the early missionaries had provided the technical skills for printing and publishing newspapers to Africans. To some extent the mission presses helped during the liberation struggle of Zambia.

In this thesis, I highlighted earlier that the early missionaries in Zambia had three areas of focus for their mission work, education, health and religion. From this account, therefore Snelson (1979: 123) holds that during the colonial government education was left to missionaries without interference, until the Northern Rhodesia got its independence from colonial government. It was unusual for colonial government to attempt to control education enterprises to which it was making no financial contribution.

In this regard, Komakoma (2003: 37) points out that, with this rise of catholic missionaries played a role against the formation of the Federation of Rhodesia and Nyasaland. By publishing the pastoral letters, the Catholic Bishops at the time made known that the Catholic church and African population were oppressed to colonial rule, the pastoral letter of 1953 contributed to the liberation course because it recognised the voices of Africans in their political struggle for Africans to attain their political independence from the colonial rule.

As it has been earlier mentioned in Chapter 3 regarding Nation Mirror newspaper that the Catholic Church began a newspaper which was called Leader was intended to be a peace maker between the Africans and the White people (it was closed 1962 due to funding. In 1972, the Catholic Church and other Christian organisation created a newspaper called the National Mirror. The articles published in the National Mirror were mainly opinions which expressed their views affecting the nation. On the basis of this research; certainly there have been great advance in Christian publications from the onset by catholic missionaries. Here Hinfelaar (2004:214) for example believed in the history of mission presses that it was taken serious by catholic missionaries. Hinfelaar (2004: 214) finds that the Catholic Church in Zambia had many mission presses namely press of White fathers; the Jesuits; the Franciscan mission press; the Teresianun press run by sisters for St. Peters Congregation and Kolbe Press in Chipata. Hinfelaar (2004:214) notes that these presses were run from the headquarters of the mission stations.

The research observes that M. Press is a representation of ecumenism in Zambia have succeeded to imbue church unity, first, because its services of printing, publishing and electronic media are able to meet present and changed ecumenical needs. Second, Mission Press is affiliated to reputable accreditation board which has raised the standards of certification. Third, Mission has a primary goal to print quality religious, educational and social literature at affordable prices.

4.6. Search for African Christian leadership: Another form of ecumenism

This section begins with a brief survey of the background of the role of African Christian leadership and their initiative and scope for their contribution to the efforts at church union in Zambia from 1965-2010, and then, after discussing the concept of African leadership more clearly relates that discussion to specific form of ecumenism in Zambia.

Every culture has its pre-understanding of leadership, and this is true also in Zambian Society. Therefore, without study of African leadership a correct understanding of the role of African leadership in Christianity is almost impossible. The study of history in African goes together with study of missionary contribution and African evangelist in order to construct the picture of African leadership contribution towards efforts at church unity in Zambia.

As earlier pointed out that the enormous church union efforts done by RCZ, it can thus be said that African leadership under missionary guardianship was very strong from onset of missionary work at the beginning the church was established by the Dutch Reformed church.

In 1925, hardly could see the African ordained ministers in Northern Rhodesia. In 1958 the DRC had trained only three ministers after fifty nine years. In the first place, there was reluctance to train Africans for advanced education. Second, the coming of other missionaries in particular the watch towers had stimulated the DRC training of the people (VerstraellenGilhuis 1982:336).

It was after 1965 when the churches in Zambia moved away from the formerly delayed training of Africans for leadership by European missionaries. It is worth noting that Africans were used as carriers of missionaries as means of transport and they used to guard the mission station. The education that was offered to the African started making people more aware of taking up initiative in leadership. Here M'Passou (1983:59) holds that youth leadership programme was initiated in 1965 at MEF to address the problem of leadership in newly independent African countries: the governments, the churches and private organisation.

The type of African Christian leadership which is needed in Zambia is kind of leadership which emphasises leadership development. The church in Zambia especially the protestant churches need to know the experts in what fields who to call upon to not only speak but also undertake a particular assignment. I get an impression in Zambia that the capacity of Christian professionals in strategic leadership has been weak. In my view developing protestant churches consensus in public affairs is lacking. It is obvious that not every Christian will agree with everything every time. Unity of thought and opinion on strategic issues is crucial to influence the direction of the nation. The African Christian leadership needs to be established on sound doctrinal as well as practical, for Christians called in public affairs.

The period under review is critical because it covers the contribution made by Christian leadership in Zambia. There is a seeming a divide between African Christian leadership providers in the Church, on one hand, and those in Society on the other. The dichotomy between church and state as well as in diversity and divergence in spiritual and secular agenda are serious issues regarding good African Christian leadership.

Here Chikasa (2016) affirms that:

Ecumenism in Zambia needs accountable type of leadership. Christians must train Christian leaders to be accountable at the lowest level. However, Christians cannot condemn political leaders if Christians have not learnt the principles of being accountable to one another” (Chikasa 2016, interview, Lusaka).

From this account, a greater part of the problems on the continent of African is the lack of accountability to the people that elected the political leaders. It is common to see the situation of church leaders that are involved in malpractice but have the integrity to criticise government. Mutale (2008: 36) points out that:

African leadership draws its metaphoric meaning from traditional leadership based on the symbol of the chief. To appreciate the president as the embodiment of the state, calls for exposition of the position of the chief as a religious, socio-cultural and political leader.

Zambian leaders need to struggle with the inherited leadership ideas about community. In my view community is the fellowship of people found either in church or out the church. From Christian point of view, it is widely accepted to mean belonging to God. For Nalwamba (2015) finds:

Zambian Christian leadership is lacking a theology of Christian involvement in public affairs. She holds that the Bible teaches about the place of Christian in policy shaping, law making and enforcement and management of public affairs in government. However, she describes the Zambian Christian leadership to be lacking sound leadership (Nalwamba 2015, interview, Bellville, Western Cape).

Zambia finds itself in a dangerous situation. A deep sense of failure and self-pity pervades Zambian Christian leadership both in church and government. Of course, according to the Bible, leadership is a gift of God to human society for the preservation of order. If a society lacks good leadership, chaos and tyranny will reign. This contradicts the plan of God and then we are numbed and we will fail to make progress. For Muchimba (2014: 48) affirms that:

The church leadership in Africa should be understood from the biblical concept from the teaching of scripture. The secular concept from the view point of modern society in general. And traditional concept from one's social or human background

According the interview with Phiri (2015) however does not ignore the fact that:

The challenge then is to see leadership emerge stamped with character resulting from God; leadership which will propel the nation of Zambia forward. The Zambian Christian leaders must be angry when things go wrong. Anger is often a motivation to put things right. The challenges being experienced by Zambian Christian leaders should

not let Zambia Christian leaders give up (Phiri 2015, Interview, Bellville, Western Cape).

Church leadership plays an exceedingly crucial role in nurturing and establishing ecumenism. It can be said without doubt that the role of leaders-whether in business, in politics, in communities or in the church- is widely appreciated as the heart of leadership, self-understanding in a Christian sense belong to the call to overcome alienation, fragmentation and the task towards reconciliation, unity and community. The future of Christian unity will be determined by the quality of leaders the church has.

It is to be expected that the unique present moment requires a new paradigm of church leadership in Zambia. Recently more and more the notion of the new leader has come to the fore in literature.

A popular recent approach to leadership is the transformational model. These leaders lead through their vision, energy and their values that inspire followers. They are able to create vision and to carry people along with them towards the vision (Northhouse (2010: 186-187).

Leadership may be defined in different terms by different scholars. However, Jacobs and Jaques (1990: 281) define leadership as “a process of giving purpose to collective effort, and causing willing effort to be expended to achieve purpose.”

From this definition, leadership is defined in terms of the process of being practical of what people are doing together so that people will understand and be committed towards their common purpose. In this particular case, leadership has pivotal role to further church unity within the churches and to ensure such unity is encouraged among different churches of different denominations. Northhouse (2010: 432) explains that “leadership involves influencing a group by individuals who have a common purpose.”

Yukl (2010: 644) explains that leadership is a topic that is now a matter of high interest and attention, as reflected in a large number of books and articles on the subject. Crainer (1996: 181-183) suggests that the traditional concepts of leadership either focus on charismatic leaders, describe characteristics that define all leaders, analyse networking skills or behaviour, do stress the relation between situations and leadership. Again Crainer (1996: 181-183) makes additional point that:

Modern concepts of leadership interrogate whether the leader undertakes a balanced effort to attain not only the substantive and procedural requirements of the corporate

negotiation tasks, but also the needs of the organ that acts as the principal's agent and the individual team members' needs.

From this account, it is clear that leadership is linked to management. For Crainer (1996: xi) holds that management is active, not theoretical. But management is nothing without ideas. Having, seen from the foregoing interplay between management and leadership. It must outrightly be stated that leadership and management needs ideas to be effective. Crainer (1996: xi) observes that

Ideas drive management as surely as the immediate problems which land on managers' desk or which arrive via their e-mail. Decisions have to be based on ideas as well as instinct. Without ideas managers flit desperately from crisis to crisis. They cannot know where they are going, why they are doing something or what they will achieve, without the fuel of ideas.

It is easy to see that ideas are important in leadership and management because ideas help the leader to direct and guide the organisation. It is to be expected that one of the qualities of a good leader is to choose where to focus the time, rather than being at the mercy of their everyday schedule.

From this account, translated into Christian idiom or Christian managerial language out is the great a leader with the great ego (charisma), the personal agenda, in is the new leader with a vision to empower, to care for the body of Christ. The need is for a new generation of Christian leaders who do not divide and rule, but who unite and serve (Masango 2003: 313).

This is a serious drawback in terms of leadership, the concept of divide and rule. which was preferred during the colonial era in Northern Rhodesia (now Zambia), both in the church and state. African leaders today attribute the concept of divide and rule to colonial era. The policy of divide and rule was used to exploit the African leaders who were responsible of their land and the mobilisation of the efforts of the people in the interest of the colonialists.

It is clear that the colonial government would encourage the recurrence of tribal wars. The motivation was in keeping tribes destabilised and their leaders in continuously instable as

colonial leaders favoured the concept of divide and rule. On other hand, the concept of divide and rule should not be encouraged in Christianity.

What should be encouraged is that a spirituality of the cross should inform the style and quality of Christian African leadership. A careful study of church division and conflict could disclose interesting dynamics. The central section of the Gospel of Mark (see 8: 22-10:46) acutely relevant for the period under review of this thesis. The Gospel of Mark (see 8: 22:10-46) begins and ends with narratives of blindness; Jesus raises the question of real identity, three times messiahship is qualified in terms of suffering; three times the disciples displayed misunderstanding; three times discipleship is defined in terms of service (see Best 1986: 21-22). The theme of discipleship in the Gospel of Mark is integrally linked to the doctrine of Christology. In other words, a clear understanding of discipleship depends on an appropriate understanding of Christ's ministry and his suffering that led to his crucifixion. In this case, discipleship meant following Jesus to the cross.

It is interesting to see that the question of greatness, honour and privilege is raised in the Gospel of Mark; however, the same question today lies at the heart of Christian fragmentation and divisions?

Only an ecclesial leadership informed by a spirituality of the cross can aspire to true integrity, ironically, it would also be leadership with lasting legacy.

The church yearns for real leadership: leaders who lead with their spiritual maturity, maturity that is defined by the example of Christian (Philippians 2: 1-11). The central significance of forgiveness embodied and mediated by ecclesia leaders needs to be recognised. It is obvious that Christian human beings, can deeply hurt, humiliate, and pain one another. Hatred is often concealed under a veneer of politeness.

It should be pointed out that, socio-politically there is new appreciation for the importance of forgiveness to heal nations. Embarrassingly it seems as if the church has abdicated her central treasure to the secular world. The full richness of forgiveness must be recovered by the church for her own life (De Gruchy 2002: 18-19,148).

This should be the role of leaders in the church. Leaders must embody this in their lives. It can thus be stated that only through forgiveness can true healing comes.

The evaluation made in this section on the search for African Christian leadership points to several key issues that Christian leadership of protestant churches in Zambia need to take into

consideration in order to improve the leadership both in the church and politics. It is clear in this section to see the religious divide of church from their historical development based on tribal grounds. Such religious divisions were most distinct in the area of tribalism; RCZ among the Chewas; the PCSA in Zambia among the Tumbukas; the Anglicans among the Chewas; the UCZ among the Bembas and Tongas and the CCAP among the Tumbukas. These have been common trends fuelling divisions in churches and politics. The social and cultural division in the history of the Zambia society was rather more clearly seen and felt as the church activating of tribal walls of separation. As earlier discussed when reading the discussion towards church union of UCZ in 1965 it becomes clear that church in thinking in formation of UCZ had in mind the idea of resolving the problems of tribal walls of separation which were continued by churches.

4.7. Quest for Unity

4.7.1. Lay Training: another form of Ecumenism

After comparing constitutions of UCZ, PCSA, RCZ, ZAC and CCAP, it is clear that their constitutions needs to be reviewed and brought up to date to allow the laity to have greater part in the ‘running of the church’, the reformed teaching of the priesthood of all believers should be taken seriously. On the basis of this research the concept of the priesthood of all believers has not been taken seriously by most of the protestant churches in Zambia. It is worth giving a brief explanation about the doctrine of priesthood of all believers. Tie (2012: 16) makes it clear that:

The doctrine of priesthood of all believers was partially retained by the early church fathers, clearly restricted by Cyprians, virtually repressed in middle ages, definitely rediscovered by the early reformers, consequently reinterpreted by later protestants and eventually restored.

I agree with Tie, but I try to come to matter of priesthood of all believers from a different, yet compatible position that the biblical priesthood of all believers emphasises its service, rather than its status. I am of the opinion that priesthood of all believers is essentially significant and applicable in the protestant churches in Zambia. Johnson (2009:89) holds that:

The priesthood of all believers implies the spiritual equality of all Christians before God. This meant that the leadership of the church was shared by whole community. No

single person or office was given power to carry not discipline or exercise the rights of church governance.

The priesthood of all believers means it is the task of christian community as priests to offer services such as worship, witnessing, promoting church unity and stewardship. It is the corporate responsibility of all believers to discern and determine the will of God for the Lordship of Christ and leadership of the Holy Spirit as they serve God in communities to encourage participation of all christians in evangelisation, communal fellowship, mutual servanthood and congregation participation.

Here Johnson (2009:90) quotes John Calvin who said that all believers in the church are considered equal in the eyes of God. Priesthood of all believers in Johnson's view as quotes John Calvin that "Calvin did not even use the term laity, for he did not want to hint at any difference in rank between pastor and the rest of church membership." The question which should be addressed is where and in whom does authority reside in the protestant churches in Zambia? However, this is also seen in the ecumenical bodies question of lay christian involvement is weak consequently affecting efforts at church unity. It is clear that lay christian leaders want to have more active participation in the running of churches and ecumenical bodies.

The lay training should be understood in terms of equipping the laity to live and act as leaven in the world and society. The meeting of the third Assembly of the World Council of Churches in New Delhi in 1961 which described Christian people as: "A letter from Christ to the world", can be understood:

We Christian people, wherever we are, are a letter from Christ to his world, written not with ink with the Spirit of the living God, not on tablets of stone but on tablets of human hearts. The message is that God in Christ has reconciled the world to himself. Let us speak and live it with joy and confidence, for it is to give the light of the knowledge of the glory of God in the face of Jesus Christ (Visser't Hooft 1962:20).

The emphasis of this meeting was on both participation of clergy and laity in the life of the church. At the 1948 Amsterdam Assembly of the World Council of Churches, the Assembly reported that: "The laity constitutes more than ninety-nine percent of the church...only the witness of a spiritually intelligent and active laity can the church meet the modern world in its

actual perplexities and life situations. We need to rethink what it means to speak of the church as a royal priesthood, holy nation, a peculiar people and Body of Christ to which every member constitutes in his measure... (Visser'tHooft 1949:153-154).

It appears that the majority of Christians constitute the letter from Christ to the world are lay people whose witness comes through their daily lives, work, relationships with one another, within the human communities and whenever they may be in God's world.

The lay training is another form of ecumenism in Zambia, this is important because there is growing interest in the ministry of the laity, life and mission of the church in Africa. The only problem is that the ministry of the laity is seen in terms of the lay people helping the pastors in most protestant churches in Zambia. The pastor appears as the only one person who is exercising the ministry of the gospel and committed to the church's role in the society.

The ministry of the laity in Zambia, should recognise this observation that is precisely the opposite of a pastor exercising the ministry. It is worth noting that, the pastors should help the laity and help them to carry their Christian ministry. The idea that it is the church as a whole which has a ministry to the world should constantly be promoted.

The history of the laity in the early church has many implications for the laity in Africa today. The quantitative reality of the laity who constitutes ninety-nine percent of the Christians is occasionally reflected in the life of the churches, which tend to devote the overwhelming amount of their resources on training the small percentage of those who enter the theological institutions to train for ministry. This thesis observes that the ministry of the church in Zambia reveals that an unacceptably large amount of time, resources and energy are spent on ministerial formation.

From this description, it can be seen that within the protestant churches in Zambia, that laity play a crucial role in the efforts at church unity especially during formation of a number of ecumenical organisations.

4.7.2. African heritage: Another form of ecumenism

The unity of the church in Africa will be an expression of global significance of the African heritage. The emergence and phenomenal growth of the church in Africa is of historical significance (Walls 2002:6). This shift from North to the South is truly remarkable. This growth of the church in Africa is a contribution of African heritage to the global Christian

community. African cosmology and ethos are often associated with a communitarian dimension. This is valued heritage in the church in Africa.

Keeping this view in mind, this thesis observes that it is easy to see a deep desire for efforts at unity in Africa. The African church should enhance this unity which is its cultural heritage. African heritage belongs to African Traditional Religion (ATR). African Traditional Religion is the religion that belongs to Africa. There are many religions of Africa. It is proven that each tribe in Africa has a religion of its own. Here Shorter (1977:1) makes the important additional point that African Traditional Religion is a religion that concerns itself with how people live and interpret daily life to their own advantage. Shorter uses 'traditional' because it is linked with the past, at the same time; here Shorter (1977:1) uses tradition to mean the handling down of information about beliefs and practices of people in unadulterated form (1977:1). Now Magesa (1998:17) offers an explanation of African Traditional Religion that relates to the moral traditions of abundant life, meaning that African Traditional Religion is a guide to an abundant life in Africa because it promotes moral traditions. Magesa also refers to it as fundamental belief (1998:17). On the same point, Mbiti (1969:1) defines African Traditional Religion as indigenous religious beliefs and practices. It is worth noting that these beliefs and practices are found in any African society (Mbiti 1969: 4). Here Mbiti argues that were an African is carries his religion (1969:2).

This is true for many African converts of Christianity continue to be motivated by and continue to practice their African traditional Religion while practicing their new religion of Christianity. The term African Traditional Religion refers to the "whole of Africa's religious phenomenon" (Shorter 1977:1). Shorter then defines religion as "a cultural system or symbol system or system of information which enables human beings to construct their lives" (Shorter 1977: 40). Here Shorter (1977:40) holds that African religion is about African cultures. Now Magesa (1998:16) offers four elucidations of this, first African Traditional Religion is a single religion covering all of Africa. On the second, Magesa then admits that it is difficult to have accurate view of African Religion (1998:17). On third place, Magesa (1998:17) attempts to correct deficiencies in popular portrays of African Religion. At once, he prefers to talk of African religion rather than African Religions. Magesa (1998:17) complains that most of interreligious dialogue on the part of theologians, such discourse has been lacking. Magesa (1998:17) further argues that there is less publication on African Tradition Religions than publication on Christianity. And therefore, African Religion is judged according to Christian norms, and is

not part of a dialogue at all but is rather viewed in a judgemental and prejudiced monologue (Magesa 1998:19).

African cosmology and ethos is often associated with a communitarian dimension. Here Assai-Mensah (2009: 184), holds that “African cosmology... has been noted that is a strong belief in spirits among Africans. [?]” African Cosmology, in Assai-Mensah’s view is that “communitarianism and individuality re-enforce each other” (2009:184). Communitarianism and individuality work well in a community. Now Assai-Mensah (2009: 184) makes the important additional point that the African concept of community life includes the living, the dead as well as the unborn. As protestant churches in Zambia attempt to cultivate the Christian teachings so that it might more deeply root itself in Zambia. The church in Zambia must be willing to reclaim the values and principles of African Traditional Religion that resonate with Christian tradition in its efforts to promote unity in the church. Communitarianism entails that human beings are social beings that live human life. For that reason community is a precondition for living a human life to illustrate that good life is defined and measured by common standards and mutual care in a community. Apart from that core values in a community are social responsibilities, finding career and destiny within community.

Regarding African heritage individuals exist and have rights within community. To illustrate that “*Ubuntu*” wisdom expressed in African Proverb “A person is a person through others” or “I am because we are and we are because I am”

It should however be remembered that with regard to unity in Africa, it was influenced by broader developments of African Traditional Religion. In this regard Asante and Abarry (see 1996: 544), argues that Africans needs “to strive for and maintain unity in the family, community, nation and race. This is the first and foundational principle ... for without it, all the other principles suffer.” Here Asante and Abarry (1996: 544), holds that:

Unity is both principle and practice of togetherness in things good and of mutual benefits.” It is principled and harmonious togetherness not simply a being together. This is why value-rootedness is so important, even indispensable. Unity as principled and harmonious togetherness is a cardinal value of both classical and general African societies. Unity is central to Africa ethos and all claims to ethical things and commitment to moral principles and tested and proved or disapproved in relations with others.

In this regard, we can refer back to the discussion on African heritage as another form of ecumenism in Zambia through African ethical instruction. To fully grasp the contours of ethical instruction on unity in Africa, one should remember that African Traditional Religion as African heritage promotes unity as a value. It can thus be stated that the concept of unity in Africa entails deep desire for cohesion, integration and community.

It is easy to see unite among protestant churches in Christian funerals because death is one of the rite of passage in African Traditional Religion. The size and importance of a family of a Christian funeral varies according to the person concerned. For children and unmarried people, the Christian funeral is usually simple and attended only by close relatives. For a church leader in community, it is the affair of the community occasionally which involves the suspension of normal life in order that people may pay their last respect to a church leader.

4.7.3. African renaissance and another form of ecumenism

The notion of African renaissance, in Thompson's view is that the 'rebirth' of African continent world, however, in President Mbeki's words require a 'rebellion'- an open resistance to authority...(1995:1144). Against political stability on the continent and an end to the mixture of greed, dehumanising poverty, obscene wealth and endemic public and private corruption practice that give birth to many of Africa's coups d'état, civil wars and situations of instability(Mbeki 1998:298).

The idea of harnessing Africa's potential is therefore understandable as is a dream long cherished by leaders in Africa of a rebirth, revival and renewal of Africa as a remedy to address this very problem. The idea however has since the onset of decolonisation in the later 1950s. The originator of these ideas among others was Kenneth Kaunda

The call for a renaissance will therefore hopefully encourage all Africans to confront the harsh realities of human deprivation and deadly conflict and to take greater responsibility for reversing them.

The notion of an African renaissance is a genuine attempt to remove the sources of conflict and to replace it with instruments that could ensure peace and stability.

From this view, there can thus be no doubt that the concept of the African renaissance should as the only alternative, be used as a force multiplier to ensure lasting peace and unity in Zambia.

The term African Renaissance is borrowed from experiences unique to Europe, thus rendering it relevant to Africa, it is essential for Africans. The notion of African renaissance is important to Zambians in order to address the legacy of colonialism and the divisions it entrenched among Zambians. In the Zambian context the notion of a renaissance can help in the process of nation building and promoting unity. This will depend, I argue, on the context to which the idea has filtered through people on the ground, or to grassroots levels so that it can become relevant to ordinary people. The idea is a matter of debate among intellectuals and politicians.

Yet I question whether ordinary people are particularly aware of the debate about African renaissance never mind how to define it. On the other hand, one can argue in its favour that African renaissance in the Zambian context is a new discourse which seeks to replace the discourse of racism.

The African Renaissance is set to acquire a formidable status in the context of African in the near future. In a way, the concept takes its motivation from the European Renaissance. Thabo Mbeki indicates this line of thinking in the following words: ‘How do we hope emulate the great human achievements of the earlier Renaissance of the Europe of the fifteenth and the sixteenth centuries?’

One of our answers to the question is that, as Africans, we recall the fact that the European Renaissance burst into history in the fifteenth and the sixteenth centuries, there was a royal court in the African city of Timbuktu which, in the same centuries, was as learned as its European counterparts (Mbeki 1998:241)

Keeping this view in mind, Walls (1976: 183) argues what happens within the African churches in the next generation will determine the whole shape of church history for centuries to come. Whether and, in what way, world evangelization is carried on may well be determined by what does on in Africa; what sort of theology is most characteristic of the Christianity of the twenty-first century may well depend what has happened in the minds of African Christians in the interim.

Walls’ argues that theology worth talking about is that which has “...some noticeable effect in the lives and minds of a significant number of people” (Walls 1976:183).

The population of the evangelicals in the context of African must be significant consequently, how the African evangelical thinkers respond to the rise of the African Renaissance as the new

identity of Africa may as well give the African evangelicals a new agenda in the global theological situation.

There are in the meantime issues that theology in the context of the Africa of the African Renaissance will urgently need to consider first, the issue of African Christianity having to generate its own point of view. There is little evidence of contextualisation being taken seriously by African thinkers who are both local and being global. The African church leaders need to be self-reliant and contribute to the global stage. The African church owes Africa the contribution to the global situation regarding the testimony of the Christian message of the trinity is a public truth. In my opinion it is the answer to the human quest for meaning of unity. The church leaders owe their churches in Zambia this vision of unity. Second, there is need for theological reconstruction of theology in Zambia.

Zambia needs theology that responds to a situation of ecclesiastical and colonial bondage. Now that Zambia has achieved independence from colonial masters there arises the need for reconstructing a new theology shifting a focus from oppression. This does not simply mean forgetting the about the past but moving forward in unity with the mission of the church or the message of the gospel. The theology that can help Africa is the kind of theology that looks at human being with dignity. “The theology that values the importance of Africans being humans. If this was to be achieved then African has contributed to the global. The theology that advocates for just society and sustainable environment” (Maluleke 2010: 338).

This calls for a campaign for new way of doing theology to be introduced in seminaries or theological training institutions so that theologians will have a balanced education instead of being trained about missionary theology only. On the other hand, Zambian theologians are also challenged to write books and articles so that their contributions could be used for by future generations. African theology has to address real issues that Africa Christians deal with every day in the political, economic and social arena. Its theology should advocate equality for all, enhance co-operative efforts for all spheres of the society. Maluleke advises that:

This may sound trite, but Africans are human before they are Africans, just like men are human before they are men. The unique thing about African Christianity is therefore that it is human Christianity. The African in African Christianity is the human. Therefore, then is nothing so essential about being African that justifies considering Africans outside of the human quest. The quest for and the quest of African Christianity is the quest for a more humane and a more human Christianity. The struggle of African Christianity is for

a more human and more humane world. It is therefore not helpful to study African Christianity outside of the quest for a better humanity in the service of God (Maluleke 2010: 338).

The notion of better humanity in the service of God is urgently needed in Africa, but the challenge is the question of how much control do African nations have in determining the standards and quality of theology, education and products coming to Africa.

The other challenge of most African theological institutions is allocation of limited resources which affect them from making their contribution to theology and academic publications. Thus, it is difficult for theological institutions to develop with an emphasis on standards, relevance, quality, sustainability and inclusivity. The curricula will be the arenas where these values fail or succeed. The programmes of these theological institutions of non-theological courses like economics and political science are rarely offered. Therefore, radicalising the basic theology implies concentrating on developing of these courses resolutely. In a sense, African theological institutions need to develop new curricula of theology which include non-theological courses, if this was to be achieved Africa theology has contributed to the global.

4.8. Summary

We have researched the views about viable solutions of church unity in Zambia. On the basis of this research, we are able to summarise the viable solutions, first in the church union negotiations between UCZ and ZAC, which shows the viable solution through their agreements of the two churches.

The essence of this Chapter is to evaluate the approaches of church polity and efforts at church unity is made. Current church polity and church unity authors are used in Chapter two and Chapter three to outline the history of discipline of church polity and ecumenism and to trace the development of the concept of church polity and church unity. That gives an academic framework for the evaluation of the approaches of church polity and efforts at church unity in Zambia. The work is judged using current concepts of UCZ, ZAC, CCAP, RCZ and PCSA so that recommendations can be made for future work.

On the basis of their confession of their doctrine. And church polity here we can see the efforts at church unity by UCZ, ZAC, CCAP, RCZ, and PCSA efforts at church unity. On top of that

the efforts of RCZ at church unity and their struggle with the DRC mission policy which was affecting the efforts at church unity is outlined and discussed.

An important section of this Chapter is a description of the efforts of five protestant churches and different forms of ecumenism practice in Zambia are named and explained. The ecumenical bodies are examined regarding why they were established. The research identifies six forms of ecumenical efforts in Zambia; first the search for political theology and public theology, joint pastoral statement of churches, the role of civil society when churches weakens, Oasis Forum , Church Health Association of Zambia, Bible Society of Zambia and church and state relations and ecumenical publications, lay-training, African heritage and African renaissance.

4.9. Conclusion

Throughout its history the church has faced serious threats with regard to its unity, holiness, apostolicity and catholicity. On more than one occasion have these threats been fuelled by social ideologies that filtered through ecclesiastical doctrines, thus directing the church away from central biblical truths which includes her identity. An acknowledgement of this very important in our striving to be a truer- and indeed a fuller-expression of our being in Christ. This acknowledgement however does not free the church from the future impact of these dangers on her nature.

As such the church must learn to place itself in the midst of its context whilst at the same time directing itself, on the basis of the word of God, to the eschatological reality. In this Chapter it has been clearly highlighted that this can only take place when the church takes its confession that Christ is her Lord serious.

Here Koffeman holds that the church needs to sustain relationships between churches in conciliar gatherings, or in other words: it requires structures of mutual accountability and common decision making. A church is not really inclusive, if it is not taking conciliarity seriously at the same time. A church, in which groups with different cultural backgrounds and/or spiritual traditions live together without any deeper interaction, is in fact neither inclusive nor conciliar. Conciliarity is the only theologically valid alternative to uniformity. In ecumenical dialogue conciliar fellowship is often seen as opposite to ‘unity in reconciled diversity (Koffeman 2010a:8).

In my view that such opposition is not necessary. In church polity it is possible to safeguard unity in a way that at the same time recognizes the need for diversity.

In the discussion concerning viable solution towards church union in this Chapter I opted for a tension between a more historical review of major works in respect of a/the relation between churches and a more ecumenical approach to this. The primary focus was to identify the efforts and initiatives towards church unity between the churches within an ecumenical framework. I boldly asked the question how one can interpret the historical work of theologians like Koffeman, Reuver and Barth?

The major finding of this section was that churches stand in a direct and equal relation with each other. This is based on an understanding of ecclesial unity stemming from the theological foundation of Christ's Lordship over his church. In essence one can speak of two separate churches that have nothing to do with the well-being of each other, as they are in essence one church, Brown alludes to the fact that the basis for re-union of churches and church union can be achieved by referring to the agreement of the scriptures, Nicene Creed and the two sacraments that of baptism and the Lord's supper (1946: 42-45).

Finally, the question remained what the impact of this understanding of Christ's Lordship is on the relation between churches. In this regard great emphasis is on relation based on the recognition that churches are equal in status and as such the relation then should be characterised by equality, respect and unity. The foundation for this is found in the confession that Christ is Lord of and over His church. From this arises the acknowledgement that every denomination is a real and complete part of the universal church. Thus, the Christly given unity of the churches has to be maintained.

Bosch argues that the mutual coordination of mission and unity is non-negotiable. It is not simply derived from the world situation or changed circumstances, but from God's gift of unity in one body of Christ. He contends that the unity of the church should be taken seriously by churches (1991:367).

An evaluation of how church union was understood and indeed also how it played out in the ecclesia histories of the churches within the Protestant churches in Zambia and especially with the UCZ, ZAC, RCZ, UPCSA and CCAP is my view not complete without revisiting the theological concept of Christ's Lordship over His Church and particularly how this concept has been discussed on different levels in this thesis and is one again discussed in the following Chapter.

Chapter 5. Towards the future of church union: comprehensive research findings, data analysis, juridical interpretation and comparison of church legislations in Zambia in the period 1965-2010

5.1. Introduction

Chapter 5 gives a concise analytic perspective by focusing on the future of church union in Zambia, by looking at how the approaches of church polity and efforts at church union can bring about church union. This is an ecclesiological evaluation of church juridical developments in the UCZ, ACZ, RCZ, CCAP, and UPCSA from 1965-2010. As earlier observed in Chapter 4, the breakdown of old paradigms and the emergence of new ones in the ecumenical and ecclesiological realms do not represent a failure in the efforts at church union in Zambia. From this account, looking at governance structures and their common discernment in the larger view of the church's nature, we can distance ourselves from perceiving them as only functional or administrative approaches, to seeing ecclesial government and decision-making which are not serving their purposes as an open door to speaking meaningfully in today's Zambian ecumenical context. The Zambian ecumenical context as earlier pointed out in Chapter 4, recognised a shared reformed theological grounding for these governance structures, specifically seeing them as a means of living out the church's life as a community. This provides a hole in the roof for achieving progress in both fields of church polity and ecumenism, and ultimately, for advancing the efforts church union in Zambia.

Examining the common changes unfolding within ecumenism and ecclesiology makes sense given the natural links between the UCZ, ACZ, RCZ, CCAP and UPCSA from 1965-2010, even as the former efforts at church union by European missionaries before 1965 provide some of the more difficult questions for the latter attempts at unity.

Reformed church life and theology played a formative role in the development of Zambian culture and society. In particular it contributed greatly to the formation of a distinctive identity among the white settlers and to their conviction of superiority to indigenous peoples and slaves. Chuba (2005) begins his study of church unity in Zambia with the reasons that led to church union of the UCZ, the first step having been taken in 1945, when three churches, the Church of Central Africa Presbyterian, Church Union in the Copperbelt, and the London Missionary Society, accomplished the formation of the Church of Central Africa in Rhodesia (Chuba 2005:

128-135). Chuba says that after the Second World War there was an emphasis on making the churches multiracial rather than Bantu or native churches (see 2005: 128-135). During this period, there was a political feeling among African Christians who believed that national unity in independent Zambia should be supported by the unity of different churches. For that reason, it was a great event when the “Church of Barotseland” of the Paris Evangelical Missionary Society and Methodist Church finally agreed to join the church union as well (see Chuba 2005: 128-135). Here Verstraellen-Gilhuis ends her study on missionary works of RCZ in the early days of colonial life in Zambia. She points out that to make a new church order is advocated in Zambia because in the past there have been Zambian initiatives to develop better models for the handling of church matters, with varying degrees of effort and success. She also points out the consequences of church union, in that it produces new forms of Christianity and new expectations, but if it is not well planned it may not be helpful to the church in Zambia (1982:336). Luig (1997:223-224) alludes to the formation of the UCZ as predominately an attainment of European missionaries. Even though the initiative of the independent and viable ‘native church’ had been a high ideal among the European missionaries from the beginning, few steps forward took place until the nineteen fifties. Luig also argues that there was little clarity among the missionaries about the nature of the church in terms of the three self-principle (self-governing, self-supporting and self-propagating), although the years succeeding of the Second World War saw an increased eagerness and a greater point of reference towards ecumenical co-operation. As a result, an idea of overcoming denominational divisions by the creation of an inter-denominational African church gained impetus (1997:223-224).

The UCZ can indeed be seen as dominant formative agent of the efforts at church union in Zambia from the earliest of times. But, to what extent was the UCZ influenced by European missionary thinking and nationalism in the later years of Zambian Story? To answer this question it is important to look once again into the close relation between the UCZ and other Protestant churches as earlier explained in Chapter 4. It is also important to see whether this relationship changed according to the different phases in the colonial socio-political history of Zambia.

As mentioned in Chapter 2 it is clear that the church polity that came to Zambia was inherited church polity with a strong feeling of superiority from the side of the European settlers in relation to the indigenous cultural group in Zambia. This however is not unique to the Zambian context. For the aim of this study, it is of worth noting this very strong feeling of inherent

superiority of Europeans expressed under British rule. This feeling played out within the socio-political context of Zambia and had direct implications in both the political and ecclesial spheres. The notion of higher value and dignity of Europeans under British rule was coupled with a very strong feeling against any form of equalisation.

As pointed out in Chapter 2, the position of the UCZ on efforts at church union in Zambia was that the UCZ church order was made in such a way that it was open to possibilities of reunion with other Protestant churches that did not join the union in Zambia at the time of the original agreement (Bolink 1967:380). Bolink observed that the UCZ church order was one-sided: it concentrated on the organisational side of the church rather than on the confessional side of the church (1967:366-399). The dynamics of ecumenism in Zambia were influenced by many factors as already seen in this section.

The ecumenical work of the UCZ (1965) was dominated by amateur ecumenists. There have been forty five years of the UCZ embodying the confession ecumenically, but it is worth mentioning that the confessional norms of the church had not been strong to begin with. It was due to Bolink's enthusiasm that he did research on church union in Zambia to analyse the ecumenical works of missionaries' cooperation. One of the most important roles played by both Bolink's and Chuba's work on church unity in Zambia was to create and disseminate information about ecumenism and efforts at church unity in Zambia through their research.

As noted in Chapter 2, Chilekwa made it clear that "the UCZ has been a passive recipient of much of its missionary inheritance and has lacked the confidence to revisit its received beliefs and practices" (Chilekwa 1998:93). With that said, it should be noted that this is not only a theological weakness. It also shows many other features of theology in Zambia. Zambia needs highly qualified theologians who can produce new models. In order to achieve that, the theologians need to be equipped with the tools and creative personnel necessary to have active and fruitful encounters with inherited missionary past. In 1965, The vision of the UCZ for opening up new possibilities for future church unity in Zambia, was inadequate.

Mission work in Africa had a weak foundation in the sense that it was aimed at making Africans adjust to European customs and culture (Masango 2004: 1-3). Undoubtedly the methods used to do mission work among Africans, never took African life seriously (Duncan

2005: 66). Missionary writing was not authentic in the sense that they had many interests, and missionary culture reflected culture-bound situations.

In talking about culture and identity within theology, one needs to remember that every culture has its pre-understanding of polity and unity, and this is true also in Zambia. Therefore, as earlier discussed in Chapter 4, without a study of traditional religions, a correct understanding of Zambian Christianity is almost impossible. Zambian history before the arrival of Christianity needs to be considered as well. Here, the subject of contextualisation is very important. The next section seeks to discuss models for contextualisation of church polity in the Zambian context. The need for contextualisation of Church polity is motivated by the case studies discussed in Chapter 4 of this research. The case studies show the failure of the five protestant churches and ecumenical bodies in promoting church unity in Zambia. These case studies prove that the CCZ, EFZ, ZEC, MEF, ICOZ, TEEZ, ZINGO, as well as the main case study of the UCZ, have failed to integrate church unity in their practice of church polity. The aim of this chapter is to show that the failure to imbue church unity through ecumenical bodies and the Protestant churches is an indication that the Protestant churches in Zambia need a contextual church order if the church order is to serve its purpose.

5.2. Models of Contextual Theology

Contextual theology is an approach that is used in many theological disciplines (see Clarke and Linzey 1996: 172). This approach seeks to interpret texts in a particular context (Bergmann 2003: 2). These texts can be theological texts or church documents. For Bevans, contextual theology:

...is a way of doing theology in which one takes into account: the spirit and message of the gospel; the tradition of Christian people; the culture in which one is theologizing; and social change in culture, whether brought about by western technological processes or grass-roots for equality, justice, and liberation (1997:1)

By definition Church polity is the theological discipline which needs to be contextualised in order to be relevant (Coertzen 2004: 161). This is because contextual theology takes into account culture and social change when dealing with the traditional position of scripture and the Reformed tradition in general. Already this shows a revolution in theological method against traditional methods of theologising. In this way, human experience and Christian tradition are to be interpreted together, dialectically (Sedmak, 2002: 95-96).

Sedmak calls contextual theology the same as local theology, which is done locally in order to be honest and authentic within the local circumstances. In this way, theology tries to do justice to its place in culture and history. (Sedmak 2002: 95-96). In this area, Kraft argues that all thinking and speaking about God is contextual, and is influenced by the contexts in which Christians live (Kraft 2005: 198). Contextual theology is about contextualisation. On the whole contextualisation has become an everyday word in the church and theology. This is especially so in the African Church. There are many misunderstandings about this word, and even fear of it. Some see contextualisation as an essential part of the Church's theological practice. Others see in it the dangers of syncretism, or the rejection of tradition and orthodoxy. What is worth noting is that since the early seventies, there has been an urgent call for the contextualisation of theology and the church in third world countries ('third world' referring to countries outside Europe and North America).

5.2.1 Necessity of Contextualisation of Church polity

It is necessary to contextualise Church polity because it is a theological discipline if it is to be relevant in a particular context. According to Bevans, the contextualisation of theology is about understanding the Christian faith in terms of a particular context, and he locates contextualisation as part of the very nature of theology itself (1991:1). He adds that the time has gone when we could speak of unchanging theology and he further contends that we should speak of theology that makes sense at a certain place and in a certain time (Bevans 1997, 2-3). Here Bevans argues that a theology that is not contemporaneous is a false theology (see 1997: 2-3). By this account, theology should reflect a particular and specific time, culture, and the current concerns of the particular context it finds itself in, if it is to be true. Thus contextual theology recognises the importance of cultural interpretation for the execution of theology (George 2007: 205-219). It is doubtful if a person who has not fully experienced another culture can do theology in that particular cultural context. Correspondingly, Kraft describes contextualisation as a theology that takes human experience and social location, culture, and cultural change seriously (2005:197). From the same perspective Venter affirms that contextualisation is an academic challenge in that church polity should reflect the exigencies of the African reality; this is a task still to be addressed (1999:3). By the same token, Koffeman argues that Church polity should be contextual because it is influenced by history and context. It follows, then, that Church polity cannot be uniform in all contexts, although in the Reformed tradition this sense of uniformity has been very strong and any deviation from uniformity is

regarded as not normal. This implies that rules would apply in all circumstances and in all contexts (2010b: 5).

For Ott, contextualisation is concerned with epistemological elements. He further explains that contextualisation provides the interpretative key that helps us to discover how to interpret mission for the community. He also refers to contextual interpretation as already present in the biblical texts, which also helps us to interpret mission work according to our own views (2001: 121-123). In one sense, Ott warns us not to fall into the trap of relativism and absolutism; on the other hand, he affirms the universal and transcendent perspective of theology (2001:123). It goes without saying that the UPCSA church order has been developed through the mediation of Western culture (see Report of UPCSA General Assembly, Manual *Imbizo* (church order) October 2009). In this report, it was highlighted that the current UPCSA church order was not user friendly, and needed to be contextualised to suit the Zambian situation.

Under the heading of contextual theology I will discuss four models: translation, indigenisation, adaptation, and inculturation. Here I am conscious of two interests in these models: first, the problem is that of method of modelling contextualizations. There have been many proposals, but these proposals have not been systematically set out, explained, or reflected upon. Second, I am conscious of various theologians having started practising and writing theology from within their own contexts, with little consistency in their method. It appears to me that very little has been done about a comprehensive study on the methodology, theological presuppositions, theological foundation, and even models of contextualisation from a Zambian perspective. In a nutshell, the four models have been devised from comparing the models of: C.K.Kraft, S. B. Bevans, J.S. Mbiti, B. Ott, K. Bediako, L.M. Stackhouse, C.C. Udeani, and R. Schreiter, in order to come up with my own model for church polity in Zambia (African perspective).

5.2.2 The translation model and church polity

This concept is used with reference to the gospel, which can be translated into any culture. The translation model focuses on the fact that the message of the gospel is unchangeable and that culture and social patterns of change constitute vehicles for this essential unchanging deposit of faith. In this model the task of theology is to translate the meaning of the Christian learning system into different cultural contexts. In this model, the message of Christianity is regarded

as supra-cultural, such that the message is a pure gospel (see Kraft 2005, 187-190). This implies that the gospel is universalisable. This is another way of saying that the Christian gospel and the Christian church are universal.

Translation enlarges the boundaries of the mission of the gospel. In this case, Kraft argues that Christian missions were inconsistent regarding the rule of translation. As a result, they faced challenges and difficulties in giving the gospel vernacular credibility (Kraft 2005, 197-188). Translation refers to the original conception of the gospel, which is that God has no linguistic favourites and wants everyone to listen to the “Good News” in his/her own language. The process of translation starts by putting the gospel into familiar terms that allow people to understand it in the context of their own experience. By contrast, the church order it is translated into terms, words, and concepts which are original or natural to the African context. Against this background, if we look at the 2007 inventory report of the UPCSA Copperbelt Presbytery, it reveals that only seven out of eighteen congregations had a copy of the church order (Report of the UPCSA Copperbelt Presbytery, on Quest for Autonomy from UPCSA, 2007). As a result many church members and church officers were not familiar with their current church order, because they did not have a copy of the church order; furthermore, the Church order was written in English (Report of UPCSA General Assembly, Manual *Imbizo* (church order) October 2009:9). English is not widely used in Zambia compared to the local languages. Here Kula and Marten (2008: 287-307) hold that:

English is the official language of Zambia and alongside that seven local languages are used as official languages. Note that English is used in the media, government, education, business and administration. Local languages are used as a medium of wider communication and in less formal contexts, for instance the police carry their interrogations mostly in local languages. Another example is that of local court proceedings, where local languages are also used. English was adopted as the official language after independence with a view to promoting oneness in the country rather than factionism and tribalism. This was furthered by Zambia’s first president Kaunda with his motto One Zambia, One Nation, One language.

From this account, it can be said that the English language it is used 0.7% for communication in rural communities and 4.7% in the urban areas of Zambia. (See Central Statistical Office of Zambia, <http://www.zamstats.gov.zm> accessed 16th March 2014). However, English is the medium used in the education system of Zambia. In spite of this, some Christians cannot read English; they are prevented from knowing the church order because it is not available in local

languages. Also, the English language in the church order is not simplified so that most church members can understand it (see Report of UPCSA General Assembly, Manual *Imbizo* (church order) October 2009:10). For them, understanding it requires interpretation by someone else. In contrast to the UPCSA Copperbelt Presbytery, the RCZ has an ‘actuary’ at the Synod who is officially recognised by the church as an authority for interpretation of the church order. With regards to interpretation of the church order, Verstraelen-Gilhuis (1982: 232), explains that the actuary was the person responsible for interpretation of the church order in the RCZ. In this particular case, in the UPCSA Zambia this representation is not well defined in the church structure. In my view, a church order should be able to promote the word of God, that Christ’s word is law, and that he is the head of the church. The church order needs to be updated for a contemporary form of government, rather than to just be copied from the church of earlier centuries.

The implications of the translation model for the church order are that more Christians will be aware about the rules of the church. This awareness may lead them to ask questions about the content of the church order. When the contents of the church order are known, it may make Christians feel uncomfortable about these rules, because for a long time they had no access to a vernacular translation of the church order. In the long run the discovered rules in the vernacular version of the church order may be at odds with what the Christians have been practising. For instance, an observation from the congregation in which I am working, if a person does not give the offerings and the tithes when he/she dies, the offering and tithe cards are checked. If it is discovered that the deceased was not faithful in giving, the funeral service may not be organised via the church. The reason attached to this practice is that it promotes commitment towards giving. As is apparent from the above, this practice is neither theologically nor legally acceptable, nor justified in scripture. While this is not mentioned anywhere in the church order, it is considered acceptable practice in most Protestant Churches in Zambia. Another example concerns the role of the minister’s spouse. The Church order is also silent about this, but in practice it is accepted that the spouse should be able to preach and counsel Christians. At the Synod of the UPCSA in Zambia, it was observed by a Synod moderator who challenged the Synod council meeting, that matters concerning the role and place of ministers’ spouses are not taken seriously (Synod Moderator’s address to the UPCSA Synod of Zambia (December 2008:2). From this discussion, the role of the minister’s spouse should be clearly defined by church order. It is clear from the above that the church order needs to be translated into Zambian languages, especially the languages that are used in the UPCSA

in particular: Tumbuka, Chewa, Nyanja, and Bemba. This is the same case with UCZ, ACZ, RCZ, and CCAP; their church orders are in English. However, it is worth noting that the RCZ church order for a long time was in the Chewa language.

5.2.3 The indigenisation model and church polity

Indigenisation is about creating theology to suit a new situation; it does not throw off an imposed, alien, and alienating system of doctrine and worship, and it does not allow people in a particular context to experience the message of Christ to find their creative manifestation in total freedom. This implies that the imposed system is made native, which is to say that the imposed system is forced to belong to a particular context. What is important is that indigenisation is implemented and supervised by Western missionaries (Ott 2001: 124). Mbiti rejects the concept of indigenisation of Christianity and prefers the approach of communicating theology which may find deeper roots in the African religious and cultural consciousness (1970:68). Further, Mbiti argues that indigenisation of the gospel is not right because it assumes that the gospel can be transplanted by way of Western missionary culture to an African culture without removing the Western missionary culture (1970:68). Mbiti says “to speak of ‘indigenizing Christianity’ is to give the impression that Christianity is an already-made commodity which has to be transplanted to a local area” (1970:68). Of course, this has been an assumption followed by many missionaries and theologians (Mbiti 1970:68). From this account, here I agree with Mbiti. This model should not be accepted in theology and the church. In fact it appears to me that there have been efforts to indigenise the UPCSA church order in the Presbyterian Church of Zambia, to little success, probably because of lack of access to hard copies of the church order. The consequences of this model are that it does not take African culture into consideration. Also, the process of indigenisation of the church order is initiated by missionaries, and because of that it is always restricted to embracing the culture of a particular place.

5.2.4. The adaptation model and church polity

Adaptation is similar to indigenisation in the sense that it is also implemented and supervised by the missionaries. According to George, indigenisation focuses on imposing a foreign culture upon the culture of the particular place (2007:211). By contrast, adaptation seeks to use the culture of the people by first identifying what truth can be applied in a culture and next by removing the other culture which is embedded in the truth that is to be applied. (Stackhouse

1988: 107). In one sense, this is explained well by the Latin root word for adaptation which is *adaptere* meaning: to fit, to adjust and to conform. In particular, the adaptation model seeks to adjust the Scottish Church polity to a particular culture. Schreiter warns that in the process of adaptation of the truth to the local context, a theologian should not ignore the resources of professional theologians that have developed throughout a long history. What is important, he says, is to be able to apply the truth without distorting it, as it is applied in a specific culture with its own needs (Stackhouse 1988: 108-109).

With regards to the UCZ, CCAP and UPCSA church orders, they are based on a Scottish Church tradition, a Western culture of individualism or liberalism, compared to the communitarianism of Zambia. Communitarianism focuses on human beings as social beings that live in a community as a precondition for living a human life. In liberalism, on the other hand, human beings are individuals who make contracts and negotiations for their relationships. The consequences of this model are that it may lead to the establishment of independent churches because Christians may not feel at home in the missionary church. Today in Zambia we see a mushrooming of independent churches largely because some Christians feel that the system and the structure of the missionary churches do not address their local needs. In particular there have been a number of secessions and schisms in the Protestant Churches in Zambia. To some extent, this model has been a contributing factor to this situation. The bottom line here is that Christians have been trying to free themselves from the systems and structures left by the missionaries. For the PCZ the situation is that it desired autonomy from the UPCSA, because it sees the whole system, structure, and way of doing things as being imposed on the Zambian Church by outsiders. This is seen in the UPCSA synod of Zambia's strategic plan of 2007-2009, which shows the weaknesses of the UPCSA in Zambia, such as a lack of accountability, disunity, dependency syndrome, lack of support for church workers, attachment to the General Assembly, leadership crisis, insufficient ministers, poor communication, lack of co-ordination, lack of information, no archives, and fear of one another (UPCSA Synod of Zambia Strategic Plan for 2007-2009).

These kinds of weaknesses are indicators that the adaptation model has not worked. In many ways the UPCSA church order cannot address the specific issues of Zambia, for example matters concerning the relationship between the state and church in Zambia. Another implication for this model is that the church order is forced to work in a particular culture. The

forcing of the church order into a particular culture may result in resentment felt by Christians if they are not taught how to understand the principles of how the church order was developed.

5.2. 5.The inculturation model and church polity

Inculturation means living a Christian life in a particular context, meaning the church is fully in the hands of the local community of Christians (Udeani 2007:121). According to George (2007:211), inculturation seeks to incorporate the faith of the church into the culture of the receptor people and intends that new churches can and should experience Christian faith in their own culture just as a seed planted in a foreign soil should be left to sprout, grow and flourish in a different and new climate (Kraft 2005: 189). In that the same way, the gospel receives shape and form in a particular nation where the church has been planted. In a sense, successful inculturation occurs when the church that has been planted ceases to be perceived as a foreign import, and people own it as their own. Given the above points, inculturation affirms that the Christian faith can exist apart from being translated into a culture, because inculturation goes beyond adaptation and indigenisation, and constitutes a truly new paradigm. Adaptation and indigenisation focus on methods and forms, while inculturation also includes content, in order to emphasise the traditional three ‘selves’, these being self-government, self-propagation, and self-support. According to Henry Venn (1796-1873), the Church is judged to be indigenous if it has the three selves (Anderson 1999: 698). Here Ott (2001: 124) adds that self-theologising is the fourth self. Self-theologizing leads to local theologies which are in the hands of the local community. Inculturation is like the biblical model of incarnation. Incarnation means that Jesus Christ was born in a particular context and this means the gospel, like a seed, is planted within a context and it is to be left to grow.

Ott warns that we should be aware of the one-sided tendencies of inculturation. In order to avoid this, inculturation should be a double movement: Christianity and Christianisation of culture, meaning that culture should become part of Christianity (2001: 124). Local theology should be aware of global theological interaction which encourages a new paradigm, called interculturalism. (Ott 2001: 124). Interculturalism is a perspective or method of theological reflection which seeks to understand the process of interculturalism, or a response to the growing need of interculturalism and communication. Musonda explains that the premise of inculturation for the Catholic Church of Zambia is that the dialogue between faith and culture has been concerned with evangelisation. He further indicates that little work has been done in

this area in Zambia (Musonda 2000: 1-2). He observes that inculturation has far-reaching benefits for people, who can experience the Christian faith in the context of their own culture. He also argues that inculturation was already a reality on the level of the liturgy but not much is being done to reflect the culture and faith in the context of Zambia (Musonda 2000: 1-2). For the same reason Vatican II promoted the localisation of the Roman Catholic Churches (Frans Verstraelen 1975: 4-5).

A review of Vatican II in Zambia also serves as a basis for the re-evaluation of the missionary movement, and the development of a variety of contextual theologies added greater value to the demand for a shift within the church away from its colonial, racial, and dependent roots towards localisation, and self-reliance. In a word, Vatican II had a far-reaching impact on understanding the ecclesiology of communion and participation that has expanded the sense of ministry as it emerged as a central feature of a local church in the process of transition. It has reformulated its presence and role in society, while addressing issues such as ecumenism, education, social justice, communications, liturgy, inculturation, ministerial training and theology, are all of which are in need of study from the perspective of the local context (Frans Verstraelen 1975:100-125).

It is clear that inculturation takes the particular context seriously. For that reason, inculturation opens up the possibility of having a new church order. The possibility allows for the church order to receive new form and shape. In fact, it means changing the church order to fit the Zambian situation. Here, the move to have an independent church order for the PCZ may be assumed to be in line with the UPCSAs vision statement, which says that we are to celebrate our cultural diversity, because cultural diversity may imply inculturation in this case (cf. Vision Statement for the UPCSAs (2005)). However, this may push the UPCSAs vision statement against the wall, because it points to the importance of maintaining one united church of the UPCSAs. I see three assumptions here. Firstly, that if the Presbyterian Church of Zambia can be allowed to have its own church order, this implies that it is automatically independent from UPCSAs. This may also mean that the PCZ can have its own Church order but still respect and maintain the UPCSAs church order as a transnational church order to deal with issues of transnationality. Here, Duncan observes that the issue of transnationality had not been brought to the fore of the discussion before the union of the PCSAs and the RPCSAs. What is strange is that the UPCSAs union did not have an adequate vision for the Church in Southern Africa (Duncan 2005:189). Here Duncan (2005:189) finds “the UPCSAs union was based on inadequate vision of the role

of the Church in Southern Africa.” This is seen in the initiative by the UPCSA after the union to study various models of different Churches in order to address the problem “of an acute awareness of the great difference between the styles of former RPCSA and PCSA Assemblies, and subsequent difficulties faced by the UPCSA” (Duncan 2005:4). Here it is clear that the difficulties and challenges of Zambia were not in the picture of this initiative. Second, because the Church order was influenced by Scottish Church polity and culture (see the account of Presbyterian government was passed by enactment of parliament and General Assembly of the Church of Scotland in 1707: 1-3), as well as South African Church polity and culture, it is an undeniable fact that Zambia may need to unpack some cultural elements from the church order for it to suit the Zambian situation. The process of unpacking these cultural elements may mean making a new church order.

Third, when the first two Zambian UPCSA ministers were ordained 1988 at the Kabwata Presbyterian Church (PCSA Journal 1989:3) the following occurred:

Robert Munthali went to serve in the Copperbelt Presbytery at St. Andrews and Mesheck Musukwa went to serve at St. Columba’s. They were ordained at the end of last year. The first two Zambian ministers graduated in 1986 and were then ordained in 1988 at the Kabwata Presbyterian Church.

It appears that they had a vision for the UPCSA in Zambia, because in 1992 they took the initiative to register the Church in Zambia. The Certificate of Registration empowers the PCZ to handle Zambian church affairs without any interference from outside. Registration of the PCZ puts emphasis on the autonomy to operate freely as a Church within and outside the country (see Certificate of Incorporation under the Land (Perpetual Succession) Act Cap. 288, 1992). Moreover, the terms of reference suggest that PCZ can even have their own vision, objectives, and make their own church order so that PCZ can achieve their objectives. Apart from that, Zambia is a sovereign state, and as such from time to time the state makes rules which often affect the church and its church order, but it is always difficult for Zambia to adapt the transnational church order.

In summary, the proposal to make a new church order is advocated here because in the past there have been a number of Zambian initiatives to develop better models for the handling of church matters (Verstraelen-Gilhuis 1982: 236). The consequences of inculturation are that it

produces new forms of Christianity and new expectations, but if not well planned it may unhelpful to the church. Verstraellen-Gilhuis argues that the initiative of the RCZ to demand autonomy from the Dutch Reformed Church of South Africa had also its negative side because there were few trained personnel in the church (VestraelenGilhuis 1982: 232). Another problem is that some theologians and Christians think and assume that inculturation is not important because they think it endangers the unity of the Church. Some theologians also think that other cultures are incompatible with the gospel. Inculturation means that Church polity is fully in the hands of the local community, that it is respected because people own it, and that Africans can perfect it whenever need arises. Along with that, the contents of the church polity can be decided by the local Christians, and church polity will have mutual dependence between churches in order to strengthen each other. Last, Church polity will attempt to maximise the use of African (Zambian) cultures, traditions, symbols, proverbs, stories, songs, dance, art and language. The fact that culture is a human product makes it clear that all these elements need to be used as a resource for making new church orders.

The church order needs to be contextualised in order to serve its purpose in the practice of church polity. What is needed for Zambia is the model of inculturation, a kind of inculturation that focuses on training church members and church officers to know the principles and theories in church polity for the development of an effective church order for the Protestant churches in Zambia. At the same time the new church order will create many possibilities for the Protestant churches in Zambia. The face of the Protestant churches in Zambia will change, and their identities will be clearly defined in their church orders. The Protestant churches in Zambia will be able to develop positions which are in line with their church orders on how to relate to the state. In addition, it will be easier to revise the church orders when the need arises. Finally, if the Protestant churches in Zambia had had their own church orders, the situation in the case study of Chapter 1 would not have occurred. Making a new church order will open up many positive possibilities for how the Protestant churches in Zambia can be effective and efficient in Zambian society.

5. 3. Ecumenical Church polity

Reuver (2000:5) states that the first time the WCC attempted to start a process of ecumenical church law was in 1964, at the meeting in Aarhus, Denmark, where the *Faith and Order Commission* launched a study on “Spirit, Order and Institution.” A concluding report was presented to the commission meeting in Louvain, Belgium, in 1971. The study was not approved, mainly due to lack of funds, but the commission at its meeting in Accra, Ghana, in 1974, approved a more limited version in an attempt to take up “the role of constitutional matters (church law) in efforts towards the visible unity of the church” (Reuver 2000:5).

From this account, an outline of the study of “The Ecumenical Movement and Church law” was accepted; however, when the commission met in Bangalore in 1978, the director reported that not much progress had been made on this proposal, and given the limited resources available to the commission, the study would probably never get very far (Reuver 2000:5).

The same year *Faith and Order* and the Ecumenical Institute at Bossey held a joint consultation which produced the report “Church and state: opening a New Ecumenical discussion”; but as director Gunther Gassmann wrote in 1993:

Limited financial and personnel resources and consequently, the need to concentrate on a few major studies have prevented Faith and Order from implementing these initiatives in the areas of institution, church law and church and state. But questions and conflicts in these areas have accompanied the ecumenical movement ever since, which confirms the foresight of those earlier initiatives and the need to take them up once again (Reuver 2000:5).

Reuver (2000: VI) further stated that:

In 1974 the Faith and Order Commission of the World Council of Churches published an outline concerning the Ecumenical Movement and Church law. Its focus was the need for the updating of church law in much the new realities of the ecumenical movement. While ecumenical discussion had largely centred on doctrine and worship as the area in which the division of the church was most evident. The outline argued that the debate on unity must also include constitutional and legal issues. For various reasons, however, Faith and Order was not in a position to follow up this inquiry.

The aim of the outline was not to establish one uniform juridical pattern and a single juridical model. The methodological perspective was to compare the existing church legislations of different churches, showing variety among them in both content and level of authority. The study described the characteristics of each of the church legislations, and suggested that their

variety is primarily due to the particular historical contexts from which they emerged. Further sharpening the divergences was the fact that several of these were also reactions against existing legal models. The confession of faith of various churches underlined their specificity, thus transplanting the differences in the domain of faith, thereby becoming sources of church legislations to the extent that they contributed to the creation of specific lifestyles.

The establishment of the World Council of Churches in Amsterdam in 1948 consolidated a process that aimed to diminish church divisions, or to use the words of the 1974 outline, to bring churches closer to one another. Bilateral and multilateral dialogues have helped to shape a fellowship of churches, a new international community of believing Christians. The new constitution has not yet received a legal configuration, nor has the juridical position of the WCC within the new international unity been translated into legal forms.

Reuver (2000:124) contends:

That updating of the church legislation does not mean establishing a united juridical pattern everywhere. There is no single legal model that is suitable for all cases. United and uniting churches display elements which can contribute to a broad legal model; the church unites in a single ecclesial body in the fullest sense. They show how different ecclesial forms, each bearing its full seriousness and weight of tradition, can be brought together with one and same ecclesial body.

From this description, there is a need to have a common vision for church unity in Zambia. This can be done from a juridical point of view, by drawing from the provisions of church polity of different denominations which belong to CCZ, seeking points of convergence. It is also found that there are many complementary and overlapping provisions in the five denominations that have been investigated. From the point of departure of their church polity Reuver, holds that “[for] the church to remain credible [it] needs juridical structures and laws which balance stability and openness to change” (2000:124). For the church to be more stable, it needs juridical structures and laws, so a common juridical structure and laws will ensure a strong union church.

This study shows that it is possible for churches to have a common church order based on identifying provisions that are common to each denomination. Furthermore, it has been observed that the constitutions of three ecumenical bodies can have common provisions to form one ecumenical body. The benefit of a common church order is that ecclesial conflicts and

disputes will be resolved in a specifically Christian manner, following procedures relative to each denomination.

Ecumenical church polity is to be developed in Zambia because the history of the church in Zambia was weak. This weakness stems from the missiological point of view of establishing the churches based on racial grounds. The church polity which was used for the UCZ was based on addressing social welfare and education as the purpose of uniting the church. However it has been observed that because of this, the native people on inheriting the churches in Africa had no trained personnel to develop the models of governing these churches well. Therefore they relied on the missionaries' systems which they were not familiar with, making it difficult for them to imbue church unity.

It has been observed that the churches which were established by the mission had different agendas compared to what we see in the scriptures. Therefore, the church needs to re-orient itself, because most of the churches are still dependent on missionary churches for support. In particular, the UPCSA in Zambia cannot imagine being run on its own as it depends on guidance from South Africa in many aspects of church leadership.

Making a new church order in Zambia will be a way forward in organising Protestant churches, meaning that there are many resolutions observed in the minutes of the these churches which have been investigated which have not yet been incorporated in the church order. There are a number of scripture texts that are being used in the churches which have not been incorporated into the church orders, and there are church documents like creeds which were not incorporated in the church orders. It is also worth noting that a number of church polity experts whose views are used in church circles have made suggestions which have not been legislated into the church order. In addition, some legislative provisions in the church orders, whose usefulness has outrun its course, need to be replaced.

Legislative provisions are basically legal provisions of church orders. These legal provisions are legal frameworks whose purpose is to maximise the attainment of justice in a particular situation. The common aspect, "law", may mean different things to different people. But law is simply the set of rules. Laws are concerned with the social control of individuals in communities. Without community, humans would not require laws. The current ecumenical situation in Zambia makes it easy to have common legislative provisions. Here Sakupapa (2013:163) sees pastors' fellowship as local ecumenism, where ministers of the UCZ, RCZ, CCAP and UPCSA have an opportunity to study the Bible and pray together. Again Sakupapa

(2013:163) identifies Palm Sunday as an expression of ecumenism in Zambia where the UCZ, RCZ, CCAP (now as PCZ), and the UPCSAs come together. The Charismatic churches rally behind these mainline churches. The joint church services have been exceptional (Sakupapa 2013:163). Using the above examples, I propose that legislation of these activities of the churches is one step ahead towards an ecumenical church polity as a common church order for these ecumenical gatherings regarding pastors' fellowship, and joint ecumenical church services.

There is a need for ecumenical church polity because the kinds of churches in Zambia are ecumenical in nature, although the people are not aware of this fact. The churches in Zambia easily come together on their own, not on the basis of the theology or confession, but on the basis of prayer and communal gatherings, such as funerals and festival celebrations.

It also been observed that new church orders are needed urgently for the churches in Zambia to imbue the kind of unity it is looking for. Unity in diversity in the reconciled churches means that the churches in Zambia have no problem with unity, but the foreign system they inherited is standing on the way of unity in the church. The church members of different denominations easily come together for the purpose of fellowship. It is clear from the legislative provisions of the EFZ constitution that:

Membership to the EFZ is open to church, association of churches or Christian organisations which confess Jesus Christ as God and Saviour, according to the scriptures, and seek to fulfil its calling in fellowship with other churches in Zambia (cf. EFZ constitution of 1996), Article VII). Membership of EFZ)

From this legislative provision, it can be inferred that the EFZ is open to allow any Christian who confess Jesus Christ as God and Saviour. The compatible legislative provision is also found in the CCZ constitution that

The membership is open to any church body that subscribes to the mission and goals of the council and qualify to the laid guidelines and membership criteria. Only the fully paid members have a right to vote during meeting of general conference of CCZ (CCZ Constitution of 2009, article 6(1), p3)

From the above examples from the EFZ and CCZ, legislative provisions on membership point to how church polity also relates to church unity. This section having dealt with legislative provisions in church polity moves on to the subject of the ecumenical church.

Needless to say, the co-operation of the missionaries was based on overcoming the divisions that they themselves had brought to Zambia, and therefore their interest was not so much theological, but was more to champion their own interests; this is the reason Kaunda said that they brought division into Zambia. This does not mean there were no tribal divisions, but the missions brought these divisions into the church, along with their own prejudices towards other churches. According to Luig, the formation of the UCZ was predominantly an attainment by European missionaries. Even though the initiative of the independent and viable 'native church' had been a high ideal among the European missionaries from the beginning, only little steps forward had been made until the nineteen fifties (1997:221-226). Luig also argues that:

There was little clarity on the missionaries' part about the nature that a self-governing, self-supporting and self-propagating church would take, although the post-war years of the Second World War saw an increased eagerness and a greater point of reference towards ecumenical co-operation. As a result, an idea of overcoming the denominational divisions by the creation of inter-denominational African church gained impetus (1997:221-226).

The basis of the union was weak, because it was based on evangelistic concerns and its focus was to overcome confessional differences among the missionary churches.

The scope of church unity after independence in Zambia corresponded with the political feelings among Africans who believed in national unity, but it is not clear if the African Christians understood the importance of this union of churches because the negotiations towards church union were done by European missionaries (Verstraelen-Gilhuis 1982:332). From this account, it can be said that this was one of the reasons for other Protestant missionary churches did not join the union of UCZ in 1965.

Map of Zambia.

The map shows the nine provinces of Zambia.



Key

1. Central province
2. Copperbelt province
3. Eastern province
4. Luapula province
5. Lusaka province
6. Northern province
7. North-Western Province
8. Southern province
9. Western province

The above map gives a picture of the nine provinces; it worth noting that the headquarters of UCZ, ACZ, RCZ, CCAP and UPCS are in Lusaka province. In my view, the reason for locating these headquarters in Lusaka was the desire for a strategic location for administration, because Lusaka province is the capital city (administrative city) of Zambia and most of the political affairs are handled in Lusaka. Lusaka also has the advantage of the high social status attributed to urban areas.

Sample structure analysis

Table 1a. Respondent responses rate

Churches	Anglican church in Zambia	Church of Central Africa Presbyterian	Reformed Church in Zambia	Uniting Presbyterian in Southern Africa	United Church of Zambia
Approaches of church polity in Zambia	Episcopal	Presbyterial	Presbyterial	Presbyterial	Presbyterial
Number of approaches of church polity in Zambia from 1965-2010	Low	Low	Low	Low	Low

The following figures give a picture of the approaches of church polity and efforts at church union in Zambia from 1965-2010.

Of the 120 interviews originally scheduled, I only managed to interview 100 persons representing the UCZ, ACZ, RCZ, CCAP, and UPCSAs, as well as the JMTC, UCZTC, TCCA and St. John's Seminary. The representation of churches and theological colleges interviewed are summarised in the table below, and this indicates the five Protestant churches in Zambia, and the theological colleges.

Table 1b. Respondent responses rate

Churches	Anglican church in Zambia	Church of Central Africa Presbyterian	Reformed Church in Zambia	Uniting Presbyterian in Southern Africa	United Church of Zambia
Number of efforts at church union in Zambia from 1965-2010	Medium	Medium	Low	Medium	Medium

The following figures give a picture of the approaches of church polity and efforts at church union in Zambia from 1965-2010.

Sample structure analysis

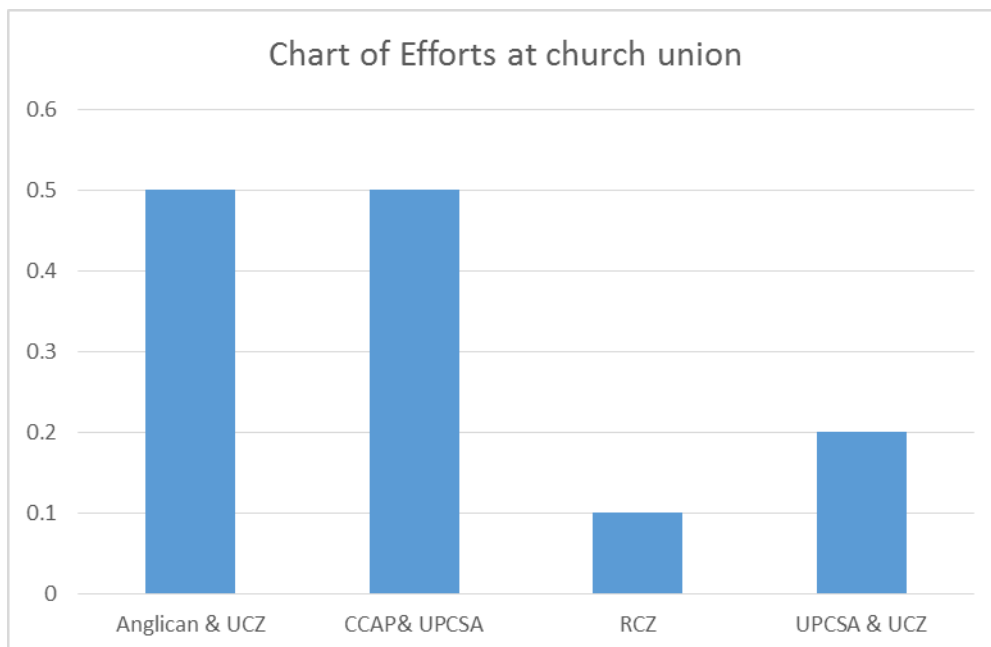


Figure1. Distribution of efforts at church union

The figure shows levels of efforts at church union in Zambia from 1965-2010.

Data analysis and discussion

The authorities acknowledge that the main factors that continue to contribute to the efforts at church union in Zambia from 1965-2010 have been influenced by political, legal, educational, religious and ecumenical discourses.

5.3.1. Provisional sample structure analysis

From the sample structure analysis, it can be deduced that the goal that we identify goes beyond efforts simply to cooperate and accommodate. The missionaries embarked on an tireless and scrupulous process towards organic union, which they believed was God's will for the churches they had brought into being. Despite the criticisms and reservations that hindsight may bring about, the way the union process was handled during and before the formation of the UCZ, and the missionaries' passion for and commitment to the cause, should not be underestimated. It is possible to document only some of the stages on the road to a definitive statement of union. In documenting these stages, Bolink is quoted widely, as he appears on the basis of available sources, to be the only writer to deal extensively with the formation of the UCZ, and his material is uncontested.

What sort of united church is the research envisaging as a result of this study? How would its identity be related to identities of the uniting churches? How would the differences be reconciled? Factors that divide the church are power, privilege, status and protection of 'our' tradition. From the findings of this research, there is little doubt that the current forms of ecumenism need revision. It should be noted that several of the issues/questions raised in this study have not followed to the conclusion. Chapter 6, will deal with the conclusion of this thesis.

Juridical analysis of UCZ, ACZ, RCZ, CCAP and UPCSA

Table. 1.

Themes	Unity	Doctrine	Church membership	Priesthood of all believers
UCZ	Article 3	Article 4	Article XI(4)	Article 8
ACZ	Canon 1 & 1a, Article V	Article V	Article 11, 12 & 13	Article 7

RCZ	Article 4(3)	Article 4	Article 6	Article 9, 18 & 19
CCAP	Article 14	Article 10	Article 17	Article 22
UPCSA	Chapter 2 Appendix E(1), E(2) & E(4)	Chapter 2:1- 2:5	Chapter 1:3-5	Chapter 2.6.4, 2.6.5 & 2.6.6

Table 2.

Themes	Church Discipline	Autonomy	Property	Laity
UCZ	Article 16	Article 17	Article 18	Article 9
ACZ	Canon 24, 25	Article 5	Canon 33	Article 7, Canon 14 & 18
RCZ	Article 4	Article 33	Article 33	Part IV
CCAP	Article 98	Article 28	Article 28	Article 99
UPCSA	Chapter 18	Chapter 12: 46- 51	Chapter 12:69	Chapter 2.6.4, 2.6.5 & 2.6.6

Table 3.

Themes	Baptism	Holy communion	Government of the church	Legal issues
UCZ	Article 5	Article 5	Article 11	Article 17
ACZ	Article 11	Article 14	Article 5	Article 5
RCZ	Article 3, BP 56: 1- 6	Article 3, BP 56: 7- 11	Article 5	Article 33
CCAP	Article 97	Article 97	Article 16	Article 95
UPCSA	Chapter 1:6-7 & Chapter 3	Chapter 1:6-7 & Chapter 4	Chapter 1:8-12	Chapter 12: 46-51

Tables 1, 2 & 3: Juridical Analysis

This section begins with a brief survey of the selected legislative provisions of the church orders of the UCZ, ACZ, RCZ, CCAP, and UPCSA. Discussing the legislative provisions more

clearly relates this discussion to specific ecumenical church polities that will imbue and sustain church unity, since the current ecumenical church polity and provisions on church unity in the ranks of churches and ecumenical bodies in Zambia are not working. This juridical analysis shows the benefits of common legislative provisions of church orders. At the same time, it shows both good legislative provisions and inadequate legislative provisions. It is important to identify whether these legislative provisions are strengthening unity or not.

It is clear from the tables and Chapter 4, that the UCZ, CCAP, and UPCSA have the same roots in Scotland but they live differently in Zambia. The table shows that the RCZ church order follows the Canons of Dort very closely in most respects, but when it concerns the ‘chair’ of the meeting, the word ‘president’ is used. On the contrary, most African Presbyterian churches prefer the term ‘chair’ or ‘moderator’ over ‘president’.

Table number 3 shows that the UCZ, RCZ, CCAP, and UPCSA’s articles on Presbyterianism, discuss the issue that the power of the church is in the hands of the assemblies. Besides that, under the same article the convention of the quorum is raised; for a quorum to be constituted, the elders and the ministers need to be involved. However, I have a problem with this, especially in the CCAP and UPCSA, where deacons of those institutions are not part of the quorum.

5.3.2. Church government and unity

The table shows that the four church orders of UCZ, RCZ, CCAP and UPCSA have shared historical development of Presbyterian Church government. However, these churches follow the principles of Presbyterianism, in particular, the principle of the rule by plurality of elders at the local congregation, and the principle of submission of a local governing body to a higher governing body. In addition, the unity of church finding its most concrete representation in the connection of churches and their elders in regional and trans-regional. In that case, I want to argue that the last point on unity is a good principle but most churches of the Presbyterian family are not connected to each other as denomination. As seen in the table, the ACZ church government shows that it is governed by bishops, while the UCZ, RCZ, CCAP, and UPCSA are governed by elders who are spiritually mature, and the congregations themselves.

From the legislative provisions of the UCZ, ACZ, RCZ, CCAP and UPCSA, it is clear that in principle these churches are not against church unity, which view is supported by their

legislative provisions. A campaign needs to be launched to raise awareness of the kind of church unity that is sought.

5.3.3. Doctrine

From Article V of ACZ, it is clear that the constitution lays down the episcopal synod which consists only of bishops of the province who have final authority in matters concerning preservation of the truth of the church's doctrine, purity of life, and worthiness of worship. Synods have very wide legislative authority, but in matters on faith and order, the bishop has the final word.

From the legislative provisions, the UCZ, ACZ, RCZ, CCAP, and UPCS believe that the Bible is the word of God. It is clear that the UCZ, ACZ, RCZ, CCAP, and UPCS agree that the Holy Spirit makes Holy Scripture the word of God, the message in which God reveals himself and gives himself to humans. This work of the Holy Spirit is an incarnational event; the word of God is made flesh among us. It is up to all believers, and to the church, to open the way for the advent of this gospel of God. In view of this, Christians and churches have an interpretative task to allow the word of God to speak for itself. With regards to the interpretation of scripture there is a need for hermeneutical keys, exegetical methods, and legitimacy of interpretation.

5.3.4. Church Membership

The traditional model of a roll of members (a list of regular congregants) is inherited from missionaries. The result of the missionary-inherited model of church membership on the traditional understanding of membership, is that today, church members are not interested in the traditional membership structure. They want a church with open doors, not a legally binding prescriptive list.

The research observed that most members of protestant have a kind of dual church membership within protestant churches and evangelical churches, for example the RCZ is a member of both the CCZ and EFZ. This is gradually becoming normal in most of the mainline churches. Because of the pressure put on mainline churches by evangelicals, most of the mainline churches have been inviting most of the evangelicals to their churches. As earlier discussed in Chapter 4, there is a tension between evangelical Christianity and Protestant Christianity in Zambia. This has resulted in the rise of a dual membership problem in the church in Zambia. Here, Johnson (2009:90) quotes John Calvin, who said that all believers in the church are considered equal in the eyes of God. The question that should be addressed here, is where (and

with in whom) the authority resides in the Protestant churches in Zambia. However, this is also seen in the ecumenical bodies' question of lay Christian involvement, which is weak, consequently affecting efforts at church unity. It is clear that lay Christian leaders want to have more active participation in the running of churches and ecumenical bodies. The church should not be limited to membership.

5.3.5. Priesthood of all believers and the laity

The above tables include both the clergy and the laity. The inclusion of the laity as part of ministry shows that the main emphasis of these churches is the service of a priesthood of all believers. Here, the emphasis is on the service of the church to the world, and its emphasis on the participation and responsibility of all lay people and clergy in the church's mission.

After comparing the constitutions of the UCZ, ACZ, RCZ, CCAP, and UPCSА, it is clear that the constitutions of these churches need to be reviewed and brought up to date in order to allow the laity to have a greater role in the running of the church. The Reformed teaching of the priesthood of all believers should be taken seriously. On the basis of this research the concept of the priesthood of all believers has not been taken seriously by most of the Protestant churches in Zambia. A review of the priesthood of all believers in Chapter 4, illustrated that the involvement of lay Christians in ecumenical bodies is weak, consequently affecting efforts at church unity. It is clear that lay Christian leaders want to have more active participation in the running of churches and ecumenical bodies.

5.3.6. Autonomy and legal issues

It is possible to see the place of autonomy in the legislative provisions of these five churches in the tables above. As mentioned in Chapter 4, the discussion on the autonomy of the UPCSА in Zambia from the UPCSА in general has been focusing on Venn's three 'selves': self-governing, self-propagating and self-sustaining. The main problem is identified in the UPCSА Synod of Zambia's strategic plan (2007-2009) on the weaknesses to which urgent attention must be paid in order to resolve the problems on matters of governance. However the discussion on autonomy has been one-sided because the issue in question involves the matter of control, power, and authority. The deliberations on the UPCSА in Zambia's autonomy from the UPCSА have tended towards a *modus vivendi* (a matter of agreeing to disagree) for church officers and church members. It is worth noting that the UCZ, ACZ, RCZ, and CCAP have legislative powers on matters of faith and order, but the UPCSА in Zambia has no legislative power. The issue of autonomy has affected efforts at church union over forty five years.

5.3.7. Property

From jurisprudence, it is easy to see that the highest council has control of the ownership of land and consequent responsibilities. Such interests could be mortgages, leases, licenses, easements or profits. All these are the responsibilities of highest council to deal with, along rights and liabilities as land owners, or property owners. In the case of the UPCSA, the ownership of land and their interests, are held in the hands of a presbytery. It has already been said in Chapter 4, the highest council does not know what its responsibilities are, especially in ecumenical institutions which were originally set up as pillars, symbols, and tools of ecumenism. It is true that legal ownership rights are with highest council, who have right to use, to possess, and to manage the property. As earlier pointed out, Maluleke (2005:18) argues that the challenge to ecumenical bodies is that if they are struggling, whether concerning structural, financial, or existential reasons, the financial struggle to sustain themselves may very well be their wake-up call. In other words, these ecumenical institutions appear to be working, when in reality are failing in terms of leadership and finances. To the point, the African ecumenical and theological bodies have been weakened due to the loss of skilled leaders. Along with that, these ecumenical bodies are no longer operating according the purposes for which they were established.

5.3.8. Church discipline

In evaluating church discipline within the ranks of the UCZ, ACZ, RCZ, CCAP, and UPCSA, it is important to give a brief historical development of ecclesiastical discipline. It should be said that church discipline has developed through different contexts and with different applications influenced by different political and ecclesiastical situations. The question is: in what way can church discipline reflect the exigency of Zambian reality? The immediate answer to this question is through contextualisation.

Church discipline has developed as a result of different historical and contextual situations. For that reason it is very important to note that there are many Reformers who contributed to the development of church discipline. Along with that, church discipline aims at maintaining the purity of the church, which is the Body of Christ. The other point that has affected efforts at church union over forty five years in Zambia was the issue church discipline. I will come back to the discussion on church discipline.

5.3.9. Baptism and Holy Communion

Evaluating the UCZ, ACZ, RCZ, CCAP, and UPCSAs views on Baptism and Holy Communion, it is clear that these churches in Zambia can achieve the visible unity they seek as one of the essential prerequisites is that they should be in basic agreement on the sacraments. From the legislative provisions on Baptism and Holy Communion, therefore, these churches are already in agreement. As much as there is wide agreement on Baptism and Holy Communion, it appears that these churches do not agree on understanding of interpretation of scripture regarding Baptism and Holy Communion.

Table 4. National Ecumenical involvement

Membership	CCZ	TEEZ	EFZ	ZINGO
UCZ	Yes	Yes	Not	Yes
ACZ	Yes	Yes	Not	Yes
RCZ	Yes	Yes	Yes	Yes
CCAP	Yes	Yes	Not	Yes
UPCSA	Yes	Yes	Not	Yes

Table 4, shows which of these churches are members of these national ecumenical organisations. However, their basis for church unity has been influenced by CCZ, TEEZ, EFZ, TEEZ, and ZINGO.

Table 5. National Ecumenical involvement

Membership	CHAZ	MEF	Bible Society
UCZ	Yes	Yes	Yes
ACZ	Yes	Yes	Yes
RCZ	Yes	Yes	Yes
CCAP	Yes	Yes	Yes
UPCSA	Yes	Yes	Yes

Table 5, shows which of these churches are members of these national ecumenical organisation. However, their basis for church unity has been influenced by CHAZ, MEF, and the Bible Society.

Table 6. African Ecumenical involvement

Membership	ACRC	AACC	CWM African region
UCZ	Yes	Yes	Yes
ACZ	Yes	Yes	Not
RCZ	Yes	Yes	Not
CCAP	Yes	Yes	Yes
UPCSA	Yes	Yes	Yes

Table 6, shows that these churches are members of these African ecumenical organisation. However, their basis for church unity has been influenced by the ACRC, AACC and CWM, African region.

Table 7. Global Ecumenical involvement

Membership	WCRC	WCC	CWM
UCZ	Yes	Yes	Yes
ACZ	Yes	Yes	Not
RCZ	Yes	Yes	Not
CCAP	Yes	Yes	Yes
UPCSA	Yes	Yes	Yes

Table 7, shows which of these churches are members of these global ecumenical organisations. However, their basis for church unity has been influenced by the WCRC, WCC, and CWM.

It is important to note that questionnaires were selected as specific instruments for collecting data. According to Wilson and McLean (1994: 3):

The questionnaire is a widely used and useful instrument for collecting survey information, providing structured, often numerical data, being able to be administered without the presence of the researcher, and often being completely straight forward to analyse.

Two separate questionnaires were designed and distributed among the willing church leaders and church members (past and present) at CCZ member churches. Though questionnaires (especially the self-administered and open-ended questions type) give participants the freedom to express themselves on issues being researched, the participant's response rate is always going to be low.

This research ensured that all participants were consulted and asked to sign a consent form prior to getting involved in the study. The church leaders and church members (past and present) who participated were given a deadline for submission and were consistently reminded to complete and return the questionnaires before the due date. Some of the church leaders and church members took unnecessarily long to return the completed questionnaires,

Table 8 Sample used in evaluation

Respondents	Samples	Method	Demographic characteristic
Church leaders	50	Questionnaire	UCZ, ACZ, RCZ, CCAP and UPCSА
Scholars	30	Questionnaire	UCZ TC, TCCA, JMTC and St. John's Seminary
Church members	20	Questionnaire	UCZ, ACZ, RCZ, CCAP and UPCSА

Table 8 shows that a total number of 100 participants volunteered to take part in the research study. 50 were churches leaders, 30 were scholars, and 20 were church members at the UCZ, ACZ, RCZ, CCAP, and UPCSА. These included both men and women. Fifty church leaders, both ministers and lay leaders agreed to participate. Questionnaires were sent out by e-mail, accompanied by reminders to 50 church leaders but as the number of responses show above, the response rate was very high. It is obvious that church leaders have a lot of interest in issues regarding church polity and ecumenism for them to attend to and completing a questionnaire. This completion must also have been a priority to the thirty scholars who participated in the study, both theologians and non-theologians at the UCZ TC, TCCA, JMTC and St. John's Seminary. Twenty church members, both active and non-active, participated in the study.

In evaluation of the churches UCZ, ACZ, RCZ, CCAP and UPCSA, during this period from 1965-2010, differences became clear and divisions among churches were most distinct in the area of tribalism: RCZ and Anglican among the Chewas; PCSA in Zambia, and CCAP among the Tumbukas; and UCZ among the Bembas and Tongas. In particular two responses emerged: support of ecclesial efforts to unify the churches which did not join the UCZ in 1965; a positive response to the state efforts to unify the church.

The results and recommendations of this thesis are to be made available more widely than to just the participants and scholars, although the participants and scholars would have priority access. Theological colleges and ecumenical institutions and churches would also greatly benefit from this study, especially because it has emerged from the context of Zambia. Generally, this study is for all those who are involved in theology and religious studies. It is my wish that this study encourage those who are involved in ecumenism, church polity, church history and theology. Apart from that, the responses from scholars on church polity should be viewed as church polities. At the same time, church polities as a language that facilitates interaction helps to remove the notion that church polity is overly legalistic.

It is clear from the responses that the challenge for most theological faculties is that they focus more on scholarly achievement and technicalities of church polity rather than multilingualism regarding polity in spite of fact that church polity is ecumenical in nature. Most theological institutions ignore the very important area of multilingualism and in fact, most of these interdenominational theological institutions are not appreciated because of this area of study. In my view, Christians should learn from one another so that no one monopolises the true faith or practises it better than the other. The church should be forever one, rather than divided. From the responses of scholars, it is clear that theological students graduating from the same theological college have a common shared theological training and identity, but when sent to serve in a congregation each student rather identifies with their denomination, whether the UCZ, ACZ, RCZ, CCAP and PCSA.

Table 9

Sample used in evaluation

Respondents	Samples	Method	Demographic characteristic
Church leaders	30	Questionnaire	CCZ, TEEZ, MEF, EFZ, BSZ
scholars	20	Questionnaire	University of Zambia and Copperbelt University, University of Stellenbosch, and University of Pretoria and University of Western Cape

Table 9. Sample evaluation of church polity and church unity

Table 9 shows that a total number of 50 participants volunteered to take part in the research study. First 30 were churches leaders, second 20 were scholars at University of Zambia and Copperbelt University, University of Stellenbosch, University of Pretoria and University of Western Cape. Two hypotheses are posited based on the responses of the questionnaires, namely using church polity and church unity mechanisms, using church polity tradition and church unity tradition for Christians, and using an African world view for those who cannot identify themselves with the church polity and church unity tradition of ecclesiology. While evaluation of bodies such as the CCZ, MEF, TEEZ and EFZ are described as first-phase ecumenical instruments in Zambia, organisation such as the Bible Society (BSZ) were stronger and more effective vehicles for promoting church unity than the MEF, CCZ and EFZ. In establishing the MEF, through handing over the work of mission organisation, the missionaries hoped that these bodies would be a more effective instrument of promoting ecumenism in Zambia than the missions had been. Before and during Zambian independence in 1964, Zambia had no university, and their graduates were trained at universities outside the country. This situation promoted the need for establishing a university, a goal which was achieved a year later (Masaiti and Mwale 2017: 467).

It is evident from the responses that most of protestant churches followed the mission policy of the European missionaries. It was difficult for them to develop their own mission policies after independence. From the above, the observation can be made that European missionaries

had delayed ministerial training for Africans. This was not encouraged in the Dutch Reformed Church Mission as earlier discussed in Chapter 4. The people started viewing the mission enterprise as part of the larger colonial society.

This research was conducted using a survey by Cohen, Manion & Morrison , who observed that:

A survey has several characteristics and several claimed attractions; typically it is used to scan a wide field of issues, populations, programmes etc., in order to measure or describe any generalised features (2007:206).

Two separate questionnaires were designed and distributed to all the willing participants including church leaders and scholars.

5.4. Church discipline and conflicts in churches

Examining the responses from the church leaders and scholars, the church in Zambia has taken responsibility to address the urgent problems of ecclesial divisions, ecclesial conflicts and ecclesial disputes in secular courts which is seen as anathema and has the status of taboo. The recourse to the secular legal system to adjudicate Christian disputes is an acknowledgement of failure. This must be frankly faced. An ethos of unity would avoid this at all cost. It contributes to public embarrassment of the church. Christians need to speak with one voice about this sad practice, viewing disputes and differences within the church as solvable by the church itself, and solve them in a uniquely Christian way. In pre-colonial Zambian society, discipline was exercised by parents in a family arrangement, parents having had a right to discipline their children. In a community, the observation of community morals was used to maintain peace, law and order. When people defaulted in community morals, they were disciplined by the community leaders, especially those who were practicing bad behaviour such as stealing.

5.4.1. Inherited models and the conception of church discipline

Verstraelen-Gilhuis says that, when dealing with church discipline cases in church councils, the European missionary used the court cases of traditional society: instead of the chief who was the head of a village and therefore the judge, the white missionary became the judge. The missionary combined the traditional model with European formal legal procedures. Both systems were used to reinforce one another (VerstraelenGilhuis 1982:327). In many cases

missionaries acted as judges and their word was final. Many disciplinary cases were related to Christian life rather than to doctrinal issues.

The churches in Zambia have inherited a conception of church discipline that is understood ‘as a way of purifying the church’, in order to show “how we use church discipline”. We have come to understand that church discipline helps to uphold God’s honour against anyone whose grave error or sin would deny and disgrace Christ, and it assists in serving the costly grace of the gospel by calling such sinners to repent. It also facilitates the restoration of sinners to truth, sanctity and fellowship as brothers and sisters in Christ. Along with that, it rallies round to deter others from being led astray by false doctrine, or the temptation to conform to the world’s behaviour. In addition, it helps to save the church from the infection of false doctrine and its witness from public scandal, to maintain the unity of the Body of Christ, and to save the church from God’s judgement (UPCSA, Confession of Faith, Chap. 2, Article 24, Section 1-7).

5.4.2. Conceptualising Church discipline

As it was discussed earlier in Chapter 3, whenever one talks of ‘ecclesiastical discipline’, one thinks too willingly only of the maintenance of certain standards of conduct through their enforcement by appropriate penalties. This may mean the training of persons so that they may conduct themselves according to the given standards.

One of the troubles here is that the word ‘discipline’ has a range of meanings. In our usage, discipline comes from the Latin *discipulus*, a learner, novice, or disciple, and is a derivation of *discere*, to learn, which involves the process of inner education (Oden 1982:234). In the Hebrew Talmud, it refers to a learner who understands the importance of participating in a reflective process, instilling both theory and practice. The Christian concept of discipline has the same meaning as the Latin *disciplina*, which signifies the whole range of nurturing, instructional, and training procedures that disciple-making requires (Packer 1993: 220, see Macquarrie and see Childress 1986:159). In addition, it has an element of punishment and correction. It refers to approaches that put emphasis on character formation, the teaching of self-discipline, and acceptable behaviour.

From the study of ascetical theology, we learn that discipline is “concerned with the development of Christian life, and in particular with training in self-discipline and prayer” (Waddams 1967:18). It deals with everyday habits and can only occur within the fellowship of the church. It is connected to attitudes and practices, and is therefore linked to human behaviour. On the other hand, Macquarrie and Childress affirm that discipline should aim at

reconciliation and at rehabilitation of those who have injured the community. This is where discipline, as the maintenance of standards, passes into the more important kind of discipline which has to do with the forming of disciples and their training in the Christian life (1986:159).

5.4.3. Historical perspective of Church discipline

We are aware that by the sixteenth century, the Reformers wanted to re-create disciplinary practise and to restore the perceived godliness of the first and second centuries. With this in mind, the Reformers instructed the congregations to hear the word of God and also to practice what they had heard. For this reason they organised bodies that comprised both ministers and laymen. The purpose of these bodies was to chastise church members, correct them, and settle disputes between them. The members of these bodies were expected to be role models of piety and godliness (Graham 1996:4-10).

5.4.4. John Calvin's position on Church discipline

Calvin had three goals for church discipline. Firstly, he thought that the church was to be kept pure because it was the body of Christ. For example, if a person who could not partake in Holy Communion was admitted to it, for Calvin this was sacrilege, the same "as giving the body of Christ to dogs" (Baxter 2000:15). Second, church discipline should be used to prevent the corruption of the good in the church, implying that bad examples are easily followed by weaker Christians because they think good examples are difficult to follow. Third, discipline will encourage the sinner to repent and thus be guided back into Christ's flock.

In my view Calvin's position on church discipline can be easily identified in a number of Protestant churches in Zambia and it has continued to gain ground in Africa. For instance, in Zambia many Protestant churches still discipline Christians because of the errors they have committed by excluding them from the Lord's Supper. In many ways, the Protestant churches in Zambia practice and exercise church discipline as it was done in the sixteenth century. In 2001, the Reformed Church in Zambia excommunicated eight ordained ministers based on doctrinal positions on liturgy (*Post Newspaper of Zambia*, 7th March 2001). In 1993, a part of the UCZ youth wing broke away from the main body to become the Grace Ministries Mission Church (GMMC) in a dispute over doctrinal positions on liturgy (which were described as 'Pentecostal practices' and were regarded as not to be reformed practices). The launching ceremony of GMMC drew 3,500 people. The UCZ leadership failed to handle this matter adequately. It was argued by the Moderator of the UCZ that the new ideas of worship the UCZ youth wing were talking about were contrary to the teaching of the Bible. He said this in

justifying the church's position for excommunicating the UCZ youths (Gifford 1998:368). I however, think that there is a need to harmonise the tension between those who want to have traditional forms of worship with those, often younger people, who want a more Pentecostal worship style.

5.4.5. Replica of Scottish Church discipline

The worst types of offences that were disciplined in the Church of Scotland were: religious dissent or unorthodox practise, Sabbath breach, disobedience to the Kirk (Church), absence from Holy Communion or sermons, quarrels, magic, witchcraft, murder, as well as marriage questions. For instance, entering into marriage secretly, without permission of the minister or civil magistrate, was an offence (Cameron 1972:44). Clandestine (secret) marriages were forbidden, and divorces were only allowed in the case of adultery. Along with that, sexual offenses/sins like fornication, prostitution, and adultery were punishable according to the Levitical law of scripture. These offence, which formed the basis for church discipline in Scotland (though not specified in the first or second Book of Discipline), were accepted as punishable offences during the sixteenth century. When the Scottish missionaries came to Zambia in the nineteenth century, they brought with them the sixteenth-century version of church discipline; in particular their punishable offences can be identified in present-day Zambia. Though the Scottish missionaries are no longer in charge of the missionary churches in Zambia, these missionary churches can still be seen to be continuing sixteenth-century practices.

Some of these punishable offences are even found in the Zambian Criminal Penal Code, which owes its origins to nineteenth century England, as the basis for punishment by the State. It was a model for a new penal code that was used in the colonies. These offences came to be included in the Criminal Penal Code through the influence of European missionaries, *inter alia* the Scottish missionaries. The arrival of these missionaries in Zambia coincided with British colonial rule in Zambia. To a large extent, the move to control the moral life of the Zambian people was initiated by both the British colonial government and the European missionaries, who worked together to formulate the punishable offences. According to Verstraelen-Gilhuis, the European missionaries did not like some African practises because they were unchristian (1982:77). For example Zambian traditional dances, drunkenness, and marriage ceremonies without consent of the church and the Civil magistrate, were prohibited both by the church and by state law (Criminal Penal Code, Chapter 87).

During the colonial regime state-church relations in Zambia were very close, because the missionaries were providing social services, for example education and health services, and the state used to give education grants.

5.4.6. Church discipline and the case of Alice Mulenga Linshina

The type of church that came to Zambia was a divided church often following the traditions of the missionary 'mother church'. This brought about a clash with the African concept of faith and practice as it conflicted with African traditional religion. The new religious and political context in Zambia gave rise to African Nationalism as well as a religious upheaval leading to the birth of African Independent churches, such as the Lumpa Church of Zambia (Lumpa was a home village of Alice Mulenga Lenshina). The Lumpa church was started by Alice Mulenga Lenshina (1924-1978). She was an illiterate woman without any formal theological training who organised an authentically African church. She was raised as a Presbyterian under the Church of Scotland mission. She was expelled from the church because of her effort to inculcate the gospel. She was excommunicated by the Presbyterian Church which accused her of being a heretic (Ipenburg 1992:240). The Lumpa Church shunned the sacrament of Holy Communion because it was viewed as an ancestral rite, specifically because of the theme of memorial attached to the Eucharistic rite. This illustrates that the earlier missionaries never considered inculturation, or innovative approaches in mission work (Anderson 2001:11-12).

The Lumpa Church also provided cultural resistance and socio-political protest to the nationalist government of President Kenneth Kaunda, although they rejected traditional rituals, adultery, divorce, polygamy and tobacco and alcohol. This church was banned after independence in 1964 due to the fact that the church had taken on a political character by refusing to pay taxes and fortifying their churches so that the government could not enter. Alice Lenshina's followers were gathered into Lumpa villages where they became a body expedient of their own, a sort of independent theocratic peasant state. When Zambia achieved its independence in 1964, this independently theocratic state was perceived as a threat. Many people were killed in the process of the government's attempt to ban them (Msiska 2010:60). Lenshina's ministry was not easy. She spent most of her life in detention in various isolated places in Zambia. Three years prior to her death, she was released from detention and put under house arrest (Kondolo 2011:19-23).

5.4.7. Church discipline and the case of Emilio Mulolani

Another African initiative church was the Sacred Heart of Jesus; this was started by an ex-seminarian of the Roman Catholic Church in Zambia named Emilio Mulolani. The Roman Catholic Church excommunicated him in 1957, because of the secession he led to form the Catholic Church of the Sacred Heart (Garvey 1994: 165-167). The focus of the church was on the holiness of the church. This church attracted many Africans due to the level of inculturation in the preaching of the gospel. Most of the European missionaries rejected his contribution because he was a common lay man and they questioned his theology (Garvey 1994:16). They condemned him as heretic. He left Zambia for Southern Rhodesia (Zimbabwe) and South Africa. In South Africa and Zimbabwe, he “witnessed the deep-seated racism and apartheid policies of whites and he became persuaded that Africans have to find their own way towards theology” (Garvey 1994:168). To the point, the formation of African Independent churches is a result of churches needing to be contextual and relevant.

The other way of addressing this problem especially in Zambia is to contextualize the church polity. What is disappointing is that the large numbers of Africa Independent churches have not received the attention which they deserve among the people of Zambia. This is because of the lack of concern given to them by people of Zambia who are not keen to join these churches, because it is assumed that their approaches to inculturate the church practices implies that they are departing from the true theology.

5.4.8. Provisional assessment

The cases of church discipline in Zambia seem to be extreme and an act of suppression by the churches, because every person has the right to air their grievances, but some churches do not give an opportunity for Christians to defend themselves. Further, some church members are disciplined without having been taught the purpose of discipline. To make matters worse, some Christians are disciplined on the basis of rumours alone. As if that were not enough, discipline has been misunderstood as punishment only. In one way or the other, according to the Apostle Paul (1 Timothy 3:14) the church is the “...pillar and foundation of the truth”, but here the church does not reflect justice and fairness. Such outrageous activities in the church, which is the body of Christ, show that church polity and the practice of ecclesiastical discipline does not reflect the reality of Zambia. Many mistakes are made in processes of handling church discipline, even though the church officers are not always aware that they are making mistakes.

The twentieth century discovery of a more biblical perspective is only true of formal, global conversations, not of individual, particular congregations in Zambia, where we understand discipline to be “a replica of the European missionary churches”. In fact, this implies that church discipline is wrongly used to show that Church officers have authority or power. Duncan notes here that church discipline is used for oppression of Church members instead of being used for restoration, reconciliation, and reintegration into Christian fellowship (2010:4, 7).

5.4.9. Is it the exercise of ecclesiastical discipline the role of the church or a civil magistrate? Church discipline has gone through a long process of development to reach its current state of practice in Zambia. The need for church discipline can be identified from the sixteenth century. Here, we see three options for church discipline. First, the separation of ecclesiastical discipline from the civil magistrate, as supported by Luther and Bucer. Secondly, there were those like Zwingli and Bullinger who saw no problem for the civil magistrate to handle ecclesiastical disciplinary matters. Thirdly, the combination of the church and the civil magistrate in handling ecclesiastical discipline, a position favoured by Calvin and John Knox. In Protestant churches in Zambia we recognise two of these views: firstly, those who favour the independence of ecclesiastical discipline from the civil magistrate, and secondly, those who are in favour of the civil magistrate handling ecclesiastical matters. John Knox’s campaign to put church discipline on the same footing as preaching and sacraments as marks of the church, shows how important this matter was for the Church of Scotland. Most of the Presbyterian churches have followed this position.

5.4.10. Reconstruction of procedures of church discipline

Matters of ecclesiastical discipline have developed through different contexts, with different applications, and influenced by different political and ecclesiastical situations. The question is how church discipline can reflect the exigencies of the Zambian reality and what this will mean for the church order. Of course, this requires the contextualisation of church polity.

Coertzen suggests that the church order should contain the procedures of church discipline which help the sinner to be aware of sin rather than to be threatened by it, as in civil law. In the latter case, church discipline loses its pastoral character (1998:83). Church discipline is a work for Christ and the function of the church. The rules of church disciplinary procedures should help to protect the rights of its members. It is easy to see that the rules of church disciplinary procedures are difficult to interpret and implement. This calls for theological and juridical

reflection. Implementation of church discipline is not always straightforward. Therefore, the churches require specialised people or education in this area to implement church discipline.

5.4.11. Ideal interpretation of Church discipline

At the time of the Reformation, and since, church discipline was regarded as the mark of a true church. It was intended that people should be living the preached gospel. According to Forrester (1997:88) the structure of church discipline then turned into narrow, rigid, oppressive instruments of scrupulous social control rather than guidelines of freedom in fellowship. This has the potential to blind the church for the need for restructuring church discipline in any church (Forrester 1997:88-90). Further Forrester defines church discipline as learning, a process of discipline in both individual and community, to grow in faithfulness. Discipline is personal, and necessary, for the disciple: it is about following a person rather than obeying rules, and fearing to break rules, which may be a focus for penalty. He says “discipline should bring people into fellowship and hold them back into fellowship” (Forrester 1997:89). Discipline should help to maintain and restore relationships in order for the people to grow and develop.

Barth’s position is that the church cannot do anything to make itself holy, because holiness is from Jesus Christ who is the head of the church. In one way or the other, this has implications with regard to the practice of ecclesiastical discipline in the sense that Barth suggests that the church cannot control a person with regard to his bad actions or behaviour. Barth further argues that the church cannot exclude or separate from someone who is unholy (see Barth 1967:67ff.). We need to rise up to the true meaning of church discipline, by understanding the nature of sin in the church.

Koffeman says that the issue of the nature of sin is still an unresolved question in the bilateral dialogue between the Roman Catholic and Reformed traditions. He suggests that the church should take seriously the faithfulness of God because it is stronger than the unfaithfulness of Christians (1998:79-99). In fact, God’s faithfulness is stronger than errors and resistances to the word of God. The Reformed traditional view on the issue of sin is that sin affects the visible church and the church may sin. Radical forgiveness of sin as a decisive event between God and man is lacking in the ecclesiological concept of constitutions or church orders (Koffeman 1998:79-99).

Here Duncan criticises the European missionaries because they were not sensitive in handling cases of discipline. He identifies that in mission education, the missionaries imposed a

hierarchical and authoritarian approach to discipline, and at the same time they were departing from the norm of good forms of discipline so as to promote oppressive forms of discipline. This was very different from African traditional forms of discipline, where counsel was given in order to produce mature members of the society, and where sanction was reserved for completely unruly people (2003:386). I agree with this, but I try to come to the matter from a different, yet compatible, perspective, i.e. that church discipline should not be oppressive and should not be a way of controlling the moral behaviour of the Christians.

As earlier discussed, there is need to have a common vision for church unity in Zambia. This can be done from juridical point of view. by drawing from the provisions of church polity of difference denominations which belong to the CCZ, seeking points of convergence. It is also found that there are many complementary and overlapping legislative provisions in the five denominations that have been investigated from the point of departure of their church polity. Here, Reuver (2000:1) holds that for “the church to remain credible [it] needs juridical structures and laws which balance, stability, and openness to change.” This is true: for the church to be more stable, it needs juridical structures and laws. A common juridical structure and laws will ensure a strong union church.

This section has shown that it is possible for churches to have a common church order based on the identification of legislative provisions that are common to each denomination. This same juridical analysis can be applied to the constitutions of the ecumenical bodies to show their common provisions to form one ecumenical body. The benefit of a common church order is that ecclesial conflicts and disputes will be resolved in a specifically Christian way, following procedures relative to each denomination.

5.5. Summary

Church unity can be accomplished in Zambia if we take the laws of the church seriously. The rule of law in the church brings about order and unity. One of the functions of the rule of law in the church is to distribute authority and regulate power. From an African worldview, the person who can bring about unity is one person in the community called a leader of that particular community. He should command authority and bring the people together. This is in contrast to the Western world view, where a group of people needs to discuss the possibility of unity. In a biblical sense, believers are encouraged by God to be one. Finally, the church is a

community of rules, regulations and laws. In an African worldview, the church is not exclusive but inclusive.

5.5.1. Ecumenical dialogue on ethical issues

These rules and norms of church legislation are not yet in force in churches in Zambia, their relationships, unions of churches, and church communities having not yet been translated into adequate juridical terms and legal forms. No foundation exists for the current ecumenical initiatives, projects, programmes, and unions. It is found that in the Zambian ecclesial setting, churches (especially those that belong to CCZ) have many relationships and unions of this nature, in others words, churches whose church legislation has developed into adequate juridical processes. The basis for these relationships has been dialogue on ethical issues, for example, the HIV/AIDS pandemic.

5.5.2. Public events by Ecumenical bodies

It has been observed that public events which are regularly organised by ecumenical mother bodies, such as various churches coming together for an event such as Palm Sunday, are powerful ways of inculcating messages regarding church unity. Such events organised by the ecumenical mother bodies could play a major and constructive role in this regard. Common provisions in church constitutions, church orders, and regulations, should be established, and should assigned with the responsibility of assisting churches with disputes and conflicts.

5.6. Conclusion

In a very simplistic manner, all Zambian political and historical problems have contributed to the lack of effort at church union. It is therefore no surprise that historically the UCZ has explored solutions on how to deal with church union issues. As such, the development and establishment of separate and specific mission churches under the direct guardianship of the UCZ can be seen as a way in which this church dealt with the mentioned issue of race and cultural diversity. Regarding the motives for segregation of Zambian society, as earlier pointed out in Chapter 4, the attainment of political independence from British rule faced Kaunda with the task of building a new, united nation. From 1964, the motto “One Zambia, One Nation” was proclaimed. Kaunda was concerned with promoting a united approach to religion, and religious education. It should be remembered, however, that the problem of the Lumpa Church uprising in 1964 confirmed Kaunda’s dislike of the way in which the churches had imported

their divisions into Zambia (Kaunda 1973:16). In Kaunda's view, a common language and culture were important cohesive factors in bringing people together (1966: 81). The idea of harnessing Africa's potential is therefore understandable as the long cherished dream of African leaders is that of an African rebirth, revival and renewal of as a remedy to address the problem of division. This idea has been there since the onset of decolonisation in the late 1950s. Kenneth Kaunda's humanism also played a large part in promoting the ideas stated above. In this regard, Kaunda believed that religions represented in the country were equal. Kaunda makes it clear that:

Zambia is a country of many religions - Christianity, Judaism, Animism, Hinduism, Islam, and others. I did not feel it was my place as President of the new Republic to adjudicate between them, to declare this religion or that, 'official' so far the State is concerned. Each has the right to exist and it is my desire that believers of all faiths should live together in harmony. We are after all, human beings. We certainly cannot afford to add religious divisions to the tribal differences which threaten our national unity. Because I happen to be one of those odd people who feel equally at home in a cathedral, synagogue, temple or mosque. I recognise the power inherent in all the major faiths and urgently desire to see that power is harnessed for the welfare and good of humanity (Kaunda 1973:28).

This comes to a clear expression in the establishment and in maintaining the UCZ and other Protestant churches. The unique reality of the history of each church within the family of Reformed churches, is that social dynamics as they played out in the broader context of Zambia had a direct impact on especially the structures of these churches, in a church juridical sense, as well as on their mutual relationships.

In conclusion: in a World Council of Churches study on confessions, the importance of confession in the Reformed tradition has been stated since the earliest of days of its awakening until this very day. This finds direct expression in the history of the family of Reformed churches. However, one can also ask whether these (new) confessions bring unity amongst churches of the Reformation, or not. The same the question can be asked with regard to the role that the Belhar Confession plays in the struggle for unification between the churches within the family of Reformed traditions in Zambia. The WCC Assembly of Porto Alegre (2006) spoke of:

Unity as a *koinonia* given and expressed in the common confession of the apostolic faith; a common sacramental life entered by the one baptism and celebrated together in one Eucharistic fellowship; a common life in which members and ministries are mutually recognized and reconciled; and a common mission witnessing to the gospel of God's grace to all people and serving the whole of creation (Rivera-Pagán 2007: 255-256).

As noted in the previous section, Koffeman is of the opinion that confession, in essence, brings about (church) unity. As earlier discussed in Chapter 3, Koffeman (2014: 132-133) distinguishes four quality markers of the church: inclusivity, authenticity, conciliarity, and integrity. The quality of church life can be assessed by taking these quality markers as criteria which can be helpful to unite churches. Since 1965 with the formation of the UCZ, unity between the Protestant and Reformed churches has been an illusion, despite the fact that these churches have been in a process of church re-unification for almost five decades. As such the churches are still sharply divided according to race/ethnicity, and this holds true for the principles of the models followed in the establishment of separation. The task of this chapter was to discuss the future of church union in Zambia. It is necessary to make such a review because of both attitude and action in fulfilling God's word, which states "that they may be one, as we are one", according to John 17. The conclusion of this thesis is discussed in Chapter 6.

Chapter 6. Recommendations for the future research

I conclude this thesis and indicate the answer to the research questions, giving recommendations for future academic research. How can we account for the fact that church union is still far from complete in Zambia? And to what extent can the study of approaches of church polity and efforts at church union contribute towards the process of church union?

6.1. Introduction

This thesis aimed to point out the approaches at church polity and efforts at church union in Zambia from 1965-2010 from a historical perspective. The preceding Chapters dealt with issues related to the efforts at church union by especially the UCZ, ACZ, RCZ, CCAP, and UPCSA and ecumenical bodies, the efforts at church union of these churches, as well as the other forms of ecumenism in Zambia. These and other matters have been evaluated from a theological, ecumenical, contextual, missiological and juridical perspective and concluding remarks were even given in each of the preceding Chapters. Specific attention has been given to aspects of ecumenical efforts from a church historical perspective, with specific relevance to the Protestant churches and ecumenical bodies in Zambia. This was supplemented by a discussion on the interpretation of approaches to church polity and efforts at church union in Zambia as proposed throughout the previous Chapters. Additional remarks are made to highlight the significance of the proposed understanding of efforts at church union from 1965-2010 with a specific focus on promoting an ecclesiology of ecumenism in line with the understanding of efforts at church union that would follow. Due to the current importance of this discussion I continually remark on the relation between the Protestant churches in Zambia and the UCZ, ACZ, RCZ, CCAP and UPCSA. I end this Chapter, and this thesis, with some brief remarks on the processes of re-unification of Protestant churches in Zambia. This Chapter contains recommendations on how Church polity should work in Zambia. These recommendations are divided into four groups. The first group focuses on recommendation for the future research, second, an evaluation of the research, and third, the implication of the research for church polity, and finally, a recommendation for the model of ecumenical church polity for the Protestant churches in Zambia.

6.2 Recommendation for future research and implementation

For church polity to continue reflecting the reality of Zambia, there is an urgent need to make a church polity commentary for the church orders of the UCZ, ACZ, RCZ, CCAP, and UPCSAs, and a church order guide. From the findings of this research, UCZ and ACZ have a church order guide which they use for TEEZ theological Education of Laity in Zambia. As mentioned in Chapter 3, TEEZ trains tutors and produces course materials explicitly in preaching, counselling, teaching, leading church meetings, and setting up constitutions (in particular for the UCZ and the Anglican church). At the completion of each course, a certificate is issued to a student. The weakness of this theological training is that it is not accredited by any accreditation board for quality assurance. I am of the view that similar church order guides can be developed for RCZ, CCAP and UPCSAs.

It is also necessary to make a dictionary for church polity with well-defined terms within the African perspective of church polity. Also, a guide is required to explain the extent of legal provisions in church polity. As was earlier discussed, there are two divergent positions regarding the legal provisions within the Reformed tradition of church polity. The first position does not want legal provisions in the church order, and the second position advocates that we need legal provisions in the church order. My position is that we need a church order that has legal provisions, because church polity is a theological science, and for that reason a church order is always based on the principles and theories of church polity, which has legal theories. According to Koffeman (2010b:2), legal provisions are important for church polity as a juridical science. Du Plooy (2000:170) finds legal provisions in church polity as an appropriate way of treating the theological discipline of church polity. Here Du Plooy (2000:170) calls the juridical approach a juridical science because church polity, constitutional law, criminal law, and disciplinary law all share the same kind of practice of justice (Du Plooy 2000:170-173). From this description, it is clear that legal provisions are important in the church order. However, this position is a realistic approach of church polity for the protestant churches in Zambia.

After the Reformation the idea of law was not promoted, and in fact it was viewed negatively. Here, Luther's concept of two kingdoms and the idea of gospel and law. It had a far-reaching impact on those who followed, who made the separation between the gospel and the law clearer. The development of legal provisions in the church order is a recent development especially in the twentieth century as discussed in Chapter 2, many Protestant scholars having seen the need for legal provisions in the church order. Along with that, legal provisions in the

church order are important in the sense that these legal provisions help to deal exhaustively with church matters; ecclesial conflicts and disputes are dealt with well and resolved in a specifically Christian way, and by following legal procedures. Here Torfs (1995:23) proposes that the legal provisions in church polity create a sound legal culture within the church. Chapter 4, examined the responses from the church leaders and scholars. It was observed that churches in Zambia have taken responsibility to address the urgent problems of ecclesial divisions, ecclesial conflicts, and ecclesial disputes in secular courts which is seen as inappropriate. The recourse to the secular legal system to adjudicate Christian disputes is an acknowledgement of failure. Legal provisions within the church order itself will avoid such public embarrassment for the church. What is more, I advocate that church polity be an independent academic department in Zambia, with theological institutions to establish faculties of church polity. I recommend that the school of Law in the University of Zambia have a Department of Church Law (church polity), due to the issues of church and state, religion and democracy, religion and law, church and culture, and how these affect human rights and the church. Next, I recommend that ACZ, RCZ, CCAP and UPCSA consider serious measures to unite with UCZ. I recommend that ACZ, UCZ, RCZ, CCAP and UPCSA produce church orders in the vernacular, in order for Christians belonging to these churches to see common ground in church legislations, and common doctrinal positions.

6.3 Evaluation of the research

I started this research with the view that visible church unity is far from complete among the Protestant churches in Zambia due to laxity of the UCZ and other Protestant churches who have not taken a keen interest in initiating dialogue on matters of church unity. Further, there is no Protestant commission on church unity in Zambia, the only Protestant commission on church unity ended after the unification of the UCZ in 1965. My starting point was to know the foundation of church polity, from canon law, to the Reformed understanding of church polity. At the same time, it is important to translate the foundation of church unity from the Bible to the ecumenical understanding of church unity. What is remarkable in terms of church polity is the basic understanding of law. In particular, the laws of the church order were conceived by church officers, and were made for specific functions. Certain laws are binding for particular churches, so it is self-evident that specific laws are used for specific purposes. Also, each law has a lifespan, and does not live forever: once a law has served its purpose and has become outdated, a new law needs to be made. This understanding has far-reaching implications for

the assumption that laws are permanent. This can be identified in Zambia where many Protestant churches assume that laws (rules) in their church orders do not die away. Similarly, there is an assumption that church orders share the same footing Bible, which can easily be seen among Protestant churches in Zambia. In fact, some church officers take the church order more seriously than the Bible. The understanding that law is made for a specific purpose and fades away is a good point of departure for inculturation (contextualisation) of church polity and developing an ecumenical church polity. Ecumenical church polity is an academic discipline which deals with issues of organisation in the church in relation to discipline and procedure, and how the church relates to the state from an ecumenical perspective. The term ecumenical church polity among Protestant churches may be used interchangeably with ecumenical church law, or ecumenical canon law. The reason for the use of one term or another is matter of preference. On the other hand, what is remarkable in terms of Church unity is the basic understanding of unity. It should be self-evident that unity starts with the revelation of God, who unveils himself as one God, who exists in three persons; God the Father, God the Son; and God the Holy Spirit. The unity of God forms a decisive key to the investigation of different perspectives in understanding of the unity of the church. The church must be seen from the Trinitarian perspective.

6.4. Implications of the research of church polity and ecumenism

The implication for this research is that church polity should always be reforming (*semper reformanda*) to serve its purpose in Zambia. The UCZ, ACZ, RCZ, CCAP and UPCSA church orders need other confessions of faith which reflect nationality and ecumenicity because the main purpose of these confessions of faith are to be more forceful in inspiring Christians. In my opinion the UCZ, ACZ, RCZ, CCAP and UPCSA confessions of faith are vague on many issues, for example on gospel and law, human rights, and legal provisions in the church order. I propose that they are revised and changed. Also, the UCZ, ACZ, RCZ, CCAP and UPCSA church orders are more concerned about historical positions on church polity rather than on contemporary and contextual issues. In particular, in the UPCSA elders are ordained for life; this position was resolved in the sixteenth century in the Church of Scotland. The purpose of this law was to safeguard the abuse of power by ordained ministers and in order for ordained elders and ministers to share and exercise church discipline together. This is because in the Roman Catholic Church the priests were assumed to have been abusing their power. This law is still alive in the UCZ, ACZ, RCZ, CCAP, and UPCSA, as it was adopted in the sixteenth

century. However, a confession of faith cannot just be copied from one context into another. At the Fourth World Conference on Faith and Order in Montreal, it was proposed that:

The content of the gospel must be handed on in the church through tradition. It is worth noting that tradition always happens in an historical context of traditions. The traditions in this case are liturgies, creeds, symbols, writings, teaching and confessions of faith. The issue here is who determines authority and interpretation of tradition, however this has been the other source of division in the church. (Minutes of Faith and Order Commission of WCC of 2000: 520-530).

Therefore, confessions of faith and scripture must be re-contextualised by asking how their meanings were established in the past, and how can they be interpreted and experienced as truthful in the present by Protestant churches in Zambia. For the same reason, the UCZ, RCZ, CCAP, and UPCS share a common ecumenical confession of the Westminster Confession, which is an ecumenical confession that was drawn up in 1647 as a symbol of unity, a summary of beliefs, a statement for teaching, and a seal of identity. This ecumenical confession of faith was supposed to have been adopted by the English parliament; at first, however, it did not adopt this confession of faith, because the participants in this parliament failed to agree on the content of the Presbyterian Church government and church discipline. The Westminster Confession was enacted by the church and national parliament of Scotland (see Sydow 1845: 181). In this regard, it is self-evident that UCZ, RCZ, CCAP, and UPCS church orders contain matters of faith as well as matters of order. To illustrate this: the UPCS Confession of Faith Article 23 states that the church order should be able to create space for Christians to exercise their God-given gifts and abilities.

6.5. From common church legislations to ecumenical church polity

Regarding the ecumenical church polity status of common church legislation, I recommend that ecumenical church polity is the answer to the research question. The study of approaches to church polity and efforts at church union has contributed to the proposition of an ecumenical church polity. As for the quest for ecumenical church polity, I propose that the UCZ, ACZ, RCZ, CCAP, and UPCS give space for these five churches to make their own rules or make their own ecumenical church order, and then unite with each other. In one sense their ecumenical church order should not contradict with their denominational church orders. The reason for this position is that in today's context of globalisation the idea of ecumenical ties is

very important, because the ecumenical nature of the church helps to respond to global and ecumenical issues very effectively. It is also difficult to talk of denominationalism in the global context. Here we can learn from the Roman Catholic Church model of ecumenical ties, because the Roman Catholic Church is an ecumenical church in nature and has been for a long time. Roman Catholic Church legislative provisions have helped their church to remain stable.

Second, I reject the UCZ, ACZ, RCZ, CCAP, and UPCSA position for ecumenical dialogue on ethical issues without church legislative provisions. Examining these ecumenical dialogues on ethical issues, it is evident that common rules and norms of church legislation unfold within these churches with natural links between them. Needless to say one can recognise a shared church legislation grounding for UCZ, ACZ, RCZ, CCAP and UPCSA structures, especially seeing them as a means of developing ecumenical legislation for advancing an ecumenical church order. This emerging ecumenical legislation can be seen as a new paradigm in the light of old paradigms of ecumenical dialogue on ethical issues without legislation. From the findings of this research, there is little doubt that the current ecumenical legislation points to an ecumenical church order or common church order moving away from older and fading paradigms of ecumenical dialogues without legislations.

Evaluation made in this thesis points to the key issue that the older and fading paradigms of ecumenical dialogues without legislations need to take into consideration new ecumenical legislations in order to improve the current ecumenical initiatives and efforts in Zambia. To illustrate this, it is easy to see within the ranks of the UCZ, ACZ, RCZ, CCAP and UPCSA that there are rules and norms of church legislations which are not yet in force in CCZ churches. Their relationships, unions of churches and church communities have not been translated into adequate juridical terms and legal forms (Reuver 2000: 101). Here Reuver finds that no legislative foundation exists for the current ecumenical initiatives, projects, programmes and unions (2000: 101). In the Zambian ecclesiastical setting especially, many churches that belong to the CCZ have relationships and unions which have not yet been developed into adequate juridical forms by churches. The basis for these relationships has been a dialogue on ethical issues, for example, a joint church service on the HIV/AIDS pandemic. This, at least, is a hallmark of church polity which tends to qualify ecumenical legislation as a viable platform for ecumenical church orders.

There is also need to have a common vision for church unity in Zambia. This can be done from a juridical point of view by drawing from the provisions of church polity of different

denominations which belong to the CCZ and seeking points of convergence. It is also found that there are many complementary and overlapping provisions within the ranks of the UCZ, ACZ, RCZ, CCAP and RCZ which use their church polity as a point of departure for investigation. Here (Reuver 2000:1) holds that “the church to remain credible needs juridical structures and laws which balance stability and openness to change.” This is true: for the church to be more stable, it needs juridical structures and laws. A common juridical structure and new laws will ensure a strongly unified church in Zambia.

This study shows that it is possible for churches to have a common church order based on identifying provisions that are common to each denomination. Furthermore, it has been observed that the constitutions of the five churches exemplified in Chapter 5, have common legislative provisions to form one ecumenical church. The benefit of a common church order is that ecclesial conflicts and disputes will be resolved in a specific Christian way, following procedures relative to all denominations involved. This has been seen in the foregoing interplay between ecumenical legislations and ecumenical church order.

It seems evident that the five Protestant churches in Zambia can meaningfully unite with each other on the basis of ecumenical church polity. It must be stated that if the five protestant churches in Zambia can unite, they will have a greater number of church members and stronger ecumenical influence in Zambia.

As for the quest for church legislation, I propose that the five Protestant churches in Zambia which have been used as case studies in this thesis, will establish one uniform juridical pattern and a single juridical model. The methodological perspective is to compare the existing church legislations of the UCZ, ACZ, RCZ, CCAP and UPCSA denominations further, as demonstrated in Chapter 5. Variety was shown among them in both content and level of authority. This research has described the characteristics of these church legislations and suggested in Chapter 2 and Chapter 5, that their diversity is primarily due to the particular historical contexts from which they have emerged. However, these church legislations cannot just be copied in the Zambian context. During the period from 1965-2010, differences became clear, and divisions among the five protestant churches were also associated with a lack of serious contextualisation of church legislative provisions. The previous introduction (in Chapter 1) mentioned problems regarding disunity, and that the current ecumenical church polity and legislative provisions on church unity in the ranks of churches and ecumenical bodies are not working in Zambia.

Further sharpening the divergences of the church legislative provisions of the UCZ, ACZ, RCZ, CCA,P and UPCSA, it has been indicated that several of the five protestant churches were also reacting against existing legal models, another source of ecclesial divisions. The understanding of law is a good point of departure in the process of understanding the church polity that reflects the reality of Zambia.

6.6. Summary

The work started by the missionaries in Zambia of uniting the protestant churches died a natural death. Zambia is a country that has contributed greatly to regional political liberation, but theologically it has contributed very little. A staggering burden of research confronts approaches to church polity and efforts at church union in Zambia from 1965-2010, in a newly independent nation like Zambia. The nature of this burden and what churches are doing about it is the purpose of this research.

The prime outcome of the period of European political and ecclesiological denominations in Zambia was that the new nation was made up of communities with different languages and customs, including differences within single language groups. The unifying political, ecclesiological, administrative, legal, and linguistic apparatus supplied by the colonising power had to be accommodated within the *de facto* plurality of ethnic groups and traditional legal systems. The churches are therefore faced with the problem of ecclesiological pluralism.

The Protestant churches' stability and unity confronts these problems with many additional problems of institutional building and church order or church constitutions. Needless to say, this problem of achieving uniform church legal systems is neither unique nor peculiar for Zambia. The developing situation in colonial dependency and important structural bears resemblances to the situation in England. The colonial situation presented the prospect of progressive uniformity in church orders, likely to have been achieved over long period of time, but colonial domination has turned out to be of short duration.

6.7. Conclusion

Throughout this study I have discussed global ecumenical development in relation to approaches of church polity and efforts at church union, and in doing this, I have demonstrated the Zambian reality, and in this context especially, the reality of the churches within the community of protestant churches and ecumenical bodies in Zambia. Specific reference has

been made to the histories of the UCZ, ACZ, RCZ and CCAP, and UPCSAs, and ecumenical bodies in Zambia. There are historical similarities between global ecumenical developments and local happenings, the ecumenical outlook as expressed in the relation between UCZ and other Protestant churches in Zambia having taken on a unique form of ecumenism. This unique ecumenical development cannot be interpreted in the light of the socio-political context of Zambia in the time period dealt with in this thesis. Any interpretation of the historical events of the Protestant churches in Zambia should take into account global, as well as local ecumenical developments. In this regard, Chapter 3 and Chapter 4 indicated that the efforts at church union of separate Protestant churches in Zambia and ecumenical bodies in Zambia grew in the wake of social development and that, on the basis of a specific understanding of effective ecumenism, the scriptural basis for unity was relativised. Remarks on unity and church re-unification within the Protestant churches in Zambia must be interpreted on the basis of this reality.

Regarding the process of church re-unification between the UCZ, ACZ, RCZ, CCAP, and UPCSAs, these churches should guard against repeating the errors of the past. The lessons learned should be remembered, which in my view can best be done by understanding the histories of the mentioned churches. The churches should deal with their past(s) in a responsible manner, and through this they should give expression of their identity as Protestant churches. In this regard Lombard notes the following regarding doing theology:

That one must be quite frank in dealing with narrow-mindedness in theological education within denominations and traditions, and deliberately search for and promote ecumenical theology. This is perhaps the only effective counter to closed and controlled thinking, which is the enemy of ecumenism and ecumenical thinking (2013: 109).

It is clear from this thesis that the Protestant churches in Zambia should examine how they relate to, and what they expect from, ecumenical bodies like CCZ, MEF and TEEZ. Ernst (2003: 85), holds that:

How we understand ourselves has a great impact on how we relate to others, how we understand and act out relationships. This is true not only for individuals, but also for communities and here in particular, for communities of faith. To enter into a relationship, into dialogue, means to bring into this relationship what and who we are—what we have in common with our partners and what distinguishes us from them.’

The UCZ, ACZ, RCZ, CCAP, and UPCSA should acknowledge their differences and particularly the way these differences play out in their theologies and confessions. In this regard Ernst (cf. 2008:95) notes that this will guide faith communities to realize their relatedness as members of the one body of the one Christ. The more churches that are engaged in inter-confessional dialogues are aware of their identity, not as a particular confession or denomination but as representatives of the one church, the more these churches will be willing to learn from each other (and most importantly from scripture) what the already given unity of the church means for them. This remains a challenge for the churches within the Protestant churches in Zambia.

These churches are called to be faithful to the word of God. As Koopman (cf. 2008:253) notes, a faithful church will prove to be a relevant church. For Koopman, faithfulness to God implies that we recognise our vulnerable essence as a church, a vulnerability that is based in the vulnerability of the God whom we worship, and the vulnerability of the people that he has created (2008: 254). I propose that a campaign needs to be launched to raise awareness of church unity among the protestant churches in Zambia. The WCC Assembly of Porto Alegre (2006) spoke of:

Unity as a *koinonia* given and expressed in the common confession of the apostolic faith; a common sacramental life entered by the one baptism and celebrated together in one Eucharistic fellowship; a common life in which members and ministries are mutually recognized and reconciled; and a common mission witnessing to the gospel of God's grace to all people and serving the whole of creation (Rivera-Pagán 2007: 255-261, 256).

It must be stated outright that other forms of ecumenism have been associated with some kind of visible unity in Zambia. For instance, the Bible Society has been a strong and effective vehicle of promoting church unity. The Belhar Confession states that:

A church should be inclusive, and church polity should serve that quality. Inclusivity means: cultural, ethnic, linguistic or other aspects of human life cannot be decisive in the church. The church is always called to go beyond such borders to the best of its capacities(cf. The South African Belhar Confession).

Ecumenism in Zambia is being challenged on three fronts: fraternal dialogue among sister churches to find a common direction in propagating the word of Christ; dialogue with ecumenical bodies, believing in one God but with different theology; and an approach and

dialogue with the African Traditional Religion which, though it has no book, theologians, hierarchy, or institutions, is a strong baseline of thought for many Christians in Zambia. Here Henze described the motto “One Zambia, One nation” in assisting development of RE as:

The atmosphere in the country just after independence was positive, encouraging, confident and ecumenical. The national motto - One Zambia, One nation - really meant something that time. A number of ecumenical enterprises were taking off during these times (2016:42).

In this thesis, I have highlighted that upon the attainment of political independence from British rule, President Kaunda was faced with the task of building a new, united nation. From 1964 the motto ‘One Zambia, One Nation’ was propagated. Kaunda was concerned with promoting a united approach to religion and religious education. It should however be remembered that with regard to the problem of the Lumpa Church uprising in 1964 confirmed Kaunda’s dislike of the way in which the churches had imported their divisions into Zambia (see Kaunda 1973:16). Again here the first President of Zambia, Kenneth Kaunda, always bemoaned the way Churches had imported their divisions into Zambia; therefore, Kaunda approved the union. What is more, Kaunda was present during the inauguration of the UCZ to show support for the union. The formation of UCZ corresponded with President Kaunda’s call to overcome imported denominations; to the political ‘One Zambia’, ‘One Nation’, the religious ‘One Church’, should correspond. The desire for ecclesiastical unity was thus mixed with desire to please the new state. The government did not want the excess of self-directed religious groups.

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APPENDICES

In order to get substantial data on approaches of church polity and efforts at church union in Zambia from 1965-2010, an extensive and intensive field research was carried out between April and June 2012, July and September 2012, July and September 2013. This was done through structured interviews. In some cases interview sheets were be sent to some people to use them as questionnaires. The following are sample interview sheets which were used for this process for target groups and persons

A. Structured interview sheet

STRUCTURED INTERVIEW SHEET FORCHURCHES

ECUMENICAL/INTERDENOMINATIONAL AND CHURCH MOTHER BODIES

UNIVERSITY OF PRETORIA

FACULTY OF THEOLOGY

DEPARTMENT OF CHURCH HISTORY AND CHURCH POLITY

SOUTH AFRICA

1. **Objective:** of this structured interview is to collect data about the approaches of church polity and efforts at church union in Zambia from churches, ecumenical/interdenominational organizations and church mother bodies for Doctoral thesis: “Approaches of church polity and efforts at church union from 1965-2010.”, tenable at the University of Pretoria in Faculty of Theology, South Africa.
2. **Instructions:** Kindly fill in the gaps and answer the questions which follow. Submit or send this sheet to the person and address mentioned below.

Part A: Particulars of Interviewee

Name:..... title.....sex.....age.....

.....marital status:(you may not show your age)

Residential address:e-mail.....

.....telephone.....fax.....

Occupation:.....denomination.....

Village:.....chief.....district.....

Province:.....country.....

Date:.....signature.....

Part B: Expression of views (Tick where applicable)

- a) Whose views are you expressing? Individual Group both
- b) Which organisation are you representing? -----
- c) In what capacity are you expressing the views? -----

Part C: Main Interview

1. For how long you have served in the organization.....

2. How do you rate efforts of church union in Zambia?

Low Medium High

3. Which church denomination is so much into promoting church union in Zambia?

Catholics Protestants

Evangelical Pentecostals/Charismatics

4. Which church mother body much into promoting church union in Zambia?

ZEC CCZ

EFZ ICOZ

TEEZ MEF

CCZ- Council of Churches in Zambia

EFZ- Evangelical Fellowship of Zambia (EFZ)

ICOZ- Independent Churches organisation of Zambia

MEF- Mindolo Ecumenical Foundation

TEEZ- Theological Education by Extension in Zambia

ZEC-Zambia Episcopal Conference

5. How is church unity treated in line with church polity or church leadership?

Well

Not Well

Not sure

6. How is church polity or church leadership treated in line with general organization of the church?

Well

Not Well

Not sure

7. Is there keen interest to initiate dialogue on matters of church unity in your denomination?

Low

Medium

High

1. List the sum of reasons for disunity in your church if there an.

.....

.....

.....

2. Make suggestions as to the measures that should be put in place to promote church union in Zambia.

.....
.....
.....
.....

PART D: Main Interview

1. Is church order necessary for the church?

Not Yes Not sure

2. Do we need legal provisions in the church order or church constitutions?

No Yes Not sure

3. Are there any approaches of church polity can you identify in your denomination?

No Yes Not sure

4. Is church unity and church polity taken seriously in your denomination?-----

PART: E Towards viable solution of church union:

1. Has there been a plan for church union in your denomination from 1965-2010?-----

2. How do you describe the kind of church union you would like to see or be part of?-----

3. To what does church union all lead?-----

4. Is unity an African heritage or Western heritage?-----

5. To what extent can you identify the efforts of church union in your denomination?-----

6. Will there be another Protestant church union in Zambia?-----

7. What should be the major agenda then for the synod/National council of your denomination in view of church unity?-----

8. Where are you with church unity in your denomination? Has there been any discussion at synod/national council to unity with other denomination? -----

9. Are Protestant churches really relevant and credible as divided force?-----

10. Effects of divided force of Protestant churches are affecting the prophetic voice in Zambia, how best can this be addressed?-----

11. When will two or more Protestant churches unity in Zambia and what will this mean to other Protestant churches?-----

12. There is always theological resistance to the visible unity of the church, how do we avoid this?-----

Part F: Documents

1. Are there any documents or papers on efforts at church union and approaches of church polity in your organisation? (if so, specify their titles, when, why they were issued)
2. Should churches initiate and promote church union in their messages and constitutions or church order? (if so, state the reasons)

NB: Feel free to use additional paper

Submit or send to:

Godfrey Msiska

Faculty of Theology

Church History and Church Polity

University of Pretoria, Pretoria 0002, RSA

Tel: 0968 229 907 (office) 0212 210 762 (home)

e-mail: gmsiska2000@yahoo.com

B. Structured questionnaire sheet

STRUCTURED QUESTIONNAIRE SHEET FOR

CHURCHES, ECUMENICAL/INTERDENOMINATIONAL AND CHURCH MOTHER BODIES

UNIVERSITY OF PRETORIA

FACULTY OF THEOLOGY

DEPARTMENT OF CHURCH HISTORY AND CHURCH POLITY

SOUTH AFRICA

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4. **Instructions:** Kindly fill in the gaps and answer the questions which follow. Submit or send this sheet to the person and address mentioned below.

Part A: Particulars of Interviewee

Name: title.....sex.....age.....

.....marital status:(you may not show your age)

Residential address:e-mail.....

.....telephone.....fax.....

Occupation:denomination.....

Village:chief.....district.....

Province:country.....

Date:signature.....

Part B: Expression of views (Tick where applicable)

- d) Whose views are you expressing? Individual Group both
- e) Which organisation are you representing? -----
- f) In what capacity are you expressing the views? -----

--

Part C: Main Interview

a) **Efforts at church union:**

1. What is church unity?-----

- -----
2. What is church union? -----

 3. In your view how do you interpret church unity?-----

 4. What are some of Pitfalls of the church union do you know?-----

 5. How come church union is still far from complete in Zambia? -----

 6. Church unity is far from complete among Protestant Churches in Zambia, what do you think is the cause for this? -----

 7. Is UCZ in dialogue with those traditions differing from them, and which is not part of the union? -----

 8. Is UCZ in dialogue with those churches which did not participate in the discussions on church union before 1965?-----

 9. Is there keen interest to initiate dialogue on matters of church unity in your denomination?-----

 10. The UCZ has continued in the quest for the unity of the churches in Zambia as it is indicated in their church order, therefore, is there any church that has joined the UCZ since 1965?-----

- -----
11. What is being done to unity Protestant churches since 1965? -----
-----What needs to be done?-----

----- What was actually forwarded to UCZ
to promote the union of all Christian Churches in Zambia and how?-----

12. What has happened to CCAP and Methodist church and other churches after
entering the unification of UCZ? -----

13. Can we say that church union of the UCZ does reflect the reality of Zambia? --

14. Can we say the vision of the UCZ was adequate in 1965 to open the new
possibility for the future unity in Zambia?-----

15. Though missionaries never prepared the Africans for hand over, it was difficult
for Africans to organise the churches after 1965, because there was delay in
training of Africans and in ordaining them as ministers, do you agree that this
has affected ecumenical interest in Zambia?-----

16. How localised is church union of UCZ? -----

17. When church leaders become aware of importance of church unity, will church
union debate rise or decline in Protestant Churches?-----

18. Can our debate on church union and efforts at church union still be considered realistic? -----

B. Approaches of church polity:

5. What is church polity or church law?-----

6. What is a Church?-----

7. What is a church order or church constitution?-----

8. What is the function of the church order?-----

9. Is church order necessary for the church?-----

10. Do we need legal provisions in the church order? -----

11. To what extent can the study of approaches of church polity and efforts at church union can contribute towards the process of church union?-----

12. Are there any approaches of church polity can you identify in your denomination?-----

13. Is church unity and church polity taken seriously in your denomination?-----

C) Towards viable solution of church union:

13. Has there been a plan for church union in your denomination from 1965-2010?-----

14. How do you describe the kind of church union you would like to see or be part of?-----

15. To what does church union all lead?-----

16. Is unity an African heritage or Western heritage?-----

17. To what extent can you identify the efforts of church union in your denomination?-----

18. Will there be another Protestant church union in Zambia?-----

19. What should be the major agenda then for the synod/National council of your denomination in view of church unity?-----

20. Where are you with church unity in your denomination? Has there been any discussion at synod/national council to unity with other denomination? -----

21. Are Protestant churches really relevant and credible as divided force?-----

22. Effects of divided force of Protestant churches are affecting the prophetic voice in Zambia, how best can this be addressed?-----

23. When will two or more Protestant churches unity in Zambia and what will this mean to other Protestant churches?-----

24. There is always theological resistance to the visible unity of the church, how do we avoid this?-----

Part D: Documents

1. Are there any documents or papers on efforts at church union and approaches of church polity in your organisation? (if so, specify their titles, when, why they were issued)
2. Should churches initiate and promote church union in their messages and constitutions or church order? (if so, state the reasons)

NB: Feel free to use additional paper

Submit or send to:

Godfrey Msiska

Faculty of Theology

Church History and Church Polity

University of Pretoria, Pretoria 0002, RSA

Tel: 0968 229 907 (office) 0212 210 762 (home)

e-mail: gmsiska2000@yahoo.com

Part C: Letter from UPCSA Copperbelt Presbytery



THE COPPERBELT PRESBYTERY (Member of the Uniting Presbyterian Church in Southern Africa)

P. O. BOX 240583,
NDOLA,
ZAMBIA.
E MAIL:
clerk.copperbeltpresbytery@gmail.com

All correspondence to the Clerk

Date: 18th February 2011

TO WHOM IT MUST CONCERN

The bearer Godfrey Msiska is a bonafide minister of our denomination, who is working on his research proposal of Doctoral degree in Theology, which is to be submitted to University of Pretoria. Our Presbytery allowed him to undertake this study on 13th November 2010. The theme of his research is: "Towards Church Union in Zambia: A study of approaches of church polity and efforts at church union from 1965-2010." And his objective of this study is to determine how and to what extent church union can be complete in Zambia. I appeal to your honourable institution/church/organisation to permit him access the data/information for academic research. He is expected to be through with this research by 31st December 2014. All the information given will be treated as confidential.

Your assistance will be highly appreciated

Yours faithfully

Rev. A. Nkhata

FOR/ PRESBYTERY CLERK



MODERATOR: REV G. MSISKA
CELL: 097 9 289907

CLERK: REV. C. HABASILA
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