

PASTORAL MINISTRY:

EXPLORING THE RELEVANCY AND THEOLOGY

OF DOING PRACTICAL THEOLOGY IN RURAL ZAMBIA

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by

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DECLARATION OF AUTHORSHIP

I declare that the thesis which I am submitting to the University of Pretoria for the degree Magister Artium has not been submitted by me to any other university for degree purposes, and I am aware that, should the thesis be accepted, I must submit additional copies as required by the relevant regulations at least six weeks before the next graduation ceremony, and that the degree will not be conferred if this regulation is not fulfilled with.

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List of Acronyms

AFM	Apostolic Faith Mission
AIC	African Independent Churches
AIDS	Acquired Immune Deficiency Syndrome
CONGO DR	Congo Democratic Republic
EFZ	Evangelical Fellowship of Zambia
GDP	Gross Domestic Product
GRZ	Government Republic of Zambia
HDI	Human Development Index
HIV	Human Immunodeficiency Virus
IMF	International Monetary Fund
LEA	Local Education Authorities
LMS	London Missionary Society
MMD	Movement for Multi-party Democracy
PAOG	Pentecostal Assemblies of God
PEM	Paris Evangelical Mission
PRSP	Poverty Reduction Strategy Paper

SAP	Structural Adjustment Programme
UMCA	University's Mission to Central Africa
UNDP	United Nations Development Programme
UNIP	United Nations Independent Party
ZDES	Zambia demographic & healthy survey—Education Data Survey
ZEMCC	Zambia Elections Monitoring Coordinating Committee

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ABSTRACT

This study has investigated the biblical and historical relevancy of doing theology of pastoral ministry in rural Zambia .After a meticulous examination of essential distinctives of pastoral ministry, the study brought to the fore the fact that the role of the faith community among other things is to engage the community in a practical and relevant way by creating an enabling environment that promote dialogue. Social communication and cohesion are important imperatives especially in the context of rural Zambia where life thrives on informal social support networks which are the lifelines of rural Zambia thus the need to empower rural pastors with relevant skills and training to sustain a healthy hermeneutical dialogue. The study further examined the validity of three-fold theological perspectives namely: biblical, historical and cultural. The investigation revealed that these are important pastoral imperatives that should not be seen as an end but a means in a theological process. Therefore, *this study calls for a re-examination of how the pastoral ministry engages in Rural Zambia in light of scripture and the social economics.*

The researcher has argued that most pastors, who engage in ministry within the Zambian rural context, do not fully understand the fact that for pastoral ministry to be effective it has to engage the community holistically. Many models appropriated in the Zambian rural context focuses on the salvation of the person “soul” with no due concern for the communities “social salvation”. With all the complications and implications that go with application of genuine pastoral ministry practice, this study has formulated and proposed a model that would be effective to rural Zambia. More research still need to be done to address adequately all the impediments identified through this study. **[Key words:** Pastoral Ministry, Rural Zambia, Community-based participation, Leadership, Context, Strategy, Impediments, Model, Dialogue, Doing Theology]

Chapter One

INTRODUCTION

1.1 PURPOSE OF STUDY

In this study, the researcher was primarily motivated by the fact that, the development of a model would inspire people to diligently examine past models to gain a better understanding of a biblical model of pastoral ministry as exemplified by the Lord Jesus. Furthermore, the basis of the researcher's motivation hinges on the vision that he has for a sustainable pastoral ministry model that would be relevant to the rural faith community in Zambia. The definition of vision in this regard is what Senge (1996:302) meant to imply when he asserted the following:

A vision is a picture of the future you seek to create, described in the present tense, as if it were happening now. A statement of "our vision" shows where we want to go, and what we will be like when we get there. The word comes from the Latin *videre*, "to see". This link to seeing is significant; the more richly detailed and visual the image is, the more compelling it will be.

Furthermore, in order to have a bigger picture regarding some impediments affecting pastoral ministry in rural Zambia, the researcher found it necessary to outline a brief country profile as shown below.

The population of Zambia is currently estimated at 11,261,795 of which 51% are female and 49% are male (2002 est.). The annual growth rate averages 2.1%, crude birth rate 41.4/1000; crude death rate 20.2/1000; and infant mortality rate 88.3/1000, life expectancy 39.7.

Almost 39% of population live in urban and 61% in rural communities. The average national density is 10.4 persons per square kilometre, although the density range in

heavily urbanised provinces of Lusaka and Copper-belt is much higher than in predominantly rural provinces such as Western and North-western .The majority of the population are Christians, followed by adherents to Islam, Hinduism, and other religions.

Figure 1: Maps showing where Zambia is located in Africa and the World.



Source :< [http:// www.worldatlas.com/webimage/country/Africa/zm.htm](http://www.worldatlas.com/webimage/country/Africa/zm.htm)> 2007-05-04.

Sanders (1967:55) partly inspired the researcher regarding the vision for the rural faith community when he accurately observed that:

...Those who have most powerfully and permanent influenced their generation have been “seers”-people who have seen more and father than others-persons of faith, for faith is vision. Moses, one of the great leaders of all history, “endured as seeing him who is invisible.’ His faith imparted vision. Elijah’s servant saw vividly the vast encircling army, but Elijah saw the hosts of heaven. His faith imparted vision.

It is hoped that this project will develop an experiential model for pastoral ministry that would serve as a guide to empower the rural faith community with various elements of effective and practical pastoral practice.

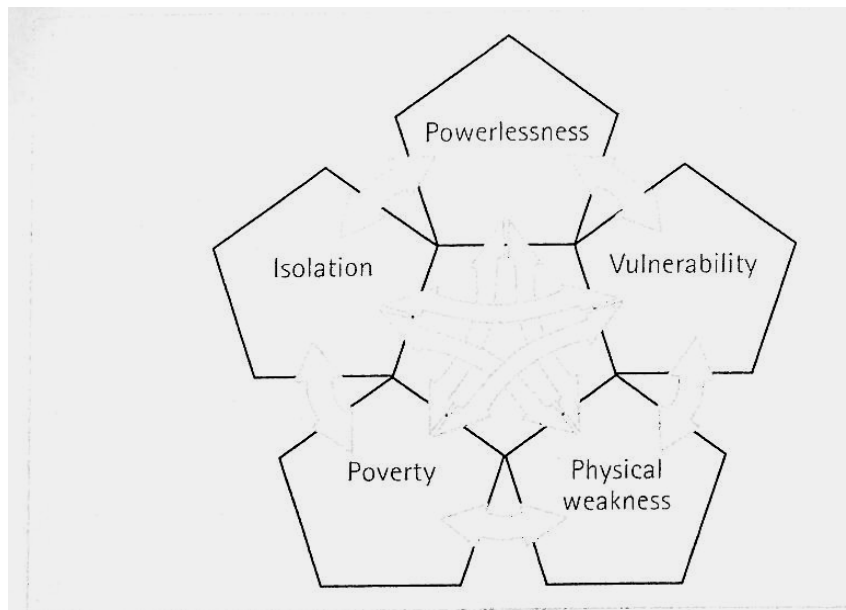
1.2 FORMULATING THE PROBLEM

Pastoral Ministry is one of the most challenging and demanding of Christian ministries. Numerous challenges related to pastoral ministry could easily undermine its validity and relevancy to society today. Extreme poverty that is prevalent in rural Zambia has rendered the rural faith community vulnerable to false teachings from outside forces that seem to see the pastoral ministry deficiency among the rural populace. By implication, poverty is a relative term because it can either describe the situation of an individual or a family, or it can describe a whole community or society. In this study though, the researcher agrees with Hammond (2008:63) when he argued that poverty could be defined as “an insufficiency of the material necessities of life”. This is so true in the case of rural Zambia.

Goldstein (2006:20) is correct in stating that defending the oppressed is part of God’s identity as described by the bible. The church has an important role to play in a community. Hendricks (2004:49) contends that without community, there can be no enduring society.

Against this backdrop, it is imperative that the faith community serving the rural people should seek to understand some dynamics regarding the social-economic context that would affect and influence their pastoral ministry in society. The diagram below in the researcher’s view best illustrates some of the social-economic factors that deserve attention if pastoral ministry has to make an impact in reaching the faith community in rural Zambia:

Figure 2: The Deprivation Trap



Source: Chambers (1983:112)

Figure 2 taken from Chambers (1983:112), shows how the clusters or groups of deprivation interact to form a trap. Each arrow points in two directions indicating that each cluster influences the other. For example: the arrow between physical weakness and powerlessness shows that it is not just a matter of physical weakness leading to powerlessness, but that powerlessness can, in turn, lead to physical weakness...

The researcher is of the view that the plight of the poor in rural Zambia is perfectly depicted in the above diagram. The challenge for the faith community is to devise practical steps that would empower the people to minimize the impact of poverty. And so, in exploring the praxis of practical theology in rural Zambia, the question one ought to ask is this: to what extent has the five clusters been an impediment to pastoral ministry? This question demands broad and valid answers. Swanepoel *et al* in Chambers (1983:112-116) has argued, in the light of a broad definition within the

deprivation trap as shown above that several factors interlock to cause poverty.

These include:

1. Lack of income
2. Assets
3. Isolation
4. Physical weakness
5. Powerlessness
6. Vulnerability

- *Assets*

As we have seen an adequate level of income is necessary to buy food, medicine and education. But the poor also lack other assets including:

Human assets, such as the capacity for basic labour, skills and good healthy...

- *Isolation.*

Isolation is also an important problem for the poor. In Zambia, approximately 22% of rural households live more than one kilometre from the nearest water source and this is likely to be polluted. During the dry season, women can spend up to five hours each day fetching water (Oxfam, 1995).

- *Vulnerability.*

Vulnerability can be affected by outside events (such as economic crisis, floods, war or famine), or by personal circumstances (for example, sickness or becoming old and no longer able to work, having to pay the dowry for a daughter's marriage)...

- *Powerlessness*

Powerlessness is a common phenomenon amongst the poor. Because they have little bargaining power they have little or no ability to negotiate, because they have no choice but to borrow and other forms of credit are unavailable.

- *Physical weakness*

Weakness and ill-health can lead to poverty in several ways: through the low productivity of weak labour; through an inability to cultivate large areas, or through the withdrawal or weakening of labour through sickness ...

It is a historical fact that women and children are the most vulnerable in any poverty-stricken environment hence the need for a pastoral model in Zambia that will engage in some of these social factors and become more responsive to its community, thus authenticating its existences. Therefore, *this study calls for a re-examination of how the pastoral ministry engages in Rural Zambia in light of scripture and the social economics.*

1.3 PROBLEM STATEMENT

Most pastors, who engage in ministry within the Zambian rural context, do not fully understand the fact that for pastoral ministry to be effective it has to engage the community holistically. Many models appropriated in the Zambian rural context focuses on the salvation of the person “soul” with no due concern for the communities “social salvation”. With all the complications and implications that go with application of genuine pastoral ministry practice, the researcher would formulate and consider biblical principles of pastoral ministry that would be relevant from the Zambian perspective. This study would attempt to describe, interpret and evaluate the proposed model in the light of general impediments to effective pastoral ministry.

1.4 HYPOTHESIS

The researcher is advocating for an effective pastoral ministry that would contribute to the needs of its constituencies by way of promotion of interactive leadership at a faith community level. Boon (1996:82) helps us to understand the concept behind interactive leadership when he stated that:

Interactive leadership is the interaction and resultant growth and progression that occurs when individuals demand and encourage accountability, first of themselves and then of each other. It is accepted that all people are or can become leaders, even if the only person they lead is themselves.

The ultimate goal is to develop a holistic and relevant approach that encourages community participation in tackling some of the challenges to pastoral ministry as depicted in figure 1.

The prophetic role of the church should be combined with practical ways of equipping the people with life skills and shared responsibility and therefore enhance the capacity building among the rural community. This task requires humility to embrace challenges associated to pastoral ministry. MacArthur (2005:17) argues that true humility flows from a correct view of God.

Hammond (2008:69) argues that:

It is a biblical principle to be responsible and care for the family first and then, through the church, the community and missionary organizations as an expression of love for the neighbour. He further states that charity is to be from person to person, church-to-church, mission to community, direct aid based upon evangelism and discipleship. All this is aimed to *encourage responsibility and productivity*. It is short-term aid aimed at long term (eternal) benefits. The goal is to help the victims of poverty back onto their own two feet, where they can, in turn, help others (Isaiah 58:7; James 1:27). Matthew 25:35-36 and Ezekiel 34:2-4 teach us to: strengthen the *weak*, bind up the *injured*, care for the *sick*, share your food with the *hungry*, clothe the *naked*, invite the *stranger* and look after *widows* and *orphans*.

The researcher contends that what people in rural Zambia really need is a well researched data and sound biblical principles and practical measures that would empower them to become self-reliant.

The prophetic role of the church should be combined with practical ways of equipping the people with life skills and shared responsibility. Added to this, the biblical principles of accountability and stewardship should form part of the agenda for the proposed model. The researcher considers this role a valuable resource in enhancing the capacity building among the rural community.

1.5 METHODOLOGY

This study will engage a literature review as the best approach to evaluate other models that are based on the western world to ascertain if they are relevant to the Zambian rural context. Where possible, case studies would be considered as a methodological tool to reinforce our understanding of how church is done in Zambia.

1.6 DEMARCATION / SCOPE OF STUDY

The scope of this study will focus on the rural community in general because in spite of the accelerating urbanization over the last two decades Zambia is still having a higher proportion of its population living in rural areas. For the purpose of this study though, the researcher would explore the Northern Province as a point of departure to re-examine issues that impedes pastoral ministry in rural Zambia.

Some of the reasons why the Northern Province was appealing to the researcher were personal because he hails from that part of Zambia. The researcher having lived in the province has sufficient experiential knowledge and therefore better equipped to contextualize and explain the gospel at the level that the people.

Furthermore, the researcher is well acquainted with the culture and language that the people of the province speak and therefore will not feel alienated or foreign to the cultural expectations and demands of the land.

Figure 3: Map of Zambia (With Northern Province highlighted)



source:<http://en.wikipedia.org/wiki/Northern_Province_Zambia>2007-06-12

Northern Province as *shown in the map above* is one of Zambia's nine provinces. It covers approximately one fifth of Zambia in land area. The provincial capital is Kasama. The province is made up of 12 districts, namely Kasama (the provincial capital), Chilubi, Isoka, Chinsali, Kaputa, Luwingu, Mbala, Mporokoso, Mpika, Mpulungu, Mungwi and Nakonde. Currently, only Kasama and Mbala have attained municipal council status, while the rest are still district councils. It is widely considered to be the heartland of the Bemba, one of the largest tribes in Zambia.

Population

Northern Province, with a total area of 147,286 square kilometers, is the largest of Zambia's 9 provinces. It shares borders not only with three other provinces - Central,

Eastern and Luapula, but also with three countries as well - the Democratic Republic of Congo (Congo D.R.) in the north, Tanzania in the north-east, and Malawi in the east.

According to the 2000 Census of population, Northern Province has a population of 1,407,088. This represents an increase of 481,233 from 925,865 in 1990. The annual population growth rate is 4.3%, which is the highest of all the 9 provinces. 50.5% of the total population is female and 49.5% is male. Children below the age of 15 make up 49.5% of the population in the province.

Kasama, the provincial capital, is home to 12.8% of the population, which is the highest of all the 12 districts. Next is Mbala with 11.5%, followed by Nakonde with 10.9%. In terms of the annual population growth rate per district, Nakonde ranks first with 11.9%, seconded by Mungwi with 6.6% and then Mporokoso with 6.0%, while Luwingu has the lowest with 1.5%. The rest are as follows: Kaputa 5.0%, Mpulungu 4.1%, Mbala 3.8%, Chinsali and Kasama 3.7% each, Chilubi 3.0%, Isoka 2.0% and Mpika 1.7%. *The population is predominantly rural, with more people living in the rural areas than in the urban centres.*

The rapid annual population growth is attributed to various factors. For instance, the high growth rate in Nakonde is due to the free cross-border trade between Zambia and Tanzania, which has triggered rapid settlement in the district. The high economic potential of the Chambeshi River valley, especially in agriculture, explains the rapid growth rate in Mungwi, while the 6.0% for Mporokoso is attributed to the influx of refugees from Congo D.R.

Languages and Culture

Northern Province has a number of tribal groups speaking different languages and dialects. However, the language mostly spoken across the province is Ibibemba, which is the mother tongue of the largest tribal grouping, the Bemba people of Chinsali, Kasama, Mungwi and parts of Mporokoso and Luwingu districts. Other prominent languages include Bisa, spoken by the Bisa people of Mpika and Chilubi, Icinamwanga, spoken by the Namwanga people of Nakonde and Isoka districts, ChiTumbuka, spoken by the Tumbuka of Isoka, and Icimambwe, spoken by the Mambwe of Mbala district. Despite its size and the diversity of languages and dialects, the people of Northern Province generally share a common culture.

Each of these tribes has its own traditional leadership headed by either a paramount or senior chief assisted by junior chiefs and village headmen. The most prominent of the chiefs in the province is Chitimukulu, Paramount Chief of the Bemba. Others include Senior Chief Kopa of the Bisa, Senior Chief Muyombe of the Tumbuka, Senior Chieftainess Nawaitwika of the Namwanga and Senior Chief Tafuna of the Lungu and Mambwe.

1.7 DESCRIPTION OF CHAPTERS

Chapter Two will explore a biblical and historical examination regarding the relevancy and theology of pastoral ministry. The chapter will further examine some aspects of church history and its development using both the Old and New Testaments as point of reference to today's pastoral ministry.

Chapter Three will explore an in-depth examination of the progression of church activities in Zambia. In other words the researcher will attempt to outline terms of reference that will illustrate how church is done in Zambia with special focus on the rural faith community.

Chapter Four would consider the servant and visionary leadership styles among others, as modelled by Jesus and demonstrated by his disciples. The chapter contends that Christ -based or spiritual leadership is probably the greatest pastoral challenge facing the faith community in rural Zambia. Blackaby (2006:10) calls attention to the importance of spiritual leadership when he argues that “Spiritual leadership is not an occupation: it is a calling...only when we understand leadership in light of God’s calling on our lives will we be equipped to lead effectively.” The ways in which Jesus practically demonstrated and contextualized his leadership style based on the need and urgency of the hour will be imperative in this study.

Chapter Five would explore and advocate for community participation in order to instil and cultivate a sense of belonging and mutual accountability among the faith community as a response to the challenges, demands and expectations of pastoral ministry in rural Zambia.

Chapter Six would basically sum up the descriptions, interpretations and evaluations of the proposed model. The researcher hopes that through this proposal some of the complications and implications that go with application of pastoral ministry practice in rural Zambia would be dealt with.

Chapter Two

The Relevancy and Theology of Pastoral Ministry:

A Biblical and Historical Examination

2.0. Introduction.

The pastoral ministry continues to be a challenging task even in the best context. It was challenging in the early church and it will continue to be so even in the 21st century. While the ecclesiastical aspirations and strategic goals may vary among local churches, the essence and validity of pastoral ministry cannot be disputed because genuine pastoral ministry is rooted in scripture. In exploring the relevance and biblical theology of pastoral ministry, the researcher would refer to both the Old and New Testaments with reference to the gospels as his point of departure. Tidball (1997:77) argues that:

The gospels are not just historical, theological and evangelistic documents; they are pastoral as well. Behind them lie the needs of the churches... He further asserts that, "the Old Testament lays essential foundations for any understanding of pastoral theology (1997:54).

Admittedly, there are various key biblical passages that would be examined in this chapter that seem to feature prominently in the debate of pastoral ministry in general.

The scope of this research will not of necessity tackle a comprehensive verse-by-verse exposition regarding the relevancy and theology of pastoral ministry. This chapter will however, focus on the broader biblical and historical examination of pastoral ministry that would be experiential in rural Zambia. Some of the issues to be discussed in this chapter will include the biblical basis of pastoral ministry, the boundaries within pastoral ministry, the biblical bonds of pastoral ministry, the call to

biblical pastoral ministry, the importance of competence and compassion in doing pastoral ministry in the community.

2.1 The Relevancy of Theology in Practical Pastoral Ministry

For pastoral ministry to be effective and sustainable in the light of endless challenges facing the church today, it is imperative to have an authentic and relevant theology. The biblical prescription for faithfulness, obedience, compassion, christo-centric and word-centred theology among other things should be the basis and motivation for those called to be involved in the application of the Christian truth through pastoral ministry.

Oden (1983: x) in his introductory remarks regarding the definition of pastoral theology added another dimension or insight that would help understand the pastoral role when he asserted:

Pastoral Theology is that branch of Christian theology that deals with the office and functions of the pastor. It is theology because it treats the consequences of God's self-disclosure in history. It is pastoral because it deals with those consequences as they pertain to the roles, tasks, duties, and work of the pastor.

The need for a proper understanding of pastoral theology is of profound importance because it will help to dispel some of the disorientations that have become serious impediments for doing effective, efficient and meaningful pastoral ministry.

Tidball (1986:13-17) gives some reasons (emphasis mine) for disorientation with regards to pastoral theology as stated below:

2.1.1 Pastoral role has been superseded.

It is a sad reality that most communities no longer regard the pastor as a strategic community key player. Any pastor who resides in the community where his local church operates has the potential of being part of the solution in resolving some conflicts in a society ravaged by ever-increasing social and moral misgivings. Worse still, the emerging trend tends to consider the pastoral role as optional and instead prefer to engage the psychosocial support systems from the secular society.

While the researcher partially endorses the pragmatic approach most psychosocial groups' use, the role of the pastor, as a bridge builder and agent of moral regeneration in the community should not be sidelined as the case is today. It is imperative therefore, for those playing any pastoral role in their communities to be holistic and relevant in their approach.

2.1.2 Pastoral imagery is outdated

The researcher fully embraces the view that we live in a constant changing world hence the need for a *change of focus*. The call to this paradigm shift stems from the fact that some within the faith community argue that the image of shepherd doesn't really communicate to a post-modern world. They advocate for a holistic approach that must focus on *how* to shepherd the faith community as opposed to theorizing *what* shepherding is all about. Relevancy and objectivity are crucial in today's pastoral ministry. The researcher's argument regarding the change of focus should be done within a well-defined contextual and theological framework that can be exegetically proven.

Furthermore, hermeneutical principles should be respected in our quest to either correctly interpret or dispel some of the biblical or pastoral analogy or imagery that seem to bring disorientations to pastoral ministry.

2.1.3 Pastoral structures of the church outmoded

The issues relating to church government or structures have been highly debatable and raise more questions than answers among the Evangelicals who according to Erickson (1998:1149) insist that there must be consensus on the structure of church government and on the form and function of the ministry. To reach a consensus on the issues of church structure, on what form best suits a local church and how that structure should function is a complex matter. The Bible offers general guidelines and principles for church structures but the leadership must envisage the specifics that would enable the church to be culturally relevant to the context.

Grudem (1994:904-905) also highlights some key questions as shown below that need to be taken into consideration in dealing with the explanation and scriptural basis for church government/structures.

- Is there a New Testament pattern for church government?
- Is any one form of church government to be preferred over another?
- Which form of church government-if any-is closest to the New Testament pattern?

While the existence of church structures is maintained, the form and their function within ministry should be within their proper context. It is the researcher's view that

church structures especially with regards to those engaged in the pastoral role should be modelled after the apostolic foundation and teachings of the Bible, while at the same time being culturally relevant within its community.

This research evaluated the relevancy and theology within the broader Evangelical Church in Zambia that holds the Bible as the final authority regarding all matters of faith and ecclesiastical praxis. Furthermore, the researcher agrees with Webster (1994:642) who stated that:

The bible is the chief moral cause of all that is good and the best corrective of all that is evil, in human society; the best book for regulating the temporal concerns of men, and the only book that can serve as an infallible guide...the principles of genuine liberty, and of wise laws and administrations, are to be drawn from the bible and sustained by its authority. The man therefore, who weakens or destroys the divine authority of that book, may accessory to all the public disorders which society is doomed to suffer.

It is my conviction that if pastoral ministry has to remain relevant especially in places like rural Zambia, the Bible should be given its rightful place in matters of faith and practice. The Bible and not merely human wisdom (secular worldview) based on cultural beliefs and preferences should be the guiding principle in instituting church government and pastoral structures that would be analogous to the New Testament pattern.

2.1.4 Pastoral Office under Fire

There are many factors that have lead to the diminishing influence of the pastoral office. Conrad in Ascol (2004:41) while contributing to *Letters on Pastoral Ministry* gives us practical and wise pastoral counsel when he asserted the following:

If one can consider the work of the ministry like a minefield, there are three types of landmines that have caused the greatest

casualties-females, finances and fame. Many good men have started out their pastoral ministries on a very promising note but failed to get far because of being blown into the sky by one of these landmines. They have either gone off with a strange woman, or been found in serious financial scandals or allowed their growing reputation to get their heads, as they fail to heed to biblical counsel and be on guard regarding these matters.

The pastoral office is indeed under fire due to an ever-increasing number of cases implicating pastors or simply because of the pastor's ungodly activities. In spite of this, this investigation will demonstrate that there is still hope to reclaim the dignity befitting the pastoral office. One way may be adapting practical dynamics that would contribute towards the needs of others while the other way maybe replacing unfruitful and foreign objectives that have brought about the disorientations to pastoral ministry.

2.1.5 Pastoral approach is considered old-fashioned

The pastoral office is somewhat considered to be old-fashioned by some critics due to among other things lack of adaptability. Erickson (1998:1077) argues very strongly that the role of the church should include among other things the resolve to adapt when he made the following comment:

The church must also be versatile and flexible in adjusting its methods and procedures to the changing situations of the world in which it finds itself. It must not cling to all its old ways. As the world to which it is trying to minister changes, the church will have to adapt its ministry accordingly, but without altering its basic direction. As the church adapts, it will be emulating its Lord, who did not hesitate to come to earth to redeem humanity. In doing so, he took on the conditions of the human race ... (Phil.2: 5-8)

The message of the Bible (with regards to the concept of the shepherd) should be persevered while the methods and forms should be adapted to become relevant to the challenges of pastoral ministry to the changing Zambian context. The pastoral

approach in my view would require a spiritual discernment and a resilience to persevere in defending the credibility of the pastoral ministry.

2.1.6 Pastoral boundaries are being blurred

Clarifying expectations about roles and goals are essential for effective and efficient team ministry. Pastoral ministry is about developing fruitful and lifelong relationships among the people it seeks to serve. People generally expect from the pastor a biblical-centred leadership while the pastor expect from the people unwavering support and loyalty. Pastoral boundaries have been blurred partly because of setting unrealistic goals and unreal expectations from both parties. Drawing the line between real and unreal expectations would produce favourable outcomes because our pastoral agenda would be driven by realistic goal setting. For example, biblical counselling would be our approach and the basis of all our pastoral counselling. Where necessary, we will refer cases beyond our calling and capacity to the experts in the field of psychology and psychiatrists. This way in my view would minimise tensions that may arise from unfulfilled expectations.

2.1.7 Moral failure among pastors

Powell (1995:91- 104) is correct in identifying some reasons for moral failure or pitfalls to the pastorates, which include the following:

- Indiscretion with women/men.

One pitfall to the pastorate is sexual misconduct. The Bible conducts numerous accounts of God's servants who failed because of that act of a sexual sin. It is still one of the most common causes of moral failure in pastoral ministry.

- **Mismanagement of money**

Through the years, ministers have gained a reputation for being notoriously poor credit risks. Powell (1995) in citing mismanagement of money as a pitfall among pastors spoke of a banker who used to describe the three "P's"-painters, plumbers, and preachers. These are people to whom he said you should never loan money.

Indeed when a pastor becomes a poor credit risk or when he/she fails to manage adequately the resources given to the church, it undermines the credibility of the pastoral office. The minister who is going to be successful must be able to manage both his money and the church's money as well.

- **Unwieldy ambition**

None of us are ever completely immune from the desire to promote ourselves. There's nothing wrong with a pastor's quest for excellence, aggressive leadership, or the use of promotional skills. But our ego must be kept in check. It must always be in subordinate to a consuming concern for the kingdom of God. In simple terms we must always work at submitting and yielding our human will to the divine will of God as we do ministry.

- **Inability to get along with people**

It's not always easy to get along with people. Yet the inability to get along with people would be the quickest way to unfruitful pastoral ministry. Ministry is about service to God through building lifelong relationships. Any genuine ministry is born out of trust and mutual respect hence the need to care about people's relationships. The Bible

portrays Jesus as caring for all sorts of people and in doing so leaves pastors with an example to express the compassion and care for people in need.

- **Professionalism**

John Piper (2003) well known Baptist minister sounded a timely warning when he labelled the title of his book, “Brothers we are not professionals; a plea to pastors for radical ministry”.

Professionalism should be given its rightful place within the parameters of ministry but not at the expense of service. The remedy to “exaggerated professionalism” in ministry is to consider oneself as a servant. Servant Leadership is about service understanding that we serve not ourselves, but another and others-God and His people.

In the light of the above stated impediments to pastoral ministry, how do we respond to these challenges in order to regain the credibility and dignity that has been tainted by these social and immoral vices? The researcher suggests that one way is probably by developing a well-defined biblical ministry philosophy that would stand the test of time.

Montoya (in MacArthur 2005:48-49) articulates the philosophy of ministry by stating that:

For the pastor, a philosophy of ministry must come from the mandates addressed to Christ’s church...what then is the philosophy of ministry? It is a statement of purpose. It spells out exactly what we are to accomplish in ministry. It identifies the

reason for the existence of the church and, thus, the reason for the existence of Christian ministry. The ministry does not exist as an independent of the church but rather as the means for fulfilling the purpose of the church...For this reason, a pastor's philosophy of ministry becomes a guide for his personal ministry. Once established and understood, it will guide the pastor's ministry accordingly. It becomes the map to keep him on track, a guide for his course of action, to correct him when blown astray by the hazards of ministry, and an encouragement to his life when the weight of task burdens and almost overcomes him.

Having stated the importance of having an understanding of the requirements for a biblical ministry philosophy, the researcher will attempt in the following section to define the biblical concept of a shepherd and to correlate the concept into the context of rural Zambia with an ultimate goal of presenting the proposed model for implementation in the later chapters of this paper.

2.2 Biblical Concept of a Shepherd

MacArthur (1989:04) state that:

Shepherding a spiritual flock is not so simple. It takes more than a wandering bumpkin to be a spiritual shepherd. The standards are high, the requirements hard to satisfy. Not everyone can meet the qualifications, and of those who do, few seem to excel at the task. Spiritual shepherding demands a godly, gifted, multi-skilled man of integrity. Remember; he must also be able to fill the roles of teacher, soldier, athlete, farmer, and slave. Yet he must maintain the perspective and demeanour of a boy shepherd.

The primary and general purpose of shepherding the flock is to feed and lead them. Pastoral ministry without doubt involves more than this two-fold mandate in directing the flock towards Christ-likeness.

2.2.1 Shepherding defined

Wood (1996:1092) asserts:

The usage of shepherds in the bible may be interpreted literally or metaphorically as those who are in charge of sheep; and also those who are, divine or mortal, in charge of men, for the purpose of this study we will focus on the latter. Because the term shepherd is used metaphorically for those who act as pastors in churches it is important to consider some other nuances as they relate to pastoral ministry.

Mayhue in (Macarthur 2005:274) helps us to understand that, “ each of the terms *pastor*, *elder*, and *overseer* describes facets of the shepherd’s role. All three appear together in Acts 20:17, 28 and 1 Peter 5:1-2. *Elder* and *overseer* link up in Titus 1:5, 7 while *overseer* and *shepherd* both describe Christ in 1 Peter 2:25”.

In the light of the usage of the word shepherds as stated in the texts above, two important questions should be taken into consideration namely: What does the text say, and what does it mean for us today? First, the fact that the text has to be explained and understood is the task of exegesis. Second, it has to be applied into the current situation of the faith community is the task of hermeneutics.

The scope of this study though, will focus on the biblical and historical examination of pastoral ministry and how it relates to the faith community in rural Zambia. It should be emphasised however, that the practical application of the shepherd’s role will vary and very often be done within the context and general framework of pastoral ministry based on the need and relevancy of the situation.

In this section of the study, brief consideration will be given to different concepts of a biblical shepherd as investigated by J.Jeremias (2006: 486-502). The researcher intends to show that a clearer biblical and historical understanding of the concept of a

shepherd will emerge from this section with reference to how the model was used from the orient usage to a modern application.

2.2.2 Transferred usage of the term Shepherd

2.2.3 In the Ancient Orient

In Babylonian and Assyrian *re'u* (“shepherd”) is a common epithet for rulers and the verb *re'u* (“to pasture”) is a common figure of speech for “to rule”...Gathering the dispersed, righteous government and care for the weak are marks of the shepherd. J. Jeremiahs (2006:486) observes that “from the early middle kingdom (in the first interim period) the image of the king as the shepherd of his subjects is then a favourite one in literature; he is, e.g., “a herd for all people” or the “herd who watches over his subjects”...

2.2.4 In the Old Testament

In the OT the description of Yahweh as the shepherd of Israel is ancient usage...the application of the shepherd image to Yahweh is embedded in the living piety of Israel. This may be seen from the great number of passages which use the rich shepherd vocabulary for Yahweh and depict God in new and vivid developments of the metaphor as the shepherd who goes before His flock (Psalm 68:7), who guides it (Psalm 23:3), who leads it to pastures (Jeremiah 50:19) and to places where it may rest by the waters (Psalm 23:2, Isaiah 40:11, Psalm 80:1, Isaiah 49:10), who protects it with His staff (Psalm 23:4), who whistles (Zechariah 10:8), to the dispersed and gathers them (Isaiah 56:8), who carries the lambs in His bosom and leads the mother-sheep (Isaiah 40:11).

2.2.5 The Shepherd in Later Judaism

2.2.6 In Palestinian Judaism

Though shepherds were despised in everyday life, nevertheless even in later Judaism, on the basis of the statements of the OT, God was described as the shepherd of Israel who led His flock out of Egypt, guides them in the present, will one day gather again the scattered flock, and will feed them on the holy mountain. Moreover the leaders of Israel are also called shepherds; in particular Moses and David are extolled as faithful shepherds.

2.2.7 The Shepherd in the New Testament

Vine (1997:628) further contends that the Greek word for shepherd *poimen* is used basically in three different ways:

1. In its natural significance, Matt.9:36;25:32;Mark6:34; Luke 2:8,15,18,20;John 10:2,12.
2. Metaphorically of Christ, Matt.26:31; Mark 14:27; John 10:11, 14, 16; Heb.13:20; 1 Peter 2:25.
3. Metaphorically of those who act as pastors in the churches, Eph.4:11

2.2.8 Jesus and Shepherds

In the gospels Jesus is portrayed as a shepherd whose loyalty to his calling is depicted with loving sympathy in true-to-life pictures such as the personal and intimate knowledge he has of each of his animals. This can be seen by his personal concern for his sheep in the following statement when Jesus calls them by name (John 10:3, 14, 27), seeks the lost sheep, is happy when he finds it (Luke 15:4-6), and is prepared to hazard his life to protect the sheep from the wolf (John 10:11-13).

Jesus does not hesitate to use the shepherd as a figure for God in his parables (Luke 15:4-7, Matthew 18:12-14). The high estimation of the shepherd in all this stands in such striking contrast to the contempt of the Rabbis that one is forced to conclude that it mirrors directly the actuality of the life of Jesus, who had fellowship with the despised and with sinners, and who shared sympathetically in their life. This model of a shepherd used to describe Jesus in the Gospel stood in direct contrast to the leadership styles of the Rabbis.

2.2.9 The Shepherd as a picture of God

The paucity of reference to God in the pastoral usage of the NT may be explained by the great prominence given here to the Christological application of the shepherd figure. In the parable of the lost sheep (Luke 15:4-7 par. Matthew 18:12-18) Jesus tells of the joy of the shepherd when he finds his sheep after a difficult search. This is a picture of the joy of God when in the last judgment (Luke 15:7) He can proclaim remission to a penitent sinner. It is greater than His joy over the 99 who stayed on the right path. The parallel in (Matthew 18:14) agrees in content with (Luke 15:7) .In the light of the Aramaic original this should be translated: “so your heavenly father is well pleased if one of even the least escapes destruction.”

2.2.10 John 10

Basic for an understanding of this Johannine chapter on the shepherd is our assessment of the train of thought in chapter 10:1-18. In vv.1-5 we have a simple parable contrasting the shepherd with a thief on one side, a stranger on the other. In distinction from the thief or a robber he comes through the door(vv.1-2);in distinction from the stranger he is the keeper of the door and is known to the sheep, who follow

him with “instinctive assurance” whereas they will flee from a stranger, vv.3-5. though the parable has its origin in ancient Palestinian tradition the primary lesson for today’s pastoral ministry is that one sure way of being good shepherds to the flock is by enriching their minds and let God’s word set aflame their hearts with the love of God and love for the work of God. Jesus, the chief shepherd who laid down his life due to ecclesiastical, missional and pastoral concerns excelled in this ministry of handling the truth both in proclaiming it as well as defending it.

2.2.11 Jesus the Good Shepherd

2.2.12 In the Christological Statements of the Primitive Church

Though the shepherd title and metaphor are not used of Christ in the Pauline Epistles, both are common elsewhere in the NT. The predicates of Christ can be found in the following references (1 Peter 2:25, Hebrews 13:20 and 1 Peter 5:4). The description of Christ as shepherd of souls in 1 Peter 2:25 characterises Him as the one who provides for and watches over His people. The predicate “chief shepherd” in Hebrews 13:20 is used to denote the uniqueness of Christ who surpasses all previous examples, especially Moses, while 1 Peter 5:4 it expresses the majesty of the lord, who demands a reckoning from His shepherd.

In the light of the above exploration the researcher agrees with Clebsch and Jaekle (1967:11-3) who contends that:

Since apostolic times one of the chief goals of the local church has been a pastoral concern to establish the flock in faith, prayer and God’s word alongside refuting heresies and false opinions that are especially rampant in our times (cf. Acts 6:1-6).

Our pastoral task still remains that of equipping the flock for the works of service until we all be mature in the knowledge of our lord Jesus. Morey (1999:20) demands for a biblical view in refuting heresies and establishing the flock in faith. He said:

Theologians and pastors must once again with vigor proclaim the biblical view of God as found in Holy Scripture. They must stand up to the politically correct crowd...The fundamental principle that should guide us in all this is: *Any view of God, which does not lead us to fear God, cannot be a biblical view of God.*

2.3 HISTORICAL DEVELOPMENTS OF PASTORAL MINISTRY

2.3.1 The Early Christian Church (A.D100-476)

The period under review include some remarkable 'champions of faith' such as Polycarp (A.D.70-55), Clement of Alexandria (A.D. 155-220), Origen (A.D. 185-254), John Chrysostom (A.D. 347-407) and others.

Much as the researcher would have loved to sketch a comprehensive profile of each of the mentioned early church fathers, the scope of this paper does not allow me to do so. Of these, only brief comments would be stated as the researcher briefly focuses on Polycarp and John Chrysostom.

Clebsch and Jaekle (1967:11-4) observed that, it is a historical fact that the Christian church went through a paradigm shift from a spontaneous living organism to a more settled institution due to a combination of factors.

Most of these changes took place between the second and fourth century. This period saw vigorous development of the ecclesiastical traditions such as it came to view the bishop as a successor to the apostles.

Stitzinger in (MacArthur 2005:32) points out that, “this trend progressed into the fourth century, causing the church to enter more and more into an era of “speculation on the law and doctrine of the church.”

He further asserts that, the quest for hierarchical structures that saw the development of bishops, elders and deacons were in many ways a departure from simple New Testament ministry.

The researcher is fully persuaded that the doctrine of the church is always an important and complex matter .In real ecclesiological praxis, it has the potential to either edify or scatter the church hence the need to pay particular pastoral attention through teaching that is aimed at dispelling false doctrine.

It is worthy noting that this period therefore saw the emergency of strong proponents of biblical ministry whose passion was motivated by common commitment to the gospel.

Lightfoot (1926:179) in his epistle to Philippians in the apostolic fathers quoted Polycarp (about A.D. 70-55) who wrote to say that, “...And the presbyters also must be compassionate, merciful towards all men, turning back the sheep that are gone astray, visiting all the infirm, not neglecting a widow or an orphan or a poor man: but providing always for that which is honourable in the sight of God and of men...let us therefore so serve Him with fear and all reverence, as He himself gave the prophets who proclaimed beforehand the coming of the lord.”

It is evident to see the wake up call for passionate service emanating from the statement above. Humble service as enshrined in God's word is much valuable than any man-made efforts. Restoring the lost sheep back into the fold, visiting the weak and care for the poor, widows and orphans are not only pastoral roles but also biblical imperatives that characterized the early church.

There were many other proponents of biblical pastoral ministry that contributed significantly in the preservation of doctrinal fidelity. John Chrysostom (about A.D. 347-407) was probably the most outstanding in developing measures that clarified and help in understanding of pastoral ministry during that period. His theological insights below regarding the nature of ministry bear witness to his passion to return to biblical ministry pattern. He wrote the following as quoted by Stitzinger in MacArthur (2005:33):

There is but one method and way of healing appointed, after we have gone wrong, and this is, the powerful application of the word. This is the one instrument, the finest atmosphere. This takes the place of physic, cautery and cutting, and if it be needful to sear and amputate, this is the means which we must use, and if this be of no avail, all else is wasted: with is we both roust the soul when it sleeps, and reduce it when it is inflamed; with this we cut off excesses, and fill up defeats, and perform all manner of other operations which are requisite for the soul's healthy.

Application of the word should be guided by healthy interpretation of the word. It is the responsibility of those called to pastoral ministry to pass on the divine truth to others in order that they may avoid the impact of false teaching. In other words it still remains a pastoral imperative to guide our people in the exploration of the biblical text.

2.3.2 The Medieval Period (A.D 476-1500)

As with the early church period, strong proponents of faith advocating for a biblical ministry pattern emerged. Some of those include Thomas (1225-1274), John Wycliffe (1324-1384), John Huss (1373-1415), William Tyndale (1494-1536) and others.

One of the main features regarding pastoral ministry that characterized the medieval church is its focus on the authority and celibacy of its clergy. Stitzinger in (MacArthur 2005:35) observes that, "many leaders have opted for monastery in order to avoid the worldliness of the Christianity of their day". Pursuits of holiness however, by those who wanted to confine themselves in monasteries were seriously hampered following the discovery of ungodly activities such as corruption resulting from deeper political involvement by the papacy authority. Stationer in MacArthur (2005:35) intrinsically argued that, "the rise of the papacy produced complete corruption as popes, in their devotion to an increasingly pagan agenda, resorted to any available means to reach their goals." It is rather interesting to note that, in the midst of severe spiritual famine and corruption, the quest for biblical ministry began to emerge. Notice the statement below that serves as documentary evidence to that effect:

Once more Stitzinger (in MacArthur 2005:35) quoted Payne who noted that:

Though there was widespread spiritual famine in many nominally Christian lands and notorious corruption in high places, the theologians, the mystics and the reformers of the middle ages are further evidence of the Holy Spirit within the Church...

Indeed, renewed passion for a pure church with a biblical ministry is an ongoing challenge for those called to pastoral ministry and therefore the researcher is fully persuaded that under shepherds must do more in challenging and confronting

established system of religious institutions with strong traditions as a quest to rediscover true pastoral ministry. When undershepherds do their part; the Holy Spirit will always transform the hearts of the people being disciplined by pastors.

The process of both reformation and transformation is always a complex matter hence the resolve to emulate those with past fruitful pastoral track record. The essence of history is not only to learn from past events but also to get a big picture and strive to reinforce those past achievements. Balance and Objectivity is crucial on how one interpret recorded history. It is imperative therefore, that application of such recorded history should be within certain contextual, cultural and theological framework.

2.3.3 The Reformation Period (1500-1648)

This classic period was inevitably divided into two major clusters namely the Magisterial and the Anabaptist Reformation. Central to the Protestant Reformation were many 'heroes of faith' who were so determined to oppose and resist the unbiblical traditions established by the 'official system of religious teachings' in Rome. Key and notable players include Luther, Bucer, Calvin, and Knox (Magisterial Reformers) and the Free Church (Anabaptists).

The reformers did not opt to express their intent to return to biblical ministry without cause. Indeed, the reformation was partly prompted by the perceived notion that the official Church of Rome was drifting away and undermining the sufficiency of scripture hence the resolve to reform the church according to biblical principles.

While it has been generally alleged that both Luther and Calvin maintained a magisterial church-state system in the belief any reformation should ultimately result in a Christian state. MacArthur (2005:38) helps us to see that it was in fact in matters of their application and practice of their ecclesiology that they differed. Of these differences, Luther on one hand tended to retain in the church the traditions not specifically condemned in scripture while on the other hand Calvin tended to include only what scripture taught explicitly about church ministry.

Calvin (1973:365) argues that:

As for the pastors of which St. Paul speaks, they were the ministers of the word, given the ordinary charge of teaching in a particular place. It is true that no one can be a pastor unless he teaches, but yet for all that, the teachers have a separate responsibility of their own, which is to expound the scripture that there may always be a good and sound understanding of it, and that the same may have its force and continue in the church, so that heresies and false opinions may not spread, but that faith may abide firm and sure above all things.

Luther and Calvin's contribution to a biblical understanding of pastoral ministry was immersing. They both displayed exceptional theological insight with a strong concern and emphasis on the preaching of God's word meant for the profit and edification of the hearer.

Another significant contributor to a biblical understanding of pastoral ministry was Martin Bucer (1491-1551), whom it was spoken of as a pastoral theologian of the reformation as indicated by (Tidball 1997:187).

The researcher would therefore, give a brief but concise consideration to four constructive and positive approach to the work of the pastor as recorded by Tidball (1986:183-86) that would sum up Bucer's contribution to the reformation.

- Bucer stressed that the church should be characterized by close and deep fellowship between Christians, not only of a spiritual nature but of a material kind as well.

The true church would be marked by unity, for all Christians are united in Christ.

- Bucer argued that within the church there is need for Christ to reign supreme through his Holy Spirit. Therefore whoever did not serve Christ through the preaching of his word or through applying his discipline proved themselves to be Antichrist.
- Regarding the pastoral office, Bucer argued that the aim of the elders, who had taken over the pastoral ministry from the apostles, was to ensure the continuing discipleship of those within the church and to enable them to grow in holiness and to preach adulthood in Christ.

This was to be done through supplying any lack they had in their understanding of life through teaching, warning, punishment, comfort and pardon. He further emphasized that one man could not accomplish such a large task. Further, God has not given all his gifts to one or two people hence the need for the churches to appoint a number of elders.

- Equally important to Bucer's contribution to biblical pastoral ministry was the sort of person's elders should be and here he relies chiefly on the qualifications set out in the Pastoral Epistles.

All the injunctions as displayed by the three of the magisterial reformers were of profound importance to the development of pastoral ministry, as we understand it today.

As in any other mass movements, tensions and different of opinions tend to be always within the parameters of the role players. This period too was not spared from controversy of some sort.

It is almost inconceivable to think of the protestant reformation without referring to the contribution of the Anabaptists. Some names are worthy mentioning: Conrad Grebel (1495-1526), Michael Sattler (1490-1527), Balthasar Hubmaier (1480-1528), and Menno Simons (1496-1561).

This cluster of reformation key role players emerged with a renewed emphasis and focus on restitution as opposed to reformation as advocated by the magisterial reformers. Indeed, their perceived radical stance and approach on general ecclesiastical presuppositions made them victims of persecutions by their critics.

Stitzinger in (MacArthur 2005:41) helps us to see clearer two outstanding theological thoughts of the Anabaptists that distinguished them from the magisterial reformers.

These are:

- As a general rule, the Anabaptists rejected the idea of an invisible church, viewing the church as a voluntary association of regenerated saints. They sought to restore the idea of a primitive, New Testament church free from magisterial entanglement. This allowed the practice of the church discipline,

but meant that the church did not have the... to force its views on anyone or persecute those who opposed it.

- In describing the nature of their ecclesiology, Bender remarks, 'The Anabaptist idea of the church is derivative, based on the deeper idea of discipleship, which of course also implies an active covenanting into a brotherhood, without which discipleship could not be realized.'

In broad terms we can deduce that both the magisterial reformers and their counterpart the Anabaptists played a leading role in crafting the constructive approach to pastoral ministry.

The period under review was remarkable in so far as underpinning the growth and expansion of pastoral ministry despite enormous suffering and opposition. The researcher is fully persuaded that it is a pastoral imperative for the under shepherds too not only to embrace the rich heritage but to explain to the people the significance of such well-recorded history. Much more, applying such historical data to our present context is even more ideal.

2.3.4 The Modern Period (1649-present)

An examination of any of historical events that spills into the modern period is always a difficulty task for a number of reasons. Some of the reasons include the tendency to draw comparisons between the dead and the living with regards to the access and resources at their disposal. The researcher's approach is not to make comparisons.

Rather, it is an attempt to scan through the historical survey and hope to draw some practical correlation that would enrich our own dynamics within the pastoral ministry.

Some of the 'champions of faith' that consistently advocated for the biblical ministry during this period include Richard Baxter (1615-1691), William Perkins (1558-1602), Jonathan Edwards (1703-1758), Charles Bridges (1794-1869), Charles Haddon Spurgeon (1834-1892), D.Martyn Lloyd-Jones (1939-1981), Jay Adams, John MacArthur and others. Arguably the names mentioned here, had many different point of theological views yet suffice to say they all devoted their thinking to biblical preaching and its importance in ministry. Their accomplishments and commitment to pastoral ministry is a wonderful example of self-sacrificed determination to fulfil the lord's calling, despite many obstacles and dangers.

In his fervent plea for the discharge of the spiritual obligations of ministry, Baxter (1939:58), asserted the following:

I do now, in the behalf of Christ, and for the sake of his church and the immortal souls of men, beseech all the faithful ministers of Christ, that they will presently and effectually fall upon this work...This duty hath its rise neither from us, but from the Lord, and for my part...trend me in the dirt.

In pastoral ministry faithfulness, humility and servant-leadership are non-negotiable if one has to see prolonged fruitful ministry. The pastoral challenge for those of us serving in the 21st century is to reckon that utter dependence upon the grace and power of Christ, is the only way that would enable us to manifest the same faith and servant-leadership as exemplified by those who have gone before us in ministry.

Indeed the Puritan's contribution to modern pastoral theology and ministry is unequivocal. Ryken (1986:112) ably outlined some important aspects of the Puritan's concept of the church as stated below:

- Calling the extravagance and elaborate tradition in the church an inadequate authority for religious belief, Puritans reasserted the primacy of the word, resorting to the “strongest control at their disposal, the bible. They vowed to limit all church polity and worship practices to what could be directly based on statements or procedures found in the bible.”
- Puritans viewed the church as “a spiritual reality.” “It is not impressive building or fancy clerical vestments. It is instead the company of the redeemed,’ dissociated from any particular place. Certain activities and relationships, including preaching, sacraments, discipline, and prayer, define the church.
- The puritans elevated the layperson's role in the church and participation in worship. Many Puritans gravitated toward either Presbyterian or congregation polity, which provided for lay responsibility within each congregation in choosing ministers.
- The Puritans embraced simplicity in various parts of worship. These included orderly and clear organisation, simplified ceremony and ritual, simplified sacraments, and a clearly defined goal of worship.

2.4 Shepherding: its Implications and Relevancy to the Faith Community

To understand the function and how are figures of speech to be interpreted and how do they contribute to theology, Travers (2007:80) asserts the following:

In the familiar metaphor in Psalm 23:1, “the lord is my shepherd,” the tenor is the lord and the vehicle is the shepherd. The primary subject of the metaphor is in fact the lord, not the shepherd: the way (mode) in which the lord is spoken of in the metaphor is the shepherd. To state it another way, the reader understands the subject (lord, in this comparison) in the vocabulary of the mode (shepherd). The remainder of the psalm fills in the details of what it means that the lord relates to the psalmist as a shepherd does to his sheep. The metaphor of the lord as a shepherd represents a new way of understanding that applies the ideas and associations of one term (the vehicle) to the other term (the tenor). The same can be said of all figures of speech that involve comparison.

The researcher explicitly argues that the use of figurative language in theology can be a slippery thing. Exactly what is told and how it is told depends largely, on the perspective of the writer. In this context the researcher’s contention is on the association of the term and how it is implied in the context of pastoral ministry.

In other words pastoral ministry is about *being in touch with the people’s needs*. The psalmist in composing this plea had a strong sense of trust and confidence that His shepherd was not out of touch with his reality. Carr (1989:88 emphases added) argues that:

The pastor can then stay sufficiently in touch with people at deep level, both so that they can approach him in a way to which he finds himself able to respond and, like Jesus, so as to avoid locking people in fragile world of fantasies.

Neglecting of the sheep by the shepherds, in the researcher’s view is a result of a ministry flawed by conformity to the world, compromise with the biblical teachings and sluggish in prayer. Involvement in pastoral ministry is a huge responsibility

demanding constant search for pastoral mentors both for accountability and learning purposes.

Pastoral ministry demands holistic approach and practical interventions as clearly outlined in the bible. Only the bible can teach the true theology of pastoral ministry. Yet correct application and interpretation of exegetical and hermeneutical principles are of profound importance by those with the responsibility of articulating pastoral theology and its practical implementation. Caring for the flock is so important in the heart of God. Those called to pastoral ministry should aim to care, feed and lead the flock with utter dependence on God for guidance and strength. Archer (1979:359) argue that, “the day would come when the messiah, the righteous branch, would deliver Israel; therefore true Israel should always trust in God alone, never in the arm of flesh.” There is a biblical sense in which the church may seem to be the true Israel hence the pastoral imperative to trust God in the midst of persecutions and sufferings. The chief shepherd promised to be with his under shepherds always (Matthew 28:20). Pastoral ministry will be more meaningful when it penetrates and impacts its community with the gospel that result into transformed lives. For this to happen, practical steps of witnessing to the community ought to be put in place as can be clearly seen from the example of Paul and others. Witnessing to the community should be an integral part of pastoral ministry in the light of God’s command to be salt and light in the world.

The researcher argues that the praxis of pastoral ministry should be intensified until our faith community’s are transformed into worshipping, witnessing and working communities.

2.5 Conclusion

The researcher's argument in this chapter was motivated by the desire to primarily ascertain the value and relevancy of pastoral ministry in general. It has been argued that the need for biblical theology is vital especially among the rural faith community where authentic biblical ministry is deficient due to challenges some of which have been alluded to in the preceding chapter.

The scope of this study was not intended to give comprehensive solutions to all the challenges of pastoral ministry. The goal was rather to explore the diverse aspects of pastoral ministry and attempt to explain how a biblical-centred ministry and servant leadership would enrich and expand the sphere of influence in ministry as we affirm and embrace *some* of the ideals advocated by the early generations of Christians such as the reformers and others most of whom were exegetically and biblically sound.

Pastoral ministry is about servant leadership and more often include feeding, protecting, nurturing, and serving others. In this chapter the researcher attempted to define the need for a biblical ministry philosophy as a roadmap for an effective pastoral ministry. Of course the assumption is that developing a biblical ministry philosophy that would stand the test of time demand time, discipline and resources.

While it is true that one would argue that pastoral ministry has failed to make an impact in society in alleviating the above stated social and economic challenges, hence the reason to question the relevancy and validity of the pastoral office altogether. The truth of the matter is that the need and value of pastoral ministry has far more reaching eternal consequence hence the resolve to continue serving. Yes,

the degrading worldview from society is a challenge to modern pastoral ministry in a lot of ways yet we must be encouraged that our chief shepherd plays a pivotal role in helping us shepherding His people based on the biblical view.

In the next chapter the researcher would focus on how church is done in Zambia by devising different approaches, strategies and principles that would contribute to minimize the deficient pastoral needs in rural Zambia. The researcher hopes that the strategies and principles would be both biblically and theologically adequate in mitigating for a healthy cultural, ethical and social pastoral perspective

Chapter Three

Progression of Church Activities in Zambia

3.0 Introduction

In the preceding chapter the researcher's aim was to explore among other things, the value and relevancy of pastoral ministry in general. Furthermore, the researcher raised an issue of biblical theology as an urgent need and empowering tool to equip the rural faith communities who are usually vulnerable to false teachings. Impediments to effective pastoral ministry affecting the rural faith community such as poverty, powerlessness, physical weakness, and isolation just to mention but a few were identified. (See Figure 2)

More importantly, the purpose of the chapter was to explore diverse aspects of pastoral ministry and figure out how a biblical-centred ministry as advocated by the first generations of Christians such as the reformers, the puritans and others would guide us in preserving the rich heritage of our Christian faith by maintaining a biblically-based approach to ministry.

In this chapter, the researcher would try to explain in broad terms ecclesiological theology by highlighting a tentative progression of church activities in Zambia.

3.1 The Concept of Church in Zambia

Ethics is often defined as a system of moral principles governing appropriate conduct for groups or individuals. Christian ethics, in order to be relevant, must first be understood in a Christian theological context.

To most Zambians the concept of church is an issue that has both spiritual and ethical implications. For instance, two months after winning the presidential elections, President Chiluba called for a 'celebration of praise' at State House at which he declared on national television that Zambia was a Christian Nation. The implication of that declaration was way beyond spiritual landscape as that political statement was consequently even without the general consensus inscribed in the preamble of the amended constitution of the Republic of Zambia.

Against this backdrop and especially living in a world bombarded by inane clichés, trivial catchwords, and godless sound bites, the manifestation of true church with unquestionable wisdom (Ephesians 3:10-12) is in short supply today. The researcher would explore more the implications and impact of the declaration of Zambia as a Christian Nation as the episode unfolds.

In the meantime, Waltke (2008:3) is correct in arguing that:

The church stands alone as the receptacle and repository of the inspired traditions that carry a mandate for a holy life from ancient sages. As the course and bulk of biblical wisdom, the bible remains the model of a curriculum for humanity to learn how to live under God and before humankind. As a result it beacons the church to diligent study and application.

The church in Zambia has always played a pivotal role in advocating for traditions and values that would promote unity and harmonise relations among the people. This is done mainly through various forums such conferences, seminars and consultation workshops. The church's sphere of influence however, has not been without its challenges both from the critics outside the church and from its own members.

In spite of threats to derail the mission and work of the church, expansion of missionary activities in Zambia over the years has left a legacy among the faith community in which the concept of the church seem to generally imply the following injunctions:

3.1.2 Winning the lost

The art of reaching out to the lost people is not only an important imperative with regards to pastoral ministry but also a repeated biblical command from the Lord. There are many biblical texts that allude to this fact. The New Testament and the gospels in particular gives us numerous accounts that testify and show Jesus pro-actively witnessing to the lost people and doing many other things in the presence of his disciples (Luke 1:2-3, John 20:30, 21:24, 1John 1:1). The churches in Zambia very vigorously employ her members to actively participate in winning the lost especially now when there is not so much political interference to do so.

Coleman (1963:21-31) has ably outlined some biblical principles that resonate very clearly in reminding the faith community that announcing the good news of God's kingdom has always been the top priority of His followers. The researcher would now consider some of the principles as stated below:

- ***Christ, a perfect example.***

To be sure, the gospels were written primarily to show us Christ, the Son of God, and that by faith we can have life in his name (John 20:31). But what sometimes we fail to realize is that the revelation of that life in Christ includes the way he lived and taught

others so to live. For this reason, in telling the story they invariably bring out those things, which influenced them and others to leave all that they had to follow the master. Indeed, he was a perfect teacher.

- ***His objective was clear.***

Jesus' earthly mission and purpose were successfully accomplished partly because his objective of coming was clear. Because his objective was clear, the Jewish people could not succeed in detracting him from his mandate of ushering the kingdom. Indeed, some among his people did not authenticate his claim as the messiah (John 4:25-26), yet Jesus still remained totally focused in achieving his intended goals on earth.

The researcher wish to argue that the call for those engaged or involved with pastoral ministry is to humbly stay focused and remain single –minded in striving to achieve the intended objective. Jesus showed the way and excelled in this regard. Sharing the glorious gospel of the kingdom has never been without opposition and resistance from the critics of the church. Yet, the key to winning the lost is Christian virtues such as discipline, dedication, commitment and unquestionable character as exemplified by Jesus during his earthly mission.

- ***Men were his method.***

Coleman (1963:27) correctly observes that:

It all started by Jesus calling a few men to follow him. This revealed immediately the direction his evangelistic strategy would take. His concern was not with programs to reach the multitudes, but with men whom the multitudes would follow. Remarkable as it may seem, Jesus started to gather these men before he ever organised an evangelistic

campaign or even preached a sermon in public. Men were to be his method of winning the world to God.

The tragedy that seems to have made inroads among the faith community today and inevitably begin to seriously undermine their evangelistic strategies is that most of them tend to be program-driven and seldom mission-oriented. Men (women included) are by far the greatest assert that the church ought to invest their resources in, if we are to see vibrant and sustainable evangelistic goals come to fruition. But for men to be used of God as instruments in His hands, it is imperative that they portray a willing and teachable heart to learn.

- ***Men willing to learn***

Jesus' choice of his first disciples could be seen and possibly pronounced as potential failure by world standards with regards to today's understanding of contemporary ministry and missional praxis. The type of moral calibre and competence inherent in those men exacerbates part of this possibility.

Coleman (1963:27) argues that:

None of them occupied prominent places in the synagogue, nor did any of them belong to the Levitical priesthood. For the most part they were common labouring men, probably having no professional training beyond the rudiments of knowledge necessary for their vocation.

The biblical evidence also allude to the fact those men were ordinary and unschooled (See John 4:13). Yet, in spite of all the seemingly human frailties and weaknesses, Jesus saw in those simple men the potential of world changers with a dynamic leadership for his kingdom. The researcher

contends that the efforts to reach out or doing pastoral ministry among the faith community in rural Zambia should not be thwarted on the basis of social-economic status of the people. Indeed, most people are unschooled (just as some of the first disciples Jesus called) or functionally illiterate and poor but with big, willing and passionate hearts to learn.

- ***He planned to win with careful consideration***

The art and importance of planning cannot be overemphasized and demands careful consideration. Jesus excelled in his ministry because he was a diligent planner. The bible gives us numerous occasions that show Jesus withdrawing to a solitary place for prayer as part of preparation and planning for the day. The hallmark of effective pastoral ministry is good planning. Leaders from both spiritual and secular worlds that seem to have made an impact and left a fruitful legacy that stands the test of time were all good and wise stewards of loving care of time.

The ability to persevere under harsh conditions that are associated with most missionary work stems from the fact that God is the source of missions. The coming of Jesus on earthly mission does not only validate the fact that God is the source of missions but does give strength and sense of hope to those called to do missions work. Planning with careful consideration on the part of the divine is probably best expressed through these words, “ But when the time had fully come, God sent his Son, born of a woman, born under law, to redeem those under law, that we might receive the full rights of sons (Galatians 4:4)”.

This researcher firmly asserts that demands of today's pastoral ministry expeditiously call for careful planning for when we fail to plan we are planning to fail.

- ***Concentrated on a few***

Jesus' deliberate strategy of concentrating on the select few when executing his visionary leadership for the world should serve as a model for biblical pattern of pastoral ministry today. Coleman (1963:34-35) argues that Jesus' philosophy and strategy of evangelism needs to be taken into consideration when doing church. He posed the following soul-searching ministry-oriented questions:

- Why? Why did Jesus deliberately concentrate his life on comparatively so few people?
- Had he not come to save the world? With the glowing announcement of John the Baptist ringing in the ears of multitudes, the master easily could have had an immediate following of thousands if he wanted them.
- Why did he not then capitalize on his opportunities to enlist a mighty army of believers to take the world by storm? Surely the Son of God could have adopted a more enticing program of mass recruitment. Is it not rather disappointing that one with all the powers of the universe at his command would live and die to save the world, yet in the end have only few ragged disciples to show for his labours?

The above questions are of profound importance in our quest to understanding, doing and being a church the Jesus way. The researcher contends that there is an increasing tendency among the faith community to measure success in pastoral ministry based solely on the numerical growth of the church. The researcher firmly believes that sometimes-numerical growth in pastoral ministry could be deceiving though it could also imply a positive indicator regarding the well-being and maturity of the people. Yet, quality and not always quantity could just be the true mark of a healthy sign of a church.

Jesus decision to concentrate on the few to build his ministry was done with a good assessment and realistic goal in mind. The goal was to spend sufficient time with those select few and indoctrinate them with his philosophy of ministry to the point that they become firmly grounded in Gods word and not easily tossed to and fro by winds of strange teachings that were so rampant and still are, in our times today.

3.1.3 Building the believer (Edification)

According to the New Unger's Bible Dictionary (1988) the term edification (Grk. *oikodome*, "building") means building up. A building is therefore called an edifice. Accordingly, the work of confirming believers in the faith of the gospel and adding to their knowledge and grace is appropriately expressed by this term. Christians are said in the NT to be edified by understanding spiritual truth (1 Corinthians 14:3-5), by the work of apostles, prophets, evangelists, pastors, and teachers (Eph 4:11-12, "building up"), and by good speech (4:29) [Unger 1988].

The means to be used for one's up building are the study and hearing of God's Word, prayer, use of the sacraments, meditation, self-examination, and Christian work of every kind. It is our duty to *edify* or "build up one another" (1 Thessalonians 5:11) by the exhibition of every grace of life and conversation.

The term is also applied to believers as "living stones" builded up into a habitation for the Lord, constituting the great spiritual temple of God (Ephesians 2:20-22; 1 Peter 2:5).

As the researcher continued to explore and survey the concept of the church in Zambia, what came out rather clearly was the fact that the church ought to beacon the study and application of the word. Indeed the greatest threat to the faith community especially in rural Zambia is the lack of sound biblical doctrines. Lack of sound doctrines would not only produce weaker Christians but would also deprive the believers of spiritual truths such as fellowship, discipleship, mentorship and worship. The call to edify the believer is much more urgent than ever before considering the hard times people are going through the world over. The ever- increasing cost of living regarding essential commodities does not exempt believers from feeling the pain and consequently tempted to look for other alternatives.

The researcher wish to appeal to those of us called to pastoral ministry to realize that much as we reach out to the lost souls with a view of helping them make wise decisions to save their souls by turning to God, we should never ignore to edify the believer to hold on the biblical principles.

Some of the means that has been alluded to in the extract from 'The New Urgers Bible Dictionary' as stated above such as study and hearing of Gods word and prayer should be given priority and renewed emphasis within the faith community.

3.1.4 Equipping the worker (Discipleship)

The work of equipping the worker in the local church is an awesome task that calls for a concerted effort from all her members.

Ephesians 4:11-12 clearly indicates that the church is gifted so that the saints are equipped for work in ministry and for building up the body of Christ. The function of the pastor is therefore to help the whole church become equipped, fit for taking the gospel to the world through works of service.

Unfortunately a critical look at the church today, reveals that some among those called to full time pastoral ministry have decided to be 'jack of all trade' and therefore are doing it all! The faith community or church members have been generally reduced to inactive spectators, unable to use their gifts for ministry or building up the body of Christ. Jesus never did all things by himself. He taught, delegated, and practised shared responsibility.

The researcher contends that the *know it all and do it all approach* as advocated by some pastors is an infringement on the key biblical precedent that calls for free participation and involvement by all members in the work of the church.

Consider some of the trends that seem to call for total involvement of all members of the faith community:

- God works through individuals.
- God calls for people, gifting them to fulfil specific functions.

Edge (1985:18-20) argues that, “the gifting is not without conditions. The condition has always a basic call to mission-that all nations may be blessed. Therefore Gods people are not just religious but obedient”.

- McDonough (1976:9-10) contends that, “Priesthood of all believers is an Old and New Testament concept-there is no distinction between laity and clergy, all are a royal priesthood”.
- Haney (1978:73-75) makes a valid point when stated that, “with reference to 1 Corinthians 12, it is clear to see that, the church functions as body. The Holy Spirit gifts each member for service. The body’s activity is equal to the functions of the members. Each member’s function is vital to the body. God leads each member to function within and through the body. The pastor’s role is to equip each member for his function”

Equipping the worker for ministry has no quick fix solutions .It is an ongoing process with a lot of challenges along the way. Jesus did not offer quick fix solutions but challenged his followers to earnestly count the cost as stated below, “Then Jesus said to his disciples, "If anyone would come after me, he must deny himself and take up his cross and follow me (Matthew 16:24-25). ”

3.1.5 Multiplying the leader

Leadership development is an integral part of pastoral ministry. It occurs in different setting and environment within a particular or unique context.

Some aspects of leadership development take the form of *discipleship, fellowship, mentorship or stewardship* depending on what outcome one wants to attain.

In rural Zambia, training is one of the key ways of multiplying the leader within the faith community. Yet, resources or ministry tools such as sound theological books, commentaries, and electronic soft ware for use to train or rather empower the pastors serving the rural faith communities are not easily accessible and the few that maybe found are far too expensive beyond the financial means of most people.

Against this backdrop, the researcher argues that for the faith community in rural Zambia to reach a stage where one would say the goal of effective leadership development or empowerment has been achieved would require the partnerships between the rural and urban faith community as well as between the local and the international faith community.

In other words multiplying the leader is a pastoral imperative. Eims (1978:86) in writing about the lost art of discipleship argues that, “spiritual multiplication may also be seen in the Old Testament. Isaiah recorded these words of the Lord. And those from among you will rebuild the ancient ruins, you will raise up the age-old foundations; and you will be called the repairer of the breach, the restorer of the streets in which to dwell... (Isaiah 58:12) .He further argues that when a person has produced a disciple, he has reproduced himself as a disciple. He has become a

worker. When a person has raised up a worker, he has both reproduced more disciples and himself a worker. This spiritual multiplication reproduces both disciples and the workers.”

3.1.6 Sending the called ones

Missional praxis would be the natural outcome when the workers are properly trained in all ecclesiastical matters of faith and practice. Furthermore, Jesus’ sending of the seventy or seventy-two (two by two) as some would love to believe, into the mission field serves both as a strategy for evangelism as well as the model for biblical missions.

Matthew’s argument regarding the sending of the called ones is that, “He sent them two and two that they might strengthen and encourage one another... If one falls, the other will help to raise him up. He sent them, not to all the cities of Israel, as he did the twelve, but only to every city and place whither he himself would come (v. 1), as his harbingers; and we must suppose, though it is not recorded, that Christ soon after went to all those places whither he now sent them, though he could stay but a little while in a place” (Henry 1995:753).

From the above injunction, the researcher would consequently propose that the sending of the called ones should always be motivated and guided by the biblical motives. Jesus’ response to his disciples after they had come back from the mission field was to instil in them the right perspective of ministry other than allowing them to be preoccupied with the results of their service. The challenge of pastoral ministry calls for teamwork among its constituencies both for encouragements and strengthen of one another.

3.1.7 Ecumenical Imperatives (Unity)

According to the Nelson's Illustrated Dictionary (1986), unity is about "Oneness, harmony, agreement. Unity was apparent on the day of Pentecost when the believers 'were all with one accord in one place' (Acts 2:1). The church is a unity in diversity, a fellowship of faith, hope, and love that binds believers together (Ephesians 4:3, 13)."

Because the church is a unity in diversity, a fellowship of faith, hope, and love that binds believers together, Zambia has been a haven of peace and political stability in spite of the huge economical challenges. The church in Zambia has made huge contribution towards the formulation and implementation of peace accords among political parties and inter-faith organisations. The National Motto is stated as follows, "*One Zambia, One Nation*" implying that the Zambian people must strive to enjoy unity in diversity. In other words the faith community encourage her members to celebrate their differences and aim to live in harmony with all people.

There are about seventy-three tribes in Zambia living side by side and in unity across its nine provinces. Part of the reason why there has never been major destructive inter-tribal tensions among the Zambian people is because of the pastoral role and commitment the faith community has shown. Indeed, there has been several times when even the faith community had agreed to disagree on certain ecclesiastical matters of faith and practice. Yet, the faith community regardless of their distinctiveness in terms of their Christian doctrines all seem to attach great value to the issue of unity especially within and among the faith community themselves.

The researcher therefore wish to contend that healthy bonds that has been established across churches need to be preserved while maintaining certain boundaries as efforts to define the relevancy and true meaning regarding the concept of the church in Zambia is pursued but especially for the sake of unity.

3.2 Biblical Basis of the Church in Zambia

The researcher is of the view that the wonder of the Christian church is that it has the redemptive message that is practical, relevant and sustainable. The progression of the church activities in Zambia hinges on that redemptive message with its authority and integrity inherent in the scriptures.

The biblical basis of the church in Zambia is inevitably perpetuated by some key sound doctrines of the Christian faith. The researcher's fundamental working definition with regards to essential doctrinal fidelity is what Grudem (1994:1243-5) stated below:

- *Infallibility*: the idea that scripture is not able to lead us astray in matters of faith and practice.
- *Inerrancy*: the idea that scripture in the original manuscripts does not affirm anything that is contrary to fact.
- *Inspiration*: a term referring to the fact that God speaks the words of the scripture. Because of the weak sense of this word in ordinary usage, this text

prefers the term “God breathed” to indicate that the words of scripture are spoken by God.

- *Redemption*: Christ’s saving work viewed as an act of “buying back” sinners out of their bondage to sin and to Satan through the payment of a ransom (though the analogy should not be pressed to specify anyone to whom a ransom was paid.)

The researcher argues that the biblical basis of which church activities are done in Zambia is motivated by at least two commands from the Lord. Indeed, the faith community in my opinion have received from Christ at least two repeated commands:

- A Great Commission to tell the gospel (Matthew 28:19) and
- A Great Commandment to love the neighbour (Matthew 19:19).

Obedience to the great commission and expression of the heart of compassion towards the neighbour are hallmarks of any genuine pastoral ministry. The faith community cannot afford to be obedient to one without the other.

In rural Zambia it is a pastoral imperative that the proclamation of the gospel should be sustained by practical acts of compassion without which the redemptive message would otherwise become obsolete.

3.3 Definition of the church

The Nelson Illustrated Dictionary (1986) defines the term church as, “A local assembly of believers as well as the redeemed of all the ages who follow Jesus

Christ as Saviour and Lord.” Nelson further discusses the word church using four key issues, that is, the nature of the church, the commission of church, and the activities of the church. The researcher will therefore study the definition of church under the same four headings of nature, commission, activities, and organization of church to arrive at a succinct biblical and historical examination of the church in Zambia.

In the four gospels of the New Testament, the term church is found only in Matt 16:18 and 18:17. This scarcity of usage in those books that report on the life and ministry of Jesus is perhaps best explained by the fact that the church as the body of Christ did not begin until the day of Pentecost after the Ascension of Jesus (Acts 1:1-4).

That the church began on the day of Pentecost may be demonstrated in various ways: (1) Christ Himself declared the church to be yet future; (2) it was founded upon the death, resurrection, and ascension of Christ, and such an accomplished fact was not possible until Pentecost (Galatians 3:23-25); (3) there could be no church until it was fully purchased with Christ's blood (Ephesians 1:20).

Nature of the Church

The Greek word for church is *ekklesia*. This word is used 115 times in the New Testament, mostly in the Book of Acts and the writings of the apostle Paul and the general epistles. At least 92 times this word refers to a local congregation. The other references are to the church general or all believers everywhere for all ages.

When the church general is implied, church refers to all who follow Christ, without respect to locality or time. The most general reference to the church occurs in Ephesians 1:22; 3:10-21; 5:23-32. Since the church general refers to all believers of

all ages, it will not be complete until after the judgment; and the assembly of all the redeemed in one place will become a reality only after the return of Christ (Hebrews 12:23; Revelation 21:1-22:21).

Because the church general will not become a tangible reality until after Christ's return, the greatest emphasis in the New Testament is placed upon the idea of the local church. The local church is the visible operation of the church general in a given time and place.

Commission of the Church

Speaking to His followers after His resurrection, Jesus commissioned the church to make disciples and teach them what He had taught (Matt 28:16). The entire Book of Acts is the story of the early church's struggle to be loyal to this commission. As one reads this book, he is impressed by the reality that Christ, through the presence of the Holy Spirit, continues to direct His church as it carries out its commission.

Activities of the Church

The early church met in the Temple and Jewish synagogues, as well as private homes of believers (Acts 5:42). Later, in recognition of Christ's resurrection on the first day of the week, Sunday became the principal time for public worship (1 Corinthians 16:2). At these public worship services, missionary teachings and outreach in the name of Christ were offered to all within reach. In the worship services of early Christians, prayer was offered, not only on the Lord's Day, but on special occasions as well (Acts 12:5), and Scripture was read (James 1:22; 1 Thessalonians 5:27). The breaking of bread and the sharing of the cup on the Lord's

Day were observed as a continuing proclamation of Jesus' death, an anticipation of His return, and a participation in His "body and blood" (1 Corinthians 11:20-29). Offerings for the needy were also received (1 Corinthians 16:2).

Organization: At first, church organization was flexible to meet changing needs. As the church became more established, however, church officers came into existence. These included the Apostles; Prophets; Evangelists; Elders; Bishops; Ministers or Teachers, and Deacons.

3.4 Biblical Metaphors of the Church

Over the years, much metaphorical language or image has been devised and used as an attempt to describe the biblical model of the church. The researcher's task in this work is not in any way to expound the philosophy and theology behind the usage of such metaphors. Rather, it is simply to expose the general principles and understanding regarding such metaphorical nuances with a view of applying the bible to today's contemporary biblical models of the church in order that they become an effective framework for pastoral ministry.

The researcher would briefly explore some metaphors for the church that maybe of profound importance in formulating a theological framework within the parameters of pastoral ministry. Erickson (1998:1045) is right in explaining the metaphors of the church when he asserted the following:

- *The People of God.* (2 Corinthians 6: 16)

The concept of the church as the people of God emphasizes God's initiative in choosing them. The church is constituted of God's people. They belong to Him and He belongs to them.

- *The Body of Christ.* (Ephesians 1:22-23; 1 Corinthians 12: 27)

This image emphasizes that the church is the locus of Christ's activities now just as was his physical body during his earthly ministry. The church is used both of the church universal and of individual local congregations.

The image of the body of Christ also emphasizes the connection of the church, as a group of believers, with Christ. Christ is the head of the church. The image of the body of Christ also speaks of the interconnectedness between all the persons who make up the church...

- *The Temple of the Holy Spirit*

Paul's concept of the church is the picture of the church as the temple of the Holy Spirit. It is the spirit who brought the church into being at Pentecost, where he baptized the disciples and converted three thousand, giving birth to the church. And he has continued to populate the church. The spirit now indwells the church, both individually and collectively. Dwelling within the church, the Holy Spirit imparts life to it...it is the Holy Spirit who conveys power to the church...

- *The Bride of Christ* (Ephesians 5:32; 2 Corinthians 11:2)

A somewhat different family metaphor is seen when Paul refers to the church as the *bride of Christ*. He says that the relationship between a husband and wife "refers to Christ and the church", and he says that he brought about the engagement between

Christ and the church at Corinth and that it resembles an engagement between a bride and her husband to be- and here Paul is looking forward to the time of Christ's return as the time when the church will be presented to him as his bride.

- *Gods Family*. (1 Tim.5: 1-2; Eph. 3:14; 2 Corinthians 6:18, Matthew 12: 49-50)

There are several family images-for example, Paul views the church as a *family* when tells Timothy to act as if all the church members were members of a larger family.

After a brief exploration regarding some of the metaphors for the church, the researcher would use the term *body of Christ* to imply the faith community. Most importantly the term body of Christ fits well in mitigating the challenges faced by faith community in rural Zambia where effective pastoral ministry is in short supply. Again, the term body of Christ is strategically ideal in promoting teamwork and partnerships across and beyond the confines of the local congregations. This in my view is the biblical model that would be helpful, practical and relevant to reach out the valuable communities mostly in rural Zambia.

3.5 Historical Developments of Church in Zambia

3.5.1 Timeline: Historical Missionary Developments in Zambia

The progression of church activities in Zambia evolved around many significant events of social-economic, cultural and political in nature. Refer to table 1 below:

Table 1: Church History: Timeline tabulating the historical and missionary developments of the church in Zambia (1857-2008)

Year of Keynote Action	Significant Event (<i>Missional, Political, Social/Educational</i>)
1857	Livingstone made a passionate appeal at Cambridge University regarding missions to Africa. He consequently came to Central Africa as an Explorer, Medical Doctor and Missionary.
1873	Livingstone's explorations led him to the discovery of Victoria Falls in Zambia but his greatest legacy was to do with his passion to spread the gospel and expansion of missions work. He died at Ilala by the shore of Lake Bangweulu in Zambia.
1885	The London Missionary society (LMS) established a mission station at Niamikolo close to Lake Tanganyika.
1892	Paris evangelical mission (PEM) established a mission station at Lealui in western province of Zambia. Primitive Methodists began some mission's work among the ila people in the southern parts of Zambia.
1894	Presbyterians established a missions station at Mwenzo in the northern parts of Zambia
1895	The Roman Catholic Missionaries first established a mission's work among the Bemba people in the northern parts of Zambia.

<p>1911</p>	<p>1st Anglican mission station established at M'soro by Leonard Kamungu, a priest from Malawi.</p> <p>Traditional Anglican involvement in Zambia was undertaken by the University's Mission to Central Africa (UMCA), which had been founded at Cambridge as direct result of the 15th anniversary of Livingstone's call for African evangelism.</p>
<p>1918</p>	<p>Gradual erosion of the church's primacy in education in Zambia. Understanding the need for increased professionalism among its staff the Anglican church closed all its schools for 18 months and brought all their teachers to Msoro for retraining.</p>
<p>1920</p>	<p>Rise of African independent churches (AIC's) in Zambia especially during labour migration from rural to urban areas.</p>
<p>1922</p>	<p>The general missionary conference passed a resolution calling for the, ' establishment of one or more government colleges or institutions to provide instruction in agriculture, forestry, pedagogy and duties of chiefs.</p>
<p>1927</p>	<p>The advisory board devised the native school code establishing the state as the arbiter of education standards in Zambia.</p>
<p>1930</p>	<p>Formation of the United Missions ushered in inter-denomination schools on the Copper belt.</p>
<p>1945</p>	<p>Following the second world war the government opened its own schools in some provinces.</p> <p>Some churches saw the government's policy as an attempt to secularise education and consequently resisted the move openly.</p>

1951	Local education authorities (LEA) were established to take control of government and were also authorized to take control of any mission schools that the indigenous authorities, mission societies or any other voluntary organisation no longer wanted to administer.
1953	The imposition of the federation of Rhodesia and Nyasaland. In Zambia it was felt that the federation exacerbate the issues of racial inequality and economically favoured Zimbabwe over Zambia and Malawi. ¹
1960	The Lumpa Church uprising clashed with the National Defence Forces. The Lumpa Church was one of the (AIC) led by radical and charismatic leader Alice Mulenga Leshina whose church had a mixture of political passion and the spiritual zeal. Members of this sect considered themselves radically nationalistic and believed themselves impervious to bullets.
1963	The dawn of political independence.800 out of the 2100 schools were L.E.A while the rest were mainly agency schools 30% of which were operated by the Catholics
1964	Zambia became independent led by Kenneth Kaunda who was himself a product of the mission's school in northern parts of

¹ The Christian Council of Northern Rhodesia that had replaced the General Missionary Conference in 1944, stated its position clearly when it wrote: " Under normal circumstances the church is bound to support the state and the forces aimed as preserving law and order, but this obligation is qualified by the church's higher loyalty to the law of God. Where the state is misusing its stewardship of power; where it is not adequately fulfilling its function of protecting the God-given freedom of all its citizens. Where it is favouring one section of the community to the detriment of others then a Christian is called to protest and to take action whatever action is impatible with the Christian gospel."

	Zambia.
1971	Between 1964 and 1971 the church opted to return to its traditional role of pastoral ministry as the new government's early years provided freedom of association and worship and generally improved the public spending and many developmental initiatives.
1972	For various reasons, political freedoms declined and this was rapidly followed by economic volatility. UNIP Kaunda's Government declared Zambia a one party state. Zimbabwe closed its borders to all Zambian exports except copper, which affected the economy adversely.
1974	Following the closure of Zimbabwean borders, Zambia had to divert its exports via Angola and Tanzania but in 1974 civil war broke out in Angola and the after effects of war affected Zambia's economy negatively. 95% of Zambia's export earnings that came from the price of copper began to fall dramatically.
1976	President Kaunda was forced to declare a state of emergency and the dramatic dip in revenue caused the UNIP Government to borrow heavily, significantly increasing Zambia's external debt.
1978	Simon Kapwepwe, former vice president to Kaunda who had left the UNIP government to form the opposition party returned to UNIP and reconciled with Kaunda.
1980	IMF intervened to Zambia's worsening situation and debt to

	shore up the economy and imposes SAP on Zambia.
1988	<p>Between 1986 and 1988 churches refused to co-operate with the education reforms believing that because of socialism, government's educational ideology was atheistic.</p> <p>Not surprisingly, President Kaunda imposed a ban on the registration of new churches to stem what he considered to be an unprecedented establishment of breakaway churches.</p>
1990	<p>Alliance of political opponents formed under the ousted finance minister, Arthur Wina and trade unions leader Frederick Chiluba.</p> <p>Reluctantly Kaunda announces the restoration of multi-party politics in Zambia and consequently democratic general elections to be held in October 1991.</p>
1991	<p>First multi-party elections held in Zambia in which FTJ Chiluba received 75.79% of the votes cast and the MMD won 125 of the 150 seats in National Assembly.</p> <p>Two months into his presidency, Chiluba declared Zambia as a Christian nation.ⁱ</p>
1992	<p>The Evangelical Fellowship of Zambia (EFZ) issued a statement in which it appealed to the Zambian churches to restrict itself to those matters that are within its competence and to maintain a reasonable distance from the government.</p>

ⁱ Churches were told to hold days of prayer for the election process, including holding a prayer vigil on the eve of the elections day. The churches' made probably their greatest contribution to a peaceful transition by collaborating among themselves by forming the Christian Churches Monitoring Group which then became the Zambia Elections Monitoring Coordinating Committee (ZEMCC), which set out to train a grassroots army to observe procedures at all polling stations on election days.

1994	Vice-President Levy Mwanawasa resigned from government alleging Chiluba's government was corrupt.
1996	<p>The MMD government under Chiluba won the second term in office but with less support from the general populace.</p> <p>The term Christian Nation was proposed by government without prior consultation with the masses including the church at large, but was eventually inscribed into the opening of the Zambian Constitution.</p> <p>Founding President of the Republic of Zambia, Kaunda barred from contesting the presidential elections on the basis of citizenship issues. His party boycotted and refused to participate in the elections.</p> <p>Public outcry from both the local and international community condemning Chiluba's undemocratic practises.</p>
1997	<p>Coup attempt on the Chiluba government. Key politicians including Kaunda implicated in the matter and detained in jail.</p> <p>During Chiluba's second term in office, his political cadres began to propose that the constitution be amended to allow the president serve for 3rd term. He kept quite for too long hence fuelling the rumour that he was for the idea. The church openly declared to oppose the proposal to the bitter end.</p>
2000	Chiluba divorced with his wife of over 30 years Vera. The church condemned the decision but powerless to change the status quo.
2001	An attempt to impeach Chiluba was made to the Zambian

	<p>parliament and backed by 158 Members of Parliament (MPs).</p> <p>The next day Chiluba made the long awaited announcement that he would leave Office at the end of his term. He handed over power to the newly elected MMD President, Levy Mwanawasa in December 2001.</p> <p>The church was significantly vocal in mobilising her members through their civil education and political awareness programmes.</p>
2002-2006	<p>Under President Mwanawasa both the Church and Government seem to be in transition slowly restoring dignity befitting these two vital institutions.</p>
2008	<p>President Levy Patrick Mwanawasa died at Percy Military Hospital in Paris, France on 19 August 2008. The nation and the faith community in particular mourned the loss of a leader who sought to harmonize the relationships between the church and the state.</p>

Adapted from: <http://en.wikipedia.org/wiki/history_of_church_activities_in_Zambia>2008-06-07.

3.5.2 Contextual Analysis of the Church in Zambia

The researcher contends that for one to fully appreciate how church is done in Zambia, it is imperative to explore the impact of poverty on the church in the light of social-economic context. The poverty levels in Zambia are generally high with the rural poor population being the worst affected. The government of the Republic of

Zambia in partnership with the faith community, donor and international community have been working hard to put measures in place that would minimize the devastating impact of poverty on the people. In the light of this, a holistic contextual approach is what is required in curbing poverty in rural Zambia.

Louw (1994:94) is therefore correct when he asserted that:

The contextual approach describes and analyses the real situation in order to design action strategies, which in turn could change the social milieu or radically transform the political situation.

For instance, the United Nations Development Programme (UNDP) published its annual report in which Zambia's Human Development Index (HDI) was ranked 164 out of the total of 175 countries surveyed. Since 2004 when the Human Development Report findings were published to the public, not much has improved to better the welfare of the people. The standard of living in Zambia is high and consequently most of the people cannot afford quality lifestyles due to low-income levels and abject poverty.

The Zambia Economic Report of 2003 painted a gloom picture when it stated that, most of the Zambian people live below the poverty line, with Gross Domestic Product (GDP) per capital around 280 dollars and an inflation of 30% in recent years.

Regarding the social-economic context, 83% of the rural population are poor against a poverty level of 56% in the urban population. Unemployment levels have been high for a long time now and unable to exceed 20% mark. HIV/AIDS pandemic has complicated the matter even worse resulting into a situation where women head 20% of the households in Zambia.

In the light of the above ongoing challenges, the Government devised a plan and developed a Poverty Reduction Strategy Paper (PRSP) to address some of the problems that were identified. (See Appendix 1)

The researcher would now refer to the PRSP with a view of exploring and seeking to understand better the contextual analysis of the church in Zambia.

The purpose of critically analysing the Poverty Reduction Action Plan proposed by the GRZ in relation to the faith community's intention of empowering her constituencies was *motivated by four injunctions namely:*

- The researcher saw the need to *describe the present reality* in which the faith community find itself in Zambia.
- The researcher contends that by exploring the stories unfolding from this reality, the faith community would be better equipped to *deal with the challenges* emanating from the present reality.
- The researcher hopes to create *a dialogue* and work out measures on how to deal with the situation by both the faith community and other relevant stakeholders.
- The researcher hopes to devise *a strategy* that would instil a sense of new vision by implementing solutions that would be sustainable and minimize the constraints inherent in the situation.

3.6 Case Studies as Investigated by the Evangelical Fellowship of Zambia with some of its Affiliate Churches.

The researcher will begin by stating the historical background and what really motivated him to include this segment in this work. After the researcher graduated from his first bible college in Lusaka, Zambia, he served as pastor of a local congregation within the city of Lusaka.

During that time the researcher came to appreciate so much the good work that was being done by the Evangelical Fellowship of Zambia. Consequently, the researcher was involved in a church statistical survey for Lusaka urban conducted by the EFZ whose primary object among other things was to expose the unevangelized localities and people in the city.

More importantly, some of the goals and objectives of that church survey were as follows:

- To assess how far the church has come towards the goal of an active witnessing church in every township and suburb in the community.
- To establish the number of existing churches, their location and church growth.
- To identify the townships that still needs to be evangelised.
- To find out how many churches own buildings.
- To identify how many ministers are trained.

Against this backdrop, the researcher would now reveal what was discovered in that church survey of 2002 with some evangelicalsⁱ from Lusaka urban. The purpose of referring to these case studiesⁱⁱ as it were is basically to use them as a point of departure in gauging the spiritual landscape and see how church is done in Zambia.

3.6.1 Case Study # 1. BREAD OF LIFE INTERNATIONAL *(An extract of an interview with Joe Imakando, Presiding Bishop of Bread of Life International)*

Q: Bishop, could you give me a brief history of your church in Zambia since its inception?

Bread of life church international started on 13th September 1991 and had approximately 120 members. The church was as a result of prayer and seeking God. God gave a prophetic word of feeding people with the bread of life and this was reconfirmed when I went to South Korea and got the same word realised then that it was possible and could be done. When I came back we started praying for 40 days so that the church could grow.

Initially, our church was called Emmasdale Church and we thought of changing the name and so we began to pray and some one came up with the name of Bread of Life. But sine there was already another church called by that name when we went to

ⁱ Evangelicals have always insisted that fellowship is impossible without agreement on certain basic truths...evangelicals will not consider union with any group that fails to subscribe to certain basic truths: the supreme authority of the bible as the source of faith and Christian practice; the deity of Jesus Christ, including his miracles, atoning death, and bodily resurrection; salvation as a supernatural work of regeneration and justification by grace through faith; the second coming of Christ. (Millard J.Erickson: Christian Theology p1148)

ⁱⁱ The Case Studies of this Text Are Extracts from the Lusaka Urban Church Survey 2002 and were open to the public for ecclesiastical purposes.

the registry they asked us to add on something to our new name and so we added international.

The church began to grow at a fast rate due to the anointing and the word had spread around the city. We went up to more than 500 by 1993 and so we had to extend the church to accommodate the large number of people.

In 1997 I went into full time ministry with 3000 members and had a burden of planting churches elsewhere and so we have 26 branches countrywide and three of these are in Lusaka.

Q: What has your church been doing to have the current members?

Well, to tell you the truth when we just began it was God's anointing, which was drawing these people not that, we went out to preach. However, we now have the mission team and they go out to evangelise. One other thing that we do is to disciple new with a follow up strategy. We also have an on going baptism class. Because of this we now have 490 house cells within the city and there are 6900 plus registered members in these cells.

Q: How does one become a pastor of bread of life international?

We have people in our churches that have been with us for long and so we identify them and are appointed. Though we now have a leadership training school at our church, which will supply the needed pastors.

Q: Who provides the funds for the pastor of a newly planted church?

We have a policy in our church where 10% of the income is directed towards missions to support new churches for a period of 1 year and there after the church should be able to look after their pastor. The support provided covers pastor's salary, accommodation and hall rentals.

Q: Bishop, how easy is it for the church to acquire land in Zambia now?

Land acquisition is not easy in Zambia. The government has no policies on land for the church. The council allocates plots in one place and so this becomes difficult especially that the church would like to locate close to people.

Q: What will it take the church to reach the unsaved?

Cooperation is needed among Christians. It is time for believers to come together and strategize for our city. Believers should pray for unity. Thereafter, we need to share the gospel to every person.

3.6.2 Case Study # 2. PENTECOSTAL ASSEMBLIES OF GOD *(An extract of an interview with Harrison Sakala, Presiding Bishop of Pentecostal Assemblies of God)*

Q: When did PAOG start?

It started in 1957 and was predominantly a missionary church run by whites. The first churches were Northmead, Maranatha and Chawama assemblies of God. However; the impact was only felt in 1974 when the missionaries thought of leaving Zambia. The church bought a house in Kitwe in Kanyanta Avenue, which was turned into a bible college for the PAOG pastors. The membership for Lusaka is now 11600 adults.

Q: What has contributed to the growth of your church in Zambia?

Crusades have had a big impact and also targeting specific places with evangelism.

Q: How is PAOG managed?

Our churches run autonomously: every church is self-supporting and self-governing. However, we fund newly planted churches for two years from our missions account.

Q: How do you look at the issue of land in Zambia?

Land is not easily acquired for the church building. It seems the city council finds it easy to allocate land for constructions of beer halls and bars. Our civic leaders are not aware of the rate of church growth, hence the need for more land to be allocated to the church.

Q: How is ministry in Lusaka?

Lusaka is unique and if you are doing ministry you cannot remove the aspect of entertainment. The church needs to be supported from outside financially and not only by the local church. There is also the aspect of hero worship in Lusaka, by this I mean people will want to relate you to something in society before they can come to your church. To start ministry in Lusaka one has to identify some seed families to assist them in all aspects. Language is very important depending on the kind of people that one has to attract.

3.6.3 Case Study # 3. BAPTIST CONVENTION *(An extract of an Interview with Rev. Moses Zulu, Chairman of the Baptist Churches Association).*

Q: Could you please give me a brief background of the Baptist Church in Zambia?

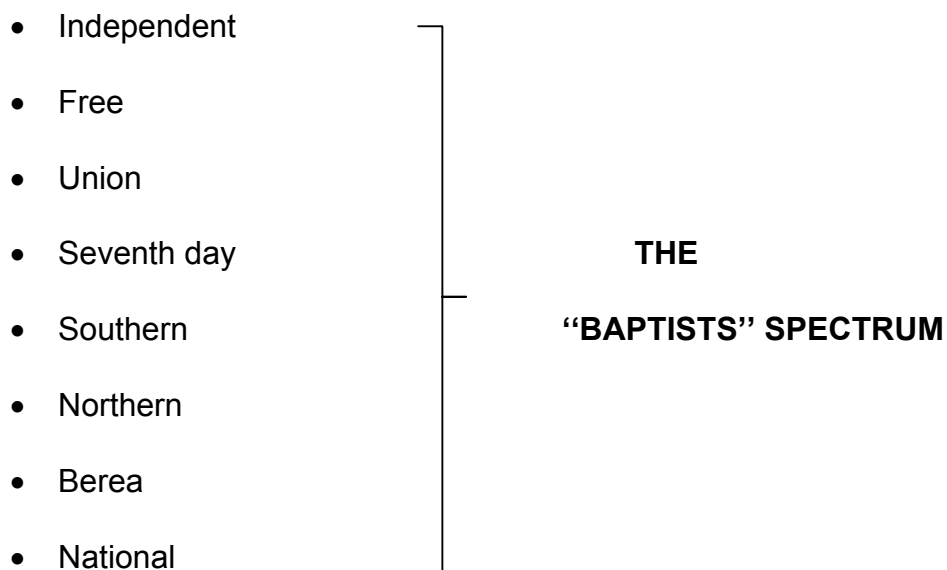
The Southern Baptists came in 1959 and this is where we belong. On the other hand the Northern Baptists started in 1913 and this is where the Baptist Union belongs. I will only talk about the Southern Baptists in our discussion.

The two missionaries that came to Zambia were Zed Moss and Rev. Tom Small. They started the first church called Chamboli Baptist in 1960 on the Copper belt and later came to Lusaka and started another church in Matero in 1961 and were meeting at Chitanda Primary School with 15 members. The church spread from there to many parts of the country.

There are 31 Baptist Churches in Lusaka now.

Q: How many Baptists are there really?

There are many and can be broken down as follows:



There are 540 Baptist churches in Zambia belonging to the Baptist convention.

Q: How does one become a preacher in the Baptist?

Pastors have to have the call of God on their lives and they have to go through training at the seminary and after that they are either given a church to pastor or they are advised to plant their own church. During the time that the church is being planted manpower is sent from an already established church to assist the pastor in coming up with the church. The churches are responsible over their pastors.

Q: Do all the Baptists meet in their own buildings?

No, some of our churches meet in rented structures though most of them have plots. The churches have to build their own structures and the denomination will help with roofing sheets and materials.

Q: So your church has no problems in acquiring land?

We did but it really took a lot of chasing up the authorities for us to have the plots.

There is need to have policies that address the land for the church where people are.

3.6.4 Case Study # 4. APOSTOLIC FAITH MISSION (An extract of an *interview with Bishop Mark Musonda*)

Q: When did AFM start in Zambia?

The church began in 1964 by a Malawian evangelist Joel Chinzakazi Phiri. The church was as a result of the Azusa street revival in USA and the Pentecostal revivals by John G. Lake, which spread to South Africa among miners. In Zambia the first convert was from Isoka and so the church spread from Northern to the Copper belt. The church was planted in Mufulira. The church grew very fast due to the anointing. In 1950, Kasupe Bible College was established to consolidate the work. The AFM Church in Long acres was planted in 1955. Meanwhile the Matero church has been very instrumental in planting other churches in Lusaka city. The church at long acres was closed for some time in the 1970's and was reopened in 1980 with 100 members.

Q: What strategy did you employ to have the current membership?

The strategy of personal evangelism has been used mostly. We also use another strategy of inviting relatives of the new converts to attend the baptism service. The good news is preached and the visitors are challenged to give their lives to Jesus

too. Longacres Tabernacle has a membership of 500. AFM has 30 major assemblies countrywide with 50 000 members. We believe that a full time pastor is needed for the church to grow fast so that he is defecated to the work of God.

Q: Who support the pastors in AFM?

In the past, pastors were paid from the central fund. Now the local church is encouraged to support their own pastors. When a new church is planted, the new pastor in a new church is supported by the denomination for one year. Each local church is expected to support that pastor after one year.

Q: Church planting is a must, what about land?

In Zambia for the church to acquire land it has to take God's grace, as it is really a problem. Churches are given plots to build church building either where there are other church buildings or in bad places with poor quality and far places. That is why one can find churches lined one after another. The council needs to make land available where people are.

3.6.5 Case Study # 5. SALVATION ARMY CHURCH *(An extract of an interview with Commissioner Shipe)*

Q: When did the Salvation Army come to Zambia?

Salvation Army started on 1st February 1922 along the boarder with Zimbabwe at Shakalabanyama with 5 pioneers. The church spread from there and they came to Chikankata in Mazabuka where they set up a mission station. The church now has 18,217 members in Zambia and 3800 members in Malawi. The church is divided into categories depending on the membership as follows:

- A cowl-Big centre with ministers and membership is >50 and they have a church building.
- Societies-membership is <40 and they are 41 of them.
- Outpost-membership is < 20 and these are 42.
- Opening-membership is < 10 and these are only 5.

For one to be a Salvationist it takes 6-9 months during which the preacher ensures that the candidate is grounded in the word of God. They are queried before becoming a soldier. The Salvation Army demands discipline and order.

Q: How are ministers chosen in Salvation Army?

All the ministers in salvation are trained. Only those who are eligible and show commitment in their local churches go the bible school. In salvation if the man wants to go to the bible school, the wife has to agree to that and they both have to go to be trained.

Q: How is the Church managed?

Funding is decentralized and so the local churches look after their own ministers. The headquarters carries the responsibility of assisting a new church until it grows to a level where the members can take care of the minister.

Q: What are you doing to ensure church growth?

We are committed to growth by addressing people's needs such as educational, healthy, AIDS awareness training, and aged homes. Salvation Army is not doing evangelism as often as it should because of the law in Zambia, which requires that you have a pass to march in the streets. However, we are doing village meetings and visitations.

Q: Is the Salvation Army having any problems in acquiring land?

Yes we do. We have had to struggle to get land from council especially in urban towns. Evangelical Fellowship of Zambia should address the issues of land for the churches with government.

Q: what strategy should the church take to reach the unsaved people in Zambia?

The strategy to be employed by the believing church should be to out in the streets with pamphlets. The problem of street kids and orphans is a great challenge and should be addressed in one-way or another (feed them spiritually and physically).

3.7 Conclusion.

This chapter was an attempt by the researcher to explore the spiritual landscape of Zambia and consequently sought to explain in a wider sense how the progression of church activities in that so called "Christian Nation" continues to be both a challenge and a beacon of hope to the people.

The prognosis was not without difficulties as the researcher embarked on the findings with regards to the historical, biblical and contextual developments and understanding of the church in Zambia. Thankfully, the researcher was well impressed with the general awareness among Zambians regarding the concept of the church and the foundation upon which that concept is embedded.

In spite of the challenges of interpreting the bible within the right context, the aspirations of many faith communities are to base their beliefs on the integrity of the scriptures. Indeed theological difference of opinion abounds yet, sound doctrines such as the infallibility, inerrancy, inspirational and redemptive message of the bible continues to be the basis upon which many churches operate.

A historical survey of the church work revealed great contributions towards the development of sound educational and healthy systems by the previous generations of Christians who served as pioneer missionaries. To the amazement of the researcher, the contextual analysis of the church revealed a serious impact of poverty on the church in Zambia. The government has made great effort in addressing and reducing the impact of poverty on the people but with little success.

(Refer to PRSP on APPENDIX 1)

The researcher is of the view that the biblical model of the church that has been advocated for in this work could help in addressing some of these challenges. The faith community serving as a body of Christ and backed by its redemptive message could spearhead campaign against poverty by promoting partnerships between religious and secular organisations.

The government may have the resources but lack moral calibre to withstand corrupt practises that widen poverty in our communities. The church therefore cannot afford not to collaborate with the government in formulating policies such as land acquisition, which is a big problem in Zambia for churches. Most importantly, the church should be seen to be involved in a more practical and holistic way.

This chapter also highlighted some selected case studies with a view of using them as a point of departure in helping the reader to see in a real and practical way in which the church is done in Zambia.

The researcher's overall theological framework in this chapter has been four-fold:

- To describe the *present reality* as it relates to the church in Zambia.
- To find a practical way of *dealing with challenges* facing the church in Zambia.
- To promote *dialogue* and create partnerships between the church and the entire stakeholder with the community's interest at heart.
- To devise a *strategy* of overcoming or better still reducing the impact of challenges especially poverty affecting the church in Zambia.

The researcher argues that the task of testifying to the biblical message of God's grace should be intensified until our rural faith community's especially are transformed into worshipping, witnessing and working communities.

Devising a strategy that would challenge the status quo in the researcher's view, calls for a Christ-based leadership with a strong pastoral response.

The next chapter would focus and address that issue.

Chapter Four

Christ-Based Leadership: A Pastoral Challenge for Rural Zambia

4.0. Introduction

In Chapter One of this work the researcher candidly hypothesized the problem statement by outlying numerous challenges to pastoral ministry especially as they relate to the rural faith community in Zambia.

Chapter Two was a biblical and historical examination regarding the relevancy and theology of pastoral ministry. The chapter further examined diverse aspects of church history and its development using both the Old and New Testaments as point of departure to today's pastoral ministry.

Chapter Three was an in-depth examination of the progression of church activities in Zambia. A comprehensive exploration of the Zambian spiritual landscape regarding the biblical, historical and contextual analysis of the church revealed both progress and huge setbacks demanding practical solutions from the Church Leadership.

The researcher is of the view that key in resolving some of the challenges related to pastoral ministry would be Christ-based leadership. This chapter would therefore attempt to articulate various aspects of leadership principles that are practical and relevant to the faith community in a holistic way. In doing so, the researcher would also espouse some secular leadership material in light of biblical principles.

4.1 Some Concepts and Definitions of Leadership

The importance of effective leadership in any organisation cannot be contemptuous. There is enough material from both the biblical and secular writings about leadership theories to motivate us into aspiring to become effective leaders. The faith community would be unwise to ignore the value of and need for Christ-based Leadership today.

4.1.1 Henry and Richard Blackaby (2006: xi) insightful definition of what **Spiritual Leadership** is, maybe a good starting point in our quest to understand general leadership principles. They argue that:

Holding a leadership position in a Christian organization does not make one a spiritual leader. Spiritual Leadership is not an occupation: it is a calling...Only when we understand leadership in light of God's calling on our lives will we be equipped to lead effectively. According to the bible, God is not necessarily looking for leaders, at least not in the sense we generally think of leaders. He is looking for servants (Isaiah 59:16, Ezekiel 22:30). When God finds men and women willing to be moulded into his servants, the possibilities are limitless... People will follow spiritual leaders who understand God's agenda and who know how to move them on to it.

Understanding that leadership is a calling and not just a mere occupation in a Christian organization is a key pastoral imperative in drawing people unto God's agenda resulting into a transformed faith community.

The researcher therefore argues that leadership that effectively lead to transformed faith community is not only confined to men and women in urban local churches with huge financial base, resources and skilled manpower. To the contrary, some of the most effective leaders today, are men and women usually confined in the rural and

remote areas and yet, they are the most reliable, trustworthy and faithful servant-leaders impacting their faith communities with God-given influence and wisdom.

4.1.2 In defining **Leadership**, Bonn (1996:103) in his book *The African Way: The Power of Interactive Leadership* asserts the following leadership principles:

- Leadership implies offering examples others would follow.
- Leadership is doing what is right even though it may be unpopular. It is knowing that decisions are right but unpopular, and that they build rather than take away respect.
- Leadership is personal example, facilitation and persuasion, discussion and challenge.
- Leadership is the ability to encourage colleagues and followers to challenge-vigorously, persuasively and actively-and, after discussion, to accept the best course of action, which may not necessarily be the leader's own.

The researcher has observed that the leadership challenge confronting the faith community in rural Zambia demands pragmatic approach such as the four injunctions stated above.

The church leadership in Zambia *need to lead more by example* in extending their efforts of addressing social-economic challenges to the rural areas too. The researcher is aware of some churches in Zambia that have been initiating life skills projects by offering training in psychosocial counselling, drug and substance abuse

awareness, humanitarian and relief assistance to refugees and computer skills to the vulnerable poor urban dwellers.

Yet, in spite of these remarkable and good efforts by the faith community, rural Zambia still remain isolated and therefore fail to sufficiently benefit from those good works. Part of the reason why the rural faith community has been deprived of community based services and projects such as the computer skills is lack of electricity in most of the rural area and infrastructure to support such initiatives.

The researcher contends that an *effective strategy* to access non-electrified areas in rural Zambia is lacking and still remains a serious pastoral challenge.

The researcher argues that an integrated and relational approach to rural ministry could be the missing link to implement that effective strategy. Relational- based approach to ministry would persuade both leaders and their followers to redefine the purpose and motive of such church initiated projects. The essence and biblical mission of such projects should benefit communities beyond the circumference of the local church.

4.1.3 Servant Leadership

Greenleaf (2002: 14) gave a defining and better perspective on servant leadership when he argued that:

A mark of leaders, an attribute that puts them in a position shows the way for others; is that they are better than most at pointing the direction. As long as one is leading, one always has a goal. It may be a goal arrived at by a group consensus, or the leader, acting on inspiration, may simply have said, 'let's go this way'. Nevertheless, the leader always knows what it is and articulates it for any who are unsure. By clearly stating and restating the goal, the leader gives

certainty and purpose to others who may have difficulty in achieving it for themselves.

Anderson (1997: 202) explicitly highlights some essential qualities that are entrenched in servant leadership when he contends that:

The servant leader will be able to articulate more clearly than anyone else the vision of the people of God as a contemporary interpretation of its mission. The servant leader will be more closely aligned with the promise that leads to the will of God than anyone else, and will factor that promise into the planning process. The servant leader will lead others who are responsible for implementing the planning process into full disclosure of the promise, vision and goals that he/she holds to be essential to the planning process. The servant leader will exercise power by empowering others to see the vision, work the plan and reap the benefits and blessings of doing God's will. The servant leader, more than anyone else will be an advocate for those who stumble and fall through their own failure or who are wounded by others through the process.

4.1.4 Transformational Leadership

It is my considered view that transformational leadership is about the ability of the leader or leaders to motivate and empower their followers in a credible and relevant manner.

Smit and Cronje (2002: 293-297) seem to uphold this view when they emphatically outlined six key leadership skills or dynamics as the ones that depict the dealings of transformational leaders desperately needed in my view for rural Zambia in doing practical theology. Notice their insightful assertion regarding transformational leadership below:

- Leaders are people who tune into their organization's environment and sense needs, opportunities, and dangers. They are people with intellectual curiosity who ask questions about possibilities and establish

a sense of urgency. They, as Christians, know that they have been called to be followers or disciples of Jesus Christ and thus they want to participate in the mission praxis of God.

- Leaders think in a kaleidoscopic way. They look at a pattern, challenge the pattern by shaking the kaleidoscope, and study the new pattern to find new possibilities. In other words, leaders challenge assumptions and conventional thinking to find new solutions to old problems. They do a wider contextual analysis for a specific time and place.
- Leaders form and communicate inspiring visions. Leaders inspire people with their ideals and offer a better way for every one if they change and adapt to these ideals. They give meaning to followers by providing them a dream and a goal. (After they have done their local analysis and draw upon the interpretation of scripture to be a sign of God's Kingdom on earth, they come up with a vision and mission to lead them).
- Leaders build a coalition to support their change. Leaders cannot bring about change themselves. They need other members to back them. There is needed to form a support coalition (they are part of God's body an apostolic faith community which is willing to do something for God's glory).
- Leaders turn dreams (changed visions) into reality by nurturing and supporting their coalitions. Leaders let their followers take the vision and move ahead with it. Great leaders build other leaders. Leaders give their followers ownership of the task: they set rules, they provide their followers with the resources needed (financial, human, physical and

information) and they reward them for their performance (there is a transformative action of participation which leads to a clear strategy and implementation of the vision).

- Leaders drive the change process by pushing. Change is neither simple nor singular but a complex process with identifiable stages....

The greatest need for the faith community in rural Zambia is the tangible manifestation of both the servant and transformational kind of leadership. This type of leadership would be suitable because it's practical and has massive potential to create possibilities of teaching the people to become self-reliant.

The ever-increasing poverty and many other social-economical challenges that the faith community are exposed to in rural Zambia are a great concern to the researcher. Due to high levels of poverty in rural Zambia, economic empowerment programmes fail to be viable partly because of lack of qualified human resource. The international and donor community may be willing to initiate a project for the community but lack of social structures hampers such efforts and good intentions. The researcher therefore, contends that it would take training in rural economic development and moral leadership to transform the mindset of the general populace. Until the rural community are empowered with necessary skills, they would always lag behind in development and remain vulnerable to strange teachings. The church has a role to play not only in matters of faith and practice but also in transforming people's worldview through ethical and moral leadership. Transforming people's worldview is a vision process demanding a combination of servant and transformational leadership, an urgent need for rural Zambia today.

4.1.5 Charismatic Leadershipⁱ

John Maxwell in an online article defined charismatic leadership as narrated below:

William Gladstone and Benjamin Disraeli were two of the fiercest political rivals of the 19th century. Their epic battles for control of the British Empire were marked by intense animosity that spilled over from the public arena into their personal lives. Ambitious, powerful, and politically astute, both men were spirited competitors and masterful politicians.

Though each man achieved impressive accomplishments for Britain, the quality that separated them as leaders was their approach to people. The difference is best illustrated by the account of a young woman who dined with the men on consecutive nights. When asked about her impression of the rival statesmen, she said, “when I left the dining room after sitting next to Mr. Gladstone, I thought he was the cleverest man in England. But after sitting next to Mr. Disraeli, I thought I was the cleverest woman in England.”

What distinguished Disraeli from Gladstone was charisma. Disraeli possessed a personal charm sorely lacking in the leadership style of his rival. His personal appeal attracted friends and created favourable impressions among acquaintances. Throughout his career; Disraeli’s charisma gave him an edge over Gladstone.

4.1.6 Understanding Charisma

Of all leadership attributes, charisma is perhaps the least understood. At first glance, charisma appears to be an invisible energy or magnetism. There’s no denying its

ⁱ The definition of charismatic leadership was extracted from John Maxwell’s article @ leadership wired <<http://maximumimpact.com/charismatic-leadership/htm>> accessed in 2008 May 12.

presence, but it's hard to put a finger on its source. Some mistakenly believe charisma is a birth trait-embedded in certain personalities, but completely absent in others.

I believe charisma is both explainable and learnable. I also believe charisma helps to boost a leader's influence. That's why I included it in my book, *The 21 Indispensable Qualities of a Leader*. In this lesson, I'd like to examine the causes of charisma and teach you how to increase the charisma you display as a leader.

4.1.7 The Qualities of a Charismatic Leader

Charisma is defined as, "the ability to inspire enthusiasm, interest, or affection in others by means of personal charm or influence." Leaders who have this special ability share four things in common:

- *They love life*

Leaders who attract a following are passionate about life. They are celebrators, not complainers. They're characterized by joy and warmth. They're energetic and radiant in an infectious way.

Look no further than the smile to illustrate the power of charisma. When people see a smile, they respond with a smile. If you're sceptical, try it. Smile at cashiers, waiters, co-workers, etc. You'll find your smile earns a reciprocate smile almost every time. We are hardwired to take on the energy of those around us. Leaders who love life have charisma because they fill the room with positive energy.

- *They value the potential in people*

To become an attractive leader, expect the best from your people. I describe this behaviour as "putting a 10 on everyone's head." Leaders see people, not as they are, but as they could be. From this vantage point, they help others to build a bridge from the present to a preferred future.

Benjamin Disraeli understood and practiced this concept and it was one of the secrets to his charisma. He once said, "The greatest good you can do for another is not to share your riches but to reveal to him his own." When you invest in people and lift them toward their potential, they will love you for it.

- *They give hope*

People have an inner longing to improve their future and their fortunes. Charismatic leaders connect with people by painting tomorrow brighter than today. To them, the future is full of amazing opportunities and unrealized dreams.

Napoleon Bonaparte once said, "Leaders are dealers in hope." They infuse optimism into the culture around them, and they boost morale. While attentive to the current reality, they do not resign themselves to present circumstance.

- *They share themselves*

Leaders with charisma add value to people by sharing wisdom, resources, and even special occasions. They embrace the power of inclusion, inviting others to join them for learning experiences, brainstorming sessions, or simply a cup of coffee. Such leaders embrace team spirit and value togetherness. As a result, charismatic leaders are not lonely at the top.

When it comes to charisma, the bottom line is other mindedness. For leaders, the greatest satisfaction is found by serving. They find great pleasure celebrating the successes of those around them, and the victory they enjoy the most is a team triumph.

4.1.8 Summary of Charismatic Leadership Style

In closing, charisma has substance. It's not manipulative energy or a magical gift endowed upon select personalities. Rather, it's an attractive blend of learnable qualities.

Furthermore, charisma compounds a leader's influence. Without it, leaders have trouble inspiring passion and energizing their teams. With it, leaders draw out the best in their people, give the best of themselves, and find the greatest fulfilment.

4.2. The Task of Leadership.

Broadly speaking, the task of leadership is to lead. This researcher is of the view that effective and visionary leadership is about positively influencing people towards God's purpose and plan for their lives. Any Influence that negatively pushes people away from God's purpose and plan in my view is both undesirable and unscriptural. The researcher contends that the task of effective leadership embraces a relational approach as opposed to self-centred approach. In the context of rural Zambia the task of leadership that would be effective and suitable to the people, will require a multi-dimensional and holistic approach to ministry.

In other words the researcher is advocating for what Hendricks (2002) in his book *Doing Missional Theology in Africa* calls as the “participatory action or assistance within the community”. This model entails that:

Participatory action assistance is a community empowerment model in which the value that is added to the community is brought to them in such a way that they have the power and choice to accept, adapt and apply it within their own cultural framework (Hendricks 2002:69).

The researcher intends to highlight more about the experiential appreciation with regards to the community empowerment model that Hendricks alluded to in his book as the chapter unfolds.

Also worth noting is the point that the researcher will now re-examine Barry’s article that appeared in the Gallup Management Journal entitled, “*The Seven Demands of Leadership: What Separates Great Leaders from the Rest?*” The primary motivation in referring to Barry’s article is to assess his arguments that a leader has to deal with at least seven tasks of leadership demands (see <http://gmj.gallup.com/content/seven-demands_of_ex.leadership.aspx >.)

The seven aspects of leadership that would be analysed in this chapter are not the only essential tasks of leadership. Rather they should be seen as proposed leadership principles that could be conceptualised to produce the desired outcome.

- Visioning

It’s no great surprise that *visioning* is one of the seven demands. Successful leaders are able to look out, across, and beyond the organisation. They have a talent for

seeing and creating for the future. They use highly visual language that paints pictures of the future for those they lead. As a result, they seem to attain bigger goals because they create a collective mindset that propels people to help them make their vision a reality...

There are many bible passages that clearly state the importance of having a vision. Of all the biblical narratives that are vision-oriented, the book of Nehemiah stands out for me as the most inspirational and relevant one.

White (1986:53-4) asserts that Nehemiah provides the model we need for excellence in leadership. He outlines how Nehemiah overcame obstacles and finds practical solutions for surmounting the problems he encountered.

He argues that:

Good leaders are not workaholics. They work hard without being in bondage to work itself. They are not frightened of work. They are frightened of delegating work. A good leader sees work *as a means of achieving a specific goal*. The value of the work is not measured by the status of people who perform a specific type of work. All work is valued by its necessity in achieving the goal. In Nehemiah's case the goal is to make Jerusalem defensible. To accomplish that Nehemiah both assigned the work to others and participated in the work himself.

The researcher considers the arguments from both Barry and White as practical and ideal for rural Zambia. In other words the need to use highly visual language that paints picture of the future calls for a visionary leadership. The goal of attaining spiritual and economic transformation for rural Zambia would be of greater value to the people's aspirations when the leadership take heed to some presuppositions as stated in this section.

Nanus (1992:4) argues that:

Effective leaders have agendas; they are totally results oriented. They adopt challenging new visions of what is both possible and desirable, communicate their visions, and persuade others to become so committed to these new directions that are eager to lend their resources and energies to make them happen.

In evaluating Nehemiah's leadership skills, much hinges on the credence given to the implementation of his vision. Of particular note are the three leadership principles that maybe relevant to the praxis of pastoral ministry in rural Zambia.

1. Nehemiah was not only a vision-bearer but also equally an excellent communicator of the big picture. The researcher argues that good communicators usually know how to stay focused while being open minded to learning new cultural experiences of other people group. Doing Pastoral ministry in rural Zambia demands that one masters the art of staying focused in the light of ever-increasing cultural and spiritual impediments. The ability to adapt to the Zambian spiritual landscape demands one to be able to communicate a bigger picture of ministry to inspire the poverty-stricken rural faith community with some hope.

2. Leaders should be encouraged to reach their goals with prayer, courage and determination. This was typical in Nehemiah's servant-leadership style. The researcher would highlight more about the place of prayer in doing pastoral ministry in rural Zambia as the chapter unfolds.

3. The researcher argues that the one single most task of leaders is to weigh and explain to the people they lead, the value of knowing and trusting God. Nehemiah did and excelled in this leadership role.

Explaining to the rural faith community regarding the value of knowing and trusting in God is a matter of urgency considering the high rate of syncretistic activities that takes place in rural Zambia.

In the light of the above three leadership challenges, the researcher asserts that the vision to empower the faith community in rural Zambia demands concerted efforts. The vision bearer on one hand should be willing to adapt and respond to the needs of the people. The rural faith community as beneficiaries on the other hand should be receptive, responsible and forward-looking. The content of the gospel message is sufficient enough to transform the mindset of the people from being perpetual beggars' to those that work hard until they become self-sustaining.

- Maximizing values

These leaders also recognize that through visioning, they showcase their *values* and core beliefs. By highlighting what is important about work, great leaders make clear what is important to them in life. They clarify how their own values-particularly a concern for people-relate to their work. They also communicate a sense of personal integrity and a commitment to act based on their values...

The essence and fundamental values of pastoral ministry is embedded in a concern for people. Personal integrity and commitment are non-negotiable for anyone aspiring to serve in pastoral ministry.

Just as God is looking for servant-leaders and not boss-leaders, the researcher is fully persuaded that God is equally looking for men and women of integrity and commitment. Part of the reason for this is because issues of commitment and personal integrity have got this unique “chain-reaction” or “ripple-effect” on the faith community. In other words when the pastor fails to demonstrate commitment and personal integrity in matters of faith and practice, it becomes difficult for members to walk in a manner that is worthy according to their calling.

Furthermore, It is common knowledge that church members expect those in pastoral ministry to “walk the talk” as it were. This is essential because when those in pastoral ministry demonstrate to be men and women of prayer and are committed to the mission of the church, the outcome would be Christ-exhorting and community building among the church members.

Following are some examples from the bible in which the church has demonstrated to live in the light of her mission:

- In the gospels, Jesus urged his followers to be men of both integrity and committed to his work. (Matthew 8:18-34)
- In the Pastoral Epistles, the Apostle Paul exhorted young Timothy and Titus to be both morally and spiritually upright. (1Timothy 3:1-7, Titus 2:1-10)
- In historical biblical narrative, King David urged young Solomon to uphold biblical values in high esteem over everything else. (1Chronicles 22:7-19)

The concept of maximizing shared values is of profound importance in a traditional African leadership. Boon (1996:44) argues that:

The concept is not only a rural phenomenon. The expressions of these concepts in rural traditional areas is obviously different from the way they are expressed in the cities, but they run throughout our societal structures...It is how the people think that really matters.

The researcher argues that helping the rural faith community to start thinking biblically is an important pastoral imperative for Zambia in the light of cultural and social-economic challenges.

- Challenging experience

By galvanizing people with a clear vision and strong values, the leaders we studied were able to challenge their teams to achieve significant work goals. In fact, those leaders themselves had been assigned significant *challenging experiences* at key points in their careers while being given the freedom to determine how they would achieve outcomes...

In their book, *Leading & Managing your Church*, George and Logan (1987:59) argued that:

For the believer, a goal is (or should be) essentially a statement of faith-it says something about hopes for the future. As you seek to set goals for your life and ministry, ask God to guide you; then step, out in faith and choose some goals that are at the same time supernatural and realistic...

The researcher strongly feels that certain people and organisations seem to have taken the issue of goal setting out of proportion. As a matter of conviction, this

researcher believes that goal setting should be the means and not the end in themselves.

Doing pastoral ministry in rural Zambia is a significant challenging experience. Any pastoral agenda with wrong motives and any missionary activities that desire to serve the rural faith community independent of God are likely to fail. The goal to empower the rural faith community maybe a realistic one yet a challenging call. The researcher's challenging experience with rural ministry in Zambia compelled him to think that education, healthy and agriculture sectors should be considered as areas where the church can train and invest their resources if they had to make any meaningful impact to the faith community.

It has been done before by the pioneer missionaries to Zambia hence the need to reform and consolidate the social structures that were put in place.

- Mentoring

But great leaders aren't simply hard charging and highly driven. They also understand the importance of personal relationships. Indeed, the leaders we studied consistently had a close relationship either with their manager or someone in the best position to advise them. This is often someone from outside their organisation who serves as their *mentor*. These mentoring relationships are not the product of formal company-wide mentoring programmes- not that these aren't helpful. Instead, these informal, yet successful, mentoring relationships enable each individual leader's needs and differences to be taken into account.

The researcher contends that one of the urgent needs lacking in the church today are Christian mentors. The New Testament chiefly the Pastoral Epistles is perfectly clear

about the need to build up mentoring relationship such as between Paul and Timothy and others (see 1 Timothy 1:1-2; 6:11-20). The researcher is therefore, of the view that there is a need to recognise the biblical basis and its distinctive features of such mentoring which provide a unique opportunity to Christian witness in particular to those involved in pastoral ministry.

Strauch in his book, *The Study Guide to Biblical Eldership*, outlines some practical ideas for developing prospective elders' pastoral skills and personal spiritual growth through the mentoring process. He argues that:

While training the twelve, Jesus was the model. He provided maximum exposure for his disciples to observe his methods of evangelism, the priority of prayer in his life, his compassion for suffering people, his leadership style, and his absolute faithfulness to the will and word of God. The more exposure the mentoree has to the elders at work, the more effective the mentoring process will be. In addition, trainees should seek opportunities to accompany the elders in their pastoral duties. In-service training is always effective' (Strauch 1996:15)

It is the researcher's view that if Jesus who was the perfect model for humanity and leadership initiated some mentoring process of some sort, how much more does his church need to emulate his leadership style? The researcher is well aware of the fact that the context may be drastically different. One might even argue that modern leaders are dealing with much more complex impediments to pastoral ministry such as tight budgets, not enough staff, short deadlines, personal attacks, external opposition and internal conflicts etc.

Be that as it may, the researcher's view however, is that mentoring process within the church is more needful now than ever before. Part of the reason is to encourage In-service training in matters of faith and practice. More importantly mentoring process

is the best method of equipping and preparing today's potential leaders for tomorrow's pastoral and leadership challenge.

- Building a constituency

Beyond close one-to-one relationships, leaders also create rapport at many levels across their organization and beyond. They know the benefits of *building a wide constituency*...These leaders understand networks and the importance of networking...

There are many bible passages that seem to support the idea of networking (though maybe called by a different name). The sending of the 72 disciples into the field for witnessing by the lord Jesus is a clear example of how much he valued the process of networking and teamwork. (Luke 10:1-20).

The hallmark of networking is complimentary as opposed to solo-efforts that usually tend to be subjective. Networking also inspires a sense of accountability and confidence in a team. Of profound importance to note is the fact that, the psalmist said in the multitude of counsel there is safety hence the need to network with likeminded people if we are to advance the noble cause of the pastoral ministry.

The researcher firmly believes that the building of a constituency will be more meaningful in the context of rural Zambia when the biblical basis is considered. The biblical basis is worthy noting as it promotes good values, respect, and hard work and in the process transforming lives and communities.

The building of a constituency will further strengthen bonds across the faith community and therefore broaden the capacity of human resource to contribute towards the needs of the community.

- Making sense of experience

In all their relationships, effective leaders enlighten others because they can *make sense of experience*. They also learn from their mistakes and their successes, and as they seek out a range of experts across their wide constituency-they ask questions and listen...

Listening to the stories of the people in the community is one relevant way of making sense of their experiences and therefore better placed with an opportunity to interpret and help them. Critical to this process though, is to devise a theological framework that would be holistically integrated to the cultural and social discourses of the people in the community.

Muller *et al* (2001:79) formulated a methodological process that would be relevant in rural Zambia in extenuating the value of narrative approach to pastoral ministry. This process demands that the story be developed by using the “ABDCE formula” as methodological point of departure as summarized below:

- Action

These are stories of actions (doing things) that are told. These stories include the problem, but primarily deal with the “now” of the stories. In this process the researcher takes the point of “not knowing” (Muller *et al* 2001:79-81)

- Background

Background refers to the preceding events to the story. The people involved in the story have a specific religious and cultural background (Muller *et al* 2001:82-83). The “now” of the story is placed against the current social-political and economical background.

- Development

The “plot” or story-line of the drama develops over the course of time. The development takes place in interaction with the “co-researchers”. They form part of the development of the story (Muller *et al* 2001:84-86).

- Climax

Understanding should not come too soon, but should grow in time. The climax cannot be simulated but should be waited for patiently (Muller *et al* 2001:89-90).

- Ending

The ending of the story is not closed but open, the story continues. The end is probably the introduction to a subsequent (Muller *et al* 2001:89-90).

No doubt, the key to this five-fold methodological process would be flexibility and sustainability if the multidisciplinary narrative approach has to make sense out of the experiences of doing pastoral ministry in rural Zambia.

Hiebert (2004:381) also provides profound insights regarding the need for the contextualization of the gospel in new cultural settings. The researcher argues that

Hiebert's insights here are practical and consequently should be seen as relevant and highly applicable to rural Zambia. Consider the following below:

- Those feel called to minister to the faith community in rural Zambia must endeavour to *communicate in the language the people understand*.
 - Ministering to the faith community in rural Zambia demands that *new believers are taught how to deal with their old cultural ways*.
 - For one to make a tangible impact and be able to get the best out of the faith community in rural Zambia, *church buildings, forms of worship and leadership styles must be adapted to fit the culture*.
 - Of pastoral imperative to consider is the fact that *evangelistic methods must be chosen that fit the culture*.
 - It remains a fundamental principle to *communicate to the people to a theology in which scripture speaks to them in their particular historical and cultural settings*.
-
- Knowing self

The most revealing discovery was that effective leaders have an acute sense of their own strengths and weaknesses. They *know who they are*-and who they are not...

Each one should use whatever gift he has received to serve others, faithfully administering God's grace in its various forms. If anyone speaks, he should do it as one speaking the very words of God. If anyone serves, he should do it with the very

strength God provides, so that in all things God may be praised through Jesus Christ (1Peter 4:10-11).

Stark (2005:116) comments on the above stated text by asserting the following:

The bible teaches that each of us is uniquely created, with no two of us exactly alike. Building on the 1 Peter texts, a Christian worldview brings these realities to the table: (1) A person's gift is enduring and unique, and (2) A person's strengths indicate the place for greatest growth. Christian leaders need to ask, then: *Why don't we consistently fill ministry positions based upon gifts and strengths?*

The aspect of knowing self is an important element in dispensing effective pastoral leadership. The ability to draw the line between positions of strength against that of weakness is especially relevant in the context and complexities of the faith community in rural Zambia.

Overwhelming high levels of poverty, isolation and many other social-economic challenges does not only expose the people's weakness to defend and feed themselves but also undermines their self-worth. In the midst of all these challenges the people's greatest strength is their uniquely God-given ability to endure and withstand poverty-related challenges.

Against this backdrop, the researcher argues that the pastoral leadership challenge is embedded in empowering the rural faith community by helping them to understand that, " leadership is a function of knowing yourself, having a vision that is well communicated, building trust among colleagues, and taking effective action to realise

your own leadership potential”. This in the researcher’s view is the need of the hour for the faith community in rural Zambia.

Indeed the faith community in rural Zambia has many weakness, limitations and inadequacies that restrict its people never to reach greater heights in ministry. Yet, the researcher is convinced that applying the bible-based pastoral ministry would transform the weaknesses of the people into positions of strength until all reach unity in the faith and in the knowledge in the son of God and become mature, attaining to the full measure of the fullness of Christ (Ephesians 4:11-13).

4.3 Proposed Model for Effective Pastoral Ministry in Rural Zambia

4.3.1 Challenging the Status Quo

The researcher recognises that most people in rural Zambia today, face all kinds of problems chief among them, poverty. Worse still, the challenges in rural Zambia are not only economical in nature but spiritual as well. Throughout the progression of this study the objective has been trying to challenge the status quo by applying various leadership principles with a hope that people would be equipped and empowered with the right tools and knowledge to make right and informed decisions.

The researcher argues that the days of “spoon-feeding” the rural faith community with donations from the so-called missionaries in form of food parcel, second-hand clothing as a strategy for soul winning are over. In the past such strategies worked though very little was achieved in terms of empowering the people with sound doctrine to withstand false teachings.

Today, the spiritual landscape has changed so much that the biggest threat is not just myths, lack of food and lack of clothing but false teachings that threaten the core of the moral fibre in the community.

The challenge therefore in the view of the researcher is: How do we repel false teachings from a *biblical, historical and cultural perspective*?

The researcher contends that It is imperative that those called to pastoral ministry must teach the people sound doctrine, show them how to keep holding to that doctrine and emphasis the practical outworking of that doctrine in an individual and in the corporate life of the church.

Jesus excelled in this area during his earthly ministry not only by teaching the authentic biblical principles but also challenging the status quo of the religious system of his days.

In other words challenging the status quo entails that pastoral ministry practice requires new strategies for world missions and church planting. Rural Zambia provides an ideal opportunity to change the status quo. The overwhelming challenges facing the rural faith community would require that those with a passion and heart to help take risks.

Kouzes and Posner (1995:318) argue that:

Leaders challenge the process by searching for opportunities to change the status quo. They look for innovate ways to improve the organisation. They experiment and take risks. And since risk taking involves mistakes and

failure, leaders accept the inevitable disappointments as learning opportunities.

The researcher wish to affirm that doing pastoral ministry in rural Zambia is a risky business with huge prospects of making mistakes and failure. Yet, to those who may be called to pastoral ministry should resolve to proclaim God's plan for effectively leading the faith community in pastoral leadership even in rural Zambia without fear of failure or making mistakes.

4.3.2 Inspiring a Shared Vision

Kouzes and Posner (1995:318) contend that:

Leaders inspire a shared vision by passionately believe that they can make a difference. They *envision the future*, eating an ideal and unique image of what the community, agency or organisation can become. Through their strong appeal and quite persuasion, leaders enlist others in the dream. They breathe life into the shared vision and get people to see the exciting future possibilities...

The ability to envision the future is an integral part of those involved in pastoral ministry. The urgent task is to change the mindset of people who has been brain washed by strange teachings from ill-informed self acclaimed "Apostles", "prophets", "Healers" and the like who usually see the rural community as soft target for indoctrination of their deceptions.

The researcher firmly believes that faithful proclamation of sound doctrine has the power to transform the lives of people and makes them into committed followers of Christ.

The potential among the rural faith community is untapped hence the need to empower them with tools that would be sustainable for longer time. Investment and training in leadership development programmes, practical life skills such as carpentry, woodwork, agricultural sector especially horticulture are all urgent needs in rural Zambia.

In spite of severe shortage of human and skilled labour that affect rural Zambia, the researcher wish to kindly warn that in dealing with the rural faith community, vision-bearers would do well to refrain from imposing their presuppositions and stereotypes upon the people. Rather, they should be willing to listen and learn something about the culture, customs and the like however backwards the ideas may appear.

When the rural faith community notice that their counterparts and vision-bearers have a willing spirit to learn and not just impose knowledge on them, they would do everything possible to broaden their horizon and space for effective implementation of the plan of action.

Jesus excelled in this area by inspiring a shared vision among his disciples when he commanded them to go into the world and share the gospel just as his father had sent him. He did not just impose and demand for respect but rather he earned respect and commanded authority through his servant and visionary leadership. The disciples conceptualised and demonstrated the shared vision by obedience and pledging allegiance to the master's command.

4.3.3 Enabling Others to Act

Kouzer and Posner (1995:318) argue that:

Leaders ensure that they foster *collaboration* and build spirited teams. They actively involve others. Leaders understand that mutual respect is what sustains extraordinary efforts; they strive to create an atmosphere of trust and human dignity. They strengthen others by sharing information and providing choice. They give their own power away, making each person feel capable and powerful...

This researcher passionately believes that trust is the foundation of any genuine relationship. Better still, trust takes time to develop. In matters of faith and practice, it is imperative that pastoral ministry be born out of godly relationships and mutual respect and genuine trust in God.

Sharing of information or communication by those enlightened or well informed should serve as a tool to empower and strengthen the weak and the not so well informed without prejudice and abuse of knowledge.

Again Jesus is a good example of how he led the way by enabling others to act. The art of delegation is a good leadership principal that empowers and enables others to act with confidence and courage. The researcher's argument is that those with privilege should strive to enable others to act by empowering them with knowledge that would trigger a search for meaning and purpose in one's life. Johnson, adopting Peggy McIntosh's words, states that "Privilege exists when one group has something of value that is denied to others simply because of the groups they belong to, rather than because of anything they've done or failed to do" (Johnson 2001:23).

Because the faith community in rural Zambia are seriously underprivileged, it is even more significant that they are empowered with biblical pastoral ministry tools to enable them act biblically and positively on their cultural, human and social-economical resources at their disposal.

4.3.4 Modelling the way

Kouzer and Poser (1995:318) in assessing leaders argued that:

They create standards of excellence and then *set an example* for others to follow. They establish values about how constituents, colleagues, and customers should be treated. Because complex change can overwhelm and stifle action, leaders *achieve small wins*. They unravel bureaucracy, put up signposts, and create opportunities for victory...

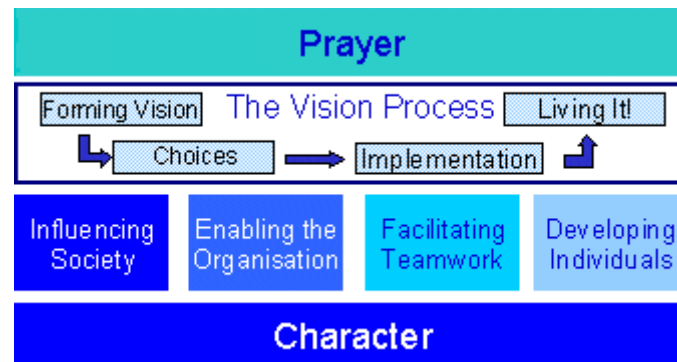
The researcher is fully persuaded that modelling the way in pastoral ministry demands at least two Christian virtues namely prayer and character that should be exemplified by all called to serve the faith community. Much of our credibility in pastoral ministry would be judged on the basis of how effective these two pastoral imperatives have been administered. Thankfully, in matters of faith and practice we are not left without an inspirational and worthy example to emulate. Jesus excelled in these areas and consequently left us with a leadership model for pastoral ministry. (Refer to the diagram below sourced from <http://www.teal.org.uk./ep/prayer.htm>)

4.4 A Proposed Leadership Model for Rural Zambia

The model shown below is the researcher's preference for rural Zambia as it befits the social context. If properly adapted, applied and contextualised it will address

social issues and special needs inherent in rural Zambia and minimise tensions within the wider quest for biblical pastoral ministry.

Figure 4: Preferred Leadership Model for Doing Pastoral Ministry in Rural Zambia



For a Christian leader to be effective over the long term, the character of the leader must demonstrate consistency, trustworthiness and integrity to Christian principles and values. Leaders are encouraged to find out more about the character distinctives of Christian leaders.

In determining vision, the Christian leader has the opportunity to seek God's perspective and call to that organization or church through prayer. Prayer too, will help the leader maintain integrity during times of challenge to their leadership. But the leader is not the only one called to pray, but the church or Christian organization too carries a duty to support their leadership in prayer.

What leaders do is primarily around the vision process: forming and sharing a future vision, enabling an organization or church to move into that vision, and then to live out that element of vision whilst seeking the next part of God's calling. This will require leaders to exercise their leadership at all levels: shaping values in society,

envisioning, energising and enabling the organisation, making effective use of teams, and supporting, encouraging and coaching individuals.

The resources on this web-site are all available without charge to support Christian leaders as they walk the challenging path of leadership.

4.5 The Cost of Leadership

Frances (2002:7) state that, ‘ leadership is about having the vision, based on promise, which leads to an appropriate response through doing God’s work with all people of goodwill’. The cost of leadership of dealing with the rural community in whatever capacity is huge hence the need to be creative and resilient. Formation of interactive forums with network of likeminded people and inter-church organisations would highly recommended by the researcher.

The researcher calls for perseverance in reaching pastoral ministry goals with prayer, courage and determination, understanding that the lord in his wisdom and power gives grace and strength to sustain his servants who are committed to his cause. The apostle Paul is a good example and still remains to be a beacon of hope and shining example for those grappling with challenges pertaining to pastoral ministry among the rural faith community.

The principle of perseverance in this context would imply that those who feel led to begin the pastoral ministry among the faith community in rural Zambia should resolve to go on and refuse to back off regardless of the never-ending challenges.

4.6 Conclusion

This chapter has argued that Christ -based leadership is probably the greatest pastoral challenge facing the faith community in rural Zambia. In doing so, the researcher tried to capture secular and spiritual nuances of leadership, both for the use of self and empowerment of others within the parameters of the faith community. The chapter tried to outline the servant and visionary leadership as modelled by Jesus and demonstrated by his disciples. Of pastoral imperative to consider were some of the ways in which Jesus showed leadership and the researcher felt that these leadership principles could be applicable and relevant to the faith community in rural Zambia.

- He challenged the status quo...
- He inspired the shared vision...
- He enabled others to act...
- He modelled the way...
- He also encouraged the heart...

The chapter further explored the place and value of two biblical principles that are non-negotiable for anyone aspiring to be a credible and an effective leader: prayer and character. The moral failure by some of the men serving or involved in pastoral ministry has exacerbated the demand for credible leaders.

The chapter argued that for Christian leaders to be effective over a long term, the character of the leader must demonstrate consistency, trustworthiness and

passionate in prayer. Biblical pastoral ministry is especially essential in refuting false teachings and deceptions that seem to target the rural community. Added to this, is the need for sound theology to refute some ungodly and old cultural ways of doing things especially promotion of syncretism among the faith community. For those called to and are doing pastoral ministry in rural Zambia there is need never to give up the need to empower the community by inspiring a shared vision.

The chapter briefly acknowledged that the task of leadership is huge hence the proposal by this researcher to create interactive forums with a network of likeminded people and inter-church organisations for the purpose of not only bonding among the faith community but also to strengthen one another.

On the basis of the above injunctions the researcher calls for a practical correlation community-based pastoral praxis to empower the faith community. *Community participation* seems to be the way forward if real impact regarding pastoral ministry in rural Zambia will have to broaden the capacity of the general populace. The next chapter will explore the opportunities and call for such possibilities.

Chapter Five

Congregation-based Community Participation:

Key to Pastoral Ministry in Rural Zambia

5.0 Introduction

In Chapter One of this work the researcher candidly indicated the problem statement by outlying numerous challenges to pastoral ministry especially as they relate to the faith community in rural Zambia.

Chapter Two was a biblical and historical examination regarding the relevancy and theology of pastoral ministry. The chapter further examined diverse aspects of church history and its development using both the Old and New Testaments as a point of departure in seeking to understand today's pastoral ministry.

Chapter Three was an in-depth examination of the progression of church activities in Zambia. A comprehensive contextual analysis regarding the embryonic spiritual landscape of the church in Zambia was considered.

Chapter Four was an exploration of some dynamics of leadership projecting a model that seem to be applicable, workable and relevant to the faith community in rural Zambia. The chapter invariably argued that Christ-based leadership is probably the greatest pastoral challenge facing the faith community in rural Zambia. In doing so, the researcher outlined various leadership styles including the servant and visionary leadership as modelled by Jesus and demonstrated by his disciples. Of pastoral importance to the researcher was a consideration of the ways in which *Jesus*

practically demonstrated and contextualized his leadership style based on the need and urgency of the hour.

This present chapter will re-examine various practical aspects of ministry with a view to engage the rural people beginning at local community level. It is this researcher's view that congregation-based community participation or organizing is essential to lure the people to start participating and take interest in the life of the community. When ordinary people begin to take responsibility for their own lives and communities, dignity will be restored and people will be feeling empowered.

5.1 Brief historical rural community context

Zambia, like most of Africa's economy, before Europeans arrived was essentially a rural one. Basic activities such as fishing, hunting and agriculture were the means of survival and because numbers were small, these activities were viable. With the increase in community sizes and lure of the cities, rural life has undergone through a paradigm shift or fundamental changes. Most villages are dominated by women who now have to depend on their own ingenuity to generate cash to support their many children and very often their elders.

5.2 Definition of community

De Vos (1998:407-08) states that:

An ideal community is a group of people who share physical and social space, making them aware of individual, family and community strengths and needs, and helping them to create informal social support networks in co-operation with professional helpers, so as to manage recourses in such a way that social problems are prevented on a primary, secondary and tertiary level.

Hanson in Hendricks (2004:211) states that:

A faith community is a people, living in a particular time and place, called to witness within the confines of their world. He went on to say, they must answer questions such as: What is happening here? How should we address the problems and challenges confronting us? What is right and what is wrong...?

The two-fold concept of community as stated in the above discourse would be my working definition in this section of the study. Furthermore, the congregation-based community participation would be the approach or the premise upon which the above stated concept of community would be discussed in this study.

5.3 Doing Theology in the Community.

In answering the question, who does theology in a congregation, Hendricks (2004:214) argues that, “the process of doing theology in a congregation is decidedly not one person’s responsibility.” He further argued that in order to secure congregational members’ involvement, ownership and gifts in the theological process, the following must be included:

- The congregation’s formal and informal leaders, members, clergy, and staff.
- The entire congregation: they may provide a healthy counterbalance to the leader’s view of the congregation’s past and future. Their fears, needs and dreams are important and should be involved in the theological process.
- Theologians with professional theological training should lead a hermeneutical dialogue, i.e. a good conversation about the story relating the congregation to the bible. However, theologians must not be allowed to dominate the process, thus disempowering other role players.
- Outsiders also have a role. Theologically or other trained consultants, with their advantage of being more objective about a congregation, play an important role. Consequently, they can discern what a congregation refuses to

perceive, or does not have the courage to discuss. They can facilitate the process.

The researcher affirms all the above assumptions by asserting that indeed broad-based and strong community participation is essential in ensuring that the process of doing theology becomes part of the ethos and culture of the congregation. Inclusive community participation demands that people are cognizant about the theological process as they engage in making ethical decisions to empower their community. Consequently, Hendricks (2004:214) is right in asserting that, "Doing theology in a faith community is a methodology that allows one to make responsible decisions under the guidance of the Holy Spirit."

It is the researcher's view that the guidance of the Holy Spirit has an intricate bearing on the people charged with making responsible decisions affecting the faith community. Such methodology is desirable in a place like rural Zambia where the prospects of syncretism are exceptionally high. In Russell's words, the researcher cautions that "In a world of religious pluralism, only faithful exposition of scripture will enable believers to discern what has been divinely revealed and what is not" (Russell 2004:168).

5.4 The Role of the Local Church to the Community.

The conundrum, thus far unanswered, of defining the specific role of the local church to the community without being offensive to the traditional authority and social structures of society is beyond the scope of this study. The focus in this section of the study is rather to explore the role of the local church to the community and envisage

a way of contributing to the needs of the faith community in rural Zambia from a biblical, historical and cultural perspective.

From the New Testament perspective, so it seems to the researcher, the church was almost exclusively described as God's people in community. The role of the local church therefore, was among other things to engage the community in a practical and relevant way such as administering warfare to the needy as well as looking after the vulnerable especially widows and orphans. The local church's role among others was to create an environment in which the people in the community have a relationship with God, mutual respect and shared responsibility for each other and generally contribute towards the needs of the community as the occasion allowed.

In the light of the stipulated responsibilities above, the researcher would now refer to the three imperatives of local church leadership and show how the local church could engage with the community for mutual edification. The three-fold perspectives are adopted from Getz (2003:35-37) who in accepting the challenge of doing "theology in the community"-namely, studying carefully God's plan for the local church leadership developed a basic research paradigm. This paradigm would work anywhere and in any culture and therefore applicable to and ideal for doing pastoral ministry in rural Zambia.

- A biblical perspective: The first step is to look through *the lens of scriptures*, looking carefully at everything the bible says about the local church leaders....We must not look first and foremost to the systematic outlines and categories made by theologians-no matter how astute they may be. Rather, we must take a fresh look at what God has said in the pages of this scripture. This should be the goal.

- A historical perspective: The second step is to look through *the lens of history* to consult those who have gone before us, realizing that we are not the first generation since the early church to seek to be formed into the community of Christ in the world. We must understand that our theological heritage provides a reference point for us today. This heritage offers examples of previous attempts to fulfil the theological mandate, from which we can learn.
- A cultural perspective: The third step entails gaining insights from the third lens- *the lens of culture*-is absolutely essential. Without an ongoing understanding of the way people think, feel, and function in a given culture, it's impossible to both interpret scripture properly and to apply biblical principles in various cultures of the world. Jesus, of course, understood this notion perfectly in his ministry to people from various cultural backgrounds. And Paul stands out as our most dynamic example in becoming "all things to all men so that by all possible means [he] might save some" (1 Corinthians 9:22). Paul understood culture and used cultural insights without compromising divine absolutes. So should we!

The researcher would be contented to see the application and interpretation of the three-fold perspectives regarding the role of the local church instigate to stimulate a sense of community with God, community with each other and community with the world.

5.5 Theological Reflections on Three Imperatives of the Local Church Leadership in a Context of Doing Theology in the Community.

Muller (2005:78) asserts that:

For practical theology to reflect in a meaningful way on the experiences of the presences of God, it needs to be locally contextual, socially constructed, directed by tradition, exploring inter-disciplinary meaning and it needs to point beyond the local.

It is my considered view that the biblical, historical and cultural perspectives that have been referred to from the preceding section of this study should not be seen as the end but rather the means of a theological process. The researcher contends that the three perspectives are important building blocks towards encouraging the faith community such as those in rural Zambia to teach the people about the value of recorded history and embrace biblical culture that promotes diversity without undermining other people's worldview. Indeed, if the perspectives are perceived from God's view, they can create healthy bonds and reinforce dialogue within the social structures of the community.

In thinking about the value of social bonding Erasmus in Symington (2007:60) says bonding refers to the social communication, involvement, cohesion in the community.

Bonding reflects the responses of the focus groups to three questions:

1. To what extent do you consider this community to be your home? (Pride to belong)
2. How close do you feel to your friends in the community? (Friendship circles)
3. To what extent can you rely on the rest of the community to come to your aid if you have a problem? (Social support system)

Social communication, involvement and cohesion are important imperatives in an environment that wants its people to feel a sense of belonging, experience the warmth of friendships through their informal and social support systems that are so prevalent in rural Zambia. While it is generally correct to say that culture is dynamic,

church history helps us to see that communities are much healthier when their culture is celebrated in the light of biblical principles. The bible is still a valuable source of information regarding contemporary, ethical and moral issues confronting the world today.

It is also common knowledge to note that the source of information has an intricate bearing on the social structures of most communities. In rural Zambia for instance, it is an undeniable fact that life in the community thrives on informal social support networks where bonds and boundaries are clearly defined and respected. The traditional leadership play a leading role in harmonizing relationships among the people in the community. The people generally have their own way of life and are proud of their communities that have rich and an immerse heritage. It is imperative therefore, that the right *sources of Information* with regards to the ethos of the community is taken and understood in its proper context. This is essential in creating an enabling environment that would stimulate dialogue and encourage community participation among the informal social support networksⁱ.

It is this researcher's view that the faith community is uniquely positioned in society to be the reliable source of information that would both guide and warn the people with regards to issues of ethical and moral nature.

Grobbelaar and Hendricks in Symington (2007:50) are correct in asserting that:

The church is faced with the challenges of being an alternative network in which all children are included and their identities are formed by means of

ⁱ Networks are open structures that are capable of sharing and integrating new points of contact with the same communication codes, values and objectives. Therefore, they can expand continuously without any limitations. Consequently a network-based social structure is an extremely dynamic open system, receptive to innovation without the balance in the system being threatened. Castells, M 2004. The information age: Economy, society and culture. Vol.2, the of identity. 2nd ed. Oxford: Blackwell Publishing.

the healing power of God's serving love... They argue that the church should pay attention with regards to information on the children's situation in South Africa and worldwide, and the extent of their suffering and exploitation must receive much more attention and publicity and be followed with real actions.

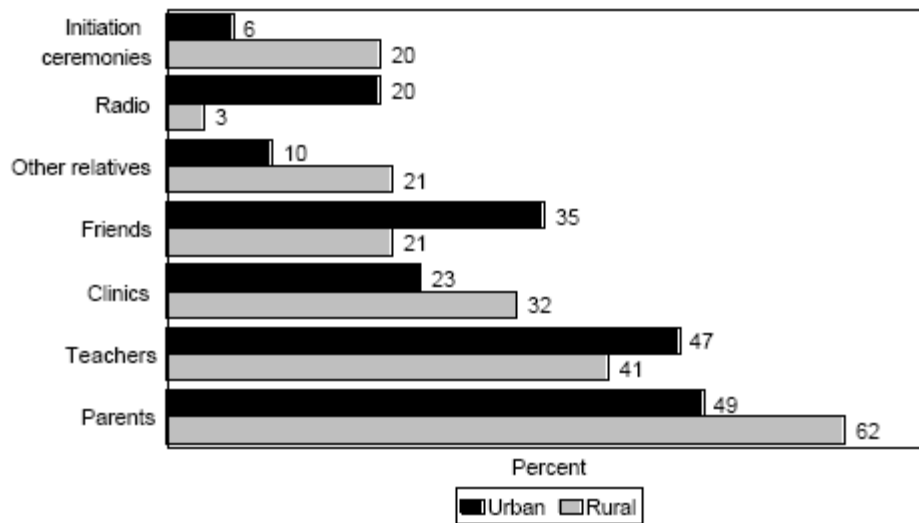
In rural Zambia, the plight and a theological anthropology of the children calls for an urgent attention due to a context in which their quality of life is greatly undermined because of endless challenges at their disposal.

Gerkin (1997:128) has a varied point when he argued that:

The pastor is called to lead the Christian community to better care for one another and to care for the larger world of human need. In that ministry the pastor is both prophet and priest, and the mode of her or his ministry will most often be as interpretative guide to the people of the community, interpreting with them both the biblical vision of the Christian tradition and the situations that exist in the contemporary world.

Failures to provide interpretative guidance to the people of the community in rural Zambia (especially children) by those involved in pastoral ministry undermine their own credibility. For instance, refer to the table below and notice the inter play between urban and rural *sources of information* on contemporary issues relevant to the community such as sexual matters for children. The challenge is, "what should the pastoral response be with regards to such contemporary, ethical and moral issues affecting the children in places such as rural Zambia?"

Figure 5: Sources of Information on Sexual Matter for Children, by Residence



ZDES 2002

ZDES (2002) (Figure 5 in the context of this study), clearly indicates that rural-urban differences are more substantial, as shown in the figure above. A higher percentage (62 percent) of parent/guardian respondents in rural areas named parent/guardians as sources of information on sexual and reproductive matters for children than did parent/guardian respondents in urban areas (49 percent). Clinics and healthy centres were more often seen to play a role in providing information about sexual matters in rural areas than urban areas: 32 percent of parent/guardians in urban areas. Initiation ceremonies were listed as sources of information by 20 percent of parent/guardian respondents in rural areas (compared with 6 percent in urban areas), religious leaders were listed by 15 percent of parent /guardian respondents in urban areas (compared with 10 percent in rural areas). Parents/guardians respondents in urban areas cited children’s friends more frequently as a source of information (35 percent) than those in rural areas (21 percent), and cited other relatives (10 percent) less frequently as a source of information than parent/guardian respondents in rural areas (21 percent).

5.6 Possible Logical Implications on the Pastoral Ministry.

The brief empirical study of the diagram on the preceding page with its subsequent data revealed that religious leaders were listed only by 10 percent in rural areas as a *source of information* regarding matters of sexuality in the community. Essentially, sexual matters are a moral and ethical matter and therefore the researcher is deeply concerned over the low levels of religious leader's consultation to important sources of information.

The religious leaders in Zambia especially those serving the rural faith community need to respond to the challenge of non-accessibility and inadequate consultation to the needs of the vulnerable people such as children in the community.

Furthermore, the researcher wishes to argue that the failure to empower the community with proper ethical and moral information could result into a general moral decay. Worse still, the collapse of ethical and moral leadership could inevitably hamper the good intentions of the church. Notice some further possible implications on the pastoral ministry:

- *10 percent of cited source of information with the religious leaders in rural Zambia imply to undermine the absolute authority of scripture.*

It is my considered view that the absolute authority of scripture is well able to address all issues of faith and practice including matters of sexuality in the community because God's reveals Himself primarily through the pages of scripture and therefore that written revelation must be held up as the absolute authority. The pastoral challenge in rural Zambia is that most pastors are not theologically competent and therefore unable to lead an authentic hermeneutical dialogue that would resolve

ethical and moral issues such as matters of sexuality in the community. By implication, the children therefore don't feel secure enough to confide or divulge their problems to religious leaders. It is against this backdrop that when young people in the community opt to deal with sexual matters independent of the faith community who are the custodians of moral authority, it probably suggest that religious leaders have not lived up to the biblical standards and thus undermines the authority of scriptures.

- *10 percent of cited source of information with the religious leaders in rural Zambia imply a trend where the people are not inspired enough to pursue personal holiness.*

The researcher had already alluded to the fact that in rural Zambia, it is an undeniable fact that life in the community thrives on informal social support networks where bonds and boundaries are clearly defined and respected. The traditional leadership for instance, plays a leading role in harmonizing relationships among the people in the community.

Informal social networks are an excellent way of promoting intercultural dialogue, yet the group social dynamics does not always inspire people to pursue personal holiness. Often, this is a context in which the pursuit of personal holiness is suppressed by strong cultural values and customs. The biggest problem with the religious leaders in rural Zambia is to define or draw the line between what is biblically relevant and culturally acceptable. The task is usually a complex matter hence the reason why few sought help on matters of sexuality from the religious leaders. The pastoral challenge is to sustain biblical standards and refuse to succumb to immoral cultural norms. For this to happen, it is imperative that

communication is enhanced at all levels. Stanley (2007:542) is correcting in cautioning that:

Where there is no communication, there is no relationship. Where there is no relationship there is no trust. And the less you trust someone, the harder it is to follow that person. Fruitful relationships are based on solid, honest, two-way communication.

Because the church in rural Zambia live in close relationship with the communities it should be seen to respond more actively on issues facing the poor and vulnerable especially the children. Failure to do so would by implication lead to a situation where people lose confidence in the church leadership and begin to undermine their credibility by referring all their moral challenges to the government and traditional leaders. The researchers view is that the local church is better equipped to deal with moral challenges facing the community than the state yet working together as collaborating partners in moral and community development should be the definite plan for rural Zambia.

5.7 Recommendations towards Building Healthy Rural Churches in a Context of Doing Theology in the Community

In a Journal based article entitled, 'Marks of a Healthy Church', the following are some profound postulate as investigated or suggested by Gangel (2001:467-77). The researcher found them to be both practical and relevant and therefore highly recommend them for adoption and implementation in the context of rural Zambia where pastoral ministry is still deficient.

5.7.1 Healthy churches are measured in spiritual rather than numerical terms

- Church healthy does not begin with evangelism or missions-though both must follow. Biblical church healthy begins with a Christ-centred, bible-centred congregation determined to be in their personal, family, and corporate life precisely what God wants of them, and it makes no difference whether their number is fifteen, fifteen hundred or fifteen thousand.

5.7.2 Healthy churches follow biblical rather than cultural patterns of ministry

- In biblical pattern, building up believers precedes winning the lost or any other valued passion. Believers must first develop a spirit of unity, mutuality, and generosity. What could be less effective in fulfilling the great commission than inviting unsaved people into a congregation that is marked by complaining, bitterness, criticism, and hypocrisy?

5.7.3 Healthy churches are based on theological rather than sociological foundations.

- The central question of any ministry asks, why has God raised up this work in this place at this time and what does He want to do for and through us?

5.7.4 Healthy churches focus on a ministry model rather than a market model

- Healthy churches reject the marketing mentality in their quest for effectiveness. They emphasize functioning in God's grace and power at a level of excellence in accord with the resources he has provided. However, in today's culture people who claim to hold and live by

absolute truth place themselves directly in the path of scorn and vilification. A culture driven by infatuation with economy will hardly respect excellence in ministry. A healthy church maintains a biblical model of spiritual effectiveness in achieving its mission rather than a model of worldly success as measured by the world.

5.7.5 Healthy churches adopt scriptural rather than secular models of leadership

- Current thinking says that healthy in a church does not occur without contemporary and cutting-edge approaches to ministry. However, churches will never become spiritually healthy merely by means of paradigms or programs. The biblical commitments of each congregant, each leader, and each denominational official must first target God's priorities and then allow Him to produce in those churches what he wants- from the inside out. Far from detracting from the fulfilling of the great commission, this approach, because it is so obviously biblical, exalt Him and lead others to Christ and build them up in faith. God wants to accomplish these goals through His church by His power. Churches need to be sure that the methods, movements and manipulating of modern cultural Christianity do not get in the way.

5.8 Conclusion

The researcher has argued in this chapter that congregation-based community participation is the best approach in doing theology in the community. This is essential as Hendricks (2004:214) stated and this researcher agrees to the fact that:

The process of doing theology in a congregation is decidedly not one person's responsibility". He further argued that in order to secure congregational members' involvement, ownership and gifts in the theological process, the following must be included...leaders,theologians,outsideers for various reasons.

The chapter also brought to the fore the fact that the role of the faith community among other things is to engage the community in a practical and relevant way by creating an enabling environment that promote dialogue. It has been argued that social communication and cohesion are important imperatives especially in the context of rural Zambia where life thrives on informal social support networks. It is this researcher's view that these informal social support networks are the lifelines of rural Zambia thus the need to empower rural pastors with relevant skills and training to sustain a healthy hermeneutical dialogue.

The chapter further examined the validity of three-fold theological perspectives namely: biblical, historical and cultural. The investigation revealed that these were important imperatives that should not be seen as an end but a means in a theological process. The researcher has shown that such perspectives helps to appreciate the value of recorded history but also encourages people to embrace diversity without undermining other people's worldviews.

Finally, the chapter has proposed recommendations for adoption and implementation in rural Zambia whose favourable outcome could result into emergence and multiplication of healthy churches.

Caution or discernment should however, be observed when implementing the stipulated proposed recommendations because as, Hendricks (2004:214) contends,' doing theology in a faith community is a methodology that allows one to make responsible decisions under the guidance of the Holy Spirit ".

Chapter Six

Conspectus, Prospective Issues, and Conclusion

6.0 Introduction

The purpose of this study has been a biblical, contextual and historical examination of pastoral ministry with a special focus on exploring the relevancy and theology of doing practical theology in rural Zambia. Furthermore the study was an attempt to develop an experiential model for pastoral ministry that would serve as a guide to enlighten and empower the faith community in rural Zambia with essential tools for contextual, effective, practical and relevant pastoral practice in a holistic way.

The researcher has investigated and argued that pastoral ministry is one of the most challenging and demanding of Christian ministries. Its validity and relevancy to society today is constantly undermined due to various factors (see chapter one and two) hence the need for a comprehensive biblical theology to promote dialogue.

As Hendricks (2004:214) cautioned and this researcher agrees with him regarding the fact that:

The process of doing theology in a congregation is decidedly not one person's responsibility... The task demands concerted efforts from all those with a passion to see restoration of pastoral biblical ministry as patterned in the scriptures.

It is against this backdrop that the researcher has proposed in this study, a congregation -based community participation as the best approach in doing theology in the community. This approach in my view is contextually relevant to rural Zambia where the informal social support networks are a perfect setting for faith community leaders to lead a hermeneutical dialogue and therefore empower the community.

On the basis of the above presuppositions, this present chapter would now sum up the preceding five chapter's arguments and proposals. The chapter would also briefly outline some prospective issues that would require further investigations.

6.1 Chapter synopses

In Chapter One of this work the researcher candidly indicated or hypothesized the problem statement by outlying numerous challenges to pastoral ministry especially as they relate to the faith community in rural Zambia. The researcher argued that most people who engage in pastoral ministry in rural Zambia seem not to fully understand the felt needs of the rural people because of their preconceived ideas about rural ministry. This misconception is further compounded by the unfavourable social-economic context and challenges inherent in most parts of rural Zambia. For instance, extreme poverty which is so prevalent in rural Zambia has rendered the rural faith community vulnerable to false teachings from outside forces that seem to see the pastoral ministry deficiency in rural Zambia. Because of this, this researcher has argued that the prophetic role of the church should be combined with practical ways of equipping the people with life skills, training and shared responsibility to enhance the capacity building among the rural community holistically. The challenge is to develop a model that would be sustainable and devise practical steps that would empower the people to minimize the impact of poverty and other social economic and spiritual impediments that expose the pastoral ministry deficiency in rural Zambia.

Chapter Two was a biblical and historical examination regarding the relevancy and theology of pastoral ministry. The chapter further examined diverse aspects of church

history and its development using both the Old and New Testaments as a point of departure in seeking to understand today's pastoral ministry.

The relevancy of pastoral ministry in the 21st century has long been devalued and forsaken especially by the young people and questioned by many critics of the church. Yet this was, and still is an integral part of the mandate of the church towards the community. After a brief examination of the challenges to pastoral ministry such as moral failure among pastors, lack of theological competence among pastors to lead a hermeneutical dialogue and general lack of capacity to positively influence the community, the researcher is of the view that an effective strategy needs to be put in place to address such challenges.

Knowing the value of recorded history, the researcher found it imperative to revisit the biblical and historical development of pastoral ministry. This chapter helped us to understand that the previous generation of Christians such as the reformers and many others had both the passion and purpose to instil spiritual insight into the concept of a biblical shepherd.

Added to the value of recorded history is the example of the chief shepherd himself, Jesus Christ. He is the primary example to follow in life regarding matters of pastoral ministry. Although he was an extremely busy person he did have an inner circle of disciples whom he spent specific time with. Because of his diligence and vision, Jesus, even after his departure knew for sure that his disciples would be left to carry on his ministry and message. Individual time for training was necessary for these men and that is just what Jesus did. Without this time, these men would never have turned the world upside down as it were for their saviour. The researcher contends therefore, that it is of paramount importance to deliberately schedule specific time for

training if God's plan for leading the church has to be realized among the faith community in rural Zambia.

This chapter was also an attempt in many ways to call those engaged in pastoral ministry to return to the biblical pattern and instruction as modelled and outlined in the scriptures. The researcher is of the view that what would be key to the empowerment of the faith community in rural Zambia is a deliberate investment of time, finances, planning and other resources.

Chapter Three was an in-depth examination of the progression of church activities in Zambia. A comprehensive contextual analysis regarding the embryonic spiritual landscape of the church in Zambia was considered.

The core concept emanating out of this chapter is that of *being*, and *not just doing church*. For instance, a particular section of the study looked at the contextual analysis of the church in Zambia and brought to the fore some tremendous social and economic challenges such as poverty that has alienated the people into the realm of isolation and physical weakness. It is this researcher's considered view that the church in Zambia need to consolidate viable partnerships between the churches, the state and the Christian business world. This proposal would encourage the business world and the state (who are our modern day kings) to contribute their expertise and provide funding while (the priests) the church would continue to formulate spiritual formations and lead the hermeneutical dialogue in doing theology in the community.

Overall, the researcher's theological framework in this chapter has been four-fold:

- To describe the *present reality* as it relates to the church in Zambia.

- To find a practical ways of *dealing with challenges* facing the church in Zambia.
- To promote *dialogue* and create partnerships between the church and the entire stakeholder with the community's interest at heart.
- To devise a *strategy* of overcoming or better still reducing the impact of challenges especially poverty affecting the church in Zambia.

Chapter Four was an exploration of some dynamics of leadership projecting a model that seem to be applicable, workable and relevant to the faith community in rural Zambia. The chapter invariably argued that Christ-based leadership is probably the greatest pastoral challenge facing the faith community in rural Zambia. In doing so, the researcher outlined various leadership styles including the servant and visionary leadership as modelled by Jesus and demonstrated by his disciples. Of pastoral importance to the researcher was a consideration of the ways in which *Jesus practically demonstrated and contextualized his leadership style based on the need and urgency of the hour.*

This chapter has tried to define the different types of situations which are best suited to the leadership role. Not all leadership styles would be ideal for pastoral ministry in rural Zambia for various reasons. The researcher has however, recommended servant and visionary leadership style as best suited for pastoral ministry in overcoming difficult challenges inherent in rural Zambia.

This chapter has demonstrated that leadership is a pastoral ministry imperative available to those who have the calling to serve the faith community in obscure places like rural Zambia. The challenge is to develop a sustainable leadership model (like one proposed in this chapter) which would encourage leaders to carefully

maintain nurturing their skills, developing a high quality personal and prayer life and living always by carefully considering biblical and ethically based principles and values.

That said, the effectiveness of any leadership would to a great extent depend on the contextual, cultural, ethical, moral, spiritual and social-economical context. This is a challenge for the church in Zambia.

Chapter five advocated for congregation-based community participation as the best approach in mitigating the need to empower the faith community in rural Zambia.

The chapter also brought to the fore the fact that the role of the faith community among other things is to engage the community in a practical and relevant way by creating an enabling environment that promote dialogue. It has been argued that social communication and cohesion are important imperatives especially in the context of rural Zambia where life thrives on informal social support networks. It is this researcher's view that these informal social support networks are the lifelines of rural Zambia thus the need to empower rural pastors with relevant skills and training to sustain a healthy hermeneutical dialogue.

The chapter further examined the validity of three-fold theological perspectives namely: biblical, historical and cultural. The investigation revealed that these were important imperatives that should not be seen as an end but a means in a theological process. The researcher has shown that such perspectives helps to appreciate the value of recorded history but also encourages people to embrace diversity without undermining other people's worldviews.

6.2 Prospective issues

This study has highlighted a number of issues that deserve special attention in minimizing the challenges that hinder effective pastoral ministry and promote capacity building in rural Zambia. Some of the proposed interventions would include the following:

- Devise a strategy for pastoral ministry in rural Zambia that should lead from theoretical knowledge to practical application in responding to numerous challenges including illiteracy and the plight and a theological anthropology especially of the girl-child and women in rural Zambia.
- Adopt and implement *Hendricks model (Hendricks 2004:205)* which entails that Participatory action assistance is a community empowerment model in which the value that is added to the community is brought to them in such a way that they have the power and choice to accept, adapt and apply it within their own cultural framework.
- Improve, sustain and strengthen the interface of the state and the faith community at local level to provide training to those without formal education. (The church would identify such people in need of training while the state would provide the funding).

6.3 Conclusion

In concluding this study, the researcher contends that practical solutions to the challenges identified in this work would require the blending of resources and willingness to exercise shared responsibility. This would require a lot of time in assessing our past, present and future implications and relevancy of pastoral ministry appropriate to the faith community in rural places.

Indeed the fruition of a favourable outcome as one would expect will also depend on several factors including participation in social networks that encourage voluntary activities to enhance human and sustainable development in the community. For this to happen, the church leadership in Zambia has the huge responsibility to adequately explain to the community the significance of at least the three questions below:

1. Where are we in terms of capacity building, skill development and theological training in order to promote effective pastoral ministry in rural Zambia?
2. Where do we want to be in our quest to develop that experiential model for pastoral ministry to empower the faith community in rural Zambia?
3. How are we going to get there in the light of limited resources and the many challenges to pastoral ministry as has been discussed in this study?

Overall, the researcher contends that this study should be seen as an attempt or quest whose investigations can be summarized by the genuine answer to the second of the above three questions-where do we want to be...? On the basis of this, the researcher hopes that through this study some of the complications and implications that go with application of pastoral ministry practice in rural Zambia would be contextually and relevantly addressed.

APPENDIX 1.

Table 2: National Development Priorities in the Poverty Reduction Action Plan.

National Development Priorities in the Poverty Reduction Action Plan

2000 to 2004

2. EFFICIENT MANAGEMENT

Problems to address:

- I. Build capacity for improved social service delivery
- II. Improve institution capacity for effective planning, monitoring and evaluation
- III. Improve logistical and information systems to support effective decision-making
- IV. Build district capacity to manage education and healthy services
- V. Accelerate issuance of title deeds to land and housing

Primary Target Beneficiaries

- I. Central Government
- II. Population

3. SUSTAINABLE ECONOMIC GROWTH

Problems to Address:

- I. Construct/rehabilitate rural roads network and develop communication systems in rural areas.
- II. Promote rural electrification and use of alternative sources of energy

III. Promote private sector marketing of inputs

IV. Provide financial, social and market intermediation in the informal sector

Primary Target Beneficiaries

V. Private sector enterprises

VI. Rural poor small holder farmers

VII. Urban poor

4. HUMAN RESOURCES DEVELOPMENT

Problems to Address:

I. Increase access to basic education and improve supply of education equipment and materials

II. Increase access to skills development and vocation training

III. Improve healthy and nutrition of school pupils

IV. Provide essential and cost effective primary healthy care services

V. Increase access to clean and safe water and sanitation for rural areas

Primary Target Beneficiaries

I. Unemployment youth

II. Rural poor small holder farmers

III. Central government

IV. Retrenches, children, disabled and female and child headed household

4.TARGETED GROUP INTERVENTIONS

Problems to Address:

- I. Provide safety net for unemployed persons including retrenches
- II. Targeted food security, healthy and nutrition interventions to areas with high poverty levels
- III. Implement land resettlement initiatives for displaced workers
- IV. Provide infrastructure support for disabled persons.

Primary Target Beneficiaries

- I. Unemployed youth
- II. Rural poor small holder farmers
- III. Central government
- IV. Retrenches, Children, Disabled and Female and Child headed households

5.CROSS CUTTING PRIORITIES

Problems to Address:

- I.HIV / AIDS
- II. Environmental management
- III. Human rights
- IV. Promote gender equity and the role of women in economic development

Primary Target Beneficiaries

- I. Urban and rural poor population

6. URBAN DEVELOPMENT

Problems to Address:

- I. Improve and legalise unplanned peri-urban settlements
- II. Rehabilitate urban water supply and management
- III. Increase access to adequate housing in urban areas.

Primary Target Beneficiaries

- I. Urban population

Source: The Government of Zambia, Country Presentation: Third United Nations Conference on the Least Developed Countries Brussels, 14-20 May 2001.

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