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**An evaluation of the mission history of  
Pentecostal Assemblies of God in Zambia**

by

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## ABSTRACT

**Key Words:** History; Invigoration; Pentecostal; Trans-African Theological College; Zambia

Admiration for the work of the Pentecostal Assemblies of God in Zambia, coupled with the desire to record some key events in the life of the PAOG(Z) have been the key factors that inspired this work.

The repetition of mistakes of the past by the current leadership of the church has been worrisome. The negative effect caused by neglecting the history of the Church by some Pentecostal leaders, mostly due to gullibility, disregard, or even ignorance of their history, has in great measure reduced their potential for effectiveness. A true reflection of what constitutes the mission history and missionary methodologies of the Pentecostal Assemblies of God in Zambia from its inception in 1955 to the present day is vital information for Pentecostal clergy and laity.

In this thesis, I have endeavoured to trace the beginnings of the Pentecostal Church and augmenting thereto the challenges and successes. The individual contributions of the missionaries accredited to Zambia and the indigenous leaders are enumerated to enable the reader to observe how the different gifts men and women brought influenced positively the growth of the church. The role of the Pentecostal Bible College in the Pentecostal missions in Zambia has been laid down, since the College has been the nerve centre and exemplar institution of Pentecostal missions in Zambia. Given the problem of poor community participation among some Pentecostal people, the need for a theology of socio-political and economic reconstruction and the need for a change in attitude have been examined. The dissertation closes with a chapter on the various contributions of women to the growth of the Pentecostal Assemblies of God in Zambia.

The Pentecostal Church in Zambia has now become the storehouse or *rendezvous* of all the four shades of Pentecostalism in the country: Classical, Charismatic, Third Wavers and Fourth Wavers. Classical Pentecostalism emerged almost one hundred years ago in Azusa in California; Charismatics, whose emphasis was on faith, began in the fifties; the Third and Fourth Wavers, whose spiritual focus is individual faith for personal improvement and livelihood, started in the eighties and the nineties. The apparent attempt to amalgamate all

these compartments of Pentecostalism into an homogeneous phenomenon is stirring Zambia's Pentecost into a 'syncretism of Pentecostalisms', which I think must not go without mention, for it raises questions such as: What is it to be Pentecostal? Are these Pentecostalisms the same? Obvious they are different! What are the theological and practical implications of these teachings for the spirituality of the people? How do these Pentecostal categories or paradigms affect or bear on the doctrinal unity of the Pentecostal Church in Zambia? Apart from the initial evidence debate, this also, I think, constitutes a serious Pentecostal theological challenge. It is a matter for future inquiry.

The future of PAOG(Z) now depends on how the PAOG(Z) church addresses itself to these new challenges. Pentecostal scholars should emerge in Zambia to help tackle these challenges. Could it be that, for now, the direction of PAOG(Z) is difficult to ascertain and should therefore be relegated to scholarly curiosity and activity?

The paper terminates with recommendations for the leaderships of the Pentecostal Church in their various jurisdictions. Frankly, if these recommendations are seriously engaged, I suppose the Pentecostal Church will continue to be the church to which the people will come to and its future will be guaranteed.

## OPSOMMING

**Sleutelwoorde:** Geskiedenis; Opwekking; Pinksterkerk; Trans-Afrika Teologiese Kollege; Zambië

Bewondering vir die werk van die *Pentecostal Assemblies of God* in Zambië, tesame met die begeerte om die sleutelgebeure in die bestaan van die PAOG(Z) te dokumenteer, is twee van die sentrale faktore wat hierdie werk geïnspireer het.

Die herhaling van foute van die verlede deur die huidige leierskap van die kerk is kommerwekkend. Die negatiewe effek van die verwaarloosing van die geskiedenis van die kerk deur sommige Pinksterleiers, meestal vanweë goedgelowigheid, geringskatting of selfs onkunde aangaande hulle geskiedenis, het hulle potensiaal vir effektiwiteit in 'n groot mate geaffekteer. 'n Ware beeld van wat die sendingsgeskiedenis en -metodologie van die *Pentecostal Assemblies of God* in Zambië vanaf die ontstaan in 1955 tot op hede behels, is lewensbelangrike inligting vir Pinksterpredikante en leke.

In hierdie tesis poog ek om die ontstaan van die Pinksterkerk na te spoor en om sodoende die uitdagings en suksesse te beklemtoon. Die individuele bydraes van die sendelinge wat verbind is tot Zambië en die inboorling leiers word uitgelig om sodoende lesers in staat te stel om te sien hoe die verskillende gawes van mans en vroue die groei van die kerk positief beïnvloed het. Die rol van die *Pentecostal Bible College* in die Pinkstersending in Zambië is gevestig, aangesien die Kollege die sentrale sentrum en voorbeeldinstelling van Pinkstersending in Zambië is. Gegewe die probleem van swak gemeenskapsdeelname onder sommige Pinkstergelowiges, die nood aan 'n teologie van sosio-politiese en ekonomiese heropbou en die nood vir 'n verandering in houding word ondersoek. Die tesis sluit af met 'n hoofstuk oor die verskillende bydraes van vroue tot die groei van die *Pentecostal Assemblies of God* in Zambië.

Die Pinksterkerk in Zambië het nou 'n versameling of bymekaarkompunt geword vir al vier die skakerings van Pinkstergelowe in die land: Klassiek, Charismaties, Derde Golwers en Vierde Golwers. Klassieke Pinkstergeloof het amper 'n honderd jaar terug in Azusa in Kalifornië ontstaan; die Charismatici, met die klem op geloof, het in die vyftigs begin; die Derde en Vierde Golwe, met 'n geestelike fokus van individuele geloof vir persoonlike verbetering en voortbestaan het in die tagtigs en negentigs begin. Die klaarblyklieke poging

om al hierdie Pinksterkomponente te verenig in 'n homogene fenomeen stuur Zambië se Pinkstergroep na 'n 'sinkretisme van Pinkstergelowe', wat ek dink nie sonder aandag moet voortgaan nie. Dit bring vrae soos: Wat is dit om Pinksters te wees? Is hierdie Pinkstergelowe dieselfde? Natuurlik verskil hulle! Wat is die teologiese en praktiese implikasies van hierdie leringe vir die spiritualiteit van die lede? Hoe beïnvloed of speel hierdie Pinksterkategorieë of paradigmas die leerstellige eenheid van die Pinksterkerk in Zambië? Behalwe vir die aanvanklike bewysdebat, is hierdie ook volgens my 'n daadwerklike teologiese uitdaging. Dit is 'n saak vir toekomstige navorsing.

Die toekoms van die PAOG(Z) hang nou af van hoe die PAOG(Z) aanpas by hierdie nuwe uitdagings. Pinksterakademici moet vanuit Zambië navore kom om hierdie uitdagings te help oorkom. Kan dit wees dat die rigting van die PAOG(Z) vir nou eers moeilik is om te bepaal en moet dit dalk daarom eers onderwerp word aan akademiese aktiwiteit?

Die tesis eindig met aanbevelings vir die leierskap van die Pinksterkerk op hulle verskillende terreine. As hierdie aanbevelings ernstig ondersoek word, veronderstel ek dat die Pinksterkerk sal voortgaan om 'n kerk te wees waarnatoe mense sal kom en op die manier sal die kerk se toekoms gewaarborg word.

## PREFACE

This work is thoughtfully dedicated:

To my beloved wife, Harriet and my children, Adrian Jr, Joseph and Jemimah, for the courage they have demonstrated in bearing with me during the challenges and storms of ministry. I share with them the joy of completing this thesis to the glory of God.

Read and Learn about the Church that I have joyfully served for 19 years.

Allow me to use Luke's words to Theophilus in Chapter 1: 1-4:

*Dear Theophilus: Many people have done their best to write a report of the things that have taken place among us. They wrote what we have been told by those who saw these things from the beginning and who proclaimed the message. And so, Your Excellency, because I have carefully studied all these matters from their beginning, I thought it would be good to write an orderly account for you. I do this so that you will know the full truth about everything which you have been taught.*

## THE MESSAGE

I have endeavoured to write down the history of the PAOG(Z) from 1955 to date to make you aware of all that happened so that in your ministry, you may avoid the mistakes of the past and appropriate, with strength, the future with greater confidence. To be established in the word of God is of vital importance. So avoid being swung from one trend to another; and from one fad to the other. In our time, Pentecostalism is faced with a bitter challenge of clarifying its faith.

For Jeremiah warns you all:

*This is what the LORD says: "Stand at the crossroads and look; ask for the ancient paths, ask where the good way is, and walk in it, and you will find rest for your souls. But you said, 'We will not walk in it.' (Jeremiah 6:16 NIV)*

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It must be recognised, however, that the people I have acknowledged here do not necessarily share my sentiments in this dissertation.

Andriano Chalwe April 2008



# **AN EVALUATION OF THE MISSION HISTORY OF THE PENTECOSTAL ASSEMBLIES OF GOD IN ZAMBIA**

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## 1.0 CHAPTER ONE: INTRODUCTION

While the years of main events are recorded and the names of key individuals are acknowledged as important, the missionary methodologies that have been employed by the Pentecostal Assemblies of God leadership in Zambia to reach the nation, from the inception of the church in 1955 to date, are also noted to be of vital significance. In October 2000 the Pentecostal Church was forty-five years old in Zambia. Each fifteen-year period has been missiologically strategic.

The women's department and the Trans-Africa Theological College, in particular, have been used effectively as launch pads for prayer teams, evangelism/church planting, discipleship, and for social ministries such HIV-AIDS, poverty and street kidism mitigation initiatives. In this dissertation, however, necessary concerns for historical correctness have not been allowed to shield, obscure or even undermine the mission's methodologies as used by the Pentecostal Church over the years. The potential tension between missions and history has been carefully diffused.

It is, also, the interest of this work to consider some 'building block' decisions made by church leadership in order to stabilise the denomination for many years. Of course, some mistakes that have been made will also be pointed out for the purpose of preventing re-occurrence. Also, coverage will be given to some key missionaries and to indigenous leaders to help us evaluate their individual contributions to the growth of the Pentecostal Church in Zambia.

The actual successes recorded in each fifteen-year period since 1955 will be measured against the projections, in order to scale off their relationship to each other. The big question will be addressed: 'Whence Pentecostal missions beyond 2000?' The year 2015 brings the Pentecostal Church in Zambia to sixty years, during which time every fifteen years marks an important strategic time span in the missionary life of the church.

This study was motivated and necessitated by the practical difficulty of presenting a 'mono-faced' or 'see all' history of the Pentecostal Assemblies of God Church in African Church history; of course, coupled with my denominational background. These factors have conspired to ensure that I am always particularly fascinated by the history of the Pentecostal Assemblies of God movement in my home country of Zambia.

The intention of this research is to create a basis for future reflection by providing a panoramic view of the PAOG(Z) history that puts events in their right time frame.

This study presupposes that the history of the PAOG(Z) church has been poorly communicated; making the need for an objective history essential. It is a well-known dictum that the recording of history is in some ways subject to the bias of the historian. For the Zambian Pentecostal Church, the case is uniquely strange in that those Zambians who worked with the South African Pentecostal Mission recognise 1948 as the correct year for marking the start of the Assemblies of God in Zambia; the reason being that the rejected 'Pentecostal-turned' Christian Missions to Many Lands preacher attached himself to the South African Assemblies of God Church in 1948, before any of his fellow Canadians could set foot on Zambian soil. Robert Skinner, who only came to Zambia in 1955 from Zimbabwe, was the first resident Canadian missionary in Zambia (Skinner, 1974:34). The South African Assemblies of God also helped the Zimbabwean Church in its infancy from 1948 to 1967. A case in point is the Rev. Shadreck Likuku who helped the Canadian missionary, Robert Skinner, in the work in Mutare as a pastor. Cornelius DM *et al*, (1998: 3-4); those Zambians who associated themselves with the Pentecostal Assemblies of Canada and worked with its missionaries consider the period 1955-1957 as the inaugural period, when the Pentecostal message was heralded in Zambia. In the words of eyewitnesses (Randall, 1970:52), 'the work of the PAOC began in the Fort Jameson (now Chipata) area and later extended to the Copperbelt'; because of the absence of written historical records, those who graduated from the Pentecostal Bible College in 1980 mistakenly consider themselves as the pioneers of the Pentecostal Assemblies of God Church in Zambia.

Justifiably, The Mwambashi Campus had to close in 1970, just after its two intakes had completed their Diploma studies, because its graduates failed to generate much spiritual impact for lack of good foundational education. A new strategy, therefore, became necessary or the Pentecostal mission in Zambia would be a total failure. A decade passed before the college could reopen. In 1981 and the years that followed, God, tremendously, used the academically well qualified school leavers who matriculated into the Pentecostal Bible College in 1978 and graduated in 1980, to bring about a revival in Zambia and to help the establishment of the Pentecostal Church in the country. Though the 1978 group was the first intake at the Kanyanta Campus following

the ten-year closure, they were certainly not the pioneers, but only the third Bible College intake, for the college has existed since 1966.

That the history of the Pentecostal Assemblies of God Church in Zambia has been subject to misrepresentation cannot be overemphasised (Turner (ed), 1995: 67). I also share the belief that a valid and accurate projection of historical data is invaluable to the inspiration and motivation of one's future. The difficulties faced by those first pioneer missionaries in my homeland serve only to testify to their faithfulness and commitment; the mistakes they made enhance their human frailty (Rader, 1991:201) and their successes provide evidence that theirs was a divine appointment (Skinner, 1974: 61).

It is the intention of this research to provide an historical account that puts all the 'parts and pieces' in their chronological order. It is reckoned that the panoramic view approach, therefore, could be a way forward in reading the Zambian Pentecostal history. Being aware of such potential for misunderstanding, however, does not minimise the confusion wrought by such a state of affairs. That we are all prone to present facts subjectively and in a way that heightens the plausibility of our argument only serves to compound the difficulty. It would appear, therefore, that an objective examination of Pentecostal history in Zambia is long overdue; it is my intention to produce such a work in this context by laying aside – as far as is practicable – all unwarranted partiality. I must concede that part of the motivation for such a desire was aroused at the Golden Jubilee celebrations of our sister church in Zimbabwe in 1998 and the Silver Jubilee festivities in Malawi the following year; Zambia's own Golden Jubilee revelry takes place in 2005. The South African Assemblies of God will celebrate one hundred years of existence in 2008 (Watts, 1992:19).

Although, as a general principle, maturity has comparatively little to do with age and may be much more defined by acceptance of responsibility, experience also plays a significant role. Part of the experience gained is not merely limited to an awareness and understanding of practical issues, but also includes learning from the mistakes and successes of previous generations. This observation is no less valid when applied to the ranks of Pentecostal ministerial candidates.

The vision for the future of the Pentecostal Assemblies of God in Zambia is inextricably linked to the pioneering dreams of the past (Saffold, 2005: 57&146). It is dreaded that if the essential historical awareness and knowledge of practical issues are continually held in tension, those leaders who have been ignorant of their heritage, either through naivety or neglect, will be seriously incapacitated and will in no small measure forfeit their potential for effectiveness. Therefore, for great effectiveness, it is important that the two components are held together in balance.

The legacy of our forefathers is one of which Pentecostal Christians in Zambia need not be ashamed (see Neil, ed, 1964: 313). That is not to say, of course, that our predecessors were without fault. To pretend that this was the case is not only a futile exercise, but also diminishes the potential for applying appropriately the lessons to be learned from their errors. In other words, the current – and coming – generations can be effective where our spiritual ancestors were defective. It must be pointed out, however, that such flaws, where they existed, must not be regarded as wilful indiscretions, but honest attempts to respond to the pressures of their time in a manner perceived to be appropriate (cf Tiberondwa, 1978: 31).

The main question at the heart of this research is: What is it that constitutes a true reflection of the mission history and missionary methodologies of the Pentecostal Assemblies of God in Zambia from its inception in 1955 to the present day?

The individual questions that naturally arise from the main research question are:

- What inspiration shall the leadership and membership draw from the successes and failures of the Pentecostal missionary pioneers in Zambia?  
What level of numerical church growth has been experienced by the Pentecostal Assemblies of God in Zambia since its inception?
- What are the major contributions made by the key missionaries and national leaders to the spiritual growth of the Pentecostal Church in Zambia?
- What role has Trans-Africa Theological College played in training and equipping indigenous church leaders in Zambia?  
What role has the home and foreign missions department played in the development of the PAOG(Z) missions in Zambia?



What have been the difficulties in rooting the PAOG(Z) church in rural and peri-urban areas?

- What are the roots, nature and implications for the socio-political transformation of Pentecostal theology?

How is dualism a constant Pentecostal and charismatic challenge?

How is dualism a challenge to the Pentecostal doctrine and practise?

What are the problems met in framing a Pentecostal Theology?

What historical factors shaped the Pentecostal theology and mission?

Are there any practical initiatives Zambia Pentecostals are engaged in?

- What role have Pentecostal women played in the development of the Pentecostal Church in Zambia?

The main aim of this thesis is to present a comprehensive and reliable mission history of the Pentecostal Assemblies of God in Zambia and to evaluate the missionary methodologies that have been used to reach the nation in each of the fifteen-year periods of the Church's existence from 1955 to the present.

The objectives of this study must be seen in their relationship to the aim. In so doing, I intend to approach the subject from six angles:

- i) To examine the successes and mistakes made by the pioneer Pentecostal missionaries in Zambia (Anon, 1991:69). Some figures will be given to illustrate the numerical growth of the Pentecostal Church in Zambia. A comprehensive summation will be provided at the end.
- ii) To sketch the profiles of key missionary, especially those of the pioneer era and of national leaders who have made notable contributions to the numerical and spiritual growth of the Pentecostal Church in Zambia (Johnstone (ed), 1978:459). In relation to national leaders, the focus will be narrowed onto the few who served on the General Executive as District Superintendents and as Principals of the Pentecostal Bible College, because these are the people who have been taking care of the old churches and planting new ones. A few of the missionaries who came a little later on will be mentioned, in order to show the later contributions of PAOC to the work in Zambia.

- iii) To analyse the level of support provided by Trans-Africa Theological College (formerly the Pentecostal Bible College in Zambia) in training and equipping indigenous church leaders for each fifteen year period to date: every fifteen year period has had its own ministry strategy or approach. The work of the National Missions' Board, together with the problems met in rooting the Pentecostal Church in the rural and peri-urban areas, will be mentioned.
- iv) To trace the roots, show the nature of Pentecostal theology and explicate its implications for the socio-political transformation. Apart from raising a case against dualism, the historical factors that have shaped the Pentecostal theology and mission will be brought into focus in order to make clear the reason for seasonal hesitancy with regard to community involvement. Mention is given to some of the practical initiatives the Pentecostal Church is involved in.
- v) To trace and assess the contributions of women (whose participation in the Church cannot be overlooked) and to consider how these might be developed further (Oduyoye, 2002:114).

The central theoretical argument of this study is that a true reflection of what constitutes the mission history and missionary methodologies of the Pentecostal Assemblies of God in Zambia from its inception in 1955 to the present day can be attained by looking critically at all the historical documents of this denomination.

This the history of Pentecostal Missions in Zambia will be undertaken from within the Pentecostal tradition and the viewpoint of missionary involvement in Zambia. In an attempt to resolve the aim and objectives, I propose:

- to use the literary historical records available on early missionary activities in Zambia and the Sub-region;
- to study and analyse the College archives and even interview the present and past Principals who have headed the College, so as to ascertain their individual contributions to the life of the College and the Pentecostal Church at large. Qualitative methods of data gathering will be utilised by using unstandardised interviews and open-ended questions for the interviews (Struwing & Stead, 2001:279); and

- to collect appropriate data from the National Missions Board of the Pentecostal Assemblies of God in Zambia in order to ascertain the mission activities in which the church has been engaged for over the five decades of its existence and what is envisaged for the future (for his office is the missions engine of the PAOG in Zambia).

## CHAPTER 2

# THE BEGINNING OF THE PENTECOSTAL MOVEMENT IN ZAMBIA: CHALLENGES AND SUCCESSES

### 2.0 INTRODUCTION

Pentecostals are those Christians who subscribe to the teaching of the Holy Spirit baptism with the initial evidence of speaking with other tongues. Spittler (1976:59), describes Pentecostals as:

*That segment of the body of Christ that ardently proclaims that Pentecost is repeatable, that there were repetitions of Pentecost mutatis mutandis within the post-Pentecost biblical history itself, and that a remarkable number of believers in the Twentieth century have undergone a similar experience of being clothed with the same robe of heavenly power that mantled the human spirit of Jesus as he carried out His mission in the world.*

Christenson (1974:10) views it merely as “a widespread renewal Movement in the historic Churches”. Atter (1970: 6) defines the Pentecostals as: “... that section of the Christian Church which constantly maintains that the Church today should enjoy the same blessings, believe the same doctrines, and receive the same power as did the early Church”.

The Pentecostal Assemblies of God form not only the largest Pentecostal Church, but also the most acknowledged Christian ministry outside the ‘mainliners’. Nevertheless, many of those who admire the work of Pentecostals may not be in full cognisance of the opportunities and problems that have attended its birth and adulthood. Its beginning was feeble, but today it is the largest Evangelical Christian grouping in Zambia. Ward’s perception (1958: 186) of the humble beginnings that have characterised most Pentecostal groups like the PAOG(Z) is worthwhile to consider. The Zambian Pentecostal Church started humbly, but today it is one of the fastest growing churches in the region. In citing a poem in celebration of Canadian Pentecostalism, Donald (1958) brings out historical features of the PAOC that rhymes like the PAOG(Z) story in Zambia. He writes:

Small, indeed, was its beginning  
When a few saints met for prayer,  
Waiting in God's presence  
Feeling He was near.  
Never dreamed we at that moment  
Of the time so soon to come,  
When the Pentecostal message  
Would be preached the whole world round.

Now we are a mighty movement  
Stretching far from shore to shore,  
Gladly preaching to earth's millions,  
Telling them of heaven's power.

(Verses 1, 4 and 5 only of the poem)

## 2.1 THE HISTORICAL BACKGROUND OF THE PENTECOSTAL PHENOMENON

The Pentecostal Assemblies of God (Zambia) is a mission outreach of the Pentecostal Assemblies of Canada. Turner (1995: 67-71), in the multifaith information manual, says:

*The Pentecostal Assemblies of Canada (PAOC) was formed in 1919 in response to a revival of the ministry of the Holy Spirit that spread across Canada. At this time twenty new congregations formed the nucleus of the movement. Pentecostalism arose from Holiness roots, but embraced a distinctive doctrine that the spirit's fullness is physically manifested by speaking in a new, spirit given language. The Biblical basis for this teaching is taken from a number of texts primarily found in Acts chapters 2, 8, 10, and 19, but includes Old Testament prophecies such as Joel 2: 28ff.*

(Other New Testament references include 1 Corinthians 12: 12-14 and Ephesians 5:18ff.)

McAlister and Argue were the founders of the Pentecostal Assemblies of Canada. Concerning McAlister, Atter (1970: 35) discloses that:

*He was a young Holiness preacher who early heard of the Pentecostal revival in Los Angeles. Mr. McAlister attended the meetings out of an awakened interest, and was possibly the first in Canada to receive the Pentecostal baptism. This occurred in 1906... Later, in 1911, he established the first Pentecostal Assembly in the Ottawa valley, at Ottawa, the Capital of Canada. From here the*

*message of Pentecost spread far and wide. A Pentecostal work was opened in Kinburn, Ontario.*

Argue was born in Fitzroy harbour, Ontario, in a Methodist lay preacher's home. After his experience of Pentecost, he abandoned his business activities in Winnipeg, Manitoba in order to concentrate on the evangelistic ministry. Revival preaching took him to all parts of North America. The influence of these men in PAOC has been sustained, given that some of their descendants are still members of the clergy within PAOC. In particular Bob Skinner, the first resident missionary to be accredited to Zambia, is a grand son of McAlister, one of the first fathers of the Pentecostal Movement. The parents of Bob Skinner were James and Lila Skinner, who were the first Canadian missionaries in Southern Rhodesia [now Zimbabwe]. Bob is the cleric who laboured with Muggleton at the Mwambashi Pentecostal mission station near Sabina town in the Copperbelt province of Zambia. As it was, Bob had been a missionary in South Africa, Mozambique and Kenya before coming to Zambia in 1958 and he has continued to be the editor of The Pentecostal Testimony in Kampala, Uganda. McAlister was the pioneer of the Pentecostal Testimony, which his descendants have continued to manage. Chalwe, the writer of this work, was at one time a member of the Northmead Assembly of God in Lusaka, Zambia, when Bob Skinner's son Gary was the congregation minister. It was R.E McAlister's great grandson, Gary Skinner, who baptised Chalwe on the 28 February 1982.

The descendants of Argue's family - Watson, Zelma, and Mrs. C.B Smith - have also continued the work their father began so capably: winning souls for the Master. It should be noted that McAlister and Argue are reckoned by scores of Canadians in the Pentecostal fraternity as the greatest evangelists of the Pentecostal Movement (Atter, 1970:39 & 68).

It was at the time that Zambia was experiencing its period of dawn that the Pentecostal message came in 1955. The 50's was a period of political and cultural activity for a nation yet to be born. The heyday of colonialism was just closing for Zambia and for the nations in her neighbourhood. Political, social and ecclesiastical institutions were not meeting the aspirations of the people. In consequence, the people were looking for ways to express themselves economically, politically and culturally. The ecclesiastical enterprise to which people looked, by and large, also minimised the African desire for

spiritual and cultural expression. It is no wonder that the people who felt culturally deprived in the mission or historic churches started the African Independent Churches movement in Zambia (Chalwe 2004: 39). Tiberondwa (1978: xiv) alerts his readership to think soberly on the matter by suggesting that: “We should be able to appreciate the fact that colonialism can be economic, political, cultural and, worst of all, mental. The very act of providing Western education to the Africans and the replacement of certain African cultural institutions by foreign ones is, in itself, an act of cultural imperialism”.

Even though many missionary organisations had been working in Zambia since 1889, as the religious landscape reflects (Chuba, 2005:12-91), forms of worship and styles in mission churches did not consider adequately African philosophical ideals. Preaching in historic Churches only presented God, Jesus, the Holy Spirit, angels and demons as abstract items of philosophical and academic contemplation and explication. This helps to explain why Christian spirituality is more contemplational in Western societies than experiential, as seen in many African communities. For God in Western thought is only transcendent and never immanent. Appreciation of God’s dynamic presence among his people has caused the third world Church to grow in its ministry of preaching and worship. Chalwe (2004: 28) on the failure of the historic churches says:

*In Zambia, the style of worship, belief, mission and service has remained for the most part denominational. Even when the mother churches in Europe have undergone many circles of metamorphysical changes, many churches in Africa have kept the same archaic ecclesiastical traditions.*

Zambians, like other people of Africa, were looking for a God who can be experienced in real life. They wanted to hear a message that would bring deliverance from the demons and witchcraft powers that oppressed them. This they found in the Pentecostal message that came in 1955. It can be better said that: “The Pentecostal message interfaced and resonated with the people’s cultural and spiritual expectations” (O’Donovan, 2006:19-21). It is this factor that has made the PAOG(Z) the fastest growing Church in Zambia. It is now bigger than many of those Churches that started earlier, like the United Church of Zambia, the African Methodist Church, the Dutch Reformed Church, Baptist Church and the Seventh Day Adventist Church. Kalu, also, thinks that the key to the triumph of the Pentecostal Church in African communities is its conformity to the Muntu worldview, or the group-oriented way of life found in black African communities (Cox and Haar, 2003: 215-240). Speckman and Menziwa (2000:

55) corroborate that an African Christian approaches the Bible with a desire to see certain themes highlighted. Africans tend towards physical expression in their worship. Religion that tends to be philosophical in character would be unappealing to them. Examples of the themes noted by student observers include the following (not put in the order given in the book):

- The quest for salvation, healing and wholeness dominates popular preaching. It is important to note that salvation, health and wholeness are viewed as one and the same and salvation implies the restoration of the physical wellbeing of individuals and communities.
- Africans desire to know how to relate to the “spirit world”, to God, Spirits, Angels, demons and to the capacity to tap these forces to enhance their existence.
- The importance of initiation rites: baptism, confirmation, marriage, funeral and the need for rituals
  - Holy Communion
  - participant worship comprising singing, dancing
  - spirit possession and a religiously charged environment filled with subdued or overt ecstatic behaviour.

Evidently, the rootedness of the Pentecostal Church in Zambia is, for the most part, a matter of gratifying the worldview of the recipients of the message and not necessarily a tribute to the triumph of American missions. In other words, a perfect accommodation or adjustment to the Zambian way of life was the secret of the Pentecostal faith (Chalwe, 2004: 36).

The transcendence of God is perceived more in Western thought, just as the immanence of God is seen in the African worldview. While Western spirituality is in danger of limiting deity to its rationalism, African Christians risk equating God to a benevolent authoritarian, as epitomised by the chiefs in traditional Africa; thereby, confusing the role of the Holy Spirit and Angels with their ancestral spirits and rejecting the Bible as the word of God for sensationalism.



## 2.2 THE EMERGENCE OF PENTECOSTALISM IN ZAMBIA

The ministry of the Pentecostal Church has its beginnings in the North-West province of Zambia in the Christian Missions of Many Lands (CMML) Church. While working with a missions' organisation in Kabompo town, Winsome and Jack Muggleton were expelled from the CMML Church for claiming that they had experienced baptism in the Holy Spirit. Apparently, the CMML mission had suffered some splits because of its rejection of African forms of expressions in the church liturgy (Chuba, 2005: 50-59).

The Muggletons sent an appeal to Canada through the PAOC Zimbabwe office for a missionary couple to work with them in Zambia. Robert and Doris Skinner, who were at that time in South Africa to join the Muggletons in their work, were sent by the PAOC to Zambia. Robert and Doris were the first missionary couple at Mwambashi where they started to train Christian leaders for the PAOG(Z). Miller (1994:332-333) reports that:

*Pentecostalism gained a foothold in Northern Rhodesia (now Zambia) through the efforts of Jack and Winnie Muggleton. After Muggleton's conversion and release from military service in 1947, he and his wife began working with a missions' organisation in the Kabompo region of Northern Rhodesia where they learned the Luvala language and launched out in full-time evangelism. Their itinerations took them on long journeys through the bush to reach the tribes, and receiving the Baptism themselves, the Muggletons affiliated with the PAOC. With the advice and support of James Skinner, they founded a new mission station at Mwambashi, near Kitwe in the Copperbelt. Robert and Doris Skinner joined the Muggletons in 1962.*

The Pentecostal pioneers in Zambia understood that starting a training centre was the sure way of building and developing a strong Church. Inevitably, the first indigenous pastors of the Pentecostal Church were from the North-Western province. Many, if not all, had worked as cooks and cleaners in homes of missionaries. As will be explained later, this approach did not produce graduates who could become pastors in city congregations.

Since the growth of the Pentecostal Church has been conditioned largely by the pastoral-equipping ministry of its Bible College, it would be better to start by identifying the different time periods it has gone through, before discussing the simultaneous developments that occurred as the College changed its campus environs, as illustrated below. For the Pentecostal Assemblies of God (Z), these time periods

comprise four epochs, each of fifteen years' duration. Future missionary activities, projected from the year 2000, are also planned for a fifteen year period.

#### **The Inaugural years: 1955-1970**

This period refers to the time when the PAOG(Z) was in its formative years and had its college located in the Mwambashi area. Being in a rural/peri-urban area, this implied that the college could only attract those who were willing to serve as gardeners and house servants to Canadian missionaries before they could become pastors. These men worked hard in planting congregations in the peri-urban areas. A good number of these men are now retired.

#### **The Invigoration years: 1970-1985**

It was a time of Holy Ghost refreshment for the Christian Churches in Zambia. During this period, many people, young and old, turned to the Lord and many a young person entered full time Christian ministry. This trend was noticeable in all denominations. It can be said that the profile of Christianity today, with its missionary activities, has its referent in this post-independence revival that impacted Central Africa in the early seventies. Like other denominational Bible Colleges in the country, the Pentecostal Bible College also recorded that a great number of young people matriculated for ministerial training during this period. The College still continues to attract school leavers and professionals who want to prepare themselves for Christian ministry.

#### **The Increase years: 1985-2000**

This period emerged in the PAOG(Z) when, in the mid-eighties, the Pentecostal Bible College closed the Kanyanta campus (this was just a house Bible College). It relocated to the spacious Race-course Campus, where the College provides many study programmes; therefore, its intakes are larger. The large classes of students who had graduated from the college have helped to change the outlook of the Church in a telling way. This period was significant in the development of the Pentecostal Church in Zambia. As Miller (1994:389) indicates:

*A series of evangelistic campaigns conducted by graduates of the Zambian Bible school brought many converts into the church a new financial plan was adopted by the national workers in 1981 which proved to be effective in creating stability in the national church. The largely urbanised society in Zambia indicated to PAOC leaders that the missionaries should most profitably devote their energies to the cities. Eventually, the main city church in Lusaka was turned over to the national pastors. Growth had been so dramatic in the Northmead*

*assembly that they had to hold two morning services on Sundays to accommodate the crowds.*

### **The Innovation years: 2000-2015**

The innovation years here refer to a time of great social, economic and political activity, which has involved the Pentecostal Church. Gradually, the Pentecostal Church is realising that the church of Jesus Christ is not only called to bring the word of God to the people, but also to show the redeeming love of Christ through acts of kindness. During this period, the PAOG(Z) leadership has encouraged its membership to be active participants within the community where they dwell. Could this be the mark of maturity for the Pentecostal Church?

### **2.3 THE MWAMBASHI CAMPUS**

The Mwambashi campus was located along the Mwambashi stream, at the junction of the Mufulira, Kitwe and Chingola roads in the developing town called Sabina.

From 1954 to 1958, Robert and Mrs. Doris Skinner ministered in South Africa. In the same year, 1958, the Skinners teamed up with Winsome, Jack Muggleton and others like the physically challenged Purdie, and worked together as the first missionary team at the Mwambashi Campus. Robert Skinner (1983:18) writes about himself, saying:

*Mr. Skinner's experience in printing will be a great asset as editor of the testimony. In 1954 he received a missionary appointment to Emmanuel Press in South Africa, where he later served as manager. From 1965 to 1972... the name Skinner is well known in Pentecostal Circles. Bob Skinner is the son of honoured missionaries Jim and Lila Skinner. His own son Gary, with his family, is a missionary in Zambia.*

As a minute of the meeting held on the 24 September, 2005, the Copperbelt District secretary, Chache, writes precisely (2005:3): "The Pentecostal Assemblies of God PAOG(Z) who are pioneers of the Pentecostal Movement will be celebrating their 50 years of existence. The Golden Jubilee celebrations will take place in 2007".

The Mwambashi Campus had a fourteen-bedroom house that was used by the Muggletons and some students and also, a nine-bedroom house, where the Skinners and the other students lived. When three more Canadian missionaries came to Zambia in 1959, the two congregations - Buntungwa (in Chimwemwe) and Buchi - were planted in

1960. The Maranatha (in Parklands) and Eastlea (in Mufulira) congregations were started in 1970.

In 1960, Winstone, his wife, and Jack Muggleton left Zambia for Canada on furlough. Upon their return to Africa, they were assigned to the Cape area of South Africa, where they are now offering extension training. Grace Cressman, daughter to the Muggletons also worked in South Africa and in Zambia with her husband, Brown (1983:175). The population of the Copperbelt province, as it were, continued to increase yearly, thus giving hope of a strong church there.

The end of the period of colonisation in 1964 saw gross migration of the people from rural areas into the cities and big towns. This free movement of people (*amayendele* in one Zambian language) was an important factor in the establishment of the Church; although colonial administrators never permitted such movements, except with a pass, for fear of crowding the cities with shanty or squatter townships. Due to this urbanisation, mission churches in the villages were obliged to follow their members into the cities: for the Pentecostal Church, the city was the starting place; the villages were to be reached later. The first converts were those who worked as house and garden helpers to the missionaries; their first adherents were Frank Chiyangi, Paul Malesu, Nyanga, Muyonga and Luke Sefuka. For example, Frank Chiyangi and his father worked for the Kauffeldts. These men worked closely with the Pentecostal pioneers in planting and pastoring the Pentecostal Churches that had been established.

At the end of 1966, Glenn and Ruth Kauffeldt opened the Bible College with only two students: Paul Malesu from the Luvale land and Frank Chiyangi, both from the North-Western Province of Zambia. Paul Malesu pastored the Kanyama congregation in the city of Lusaka and also served as General Superintendent before he went in 1986 to be with the Lord. Frank Chiyangi was also given an opportunity to pastor the Eastlea church in Mufulira and later, the Zambezi church. He had not been heard of until Barry Ilunga, the Director of World Outreach Team Action, met him while on his mission tours of one deep, rural area in the Copperbelt province and presented him to the area Bishop.

During the 24 September 2005 District Executive meeting (2005:3), it was even heard that:

*The district Executive introduced Pastor Frank Chiyangi as one of the Pastors who was trained under PAOG(Z). He went to the College at the same time with the late Pastor Paul Malesu. After Bible College training in 1969, he pastored a number of Churches on the Copperbelt and Northern Province. He was the second pastor of Eastlea church in Mufulira. Currently pastoring Luswishi Mambilima Assembly, in the Copperbelt Province, it was made clear that the man knows a lot about the Fellowship.*

His academic calibre, however, did not favour his continuity in that pastorate. In its infancy, the Pentecostal Bible College provided only short-term training and its graduates received a two-year Diploma award, a Bible and a bicycle to enable them to minister in their local communities. The low academic standard of these graduates made it difficult for their generation to meet the challenge of the cities and big towns. None of these graduates who went to the city actually succeeded. They all found it more comfortable and easier to minister to people in the villages and in the shanty compounds that mushroomed daily around the cities. As in the early decades of the Pentecostal revival, the Canadian Pentecostal pioneers never concerned themselves with Christian scholarship. In spite of there being two intakes of graduates between 1966-1970, their impact was minimal and the outcome of this was that continuation of the training of ministers could not be justified. Therefore, the college had to close in 1970. However, Frank Chiyangi, who grew up on the mission station (June 2004), holds that the closure was intended to avoid the persistent noise due to mining operations in the area.

It should be noted, however, that at Mwambashi the mission thrust was *praying and preaching*, with Glenn and Ruth Kauffeldt in particular working very hard, leading prayer and preaching teams. Glenn Kauffeldt encouraged prayers for revival in Pentecostal Churches in Zambia while Muggleton also went on his bicycle undertaking 'door to door' evangelism. Another notable contribution made by Glenn Kauffeldt, as the first President of the Bible College, was to insist on high academic standards.

The College went into its 'silent years' from 1970 to 1977, during which time a new way of reaching the nation was to be discovered. At the time of the Bible College's closure, PAOG (Z) planted only (13) thirteen congregations in the whole country. Apart from those who came to carry out short-term mission work, and those whose terms of service were revoked for social maladjustment and making racially sensitive remarks,

the missionaries who laboured in Zambia during this period include the following names:

**Callahan** –Raymond and Vivian arrived in Zambia in 1968 to work at the mission. Ray worked as pastor in Kamisenga, Chingola and Kitwe. He served as the third pastor of the Church until the Broomes came (Maranatha Church). He also helped to source money for the construction of some Church buildings. Raymond also served as Principal from 1978 to 1979. He is remembered for his kind-heartedness.

**Holder** - After serving in China for several terms from about 1936, Frank and Dorothy came to Zambia to help at the college in the early 70's.

**Hunter** - Scott and Nancy came to Zambia in 1972. When Scott served as field director he effectively promoted the work in Southern Africa whenever he went to Canada on furlough.

**Kauffeldt** - Glenn and Ruth came 1967 to Zambia to work at the mission as teachers. They left for Zimbabwe in 1970 to serve at the College.

**Kenyon** - MacGowan and Marjorie came to Zambia in 1970 to work at the mission. He was the first pastor at Maranatha Church.

**Muggleton** - Winsome and Jack worked for a missions' organisation before pioneering the Pentecostal Church in the middle of 60's.

**Purdie** - David and Margaret came to Zambia in 1966 to work at the college. While in Canada, Purdie was involved in a car accident that left him permanently lame. Some believe that David was the first College Principal of the Pentecostal Bible College. He went back to Canada in 1968 never to return.

**Seaboyer** - Robert and Amy went to Kenya in 1969 before coming to Zambia in 1974. He served as a field director in the late seventies.

**Slauenwhite** - David and Carol came to Zambia in 1972. He took over the management of Maranatha church from McGowan. David served as the District Superintendent of the Maritime District between 1988 and 1992, when he went back to Canada.

**Skinner** - Robert and Doris entered Zambia from South Africa in 1962. He teamed up with Muggleton at the Mwambashi mission. They were the first missionary personnel in the country.

**Tisdalle** - Vernon and Belva came to Zambia in 1972 to teach at the college and to undertake Church work. Northmead Church grew exceedingly when Vernon ministered there.

**Way** - David and Florence came to Zambia in 1975 to work at the mission. David also served as pastor at Maranatha Church in Kitwe.

(Miller, 1994: 420- 429)

Northern Rhodesia altered its name to Zambia in the 60's. Under the leadership of David and Margaret Purdie, the Pentecostal mission work continued without being thwarted throughout the political changes that were going on in the country. It is for this reason that some people think that David Purdie served as the first Principal of the college. A few years later, Raymond and Vivian Callahan of the Pentecostal Assemblies of Newfoundland (PAON) joined the Purdies at the mission. Two other couples who joined the team at the mission were Glenn and Ruth Kauffeldt and Ken and Marjorie MacGowan. Later arrivals from Canada included David and Carol Slauenwhite, Vernon and Belva Tisdalle, David and Florence Way, Scott and Nancy Hunter (Miller, 1994: 333).

These missionaries mostly taught at the Bible College and planted Churches. They all worked hard as Church planters and 'disciplers'. Even when the College closed from 1967 to open in 1978, these men and women continued to minister in their respective congregations. Raymond and Vivian worked in Kamisenga and Chingola in the Copperbelt and North-Western provinces. The Kauffeldts, the MacGowans and the Ways worked at the mission station. They led students in the field to pray and preach to the lost. The Slauenwhites ministered in Mufulira in the Copperbelt province as well. The Tisdalles and the Hunters ministered mostly in Lusaka the capital of the nation. By 1967, the PAOG (Z) had a dozen congregations in the country. The ministry of these pioneer missionaries provided the foundations of the PAOG(Z) as it is known today.

## 2.4 THE KANYANTA CAMPUS

After its closure in 1970, the Pentecostal Bible College ‘squatted’ at Maranatha Church for about six months before moving to Kanyanta No.15 in Parklands.

Upon his arrival in 1976 for his four-term period of missionary work (cf. Miller, 1994: 420), Winston Broomes spoke convincingly in support of the reforming and re-opening of the Pentecostal Bible College. The College re-opened on the 16 January 1978 and two years later in 1980 it released its ‘fire-packed’ graduates, who went to all the big towns and cities of Zambia where, formerly, the Mwambashi graduates could not go. George Mbulo (Phiri, 1986/7: 3) remembered that, “Between January 1978 and December 1979, the Bible College pioneered six (6) churches in the main centres of the Copperbelt (Province)”.

When the college re-opened in 1978, a West Indies-born PAOC missionary, by the name of Winston David Broomes, began to reach high schools, colleges and the universities to preach to school leavers, some of whom started later to be leaders in the churches; a few even matriculated into the Bible College to train as Christian ministers. At the Kanyanta campus, the great commission translated into *revival preaching* which, admittedly, created a powerful revivalist momentum. This altered permanently not only the history of the Pentecostal Church, but also affected a significant section of the wider Church in Zambia. Miller (1994: 333) remarks:

*Several factors contributed significantly to the success of the work in Zambia. As in other countries, the PAOC's policy of establishing a Bible school program as quickly as possible produced excellent results. The school in Zambia attracted fine young people and sent them out on weekend ministry assignments in order to gain experience. The work of his young people from the school, in turn, helped to stabilize and to strengthen the Assemblies. An emphasis on city churches, such as the one in Lusaka, as well as large evangelistic crusades by people like Don Schellenberg, resulted in the conversion of many nationals and subsequently an increase in the number of candidates for the ministry.*

The 1980 graduates attracted people from both the upper and middle classes into the Church. The phenomenal growth of the Pentecostal Church became a growing concern for the government of that day. Raymond Callahan made an effort to secure building funds for three churches: Bethel Church in Chimwemwe, Chiwempala in Chingola and Kamisenga in the Solwezi area.



While the Western mission churches followed after their 'runaway' members, who had left the villages for a better life in the cities, the Pentecostal Church went after young people who sought answers and meaning to life. It is no wonder that the Pentecostal church, in its beginnings, had young people as its adherents and members. Many even referred to it as "the Church of young people". The strategy of the Pentecostal leaders, then, was to reach youth, regardless of the tribe. Today, the Pentecostal Church, from the licensed ministers to the laity, has all the tribes of Zambia represented within it. Many of the denominations in Zambia reflect strong tribal features that manifest themselves in language usage and organisation. Towards the mid 1980's the revival in the Pentecostal Church started to abate and quieten and the need for a discipleship movement started to silhouette. The church leaders saw the need to sell the Kanyanta campus in order to procure a larger place for ministerial training. The College building at Kanyanta No.15, in Parklands in the city of Kitwe, was given to a Sunday Philemon Mwila as part of the payment for the Race Course facility, which he sold to the PAOG(Z).

At the time of the Bible College's move to the Race-Course campus, the Pentecostal congregations had reached about seventy-five (75) in all. Because the national executive members felt that the Canadian Church did not support some of their projects, they quickly espoused new partners from the Pentecostal Assemblies of West Indies. Ministers from the West Indies like Prescott, Brown, Williams and Onukwe motivated the PAOG(Z) in those days of revival. As may be expected, Pentecostal Assemblies of Canada felt, for a while, that it was losing the Zambian field to the Pentecostal Assemblies of West Indies. Men and women from the West Indies no longer come to Zambia, as they did in the past, allowing PAOC firm control of the Zambia field. However, the contributions made by the West Indian Church in terms of scholarship to the Zambian nationals, sponsorship of church building projects and their teaching ministry should not be underestimated: they helped build a sense of selfhood that had been denied to the youthful Zambian Church.

The following Missionaries worked in Zambia during this period:

**Broomes** – Winstone and Gloria Came to Zambia in 1976 to serve at the college.

Winstone spoke for the re-opening of the college when he arrived in Zambia.

The college was re-opened in 1978 and Broomes himself served as lecturer and missions' director. He served at Maranatha as the fourth pastor of Maranatha

Church. His spiritual fervency was a great inspiration to many young people in high schools and higher learning institutions.

**Cressman** - Gerald and Grace (Gerald's wife is the daughter to Winsome and Jack Muggleton). The Cressmans came to Zambia in 1979 to serve at the college. Gerald worked as Academic Dean at the college.

**Dyck** - Hilda also came to the college in 1984 as a supportive member of staff.

**Fortune** - Betty Ann came to the College in 1983 as a supportive member of staff.

**Fortune** - David came to Zambia in 1983 to work at the mission as an English teacher and an agriculturalist.

**Forsythe** - Denise came to the college in 1978 as a supportive member of staff.

**Gause** – Arnold and Dona came to Zambia in 1982 to teach at the College. He was a lay minister with a difference. With a B.A from the Holiness College and an M.A of Columbia Graduate School, he also taught at another College: the Theological College of Central Africa (TCCA) in Ndola, a city adjacent to Kitwe City. He also showed great interest in Theological Education by Extension (TEE). His main subject was New Testament Greek.

**Holmquist** - Harry and Diane Came to Zambia in 1978 to work as teachers at the mission. Before going back to Canada, Harry served as pastor of the Eastlea Pentecostal Church in Mufulira in the Copperbelt province.

**Komant** - Elmer and Sherry- Lee came to Zambia in 1980. They served in the pastorate at Calvary church in Livingstone and later in Lusaka at Northmead Church. Elmer's preaching and courage in the Lord was a great inspiration to his congregation.

**Mitchel** - Peter and Muriel, a young vibrant couple, arrived in Zambia in 1976 to pioneer Calvary Church in the city of Livingstone in the Southern province. This church has grown tremendously and has many branches. It boasts of a growing community school.

**Neuenburg** - Duane and Bonnie came to Zambia in 1983 to undertake farming at the college. They are now working in Maputo, Mozambique raising buffaloes and, as it were, working under new names.

**Oldford** - Donald and Jessie Came to Zambia in 1981 to teach at the college.

Donald headed the Bible College from 1981 to 1982.

**Quigley** – Brenda came to the College in 1983 as a supportive member of staff.

**Raymer** - Ivan and Ada came to Zambia in 1979 to do field work and to provide instruction at the college. Ivan headed the College from 1979 to 1980.

**Rennick** - Brian and Colleen came to Zambia in 1981. Brian headed the Bible College from 1982 to 1983. Brian was a great teacher of God's word.

**Roller** - Egan and Lena came to Zambia in 1981 to teach at the college.

**Rutten** - Brian and Valerie, now in Ethiopia, came to Zambia in 1983. The couple taught at the college. Brian was a much respected teacher at the mission. Because of faith and courage, he is acknowledged as the main character of his period. He served as Principal of the college from 1987 to 1991. Brian and Valerie are now training Christian workers in Ethiopia.

**Skinner** - Gary and Marilyn came to Zambia in 1979. Gary served as pastor at Maranatha and Northmead Churches before moving on to Kampala, in Uganda. Bob Skinner, the father, is also in Uganda, where he has continued to be editor of the PAOC Pentecostal Testimony magazine, which his grandfather Robert E. McAlister pioneered.

**Starret** - Bob Evelyn came to Zambia to teach at the College. Bob served as Principal from 1980 to 1981. His inspirational preaching was an asset to the Church constituency in the country. His students looked to him as a father.

**Wark** - Mary Ann. She, as well, came to the college in 1984 as a supportive member of staff.

(Miller, 1994: 420- 429)

The missionaries who came to minister at this time were proficient teachers of God's word. They helped to prepare Christian ministers to preach God's word in the Churches they went to. The graduands of this period have put the PAOG(Z) on the Zambian map through their revivalistic preaching. Zambia's religious verve has been permanently transformed by the graduands of 1980. It is no wonder that the graduates of this era call themselves the pioneers of the Pentecostal Assemblies of God in Zambia. The leadership of PAOC decided that the city Churches be turned over to the nationals.

When Winstone Broomes served as missions' director and lecturer at the Bible College, he worked with students in order to prepare them to be leaders of the city Churches. The students went to these city Churches to work as assistant pastors to missionaries. Of course, there were some congregations where there was no missionary participation.

These are the towns to which the graduates of 1980 were sent after their graduation:

**Kitwe**, Maranatha (Sky Banda)

**Ndola**, Peoples' church (Mabvuto Mwale, later Green Phiri, Jordan Siame and Isaiah Chishiba pastored the Church)

**Luanshya**, Gospel tabernacle (Green Phiri, later Frank Mwiko and sonny Chisenga pastored the Church)

**Chingola**, Evangel Temple (George Mbulo, Kalumbi Chitanika, Steven Safwali, Bernard Mukwavi and Aaron Ngwira pastored the Church)

**Kalulushi**, Glad tidings Temple (Alfred Zimba, later Jordan Siame, Steven Safwali, Jefferson Mwenda, Joston Chama and Fredrick Chache pastored the church)

**Kabwe**, Ebenezer church (Simon Banda, later George Kafwimbi and Wilson Phiri pastored the Church)

**Chililabombwe**, Agape Christian centre (Bwalya Musonda)

**Livingstone**, Calvary Temple (Boniface Mweemba)

**Mufulira**, Eastlea Church (Bencasey Mwansa)

At this moment, the nationals were also involved at the Bible College as teachers. The names of those who taught at the College during this period are: Sky Banda, George Mbulo and Green Phiri (Anonymous, 1986: 2)

## 2.5 THE RACE-COURSE CAMPUS

The focus for the mission at the Race-course campus was *discipleship*. The Church constituency had grown numerically and the need for more pastoral staff was evident. Hence, apart from the Diploma in Theology (which was the highest level of reading the college offered at that time), the College started to offer a lay certificate programme too, in order to make it possible to train leaders for the peri-urban areas and the villages. The Diploma programme was now taught over a period of three years, instead of two; the

certificate programme was taught over a two-year period; and a lay-leadership programme, for those preparing for lay ministry, over a year. In his College programme launching speech, made in September 1987 at Maranatha Pentecostal Church, Mbulo George, who was the principal of the Bible College at that time, indicated for whom the certificate programme was intended. Phiri (1986/1987: 4) reports: "An annual intake for students was adopted and two programmes of study were developed. One to cater for those who felt the call of God but did not have a form five standing in public and one programme to train those who had completed form five."

In another issue of the *Fellowshiplines* magazine, Phiri reports that when declaring the new mission focus of the fellowship, the Bishop Sky Banda explained, while ministering in his local Church, that during this decade emphasis would be placed on leadership formation, conferences, and Church planting by those Churches already in existence (Phiri, 1990:3). By God's providence, the missionary teachers and the national teachers who came to the Bible College were men and women with great teaching abilities. God used Canadian missionaries like Brian Rutten, Jerry Gerald, Ralph Russell, and Zambians like George Mbulo, Green Phiri, Joshua Banda, and Kafwimbi George, to stress on the pastors they taught the importance of ministry teaching in the Church.

Through the tireless efforts of the Principal, Joshua H.K Banda, two important developments occurred at the College in 1994. First, the degree programme was introduced; second, the Pentecostal Bible College acquired a new name: Trans-Africa Theological College (abbreviated as TTC), a name that reflected the new focus, which became the WHOLE OF AFRICA. The College started to open its doors to international students. It has alumni members in Burundi, Congo DR, Malawi, Namibia, Norway, Tanzania, Uganda, the United States, Swaziland, and Zimbabwe. By the end of the year 2000, the Pentecostal Church had become fully established in Zambia, though in terms of providing local teaching personnel and financial support, the nationals had not yet taken ownership of either the Church or the Bible College.

At the conclusion of the year 2000, the Church had completed three fifteen-year periods, making it forty-five years' old at the time and by the same year, the Pentecostal congregations had reached 450 (four hundred and fifty) in number.

Reflecting on the success of the Church, three years after leaving the Kanyanta grounds, Skinner (1988: 10) "... reported that the general conference of pastors, wives, and delegates was a time of business as well as inspiration. It is apparent that God is building his Church in Zambia. There is rapid growth of the national Church and mature leadership is developing. During the conference ten men were ordained to full-time ministry".

The following Missionaries worked in Zambia during this period:

**Laundry** - Grant came to Zambia in 1985 to serve as farm project manager and to give administrative support to the Bible College.

**Scott** - Thomas came to Zambia in 1985 as volunteer missionary to do maintenance work at the mission.

**Davies** - R and his wife came in 1985 to work at the college. As the construction manager, he renovated many old buildings into staff houses and student accommodation units.

**Jeske** - Gerald and Susan came in 1986 to teach at the College. Gerald served as Academic Dean. He possessed exceptional academic abilities. The people he taught remember him for his firmness.

**Moss** - Don and Phyllis came to Zambia in 1987 to teach at the Bible College.

**Bowman** - Mark came to Zambia in 1987 to work as a teacher at the Bible College.

**Rowsell** -Ralph and Joan came to Zambia 1988 to teach at the Bible College.

Ralph served as Academic Dean of the College. He had worked as a teacher and administrator in a Canadian public school before coming to Zambia. His experience in teaching was a great benefit to the school. It was during his tenure of office in 1992 that the college started to offer degree awards.

**Middlebrook** - Michael and Sheila came to Zambia in 1992 after their term of service was interrupted in Liberia (where he had been since 1989) because of the civil war. Michael proved himself to be a superior student and preacher of God's word. He has just completed his doctorate and now is seriously contemplating re-entry into the politically turbulent Liberia.

**Laity** - David and Theresa came to Zambia in 1993 to teach at the college. David was an expert in philosophy and sociology. His sense of humour made him a friend of his students.

(Miller, 1994: 420- 429)

**Colbeck** - Gerald and Patricia came to Zambia in 2002 to teach at the college. The duo taught at the Bible College. They only stayed briefly and left for South Africa.

**Wilson** - Gary and Sandra came to Zambia in 2002 to teach at the College. They stayed for few months only before moving back to Canada.

**Schell** - Gary and Marvelyn came to Zambia in 2003 to teach at the college. Conflicts among missionary personnel did not permit Gary to stay on in Zambia. He is now stationed at the Pentecostal Bible College in Zimbabwe.

**Grimes**- In 1996, Paul and Judy came to Zambia to teach at the college. He served as College Principal from 1997 to 2001. Paul was celebrated for his passionate preaching, wise counsel and generosity.

**Cornelius** - Murray and Cindy came to Zambia in 1991 because the government of Zimbabwe had denied him a work permit. Murray is known to be a practical, generous and a friendly person. His stay in Zambia helped him to be acquainted with the challenges faced by the Zambian Church. He also helped to link the leaders of the Southern African states. Out of this network the Pentecostal Assemblies of Africa was born.

**White** - John and June came from Zimbabwe in 1996 to work at the College and the Orphanage project. This couple helped to establish the Orphanage, now called the 'Village of Hope'. Besides working at the Orphanage, June also taught at the College, since the Bible College and the Orphanage are all on the same property. There were only two homes with about seven children at the time the Whites returned to Canada.

**Bersaglio** - Sergio and Nancy came to Zambia in 1997 to continue the work at the orphanage. The work has expanded immensely during the last ten years. There are now seventy orphaned children and about two hundred and fifty children attending the Agape school in the Orphanage grounds.

**Kerr**, John and Ruth came to Zambia from Zimbabwe in 1987 to teach at the Bible College. John and Ruth have found a home in Zambia. John headed the school from 2001 to 2006. During his term of his office, John not only helped in the sourcing of funds to enable serving pastors to read for post- graduate degrees, but also he has steered the Bible College to consider seriously its ministry to the whole person. This effort translated into the adjustment of the College programme to achieve relevance. This means that apart from being Church workers, the Bible College graduands can be chaplains, school teachers, social workers and civic leaders.

The writer of this work has had the privilege of working with Colberg Gerald, Wilson Gary, Schell Gary, Grimes, Cornelius Murray, White John, Bersaglio Sergio and Kerr John.

At this point, the number of nationals teaching at the Bible College multiplied. The following names were added to the list of teachers: Kafwimbi George, Banda Joshua, Beenzu Dennis, Chalwe Andriano, Chanda Victor, Chishiba Isaiah, Chibale David, Kabwe Jonah, Kashweka Timothy, Mulonga Morgan, Nyirenda Misheck, Selemani Peter, Sichangwa Simon, Safwali Steven, Siame Jordan and Tembo Joseph. Kabwe Matildah, Chisebuka Maybin, Phiri Isaac, Moono Dorcia and Kabangwile Fanny worked as supportive staff.

## **2.6 A SUMMARY OF MISSION MODELS OR STRATEGIES USED BY THE PENTECOSTAL CHURCH IN ITS MISSION IN ZAMBIA**

The mission models employed by the Pentecostal Church leaders are important to observe, for these are key to any understanding and appreciation of the work of the Pentecostal Church in Zambia. They are encapsulated and summarised as follows.

- **The PRAYER and OUTREACH model:** a method that was used in the initial stages. This helped the Church to be mobilised as a congregation with a mission to the lost. It was by this method that many Pentecostal congregations were planted in the Copperbelt province of Zambia. Mobilising Christians for prayer and outreach indeed helped the Pentecostal Church to take root in Zambia.
- **The REVIVAL PREACHING model.** After the closure of the Bible College for about eight years, there was need for preaching that would steer high school, College and University students to make decisions in consideration of Jesus Christ. As is evidenced today, the many youths that came to Christ at that time gave rise to the Pentecostal diaconate and Bible college entrants.



- **The DISCIPLESHIP model.** When the college moved to another site at house No. 15 Kanyanta Street, it was felt that strengthening the teaching ministry of the college would help the young and growing Zambian Church. The discipleship momentum started in the Bible College and spread to the churches. The students who graduated were not only instrumental in preaching to their congregations but also in discipling the many converts that came to the faith at that time.
- **The CHURCH GROWTH and SOCIAL MINISTRY model.** After the 50<sup>th</sup> Anniversary of the PAOG(Z) in Zambia, the feeling of the Church leaders is that Pentecostals must now start to see 'their neighbours who lie among thieves': the underprivileged people of our land. For this reason, the Pentecostal Church has increased its involvement in education, politics and economic issues. The Church has built many schools and owns two huge farms where orphanages have been built for vulnerable children. These activities have been effective in actualising the Pentecostal message. Beneficiaries of these services do appreciate the nature of the message: community services are a way of demonstrating the love and saving grace of God. They are an avenue for bringing young and old into the Kingdom of God.

One wonders who was deliberately planning and designing these strategies. The logical explanation could only be that while the Pentecostal leaders were just solving their field problems, God was working behind the scenes, complementing the labours of his servants. This is how these strategies were birthed. For God is sovereignly working in the Church.

The 1987 Assemblies of God General Council in Oklahoma announced its 'Decade of Harvest' programme, a ten-year strategy for reaching the USA and all AG mission fields before the year 2000. The same model or strategy of missions was referred to in the Pentecostal Assemblies of Canada (cf. Miller, 1994: 397) as the 'Decade of Destiny'. Soko (1990:5), another reporter of the *Fellowship Lines* magazine observed that during the period in question the PAOG(Z) General Executive, having been informed by the vision of their counterparts in North America, set up the goal that marked the 'Decade of Harvest' in Zambia: one thousand (1,000) Churches by the year 2000. By the time of writing this thesis, the Pentecostal Churches are reaching

approximately one thousand and one hundred (1,100). The growth of this Movement has been a phenomenon (Genevieve, April 2005:115). The story of the Pentecostal Church in Zambia is the same. The PAOG(Z) is one of the fastest growing churches in the nation. (see Annexure B, p176) The graduates from this denominational Bible College are pastoring more than 80% of these congregations.

With regard to the rapid spread of this movement, Taylor (1998:198) is apt in noting that:

*No one can seriously watch and pray for the world-wide impact of Jesus Christ upon mankind without paying attention to the Pentecostal movement. Its phenomenal growth in Latin America is a byword, a great part of the spread of Independent churches in Africa is Pentecostal in character, and the teaching and experience of Pentecostalism is now penetrating churches of both catholic and evangelical traditions. So much, in fact has been happening inside the traditional churches since 1960 that a distinction must be drawn between Pentecostal churches and the whole Pentecostal movement.*

The Pentecostal Church in Zambia is not only growing, but also changing. It is changing in that a social dimension is being added to its evangelistic thrust.

## **2.7 CHALLENGES FACED BY THE PENTECOSTAL ASSEMBLIES OF GOD CHURCH IN ZAMBIA**

- I. The Pentecostal Church has itself acknowledged, as its first mistake, its inability to develop the men who came into the ministry when the Pentecostal Church started. If the ministerial experiences of faithful men like Luke Sefuka, Frank Chiyangi, Lackwell Ngwira, Paul Malesu, Muyonga and many others, had been further developed and harnessed these could have enriched the church to a greater level of growth and maturity. These men, many of whom are still actively involved in the ministry, could have helped in the preservation of Pentecostal history. Lackwell Ngwira retired in 2004, as was heard in the District Executive meeting of 25<sup>th</sup> September 2004 (Chache, 2004: 2). It was reported that Lackwell Ngwira was retired. The chairman revealed that missionaries from Canada came to Zambia in 1958. In 1970, Lackwell Ngwira went into the Bible College. After Bible College, he went into full time ministry and served God until retirement. Of course, the PAOC missionaries set foot in Zambia in 1955, and in the year 1958, which was mentioned in the minutes,

and probably indicates the time when the work of the Pentecostal Church became evident.

- II. Poor discipleship programmes in the 80's allowed the influence of the Charismatic and Rhema Movement to increase and to impact very negatively on the Pentecostal Churches. By overemphasising personal trust in God and repudiating God's purposes that lie behind all human ills and tragedies and explaining them as evidence of a lack of faith, their teachings were not encouraging people to earn their income through hard work. At that time, there was much disunity that, in turn, resulted in many unnecessary break-ups in the Pentecostal Church fellowship. There were, also, those who for their lack of proper understanding left the PAOG(Z) because they viewed this Church as a collection of fanatical, unlettered and anti-social elements who were bent on providing low cost solutions for the problems of people, who in turn were socially desperate. Few people have knowledge of the basic differences between Pentecostals and Charismatics, hence the poor appreciation of the Pentecostal spirituality. Those who left the Pentecostal Church really misunderstood its teaching. It must be noted, however, that the Pentecostal Church was quite young then.
- III. Many people still regard the PAOG(Z) as a Church of the upper class because of its failure to reflect biblically on issues of national interest (cf. Watt, 1992: 119). It is only in recent years that issues of some relevance are being seriously considered: poverty, corruption in the public sector, and the HIV-Aids pandemic could be cited as examples. The general attitude taken by Pentecostals towards the world is the explanation for this state of affairs. In another place, Spittler (1976: 61, 120 & 122) maintains that, "... it must be acknowledged that Pentecostals have always rested the authority of the doctrines with the Holy Spirit and not with their own ability to theologise and establish tradition...they are at the same time noted for bad hermeneutics... the Pentecostal tends to exegete his experience".

Carson advises that setting out theological standards that engage the mind, by which error or deviations could be detected, is of vital importance to all Church institutions, for the mind is crucial in the process of acquiring truth (1996: 95, 97 & 98) (For more on the characteristics of Pentecostals, peruse Atter, 1962: 1- 5). It is for this reason that Irving Whitt (2005:15), the former PAOC Education Coordinator, argues that ignorance of the Bible - and cultures, races, customs and religions - is a recipe for

failure when attempting to communicate one's ideals and Christian faith. For the PAOG(Z), relevance remains a seriously needed ministry factor.

- IV. Taking on systems for administering the Church (in the name of new moves of the Holy Spirit) that are not consistent with the already established patterns of Pentecostal practice has resulted in many conflicts between pastors and their boards: in some instances, even between the national executive members and the local pastors. Inwardly, Pentecostals are reformed to be specifically Zwinglian, but organisationally or outwardly, they are Presbyterian. Unlike mainline churches, where uniformity in terms of church governance and practice are of value, every Pentecostal Church is independent. This 'disunity' in the PAOG(Z) has created many operational problems for its Church administrators. This method of organising and administering Church affairs is based on a foreign ideology that may not work efficiently for the Zambian situation. Historic Churches from Europe tend towards Presbyterian governance, while those of North America origin tend towards being independent. The Pentecostal Assemblies of God reflects an administrative philosophy that is purely American. Perhaps this explains the struggles the American and Canadian Churches have in consolidating their mission work in Zambia. American Christianity is philosophically individualistic, while that of Africa is communal, making it hard practically for Zambian Churches of North American parentage to cope with foreign and unfamiliar systems. It is only the pastor in full charge of the church that can make it grow. The current arrangement, where subordinate ministers carry with them the privileges of attending and voting in district meetings and general conferences, has subtly undermined the authority of senior ministers. As a result, the reluctance that senior ministers have to engage assistant pastors is constricting significantly the future of the PAOG(Z). The period between 2000 and 2015 has been noted as the era of growth and expansion. But the question is: How can Church growth and expansion be ascertained and achieved without re-thinking organisational structures and administration procedures? For the PAOG(Z), the choice is either to grow mega-Churches or to embrace the status quo.
- V. The Pentecostal Church has been slow in responding to the need for postgraduate level training. One can only read for a certificate, diploma and an undergraduate degree at the only Pentecostal Bible College in the country for its ministerial fraternity. The Preachers' confidence is constantly kept at risk because such

insufficiently qualified men and women are ministering to congregants who, in some cases, are more academically exposed than their clergy (Watt, 1992: 119).

- VI. Some of the big Churches in the Pentecostal circuit have many professional people. The 'anti-intellectual' stance (Keeley, 1985:78-79) and sloganeering tendency of Pentecostal pulpits, does not promote discipleship and spiritual growth and has put the Church at risk. At this point, it should be said that Churches with well-educated ministers are posing a great challenge to Pentecostals.

Simon Peter (Acts: 2) provides a good example of Pentecostal preaching, in that he was biblical in his presentation. Fifty percent of his sermon comprised Old Testament quotations and the other fifty percent were elucidations. Today's Pentecostal preaching mostly celebrates emotionalism, promotes freedom of demonstration and poses gross confusion between the psychic and the spiritual (Ward's foreword in Duffield, 1957: 5).

*Admittedly, Pentecostal homilies that, in character, are biblically balanced are very rare in many Pentecostal and Charismatic circles. It is no wonder that the pace of maturity in Pentecostal and charismatic denominations is very slow, as evidenced by the poor cultural, social-economic and political participation of the 'tongue-speaking' believers (cf. O'Donovan, 1992: 266- 275).*

The theological orientation adopted by the Pentecostal and the Charismatics - there has to be an unequivocal manifestation of the Holy Spirit in a given situation, or a specific sense of calling and direction by the Holy Spirit - at best, is the main reason for the hesitancy to becoming socially involved. As a result, the ramifications for Pentecostal spirituality have been far reaching, one of which is a polarised spirituality (Christenson, 1974: 11).

The word that came to the prophet Amos (1:1) gave him the compunction to denounce the social evils of the day (Amos 2: 1-10), which post-modern Christianity does not perceive. In other words, the Pentecostal Church is quantitatively rich, but inwardly or qualitatively poor with reference to its membership (Genevieve, April 2005: 17).

- VII. The failure of the ministers who attained graduate level training to return from the 'diaspora' has affected the Pentecostal Bible College adversely too. Few have returned home to settle as ministers in African initiated Churches, but many have remained in Europe and North America, in search of a better life. Is there something the Pentecostal Church leadership could do to attract the clergy from such dispersion?
- VIII. Until 1987, relationships between the Canadian missionaries and Nationals were positive. The Canadian fellowship ensured that graduates from the Bible College had homes and sizeable Church buildings where congregations could meet. This was made possible through the loan system that the Canadian missionaries put in place. With the passage of time, maybe due to the post-independence sentiments and the Zambianisation of leadership positions in the country as propagated by the first Zambian Republican President, the Pentecostal Church started to feel too adequate in itself to desire the fellowship and support of the Canadian Church. So the 1987 PAOG(Z) general conference, held at the Mindolo Ecumenical Foundation, was extremely explosive. From this point onwards, the relationships between the Canadian and Zambian Churches have not been the same: there are cracks. The fact that the Canadian Church has been dealing with the Zambian church carefully and shrewdly is very noticeable (cf. Neil, 1964: 275 & 312).
- IX. Having the training centre in a rural area proved a great obstacle to the growth of the Church. The 'upward mobility' of the population moving from rural areas into the cities did not bring about the intended results. But the 'downward mobility' of those moving from the cities to rural areas has brought the Pentecostal Church to over 1,100 congregations by the year 2006.
- X. The admission of novices to the ministry has resulted in PAOG(Z) being viewed as an equal opportunity employment agency in the country! This is because some of those who come to the ministry ranks do so for financial reasons and possess no sense of calling whatsoever. Usually, this type of Bible College candidate has not spent a long enough time in the local Church to appreciate or understand the place of the local congregations in fulfilment of the great commission. The apostle Paul discourages Timothy from involving novices in ecclesiastical leadership because this has the potential to compromise Christian values. Paul's caution is important to consider:
- 1 Timothy 3:6** - not a novice, lest being puffed up he may fall into the condemnation of the Devil.

**1 Timothy 3:7** - But he must also have a good report from those on the outside, lest he fall into reproach and the snare of the Devil.

One might even surmise that this is the reason for the high rate of failure among Pentecostal ministers.

- XI. There have been many women who carry a strong sense of calling and have even trained in Bible School as Christian ministers, but the Pentecostal Church leadership has done very little in helping lady ministers to settle in those areas of ministry they feel called to. Unfortunately, the church constituency does not seem to favour the possibilities in lay involvement. Cassidy & Verlinden (1978:545) bring out the same concern by noting that in an ordinary Church service the congregation would, traditionally, prefer a clergyman; simply because they say they feel more satisfied and comfortable because he is a clergyman.

An added problem is that many women ministers view the PAOG(Z) as a Church of men only (Oduyoye, 2002: 90-98). But historically, women were involved in birthing independent Churches because the Western mission Church despised their ministry. It is noteworthy that the refusal of some missionary churches to ordain women to full time Christian ministry has been one of the motivating factors of African initiated Churches. Chalwe (2004: 69) exemplifies that:

*The United church of Zambia where Alice belonged never taught that a woman could become a church minister. This grace only belonged to the men. After her perplexing dreams, Alice Mulenga believed she was a God-sent apostle/prophet and singer to her people in her region and beyond.*

This disregard of the contribution of women in ministerial service has done a great disservice to the overall ministry of the PAOG(Z). It is important to hear what African initiated churches are saying to us about Church life and in particular about Church growth. AICs could be informing our methodologies by their phenomenal growth. For greater effectiveness, the PAOG(Z) denominations must begin to involve women in missionary activities. After all, they constitute the largest part of the Church constituency.

- XII. Many of the groups in the Southern province of Zambia are hostile to people who come to work as church workers and industrialists in the area. People from other provinces find it an uphill battle to be accepted by the local residents. Most of the clergy in this part of the country are actually from the tribes found in this area. It

should be pointed out that the vice of tribalism has been an impediment to development both in Church and government.

XIII. Because the Pentecostal message was first heralded in big towns and cities, where the English language was widely spoken, it now appears as though English is the main or official language of the Church; making the Pentecostal message the gospel of the elite. The Pentecostal Church has had a difficult time seeing the value of employing local languages to communicating the gospel. Every person must be given the opportunity to hear the gospel message in his or her mother tongue. Unfortunately, the use of English has only made the PAOG(Z) a Church of the youth and unattractive to elderly people. This takes away from the Church the ability to have its message take root in the country.

XIV. There has been failure to develop a larger central office for the management and administration of this great fellowship, despite many obvious opportunities. The culture of every congregation existing as an autonomous entity is the possible explanation for this condition. Every Church minister concerns himself or herself with the happenings of the local congregation and not with the issues of the larger body of the Church.

## **2.8 SUCCESSES RECORDED BY THE PENTECOSTAL ASSEMBLIES OF GOD CHURCH IN ZAMBIA**

I. The ability to adjust methods or strategies for reaching the nation, and to suit the demands of the situation, has enabled the Church to develop into the largest Pentecostal Church in the country. The 'Decade of Destiny' strategy brought the Church to more than one thousand (1,000) congregations by the year 2000. Unlike The Church of God in Zambia, The Pentecostal Holiness Church and The Christian Mission of Many Lands, Pentecostal pioneers started their mission within the cities and later went to the villages. This strategy has been the secret of the expansion of the church. Pentecostal ministers have influenced spiritually many of the effective independent ministry leaders. Probably, this is what makes PAOG(Z) the mother of all Pentecostal and Charismatic fellowships in Zambia.



- II. The Pentecostal Bible College has been the rallying point for the development of Christian leaders, not only for PAOG(Z), but also for other Churches and for government institutions. Many of the Church ministers in PAOG(Z) are Trans-Africa Theological College alumni members. These men and women have been stable and faithful to their calling and ministry.
- III. Commitment to the evangelisation of the country should be much commended. There is no town or city in Zambia that does not have a Pentecostal congregation (cf. Miller, 1994:269 & Spittler, 1976: 119-120).
- IV. Since the PAOG(Z) is the fastest growing Church in the region, the ministerial experiences of the Pentecostal Church, both at home and abroad, will provide a mission model to the Churches that PAOG(Z) is supporting spiritually in the sub-region, especially DR Congo, Malawi, and Namibia (cf. Watt 1992: 270).
- V. Apart from pulpit ministry, the Pentecostal Church has recently developed its social ministry. The Bible College, The PAOG(Z) National Office and many of the Pentecostal congregations countrywide are now becoming involved actively in community issues. The PAOC, working together with other Pentecostal fellowships in Malawi, Zimbabwe and Zambia, has established a network of children's homes called 'Villages of Hope', where vulnerable children are receiving food, clothes and education. More significantly, they are receiving exposure to the gospel of Jesus Christ (Paluch, 2004:10). Robert Skinner (1986:3) reports on social involvements: "Endeavours in Malawi, Uganda, Mexico, Lebanon, Hong Kong, Zambia, Zimbabwe, and Ethiopia, where we are putting a lot of effort and money into famine relief, agricultural programs, reforestation, adult literacy, fish farming, provision of clothing, clinics et cetera".

Apart from these initiatives, there are many interventions that the Bible College, the PAOC mission and many local Churches are involved in now. A few of these activities include: schools, clinics, advocacy, poverty alleviation, agriculture, HIV/AIDS and other business ventures. It is hoped that these will develop further. Genevieve (April 2005: 118) notes that:

*One of the interesting features of the Pentecostal/Charismatic movement in the city is its flexibility and portability i.e. its ability to turn any space into a sacred space. Pentecostals have been known to make distinctions between the sacred and secular, holy and profane, spiritual and carnal. So it seems strange that the very people who make such distinctions would be the people who enjoy wide use of places that they themselves consider secular, profane, worldly.*

He adds (April 2005: 119) that Pentecostals can, by way of being relevant, start to find ways of maintaining the quality of the environment. This could be achieved by utilisation of spaces for development amenities. For the Pentecostal Assembly of God, the relationship between the Gospel and social ministry is, for the most part, a marriage of convenience, for they are always viewed to be forever in separation. By encouraging the Church to be involved in social action or transformation, it is not assumed at all that the Church should be doing everything that social work implies. For not even Jesus attended to every social problem (in a way to answer) that he came across. A Pentecostal and Charismatic approach to societal issues should, for this purpose, give careful thought to the general pattern and profile provided in scripture of what the Church can do for the Lord today (Christenson, 1974: 39).

In his charge to the thirty ordinands who came to receive ordination on the 3<sup>rd</sup> June in 2006 at the Bible college grounds, the General Superintendent emphasised the need to be contextual. He demanded that Pentecostal preaching must stand in relation with the social and political reality in which the message-recipients find themselves. He insisted that ministering to the orphans and widows should not only be the privilege of non-governmental, but that the Church should take the leader's role. In the concluding remarks, he pointed to the need for all the Pentecostal ministers in attendance to undergo a paradigm shift: to abandon emotionalism and get back to the objective mission philosophy (cf. Craig and Whitt, 2006: 20).

- VI. The indigenous principle of Church administration, where national leaders were given equal opportunities to serve as pastors, has been successful. These pastors were to be paid by their local Churches and not by the Canadian missionaries. So the congregants were instructed in matters of Christian stewardship, to ensure that the pastors' support-programmes did not fall apart lamentably. This approach created a sense of ownership and responsibility on the part of the national Church and the PAOC that at one time was paying salaries to the Zambian personnel, but could now channel its finances into the other projects.
- VII. Many congregations in the PAOG(Z) have built their own Church buildings. This enables the Churches to have meetings at times of their choice as compared to the less flexible options open to those who are still renting private and even public buildings.

## **2.9 CONCLUSION: THE SOUTH AFRICAN MISSIONARIES AND THE CANADIAN MISSIONARIES**

If a difference exists between these two groups today, it is a matter for discovery. The Canadian missionaries who entered Central Africa from South Africa and those who came to Central Africa straight from Canada - without necessarily working in South Africa - were the same, since they were all sent by the same missionary organisation in Canada. They were all entering the African field as Pentecostal Assemblies of Canada missionaries. But for many new Pentecostal Assemblies of God members and adherents, these missionaries represented two different missionary organisations: one South African and the other Canadian.

Because Skinner joined Muggleton in 1958 at the Mwambashi mission in Zambia, after working in South Africa from 1954 to the middle 1958, some people considered 1958 as the time that the PAOG(Z) was birthed in Zambia. Others have taken 1948 as the correct year for the Church's commencement in Zambia because in that year the first Canadian Pentecostal preacher, by the name of Muggleton, was identified (for he had resigned from Christian Missions to Many Lands Church to join the Pentecostal Assemblies of Canada while he worked in Zambia). But in a formal sense, PAOC missionaries entered Zambia in 1955 and went to the eastern part of the country, but it was not until 1958 that their work started to be noticeable.

It must be appreciated that the Apartheid policy that characterised the government of South Africa at the time, did not favour those white missionaries who travelled inland Africa from South Africa, for they were viewed as racially biased.

In the context of PAOG(Z), the racial prejudice that existed between the Zambians and the Canadians who first worked in South Africa before coming up to Zambia, led to the sending back of some missionaries to South Africa. Preference for those missionaries who came straight from Canada meant a loss of Church the infrastructure that was sponsored by those Canadian missionaries based in South Africa.

## **CHAPTER 3: FOCUS ON SOME MISSIONARIES AND THE NATIONAL LEADERS**

### **3.0 INTRODUCTION**

The story of the Pentecostal Church in Zambia can be better told when the key Canadian missionaries and Zambian leaders, who made significant contributions to the Pentecostal Church in Zambia are brought into focus. Although only a few missionaries of the pioneer era and a small number of national Bishops will be considered in this exercise, all the four Zambians that headed the Bible College will be interviewed to ascertain the resultant level of impact they have had in the Church. In order to make clear the later contributions of PAOC to the work in Zambia, a few of those missionaries who came a little later on will be named. However, this is not to undermine the notable contributions other individuals have made to this great work.

### **3.1 MISSIONARIES FROM THE PENTECOSTAL ASSEMBLIES OF CANADA ACCREDITED TO ZAMBIA**

#### **3.1.1 Glenn and Ruth Kauffeldt**

Ernie Glenn Kauffeldt was born in Renfrew, Ontario, Canada, to Ernest and Margaret Ann (Dwyer) Kauffeldt. He received junior and high school education in Renfrew, Ontario. While attending a rally in Pembroke, he gave his life to the Lord Jesus. Eight years later at a camp meeting in Shawville in Quebec, he was filled with the Holy Spirit. He started to feel the call to Africa after attending a missionary rally in Ontario in 1959. He abandoned his desire to become a self-employed carpenter and matriculated for theological training at Eastern Pentecostal Bible College, where he graduated in 1963. He undertook pastoral work at Dalhousie, NB, and Kentville, NS, before coming to Zambia in 1967. Glenn was Principal and teacher at the Bible College in the Mwambashi area in the Copperbelt province of Zambia. The Kauffeldts left Zambia for Zimbabwe in 1972, where Glenn headed the Pentecostal Bible College for about ten years.

Ruth married Glenn Kauffeldt on the 8 October 1960. They have three sons (one of whom is Kirk Kauffeldt, the Principal of Pan-Africa Christian College in Kenya) and a daughter. Ruth has been utilising her nursing and hospitality skills for her personal ministry as she worked with her husband in Africa.

God used the Kauffeldts in preparing the ground for revival in Zambia. Glenn and Ruth prayed earnestly for the great move of the Holy Spirit in Zambia. They did considerable work, though today he is scarcely mentioned. They itinerated with students to pray and preach the gospel in nearby villages. They encouraged the students to trust God for the big harvest. Glenn wanted to see Pentecostal Bible Colleges that reflected high spiritual and academic standards. He understood that it would be only when spiritual and academic standards were sound that young men and women from high school would be attracted to attend or even enrol at the Pentecostal College. Glenn and Ruth were unique in their time, in that they had great passion and faith that God would bring revival to Zambia. They were part of the group of 'groundbreakers' for the revival that hit Zambia in the 70's.

It is this desire to reach the college and university youth that led Glenn Kauffeldt when he left Zambia to conduct evangelistic outreaches at the University of Zimbabwe and at Harare Teachers' College (Sefuka: 2007). He was instrumental in the establishment of the work in Zimbabwe. Miller (1994:389) records that:

*Zimbabwe had a strong Pentecostal presence in the church founded by Glenn and Kauffeldt in Harare, the capital. That city was the site of a huge Pentecostal conference in 1987 attended by 4,000 delegates from five continents. Evangelist Reinhard Bonnke ministered on the theme of African evangelism.*

Because Zambia had just celebrated her independence a few years earlier, the political situation in the country did not favour the white communities. The government chose to encourage the Zambianisation of leadership positions in both public and civic institutions. European settlers started to feel uncomfortable in remaining in Zambia. This could explain the earlier departure of the Kauffeldts to Zimbabwe, where political independence was far from being a reality. Of course this desire for self rule jeopardised the future of many institutions in Zambia.

The Pentecostal Church at this time was too young to concern itself with addressing questions of advanced theological education, economic and socio-political involvement (Missionary Profiles; Biographies of Overseas missionaries: 255-256).

### **3.1.2 Winston and Gloria Broomes**

Winston H. Broomes was born on the island of Barbados. His childhood and schooldays were spent in the West Indies and during this time he accepted the Lord as his personal saviour and Lord. During the latter part of the 1960s the Lord led Winston to matriculate and study at the West Indies School of Theology in Trinidad. Subsequently, his ministry developed as he entered enthusiastically into both evangelistic campaigns and other ministries in Barbados.

Antigua, another West Indian island, was the birthplace of Gloria Manella West, who later married Winston. She also followed the leading of her Lord Jesus Christ and completed her course in Theology at the West Indies School of Theology in Trinidad in the 1960s. On 22 July 1967, Winston was joined in marriage to Gloria West, a lovely Christian lady. They lived in Barbados, where their home was blessed with a boy and a girl. Gloria was a dedicated homemaker. She cheerfully set off for Zambia with her husband Winston. While in Zambia, another son was born to complete a trio.

The Pentecostal Assemblies of the West Indies is the national Church, which has developed from PAOC missionary outreach to the Caribbean islands throughout the years. The Pentecostal Church in the Caribbean began to reach out evangelistically to other areas and became a 'sending' Church. Winston and Gloria were set apart for Christian ministry in Africa. Working in close co-operation with the Pentecostal Assemblies of Canada, the Broomes' family was dispatched to Zambia in August of 1976. Winston Broomes and Gloria strongly believed that the re-opening of the only Pentecostal Bible College was the key to the development and expansion of the Pentecostal Church in Zambia. The duo influenced the decision to re-open the College in 1978 on a new campus in Kitwe, along Kanyanta Street. The size of the Pentecostal Church has never been the same after the graduation of the first intake of this campus.

Winston's effervescent, Charismatic nature, his youthful and joyful Christian enthusiasm was a great blessing to the youth in Zambia. Many Churches were established as a result of the evangelistic crusades that he conducted throughout the country. Winston believed that the only way to build a strong Church was to reach the school-going youths. Of course that was not to exclude the elderly. For this reason, he did revival preaching in high schools, Colleges and Universities. The result was that a good number of student-pastors, who came to the Pentecostal Bible College at that time, were converted under the revival ministry of the Broomes. This black American couple had no trouble finding acceptance among the young. The most important contribution that the Broomes made to the establishment of the Pentecostal Church in Zambia was his revivalist preaching. When the 1978 intake of students graduated the under-staffed Pentecostal Churches that craved pastoral staff received into their ministerial ranks many graduates from the Bible School in Kitwe. The Pentecostal Church at this time registered no interest in social ministry. The 'spiritual climate' in Pentecostal circles at this time would not have permitted such ventures. Anybody who would have suggested such an undertaking would have been labelled 'carnal'.

Just after one term of service in Zambia the Broomes' family went to Canada and the West Indies on furlough and later, re-entered Africa in October of 1981, this time to work in Kenya. The short stay of four years they had in Zambia was well spent. Winston helped greatly in giving impetus to the revival that was taking place at that time. He continues to hold credentials with the Pentecostal Assemblies of the West Indies (PAWI) and is a fine ministerial ambassador of Jesus in Africa. Gloria had learned to adapt and was willing to make sacrifices for the Lord. Sending her children to boarding school was one of those challenging experiences. Being a pastor's wife and a missionary were all part of Gloria's dedication and willingness to serve Jesus (Missionary Profiles; Biographies of Overseas missionaries: 59 and Banda, S: 2007).

### **3.1.3 Donald and Jessie Oldford**

Donald Everett Oldford was born in Bunyan's Cove, Newfoundland to Adam and Harriet (Russell) Oldford. He received his education at schools in Bunyan's Cove and Musgravetown. Donald accepted Christ as his personal saviour during evangelistic meetings at Musgravetown when he was just a teenager. He received the Baptism of the Holy Spirit a few years later, while attending the West End Revival Centre in Toronto, Ontario. Donald remembered that from an early age he had felt the call of God to full

time service. After trying several avenues of life, he finally surrendered to the Lord's will and entered into Christian ministry. The Pentecostal Assemblies of Newfoundland ordained him in 1972 (Ngwira: 2007). On 4 June 1969 Donald was married to Jessie Austey at Twillingate in Newfoundland. Together they pastored six assemblies before being appointed as missionaries to Zambia in August 1981.

His spouse, Jessie Elizabeth Oldford, was born to Arthur and Phoebe (Sturge) Anstey at Twillingate in Newfoundland. Jessie attended school there and later went on to attend Eastern Pentecostal Bible School in Peterborough, Ontario. She graduated with the class of 1962. Twillingate, Newfoundland was where Jessie was married to Donald Oldford on 4 June 1969. They have two sons, both born during the years they spent pastoring in Newfoundland. The pastoral experience of Donald and Jessie, when given voice, was significantly powerful in that it provided inspiration, motivation and encouragement to the Bible College students he taught at that time. Oldford proved himself to be an encourager of not only the would-be pastors of the Pentecostal Churches, but their spouses as well. (Missionary Profiles; Biographies of Overseas missionaries: 94). Very little was heard about him when he returned to Canada.

### **3.1.4 Robert and Sally Kurtz**

Robert Martin Kurtz was born in Melfort in Saskatchewan to William and Margaret (Mullin) Kurtz. Both sides of the family were Christian, including the grandparents. They attended Apostolic Churches. Bob attended School in Melfort and Prince Albert in Saskatchewan before undertaking further education at Saskatoon Teacher's College, from whence he graduated in 1961. He attained the Bachelor of Education degree from the University of Saskatchewan and later, after one year of post-graduate work at the University of Alberta in 1974, he went on, in 1986, to receive a Master's degree in education from Kenyatta University, Nairobi, Kenya. Bob started to sense the need for God early in his life. At six years of age he gave his heart to Christ in a little country Church meeting. In 1960, the Lord met his heart's cry for the Holy Spirit Baptism at Living Waters Camp at Watrous in Saskatchewan. It was in 1975, at a youth retreat Camp in Yukon that the call to Africa came into focus. He married Sally Chipurda on 14 July 1962 in Prince Albert in the province of Saskatchewan.



The years he spent teaching provided moments of growth in God. It is amazing how God works steadily in preparing his servants for richer and fuller services. Bob had been a teacher and Vice-principal, with five years of experience in Saskatchewan and Principal of a school in Kenya before coming to Zambia. He worked well as the PAOC field co-ordinator and also taught at the Bible College. The experience he brought was an asset to the work in Zambia. He started to head a school in August 1976 in Kenya. Bob spent two terms building the school from humble beginnings to become one of the foremost schools of the area. In their next term of service, which began in the fall of 1983, Bob was co-coordinator for the Christian Volunteers Teachers' Program. These were teachers who were placed in Self Help government-assisted and full government schools. He was also the Pentecostal Assemblies of God Financial Advisor for the entire term. In their fourth term, Bob and Sally went to Zambia, where he was the Field Director, who gave leadership to the vital and growing ministry in that country.

His wife Sally Elsie June Chipurda grew up in Prince Albert Saskatchewan. Her parents were Dan and Mary (Deminuik) Chipurda. Sally attended both public and high schools in Prince Albert. At about eight years of age she invited Christ into her heart during revival meetings and later, in 1959, she received the infilling of the Holy Spirit. Sally had been active in her work both in Kenya and Zambia. The fact that the couple had been long in Africa made them suit easily wherever they were sent to serve (Missionary Profiles; Biographies of Overseas missionaries: 243 and also Banda, S: 2007).

### **3.1.5 Gary and Merilyn Skinner**

Gary Mark Skinner has been blessed by a great heritage of Christian commitment and service to God in his whole family tree. Gary's great-grand father was John McAlister, one of the first fathers of the Pentecostal Movement. Gary shares with thankful heart that he is the first third-generation missionary to be sent out by the PAOC. His grandfather is James Skinner, a veteran missionary to Africa; and his father, Robert, has been a missionary in South Africa, Mozambique, Kenya and Zambia and is at presently the editor of *The Pentecostal Testimony*. Gary was born in Umtali, Southern Rhodesia (now Zimbabwe) to Robert John and Doris Evelyn (Wise) Skinner.

Gary received education in African schools and then later at the Eastern Pentecostal Bible College in Canada. He graduated in 1973. He converted to Christ in July 1959 at Cobourgh Camp, under the ministry of Beulah Smith. At a youth camp in South Africa in August 1968 Gary received his baptism in the Holy Spirit. He felt the desire to serve the Lord as a young person. Gary ministered to young people and gained experience through ministering to University and high school students from 1973 – 1975. He served as an assistant pastor in Brockville between 1975 and 1977 and later served as pastor in Listowel, Ontario from 1977 to 1979. Gary and Marilyn Dawson were united in marriage on 1 June 1974 at Peterborough, Ontario. Their home has been blessed with three children: Timothy, Rachel and the last child, James, who alone of the three was born in Zambia.

After one term in Lusaka, Zambia, as pastor of a multi-racial English speaking Church that experienced tremendous growth, Gary had vision and faith that the Lord would enable him to do much the same thing in Kampala, the capital of war-torn Uganda. Now in a thriving church of hundreds, the Skinners are spending their third term of overseas service giving leadership to the congregation in Kampala. Gary has lived in South Africa, Zambia, Zimbabwe and now Uganda. Africa is not just a work place, but home. He has proved to be a man of great courage.

His wife Marilyn Lee Skinner was born in Oshawa, Ontario, to W. Harold and Geraldine Yvonne (Cain) Dawson. Marilyn too is descended from a family that has been serving God for many generations. Gary's father-in-law, Harold Dawson, pastured in Marmora in Ontario, Montreal in Quebec, Bowmansville in Ontario and Peterborough in Ontario until the time of his demise. Marilyn's grandfather was also a Church minister in the apostolic movement.

Marilyn received salvation and the Holy Spirit in 1965 as just a child in Cobourgh, at a children's camp. After marriage to Gary on 1 June 1974 she worked with real commitment beside her husband. Her talent in music has been a tremendous blessing in Canada as well as in Africa. The Lord used Gary's preaching gift to steer revival and bring many young people to the knowledge of Jesus Christ. Gary pastored at Northmead Church in the capital of Zambia: Lusaka and Kitwe city, the location of the Pentecostal Bible College. He is a powerful speaker with an irresistible charisma. He is a great

organiser and hard worker (Missionary Profiles; Biographies of Overseas Missionaries: 231-232 and Banda, 2007).

### **3.1.6 Elmer and Sherry-Lee Komant**

Elmer Roy Komant was a ‘preacher- turned’ carpenter who believed that Jesus’ words in **Matthew 6:33**: “But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you”, should be the motto of every Christian. Elmer was born in Edmonton in Alberta and spent his childhood years in Kelowna in British Columbia. His parents are Reinhold and Helen (Busenius) Komant.

Elmer’s father attended Alberta’s Bible College under Brother Buntain’s ministry. His own conversion took place at the Kelowna German Pentecostal Assembly at a time of need in 1966 while crying out to the Lord during the illness of his sick mother. He gained his skills in bench work and joinery from the British Columbia Vocational Institute, and a promising business was before him. However, he heard Don Schellenberg speak and his heart was challenged to change the direction of his career. The struggle to make this decision was not easy. In fact, it involved two days and nights of inner conflict. But real surrender brought peace into his life. After taking a three year English Bible Course, he went on to Western Pentecostal Bible College for theological studies and graduated in 1977.

Elmer, along with his wife Sherry-Lee, shared the call of God and the privilege of ministry in youth and Christian education in the Cloverdale Pentecostal Assembly. In the mid 1980s the Komant family left for Missions’ service in Zambia. During their second term, specifically from June 1982 to June 1987, they pastored Calvary Church in Livingstone first, before moving to the Northmead Church in Lusaka, the capital city of Zambia. Elmer’s carpentry skills, courage and tenacity were important gifts for the young Zambian Church. Besides his forceful and courage-impacting preaching, he worked hard with his hands to help with the construction work at his ever growing Church (Missionary Profiles; Biographies of Overseas Missionaries: 76-78; and Banda, J: 2007).

### **3.1.7 Lorne and Doreen Davy**

Lorne Royce Davy was born in Trenton in Ontario. His parents were Elmer and Samantha (Asseltine) Davy. Lonely days dawned early, as Lorne's father died when he was seven and his mother when he was ten years of age. Orphaned, he then moved to Toronto to live with a brother and sister-in-law. He went to school in Toronto at Harwood Public School and York Memorial Collegiate Institute. In Trenton, around 1940, during revival services, Lorne gave his life to the Lord. At Mt. Dennis Gospel Tabernacle, the call of God came at a very young age and so Lorne completed Bible School while still a teenager. He later attended Zion Bible Institute in Rhode Island and graduated in 1952. Lorne has been a committed worker through the years, serving in Sunday school, Church boards and conducting services in hospitals and the CNIB (Canadian National Institute for the Blind) in Hamilton, Ontario.

The Davys served in Zimbabwe from 1980 and while there, apart from pastoral work, they were also helpful in supervising the Bible school building project and other denominational building projects. In March 1985, after a furlough, the Davys moved to Zambia to supervise the construction and renovation of the Bible school premises in Kitwe, Zambia, as well as to minister in the Churches. Lorne's wife, Doreen Joy Kingdon, was born in Hamilton, Ontario and attended Hamilton Schools. Her parents were Reginald and Myrtle (Tate) Kingdon. Her heart was so tender towards God that in early childhood, while alone in her bed, God spoke to her and she opened the door of her life. In 1943, at Central Tabernacle, Hamilton, Joy received the Baptism of the Holy Spirit and understood, then, the call of God upon her life. She felt that God wanted her to go to China as a missionary. Joy took steps to prepare for service by attending Zion Bible College in 1952. She received a diploma in 1955 from the Texas School of Practical Nursing. United in marriage in 1953, Joy and Lorne have a wonderful family of two sons and three daughters. Their concern for God's work became teamwork. Joy nursed in Cama Woodlands Nursing Home and they held services at Chedoke Continuing Care. She ministered with her husband in Sunday school and at the Canadian National Institute for the Blind (CNIB) ministry. Strong and committed, Lorne did great work in helping with the renovations and building of the Bible College at the Racecourse campus (Missionary Profiles; Biographies of Overseas missionaries: 237; and Mwamba, 2007).

### **3.1.8 Brian and Valerie Rutten**

Brian Charles Rutten was born in Lacombe in the Canadian province of Alberta. Leo and Florence were the parents to Rutten. Brian attended schools in Blackfalds and Lacombe. He then went to the University of Alberta to study for a Bachelor of Arts degree. He was raised in a Roman Catholic home and came to personal faith in Jesus Christ at twenty-one years old. His newly converted sister invited him to go to Church with her. As he saw the reality of Christ in his sister's life, he accepted her invitation. It was in May 1974, while in Edmonton, that he found the Lord Jesus. In that same year, he was filled with the Holy Spirit while at a Camp Meeting in Alberta.

Brian sensed the call to the Christian ministry soon after his conversion. The desire to serve as a Christian minister was so strong in his mind that he could not consider any other direction. So, instead of finishing his college program at the University of Alberta, he enrolled in Bible College, entered full time ministry in 1978 and pastored for five years in Mayerthorpe, Alberta. He later finished his B.A studies while assisting at the Leduc Pentecostal Church. He received his ordination in April 1981.

Brian's wife, Valerie Lucinde Melton, was born in Athabaska, in Alberta, in the home of Tom and Vernice (Brown) Melton. She came from a rich Christian background; Valerie's family had been serving God for six generations. She came to faith in Christ in a little country church at the age of seven. She received the baptism of the Holy Spirit at People's Church in Edmonton, during an evangelistic campaign. Valerie became the bride of Brian Rutten in a ceremony in Edmonton on 14 June 1975. They have a son and two daughters. At the age of fifteen, Valerie felt the call to foreign missions. This only became a reality fifteen years later, when Brian brought Valerie and their three children to Zambia in August 1983.

Rutten found a growing, but infant Church. His administrative skills fitted the work opportunity that he found, for apart from being accomplished administrators, Brian and his wife were authoritative teachers and disciplers. They properly led the Bible College and effectively disciplined the early intakes of ministers that came to the Pentecostal Bible College. Brian and Valerie also went to many places in Zambia to minister in discipleship and growth seminars (Missionary Profiles; Biographies of Overseas missionaries: 246-248 and Banda: 2007). Rutten was motivated by the words of Jesus in Mark's gospel account:

*Mark 16:15 - He said to them, "Go into all the world and preach the good news to all creation....*

*Mark 16:17 - And these signs will accompany those who believe: In my name they will drive out demons; they will speak in new tongues;*

*Mark 16:18 - ... they will pick up snakes with their hands; and when they drink deadly poison, it will not hurt them at all; they will place their hands on sick people, and they will get well."*

### **3.1.9 Gerald and Susan Jeske**

Gerald Joe Jeske is the son of Emil and Emma (Mier) Jeske. Gerald was born in Vulcan, Alberta, but it was in Red Deer that he received his public and high school education. The Barry Moore Crusade came to Red Deer when Gerald was twelve years old and he responded to the call to accept Jesus Christ as his own personal Saviour and Lord. It was a few years later, in 1971, at another crusade in Red Deer, this time with Lorne Fox, that Gerald received the Baptism of the Holy Spirit. Gerald attended Northwest Bible College in Edmonton and graduated with the class of 1974. He received his ordination to Christian ministry in 1976. Later on he attended Winnipeg Bible College and received a B.A. degree in 1984. After serving a year as youth pastor in the Church at Red Deer, Gerald went on to minister at Marlborough (Calgary), Innisfail (Alberta) and Moose (Saskatchewan). Gerald began to consider the Lord's calling to serve in overseas missionary work. So in August of 1986, together with his wife Susan, and their three children, the Jeske family left for overseas service in Zambia. Gerald taught at the Pentecostal Bible College in Kitwe and also served as the academic Dean.

Susan Louise (Friesen) Jeske was born in Grand Prairie, Alberta. Her parents are Peter and Helena (Isaac) Friesen. She was educated at Red Deer, Alberta, and later spent a year at Northwest Bible College in Edmonton. She was only six years old when one day, at home, she was gently led to accept the Lord Jesus Christ into her young heart, when missionaries attended the Mennonite Church where the Friesen family worshipped; Susan felt an excitement for missions. In 1971 Susan attended a Pentecostal Youth group meeting. As her friends prayed for her she received the infilling of the Baptism of the Holy Spirit. As a teenager, Susan had a real desire to serve in Sunday school, children's Church and also as a camp counsellor.

Susan became the bride of Gerald Jeske in a ceremony at Red Deer on 3rd September, 1971. She willingly followed in whatever ministry the Lord gave to her husband and she enjoyed being a helper, wife and mother. At first it was a struggle for Susan to entertain the thought of going to an overseas mission field. But God gave her grace to accept this, should it come to pass. When it did, she received the burden with excitement and a willingness to go. Jeske and Rutten worked together in Zambia for a short time. They brought their teaching and administrative gifts to the work, which at that time was threatened by spiritual excesses. By discipling the College students at the Bible College, the duo helped to thwart the 'breakaways' that had become a common feature in the late 80's (Missionary Profiles; Biographies of Overseas missionaries: 239 and Banda, J: 2007).

### **3.1.10 Murray and Cindy Cornelius**

Murray Cornelius was born in Kisumu, Kenya, where his parents, William and Lillian (White) Cornelius were missionaries with the Pentecostal Assemblies of Canada. Later on, William and his family lived in Toronto, where Murray's life was shaped by an environment rich in spiritual intensity and was influenced by men and women of the preceding generations. His whole life was spent interacting with missionaries and Church workers from whom he learnt many ministry skills that he finds practical today. He gleaned enough from these informal mentoring relationships to enable him to carry out his ministry very fruitfully. Murray brought with him to the mission field this approach of mentoring people (Cornelius, 2007: 4).

However, Murray went to a public school in Nairobi and completed his high school education at Rift Valley Academy in Kijabe, Kenya. It was during an evangelistic crusade with Marvin Forseth in Nairobi Pentecostal Church that Murray, at twelve years of age, realised his need to accept Christ as his Saviour and Lord. When he came to Canada he experienced the Baptism of the Holy Spirit during a youth service at Bethel Pentecostal Church in Ottawa, by God's working, and he abandoned his ambition to read Science and instead, he studied for a Diploma in Christian Studies at Carleton in Vancouver. After this, he went on to read for his MA degree.

Murray had been on the pastoral staff of Broadway Pentecostal Tabernacle for ten years. His main responsibilities were in the areas of Family Ministries and Ministry to Singles and Young Couples. He was ordained in May 1985. In the fall of 1987, Murray, Cindy and their son, Jared, left for Zimbabwe. They pastored Upper room Fellowship right in the capital city of Zimbabwe: Harare. They worked only briefly in Zambia. During their tenure of office as missionaries, they not only taught at the Bible College, but also helped the leaders of the national Churches in the sub-region to know one another and even to develop networks. Murray and Cindy helped the Pentecostal Churches in Southern Africa to come together.

Murray was married to Cindy Mosley on August 12, 1978. Cindy Darlene Cornelius was born in Ottawa where she did her schooling. Her parents, Harry and Darlene (Henshall) Mosley, provided the grateful Cindy with the privilege of growing up in a Christian home. The family attended Bethel Pentecostal Church and it was there, as a young teenager, that Cindy took the definite step of inviting Jesus into her life. Two years later she was filled with the Baptism of the Holy Spirit while attending Lakeshore Camp at Cobourg in Ontario. As a young adult Cindy worked as an Assistant Welfare Worker for five years and later, as an Executive Secretary during the five years they spent in Vancouver. She has used her writing skills effectively to complement her husband in his work as a missionary (Missionary Profiles; Biographies of Overseas missionaries: 249)

#### **3.1.11 John and Ruth Kerr**

John, or Charles as he is sometimes called, was born on the 20<sup>th</sup> of December 1944 of a Canadian missionary couple who served in Argentina for many years. He did his primary schooling in Argentina. In 1968, he went to the University of Western Ontario and received a BA. In 1973, he was awarded an MA degree in English literature by the University of Montreal. The Lutheran Seminary conferred on him the degree of MDiv in 1975. In 1978, he further read for his Masters in Sacred Theology. While heading Trans-Africa Theological College in Zambia, John received his doctoral degree on the 18<sup>th</sup> of April 2005 from the University of South Africa, Pretoria.



John and Ruth served in Canada and Zimbabwe before coming to Zambia. Their ministry in Zambia emphasised the following areas: Church planting, intercessory prayers for the non-Christian world, primary and secondary education in the northern part of the city of Kitwe, HIV and AIDS awareness campaigns and raising support for orphaned and vulnerable children. The three major contributions John and Ruth made to the work were:

- First, to rearrange the theological programme of the college to acknowledge the importance of socio-political issues within the educational needs of the Pentecostal Church. At this point, the Pentecostal Church is departing from its dualistic tendencies in its ministry. Trans-Africa Theological College is now a place where theological studies are purposely complemented with developmental studies. TTC is now awarding Bachelor of Arts degrees to its graduates in place of the Bachelor of Theology. This has been a turning point for the Pentecostal Church in Zambia.
- Second, to develop leadership skills to enable the running of the college after they had left Zambia for Canada, the duo mentored many national leaders to manage the Church and College in the future. John has been raising funds to enable some Zambian church leaders to take post-graduate studies at University of South Africa (UNISA) and Global University in South Africa. Some of the beneficiaries of these scholarships include: Chanda Victor, Phiri Elisha, Chitente Evelyn, Kaunda Joseph, Tshibungu John, Banda Zachariah and Fungwa Jessie.
- John is a prolific writer. He has used his writing skills to make known the ministry of PAOC and PAOG(Z) in Canada. This has added tremendously to the number of Canadian congregations and individuals that have risen to support the work in Zambia. Through their promotional contacts Trans-Africa Theological College has been able to add two new married students' dormitories, a new administration block and an ultra-modern library building to its building infrastructure on campus. The College has received many building teams from Canada, who helped tremendously with the building projects. John Cornelius (the brother of Ruth Kerr) is raising funds for the expansion of the building and the maintenance unit at the Bible College. John Kerr's highest ambition is to introduce a Master's programme at Trans-Africa Theological College before the year 2010. John and Ruth have always supported the control

of the Bible College by the missionary Church. He thinks that this is the only way to ensure the consistent flow of operation funds.

Ruth made a great contribution to the work in Zambia with her music skills. She conducted music seminars to promote music skills for worship leaders from different Churches across the nation. They visited many former graduates of the College to provide prayer and financial encouragement. The duo is greatly respected in Canada and Central Africa. They have two grown up children and several grand children who are now living in North America (Kerr, 2007).

John has been motivated very much by Proverbs 3:17, which reads: “Her ways are pleasant ways, and all her paths are peace”. Canadian missionaries have done a great work in Zambia by preparing the national leaders to run the Church. As a result, the Pentecostal Church in Zambia is the largest PAOC mission in Central and South Africa.

Miller (1994: 389) explains that:

*A number of Canadian couples made an impact on the PAOC work in the country. Gerald and Grace Cressman transferred from South Africa to teach in the Bible school at Kitwe, a facility located on the site of a former race track. Brian and Valerie Rutten and Gerald and Susan Jeske came to assist in this school. Brian and Colleen Rennick and Don and Jessie Oldford engaged in general missionary assignments. By 1987, George Mbulo, a Zambian trained by the missionaries, had been named Principal of the Bible school.*

### **3.2 INDIGENOUS MINISTERS OF THE PENTECOSTAL ASSEMBLIES OF GOD (Z)**

#### **3.2.1 George and Beatrice Mbulo**

George grew up and went to school in Mufulira town on the Copperbelt. He came to faith in Christ after playing music with a music group in Mufulira. His team mates in that band included: Green Shelter Phiri and Sky Zibani Banda and others. He studied for his Diploma in Electrical Mechanics from Roan Consolidated Copper Mines Trades Training Institute (1975) in Mufulira, Zambia; a Diploma in Biblical Studies from Trans-Africa Theological College (1980) in Kitwe, Zambia; a Bachelor of Arts (BA) in Religion & Philosophy at Northwest College (1984) in Seattle, Washington in the USA; a Master of Divinity (M.Div) at Fuller Theological Seminary (1991) in Pasadena,

California, USA; and also a Master of Business Administration (MBA) at Pepperdine University (1998) in Malibu, California, USA. He is currently reading for his Doctorate at Fuller Theological Seminary in Pasadena, California.

He is a seasoned Visionary Leader, Pioneer, Church-Planner, Pastor, Bible College Teacher and Organisational Management Expert. Mbulo George worked hard to bring about organisational and administrative shape, not only to the Bible College, but also to the Pentecostal denomination at large. Up to this moment, the Pentecostal Church respectively acknowledges George as the man who organised the college into its current form. George and Beatrice are now pastoring a growing ministry called Capital Christian Ministry International in the heart of the Zambian capital: Lusaka.

George and Beatrice carry a strong sense of calling to pioneer ministry: for while students in college in 1979, George and Beatrice pioneered and planted a Church in Chingola, Zambia, called Evangel Temple of the Assemblies of God, which they pastored until 1982 before leaving for under-graduate studies in the USA. George returned to Zambia in 1984 to be the first Zambian President of Trans-Africa Theological College. They headed the school until 1987, when they left again for the USA to pursue post-graduate studies. During their studies and residence in Los Angeles, for over fourteen (14) years - even becoming Permanent Residents of the USA - they received many inconceivable opportunities for ministry. In 1991, George Mbulo was ordained by the Assemblies of God (USA) while serving as an Associate Pastor at North Hollywood First Assembly of God in Los Angeles, where he later became Executive Pastor, until his final return to Zambia in 2001. His wife also served as a Pre-School Teacher from 1988, until they finally returned to Zambia to pioneer their new Church.

In 2001, they launched and pioneered Capital Christian Ministries International (CCMI) in Lusaka, Zambia, which is the Corporate Headquarters for the ministry, as CCMI will be expanding into other African capital cities of Africa. So far CCMI is in the process of opening Churches in Malawi, Botswana, Tanzania, Zimbabwe, Namibia, Kenya and South Africa.

On 5th May, 2002, at a special service of the Capital Christian Worship Centre in Lusaka, Zambia, with several ordained ministers from Zambia and the USA in attendance, the Lusaka-based evangelical community recognised George Mbulo's pioneering and trail-blazing ministry over the years. By the laying on of hands by this group of recognized and seasoned ministers, George was acknowledged with a special ordination to an Apostolic calling which has been apparent in the opening of new frontiers of gospel ministry in the past and in their present calling to the African continent (see [www.capitalchristian.net/staff-Lusaka.html](http://www.capitalchristian.net/staff-Lusaka.html)).

In the year 2000, George and Beatrice Mbulo visited Zambia briefly to spy the land before their final return to the land of their birth. Whilst away from their home country, they had heard and read about the blight of HIV/AIDS and its impact on Zambian families and society. During their visit to Zambia in 2000 they saw for themselves the incapacitating and humiliating conditions in which most of the orphaned children were living. As they drove around some parts of the city of Lusaka, they saw the great need among disadvantaged children, as evidenced by the large numbers begging for help on the streets of the capital city. They interviewed some of the kids they met on the street to find out what had brought about such difficulties in their life. When they asked them where they lived, one of them pointed up a tree near to a shopping centre, where they had made some makeshift hammocks on the tree branches. Others showed them a large water drainage pipe where they spent their cold nights (see [www.capitalchristian.net/pastor-profile.html](http://www.capitalchristian.net/pastor-profile.html)).

George and Beatrice saw in the distress of these homeless and loitering children, the call of God upon their lives. The words of Nehemiah in Chapter 1: 1- 4 became a reality to them:

*Nehemiah 1:1 - The words of Nehemiah the son of Hachaliah. And it happened in the month Chisleu, in the twentieth year, as I was in Shushan the palace,*

*Nehemiah 1:2 - Hanani, one of my brothers came, he and men of Judah and I asked them concerning the Jews who had escaped, who were left of the captivity, and concerning Jerusalem.*

*Nehemiah 1:3 - And they said to me, The remnant left of the captivity there in the province is in great affliction and shame. And the wall of Jerusalem is broken down, and its gates are burned with fire.*

*Nehemiah 1:4 - And it happened when I heard these words, I sat down and wept.  
And I mourned for days, and fasted, and prayed before the  
God of Heaven.*

The Mbulos could not easily walk away from the devastation they witnessed in their home country in order to get back to their comfortable life in 'Diaspora', where they were pastoring and had made a home for themselves as permanent residents of the USA. After much prayer and reflection, they decided to respond to the Lord's call to come back to Zambia and make a difference, not only in the lives of these vulnerable and disadvantaged children, but also to impact the continent of Africa through a vision about which they felt very strongly: planting a Church in every capital city of Africa.

Upon returning to the USA, after their short visit to Zambia, the Mbulos, with the help of few of their friends in the USA, began to prepare to rescue these children from the alleys, back roads and garbage dumps. Against this background, in July 2001, the Mbulos launched LifeNet Children's Rescue Mission, which is a humanitarian arm of Capital Christian Ministries International, a Christian ministry founded by the Mbulos in 1999 in the USA and later launched in Zambia in March 2000.

In partnership with a United Kingdom-based charity, Friends of Zambian Orphans (FOZO), a Home for the orphaned and vulnerable Boys was opened in a farming community of Makeni on the outskirts of Lusaka in July 2001. George continues to enjoy great respect and admiration in Pentecostal and Charismatic circles (see [www.capitalchristian.net/pastor-profile.html](http://www.capitalchristian.net/pastor-profile.html)).

George has always been spurred on by Jesus' words to his disciples:

*Matthew 28:19-20 – Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.*

As a Senior Pastor at CCMI-Lusaka and Co-Founder of the Capital Christian Ministries International, his wife Beatrice is a member of the CCMI Executive Council. She has been an ordained minister for the past 26 years and has served in various ministry capacities since 1978, when she entered full-time ministry with her husband, George Mbulo. She served as Dean of Female Students at Trans-Africa Theological College in

Kitwe, Zambia (1984 -1997) and later, worked at a Pre-School in Santa Clarita, California-USA (1988-2001). Currently overseeing the Women's Fellowship, which is known as "Women2Women", Beatrice Mbulo is also coordinating the Children's Ministries. In 1980, she earned a Diploma in Biblical Studies at Trans-Africa Theological College, Kitwe, Zambia, followed by advanced studies in Pastoral Ministry at Northwest College (1984-1984) in Seattle, Washington, in the USA. Then, she studied in Early Childhood Education and Teacher Certification at College of The Canyons (1992-1994), Santa Clarita in California in the USA ([Capitalchristian.net/staff-Lusaka.html](http://Capitalchristian.net/staff-Lusaka.html)) and Mbulo (2007).

### **3.2.2 George and Merina Kafwimbi**

Kafwimbi was born in the small mining town of Luanshya in Zambia. He completed his primary education at Mpatamatu primary school and secondary school at Mpatamatu secondary school. After his military training at Kafue national service, he went to Trans-Africa Theological College. He married Merina with whom he had four children: Claire, Bathsheba, Paul, Betty and later, one grandson, Darrell.

Converted to Christ on 13 July 1977, George Kafwimbi has served faithfully as a full-time minister since 1982. He pioneered the Deliverance Centre of the Pentecostal Assemblies of God Church in 1982, which grew to more than a hundred members in Sunday attendance at the time. In 1984, Kafwimbi was appointed Dean of Men for the Trans-Africa Theological College. In 1985, he was re-assigned to take up a Pastorate in Kabwe town. Because of his ability in administration, teaching and writing, he was later called back to the Bible College to serve as the Dean of Students. In 1986, he rose to become the President of the Trans-Africa Theological College.

When George Kafwimbi took up the position of General Secretary of the Pentecostal Assemblies of God in Zambia, he was responsible for over eight hundred Churches and one thousand pastors. He left the Assemblies of God (Zambia) in 1997 to establish World Touch Ministries, an evangelistic mission outreach and humanitarian ministry. He is currently championing the cause of street children, orphaned and vulnerable children. Within this, he is developing a programme to empower the people to support themselves. He uses his contacts and his speaking abilities to promote the work of God in Zambia.

George graduated *Magna Cum Laude* (with honours) from Northwest College in Kirkland, Washington. He was also elected to the “*Who’s Who*” in American Colleges and Universities in 1992 and was later elected to the Delta Epsilon Chi, the Christian Honour Society for distinguished scholarship attainment and approval of Christian character. George has travelled extensively in the Pacific Northwest and has spoken in many churches. He flows in the prophetic and the miraculous. He speaks with prophetic accuracy in situations, as has been confirmed by various people with whom he has had a prophetic encounter. Tangible miracles have been recorded at his meetings in Zambia, across Africa, the USA, Canada, and Europe. These miracles include the lame walking, the blind seeing, the barren giving birth, and other miracles. As such, George Kafwimbi is well travelled and an accomplished speaker and teacher, who speaks regularly at conferences and seminars ([see www.geocities.com/zausinc/bio.html](http://www.geocities.com/zausinc/bio.html)).

George also speaks at numerous leadership workshops and conflict resolution seminars. He has been a resource person at World Vision National retreats, handling such topics as Managing Change, Conflict Management, and Leadership Crisis Resolutions. George is now the pastor of World Torch Ministry, a church with a strong socio-political sense. He has been very active in politics as well. An extract from the Statement of mission and purpose Leadership Crisis Resolutions ([see www.geocities.com/zausinc/bio.html](http://www.geocities.com/zausinc/bio.html)) reads:

**2. *Social:***

*To confront socio-economic needs like unemployment, street kids, and other related vices through practical means, offering alternatives, while encouraging the entrepreneurial efforts of our target communities. This shall augment government efforts in meeting these needs, economically depressed and underdeveloped communities will be given priority.*

**3. *Humanitarian:***

*To respond to government and society pleas in times of crisis like war, epidemics, drought and natural disasters. This will be done on collaboration with both local and international resources. It is WTM’s belief that Christian service should go beyond the pulpit to meet people’s needs in practical ways.*

World Torch ministry has, evidently, tried to overcome dualistic tendencies that came with the Pentecostal pioneers. Since it is addressing socio-political issues, most certainly it will be a Church of the future. In our time, people have tended to minister with an holistic approach to ministry. As a teacher of God’s word, Kafwimbi has been motivated by the given passage:

- 2Timothy 4:1** - *Therefore I solemnly witness before God and the Lord Jesus Christ, who is going to judge the living and the dead according to His appearance and His kingdom,*
- 2Timothy 4:2** - *Preach the Word, be instant in season and out of season, reprove, rebuke, exhort with all long-suffering and doctrine.*
- 2Timothy 4:3** - *For a time will be when they will not endure sound doctrine, but they will heap up teachers to themselves according to their own lusts, tickling the ear.*
- 2Timothy 4:4** - *And they will turn away their ears from the truth and will be turned to myths.*
- 2Timothy 4:5** - *But you watch in all things, endure afflictions, do the work of an evangelist, fully carry out your ministry.*

Petersen, the founder of the Kaniki Bible College in the city of Ndola, influenced the ministry of George. The ministry of Morris Cerrullo also influenced George to some extent, especially the focus on faith in God (Kafwimbi, 2007).

### **3.2.3 Joshua and Gladys Banda**

Joshua was born on the 3 April 1963 in Chililabombwe town in the Copperbelt province. Joshua went to primary school in Chililabombwe and later went to Hillcrest secondary school in the city of Livingstone. He is married to Gladys and they have five children. Joshua attended Trans-Africa Theological College in 1981 and graduated in 1983 with a Diploma in Biblical studies. He proved to be an excellent student in his class. Immediately after his Bible College training, he went on to pastor a Church in Mazabuka town. The College administration did not need to look far when a teaching position at the Bible College became available. Joshua was enlisted and he proved to be an outstanding Bible teacher.

Joshua served as Dean of students and lecturer before he went, with his wife, to the United States to read for his BA. He graduated *cum laude* from Northwest College and was willing to return to Zambia to join the faculty. He served as Dean of students and Academic Dean before becoming the Principal. He headed the Bible College from 1990 to 1995. It was during his tenure of office that the college acquired a change of name and became a credible degree-granting institution. Joshua left to become the senior pastor of the Northmead Church in Lusaka, the capital city of Zambia. He has



completed his MA, and is now studying for his doctorate with the University of Oxford. Joshua is a promoter of good Christian Education, which benefits not only those seeking to be ordained, but also the lay people that serve the tables. So much did Brian Rutten, who taught him and headed Trans-Africa Theological College before him, influence his life and ministry.

During his twenty-two years of Christian ministry, Joshua has served in the national leadership for more than ten years. His knowledge of politics and economics enables him to tread the 'political power corridors' and to interact with key national leaders and decision makers. He has effectively used his speaking abilities and apostolic influence to make known the work of the Pentecostal Assemblies of God (Z) among political figures and others. His exceptional knowledge of biblical languages makes Joshua's pulpit ministry very attractive. His congregation has a membership of over two thousand, four hundred people. Northmead Church is a congregation that is working hard at closing the gap between worship in the Church building and worship offered as service to the community. As the writer to the Hebrews in Chapter 13: 16 says: "But to do good and to communicate forget not: for with such sacrifices God is well pleased."

The Church is located at Plot 2131 Paseli Road, just adjacent to the Northmead Shopping Centre. It was established in 1971, initially as a home cell-group, with a few expatriate people including the family of Phil Davis, who is its founding father. The group moved to a borrowed Church building (belonging to the Apostolic Faith Church on Lubu Road) in Lusaka, where meetings were held on Sunday afternoons when the building was not otherwise in use. This arrangement proved satisfactory only for a short time. Apparently, even Maranatha Church used the Church building of the Apostolic Faith Church building in Kitwe.

This work was started under the sponsorship of the Pentecostal Assemblies of Canada (PAOC) Mission and the PAOC field Director, David Purdie, personally set out to find a suitable building for an English speaking Church. God worked a miracle that the same building was purchased by the Pentecostal Assemblies of Canada Mission. Since the Church did not yet have Africans, Purdie (who had served at the Mwambashi mission in Kitwe) took some Zambians by bus from the surrounding areas as a way of encouraging interaction between the whites and the blacks. About that time, Johnson, a Kenyan based PAOC missionary was brought in as the Pastor of the Church for only nine months. The Sunday school department was established at that same time.

At the time when Vern and Belva Tisdalle came to pastor the Church, in August 1972, there had been only a few expatriate families and just two Zambians, namely Tembo (currently the longest serving member) and Philip Mudenda. These Christians nursed strong feelings that the Church would grow. In the next four years, a thriving congregation emerged. Two buses were obtained to assist in transporting students from the University of Zambia and other learning institutions in the area to and from Church. In 1976-77, when the Tisdalles returned to Canada on furlough, Winston Broomes temporarily pastored the church for that year. The following year the Broomes went over to the Bible College in Kitwe.

After the Tisdalles' second four-year missionary term, Gary Skinner pastored the Church, followed by Elmer and Sherry Komant, who later passed on the mantle to the then assistants, Watson Mutemi and his wife Dorothy. Ernest Chelelwa assisted the Mutemis for part of the time. Joshua Banda and his wife Gladys now pastor the Church

When Joshua assumed the leadership of the Northmead Assembly 1995, the Church had to overcome surmount spiritual hurdles, especially after 1999; it has now a growing congregation of over two thousand (2,000) believers, who are determined to Possess the Land by sharing the gospel of Jesus Christ to all people in Lusaka and beyond (see [www.northmeadassembly.org.zm/ministry.html](http://www.northmeadassembly.org.zm/ministry.html)).

In Pentecostal circles, Northmead Pentecostal Church is the leading church in HIV and AIDS mitigation projects, advocacy for the orphans and the widows. The Lazarus project for vulnerable children at the Church supports more than two hundred children with skills-training at the church farm site. Joshua also chaired the national Expanded Church Response towards (ECR) HIV/AIDS. For this reason, on the 6 November 2005, he was granted a 'Community Service Award' by the Trans-Africa Theological College for the year 2005 ([northmeadassembly.org.zm/ministry.html](http://northmeadassembly.org.zm/ministry.html)).

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6 November 2005 ([northmeadassembly.org.zm/index.html](http://northmeadassembly.org.zm/index.html)). His target now is to reach Islamic North Africa with the gospel of Jesus Christ.

In his ministry, Joshua has been motivated by these words:

**Zechariah 4:6** - *Then he answered and spoke to me, saying, This is the Word of Jehovah to Zerubbabel, saying, Not by might, nor by power, but by My Spirit, says Jehovah of Hosts.*

**Zechariah 4:7** - *Who are you, O great mountain? Before Zerubbabel you shall become a plain; and he shall bring forth the top stone with shoutings, Grace! Grace to it!*

**Zechariah 4:8** - *And the Word of Jehovah came to me, saying,*

**Zechariah 4:9** - *The hands of Zerubbabel have laid the foundation of this house. His hands shall also finish it; and you shall know that Jehovah of Hosts has sent me to you.*

(Banda, 2007)

Banda believes that the power of God should not be limited in any situation because God is the maker and owner of everything.

### 3.2.4 Andriano and Harriet Chalwe

Andriano, the writer of this work, was born on the 12 December 1958 in Mufulira town, in the Copperbelt Province. He completed primary schooling at Mpatamatu primary school and his secondary schooling at Roan Antelope secondary school in Luanshya. From his early years he wanted to be builder. Levy Kaoma Kasumpa, who taught him in primary school, made him to consider seriously giving his life to the Lord Jesus Christ. The revival of the 80's brought many youths to salvation in all the Copperbelt towns, including Luanshya. Some of the young people were excluded from the Churches their parents attended. This group of young people, who participated in the christian fellowship in Mpatamatu, included names like: Simukonda Rodwell (the incumbent principal of the Kaniki Bible college in Ndola), George Kafwimbi (who had served as principal at Trans-Africa Theological college after Joshua Banda), Andriano Chalwe (the current principal of the Trans-Africa Theological college), Asami Mwale (who served as Dean of Students at the Kaniki Bible college, but now serving as the pastor of Kingsway Church in Lusaka and Bwalya Musonda (the current principal of the United Church of Zambia Theological college in Kitwe. A good number of their colleagues are

pastors in different denominations. It is an amazing story that three people from the same small town (Mpatamatu) can be leaders of three Bible colleges belonging to three different denominations and at the same time. Chalwe attended the Copperbelt University in 1980 to read for his diploma in Architecture, without realising that this was the route for his ministry preparation. He began to feel strongly about serving God while in his second year at the University. He worked briefly for the Kitwe city council before returning in 1986 to lecture at the same institution.

In 1988, Andriano Chalwe took a postgraduate course in Construction Management at the Southern Miyazaki High Technical Institute in Kyushu, Japan. He taught for one semester and then left to pursue a theological education. He only sought to broaden his Bible knowledge and not, necessarily, to become an ordained minister. After enrolling for the Diploma in Biblical studies at the Trans-Africa Theological College in Kitwe, he graduated in 1992 and extended his studies further when the degree programme was introduced in the same year. He attained the *Magister Theologiae* (Missiology) degree from the North West University, South Africa (Potchefstroom Campus) in association with Greenwich School of Theology UK. He is heading the Bible College and, at the same time, reading for his doctorate with the same institution.

Andriano Chalwe and his wife Harriet married on the 27 of April 1985 at the Northmead Church in Lusaka. They have three children. Both have worked in many Church plants in the Copperbelt Province. They have served in many capacities during the fourteen years they have been at the Bible College. Andriano has always desired to see extension learning centres established in all provinces of the country to train lay workers for the ministry. Some building projects at the College, and indeed in the Pentecostal local congregations, have engaged Andriano's building and engineering skills to a significant extent. His mentors were Banda Sky and Cornelius Murray. He has had the opportunity, through the generosity and courtesy of PAOC, to minister in Congo DR, Malawi, Mozambique and South Africa. Harriet Chalwe has been working alongside as a counsellor of the women. Openheartedness made this couple befriend and help many people in the church. The Chalwes have inspired many by the longevity of their service at the Trans-Africa Theological College. Andriano's motivating scriptures have always been:

*2 Timothy 2:3 - Endure hardship with us like a good soldier of Christ Jesus and*

*1 Peter 2:9 - But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light.*

Together with Hooft and Oldham (1937: 104), Andriano Chalwe has also held to the same view that:

*The church is an organised society and is not an end in itself, though we are always tending in practice, if not in theory, to make it an end in itself. It exists for the sake of the world, and it is fulfilling the purpose of its existence in the measure that through its worship it is alive and operative in the world.*

For Chalwe, knowing that in Christ Christians are above and ahead of all the people of the Earth provides the incentive to serve and to suffer for God.

### **3.2.5 Sky and Sofia Banda**

Sky Banda was born in Mufulira town on 29 July 1956. He completed his primary education at Tangata and Mutamba schools. He attended Mufulira secondary school and then completed his vocational training at the Zambia Consolidated Copper Mines Trades Training Institute, together with Green Phiri and George Mbulo [the trio who brought revival to the Pentecostal Church]. In the 1970's, the three men played music together as The Crossbones. They all attended Eastlea Pentecostal Church in their hometown and matriculated for ministerial training at the Trans-Africa Theological College at the same time, in 1978. The 1978 class constituted the first group of students after the eight-year closure of the college from 1970. The years after their graduation saw an injection of new life into the PAOG(Z) with a powerful revival in the Church. After his further theological studies in the West Indies, 'Slim' Sky returned in 1981 to take up Maranatha Church from Gary Skinner. Sky and Sophia have been faithfully serving at this church for more than twenty-five years. The consistency of Sky in this ministry has brought a stabilising influence to the work. Young ministers look to him as a symbol of stability. While some of his colleagues left the Pentecostal Church for North America to pursue spiritual and economic adventure, Sky has been on the ground, faithfully labouring for the Lord. He has worked hard to build the largest congregation in the Pentecostal fraternity and has served as general superintendent and district superintendent for many years. He is a respected homiletician and musician in the Pentecostal Church, better described as the preachers' prince. Winstone Broomes and Dennis White were strong influences in Banda's ministry life. Sky Banda's pulpit

ministry has enriched Christians of all Churchmanship in Zambia, in Africa and beyond the seas. Banda will be remembered for his generosity. His wife, Sophia, also served the church as a preacher. Sky has been encouraged by the fact that God protects his people. He draws his motivation from:

*Psalms 34:7 - The Angel of Jehovah camps round about those who fear Him, and delivers them and*

*Psalms 91:11 - For He shall give His angels charge over You, to keep You in all Your ways.*

*Psalms 91:12 - They shall bear You up in their hands, lest You dash your foot against a stone.*

*Psalms 91:13 - You shall tread on the lion and adder; the young lion and the jackal You shall trample underfoot.*

*Psalms 91:14 - Because He has set His love on Me, therefore I will deliver Him; I will set Him on high, because He has known My name.*

*Psalms 91:15 - He shall call on Me, and I will answer Him; I will be with Him in trouble; I will deliver Him, and honor Him.*

*Psalms 91:16 - With long life I will satisfy him, and show him My salvation.*

(Banda, S. 2006)

As a Copperbelt district superintendent, he is in charge of one hundred and twenty-five Churches (Chache, 2005:2).

### **3.2.6 Fraited and Esther Banda**

Fraited was born in Lundazi, in the North Eastern part of Zambia. Kaluba and Mtonga were the teachers who provided the early influence upon his life. Fraited did not have the opportunity to attend secondary school. He did not even have the entry qualifications to enable him to matriculate for ministerial training at Trans- Africa Theological College. The college could only accept him on special student Status because he was already in the ministry. He has worked very hard to develop his communication skills. He has been a great preacher and teacher of God's word. Fraited's Church has helped to prepare many people for full time ministry even though he himself is not very erudite.

Since 1979, Fraited has served faithfully at Immanuel Pentecostal Church in Ndeke, serving as District Superintendent for many terms. Harrison Sakala (the serving General Superintendent), David Chibale (the incumbent National Missions Director), Frederick Chache Chongo, the pastor of Glad Tidings in Kalulushi, and Joston Chama, the former PAOG(Z) General Secretary and Chairman of the Evangelical Fellowship of Zambia were all from Fraited Banda's Church. He is serving as pastor and treasurer of the Copperbelt district. Ivan Raymer and Winstone Broomes influenced the ministry of Fraited. As may be expected, Fraited depends so much on the work of the Holy Spirit upon his life. His inspirational scriptures have always been:

*Acts 1:6 - Then, indeed, these coming together, they asked Him, saying, Lord, do You at this time restore the kingdom to Israel?*

*Acts 1:7 - And He said to them, It is not for you to know the times or the seasons, which the Father has put in His own authority.*

*Acts 1:8 - But you shall receive power, the Holy Spirit coming upon you. And you shall be witnesses to Me both in Jerusalem and in all Judea, and in Samaria, and to the end of the earth.*

Esther is a licensed minister in the PAOG(Z). She works as an intercession organiser, preacher and a women's minister (Banda, F. 2007).

### **3.2.7 Donald and Lofaro Chirambo**

Donald went to primary at Zikomo School after which he went to Masala secondary school. He attended the Pentecostal Bible College in Zimbabwe for his theological training. James Seymour, an AOG missionary, who served as Principal, then influenced the life and ministry of Donald. Donald and Lofaro served in Monze before transferring to the city of Ndola. They are pastoring a congregation called Kansenshi Pentecostal Church. Donald is a charismatically endowed evangelist and teacher of God's word. He sits on the national executive to represent men, women and the youth. His wife, Lofaro, has used her gift of giving help to poor people in the Church and outside. For Donald, reaching young people in institutions of higher learning is still very important for the growth of the Church. His favourite scripture is:

*Jeremiah 33:3 - Call to Me, and I will answer you, and show you great and inscrutable things which you do not know.*

Chirambo (2007) perceives in this scriptural verse a God who answers to the needs of his people.

### 3.2.8 Frederick and Catherine Chache

Frederick came from Tolopa village in Luwingu district where he also attended primary school. He came to Samfya boarding school for his secondary education. He attended a technical college to learn bricklaying. After his marriage to Catherine, Fred Chache entered Trans-Africa Theological College for ministerial preparation. He feels called to build both walls and people in God's kingdom. He has been the builder of every congregational structure of the Church he has pastored. He has had to work with Joston Chama and Andriano Chalwe on certain construction projects. Fred feels strongly inspired by Nehemiah's words in Chapter 2:17- "Then I said to them, "You see the trouble we are in: Jerusalem lies in ruins, and its gates have been burned with fire. Come, let us rebuild the wall of Jerusalem, and we will no longer be in disgrace."

He pastored in Nchelenge and Mansa before coming to pastor the Glad Tidings Pentecostal Church in Kalulushi town. He has served as District Superintendent for the Northern Province for many years. He is preacher, teacher and church planter. He has planted many Pentecostal congregations in the Northern and Luapula provinces. Fraited Banda and Stephen Mun'gomba of Uganda have influenced his ministry. His wife Catherine, from Ipusukilo in the Luapula province, is also an ordained minister involved with Church planting in the rural areas of Kalulushi town. Knowing that he can be a spokesperson for God, who has spoken to the world through his Son, has proved a gripping experience. The given passage has been Fred Chache's watchword:

*Hebrews 1:1 - God, who at many times and in many ways spoke in time past to the fathers by the prophets,*

*Hebrews 1:2 - has in these last days spoken to us by His Son, whom He has appointed heir of all things, by whom also He made the worlds,*

*Hebrews 1:3 - who being the shining splendor of His glory, and the express image of His essence, and upholding all things by the word of His power, through Himself cleansing of our sins, He sat down on the right of the Majesty on high.*

(Chache, 2007)



### 3.2.9 Barry and Fridah Ilunga

The story of Barry and Fridah differs from that of the other national ministers who have been mentioned. Barry was borne and raised in Congo DRC. He went to primary and secondary school in Lubumbashi, the capital of the Katanga province. He pastored the Mpatamatu Pentecostal congregation in Luanshya town in the Copperbelt province before launching out into Church planting. Through the kind support of Murray Cornelius - who served as the PAOC regional director for Central and Southern Africa - Barry started an auxiliary ministry within PAOG(Z) called World Outreach Team Action (WOTA) in 1995, which is headquartered in Chingola. Through this ministry Barry and Fridah planted over fifty congregations amongst the rural and unreached tribal groups in the North-Western province of Zambia. Barry and his wife are now making arrangements to reach war-torn Angola with the gospel. His wife Fridah is also an ordained minister within the PAOG(Z). The churches they have planted have all been surrendered to the Pentecostal Assemblies of God. She manages the WOTA head office. Barry's ministry as a Church planter and trainer has been shaped by Louis Bush - the president of AD 2000 and beyond - and George Vewel. WOTA is now a big ministry, with offices in South Africa and North Africa. Barry and Fridah believe that the Great Commission must be acknowledged and practised. For Jesus has already said:

*Matthew 28:19 - Therefore go and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,*

*Matthew 28:20 - teaching them to observe all things, whatever I commanded you. And, behold, I am with you all the days until the end of the world, Amen.*

(Barry, 2007)

After many years of struggling in the ministry, Barry and Fridah now understand that every person doing what God has assigned them to do will succeed.

### 3.2.10 Beaton and Mary Siamasumo

Beaton's parents lived in Kalomo, where he was born, and at a young age he went first to Ngawa primary school and then he attended Hillcrest Secondary School. Since he had felt the call of God upon on his life, he resigned his job to go to Trans-Africa Theological College for ministerial preparation. Beaton has a strong sense of commitment and seriousness towards God and his work. He is the pastor of the Not by

Mighty Church in Mazabuka, where Joshua Banda made his ministerial debut. He has served many terms as the District Superintendent of the Southern Province. As District Superintendent, he has distinguished himself as an organiser and mobiliser of people, a preacher and teacher of God's word. His wife is working as a Sunday school teacher. The mentors of Beaton are Boniface Mweemba, the senior pastor at Calvary Temple and Bwalya Musonda, who is now pastoring a Church in the United States of America.

He has been inspired by:

**Ezra 7:10** - *For Ezra had prepared his heart to seek the Law of Jehovah, and to do it, and to teach statutes and judgments in Israel.*

During his tenure of office as District Superintendent (Personal telephone interview: 2007) Beaton has always demonstrated a serious resolve in his service to God. He has raised the number of Pentecostal congregations to one hundred and ninety-nine. The district includes farmland on which they are growing food for the poor in the province (Kobela, 2003: 1).

### **3.2.11 Harrison and Elizabeth Sakala**

Harrison was brought up in the Ndeke compound of Kitwe. After completing his primary school education in Ndeke he progressed to Kitwe High School for his secondary education. He went to Trans-Africa Theological for his ministerial training. Briefly, he pastored Peniel Assembly of God Church in Chambishi town before moving to Kasama. He insisted that the Pentecostal Church in Kasama also be called Peniel. He led this congregation for about eleven years, during which time he planted more than twenty-seven Churches in the area surrounding Kasama, before going to the PAOG(Z) head quarters to serve as full time General Superintendent. He now pastors the Tabernacle of David Pentecostal Church right in the heart of Lusaka.

Harrison is acknowledged as an apostle and teacher in the Pentecostal Church. Fraided Banda and Winstone Broomes were the mentors of Harrison. As a peacemaker, Harrison has always ensured that unity prevailed whenever the Pentecostal Church went through turbulent times. During the ten years he has served as General Superintendent, Harrison focussed largely on good relationships among PAOG(Z) pastors; making unity the watch word for the Church. He has done relatively well, even though some have accused him of being an indecisive administrator. He has also earnestly encouraged

young people to consider full time service. His wife Elizabeth is working with the PAOG(Z) women's ministry. The passage below has given Harrison spiritual impetus in his service to God.

*Deutronomy 32:9 - For Jehovah's portion is His people. Jacob is the lot of His inheritance.*

*Deutronomy 32:10 - He found him in a desert land, and in the deserted, howling wilderness. He led him about, He cared for him, He kept him as the pupil of His eye.*

*Deutronomy 32:11 - As an eagle stirs up her nest, flutters over her young, spreads abroad her wings, takes them and bears them on her wing,*

*Deutronomy 32:12 - Jehovah alone led him, and there was no strange god with him.*

*Deutronomy 32:13 - He made him ride on the high places of the earth, so that he might eat the increase of the fields. And He made him suck honey out of the rock, and oil out of the flinty rock,*

*Deutronomy 32:14 - Butter from cows, and milk from sheep, with fat of lambs, and rams of the sons of Bashan, and goats, with the fat of kidneys of wheat. And you drank the blood of the grape.*

(Sakala, 2007)

### **3.2.12 Stephen and Beatrice Mwale**

Stephen's parents worked and lived in Kabompo before moving on to the city of Ndola. Stephen did his primary learning at Mkandawire Primary school and his secondary education at Kabulonga School in Lusaka. He entered the Bible College in 1978 and graduated in 1980 with a diploma in Theology. Upon completion of his Bible College training, Stephen went to pastor the People's Church in Ndola. After pastoring there for about ten years Stephen and his wife left for Minneapolis, USA, for further theological studies. When he returned, he worked briefly at his Kabwe city farm, before the General conference overwhelmingly appointed him as General Superintendent in 1991. He laboured faithfully in this office for a further ten years, after which the then Republican President, Frederick Chiluba, appointed him as Deputy High Commissioner to the country of Malawi. In his ministerial life, Winstone

Broomes mentored Stephen when he was a student at Trans-Africa Theological College. In their house in Ndola, Stephen and Beatrice also trained men and women for the ministry: Boyd Makukula, Gaity Simusa, Athanasius Moonga and many others. He worked with his students to plant Churches some of which have grown to be big congregations in the PAOG(Z). Stephen has shown himself to be a man of exceptional courage. He loves preaching. The passage of scripture that inspires him is:

*Philippians 4:11 - Not that I speak according to need, for I have learned to be content in whatever state I am.*

*Philippians 4:12 - I know both how to be abased, and I know how to abound. In everything and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.*

*Philippians 4:13 - I can do all things through Christ who strengthens me.*

(Mwale, 2007)

### **3.2.13 Boniface and Norah Mweemba**

The parents to Mweemba lived in Nanzare village in the Mapangadya area, very close to Mazabuka town. He completed his primary schooling at Chikankata Primary school and his secondary school at Monze Secondary school. He went to Trans-Africa Theological College for his ministerial training in 1978. At the College, he had Winston Broomes and David Way as his ministry mentors. After his College training, he went to pastor Calvary Church and has been there to this day. Mweemba and his wife have taught their Church members to be people of prayer. No minister in the Pentecostal Church teaches on prayer as Mweemba does. He is a respected teacher on prayer. He has seen many of his members go to different theological colleges to prepare for Christian ministry. Like Sky Banda, Mweemba has been in the ministry and at the same Church for twenty- seven years. Even in his old age the militant Mweemba feels that there is more to be done. The message God gave to Joshua stimulates in him the desire to work more:

*Joshua 13:1 - Now Joshua was old, going on in days. And Jehovah said to him, You are old, far along in days, and there remains yet very much land to be possessed.*

His wife Norah is an excellent teacher of God's word. She works with the women and the youth (Mweemba, 2007).

### 3.2.14 Robertson and Gertrude Nonde

Nonde was born in Mporokoso, where he lived with his parents. His education was first undertaken in Ndola at the Kaloko primary school and his secondary education at Lubuto and Zambezi Secondary schools. He worked briefly for a financial institution, before matriculating for theological training at Trans-Africa Theological College. Nelson Musonda was his mentor in Christian ministry. As the District Superintendent for the Northern and Luapula province, he planted and established many congregations. Nonde has worked hard to bring the strength of Pentecostal Churches to one hundred and fifty. He desires now is to see the PAOG(Z) properly organised and managed in his jurisdiction. Nonde believes the Great Commission is also for these times.

He is motivated by the words of Jesus to his disciples:

*Matthew 28:18 - And Jesus came and spoke to them, saying, All authority is given to Me in Heaven and in earth.*

*Matthew 28:19 - Therefore go and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,*

*Matthew 28:20 - teaching them to observe all things, whatever I commanded you. And, behold, I am with you all the days until the end of the world. Amen.*

(Nonde, 2007)

### 3.2.15 Wilson and Janet Phiri

Wilson and his parents have lived most of their lives in Kabwe. He attended Ben Kapufi and Lunsemfwa basic school and later Mumbwa Secondary School. As a youth, Willy was a member of the Baptist Church. Jacob Schrelder provided him with the first ministry skills. Later on, he went to Kaniki Bible College in the city of Ndola to undertake formal ministerial training. He has been pastoring Ebenezer Pentecostal Church in Kabwe since his graduation from College in 1986. Phiri has served on the national executive as District Superintendent for many terms. His Church has planted many congregations in the Kabwe district. He has been encouraging young ministers to take up congregations as pastors. His wife, Janet, is a great mother and silent worker among the saints. The Pentecostal Church respects Willy as an encourager and a missionary. The story of Barnabas has been of encouragement for him.

*Acts 4:36 - And Joses, who was surnamed Barnabas by the apostles (which is, being translated, The son of consolation), a Levite, a Cypriot by race,*

*Acts 4:37 - a field being his, selling it, he bore the proceeds and placed them at the apostles' feet.*

Through his able leadership, the church in Midlands has grown to one hundred and fifty Churches (Chikumbi, 2007: 5). Phiri's aim is to be an encouragement to all, especially the young entrants in to the ministry (Phiri, 2007).

### **3.2.16 Boyd and Sarah Makukula**

Boyd completed his Primary and Secondary education at Hillside School in the city of Chipata, where he lived with his parents. He left Chipata to look for employment in the Copperbelt province. It was during this time that Boyd came to faith in the Lord Jesus. Boyd never went for formal training in theological College, apart from the house Bible training that Mwale offered his deacons and elders. He later joined Mwale Stephen at the Ndola People's Church. He served this Church for a long time until he joined the pastoral ranks. Upon observing his pastoral gift, the general executive was kind enough to give him ministerial credentials. He was then sent to his home village to plant Churches. He has been the pastor of Trinity Pentecostal Church to this day. Boyd has been instrumental in starting branch Churches in the Eastern province of Zambia. The Eastern province now has more than one hundred and twenty four Pentecostal congregations in its district. Many of these Churches are in the villages. This is the only province in the country with a regular leadership- training programme offered by Trans-Africa Theological College. The Churches in this province have come together to form what they call the 'LIFE SAVING PROJECT'; an initiative created to tackle the challenge posed by the HIV-AIDS pandemic. They also have another project, within which they are meeting the needs of shelter and food for the children. Boyd has been serving as a member of the district and general executive since 1982 (Kangwa, 2003: 5). His fellow leaders and the church he leads have appreciated his wise counsel. Many recognise Sarah as a loving mother. The scripture that encourages Boyd is:

*Exodus 18:14 - And when Moses' father-in-law saw all that he did to the people, he said, What is this thing which you do to the people? Why do you sit alone by yourself, and all the people stand by you from morning to evening?*

*Exodus 18:15 - And Moses said to his father-in-law, Because the people come to me to inquire of God.*

*Exodus 18:16 - When they have a matter, they come to me. And I Judge between one and another, and I make known the statutes of God and His Laws.*

*Exodus 18:17 - And Moses' father-in-law said to him, The thing that you do is not good.*

*Exodus 18:18 - You will surely wear away, both you and this people that is with you. For this thing is too heavy for you; you are not able to perform it alone.*

*Exodus 18:19 - Listen now to my voice; I will give you counsel, and God will be with you. You be for the people toward God, that you may bring the causes to God.*

*Exodus 18:20 - And you shall teach them ordinances and laws, and shall make them know the way in which they must walk, and the work that they must do.*

*Exodus 18:21- And you shall look out of all the people able men, such as fear God, men of truth, hating unjust gain. And place such over them to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens.*

(Makukula, 2007)

### **3.2.17 David and Enala Chibale**

David was born and raised in the Luapula province, where he attended Chimembe Primary School and Samfya Secondary School. Later, he moved to the city of Kitwe to work as a sign writer for Cadbury Schweppes Limited until he went to Trans- Africa Theological College to prepare for ministry. While in Bible College, Brian Rutten mentored David to be an effective evangelist. David has served on the national executive as a Missions' Director for more than ten years. He believes that serving as a part-time teacher positions him effectively to do mission work. He has been instrumental in the development of the work in Congo DR and Namibia. The motivational scripture for him has been:

**Romans 8:28** - *And we know that all things work together for good to those who love God, to those who are called according to His purpose.*

His wife Enala teaches at the Agape School. David is motivated by the fact that despite the reversals and tragedies faced by Christians, God's purpose will be fulfilled (Chibale, 2007).

### 3.3 CONCLUSION

Though God's name is not assigned a specific column, here He is given the highest place of acknowledgement because he foresaw what was about to happen and providentially arranged time and resources for all his work. The apostle Paul summarises this section well:

*Ephesians 1:9 - Having made known to us the mystery of His will, according to His good pleasure which He purposed in Himself,*

*Ephesians 1:10 - for an administration of the fullness of times, to head up all things in Christ, both the things in Heaven, and the things on earth, even in Him,*

*Ephesians 1:11 - in whom also we have been chosen to an inheritance, being predestinated according to the purpose of Him who works all things according to the counsel of His own will,*

*Ephesians 1:12 - for us to be to the praise of His glory, who previously had trusted in Christ;*

It cannot be overemphasised that in the early stages the Pentecostal Bible College has had a significant part to play in the establishment of the ministry of the Pentecostal Assemblies of God in Zambia. The Pentecostal Assemblies of God in Zambia is regarded as the mother of all the Pentecostals and Charismatics in the country.

At this time, the role of the college has been expanded to include other areas of service, such as the subsequent chapters demonstrate.



## **CHAPTER 4: THE ROLE OF THE PENTECOSTAL BIBLE COLLEGE IN PENTECOSTAL MISSIONS IN ZAMBIA**

### **4.0 INTRODUCTION**

Since every person attempting to read the history of the Pentecostal Assemblies of God, Zambia, would want to know if the Church in question has succeeded in its mission or not, this chapter aims to show how the Pentecostal Bible College and the National Missions Department have helped spur Pentecostal missions in Zambia through their missions' activities and the challenges they have faced over the years.

Historical and theological factors that shaped the Pentecostal mission in former times are also mentioned, in order to help the reader to appreciate the issues that impinge on and restrict the totality of the delivery of the gospel. The concern that Pentecostal theology tends to be trendy has also been registered and highlighted.

Between 2001 and 2003, the Pentecostal Bible College embarked on the task of reviewing its school curriculum in order to remain true to its mission.

### **4.1 THE MISSION STATEMENT OF THE PENTECOSTAL BIBLE COLLEGE**

Trans-Africa Theological College has as its mission: to “B.L.E.S.S. ZAMBIA AND BEYOND” (Revised TTC constitution, 2006: 1).

Building

Leaders for

Evangelisation

Social Impact and

Strong churches

The Pentecostal Bible College was opened in the mid '60s at the Mwambashi site in the Copperbelt Province for the purpose of preparing men and women for Christian ministry. In the quest to remain consistent to its vision and the need to maintain the academic aspirations of its clientele, the College has been modifying its objectives continuously. For the Pentecostal Assemblies of God, the Bible College has always been the steering device for its mission. While, as the governing body of the PAOG(Z), the General Executive has charge of policy formulation, Trans-Africa Theological College - as it came to be called in 1992 - implements its missions' policies. This makes the College the engine that mobilises, motivates and even exemplifies Pentecostal missions in Zambia.

In this time and age, when the expectations of the wider world have moved from localised ideologies to globalised conceptions, the Pentecostal Bible College also is sensing the need to elucidate its vision within the context of the wider world. Because matters relating to understanding one's faith are becoming increasingly important, the call of the College is relevance to its faith by thoughtful recollection and re-evaluation.

#### **4.2 THE MISSION OF THE PENTECOSTAL BIBLE COLLEGE**

The Pentecostal Bible College was established:

- To prepare for the PAOG(Z) and other denominations and churches of Africa, mature, committed and conscientious leaders to serve with competence in the ministries of the Church and the community.
- To play an effective role in the development and expansion of the Church and its leadership.
- To provide post-secondary level instruction in higher education for Christian faith and practice, while teaching sound doctrine and emphasising student development.
- To equip students for Christian service in positions of leadership and activities in various Christian ministries.
- To prepare dynamic community leaders who will make a difference in Zambian society and beyond.
- To equip graduates for the evangelisation of unreached people groups.
- To grant diplomas and other awards of the college and to confer degrees.

(Revised TTC constitution, 2006: 3-4).

#### **4.3 SUCCESSES ACHIEVED BY THE PENTECOSTAL BIBLE COLLEGE**

- The school has served as the vanguard of Pentecostal doctrine in the land. The majority of pastors serving in the PAOG(Z) churches were trained at this Bible College. Only a few came to the Pentecostal ranks from other Colleges. The retention rate of TTC trained ministers in the field is quite high.
- The Pentecostal Bible College is one of the large Bible Colleges in Zambia and its participation, as the Pentecostal and Charismatic training institution, has helped significantly in the continued struggle against doctrinal deviations. TTC has kept her doors open to ministers who have come to seek training from independent churches and other denominations.
- The stable leadership of the Bible College has provided mediating services during periods of organisational, administrative and even relational hardships. The larger body of Pentecostal believers appreciates the input of College personnel in providing guidance at times of difficulty.
- Trans-Africa Theological College brings cohesion and organisational unity through its alumni association, where almost all Pentecostal ministers are rightful and active members. From time to time, TTC arranges seminars and conferences for its members where alumni members come to be refreshed in Bible sharing and fellowship.
- The Bible College draws its students from many denominations within and without the country. It is envisaged that the number of people wanting to come to learn at the Pentecostal Bible College will increase, since the College has now acquired government registration.

#### **4.4 CHALLENGES FACED BY THE PENTECOSTAL BIBLE COLLEGE**

- The College is faced relentlessly with the need to retain qualified lecturers. But due to low salaries, poor conditions of service and the absence of lecturer recruitment procedures, there is a heavy exodus of teachers to Europe and North America. Altogether, in practical terms, this has resulted in the few lecturers available being taught to overcrowded classes, to the discomfort of both the teachers and the students. This state of affairs has also meant a general lack of

research and writing on subjects of theological and contextual significance. A closer look at the list of people who have headed the Bible College shows that only five of ten served for more than four years. The 'fast-forward' approach to Christian ministry that does not support longevity of service has proved to be of detriment to the work. The General Executive will have to consider seriously ways of reversing this trend.

- The 'slow-to-improve' academic standards have, in some ways, restricted the immediate growth of the College and the Church. In order to restore this imbalance, the school needs to replenish its library with new books, face-lift its learning environment and conscript more full-time teachers to make feasible the tutorial system, which is malfunctioning at the moment.
- Absence of a strategic plan, that puts the present and the future of the college in a single dimension, has engendered a lack of motivation to achieve definite goals. College infrastructure development has been slow for the same reason.
- If the College is to maintain its objectives, achieve results and even attract good calibre students to its halls, the apathy and poor work culture in the administration of the College - that characterises the workforce of the College - need to be changed. The reduction in missionary funding has necessitated survival through initiative, improvisation and budget cutting. Dependence on donor funds will continue, unless the College is able to generate its own funds, with which it can run its own budget. This is the main factor in ensuring the development of the College. The PAOG(Z) Canadian partners have done well in their mission work in Zambia, except that their patronage of the Church has denied it self-actualisation and expression to a large degree. The College needs to be autonomous, in order to raise money from other sources, apart from the periodic grants that it receives from Canada. Additionally, the inability of the PAOG(Z) General Executive to raise adequate funds for the operation of the College has translated into their relinquishing of authority and consequently, the making of important management decisions at the institution. As may be expected, this form of financial restriction has culminated in depressed academic standards and the bitter frustration of local and missionary personnel (Chalwe, 2007:1).

Because of the lack of adequate operational funds, missionary personnel have been accused of using their financial advantage to subjugate the local people. This could help make clear the departure of some pastors from the Pentecostal Assemblies of God Churches and the Bible College to form their own independent ministries. Up to this point, the movement of college lecturers to depart and work abroad has not been curbed. An example to illustrate the point may be necessary. Mugambi Justus, the Academic Dean of Pan-Africa Christian College (another College pioneered by the Pentecostal Assemblies of Canada in Nairobi Kenya) resigned and cited missionary paternalism as his reason for leaving (Mugambi, 2007, telephone conversation). TTC has the likes of George Kafwimbi, Joseph Tembo, Simon Sichangwa, Green Phiri, Clement Muwele and Misheck Nyirenda who have left and are now living and working abroad.

The Zambian Pentecostal Church has also not been spared the relational problems that are common in some situations involving nationals and missionaries. The Zambian missionaries serving in Congo DRC are learning their lessons as well. Good working relationships between nationals and missionary personnel can be a challenge to maintain because of varying expectations. Hence, in wanting to maintain smooth relationship between the two groups, the following guidelines have been introduced in the recent PAOG(Z) constitution and by-laws (2006: 11):

- a. A missionary should not consider himself permanent at any one place.
- b. As a general rule, one term of field work in any one place shall be considered sufficient, except by special request from the Council.
- c. Missionaries will be expected to co-operate fully with the PAOG(Z) in its work of establishing pioneer works, and unless otherwise stated shall come solely for this purpose.
- d. Care should be taken to ensure that no influence from the missionary encroaches upon the spheres of National Body Policy, neither academic nor financial position entitles him to dictate policies to the National Church.

The national leadership has observed some relational problems between the PAOC missionaries and some national leaders, especially those who are serving at the Bible College. Therefore, by presenting these clauses in the policy book the leadership is trying to address a potential problem. It is a self-evident truth that the relationships between missionaries and nationals have suffered serious strain in the past.

## **4.5 MISSIONS ACTIVITIES OF THE PENTECOSTAL BIBLE COLLEGE AND THE NATIONAL MISSIONS DEPARTMENT**

In keeping with its mission, Trans-Africa Theological College has been involved in the following ministry activities:

### **4.5.1 Teaching**

The college was established in 1966 to provide theological education to men and women who wish to become ministers in the Pentecostal Assemblies of God Churches and other denominations within and outside the country. Most of the pastors in PAOG(Z) have done their theological training at the Pentecostal Bible College. The college has capacity for admitting one hundred students altogether. Members of the college staff have also been conducting seminars and lectureships in different parts of the country in order to train lay leaders and the membership. This initiative has also provided a degree of self-advertisement for the College.

Through its extension school, the Bible College has trained many students who are serving as leaders in various departments of the Church.

## **- CURRICULUM RELATED ISSUES**

### **Fundamentals:**

Trans-Africa Theological College offers Theological training at diploma and degree levels to its students. Quite a number of courses are taught, but are communicated from a Pentecostal standpoint. On occasion, teachers from other church organisations are brought in to teach, but they would not be allowed to teach certain courses. The College maintains its distinctiveness by allowing only teachers who are Pentecostals to teach core courses at the institution. In the past the college used to offer several courses on Pentecostalism. Trans-Africa Theological College understands that since Pentecostals, Charismatics, Third wavers and Fourth wavers do not concur on some issues - involving some teachers in the ministry of the college - this can have serious academic implications for the students (Watt, 2006: 383 & 386).

Trans-Africa Theological College is working in collaboration with Pan Africa University in Nairobi, Kenya to offer the following programmes:

1. **Diploma programme:** a three-year program providing students with the basic studies to enable them obtain ministerial credentials. In this programme, students receive a balanced programme of Bible, Theology, Practical Ministry and General Education.

### **Course Requirements for the BA in Bible & Theology**

#### **Areas of Study:**

Bible 26

Theology 15

Church Ministries 28

General Education 28

Electives 6

Total credit hours required is 113 hours

### **Course Requirements for the Diploma Program**

#### **BIBLE THEOLOGY**

OT Survey

NT Survey

Acts

Synoptic Gospels

Pentateuch

Romans/Galatians

Hermeneutics

Pastoral Epistles

Daniel/Revelation

Wisdom Literature

Greek I/ Bible Elective

Greek II/ Bible Elective

Doctrinal Survey

Bibliology/Theology Proper

Christology/Soteriology

Ecclesiology/Eschatology

Pneumatology

#### **CHURCH MINISTRIES GENERAL EDUCATION**

Spiritual Formations

Homiletics

Marriage and the Home

Church Administration

Christian Counseling

Evangelism/Church Planting

Ministerial Theology

Music and Worship in the Church

Missions Elective

Applied Leadership  
Research and Writing  
Introductory English  
English Composition

Church History I  
Church History II  
Ethics and Theology in African Context  
Principles and Methods of Teaching  
Introduction to Bookkeeping  
Health and Social Issues  
Introduction to Sociology

see [www.ttczambia.com/diploma.html](http://www.ttczambia.com/diploma.html) [date of access: 13<sup>th</sup> November, 2007]

2. **Degree programme:** this is a four-year program containing the courses of the three-year diploma program, thus qualifying the student for ministerial credentials. Additional courses are offered in all categories, especially in General Education. The new academic programme has taken on many general courses. This has been a significant process, in that it has been the way to achieve, to some degree, some level of contextualisation. Of course, many theological courses have been jettisoned in the process of allowing for the enhancement of general courses. This program provides a foundation for post-graduate studies. Below are the courses offered in the degree programme. The degree programme is also offered as an extension programme. It is called the Degree Completion Programme and is intended as an upgrade for serving pastors.

Areas of Study:  
Bible 42  
Theology 29  
Church Ministries 28  
General Education 34  
Electives 12  
Total credit hours required is 145 hours

BIBLE THEOLOGY  
Johannine Literature  
Corinthians  
OT Theology  
NT Theology  
Contemporary Theology  
Apologetics



## GENERAL EDUCATION ELECTIVES

Introduction to Philosophy

Introduction to Psychology

4 Electives from Major

## ELECTIVES and MAJORS

Missions

Missiology

World Religions

Cross-Cultural Communication

Principles and Strategies of Missions

Youth Ministries

Leadership

Applied Leadership

Team Leadership

Conflict Resolution

Human Resources

Business/ IT

Introduction to Bookkeeping

Computer I

Computer II

Computer III

Chaplaincy

courses and majors being developed.

Check with the registrar.

Christian Education

Principles and Methods of Teaching

Teaching Children

Teaching Adults

Organization of Christian Education

Community Development

Health and Social Issues

Community Development

Psycho-Social Counseling

Agriculture

Home-Based Care

Music

Music and Worship in the Church

Music Theory I

Music Theory II

Keyboard/ Guitar

Women in Ministry

[see www.ttczambia.com/degree.html](http://www.ttczambia.com/degree.html)

As may be noticed, especially from the list of general courses, Trans-Africa Theological College has taken serious steps to provide its students with a well - balanced education. Before the revision was done about three years ago, there were more Bible courses than general courses. It is this desire to provide an holistic type of education that inspired the effort to revise the former curriculum. Admittedly, there is still room for improvement of the curriculum at all levels of reading. Frequent and authentic revisions are essential in this rapidly changing world.

3. **Certificate programme:** this is a two-year course and is intended for lay leaders. The courses that are offered in the first and second year of the diploma course constitute the certificate course. This programme is also offered in extension schools. The Bible College intends to take this programme to the centres.

- **EDUCATIONAL AIMS:**

There are other requirements that the students of Trans-Africa Theological College must fulfil in order to meet their requirements for graduation. Therefore, apart from class instruction, students are required to participate fully in the social life of the college and to be sent for internship for specified periods. Every student at the College is under the tutelage of someone who then reports on the performance of the student to the faculty council of the school. Since the College has partnered the National Missions Board in the evangelisation and delivery of theological education in rural areas, the Dean of Students (cum Missions Director) and National Missions Director, work together to attach students to their internship assignments. This method has proved to be effective in establishing the Church in rural areas. It is hoped that the rural educational centres will grow to become regional bible colleges.

### **Practical Training**

Campus life:

Trans-Africa Theological College is a residential campus that seeks to foster a real sense of community. The married and single students find the college to be a place where life-long friendships are fostered. The College enrolls students from a variety of denominations, cultural backgrounds and age groupings. This provides unique and enriching opportunities for cultural, social, academic and ministerial interaction. Faculty

and student body connect informally throughout the year, in ways that enhance fellowship and mentoring.

#### Associated Student Organisation Executive:

The students elect a council president each year, along with a full committee of student leaders. These students interact with the Faculty Council and Board of Administration on matters of student life and concern.

#### Sports Activities:

Students and staff have a sports' day once a week. Students and staff from neighbouring theological colleges occasionally come together for tournaments and fellowship. Sports activities have proved a very successful way of encouraging fellowship among students who, in some cases, find themselves working together in the same towns and churches.

#### Debates and Seminars:

Community and development concerns, along with areas of pastoral development, are held at the College to stimulate the academic interest of students.

#### Chapel Services:

These are a highlight of campus life and are held three times a week. They provide fellowship, inspiration and challenge for dedicated Christian living and ministry for the entire body. Many chapel services include the wives and children of students who are living on campus. Contemporary music and worship, along with the preaching and teaching of God's Word, provide opportunities for students to exercise their talents and ministry gifts.

#### Spiritual Emphasis Days:

These days are set apart in the academic year for spiritual renewal and seeking the Lord. Students and staff are expected to attend these meetings.

#### Prayer:

This is an integral part of campus life. Regular prayer times are set, as well as special days of fasting and prayer.

#### Student Conduct:

Students are considered responsible citizens of the Christian Community and, as such, they are expected to uphold exemplary lifestyles, in accordance with the teaching of the Bible.

see [www.ttczambia.com/campus.html](http://www.ttczambia.com/campus.html) [date of access: 13<sup>th</sup> November, 2007]

#### 4.5.2 Social Work

The advent of HIV-AIDS in Zambia, in the early 80's, has caused the Church to reflect seriously on its faith and mission. The manner of preaching the gospel has been developed to include the provision of secondary education and food from the college farm.

In 1987 Abraham Zimba, a Trans-Africa Theological College student, announced that he had nurtured a desire to open a nursing home for vulnerable children and orphans in an area called Kamfinsa, within the city of Kitwe. He teamed up with Rowsell, a PAOC missionary, who assisted him with the initial funds. Because of a few technicalities - involving issues such as the bad reputation of the proposed place and the difficulty of acquiring land elsewhere - the PAOG(Z) decided to allow the nursing home to be developed on its property. Many nursing homes have built. This is what is called the VOH (Village of Hope). It houses one hundred and fifty-two resident children. The school is attended by seven hundred and fifty children; children from the nursing homes and the communities that surround the children's village. So far, two missionary families have served at the village: first, John and June White; and second, Sergio and Nancy Bersaglio. Because the VOH has replicated itself in Malawi and Zimbabwe and, of course, in another town within Zambia, Sergio and Nancy will have to relocate to the Zambian capital in order to coordinate the mushrooming children's villages in the region without mobility complexities. Claver Simon and Lucy will manage the VOH in Kitwe. The Roberts and the Wrights have come from Canada to Zambia to work at the orphanage.

#### **4.5.3 Building Strong Churches**

In the desire to strengthen the already established churches, the college missions department has been arranging site visits, during which alumni members and their congregations have been visited and also encouraged. The college is also developing a degree completion programme for those who walked the graduation line with certificates and diplomas. The first group was admitted on 8 January 2007. These will graduate in April 2008. The college is now considering offering a course in Gender Studies.

In response to the need for trained lay preachers to serve the ever-increasing churches in the rural areas, the College will open training centres in every province of the country. In time, these will grow into independent regional theological institutions.

#### **4.5.4 Evangelism and Church Planting**

The College has always been the place from where teams have been sent to establish autonomous congregations under the auspices of the Pentecostal Assemblies of God. It has facilitated the PAOG(Z) to be where it is now. While serving as Missions' Director at the College, Broomes motivated the students to open new congregations in the area.

The first group of graduates of the Kanyanta campus changed permanently the religious landscape of Zambia. It must be reiterated that, at times, they even experienced trouble with the government of Zambia for the spiritual and social impact they generated. However, the Missions' Department of the College has continued to plant churches all over the country using its graduates.

The Pentecostal Bible College has continued to work with the Missions' Department in evangelism and planting churches all over the country and even beyond the borders. The Missions' Department has as its mission, to:

*Matthew 28:19 - ... go and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,*

*Matthew 28:20 - teaching them to observe all things, whatever I commanded you. And, behold, I am with you all the days until the end of the world. Amen.*

### **Composition of the Pentecostal Assemblies of God (Z) Missions board**

The National Missions Board, which works closely with the Missions' Department of the Bible College, comprises the following:

Executive Director: David Chibale

Administrative Secretary /Northern Region Coordinator: Anthony Kabwe

Promotions Director: Solomon Mbulo

Midlands and Western regions coordinator: George Nkhoma

Eastern and North Western Regions Coordinator: Roy Theo

Luapula Region Coordinator: Obed Changwe Phiri

### **Examples of Ministry Activities undertaken within Zambia:**

#### **Church Planting**

The Pentecostal Assemblies of God is committed to Evangelism and Church planting. Its leadership believe that the best way to make new disciples and grow is by planting new churches in deficit areas. Therefore, Church planting is at the centre of the activities of the Division. When the Apostle Paul wanted to reach a new area, he began by planting an Assembly in the most strategic town of that area. From that strategic town, the Gospel would then spread to other surrounding areas. Jesus also commanded his disciples to begin with Jerusalem, then move to the surrounding areas of Judea, and then to Samaria and to the uttermost parts of the earth.

The PAOG(Z) has also been employing this same strategy. At first the objective was to reach the major cities and towns in the country by establishing central churches. Later, other Assemblies were planted in major suburbs and townships of the urban cities and towns. After that, the capital towns of the rural provinces were targeted. Following that, Church planting moved to the secondary towns. Now PAOG(Z) has systematically completing the task of planting churches in the remaining secondary towns of the rural provinces, while at the same time planting churches in other major villages and peri-urban settlements, with the idea that those areas will act as catalysts for further Church planting. Of the seventy-two Districts of Zambia, there remain only four Districts towns where PAOG(Z) has no presence (at the time of writing).

Working with the Trans Africa Theological College, the National Missions' Board has planted ten churches during the last three years in strategic places. Apart from the two churches that have been planted in Mwinilunga (in the North Western province) and Mwansabombwe (in the Luapula province), the National Missions' Board and the College missions' team have also planted churches indirectly by adopting and supporting church planters. As an example: in 2003, seven churches were started through Landilani Miti in the Eastern District as a result of this sponsorship. Six other churches were planted in 2004. Through the lay workers who were trained in the extension school in September 2002, the Eastern Province district planted thirty new churches between that time and August 2003.

Civil servants like teachers and local authorities plant some churches, but when they leave the villages, leadership vacuums are created. Some rural churches are being planted as daughter churches by mother churches that are located in strategic rural district towns. However, for logistical reasons, those planting these churches are not able to train leaders for the new churches. So the National Missions' Board and the College have had to intervene in order to equip, consolidate, coordinate and support the work spiritually, financially and materially.

### **Lay leadership Training**

Lack of trained Leadership, is one of the greatest challenges and hindrances to healthy Church growth in Africa. Without a properly trained Leadership, the Church may grow numerically but remain weak in the doctrine and practice of Christianity. Proper Biblical doctrine and practice are catalysts to a well-balanced faith. While Trans-Africa Theological College (the denominational College) produces an average of thirty trained ministers every year, the majority of church leaders, who are the ministers of most of our rural churches, have received very little or no formal training at all. Many have neither the time nor the financial resources necessary to enable them to attend a conventional Bible School. Others are so well established in their respective communities that it would be imprudent for them to transplant their families and go to a residential Bible School for two to four years. There is another group of leaders who are simply inhibited by their academic qualifications besides the other complications. However, many of these are shepherds, evangelists, preachers and teachers, especially in rural environments where a vocational, Bible School trained Pastor cannot not go because of the poor living conditions. To illustrate this point, the given examples will

suffice. By the beginning of 2007, the Northern District had a total of one hundred and seventy Assemblies, but the District has only twenty five Bible School trained Pastors. Lay leaders administer the remaining one hundred and forty-five. In the Eastern District there are one hundred assemblies. There are only ten people with Bible School training, so lay workers pastor the remaining ninety assemblies. This is what motivated Trans-Africa Theological College and the National Missions' Board to enter into a partnership that would see the rural areas evangelised through leadership development. In this relationship, the Bible College has been given responsibility for providing guidance to the teachers at the centres and to administer final examinations to help achieve some level of quality assurance.

### **Development and Provision of Doctrine**

Most of the lay leaders that are trained in rural centres do not have access to public libraries. In helping to solve this problem, the missions team sets up seasonal libraries at the centres that are used by teachers and students during school sessions and make notes for each course at a minimal cost. In this way, students receive some tools they can use for a long time.

The other method utilised by the mission is to translate the material from English to the principal vernacular languages. While many of our leaders are able to read, write and speak English fairly well, a significant proportion of them cannot read, preach and teach in English effectively. The literacy level in Zambia is estimated at 50 %, especially in rural areas. At the Chipata School for example, out of the thirty students who graduated in 2002, twelve could not study in English. For the 2003 graduation, thirteen out of the twenty-seven graduates could not study in English. During classes, the student body is deliberately divided into English classes and Vernacular classes and taught accordingly. It is for this reason that the teaching materials have to be translated from English to the vernacular languages. It is estimated that more than 37 % of Zambians speak Bemba and more than 15 % speak Nyanja. Therefore, translating the teaching materials into Bemba and Nyanja languages will enable the mission team to cater for more than 50% of the vernacular need.



## Evangelism

The Missions' Team has been conducting evangelistic campaigns that combine music, preaching and a showing of the Jesus film, which is a very popular and effective method of evangelism. The primary focus is rural. These crusades are used when they are planting a new church. This involves holding a weeklong or weekend crusade before inaugurating the new church on the Sunday following the crusade. Evangelistic meetings are held in the morning during which the converts are invited to attend for discipleship classes the following morning and for each day. By the end of the crusade a nucleus of new believers is constituted to start the new church.

The Story of the Batembo People of Luapula Province:

Zambia, like many other countries in the world has people groups that have never been reached with the Gospel; those who literally have never heard the name Jesus or Jehovah. Among these are the Tembo Bushmen. They are a primitive Stone Age group that has migrated into the Northern part of Luapula Province from the Democratic Republic of Congo's equatorial forests. There are thousands of Tembo Bushmen in Congo and most of them are totally unreached. They have always lived as nomadic hunters and food gatherers. They live and move in small social groups with a functional Chief or Headman to lead the group. A group establishes a settlement and moves on to another place every time a member of the group dies or hunting grounds are depleted. Their religion is a mixture of ancestral worship, witchcraft and spiritism. A notable wizard functions as the priest and medicine man of the community. They worship the "supreme creator" through a demon lord known as *Kakuji*. When a child is born, the father climbs a tall tree and dedicates the child to this demon principality.

The group that PAOG(Z) has reached has agreed to settle if the Pentecostal Church continues to assist them as they are doing now. As the means to minister among the Tembo people, the missions department has:

1. Sent three men to go and live among the Tembo people to visit them constantly, befriend them and learn their culture, language, customs, traditions and beliefs. (One of the three just recently graduated from the Trans-Africa Theological College).
2. Established a Community School to provide the children with education and the gospel while they are young. The ultimate goal is to have strong Christians and evangelists among the children, who, when they grow up, may be used to reach

other Tembo Bushmen in Zambia and Congo. In 2003, there were twenty-two children attending classes regularly.

3. Started a church among them on their current settlement, where they gather every Sunday. There are twenty adults attending the services besides the twenty-two Children.

see [www.ttczambia.com/nationalmissions.htm](http://www.ttczambia.com/nationalmissions.htm) promotional bulletin

### **Education Ministry**

Where there is no government school within easy reach of the children, the Missions' Department finds it necessary to open community schools. Such a school is built and run by the community itself. Though registered under the Government, the community school does not demand uniform, but usually provides children with basic school paraphernalia.

Some examples are given:

One good example is the Lubambe Community School in Luapula province. The nearest Government School from Lubambe village is twenty kilometres away, making it impossible for most of the children to walk there. As a result, the incidence of illiteracy is extremely high in this village. PAOG(Z) has established a church and a community school in the village, with seventy children enrolled. Luapula province has another school located at Vision Tabernacle in Mansa.

There are some other schools that sit on Pentecostal ground in other provinces:

#### **NORTHERN PROVINCE OF ZAMBIA:**

One school located in Kasama town

#### **EASTERN PROVINCE OF ZAMBIA:**

Chipata: HIV/AIDS project and a feeding programme for children, plus one school.

Katete: One school that is now being upgraded into a secondary school

Petauke: An HIV/AIDS project, a feeding programme for children and childcare plus, where children are assisted with school funds.

#### **SOUTHERN PROVINCE OF ZAMBIA:**

Choma: One school and a church farm

Livingstone: One school

## LUSAKA PROVINCE OF ZAMBIA:

Lusaka: at Northmead Church:

One school

An HIV/AIDS desk

A Lazarus project for youth skills training

## COPPERBELT PROVINCE OF ZAMBIA:

Chambishi: one school

Chililabombwe: One school

Chingola: One school

Luanshya: One school

The Grade -7 girl that got the best results in Zambia in 1985 was from our school in Luanshya. Her name is Chanda Margie; she got 856 points out of 1000.

Mufulira: One school

Ndola: One school

Kitwe [The Capital of Pentecostal missions in Zambia]: Two schools:

1. Itimpi Community School
2. Village of Hope where the passing percentage to grade ten and University is close to 100%. This is the largest school the Pentecostals have in Zambia. It has a population of eight hundred and fifty pupils, out of which one hundred and fifty-two are orphans residing in the Village. Plans to acquire a piece of land in Lusaka or the South Province, in order to build another Village for the children, are underway.
3. The Bible College has plans to start a skills' training centre for the youth in the communities surrounding the college. On offer will be training in Agriculture, Carpentry, and Joinery (Chalwe, 2007: 2).

## **Examples of Ministry activities initiated outside Zambia:**

### **Congo DRC Mission**

The Congo Mission Project is a joint venture between the Pentecostal Assemblies of Zambia and the Pentecostal Assemblies of Canada Mission. The Assemblies of God in the Democratic Republic of Congo is the most vibrant and also one of the largest Evangelical Pentecostal Churches in the country. However, the Assemblies of God Branch in Katanga Province has lagged behind in many respects and has needed outside assistance for some time. They invited PAOG(Z), the sister church, to go and help. In

1995, Andriano Chalwe (author of this work) was sent to study the possibilities of undertaking mission work in Congo DRC. He recommended an interdenominational approach of theological education. Chalwe believed that allowing the churches in Congo DRC to manage the College corporately would be ideal. The Pentecostal Assemblies of Canada mission offered to come alongside to provide financial help. In 1998, George Mulenga was sent as the first cross-cultural Missionary to Congo DRC.

### **Areas of involvement in the Congo DRC mission:**

#### **Church Planting**

In 1999, a new church, Shalom Christian Centre was pioneered in Lubumbashi by George Mulenga. This will be the leading City Assembly in Lubumbashi and will act as the model church and catalyst for future evangelism and Church planting for the Assemblies of God in the Province.

#### **Pastoral and Leadership Training**

In 1998, a Pastoral and Leadership training programme in the form of one-week seminars, held three times in a year, was launched in Lubumbashi. The programme was an instant success. An average of three hundred pastors and church leaders from different evangelical churches attended each session.

#### **Theological Training**

In 2001, Trans-Africa Theological College launched a formal Bible College, “Institute Supérieur Theologique du Katanga”, or “Katanga Theological College”, to offer a two year certificate and three year diploma programme of study in the place of the one week seminars. It is envisaged that this Theological College will become a leading institution attracting students from neighbouring Francophone countries. Lecturers at the College include Canadians, Zambians and Congolese Personnel. In addition, the College is to establish centres in strategic towns in the province for the training of pastors, elders and deacons. So far, three centres have been opened: Musoshi, Likasi and Kolwezi. On the 13 November 2003 the college in Congo had its first graduation ceremony, where forty-three students graduated from the College and seventeen from the three mentioned centres.

see [www.ttczambia.com/national\\_missions.htm](http://www.ttczambia.com/national_missions.htm) promotional bulletin [date of access: 27 August, 2007]

## **NAMIBIA**

The Missions' Team has been invited by the Namibia Pentecostal Assemblies to institute a Pastors and Church Leaders Training Programme in Northern Namibia. The programme was inaugurated in 2004. The 2005 General Conference heard that the invitation to help with the training of young pastors in the Namibia Pentecostal Assemblies of God (as reported in the last Conference) still stands. In May 2005, the Revd. Cornelius, chief Bishop and Chibale visited Namibia again to reassess the needs. Leadership training still emerged as an important area where the Zambian Church can help. Like the Congo DRC mission work, the Namibia initiative is also a joint venture between the Pentecostal Assemblies of God in Zambia and the Pentecostal Assemblies of Canada Mission. There is also a plan to reach the Sani Bushmen of Northern Namibia with the gospel. The missions' report also noted that there was a failure by the Missions' Department to establish churches in some rural areas due to a lack of cooperation from the majority of Pentecostal ministers. The Missions' Department has had great difficulty in raising financial support for mission work because Pentecostal churches are independent. It is not that easy to gain access into Pentecostal congregations in order to launch missions' promotions. Because of practicalities associated with fixing convenient calendar dates and the high poverty levels among the people in the churches, local church pastors may not always find it easy to accommodate promotional activities in their congregations (Kabwe, 2005: 5).

### **Challenges encountered in expanding the Pentecostal Missions in Zambia to the rural areas:**

Examples of those factors that caused the failure of Pentecostal missions to take root in the rural areas are specified as followed:

- Pentecostal Churches are independent of each other, even though they have a National Executive. Being independent has in some instances promoted competition among pastors. The General Executive members possess no authority to make decisions for individual churches. In such instances, where a pastor gets stuck and the district leadership desires to move him away to another place, the process can be very complicated. The executive cannot instruct any local church minister to make finances available for the National Missions' work. The Missions' Department can only depend on well-wishers to make contributions to the missions' projects. If the Pentecostal Churches were managed through a central organisation, the executive would be able to generate monies for rural missions. Lack of financial support from

local churches has in some way strengthened dependence on the Pentecostal Assemblies of Canada that pioneered the work in Zambia. The dependence of PAOG(Z) on PAOC has brought with it unbridled administrative difficulties, given that missionaries feel a responsibility to account for money raised by them in Canada. The expectations of the national church, derived from the Canadian Church that planted the Pentecostal Church in Zambia, have been major factors in the seasonal conflicts between the two fellowships. Because of the failure to raise financial support for the College locally, the executive has not been able to regulate the operations of the College, thereby allowing Canadian missionaries to run the College as they wish. The Pentecostal Church has been spurred on to where it is now by the pioneer class of 1980, in that this group refused to be controlled or patronised by PAOC missionaries. Some of the Student Pastors that graduate from Trans-Africa Theological College - as well as from other Theological Colleges - to join the Pentecostal ministerial ranks, engage in pioneer work in both rural (country) and finances peri- urban areas. These include:

- Pastors who desire to plant new assemblies in areas where no churches existed previously or
- Pastors who take up existing young pioneer assemblies or
- Ministers who feel called to a Church planting and evangelistic ministry in PAOG(Z).

Due to the adverse economic situations that persist where they are ministering, these men and women desperately need spiritual, moral, material and financial support for the first two years and, for some, even longer than the stipulated two years. The Missions' Team tries to mobilise clothing and money among Pentecostal Churches to support the pastors who go to these tough areas. But Pentecostal Churches are independent, which makes it difficult for the Missions' Department and the Bible College to raise sufficient money to support those ministers serving in the rural areas of the country. Kalombo (2006:41- 43) also feels that the style of Church government adopted by a particular local church or denomination influences the manner in which financial resources are apportioned for its missions' activities. The Episcopalian type of Church government seems to have been successful in financing works in rural areas because of its central coffer from where money may be drawn to finance projects.

- Lack of missionary motivation and zeal has greatly weakened the one time powerful ministry of the Pentecostal Church. The zeal for evangelisation has now abated. Some of the people who have come to the Pentecostal ministry ranks have not demonstrated a strong sense of calling and sacrifice. Some see the Church as an equal opportunity employer. Pastors must not relax but go forward to win more people to Jesus Christ. While the big Pentecostal congregations are slowing down, small churches among Pentecostals and Charismatics are still known to be very zealous and outgoing. Chan (1998: 48) is right in noting that: "... the missionary thrust has weakened considerably in recent years. The emphasis now is on worship, praise and celebration, in line with the charismatic renewal.
- The quick pace of urbanisation to the big towns and the cities is leaving no promise of a good life in the rural areas. Young people in villages are gravitating towards the cities to seek opportunities for education and employment. This trend tends to slow down the momentum of rural evangelisation.

#### **4.6 CONCLUSION**

Through the concerted efforts of pastors and their members, the Pentecostal Assemblies of God in Zambia has grown to one thousand and three hundred churches in the last twelve years despite the many challenges it has faced. The target now is to utilise this current strength to plant four hundred new churches across the country by the year 2010. Despite the difficulties experienced by the Missions' Department in raising support from the churches, the missionary vision has not been blurred.

## **CHAPTER 5: PENTECOSTAL THEOLOGY AND ITS IMPLICATIONS FOR SOCIO – POLITICAL AND ECONOMIC TRANSFORMATION**

### **5.0 INTRODUCTION**

This section looks at Pentecostal theology and its implication for socio-political transformation. When compared with ‘mainliners’, Pentecostals are considered as very disenchanted with issues of a social, political and economic nature. Some even consider Pentecostal preaching as only interested in addressing issues of eternal life and physical healing. The theological grounds on which rest some of the socio-political and economic activities of this church are yet to be clarified. Though Pentecostals and Charismatics are regarded as coming from behind as far as social work is concerned in Zambia, they should now be seen as a powerful force with a total message for the total person. However, Zambian Pentecostals and Charismatics are each faced with two major challenges that remain as theological residues: dualistic tendencies and a roving or shifting theology.

### **5.1 THE EVANGELICAL ROOTS OF PENTECOSTALS AND CHARISMATICS**

The history of the Pentecostal Movement goes beyond its beginnings in Zambia in 1955. The Pentecostal Assemblies of Canada (PAOC) began the Pentecostal Church in Zambia. Historically, the PAOC is also known to have descended from three historical roots:

- the first of these roots is the Reformation of Martin Luther;
- the second root is the experience of groups like the Anabaptists, Zwickau prophets, Puritans and Quakers; and
- the tertiary root or origin is that which was influenced by Revivalists and theologians like Jonathan Edwards, John Wesley, Edward Irving, Charles G. Finney and Dwight Moody (Griffin, 2007: 43-67).



Therefore, the Pentecostal movement should be considered an evangelical enterprise. Pentecostal and Charismatic spirituality, as it were, is now characterised by many offshoots, in spite of the commonly shared theological inheritance. The Pentecostal message carries many nuances, which, of course, can only be better explained and understood when the influences emanating from its roots are examined. This, it is reckoned, could make the study of Pentecostal theology both a challenging and fascinating exercise.

#### **5.1.1 Dualism: The Constant Pentecostal and Charismatic Challenge**

The first forty years of Pentecostalism in Zambia were a period of laying the foundations. For a truth, life for the PAOG(Z) has just started! This is the time for the Pentecostal Church to reaffirm its faith and make clear its mission in the world. The missionary vocation of the Pentecostal Church cannot expand from where it is now, unless the Church addresses its ingrained theological dilemma of dualism, which Coggins and Hiebert (1989: 111) think is an encumbrance to true Christian spirituality for the reason that it...

*draws a sharp line between the "supernatural" and the "natural" the former has to do with otherworldly concerns, such as God, Satan, heaven, hell, sin, salvation prayer and miracles. Nature-the world of matter, space and time was increasingly seen as an autonomous realm operating according to natural laws that could be understood by scientists and used to solve human problems on earth.*

It is gratifying to see that there is now a growing interest in social work in the Pentecostal Church. The manner in which this movement sprang up in the United States can inform us concerning some of the constricting theological situations experienced by contemporary Pentecostal churches. The problem of dualism can be traced beyond the very origins of the Pentecostal movement. Right from the start, Charles Parham, who is the father of white Pentecostalism, showed certain racist tendencies and did not encourage those in his movement to seek ways to be socially involved. Suurmond (1994:6) points out that: "...the Assemblies of God, like the greater part of the Western Pentecostal Movement, has become a typically white, evangelical, middle-class church and politically conservative". Equal rights for all were not an immediate concern at this time.

This historical factor could help us to understand why Pentecostal believers generally did not incline strongly towards social, political and economical involvement in their communities at the beginning. The liberating effort of the Spirit was fairly acknowledged in the Seymour group, so that the story was quite different in black Pentecostal churches. For black Pentecostalism glossolalia not only anticipated the removal of barriers of race, sex and nationality, but also included the dismantling of props that were used for the legitimisation of a segregated society (Suurmonds, 1994: 5 & 13). For Seymour, the denominational associations he had in Los Angeles represented relief for the soil on which the Pentecostal Movement was born (Bruner, 1970: 48). Suurmonds (1994:13) demonstrates that black Pentecostals were very socially interested in their communities. In one place he even notes that:

*Black Pentecostals often played an active part in the civil rights struggle in the U.S. Bishop Ithiel Clemmons of the church of God in Christ played an important role in the 1960's in organizing Dr. Martin Luther King's campaigns in New York. Black Pentecostal communities often regarded political demonstrations as one of the gifts of the Holy Spirit.*

It cannot be deduced rationally that Seymour was motivated by the desire to combat dualism. At the best, he only responded to the socio-political environment in which he found himself. Equally, Parham cannot be charged for promoting dualism: because he did not. The importance of this matter is to show the divide between socio-political involvement and non socio-political involvement and its implication for Christian witness. This is in no way a legitimisation of the extreme dislike some people carry towards the whites. For this is unchristian. The concern here is to trace the involvement of the Pentecostal Church in social work from its early years, since this has inference for the community participation of the Pentecostal Church in Zambia.

It can be assumed that the whole scope of western culture is built predominantly on the dualistic principle. Essentially, this departmentalisation of human life or existence has its roots in Greek philosophy. The modern paradox of an alternative community and the demands of the wider society, the Greek paradox of body and soul, are all just like the Augustinian paradox of church and state. For they have all been influenced by Augustine, Plato and later Socrates (Sandmel, 2006; cf. Gladwin, 1979: 17-19). Conversely, this view of human ontology is diametrically divergent to African thought. For in the African worldview, human existence is seen as a large mosaic, comprising

many facets. It is a single whole (O'Donovan, 2006: 20), where all aspects of human life contain concrete religious experiences.

Mbiti (1969: 1) also corroborates and stresses that...

*Africans are notoriously religious, and each people has its own religious system with a set of beliefs and practices. Religion permeates into all the departments of life so fully that it is not easy or possible always to isolate it. A study of these religious systems is, therefore, ultimately a study of the peoples themselves in all the complexities of both traditional and modern life.*

Of course, Mbiti tends to formulate an African Theology that subjects itself to the unpredictable predicament of a syncretistic merger of African Traditions with Christianity that is neither truly African nor Christian. But on the fact that African religiosity is characteristically holistic, Speckman and Menziwa (2000: 77) harmonise with Mbiti's proposition and expound further:

*It should be stressed that Africans do not make a sharp distinction between the sacred and the profane. The teaching of Christian theology in Africa should take this into consideration. To the Africans the sacred includes all the supernatural forces, real and imaginary, which an African regards with wonder and awe. The profane is the domain of magic, traditional religion, witchcraft and all types of superstition. These two divergent conceptualizations of the universe and the natural phenomena are merged in the African traditional life- style.*

This could be noted as an incentive for the growth of Christianity among the tribal people groups of the world. The incentive to be holistic in dealing with life issues is inherent and intrinsically presented in the African worldview, since in this kind of milieu human existence is not viewed as compartmentalised, but as one large portrait called life. This African worldview acknowledges a multitude of spirit beings and attributes mystical powers to objects and this extends to every section of the African life. This practically determines an African's relationships within the family; his relationship to the land on which he lives; his relationship with the animals on the land, and his relationship to the tribe to which he belongs. As can be observed, a worldview that departmentalises human existence is foreign to the African thought system. A dualistic way of thinking is foreign to African thought. Africans met this challenge when they started to interact with other cultures. Even though African religiosity shares affinity with Christianity in many spheres, the African Christian still finds it problematic to identify with the Scriptures because his worldview does not correspond totally with that in the Bible (Still, 2006: 10 & 22).

In the past, the Zambian Pentecostal Church did not concern itself significantly with community issues, mostly because its pioneers were coming from the Charles Parham non-involvement position. This is evidenced also by the absence of a social theology or a doctrinal statement on creation - like that of the Assemblies of God, USA - in the constitution of the PAOG(Z) (see [www.ag.org](http://www.ag.org)). This gnostic teaching that holds in tension and polarises human subsistence into two terminals - the sacred or holy on one hand and the secular or worldly on the other - has had severe consequences on the doctrines and practices of the church, as the specified examples demonstrate. Preaching an holistic message has not been an easy undertaking for the Pentecostal Church to achieve.

### **PENTECOSTALS: On Faith and Study**

Pentecostals should continue to encourage scholarship in order to help in the clarification of their doctrines to their church constituencies. The emphasis on experiences has in some way undermined and obscured the value of serious academic study of the Holy Scriptures. It now appears as if devotion and study are on a never-ending separation. As the writer has observed, with only few or scattered exceptions, an ordinary church service in the Pentecostal Assemblies of God or Charismatic Church would be very emotionally charged, with choruses of only several lines sung in repertoire, culminating in the loud, emotional preaching that sometimes descends into poor handling of scripture. However, the situation is changing for the better because some Pentecostals are taking the issues of theology and the community very seriously. They are now gathering and penning down their theology. So it would be prejudicial to contend that Pentecostals and Charismatics are without a theological system. What should rather be said is that Pentecostals and Charismatics need to express the true sense of their understanding of scripture contextually and relevantly; especially now, when some of their teachings have become the subject of serious theological enquiry.

However, Clark and Lederle et al (1989: 3) are concerned that theological developments are exceedingly slow. They note that even "After eight decades of twentieth century Pentecostalism there is as yet no standard Pentecostal theology in the mould of the western post-Reformation theological establishment". It is not easy to find material where the doctrines of the Pentecostal Church have been methodically and comprehensively expounded. Since Pentecostal spirituality is rooted in experiences, it makes it explicable that some people find it uncomfortable to be part of the Pentecostal

community. This is due to a lack of explanation of certain happenings. Whenever it becomes necessary to defend their position on a certain theological issue, Pentecostals and Charismatics are quick to appeal to their evangelical roots and solicit for the help of the evangelicals, even though evangelicals view them with suspicion (Clark & Lederle et al, 1989:26 & 51). Once the theological battles abated, Pentecostals would abandon their books and continue their pursuit for the Spirit of God. Balanced theological education is important. Every revival must bring an illumination of some aspect of deity. Coggins and Herbert (1989: 140) state: "In his evaluation of the great revivals of which he was a part, Jonathan Edwards cautioned against using experience to validate theology".

Clearly, though important, experiences should not be utilised as criteria to decide what should be correct or erroneous because these are motivated by an assortment of factors and are swift to shift like shadows. Claims by some teachers of the Prosperity Gospel, that the written word (in Greek λόγος, Logos) is lifeless and inert while the spoken word is (ῥῆμα, Rhema) in Greek suggests that which is full of life, are based on a superfluous and sentimental analysis of the Holy Scriptures. If it should be supposed that 'Logos, word' in New Testament Greek means a 'dead' word, the question is: how could it be that the father of the sick young man in John 4:50, saved his son from dying by believing in what is considered a 'dead word' spoken by Jesus? Roger and Roger (1998: 191) clarify that the belief of the royal official consisted of thinking that Jesus can heal even from a distance. The Greek word ὅτι (literally to or for a word), is here used in the dative case with the force of personal interest. Here the object of the faith is the revelation of Christ. It is an example of a positive response in faith to the revelation of Christ through a miraculous sign.

Is it not preposterous that the Greek word ὅτι (meaning a word or ὅτι meaning to or for word), which is considered dead, could bring healing to anyone? Note also that the word 'Rhema', as well, does not just mean or refer to the dynamic, life-giving word every time it is used in the New Testament. It means different things in different situations of usage; it is only the context that helps to determine the precise meaning. For example, in Luke 1:37 the word 'Rhema' refers to the event of Christ's birth and not necessarily the revelatory or the 'now word' every time it is used! In this context, Roger and Roger (1998: 109) write the word 'Rhema':

“ r`h/ma # 4839) word; here, thing, matter”. The fact that these two words can be used interchangeably begs caution from the reader. Christians should not allow themselves to live under the repression of emotions, but exercise the God-given gift of the intellect. Thinking soberly is part of the process of honouring God in one’s life (Luke 10: 27, Romans 12: 1-5, and Philippians 2: 10).

### **PENTECOSTALS: On Faith and Work**

Pentecostals in Zambia are undertaking significant work in encouraging their membership to appreciate the value of labour. Pentecostal teachers have done well to challenge the tendencies, by some, of ‘claiming things’ from God without working. God expects all people to work to sustain their lives. The issue is not that one gets employment but that one does work: all people must work, whether employed or not. Working brings success and raises human dignity (Harlow, 1984: 108 & 109). Suffice it to say that on an individual level, true Christians must work hard and support themselves and others to avoid living a disorderly life (Gen 2:8; Proverbs 3: 27, 6: 6-11, 10: 4 & 14: 23; Ephesians 4:28 & 1 Thessalonians 5:14a). It is apparent that the Pentecostal Church in Zambia is now seeking to be involved in the community on a bigger scale (Lord, 2005: 39). There seems to be a strong realisation growing that true faith leads to benevolence towards the needy of society and denunciation of the standards of the world (Carson, 1996: 179). But unless PAOG(Z) discards its dualistic overtones, achieving an holistic sort of ministry will be consistently hard. The yearning to build schools, clinics, hospitals, technical colleges and universities in all the provinces of the country will not be feasible unless a theological paradigm swing in the right direction takes place.

As a trendsetter of Pentecostal and Charismatic missions in the country, the College is making headway in combating dualism by offering courses of a general nature, such as community development, community health social issues, agriculture, computer appreciation, leadership and philosophy. For these will help the students to develop a sense of theological balance and relevance. The Prosperity Gospel tends to encourage the privatisation of one’s faith and neglect the community. This ‘other gospel’ started as a divine healing group and with the change of leadership from father to son it evolved into the ‘name it claim it type of materialism’ which, as it were, is only a type of self-indulgence, outgrown from occidental individualism; and this has disillusioned many Pentecostal and Charismatic believers. It is a connecting with the Western culture of

personal health and riches. Coggins and Hiebert (1989: 230) consider the prosperity gospel to be:

*Another form of false teaching gaining a large following in Africa today can be defined as "prosperity theology"; this is the teaching that God does not want any of his children to be poor or to lack anything they desire.*

Those who overemphasise prosperity risk minimising the value of personal sanctity and conceal true blessedness. The Prosperity Gospel can be described as an heresy, since it is only based on an excessive study methodology and cannot be authentically substantiated with reasonable Biblical hermeneutics. Many of the scriptures used to expound this doctrine have been taken out of context.

### **PENTECOSTALS: On Faith and Community Involvement Politics**

Pentecostals presume that politics is a dirty game, in which legitimate Christians should not be engaged. Believers ignore political participation because of the poor testimony of some politicians. That the testimony of some politicians has been awful is true, as Claver (1995: 177) puts it:

*Popular confidence in politicians has never been particularly high. Accusations of sleaze, impropriety and lack of integrity have further tarnished an already soiled public image. Such judgments may well be both harsh and unfair, but they represent a rising tide of public opinion.*

‘Amashiwi ya fikansa fya chalo’ - the phrase that translates the word ‘politics’ in Bemba (a dialect in Zambia spoken by over 40% of the population in the country) - suggests that politics are about unreasonable arguments. This is the perception people hold about politics. It is not correct. The lack of sincerity exhibited by politicians has caused many Christians to shun political participation, both at individual and corporate level. There should not be any problem for Christians to be involved in politics. How else can the church be ‘salt’ and ‘light’ if there is withdrawal from the society? The Pentecostal message will be brought into disrepute if its propagators flinch with disgust because of the wickedness in the world. Anderson (2004:261) has noticed that:

*Pentecostals have not always felt comfortable with relating to the wider society, but this is something that is gradually changing ... Pentecostals have been accused of a spirituality that withdraws from ‘worldly’ issues like politics and the struggle for liberation and justice, and of proclaiming a gospel that either spiritualizes or individualizes social concerns.*

The Pentecostal Church in Zambia must be seen to acknowledge the lordship of Jesus Christ in all areas of human endeavour and on an on-going basis. It is disobedience to Christ for the Church to ignore the political and social responsibilities that should form the direction of the Church's mission.

Moltmann (1977: 5-6) clarifies that:

*The theological conception of Christ's church is therefore always at the same time a political and social concept of the church. The lordship of Christ is the Church's sole, and hence an all-embracing determining factor. It can neither be shared nor restricted. That is why Christianity's loyalty to this liberating Lordship is all-embracing and undivided. It too cannot be limited by the church or by the state. A consistent theological doctrine of the church is by its very nature an eminently political and social doctrine of the church as well. It will link up the theological interpretation of the church (doctrina de ecclesia) with the church's politics (politia ecclesiastica), so that the conflicts become evident and the need to alter the church's politics in the light of the lordship of Christ can no longer be ignored.*

The Church should not spurn political involvement because of the moral failures of a few dishonest politicians. The Pentecostal Church in Zambia needs to rise to its task of advocating for the poor of the land, who suffer because of the manipulations of unscrupulous politicians. Many Pentecostal ministers would claim that political involvement is a breach of ministerial ethics. Whatever this means! It is unfortunate that even when some Pentecostal ministers comment on the political affairs of the nation, it is never clear what it is that inspires what is said. There is no virtue in remaining aloof. Someone says, "Politics and community-shaping are part of the Christian obedience in the light of the cross" (Gladwin, 1979:121), so the Church must not abdicate its prophetic responsibility and expect people who may not even acknowledge God to effectively deliver the needed services to society. The world needs to be hearing the prophetic voice of the Church coming through. The counsel of Henriot (2007: 18) of Lusaka is appropriate here. He expounds that because the Christian journey passes through this earthly domain what we do here to improve our circumstances of life is in itself a very religious matter. Henriot continues (2007:18) by saying that:

*Everything that touches the lives of people in the community is political, so obviously the church leaders can't be silent and still claim to offer "Good News" to the people! Yes, I agree that the church leaders should not be "partisan," that is, endorsing a particular candidate or party. But to shut up leaders from speaking about poverty, about the constitution, about electoral reforms, about the budget, about HIV and AIDS projects, etc would be to silence a voice of values, morality and peace. People who make this claim would*



*have silenced Martin Luther King and Desmond Tutu in their anti-apartheid struggles in the USA and South Africa; they would have criticised the Pope from challenging the morality of the war in Iraq.*

Hence, there is no situation for political ignorance; for lack of socio-political competence and experience has caused the (PAOG(Z) leadership to be manipulated by the heads of state into acting in a partisan manner on occasion. It was only after the failed Captain Solo coup attempt in 1997 that it became abundantly clear that the support of the Pentecostals and the Charismatics - on which the second Republican president Frederick Chiluba pretentiously relied - was quite docile and hence shameful. The lack of political competency and adroitness in the Pentecostal leadership was exposed in the words of the then General Secretary of the PAOG(Z), Joston Chama, when he reacted in solidarity with the Chiluba regime because of the 1997 abortive coup attempt. Jenkins (2002: 154) heard the General Secretary saying enthusiastically that, "God cannot allow Zambia to be disturbed by selfish individuals because he is in total control of the Christian nation. Thanks and praise should be given to God for enabling Zambian soldiers to crush the coup attempt".

Failure to make the correct political judgment in such a situation came as a result of the non-interventionist attitude that Pentecostal and Charismatic Churches possess. It is clearly a lack of experience. Chiluba, the man who declared Zambia a Christian nation, a wish that has, of course, been received with mixed sentiments, like his successor has only left a legacy of poverty and political oppression. Pentecostals in Zambia have done poorly in their prophetic role, because they have been partisan in some cases and have disseminated bewildering messages that have misled their membership. This political naivety, and the desire for riches in some instances, has been used by experienced politicians to create partisan sentiments among the clerics (Nkanza, 2007, January 11, Times of Zambia, 8). Nicholls' (1998: 5) reminder to Zambian Pentecostals and Charismatics on 'the social ethics of the Spirit' is that "... we emphasize the social character of the work of the Spirit. His movement in the Church and in the world is analogous to the communion of the Trinity. His work in the Church world is toward unity and community".

## BUSINESS

Some Pentecostal Christians enter into the business world with some hesitancy because they perceive this to be spiritually 'morally risky'. Maybe this is the reason for so much illiteracy and poverty among them. The problem persists among people in rural and peri-urban areas, where Pentecostal Christians tend to be super-spiritual. Jesus himself did not hesitate to come to the earth to live among us.

## CULTURE

Some Pentecostal believers view culture as a hindrance to their spirituality. In those instances, salvation has been construed as a disassociation from the world of culture. It is common to hear people of Pentecostal background reproving cultural participation. The use of culture as an instrument of human development is admirable in main churches like the United Church of Zambia, Reformed Church of Zambia, African Methodist Episcopal Church and the Anglican Church. Culture could be used as a basis for better understanding of one's context of ministry. Culture taken along can be a tool for effective communication. Many Christians have a wrong ontology because they live under a misguided notion that culture is wrong and sinful.

Separation from culture has meant loss of connection with one's context of ministry. A continuous change of attitude should be desired, or the whole Pentecostal enterprise will be an irrelevant work. Reflecting on the Kingdom of God, as presented by Jesus Christ in the book of Luke, Lord observes (2005: 40 & 41): "There is need to present a Pentecostal theological understanding of mission that is more holistic...This kingdom provides the integrating theme for the Church's ministries of evangelism and social concern". When one of the students of Trans-Africa Theological College went for internship to work at the Mujila Falls Agriculture Centre, his supervisor later reported that that particular student is:

*... also interested in our agricultural training project and, I hope, that your institution encourages students to learn "life skills" so that they and their families can feed themselves and teach others about good nutrition and health wherever they may be sent. I have seen too many pastors who have no basic food growing or other skills and I see those families suffer greatly. It is not a good testimony to the power of God when our own pastors and their families suffer hunger or ill health needlessly due to lack of knowledge of life skills appropriate to living in very rural areas.*

Though the growth of the Pentecostal Church is a phenomenon, overwhelming traces of dualism remain a great concern. It is the main factor constricting the ministry of the Pentecostal Assemblies of God in Zambia. For example, it might be expected that the pollution of water in Chingola town (a place where the presence of the PAOG is quite strong) would attract peaceful demonstrations or even a comment of disapproval from the churches, but sadly, there was no official reaction from the Pentecostal fraternity. More than half of the inhabitants Chingola town suffered abdominal problems because of the poisoning of the river by a mining company. One lady had her face burnt by the acidic water and one child suffered burns on the chest (The Times of Zambia, 2006; cf. (Chellah, Sichalwe & Phiri G, 2006: November 20, The Post, 1). The Pentecostal Church is neglecting the people if it undermines its role as a voice of the people. Prophets like Amos, Joel and Micah were known for addressing social issues in the society of their day, for that matter, under the influence of the Holy Spirit. Davies (1996: 3) echoes the same sentiments when he says: “There has been a broadening of the experience of the Holy Spirit and yet, paradoxically, there has been also a narrowing, what is needed is a new vision of the Holy Spirit, which is far grander and far more inclusive, which is all-embracing and scripturally based”.

A scripturally based Holy Spirit vision is appropriate, since it would even help Pentecostals and Charismatics to evade the trap of the begging universalism. As modern Pentecostals, Zambian Pentecostals are continuing to emulate the faith of their forefathers in seeking to be led by scripture as well as by the Spirit in their mission. As Pormerville would predict, in his article contributed in Azusa Street and beyond, the story of the Pentecostal Church in Zambia will be far-reaching (McClung, 1986: 151).

Chia (2006: 146), also, sees recognition of the power of the spirit in an unrestricted way as the sure way of bringing hope to our troubled world:

*The universal problem of evil and suffering has not only presented a serious challenge to the secular idea of progress but also to Christian theism. As we have seen, the phenomenal progress in science and technology has not only failed to eradicate evil in the world but in some ways perpetuated it.*

The leadership of the Pentecostal Church has realised that a more expanded view of the work of the Holy Spirit in the world is imperative for a meaningful Pentecostal mission in Zambia and beyond. After its Jubilee celebration in Lusaka, PAOG(Z) has seriously considered rearranging its mission to become more Biblical and holistic. It is heart-warming to see that the Church is approaching the matter of Christian missions as a whole.

Gladwin (1979: 190 & 191) supports this by noting that:

*Social involvement is an aspect of what it means to be human in the pattern of God's creation of us. It is also involvement in a fallen and decaying world. It is the penetration of the world's life in the light of the gospel according to the pattern of Christ's own concern for the lost and dying. Such activity cannot avoid taking account of the social and structural pressures for good and ill upon human life. It must therefore attend to the shape of the community's life.*

### **5.1.2 The Case Against dualism**

Essentially, The Bible is not a dualistic book. It actually confronts and corrects and teaches against this attitude. It does not hold in rivalry the two ontologies: sacred and secular. In fact these two words are not even used expressly in The Bible. The Bible acknowledges and celebrates the co- existence of the two phenomena of life. Kelly (1958: 57) argues that, "... the doctrine of one God, the father and creator, formed the background and indisputable premise of the Church's faith. Inherited from Judaism, it was her bulwark against pagan polytheism, Gnostic emanationism and marcionite dualism". However, the concern of this work is not to address Gnosticism, but dualism in the context of Pentecostal missions. It is the reality of the divide between what is considered sacred and what is secular that is of interest in this thesis. With reference to Pentecostal missions, what is being termed as dualism is the attitude that tends to disassociate Christian spirituality from issues of human existence. The disassociation of spirituality from human existence fails to perceive God as an active participant in the world of human affairs. Therefore, removing God from creation or denying the incarnation of Christ, as this is its implication, results in a Christian mission enterprise that lacks context and meaning. The subtle dualistic attitudes and practices that have constrained the growth of the Pentecostal Church must be traced and tackled. This, admittedly, would be a protracted undertaking. It could be factual to state that this dichotomy has been the reason for the failure of many missionary organisations. Let it be noted also that even though Gnosticism was characteristically dualistic, it cannot be supposed that dualism was in totality Gnostic in form.

The problem for theology was to integrate with it, intellectually, the fresh data of the specifically Christian revelation. To secure its future, the PAOG(Z) has been considering its missions' developments in this light. Humans must seek to live in harmony with nature and not desire to be destroyers (Mangalwadi, 1989: 51).

## **THE OLD TESTAMENT**

The Old Testament explicitly depicts God as both transcended and immanent. The God of The Bible is the 'Holy other' and, at the same time, geographically local for his people to interact with him. In other words, he is far above all and yet in real life he is with his creatures (Genesis 1:1, 1:29; Exodus 34:34). The prophet whom God promised to the nation of Israel was to be both divine in essence and human in appearance (Deuteronomy 18: 18-19, Philippians 2:1-6)). The therapeutic bronze snake that Moses the prophet placed on the post, for the Israelites to experience healing from snakebites, helps us to ponder the represented two natures of Christ: one divine and the other human (Numbers 21: 4 – 9 and John 3: 1- 17). These and many other scriptures in the Old Testament indicate that divinity and humanity dwell together in Jesus Christ. Sacred and secular are only two sides of life, which exist side by side.

## **THE NEW TESTAMENT: The incarnation of Christ**

The eternal word of God became flesh in Jesus Christ (John 1:14 & 18). In his prayer for his disciples, Jesus said: "They are not of the world, even as I am not of the world ... even so have I also sent them into the world" (John 17: 16 & 18b KJV). By the testimony of the Church in the world, that which is sacred is clearly made to bear on the secular! That which is divine is affecting the earthly. This is the implication of being 'salt' and 'light' (Matthew 5: 13 & 14; Ephesians 2:10; 1 Peter 2:1-9; 2 Corinthians 5:20; 1 Thessalonians 5: 15). Christians are to demonstrate the saving grace of God by portraying to the world a distinctive life style that attracts people to him. This is the destiny of the Church as a missionary community. Through the Church, Jesus Christ continues to dwell and work in the world by the power of the Holy Spirit. Therefore, the Church is an extension of Christ's presence and ministry.

The false teachers to whom John, Paul, Peter and Jude refer in the New Testament were dualistic in their worldview. As a result, they found themselves failing to understand the incarnation of the Lord Jesus, who died for their sins. They could not comprehend how the divine essence could dwell in the earthly vessel (2 Peter 2: 1& Jude 4). But the

apostle Paul made it clear that the dwelling of the immortal in the mortal (God in Christ coming to earth) was real and was meant to reconcile men to God (2 Corinthians 5:19). Consideration of the missionary design of the holy Eucharist helps the Church to ponder God's salvific purpose for the world in Jesus Christ. Chia (2006:146) reminds his readers that:

*The Eucharist transcends the dualism of the material and the spiritual by pointing, on the one hand, to the eternal purposes of God, and, on the other, emphasizing that it is in the material world that his purposes will be fulfilled. And finally, the Eucharist enables us to understand the communal nature of the reign of God. Like every aspect of the worship of the church, the sacraments sketch the vision of the church.*

It must also be borne in mind that the Apostles' Creed was penned to differentiate the Church from the world, the Jews from heathens, and afterwards what is orthodoxy from heresy (Schaff, 1998: 8, Berkhof, 1960:17). It should be noted that the early church Christian teachers would not subscribe to those dualistic tendencies evident in today's worship; for example, James (chapter 1:27b) defines true religion as "to visit orphans and widows in distress, and to keep oneself unstained by the world" (NASV). Accordingly, the argument that carpenters, plumbers and gardeners are doing secular work and priests, pastors, prophets are doing sacred work is superfluous, for people are uniquely gifted to bring a contribution to the work of God, whether one is saving at the altar or in the field (Romans 8: 6 - 12 & 1 Corinthians 12: 12 - 31). Serving God does not just constitute preaching and teaching but also serving tables; in other words: the Church is to minister at the altar of God and in the community (Acts 6: 1- 7). In his discourse to the Greeks of Athens, the apostle Paul skilfully connects the creation motif to God's salvific purpose, as noticed in Acts 17: 22-31:

**Acts 17:22** - *And Paul got to his feet on Mars' Hill and said, 'O men of Athens, I see that you are overmuch given to fear of the gods'.*

**Acts 17:23** - *For when I came by, I was looking at the things to which you give worship, and I saw an altar with this writing on it, TO THE GOD OF WHOM THERE IS NO KNOWLEDGE. Now, what you, without knowledge, give worship to, I make clear to you.*

**Acts 17:24** - *The God who made the earth and everything in it, he, being Lord of heaven and earth, is not housed in buildings made with hands;*

**Acts 17:25** - *And he is not dependent on the work of men's hands, as if he had need of anything, for he himself gives to all life and breath and all things;*

**Acts 17:26** - *And he has made of one blood all the nations of men living on all the face of the earth, ordering their times and the limits of their lands,*

**Acts 17:27** - *So that they might make search for God, in order, if possible, to get knowledge of him and make discovery of him, though he is not far from every one of us:*

**Acts 17:28** - *For in him we have life and motion and existence; as certain of your verse writers have said, For we are his offspring.*

**Acts 17:29** - *If then we are the offspring of God, it is not right for us to have the idea that God is like gold or silver or stone, formed by the art or design of man.*

**Acts 17:30** - *Those times when men had no knowledge were overlooked by God; but now he gives orders to all men in every place to undergo a change of heart:*

**Acts 17:31** - *Because a day has been fixed in which all the world will be judged in righteousness by the man who has been marked out by him for this work; of which he has given a sign to all men by giving him back from the dead.*

(1965 Bible in Basic English)

Paul (Acts 17:24) shows that the God who created the worlds is also one who is its ruler. As the maker, He loves his creation and wants to redeem it and, as Lord, he commands all his creation. Therefore, to show concern for people whom God created and responsibility for the environment that God also made is in keeping with good

citizenship in God's kingdom. For by so doing the Church is affirming creation as an act of God by the Spirit of God and its solidarity with the human race (ref. verse 29).

Closely examining the social ethic of the Holy Spirit in the gospels also helps to accentuate the fact that in Pentecostals and Charismatic circles the Holy Spirit sometimes has been restricted to preaching and teaching of God's word. This narrow view of the Spirit's work in the world could be a deterrent and detriment to the work of the Pentecostal Church if it is allowed to continue. The fact that the Spirit's occupation and manoeuvres cannot be traced and understood in totality should not be *raison d'être* for justifying the Church's failure to abandon its societal obligations. Jesus must have been rehearsing the preacher's words in Ecclesiastes 11:8 when he spoke to Nicodemus (John 3: 8) about the activities of the Spirit: "Just as you do not know the path of the wind and how bones are formed in the womb of the pregnant woman, so you do not know the activity of God who makes all things (NASV)". The reaction by Israel's teacher, Nicodemus: "How can these things be?" (John 3: 9 NASV), should help Christians of all affiliations to recognise, both at personal and corporate level, the commonly shared deficiency to master the doings of the Spirit. As the following examples show, gospel writers bring out community responsibilities as consequences of the work of the Holy Spirit that accompanied the ministry of Jesus as he proclaimed the Kingdom of God.

Luke (19: 8) records that: "Zacchaeus stopped and said to the Lord, 'Behold, Lord, half of my possession I will give to the poor, and if I have defrauded anyone of anything, I will give back four times as much (NASV)' ". The repentance of Zacchaeus was real and admirable. It was a going back to serve the community. He assumed a responsible role in the community in which he lived. For the converted tax collector, conversion to Christ was conversion to the community. Loving God should translate into espousing community responsibilities. Zacchaeus did not love Jesus so that he could get any material good. He possessed a disinterested faith, in that he never viewed God as a commodity to generate more money for himself, as is common today (Suurmond, 1994: 29; see also Job 13:15). Hale (1996:213) remarks: "Many dishonest people are forced to be honest by the law, they receive no credit from God for that. But Zacchaeus became honest by his own choice. Thus Jesus knew that he had truly repented". The Spirit who rests and works in the Church will motivate the church to reach out to people in the community without prejudice due to social, cultural and economic factors. The Church



would be a different place if believers learnt to share their material goods as Zacchaeus did.

From this account it can be inferred that the work of the Holy Spirit should be in step with the community and not remain a private, spiritual affair. The Holy Spirit desires to work in the entire world even though, in some sections of the Christian Church, this role is not correctly understood (Luke 24: 47- 49 & Acts 1:8). Onlookers were disappointed that the Holy Jesus could dine or break bread with a sinner. The elusiveness of the Spirit remains a great enigma, even among those who assert themselves to be people of the Spirit. It is not always easy to acknowledge the doings of God; becoming upset like Simon Peter (Acts 10: 14) or offended like Naaman (2 Kings 5:11) is always a possibility. For God is sovereign.

With reference to the man whom Jesus healed of a legion of evil spirits, Mark narrates (5:19 and 20) that:

*... he [Jesus] did not let him, but he said to him, "Go home to your people and report to them what great things the Lord has done for you, and how he had mercy on you." And he went away and began to proclaim in Decapolis what great things Jesus had done for him; and everyone was amazed (NASV)".*

Jesus sent the man he healed of demons to his family and his community and not to the church! Jesus understood well that the family is the most important institution in the evangelisation of the world. Unfortunately, for some Christians today, coming to the Christian faith has been 'a birth against' or 'a conversion against' one's family and the community. Protagonists of this type of spirituality have used scriptures like Matthew (10: 34 – 49) and Luke (14: 25- 35) to authenticate their position, forgetting that there is no justification for anyone to set himself/herself at variance with his/her own family. Only when the Christian is the object of family hatred can this be acceptable. Christians are not expected to be instigators of hostilities in their families. Antagonism towards one's family members is apparent evidence of transgression in one's life. From Jesus' attitude regarding the family, it should be recognised that one's immediate family, extended family, and the larger community, all form an important setting for service to God and mankind (1 Timothy 5:8). When the demoniac was healed, he went to his family and the ten cities in the region to testify about God's saving grace. Jesus loved and valued the family and the community. The Lord encouraged those whom he forgave

and healed to rejoin their families. The Spirit that rested on Jesus was bringing the wayward men and women to God, to their families and to the community.

Another scriptural reference that shows the eagerness of the Spirit to work in the community is found in Luke (10: 25- 37). In his commentary on the book of Luke, Ellis (1966: 159) observes that the debate, “Probably originates as a scripture discussion between Jesus and a theologian”. Citing verse 27 only: “And he [The lawyer] answered, *‘You shall love the lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbour as yourself’*” (NASV).

When Jesus asked the lawyer to point out who the neighbour was to the man that was battered, he (lawyer) discreetly responded: “The one who showed mercy toward him”. He answered very well (Luke 10: 37 NASV) (cf. Hale, 1996:197): “... because it is written in the Jewish law itself. Keep my decrees and laws, for the man who obeys them will live by them (Leviticus 18: 5; Galatians 3: 12)”.

From Jesus’ response to his interlocutor in Luke (10: 37b), therefore, it can be reasoned that Jesus’ message to his followers is that loving the father should lead every Christian to do what the lawyer indicated as constituting good neighbourliness: loving one’s neighbour as self. One’s neighbours are those that need help. These do not have to be personally known. According to Laubach (1958: 12), one’s neighbours are: “The bruised people of this planet, the hungry, the fallen among thieves, the sick, the imprisoned in mind and soul”. The Church of Jesus must be consistent in its belief, confession and practice. It can demonstrate its love by loving the religious and pagan. Jesus ministered to people all the way until his cross. What an example he left for the Church to follow.

The story of the Samaritan woman in John (4: 1- 26) also illustrates the social character of the spirit. The Holy Spirit yearns to reach and bring people into one family despite their cultural diversity. Jesus meets the Samaritan woman when he is tired and thirsty, but he sees an opportunity to share the good news. Everywhere he goes, he is reaching out to people. By coming to faith in Jesus, the Christian has also partaken of the Jesus’ water that now continuously ‘wells up’ in him and continuously flows to give life, eternal life (Hale, 1996: 235) to all people. Because the ministry of the Lord Jesus was empowered and directed by the Holy Spirit, as he himself proclaimed in his manifesto (Luke 4: 16-19), the ministry of the believer must be the Spirit-led. The believer in the Lord Jesus must seek to bring the lost into fellowship with God and the community.

There will not be genuine spirituality if a legitimate relationship with Christ and the community is lacking. When Jesus ministered to the woman of Samaria, she went to the Samaritan community to be the first woman missionary recorded in John's gospel. She drew many people to Jesus Christ because of her testimony. Even Paul of Tarsus went to the community of Christians and the larger community of people to preach the gospel (Peace, 1999: 90).

A study conducted among one of the largest unreached group of people, to see which outreach method brought the largest number of people to Jesus Christ, illustrated that personal witness, family, friends and the work of the pastor/evangelist are absolutely essential to the growth of the Church. Other factors, like overhearing a Christian worship service, a dream, the boss at work, a gospel tract, reading The Bible, a teacher and television did not score much (Kritzinger & Botha *et al*, 2006: 64). These areas might need to be strengthened if the Church is to continue its growth. It follows that the Church extends within those cultures where people relate very closely.

However, it must be borne in mind that the motivation for social involvement must be love for Christ (2 Corinthians 5:14) and not economic, political and social improvement: otherwise, makes us as peddlers of the gospel (1 Corinthians 9: 16- 18; Philippians 1: 15- 18). Expressing the compassion of Christ in tangible ways will enable our message to be easily acceptable, as the old adage says: hungry bellies have no ears. But in doing social work, however, the temptation to abandon preaching and teaching should, at all costs, be evaded. Social services are noble and have their own place. The preaching of the good news of salvation is of incomparable significance. Kato (1975: 179) also cautions all Christians that:

*Social concerns have their place in the Christian mandate But the serving of tables must be given second place (Acts 6: 2, 4). Man's life does not consist of material possessions. Affluency in the Western world has not necessarily promoted their spiritual life. For Christians to make social concerns their primary task and neglect the effort to win souls for eternity amounts to fattening a calf for slaughter. This, the Bible-believing Christians cannot afford to do.*

All the passages cited here serve to illustrate that the Church of Jesus Christ is a community of the Spirit. It is, therefore, expected to penetrate society to bring inward and outward transformation. Nicholls (1998:5) is right in noting, as well, that:

*The Holy Spirit creates in the church a community of faith and through that community calls the world into that communion of faith*

*and hope and love. The procession of the Spirit is ever social. Within the trinity there is the procession of the Spirit from Father and Son, toward Father and Son. With respect to the world, the Spirit proceeds toward the world and draws persons toward God and other person.*

The Church should, therefore, seek earnestly to be led by the Spirit. Because it is the Holy Spirit who links God to his creation as he actively works in the world. It is actually the Holy Spirit that mediates the kingdom of God. He knows what God seeks to do in the world. Sometimes resisting and restricting the Holy Spirit has been the problem for Christians of all Churchmanship. The desire to administer God's work to suit human ingenuity and innovation is a constant challenge and enticement. However, the Church will honour the Holy Spirit by giving him space to operate as he wills. All these passages cited go on to show that Jesus loved people. Even when he was busy or tired, he made time to minister to someone. The Church as a community of the spirit must find a place to minister to the people in the community even when it seems inconvenient and risky to do.

The earth belongs to God and man is a steward under God's authority. Therefore Christians must interest themselves in decisions that are made by their governments regarding the earth. Hallmann (2000: 1) is concerned that the Church sometimes is disinterested in what is going on.

He laments that:

*Earth and its creatures are threatened. The signs are everywhere: climate change, ozone-layer depletion, toxic and nuclear wastes, urban pollution, ground water contamination, loss of agricultural land, diminishing fish stocks, unsustainable forestry practices. The list goes on. Add to that social and economic injustice, with growing disparities between rich and poor, and one has a depressing picture of the health of human and natural communities. These threats to the earth community come from many different sources – international trade agreements and economic policies, activities of transnational corporations, national industrial and agricultural practices, transportation systems dominated by the automobile, political and military conflicts, industrial consumer decisions, such systems, institutions and behaviour are not immutable facts of nature. They have been created and maintained by human decisions.*

And so a reasonable participation in society at the level where one can bring positive changes to the community is quite acceptable. The disastrous decisions made by these bodies can be altered, since they are not infallible; as Christians, we need to make contributions to the formulation of better ones.

It must be borne in mind that there is no good reason for the elevation of the Spirit over word, and *vice-versa*, because there is a sturdy relationship between the Spirit and the word in Holy Scripture. Upholding of one above the other has been the reason for a form of spiritual extremism that the Bible does not endorse. Horton (2001: 81) reminds all that:

*The Holy Spirit and the Scriptures are always in agreement. Throughout history, the Christian Church has suffered because some elements emphasized one of the virtual exclusion of the other. Where the Spirit alone is emphasized, the consequences often will be fanaticism and a subjective approach based on the individual's own feelings or experiences. Where the word alone is emphasized, the results will be what is sometimes called "dead orthodoxy," in which there may be strict adherence to correct doctrinal belief but no vibrant, spiritual life to accompany it. An intimate and complementing relationship exists between the Spirit and the word. This relationship merits exploring.*

The word of God must always remain the standard by which Christian spirituality should be measured. The word of God itself does not permit the use of one's feelings to authenticate Christian truth, for this can lead the Church into serious doctrinal error. The apostle Peter says, "...no prophecy of Scripture is *a matter* of one's own interpretation" (2 Peter 1:20b NAS). The subjective use of scripture that does not respect the theological consensus is discouraged because it breeds error and promotes false spirituality and cultic tendencies.

Hagin (2006:85) further cautions his readership that the word of God should always be the canon by which Christian practice is established. Christians must always measure their spirituality by the word of God and not their feelings. He says:

*Always remember this: the Bible teaches that the Spirit of God and the Word of God agree. Any time the Spirit of God speaks to you, it will always be in line with the word. People have heard "voices" and have gotten every kind of "revelation" you can imagine. Some people are always claiming to hear a voice. You can and you should judge these things. You can judge whether spiritual experiences are right or wrong simply by judging them by the word.*

No room should be given to the spirituality that separates the Spirit from the word of God and also the sacred from the secular (which in reality is another form of secularisation). For this same reason, every Church should endeavour to hold in balance its preaching and social ministries. If the Church withdraws its interest in social affairs, implicitly it would be sanctioning the illegitimate use of grace that would bring a lot of good to the people in the community. It has always been common to see the privatisation of the ministries of compassion. For philosophical reasons these ways of service delivery should not be popularised in Zambia because "... these styles of doing things may be of limited use to us, they may not fit at all, or worse still they may be counter-productive as Africans are basically communal and not individualists" (Stephens, 1998: 135). Dispensing of these kinds of services by individuals has created huge accountability problems. Even Cosstick (1987:173) is of the view that the government and privatised care systems in Zambia, like NGOs, have only benefited their patrons and not the suffering majorities. Many political and church leaders have acknowledged this difficulty. All this happens because of the influence of secularisation. Community based care services, on the other hand, have recorded great success. May be NGOs would not have been necessary had the churches been doing more of these works in Zambia. Thinking clearly about the importance and value of an holistic approach is crucial for the relevance of the Church. Lack of clear mindedness can be a great barrier. Stott (1984:32) even amplifies this by pointing out that:

*If we want to live straight, we have to think straight. If we want to think straight, we have to have renewed minds. For once our minds are renewed, we shall become preoccupied not with the way of the world, but with the will of God, which will change us.*

The church in Zambia is comparatively young, since European missionaries only reached Central Africa in the early 19<sup>th</sup> Century. The countries on the coasts of Africa received missionaries much earlier. For this reason, the Zambian Church can learn from those countries where missionary activities commenced earlier. One such country from which the Zambian Church could learn is Nigeria. Here the evangelical church is taking the Great Commission as an holistic enterprise. De La Haye (1986: 123 & 125) records eight objectives to which Nigerian evangelicals have committed themselves since 1975. These 'creeds' were formulated at the national congress on evangelisation, where twenty-seven denominations and other Christian organisations representing all the states of the Federal Republic of Nigeria came together. They articulated an eight-point declaration on fundamental matters of evangelical conviction. Upon these basic truths

from the word of God, they were to base all their evangelical activities. For the sake of the matter under discussion, only statement number five and eight from that document will be highlighted. Statement number five on 'Christian and Public Life' says:

*We believe the attitude of Christians withdrawing from public life is unscriptural and unrealistic. We also reject the attitude of indifference to the world. We are still in the world, though not of it (John 17: 15 & 16). We declare that as Christians we should be involved in the political, economic and social life of our nation as its worthy citizens. In our involvement, however, we must not fall into the mould of the sinful world system so manifest in our nation in the form of bribery, corruption, nepotism, tribalism, ostentatious living, and the like.*

Statement number eight on 'Evangelisation and Social Action' states that:

*We accept social action to mean care for the poor, promotion of social justice and every other effort for the benefit of mankind. Christians are commanded by Christ to live lives worthy of their calling, and this love for one's neighbour and contribution to the betterment of the community where a person lives (1 John 4: 11, 12; 20 & 21; Galatians 6: 10).*

The Lausanne movement also endorsed this declaration that gospel preaching ought to be ministry to the total person. Reporting on the stand of the movement, Stott (1992: 339) says that:

*The Lausanne movement has remained true to this assertion of the primacy of evangelism, and its 'Consultation on the Relationship between Evangelism and Social Responsibility', held in Grand Rapids in 1982, and endorsed and explained this primacy in two ways. First, Evangelism has a certain logical priority: "The very fact of Christian social responsibility presupposes socially responsible Christians, and it can only be by evangelism and discipling that they become such.*

No parishioner, therefore, must be satisfied with just attending Church services to recite the contents of the prayer book and end there, but should be involved in the community. Others, like Olyott (1979:127), also corroborate these sentiments by stating that:

*A Christian must realize that he is not just a church member, or an individual, or a citizen. He is a part of society, local and at large. He lives in a certain road, surrounded by friends and neighbours; he works each day in the company of his colleagues, he is part of his country and his continent. In all his relationships he is to have a distinctive behaviour, and to be utterly different by virtue of his transformed mind.*

The example provided by the Nigerian evangelicals, and even Pentecostals and Charismatics could assist the Pentecostal Church in Zambia in the development of a written theological statement that could form the basis for directed and focussed political, economic and social participation. In the absence of this, the *status quo* of withdrawal will continue to persist.

The responses shared by the Nigerian Evangelicals are legitimate; because standing aloof from society and neglecting Christian duty is tantamount to denying the incarnation of the Lord Jesus. Many Christians feel very inadequate and hence, find it difficult to preach, teach and minister significantly to people in need. Just as Jesus is able to sympathise with us because he “has been tempted in all things as we are, yet without sin” (Hebrews: 4: 15 b&c, NASV), reminiscing on the value of the incarnation of the Lord Jesus will stimulate all Christian workers and inspire their efforts to minister to others. McGrath (1991: 55) explains that Jesus is able to look at the poor, suffering and marginalised with pity because: “Jesus was born of a human mother (Galatians 4:4). He is a human being, like us. He was born in the world, like us. Later, he would suffer and die as we must one day suffer and die”.

He is a sympathetic, loving and understanding Jesus. He takes note of human suffering and rejection. The chasm created between evangelism and social action is not necessary. The Church can use, opportunely, social services that have the means for reaching the lost with the gospel. Works of charity can be the starting point of ministering to some people. Acts of kindness open the heart for the gospel. It is a form of language that helps one to get started. It is a language of solidarity. In the words of Watson (1982: 301): “ There are times when our communication may be by attitude and action only, and times when the spoken word will stand alone; but we must repudiate as demonic the attempt to drive a wedge between evangelism and social action”.

Failure to be involved in social work has severe implications for one’s stewardship: it is a denial that God is the owner of everything. It should be noted that gospel presentation that is not holistic actually removes God from his creation and at once promotes a distorted stewardship. Gladwin (1979: 49 & 50) adds that:

*Once we are convinced that God both created the world and continues to love and care for it, we cannot present the gospel simply as a matter of the rescue of the few out of the wicked and demon – controlled world. Spaceship gospeling – the snatching of the few from the fires of destruction awaiting the world was rightfully rejected by the church when it rejected Gnosticism. Such a*



*way of understanding the gospel has little space for God as the creator and sustainer of the world.*

Given that Pentecostals are also descended from evangelical roots, for the sake of marshalling some motivation, the Zambian Pentecostal Church should reflect on the declarations set by the Nigerian evangelical community as a way of affirming their gospel. It is known that Pentecostal Churches survive as independent Churches. Every local Church has its mandate. Some form of social involvement is noticeable in individual Pentecostal Churches, but there is need for concerted efforts at national and district levels.

Of course, the effectiveness of the Church in the world is dependent upon its level of separation from the world. Because the missionary vocation of the Church is directly related to a life of holiness, a separation from the world is essential.

## **5.2 THE ROVING NATURE OF PENTECOSTAL THEOLOGY: THE PENTECOSTAL AND CHARISMATIC CHALLENGE**

Bolander & Bolander *et al* (1989: 1052) define the word 'trend' as, "Tendency, general direction, the trend of public opinion, a dominant movement revealed by a statistical process, (Trendy adj) (slang or colloq.) fashion-following, trendily (adv)". In relation to defining Pentecostal theology: it is roving, shifting and trendy in character. McClung (1986: 47) observes that this 'on fire' Pentecostal mission theology has tended to be a 'theology on the move'. Its character has been more experiential than cognitive, more activist than reflective. Pentecostals have often acted now and theologised later.

The Pentecostal Church in Zambia is slowly developing its Pentecostal theology and its resolve to overcome dualism is obvious. One would find it easy to talk about God and Jesus. But penning down a theology about the Holy Spirit is not facile. Actually, no sooner does one attempt to inscribe it than it evaporates (Farrenholz, 1995: 5). It is a mammoth task. But exploring and interacting with issues that have affected the manner in which the Zambian Pentecostal Church has been ministering is important to observe.

Pentecostal theology is basically concerned with evangelism: a preoccupation that has made it synonymous with mission. When Pentecostals lead people to Jesus they consider all their mission work to have been completed (Saayman, 1992: 160-161).

Traditionally, trends are very important to Pentecostals and Charismatics because these help to make their message more current, contextual and dynamic. Pentecostals have held that: “The 1900s were years of the Pentecostal outpouring, the 1950s were the years of the Charismatic/ Faith Movement, and the 1980s years when God was restoring the apostolic and prophetic charismas”. Eckhardt (2000: 1) says that, “We (as a Charismatics) are currently seeing another reformation in the Church. We are experiencing restoration. God is restoring the ministries of apostle and prophet within the church”. And in another place, Eckhardt (2000: 59) again says that: “Once the apostolic and prophet dimension is released in the church, the very nature of the church will change.” On the 27<sup>th</sup> April, 2002, Eckhardt was in Zambia ordaining prophets and apostles for the PAOG(Z) at Maranatha Pentecostal Church. Quite a number of Pentecostal clergymen received the ‘impartation’ of these gifts, including the General Superintendent of the PAOG(Z) and Copperbelt District Superintendent. Two problems, however, arise out of this: one is of the authority of the individual ordaining others and the other is of organisation: Is the PAOG(Z) considering changing its governance structure from being congregational to being apostolic, one would ask? Obviously, the congregational and apostolic styles of Church governance cannot easily work side by side. It is doubtful if the current Pentecostal leadership appreciates the consequences of these ordinations.

Maybe the next wave of revival will expose the inherent frustration with trends and inspire a strong pursuit of the word of God. For the present, a Pentecostal minister has to choose what to preach on from the catalogue: biblical teachings, denominational teachings, personal opinions, false ideas or trends. It appears that without being trendy, the Pentecostal message fails or loses flavour. It should be reiterated that may be Pentecostal theology roves or itinerates because that is its intrinsic and organic nature. The Pentecostal Church must regard this matter not only as a challenge, but also as an opportunity to clarify its doctrine and to start teaching its members more systematic and balanced teaching; this is the command of the Lord in the Great Commission.

The PAOG(Z) must view itself as shouldering a huge theological responsibility because it is regarded as the mother of all Pentecostal and Charismatic groups in the nation. The Pentecostal Church must continue to work at jettisoning the religious excesses that are common in its ranks. Chan (1998: 48) is equally concerned that:

*Pentecostals try to routinize the extraordinary, that is make it a regular part of day-to-day living. Sooner or later, the adventure must return to the reassurance of the homely and the familiar. If life were indeed one continuous adventure, the strain would be intolerable. The history of Pentecostalism can be seen broadly as a movement in which the strain of continuous adventure has been sublimated into continuous festivity.*

### **5.2.1 Historical Factors That Have Shaped the Pentecostal Theology and Mission**

It does not take expert eyes to see that many missionary organisations that came to Africa did not consider political, social and economic participation as a way of bringing God into the market-place of human existence. Therefore, many of these denominations today reflect dualistic features in their doctrines and practices. It would be, therefore, necessary to rehearse the reasons that have led to their non-participation in political, social and economic fields.

Watts (1992: 173- 175, 184 & 195) brings out five aspects of Pentecostal history that have conditioned Pentecostal theology. These are not just true for Assemblies of God in South Africa, but are also true for the PAOG(Z):

- First, it was a commonly held view among the evangelicals in South Africa that they should keep aloof from racial issues to avoid being drawn into a social kind of gospel. This has also been the traditional view of the Pentecostal Church in Zambia: no participation in national politics. Breaking this pattern of understanding and doing things is not so easy today. Clerics who have tried to challenge the *status quo* have been advised to surrender their credentials and set off to pursue politics. A story may be appropriate here: in 2006, when Zambia went to the poll, all the members of the clergy who tendered to stand as members of Parliament and councillors were ordered to leave their parishes. This, as can be imagined, brought considerable tension. However, the new breed of pastors exhibits more flexibility than the older ones do. The older generation of pastors is at a loss in justifying the non-involvement stance to which the PAOG(Z) currently holds.
- Second, because of the fear of being branded ‘dissident and subversive elements’, missionaries came to South Africa with a policy of silence on social and political issues. The silence of some sections of the Assemblies of God regarding the oppressive and tyrannical rule of Ian Smith in Zimbabwe should be understood in the same light. Silence on issues that affect people, unfortunately,

has become a culture associated with Pentecostal spirituality in many countries in Central Africa. The claim is that God is interested only in saving the soul.

- Third, many of the founding fathers subscribed very strongly to the view that Christian ethics demanded a withdrawal from the world. No one in the pastoral ranks was expected to criticise the government in any way without losing ministerial credentials or even suffering intimidation from Government. Silence on important issues can also cause the Church to be seen as pro-government. The sense of ethics held by the pioneers did not consider, in any holistic sense, God's vision of creation. God is the creator and owner of creation. Christians are the Lord's stewards. So, for a Christian to refuse to participate in the affairs of the country where he or she lives is as good as denying creation and one's existence. It is a rejection of one's history, present and future. This contracted view of the Christian mission is responsible for the rejection of the socio-political involvement prevalent in Pentecostal circles. The consequence of this apathy for the PAOG(Z) is Christianity on crutches: a fractured Christianity that lacks inner capability to address people's socio-political and economic questions in a more pragmatic fashion.
- Fourth, there is the absence of a theoretical approach to the study of theology: because Pentecostals live theology. What is experienced is what is true. Pentecostal theology is first lived, and then authenticated later. A common attitude amongst Pentecostals is that God is always doing new things (Isaiah 43: 19, 48: 6 & 65: 17 Revelation 21:5). This pre-texting or 'oddity of the Spirit Approach' makes Pentecostals look for new Holy Spirit phenomena every time they get together. A divergence between the teaching of The Bible and the 'promptings of the Spirit' is unavoidable. This is what creates a problem. Now, because the Spirit is said to be altering manoeuvres, it is probable that there will be no end to the mishandling of scripture. If the 'new thing approach' was discouraged among Pentecostals and Charismatics, their Churches would be different, since to be Pentecostal or Charismatic is to be trendy.
- Fifth, and finally, because missionary pioneers held their eschatological sentiments very dear (Mathew 24: 14; Luke 21: 10-38), it was not difficult for them to see socio- political involvements as an encumbrance to what they saw as their task of evangelism and discipleship. Involvement in community issues would be considered as delaying the *eschaton*. Christians were encouraged to

work hard because the Lord's return was imminent. This attitude, as noticed, tends to make the earth a waiting room for Christians. Suico (1999:14) is in agreement that Pentecostals are indifferent to issues of structural relationships with society because, "Pentecostals basically espouse an 'other-worldly' eschatology. This type of eschatology includes the pessimistic view of history, which views the transformation of society and of social structures into a just environment as futile".

It would not be farfetched to deduce that since the Pentecostal church in Zambia has some South African roots, these same factors have, to some extent, affected the Pentecostal Church in Zambia. It may not totally be so, but the influence from other Pentecostal and larger Evangelical groups cannot be disregarded.

Stott (1984: 6- 9) also provides information that helps to explicate the repudiation of social responsibilities by some Pentecostal groups and evangelicals. These, together with reasons advanced by Watts (1992: 173- 175, 184 & 195), compound to provide a clear understanding of the historical factors that have affected the manner in which the Great Commission has been carried out in Africa and Zambia, in particular. Five reasons have been advanced.

1. Because of its preoccupation with the battle against liberalism from 1910 to 1915, evangelical Christianity detached itself from social participation for fear of sacrificing its evangelical message for the social gospel. For the evangelicals the priority of the time was to justify their claims and preach the gospel. That evangelical response also affected the Pentecostal Churches, since at this time it was in its infancy. Too bad that even when the battle of the evangelicals with liberation theology was over, Pentecostals have still not been able to reflect on the matter and provide a statement regarding their Church's stance on socio-political participation. Pentecostals have, basically, inherited the historic attitudes left for them by evangelicals.
  - i. There is a possibility that Pentecostals did not emphasise the doctrines of the churches they came from, as doing so would have created apprehension. Hence, Methodists, Anglicans and Holiness members who turned Pentecostal did not emphasise their doctrines for fear of quenching the unity they desperately needed.

- ii. Second, evangelicals withdrew from social work because they feared associating themselves with Walter Rauschenbusch, who presented the social gospel as a means of bringing the kingdom of God into reality. Evangelicals saw Rauschenbusch's vision of the 'restructured society' and the effort of 'human beings to establish the kingdom of God by themselves' as a misconstruing of the Great Commission.
- iii. Third, there was discouragement because the social programmes that were formed to alleviate the suffering of the people did not work well. The Church started to view 'man and his society as irreformable.' The availability of an 'evangelical voice to speak God's power of providence and hope', which could have made the difference, was permanently sniffed out.
- iv. Fourth, evangelicals disassociated themselves from society because they embraced pre-millennial attitudes that portrayed the present evil world as beyond improvement. Going by this persuasion, things must be left as they are, for only Jesus Christ will bring justice when he returns to set up his millennial reign. This pessimistic attitude resulted in social work being viewed as a waste of time and resources.
- v. Fifth, the evangelical isolation from social work occurred when the gospel came to middle-class people whose life was a 'hand-to-mouth' circle. This self-centred category of people saw the gospel as reinforcing their cultural structure of not helping others. They only cared about saving their own souls and nothing more. Additionally, another inhibiting factor to socio-political involvement, noted by Saayman (1993: 48), is the pietistic inclination inherited from the Holiness Movement. He observes that pietism "...makes a very large distinction between church and world, and limits the involvement of Christian mission to church affairs only. Most pietists would therefore prefer to remain apolitical, eschewing any direct involvement with the authorities, but merely obeying and praying for them.

The given factors have affected many denominations working in many places in the world. The Pentecostal Assemblies of God in Zambia has also not been spared. Unfortunately, consciousness of the importance of an holistic ministry has become a thing to be discovered and not a thing to be assumed. For some Christian groupings an holistic ministry is one that has recognition for the charismatic way of worship. Even PAOC, from whence PAOG(Z) is descended, is learning to be holistic in its ministry. Althouse (2007: 13) observes that that the Pentecostal Assemblies of Canada has also been asocial and apolitical from the beginning. He goes on to illustrate how the trio - McAlister, a prominent Pentecostal speaker, together with Walter his kindred brother and Jenkins - were condemning the slave conditions to which people were subjected. But these were just three people reacting to an oppressive industrial situation. It is even difficult to ascertain what their motivation was in doing this. The biggest question is: what was the official social teaching of the PAOC at the time? As may be noted, there was no official written document on the subject. Althouse admits that the church must keep its 'words and deeds' in balance when he notes (January 2007, 12):

*On occasion, the church emphasizes one thing over the other, but in doing so diminishes the fullness of the gospel. Accentuating proclamation over action weakens the church's ability to engage the powers of this world for the cause of Christ. Yet stressing action without proclamation ends up making the church simply another arm of current political ideology. When the church lives out its mission—when the gospel of Jesus Christ is both preached and demonstrated—the hope of the world begins to shine and take root in restoring God's creation.*

While on the subject of trends, a comment on the quandary created by the prosperity theology [name it and claim it by the word of faith] cannot go without mention. It is a school of theology that has generated significant theological investigation. Some consider it to be a noxious deviation that has augmented a Pentecostal faith that is already in crisis.

O'Donovan (2006: 230) does not hesitate to define it as:

*Another form of false teaching which is gaining a large following in Africa today can be defined as "Prosperity Theology." This is the teaching that God does not want any one of his children to be poor or to lack anything they may desire. This teaching is usually based on passages found in the Old Testament where God promised his people material blessing. These passages would include statements such as Psalms 23:1, "The Lord is my shepherd, I shall not be in want" or Psalm 34:9, Fear the LORD, you his saints, for those who fear him lack nothing." (Longer passages which promised specific physical blessings are quoted, such as Deuteronomy 28: 1-8.)*

This branch of theology is very appealing to poor people in Africa and many other parts of the world because it promises a better life. Prosperity preachers have erred, in that they have made a case for this teaching by adopting proof-texting as their methodology, and abandoning responsible interpretation of scripture. They have taken out of context many of the scriptures that they have pasted together to construct this doctrine. The verdict can only be that it is an heresy, since it cannot be substantiated with scripture. It only tends to promote individual comfort at the expense of the community. Disregard of scripture has been the major setback for this school of thought.

*Their attitude toward scripture regularly has included a great disregard for scientific exegesis and carefully thought out hermeneutics. In fact, hermeneutics has simply not been a Pentecostal thing.*

(Spittler, 1976: 122.)

These trends are restricting the growth of Christianity in Africa, and Zambia in particular. Instead of the African Christianity growing on the continent, it is largely American Christianity that is growing on African soil. The Prosperity Gospel is influencing the Pentecostal Church in Zambia both ways: positively and negatively. 'Positively' in the sense that it is helping to reinforce some ways Pentecostals hold as fundamental. 'Negatively' in the sense that it is causing in some cases Pentecostals to nurse a feeling of the loss of certain values. The Occidental way of life is individualistic and the African one is group-oriented. The African culture seems to be groaning in pain as it tries to survive the battle. But the African Church must discover ways to develop its expressions of Christianity and to abandon the materialistic American culture, which shows itself in the guise of the prosperity preaching. This theology teaches that one has to claim something from God to get it. The claiming of things also carries with it a sense of creative powers in the confession (Hawk, 2003: 258-268).

Giving out money to apostles and prophets, who God uses to bring relief to his people in the congregation, is commonplace in charismatic circles; but, in the Old Testament, Naaman did not have to pay Elisha for his healing from leprosy, just as Cornelius did not have to pay Simon Peter to receive the Holy Spirit (2 Kings 5: 15- 25 & Acts 10: 30- 48). In any case, the material abundance of the west has even caused a spiritual slump in North America. In Zambia, there is no Pentecostal or Charismatic Church that has been spared from these kinds of teachings. It is only the extent of influence that is different. But the world is eagerly waiting for Africa to bring forth its Christian message.



The fight against the erroneous teachings is proving to be hard because some of the ministers among Pentecostals and Charismatics are the perpetrators of these strange ideas. It should be noted, however, that Pentecostal scholars have risen and are making remarkable theological contributions, far ahead of Charismatics. The Pentecostal congregants must hear their scholars. In spite of the host of prolific writers, Charismatics have deprived themselves of an hermeneutic system, due to their insistence on being led by the Spirit and the Rhema word (Hawk, 2003: 287). The resolve to correct this theological teaching does not seem to be emerging from the PAOG(Z) Zambian top leadership at the moment. The people in the pews have now started to ask their questions about the prosperity teaching, even though the protagonists of this teaching are not very aware of this. The obsession of this teaching with self-enhancement is being severely probed. The Pentecostal and Charismatic membership is learning the Wisdom of Solomon, who long ago said (Proverbs 28:19): “He who works his land will have abundant food, but the one who chases fantasies will have his fill of poverty”.

There is a striking similarity developing between Neo-Pentecostalism and African Traditional Religions: the individual who is seeking to be healed takes a white chicken to the medicine man in order to secure the healing. The giving of such gifts, including money tokens, is noticeable in Zambian Charismatic Churches. Charismatic spirituality has tended to be syncretistic in Zambia because, in the quest to be dynamic and relevant, it has augmented Zambian traditional beliefs to its message. The Church must, discard this syncretistic way of worship, which has retarded its growth. Of course, this is not to repudiate the good customs, such as respect for the elderly people, concern for the stranger and care for the widows, as shown in terms of helping them with agricultural produce. The worship of ancestors has caused the Church in black Africa to linger at the same place for a long time. It is not uncommon to hear the evil spirits mentioned in a Pentecostal Church service more than God is. The innate nature of Pentecostal spirituality and worship renders itself naturally to this problem. Griffin (2007: 5) would attribute this to what he calls the ‘African source’: the African participation in the beginnings of the history of the Church in Africa. He suggests that the attendance of African Americans at the Azusa Street revival implied an African sentiment of orality and sensitivity to the spirit world. From another angle, this could explain the quick acceptance of the Pentecostal message in Africa. Wadge (2003: 77) bemoans that, “Many people believe that the spirits of their dead relatives can cause

trouble. They believe that if a relative was not treated properly in life, his spirit will return to torment and harm the living relatives”. Focus on ancestors has slowed the development of the African people to a great extent: spiritually, politically, socially and even economically.

As a result of their fear of these spirits, many Christians live in dread of being killed by the spirits of their ancestors. Hence, the bondage to needless practices that dishonour God. It is no wonder that sometimes Satan and demons receive much attention in Pentecostal and Charismatic Churches. But good customs that enhance social development in human life should be preserved. Wadge (2003: 71) indicates that to this extent, “Zambian people know how to receive visitors in a good way. Zambian customs for marriage: Years ago a man would not marry a woman who was not a virgin. Marriage was held in great respect. But these days it seems as if this good custom concerning marriage has been left behind”. Spirituality must not detach itself from its desired ethics because good ethics provide the buttress that prevents disintegration. In his sermon on the mountain, Jesus seems to delineate Christian ethics and Christian spirituality. To the disciples listening to him teach, Jesus warned that:

**Matthew 7:21** - *Not everyone who says to Me, Lord! Lord! shall enter the kingdom of Heaven, but he who does the will of My Father in Heaven.*

**Matthew 7:22** - *Many will say to Me in that day, Lord! Lord! Did we not prophesy in Your name, and through Your name throw out demons, and through Your name do many wonderful works?*

**Matthew 7:23** - *And then I will say to them I never knew you! Depart from Me, those working lawlessness!*

Even though he denounces that type of spirituality, he does not disapprove of prophesying, casting out demons and doing other works of a Charismatic nature. But the modern trends that seem to emphasise Charismatic expressions and minimise issues of personal character are quite dangerous. These two things are important for the accurate view of Biblical Christianity.

Some social problems, like HIV-AIDS, are probably on the increase because of the neglect of good customs or of ethics that prevent terrible behaviour. Of course, customs that tend to taboo everything, to gain control over the people by generating fear as an incentive to do right, are unacceptable too. Legitimate spirituality has to have proper knowledge as its foundation.

The experience of Pentecost should not be denied because it is a genuine Bible teaching. Evidently, the ministries of Old Testament prophets, of Jesus Christ and of the apostles were Charismatic in character. And so should the Church be. The Church then and now is a Charismatic community whose pneumatology carries social dimensions. It would be appropriate to conclude this section with the words of Keane (1983: 87) who says that:

*The church ought not to sit back because of timidity or lack of zeal, and see evil take hold of the world. Through the holiness of its life; through people of "fire" endowed by the power of the Spirit, and through its collective witness, the church, like the reign of God itself, should be a leaven in the dough. The same Spirit is now with the church as was with Paul of Tarsus and early church; the same gifts of the Spirit are available to the church as they were in Paul's time; and the same "principalities and powers" keep people in thrall. The church needs both to rediscover and use these gifts of the Spirit.*

### 5.3 CONCLUSION

As the Pentecostal Bible College remains poised to combat dualistic tendencies, it will help the all-entire fellowship to expand its ministry. There are already many Pentecostal congregations in the nation running schools, clinics and agricultural projects. These kinds of activities will be on the increase as time goes by. Ministering to the physical needs of man is so assumed in scripture that to speak of the need for 'holistic ministry' is to beg the question. Correct reading of scripture does not indicate the use of the adjective 'holistic' prefixed before the word 'gospel'. The problem is not that the Bible is silent on the subject, but that the Church has not been doing its work for its own reasons. This is why NGOs have risen.

When Kaunda, the first Republican President of Zambia, spoke at the Third National Conference of the United Church of Zambia in 1979 he stated that he strongly disapproved of a Christianity which disassociates itself from the market place of life. He feared that the Church, which had been so outgoing in its mission, would slump into silence with the passage of time. He dreaded the spectacle of politically independent people who could not feed themselves as a result of erroneous teachings. He categorically stated that:

*Now, to me the Christian life concerns the totality of the life of man. It stretches and covers equally fully the material side of man. For man the two sides are inseparable. Man cannot be man if he be without a body, the essence of his material side... some point in life. Without the gift of the soul he might be a vegetable, a tree or a beast but certainly not a man... Failure to preach a total gospel to the total man even as Jesus Christ did has created problems for the church in Africa. The Christians in Africa have polarized into 'Evangelicals' and 'Liberals'. The 'evangelicals' are regarded as being concerned only with saving the soul. The 'liberals' or 'revisionists' are considered as preaching the social gospel which ministers mainly to the material or social needs of man.*

(Pheko, 1982: 104 & 105)

Because the PAOG(Z) is making a great effort to overcome dualistic tendencies in order to be a Church with a balanced message, it will certainly be a church of the future. A Pentecostal message that addresses the spiritual, emotional and physical needs of society is the Church of today. Additionally, there are questions to be answered: in this post-modern era will Pentecostals continue to embrace their distinctiveness in spite of the rising theological challenges? Will they continue to disregard the Pneumatological intention of Luke by keeping at variance personal experience and one's intellect (Griffin, 2007: 183) In the early days of the Pentecostal revival in Zambia, there used to be much ridicule and suspicion levelled against Pentecostals. In those days a joint meeting of Pentecostals and members of the evangelical community was improbable. The evangelicals never looked at Pentecostals as their Christian brethren. However, things have started to change. The Pentecostal message is increasingly becoming acceptable to many evangelical Christians. The Pentecostal challenge now is to show cause for their continued adherence to their distinctiveness, in spite of the challenge from Charismatics who do not view Spirit-baptism as a critical experience. Clark (2001: 86) laments that: "African Pentecostals have not been very visible in the on-going debate on the nature of Pentecostal distinctiveness, including the most recent locus of the debate, Pentecostal hermeneutics. This has been overwhelmingly dominated by North Atlantic voices".

It is envisaged that as the Pentecostal Church responds favourably to changing times by supplying convincing theological justification for its teaching on the Spirit-baptism, its spiritual influence will stand for many years to come. The Charismatic approach is equally vibrant, although it does not consider baptism in the Holy Spirit as the initial evidence in the same way as does the Pentecostal Church. This is one challenge that begs a response. If the rejoinder on this matter is deferred, the members of the

Pentecostal Church will not be considering the need to seek baptism in the Holy Spirit. It will be an option. The failure to present reliable answers will bring the Pentecostal message into serious disrepute and create a loss of vigour. Today, the Pentecostal Church in Zambia finds itself in a precarious situation: it is faced with the challenge to reinterpret its classical Pentecostal beliefs in the light of the Charismatic challenge. Menzies and Menzies (2000:47- 48) explain that:

*A "third wave" of Evangelicals now celebrate with Pentecostals God's gracious gifts of prophesy, healing, and tongues. Pentecostals can only applaud the openness of our evangelical brothers and sisters to new dimensions of the Spirit's work. Yet this recent theological rapprochement presents Pentecostals with a sobering challenge. It is pushing us to define more clearly what it means to be Pentecostal. Indeed, new questions are being asked and, in light of the developments outlined above, they cannot be ignored: How are Pentecostals different from our Evangelical fellow believers who are open to the spirit? If there are important differences in our theology and practice, can we provide solid biblical bases for our distinctive positions? It appears to this writer that the answers – or perhaps lack of answers – Pentecostals give to these questions will influence the shape of the Evangelical, as well as the Pentecostal movement for the generations to come.*

*In short, a Pentecostal perspective on Spirit-baptism is integral to our continued sense of expectation and effectiveness in missions. Thus we find ourselves as Pentecostals in an exciting, yet precarious situation. The tide of third wavers is coming in, challenging us to provide convincing support for our distinctive position on Spirit-baptism. If we meet the challenge, we will continue to influence the theology and practice of the larger Evangelical community. If we fail, we run the risk of being submerged by the wave and losing our identity.*

In trying to combat dualism, the Pentecostal Church at national and local church level is encouraging social, cultural and some level of political involvement in the community. Many churches within Pentecostalism are running schools and clinics, and are involved in many other humanitarian activities. Pentecostals are beginning to see the market of life as an operation arena for the Holy Spirit. The Spirit of God is really mysterious in its working. His movements elude humans because they are the activities of God. However, the Spirit should not be limited to Church celebrations only, just because his actions are beyond human comprehension. God is not just working actively in the Church, but in the community where the sons and daughters of men dwell. A different category of works, other than preaching, is necessary and should also be performed in the power of the Holy Spirit. The Spirit can do more if given the way. A poem for Pentecost from Fr. Linley is appropriate in helping us to reminisce over the grander

picture of the all-encompassing works of the Spirit in the world (see [www.torch.op.org/preaching/sermon/808](http://www.torch.op.org/preaching/sermon/808)).

## The Holy Spirit

Piers Linley, O.P.

8 June 2003

Pentecost Sunday (B)

*Fr. Piers Linley is inspired to get poetical for Pentecost.*

The Holy Spirit can't be pinned down to a single name or image  
He is like the wind  
He blows where he chooses  
whence He comes and whither He goes no one knows  
He is God communicating himself, love over-flowing  
He is the fountain's spray and bubble  
A spring of living water in the hearts of the faithful

The Spirit's portrait is in symbols  
The Dove -  
Going forth from the Ark and not returning  
Later resting on the Son himself at baptism  
He is in a bush burning but not consumed  
He is in tongues of fire  
Turning us into prophets lest we be mere dry sticks

The Spirit is in all things new and fresh  
In the sense of wonder that strikes us all too rarely  
The Spirit is the beginning - and the end - of wisdom

The Spirit comes as the mystery of a love both tender and strong  
He is our quest - but our comforter  
He is the Spirit of the Father whose peace Jesus promised us  
He is the Spirit of the nameless God who showed himself to Moses  
As the one who would be whomsoever He chose to be  
The Spirit both of the elusiveness and otherness of God  
And of the intimacy of the Son's friendship In conversation as familiar  
As Abraham bargaining for Sodom and Gomorra

The Spirit is the pledge, the assurance in our hearts  
The certainty of harvest that possession of the first fruits brings  
He convinces us that we may go forth to sow even when in sorrow  
Only to find ourselves overtaken by the joy of reapers  
Carrying back their sheaves with joy  
So quick does the seed sprout and produce a hundredfold

The Spirit is the inner instinct of a paradoxical freedom --  
The light yoke of slavery to His will

He comes fruitfully - in harvest of patience and peace  
But in the midst of suffering and strife

For the Spirit's peace is not peace as the world understands it  
He is the Spirit of the Son who overturns all worldly standards

The Spirit is unexpected - yet one hundred percent reliable  
Even if more than a hundred percent unpredictable  
You can't book an appointment with the Spirit  
But is always there without one when needed

He seals us with an inner instinct whereby we follow him  
As a duckling imprinted on its mother follows her quacking

We follow the Spirit's murmur  
But sometimes He doesn't murmur but shouts - and that gets difficult  
We try to resist the temptation to turn the volume down  
To shelter from the mighty wind rushing  
And sometimes He doesn't shout but whispers  
And in the silence we need love-alerted ears

The Spirit isn't afraid to let come again the chaos and the void  
Over which He hovered at the first creation  
So that it is out of nothing that the new earth is re-created

The Spirit is against - legalism, formalism and stuffiness --  
against boredom, prudery and stodginess  
He is against fringes and phylacteries and ostentatious posturing  
He is against all ecclesiastical pomposity  
He is against sin and all resistance to His heaven-ward springing love

The Spirit is for - sonship, liberation and friendship  
He is the Spirit of the Son who calls us not servants but friends

The Spirit is the bringer and source of both institution and charism  
The creator of inner life of authority and stewardship  
But also of rebellion against authority hardened into a false self-image

The Spirit is the bringer of holy jokes  
And of those who take no thought of what to say --  
Before their persecutors  
He is the Spirit of those who laugh at the place of their martyrdom --  
At the scaffold steps like Saint Thomas More

The Spirit is unexpected - yet always there  
You cannot prearrange him  
Yet you can commit yourself with the hope that he fulfil your rashness

The Spirit is in sacramental forms - the oil of anointings  
Yet calls for a reliance on less certain, more fallible structures  
To demonstrate that His freedom is unimpaired

The Spirit is too difficult to hear - yet too easy

He is the secret-yet-revealed power  
The hidden-yet-manifest dynamism  
That drive us through our desert days --  
His the dry sand

He rejoices with us in our oases -  
His the sparkling water and the date palm

He drives us and leads us - going both before and behind  
To His last work - the shining forth in our hearts and bodies  
The transfiguration of our earthly struggles into the glory which  
He has with the Father and the Son whose unity He is for ever and ever

Amen

*fr. Piers Linley is Parish Priest of the Parish of the Annunciation, Woodchester.*



## **CHAPTER 6: THE CONTRIBUTIONS OF WOMEN TO THE GROWTH OF THE PENTECOSTAL ASSEMBLIES OF GOD MISSIONS IN ZAMBIA**

### **6.0 INTRODUCTION**

Pentecostal women are known by their motto: “Caring, Compassionate and Loving Women”. Pentecostal women possess the in-built nature to affect the eternal destiny of their generation in Zambia. They believe that the giving of care – expressing Christ’s compassion in concrete terms and leading others to the Lord Jesus Christ through loving and reassuring relationships - can best accomplish this.

The role of Pentecostal women in Zambia cannot go unnoticed. Though marginalised, with only a handful of them in pastoral ministry; they have done significant work while sitting in church pews! For many people, the involvement of women in ministry is a contentious issue. It is a pity that women have not had their right to be discipled restored to them (Luke 10: 38 – 41). Ruth A. Tucker (see Philips and Coote, eds, 1993:28) observes that women: “... had served effectively as missionaries’ wives and as fund-raisers and prayer warriors on the home front, but they were not permitted to be missionaries in their own right

As may be acknowledged by many, women make up the largest section of Pentecostal members in Zambia. Educating them in religious matters, therefore, could bring about a great stimulation of gospel preaching for to educate the woman is to educate the family. It is tradition, more than anything else, that prevents the discipling/or training of women for Christian service. This has been detrimental to the effectiveness of mission work in Zambia. Randall (1970:182) also laments that “African Christian women have too often been neglected or forgotten. The demands on the missionaries of schools, hospitals, theological programs, and other responsibilities have denied Christian women the attention and place they must have in the Church”.

It should be pointed out here that, as is true of all African societies, Zambian society is male dominated. Pentecostal women have done extremely well, given the hard and harsh environment in which their ministry began and flourished.

## 6.1 EARLY BEGINNINGS: The period throughout the 1960's

The Women Ministry is a department within the Pentecostal Assemblies of God in Zambia. Much of the work of the Pentecostal women can be better traced to the ministry of Raymond Callahan, whose humility, kind-heartedness and hard - working attitude was admired by many in the North West Province of Zambia. The work of the Women Ministry goes as far back as 1963, though it was quite modest at that stage. It must be borne in mind that the periods of missionary activity of the Women Ministry do not correspond with those of the rest of the Pentecostal Assemblies of God in Zambia. The pattern of 15-year periods used elsewhere has been reserved here for it does not resonate conveniently with this part of history. As said earlier in the second chapter, Raymond and Vivian arrived in Zambia in 1968 to work at the PAOC mission. In fact, Chuba (2005, 17 & 18) fittingly reminds his readership that:

*Zambia (Northern Rhodesia) was the last field in Central Africa to be reached by the missionary societies from the North, (so called West), some approaching through its southern border and others through its northern border...African visitors had been able to reach Zambia's neighbours more easily than they could reach land-locked Zambia from the East, the South and the West coasts of Africa.*

The work of the PAOC in Zambia is quite new. Because of his insatiable desire for Church work, Ray went to work as pastor in Kamisenga. He liked to play his accordion before preaching to his audience. He later moved to Chingola and Kitwe where he also did pastoral work. He served as the third pastor of the Maranatha Pentecostal Church in Kitwe until Broomes and his wife came in the late seventies to take over the leadership of the mission. Raymond also served as Principal of the only Pentecostal Bible College from 1978 to 1979. The Church buildings in Kamisenga, Chiwempala, Chimwemwe, and George Compound in Lusaka adopt the same architectural design because Ray intended to make it convenient for his director to promote these building projects in Canada. The bricklayer found by Ray in Kamisenga built them all. Raymond and Vivian trained women in Kamisenga who, in turn, stirred a revival among the women in Zambia. They helped the women with materials like shoes, clothes, handbags, and bicycles. The revival started to spread eastward from the North Western part of Zambia following the towns where Raymond and Vivian had engaged in pastoral work. Today, Kitwe - the city where the Bible College is located - has become the capital of Pentecostal Missions in Zambia. Women's ministries activities have been reported in Chambishi and Sabina towns but it was in Chimwemwe Township, in particular, where

the women began to meet for prayer and social services that the women ministries began to take root. The meetings were informal in the initial stages. When the ladies' group increased in size, it moved to Lubuto Centre (where the United Methodist Church is located today). At the community centre, women started to have formal meetings. Vivian Callahan, Doris Skinner and Gloria Broomes (a black lady from the West Indies) together with their spouses worked hard to train the Zambian women; but Vivian's tobacco smoking discouraged the women to some extent. The women regarded Gloria Broomes with caution because she was too radical: she told the women to disregard the wearing of 'Ifitambala' (veils) and ignore all tradition practices that are suppressive to women. It was not easy for women to discount traditional customs without paying the price of rejection and stigmatisation. Raymond and Winstone stimulated the women through their ministry of preaching. The women loved Doris Skinner because, apart from giving piano lessons to some women, she liked to join them for traditional meals. She amused the women in that she ate African foods with bare hands, as Africans themselves traditionally do.

## **6.2 LATER DEVELOPMENTS: The period between 1970 and 2000**

In the 1970's, the women of the Chimwemwe Pentecostal Church began small business ventures to raise money for their main Church building in the area. They sold Tanzanian (the Nakonde type) rice, domestic utensils, a local brew called 'munkoyo' and cakes. They also visited the satellite churches of their Church, like Revival Tabernacle Church in Mindolo town, Kamatipa Church, Musakabantu Church, Bulangililo Church and the Chambishi Church to encourage their fellow women. Other things the women encouraged are specified as follow:

- Knowing the value of these interactive meetings, the leaders encouraged those who were sluggish and unfaithful in the fundraising exercises. These meetings not only provided fellowship to the members but also provided a platform for the women to undertake some activities of missionary nature.
- They conducted Prayer and fasting meetings in their homes and the church building to pray through the nights for the growth of the Church. Praying together helped the women to become closely knit. Because of the staggered frequency of these meetings today, consensus has it that the prayer power in the Church has been reduced.

- The women met regularly to receive instruction in areas such as obedience to parents, cleanliness, sexuality and community responsibilities.
- In 1977, the women helped Ngwira Luckwell to start his congregation in Kwacha Township. Six women started a home Bible study group in Kwacha Township. With time, the number grew to ten and this nucleus of people moved to a community centre where the female membership speedily grew. Women supported Christian workers who went into Church planting.

Many years later, in 2005, the women honoured Ngwira Luckwell of Kankoyo Assemblies of God in Mufulira for his long service as a minister in the Pentecostal Assemblies of God. It was a joyous moment for the women, with a will, gave generously in appreciation of the lengthy service of the pastor and his wife. A certificate from the Women's Ministry was presented in recognition of his contribution and various gifts given, including household gifts, money and a bicycle.

The PAOG(Z) women of Chililabombwe town also took time to honour the same minister. They met to contribute money, food supplies and groceries. After labouring at the Kwacha congregation in Kitwe, he moved to Chimwemwe to start a new congregation at Kampemba Primary School and later relocated to Mufulira town to plant the Kankoyo Church, where he remained until retirement. Luckwell's story is miraculous in that he was a Church minister who could not read. It was his wife who read the Bible to him so that he could select his preaching material.

- In 1980, the women raised support for Banda Fraited, who ventured into pioneer work to establish a Pentecostal congregation in an area called Ndeke Township within the city of Kitwe. Apart from procuring the minister's allowance, the women also provided the pastor's residence with all the needed groceries.
- In 1980, the Copperbelt district women's fellowship organised a banquet in honour of the General Superintendent, Sakala Harrison, for his faithful service. Sakala and his wife were given the opportunity to preach to the women and later received gifts from the group and from individual women.

Several months later, the women held a pastor's appreciation banquet at the new Virtuous Restaurant in Kitwe for all the pastors of the Pentecostal Assemblies of God Churches in the province. The purpose of this feast was

to encourage the pastors in the area and in particular, acknowledge the effort of Simon Chikamata, one of the pastors who laboured in a very difficult area called Luangwa. The meeting provided an opportunity for the pastors to share the hardships of their ministry with the women's executive. This helped the women to appreciate the pressures experienced by the pastors in their ministry and, in turn, informed the women as to how to complement pastors at their local Churches.

**Unity through a common leadership:** There was an executive board that supervised all the women activities of the few Pentecostal Churches during that time, which Mrs. Sunga, who was the chairlady in Kitwe, ably coordinated. This meant that the women in townships like Kwacha (under Pastor Luckwell Ngwira) Chimwemwe and Chambishi (under Pastor Luke Sefuke), Mindolo (under Pastor Felix Mwansa), Ndeke (under Pastor Fraited Banda), and Chiwempala (under Pastor Medison Wandila), Bulangililo (elder Kanungwe), Kamatipa (under elder Sichellah), and the Mwambashi or Shakwimba (under Pastor Silungwe) as it was sometimes called, all came under Sunga's leadership (Kapinga, 2005 Kitwe).

The women in Mufulira started to meet almost at the same time as the women in Kitwe. The Canadian missionaries travelled easily to Kitwe, Mufulira and Chingola since the mission station at Mwambashi connected to these towns very conveniently. Weir and his wife could reach the women in these towns to provide Bible lessons and domestic skills like baking, cooking and house keeping. Women were also encouraged to visit the needy, aged and the bereaved families as a way of showing the love of Christ.

At the Eastlea Church in Mufulira, women met once a month. But with the passing of time they started to integrate with the women of other towns like Kitwe, Chambishi, Chingola and other places. Thus, it was during this time that the inter-town ties among women grew strongly. Spouses of Canadian missionaries were attached to specific women's groups in various towns to offer support. However, the women of Kitwe helped the women's group of Mufulira to grow strong.

In Lusaka, the Capital, the women's ministries impetus started in George Compound. In the Northern Province it started in Kasama, at Peniel Church, and then spread to other nearby towns; in Luapula Province at Vision Tabernacle in Mansa. Although the same trend progressed to other towns in Zambia, some are yet to develop their regional and local Church executive boards. At this point, it became a great challenge for the leaders to travel from one province to another to enable co-ordination. The women's ministry at this stage was not very well organised and administered. Women's groups existed in regional pockets. The need for meaningful fellowship among different groups of women became a felt need. Just as for the national leadership, there was a need too for new women's leaders to stir their members to tackle new challenges.

All the caretakers of the missionaries' homes were made PAOG(Z) pastors, except for the few who did not evidence baptism in the Holy Spirit. For an example, Mulenga Meston, who worked in the home of the Callahans never became a pastor (Mulenga, interview/ communication, 2007).

#### **The period between 2000 and 2005**

After 2000, the women's ministries department developed tremendously. Their general objectives for this decade were:

- To bring as many women as possible to faith in the Lord Jesus Christ.
- To train many women leaders. To achieve this, the women's leaders have officially requested that the leadership of the Bible College help women's ministries by developing a certificate programme explicitly for the women. This may commence in December 2007 or January 2008.
- To teach Pentecostal women to live a balanced Christian life. The spiritual extravagances expressed in some women's meetings have created grave doctrinal concerns within Pentecostal leadership circles. The women's leadership is also taking the issue of the ethical development of women very seriously.
- To teach women to be caring mothers and mature wives. This is meant to help the mothers to give adequate time to their families and not just concern themselves with Church programmes.
- To teach women to be responsible homemakers even though they may be career women. These teachings are intended for those who are mothers and

are in professions because these women usually find themselves in great social tension.

- To teach women to be responsible at their local Churches, the community and in the world at large.
- To teach poor women how to improve their lives by starting small entrepreneurship ventures and later introduce them to micro-financing institutions working within Zambia.
- To teach women on how to prevent the HIV/ AIDS infection, including the care and counselling of infected/ affected persons and to inform them on other health issues ravaging Zambian society as well. In Zambia, AIDS is a great threat to human life and its reality is expressed in the many names it is called by. A few such names include: “*Kapokota*”, a slimming disease; “*ubulwele bwa nsoni*”, a disease of shame; “*kalaye no noko*”, go bid farewell to your mother; “*amalweele ya isa*”, the disease that has come; and many others Garland and Blyth (2005: 116). AIDS is steadily breaking down the health as well as the economic and social structures of countries throughout sub-Saharan Africa. The health costs are already considerable and are constantly rising. In large hospitals in East, Central and Southern Africa *up to half of all patients in hospital suffer from AIDS-related illnesses*. AIDS is creating grief beyond measure. So putting information in the hands of women is the sure way of educating society because it is the women who stay for many hours with their family members.
- To undertake advocacy and mitigation. Pentecostal women have a commitment to be a voice for the silent victims in society (Daka, 2005).

This era witnessed the emergence of new and skilled management in the national leadership and also, among women. Hopefully, the programme to be introduced by the Bible College expressly for these women will help further in developing and enhancing women’s ministry.

The leaders of women’s ministries at national and district levels have developed three strategies to enable them to achieve the objectives listed above.

- First, one of the significant activities the women are engaged in is reaching out to every province of the country to conduct evangelistic campaigns in an effort to bring many women to the saving knowledge of the Lord Jesus

Christ. The response has been overwhelming because many women have experienced salvation through these mission trips. These meetings are organised in such a way that women gather at a given place and time for several days to be receive instruction in Bible.

- Second, a leadership training programme has been set up, where leadership skills are taught and the roles of women leaders at various levels are explained and discussed. This programme takes place in every district, every year or bi-annually as is convenient. Through this programme, women leaders have emerged to take up various responsibilities. The women leaders are using a 'discover yourself approach', where the candidates are expected to learn by doing. An individual woman has to discover who she is and what God expects her to do. They are advised to share experiences as a way of encouraging one another. For many of them experiences are similar.
- Third, the approach of holding annual conferences or camp meetings has been used effectively. These conferences are held in different places. For instance, in the year 1999 the camp meeting, which drew more than eight hundred women, was held in Luanshya on the Copperbelt. In 2001, there was no conference for the women because the three main ministries which comprise the Church ministries department, of which the women's ministries is a part, were meeting for the historic fellowship conference. It was the first of its kind. This meeting was held at the Mulungushi International Conference Centre in Lusaka. In 2003, the conference took place at Kitwe Teachers Training College on the Copperbelt, where the first women's conference had been held in 1983. The conference was historical in that the two influential ladies in the development of the women's ministries in Zambia were honoured. These were: Samiwe Kapande of Gospel Tabernacle in Luanshya and Harriet Chitalu of the Evangel Pentecostal Church in Chingola. This duo worked hard to raise the ministry profile of Pentecostal women in Zambia. This is not to suggest that there was no women's ministry until 1983. It was in existence; except that it was not developed in the format we see it today.



Samiwe Kapande had a strong desire to bring Pentecostal women together. When she attended a leadership conference at the Mwambashi campus in the 80's, she was flabbergasted at the lack of coherence among the Pentecostal leaders present in the meeting. This, together with other factors - such as little education among Zambian pastors and low standards of living in the areas where most the Pentecostal Congregations were located - motivated in her a strong sense of calling. She noted the outcomes of the tendency on the part of Canadian missionaries to exhibit, in an unhealthy manner, the desire to control: the older and uneducated generation of national pastors kept complaining about their social welfare and a lack of good allowances; and the new generation of national pastors also desired impatiently to take over national leadership. The unity of this young church was extremely threatened (Daka, 2005 Kitwe). This leadership conference at Mwambashi revealed that severe cracks existed in relationships between the Pentecostal stakeholders that needed to be mended.

And so it came to be that the 1982 General Conference held at Mindolo Ecumenical Foundation in Kitwe was so explosive that the Canadian missionaries felt insulted and unwanted by the national Church. It could be that their frustration with the Church leadership caused the Canadian Church to reduce its financial support to the Zambian Church. The Canadian mission now started to utilise their money to develop the Kenyan, Malawian and Zimbabwean fields, as may be evidenced by the PAOC building infrastructure seen in these countries. Strangely, not only has this trend not changed, indeed it has even worsened. Unequivocally, since 1982 the Canadian missionaries seem to be dealing with the Zambian Church in a more shrewd and careful manner. Bringing unity to a fragmented body of believers constituted Samiwe's calling. She travelled extensively within Zambia to encourage pastors to stick together. She believed it was Jesus who was saying to her: "Blessed are the peacemakers, for they will be called sons of God (Matthew 5:9 NIV). She spoke in defence of those pastors who first worked as janitors to Canadian missionaries. She went out of her way even to raise material support for them among the women. The women started to raise broiler chickens on the Bible College property for sale, so as to support the pastors. Because city churches used the English language as a medium of communication, the young and educated generation became pastors of the city Churches very easily; implying that they became better off materially than their counterparts who pastured in villages and peri-urban or shanty areas. This brought strong feelings of jealousy. Some of the old pastors,

inaudibly, left the Pentecostal Church to form their own congregations. They cited disrespect and inconsideration as the reasons for their repositioning. These old ministers felt that their labours for the Church were disregarded. The problem was even exacerbated and aggravated when Superintendent Green Phiri demanded that all PAOG(Z) ministers present their academic awards at the Head Quarters in Lusaka if they were to be allowed to continue holding PAOG(Z) ministerial credentials. Many of them could not pass on their academic awards so they fell out of ministry. It is only a handful of them, like Medison Wandila and Fraited Banda, who re-entered the Bible College as special students in an effort to maintain their credentials. A good number of old pastors opted to just leave the Pentecostal ministerial ranks to do other things.

Though she was just a simple lay preacher, Samiwe helped to bring unity to the conflict-torn Pentecostal Church. For Zambia, an incident that had occurred in Sierra Leone was averted, where the Assemblies of God divided in two groups: the English speaking and the vernacular speaking AoG Churches (Conteh, 2004: 7-11). Samiwe came as a peacemaker to draw the contending factions together. She was a visionary who took the discipling of women leaders seriously. Samiwe trained Agness Daka, the Copperbelt women's director. She understood clearly that the involvement of women in Christian missions has always been a controversial issue. She later requested the women's leadership to permit her to re-organise the women's ministries. The women graciously accepted her offer. She teamed up with Mrs. Chitalu of Chingola, Mrs. Zulu and Mrs. Nawa Ndopu of Lusaka. In 1983, Women's Ministry conference, met to celebrate the 20<sup>th</sup> anniversary of the PAOG(Z) Women's Ministry in Zambia and accentuate the contributions made by particular individuals.

Invited to speak at this meeting were:

- Mrs Nancy Hunter, who was the wife of Scott Hunter, a Canadian missionary working in Malawi; this couple had worked in Zambia before.
- Mrs. Kirmble and
- Mrs Chatepa, the wife of Stephen Chatepa, the General Superintendent of the Pentecostal Church in Malawi. (Daka, 2005 Kitwe)

The meeting was very successful in that it created, in the women, a greater enthusiasm to serve God. To this day, the women refer to this meeting as their 'Bethel'. The executive produced a commemorative inscription to remind the women of this event.

The 1983 women's conference at Kitwe Teachers College not only created a strong sense of promise among women, but also those women who were present acquired a strong sense of togetherness. After twenty years, another conference was arranged at the same venue, where Samiwe Kapande and Harriet Chitalu were honoured. The labours of these four women brought the movement for women's ministries to where it is now. The bi-annual conferences helped the women to maintain a sense of solidarity. It is during these conference times that they even select their national, district and local church leaders who do the coordination.

For the women's fellowship 1999 was a year of great challenge. The women's ministries acquired a piece of land in Mungule area, right in the city of Lusaka where they wanted to develop their conference centre. This project was born out of the need for a women's camp site. After Mrs. Ndopu had given the plot and the title deeds had been processed the women were compelled to build simple booths on the site and then conducted the first camp meeting.

From 2004 to 2007 women's conferences focused on the enhancement of unity amongst the women. To enable the women reflect on solving the problem of fragmentation, the theme 'working together in unity' has been the focal point for four consecutive years. Apart from the national conferences, which are organised by the National Executive, every district committee in the country, as from the year 2003, has had to organise its own district conferences. The 2007 women's conference will be held in Lusaka at the David Kaunda Secondary School in the third week of August. The purpose of regional conferences is to motivate the women to attend the national ones too. Indeed, women have supported these meetings by their attendance so that, for the women, unity and purpose has been achieved through conferences.

The women's department of the Northmead church in Lusaka has outgrown all the women's fellowships in the country. It has a membership of over two hundred women. Its purpose is to address the many challenges faced by women. The ministry is organised around several departments, namely: hospitality and care, young girls, fundraising, Church cleaning, counselling, visitation, and ushering. Northmead women

meet every Thursday morning for Bible study and on the first Saturday of the month for general meetings. In addition, Northmead women's ministry organises 'soup days' once every month for street children and other disadvantaged children in the neighbourhood of the church. The women's ministry also meets for Bible study with TASINTHA; literally '*we have stopped*'. This NGO was formed by Dr. Nkandu Luo, who at one time served as Minister of Health in the Zambian Government of Dr. F.T.J. Chiluba. The organisation is working to reform female sex workers and to enable them to acquire the skills required to live responsible lives. Periodically, the women organise material resources to help pastors serving in Pentecostal congregations and needy members of the church. See [www.northmeadassembly.org.zm/ministry.html](http://www.northmeadassembly.org.zm/ministry.html)

The following women have also contributed significantly to the development of the women's ministries in Zambia:

- **Mrs. Florence Munyenyembe**, the third National Director came to this office in 1996. She served as assistant pastor to her husband Bob Munyenyembe in Kwacha Township in Kitwe. They later moved to Kanyama Township in Lusaka in 2001. They are ministers at the Church where Paul Malesu served before he passed on to be with Lord in 1986. Florence emphasised group prayers and the development of spiritual gifts in the Church, according to 1 Corinthians 12:1-11, 27 - 31, Romans 12: 5 - 13 and Ephesians 4: 11-14. Her desire has been to see women participate in the spiritual development of their local congregations. Since the women's ministry is growing continuously, leaders with organisational and administrative skills are needed desperately.

During the same year under review, the women arranged the first two-day Conference for three nations, namely; Zambia, Canada and Congo. This was held at Maranatha Church in Kitwe under the theme 'Woman Arise' and several women were to invited speak, although Marie Miller, an African American working with PAOC and the sponsor of this programme, was the main speaker. The conference was reasonably attended and the impact was enormous. Miller had always nursed a desire to bring various nations in the sub-region of Africa together. She believes this will help bring to pass the first women's SADC conference, marked for next year in Lusaka, Zambia.

- **Mrs. Agness Daka** has served in many capacities in the Copperbelt Province. She now serves as Director of the Women's Ministries on the Copperbelt, after having served as Assistant-director and District Secretary for many years. Agness went to the Zambia Institute of Technology (now called the Copperbelt University) to complete a secretarial and management course. She served as the senior secretary at a Zambia State Insurance Company branch in Kitwe. Noticeably, Agness is a deeply emotional and passionate individual. She has been very enthusiastic about the women's ministries and, as a result, she puts into this ministry both her time and material resources. She has been the initiator of many of the missionary activities of the women on the Copperbelt. She has helped many women to understand their mission and what it translates into in their communities. Sadly, in some cases, women went out to minister in the community without being cleared by the national executive members. But, it was a choice between waiting ceaselessly for clearance from the denomination's district executive, which could have lead to the closure of the department or keep the women's ministries alive by doing something while 'the sun lingers'!

She also points out the following as serious impediments to the ministry of women in Zambia: the lack of financial assistance from the national office in the form of monthly grants; the failure of local Church ministers across the nation to support the women's ministries; and the absence of a training programme that places the needs of Pentecostal women within a global perspective (Daka, 2005 Kitwe).

### **Benefits brought by the women's ministries conferences:**

These meetings have helped to lessen tribal or regional conflicts among women.

- The meetings have equipped women to form local church support groups in support of their pastors, Christian workers and the whole ministry of the Church. It should be noted that Pentecostal women are recognising their roles in the Church.
- Through the meetings women from different villages, cities and towns come to know one another. This interaction has brought greater harmony and has increased the voice of the women's ministry nationwide.

- Through conferences women have been challenged and encouraged to exercise their leadership skills both in the Church and within the wider community. An example was the ‘*Icibwanse*’ (a name which, in Bemba, one of the Zambian languages, means a meeting of women only’) fellowship that was held in the Buchi hall, where various traditional foodstuffs were prepared and shared among women of various Churches. Mrs. Mable Nyirenda, the wife of the then Kitwe city mayor was invited to grace the occasion. Women were encouraged to be active participants in the life of the community. This meeting brought together women from various Churches for fellowship and fundraising. Invited to this meeting were: all PAOGZ Churches on the Copperbelt, other denominations in Kitwe especially those in Buchi Township area like the United Church of Zambia, Methodist, Anglican, Roman Catholic, Salvation Army, Reformed Church in Zambia and other Pentecostal and Charismatic fellowships like the Grace Ministries, New Covenant, Victory, Holiness members for fellowship. This *meeting provided an occasion for the PAOG(Z) women to promote the work in the named province.* The executive encouraged the women to pray for the province and send material gifts and monies to the Christian workers who are serving in that province.

In the period being considered, the desire of the women was to support the work in the Northwestern Province where the population is fast growing, due to the copper mining activities.

The outreach of women in the city of Kitwe has encouraged the women in the new mining area to be zealous. The women’s groups in Solwezi, Mwinilunga, Kasempa, Mufumbwe, Kabompo, Zambezi Chavuma and even Manyinga. (Chitokoloki area) have become more established.

#### **Problems encountered by the women’s ministry:**

- In some district conferences, the numbers of women attending camp meetings have diminished. Some have cited the domineering tendencies of ministers’ wives as the main contributing factor. The failure of the pastors and their spouses to care for God’s people in their time distress and physical need has discouraged women from attending these meetings. Some women have expressed concern over a

section of pastor's wives who jostle for positions in the women's ministries fellowship causing the lay women to be unnecessarily intimidated.

- Many members feel that some pastors in the PAOG(Z) use their constitutional powers wrongly, in that they impose women of their choice as leaders of the women's fellowship groups. Actually, the PAOG(Z) general conference has granted powers to local Church ministers to bring into leadership any personal or persons of his or her choice. This could well be the genesis of these sentiments. The general populace of women, in such circumstances, has felt that issues of genuine spirituality have been grossly disregarded.
- Many pastors do not live in the same townships with their members. Some such members feel that such pastors do not adequately identify with them. It has become a general tendency for ministers in Pentecostal and Charismatic circles to live luxurious lives, which it is claimed is a validation of one's spirituality. This, of course, can be traced to the American way of life from whence the Pentecostal Assemblies of God (Zambia) is descended. The cry for an incarnational leader must be heard.
- The Pentecostal Church tends to amend its constitution in a way that disfranchises its members. Many of the PAOGZ members consider this denomination as a 'Church for the clergy' because many constitutional proposals that are brought to the general conference only serve to strengthen the position of the local Church minister at the expense of the congregants. The latest version of the PAOG(Z) constitution and by-laws stipulates that (2006: 43): "Only members may nominate and put on their ballot paper the number of names needed to fill the vacancies". After this, the pastor decides with whom he/ she wishes to work. If the minister introduces the names of people who were not on the nomination list, it cannot be known. This causes some people to be suspicious about the conduct of the Church minister.
- The women's ministry does not receive any funding or grants from the ministry headquarters or any other source. It is so because PAOGZ Churches are essentially independent. Consequently, the General Executive carries little or no financial obligation over such departments. It also means the general executive cannot impose its will on this department or any other without due consideration. The Pentecostal women could do much with added financial help.

- Many local church ministers do not support the women's ministries because they view it as an obstruction to their work rather than complementary to it. It could be that the existence of independent congregations has worked against the women's ministry and, indeed, the entire Pentecostal Church. By comparison with the women's ministries of the PAOG(Z) the women's ministries of Presbyterian denominations have done well. In some cases, women do not trust their sisters to take up larger leadership assignments.
- The women's group is quite large, but many of them come from a low-income bracket. They find themselves too poor to help themselves or others. In August 1995, the women went to the Kitwe Main Bus terminal to wash people's vehicles as a way of fundraising for their National Camp meeting. Some onlookers and callboys came alongside to help the women to wash the large buses. Through this effort they managed to sponsor those who could not afford the required camp fees. Nsakuluka, a new minister in the United Church of Zambia, was very interested in helping the PAOG(Z) women's ministries in this exercise.
- There are very few women educated in Bible and Theology working among them. This causes women's meetings to lay an emphasis on emotions rather than on scriptural teachings whenever they gather. Manifestations of demons are viewed with admiration because this phenomenon suggests the concentrated presence of God. At first, this trend caused surprise among Canadian missionaries as they watched helplessly and in bewilderment. Matriculating for theological training has not always been easy for women. Some husbands and Church leaders have resisted the effort tenaciously.
- It was not as common in those days, as it is now, to see women venturing into Church planting. Given the strong traditional setting in which the Church was developing, it would not be prejudicial to state that the Church leadership of that time was not likely to permit this enterprise. A woman was only permitted to give testimonies, sing in the choir, or lead in prayer, as long as she had no menstrual flow and was veiled. Not much has changed, in that even up to the present time headdresses are still an issue for some sections of the Pentecostal Church. Pentecostal women are still pondering and wondering why, like donkeys, they have to keep doing donkey's work when Pentecostal men, like horses, have to do 'kingly' duties (Bamusi, 2007 Lusaka).



- Many women are not very aware of the issues that surround their health, such as Malaria, TB and HIV/AIDS. It is no wonder that complications related to pregnancy and the infant mortality rates are on the increase in Central Africa. In many cases, as it were, it is traditional beliefs coupled with some weird beliefs held by Pentecostal and Charismatic Churches that have demotivated the effort to access readily available medical services. In many cases it the problem of stigma that makes the fight against AIDS such a relentless battle. Problems of fear, denial, silence, rejection and even guilt tend to overwhelm and hold many people in Africa in the prison of mental torture and consequential demise (Aaltonen & Munyika, 2005: 74). Many people do not want to know their HIV status. When Bill Clinton came to Zambia to promote the Clinton Foundation in July 2007, he also pointed out:

*The biggest problem in the fight against HIV and AIDS was people's ignorance of their status. The big problem is that most in Africa and the world, who have the virus don't know it yet. There are too many people who are still afraid of testing, afraid of shame, afraid of dying and of all the things that people are afraid of.*

(Mwilu, 2007:1& 4)

Every one, not just the women should be adequately educated about HIV/AIDS. It is a significant thing that Pentecostal women are taking the issue of HIV and AIDS with great seriousness. The women of Kitwe visited those of the North-Western province in order to address the notorious issue of boy and girl circumcision in the Pentecostal Churches. Apparently, circumcision rites are very important among the people of this province in Zambia so that neglecting the matter may lead to confusion and division in the Churches. Those who do not allow their children to be circumcised become instant social rebels and they suffer rejection and marginalisation from the larger community of their tribesmen. During their visit to this province, the Kitwe women also taught their colleagues about how to prepare the bride for marriage. They even drew in some pastors in the area so that together they could try to bring the persistent traditional customs of the Lunda and the Kaonde peoples into Biblical perspective (Kazika, 2005 Kitwe).

**An Expanded list of activities undertaken by the Women's Ministries missionary from 2000 to date**

- To provide music in the local Churches: as in other denominations, most members of Church choirs and music bands in Pentecostal Churches are women. This is the ministry for which many women have a great affinity.
- To care for missionary personnel: women have organised prayer teams for Joseph Mwaba, the Zambian missionary serving in Congo DRC, the peri-urban and far flung rural areas of Zambia. Two examples could suffice here: in Kitwe, the Copperbelt women's ministry supported Pastor Albert Musakanya of Acts Community Church in raising support for his Church building. In another town, just on the western side of Kitwe city, the women organised a Jumbo sale. They were selling household goods and foodstuffs to raise funds for the Church building of the Muyaya Pentecostal Church in Mikomfwa, Luanshya where Zachariah Banda is the pastor.
- To support the district executive whenever there is an important meeting called; for example, the ordination services and big Sundays where all Pentecostal Churches in the town or city come together once a year. Women have not just made financial contributions to these meetings, but also have participated in the programme as ushers, singers and decorators.
- To supporting women during and after funerals. In 2006, several children died in a house that was gutted by fire in Chambishi town. The women's fellowship was there to render emotional and material support to the bereaved family.
- To encourage women to go on short term missionary trips within and outside the country. In the month of November 2005, a team of women visited Jinja to encourage the women of Uganda. They also had the opportunity to pray for the city and the nation. They had an opportunity to meet and pray for the senior members of Government. They also visited the Watoto children's village and some Churches of the Pentecostal Assemblies of God in Uganda. On the 19 July 2007, several members of the PAOG(Z) women's ministry flew to Lagos, Nigeria to undertake evangelism.

The women undertook a mission programme. Going to all the towns in the provinces of Zambia they arranged evangelistic meetings to reach women and the young. All these succeeded except for Solwezi town, where the women were not organised. Meetings in the other towns were successful. The historical meeting was the one held in Zambezi town (Zambia gets its name from the Zambezi river) at the month end of June 2007 under the theme “JESUS REIGNS!’ While in Zambezi town, the women’s ministry of Kitwe visited the civic centre to pray for the Mayor and the district commissioner. They reported a favourable reception by the government representative of the area.

On two occasions in 2007, the women visited the North Western Province of Zambia. On these trips they conducted open-air meetings to preach the word of the Lord and visited the sick in the Zambezi District Hospital to share the word of God with the patients. Apart from giving food supplements to terminally ill patients, the women also shared material things like clothes, detergents and toiletries and later prayed and encouraged the patients.

The main challenge in the Zambezi area is the level of bondage to bad traditional customs still suffered by the inhabitants. The Christian Churches in this area have to endure this challenge. Concerted efforts need to be made by the Church to break the spirit of traditional religions in the North-Western Province of Zambia that makes the people worship ancestral spirits and also, help them to jettison traditional values that are inconsistent with the word of God. The Zambezi area poses a great theological challenge because it is one of the remotest parts of Zambia. The people of this province adhere strongly to their traditional customs, more so than any other people group in Zambia.

- To continue to preach and teach. Women are working well as teachers in Sunday school. They are also active as ushers, counsellors and community workers.
- To continue encouraging women to perform acts of kindness in their communities as a way of sharing the love of Christ with the world. Women have seen the need for strengthening their ministry in the rural areas because here people are evidently desperate for the Word of God. They have also been addressing social and health issues and encouraging people to seek HIV/AIDS voluntary counselling tests (VCTs) because knowing one’s status helps in combating the disease. The Pentecostal women have also been distributing clothes to the old and

young people in the rural areas. The lonely Christian village woman stands in need of empowerment and encouragement.

Before returning to Kitwe, the women visited a village across the Zambezi River towards Angola. They crossed the longest wire bridge in the world carrying bundles of gifts on their heads which they donated to the people across the Zambezi. Seeing the elders and deacons of the area coming out of their thatched houses with tattered clothes and wrecked shoes to meet them was quite difficult.

The women who were involved in this outreach returned sobered up because of the experience of rural ministry. They returned with a strong resolve and commitment to rural ministry and even pledged to support community-based care initiatives for people living with HIV/ AIDS (Bamusi, 2007 Lusaka).

- To minister to refugees who come from neighbouring countries to find safety in Zambia. The socio-political conflicts in Central Africa have caused displacements of people. Dr. Kenneth Kaunda, Zambia's first Republican President (Sichalwe, 2007: 4) says that some conflicts were due to non-observance of the rights of people by those in authority while other conflicts were as a result of selfish interests, especially the unequal distribution of wealth. Natural resources like diamonds, oil and gold have been a source of difficulties in some African countries. Africa today is on the crossroads. She must tackle problems of poverty and underdevelopment, corruption and graft, ignorance, illiteracy and disease, tribalism and nepotism. Those who feel they are disfranchised run to other places only for safety and the pursuit of a new socio-economic life. Zambia has been the destination for refugees from Angola, Burundi, Congo DRC, Mozambique, Rwanda and Zimbabwe.
- To minister to women, children and youth who find themselves victims of abuse through advocacy and mitigation projects. There was a case of one young widow that had two-year old triplets and two other children in a shanty compound. The women went to assist flood victims with food and blankets. The widows Fellowship also came forward to encourage such young girls and their families.

The women also went to the PAOG(Z) children's village called 'Village Of Hope orphanage' in Kitwe's racecourse area to distribute food and clothes to the children. Last year, the women ploughed a field of sweet potatoes, maize, soya

beans and sunflower. They sold sweet potatoes and maize but donated the soya beans to the children's orphanage (Village of Hope).

- To do hospital visitations: the women teamed up and visited Kitwe Central Hospital to clean the female wards and later gave fruits, foodstuffs and soap to the patients. They also took time to pray for the patients individually.

In Luanshya, the women visited Roan Hospital and cleaned the hospital and also prayed for the sick. The hospital staff invited the women for a short period of prayer.

In Luanshya the women visited the families of those whose spouses lost jobs when the mining company was sold to another company. The Luanshya mine was shut and many miners lost their jobs, and those who were laid off did not have their dues paid to them.

To make it worse, the heavy rainfall cut off certain areas of Luanshya, hindering any form of economic activity in the town. People were forced to depend on well-wishers or their extended family system, which did not help. The other negative effect on this town was the mass exodus of residents to find jobs or do business in other towns. Some nurses also left their husbands to run their homes as they sought jobs abroad. Women shared the word of the Lord and then shared Nshima (a porridge-like staple food) and distributed cooking oils, sugar, salt and toiletries. Pentecostal women have continued to pray for an increase of economic activities in Luanshya, in the hope that the once active mining town will some day be revived.

In Ndola, the women visited the hospital and cleaned up the Old People's Home, which is now run by the Salvation Army.

In Mufulira, the women undertook a similar programme; they visited the Murundu Old People's Home. They cleaned up the place and fed the old people. They also shared in the word and prayer individually to the inmates.

In Chingola, the women rounded up the mentally ill and peripatetic persons in that area and gave them clean clothes, food and cut short the long hair of some of them.

- To help women ministers to settle in ministry after their Bible College training. Women have supported the Trans Africa Theological College by bringing foodstuffs to the students. They have also given bicycles, bedding and money to students who have considered rural areas as the direction of their ministry. They supported these graduates by providing things that would help them while in ministry. In a concrete way, these activities demonstrates that the PAOG(Z) Church has become of age, in that it sees its neighbours: the community in which it exists.
- To support the nation whenever there are national disasters like floods, road or mine accidents. Here are examples of what the women ministries have done:
  - In 2000 the women conducted prayers for safety in response to the many road accidents that used to take place between Kitwe and Chingola.
  - In the year 2004, Pentecostal women teamed up with the women of the United Church of Zambia to protest against the commonplace defilement of young girls. In the majority of these cases, the offenders believed that sex with a minor cures HIV/AIDS. The PAOG(Z) women worked together with the Young Women's Christian Association (YWCA) to ensure that the malefactors would stand trial and receive stiff penalties. As a result, many perpetrators of this wickedness were sent to jail. This initiative was called the Tamar campaign. After marching behind the Zambia National Service Band the women were addressed by the Mayor of the city of Kitwe. Civic leaders supported the cause of the women and promised to stand with the oppressed in society. The women also stated that they were tired of being silent over issues that affected their families. Although it was a sombre event the message was sounded everywhere, since it was aired on national television and radio.
  - In the same year, Pentecostal women in Zambia formed an initiative they called SOS Mozambique, through which they raised material support for the victims of the floods in Mozambique.
  - In 2005 the Pentecostal women conducted a prayer rally in Chambishi town to pray for the comfort and protection of the families of the Kawambwa secondary school boys who died en masse in a tragic road accident that occurred when they travelled home after the school closure; and the families of the fifty one miners who were blown to pieces in the

- Chinese managed mining explosives factory building and were buried together in a mass grave on 25 April, 2005 in Chambishi town. The Government provided a state funeral to these miners.
- Because of the numerous accidents that occurred in Chambishi town, the Copperbelt women's executive decided to hold their regional conference in Chambishi, in order to make it possible for them to visit the funeral homes of those who had experienced losses in their families. Kitwe city was also affected because some of the people who died in the factory building came from there. During their conference, the Women's Ministries of the Copperbelt visited the families of the deceased men and women to pray and encourage them. They also visited the Chambishi hospital to visit the sick and gave material help to the bereaved families. They gave clothes, groceries and toiletries to the elderly people and toys to the children. The Zambia National Service Band was there to march ahead of the women. The Government of the Republic of Zambia pledged to give assistance to those families that experienced deaths. Some family members of the deceased were interviewed in order for the nation to know how they were coping up with the loss of their loved ones. The programme was relayed on the national radio broadcast.
  - The women visited Chambishi again when one house caught fire while the parents were out at night attending a family funeral. Three of their children were burnt to death. It was a calamity that could not be ignored since these were from one family. The family home was completely burnt with nothing salvaged from the fire. As women and mothers in the community, the Pentecostal women rose and went forward to help. They were able to gather together kitchen utensils, food and some money and gave these to the grieving family.
  - Later in the year PAOG(Z) women went back to Chambishi to visit the town because five pastors in that community were involved in a tragic traffic accident when they were returning from a pastors' conference. Some died on the spot while others died later in the hospital. This was the climax of the distress in this town because most of the pastors who died were young and vibrant just like those who died earlier in the explosion. PAOG(Z) women went back to visit the widows who had

worked with their husbands in pioneer ministry. They encouraged them and gave them food and money.

- The Government supported this effort by sending the Zambia National Service Band, who again marched ahead of the women on the highways to enable the women to drum up financial support for the bereaved families. Because of the calamities that have taken place in Chambishi, this small town has been referred to as 'the place where tears never dry'. People in the area have been calling the Government to make sure that the Chinese people who are running the mine respect the mining safety regulations demanded by the mines safety department.

### **Recent activities of the women's ministries:**

#### **Jubilee Celebrations**

The Copperbelt District Ladies Committee encouraged women to attend the Jubilee with their families. Four national executive members, some provincial coordinators and great company of women travelled to Lusaka for the Jubilee celebration. The women made a pledge of USD100.00 towards the Jubilee celebrations.

#### **Geographical Meetings**

Geographical meetings were held on the 12<sup>th</sup> of May in all the districts on the Copperbelt and the North-Western. District leaders and their coordinators preached in all these meetings. The meetings were well attended and the women appreciated the spiritual significance of these meetings.

#### **Widows Meetings**

The first District Widows Meeting was held at Lamb Pentecostal Assemblies of God in Kitwe. As a way to prepare for the meeting, the women had an overnight prayer meeting, which was attended by twenty people. The general attendance was very good. A few district leaders were also in attendance. Two people were elected as coordinators of the activities of the widows' fellowship in the 12<sup>th</sup> May Geographical Meetings. One co-coordinator was to sit on the District Widows' Committee and the other was to co-ordinate in the District.



## **Bereavement**

The District lost one of the senior pastors who served on the District Committee some years back. John Mutale went to be with the Lord on 21 May 2007 after a long illness. The Ladies District Committee made a cash contribution towards the funeral expenses amounting to USD 120.00 and a further USD 100.00 in cash was given as a personal contribution to the widow by Mrs. Nyambe (Daka, 2007, Kitwe).

## **6.3 FUTURE DEVELOPMENTS: Vision 2015**

The Women's Ministries in Zambia desire to undertake the following by 2015:

- To finish developing the Mungule Conference Centre and to mobilise full-time personnel on site. The funds will not come from the PAOG(Z) headquarters; the women will have to find the money themselves.
- To set up a printing department for magazines that will feature women's issues. Hopefully, the articles published about women leaders will prove of great inspiration to many other women.
- To start counselling centres throughout the country focussing on issues related to political, economic and social well-being. This will enable women to find some solutions to their life questions. In this connection they rallied and participated in the constitutional review, making submissions as mothers to ensure that issues that affect them are being addressed and built into the national constitution, especially issues affecting children, the disabled and governance.
- To procure transport for the conference centre. It is hoped this will facilitate the easy movement of those women who may be on some mission assignment.
- To continue influencing women to play their role as leaders in local Churches, the local district and within the entire community. From the 60's to the present time no woman has ever sat on the district and national Church council. To admit a woman to serve on the local church council is still an upward battle in many Pentecostal congregations. Even women themselves disassociate themselves easily from leaders who appears in beads and bangles; or waist wrappers and head dresses (*ubulungu ne nkosa; nangu ifitenge ne fitambala* in one of the *Zambian dialects*). These sentiments are inspired more by tradition

than by scripture. Acceptance of women leaders in Pentecostal Churches will take a considerable time, as is known, African societies are paternalistic in character.

- To foster unity among women as the Church grows. For this reason, fresh boundaries have been drawn to make it possible for women's fellowship groups to interact and network more conveniently.
- To build a strong financial base to enable the women's ministries to respond effectively and efficiently to community needs. The leaders are looking at ways of partnering with financially able individuals and with those Christian institutions that can help them with finances.
- To arrange meetings where parents can be taught about family matters because of the prevailing cases of incest and the increasing cases of child marriages.
- To arrange meetings where PAOG(Z) men and women can discuss and develop certain guidelines as to how to conduct marriages, funerals and other traditional ceremonies that tend to create practical contextual difficulties.
- To go into other countries to preach the gospel of Jesus Christ; Namibia and Angola are immediate targets for their mission work.

#### **6.4 CONCLUSION**

There is urgent need to promote this programme, since very few people are aware of what it is about. The women could initiate a Women's ministries Awareness Day to taking place annually in a specific month. The envisioned women's magazine could be used to promote their various activities.

The focus of the women's ministries needs to be expanded, since it is quite narrow at the moment. Women should come forward with more ideas of what they can do in their local Churches and communities. Some of these thoughts can include: developing devotional leaflets, developing literacy schools for illiterate women and a basic education programme for orphaned and vulnerable children.

The contributions of women to the growth of the PAOG(Z) missions in Zambia have been phenomenal. Historically, the Church has held the view that women should not hold leadership positions. In some cases, failure to appreciate the role of women in the

church has led some Christian brethren to separate from others in order to form different churches. Antagonists of the involvement of women in the ministry of the church employ certain scriptures and defective analysis of texts, which they take out of context to reach biased conclusions to suit their traditions. Scriptures like 1 Corinthians 11:3-9, 1 Timothy 2:9-15 are used to argue for the non-involvement of women in ministry:

These Corinthian verses have been used to advance the opinion that women can prophesy in the Church but can only preach or teach to fellow women, for going beyond this point would bring dishonour and embarrassment to the men folk. In fact, the apostle Paul is addressing matters of order during worship and not whether women should be chosen into Church leadership or not. 1 Timothy 2:9-15 is used to show that since a woman carries many possibilities of doctrinal error, she should learn quietly and circumvent misleading people into heresy. Titus 2: 3-5 is another passage used to generate evidence that women should not be leaders in the Church. 1 Peter 3: 1- 6 is used to remind women of their calling to care for their husbands and their children so that the word of God may increase. Peter's injunction to focus on true spirituality and not outward beauty has also been misconstrued by some to be a reminder to women to avoid being presumptuous let alone leaders in the Church.

Admittedly, it is difficult to pontificate on this subject. There seem to be more questions than answers on this subject. The Church must continue to learn and to work together because the subject of women's involvement in the Church can be a source of incessant controversy. There are no decisive answers on the matter. If the women are to keep silent, as Paul is belied to be saying in the passage cited, then let there be a muzzle on every woman's mouth for silence is silence! Not even the strictest denomination enforces this scripture to the letter! Should women not even talk, sing, pray for others and do the public reading of scripture? It does not appear likely that Paul in 1 Corinthians 14: 34 and 35 was forbidding women to speak in Church as may be purported by some (MacGregory & Tromley, 2006:10). It is open to question that Paul intended to prohibit women from talking, as is sometimes understood. It could be that the apostle Paul is here only being used as a convenient scapegoat to justify already determined assumptions. It is interesting to note that for the same role and responsibility, be it in the Church or outside, a man may be considered as qualified while different standards are applied for appointing a woman to the same position. Of

course, this is not to imply that all women should be in leadership posts, for not even all men are in leadership in the Church or elsewhere. But women who have the gift of leadership should in no way be hindered (Ephesians 4: 8-12; 1Corinthians 14:34).

The women who are married to pastors have many expectations placed on them. They too must be allowed to be what God wants them to be. To those who expect the pastor's wife to be young, experienced and possessing many talents and abilities, Purse (1986:12) advises that:

*The vicar's wife is of course, just another woman with normal material instincts and feminine emotions. She will have her fair share of Spiritual gifts, but no more than that, so that she will fit into the part of Christ's body where she and her husband have been placed. She may be a very friendly, caring person; or she may be of a shy, sensitive nature. Whatever her personality, let her be herself. Don't expect her to lead the Women's meeting if she is essentially a people-helper rather than a Platform person.*

It takes acceptance and patience for any person to bring out the inner potential that God has graciously endowed. People must be accepted as they are and encouraged to discharge their abilities with spontaneity and not under duress. Heaping uncalled for expectations on people only brings frustration.

At the moment, given the circumstances of male chauvinism, discrimination, prejudice and intolerance, the Pentecostal women have succeeded significantly in their ministry. The marginalisation of women in the Zambian Pentecostal Church is not just a perceived problem, but also a real one.

## CHAPTER 7: CONCLUSIONS AND RECOMMENDATIONS

### 7.0 RECAPITULATION

In the second chapter a true reflection of what constitutes the missionary history has been set out, highlighting the phases the PAOG(Z) has gone through since its inception in 1955. More importantly, some of the strategies employed by the Canadian Church leaders from period to period - in response to the demands of the ministry and the context - are presented. The successes and challenges of the Pentecostal Church have been enumerated to help locate and concretise the history of the Pentecostals within the context of Zambian life, where most of the events took place. Additionally, the writer takes time to clarify that there was no such a thing as Canadian missionaries and South African missionaries working alongside each other in Zambia. Those whom Zambians thought to be South Africans missionaries were, in actual fact, Canadians who entered Central Africa from South Africa. It must be acknowledged here that there was a strong presence of Canadian missionaries in South Africa even before 1955. Most of those who went up to Zambia for mission work had worked formerly in South Africa. The sense of commitment and flexibility exhibited by the pioneer missionaries is truly inspiring to the Pentecostal fraternity. The researcher has also illustrated the growth numerically of the PAOG(Z) from decade to decade. A comprehensive table is provided in Annexure 2. The available literary historical records on Pentecostal missionary activities in Zambia and the Sub-region were used.

In the third chapter, the profiles of some key Canadian missionaries and Zambian nationals have been Provided, especially those off the pioneer era and national leaders who have made notable contributions to the numerical and spiritual growth of the Pentecostal Church in Zambia. For national leaders, the focus is narrowed onto the few who served on the General Executive as District Superintendents and Principals of the Pentecostal Bible College, because these are the people who have been taking care of the existing Churches and of the planting of new ones. A few of the missionaries who came a little later on are mentioned in order to show the later contributions of PAOC to the work in Zambia. Most significantly, mention is made of God, who has been making the needed increase as he worked quietly in the background. The intention of the researcher in this chapter was to study and analyse the College archives and even interview the present and past Principals who have headed the College, so as to

ascertain their individual contributions to the life of the College and the Pentecostal Church at large. The Qualitative method of data-gathering was utilised by using an interview methodology whereby interviewees were required to respond to laid down questions.

In the fourth chapter, the role of the College as discipler and exemplar of Pentecostal missions in Zambia is discussed. The writer is of the opinion that the college can utilise its privileged position to help in the fight against dualism which seems to incapacitate the Pentecostal Church from being fully holistic in its ministry endeavours. The Pentecostal Bible College in Zambia has been training and equipping indigenous Church leaders for each fifteen-year period, as is illustrated. From its beginnings, it seems that every period of fifteen-years that ends, has its own ministry approach or focus. The work of the National Missions Board together with the challenges encountered in rooting the Pentecostal Church in the rural and peri-urban areas are mentioned.

In the fifth chapter, the roots, nature and implications for socio-political transformation of Pentecostal theology are presented. Apart from raising a case against dualism, the historical factors that have shaped Pentecostal theology and mission are brought into focus to make clear the reason for hesitation with regards to community involvement. Reference is made to some of the practical initiatives in which the Pentecostal Church has been involved. Appropriate data, collected from the National Missions Board of the Pentecostal Assemblies of God in Zambia, is provided in order to determine those missions' activities in which the Church has been engaged for the five decades of its existence and also, what is in prospect for the future.

In the sixth chapter, the origins, and missionary activities of the women's ministries are illustrated. Of all the Church ministries' departments within the Pentecostal Church, the Women's Ministries seem to have done well, despite the challenges of gender prejudice they have had to endure. Women who had served as executive members were enlisted to help collect information from the field.

The Pentecostal Church is a growing church in Zambia. The Pentecostal Church must emulate the faith of its key missionary and national leaders and keep the momentum of Church planting. It should continue to address itself to issues of doctrine, organisation and administration. The place of the Bible College in the nation must be strengthened, to ensure that the inner strength of the Church is maintained. Pentecostals must abandon dualistic tendencies and continue to preach the gospel of Jesus Christ in tangible ways. While all these things are taking place, the question of women in the ministry must not be disregarded, for women have a great role to play in the Church as well.

## 7.1 GENERAL

This thesis has managed to present a comprehensive and reliable mission history of the Pentecostal Assemblies of God missions in Zambia. In one dimension it makes it possible for one not only to observe all that has happened in Pentecostal missions' history, but also to evaluate the missionary methodologies for each of the fifteen-year periods of the Church's existence from 1955 to the present. The thesis also presents some of the difficulties that confronted the Pentecostal Church when rooting the Church in rural and peri-urban areas.

The Pentecostal Church has been growing and changing. Pentecostals today find themselves with numerous opportunities for Christian service and with many challenges still to tackle. In the last fifty years PAOG(Z) has been laying its foundations. But just what kind of superstructure will PAOG(Z) build on this already laid substructure? Today, Pentecostal Churches find themselves in a quandary: how to put in very clear perspective its teaching of speaking in tongues as the initial evidence of Spirit-baptism, as is being demanded by some Charismatics and others who identify with the operation of an individual's gift as evidence of the Spirit-baptism, and to ensure that it propagates a gospel that acknowledges the lordship of Christ both in the Church, the community and the world. Kagawa (1937:40 & 41) reminds all that:

*Modern society demands that we carry the responsibility of others. Even though society is fraught with sin, we must share the responsibility. That is what we may call redeeming love. There is no place in society for the man who does not have this sense of social solidarity. Many leaders of modern society selfishly tend to denounce others' defects and build society upon their own desires. But Jesus' thought was always of all men (Mat.vii.11). This is the fundamental principle of the organization of society according to Jesus. Society that is not impregnated with mutual helpfulness must face*

*disintegration. The ideal society which based on the teaching of Jesus must bear all responsibility of good and evil in its midst.*

## **7.2 SUMMARY**

Generally, the Pentecostal Assemblies of God Church has tended towards a doctrine of self-improvement, which of course is not reasonable. This fondness towards prosperity preaching in the PAOG(Z) has raised serious concerns about its obedience and dedication to the Great Commission (Mark 11: 12-14, 20- 26 and 2 Timothy 4: 1- 4 *please read*). There is in sight here a Church which needs to remember or refocus on its mission. For the leaders of the Church, an honest and deliberate theological reflection of its mission is imperative.

While Pentecost remains a changing phenomenon, an attitude change towards society is inevitable. Failure to achieve this will jeopardise the Pentecostal vision and possibly accelerate its obliteration, for Pentecost is at the crossroads in Zambia because of the challenge posed by the Charismatics and others.

## **7.3 RECOMMENDATIONS**

### **The Needs of the Bible College**

- The Canadian Church has provided both the personnel and the financial resources to run the Bible College for many years. The national Church has not contributed substantially to the College to warrant management and administrative ownership of the School. Apart from obligating all Pentecostal Churches to start sending some money to their College, the College should require that students pay economic fees to help reduce dependence on donor funds. As at now, Zambian nationals serving at the institution exercise little authority in the affairs of the College because insufficient funds are raised within the country to warrant this. It must be appreciated that for the sake of effective contextualisation of training, this situation has to be altered.
- To facilitate the Bible College in the administration of theological education by extension in provincial regions, since it lacks adequately qualified personnel within the current faculty to manage the programme.



- To upgrade all of the serving pastors to degree level through the degree completion programme.
- To upgrade all the college lecturers to master's and doctoral levels.
- To introduce a master's programme to cater for the many pastors who hold first degrees.
- To disallow novices being admitted to the college.
- To introduce a women's programme and assistant ministers' programmes.
- To allow the national Church to decide what courses are to be taught at the college to ensure genuine contextualisation.
- To encourage research on topics of interest to the Pentecostal fraternity.

**The General Executive of the Pentecostal Church in Zambia needs:**

- To be generating and circulating pastoral letters or statements on socio-political issues to the nation.
- To consider the first degree as the minimum academic qualification required for ministry in the ranks of PAOG(Z) and masters and doctorates must be required for those who would serve on the Council of Bishops.
- To find a public relations person/coordinator for the fellowship because the Church has grown very big.
- To disallow PAOC missionaries from dominating the administration of the Bible College. Whenever missionaries have been given much space, there have been relational difficulties at the college. Consequently, the spiritual tone at the college has diminished.
- To rethink and refine its style of Church government.
- To make all national provinces into districts of the PAOG(Z).
- To consider rotating pastors from one local church to another after a four year term of service to thwart the tendency to create settlements by some. This has a tendency to outwit the missionary momentum of the Church.

- To have all Conference reports compiled in a standard format with the requirement that they must be sent early to ensure that they are language read before the conference begins.
- To build a central or national office in Kitwe or Lusaka.
- To encourage women's participation in district and national leadership.
- To work with the women's and men's departments to create a lay society for community related projects.
- To encourage the use of local languages in preaching, teaching and worship as way of making the Pentecostal message Zambia's, especially in small towns and villages.

#### **7.4 CONCLUSION**

The objectives of this study have been fulfilled in that for the first time, there has been released a comprehensive and reliable history of the Pentecostal Assemblies of God that places all the parts of the Pentecostal story into one complete and coherent context.

What has come to pass was indeed predicted by Frank Chiyangi's father when he worked as a janitor in the house of Glen Kauffeldt at Mwambashi mission (Chiyangi. 2004): "*Aka kali Churichi kakakula...Mulesuunga informationi, Mwe bambi, mukapaalilwa mo*"! (In the Bemba language.) This little church will grow ...keep the information, some of you will be blessed through it! (In English.)

The Pentecostal Church in Zambia is very young. It has grown quite rapidly, but where is it going from here? Evidently, the Pentecostal Church in Zambia (and even elsewhere) has allowed its message to be reshaped or reformed to some extent by the Charismatic and the Restoration Movements. Some influences have been optimistic and others pessimistic.

Without necessarily setting aside the question - Is the Pentecostal Church in Zambia growing or dying out? - that which should be resounded is that the Pentecostal Church leaders of today are carrying, on behalf of all the Pentecostal fraternity, the grave responsibility of determining the destiny of the Pentecostal Church in Zambia. Where does Pentecostalism in Zambia proceed from here?

## ANNEXURES

### ANNEXURE A

#### THE AIMS AND STATEMENT OF FAITH OF THE PENTECOSTAL ASSEMBLIES OF GOD(Z)

[Reproduced with altered numbers from The Constitution and By-Laws of the Pentecostal Assemblies of God, 2006, 1 p.]

#### **I. AIMS:**

1. To preach the gospel with signs following to every creature in every area of Zambia and abroad.
2. To establish self-supporting, self-governing and self-propagating Assemblies, which believe, obey and propagate the full gospel message.
3. To provide sound Christian teaching for all members and adherents.
4. To operate such institutions and departments as shall further the accomplishment of these aims.

#### **II. STATEMENT OF FAITH:**

Members of the PAOG-Z believe:

1. The Bible to be the inspired and only infallible and authoritative Word of God and the only rule for Christian faith and conduct.
2. That there is one God, eternally existent in three persons: God the Father, God the Son and God the Holy Spirit.
3. In the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal future return to this earth in power and glory to rule over the nations.
4. That the only means of salvation is through repentance toward God and faith in the Lord Jesus Christ and that this results in regeneration by the Holy Spirit.
5. That the redemptive work of Christ on the cross provides the healing of the human body in answer to believing prayer.
6. That the Baptism of the Holy Spirit with the outward evidence of speaking in tongues according to Acts 2 is given to believing prayer.
7. In the sanctifying power of the Holy Spirit by whose indwelling the Christian is enabled to live a holy life.
8. In the resurrection of both the saved and the lost; the one to everlasting life, and the other to everlasting damnation.

## ANNEXURE B

TABLE SHOWING THE GROWTH OF THE PENTECOSTAL CHURCH IN ZAMBIA FROM 1967 TO 2007. [Modified from the Principal's office. A History of the PAOG - Zambia: A hand written report, Anonymous 2007, 1 p.]

LOCATION OF BIBLE COLLEGE CAMPUS	PERIOD WHEN GROW WAS MEASURED	NO.OF CHURCHES PLANTED NATIONWIDE
MWAMBASHI	1967	10
MWAMBASHI	1971	13
KANYANTA	1980	30
KANYANTA	1985	75
RACE-COURSE	1989	300
RACE-COURSE	1993	350
RACE-COURSE	1996	245
RACE-COURSE	1998	450
RACE-COURSE	2000	550
RACE-COURSE	2005	750
RACE-COURSE	2007	1300 plus

## ANNEXURE C

THE PRINCIPALS OF TRANS-AFRICA THEOLOGICAL COLLEGE FROM 1978 TO DATE ARE [Modified from the Principal's office. A History of the PAOG – Zambia: A hand written report, Anonymous 2007, 1 p.]:

RAYMOND CALLAHAN	1978-1979
IVAN RAYMER	1979-1980
BOB STARRET	1980-1981
DONALD OLDFORD	1981-1982
BRIAN RENNICK	1982-1983
GEORGE MBULO	1983-1987
BRIAN RUTTEN	1987-1991
JOSHUA H.K. BANDA	1991- 1995
GEORGE KAFWIMBI	1995-1997
PAUL B. GRIMES	1997- 2001
JOHN C. KERR	2001- 2006
ANDRIANO CHALWE	2006 – TO DATE

## **ANNEXURE D**

**THE ZAMBIAN NATIONALS WHO HAVE WORKED AS GENERAL SUPERITENDENTS OF THE PENTECOSTAL ASSEMBLIES OF GOD IN ZAMBIA ARE: [Modified from the Principal's office. A History of the PAOG - Zambia: A hand written report, Anonymous 2007, 4 p.]:**

LUKE SEFUKE	1981 – 1983
FREDDY MUNGOCHI	1983 - 1985
PAUL MALESU	1985 – 1986
SIMON BANDA	1986 – 1987
GREEN S PHIRI	1988 - 1989
SKY BANDA	1990 - 1991
STEPHEN M. MWALE	1991 - 1997
HARRISON SAKALA	1997 – TO DATE

## **ANNEXURE E**

THE 14 OCTOBER 2005 GENERAL CONFERENCE ELECTED THE FOLLOWING TO SERVE ON THE GENERAL EXECUTIVE (OR COUNCIL OF BISHOPS) FOR THE PERIOD 2006 TO 2010. THIS IS THE GOVERNING BODY OF THE PENTECOSTAL ASSEMBLIES OF GOD (Z). THIS NATIONAL GOVERNING BODY HAS EXISTING FROM ABOUT 1981. BEFORE THIS TIME THE PENTECOSTAL ASSEMBLIES OF CANADA MANAGED THEIR MISSION FIELDS FROM EAST AFRICA USING CANADIAN PERSONNEL. AS AT NOW, THE NATIONAL GENERAL EXECUTIVE DIRECTS THE VISION AND MISSION OF THE CHURCH BY CO-ORDINATING, DIRECTING, IMPLIMENTING THE POLICIES AND ADMINISTER THE GENERAL CONDUCT OF THE CHURCH AS A WHOLE.

### **THE CURRENT GENERAL EXECUTIVE COMPRISES THE FOLLOWING:**

**GENERAL SUPERITENDENT: HARRISON SAKALA**

**FIRST ASSISTANT GENERAL SUPERITENDENT: JOSHUA H.K BANDA**

**SECOND ASSISTANT GENERAL SUPERITENDENT: SKY Z. BANDA\***

**GENERAL SECRETARY: JOSTON CHAMA**

**GENERAL TREASURER: CHRISTOPHER CHIKUMBI**

**HOME & FOREGN MISSIONS DIRECTOR: DAVID CHIBALE**

### **DISTRICT SUPERITENDENTS:**

**COPPERBELT PROVINCE: CHACHI F. CHONGO**

**NORTHERN PROVINCE: PATRICK NKHUWA**

**EASTERN PROVINCE: BOYD MAKUKULA**

**MIDLANDS PROVINCE: WILSON PHIRI**

**SOUTHERN PROVINCE: BEATON SIAMASUMO**

**LUAPULA PROVINCE\*\*: ROBERTSON NONDE**

\*Note that a second assistant to the General Superintendent has been introduced because the work has tremendously grown.

\*\* Luapula Province is now an independent District with its own District Superintendent.

**THE PREVIOUS BOARD COMPRISED THE FOLLOWING:**

**GENERAL SUPERITENDENT: HARRISON SAKALA\***

**ASSISTANT GENERAL SUPERITENDENT: JOSHUA H.K BANDA**

**GENERAL SECRETARY: LAWRENCE CHILESHE**

**GENERAL TREASURER: JORDAN SIAME**

**HOME & FOREGN MISSIONS DIRECTOR: DAVID CHIBALE**

**DISTRICT SUPERITENDENTS:**

COPPERBELT PROVINCE: SKY Z. BANDA

NORTHERN PROVINCE: ROBERTSON NONDE

EASTERN PROVINCE: BOYD MAKUKULA

MIDLANDS PROVINCE: WILSON PHIRI

SOUTHERN PROVINCE: BEATON SIAMASUMO

\* The term of service for him was extended to April 2008 for administrative reasons.

(It must be known that many other individuals have served on the General Executive before the two mentioned before).



## ANNEXURE F

**CANADIAN NATIONALS WHO WORKED AS FIELD OR REGIONAL  
CORDINATORS UNTIL THE OFFICE WAS CONSIDERED ANNULLED IN  
2005 ARE: [Modified from the Principal's office. A History of the PAOG -  
Zambia: A hand written report, Anonymous 2007, 4 p.]:**

BOB SEABOYER	LATE 1970's
IVAN RAYMER	1981- 1983
JACK LYMAN	1983 - 1984
SCOTT HUNTER	1984 - 1986
BOB KURTZ	1986 - 1988
GERALD MORRISON	1988 - 1990
WILLIAM CORNELIUS	1990 - 1992
MURRAY CORNELIUS	1994 – 2005*

\* PAOC has changed the mode of managing their fields so that the office of regional or country coordinator is no longer functional. Murray Cornelius, who is one of the assistant Superintendents in the Pentecostal Assemblies of Canada in Toronto, was the last to serve as Central and Southern coordinator. PAOC missionaries who served as regional coordinators or Field Directors, were expected to work with local or National General executives in their efforts to evangelise the nations to which they were assigned. Today, Management of the PAOC fields in Africa is now through the Theological Education and Leadership Training and Advisory Council (TELTAC) office in Nairobi, Kenya. As may be observed, this is really a reverting back to what the management and administration policy of the church in Zambia and other countries was before 1992. The coordinator for Central, Southern and East Africa now operates from Kenya.

## **ANNEXURE G**

Given below are local churches where Canadian missionaries had been involved as pastors. The names of Zambian nationals who took over from PAOC missionaries are also mentioned: [Modified from the Principal's office. A History of the PAOG - Zambia: A hand written report, Anonymous 2007, 2 p.]

### **MARANATHA PENTECOSTAL CHURCH – KITWE**

KENYON MC GOWAN (1970)  
BOB D.C SLAUENWHITE (1972)  
RAYMOND CALLAHAN (1968)  
WINSTONE BROOMES (1976)  
GARY SKINNER (1980)  
SKY Z. BANDA

### **EASTLEA PENTECOSTAL CHURCH – MUFULIRA**

FRANK CHIYANGI (ALSO KNOWN AS CHINKALANKALA TIMOTHY)  
JACK MHANGO (SERVICES IN VERNACULAR UNTIL 1975)  
DAVID WAY (ENGLISH SERVICES STARTED) (1975)  
HARRY HOLMQUIST (1978)  
BENCASEY MWANSA  
CLEMENT MUWELE  
ENERST M CHIMBWAMA  
GEORGE MULENGA  
DAVID CHIBALE  
CHABU HUMPHREY

### **CALVARY PENTECOSTAL CHURCH – LIVINGSTONE**

PETER MITCHEL (1976)  
ELMER KOMANT (1980)  
BONIFACE MWEEMBA

### **NORTHMEAD PENTECOSTAL CHURCH – LUSAKA**

VERNON TISDALE (1972)  
GARY SKINNER (1979)  
ELMER KOMANT (1980)  
WATSON MUTEMI  
JOSHUA H.K. BANDA

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- BANDA, F. 2007. Verbal interview/communication. Kitwe. While pastoring Immanuel church in Ndeke township, Banda served as district superintendent of the Copperbelt province. (Recorded)
- BANDA, J. 2007. Verbal interview/communication. Lusaka. He was in the fifth intake; at that time the College had changed Campus to Kanyanta. He pioneered the Mazabuka

Pentecostal church and later headed the Trans-Africa Theological College. He has been the Pastor of the Northmead Pentecostal Church since 1986. (Recorded)

BANDA, S. 2007. Verbal interview/communication. Kitwe. He was in the third intake; at that time the College had changed Campus to Kanyanta. He has been the Pastor of Maranatha Pentecostal Church since 1981. (Recorded)

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CHIYANGI, F. 2004. Verbal interview/communication. Kitwe. Arrived at Mwambashi Mission in 1967 with his parents to work at the mission station and later became a PAOG(Z) minister, like his father, after the completion of his ministerial training.

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KJV

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MWEEMBA, B. 2007. Verbal interview/communication. Livingstone. He is the pastor of Calvary Temple and has served as district superintendent for the Southern Province for about 15 years.

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NASV

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*Note:* The issues/ publications of the PAOG(Z) Fellowshiplines magazines & the earlier PAOC Pentecostal testimony magazines were not volume-numbered when released at the time.