

**A PRACTICAL THEOLOGICAL ASSESSMENT OF THE  
SCHISMS IN THE REFORMED CHURCH IN ZAMBIA (1996-2001)**

by

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## **DECLARATION**

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## ABSTRACT

This study is descriptive research and a practical theological study of the schisms in the Reformed Church in Zambia (RCZ) that took place between 1996 and 2001 and led to the formation of the Christian Reformed Church (CRC) and the Bible Gospel Church in Africa (BIGOCA). It aims to analyse the historical, global and local contexts as regards these schisms in the RCZ.

The research questions are: **What led to these splits, how did they happen and how can they be prevented?** No measures have been put in place to educate or guard against further schisms. The goal of this study is to propose informed precautionary measures to the RCZ to prevent a recurrence of schisms in future.

Chapter 2 describes the faith tradition of the RCZ. Various historical perspectives from the colonial period to those of the current Zambia are discussed in order to provide an understanding of this denomination's identity. It also tries to determine whether her political and missionary legacy has influenced the RCZ's leadership style and structures.

Chapter 3 is an attempt to understand the contextual influences that globalization have brought about. The correlation between the global and religious trends affords a perspective on the "why" question of the schisms. Various global and local developments are the major focus of this chapter. It also discusses three levels of influence: macro (the global society), meso (the Zambian society), and micro (faith communities at congregation level).

In Africa, the Pentecostal/charismatic oriented Christian prosperity movements have caused one of its endemic problems, i.e. the tension. Within the context of the RCZ tradition and faith practices, the Pentecostal/charismatic tendencies have challenged the long inherited autocratic church leadership styles. Pentecostal/charismatic prosperity movements flew in the faces of the denominationally organized churches with their Western origin, such as the RCZ. Subsequently, Pentecostal/charismatic movements have caused intense conflict in the church between the pro-conservatives and pro-Pentecostals. The police even had to close certain RCZ congregations because of skirmishes.

At this stage of the study, a hypothesis became clear: ***The one-party state, with its autocratic presidential powers, continued the missionary legacy of autocratic rule in the independence and post-independence era, which had a direct impact on church leadership.*** Rutoro (2007) came to the same conclusion in his research on leadership in the Reformed Church in Zimbabwe.

Chapter 4 is descriptive and provides a survey of what the documental sources of the RCZ and the printed media reveal about the schisms. The Synod's recommendations and resolutions from 1996 to 2001 give a clear picture of what occurred, as well as the intensity of the conflict. This chapter also reveals how the RCZ interpreted and handled the situation.

Chapter 5 discusses the empirical data-gathering methods and the pilot study.

Chapter 6 deals with the interpretation of the gathered data and compares it with the findings of Chapter 4. It is an exercise in triangulation – done after the first five chapters were written and affirmed what Chapter 4 concluded but, because of the narrative part of many of the answers supplied in the open-ended questionnaire, more was learned from it than was expected.

From this study, it is clear that the church leadership should focus on understanding the “winds of change” in order to discern the way forward and adapt to leadership styles and challenges. Making ***theologically*** informed decisions are an absolute priority for the RCZ. This study recommends that church leadership, at least all the ministers, should be trained in conflict resolution and management and should stay abreast of God's missional praxis in this fast and ever-changing world.

## OPSOMMING

Hierdie studie is beskrywend van aard en is 'n prakties-teologiese evaluering van die skeurings in die Reformed Church in Zambia (RCZ) wat tussen 1996 en 2001 plaasgevind het, en wat tot die stigting van die Christian Reformed Church (CRC) en die Bible Gospel Church in Africa (BIGOCA) gelei het. Dit beoog om die historiese, globale en plaaslike kontekste met betrekking tot hierdie skeurings in die RCZ te ontleed.

Die navorsingsvrae is: **Wat het tot hierdie skeurings gelei, hoe het hulle gebeur en hoe kan hulle voorkom word?** Geen maatreëls is getref vir opleiding of waaksaamheid teen verdere skeurings nie. Die doel van hierdie studie is om ingeligte voorkomende maatreëls aan die RCZ voor te stel om 'n toekomstige herhaling van skeurings te verhoed.

Hoofstuk 2 beskryf die geloofstradisie van die RCA. Vir 'n begrip van hierdie denominasie se identiteit word verskeie historiese perspektiewe vanaf die koloniale tydperk tot dié van die huidige Zambia bespreek. Daar word ook gepoog om vas te stel of die RCA se politieke en missionêre nalatenskap die RCZ se leierskapstyl en strukture beïnvloed het.

In Hoofstuk 3 word gepoog om die kontekstuele invloede wat globalisasie meegebring het, te verstaan. Die korrelasie tussen die globale en geloofstendensies verleen 'n perspektief op die skeurings se "waarom" vraag. Verskeie globale en plaaslike ontwikkelinge is die hoof fokus van hierdie hoofstuk. Drie vlakke van invloed: makro (die globale samelewing), meso (die Zambiese samelewing), en mikro (die geloofsgemeenskap op gemeentevlak) word ook bespreek.

In Afrika het die Pinkster-/charismaties-georiënteerde Christelike welvaartsbewegings een van sy endemiese probleme veroorsaak, naamlik spanning. Binne die konteks van die RCZ tradisie en geloofspraktyke, het die Pinkster/charismatiese tendensie die lank-oorgelewerde outokratiese kerkleierskapstyle uitgedaag. Die Pinkster-/charismatiese welvaartsbewegings het gestaan teenoor die denominasioneel georganiseerde kerke met 'n Westerse oorsprong, soos die RCZ. Daarna het die Pinkster/charismatiese bewegings intense konflik in die Kerk tussen die pro-konser-

watiewes en die pro-Pinkstergesindes veroorsaak. As gevolg van skermutselings moes die polisie selfs sekere RCZ gemeentes sluit.

Op dié stadium van die studie het 'n hipotese duidelik geword. **Die eenparty staat, met sy outokratiese presidensiële mag, het die missionêre nalatenskap van outokratiese beheer in die onafhanklike en post-onafhanklike era voortgesit, wat 'n direkte impak op kerkleierskap gehad het.** Rutoro (2007) kom tot dieselfde slotsom in sy navorsing op leierskap in die Reformed Church in Zimbabwe.

Hoofstuk 4 is beskrywend van aard en bevat 'n oorsig van wat die dokumentêre bronne van die RCZ en die gedrukte media oor die skeurings openbaar. Die Sinodale aanbevelings en besluite van 1996 tot 2001 verskaf 'n duidelike prent van die gebeure, sowel as die intensiteit van die situasie.

Hoofstuk 5 bespreek die metode van empiriese dataversameling en die loodsstudie.

Hoofstuk 6 handel oor die interpretasie van die versamelde data en vergelyk dit met die bevindings van Hoofstuk 4. Dit is 'n oefening in triangulering – wat gedoen is na die skryf van die eerste vyf hoofstukke. Dit bevestig Hoofstuk 4 se afleidings maar, vanweë die narratiewe deel van baie van die antwoorde wat in die vraelys verskaf is, is meer as wat verwag is hiervan geleer.

Deur hierdie studie word dit duidelik dat kerkleierskap op die verstaan van die “winde van verandering” gefokus moet wees om die weg vorentoe te bepaal en die leierskapstyle en uitdagings aan te pas. Om **teologies**-ingeligte besluite te neem is 'n absolute prioriteit vir die RCZ. Hierdie studie beveel aan dat kerkleierskap, of minstens al die predikante, in konflik-oplossing en –bestuur opgelei moet word, en tred moet hou met God se missionêre praxis in hierdie snelle en steeds veranderende wêreld.

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but to your name be the glory  
because of your love and faithfulness  
(Psalms 115:1)*

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## **LIST OF ACRONYMS**

AEC	African Economic Community
AICs	African Independent Churches
AU	African Union
BIGOCA	Bible Gospel Church in Africa
BSAC	British South African Company
CCZ	Council of Churches of Zambia / Christian Council of Zambia
COMESA	Common Market for East and Southern Africa
CRC	Christian Reformed Church
DRC	Dutch Reformed Church
DRCM	Dutch Reformed Church Mission
EFZ	Evangelical Fellowship of Zambia
EU	European Union
FODEP	Foundation for Democratic Process
IMF	International Monetary Fund
JMTUC	Justo Mwale Theological University College
MMD	Movement for Multiparty Democracy
NAFTA	North American Free Trade Agreement
NCC	National Constitution Committee
NGOs	Non-governmental organizations
RCZ	Reformed Church of Zambia
RNLB	Rhodesian Native Labour Bureau
SADC	Southern African Development Community
SAPs	Structural Adjustment Programmes
SC	Synodical Committee
SEC	Synodical Executive Committee
TCAC	Theological and Current Affairs Committee
UCZ	United Church of Zambia
UDI	Unilateral Declaration of Independence
UN	United Nations
UNIP	United National Independence Party
WB	World Bank
WCD	World Christian Database
WTO	World Trade Organization
ZANM	Zambia African National Mission
ZEC	Zambia Episcopal Conference
ZNBC	Zambia National Broadcasting Corporation

# **CHAPTER ONE**

## **1. BACKGROUND TO THE RESEARCH**

### **1.1 INTRODUCTION**

This study is descriptive in nature and a practical theological assessment of the schisms in the Reformed Church of Zambia (RCZ) that took place between 1996 and 2001. It focuses on the causes of the infighting in the Church that resulted in two break-away churches. It aims to analyse the historical, global and local contexts with regard to these schisms in the RCZ.

The research was undertaken because of the researcher's interest to do an in-depth investigation and analysis of schisms in the RCZ. The researcher aims to discover what factors influenced the infighting and how the leadership of this Church managed the conflict.

This study was self-motivated. The researcher observed that, since the schisms had occurred, no such investigation has taken place to ascertain the causes in order to prevent the same situation reoccurring in future. And, even after these schisms, it seems that the RCZ has continued to experience new waves of Pentecostal/charismatic tendencies without really addressing the problem. Church members were left traumatized, whilst new patterns of worship that threaten and challenge its traditional practices and rituals, are creeping into their Church.

The researcher believes that a better understanding of the cause of the infighting and differences in worship can help the Church's leadership to develop preventive strategies, so that such infighting will not reoccur in future.

### **1.2 THE RESEARCH PROBLEM**

In recent years, the RCZ has experienced two schisms that followed each other within a period of five years. The first started in 1996 and continued to 1999, when a minister was expelled and a number of members followed him. They formed their own Church called the Christian Reformed Church (CRC). In 2001, nine ministers in nine RCZ congregations were expelled, together with those members who supported their new practices of worship. This scenario in the RCZ will mark a sad experience for many years to come. Though the Church seems to be recovering from this

experience, no efforts have been made to research and address the causes of these schisms.

The researcher's motivation was based on the conviction that these splits have set a precedent for further schisms in the Church unless the root causes are determined and addressed. In short, the questions are: "What led to these splits, how did they happen and how can they be prevented?" The researcher wishes to cite some of the perceived reasons for the Church's schisms. These splits took place because of the breach of the ecclesiastical orders, the constitution. The first split started as a small constitutional matter; the presbytery leadership accused the Mtendere congregation of insubordination when they rejected the minister whom the Synod had sent to them. The presbytery insisted that the Synod's authority was final and non-reversible.

This situation took a twist when the rejected minister was finally received and inducted. He now suspended all the elders who had opposed him. Consequently, two rival groups were formed and started to fight, literally locking the church doors and demonstrating at the Synod office. The police were finally involved to maintain peace and order. Each of the groups wanted the Church leadership's support. At that stage, one option was to transfer the minister to another congregation. This the minister and his group refused. Another option was to reinstate the suspended Church elders. However, they refused to hold positions under the rejected minister's leadership. This standoff between the involved minister, members of the affected congregation, the presbytery and Synod leadership continued for almost three years. Under immense pressure, the Church expelled the minister who appeared to be at the centre of the conflict because of his failure to abide by the directives of the synodical committee.

The second schism started as a violation of the Church's tradition on worship. In the urban areas, many congregations started new ways of worship. Individual ministers in various congregations started (what was perceived as) a violation of the established liturgical order that was gradually being abandoned. It was replaced with altar calls, singing of choruses and the clapping of hands, dancing, skipping of the Lord's prayer, repeated shouting of "hallelujah" and "amen," mass prayers, and speaking in tongues. Thus, the constitution of the Church was refuted (see 4.2.1).



Again, tension, anger and confusion gripped the entire RCZ. A task force was formed to identify and bring to account all ministers who were termed “charismatic.” Some congregations openly declared that they were charismatic and changed their names, without mentioning that they were the RCZ. Ministers, as well as ordinary members, started to fight each other. Some ministers were barred from their congregations. Elders were put on indefinite suspension or excommunicated during this period of infighting. The police closed some congregations and declared their churches no-go premises for all members. Because of this, an Extraordinary Synod Council was called and nine ministers were expelled from nine congregations. These ministers and their followers accepted this decision obediently, but subsequently formed their own Church. The remainder of the Church saluted the Synod’s decision.

Almost 12 years after the first incident in 1996, and eight years after the second in 2001, the Church has not yet attended to the root causes of the problem. **Why did the Church leadership fail to handle the conflict and prevent the split?** No measures have been put in place to educate or guard against further schisms. The researcher’s goal is to do a practical theological assessment of the events in order to help the Church leadership to improve its management of change and transition, and prevent such occurrences (break-away groups) in future.

### **1.3 THE OBJECTIVES OF THE RESEARCH**

The first aim of this descriptive study is to give a short outline of the RCZ’s story and identity since being established in the colonial period. This will contribute towards an assessment and explanation of the context and circumstances that might have caused the schisms.

Secondly, the study aims at distinguishing the factors that played a role in causing the conflict to erupt. A practical or critical assessment of these factors aims at examining the RCZ’s history to ascertain influences that contributed to the identity of the present RCZ.

Thirdly, the study aims to investigate factors that influenced the Zambian society. The objective is to determine whether any of these factors had a direct impact on the RCZ’s tradition and practices and in what way these might have caused the infighting.

Fourthly, the study aims at examining the RCZ's primary documental sources and other relevant literature towards a better understanding of how the Church experienced the causes of the schisms.

Fifthly, the study aims to do in-depth focus group discussions with the involved parties in order to understand the insiders' real life issues, as they experienced them.

The sixth aim of this study is to synthesize the findings and make recommendations to the Church leadership on how to deal with change and transition, which will conclude the study.

#### **1.4 SOCIOLOGICAL DIMENSIONS**

The RCZ is the context within which this research takes place. The RCZ is one of the oldest pioneer churches in Zambia. In 1899, the Dutch Reformed Church (DRC) missionaries in the Eastern part of Zambia founded it (Verstraelen-Gilhuis 1982). Since then, the Church has made a substantial impact throughout the country in all nine provinces. From a small missionary endeavour, the Church has grown with its membership cutting across cultural barriers. According to the World Christian Database (WCD 2005- Online) details for Zambia, 83% (9,199,302) of the population (11,043,312) are professing Christians.

To cast more light on the statistics, some WCD descriptions are worth mentioning. This number contains theological convictions, such as Evangelicals 2,014,000; Pentecostals 705,245; Neocharismatics 1,396,466; Charismatics 486,290, and Renewalists<sup>1</sup> 2,588,000. From a denominational perspective, there are 7,500 Orthodox, 3,250,000 Catholic, and 235,000 Anglican members. In its 146 congregations, the RCZ had 520,000 members that represent 5% of Zambia's population. According to the WCD of the Zambian population, the membership of the Catholic Church was 29%, the New Apostolic Church 8%, and the Seventh-day Adventist Church 5% of the population.

The RCZ has its administrative headquarters in Lusaka, the capital city of Zambia. The motivation to do this research emerged from the researcher's direct involvement

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<sup>1</sup> According to Barret (2001:29) in the *World Christian Encyclopedia*, the term "renewalists" is generic and refers to over 100 different current movements of revival awakening, or new spiritual life, across the whole spectrum of global Christianity, involving 1,100 million Christians (68% of all affiliated church members).

as a serving minister at the time of the split. At that stage, the researcher was the chaplain at the University of Zambia, appointed by the Christian Council of Zambia in Lusaka. As a relieving minister, the researcher was assigned to two congregations with intense problems of seceding groups.

During the same period, the researcher was elected as deputy secretary of the presbytery where these conflicts were taking place. At that time in Lusaka alone, there were 26 congregations all of whom the turmoil affected in one way or another!

The researcher belongs to the Reformed faith and has theological influence. In 1992, he attained the Bachelor of Theology degree at Justo Mwale Theological College (JMTUC) and did post-graduate studies in the Department of Practical Theology at the Faculty of Theology, Stellenbosch University, South Africa, where he attained a Master's degree in Theology in 2002. Currently, the researcher lectures part-time in Practical Theology at JMTUC.

The above-mentioned sociological dimensions determine the researcher's background, social status and his perspective in doing the research. His status has an immediate impact on doing and executing this study. On the one hand, the researcher has direct access to Zambian literature and documents for the research. On the other hand, he holds the trust of the Church that is eager to receive the final product of this dissertation, since no such study has been undertaken since the secession. The RCZ has granted the researcher study leave and has provided a scholarship.

## **1.5 RESEARCH METHODOLOGY**

According to Henning (2004:36), "methodology" refers to the coherent group of methods that complement one another to deliver data and findings that reflect the research question and suit the research purpose. According Mouton (1996:35-36), methodology refers to various means, such as methods, research approaches, techniques, procedures and instruments that researchers employ in reaching their goal of attaining valid knowledge.

The researcher wants to get the facts clear in order to help the RCZ leadership to deal with the issues at hand in order to prevent schisms in the RCZ. This requires methodologies that try to uncover its members' underlying spirituality. This means

that the researcher will make use of some of the methods and instruments, such as descriptive, analytical and empirical approaches to research, in order to attain the expected goals of the study. This approach aims at bridging theory and practice by connecting the Church with society. This correlates our faith practices with global influences and provides an adequate framework for examining our present situation for practical theological assessment of schisms in the RCZ. The reason for this structure is based on the assumption that doing theology in Africa demands methodologies that can unlock critical contextual issues from a practical congregational perspective (Hendriks 2004:19-34).

The implicit assumption is that a congregation (church) can be perceived as both sacred and social and, as such, the congregation and its context influence each other (Heitink 1999:9; Hendriks 2004:70). This assumption challenges the community of faith, as a body of Christ, not to be passive participants but to be actively involved in God's missional agenda (Guder, 1998:1-17). Therefore, in this study, the purpose of the descriptive and empirical approaches is to assess how members participated in the events and why they reacted as they did. In the following paragraphs, the researcher will turn to a detailed discussion of methodology.

## **1.6 THE PRACTICAL THEOLOGICAL DIMENSION**

The research will be conducted as a practical theological study. The studies of Heitink (1999), *Studies in Practical Theology: History, theory, action domains*, and Hendriks (2004), *Studying congregations in Africa*, will be the basis of this discussion. Heitink (1999:6-9) and Hendriks (2004:23-24) define Practical Theology as the mediation of the Christian faith in the praxis of modern society. In this definition, they state that the Christian faith is embedded in the traditions of the community of faith. This happens because of God's coming to humanity in the world (Heitink 1999:8; Hendriks 2004:23-24). That God's action is mediated through human action at different times and spaces is the theological centre of our faith as it seeks to interpret and understand. Faith that seeks understanding depends on the channels of traditions, such as between parents and children, pastors and church members, Sunday school children, youth fellowships, choir groups, women's guilds, men's fellowships and functional committees of the congregation. Here, varying interests drive the domain of action where people pursue specific goals and make specific

choices that their mutual relationships have motivated. Has the RCZ been faithful in this mediation? Chapter 5 of this study will address this question.

As has been pointed out, doing missional theology is God's invitation to faith communities of humans, created in his own image, to participate in his missional praxis (Gen. 1:26-28). The emphasis in the approach of Heitink (1999:6-9) and Hendriks (2004:23-24) is that theology is not about what the church does, but about God and the church's identity. The main question should always be: How should we, as a faith community, manifest God's character and presence? How much of this is true in the RCZ? Instead of focusing on God as creator, redeemer and sanctifier, the focus in the RCZ has primarily been on the institutional roles and work of the offices (ministers, the laity, elders and deacons/deaconesses). What the Church needs to rediscover is that it is the body of Christ.

From Genesis 1:26-28, the basic argument follows that the triune God made humans in his own likeness. From this point of view, God draws us into a relationship with Himself, with one another and nature. This basic assumption also determines one's personal identity, which is the source of meaning for humans as witnesses of the kingdom of God. However, no situation remains static. Diversity and change prevail globally and, as such, where a variety of new waves of beliefs and doctrines start to dominate, the reality of pluralism will continue to challenge our long-inherited traditions.

Here, the point is that the church should be in a position to develop its ecclesiology and ministry within the parameters of God's missional praxis. Here, the church's main challenge is to break away from the old ways of being church that focused primarily on the role and work of the offices. The church should develop its being and doing functions in such a way that it will lead to the transformation of the community's worship, teaching and ministry (McLaren 1998, Roxburgh 2000, Gibbs 2005).

### **1.6.1 Descriptive and analytical dimensions**

Mouton (1996:28) states that, as the pursuit of valid knowledge, the scientific inquiry drives research to arrive at results that are as close to the truth as possible (i.e. the most possible valid findings). In this study, the purpose of descriptive and analytical dimensions aim to capture the perspectives of what the RCZ understood to be the

causes of the schisms, as substantiated in their official documents, and as opposed to a generalization of the problem.

Therefore, in this study, the descriptive approach aims at obtaining some of the facts, narratives and stories that provide descriptions of the context within which the RCZ was influenced. The purpose of a descriptive approach is also to find claims or statements concerning the situation and the state of affairs at the time of the infighting in the Church. To capture this data, the researcher will study the official Church documents such as minutes, and also the print media such as the local newspapers, and conduct field research using group focused open-ended questionnaires.

The Church documents will be grouped into four categories:

- (1) Synodical minutes from the RCZ archives at the JMTUC in Lusaka.
- (2) Presbytery minutes from three presbyteries, namely Chelstone, Kamwala and Matero. The choice of these presbyteries is twofold: they are all in Lusaka and were the presbyteries that were most affected by the break-away groups and congregations.
- (3) Congregational council minutes from six congregations, namely Chaisa, Chawama Central, Chelstone, Garden, Mtendere and Matero.
- (4) General correspondence from Church members.

These congregations were chosen because of their direct involvement where the conflict and schism had reached alarming levels. The data gathered from 30 congregations, through a questionnaire and focus group discussions, support the findings in these documents (of the Synod, presbyteries, congregations and individuals): 26 of the RCZ; 3 from the BIGOCA; and 1 from the CRC. Chapter 5 discusses this in detail.

### **1.6.2 The empirical dimension**

The researcher's aim with the questionnaire and focus group discussions is to generate information at a primary level. The descriptive section of the research, the documented findings, can only be falsified or validated by obtaining first-hand information from the concerned parties.

In order to capture a practical-theological assessment concerning the problem of schisms in the RCZ, the researcher approached the particular people who were able to recall and describe the events with their own stories, metaphors, and faith perspectives. All these parties received an open-ended questionnaire. This implied crossing new denominational boundaries and contact with the CRC and the BIGOCA. The pastors and members who had left or were expelled were approached for their stories.

For the purposes of proximity, the empirical research was done in congregations in Lusaka. Six congregations of the RCZ, three assemblies<sup>2</sup> of BIGOCA, namely the assemblies of Matero, Chawama, and Garden (i.e. those who broke away and formed their own denomination on 6 March 2001), and the only congregation of the CRC in Lusaka, were the representative pilot samples. In this study, the researcher will refer to BIGOCA and the CRC as “the break-away Churches.” Details of the researcher’s motivations for choosing the six RCZ congregations, three BIGOCA assemblies and one CRC congregation as representative pilot samples are discussed in Chapter 5 of this study. After the pilot study and consultations with all the pastors concerned, the scope of the research was determined.

### **1.6.3 The value of this research**

The value of this research is to provide a descriptive and practical-theological assessment of the RCZ schisms, relevant to the understanding of one of the most salient contemporary issues in the church in Africa. Note has been taken of the fact that this kind of schism either takes place within congregations or between large bodies of Christian faith and that all impact on the church’s mission. The institutional model of being a church is facing immense pressure to change. This study’s contribution aims at assisting church leaderships to know how to deal with change and transition, how to challenge believers to become missionally involved and thus, hopefully, prevent schisms.

## **1.7 ETHICAL CONSIDERATIONS**

Ethical considerations are regarded as important for an empirical oriented study (Silverman, 2005:30; Rossman & Rallis, 1998:48; Ruane, 2005:16; Leedy, 1989:95; Cooper & Schindler, 2008:34). Critical to the understanding of ethical considerations,

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<sup>2</sup> The BIGOCA uses the terminology, “assembly,” not congregation, and “bishop,” not minister.

is the goal towards ensuring that no person is harmed or suffers adverse consequences as a result of the research activities. The research should resolve simple considerations of fairness, honesty, openness of intent, disclosure of methods, individual privacy and an informed willingness on the part of the subject to participate voluntarily in the research project.

This research enterprise was done with the approval of the RCZ leadership, in conjunction with JMTUC. With the consent of the Church leadership, the researcher received a scholarship from JMTUC and was allowed paid study leave of two years. Since the research had an empirical dimension, consent was sought from the synodical Church leadership to allow the researcher to enter congregations to solicit information from individual ministers and Church members. The researcher presented an open-ended questionnaire to individual ministers, and all focus groups received these questionnaires from their respective leaders (Chapter 5 discusses this in detail).

The ethical considerations of scientific research hinge on integrity, respect, responsibility, scientific validity and justice - all of which aim at the same overall good (De Vos 1998:23-35). To achieve this goal, introductory letters for their consent, were sent to individual ministers and congregations, whose participation was voluntary, and the purpose of the research was explained. All answers from individual ministers and focus groups were anonymous. The letter to the congregations and the questionnaire are cited as Addendum 4. The answers of all participants were catalogued and classified and are available as Addendum 5.

The discussions with the ministers from the three respective denominations were held before the pilot study in 2008. Everybody agreed and actually also helped to adapt the empirical part of the research after the pilot study was done. People and groups were free to withdraw at any stage of the research. This was an important consideration because of the nature of the research. Chapter 6 will report that this indeed happened. Three ministers from the BIGOCA did not participate and several groups from the three denominations too, eventually, did not see their way clear to participate.



## 1.8 AN OVERVIEW OF THE CHAPTERS

Chapter 1 of the study is an introduction; it introduces and describes the dissertation's problem, goal, sociological dimensions, methodology, value of the research and structural layout. The central purpose of the study is the problem of schisms in the RCZ and the failure of leadership to handle the conflict and it aims at assessing factors that played a role in causing the schisms.

Chapter 2 surveys the historical context of the RCZ's establishment and growth. It aims at determining whether the political and missionary legacy has had any influence on the RCZ's present tradition and identity. Three distinct historical developments will be surveyed: the colonial period, from 1899 to 1964; the independence period, from 1964 to 1990; and the post independence period, from 1990 to date. The aim is to assess whether the social and political environments have shaped the RCZ to a greater or lesser extent.

Chapter 3 discusses the correlation between the global, cultural and religious trends and the schisms in the Zambian society. Various global and local developments will be described. Also of interest is to assess whether the political transition from a one-party state to a multiparty state and the consequent declaration of Zambia as a Christian nation have influenced the Zambian society. In this chapter, the question is: What caused the schisms to take place? In this chapter and against this background, the researcher discusses the contextual factors by examining three levels: **macro** - the global society, **meso** - the Zambian context, and **micro** - the faith community at congregational level.

Chapter 4 is descriptive in character. It aims to study primary documental sources and literature pertaining to the schisms. In this chapter, the critical area of interest is an examination of what the Church perceived as the causes of the splits that eventually resulted in schisms. It surveys the origins of the Pentecostal tendencies and when they started to become an item on the synodical agenda. The Synod's recommendations and resolutions from 1996 to 2001 are the focus of this chapter. The documents and written reports of the Church at various levels, such as: the Synod's reports and minutes during the period before the split, reports of the presbyteries within Lusaka, congregational council minutes, individual

correspondences, and the print media. Both government-owned and the privately owned media will be cited.

In this chapter, the aim of the researcher is to gather as much information as possible on how the RCZ interpreted their own situation. The findings of this chapter will give direction for Chapter 5 and the formulation of questionnaires for the empirical study. The findings will act as beacons to discuss the problem of change and transition, and to develop a contemporary strategy to prevent schisms. The results of this chapter will be compared with the results of the focus group discussions.

Chapter 5 deals with the instruments and methodology used to determine how the faith community felt about what was happening in the Church. It concerns the methodology of carrying out a pilot study, then reports its outcome. It aims at data-gathering methods by explaining four constructs that were used to interpret the results of this study. It explains how multiple research methods for data collection and a variety of sampling strategies were used to ensure validity.

Here, the major focus is to attain a better understanding of the insiders, by learning about their experiences in their efforts to enhance their comprehension of God's actions as they tell stories of the events. As the faith community describes their own experiences, the narratives, images, and metaphors used will be very important data for theological and ecclesiological reflections. This chapter's discoveries will also become beacons in understanding how, and what occurred by analysing the data and comparing it with that in Chapter 4. This data analysis will be discussed in detail when the researcher merges the findings in Chapter 6 of this study.

In Chapter 6, the researcher aims at synthesizing the findings of Chapter 4 and the empirical data gathered. The results will lead to a conclusion of what really happened as regards the schisms in the RCZ. This chapter is aimed at data analysis and it combines the mass of qualitative data that the researcher generated during the research process. The data analysis concerns the way in which documentary findings and the focus group discussions can be collated with the research problem. The aim of this analysis is to break down the data in ways that can provide strategies for a practical theological assessment of schisms. Church leadership should use

these findings to implement the transformative action that is needed to prevent further schisms.

The researcher's hypotheses in Chapters 4 and 5 will provide practical theological lenses because hidden world views, traditional beliefs, and views on power and authority will be highlighted. This chapter will also discuss the nature of the Church's main problem in understanding change and transition. The study's overall summary, conclusion and recommendations will then follow.

## **CHAPTER TWO**

### **2. THE RCZ'S HISTORY AND LOCAL CONTEXT**

#### **2.1 INTRODUCTION**

As established in Chapter 1, this study is practical-theological by nature and will point out that the church exists where the social systems and daily experience of its members intersect. It will also attempt to comprehend the dominant traditional motifs that form the basis of our engagement. As such, the influence of the local and global situation has a direct impact on the traditions and identity of local congregations.

Furthermore, Chapter 1 stated that this study concerns the problem of schisms in the RCZ, and that, in the present context of being a missional Church, its leadership needs to shape itself beyond the institutional model of the church.

The mediation of the Christian faith varies depending on place, society and period, but the underlying factor is God's coming to humanity in the world. In trying to have a better understanding of this mediation of our faith, its foundation hinges between the faith tradition of the past and our Christian experience in a new situation. The historical perspective serves the aim of this study to ultimately help the RCZ to develop hermeneutical strategies for transformation.

This chapter aims to discuss the RCZ's history and its influence on the Church's present context. However, this study is not a history of the Church. The historical perspective that follows is part of the broader research perspective that the researcher tries to highlight, namely the problem of schisms in the RCZ. This, hopefully, will improve our understanding of the role of the Church's leadership, as it experiences continuous change.

In the discussion of the historical perspective, the researcher will focus on the establishment of the Church and its growth, the missionary legacy, its traditions and identity. Throughout, the local context plays a major role in understanding some of the influences embedded in the RCZ's identity. The next section will explore the establishment of the RCZ.

## **2.2 ESTABLISHMENT OF THE RCZ**

The purpose of this section, firstly, is to examine whether the political and missionary legacy has influenced the RCZ's present tradition and identity. Secondly, it includes a practical-theological assessment to determine whether the current traditions are in place because of the rigid hierarchical structure that the Church has adopted from both the political and missionary paradigm. Thirdly, the historical perspective points to the processes of change that have occurred in society - the product of which, in most cases, calls for the Church's position to be redefined.

The introduction of the gospel to the Eastern Province of Zambia, which culminated in the establishment of the present RCZ, dates back to 1898 (Verstraelen-Gilhuis 1982:41). In that year, while on leave, one of the native evangelists of the Kongwe mission station in Malawi asked for permission to visit Mpezeni's country, west of this mission station. The Kongwe mission was established in 1894 as the second mission station of the DRC Mission from South Africa (1982:41). The DRC in Malawi had its main station at Mvera (established in 1889). The initiative of this evangelist is the entry point for understanding the birth of the RCZ. The evangelist brought the good news that Chief Mpezeni had agreed that the missionaries could visit his country.

Following this report, two evangelists were later sent. One of them, Luka Chingondo, was sent to further investigate the possibility of a missionary entourage. In October 1898, two missionaries, namely A.C. Murray and P.J. Smit from the Orange Free State mission, visited Chief Mpezeni.

In June 1899, approximately 200 people, mostly Africans, from the Mvera congregation, Malawi, and two missionaries left Kongwe and finally made camp at the source of the Bua River on July 5, 1899. They named this place Magwero - meaning "the origin." The Orange Free State's DRC mission in Zambia has recorded this date and place as the beginning and establishment of the RCZ (Verstraelen-Gilhuis 1982:41; Rortberg 1965:152).

The establishment of this mission station was not free from influences within its immediate context as well as other external factors, which can be called "global trends" in today's terms. Three of these factors are worth mentioning.

The first was the coming of British rule in chief Mpezeni's area, which was believed to have gold deposits that attracted the British (Verstraelen-Gilhuis 1982:43). Consequently, they established a *boma* as the centre of their local administration, called Fort Jameson (now Chipata), which later became the provincial headquarters of the Eastern Province. Magwero was close to this centre that grew rapidly and soon turned into a township and a meeting place for the small white population.

The second factor was that this period coincided with the movement of people, particularly the Chewa from Chief Mpezeni's area. When he accepted the British rule, it brought freedom to all who had been like prisoners of war, so they could return to their homes (Verstraelen-Gilhuis 1982:43). The new British rule brought about the relocation of people as they wanted to clear land to pave the way for white settlers.

The influential third factor was the DRC missionaries' critical voices of the practices of the British South Africa Company (BSAC) and the Rhodesian Native Labour Bureau (RNLB). As from 1891, Zambia (then Northern Rhodesia) was already under the BSAC administration until the UK took it over in 1923 (History of Church activities in Zambia 2008/04/11: online). In this area, labour recruitment started to enlist men for the police service, mines and plantations. This situation was interpreted as a thirst for money. The missionaries felt that labour recruitment was a threat to their work. For the missions, this threat lay in the negative impact of the recruitment, as it influenced social cohesion and family life. Men away from their homes were exposed to negative influences, such as drinking and sexual license (Pauw 1980:140,141).

In the years of the Anglo-Boer War, the British administration understandably found it difficult to swallow criticisms voiced in Dutch South Africa. The General Missionary Conference held at Blantyre in 1904 disapproved recruitment for the mines, organized upon lines that compromised the government in the natives' eyes (Verstraelen-Gilhuis 1982:44). In later years, the same diplomatic protest – in more or less disguised terms - was reiterated. It focused more on the hardship of the system than on the system itself.

Important to note of the above context is its influence on the Church. In the same area, other key players with different agendas already subjected and influenced the newly opened mission station in some or other way. In terms of the overall

understanding of doing practical theology, one cannot ignore the external influences on the church. The church and its context influence each other so that this can be perceived as both sacred and social (Hendriks 2004:70).

In such times, the challenge for the church is not to imitate institutional blueprints on how to be church, but to engage itself with the discerning consciousness of the missional God who called the church to be an apostolic people wherever they are (Hendriks 2004:71). The factors above, as experienced by those early missionaries, challenge the RCZ today – especially because of the fact that the Christian faith and witness outside a specific place and time is not possible. The church will always practise its faith in a specific local setting. More details on this discussion will follow in Chapter 3.

The DRC's mission work in Zambia was not the first. In 1885, the London Missionary Society had already established a mission station at Niamkolo in Northern Zambia (Bolink 1967:39; History of Church Activities in Zambia 2008/04/11: online). In that same year (1885), the Paris Missionary Society also established their first station north of the Zambesi among the Lozi people of the Western Province (Bolink 1967:52; Rotberg 1965:151). In 1893, the Primitive Methodists established their first mission station in the south-western part of Zambia among the Ila people in the Kafue area (Bolink 1967:72; Rotberg 1965:151). In 1891, the White Fathers established the Mambwe station in the Eastern Province among the Lungu tribe (Rotberg 1965:151). In 1895 and in 1898, the United Free Church of Scotland and the Plymouth Brethren both established their first stations in Northern, Central, Luapula and north-western Zambia respectively (Taylor & Lehmann 1961:23).

As can be expected, this missionary enterprise entered Zambia from different points and times and had much influence, even in the present context of Zambian Christianity. The RCZ is commonly named the "Dutch" Church of the Eastern Province. The missionaries adopted the Nyanja language that almost all tribes in the Province and also in Malawi commonly use and understand.

In most cases, it seems that the early missionaries were sceptical to operate in the same areas. The reason partly was that the tribal groups in those areas accepted a specific missionary group. The arrangement that different (Protestant) missions

worked in different areas was known as a “comity arrangement.” This meant that they agreed cordially not to compete with each other in the same area, but rather that each mission would focus on a particular area. Thus, a larger part of the country could be covered. The result was indeed that the churches that grew out of these mission endeavours, tended to be ethnically based, using a specific vernacular. For obvious reasons, missions had no other option but to use the local vernacular in order to communicate the gospel to the people who had, until that time, never learned any other (Western) language and, in fact, were totally illiterate, having had no schooling or education whatever prior to the arrival of the missions.

In Zambia, this was the case. An attempt to address the problem of ethnically based churches is evident in the formation of the United Church of Zambia (UCZ) in 1966, which brought churches from about six different missions (each with a different ethnic background) together. The RCZ opted not to join the union and remained an ethnically based Church with its roots in the Eastern Province and with Chewa as its language. Even attempts to do so-called mission work in other areas of Zambia, in practice, did not amount to much more than following its own Chewa speaking members into those areas and ministering to them. Unfortunately, the agreement between the RCZ and the UCZ that their members who moved into areas where the other Church operated were to be ministered to by the incumbent Church, was kept by neither of the two parties. The result is that, today, the UCZ is in Chipata and the RCZ in Mongu.

Some chiefs hoped that missionaries would provide effective protection from tribal wars. The missionaries all adopted the local language as a means of communication. It was found that this model of missionary work in Africa is still dominant in nearly all Zambian communities. Although English is an official language in Zambia, denominations mostly use the language of the tribal groups where the missionaries first established their mission stations.

For many years, the RCZ has experienced major problems with this model of missions among other tribes. The Nyanja language has remained the major language wherever the Church witness has taken root. All her official documents, such as the hymns, the liturgy, catechetical training materials, the creed, and minutes of councils have always been in Nyanja. Even regarding its theological training for the ministry,



ministers from the Eastern Province (mostly from the Chewa tribe) have dominated the RCZ. Efforts are taking place to contextualize official documents, so that the Church can live up to the expectations of reaching out to areas of other ethnic groups. In the late eighties, efforts were made to recruit other tribes to the ministry. Despite this effort, the Church always sent these ministers to the Eastern Province in order to be established in the RCZ, instead of sending them to non-Chewa speaking provinces. People originating from the Eastern Province also strongly dominate the lay leadership in congregations, which proves how the missionary paradigm has influenced the Church (Paas 2006:211).

Within and outside the Church, the contemporary diversities are challenges that call for a hermeneutically sensitive understanding of the Church's history. One is tempted to ask whether the RCZ embraces all tribes, or just the few selected from a particular province. This, however, is not the focus of this study.

### **2.2.1 Conclusion**

From the discussion on the establishment of the RCZ, it can be concluded that the Church cannot separate itself from its context. This implies that, whatever the time and place, the mediation of the Christian faith in its various forms of church life cannot be an entirely separate domain where only Christianity enjoys the monopoly. The challenge is to begin the task of spiritual growth based on one's inherited traditions, by reflecting on the past in the present context. The value system of the context continues to draw the attention towards continuous engagement with that context. To further understand the context in which the RCZ was established, the next section provides an in-depth discussion.

### **2.3 THE GROWTH AND DEVELOPMENT OF THE RCZ**

This section explores the historical developments that might have influenced the missionaries and does not focus on the growth of the church numbers. Rather, the focus is on the contextual events that had/and today still has both a positive and negative influence on the church.

The growth of the RCZ has passed through periods that have contributed, in one way or another, to its ecclesiology and mission. The researcher will highlight three of these periods in an attempt to enhance an understanding of the problems perceived to be at the centre of the controversy during the period of infighting, i.e. the colonial

period (1899-1964); the independence period (1964-1990) and the democraticization period (1990 to date).

Sources of information and literature that discuss the growth of the RCZ, specifically in the periods outlined in the previous paragraph, are not readily available. The RCZ has made no previous attempt to delineate the history in these three periods. However, the growth of the Church in Zambia is due to missionary endeavours and political developments.

These periods have had a direct influence in shaping the RCZ's tradition and identity. They will provide the lenses for understanding whether the present RCZ's leadership has successfully engaged the contemporary context, or whether it was more inclined towards the institutional way of handling matters inherited from the missionaries.

### **2.3.1 The colonial period, 1899-1964**

This section is not about party politics, but is about the RCZ in history. The assumption is that it is impossible to understand what confronts the present Church in Africa without paying considerable attention to the political drama of that period. There are many reasons for doing so. Firstly, how many members believe the Church to be the body of Christ in the theological sense of the metaphor? For many, the Church remains an association among other associations, i.e. both social and sacred (Hendriks, 2004:70; Taylor & Lehmann, 1961:121). Secondly, foreign missions, whose traditions, culture and identity did not reflect the African identity, founded most churches in Africa. Thirdly, the missionaries entered Africa when the "scramble for Africa" took place. Africa was unknown to the "civilized" person of the West (Nutting, 1970:15).

Therefore, the aim of this section is to explore the influence of the colonial period, its impact upon the missionaries, and its consequences for the church in Africa. The motivation for doing so derives from the fact that both missionaries and the colonizers were not Africans and both parties assumed that Africa was an uncivilized continent.

#### **2.3.1.1 Colonialism's impact on the missionaries**

Mooney and Evans (2007:30) refer to the colonial period, i.e. from about 1500 onwards, when Western nations expanded their empires throughout the world.

During that period, foreign territories were occupied and exploited economically by the claiming of land, and were subjected to cultural imperialism. This period ultimately led to the bureaucratically organized large-scale territorial states in Africa.

In the 1880s, the scramble for Africa took place. At that time, Africa was unknown to civilized people of the West (Nutting, 1970:15). Schreuder (1980) states that the African scramble was part of an even larger assault by the geopolitical forces of imperialism in the West. He further states that, between 1882 and 1898, over 70 million Africans were politically incorporated into systems of British rule and over-rule (Schreuder, 1980:1). Nutting (1970:32) points out that, during this period, the Dutch entry into Africa originated from strictly commercial motives, not connected to evangelical ambitions to convert heathen Africans to Christianity.

Zambia was under Britain's imperial Western rule for almost 70 years (One World UK/In depth/Country Guides/Zambia 2008/04/11: online). Missionaries entered Zambia at a time when Africa was still regarded as a "dark continent." During the period of the scramble, the rise of the missionary zeal was motivated by the expansion of European empires that opened up unknown territories and brought other cultures to the attention of the newly formed mission societies (One World UK/In depth/Country Guides/Zambia 2008/04/11: online). During this period, the World Missionary Conference, Edinburgh (1910), also wrestled with the question: Can an animist be converted? (Bediako1995:193). Africa was considered to be a non-Christian world. Animism meant primal religiousness of Africa.

This concept of animism can be described as referring to more or less backward religious beliefs and degraded people all over the world. The word "animism" means literally the belief that there is a spirit in everything, even in inanimate objects. Hence, it was used to denote religious traditions where belief in the presence of spirits was dominant. At that time, Africa was regarded as a pagan continent and grouped with cannibalistic and barbaric people. Nearly all the missionary penetration in Africa stigmatized the African society. Today, these developments still haunt Africa. The Western world still views the people of all African countries as backward, without human dignity - *a kind of humanity without identity*. The stigmatization syndrome has continued by grouping Africa as a Third World Continent: underdeveloped, the poorest and with the highest levels of illiteracy.

Against this background, the missionary objective and assumption was that the gospel of Jesus Christ was the great civilizer of barbarous men (Bediako 1995:194). This position of the colonial masters of that time had a direct influence on the missionaries and church in Africa. In the history of Western imperial expansion, the Bible and the flag went hand-in-hand (Shaw, 1996:208). For example, the Church of England refused to ordain a minister for missions among the “rude, barbaric and illiterate people of Africa” (Bediako,1995:198). In the eyes of the missionaries, becoming a Christian meant abandoning African life. They regarded Africans as primitive and barbaric.

This period’s missionary style of leadership is crucial for an understanding of the RCZ: its context, identity, processes and resources, and it is also important for the discussion of contemporary leadership strategies in conflict management and resolutions. The basic assumption is that the context and the personality of the individual profoundly influence leadership (Gibbs, 2005:25). During this period, the missionary policy, as regards African leadership, was to follow a “hasten slowly” agenda (Verstraelen-Gilhuis, 1982:100). Leadership was completely in the hands of the missionary, together with the colonial masters. The “hasten slowly” policy meant that as long as you were black and an African/Zambian, you fell under the missionary’s supervision.

The colonial masters influenced the missionaries to such an extent that they sidelined Christian norms. Du Plessis (in Verstraelen-Gilhuis, 1982:105-106), the mission secretary of the DRC from 1903-1910, described an African as follows:

“[The Bantu’s] feeling of responsibility is weakly developed, in general he has little perseverance, energy and ambition; the African native lacks initiative and the gift of leadership.

“We South Africans risk doing the opposite...The Kaffer is but a child and has to be treated as a child... But for how long?... A growing child not gradually receiving greater responsibility and so learning to think for himself becomes either rebellious and unmanageable, or dull and dependant.”

The colonial period influenced the missionaries to such an extent that they too viewed the African native as one not gifted with leadership. In the RCZ, the

missionaries maintained the principle of segregation, that the Union of South Africa accepted (Taylor & Lehmann, 1961:183). The “hasten slowly” policy meant that a native minister could not be ordained. It took the DRC mission 30 years to accept a Zambian into ordained ministry; nevertheless, the DRC was the first of all the missions in Zambia to ordain a Zambian (Verstraelen-Gilhuis, 1982:150). Even the ordination of Rev. Justo Mwale on 29 September 1929 at Madzimoyo congregation did not change much. He became an assistant to the missionary (Verstraelen-Gilhuis, 1982:149-152). However, it is not an uncommon concept for a young ordinand to first become an assistant pastor to a senior pastor.

It is significant to compare the 30 years that the DRC took to reach the point of being ready to ordain a national, with that of some other missions (Verstraelen-Gilhuis 1982:150): After 52 years, the London Mission Society (LMS) (1885) ordained its first Zambian, John Chifuna, in 1937; the Church of Scotland (1895) took 35 years; the Roman Catholics (1890) took 56 years; the Wesleyan Methodists arrived later (1912) when many could already read and write, and ordained its first national in 1937. Pauw (1980:264) argues that the DRC had to start a totally virgin mission field. It is natural to expect more or less the same amount of time for a young church to emerge, and for men and women to be selected, trained and, particularly, to gain the spiritual maturity to qualify for the ministry.

However, it is probably true that, in Zambia, the DRCM was more conservative about transferring authority to national church leaders than other churches. Likewise, the Free State DRC Synod has always been more conservative, also relating to interracial relationships, than, for example, the Cape Synod that worked in Malawi (Paas 2006:211; Verstaelen-Gilhuis 1982:264-311).

However, towards the end of the colonial period, the nationalistic movement towards independence gained momentum. This movement’s goal was independence and allegiance to its colonial masters. Its churches and loyalties shifted to this new identity of a sovereign state. A people’s heightened sense of cultural, historical and territorial identity was awakening (Roskin, Cord, Medeiros & Jones 1991:28).

On the one hand, some missionary circles advocated that the church should take an active role in the political and social emancipation of the new generations of

progressive Africans. Yet, on the other hand, a stream advocated that religion and politics may not mix (Verstraelen-Gilhuis, 1982:227). At that time, the church in Zambia revealed a divided mind, which the African Christian Conference noted in June 1953 (1982:228) and communicated to the Christian Council of Zambia.

The church found itself in an awkward position since most of its members were part of the struggle for political independence. Amidst the struggle, Kenneth Kaunda, who later became the first president of Zambia, voiced a strong warning to the church (Verstraelen-Gilhuis, 1982:229) in the following terms:

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

The DRC’s mission in Zambia continued to resist change at all cost. The missionaries were advised not to preach politics in their sermons, but to focus on preaching against sin.

In June 1959, the DRC Mission Council adopted (what was called) a “crisis-code” that, inter alia, forbade missionaries to mention the word “congress” in their sermons. The natives believed that congress was the only way to bring about change - even in the church.

The nationalistic feeling in the church grew stronger despite the missionaries’ refusal to accept the “winds of change.” In 1955, the missionary at Nkana (one of the erstwhile DRC congregations in the Copperbelt) explained the tension as follows (Verstraelen-Gilhuis, 1982:277):

“... not much was left of the walls of Jerusalem...we could do little else than sit and weep in the spirit of Nehemiah and pray for the restoration of the spiritual walls, day and night. The Lord had sifted the mission Church of Nkana with great riddle and separated chaff from the wheat. The mission work is once more a delight and joy for the satanic spirit has capitulated in favor of the Christ.”

The cause of the problem was that, on a particular Sunday worship service, members of this congregation voted with their feet when their minister was alleged to

have insulted them in the sermon. The reading that Sunday was from Jonah 1:1-17. Within this context of nationalist feeling, most members were mine workers who repeatedly resorted to strike actions. Therefore, from this passage, the minister, Rev. S. van Wyk, made the following application (Verstraelen-Gilhuis, 1982:278):

“You have boarded a ship going to Joppa instead of Nineveh. You have boarded a ship of Satan because of your strike. You want money to buy cars like the whites. Your God Satan will increase your money. That is why your children have no milk.

“You Africans are crooked trees; God can never make planks from you. You only strike because you want money. A palm tree grows straight but you are like bent trees.”

It is important to understand that the African self-awareness had found a voice in the church, but had not yet found a way of engaging in conversation. Unfortunately the trouble at this congregation led to a break-away group. The church leadership expelled the members who were perceived to be the ringleaders on that Sunday (Verstraelen-Gilhuis, 1982:280).

The break-away group formed their own Church called *Mpingo wa pa Chulu*, the Anthill-Church. Their registration under the name, African National Church, was rejected because another church, founded in 1928, already existed with a similar name. It consisted of a group of North Malawians who were expelled due to polygamist practices. The failure of registration meant that this break-away group had no better alternative but join the African National Church.

It is interesting that the group who joined the African National Church could not bear with the practices of polygamy and beer drinking that existed in that Church. Again, they broke away and formed their own Church, called Zambia African National Mission (ZANM) under Rev. J.K. Kausa who, in 1975, became the regional leader for this pan-African Church in Zambia (Verstraelen-Gilhuis, 1982:280). This Church resulted from the first schism in the history of the RCZ. It started as a reaction to the missionary's rigidity to the nationalist awakening of that time. Despite this event of expulsion, the growing nationalism in the church continued.

### **2.3.1.2 The RCZ's growing consciousness of nationalism**

Towards the end of the colonial period, there was a growing consciousness of nationalism in the RCZ. The political developments became the precedent on which members in the Church also started pressing for Church independence. In 1951 during their Presbytery meeting, a missionary said the following (Verstraelen-Gilhuis, 1982:287):

“The childish faith of the old days in the white man and his leadership is being replaced more and more by a critical attitude.”

The nationalist sentiment towards independence was embedded in the process of “Zambianising”<sup>3</sup> leadership at all levels. Since the RCZ was also in the missionaries’ hands, the same drive to change the face of Synod leadership was a matter of urgency. For the RCZ, this went further than leadership. The Church pressed for a change of name to conform to the aspirations of independence. At the 1957 Synod (Verstraelen-Gilhuis, 1982:294), a change of name to “African Reformed Church” was accepted. However, its connection with the DRC was still obvious in the new name.

The political atmosphere and drive for an independent Zambia found a secure platform in the RCZ that also demanded that the name of the Church should adapt to the new Zambia, which had to be a multi-racial society according to the philosophy of Zambian humanism.

### **2.3.1.3 Conclusion**

In this section, the researcher has developed the first perspective on how the colonial period influenced the missionaries. In this light, one must grasp the implications of the key players’ influence. Along the route of self-realization, the awakening of consciousness and struggle for identity were prominent themes.

During this period, the missionary leadership sided with the colonial rule. The missionaries and colonial powers were allies in oppression, and became partners in

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<sup>3</sup> After independence, political pressure to change the situation of people who had suffered under colonialism brought the desire for self-management in all spheres among Zambians. Zambianization then became a process of putting the control of the economy in the hands of Zambians. It aimed at ensuring that Zambians headed all the big state-controlled industries, companies and social amenities, such as education and health, among others.



the crime of imperialism (Conradie, 2004:152). Missionaries ruled the church even while Africans were capable of leadership. Because of the notion of paternalism, the African was regarded as a child of the missionary (Paas, 2006:131; Shaw, 1996:207-208). Suffice it to say that the missionaries indoctrinated the natives in a narrow pietistic way. Their emphasis was on life's spiritual and inner aspects. Political and social aspects were not to be discussed in the church.

Thus, the missionaries increasingly dominated Africans. As a first phase, the colonial period offers important clues for an understanding of the development of the RCZ. With the growing nationalism and the need for self-actualization, the social question formed part of the crisis of change and transition. It constituted an important ecclesiastical and missional challenge for the Church and its leadership.

The focus of the following section will be on the independence period. The aim in this section is to continue to discuss this new era's influences on the traditions of the RCZ.

### **2.3.2 The independence period, 1964-1990**

The previous section maintained that missionary leadership sided with the colonial rule. It also noted that the awakening consciousness of the masses in the political context had immense consequences on the missionaries' work. Their rigidity was slowly weakening because of the prevailing circumstances in which they had no choice but make concessions.

This section is based on the premise that the independence period in the RCZ's history had a major bearing on the emergence of church leadership. The RCZ's history - with its South African missionary background - in many ways, is connected to the prevailing climate and conditions of the successive phases in Zambia's history. The influence of the social situation, as discussed above, remains an area for further critical investigation. How did the Church react to the new age of independence? Was the African church leadership able to orient itself positively to these changes? To find an answer to these questions, the following section examines this period's influence on the RCZ.

### **2.3.2.1 The independence period's influence on the RCZ**

The focus of this section is on the implication of the independence period regarding the African church leaders. The assumption is that it is impossible to truly grasp its impact without knowledge of what happened in the RCZ during this period.

Between the 1950s and the 1960s, there was a growing consciousness of the decolonization process that brought national independence to most African countries (Hastings 1979:175; Isichei, 1995:323; Paas, 2006:154; Shaw, 1996:263) - a period in which Africans wanted to reclaim their dignity. Unfortunately for the church, their joy and hope for a new Africa and an independent Zambia was short-lived.

After 70 years of British colonial rule, Zambia became independent on 24 October 1964 under the United National Independence Party (UNIP) government, with Kenneth Kaunda as the first president. This period of independence is important to understand the RCZ's current position.

Firstly, this is the period during which the RCZ received her autonomy from the DRC and became a self-governing denomination on 23 April 1966 (Verstraelen-Gilhuis, 1982:306), which is still celebrated as Church Independence Day. Secondly, soon after independence, Zambia was declared a one-party state on 13 December 1972, and a state of emergency was enforced (Erdmann & Simutanyi, 2003:3-4; Ranker, 2003:52). Thirdly, in 1988 during this period, President Kenneth Kaunda imposed a ban on the registration of new churches (History of church activities in Zambia 2008/04/11: online). Fourthly, this is also the period in which civil society challenged the one-party state. The then president, Kenneth Kaunda under UNIP, accepted the demands to allow multiparty democracy. Lastly, during this period, most African countries realized that there is not much difference between colonial rule and a one-party system.

The RCZ experienced a number of challenges to her autonomy during the period immediately after independence. Firstly, the RCZ experienced abrupt departures of missionaries, which started in 1958 and continued during the critical years of nationalism preceding independence. However, the independence situation was quite different; the missionaries felt that their Church, the RCZ, had totally rejected them. From their perspective, the Church sided with the government and simply

wanted to disgrace and belittle them. In line with the above, one must discern a variety of reasons (some quite valid) why missionaries started to leave.

Missionary numbers declined because of death, reaching retirement age, ill health and the fact that many of their children needed to receive higher education in South Africa. What the RCZ apparently did not understand was that the 1966 Deed of Agreement stipulated that, henceforth, the mission office in Bloemfontein would no longer send new missionaries at its own discretion, but only when the RCZ Synod requested it to do so. Between 1967 and 1975, all but two ordained ministers had left, with no replacements being requested. The one exception was when an ordained minister, born in Zambia from a missionary family who had worked in Malawi, was called. He was viewed as a “child of the land.” The discomfort of the RCZ’s Synod with having missionaries from Apartheid South Africa thus played a role in the decline in the number of missionaries.

The abolition of the colour bar was one of the immediate reasons for the missionaries’ departure. The new government demanded that the missionaries obey the laws of the country and not practice racial discrimination in the church. For them, this was asking too much. This requirement extended even to the schools, one of which was Madzimoyo that was only for the children of missionaries. The government and the church agreed to open this school to all. This meant abolishing Afrikaans as a medium of education. Following this decision, many resigned and the white people returned to South Africa.

On 11 November 1966, the first anniversary of Ian Smith’s Unilateral Declaration of Independence (UDI) caused much damage to the Katete Secondary School. On that day, the government banned all social activities and celebrations in protest against colonialism in Southern Rhodesia, now Zimbabwe (Verstraelen-Gilhuis 1982:314). And, on this very day, the school had organized a farewell for the Form V pupils who had completed their secondary education. This cancellation annoyed the pupils and they vented their anger by rioting and damaging the missionaries’ cars at the school. The fact that there was no expulsion of the rioters and no compensation was received for their claims annoyed the missionaries the most.

The government policy of “Zambianization” affected the missionaries. At that time, the RCZ managed the Katete Secondary School as a mission school. Most of its teachers were missionaries and the policy implied that missionary teachers had to leave. The leaders of the RCZ supported this policy with determination. In a speech of the RCZ moderator at that time, Rev. E.A. Phiri, addressed to the managers of schools and government educational officials, he clearly stated the position of the Church as follows (Verstraelen-Gilhuis, 1982:315):

“The Church, the REFORMED CHURCH IN ZAMBIA is the indigenous Church although it originated in South Africa: and APARTHEID IS NOT OUR INHERITANCE... I want to make it clear ... by quoting some of the words presented to His Excellency the President of the Republic of Zambia on 25<sup>th</sup> November 1970... The RCZ fully recognizes the national and political aspirations of the people of Zambia and welcomes the philosophy of Humanism and fully accepts your genuine leadership and is grateful with the ways in which you brought the people of Zambia out of the colonial rule to the status of self government and independence... Under your wise leadership, the Church enjoys freedom of worship and proclaims the Word of God. We want to assure your Excellence that this Church condemns any form of discrimination of man towards fellow man because of colour, creed, religion or race.”

This speech was a clear indication that the RCZ opted to support the government in its stance against the missionaries who were viewed as the last tokens of colonialism, as well as symbols of apartheid. The letter that all the missionary teachers had received from Synod a few months earlier telling them to stop teaching at Katete Secondary School made the missionaries feel rejected already prior to this later speech (Verstraelen-Gilhuis, 1982:314). Missionaries in schools felt rejected and had no other option but to leave the country.

The consequence for the RCZ was that its leaders were not adequately prepared to run the schools. Though very supportive of the government policy, the abrupt departure of the missionary teachers left the Church with many problems related to organization and planning.

Secondly, the Church experienced what was called the appearance of “radicals.” Now, the situation among Church members took a new twist. In the years imme-

diately following the granting of autonomy, problems started arising between the older and younger generations. The missionaries had trained almost all the RCZ ministers and, despite the departure of the missionaries, the ministers remained under their influence by preserving the inherited institution with great determination. Yet, the young generation and those who had a better educational background wanted a Church focused on the community that moved beyond institutionalism and rigidity; they wanted the Church to adapt in form and worship.

Arising from this conflict of interests, the young generation found themselves being regarded as politicians. Most ministers had a very poor educational background and had entered the ministry at a very late age. They could not engage intellectually with the views of the so-called radicals. Gibbs and Coffey (2001:17) best describe the situation by saying that the longer a person lives, the more he or she tends to dwell on the past, rather than live in dynamic interaction with the present, or be inspired by the hope of future possibilities. This situation created a huge gap between the ministers and the emerging literate membership. Because of this, many young, educated members left the Church.

The same situation happened to the UNIP shortly after independence. They banned all opposition parties and the church leadership was not prepared to change anything that was inherited from the missionaries. No wonder that, even today, one of the allegations that its membership made against the RCZ is its inherited missionary structure of a top-down leadership that promoted the maintenance of the status quo.

Thirdly, because of the abrupt departure of the missionaries, the RCZ's Synod office was badly affected both administratively and financially. Most of the infrastructure, such as schools and hospitals, which the missionaries in Zambia's Eastern Province had managed and supported financially, went bankrupt. The lack of planning and organization skills consequently led to the failure of the Church to meet the operational costs of these institutions. The level of money misuse was so high that most of the staff did not receive their salaries.

These developments had a very negative impact on the general membership of the congregations, as these scandals created a gloomy picture of mistrust. Members of the congregations stopped their contributions to the Synod office. From this period

onwards, the RCZ has experienced appalling times as regards its financial administration. Currently, the Synod office is bankrupt. Most of its ministers and evangelists are not being paid. Until today, the Church has not yet created a pension fund for the ministers, evangelists and other supporting staff in the Church.

The Pastoral Letter dated 28 June 2006 of the Synodical Committee, sent to all congregations, stated the following (RCZ Synodical Committee Pastoral Letter 2006:2):

“The Synodical Committee has learnt with sadness that many congregations are failing to meet their financial obligations, resulting in the accumulation of many debts....”

In November 2006, the plight of ministers and evangelists was a priority point on the agenda of the synodical committee (SC) meeting. The resolution passed stated that all ministers should each contribute K30, 000 (30,000 Kwacha), the equivalent of R50.00 or \$7 per month as a means to solve the problem. Hendriks (2004:19) states that the church in Africa faces endemic political instability and economic dilemmas, resulting in widespread poverty. The next section will discuss how this scenario developed in Zambia.

### **2.3.2.2 A brief discussion of the political situation in the new Zambia**

Most of the newly independent African states became corrupt and turned their democracy into mild dictatorships (Erdmann & Simutanyi, 2003:4). Van der Walt (2006:28) states that, within a few years, African democracy replaced democracy in Africa, which firstly meant a one-party rule; the personal presidential rule and, finally, military rule after the dictators were overthrown. This sudden turn of events resulted in a declining economy in most African countries, including Zambia (Ranker, 2003:53; Van der Walt, 2006:28). The entrenched political parties silenced dissenters, and civil society once again was subjected to a new form of post-colonization. At this stage, opposition political parties in almost all independent African states were banned.

In Zambia, the opposition parties were banned in 1968 (Erdmann & Simutanyi, 2003:4). In this one-party state, the presidency increasingly became the locus of power. Under the one-party system of governance, President Kenneth Kaunda

introduced a philosophy called “Zambian Humanism” as a guiding light for the nation (Kaunda 1974). Part of Zambian Humanism’s philosophy was the popular slogan of “One Zambia - one nation” (Ranker, 2003:45).

Under humanism, the emphasis was on the human being. It aimed to bring about a state of affairs in which there was no violence - moral, spiritual or physical - within an individual or between individuals, within the state or between the states. Within this humanism, there should be no divisions of race, colour, creed, tribe, religion and sex (Kaunda 1974:xi).

In many ways, Zambian Humanism expressed what is also called *ubuntu*. The inference is wrong that Zambian Humanism was a form of Western Humanism that centred on human beings to the exclusion of God and religion. Zambian Humanism was, or is, not human-centred as such. It is rather focused on the second table of the Ten Commandments and Christ’s teaching to love your neighbour as a person whom God also created. Therefore, Zambian Humanism in no way implies a rejection of belief in God, as has sometimes been inferred. Showing respect to others, recognizing their dignity as human beings and fellow citizens, was part of Zambian Humanism, just as it forms part of *ubuntu*.

However, Zambian Humanism did not address all the people’s aspirations. The silencing of opposition parties continued and was extended to the church. Any movement perceived to cause a breach of the peace was viewed as an uprising against the state. The raid on the Lumpa Church by UNIP forces under Kenneth Kaunda confirms the state’s determination and its political will to silence even the churches.

The Lumpa Church had a mixture of both political passion and spiritual leadership to empower followers with nationalistic ideals (Jenkins, 2007:60; Paas, 2006:217). This movement became a formidable force for radical nationalists in which they could express their grievances about the progress towards independence. Due to its radical nature, the movement was met with the disapproval of the colonial authorities and the one-party state in Zambia.

This social and political background influenced the RCZ. Ecclesiastical practices were hierarchically structured and leadership was dominating and top-down in its

orientation. Although not much research has been done, and information on the RCZ in this period is scarce, the researcher suggests the following hypothesis: *The one-party state, with its autocratic presidential powers, continued the missionary legacy of autocratic rule in the independence and post-independence era and this had a direct impact on church leadership*<sup>4</sup>.

During these years until the 1980s, the church leadership worked under the influence of both the missionary legacy and the influence of the one-party system. The emphasis on the Church's constitution played an almost more important role than the Word of God itself. Sunday worship services were conducted strictly according to the missionaries' prescribed liturgical formulae. Both the clergy and the laity could follow the preacher word by word in the liturgy and could immediately detect any part that was omitted or altered.

The hymns used were those that missionaries had taught and had an escapist theology of salvation. Even the sitting arrangement in the worship service is what the missionaries prescribed: the women have their own pews and the elders sit dignified in their own pews. Although this practice is more a cultural heritage of respect between men and women, it has been misunderstood as a missionary tradition. Some areas in the church were specifically reserved for specific classes of people. This demonstrates to what extent the RCZ is legalistic and remains in the missionary paradigm.

Any dissenting view was met with penalties: dissenters were either disciplined or expelled from the Church. This attitude and leadership style had a severe effect on two groups. The young generation of Christians, mostly the youth, became victims as they were perceived and stigmatized as troublemakers. For a long time, and even today, the relationship between the minister and his supportive elders and the RCZ's youth group has been that of the "survival of the fittest."

The second group was those whose educational background was superior to that of either the minister or the elders. This group was thus perceived as bringing secular worldviews into the Church. In most cases, they were not considered for the Church's leadership positions.

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<sup>4</sup> Hofmeyr (2005:373-378) discusses this phenomenon in several African countries.



This attitude and leadership style in the RCZ has been the source of many silent conflicts within the Church, which continued in the sense that no divergent views were accommodated. The councils operated in a “party-state” framework and the Church expected loyalty to the leadership of the day. A detailed analysis of the extent to which this is true of the RCZ follows in Chapter 4 of this study.

### **2.3.2.3 Conclusion**

Unlike the colonial period, where the nationalist movement influenced the church towards autonomy, the independence period was a time in which the political system was predominantly bureaucratic. From 1964 to 1991, a state of emergency prevailed (Erdmann & Simutanyi, 2003:4), which influenced the leadership style within the RCZ to continue along the lines of the missionary paradigm.

A closer look at the RCZ during this period shows that it maintained what was already in place. Although the Church experienced numerical growth in terms of membership, and new congregations were established, the Church’s tradition and practice remained in the mission or clerical paradigm with a deductive theology (Hendriks 2004:19). This means that the RCZ continued to be autocratic in its style and leadership.

Thus, the independence period was more of a settled period for the Church. Carroll (2000:28) states that, in settled times, culture provides materials from which people construct broad, well-established strategies of action, which become traditions that anchor and integrate their lives. The ban on the registration of new churches is one such example of the outcome of a settled period that the RCZ enjoyed to her own advantage.

The discussion of the last phase will clarify that the context, both politically and in the church, paved the way for a new wave of nationalism to take the centre stage and challenge the one-party system. This phase created yet another yearning for change in the church and created an unsettled period in the political history of Zambia. The challenges to the system of governance of a one-party state became clear when Zambians started lobbying for change in political governance.

### **2.3.3 The post-independence period, 1990 to date**

The previous two phases illustrated how the historical context influenced the church in Zambia. In the colonial era, the RCZ took advantage of the nationalistic movement for independence to also press for her own independence from the DRC. During the independence period - the second phase - the one-party system influenced the Church and continued with the autocratic missionary tradition.

In this section, the researcher discusses the position of the RCZ in this new democratization period and examines the extent to which Zambia's political environment since 1990 affected the functions and organization of the RCZ with her missionary background. To what extent has the new wave of post-independence nationalism challenged the status quo of the Church? It must also be kept in mind that it was during this period that the RCZ experienced internal conflicts, and when the two break-away Churches were formed.

In studying the literature on this period, it was discovered that little has been written specifically on the RCZ. Therefore, the researcher will rely much on sources that discuss this phase from a political point of view.

#### **2.3.3.1 A brief background of post-independence nationalism in Zambia**

Like many other African countries, social and economic decline characterized Zambia since the 1970s (Erdmann & Simutanyi 2003:9; Van der Walt 2006:29). Conradie (2004:154) states that the 1970s and 1980s were decades of liberation and anti-liberation campaigns. Unlike Asia and Latin America in the late 1980s, the authoritarian states in sub-Saharan Africa had adverse consequences for economic development (Ranker 2003:31).

Since 1972, the decline in political freedom, followed by economic decline, has characterized Zambia's independence (History of church activities in Zambia 2008/04/11: online). Ranker (2003:44) notes that Zambia was one of the most industrialized and urbanized of Africa's new nation states. Two decades later, Zambia became one of the poorest countries on the African continent. From 1975 to 1991, the average per capita income declined by 2.5% per annum. Her external debt rose from US\$627 million in 1970, to US\$7.2 billion in 1990.

With the economic decline, confidence in the one-party system diminished. It became more difficult to contain the regime's patronage capacity and to appease dissidents. In the 1990s, the high levels of unemployment, shortages of essential commodities, poor infrastructure and corruption, among others, created the desire for a change of government in Zambia.

The political unrest included food riots, in which 30 people lost their lives. This accelerated the quest for a multiparty democracy. Because of this unrest, the UNIP government of Kenneth Kaunda could not withhold the pressure. On 4 December 1990, the parliament removed article 4 of the 1973 constitution to allow multiparty democracy (Ranker 2003:64). Following the repeal of this article, the Movement for Multiparty Democracy (MMD) and nine other political parties were registered.

During this period, the churches in Zambia lost their trust in the UNIP and Kaunda. Although the churches maintained their non-partisan role, pro-democracy political sermons became frequent in many churches (History of church activities in Zambia 2008/04/11: online). The pro-democracy mood in the churches became so vivid when the three church mother bodies – the Evangelical Fellowship of Zambia (EFZ), Zambia Episcopal Conference (ZEC), and the Christian Council of Zambia (CCZ) where the RCZ is a member - joined to form a Christian Monitoring Group. The aim was to train people at grassroots level to observe all the electoral procedures at polling stations.

Other reasons why the churches supported these changes, besides the economic problems, was Kaunda's unorthodox theological position when he became interested in Eastern religious beliefs. History of Church activities in Zambia (2008/04/11: online) states that President Kaunda became involved in a new religion with a Dr. M.A. Ranganathan and erected a temple at state house, called the "David Universal Temple." Later, Kaunda launched a television project with the Marharishi Mahesh Yogi, called "Heaven on Earth." The churches viewed this as a contradiction to Kaunda's policy to ban the registration of new churches. Furthermore, Eastern religions were unacceptable to Zambian Christians.

### **2.3.4 The new government's influence on Christianity in Zambia**

On 31 October 1991, the Zambians went to the polls to elect a new government. The MMD had a landslide victory over the UNIP. With new hopes of economic recovery, everyone was happy. The MMD government under Fredrick Chiluba had all the support of the Christian fraternity and immersed itself in this relationship.

Unlike the popular slogan of the UNIP, *One Zambia - one nation*, the MMD brought a new slogan that appealed to all: *The hour*, with the symbol of a clock. In December 1991, within two months in office, the president single-handedly declared Zambia a Christian Nation<sup>5</sup> (Erdmann & Simutanyi 2003:13) without consulting his cabinet. The new government, installed by popular vote, brought a number of changes in an effort to erase the image of the UNIP.

Along with the declaration of Zambia being a Christian Nation, the MMD government made quick advances. Zambia now had a free market economy and removed duty on all imported vehicles. A Vendors' and a Religious Desk were established at the state house with ministers appointed to these positions. In the civil service, the government introduced a policy called "voluntary separation." This meant that all those who wanted to retire and enter their own private businesses, were free to do so. Some of the companies that previously were government controlled, were either privatized or went into liquidation.

"The hour" that people, together with the churches had hoped for, brought unprecedented misery and everyone wondered what again had gone wrong in Zambia. Ironically, the declaration of Zambia as a Christian nation led to many divisions in its Christianity. The churches in Zambia were divided on this declaration. The mother bodies, who supported the MMD government into power, disagreed with Chiluba's

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<sup>5</sup> On 29 December 1991, the then Republican president, Fredrick Chiluba, declared Zambia a Christian nation state (AfricaFiles/ Is Zambia a Christian nation? 2009/04/24: online; Anderson, 2004:262; Erdmann & Simutanyi, 2003:13; Jenkins, 2007:176-177; Paas, 2006:156). In 1996, the Mwanakatwe Constitution Review Commission rejected the inclusion of this declaration. Therefore, it was not included in the Zambian constitution. The commission stated that the declaration would divide the nation and would not truly allow a religion to prosper. The president rejected the recommendation and, instead, pressed for its inclusion in the 1996 amended constitution. This declaration was received with mixed feelings. Some charismatic Pentecostal Churches welcomed the declaration, while the mainline denominations did not and were/are still skeptical about it and its implications. The debate about this declaration and its inclusion in the constitution has continued until today. Cross sections of people in Zambia are still divided.

declaration. On the other hand, the Pentecostal, Charismatic and Independent Churches fully supported the President. During the years of Chiluba's reign, Zambia witnessed the rise of many new churches. Most of these Independent Churches were born out of frustration with the missionary churches that restricted and oppressed them with their autocratic leadership style. In an effort to appease the situation, the government donated much money to the churches. During its centenary celebration in 1999, the RCZ received K103m (103 million Kwacha).

This "Christian nation" declaration implicitly meant that the ban on the registration of new churches was lifted. The establishment of a Religious Desk at State House caused a flood of all kinds of new churches in Zambia. The establishment of a Vendors' Desk at State House meant that anyone could do business anywhere. Within a short period of time during Chiluba's presidency, street trading became legalized. In Lusaka, all the main roads became a hive of business in various commodities ranging from food to hardware, and vendors took over the alleys between existing shops.

These developments created freedom of association, voluntary separation from an institution, and a desire for self-identity. Institutions, perceived as non-profit oriented, were ditched or liquidated. This new wave of freedom to do whatever you want also found its way into the church in Zambia. In post-independent Zambia, the mainline Churches, such as the UCZ, African Methodist Episcopal Church, and the RCZ became immediate victims of this mood.

### **2.3.5 The new waves of nationalism in the RCZ**

Other than in the colonial and independence periods when people rose to the challenge of a time for political and economic freedom, since 1990, the new challenge became the quest for ecclesiastical selfhood that aimed at a cultural overhaul of status quo-oriented practices to give them a Zambian outlook, since the inherited practices were mostly being discarded. Both the general membership (regardless of age) and some of the clergy supported the quest for ecclesiastical selfhood.

In Lusaka, ministers in selected congregations started to introduce their own worship practices. They gradually started to represent a dramatic shift in congregational

thinking about the liturgy. Changes in the singing of choruses, altar calls, overnight prayers, crusades, and the formation of prayer bands and praise teams became signs that a paradigm shift was taking place in the church.

This paradigm shift gained recognition as a model of reformation within the congregations and started to provide answers to questions about the nature of problems in the congregations. One assumption about the problems was that of a spiritual drought in the RCZ. The Church was accused of enforcing the missionaries' inherited traditions too rigidly and was viewed as having departed from the Word of God by regarding the constitution as the highest authority in the Church.

Unfortunately, the members in the congregations where these changes were taking place became divided. Two radical groups emerged within the RCZ. The one group was the "Pentecostals" whom the Church viewed as liberals. They wanted the congregations and members to be as free as possible from any constitutional and liturgical framework of the RCZ. They argued that the Church is best when it releases its hold on the constitution.

The other group that emerged was the "conservatives" who were viewed as the faithful custodians of the RCZ's traditions. Schreiter (1997:113) states that Church authorities, responsible for maintaining the traditions, spent little time worrying about the diversity of the environment and more time about the integrity of the traditions, as received. This group demonized the Pentecostal group in the same way that the missionaries had called the nationalistic movement "a tool of Satan."

Thus, a group of Church leaders emerged, mostly the youth, who longed for change in the modalities of worship in the Church. Pentecostalism was regarded as the new alternative to the standard liturgical practices. The problem was described in terms of a rebellion, because it had caused major concern regarding the survival of the RCZ (RCZ Constitution, Bylaws and Procedures 2004: v; Foreword - second edition).

The position that the conservatives held in the Church and the Pentecostal group's continued reformed worship practices led to what the researcher calls "*worship wars*."<sup>6</sup> The fact was so evident that congregations, which had formerly stood in the

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<sup>6</sup> In this study, "worship wars" simply mean the different viewpoints that ensued in congregations and between the members about the new styles of worship (4.2.4). The "Dutch" and "Pente" groups, i.e.

liturgical sacramental traditions, became charismatic and adopted Pentecostal practices. This group also had a significant impact on the middle and working class congregants, especially in Lusaka.

Many questions arise about what exactly motivated these developments in the RCZ. On what grounds did the new movement gain support from the congregants? Why was the mood for change so strong, even among the ministers in the congregations? To answer these questions, the next section will discuss the traditions of the RCZ.

### **2.3.6 A brief discussion of the RCZ's culture and identity**

In this section, the aim is to enhance the understanding of the RCZ's cultural heritage. Mooney and Evans (2007:53) refer to "cultural heritage" as those tangible things, such as buildings, sacred sites or areas, and intangible matters, such as customs and practices, rituals, language and worldviews. Hendriks (2004:133) states that "heritage" refers to the inherited identity and culture, to the belief system, as well as the identity and culture that were contextually formed in the series of events called "history." According to Geertz (in Dearman 1992:2), "culture" denotes a historically transmitted pattern of meanings embodied in symbols. He says that culture is a system of inherited conceptions expressed in symbolic forms with which humans communicate, perpetuate and develop their knowledge about, and attitudes towards, life. Furthermore, Castells (2004:6-7) states that "identity" is a people's source of meaning and experience and that identities are sources of meaning for the actors themselves, and by themselves, constructed through a process of individualism.

Today, in the RCZ, this cultural heritage is documented in the creeds and confessions, liturgies, symbols and hymns that mark the RCZ's identity. The words "symbol" and "intangible things" are important for an understanding of the RCZ's traditions and identity.

Most of the problems with tradition in the RCZ, and its effect on the Christians, centred on how the Sunday services were conducted. Many members associated themselves more with the Church's customs and practices through language

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the ministers, men, women and the youth (thus the entire congregation) were drawn into the conflict. Paas (in Corrie, 2007:443) states that the Pentecostal movement has had an immense impact on the worship of Christianity worldwide. He further says that traditional worship is under major pressure from a seemingly unstoppable charismatic movement. This confirms the conclusion reached in section 3.6. Long's (2001) study on "worship wars" indicates that this is worldwide a typical battleground.

expressed in rituals that play a vital role in the construction of meaning. In the RCZ, the rituals have become standard habits and beliefs. Hendriks (2004:137) states that rituals are an entire intricate belief system, a worldview and faith that act as textbooks of culture and identity.

An assessment of these rituals in the RCZ proves that they involve a person's wholeness. Most of these rituals involve a major part of an individual's life. The Sunday worship service has specific ritual expectation as a standard routine. The order of service, as described in the liturgical orders, stipulates that the service should start with a call to worship by singing hymn 352:1 from the *Hymns for Malawi*:

Look upon us, blessed Lord,  
Take our wandering thoughts and guide us,  
We have come to hear Thy word:  
With thy teaching now provide us,  
That, from the earth's destruction turning,  
We thy message may be learning.

This song was like a national anthem of the RCZ. As it is sung every Sunday, it expresses the typical Reformed tradition. A free expression of the praise team gradually replaced this hymn. Often, members could stand singing choruses for a long time. The elderly persons who could not stand for such long periods found themselves out of church, but within a Church. "*As the spirit leads*" prayers also characterized the orderliness in the tradition of worship.

The sacraments of baptism and Holy Communion are rituals that are strictly observed. In the RCZ, they are mostly practised four times per year: March, June, September and December. The June and December meetings are well attended. The June sacraments coincide with the adult baptism of those who have passed the catechism class. The December celebration also includes baptism but, most importantly, it also marks the celebration of the end of the year. So, all members are drawn into a renewal of some sort in the Church, which is like rededication of the Holy Communion.

Funerals probably are the most unifying ritual in the RCZ. All members attend a Christian funeral. Before the burial, prayers are conducted at the funeral house daily



and possibly even three times at night. Groups are assigned to spend the nights in rotation, and elders are charged to strictly observe the funeral service orders throughout. All women who attend funerals before the actual interment must don their black head-dresses - the sign of a Christian funeral. On the day of the burial, the minister, elders, men's fellowship and women's guild wear their different identities' apparel. Any refusal to accord a member this right has often landed the minister in trouble. So, it is a ritual with high communal expectation and respect.

The RCZ has also set aside months for specific groups in the Church. For example, there are the youths', women's, and men's Sundays when they, respectively, lead the service. During these services, these groups express their inner most theological feelings about the Church. They act as an expression of how the Church should be. The Church's experience of rigid and traditional practices, clinging to power, gender imbalance, poor Christian morals and financial problems, usually mark the themes. Elders are mostly admonished for their lack of vision and failing the Church.

The vocabulary expressed in worship services over the years, and documented in the Church's creeds and confessions, have an immense impact on the RCZ's identity. The typical African address of *Amai*, meaning a woman of age, and *Abambo* or *Akulu*, meaning an elderly man, creates a sense of respect and appreciation. In their language, the RCZ members express their identity through their idioms and vocabulary. The first sign which appeared to signify change in the Church's culture and identity was a change in language and the practices that followed. Previously, the repeated shouting of "hallelujah," "praise the Lord," "amen" and the address, "brother and sister," was totally foreign to the Church. The language of the RCZ is embedded in every activity and document, including the correspondence. At all times, changes in the correspondence also occurred from within the Church to a congregation, or from the congregational groups to the elders' council, such as addressing a written communication to, or in, the name of "The Minister and Elders."

The object that is typical of the RCZ's identity is its church building. It is in the shape of a cross, as a symbol of the cross of Jesus Christ. The seating arrangement follows the same pattern. During services, the preacher must look to the right, left and centre. The minister's manse is always built close to the church building. The implicit understanding is that a minister is an employee of the congregation. As such, the

elders have authority over the minister. Sometimes they associate the minister with the suffering servant of God. It is interesting to note that this worldview is as strong in the mainline denomination as it is in the charismatic Churches.

The RCZ has developed their worldview in, and through, their missionary legacy. Hendriks (2004:133) refers to a worldview as “a type of coping mechanism that a society develops and shares over time.” The Reformed tradition regards the characteristics of the true church as the proclamation of the Word according to Scripture, the administering of sacraments and the exercising of church discipline - all in accordance with Scripture. The RCZ can be described more or less as an institutional church. Its view on unity is based on obedience. Any diverse view on the Church’s mission is taken as contrary to the regulations that are laid down. Because of this worldview, the Church found it difficult to engage with the Pentecostal practices. The Church quickly turned to its constitution (Book of Church Rules – *Zolamulira*), not the Gospel, to evaluate the new waves of change.

In this age of globalization, our world is changing so fast that it has become difficult to continue holding on to this worldview without leading the church into decay. This understanding has little to do with transformation and is the kind of situation in the RCZ. For many years, members have lived with this experience. The result being that no person seeks spiritual formation rooted in Scripture (Gibbs 2005:34). This worldview has been inherited from the controlling hierarchy. The leadership in congregations projects an aloof *know-it-all* image. With this understanding, the leadership is not empowered to engage with the context. In most cases, the Church leadership has served as institutional guardians and functionaries and, for long, has not exercised an apostolic role in sending and accompanying the Church into the world where the faith community can engage the communities in which they live together.

### **2.3.7 Conclusion**

In this chapter, the researcher has discussed the RCZ from a historical perspective. Social and political environments have shaped, to a greater or lesser extent, each phase in this Church’s history. It has been established that the context, in which the Church finds itself, has a direct influence on its culture and identity.

The colonial period provided the missionaries with the perception that Africa is a dark continent. The missionaries' paternalistic attitude towards native Christians paralleled that of the colonizers in many ways. Some missionaries were always truly unwilling to hand over the leadership to the indigenous people even when they were ready to assume leadership responsibilities. They also practised racial discrimination and justified it as being "Christian."

The independence period influenced the church in a different way. The Christians viewed the rise of nationalism as an opportunity to voice their grievances. Suffice it to say that the quest for independence also included the independence of the church. No wonder that the church wholeheartedly accepted the government policy on *Zambianization*. The one-party state syndrome with its emphasis on obedience and loyalty became the model for leadership in the church.

The post independence period, with new waves of nationalism, crept into the church in a rather different way. The declaration of Zambia as a Christian nation changed the worldview of many church members. This context provided members with the quest for departure from the traditional ecclesial practices inherited from the missionaries. Again, the success of dislodging the one-party system acted as beacon for church members to begin to yearn for immediate change and transformation. Church members, who participated in this new dimension of political transition, and the new waves of the rise of Independent Churches made the situation porous - open to many influences.

It is interesting to point out that, despite these phases, the RCZ has adopted a missionary cultural identity that had been in place from the independence period and until today. The RCZ's culture and identity still practise the traditions that the missionaries passed on. Rutoro (2007:62) echoes the same sentiment when he says, "The problem of the Reformed Church in Zimbabwe is that the Church leadership is still bound to most of the hierarchical, institutional model elements which in reality are outdated in the context of the ever changing context."

This tradition in the RCZ causes true worship to depend more strongly on the liturgy than on the Word of God. Therefore, when certain elements, such as the Apostolic

creed, the Lord's prayer, the Ten Commandments and traditional hymns, started to disappear, many of the members took offence.

This chapter has proved that today's church leadership must be able to understand the context and interpret cultural changes at any given time. If church leadership fails to respond to such rapid changes in society, it will probably lead the church to decline. The question is: What are these threats (cultural changes and changes in social contexts) and what is their origin? The next chapter will seek to discuss, in more detail, the global trends and their impact on Christianity and the RCZ in Zambia.

## **CHAPTER THREE**

### **3. GLOBAL TENDENCIES AND THEIR INFLUENCE ON THE ZAMBIAN SOCIETY**

#### **3.1 INTRODUCTION**

In Chapter 2, different periods in the history and growth of the church have been discussed. These periods showed that, from the very beginning, missionary Christianity has been a mixture of diverse cultural values and contexts. Yet, even as the missionaries sought to define and protect the church from external influences, social forces intruded into this turmoil and reshaped its orientation.

The purpose of Chapter 2 was to highlight the historical developments and their contextual influence on the RCZ - from the colonial period to modern times. In doing so, the context's influence on the Church leadership and its engagement could become the beacon for a practical theological assessment in developing strategies for transforming the Church leadership to manage change and transition.

The hierarchical and rigid structures in the Church, which the missionaries in the colonial era embraced as a leadership strategy, still influence the RCZ's leadership structures and style. During the independence period, the political authorities imposed a ban on the registration of new churches in the new Zambian one-party state. These rigid leadership styles influenced the Church not to engage in a dialectical hermeneutic with its context. By "dialectical hermeneutic" the researcher refers to the dialogical process in which the Church must endeavour to explore a critical debate between the faith tradition of the past and the new realities that confront the Church. Schillebeeckx (in Heitink 1999:181) says that the mediation of revelation varies, depending on place, society and period, but it is always an interpretation of faith in a concrete contextual situation.

Both the independence and post-independence periods present a paradox for the Church. The Zambian political nationalism movement has influenced the Church leadership.

However, once in power, the leadership did not bring about much change to the Church's leadership structure and style. One wishes that they had conducted a

critical reflection of their past experiences and present reality, allowing a way of doing theology in which they could disengage old orders and practices. However, they tried to maintain stability designed to control and manage the status quo. Hendriks (2004:198) states that all human systems seek to maintain stability by adhering to established routines, traditions, rituals, music, family traditions, and control measures. It must be noted that, during the period of nationalism, all the Church leaders adhered to the pastoral leadership example inherited from, and developed in, the missionary era. For this reason and throughout this period, the Church leadership continued with the leadership paradigm that they had inherited.

In this chapter, the researcher discusses the global tendencies and their influence on the Zambian society and hopes to show the correlation between global tendencies and the schism that took place in the RCZ. The researcher believes that a more profound understanding of global tendencies will lead to better decisions by the Church leadership. An understanding of global tendencies, hopefully, will lead to better decisions that will increasingly enable the RCZ, as a denomination as well as congregations, to engage its context from the perspective of God's missional praxis.

In order to become oriented into a better understanding of global tendencies and their influence on the Zambian society and specifically the Church, the researcher will firstly define the concept of globalization.

### **3.2 THE PROBLEM OF DEFINING GLOBALIZATION**

According to Van der Walt (2006:91) and Mooney and Evans (2007:ix), there are numerous descriptions of this phenomenon that affect all - even in remote corners of the world. They further state that the description mostly depends on the facets and consequences of globalization on which is focused. Mooney and Evans (2007:ix) say that, ultimately, globalization concerns a field of inquiry defined more by its questions and object of study: the world as a whole, and parts of it in relation to this whole. The rising of food prices and the global financial downturn, for example, have become global phenomena. Sklair (2002:35) notes that there is no single agreed definition of "globalization." And Boudreaux (2008:1) says that, if one Googled globalization on 12 June 2006, one found 101 million hits. This proves that the concept of globalization is real and that it profoundly affects all.

According to the International Monetary Fund (IMF) (Chatterjee: 2008/05/13: online), globalization is defined as the growing economic interdependence of countries worldwide through an increasing volume of cross-border transactions in goods and services, free international capital flows, and a more rapid spread and widespread diffusion of technology. Chatterjee further cites the International Forum on Globalization that defines globalization as “the present worldwide drive towards a global economic system dominated by supranational corporate trade and banking institutions that are not accountable to democratic processes or national governments.”

Coleman (2000:4) defines globalization as a social process and embodied practice. He notes that, as a concept, globalization refers both to the compression of the world, and the intensification of consciousness of the world as a whole, which accelerate concrete global interdependence.

Boudreaux (2008:1) offers the shortest definition by saying, “Globalization is the advance of human cooperation across national boundaries.” He further states that globalization is a process of interaction and integration among people, companies, and governments of different nations - a process driven by international trade and investment and aided by information technology.

Rumscheidt (1998:4) says, “The term globalization designates a socially constructed economic process that has assumed the status of an economic necessity and an ideological imperative.” She cites the shift in investment, production, trade decision from serving national to serving world markets, the decline in trade barriers, shrinking of communications and transportation time and cost as such examples now face competition from almost every part of the world.

Castells (2006:72) defines globalization in terms of social movements. He argues that “globalization is enhanced by informationalization enacted by networks of wealth, technology and power.” Giddens (in Castells 2006:11) defines globalization in terms of the dialectical interplay of the local and the global, where individuals are forced to negotiate lifestyle choices among a diversity of options.

From the above perspectives and focus of this study, globalization can be interpreted as the general macro affairs of countries, communities and the interactions and

processes of human integration through networks that alter the lifestyle of individuals. It involves a change of values and choices, as well as a deconstruction and reconstruction of identities. Be it in economics, development, politics, trade, investment and religion, its influence transcends traditional values. So, the challenge in defining globalization and its influence lies in its constant movement. It is unpredictable and it has no “weather” focus, and its speed of influence has no boundaries.

However, the above perspectives on globalization reveal that it has economic, political, cultural, and technological aspects that may be closely intertwined. In most cases, these aspects of globalization are key influences on individuals’ quality of life. The social benefits and the costs that globalization brings upon them generate strong debate for orientation. These transformations affect not only the flow of goods and services across national borders, but also the implication of these processes on how countries rise or fall in the international system. Two major aspects of globalization have greatly affected the orientation of society in several ways, namely the economic and political aspects (Boesak 2005:80-91; Boesak & Hansen (eds) 2009; Chatterjee, 2008 online).

### **3.2.1 Economic aspects**

The economic aspects of globalization are stressed in terms of trade investment and migration. The economic consequence of globalization is perceived to be the increased integration of nations becoming more interdependent with greater investment opportunities. Gosh and Guven (2006:70-71) say that a perception exists that trans-border trade and investment offer tremendous and often unprecedented economic opportunities as a vehicle of economic progress and prosperity for the nation. According to Maloka and Le Roux (2001:65) the rationale is: developing countries that act individually cannot survive the vicious forces of globalization, which exceed the expected benefits and minimize its costs.

In line with the above perspectives, economic globalization has resulted in a gradual restriction of goods and services in the free movement of capital. Maloka and Le Roux (2001:65) further note that, in Africa, one of the key aspects of globalization is its influence on the national economies of international financial organizations, such



as the IMF and the World Bank (WB) through the instrument of Structural Adjustment Programmes (SAPs).

Since economic aspects of globalization lean more on trans-border trade worldwide, it brings about the challenges of cultural orientations of each individual country. Restrictions on goods and services are sidelined in preference of choice, thus devolution of power takes place that lowers traditions and practices. As a result, each community or country continues to be exposed to a wide range of choices in cultural orientation and values to the extent that adaptation constantly confronts our worldviews.

The economic aspects of globalization have, in various ways, generated consumerist behaviour in individual dress, software, music, worship and even our staple food basket from across the world. This is becoming our cultural ideology whereby our sense of self, personal fulfilment and happiness are interlinked with the products and services that we use and consume. Mooney and Evans (2007:39) state that the key component in the global spread of consumerism has been the growth of the mass media and advertising with the rise of global brands. They argue that, through advertising, consumers are urged to align themselves with the identities, values and lifestyles that a given commodity expresses. Thus, individuals are able to access them without much restriction. Veblen (in Sedgwick, 1999:87) says that consumerism is fuelled by a desire to truly experience those pleasures created in one's imagination. From this perspective, the fashion industry and its advertisements and the continuous desire for personal self-expression have become aspects of this intense focus on personal subjectivity.

The concept of marriage, which has many traditions the world over, as valued between a man and a woman, has also become a topic of global debate insofar as single sex marriages are concerned. In the Roman Catholic Church worldwide, the "doctrine of celibacy" is beginning to draw much debate with perceived schisms in many quarters of the world. In Zambia, the splinter Catholic Church called the "Catholic Apostolic National Church of Zambia" was launched (*Times of Zambia*, 26 December 2007). Its archbishop-elect, Luciano Mbewe, called for more priests to join his Church and to fulfil their God-given role by marrying. Also, the excommunicated former archbishop of Lusaka, Emmanuel Millingo, who had a Korean wife, Sun

Myung Moon, sparked many more divisions in the Zambia Episcopal Conference (*Times of Zambia*, 2, 4 June 2008). The worldwide ordination of gay priests in Protestant denominations has also sparked a great deal of controversy and splits.

### **3.2.2 Political aspects of globalization**

The political aspects of globalization are mostly evident when countries create international rules and institutions to deal with them. Under globalization, politics can take place outside the state through political integration schemes, such as the European Union (EU), and through inter-governmental organizations, such as the IMF, the WB and the World Trade Organization (WTO) Southern African Development Community (SADC), the African Union (AU), and the North American Free Trade Agreement (NAFTA). Political activity can also transcend national borders through global movements and NGOs. Civil society organizations act globally by forming alliances with organizations in other countries, using global communication systems, and lobbying international organizations and other actors directly, instead of working through their national governments. Van der Walt (2006:93) notes that the power of multi-nationals controls many world business transactions, leaving the southern countries still grappling with poverty.

Through economic and political globalization, new cultural global ties are developed and exchanged. The belief in the free market economy is viewed worldwide as the only acceptable model for human society. In the recent past, the establishment of a Common Market for East and Southern Africa (COMESA) and SADC are examples in Southern Africa. The cultural global ties grow as new ideas and fashions through trade, travel, and media move around the globe at the speed of light. Hunt, Hamilton & Walter (1997:33) state that, with the advent of marketing by means of video and tape sales, the rapid movement of people from country to country, and the beginning of information technology, new waves of Christianity were “created” in the late 1980s.

Against this background, the researcher now turns to the discussion of global tendencies and their influence on the Zambian society. Three levels of contextual factors: the macro, meso and micro will be analysed in order to determine whether any correlation with the splits that took place in the RCZ exists. And these levels will highlight how the Church leadership should engage its context to remedy the

sickness of an ingrown Church and its congregations (Hendriks, 2004:69). Here, each level of analysis is applied within the context of linking global influences on the Zambian society.

The WB (2007:31) highlights the importance of these three levels as follows:

“The macro-level aims to contribute towards an understanding of the significance of the historical context: the political ideological climate, political institutional culture, and economic and social makeup of countries engaged in policy reform.

“The meso-level assists our comprehension of the rules and incentives that govern the implementation of policy reform, transmitted through price-based incentives and through less predictable organizational cultures and social norms;

“The meso- and micro-level help with an analysis of the distributional impacts of policy reform, identifying winners and losers, and explaining the dynamics of poverty in local settings.”

In the following section, the researcher will discuss each of the above and their importance, by describing how information gathered at these three levels can be used to inform us of the link between global and local influences. The three levels are also crucial for understanding what type of information the RCZ used in discussing the problems of the infighting that resulted in schisms.

### **3.3 THE MACRO-ASPECTS THAT INFLUENCE THE ZAMBIAN SOCIETY**

According to the WB (2007:33), macro-level analysis is about understanding the country and reform context. The WB further notes that there is a growing awareness among international donor agencies and partners in government and civil society that policy reform should be based on a better comprehension of country and reform contexts. The WB states that a country’s macro-level analysis is important because policy reform does not take place in a historical vacuum, but in a particular context. The problems and infighting that resulted in the RCZ about differences in the mode of worship cannot be explained without understanding the influence of global Christianity in Zambia and Africa at large.

Hendriks (2004:77) refers to the “global village” at macro-level, of which all are part: the electronic age of information brings other cultures, influences and world events to

local congregations almost daily. Miles and Scott (2002:3) say that macro-level aspects are the overall or aggregate implications of tens of thousands of individual decisions that companies and households make that generate the macro-level aspects' outcomes. To better understand the RCZ context, in which the problems evolved in the Church, implies investigating the inherited evolving mix of political, economic and social variables that all influenced the ecclesiological agenda and, consequently, challenged its traditions.

Arising from these macro-aspects, Hendriks notes that they resulted in the disappearance of absolute norms and values. Today, the growth of Pentecostalism and Independent Churches has become a global phenomenon. Where, previously, these movements were perceived as sects, of late they have become a worldwide phenomenon that has led to the decline of mainline churches (Hendriks, 2004:77). From the African context, countries within the same region, such as Southern, East, and West Africa, differ substantially. Each country needs to find its own place within the "global village."

Under this section, "macro-level" refers to influences that cause Zambia to be part of the global society. Of much interest are the global "Christianity" movements that are perceived to have mushroomed in Zambia during the post-independence period. Zambia's foreign relations will be highlighted. The aim is to enhance comprehension of the social and cultural forces that inform change in a region and country's context, and to link this understanding to the role of external forces that provide the context for the transformation of inherited traditions in the church.

### **3.3.1 The challenge of global Christianity: The case for Zambia**

According to Jenkins (2007:1) and Walls (2002:85), global Christianity is one of the transforming movements in the history of religion worldwide. Both note that, over the last century, the centre of gravity in Christianity worldwide has shifted southwards, to Africa and Latin America without any possibility of stopping its impact. As such, it challenges especially the mainline church leadership to distinguish between its different forms, and to comprehend the continued diversities in their mission orientations. This challenge calls for discernment, as the ground of the church's duty, and freedom to reform itself in life and doctrine, as new contexts in God's providence

may demand. Here, the purpose of discernment is to call the church to unity in confession and mission, which is required of the faith community today.

The RCZ must learn to resist a narrow church tradition and further apply its energies to the social and environmental challenges that face our globe. Based on the developments of global Christianity, the RCZ needs to openly admit that the long-inherited missionary traditions are no longer acceptable in the lives of its members who have been exposed to many other religions. In our present context in Zambia and Africa at large, three main groups are worth mentioning that have influenced global Christianity: the dying of the Christendom paradigm, the growing of African Independent Churches, and American Pentecostalism with its overtones of the prosperity gospel. This chapter does not intend to discuss all these groups in detail, but will only highlight some points of departure.

### **3.3.1.1 The dying of the Christendom paradigm**

The term “Christendom” has been used to refer to the medieval European age of faith, of passionate spirituality, a pervasive Christian culture and something that could be plotted on a map (Jenkins, 2007:12; Walls, 2002:36). In essence, the vision of the Christendom paradigm was that of a Christian theocracy, a government devoted to the enforcement of Christian values. Walls (2002:36) says that to be a Christian was to belong to a specific territory - Christian lands hearing the voice of Christ’s apostle from the Eternal City that antedated them all. Jenkins (2007:12) notes that the Christendom paradigm collapsed in the face of the overwhelming power of secular nationalism. During this period, the concept of Christendom became less defined in the West. Because of a new spirit of nationalism, religious power and political power were no longer evident as being on the same footing. Walls (2002:37) noted that, with this development, the Christendom paradigm became complicated because of the accumulated developments of individualism and pluralism, which were forcing religion increasingly into the sphere of private judgment.

Walls (2002:44) further notes that colonialism, in fact, helped to dismantle the Christendom paradigm. It is said that colonialism helped to transform Christianity in the world by making a distinction between Christianity and Christendom. In other words, colonialism opened the way to interpret other religions and cultures for which Christendom provided no space. At this stage, it is too early to conclude that these

developments had any direct influence on the RCZ. Nevertheless, the challenges that these developments posed were a direct challenge to the orientation of church leadership in the RCZ.

### **3.3.1.2 African Independent Churches**

In the 20th century, especially the latter half of the century, most of the expansion of Christianity in Africa has been the result of the missionary efforts of the African Independent Churches, sometimes called “African Instituted Churches,” or “African Indigenous Churches.” Therefore, they are of great interest to this study, although their development in Zambia and Africa at large is not the focus of this research.

In this study, the term “African Independent Churches” (AICs) will mean, in general, Churches founded by Africans for Africans (Anderson, 2004:104; Kalu, 2005:312-313; Paas, 2006:140; Shaw, 1996:92). However, almost all of these authors further note that alternative terms are applied, such as “African Instituted Churches,” “African Indigenous Churches,” and “African Initiated Churches” - all of which can be abbreviated as AICs. Kalu (2005:313) says that, in its narrowest understanding, the existing classification refers to the movements that emerged from the dawn of the 20th century, either within or outside the institutional frameworks of the mission-oriented churches.

In Africa, the height of independence, the beginning of 1950-60s (Shaw, 1996:253; Kalu, 2005:280; Paas, 2006:151), experienced the rapid growth of these movements. The scope of the movements and their development from country to country to the present day are a remarkable phenomenon. The aim of this section is to formulate some of the perceived reasons behind these revival movements and to ask whether the same reasons can become beacons for understanding the growth of global Christianity.

The strands within which the AICs emerged in Africa offer a wide range of churches. As such, it is not easy to give a historical overview of each of these myriads of churches. However, the common grounds that many scholars attest to, such as Kalu (2005), Shaw (1996), Martey (1993), Pass (2006) and Turner (1979); can be summarized as follows:

### **3.3.1.2.1 The golden age of independence**

This period was the awakening of African nationalism against colonialism and rediscovery of themselves and their own kind of life (Kalu, 2005:280). Shaw (1996:233) notes that the explosive growth of Independent Churches in the 20th century is adequate proof that colonialism had inhibited the gospel in many parts of Africa.

### **3.3.1.2.2 The structures of the missionary church**

The missionaries' notions of racism and their attitudes of superiority brought paternalism to church affairs (Shaw, 1996:236), because of which the leadership was not easily shared with Africans.

### **3.3.1.2.3 African response to emergent needs**

Most Africans felt that Western Christianity had not adequately met their emergent needs in society. Kalu (2005:281) and Paas (2006:142) point to the problem of, and deliverance from, evil. The missionaries tended to view evil philosophically, whereas the Africans regarded evil functionally. During the independence period, a number of healing movements by prophets took place. This was not just to counter Western philosophy, but was an emerging spirit of the liberation struggle in which Africans vowed to take charge of their own affairs of life to provide a contextualized Christianity in Africa (Anderson, 2004:122).

### **3.3.1.2.4 The clash between political leaders and the revival movements**

Any study of the AICs in Africa provides ample evidence that colonial leaders persecuted the leaders in the AICs. History has many examples of life imprisonment of AICs pioneers. Ironically, this accelerated the rise and growth of the Independent Churches. These, and many other reasons, provide the backdrop to the emergence of the African Independent Churches across Africa and affected particularly those who experienced a transitional phase from bondage to the colonial missionary church structures and the current political leaders.

Today, the orientation for church leadership demands that global Christianity, as one global body, transcends structural boundaries. This demand is critical to church leadership, because global Christianity has shown that, wherever the Church exists, its members are both gathered in corporate life and dispersed in society for the sake of God's mission in the world. With its many cultural and ethnic members who

contribute their gifts, the patterns of top-down leadership need to be reconsidered and superseded.

The church leadership, guided by the Spirit, must seek to discern the will of God. In each time and place, particular problems and crises arise through which God calls the church to discernment within the cultural forms of its environment. The vibrancy, sense of belonging, moral socializations, and community stability of mainline churches in Zambia are stakes, because of these developments - the simple adherence to inherited religious traditions is no longer sufficient.

In Zambia, global Christianity has strong overtones of Pentecostalism,<sup>7</sup> which has become an increasingly prominent feature of Zambia's religious and political landscape. Statistics are very complicated to calculate and verify, but some estimates for Christian affiliation at the country's dawn of democratization reveal some amazing trends in the way these so-called Pentecostal Churches have taken root in Zambia. The WCD (2005: online) shows that there has been a growth in the number of the so-called Pentecostal/charismatic Churches: Pentecostals 705,245; Charismatics 486,290; Neocharismatics 1,396,466; Renewalists 2,588,000; Association of Vineyards' Churches 8000; and World Outreach Team Action (with an African Independent Pentecostal origin) 2,600,000. This data omits the most recent developments in the way global Christianity has penetrated Zambian society. Many other so-called "International Ministries" have sprouted in Zambia. However, Burgess and Van der Mass (2002:3) say that there is great confusion over the accuracy of statistics in the entire region of Africa.

Their argument is based on the hypothesis that many groups do not keep accurate statistics. Those recorded in works, such as *Operation world*, *World churches handbook*, and *World Christian encyclopedia*, vary considerably and often do not include all the groups on the ground (Burgess & Van der Mass, 2002:3). They further

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<sup>7</sup> According to Barret & Johnson (2001:860), Pentecostalism/-list is a general descriptive noun or adjective for any person, group or movement that stresses the Holy Spirit's direct divine inspiration, which is presented in glossalia, faith healing and parallel phenomena. In Zambia, all individuals associated themselves with such tendencies that were/are perceived to be Pentecostal. At the beginning of the early 1990s in Zambia's new political dispensation, this trend became a force to be reckoned with. The Pentecostal movements in Zambia share the view that mainline Churches of the missionary era have a rigid Christian spirituality. Based on their understanding, mainline Churches are witnessing a series of conflicts, and schisms that, for example, took place in the RCZ because of their rigid adherence to tradition and their disobedience in not listening to the Holy Spirit.



note that several of the churches use words like “global,” “international,” and “continental” to qualify their titles. The figures quoted here fall short of what takes place on the ground in Zambia. The so-called ministries, such as the Bread of Life Church, Porters House, Zoe Ministry, Open Eye International, Bible Gospel Church in Africa and Victory Ministry, to mention but a few, exist all over in Zambia. In total, their membership is far more than what the WCD reflects. The simple reason is that some of these Pentecostal Churches continue to form new branches and new Churches.

The advent of global Christianity in Zambia and Africa has continued to give rise to a paradigm shift in leadership and worship, particularly in the mainline churches. In the RCZ, one such example is what Castells (2004:192) calls the “end of patriarchalism.” According to him, patriarchalism is the male-dominant structure of society. At the turn of the millennium, there have been processes of transformation towards women’s participation in all spheres of public life. This implies a reconstruction of patriarchal institutions. This global transformation process has given rise to local responses, all of which have affected the Zambian society and Christian community by affecting its leadership and worship. In both areas, women now play a much more prominent role.

This social movement in global Christianity has affected the RCZ. The collapse of traditional male dominance in leadership and ordained ministry began in the 1990s. By 2000, women were allowed to become pastors (Synod Pastoral Letter: August 2000). As such, global Christianity has turned towards challenging the traditional church structures and dogma, which led to a reconstruction of the role and identity of women in communities, who were resisting the forces that threatened their life and security (Castells, 2004:194). The impact of social movements, especially feminism, on gender relations has sent a global shock wave that has called the norm of heterosexuality into question. Gay and lesbian movements surfaced and have generated much debate and fears about the erosion of values in our societies (2004:195).

Arising from this fact, the RCZ is faced with a dilemma: it either yearns for the security of traditional values and institutional blueprints, or it embraces the new order at great cost. Not only is the Church, as an institution, affected, but the country too is in the same predicament concerning its global relations.

### **3.3.2 Zambia's foreign relations and their Influence**

Zambia is a member of 44 international organizations (Foreign relations of Zambia, 2008/05/09: online). Among the most notable are: the United Nations (UN), the WTO, the AU, the SADC, the IMF and the WB. And, as regards the environment, it is also a party to Biodiversity, the Climate Change - Kyoto Protocol, Desertification, Endangered Species, Hazardous Wastes, Law of the Sea (even when Zambia has no direct outlet to the sea!), and Ozone Layer Protection (CIA-The World Factbook--Zambia 2008/05/08: online).

In Africa, Zambia is a member of the AU's economic cooperation of the African Economic Community (AEC). Among the various pillars, Zambia participates in the COMESA, whose headquarter is in Zambia, as well as SADC, as mentioned earlier.

These organizations have their global influence in every member country. For example, in the UN peacekeeping missions to war-torn countries, Zambia has provided troops to peacekeeping initiatives in Mozambique, Rwanda, Angola, Sudan, Somalia, and Sierra Leone. In the 1994 Rwanda genocide, Zambia was the first African state to cooperate with the International Tribunal's investigations (Foreign relations of Zambia, 2008/05/09: online). In the same year, Zambia also took the lead in efforts to establish a cease-fire in the Democratic Republic of Congo.

Zambia's support and membership of various international bodies has both positive and negative implications for the Zambian community. Some of the problems that it faces are refugees and internally displaced persons. According to CIA-the World Factbook--Zambia (2008/05/08: online), Zambia hosts many refugees: 75,468 from Angola, 61,243 from the Democratic Republic of Congo, and 5,669 from Rwanda. Peacekeepers are subjected to a number of vices, such as HIV/AIDS, separation from the family, and the decline of traditional values. Brown (2004:379) says that one of the most striking aspects of the recent armed conflict in Africa is deliberate targeting of civilians and the increase of rape cases. He further states that HIV/AIDS is becoming a new global weapon of war. The United Nation Intelligence Council (2004:375) lists the following figures for HIV/AIDS prevalence in selected military populations in Sub-Saharan Africa: Angola 40-60%; Congo-Brazzaville 10-25%; Cote d'Ivoire 10-25%; Democratic Republic of Congo 40-60%; Eritrea 10%; Nigeria 10-20%; Tanzania 15-30%; Zambia 6%, and Zimbabwe 55%.

In most cases, the IMF has promoted monetary cooperation to member countries and, as such, Zambia, in particular, has benefited in several ways. This relationship has assisted Zambia to establish a multilateral system of debt payments. However, this relationship has also had negative repercussions. Some of these negative policies have a direct effect in even Zambia's remotest corners. The impact of some of these policies have been the lowering of import tariffs on textile products, privatization, lay-offs, a freeze in wages, and reduced state support to the agriculture sector (Print news - IPS Inter Press Services, 2008/09/12: online). The IPS states that, in the textile industry, out of 140 manufacturing firms in 1991, the number decreased to just eight in 2002. This trend has led to large-scale importation of cheap second-hand clothing and to the reduction of the work force in this sector from 34,000 to only 4,000 for the same period. The global trend of world-trade markets, where products of Zambia (and the whole of Africa) must compete on an equal footing with products from the industrialized world, has left many local industries bankrupt.

However, some of the positive aspects are: increased cross-border trading, investment opportunities in various fields, transport and communication, and an increased inflow of goods and services.

Zambia has joined the rest of the world in its quest for democracy. The urge for global democracy has brought a complete shift in the role of civil society in Zambia and the church at large. Since 1991, Zambia has had more than one presidential candidate in its presidential and parliamentary elections. Today, the women's position in key positions of governance is a global requirement. And, since the late 1990s, the RCZ has accepted the ordination of women into the ministry as ministers and, at congregational level, they are accepted to hold any position.

The human rights agenda is a global phenomenon. In Africa, this phenomenon has given rise to many civil rights activists who fight for individual freedom. Today, Zambia has several non-governmental organizations that promote human rights. They are expressed, inter alia, in girl-child education, the rights of children, and freedom of association, press freedom, transparent international Zambia, and many more.

On behalf of the church, there are also various groups. The Oasis Forum, that the three church mother-bodies initially formed to curtail former president Fredrick Chiluba's third-term bid in 2001, has continued to challenge government on various policies. Ndhlovu (2008:258) says the church in Zambia thus plays a strategic social role and offers a broad network that links ordinary people in so many social and economic activities (and politics – *the researcher's inclusion*).

In the 2006 presidential and parliamentary elections, the Oasis Forum almost campaigned against the MMD government. The position that the Oasis Forum took is viewed as the church's position in Zambia. Recently, it refused to be part of the constitution amendment process through the National Constitution Committee (NCC) appointed by the president.

As a member of the Council of Churches of Zambia, the RCZ turned down the appointment to sit on the NCC. Even individual institutions, such as JMTUC, which was appointed among the higher learning institutions in Zambia, was barred from participating. One still wonders: What are the real characteristics of influence that globalization exerted in Zambia, which also affected the church in general? To answer this question, the researcher will make use of Apparadurai's (1996:33-42) fivefold conceptual framework for the analysis of globalization.

### **3.3.2.1 Ethnoscapes**

Ethnoscapes can here be described as the flows of people. This is regarded as human capital. These flows happen through different means: immigration, migration, emigration, deportation, war, employment, investment, tourism and natural calamities to name a few. Globalization is best evidenced in the growth in the number of cross-border flows. The movements of people worldwide for various reasons have increased in almost every nation more than ever before. The impact of Ethnoscapes is in its diverse effect on social change in reshaping social identity. It led to global and local processes of inclusion and exclusion which led to new identity formation in society (Apparadurai 1996:33).

In Zambia, the tourism sector has had an increased number of tourists since the beginning of 2002 (Republic of Zambia [State House]-Tourism, 2008/11/05: online). Through tourism, comes the much needed foreign currency and jobs as the sector

opens the country to the outside world. Tourism keeps the national economy alive, as any recorded growth triggers the need for development of the infrastructure, such as the transport network, commerce and trade, as well as social amenities.

According to the Republic of Zambia [State House]-Tourism (2008/11/05: online), the tourism sector grew by 4.9% in 2002, by 6.9% in 2003 and by 5.5% in 2004. In tourist cities, such as Livingstone alone, tourist arrivals rose by 31.6% to 57,000 in 2004, from 43,000 in 2003. Increased investment in tourism facilities, such as hotels and lodges; and the reconstruction of the country's four international airports to international standards has stimulated the growth of this sector. And, increased promotion activities, targeted at both local and international markets, further stimulated this growth (Republic of Zambia [State House]-Tourism, 2008/11/05: online; Zambia Tourism Sector Attracts Investors / Article from *Xinhua English Newswire*, 2008/11/05: online). The cross-border trading is yet another area where Zambia has experienced an increase in the number of people entering the country. The commonly called "Comesa market" in Lusaka demonstrates how all the countries in Southern Africa wish to trade across borders. Conferences of international groups have also continued to take place in Zambia.

### **3.3.2.2 Financescapes**

This is a process described in terms of the global flows of money. It is often driven by interconnected currency markets, stock exchanges, and commodity markets. The liberalization of the Zambian economy has witnessed an increased investment in mines, agriculture, transport and communication. Today, people have access to Visa electronic credit and debit cards that allow them access to their accounts in another country's foreign currency.

In nearly all of the nine provinces, Zambia has chains of shopping malls of South African origin - especially Shoprite, Pep Stores, and Hungry Lion restaurants, as well as Game, Mr. Price, and Spar stores, and Wimpy restaurants, to name but a few, which are mostly in Lusaka, the capital city of Zambia. They also have the Zambia-China textiles and the Lonhro cotton-growing company of American origin, among many others. In one way or another, all these investments have contributed to the flow of money in Zambia. Ironically, these investments have contributed very little to the growth of the local economy, more specifically in employment. Many investors

have poor work ethics and conditions that do not translate into improving the livelihood of their employees.

### **3.3.2.3 Ideoscapes**

These consist of the global spread of ideas and political ideologies. Zambia, as a member of a number of international bodies, is directly called upon to be part of the global world in most of her policies – for example the ban on the sale of ivory, in order to save the rhinoceros and elephant species. The presence of international and SADC observers during all presidential and parliamentary elections is a global requirement to which Zambia adheres.

### **3.3.2.4 Mediascapes**

These comprise the global distribution of media images that appear in the newspapers, television, radio, and computer screens. Mediascapes are the most influential distributors of global culture. Sklair (2002:42) says that a homogenizing mass media-based culture that, in turn, threatens national and local cultures and identities, drives global culture in globalization.

In Zambia, the Zambia National Broadcasting Corporation (ZNBC) broadcasts foreign movies, such as *Passions*, *World wrestling*, and *Rhythm city*, to mention but a few. Along with such programmes, DSTV has no restriction to what an individual could subscribe, and free access to air channels that broadcast almost all the South African television channels.

Although Zambia has a ban on pornographic materials, the community is exposed to all such images. Consequently, it causes a gradual and negative erosion of the culture. The midnight films on channel 'e' (mostly Fridays and Saturdays) with a focus on adult sex are watched by families in many homes - even Christians across denominational boundaries. The electronic churches have more air space on Zambian national television than any other mainline denomination. Today, in a way, people can attend church in their homes and still claim their Christianity.

### **3.3.2.5 Technoscapes**

Today, the need for improved technology is sweeping the entire world. In agriculture, modern technologies with more drought resistant seed varieties that mature early, and produce a high yield per hectare, among others, are increasingly replacing

traditional methods of farming. For example, through poultry technology, chickens are bred ready for consumption in not more than four weeks, whilst a Zambian traditional free-range chicken can take at least six months to be regarded as ready for human consumption. And, since people are encouraged to venture into various entrepreneurships, this has become a lucrative business, even in remote parts of Zambia.

The above-mentioned framework on globalization has led to a variety of social issues that have become part of an increasingly diversified living space. Thus, the maintenance of a rigid institutionalized ecclesiology will eventually collapse. More people than ever before are in diasporic environments in their pursuit for a better tomorrow, such as in their search for work, wealth and opportunities, be it in religion, employment, politics, or family life. This mobility and the unforeseeable relation between globalization and the daily experiences of life define the shift in Zambian culture. There is no way that the church can escape it. It is a new world that requires a new style of leadership and being church (McLaren, 1998:11).

When we consider the position of the church in the world today, practising the Christian faith in the praxis of modern society is a staggering challenge. The church and its leadership are haunted by insecurity. Our leadership structures, culture and identity, worship practices and, to a greater extent, our theological training is being challenged. The church leadership mostly seeks to protect the church from exploitation by influences of globalization and fails to open itself to such global influences as may be required to make it an instrument of witness. While the faith community devotes most of its energy to maintenance of the inherited traditions as the basis of being a church, it is a fact that globalization will determine both the effectiveness and the decline of our denominations. Caught between the past, present, and future, the church in Zambia and Africa at large is tempted not to do much, in order to avoid any engagement with these realities. This is evident in the discussion on the rise of Pentecostalism, as yet another wave of globalization.

### **3.3.3 A brief background of the origin of Pentecostalism**

The Pentecostal movement is, by far, the largest and most crucial religious movement of our time. Cox (1995:4) states that the story of the first Pentecost has always served as an inspiration for people who are discontented with the way religion

in the world in general is developing. Cox argues that people turn to Pentecostalism because of its promises about transforming the present. He states that people desire an experience of a God who does not remain aloof amid life's turmoil (1995:5). He further points out that, because of the social and cultural disarray in our present context, Pentecostalism is booming in almost all the world. Its origin can be traced back to 1906 in the history of the United States.

In that year, a small band of domestic servants and custodial employees gathered for prayers in Los Angeles, California (Cox, 1995:45). A self-educated leader or preacher, William Joseph Seymour, preached for weeks that God was ready to bring about a new Pentecost. Seymour was an African-American son of liberated slaves (Anderson, 2004:39). Anderson (2004:45) further states that North American Azusa Street Pentecostalism was a revolutionary movement where the marginalized and dispossessed could find equality, regardless of race, gender or class.

A classical feature of this new movement was its non-racial character (Cox, 1995:46; Anderson, 2004:270). Anderson (2004:270) states that with the Pentecostals' offer of full participation to all, regardless of race, class, or gender, they effected what amounted to a democratization of Christianity, a protest against the status quo. Cox (1995:47) says that, despite ridicule and scandalous perceptions, the followers of this movement, continued to expand from ghetto to slum to rural hamlet, and across the oceans to Europe, Asia, Africa and South America. More specifically, the spread of Pentecostalism in North America and other parts was due to the unfavourable treatment they had received from mainline denominations. According to Anderson (2004:40), local hostile press reports helped to publicize the revival with glaring headlines, such as "Whites and Blacks mix in a religious frenzy." Anderson further notes that a local white Baptist pastor said that the Azusa Street revival was a disgusting amalgamation of African voodoo superstition and Caucasian insanity, where white people imitated the unintelligent crude negroism of the Southland.

Notwithstanding the long historical development of Pentecostalism, it was not until 1906 that it achieved worldwide attention through the Azusa Street Revival in Los Angeles, led by the African-American preacher William Joseph Seymour (Cox, 1995:45-65; Oral Roberts University-Library, 2008/05/18: online). Anderson (2004:104) states that Pentecostals had been operating in Africa since 1907 when



the first missionaries from Azusa Street arrived in Liberia and Angola. It is attested that, through the Azusa Street revival, Pentecostalism gained rapid growth around the world and began its advance towards becoming a major force in Christendom.

The Azusa Street movement had entirely different values from the older denominational churches. In the most often quoted words of eyewitness Frank Bartleman, the defining influence of the Azusa Street Revival was, “the color line was washed away in the blood” (Anderson, 2004:270). It is believed that it was a merger of white American holiness religion with worship styles derived from the African-American Christian traditions, which had developed in the days of chattel slavery in the South (Oral Roberts University-Library, 2008/05/18: online). Their distinctive worship and praise, comprised of shouting and dancing, speaking in tongues, and other “black” music. It created a new form, indigenous of Pentecostalism at that time, which had become extremely appealing to disinherited and deprived people, both in America and among other nations of the world, even until today. The question one could ask at this point is: How did Pentecostalism find its way into Africa and Zambia?

### **3.3.4 A brief survey of the rise of Pentecostalism in Africa**

The rise of Pentecostalism in Africa must be viewed in a historical perspective against the background of the general facets of globalization that continue to influence traditions and are reshaping our identities all over the world. In Africa, many factors have had an influence: political views, ethnicity, poverty, cultural orientations, theological views, and possibly the alignment (or not) of mainline churches with local governments. Almost throughout the church’s history, there have been repeated schisms that arose from differences in worship, theology, church order, and leadership (Kung, 1976:275).

However, Christianity is of enduring importance in the lives of many people in Africa, yet, the Christian landscape has been dramatically transformed in recent decades. Global Pentecostalism and charismatic Christianity are big business in Africa (Anderson, 2004:6). Anderson further points out that the Pentecostal and charismatic movements have become dominant forms of Christianity on this continent. The rise of Pentecostalism in Africa has a complex history of schisms (2004:106-121) starting from Southern Africa and moving to North Africa. In the recent past, a complex

situation of seething dissensions, enmity and strife has brought about diversity in Christianity, wherever such developments have taken root.

Kalu (2005:280) attributes the rise of Pentecostalism in Africa largely to the Africans' efforts to cope with colonialism, white settlers and missionaries. However, he does not minimise the challenges of modernity and globalization that later triggered widespread revivals, and further says that, between 1975 and 1990, Africa experienced the effects of poor leadership and militarization (2005:361). This resulted in the collapse of economies, and corruption that became rampant in many African countries.

Today, African societies are changing, largely because of the process of a networked society. Castells (2006:2) states that, in its pervasive globalness, a networked society has the power of shaking institutions and transforming cultures, but it can also build trenches of resistance on behalf of God, nation, ethnicity, family and locality. Networking has broken down our boundaries by means of technology, such as the internet, television, music, radio and video. Groups of individuals and/or organizations can now communicate by sharing information to enhance their individual purposes and worldviews.

Because of this global and local interplay, individuals are forced to negotiate lifestyles from a diversity of options. Caught between the desire for the freedom of all believers' participation without racial discrimination, and the global social movements, Pentecostalism has spread rapidly to many parts of the world. In this, the electronic media has played an important role. These comprise the radio, television, and print media: news papers, tracts, videos and, of course to a greater extent, people's free movement from country to country. On the other hand, Pentecostal growth has spread because of its negative publicity and the mainline churches' expulsion of many of its founder leaders. Now schisms resulted in the growth of the Pentecostal movement; Zambia; the schisms in the RCZ prove this point.

A closer investigation highlights a number of factors that can be attributed to the rise of Pentecostalism in Africa:

#### **3.3.4.1 Democratization**

At the beginning of the 1990s, most countries in Africa turned to multiparty-ism. This wind of change in politics gave rise to freedom of association. In 1991, the MMD government, under President Fredrick Chiluba, declared Zambia a Christian nation (Anderson, 2004:262; Jenkins, 2007:176-177; Paas, 2006:156). After taking office, Chiluba invited a group of Pentecostal ministers to cleanse the presidential palace of spirits and publicly declared Zambia and its government under the Lordship of Jesus Christ (Freston, 2001:156-59). Chiluba's declaration is somewhat ambiguous. On the one hand, Chiluba called on God for his divine blessing of Zambia. He quoted 2 Chronicles 7:14 that reads, "*If my people who are called by my name will humble themselves... then I will hear from heaven and forgive their sin and I will heal their land.*" His belief in this declaration was that a nation whose leader fears God, prospers economically.

At that time, Chiluba was influenced by the Pentecostal prosperity teaching that was gaining influence in Zambia through contacts with American evangelists and, increasingly, by the mass media. With this (seemingly) sound scriptural backing, Chiluba could ask his Christian supporters to endure hardship. This stance brought Kaunda's UNIP government to its knees. This surprise declaration of being a Christian nation had already alienated the CCZ and ZEC who became increasingly less likely to support Chiluba. With the MMD political party in the new dispensation of democratization in Zambia, this brought about the widespread identification of the Pentecostal movement (Anderson, 2004:262; Paas, 2006:156).

#### **3.3.4.2 Top-down mobilization**

When faced with a deepening political crisis, most African heads of states received increasing criticism from mainline church leaders. They then turned to Pentecostals for religious and moral legitimation, which some Pentecostal leaders were eager to provide. In 2001, Fredrick Chiluba turned to the Pentecostals to support his third-term bid in office. The Independent Churches in Zambia campaigned for Chiluba and viewed him as the "second Moses" to liberate Zambians from economic slavery. In the early 1990s, Gerry Rawlings of Ghana and Daniel Arap Moi of Kenya received legitimacy by Pentecostal and Evangelical Church leaders by praising their godly leadership and urging followers to support their presidency (Freston, 2001:146-47).

### **3.3.4.3 Localization and laity leadership**

Through local community mobilization, the Pentecostal movement gains more rapid support than mainline churches. According to their understanding of discipleship, they listen to the spirit rather than church polity. They believe that every action that contributes towards the building of the community of faith is, basically, a service that the Holy Spirit empowers. Unlike the long years of theological training in the mainline churches, Pentecostals regard all believers to have been empowered by the Holy Spirit. Going back to the Azusa Street Revival in 1906, William Joseph Seymour was said to be uneducated and most of his followers were people from the slums. In line with this historical background, the early development of Pentecostalism was among the less privileged - either at work, home or even in church, which is also true of Zambia. Not surprisingly, these were the same people who voted with their feet. In their new Church, their potential to participate as normal was more acceptable. So, they felt at peace with their new commitment to the waves of Pentecostalism.

### **3.3.4.4 Ethnicity**

By and large, the missionary denominations were mostly established along tribal lines. As in the RCZ, they drew their membership from the Eastern Province's predominantly Chewa-speaking people. As such, 90% of the current RCZ members are from the eastern part of Zambia. This implies that its growth in terms of membership is more biological than theological. The waves of Pentecostalism have taken this position as an opportunity to preach about the freedom of membership beyond tribal lines.

### **3.3.4.5 Globalization**

As stated earlier in this chapter, the effects of globalization and the rise of Pentecostalism are closely connected. When the world became a "global village," a networking society emerged. The global cultural onslaughts have underlined the question: How can specific identities survive in the face of diversity?

Through the influence of the mass media, especially television and now the internet, everyone in the world can be exposed to the same images almost instantly (Sklair, 2002:43). Romanowski (2007:15) says that movies, television, music, and videos provide a common experience for many people by addressing widespread concerns, fears, prejudices and nurturing aspirations. He further notes that these experiences

simultaneously serve as a celebration of common values and even of life itself. The capacity of globalization to create imaginative worlds has been a source of controversy in the mainline churches that are concerned with the loss of values, meaning and a worldview.

In conclusion, this section examines the macro changes that have affected the Zambian society. These changes brought seeds that eventually sprouted to grow into infighting and schisms in the RCZ.

The dying of the Christendom paradigm, the growth of African Independent Churches and American Pentecostalism all formed part of new challenges to the traditions of the mainline churches in Zambia. These macro changes challenged the dominant structures and accelerated a process of transformation, especially women's participation in all spheres of public life. This process of global transformation gave rise to local responses, all of which affected the Zambian society and the Christian community.

Arising from these macro challenges, the church leadership and structures were challenged - traditional worship needed transformation. The church, and in particular the RCZ, faced a dilemma. It yearned for the security of traditional values and institutional blueprints when confronted with the rising Pentecostal tendencies. Because of a lack of leadership, the Church did not reform and did not adequately address the changing Zambian context. However, the Pentecostals and AICs did that in some way. Their music, dancing, and the themes that they preached and taught were about real issues of the people who flocked to them, although they also had their own theological flaws. They addressed the issues of the day in ways to which the people could respond. Those in the RCZ who moved towards Pentecostalism and Charismatic influences were ousted, causing schisms that, for example, reveal the hypothesis that globalization has affected the Zambian church on a macro level.

Not only did global Christianity affect the Zambian society, but global democracy also influenced the role of civil society in Zambia and the church at large. The multiparty system of democracy created yet another shift, especially in freedom of association. Thus, the church experienced a variety of social issues that became part of an increasingly diversified space for religion. The RCZ leadership faced a greater

challenge of forming collective missional goals in a context that globalization and Pentecostalism marked in various ways. The question is: Was the church leadership able to construct collective missional goals in a world of multiple social and cultural influences? The next subsection attempts to answer this question by examining Zambia's meso context.

### **3.4 THE MESO INFLUENCE ON THE ZAMBIAN SOCIETY**

The analysis of the meso-level investigates how the policies of an institution impact upon the people's livelihood. In this section on the meso influence, the researcher examines the shocks that the Zambian society faced and its capacity to respond to the influences of globalization. Hendriks (2004:77) refers to the meso influence as the influence on groups, organisations, and institutions in one's immediate surroundings. The aim is to determine whether globalization and the policies derived from them decreased or increased existing shocks, or introduced new ones in society's livelihood, and whether this has changed people's capacity to respond. At a meso level, one investigates the local economic, agricultural, health and political policies that affect society. Other important role players, such as non-governmental organizations (NGOs), churches and businesses, also influence the local context. It is interesting to observe that the globalization theme prevails when discussing the influences of the meso level.

Amid the mushrooming of the current Zambian society's religious diversity, both insiders and outsiders often regard the RCZ's attachment to old denominational forms and seemingly bureaucratic ways of doing ministry as outmoded and ineffective. The transition from a one-party state to a multiparty democracy has convinced many liberal members in the church that Christianity's chief aim is to reform the present social order. A new wave of Pentecostalism has emerged out of this desire. As such, the meso level serves to survey the immediate influence on the faith community.

Zambia, with a population of 11,477,447 (CIA- The World Factbook-Zambia, 2008/04/11: online) experienced numerous challenges in her economic endeavours. Today, one of the consequences of globalization in Zambia is the seemingly intractable nature of poverty that runs counter to the modern liberalization of the economy (Print news – IPS Inter Press Service, 2008/09/12: online). The IMF praises

Zambia for making substantial progress in implementing an ambitious set of economic reforms, including important efforts in the areas of privatization, deregulation and trade liberalization. But, it acknowledges that these steps have yet to be reflected in sustained economic growth as Zambia remains one of the poorest countries in the world (Print news – IPS Inter Press Service, 2008/09/12: online). This may appear to be a harsh overstatement, but its validity can be demonstrated. The IMF observes that social indicators remain stubbornly low and a high incidence of HIV/AIDS presents further challenges to Zambia's efforts at poverty reduction.

Ironically, the SAPs of the IMF have left many people without formal employment. Government programmes have not created an explicit policy for employment generation. The effect of the SAPs on Zambian women is very high. In Zambia, both in the rural and urban areas, most of the poorest of the poor are women (Semper Reformanda World Alliance of Reformed Churches, 2008/10/02: online). The SAPs have proved to be a bitter pill to swallow. Today there are an increasing number of women searching for income-generating work at their homes to compensate for the husbands' loss of employment that has resulted in a less steady income and a sharp drop in the family's purchasing power.

In Zambia, many women have resorted to cross-border trade and work that has its own social and cultural repercussions. Children are left without parental care, which has contributed to high degrees of malnutrition, rape cases, street kids, beer drinking, child labour and the HIV/AIDS pandemic. Extra-marital affairs are a concern, as spouses are being separated in their different working environments (Semper Reformanda World Alliance of Reformed Churches, 2008/10/02: online).

Hospital fees have been introduced – all must pay for medical services. This has brought unprecedented misery to the already marginalised communities. Moreover, when drugs in clinics and hospitals are available, they are hardly affordable when patients receive prescriptions time and again to buy them from pharmacies. The ratio of medical staff to patients is also very high. In 2004, John Dillon (in *Kairos Policy Briefing Paper* No 12, September 2007) reports that, at that time, there was just one doctor for every 14,000 Zambians compared to one doctor for every 550 Canadians.

The education system has been affected in a number of ways. In 2004, through the Ministry of Finance, the IMF forced the Ministry of Education to cancel the wage increases and ban the appointment of new teachers (John Dillon in *Kairos Policy Briefing Paper* No 12, September 2007). Thus, the schools became understaffed while 9,000 teachers remained unemployed. In some schools, this resulted in teachers having as many as 100 pupils in their classrooms! The standard of education has therefore drastically dropped. Government schools have continued to experience teachers' strikes as they claim that they are being poorly paid. As a result, Zambia experiences leakages during examination periods.

Tertiary education has been highly unstable to the extent that a four-year programme at the University of Zambia can take almost six years to complete. A result of this situation is that private schools have become the order of the day. In the mean time, homes without proper sanitation are turned into schools with untrained personnel. The opening of nursery, primary, and secondary schools can be regarded as a positive development. However, the government is failing to regulate the standards.

The open-market economy has penetrated deeper into society than ever before in the history of Zambia. The liberalization of the economy, mostly agriculture, has left many peasant farmers in rural areas failing to penetrate the market. The high cost of agricultural inputs, such as maize seeds - the staple food product - and fertilizers have caused the growing of maize to drop. The maize price, determined by government, has crippled small-scale farmers in the country. This means that many villages have not produced enough food. As a consequence the migration of people from rural to urban areas has increased.

The privatization process has led to unemployment. Worse still is the fact that some of those employees whose companies were liquidated have received no salaries. This has resulted in many social ills in society. The poverty levels have continued to increase and has left individuals vulnerable to vices, such as HIV/AIDS, divorce, drunkenness, youth delinquency, an increased crime rate, street children, single-parent children, and orphans, to mention but a few.

The other interesting feature is the way the democratization process has taken hold of Zambian politics. Although Zambia can be regarded as a one-party state with the



MMD in power since 1991, opposition parties are represented in government. In the 2001 presidential and parliamentary elections, Zambia had 11 presidential candidates and, in 2006, there were seven, while eight parties are represented in the national assembly (List of political parties in Zambia, 2008/05/09: online).

Fragmentation of the opposition parties has always given the MMD landslide victories, more especially in the 2001 and 2006 general elections, as well as in the 2008 presidential by-elections. These too have influenced the Christian life in Zambia. Many Christians belong to these parties. Politics has become a profitable business for the elect few, not only in Zambia, but in Africa as a whole. However, the people at grassroots level have continued to suffer in poverty, also because of the poor service delivery by the government in power. The political turmoil in Kenya in their 2007 general elections, the Zimbabwean 27 June 2008 general elections, the immunity of the second republican president Fredrick Chiluba in 2002 from corruption charges, and the widespread cases of vote-rigging all over Africa are evidence of this poor service delivery.

In conclusion, it has been shown that a number of meso-level factors indeed influence the context in which people lives and makes choices. The macro aspects of globalization have a direct impact on the livelihood of the community. It has been proved that macro aspects operate and influence behaviour in different domains of life at meso level: the state, the market, and societal domains. Policies that institutions enforce politically and economically leave people vulnerable and unable to manage or prevent a decline in their welfare. As people experience and face multi-dimensional and complex situations in their daily living, the government policies seem to fail to provide equal service delivery.

As one example, the SAPs highlighted negative effects in health, agriculture, education and industry. The liberalization of the economy resulted in Zambia's closure of industries as a result of high import duties on raw materials. As discussed, in Zambia, the informal sector for second-hand clothes has completely paralysed the manufacturing industry - the formal sector has collapsed. Since the globalization theme remains with us at the meso level, the Christian community too is affected by what takes place in the environment. How the policies of government affect the society here proves the assumption that the context and the church influence each

other. Therefore, the meso level challenges the church leadership structures to take up its leadership responsibility in the praxis of present realities. The meso aspects have provided the understanding that the less privileged in society are becoming sacrificial lambs.

The RCZ is challenged, firstly, to understand what is happening and, secondly, to do theology and discern how the Lord is leading them to handle this situation and is further challenged not to remain static with old outdated ministry and leadership styles.

This brings the researcher to the third level - that of the micro influence

### **3.5 THE MICRO-LEVEL OF INFLUENCE ON THE RCZ**

According to Hendriks (2004:79) the micro-level analysis refers to a discernment process with an honest critical reflection of present and past realities, so as to understand the interplay between the global and local influences at a more personal level. For the RCZ, this would mean not only focusing on Scripture and traditions for a systematic comprehensive interpretation. A missional praxis theology must participate vocationally in God's ongoing praxis towards an anticipated future (Hendriks, 2004:33). In the context of global and local realities, a micro analysis is about what happens around us. It tries to make sense of the present by examining the past and by anticipating a better future.

In the face of large-scale social, economic and political change, the reality of diversity and pluralism pose a challenge to the RCZ. Economic and political developments affect people in the townships, villages and, consequently, also congregational members; many aspects of an average Zambian's life are affected. The discussion of a number of issues will follow.

#### **3.5.1 Urbanization**

As a minister who has served in the urban congregations of the RCZ since his ordination, the researcher has had first-hand experience of this paradigm shift. People are leaving the rural areas for the cities. To this effect, the researcher is a participant observer in the interplay between rural and urban realities. It is not a generalization to say that many people in Zambia and Africa at large are leaving the rural areas for the cities. The urban flow is one of the problems that Zambia, Africa and the world experience.

Lusaka, the metropolitan city, and the Copperbelt, the mining area in North Zambia, experience an influx of people from all corners of Zambia. The infrastructures of these provinces and their districts have changed dramatically since the colonial days. People have resorted to squatting and makeshift homes. The result is poor sanitation, no proper roads, fewer schools and clinics, diseases such as cholera, street children and an increase in the crime rate. The governments' efforts to cope with the rising rate of urbanization have always turned into a political farce.

### **3.5.2 Unemployment**

According to the estimates of 2000 (CIA-the World Factbook-Zambia, 2008/05/09: online), the unemployment rate was 50%. Today, thousands of governmentally trained personnel in education and health cannot be employed immediately. It takes almost two years for a trained teacher from college to be appointed at a school. Yet, many schools are understaffed, especially in rural areas. In urban areas, because of the population explosion, government schools cannot cope with the numbers. Medical doctors have not received the support that they need. University graduates often become street vendors. Former medical students open drug stores with unqualified staff and many professionals have left the country for greener pastures.

The free market economy has resulted in the bankruptcy of many local industries due to foreign competition. This scenario has had a negative effect on job creation, thus people become street vendors. Taxation by means of value added tax impoverishes the already disadvantaged people.

### **3.5.3 The scenario of single parents (widows and widowers)<sup>8</sup>**

In the recent past, the demographic shifts have had direct consequences on the prospects of families in Zambia. Changes in these families have direct consequences for the well-being of children and, indeed, of the church. The HIV/AIDS pandemic has left many families' without breadwinners. The search for employment far from home

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<sup>8</sup> Ndhlovu (2008:115-124) discusses in detail the crisis brought about by the demographic shifts, such as the single parent scenario that, amongst others, is due to HIV/AIDS. He contends that it is necessary to work and promote dialogue within the local context while taking into account existing power relations. He argues that gender inequalities are the underlying cause of the high HIV/AIDS infection rates for girls and women. He argues that the major factor in the spread of AIDS is the powerlessness of women and girls. To help the community to live up to the expectation of a reduction in the crisis, he proposes the acronym, ABCDE (Advocacy for (gender) equality, attention to Body and sexuality, work with the Community in context, Dialogue for development and Empowerment for the sharing of power).

has led to the separation of married couples. This often results in divorce and out-of-wedlock births. Marital values and ethos have suffered drastically. Arising from the above situation, life expectancy continues to decline (see section 1.4). This human tragedy also acts as a constraint on the Zambian economic growth. The divorce rate and abandonment of children, even defilement cases, are common phenomena, not sparing Christians. Teenage pregnancies, often the result of single-parent families, child dumping and premature marriages, are rife. In some cases, children have become double orphans with no extended family ties for continued parental nurturing and social support. Now, the problem of child labour is a reality with which society has to deal.

#### **3.5.4 CONCLUSION**

This chapter has assessed different aspects concerning the correlation between global influences and social realities in the Zambian society. Its purpose was to indicate how contextual challenges influence congregational life. Various developments, globally and locally, were surveyed.

All the information referred to indicate how global influences are leading to a changing context that affects society socially, economically and politically. The reality of globalization challenges the church leadership not to remain inflexible with old, outdated ministry and leadership styles. Leadership styles must be hermeneutically informed. The church order regulations of a former era cannot claim validity in an ever-changing context. Hence, in the Zambian context, the typical hierarchical and rigid church leadership style is contra-productive.

The macro level has been investigated. The findings reveal that globalization has affected Zambian church life at a macro, meso and micro level. The Pentecostal and charismatic movements reacted faster to changes in ways to which people could respond. This response is a clear witness that, in different times and places, the faith community changes and varies as their vocation requires. More often than not the global trends and the rise of Pentecostalism has demonstrated that hierarchical church leadership structures are too cumbersome and its leaders too remote from the context to respond rapidly enough. Church leaders are slow to realize the significance of the globalization impact, as the vast majority are still from the silent generation who struggle to make the transition to a high-tech society.

There can be no doubt that the mass media, especially television, has opened a new world of worship styles to all Zambians. The Christians in the RCZ have reacted differently to this, and conflict ensued. There can be no doubt whatsoever that the changing context was a major contributing factor, which helps to explain why schisms have happened.

Globalisation and the rise of Pentecostalism have led to internal conflicts and splits in the mainline churches. As it was in history, the church had no time to interpret these developments, let alone the expulsions and excommunication of the dissenters. The fact is that our Christian faith is now challenged to be hermeneutically informed. Therefore, we cannot completely rule out the possibility that Pentecostalism (as one of the global trends in Africa) has impacted on many areas of our religion today. Members in the RCZ started the quest of reconstructing their spiritual life on the basis of their non-innovative traditional liturgy, music and worship

Against this background, globalization and the rise of Pentecostalism in Zambia reveal that the RCZ is challenged in several ways in the rethinking of its public role in witness in society. One rather finds (at least in the RCZ) a tradition of rigidity against change.

At congregational level, the traditionally oriented practices, inherited from the colonial era, have continued to demonize the current trends of globalization and Pentecostalism to a large extent. Among the most important insights discussed in this chapter is that the flow of information moves fast through the media, television, radio, CDs, video, music, satellite, etcetera. The flow of people from one country to another is also greater today than ever before in history.

The new realities of globalization and Pentecostalism require the mainline church leadership to be flexible and capable of adjusting to diversity. Church leadership must be sufficiently flexible in order to respond meaningfully and in time to current needs, challenges and opportunities. Discernment is needed rather than always being reactive.

Insofar as the problem of schism in the RCZ is concerned; this chapter has set the need for furthering the investigation on the Church's position. To what extent have the global tendencies and charismatic movements influenced the RCZ membership?

What do they see as their Church's major problem? Chapters 4 and 5 of this study will focus largely on the relationship of these trends and schisms.

## CHAPTER FOUR

### 4. THE SCHISMS, AS DESCRIBED IN CHURCH DOCUMENTS AND LOCAL REPORTS

#### 4.1 INTRODUCTION

Chapter 3 showed how global tendencies have affected the Zambian society. The researcher explored how globalization has influenced the Zambian society at macro, meso and micro levels. The aim was to indicate the link between these developments and the schisms in the RCZ. The aspects of globalization, discussed in Chapter 3, were the flow of information, free market economy and democratization processes. Coupled with these developments, other factors also played a role. Christianity has become globalized. The rise of Pentecostalism took place by means of the media, and the growth of the Independent Churches has affected Zambia. All these influences played a role in the schisms that took place in the RCZ.

This chapter is a descriptive approach to what happened during the schism period, according to the documents of the Church. The critical area of interest focuses on what the Church perceived to be the causes of the splits that eventually sprouted to grow into infighting and schisms. Also of critical interest is to investigate what strategies, if any, were used in managing change and transition. How the Church leadership viewed disputes is critical to start successful conflict resolution.

Since 1996, internal disputes have rocked the RCZ. Its leadership clashed over several differences, such as the mode of worship, Pentecostal tendencies, the constitution and the Synod's authority. The generation gap between the Church's older and younger generation became a problem. There seemed to be no feasible solution to the infighting during this period.

Therefore, this chapter marks the effort to develop a comprehensive understanding of the challenges that the RCZ faced from 1996 to 2001. During this period, the RCZ experienced two splits. In 1996, infighting started in one congregation called Mtendere in Lusaka. The elders and the presbytery leadership clashed over constitutional privileges: either to accept the Synod's directive to be *given* a pastor, or to *appoint* a pastor themselves. This standoff finally led to a split and a minister was

expelled from the RCZ and, in 2001, nine ministers were expelled about differences in new practices of worship.

A number of questions arise as to what the problem really was that faced the Church leadership. Did that which they perceived to be a threat take the RCZ by surprise, or did they simply avoid the problem? This chapter seeks to answer these questions by exploring various documents relevant to an understanding of the root causes of the schisms in the Church. In an attempt to answer these questions, this chapter will be divided into three sections. Firstly, the sequence of events will be described. When did the problems of confusion start to appear on the agenda of the RCZ? Secondly, what circumstances did finally, in March 2001, lead to the expulsion of the nine ministers who established the Bible Gospel Church in Africa (BIGOCA)? And thirdly, what led to the problems at the Mtendere congregation in Lusaka that resulted in the break-away Church called the Christian Reformed Church (CRC)?

#### **4.2 THE DOCUMENTARY SOURCES IN LITERATURE**

The sources in literature related to the RCZ must be understood and applied since they describe the governance of this Church. The polity of the RCZ recognises its three councils, namely the congregation, presbytery, and the Synod (The constitution, bylaws and procedures of the RCZ, 2004 Articles 9, 21, 23, 24, 26: 5-16). These councils are responsible for the Church's management and welfare at their respective jurisdictional levels, including the administration of discipline in accordance with their character and authority, granted by the council.

The congregational council has two types of council meetings: the serving elders and deacons who meet on a monthly basis to administer the affairs of the congregation, while both the serving and resting elders and deacons usually meet twice a year. The meeting of the serving and resting elders' council is primarily to discuss the mid- and end-of-the-year reports. This meeting also has the jurisdiction of calling and retrenching a minister. The resident or visiting minister chairs both of these meetings.

The second council is that of the presbytery that consists of all ordained but serving ministers in congregations within the boundaries of a presbytery, as well as one elder from each of the congregations. Presbytery councils meet once a year between March and April. The synod council, which meets every two years, has a



representation of delegates, that is, all serving ministers and one serving elder from each congregation. This latter council is the Church's major policy-making body and has the mandate to make, amend, or repeal laws or procedures that govern the Church. In between Synods, the Synodical Executive Committee (SEC) meets; it comprises the Synod moderamen, presbytery moderators and presbytery secretaries who are elders. This SEC meets twice every year - mostly in June and November.

Therefore, the minutes of the proceedings of these meetings have a broad spectrum of representative views. Here, the researcher wishes to explain that it was difficult to locate these documents. However, the sources used in this chapter were found at the following archives and Church offices: the RCZ Synod archives at JMTUC in Lusaka; the RCZ Synod office in Lusaka, Matero Presbytery at the Matero congregation in Lusaka; Kamwala Presbytery at the Chawama congregation in Lusaka; Chelstone presbytery at the Garden and Mtendere congregations. The researcher also made use of documents in the National Archives of Zambia.

With his long years of service as a minister in the RCZ, the researcher has personal files of Synod minutes, reports, correspondence, and other sources, such as the constitution, hymn books and any such literature. In other words, his personal library is one of his sources of information. Of course, some materials are in the hands of individual members of the congregations, more specifically at Chawama, Garden, Matero and Mtendere.

These documents can be divided into two categories: some documents at various levels of the Church are recorded in the Chichewa vernacular. Where such documents are referred to, the researcher has translated them from Chewa to English. Those in English have been quoted verbatim, regardless of any grammatical faults. Arising from this state of affairs, the problem with language in the documents posed many challenges in trying to interpret their meanings as closely as possible. Some expressions were coined during the conflict and some are neither English nor Chewa! Such terms will be explained in the footnotes.

#### 4.2.1 Pentecostal tendencies in the RCZ

This section seeks to investigate when Pentecostal tendencies started to be noticed in the Church. Complaints and disciplinary cases will be cited to point out when these tendencies began to be noticed and experienced in the Church.

The influence of Pentecostal tendencies in the RCZ seems to have started among the clergy in 1992 (*Dziwani*,<sup>9</sup> 7:20 January/February 1994:14). One senior minister, Rev Samuel Phiri, claimed to have met Jesus on 16 November 1992. He then confessed his sins publicly. Much of his confession concerned his extra-marital relationships with women in the Church. He denounced his own behaviour and witnessed that God had now called him to evangelise in the Church, with the intention of revamping its spiritual life, which was dwindling. The Church leadership was perturbed about what he had publicly confessed. Rev Phiri then said that he had received a vision of establishing a ministry to be called “Jesus the same ministry.” Arising from his public confession, the Synodical leadership suspended him for a year. Because of this suspension, he resigned from the RCZ and joined a break-away group called “Grace Ministries,” believed to have broken away from the United Church of Zambia (RCZ Pastoral Letter<sup>10</sup> of the 19<sup>th</sup> Synod, 13-18 August 1996:3). In 1992, the Synod minutes (Minutes: Western Synod<sup>11</sup> 31 October to 7 November,

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<sup>9</sup> *Dziwani* was a newsletter of the RCZ that the communication department managed. It mostly contained news and information of the activities and developments in the Church. Most of its articles were updates from within the Church. Since early 1998, this department has no longer functioned.

<sup>10</sup> A Pastoral Letter in the RCZ is an official document containing the resolutions passed at the Synod and presbytery meetings. It highlights the crucial decisions that the council has taken and is communicated immediately to all congregations and other institutions of the Church. Once received in a congregation, it is announced for at least three consecutive Sundays during the worship services. Their contents are not subjects for members or congregations' discussion - only for the Synod or presbytery. Resolutions contained therein are of immediate effect.

<sup>11</sup> In 1991, the RCZ's Synod Meeting had an item on its agenda to have two Synods (Synod Minutes: 25 August to 1 September 1991). The reasons advanced were, firstly, that the RCZ had grown immense in terms of the number of congregations and its coverage area. The number of congregations had reached 111 throughout Zambia. Secondly, the infrastructure for offices was already available, much money was being wasted in the Synod's travel expenses, and a more efficient operation of the Church was needed. After discussing all the reasons, the Synod had to vote. The result was as follows: 117 delegates voted in favour of the item on the agenda, and 14 opposed the motion. With this outcome, the RCZ was divided into two Synods: the Eastern and Western Synods. This meant that all congregations west of the railway line became part of the Western Synod, covering eight provinces. The Eastern Synod had only one province, that of the Eastern Province. This was viewed as a great achievement. Both Synods received mild powers from the General Synod, which was to meet every two years. The regional Synod would meet in the years between the meetings of the General Synod. On 22 December 1994, the Regional Synods were again abolished.

1993:21) reported that 33 youths from the Matero Presbytery had left the RCZ to join other churches. Most of them were believed to have joined a newly formed Church called "Grace Bible Church," which was unknown among the mainline denominations in Zambia and was believed to be a splinter group from the United Church of Zambia. The affected congregations were Chaisa, Mandevu, Chisomo, and Paradise. Differences between the youth and the Church leadership concerning the RCZ's doctrine were reported to have caused the exodus of these youths. They (the youth) had demanded further clarification on issues, such as infant baptism, the mode of baptism, the baptism of the Holy Spirit, Holy Communion, overnight prayers, praying for the sick and demon exorcism. These doctrinal issues caused much confusion and tension. The Matero and Mtendere congregations then banned the entire youth groups from their respective congregations. Ministers and their elders perceived these youth groups as unpatriotic and insubordinate to the authority and teachings of the RCZ (Minutes: Western Synod 31 October to 7 November, 1993:21)

In 1996, a group of elders of the Matero congregation, Messrs Ngulube, Z. Ngoma, M. Kapundu, J. Kondanani, J. Kasongo, J. Chirwa and D.J. Tembo, wrote a complaint to Synod (Correspondence: Elders of Matero Congregation 1996). They complained accusing their minister, Rev. Peter R. Ndhlovu, of inviting Rev Samuel Phiri (who had left the RCZ) and Rev. Namakando (from the Bread of Life Church) as guest speakers during their congregation's revival meeting. Their letter of complaint also accused their minister of inviting a female evangelist, Mai Odala from Malawi, to another revival crusade at the Matero congregation. What shocked the elders most about this second incidence was a woman preaching from the pulpit and, secondly, her Pentecostal way of preaching and her castigation of the elders as sinners.

In the RCZ, preaching from the pulpit is strictly reserved for ordained ministers. Allowing a woman to preach from the pulpit, while the RCZ had not yet admitted women into ordained ministry, was a violation of the Church's polity. Later in the year, evangelist Bennie Hinn from the United States of America was invited to the Matero congregation. In all these developments, Rev. Peter R. Ndhlovu was the centre of the controversies of new waves of Pentecostalism in the Church. Ironically, the Synod did not heed the efforts that the Matero elders made to stop these tendencies. The question one could ask is whether these new waves of

Pentecostalism were happening only at the Matero congregation. What did other ministers experience in the Church?

#### **4.2.2 The ministers and new waves of Pentecostalism in the RCZ**

In 1996, an impression seems to have been created that the growth of Pentecostal and charismatic tendencies<sup>12</sup> were spreading in the RCZ (*Dziwani*, 11:28 1996:21; Correspondence: Rev. Japhet Ndhlovu 22 February 1996; Rev. Rodgers Nkhuwa 19 March 1996; and Rev. Cephas M. Mbewe 28 March 1996). Rev. Japhet Ndhlovu, then from the Kamwala congregation in Lusaka and Rev. Rodgers Nkhuwa, then the Youth Director of the RCZ based in Lusaka, both aired their concerns to the Synod's moderator, Rev. Edwin M. Zulu. Their separate letters to the moderator were titled as follows:

“Protest against the infusion and growth of Pentecostalism theologies and practices (Japhet Ndhlovu: correspondence 22<sup>nd</sup> February, 1996)”;

“My concern over the growth and tendencies of Pentecostalism and charismatic theologies in our Church (Rodgers Nkhuwa: correspondence 19<sup>th</sup> March 1996).”

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<sup>12</sup> Pentecostal and charismatic tendencies in the RCZ were witnessed in the way the traditional elements of the liturgy were being discarded. The elements in the liturgy of the RCZ have all along been that the liturgist controls every activity of the worship service. Sunday worship is/was arranged in the following order: the votum, liturgical greetings, hymn of praise, the Lord's prayer, the ten commandments or its summary; a confessional hymn, the absolution, the Apostolic creed, a hymn, the first prayer, the reading of Scripture, the sermon, a second prayer, offerings, a dedication prayer for the offerings, a hymn and the benediction (the Constitution, Bylaws and Procedures of the RCZ BP 54, 2004:91, Hymns RCZ in memory of the centenary of the RCZ, 1988, Malongosoledwe a za Mupingo, 1982:1). This order of service also allowed for the choirs to sing after the Apostolic creed, or at any such time as directed by the preacher. These elements did not include mass praying, choruses; alter call, praise and worship teams, or dancing. The Pentecostal and charismatic tendencies began to be noticed when the Sunday worship service could start with choruses and dancing, clapping of hands, and mass praying, when the members of the congregation were asked to pray each on her/his own. Often the praise team led this.

In the eyes of many members in various RCZ congregations, these tendencies were foreign to the tradition of the Church. Differences of opinion among members and the clergy started to surface. Pentecostal tendencies emphasized personal salvation in Christ as a transformative experience that the Holy Spirit wrought. The initial experiences were phenomena such as speaking in tongues, prophecies, visions, healing, and miracles, that became part of the worship service. Arising from the differences, divisions and name-calling followed. Those who promoted the foreign practices were called, “Pentecostals” and those supportive of the traditional liturgy, “Adutch.” In these differences, the question of identity became the bone of contention. Members in the Church started to ask, “Who are we - the RCZ and its tradition, or not?” Confusion and infighting started among various groups in various congregations, especially in Lusaka.

Both ministers expressed shock that (who were termed) “Reformed Pastors” in the Church were perpetuating these so-called Pentecostal tendencies. These pastors were allegedly performing practices associated with Pentecostalism without being checked, and some congregations were in support of, while others were confused by, what was happening in the Church. The two, Revs. Ndhlovu and Nkhuwa, made their concerns clear that, if these tendencies were not checked and addressed, they had the potential to lead to divisions in the RCZ. The two ministers made a number of concerns and suggestions to the moderator. Rev. Ndhlovu’s concerns were as follows (Japhet Ndhlovu: Correspondence 22 February 1996):

#### **4.2.3 Where are we heading as a Church with this emerging crisis?**

“What should we do or should be doing about particularly pastors who are in the forefront of promoting these theologies and practices?”

“What about those students at Justo Mwale Theological College who seem to be never changing to Pentecostal theologies and practices as they are training?”

And Rev. Nkhuwa made the following suggestions (Rodgers Nkhuwa: Correspondence 19 March 1996):

“That the Church must revisit its confessions of faith by openly and clearly admitting that it had erred and would like to start afresh.

“That all the serving ministers in RCZ to be made to reaffirm “Chibvomerezo chotsimikizira Abusa”

“That all students at Justo Mwale Theological College be taught deliberately the Reformed heritage in total.

“That the Theological and Current Affairs Committee be reorganised so that it could march with time and address issues that had crept in the Church unchecked.”

Although there might have been other correspondence on the same issue, these two letters, written to the Synod moderator, provide evidence that the problem of Pentecostal and charismatic tendencies had taken root in the RCZ. By the dates of the correspondence, one can deduce that the Church started to experience these waves prior to 1996. In 1995, the Paradise congregation wrote to the Matero

Presbytery leadership complaining about pastors who were bringing confusion into the Church with foreign practices, such as mass praying, speaking in tongues, overnight prayers and healing sessions (Correspondence: Paradise congregation: 26/12/95). This congregation accused Rev. Peter R. Ndhlovu of being behind the spate and promotion of Pentecostal practices. The congregation pleaded with the Presbytery leadership to hasten in finding a lasting solution (*Chonde tithandizeni pankhani iyi chifukwa chipembezo cha chilendo chatenga malo mu RCZ*).

Until 2001, the problems concerning these new waves continued to cause disunity in the Church (Correspondence: Chelstone Presbytery 11 October 1999; 2 January 2000; High Court of Zambia: correspondence 11 May 2000; *Times of Zambia*: 9 May 1997, 31 January 2000, 8 February 2000, 2 January 2001; *National Mirror* No. 869: 27 January–2 February 2001; *The Post*: 7 March 2001). And, on 18 January 2001, the Chawama congregation wrote to the Desk of the Honourable Minister of Religious Affairs with the heading “Confusion in RCZ.” In parts, this letter reads as follows (Correspondence: Chawama Congregation: 18 September 2001):

Sir, as you may recall that the confusion and wrangles in the RCZ particularly Lusaka started at Chawama Central Reformed Church, where the Church was closed on 17<sup>th</sup> September 2000. We write to inform your good office, that we the Chawama Central Reformed Church elders have finally identified the causers of this serious confusion in our good Church. The names are: Rev. H.D.K. Nkhoma of Bauleni RCZ; Rev. Peter Phiri of Paradise RCZ; Rev.R.S. Mbewe of Misisi RCZ and; Rev. D.A.C. Banda of Estates RCZ.

This correspondence reveals the depth of the divisions and confusions in the Church. The ministers accused here were, in fact, the ones who tried to prevent the Church from being swayed by Pentecostal practices. One of the accused, Rev. D.A.C. Banda and his congregation wrote a circular titled, “Devil’s nose in the RCZ activities” (Circular: Estates RCZ: 12/02/2000), which categorically denounced all forms and tendencies of Pentecostalism in the RCZ as the “devil’s nose.” The happenings at the Chawama congregation were in contrast: the Pentecostal tendencies had gained the support of many serving elders and they were pushing ahead to do away completely with the RCZ’s tradition of worship - hence the clash that resulted in the police’s closure of the Church.

What worsened the situation at the Chawama congregation is twofold: their removal of a minister, Rev. Nelson N. Phiri, barely four months after his induction. He was accused of attending a secret pastor's meeting perceived to be in opposition of Pentecostal practices. One night, those in support of the new waves of Pentecostalism attacked him. They cut off the power line to his house and threw stones that smashed window panes. Furthermore, the Church leadership under Rev. Peter R. Ndhlovu, as moderator of the RCZ in 2000, a strong supporter of Pentecostal tendencies, instructed the Kamwala Presbytery to grant the said minister paid leave, and that he should vacate the congregation with his entire family and all his belongings. Secondly, a perceived Pentecostal minister from Lilanda congregation was transferred when Rev. Nelson Phiri was forced to leave. This deepened the divisions. On the date when their new minister arrived at this congregation, members locked the entrance gate to the congregation and rival groups fought running battles. Some culprits, including the new minister himself, were arrested and spent a night in police custody!

By and large, the years that preceded the 1996 to 2001 period were the most significant in the RCZ's history. What was the position of the Synod at this stage? When did the crucial events of Pentecostalism start to appear on the Synod agenda? It would be very interesting to investigate whether the Synod broke away from the power of the past that had resulted in anyone who deviated from the teachings of the Church to be branded a heretic and consequently be excommunicated. The following section discusses the Synod's position from 1996 to 2008. The RCZ's Synod meets every two years. Fortunately, 1996 was the normal calendar year for this meeting. In line with this arrangement, this means that the Church had its successive Synod Meetings in 1996, 1998, 2000, 2002, 2004, 2006 and 2008. In between these years, two Extraordinary Synod Meetings were held - in 1999 and in 2001. The case for Mtendere was concluded during the 1999 Extraordinary Synod Meeting, and the 2001 meeting was called solely to discuss the way forward for the RCZ that faced a looming split

#### **4.2.3 On the Synod agenda: Pentecostal practices – the RCZ's dilemma**

Although a comprehensive source that describes Pentecostal practices in the RCZ is not available, an examination of the resolutions passed, the minutes and reports of

the 1996, 1998 and 2000 Synod meetings are crucial for understanding how the Church viewed the Pentecostal tendencies. The recommendations and resolutions of these Synods eventually led to an Extraordinary Synod Meeting in 2001 that finally excommunicated nine ministers from the Church and initiated the birth of a break-away Church. During these Synod meetings, the profile of the RCZ was as follows: in 1996, there were 138 congregations and 96 pastors; in 1998 the number of congregations rose to 145 with 74 pastors, and in 2000 there were 148 congregations and 82 pastors (Pastoral letter of the 19<sup>th</sup> Synod 13-18 August 1996; Reports: 20<sup>th</sup> Synod Conference 21–29 August 1998; Synod minutes: 21-25 August 2000; 27-31 August 2002). In this section, a reflection follows on the Synod's discussion, the resolutions of which brought about misunderstandings, rifts and confusions that drew the attention of all Church members.

At the 1996 Synod held from 13 to 18 August 1996 in the Katete Secondary School at the Mphangwe congregation, Eastern Province, the question of Pentecostalism was a point on the agenda. A report by one of the working synodical committees initiated this discussion (Minutes: RCZ 19<sup>th</sup> Synod 13-18 August 1996:43). For the first time in history, the Synod had the opportunity to freely discuss Pentecostalism in the Church. Many issues surfaced from delegates regarding the rise of Pentecostal tendencies in the Church. From all the contributions and debates, it became clear that pastors were directly blamed for the situation. On the other hand, elders were also blamed for allowing ministers, who violated the RCZ traditions, to continue unchecked in their various congregations.

The parallel ministries of Rev. Peter R. Ndhlovu and his wife, Hildah Ndhlovu, of the Matero congregation, became crucial at this meeting. They were accused of having formed a ministry within the Church called "Rhoyd Ministries International." A document with its aims and strategies was presented to Synod, only to be quashed. Although this document was rejected as evidence for discussion on Pentecostal practices in the Church, it provided three critical focus points on how this ministry was to carry out its activities beside the RCZ. The Rhoyd Ministries International highlighted three major areas as regards the Vision Statement, Commission and Strategy as follows (undated document: Rhoyd Ministries International):



**Vision:** We believe it is not sufficient to shout bumper sticker slogans. It is not sufficient to bask in the comfort of the declaration that 'Zambia is a Christian Nation'. As much as these may have their place in God's Kingdom, we are committed to actual implementation of what the word says.

**Commission:** To preach the good news to the poor, to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed and to proclaim the year of the Lord's favour (Luke 4:18,19). We seek to put into effect the above within Zambia and the uttermost parts of the world (Matt 28:16-20).

**Strategy:** We exist to work in partnership with the Church (Ephesians 4:11-13) and other evangelistic ministries in child and adult evangelism through mass evangelism, person-to-person evangelism and literature distribution.

(For the contents of the Rhyod Ministry's document, please see Addendum 1 below.)

At this Synod, Rev. Peter R. Ndhlovu was the secretary with Rev. Foston D. Sakala the Moderator, who was also the president of a newly formed NGO called "Foundation for Democratic Process" that he was believed to have founded. This compromised his position as Moderator of the Synod, which was critical about him joining or forming what was perceived to be "secular employment." The Church was uncomfortable about this turn of events. Because of these developments, Rev. Ndhlovu became adamant in defending himself. He challenged the Synod not to discuss him in isolation from Rev. Sakala's situation. As far as the researcher, as a delegate to this Synod, can remember, the document of Rhyod Ministries International did not receive critical attention, as it was believed not to have been included in the agenda. Naturally, the mood of the meeting was tense.

However, after a lengthy discussion about the question of Pentecostal/ charismatic movements in the report called "The Kairos Movements' document," the Synod made the following observations (Minutes: RCZ 19<sup>th</sup> Synod 1996:47):

"That, those Pentecostal tendencies in the Church had generated a lot of interest among the delegates.

"That Synod should continue teaching on the understanding and interpretations of Pentecostal and Charismatic tendencies from a theological point of view.

“That the Church should guard against emotionalism and personal fulfilling experiences.

“That Synod must accept and recognise the gifts of the Holy Spirit – Romans 12.

“That there should be orderliness whenever these are practiced in the Church.

“That the Altar Calls should be done on the rightful occasion.”

When all the observations were made as a measure to accommodate these tendencies, the Synod made two recommendations:

“That the Theological and Current Affairs committee do research on the doctrine of the Holy Spirit and present its report to the Synodical Committee.

“That all councils in the Church should seriously teach on the subject matter to avoid heretical practices in the Church.”

These were mild observations and recommendations. However, the Pastoral Letter condemned the Pentecostal tendencies (RCZ Pastoral Letter 19<sup>th</sup> Synod 13-18 August 1996:2). Pentecostal and charismatic tendencies were described as “confusions during Sunday worship services.” In the Pastoral Letter, Synod rejected all forms that contradicted the Church’s liturgical order (*Synod akuti kachitidweka sindilo dongosolo lathu*), meaning that this is not the way of doing things in the Church. Since pastoral letters are primarily meant to communicate most urgent resolutions to congregations, this letter created the impression that the Synod rejected tendencies that did not conform to the RCZ’s way of worship.

A question of interest is: What exactly did the Synod view as “Pentecostal tendencies” that needed further investigation? Many claims were made in the Synod about such tendencies. Some of these unusual practices were: singing of choruses that seemed to replace traditional hymns; choruses were sung before, during and after the preaching; Christians mostly had to stand for long periods during chorus singing; elderly persons felt humiliated in the service; mass praying with worshipping choruses was taking a centre stage; the minister’s altar calls immediately after preaching created a shift from the RCZ liturgy; during such times, there could be prayers for people, and demon manifestations became the order of such events;

emotions, fears, fantasies and spiritualism could culminate in speaking in tongues, crying, jumping up and down, scratching the walls, beating of chests, and all kinds of movements. "Pandemonium" was the term used to describe these services. "As the spirit leads" became the order that characterised the Sunday services.

As days went by, congregants started to experience deep divisions, and factions surfaced in both the conservatives and the new group who were called "Pente," an acronym to distinguish these Pentecostal members. The opposing group were "Dutch/missionary" Christians and "new-born Pentecostals." During the Extraordinary Synod Meeting in March 2001, the leading question became: "Are you RCZ/Dutch or Pente?" All those, whose answers were contradictory to the RCZ, were expelled. Unfortunately, the Theological and Current Affairs Committee was not clear in terms of reference as to which practices to recommend and which to reject.

Arising from the 1996 Synod's resolution and subsequent failure to stop the Rhoyd Ministry as being parallel to the RCZ, deep divisions started to surface - mostly at the Matero congregation, where Rev. Peter Ndhlovu was the minister in charge. An elder of this congregation, Jesati Kasongo, wrote to the council of elders (Correspondence: 12 March 1997) objecting to Rev Ndhlovu administering Holy Communion until Presbytery had resolved all matters pertaining to his involvement with Rhoyd Ministry. The council's action in suspending two elders for one year had prompted the elder to write this letter. The stance against new waves of Pentecostalism was believed to have motivated the decision. It was evidence enough that the 1996 Synod resolution on Pentecostal practices did not address the underlying issues with which the congregations were struggling.

In 1998, the Theological and Current Affairs Committee (TCAC) presented its findings to the Synod meeting held at Ndola Rehabilitation Centre in the Copperbelt from 21-29 August 1998 (Synod Reports 1998:56). The report had the heading, "Dynamic worship in the RCZ by the year 2002." Rev. Cephas M. Mbewe of the Garden congregation chaired this committee. (Then, in 2001, he was excommunicated together with eight others.) From the title of the report, one could read between the lines that the Church was heading for a complete departure from its Church order and tradition.

While this report agreed with the last Synod recommendations, resolutions and divisions among ministers, it denied allegations that there were two camps of ministers in the Church. The committee called such allegations “mudslinging” against pastors. However, the committee gave a number of reasons for the divisions and why their fellow pastors and the members had labelled some pastors as “Pentecostal/charismatic.”

Firstly, the divisions amongst pastors and name-calling were believed to be a result of their spiritual life and an approach to ministry. The report highlighted that some ministers were committed to a good Christian life: praying, fasting and reading the Word of God. On the other hand, other ministers were said to be committed to womanizing wherever they were sent.

Secondly, the report said that other ministers only maintained the status quo of their work and were not creative and sensitive enough to their members’ needs. Their role was to guard against any deviation of the Church from its tradition as it was at the time of “Umwini” (ownership). This group felt insecure and vowed not to allow any new practices to creep into the Church.

Thirdly, the report addressed the preaching of the Word of God. Some ministers were accused of not condemning sin, but telling people wonderful things about heaven. To them, pointing out adultery, witchcraft, hatred, and gossip was tantamount to destroying the Church, while the other group could freely preach - rebuking sin, exhorting and transforming the lives of many members.

Fourthly, accommodation of terms likes “Alleluia” and “amen” during preaching divided the ministers. Those fond of such expressions became known as “Pentecostal pastors.”

Furthermore, there was the question of a Reformed identity of worship. Some pastors viewed “Reformed worship” to mean cold, stereotyped, dogmatic, inactive and pastor-centred worship. The committee said that, among pastors, this understanding was old fashioned as, by 2002, the Church was challenged to focus on life-giving and transforming worship. They argued that worship must be Christian, yet African, where drums are used followed by the clapping of hands. They quoted Psalms 48 and 150. The confession of faith, by citing the Apostolic Creed and the Lord’s Prayer, were to

be optional. When the use of the pulpit was debated, the committee believed that the pulpit should allow movement in the pews and be transparent, rather than inhibit the minister apart from the audience.

In summary, the 1996 and 1998 Synods accepted that the Church was facing new challenges, mostly Pentecostal/charismatic tendencies that needed to be addressed. It is also important to note that two opposing groups, mostly among ministers, were being formed. The two Synod meetings did not take cognizance of the context that the Church experienced at that time. The 1996 and 1998 reports did not address the conflict with neither a conflict resolution theory nor a transformation process in mind. As discussed in Chapter 3, the macro, meso and micro levels of the problem were not highlighted. The Synod leadership made no analysis of the contextual influence leading to the problem of Pentecostalism. The report was initiated without an in-depth understanding of the political, economic, and social context of the Pentecostal practices in question. During the two Synod meetings, the Church's leadership did not make an analysis of the degree to which the Pentecostal tendencies would make an impact on the RCZ.

With hindsight, one could say that the RCZ lost a golden opportunity to avert the infighting and subsequent expulsion of ministers. It seems impossible to avoid the conclusion that the evidence presented points clearly to the existence of two forms of worship in the Church: traditional and Pentecostal/charismatic. Chewa has a proverb that says, *Muvi wopenyerela unagwera mdiso*, meaning that a problem being watched will finally reach your eye and destroy you.

However, in the next sections, the researcher's leading questions will be: How did the Church cope with the problem of Pentecostal tendencies after the 1996 and 1998 Synod meetings? Whatever the recommendations and resolutions passed, to what extent did the Church cope with the looming divisions amongst pastors who happened to be the key stakeholders in the conflict? Was the Church not already divided at its 1996 Synod meeting? The following section explores events after the 1998 Synod meeting that led to the next Synod meeting in 2000.

#### **4.2.4 The RCZ and Pentecostal/charismatic practices after the 1998 Synod**

Without being able to foresee the consequences that these debates would have for both the pastors and members, the possibility of the recommendations and resolutions in the previous two Synods led to greater divisions in the RCZ.

After the 1998 Synod meeting, the influence of Pentecostal tendencies and practices continued and grew. Although cases of infighting were isolated, wherever they happened, they created a sense of loss of identity. Almost a month after the 1998 Synod meeting, confusion raged at the Garden congregation. Twelve elders who did not believe in any new forms of worship resolved to remove their pastor, Rev. Cephas M. Mbewe, by force (Correspondence: Chelstone Presbytery 11 October 1999; Ezekiel Phiri 22 October 1998; Garden congregation 11 November 1998; Luka Zulu 10 October 1998; Sinai Choir 28 August 1998; Synod Actuarius: 18 October 1998, 28 December 1998, 22 February 1999, 8 June 1999, 15 September 1999). The 12 elders (Award Mbewe, Elliot Jere, Samuel Phiri, Ezekiel Phiri, Luka Zulu, Richard Banda, Zipereka Mphakati, Tennis Zulu, Shapi Banda, Alfred Tembo and Harry Lungu) all received indefinite suspension from the Garden congregation's elders' council. This council blocked all these elders' efforts to appeal. The charges against the elders were threefold: wanting to remove the minister without authority, the holding of secret meetings amongst themselves, and communicating with higher authorities (Presbytery and Synod) without permission. The situation at the Garden congregation did not improve, and was duplicated in many other congregations where the ministers were determined to forge ahead with Pentecostal tendencies. The divisions and squabbles continued in many other congregations, especially within Lusaka - at Lilanda, Matero, Chaisa, Mandevu and Chawama, to mention but a few. These problems continued in the Church until the Synod of 2000.

The 2000 Synod meeting took place against the background of growing divisions in the Church. *Times of Zambia* (9 May 1997; 31 January 2000; 8 February 2000) and *Zambia Daily Mail* (26 June 2000) carried stories about the mode of worship, such as "RCZ wrangles rage;" "RCZ factions row deepens," "300 members break away," "Reformed Church splits." At the Lilanda congregation in Lusaka, two rival factions evidently acted in defiance of each other. Two different Church services, one for the conservatives and the other for the Pentecostals, were introduced. Nevertheless, the

conservative group wanted nothing less than the departure of their pastor, Elias V. Phiri, and his group to form their own Church.

Tensions amongst the pastors and elders were already high as they went to this meeting, which was held at the Mphangwe congregation from 21 to 25 August 2000, with the theme, “Church renewal through unity in diversity.” The theme tried to deal with not only theological, but also sociological changes that engulfed the RCZ. The Synod was challenged to accept the process of renewal and was requested to recognise global changes. The General Secretary implored the delegates to put on a new pair of glasses. In the report, he outlined a major problem besides praise and worship: insubordination to the authority (Report to Synod: Rev. M.O. Kanyenda 21<sup>st</sup> Synod Conference, 21-25 August 2000):

“Allow me to point one major weakness we have as a Church. Out of the so many weaknesses, the major problem which the Church is facing today is insubordination to authority. If the issue of insubordination to authority is not seriously addressed and resolved at this Synod, the Church will be ungovernable. If the Presbyterian system of Governance is failing to work in our Church, then an alternative form of Church governance should be found.”

It seems that a problem of insubordination had developed in the Church. Decisions and directions of higher councils were simply ignored. The problem continued to be reflected in the Pastoral Letters (Synodical Committee Pastoral letter: 27-28 June 2006; Synod Pastoral Letter: 13-17 August 2008). The 2008 Synod’s Pastoral Letter communicated to the congregations as follows:

“Synod Conference was saddened to note that there has been insubordination and arrogance among some Christians and leaders even at Presbytery level. Synod directs that submission should be adhered to higher authorities. Those who do not show respect should be counselled, taught or disciplined by the immediate overseeing committee.”

Without going into detail, one must point out that those higher councils should earn their trust, which is not always the case. In the RCZ, there is a huge gap between the ministers’ salaries. Some ministers, mostly from rural congregations, work faithfully without full salaries. Some have never seen a full pay cheque in their period of

ministry; yet, the congregations guarantee the salaries of others. The Synod has not addressed this inequality in the Church and, at present, the Church offers no pension scheme to its employees. This selective use of its power undermines respect and authority. However, this is not the focus of this study, but it needs further research to determine the root causes of insubordination that seems to have continued beyond 2000.

In 2000, the 21<sup>st</sup> Synod Conference resolutions on Pentecostalism resulted in more misunderstandings among the pastors, as well as between the Synod leadership and congregational members (Document entitled: The State of Affairs in the RCZ: January 2001) (see addendum 2). According to the Synodical Pastoral Letter of 2000 sent to all congregations, Synod had accepted praise and worship activities during Sunday services and mass praying. It was further said that a committee would be established to formulate the guidelines in order to incorporate these new developments in the liturgy. On 15 September 2000, the Actuary wrote to all congregations and pastors asking them to disregard Synod's decision, as contained in the Pastoral Letter that the General Secretary, Rev. Moses O. Kanyenda had written (Correspondence: Rev. H.D. Nkhoma, 15 September 2000). He regarded the contents and resolutions on Pentecostalism as a misrepresentation of the Synod's resolution (*Mwa kalata iyi ndifuna kudziwitsa azibusa ndi mipingo yonse kuti kalata ya ubusa imene inatumidzidwa ili ndi colakwa pa mfundo ya CHIPEMBEDZO. Mfundo ya Synod ili motere*). This letter directed all pastors and congregations to disregard item 12 in the Pastoral Letter with immediate effect. He wrote saying that, after a lengthy debate on the issue of Pentecostalism, Synod resolved the following (Correspondence: Rev. H.D. Nkhoma, 15 September 2000):

“A committee comprising for and against Pentecostalism be appointed to look into this issue thoroughly and come up with a balanced thought.

“The committee should advise the Church whether to have one liturgy or more.

“The appointed committee should report their recommendation to Synod for approval or rejection.”

Nkhoma pleaded with the congregations and pastors not to deliberately violate this resolution. He further warned all members and pastors that anyone found doing so



would face disciplinary measures (*Conde, conde tisapotolozе mfundo iyi ku mipingo yathu. Tisadzilowetse dala pa bvuto limene tikadapewa. Mbusa aliyense, komanso mpingo uli wonse opotolozа mfundo iyi ya Synod apalamula mlandu*).

At the 2008 Synod meeting, the agenda on Pentecostal practices was still a heated debate. Interesting to note how the Synod continued to play a game of “hide and seek” on the issue of Pentecostalism. The resolution reached at this Synod only reflects how this problem will continue to create tension and misunderstandings in the Church, as the Synod has accepted mass praying. Resolution No. 8 in the Pastoral Letter reads as follows (RCZ Pastoral Letter of the 25<sup>th</sup> Synod Conference 13-17 August 2008):

“After a long deliberation Synod resolved and informs all her congregations that the RCZ has allowed Mass Prayers. The liturgical committee working with ministers and evangelists should monitor how it is taking root in the Church and report to the next Synod sitting in 2010.”

Following the 1996, 1998 and 2000 Synod recommendations and their resolutions, the 2000 Synod’s difference of opinion between the Pastoral Letter and the subsequent letter that the actuary wrote to refute what the Pastoral Letter had said about praise and worship and mass praying, caused havoc. As the Synod’s executive was divided, the split in the Church between ministers and congregations was inevitable. After the 2000 Synod meeting, the Church became almost ungovernable. Now, both pastors and members were in a state of confusion. Those pastors, who opted for dynamic worship in the Church, continued with Pentecostal practices, whilst those, who opposed Pentecostal tendencies, felt that the Synod resolution had betrayed them.

The misunderstanding in the Synod leadership of the 2000 Synod resolution resulted in many divisions among congregational members. The moderator and the general secretary were pro-Pentecostalism, whilst the vice-moderator, two synod secretaries and the actuary opposed the new trends of worship in the Church. Whenever the moderator called a meeting, these four others did not attend, and vice versa. In 2000, after the August Synod meeting, the state of affairs in the RCZ became known. The Church needed to take drastic and urgent measures to avert chaos. The situation in

mostly Lusaka-based congregations was getting out of hand. At the Garden congregation, something else replaced the name “RCZ.” Members fought during the Sunday worship service, manhandled their pastor and removed him from the pulpit on 31 December 2000 (Correspondence: Chelstone Presbytery 31/12/200). At the Chaisa congregation, the “Pentecostals” forced all the “Dutch/Missionary Christians” (as they were being called) to leave.

At the Chawama congregation, the two rival groups fought, resulting in the police closing the church on 17 September 2000. The fights and confusion continued into early 2001 (Correspondence: Kamwala Presbytery 10, 22 January 2001; Chelstone Presbytery 4 January 2001). At this congregation, a group of elders, believed to have supported Pentecostalism, were suspended. This group went on record by directing threats against some ministers in the Kamwala Presbytery. These confusions and the infighting resulted in the divided Synod leadership calling for an Extraordinary Synod Meeting.

#### **4.2.5 The March 2001 Extraordinary Synod Meeting**

This was one of the most extraordinary Synod meetings in the RCZ’s history. The venue was the Madzimoyo congregation, one of the oldest mission stations that missionaries had established in the Eastern Province of Zambia. It is approximately 500 kilometres from Lusaka, the capital city of Zambia. The meeting took place from 2 to 4 March 2001. The delegates to this synodical meeting were those who had attended the August 2000 Synod. Also extraordinary in this Synod meeting was the large number of observers who volunteered to attend. Bus loads of RCZ members had made reservations for Madzimoyo. Some buses carried placards denouncing the practices of Pentecostalism. It was almost like a political rally. The moderator, Rev. Peter Ndhlovu, the general secretary, Rev. M.O. Kanyenda and other ministers who were perceived to support and promote Pentecostal practices in the Church, did not attend this meeting. This meant that the vice-moderator, Rev. Dr. Edwin Zulu substituted as acting moderator of this Synod meeting.

This Extraordinary Synod Meeting had one item on the agenda: “The way forward for the RCZ.” The deliberations centred on ministers who abrogated the RCZ’s traditions and doctrines. Article 4 of the constitution, bylaws and procedures of the RCZ (2004:3) reads:

“The RCZ is founded on the Bible, the holy and infallible Word of God. Its doctrine is contained in the Doctrinal Standards namely the Belgic Confessions, the Heidelberg

Catechism, and the Canon of Dort (1618-19) and its liturgy shall conform to God the father, the Son, and the Holy Spirit as the centre of worship.”

The constitution, bylaws and procedures of the RCZ, Article 14(2) (2004:8) reads:

“A minister, who, regardless of the responsibility bestowed on him (her) fails to comply and/or observe the oath of allegiance and the Church doctrine may be excommunicated which leads to the withdrawal of the license.”

During this Extraordinary Synod Meeting, this framework of understanding influenced the decision-making process. Names were presented and those in attendance were called upon to exculpate themselves and to make a public declaration for, or against, the RCZ. It was a structured Synod meeting with only one closed-ended question, the answer to which was either Yes or No. The question was, “Are you RCZ/Dutch or Pente?”<sup>13</sup>

After the obvious names were called upon and the list completed, the Synod went into a random mentioning of ministers’ names suspected of Pentecostal appearances or behaviour. Any delegate was at liberty to mention any name. When all the names were scrutinized, the Synod resolved that all those ministers who involved themselves with Pentecostal practices be expelled and excommunicated from the Church. The following are the names of those excommunicated (RCZ Pastoral Letter: 2– 4 March 2001):

Rev. Peter R. Ndhlovu	Matero congregation.
Rev. Jefferson Nkhata	Chilenje congregation.
Rev. Steven D. Lungu	Mandevu congregation.
Rev. Isaac Mwale	Magwero congregation.
Rev. Abel Siwamezi	Northmead congregation.
Rev. Joram Munyuki	Chisomo congregation.
Rev. Moses O. Kanyenda	General Secretary.
Rev. Elias V. Phiri	Lilanda congregation.
Rev. Cephas M. Mbewe	Garden congregation.

(See the full text of this Pastoral Letter in addendum 3.)

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<sup>13</sup> The term “Pente” was an abbreviated name ascribed to those congregants who were believed to practice Pentecostalism. It was more vernacular amongst many members and easier to use than the full terminology of Pentecostalists. It was a distinguishing designation between members of the RCZ and those in the group with new Pentecostal/charismatic tendencies.

One minister, Rev. Blackson Mphande of the Masala congregation was suspended for only one year. Two others, Revs. Jackson Phiri of the Chelstone congregation and Shadreck Phiri of the Chililabombwe congregation were disciplined by dropping them from their presbyterial positions. Immediately after the Synod Revs. B. Mphande and J. Phiri resigned and joined the newly launched Church that the expelled ministers formed.

After all was done insofar as a decision about the way forward for the RCZ, the Extraordinary Synod Meeting made a number of declarations, which were called the "Madzimoyo Declaration." The following were the declarations and resolutions (RCZ Pastoral Letter: 2 to 4 March 2001):

"The Synod re-confirms its commitment to the doctrine of the Church as contained in Belgic Confession, the Heidelberg Catechism and the Canon of Dordt as well as contained in the Apostolic Creed, the Creed of Athanasius and the Creed of Nicea as they are in line and conformity with the word of God.

"The Synod re-confirms its commitment to the constitution of the Church as stipulated in the constitution of 1984 and revised in 1999.

"The Synod requires all members of the Church, their faithfulness to its doctrine, constitution and liturgy. The liturgy is led by one liturgist - praise and worship team leader cannot lead the worship service.

"The Synod accepts its maintenance of the present liturgy in its totality.

"The Synod reconfirms its ban with immediate effect all mass prayers and actions that go against the creeds, confessions, constitution and liturgy of the RCZ.

"The Synod rejects the Pentecostal teaching in totality as errant doctrine.

"The Synod shall proceed with disciplinary actions against all persons who involved themselves with other doctrines and liturgical practices."

After this declaration, the Synod made its way forward in the context of the problems it had faced:

"Joyfully proclaim the word of God and administer the sacraments.

“Joyfully and orderly celebrating the worship of God in the liturgical service.

“Encouraging holy living through responsible Church discipline.

“Educating all God’s people for personal growth and service.

“Reaching out to those in need for God’s message.

“Serving one another and the needy in society with justice.

“Developing and maintaining effectiveness and administration and organizational structure.”

The Church hailed the resolutions passed at this Synod. Members welcomed the Synod’s decision with mixed feelings as some viewed the decision as harsh and unChristian. Two days later, on 6 March 2001, a break-away Church, the BIGOCA, was launched and drew its membership from the RCZ under the leadership of Rev. Peter R. Ndhlovu as its bishop. Arising from the successful launch and establishment of this new Church, many other ministers resigned from the RCZ to join the BIGOCA. Those who resigned individually were: Revs. Emmanuel B.F. Shonga, Henry Miti, Saulos Mwanza, Blackson Mphande, Mabvuto G.A. Ngoma, Harrison Sakala, Abraham Banda, Isaac Nkhoma, Jackson A. Phiri and Richard Ngoma. The most senior ministers in this group were: Revs. Blackson Mphande, Mabvuto G.A. Ngoma, Jackson A. Phiri, Henry Miti and Richard Ngoma. All the ministers who resigned claimed that the RCZ was a traditional Church that did not wish to follow the Bible (Reports: Synod Secretary 2002).

In conclusion, the precursors of the Pentecostal and charismatic tendencies in the RCZ had been pastors and members within the Church. The differences of worship that pastors and their supporters started to bring into congregations as from 1996 onwards, created a platform for its popularity and practices. Subsequent to this, other elements, such as speaking in tongues, singing of choruses, sessions of healing, etcetera, started to gain recognition and acceptance among members as evidence of transformation.

The waves of Pentecostalism were viewed as bringing a new value system that contradicted the Church order and the cultural and long-standing values in the RCZ. The anti-dogmatic, enthusiastic temper of an age, tired and disgusted with routine

religious practices, marked the Pentecostal tendencies. Members and pastors in congregations who were nurtured in traditional worship, with its stiff formality, regarded traditional worship as obscure rituals. They experienced refreshing liberation by the impact of the Pentecostal practices. Their freer worship style of singing choruses and meeting in small groups enabled them to express their feelings toward one another and, as such, this deepened their relationships. The creeds and confessions in the liturgy of the RCZ were regarded as a strict self-imposed expression of Christianity. They were determined to overhaul the whole system by 2002. Liturgy was to be the vehicle.

Throughout and in all the Synod meetings, the following dilemma confronted the RCZ: acceptance of the growing Pentecostal influence and thus the rejection of their own traditions. During this period, most ministers and elders rediscovered their missionary legacy and Reformed identity. They viewed the Church in terms of the traditions that the missionaries had passed on and, for that reason, they opposed the growing Pentecostalism in the Church. When referring to the resolutions of the Madzimoyo Extraordinary Synod in 2001, one understands that, apart from the insistence on the tradition, the Synod's understanding of the creeds, confessions and the constitution characterized its resolutions.

In this context, the natural question would be whether the RCZ decision to excommunicate was based on a sound practical theological assessment and discussion, or whether it was simply conducted in a legalistic way. The manner, in which the whole process about the problem of Pentecostalism was handled, affords one the right to describe it as legalism. The values and practices of faith in the RCZ became not so much a matter for critical reflection in dialogue, but a matter of mechanical observation of constitutional demands.

The Madzimoyo Declaration stated, in an extreme way, that the RCZ was not in a position in 2001, nor in future, to be open to any dialogue on Pentecostalism. Note the negativism inherent in this declaration: the Church shall not do this and you shall not do that! It called and rejected Pentecostal teaching in totality as errant doctrine. The RCZ took a sectarian stance as it viewed the environment of Pentecostal influences as hostile and evil. The RCZ vowed to close its boundaries as tightly as possible to keep Pentecostalism from influencing its programmes and traditions.

In 2001, the Extraordinary Synod was characterized by identity conflict: “Who are we?” and “How do we do things here?” Identity conflicts (Becker 1999:4) involve both power and symbols that symbolize different understandings of the Church’s identity. The Church endeavoured to keep its identity and institutionalize it in every way possible. In lieu of this stance, the RCZ did not, in any way, seek a further explanation as to the decision taken at that Synod. In all their reports and findings, the Theological and Current Affairs Committee did not mention that any of these issues were open for debate. This failure continues to haunt the RCZ even today. The problem of Pentecostal tendencies and the plight of ministers and evangelists continue to divide the Church between Dutch and Pentecostal congregations, as well as between weaker and stronger congregations. Ministers from rural congregations find it difficult to aspire to synodical positions or even to be included in synodical committees.

The Synod’s failure to live by its own decisions is interesting. In 2001, for example, all mass prayers and actions were banned as they did not comply with the RCZ’s creeds, confession, constitution and liturgy. In 2008, the Synod allowed mass praying while nothing in terms of its confession, creeds and liturgy was evaluated and there was no revocation of the earlier resolutions. Why the change of position today? The 2001 Synod was not in favour of mass prayers, but the 2008 Synod accepted mass prayers. Can the question of mass praying be dealt with in isolation of the many other Pentecostal issues surrounding the RCZ? In a way, this indicates that the 2001 Extraordinary Synod decision to expel and excommunicate the nine ministers was taken in a very emotional atmosphere, as the problems of Pentecostalism in the Church have continued to threaten the status quo.

Having discussed the Pentecostal tendencies in the Church according to various documents, the following section will examine the saga around the RCZ Mtendere congregation from 1996 to 1999.

#### **4.3 THE SAGA OF THE MTENDERE CONGREGATION: 1996 TO 1999**

This section explores the Mtendere congregation’s saga from 1996 to 1999 and its series of related events in the RCZ’s history, which is another episode in the ongoing problem that the Church faced from the beginning of 1996 to August 1999. The Mtendere events impacted on several other congregations in ways that threatened the Church’s entire faith

community. The problems that surrounded the Mtendere congregation had the power to plunge the RCZ into disrepute and split. The publicity was so widespread that various Zambian print and electronic media were able to carry stories on the Mtendere congregation and some of its members had direct links with the print media. The minister, Rev. Amos Ngoma, had trained in journalism and was well connected with some media people. In this section, the researcher will limit his discussion to those events that led to the saga that resulted in the excommunication of the minister. Consequently, a new Church, called the “Christian Reformed Church,” was formed.

#### **4.3.1 A brief background of the Mtendere congregation**

In 1979, the Mtendere congregation was established in the Mtendere compound in Lusaka. It was the sixth congregation that was established in Lusaka after Kamwala in 1935 (Minutes: Western Synod 31 October to 7 November 1993). At the time of this congregation’s problems, it belonged to Chelstone Presbytery, in which there were 11 congregations, including Mtendere. Many other ministers had served this congregation, while Rev. Mabvuto G.A. Ngoma was the last to precede Rev. Amos Ngoma. On 10 March 1996, Rev. Mabvuto Ngoma was released from Mtendere when the Council of Churches of Zambia (CCZ) appointed him as relief coordinator for the refugees (Minutes: Chelstone Extraordinary Presbytery Meeting 1 February 1997). This was a routine transfer and appointment. As usual, the congregation was left without a resident minister. Since the post was now vacant, two occurrences would follow: either the congregation would call a minister, or Synod would appoint one for them.

In the RCZ, these two systems work hand in hand. When a congregation wishes to call a minister of their own choice, the Synod leadership does not interfere. On the other hand, when Synod transfers a minister to any of its congregations, it too does not seek approval from the congregations. Synod sent Rev. Amos Ngoma to this congregation in August 1996 and he was inducted on 10 November 1996 (*Dziwani*: Vol. 14 No. 31:9; Minutes: Chelstone Extraordinary Presbytery Meeting 1 February 1997).

#### **4.3.2 The beginning of problems at the Mtendere congregation**

The problems at Mtendere started as a constitutional matter between the elders’ council and Chelstone Presbytery’s leadership about their refusal to have been given a minister by Synod. The elders’ council, held on 20 September 1996, resolved not to



accept Synod's decision. The Chelstone Presbytery was forthwith notified of their resolution (Minutes: Chelstone Extraordinary Presbytery Meeting 1 February 1997). In short and by implication, the council rejected Rev. Amos Ngoma. Now, the Presbytery was in an awkward position as it felt it could not reverse the Synod's resolution. This resulted in misunderstandings and witch hunting between the elders and the Presbytery leadership. On 13 October 1996, a meeting was called between the Mtendere elders and the Presbytery leadership, the aim of which was for the Presbytery to try to find genuine reasons and, with elders, discuss the way forward. At this meeting, the elders maintained their position of refusal; 29 voted against the Synod's decision and three voted in favour of the congregation's acceptance of the minister. This stance of the elders forced the Presbytery leadership into action. All of the 29 elders who voted against the minister's transfer, were disciplined. For four years, none of them could hold any position in the congregation.

Arising from this decision of the Presbytery, the congregation was compelled to receive Rev. Amos Ngoma as a resident minister. He was inducted on 10 November 1996 amid strife between the rival factions in the congregation.

The suspended elders did not accept the verdict of their Presbytery leadership and appealed to the Synod leadership to intervene (Correspondence: Synod Secretary 27 November 1996; Chelstone Presbytery 4 December 1996). They challenged the decision to place anyone in the RCZ on a four-year suspension period as being unconstitutional. This appeal completely changed the level of conflict. The elders' actions by writing to Synod about their fate upset the Presbytery. In reply, the Synod's leadership wrote to the Presbytery directing them as follows (Correspondence: Rev P.R. Ndhlovu, Synod secretary 27 November 1996):

#### **4.3.3 RE: MTENDERE RCZ ISSUE ON SUSPENSION OF ELDERS**

"This is to inform you that Synodical Executive Committee received the letter on the complaint from the concerned elders who are on suspension for four years and their office is dissolved.

"Please SEC would like your presbytery to handle the issue with maturity by bringing reconciliation between the elders, the Church and the pastor. What we would like to

see is that there is good working relationship between the pastor and the elders. Therefore, SEC delegates that you should handle the issue of reconciliation by:

“Uplifting the suspension that they can be brought together as one family of Christ.

“Those inducted to continue working as they have already been inducted.”

In reply, the Presbytery wrote challenging the Synod leadership as follows (Correspondence: Rev. R.P. Miti, Presbytery secretary 4 December 1996):

“I am hereby acknowledging the receipt on the letter dated 27<sup>th</sup> November, 1996 on the concern of the suspended Church elders from their positions for four years. The Executive would like to know on the constitutional stand of our Church on:

“The procedure of the channel of appeal in our Church, probably the constitution has changed.

“The executive did not write you a letter on the issue, how can you react on letters from Christians without the congregation and presbytery knowing?

“As at now there are no misunderstanding between the Church, elders and the pastor which would lead to the said reconciliation between the stake holders,

“Can you explain clearly the immaturity you noticed in the way presbytery handled the Mtendere issue?”

The conflict spread and was now between the Synod and Presbytery leadership. Once Rev. A. Ngoma was inducted as the resident minister of the Mtendere congregation, he became part of the Presbytery that pursued the conflict with the Synod and the elders. He joined the Presbytery wanting to eliminate all perceived to be his “enemies” from all the congregation’s leadership positions. He allegedly castigated them for being witches, devils, corrupt, thieves, unrepentant and arrogant members of the congregation. This stance of the minister provoked the elders and some congregational members. Thus, tension was building up in the congregation.

On 24 January 1997, Rev Ngoma, together with the elders’ council, indefinitely suspended the already suspended elders (Correspondence: Mtendere congregation 24 January 1997). This meant that they could no longer be regarded as members of

the Mtendere congregation until such time as they pleaded guilty. This decision was taken against them because, on 19 January 1997, all the suspended elders stormed the vestry and took over and disrupted the Sunday worship service. Confusion ensued as members objected to their actions and congregants are reported to have marched out of the worship service. The suspended elders later locked the church and left.

Now, the conflict was between the minister with his loyalists on the one side, and the suspended elders and their sympathizers on the other. In *Chronicle* (No. 75 Tuesday edition, 4-6 February 1997), Boyd Phiri carried a story entitled "RCZ deacons, elders beat up Reverend with knobkerries in Church." This skirmish took place on 2 February 1997 during a Sunday worship service; the minister's announcement of the expulsion of 22 elders and deacons had fuelled it. The reporter said that several youths who supported Rev. Ngoma, sustained cuts on their lips and others had swollen faces, as knobkerrie wielding elders battered them. So, when their appeal was accepted and they were called to defend themselves, they were found guilty. The elders were disciplined on the following charges (Minutes: Chelstone Extraordinary Presbytery Meeting February 1997):

"Their refusal to receive Rev. A Ngoma without valid reasons.

"Bringing confusion in the congregation by locking the Church.

"By not following the right channels in the RCZ.

"Misleading the Synod leadership in their communication.

"Beating of the Pastor."

With all these developments at Mtendere, one wonders why and how Rev. Ngoma became involved in the problems that had started before his arrival. This was his fourth RCZ congregation that he had to serve. In 1989, when he was transferred from the Railways congregation in Kabwe Central Province to Chadiza in Eastern Province, he caused much confusion in the Church. He was quoted (*Dziwani*: Vol. 4 No. 14 September/October 1991:8) as saying:

“I didn’t believe that my transfer to Chadiza from Railways was genuine and in accordance with the Church’s constitution. I had no problems with the congregation, in fact; the people still wanted me to continue to serve in that congregation.”

In protest against his transfer and in an effort to defy the synodical transfer, Rev. Ngoma mobilized members of his congregation, mostly women who travelled all the way from the Railways<sup>14</sup> congregation in Kabwe - a distance of no less than 150 kilometres to JMTUC, Lusaka, to meet the moderator. His group was dressed in mourning attire. They sat in front of the College and started to weep. This action of Rev. Ngoma was condemned, but no action was taken against him. His transfer was affected, and he finally went to Chadiza. After serving at the Chadiza congregation, he was later transferred to the Maamba congregation in the Southern Province. From Maamba congregation, he was again transferred to Mtendere in 1996. Somewhere between late 1995 and early 1996, Rev. Ngoma was transferred from **Maamba** to the Nchanga congregation in the Copperbelt. At that time, the researcher was a visiting minister to the Nchanga congregation. As far as the researcher (as chair of the council meeting) can remember, the Nchanga congregation rejected him on reasons based on his character as a minister. He was described as insubordinate to the Church’s authority, a dictator, charismatic/Pentecostal, and using a divide-and-rule tactic, to mention but a few. They based their arguments on the Railways congregation incident in Kabwe.

At the Mtendere congregation, these allegations **did not play** a clear role. The stance of the elders’ refusal was more constitutional. They wanted to exercise their constitutional privilege to call a minister of their own choice over and against always receiving a minister from the Synod. In the past, nearly all ministers allotted to the Mtendere congregation were by means of synodical transfers. Thus, the congregation felt that the Synod leadership continued to deprive them of their constitutional privilege to call a minister of their own choice. Ironically, the Synod leadership seemed to have sided with the sentiments of the expelled elders and

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<sup>14</sup> Rev Amos Ngoma completed his ministry training at Justo Mwale Theological College in 1984. Railways congregation in Kabwe, the Central Province in Zambia was his first congregation. He served in this congregation until 1990, when he was transferred to the Chadiza congregation in the Eastern Province. In 1995, he was transferred to the Maamba congregation in the Southern Province. After his brief service at Maamba, he was transferred to the Mtendere congregation, Lusaka, in 1996 (Van Wyk, 2001:31).

other members in the congregation. In turn, this culminated in a saga where every party (the Synod leadership, the Presbytery, the newly inducted minister and the expelled elders with their sympathizers) wanted to control the affairs of the Mtendere congregation. The situation became uncontrollable as each group fought to have the final say.

#### **4.3.3 The leadership's differences in the Mtendere problem**

Both the Synod and the Chelstone Presbytery's leadership had a major role to play in the conflict at Mtendere. The Presbytery leadership felt that the Synod leadership had betrayed them, as the Synod received direct complaints from the expelled elders, who were more in agreement with the Synod leadership. On the other hand, the Synod leadership felt that both the Presbytery and Rev. Amos Ngoma, who had no kind words for the Synod leadership, had demeaned them.

On 19 April 1997, the Synod leadership called a meeting to which all the groups in the Mtendere saga were invited: two faction groups from the Mtendere congregation, Rev Ngoma, and the Presbytery leadership. This meeting was initially fruitful insofar as the resolution was concerned. The resolution (first decision) was: "for peace and Christian **harmony** the offending elders should be forgiven, the suspension is lifted. They should be full members of the Church and can be chosen on any committee. Rev A Ngoma should continue as pastor of the Church. Current elders should continue with their duties" (Report: Elders Mtendere Congregation 1998). For whatever reasons, those elders, who were on suspension, regarded this decision as unacceptable. When leaving with their associates, they started slinging insults at Rev Ngoma and the Synod leadership. They stormed into the meeting, halted the proceedings and manhandled the deputy moderator, Rev. Japhet Ndhlovu, the chair of the meeting.

When calm and order returned, the SEC revised their earlier decision. Unfortunately the "Amos Ngoma" group, as it was called, had already left. For them, the meeting was over and they were satisfied with the outcome. In their absence and out of pressure from the anti-Amos group, the meeting rescinded its earlier decision. The new resolution was as follows (Report: Elders Mtendere congregation September 1998):

“Rev Ngoma should be transferred and leave the Church the following day.

“Synod Moderamen should conduct the release (Chimasulo) instead of Presbytery.

“Rev. Ngoma should not be allowed even to preach a farewell message to the Church.

“Current elders to be dissolved.”

Two members of the moderamen, in person, communicated the above resolution to Rev Ngoma. On the morning of 20 April 1997, as resolved in the meeting, the moderamen went to the Mtendere congregation to release Rev. Ngoma. Both Rev Ngoma and his elders rejected the second decision, and plans to release Rev Ngoma were fouled. Arising from this failure, the situation at Mtendere was now almost out of control. The moderamen’s failure to release Rev Ngoma fuelled widespread condemnation in the Church and Chelstone Presbytery became more adamant with the Synod.

This meant that the Presbytery leadership was more on Rev Ngoma’s side. He could do anything wrong without the Presbytery reprimanding him. On 24 April 1997, a *Times of Zambia* (25 April 1997) reporter, Doris Nkunta, carried a story in this paper dubbed “Mtendere RCZ flock roast Sakala.” This was when Rev. Ngoma’s supporters marched to Rev. Sakala’s home demanding his resignation. The protestors carried placards denouncing him. Some placards read: *Don’t fear man – Rev. Sakala and PR Njovu resign, Mtendere RCZ for Jesus*, and *Viva revival we need Rev. Amos Ngoma*. Their spokesman, Jabes Mvula, said:

“We are aware that you have been meeting with the group perpetrating violence in the Church such that Synod committee could not allow you to chair the meeting because of your double dealing.”

As though that was not enough, Rev Ngoma also had the courage to call Synod leadership “hypocrites” and “corrupt in their exercise of duty.” This unbecoming behaviour of Rev. Ngoma annoyed the Synod leadership. The first measure that Synod took on 6 May 1997, was to dissolve the Presbytery leadership and, secondly, to transfer Rev. A. Ngoma to the Beteri congregation in the Eastern Province (Correspondence: Synod office 6 May 1997; *Daily Mail* 28 April 1997; *Times of*

*Zambia* 24 April 1997). Members of the Mtendere congregation, who disagreed with Rev. Ngoma's transfer, marched to JMTUC, where the moderator, Rev. Foston D. Sakala, was the principle figure who demanded Ngoma's resignation. These members rejected both the transfer of their minister and subsequent suspension of the Chelstone Presbytery leadership. *The Times of Zambia* (9 May 1997) reported that both Rev. Ngoma and the Presbytery leadership objected to the resolution, describing it as unconstitutional and ill-conceived. The Synod's vice-moderator was quoted as saying that the Chelstone Presbytery leadership was suspended for supporting Rev. Ngoma, who had refused to be transferred to the Eastern Province.

The Synodical Central Committee set up a commission of inquiry (called the "Mtendere Commission") into the Mtendere conflict. The aim of this commission was to find the root causes of the Mtendere saga and to make recommendations to the SEC on the way forward. The Commission started its work on 18 May 1997 and made their submission in June 1997 (Minutes: Synodical Central Committee, 4-5 June 1997:7). The commissioners received submissions from all parties involved: the Chelstone Presbytery leadership, the congregation's two rival groups and Rev Ngoma. As the Synod leadership tried to find the middle way of diffusing the Mtendere problem, and as wrangles and church closure persisted in the tug of war, Rev. Ngoma and his supporters opted to start worshipping in a rented unfinished building. This further deepened the crisis, because this splinter group continued to identify themselves as members of the RCZ, contrary to the constitution of the Church. The group called itself "RCZ Mtendere East."

So, when the report was presented in the SEC meeting (4-6 June 1997), Rev. Ngoma had already formed his own Church but was still claiming his rights as a minister of the RCZ. At this meeting, a number of observations were made for and against the procedures that were used. The major source of the problem was blamed on the Chelstone Presbytery leadership for inducting Rev. Ngoma when more than half of the elders, who did not want Rev. Ngoma, had objected to the Synod's decision. Secondly, it was blamed on the suspension of the anti-Ngoma elders and their being denied an appeal. The Synod was accused of meeting and corresponding with the suspended anti-Ngoma elders. When all this was said and done, the SEC further upheld their decision to transfer and dissolve the entire Chelstone Presbytery.

The congregations under the Chelstone Presbytery were shared between the Kamwala and Matero Presbyteries as follows: the Chelstone, Ng'ombe, Kaunda Square, Northmead, Ngwerere, and Garden congregations were made part of the Matero Presbytery. Mtendere, Kalingalinga, Machechete, Chongwe, and Maherebe became part of the Kamwala Presbytery. During the meeting, Rev. Ngoma categorically rejected his transfer and vowed not to move to the Eastern Province and thus was suspended for gross insubordination. He was further accused of having disassociated himself in his words, writing and conduct, so that he was no longer a member of the RCZ. The excommunication of all suspended anti-Ngoma elders was revoked and fresh elections were called for. Following this decision, the Mtendere congregation received the mandate to call a minister of their own choice. However, this decision of the SEC did not yield tangible results. Rev. Ngoma continued to defy his suspension and continued to live in the church house. Also, his group refused to return to the Church and continued to worship at their new venue.

By October 1997, relative peace had been restored at Mtendere. The new office-bearers (the elders and deacons) were chosen and confirmed. Arising from this breakthrough, the congregation now had to call a minister and Rev. Andrew B. Zulu from the Merwe congregation in the Eastern Province was called. He was inducted on 24 May 1998 (Report: Synod Meeting 21-29 August 1998). However, the problem with Rev. Ngoma was not yet over. He continued with his self-proclaimed Mtendere East congregation. Despite all these efforts, Rev. Ngoma still maintained that he was the minister of the Mtendere congregation and denied and dishonored the induction of the new minister, claiming that he was still the minister in charge of this congregation (*Times of Zambia* 25 and 29 May 1998). When the Chelstone Presbytery was reinstated on 15 November 1998, (Report: Extraordinary Presbytery Meeting 1998), their first task was to mediate and reconcile the two groups at Mtendere.

From December 1998 to April 1999, the newly instituted Presbytery leadership made every effort to reason with both groups who now seemed to belong to two separate congregations. Rev. Ngoma's group refused to again merge into one congregation. They demanded to be established as one of the RCZ's congregations; Rev. Ngoma too was unwilling to return. The other group was also skeptical of bringing back those who had already shown interest of becoming a Church. Arising from this, the



Presbytery leadership resolved (without Synod's approval) to establish a new congregation called "Mtendere East" on 24 April 1999, followed by the induction of Rev A. Ngoma the next day, 25 April 1999 (Report: Chelstone Presbytery Extraordinary meeting 1999). Allegations that Rev. Ngoma and his group had broken away from the main Mtendere congregation because of adulterous pastors and witchcraft, characterized the induction. This was the message that the moderator of Chelstone Presbytery, Rev. Cephas Mbewe, preached on this occasion.

Amid chants of "tell them pastor," he alleged that, in the Mtendere congregation, there had been many cases of adultery: "We broke away and we will not tolerate adulterous pastors in our group" (*The Post* 27 April 1999; *Daily Mail* 26 April 1999). Again, the new Chelstone Presbytery leadership continued to portray a picture of total support for the behaviour of Rev. Ngoma. The June 1999 SEC meeting rejected the Chelstone Presbytery's report on the establishment of the new congregation. The Presbytery's leadership committee was directed to revisit their decision and report to the Extraordinary Synod, which was held from 8 to 13 August 1999 at the Mphangwe congregation in the Eastern Province.

At this Extraordinary Synod Meeting (Pastoral Letter: Extraordinary Synod 8-13 August 1999), the Mtendere problem was discussed and concluded; Rev. Ngoma was indefinitely suspended for gross insubordination. Thus, he was not excommunicated, but given a second chance to reconsider his actions. His members from the Mtendere East congregation were given three months to return, failure of which, they ceased to be members of the RCZ. All congregations in the RCZ were advised not to receive any members from this splinter group. Furthermore, the entire Chelstone Presbytery leadership: Rev. Cephas Mbewe, moderator and pastor of the Garden congregation, Rev Abel Siwamezi (Northmead congregation), Rev Ruston P. Miti (Kalingalinga congregation) and two elders, Mbiko Msoni and Moses Phiri were dropped and suspended from holding any position at Presbytery level for two years. All affected parties accepted this decision by Synod and Chelstone Presbytery received a mandate to conduct fresh elections.

Arising from the resolution of the 1999 extraordinary Synod meeting to suspend Rev. Amos Ngoma directly meant that his newly established congregation and members were detached from the RCZ. The date on which the CRC was founded is 24 April

1999. Since then, Rev. Amos Ngoma has remained the only ordained minister, and now has the title of bishop.

#### **4.4 CONCLUSION**

In this chapter, the researcher has discussed, from a descriptive and analytical perspective, the two consecutive splits in the RCZ within the space of five years. The aim was to capture the perspectives of what the Church's leadership understood as the causes of the splits. From the claims and statements in various documents, the Church leadership's failure to provide an environment conducive to dialogue had shaped to a greater or lesser extent each of the splits. In both cases, the claims or statements about the situation, as well as the state of affairs at the time of the infighting in the Church, show how antagonism between the ministers had developed.

However, the split of the BIGOCA differs from that of the CRC. The BIGOCA split was doctrinal by nature and involved the Pentecostal influences that infiltrated the liturgy, while the CRC split was based more on constitutional procedures and relentless personal vendettas between persons and groups. In both cases, the hierarchical and rigid leadership style continued to influence the Synod's decisions not to engage in a dialogical process in exploring new realities that were confronting the Church. The debate on the reports on Pentecostal tendencies did not provide areas of critical concern for evaluation. To the Church, all matters related to Pentecostalism were perceived to be erroneous doctrines.

The 1996 Synod had the opportunity to outline a proper practical theological assessment strategy in addressing the new practices. Without much understanding of the RCZ's identity and context and the reasons for the Pentecostal tendencies, the Synod resorted to safeguarding its identity by denouncing all aspects of Pentecostalism doctrinally. Although the Synod opted for further research on Pentecostalism, it fell short of critically analysing the context in which Zambia, as a nation, operated at that time. By 1996, Zambia had already been declared a "Christian nation." Freedom of association was in the air. These new freedoms made the Zambian society porous - open to many influences. However, this reality was not discussed at any of the many Church meetings.

The 1996 Synod continued to refer to a cultural missionary identity in worship practices. In the same year, even prior to this meeting, one minister had resigned and joined the “Grace Ministry” because of the alleged dwindling spiritual life in the RCZ. The conflicts between the youth and Church elders were widespread. In the Matero Presbytery, a number of youths had left the Church. On differences in doctrine, the Matero and Mtendere congregations suspended their youth fellowship groups. Ministers, who believed in the new waves of Pentecostalism, continued to influence members in congregations. Tele-evangelists started to secure air time for broadcasting their programmes live on both radio and television. The Church did not recognize this influence and did not realize how the members were gradually becoming attracted to Pentecostal influences. This context of tele-evangelists and freedom of association created an atmosphere where members yearned to move away from the rigid clergy-centred Sunday worship services and its liturgy to a more flexible service.

At a personal level, members now experienced a new religious freedom that led to new choices and preferences. Of course, some were attracted to the liveliness of the open-air crusades, especially when compared to their routine Sunday services in the Church. So, apart from the ministers, some members also recognized the need for immediate change and transformation – mostly with regard to the Sunday worship services.

The 1998 report of the Theological and Current Affairs Committee to the Synod was not sensitive to the underlying causes of the conflict. Instead of explaining the realities of Pentecostal practices in many congregations, it dwelt largely upon the allegations of mud-slinging among pastors. The infighting and suspension of elders at the Garden and Matero congregations provide evidence that not only did many ministers support the new worship styles, but also congregants felt the need and desire to bring about change. If, for argument’s sake, ministers received no support from their members, only the clergy would have left the Church. Alas, many members opted to work towards changing the scenario that the Synod did not adequately address. Members who were tired and bored with the continuous repeated rituals felt that another way of worshipping was necessary for their spiritual growth.

In between the Synods, the influence of external factors continued to challenge the RCZ's inherited traditional practices. One such example was the proliferation of all kinds of gospel music. The singing of choruses and use of modern musical instruments took the centre stage, in contrast to traditional hymns and choir singing. Choruses were easily adapted because of their simplicity compared to the old traditional hymns that reflected the world of the missionaries and Europe.

The 2000 Synod meeting did not help in any way to address the critical issues on Pentecostalism. No wonder confusion reigned in the Synod leadership. In the Gospel according to Mark 3:25, Jesus said "If a house is divided against itself, that house cannot stand." The problems in the RCZ continued after the 2000 Synod and proved that the Church's leadership was highly divided. Thus, the division between the moderamen of the Synod was passed on to congregations. Members in congregations were in a state of confusion, as to which resolution to follow, and became rival factions - each group supporting a specific standpoint that conflicted the Synod's resolution. During this period, the RCZ became almost disorganized. Personal interests overshadowed the opportunity for the RCZ to address the problems of Pentecostalism.

An examination of the outcome of this meeting shows that the Church stood firm on its doctrines and confessions, and categorically rejected any Pentecostal influence on it. And, whilst the Synod unanimously passed a resolution for the excommunication of the nine ministers, the charge against them was weak. The RCZ misdirected itself into believing that the expelled pastors had violated these teachings, as spelt out in the doctrines and confessions in the Canon of Dort, the Heidelberg Catechism, Apostolic and the Nicean Creeds. Those promoting Pentecostal practices in the RCZ never denied the RCZ doctrine, as contained in all her confessions. What they did deny was to continue being a Church on the basis of the traditions inherited from the mission legacy. In 2001, Synod rejected issues that did not cause the problem: i.e., mass praying, singing of choruses, praying for the sick and making altar calls. If these were the reasons, then the same practices must judge the whole of the RCZ today.

The reaffirmations made in 2001 prove how determined the RCZ was in closing its ranks and dealing with insubordination. This could be the reason why, even today,

the problem has not been solved. The very fact that the 2008 Synod meeting resolved to allow mass praying is a clear sign that the Church is in dire need of a new pattern of worship. In 2010, the liturgical committee must, once again, present a report. The question is: How long will it take for the RCZ to understand contextual changes, and analyse and deal with them in a theological way?

Notwithstanding the problems of Pentecostalism, the fact of the matter was the inability of Synod to follow a simple practical methodology on how to discern and do theology. This methodology was not yet known to the Synod, as it was taught to classes only from 1999 onwards. In other words, the basic skill to listen to the world (and its Pentecostal waves that addressed the people's needs) was never truly brought into dialogue with the Word. References to the creeds were used as stones to throw at the opposition without really doing a penetrating analysis of what the real issues were.

The Mtendere saga is a case that portrays the failure of the RCZ's leadership. The elders' refusal to accept Rev Ngoma in 1996 was not unusual in the Church's administration. The voting that followed demonstrates that there was a deadlock, which could have been solved by means of a ballot. If voting could provide a way forward, it is sad that all those who voted against the Synod's transfer were suspended and later expelled. The Chelstone Presbytery's leadership failed the Church. The Presbytery never reported to Synod arising from the Mtendere elders' refusal to induct the minister. Rev. Ngoma's establishment of a new Church was not new. Already in 1989, he threatened to break away from the RCZ. Surprisingly, when Rev Ngoma was transferred from Chadiza to the Maamba congregation, and from Maamba to Mtendere, he did not resist. Amidst his problems with Mtendere, he opted to stay and vowed not to go to the Beteri congregation in the Eastern Province. The Synod's leadership had little choice but to suspend both Rev Ngoma and the Presbytery leadership for gross insubordination.

However, the two splits between 1996 and 2001 in the RCZ were caused mainly due to the leadership's failure to engage constructively in solving and managing Church conflicts. In both cases, the basic assumption that the Church and society influence each other should have been taken into consideration. The rise of Pentecostalism in Zambia was not the RCZ's problem alone. Many other denominations experienced

the same phenomenon that threatened the once cherished monopoly of the mainline Churches. This shows how the Church lacks strategies to resolve conflicts in a win/win way. But, what did the involved people regard as the reasons for their conflicts? The next chapters seek to continue the analysis by exploring how the faith community felt about what was happening in the Church.

## CHAPTER FIVE

### 5. LISTENING TO THE PEOPLE: THE PILOT STUDY

#### 5.1 INTRODUCTION

Chapter 4 was descriptive in character and studied documentary sources pertaining to the schisms in the RCZ between 1996 and 2001. The critical area of interest investigated what the Church perceived to be the causes of the splits that ultimately resulted in schisms. The Pentecostal tendencies in the RCZ were explored to determine their origins and the two splits found in the RCZ between 1996 and 2001 were caused mainly due to leadership failure to engage in constructive ways to solve and manage Church conflicts. The division in Synod's moderamen was passed on to all congregations with regard to the 2000 Synod resolution on Pentecostalism.

The purpose of this chapter is twofold. Firstly, it seeks to develop instruments to discover how the faith community felt about what was happening in the Church. It aims to establish the link between the primary documental sources discussed in Chapter 4 and the affected parties' real narratives and stories. It focuses on specific questions in order to understand how particular members and groups in congregations feel about the RCZ's entire situation of infighting. What, in their opinion, were the causes of the conflict and groups involved? Secondly, it is also concerned about data-gathering methods, by explaining four constructs that are used to interpret results of the research, which here can be described as triangulation. By means of triangulation,<sup>15</sup> the researcher hopes that the answers to these questions will help to increase the validity of the documentary research, that is the results of the investigation into the Church and media's reports.

#### 5.2 RESEARCH TERMINOLOGY

This section is concerned with the methods of data collection. It aims to explain four constructs that are used in this research: questionnaires, focus groups, sampling and a pilot study.

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<sup>15</sup> In this study, triangulation can be described as a research process that allows multiple research methods for data collection. In many different ways, it seeks to gather diverse sources by using several perspectives and a variety of sampling strategies to ensure validity (Babbie & Rubin, 2007:106; Blanche & Durrheim, 2002:128; Cooper & Schindler, 2008:185; De Vos, 1998:359; Furlong, Lovelace, E.A. & K.L., 2000:543).

### **5.2.1 A questionnaire**

In research methodology, a questionnaire can be described as follows: it is a document containing questions and other items designed to solicit information from the target group (sample) for appropriate analysis (D.R. Cooper & P.S. Schindler 2008:710; De Vos, 1998:152; Rubin & Babbie 2007:111; Sapsford 2007:109; Sapsford & Jupp 1996:94). A questionnaire is designed to gather information and answers to the questions related to the research goals and it contains a series of written questions. In this study as an instrument of data collection, it aims at soliciting information from people represented in the sample, in terms of opinions, beliefs or judgments which will be useful for analysis.

In research, two types of questionnaire design have been distinguished: open-ended and closed-ended questionnaires. Both types solely depend on the researcher's assessment of which type will be suitable for the investigation and for the purposes of the research goals. The pro's and cons of questionnaires has remained an issue of debate, which is not the subject matter of this study. However, in the open-ended questionnaire, the respondent is asked to provide his/her own answers to questions, while in the closed-ended questionnaire the respondent must select an answer from among a list of answers that the researcher provided.

Arising from this understanding and for purposes of this study, it is evident that the use of open-ended questions will be more appropriate in order to allow respondents the freedom to narrate their own experiences of the schisms that took place in the RCZ. Based on the primary data gathered in Chapter 4, many of the questions would be in an attempt to enhance an understanding of the experiences that RCZ members had before the splits.

### **5.2.2 A focus group**

A focus group can be described as follows: it is a method for data collection in the practice of research that is focused upon, and uses, group discussions to generate data (Barbour & Kritzing, 1999:4; Blanche & Durrheim, 2002:388; Cooper & Schindler, 2008:149,179; De Vos, 1998:315; Hesse-Biber & Leavy, 2006:197; Morgan, 1998:29). It can also be defined as a captive group, or number of individuals between whom a distinguishable pattern of interaction exists.



As a method of data collection, the focus group varies, based on the sampling and the research question being studied. Focus groups can also provide access to comparisons between their experiences and this, in turn, provides access to consensus or a diversity of experiences regarding the research question. In this study, men, women and the youth were chosen as focus groups. The underlying question of this study is: What caused the splits in the RCZ? Here, it is worth mentioning that various groups in different congregations had diverse experiences and continue to view Pentecostal/charismatic tendencies differently.

### **5.2.3 Sampling**

As a research method, sampling can be described as a process of selecting elements from the target population with representativeness being the means to assist a researcher to explain some of the population's experiences (De Vos, 1998:191; Mouton, 1996:132). Representativeness in sampling is primarily important for the selection of elements that are considered to have an equal chance of being selected with most of the population's characteristics relevant to the research in question. How representative the sample can be is a question that hinges on two kinds of sampling, namely probability and non-probability sampling (De Vos, 1998:193; Mouton, 1996:139). In this study, the aim is not to discuss the advantages and disadvantages of these two types of sampling, but to guide the researcher to a better understanding on how one of them will be applied.

Against this background, the method of probability sampling was used in this study. Probability sampling is a methodology of selecting the sample aimed at giving each member of the target group an equal chance of being selected. Babbie (2007:184), Davies (2007:56) and Mouton (1996:132) argue that probability sampling is a type of sampling in which the units to be observed are selected on the basis of the researcher's judgment about which will be most useful or representative.

### **5.1.4 A pilot study**

A pilot study can be described as a process that aims at improving the validity of the study. It is a feasibility study that, firstly, is aimed at specific pre-testing of a particular research instrument for data collection on a justified small scale of the sample. In other words, it is a trial run in preparation for the full-scale study (De Vos, 1998:179; Sapsford & Jupp, 1996:103; Social Research Update 35 The importance of pilot

studies: online 2009/07/18). In a number of ways, a pilot study assesses the feasibility of a study before the major study is actually carried out. On the part of respondents, a pilot study sets an entry phase to make them aware of the intended study. This entry is crucial in helping the researcher to understand the local culture or problems that may affect the research process. In this study, the pilot study was deemed important because the nature of the study continues to create tension within the RCZ. Therefore, it was important to carry out a pilot study in order to be accepted by the leadership of the Churches to enter congregations and meet ministers and members.

Being the first of its kind within the RCZ, the pilot study served as an entry into the congregations and tested the methodological research instruments, such as questionnaires and interviews of the focus group. For this reason, these instruments were firstly regarded as tools in the pilot study. The sample frame was defined and questionnaires developed, as explained.

### **5.3 THE FIRST ATTEMPT AT DECIDING ON THE RESEARCH SAMPLE**

A description of the context, the presbyteries and congregations in Lusaka<sup>16</sup> to be included in the sample, follows. The sample frame of congregations was drawn from the RCZ, BIGOCA and CRC.

#### **5.3.1 The RCZ**

In total, the RCZ has 16 presbyteries. Three of these presbyteries are in Lusaka, namely Chelstone, Kamwala and Matero. Congregations from these presbyteries were selected for pre-testing the research instruments, that is the questionnaire and

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<sup>16</sup> Lusaka is not only the capital, but also the largest city in Zambia. The 2000 census reveals that the population of Lusaka was 1,084,703 (Lusaka – Wikipedia, the free encyclopedia, 6/26/2009). In terms of its population, Lusaka is considered to be one of the fastest growing cities in Africa. As a capital city, Lusaka serves as a commercial centre, as well as the centre of government. Zambia's four main highways east, west, north and south, radiate from it. Lusaka, as the centre of government, is home to a diverse community of foreigners, many of whom work in various sectors of economic development, others as diplomats and representatives of religious organizations. Congregations within, and around, Lusaka experience the realities of globalization and change. The choice of congregations in Lusaka was based on the fact that it is the centre of social, political and economic developments of Zambia. These congregations are also the backbone of both the membership and financial support of the denomination.

focus group interviews used to solicit members' opinions, beliefs, or judgments on what they perceived and experienced as the causes of the splits.

Most importantly, congregations in these three presbyteries experienced what the researcher would term "worship wars" in a very unique way. All three presbyteries and their congregations share common grounds of being in the capital city of Zambia and, as such, members of these presbyteries and congregations are being influenced in a number of ways, such as political and economic circumstances, wide media exposure, including open-air crusades. Lusaka, as a capital city, is the focal point in matters of change and transition in Zambia's governance and administration. As the national capital, it is the legislative and executive seat of government. Ministers who serve in congregations in the city of Lusaka are prone to all sorts of influences that have continued to pose a challenge to the Church's dominant practices.

At the time of the infighting, the total number of RCZ congregations in Lusaka was 32. Between 2002 and 2004, two more congregations were established: one just within Lusaka itself and another in the outskirts of Lusaka in the Siavonga district, but part of the Kamwala Presbytery. This now brings the total number of congregations in Lusaka to 34, of which 12 belong to the Kamwala Presbytery, 12 to the Chelstone Presbytery and 10 to the Matero Presbytery. In these three presbyteries, all the congregations were affected, but six of them were at the centre of the conflict. These six congregations, i.e. Mtendere, Chawama Central, Garden, Chaisa, Chelstone and Matero, were selected as a representative sample for pre-testing the questionnaire and focus group interviews.

#### **5.3.1.1 A brief background of events in the six congregations**

In the Mtendere congregation (*Chelstone Presbytery*), conflicts amongst the members started when Synod allotted a new pastor to them in 1996. The elders wanted to exercise their constitutional right of calling a pastor of their own choice. This demand resulted in a standoff between the Chelstone Presbytery's leadership and the Church council. In spite of this standoff, the Presbytery went ahead and inducted the new minister. The events took a twist when all the elders who opposed the Synod decision were suspended and denied an appeal. These misunderstandings between the elders and the Presbytery spilt over into a conflict

between the Synod leaders and the new minister and, consequently, led to the first break-away group (Chapter 4 discusses this in detail).

At the Chawama Central congregation (*Kamwala Presbytery*), police closed the church for at least eight months from September 2000 to April 2001, due to conflicts about Pentecostal tendencies. All Church activities were prohibited. Thus, members of this congregation had to find an alternative venue for worship.

The “Pentecostals” took over the Chaisa (*Matero presbytery*) congregation’s church building when differences about worship intensified. The non-charismatic members felt uncomfortable, could not withstand the pressure, and thus chose to find an alternative venue for worship. Their colleagues took advantage of the situation and changed all the documentation in order to form a new Church. Now, the Chaisa congregation is struggling without a proper place of worship.

At the Garden congregation (*Chelstone Presbytery*), members attacked each other during Sunday worship services. Many elders were suspended. The RCZ’s logo on the church building was scraped off and it was declared a Pentecostal Church.

The Matero congregation (*Matero Presbytery*) was affected in several ways. The incumbent moderator was at the centre of the controversy as regards the Pentecostal practices. He was also the resident minister of this congregation. His direct support of Pentecostal and charismatic practices caused this congregation to experience deep divisions. Today, the BIGOCA headquarters, with this former moderator as their bishop, is just a stone’s throw from the Matero congregation.

At the Chelstone congregation (*Chelstone Presbytery*), the elders’ council forced the minister to resign shortly after the Extraordinary Synod Meeting. Two factors necessitated this development: on one hand, those who were expelled perceived the minister to be a sell-out while, on the other hand, members of his congregation labelled him as more Pentecostal, and wondered why he was not also expelled. Worse still was his presence at the launch of the BIGOCA on 6 March 2001. During this period, the congregation lost all its musical equipment to the group that left with their pastor.

The researcher argued that these congregations were a good choice for the pilot study. Therefore, from each of the congregations three members (a man, woman and a youth) were chosen to complete questionnaires. The researcher planned to hold focus group interviews with the same groups in these congregations, using the same questionnaire, but now receiving a group response on the questions. Eventually, this was not done (see 5.4). The researcher also handed the questionnaires to ten Lusaka ministers individually (6 from RCZ, 3 from BIGOCA, and 1 from CRC). As such, the pilot study intended to cover pretty much the same sample as, at that stage, was envisioned for the final study.

### **5.3.2 The Bible Gospel Church in Africa (BIGOCA)**

The final split led to the formation of the BIGOCA. They organized their congregations in terms of what today are called “assemblies.” The assemblies were established in various compounds within Lusaka and other Zambian provinces. Before the actual split, they were known as congregations with strong Pentecostal and charismatic tendencies. Although current statistics show that, since the split, this break-away Church has grown to 273 assemblies all over Zambia, 29 of them are in Lusaka. The choice of selecting the three assemblies, Matero, Chawama and Garden, for the pilot study was based on the understanding that, in their initial stages of establishment, these assemblies had attracted a good number of members from the RCZ.

The Matero assembly is the focal point in the BIGOCA and Africa at large. As an assembly, it has also made tremendous progress in transforming itself as a centre of attraction for televangelists and government officials. It can also be called “the assembly of the bishop of the BIGOCA,” as the pastor is also the bishop in charge. This assembly is close to the Matero congregation and, as such, it was selected for the pilot study.

In this study, the Chawama assembly was selected as a representative sample because, soon after it was established, wrangles in the leadership erupted among members and their pastors. In less than two years, a minister, whom the elders’ council at the Chelstone congregation forced to resign, was suspended and later expelled. This led to the first split in the BIGOCA. As happened at Chaisa, the Chawama assembly lost its place of worship to the splinter group. This assembly

thus witnessed and experienced two schisms, first from the RCZ and later within their new Church.

The Garden assembly is unique in the sense that their bishop had served the RCZ's Garden congregation for 12 years. In fact, he became the first minister to serve in this congregation since its establishment in 1984. He was ordained here in 1988, and expelled in 2001. In this study, the Garden assembly also has the characteristics of representativeness.

Also to be mentioned is the fact that nearly all the BIGOCA assemblies are in the same localities as the RCZ congregations, from which they seceded. Their proximity to the RCZ congregations has continued to create tension. Relationships are still sour among some members, as painful memories continue to set them apart. These unforgettable experiences, particularly in some families, have created divisions between wives and husbands, fathers and sons, and daughters and mothers. In view of the reasons explained above, the intention was that 30 members from each assembly (10 men, 10 women and 10 youths) and nine of their bishops within Lusaka should receive questionnaires, followed by focus group interviews. Group interviews were intended in each focus group, except for ministers and bishops who only received individual questionnaires. Then, there would have been 18 focus group interviews from the RCZ and nine from the BIGOCA.

### **5.3.3 The Christian Reformed Church (CRC)**

In 1999, the CRC was the first to break away from the RCZ, but little is known about them in terms of their number of congregations/assemblies in Zambia. No other minister, apart from Rev Amos Ngoma, was heard to have joined it. As such, only the congregation, where he is the resident minister/bishop was chosen as a representative sample, along with 15 members (5 men, 5 women and 5 youths). As the CRC was considered to have only one Church so far in Lusaka, they have a small number of representatives; and three focus group interviews in this Church were intended.

Along with the selected focus groups in the congregations and assemblies, the sample was also extended to the ministers in all three Churches (RCZ, BIGOCA and CRC). Therefore, the choice of the selected sample of congregations, assemblies,

ministers and focus groups contained the most characteristics as representative of the larger membership insofar as the pilot study was concerned.

#### **5.4 EXECUTION OF THE PILOT STUDY**

The execution of the pilot study was aimed at assessing the techniques and approaches used for data collection. In other words, the pilot study was carried out in order to detect weaknesses in design and instrumentation. This was a phase of testing and adaptation in order to minimize problems during the final investigations. Also during the pilot study, the researcher may have found that certain instruments were not appropriate for reasons based either on the respondents' traditions or the sensitivity of the research topic.

To achieve this goal, questionnaires were to be pre-tested and a focus group interview was planned. Pre-testing the questionnaire was to determine whether the respondents could understand the questions. If not, they were to be reformulated. Thus, pretesting can be viewed as the respondents' assessment of the questionnaire.

The pilot study was carried out in the six representative sample congregations of: the RCZ in Lusaka (5.3.1.1); two in the BIGOCA (Chawama and Garden) and in the CRC. It was intended to first distribute the self-administered questionnaires, which the focus group interviews would then follow. The reason for using both methods was to obtain the views of a cross-section of members in order to determine whether they support the research findings of the previous chapters of this study. The intention of focus groups interviews was to determine whether they support the individuals' answers and whether the discussions would lead to consensus on answers, or even supply more depth and facts about the research problem. Each of the pilot sample groups in congregations/assemblies received three questionnaires from their respective leaders. Then, the individuals answered the questionnaires.

A questionnaire with ten questions was distributed as follows: all the congregations/assemblies in the representative sample received three self-administered questionnaires, each including six ministers in the RCZ, three ministers in the BIGOCA and one minister in the CRC. Almost all the respondents understood

the questions. It was also clear that the clergy had no problems with the questions, of which nearly all were retrospective.

The focus group discussion was planned to address possible memory lapses and possible misinterpretations of questions in individual questionnaires. The researcher was aware that there were several contextual matters that could influence the reliability of the data. The first of these is the fact that traditionally, the *ubuntu* concept of “I am because you are” influences our African communities in matters of corporate identity. Therefore, the questionnaire was distributed first in order to have clear and “uncontaminated” personal or individual answers to the questions.

The focus group would give a consensus group answer to the same questions. Thus, a set of answers from a focus group of men, women and the youth was to be received. The researcher argued that this may lead to triangulation, and/or give more in-depth answers than individually answered questionnaires.

Another challenge was language. During the pilot study, the researcher’s initial fear was confirmed that a considerable number of respondents would find it difficult to read and understand the questions, either in English or Chichewa. Many respondents found it difficult to write answers in the space available on the questionnaire. Respondents viewed the research topic with reservations. Events that caused the splits still traumatize most members.

The focus group interviews were to be conducted on the basis of the same questionnaire. Due to the problems of reading, writing, and the sensitivity of the topic, individual members who answered the questionnaire did not want to discuss it again in a focus group. The researcher did receive all the questionnaires that were distributed but, in consultation with especially the clergy and other knowledgeable respondents, the unanimous recommendations from all congregations where the pilot study was done, was to combine the two sets of information gathering. The pilot study revealed the need for adjustment of the empirical research method.

## **5.5 ADJUSTED EMPIRICAL PLANNING**

Some resistance was displayed towards the planned focus group interviews. Several reasons bordered on the sensitivity of the research topic and its perceived outcome. Here, it must be stated that this study is the first of its kind to be undertaken after the



RCZ had experienced the terrible times that resulted in the schisms. The general membership (both those who left and remained) shares the same notions of scepticism, but not wanting the same problems to surface again.

Arising from this reaction experienced during the pilot study, an adjusted empirical research plan became necessary. The question was how to adjust it.

After consultations with respondents, their unanimous proposal was to have only focus group discussions in which the various focus groups of each congregation meet and, as a group, decide how to answer the questions. Someone who is comfortable about writing down the group's answers had to be appointed. The researcher had to give focus groups some basic guidelines in how to go about finding reliable answers to the questions and how to prevent typical problems, such as one person dominating the group. However, in most cases the clergy's argument in favour of this method was that it, in fact, is part of the local African culture to work in the setup of a group towards reaching consensus.

Instead of the RCZ's six congregations that were targeted during the pilot study, the sample was adjusted to 26 out of 34 congregations. Eight were omitted because, on one hand, two congregations were established after the schism and the other five are in the peri-urban part of Lusaka, not in the Lusaka district, while one congregation is in the Western Province, although they all fall under the jurisdiction of the three Presbyteries (Chelstone, Kamwala and Matero). The approach was adjusted to the distribution of three questionnaires, one each for the focus groups of men, women and the youth in all the 26 RCZ congregations, with the assistance of their respective ministers. In their individual capacities, the clergy were deemed capable of answering the questionnaire. Individual questionnaires were also distributed to retired ministers in Lusaka, who are also knowledgeable of the events during the period, 1996 to 2001. The same procedure was followed in the BIGOCA and CRC.

The adjusted empirical planning was aimed at minimizing a possible low response rate caused by language and writing problems. The method decided on maximized the freedom of expression in the group, with group security insofar as information soliciting was concerned. Also, from a practical point of view, the focus group's discussion of the questionnaire was considered easier to organize in the respective

congregations and assemblies and it was more cost effective to reach out to them in their already established groups. Nearly all focus groups in this study had meetings in their various congregations/assemblies where they gathered regularly for fellowship and discussions about their respective ministries. It was easy to allow these groups to answer a questionnaire at one of their regular meetings.

### **5.5.1 Administration of questionnaires**

The administration of questionnaires is the process of communicating with the respondents. Various techniques can be used, such as mailing and face-to-face encounters, among others. However, there are three main methods of administering questionnaires to a sample of respondents (Babbie, 2007:257): self-administered questionnaires; interviewers administering surveys in face-to-face encounters; and surveys conducted by telephone.

For purposes of this study, the self-administering method was used in the pilot study and proved successful. With the self-administered questionnaires, the researcher established direct contact with all the leaders in their respective congregations and assemblies. It was considered to be cost-effective, manageable, reliable and the respondents were effective in the personal distribution of the questionnaires. Equally important was the whole process of building relationships and personally introducing the researcher and the purpose of the study to all the people and parties. As such, it was possible to clear any suspicion that might have arisen.

### **5.5.2 The focus groups in the RCZ**

The organization of focus groups is critical to determine the reliability of the data gathered. Here, this section is intended to highlight briefly how these groups function in a typical RCZ congregation. These focus groups were not created for the purposes of this study. They have functioned in the Church as distinct groups, though their activities may vary from congregation to congregation and are recognized and respected within the RCZ's structures. The RCZ will receive special attention because of the fact that both the BIGOCA and CRC broke away from this denomination. Therefore, these groups have been distinct even before the splits. These groups function and are organized in the BIGOCA and CRC in more or less the same way: they too meet regularly on days agreed upon and function with a

leadership that is answerable to the board or executive council of their respective denominations.

In this study, the organization of the focus groups was enabled, particularly in the RCZ, because of their distinctiveness. Article 19.1 (The constitution, bylaw and procedures of the RCZ, 2004:9) states that all Church councils will establish fellowships to enhance the Church's work. At the RCZ's congregational level, there are three distinct fellowships, namely: 1) the Men's Fellowship (*Chigwrizano ca Azibambo*); 2) Women's Fellowship (*Chigwrizano ca Amai*); and 3) the Youth Fellowship of (*Chigwrizano ca Anyamata ndi Atsikana*) (The constitution, bylaw and procedures of the RCZ, 2004:117-125).

#### **5.5.2.1 The Men's Fellowship.**

A committee, comprising a chairperson, vice-chairperson, secretary, vice-secretary, treasurer and vice-treasurer, organizes the Men's Fellowship, whose supervision falls under the Church Council. From time to time, the programme of the activities of the Fellowship is formulated in consultation with, and agreed to by, the Church Council. Membership is drawn from all males who are not under discipline. Those on definite discipline continue to be members, but cannot assume any leadership positions. However, the meetings of the Fellowship are open to all who are interested. Amongst others, the functions of the Fellowship are: praying together, conducting Bible studies, witnessing among men, the holding of crusades and revival meetings, and also helping the needy.

#### **5.5.2.2 The Women's Fellowship**

Unlike the Men's Fellowship, the Women's Fellowship's objective is to bring together the RCZ's women to do God's work amongst the women of the whole world. The pastor's wife is the chairperson of the Fellowship. Others include the vice-chairperson, secretary, vice-secretary, treasurer and vice-treasurer. Membership is open to all women of the RCZ. As with the Men's Fellowship, the Women's Fellowship also falls under the supervision of the Church Council. In the RCZ, this is the more organized Fellowship crucial to the life and work of the Church. They meet on Fridays.

### **5.5.2.3 The Youth Fellowship**

The RCZ's Youth Fellowship draws its membership from all communicants' youth and catechumen. The Fellowship is under the supervision of the Church Council. The popular saying is "*Ali pansi pa ulamuliro wa Akulu ampingo.*" This means that the congregation's elders must always approve the Youth Fellowship's programmes and activities. However, the elders' authority has allegedly frequently been abused. This relationship between the youth and the elders has not been good. The aim of the Youth Fellowship is to promote and encourage Christianity amongst the RCZ's youth. They too have their own executive: the chairperson, vice-chairperson, secretary, vice-secretary, treasurer, vice-treasurer, and two committee members. They meet regularly on Sunday afternoons.

In summary, the RCZ's three fellowship groups (men, women and the youth), have been constitutionally established. They are organized and are accountable to the Church Council of their respective congregations. They organize their meetings more or less independently. Through their various executives, and within their fellowships, they have the constitutional mandate to suspend a member and submit his/her name to the Church Council for a final decision.

With the above framework of the fellowships' role in the RCZ, it was not difficult to reach out and distribute the questionnaires to them. Their experiences are typical of the RCZ because they already are Church members. Some in these fellowships are even Church elders, deacons, secretaries and treasurers of their respective congregations. Above all, these fellowships are the focal points for Church growth and development and, during the period of infighting, they played a huge role either for, or against, Pentecostal tendencies.

## **5.6 CONCLUSION**

In conclusion, the aim of the pilot study was to test the two research instruments, the questionnaires and focus group interviews, to be used in the main investigation and, in fact, they were duly tested. Two major problems were experienced. By and large, the questionnaire was understood, although many members had problems answering it individually. Most respondents preferred group discussions, rather than individual responses to the questionnaire. Memory lapses characterized the individual

responses, as many questions were retrospective by nature. It proved rather difficult to receive the questionnaires at once, even from the same congregation/assembly.

Arising from this experience, the adjusted approach was intended to maximize the response rate. The focus group discussions of the questionnaire proved relatively manageable on the congregational leaders' side. The researcher could instruct each focus group on how to conduct the discussion and how to complete the questionnaire. He could explain the purpose of the whole project, which also was more cost effective, and he could join the focus group discussions for clarification of arising problems. The focus group questionnaires were eventually interpreted together with the questionnaires received from the ministers who answered questionnaires individually.

## **CHAPTER SIX**

### **6. THE REPORT AND DATA ANALYSIS**

#### **6.1 INTRODUCTION**

The pilot study was described in Chapter 5, the purpose of which was twofold. Firstly, it described the research instruments to be used in the main investigation. The empirical research instruments were intended to capture views and stories about the faith community's feelings regarding the events that happened in the Church. The empirical research instruments aimed at establishing a link between information found in the literary sources (Church documents and reports) discussed in Chapter 4, and the affected parties' views and stories. Secondly, the pilot study also concerned the data-gathering methods to be used. The sampling method was established and an open-ended questionnaire was developed for focus group discussions for men, women and the youth. The ministers used self-administering questionnaires that proved successful, both in the pilot study and during the last part of this investigation. The same questions were used for the focus groups and the ministers/bishops.

The purpose of this chapter involves the interpretation of the data gathered and comparison of these findings with what was discussed in Chapter 4. The problem that the research wants to solve is: What caused the infighting that eventually resulted in schisms? The aim is to understand what members in particular congregations experienced insofar as how the problem of infighting started and how they responded to it. In other words, a deeper understanding accrues when memories derived from people from different perspectives, locations and contexts are available for the study. So, this chapter aims at formulating reliable information that will help the Church to deal with implementing the transformative action necessary for dealing with schisms in the RCZ. To achieve this goal, the focus will be on understanding the responses of each of these groups. This chapter wants to formulate their interpretation of the reasons for the Church's conflict.

Therefore, it is important to start by providing a brief explanation of some constructs considered to be important. Several techniques are used in data analysis.

## **6.2 DATA ANALYSIS**

In this study, data analysis can be defined as a research tool used in the process of gathering, editing and reducing accumulated data (information collected from the participants) to a manageable size. It did this by developing summaries, while it searched for patterns in the answers. The accumulated data should serve the research goals and help with decision making (Cooper & Schindler, 2008:702; Data analysis – Wikipedia, the free encyclopedia: 2009/11/28; Online QDA – What is Qualitative Data Analysis (QDA):2009/11/28). With this in mind, the data was gathered using the focus group discussions that, in this study, are categories<sup>17</sup> or units of analysis.

To summarize each category, the focus will be on a content analysis of the responses with a view to determining patterns in the answers related to the questions. Babbie (2007:320), Cooper and Schindler (2008: 421-423) and Hardy and Bryman (2004:12) state that content analysis measures the semantic content or the “what” aspects of communication. These include transcripts of focus groups and of interviews, and open-ended survey responses. They all contend that content analysis is particularly suitable for open questions of communication research: Who says what, to whom, why, how and with what effect?

However, there are many formats or types of content analysis. To analyse data using content analysis, the key factor is the presentation of the data in ways that are conducive to analysis (Qualitative Data Analysis: Online 2009/11/28). In this case, the researcher’s data was already organized in categories. The data file<sup>18</sup> was created using the coding system appropriate to the research question and purpose. The categories of analysis defined in Chapter 5 will be the basis upon which the analyses are designed to provide data for this study’s research question. The data file is attached as Addendum 5.

### **6.2.1 The rationale for content analysis in this study**

In this study, content analysis plays a vital role for reliability and validity. The use of content analysis provides the researcher with valuable insights from the focus groups

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<sup>17</sup> In data the analysis, categorization is the process of using rules to partition the body of data. (Cooper & Schindler, 2008:700; Hardy & Bryman, 2004:286; Mason, 2002:52).

<sup>18</sup> A data file is a set of records of responses from all participants who are grouped together for storage in a single study (Cooper & Schindler, 2008:430).

responses that can be implemented. Triangulation in content analysis is possible. It gives room to understand complex models of the respondents' world view. Although this could be time consuming, it allows for closeness to the data and helps the researcher to understand various focus groups' views on the subject matter. In this case, the subject matter is how the RCZ's various groups (ministers, men, women, and the youth) continue to view the problem of Pentecostal/charismatic tendencies. By using this research tool (content analysis), it ascertains a better understanding of individuals' attitudes and behavioural responses within the cultural system and how interaction between specific groups can be improved. By analysing the focus group responses, one can determine how the individuals and groups continue to be affected in both positive or negative ways.

The specific rationale for using content analysis is based on this simple fact: when the responses of the different focus groups and ministers are compared, the data challenge one in such a profound way that a deeper understanding of schisms in the RCZ is possible.

### **6.3 DISTRIBUTION AND RESPONSE RATE: A BRIEF OVERVIEW**

Between September and November 2009, the final field work was done in Lusaka, Zambia. The questionnaires were administered as follows: 26 RCZ congregations were given three questionnaires each to three distinct groups (men, women and the youth), as described in section 5.2. Three assemblies of the BIGOCA received three questionnaires for the same groups. The one assembly of the CRC declined to participate and thus received no questionnaires. Individual ministers in the RCZ received 39, individual bishops in the BIGOCA five, and the CRC bishop received one questionnaire. The total number of 132 questionnaires were distributed to all the congregations/assemblies, ministers and bishops. The respondent rate is shown below in figure 1.



Figure1.

1. REFORMED CHURCH IN ZAMBIA				
	CATEGORIES	DISTRIBUTION	RECEIVED	PERCENTAGE
1	Ministers	39	34	87%
2	Men	26	14	54%
3	Women	26	14	54%
4	The Youth	26	16	62%
Total		117	78	67%
2. BIBLE GOSPEL CHURCH IN AFRICA				
	CATEGORIES	DISTRIBUTION	RECEIVED	PERCENTAGE
1.	Bishops	5	3	60%
2.	Men	3	2	67%
3.	Women	3	1	33%
4.	The Youth	3	2	67%
Total		14	9	64%
3. CHRISTIAN REFORMED CHURCH				
	CATEGORIES	DISTRIBUTION	RECEIVED	PERCENTAGE
1.	Bishops	1	1	100%
2.	Men	0	0	0%
3.	Women	0	0	0%
4.	The Youth	0	0	0%
Total		1	1	100%

#### 6.4 RESPONSES BY CATEGORIES

Although the overall response rate was high (figure 1), some problems were encountered, particularly with the CRC, whose focus groups (men, women and the youth) categorically refused to participate in this study. They viewed the research as a way of bringing long-forgotten differences to memory with bitterness. At the Matero assembly, the BIGOCA's bishop and ministers also eventually refused to participate. The bishop, as well as the focus groups, failed to return the questionnaires even after several meetings with the former in his office.

Nevertheless, this section focuses on content analysis, discussion and descriptive summaries of the responses of various focus groups in the RCZ, BIGOCA and CRC. Consistent with the aims of the research, all responses will be taken as received either in English or the vernacular (Chichewa). The researcher translated Chichewa responses as shown in italics (Addendum 5). The women, although the most

organized fellowship in the RCZ, seemingly had a language problem in writing down the answers. As seen below, almost all the responses in the vernacular are from the Women's Fellowship.

The RCZ's figures reflect a low response rate from both the men and women's focus groups. The Men's Fellowships, where most members are able to read and write, are not well organized. Not only that, but conservatism also continues to influence the Men's Fellowship in most RCZ congregations. To participate in this study, to them, was like again promoting Pentecostalism, which contradicts their inherited traditions.

A simple format of content analysis, coding and discussion, using the questions as sub-headings, will be done. Since all answers have been incorporated in this chapter, the summaries will collate all the categories and their responses to avoid several repetitions of the same question. All responses, classified and numbered in categories, are to be found in Addendum 5.

## **6.5 ANALYSIS AND DISCUSSION OF ALL CATEGORIES (THE RCZ, BIGOCA AND CRC)**

The following questions were asked primarily to provide supporting evidence to validate the evidence gathered in the documentary sources, as discussed in Chapter 4. The analysis of the answers to the questions searched for words and phrases that were most frequently mentioned that reflected common themes emerging from various groups. The evidence gathered through this analysis and interpretation will be discussed in the light of the previous chapters, but especially the document analysis of Chapter 4. The discussions below will normally be an interpretive summary incorporating the respondents' responses. The raw data, or the original answers, are available in Addendum 5.

### **6.5.1 SUMMARIES BY QUESTION**

It should be noted that, although this investigation was not conducted as an interview, the content analysis and discussion of some of the answers to the questions contain narratives. Respondents answered some of the questions with nuances of narratives related to their personal experiences and feelings about the conflict in the Church. As such, some questions in this section may not necessarily be coded. Where responses are more narrative, a discussion of the answers will receive preference.

Q1. Between 1996 and 1999, the RCZ Mtendere congregation experienced severe conflict.

a) What, in your view, caused this conflict?

#### 6.5.1.1 Analysis and discussion of Q1a

Response to question 1a: 33 RCZ ministers, three BIGOCA bishops, one CRC bishop; from the RCZ: 14 men's, 13 women's, and 16 youth focus groups; and from the BIGOCA: 2 men's, 1 women's, and 2 youth focus groups answered this question. One should keep in mind that the BIGOCA and CRC bishops were former RCZ members. The RCZ's men's, women's and youth focus groups, who answered the questions in this section, are those who did not join the break-away Churches. They may be from the "Dutch/Missionary" or conservative group, or they may still have strong sympathies with those who seceded. Most in the BIGOCA groups were members of the RCZ before they broke away from the RCZ. This will be realized from their answers.

The content analysis to Q1a reveals that the main causes of the Mtendere congregation's conflict are the conduct of the Church leadership, Pentecostalism, and Rev. Amos Ngoma's own personality.

Ministers/bishops:

20 of the RCZ's 34 ministers, 1 of the BIGOCA's 3 bishops, and the 1 CRC bishop, who answered this question referred directly to leadership inadequacies; 9 RCZ ministers and 1 BIGOCA bishop directly referred to Pentecostalism; 8 RCZ ministers and 1 BIGOCA bishop directly/indirectly referred to Rev. Amos Ngoma. The content analysis of the 38 ministers/ bishops reveals that: 22 of the 38 referred directly to leadership; 10 of the 38 to Pentecostalism; and 9 of the 38 to Rev. Amos Ngoma's personality. This can be coded as follows:

Leadership	22
Pentecostalism	10
Personality	9

Focus groups:

6 of the 14 men's; 7 of the 13 women's and 13 of the 16 youth focus groups from the RCZ directly referred to Pentecostalism as the cause of the conflict; 8 of the 14 men's; 6 women's and 3 youth focus groups directly/indirectly referred to the Church leadership and Rev. Amos Ngoma's personality. From the BIGOCA, of the 2 men's focus groups, 1 attributed the cause of the conflict to the problem of Church leadership, while the other focus group referred to it as the charismatic type of worship; the 1 women's focus group who answered this question, also referred directly to Pentecostalism, and the 2 youth focus groups shared the causes between leadership and Pentecostalism.

Leadership            18

Pentecostalism      29

The content analysis of Q1a from the ministers/bishops and focus groups confirms the conclusions reached in section 4.4. This explains the key issues that led to the schism of the CRC:

- 1) Inadequate leadership to handle the conflict;
- 2) Worship issues related to Pentecostalism cults (typical of Pentecostal/charismatic personalities seen on television and evangelism campaigns at large); and
- 3) Rev. Amos Ngoma's personality.

**b)** Who in your view were the main groups in this conflict?

#### **6.5.1.2 Analysis and discussion of Q1b**

The content analysis of Q1b reveals a good description of the various ways in which the various groups can be depicted in the conflict: 34 RCZ ministers, three BIGOCA bishops, one CRC bishop; from RCZ 14 men's, 13 women's, and 16 youth focus groups. And from BIGOCA, 2 men's, 1 women's and two youth focus groups answered this question. The coding of the answers to this question is difficult. The raw data in Addendum 5 explains this. Quantifying the codes does not really make sense.

All responses in all the categories mentioned above reveal that, in this conflict, the main groups were the leadership of the RCZ at various levels. The frequency and repeated mentioning of pastors, elders, the presbytery, the synodical committee, women's, men's and youth fellowships are all recognized groups in the RCZ. The answers of congregants reveal that, as members of the congregation, they participated in the conflict not by choice, but because the conflict was like a flood that affected all. Once the leadership and elders were involved, everyone became affected and eventually all the groups participated.

The answers that refer to "men (*Chigwrizano ca Azibambo*), women (*Chigwrizano ca Amai*), and the youth (*Chigwrizano ca anyamata ndi atsikana*)" refer to the three major organized groups/fellowships in the RCZ congregations, as explained in section 5.5.2. The elders, both in office (active) and out of office (resting), are an administrative group of members who, together with the resident minister, oversees the congregation's day-to-day affairs. They form (what in the RCZ is called) the elders' council (*Msonkhano wa Akulu ampingo*). Whatever happens in the congregation, they, in most cases, are blamed when conflicts surface. They are generally accused of failure to protect the Church's integrity. The congregants are directly affected by whatever decision the Church leadership takes.

Q2. What, in your opinion, caused the RCZ's failure to bring about reconciliation at the Mtendere congregation?

### **6.5.1.3 Analysis and discussion of Q2**

This question was asked primarily to balance questions Q1a-b and to test the evidence of the conclusion of Chapter 4; 34 RCZ ministers, 2 BIGOCA bishops and 1 CRC bishop answered this question. The content analysis reveals that 20 of the 34 RCZ ministers and 2 BIGOCA bishops directly blamed the leadership; 6 RCZ ministers and 1 CRC bishop referred to Pentecostalism and 8 RCZ ministers referred to Rev Amos Ngoma. This means that 22 of the 37 ministers/ bishops believed the failure was due to leadership inadequacies; 7 also referred to Pentecostalism, and 8 to personalities. The summary of the content of these responses can be coded as follows:

Ministers/bishops:

Leadership	22
Personalities	8
Pentecostalism	7

Focus groups:

From the RCZ, 14 men's, 14 women's, and 15 youth focus groups answered this question. From the BIGOCA, 2 men's, 1 women's and 2 youth focus groups answered this question. The content analysis of the focus groups reveals that of the RCZ, 7 of the 14 men's; 9 women's; 7 youth focus groups; and of the BIGOCA 1 of the 2 men's, and 2 youths' focus groups attributed the failure to leadership problems. Of the RCZ, 3 of the 14 men's; 2 of the 14 women's; 5 of the youths' focus groups; and from the BIGOCA, 1 men's and 1 women's said the failure was due to Pentecostalism problems, while 4 RCZ men's, three women's and 3 of the youths focus groups attributed the failure due to personalities; 26 of the 48 focus groups attributed the failure to leadership problems; 12 to Pentecostalism and 10 to personalities. The summary of the content of these responses can thus be coded as follows:

Focus groups:

Leadership	26
Personalities	10
Pentecostalism	12

The content analysis of Q2 revealed that the failure to bring about reconciliation at the Mtendere congregation was due to leadership inadequacies, such as the frequently mentioned inability to manage conflict. It is evident that personal shortcomings and immaturity played a major role. However, the problem around Pentecostalism and its influence on worship and doctrine continues to appear as one of the causes. Personal interest, corruption, selfishness, arrogance, lack of vigour to work towards finding compromises, camps and the interesting answer of "mob psychology" were mentioned. This correlates with what was mentioned in Q1a regarding the minister, Amos Ngoma.

Q3. From 1996 to 2001, certain congregations experienced serious conflicts that were labelled, “Charismatic tendencies in worship.”

a) What were the elements of these charismatic worship tendencies?

#### **6.5.1.4 Analysis and discussion of Q3a**

In an attempt to better understand what new elements in the traditional worship service started to bring divisions in the RCZ, this question intended to identify points of difference. Coding answers to this question and reducing the number of different responses to facilitate comparisons, quickly led to saturation. Quantifying responses does not make sense, because some respondents mentioned one element, while others mentioned several. The point is that there is no doubt whatsoever as to the elements that manifested in the charismatic worship tendencies.

The following answered this question: From the RCZ 34 ministers, from the BIGOCA 2 bishops, and from the CRC 1 bishop. From the RCZ: 14 men’s, 11 women’s and 16 youth focus groups. From the BIGOCA: 2 men’s, 1 women’s and two youths’ focus groups. Interestingly enough, almost all the individual ministers/bishops and focus groups mentioned mass prayer as the major indication of elements of Pentecostalism in the RCZ.

Of the 38 ministers/bishops who answered this question, 30 referred directly to mass praying, and 26 of the 44 focus groups who answered this question also referred to mass praying. This means that, of the 82 responses, 56 mentioned mass prayer. The content analysis of Q3a reveals the following elements of charismatic tendencies in worship:

Mass praying

Speaking in tongues

Worship and praise team

Dancing

Singing of choruses

Crying while praying

Walking while praying

Repeated shouting of “halleluiah”

Whistle blowing during worship

Clapping of hands  
Beating of chests  
Hitting walls  
Rolling on the floor  
Shouting of “amen”  
Deliverance sessions  
Altar calls.

What will enhance an understanding of the worship service context is that, in the process of mass praying, all the other elements manifested: speaking in tongues and crying, clapping of hands while praying, walking while praying, the hitting of walls, shouting of “halleluiah, whistle blowing, and worshipping choruses - all of which were described as noise-making and a disorderly worship style that contradicts the traditional liturgy. These responses of the ministers/bishops and all the focus groups, reveal the tension that the Pentecostal/charismatic-oriented Christianity caused.

All the elements mentioned impacted on the tradition and practices of worship in the RCZ. The result was conflict in the Church and bad blood between congregants (Chapter 4 discusses this in detail). The 2008 Synod passed a resolution to allow mass praying in the Church (section 4.2.4) because it realized that it could not stem the tide.

**b)** What, in your view, were the arguments of those against the charismatic tendencies, and in favour of the RCZ’s standard liturgies?

#### **6.5.1.5 Analysis and discussion of Q3b**

This question is a direct response to Q3a. If these charismatic elements (3a) had found their way into the Church, what arguments were used against them? From the RCZ: 34 ministers, 14 men’s, 13 women’s and 16 youth focus groups answered this question. From the BIGOCA: 2 bishops, 2 men’s, 1 women’s and 2 youth focus groups, and 1 CRC bishop answered this question.

In analysing the answers to Q3b, typical issues in the conflict that ensued in the RCZ become clear. The content analysis of all the responses, both from the ministers/bishops and all the focus groups who answered this question reveal one basic argument against the charismatic tendencies: that the standard liturgy was



good and must be kept intact. Key words indicate their more conservative stance: current liturgy/traditional, Reformed identity, identity (frequent mention that the Reformed identity should be kept intact), heritage, respect, orderly, missionaries, biblical, preserve, sober, silence and calmness. The Pentecostal/ charismatic tendencies are described with words such as: unbiblical, an imitation of Western countries, entertainment, freedom, rebellion, strange, confusion, disturbing, loud (a strong voice), unreformed, Pentecostal, and eroding. These phrases in the responses from both ministers/bishops and the focus groups concur with the reasons supplied for the excommunication of the ministers, as discussed in section 4.2.5.

Q4. From 1996 to 2001, certain congregations experienced serious conflicts that were labelled “charismatic tendencies in worship.” There were a number of groups with very strong views for, and against, the new tendencies in the congregations.

a) How will you describe the groups?

#### **6.5.1.6 Analysis and discussion of Q4a**

Having established the arguments for, and against, the charismatic worship tendencies in Q3b, continued analysis was necessary on how groups started to differ in their interpretation of these tendencies. From the RCZ: 34 ministers, 14 men’s, 13 women’s and 16 youth focus groups answered Q4a. From the BIGOCA: 3 bishops, 2 men’s, 1 women’s and 2 youth focus groups answered this question. The CRC bishop did not answer this question.

Despite a wild profusion of descriptions and statements of both the RCZ and the BIGOCA ministers/bishops, as well as the men’s, women’s and youth focus groups, a constant trend is clear. There are two groups: pro-conservatism and pro-Pentecostalism. The terminology that described these groups became more pronounced as the differences intensified in the Church (section 4.2.4). Although the terminology differs, it clearly indicates that, now, there were two groups fighting each other in the same Church. On the one hand, a group wanted to maintain the status quo with fear of losing its “Reformed identity.” On the other hand, a group was tired from, or bored by the continued “Dutch/missionary liturgy” that vowed to bring about change. Distinguishing members as either “Dutch or Pente” started to divide the Church.

b) What were the views of each of these groups?

#### **6.5.1.7 Analysis and discussion of Q4b**

As said in Q4a, the views of the opposing groups clearly emerged from the data. From the RCZ: 32 ministers, 13 men's, 12 women's and 15 youth focus groups answered Q4b. From the BIGOCA: 3 bishops, 2 men's, 1 women's and 2 youth focus groups, and 1 bishop from the CRC answered this question.

In reading through the answers to Q4b, it is evident that the trend that was picked up in Q4a was repeated here. Coding the views of each group found that the key words frequently mentioned were: traditional, non-traditional, liberalism, pagans, change, reformers, non-reformers, radicals, dialogue and liturgy. There is no sense in quantifying these codes because, once a view has been manifested, subsequent references to it simply prove the point that such a view existed.

However, the perceptions and language used to describe the views of each of the groups generated extremely different positions: the pro-conservative group, embedded in the RCZ's traditions, reflected extreme rigidity to change and was not ready to hear and analyse the voice of the so-called "charismatic tendencies." This group was convinced that the so-called "Pentecostal tendencies" were erroneous teachings in the Church and they vowed to protect the RCZ's identity. Simultaneously, the pro-Pentecostal group was extremely aggressive and disrespectful towards the traditional liturgy. This group took an "evangelist" approach by means of open-air crusades and revival meetings to reach out to members, considered all the RCZ liturgy outdated, and stated that the RCZ liturgy needed a complete change. They were prepared to "die" for their convictions!

c) What is your view of the role that serving RCZ ministers played during the period of conflict that were positive towards transforming the liturgy?

#### **6.5.1.8 Analysis and discussion of Q4c**

This question requires an understanding of specifically the role that serving ministers played who were positive towards transforming the traditional liturgy. Of the RCZ 32 ministers, of the BIGOCA 3 bishops, and 1 CRC bishop answered this question. From the RCZ: 14 men's, 13 women's and 15 youth focus groups answered this

question. And from the BIGOCA: 2 men's, 1 women's and 2 youth focus groups answered Q4c.

An analysis of the 32 RCZ ministers' answers follows:

23 are still negative about the pro-Pente group of ministers who wanted to transform the standard liturgy; 5 respondents view their role as positive, 3 seemed to appreciate aspects of their work as critical of other aspects; and 2 answers are not clear in this respect. One should bear in mind that these RCZ ministers did not break away and were mostly in support of the 2001 Synod's decision to excommunicate the pro-Pente ministers. None the less, there is still support in the RCZ to transform the standard liturgy. Not only did 5 ministers support the transformers' stance, but others explained that the way leadership handled the process was either not wise, or wrong (the issue is not being criticized, only the procedure).

The main arguments against those who were positive towards transforming the liturgy are:

They were not conducive to accommodation, were unbalanced, uncompromising, instigating, created chaos and incited members to revolt.

They did not follow the correct procedures; they were "too fast" (too much zeal); and showed too little respect for the Synod/the RCZ.

They did not deal theologically with the challenge; there was no thorough study of the issues; and they did not teach or inform members about these issues.

They had other motives, such as material wealth, and simply wanted to "do their own thing."

The arguments of the six responses in support of the reformers were that they brought about change and brought more diversity in the liturgy.

Answers from the three BIGOCA bishops as regards the ministers, who were positive towards transforming the liturgy, were overwhelmingly positive – as can be expected. They all were pro-Pente before and after the schism. Their arguments were:

They did so under the guidance of the Holy Spirit, in obedience to the Scriptures.

They were open to much needed transformation in a new time and context.

The CRC bishop's verdict of the serving RCZ ministers' role during the time of the conflict was very negative.

**Elders:** Analysis of the groups' much shorter answers is interesting: 6 of the 14 men's groups were negative towards the transformers; 2 were positive, 1 group said, "Our views today, those pastors by then were right but (too) fast for it." 6 groups did not take a stance, but simply explained what had happened. The 2 BIGOCA men's groups were positive about the role of these pastors.

**Women:** The answers are also much shorter and to the point: 5 answers seem to be critical of the transformers, 2 answers appreciated what they did and 6 answers seem simply to summarize the situation without any value judgment. The BIGOCA women's group believed that the ministers acted under the guidance of the Holy Spirit.

**Youth:** Of the RCZ youth groups, 9 were positive about the role of the transformers. Only 1 group had a pro-Dutch or conservative sentiment, while the remaining 5 groups seemed not to have taken sides, but simply explained aspects of the situation. The 2 BIGOCA youth groups were very positive about their role: "it was actually God's doing." A summary of the answers to this question (4c) is important. It is clear that the problems in leadership are the main reason for the schisms.

This question required views about the role of the serving RCZ minister(s) who were positive towards transforming the liturgy. What do we learn?

All the BIGOCA bishops and groups were very positive about the role of the transformers. Their overwhelming view is that these leaders acted under the guidance of God (the Holy Spirit) and Scripture.

The RCZ answers reveal a difference in viewpoint in the categories and between the categories; 23 of the 32 ministers are negative about their role and motivate their views eloquently. However, 7 were appreciative of the reformers and 2 were even handed (32 responses). *Elders:* 6 negative, 2 positive, 6 even handed (14 responses). *Women:* 5 negative, 2 positive, 6 even handed (13 responses). *The youth:* 1 negative, 9 positive, 5 even handed (15 responses).

In conclusion, it is clear that, even after the schisms, those in favour of the transformation of the liturgy do have support in the RCZ – especially in the ranks of the youth. The arguments against the reformers are possibly as close as possible to the reality of the situation. This is probably the reason why the excommunication (section 4.2.5) was more doctrinally based, as reconciliation was simply no longer possible. The RCZ's leadership was unable to bring about reconciliation when the conflict started; then it simply accumulated until it was out of control. This also confirms the conclusion of section 4.4, i.e. that the BIGOCA split was doctrinal by nature.

d) What is your view on the role of serving RCZ ministers that were positive towards the traditional liturgy during the period of conflict?

#### **6.5.1.9 Analysis and discussion of Q4d**

Question 4d requires views about the role of serving RCZ ministers who were positive towards the traditional liturgy during the period of the conflict. One should keep in mind that most of the ministers/bishops and focus groups who answered these questions were directly, or indirectly, involved in the conflict.

Response to Q4d: 33 ministers of the RCZ, three bishops of the BIGOCA and 1 bishop of the CRC answered this question. From the RCZ: 14 men's; 12 women's and; 15 youth focus groups answered this question. From the BIGOCA: 2 men's; 1 women's and 2 youth focus groups answered this question. What do we learn?

The RCZ's answers reveal a difference in viewpoint in the categories and between the categories. An analysis of the answers of the 33 RCZ ministers and focus groups show:

19 of the 33 ministers were very positive about their role towards the standard liturgy and motivate their views positively about maintaining the traditional liturgy. Their arguments for the standard liturgy quickly led to saturation (see Q4c). However, 10 appreciated the need to transform the liturgy and accommodate other elements of charismatic tendencies; and 4 were not very clear about their position (19 positive; 10 negative; 4 even handed).

The focus groups from the RCZ expressed their views differently: 9 of the 14 men's focus groups were positive, 2 negative and 3 even handed. Of the women's focus groups, 8 were positive and 7 negative; and the youth: 8 positive and 7 negative towards transforming the standard liturgy. This means that 24 of the 41 focus groups' responses are in favour of the standard liturgy; 15 are appreciative of the reformers and 2 are even handed.

All the BIGOCA bishops and 2 focus groups are very negative about the role of the serving RCZ ministers who were positive about the traditional liturgy. The 2 youth focus groups differ in their views: 1 group supports the stance of the RCZ ministers who were positive towards the standard liturgy, and the other group is against or negative about the RCZ ministers' stance. The BIGOCA's overwhelming view is that these RCZ ministers acted under the guidance of the missionary legacy to maintain the status quo, as inherited from the missionaries. The 1 CRC bishop's stance is between that of the transformers and the non-transformers. He says, "The RCZ ministers' role was sensible but lacked greater love for the clergy." He alleges that they rushed to excommunicate instead of consulting the congregations for more views. He regards this as the weakness of the Presbyterian system!

Reading between the lines, a sense of regret is evident that the Church's actions were the result of its failure to manage change and transition. The conservative group reveals extreme rigidity, as it was not ready to hear and analyse the voices of the so-called charismatic tendencies. The answers of RCZ ministers and the 3 RCZ groups reveal that the role played by the ministers who were positive towards the tradition liturgy, worsened the situation.

A summary of the answers to this question reveals that most RCZ ministers were not open to transformation and influenced the expulsion of their fellow ministers. In the eyes of 9 of the 14 RCZ men's focus groups, this stance was viewed as the best way to protect the RCZ's identity. Answers that the BIGOCA bishops, 1 CRC bishop, and the BIGOCA focus groups provided, in their opinion, reveal that the ministers, who were positive towards the traditional liturgy, failed to read the realities of the time and tried to protect the traditions. They became hostile to those who were not in favour of the traditional liturgy and treated their fellow ministers with no love and respect.

e) Looking back on the conflict, was it good that RCZ ministers were expelled? Motivate your view.

#### **6.5.1.9 Analysis and discussion of Q4e**

This question forced the respondees to take a stance and motivate it. It testifies to the worst conflict ever experienced in the RCZ. Naturally, the expulsion of 9 ministers was a very emotional event that affected everyone in the Church.

Response to Q4e: 33 RCZ ministers, 3 BIGOCA bishops, and 1 CRC bishop answered this question. Of the RCZ, 13 men's; 14 women's and; 16 youth focus groups answered this question. And from the BIGOCA, 2 men's; 1 women's and; 2 youth focus groups also answered this question.

As regards the views and motivation of the 33 RCZ ministers: 16 said it was wrong to expel the ministers. Their motivation included the following arguments:

There was too much emotion; Synod should have waited for feelings to calm down. The 2008 Synod did allow mass prayers, which indicates that the 2001 decision was reactionary. Apart from emotion, personal vendettas played a role, and conflicting groups/parties were formed.

Dialogue, listening to one another, and trying to embrace each other should have played a role. Reformers should reform!

Thorough theological research should have played a more important role, but it did not really happen.

10 ministers said that it was good that these ministers were expelled. Their arguments can be summarized as follows:

The RCZ had to discipline members who were out of line. They had to restore order and stop the fighting and bring about peace and sanity to the Church.

The break-away was already planned. The BIGOCA was registered before the expulsion took place and the expelled ministers (with one exception) did not even attend the March 2001 Synod meeting. They were not open to discussion and they were resolute to "die" for their cause.

7 answers were “Yes and No”. The arguments that were summarized above were repeated.

The 3 BIGOCA bishops differ in their views: 1 says it was not good as it was an emotional move of the Synod that pre-judged them, and also mentions that, after the expulsion, “more than 15 ministers applied” to join the BIGOCA. The other 2 bishops said it was a good thing, because they were faithful to God and much evangelism and growth occurred because of the schism. It also brought an end to the conflict in the RCZ. The CRC bishop also believes that it was not a good thing; there was room for reconciliation, but the leaders were too harsh.

26 of the 48 groups from the RCZ and the BIGOCA said “No,” 18 said “Yes,” and 4 were even handed. The motivations provided were pretty much the same as in the case of the ministers. However, occasionally, one detects raw anger and harsh words.

In conclusion: the totalled responses reveal 42 answers that said it was not good to expel the ministers, while 16 responses felt it was the right thing to do; 10 responses were “Yes and No.”

The majority believed that it was a mistake. As an examination of the motivation provides for both points of view, one realizes how difficult the situation was. In retrospect, one feels that the March 2001 Synod had no option but stop the conflict, as it was ripping the Church apart and also was humiliating. On the other hand, one feels that it could have been prevented if leadership dealt with the conflict earlier.

f) In your view, how did the presbyteries concerned deal with the conflict?

g) How, in your view, did the Synod deal with the conflict?

#### **6.5.1.10 Analysis and discussion of Q4f-g**

Questions 4f-g were aimed at finding answers to the question: How did the presbytery and Synod leadership deal with the conflict? Responses to Q4f-d were as follows:

30 RCZ ministers, three BIGOCA bishops, and one CRC bishop answered Q4f; and from the RCZ: 14 men’s; 14 women’s and 15 youth focus groups answered this



question. From the BIGOCA, 2 men's; 1 women's; and 2 youth focus groups answered Q4f.

32 RCZ ministers, 3 BIGOCA bishops, and 1 CRC bishop answered Q4g; and, from the RCZ, 13 men's; 14 women's and 16 youth focus groups answered question Q4g. From the BIGOCA, 1 men's, 1 women's and 2 youth focus groups answered Q4g.

The responses to these two questions (Qf-g) were basically the same, thus they were compiled. The answers provided to both questions show and demonstrate inadequacies on the part of the presbytery and Synod leadership to rise to the challenge of providing strategies for conflict resolution. This confirms the answers of Q4e that show to what extent the conflict overran the Synod.

From the answers, each of the claims and statements made against presbytery and Synod leadership point to one fact, i.e. the Church leadership's failure to provide an environment conducive to dialogue shaped the splits to a greater or lesser extent. Phrases and words, such as: did not show flexibility, lamentably/utterly failed, compromised and biased, mishandling, no, without critical analysis, less theological or pastorally but powerfully, emotionally, hate, interested in expelling, more vindictive, more judgmental, myopically, irrationally, etcetera, all describe how people experienced the way in which both the presbytery and Synod leadership dealt with the conflict. As such, the answers indicate the Church leadership's failure to handle the conflict constructively. It confirms the conclusion reached in Chapter 4.

**h)** In your view, has the issue of "charismatic tendencies in worship" been solved in the RCZ?

#### **6.5.1.11 Analysis and discussion of Q4h**

Almost eight years after the RCZ took the landmark decision to expel nine ministers because of charismatic tendencies in the worship, this question seeks to determine whether the RCZ has solved this problem. From the responses, both within the Church and from the two break-away Churches, concern over Pentecostalism/-charismatic tendencies in the RCZ continues to pose numerous challenges to the Church leadership. Notwithstanding the Church's efforts to ease the tension between conservatives and liberals, the problem has not yet been solved.

Response to Q4h: 33 ministers of the RCZ, 3 bishops of the BIGOCA, and 1 bishop of the CRC answered this question. And 25 of the 33 RCZ ministers, 2 of the 3 BIGOCA bishops said the problem of charismatic tendencies in the RCZ's worship has not been solved, but 2 bishops, 1 each from the BIGOCA and the CRC said the problem was now solved. However, coding of the ministers' responses reveals the following patterns: "Not solved and solved."

Ministers/bishops:

Not solved 27

Solved 10

From the RCZ, 14 men's, 14 women's, and 16 youth focus groups answered this question. And, from the BIGOCA, 2 men's, 1 women's, and 2 youth focus groups also answered this question. Of the RCZ, 11 of the 14 men's, 9 of the 14 women's, and 9 of the 16 youth focus groups, and the 2 BIGOCA men's and 2 youth focus groups answered this question directly, with clear indications that the issue of charismatic tendencies in worship was not solved in the RCZ.

Focus groups:

Not solved 33

Solved 16

Of the 86 answers received to this question, 60 responses contended that the issue of charismatic tendencies in the RCZ's worship was not yet solved. These answers provide a true picture of the differences in the RCZ's worship. It continues to pose a threat for yet another schism, unless the Church leadership addresses the issue. The RCZ acknowledges the problem and wants to find ways to find a workable solution. Instead of continuing to degrade one another as "Dutch" or "Pente," the problem now is the RCZ's way forward. The tension is still very much alive between those who are more conservative and want to keep their traditional ways and those who wish to transform and adapt. This again concurs with Chapter 4 in that the splits in the Church were caused by differences in worship practices.

## **6.6 CONCLUSION**

The goal of this chapter was to become au fait with the views of the ministers in Lusaka, as well as those of the major groups in the congregations that were involved

in the conflict and schisms. This primary research data must be summarized and interpreted and then compared to the data obtained from Church documents, reports and the local media. The overall aim of the research is to understand why the schisms took place, so that the RCZ can act to prevent something similar recurring.

Responses to all the questions confirm the conclusion of Chapter 4, i.e. that the conflict was mainly caused by leadership inadequacies. Ministers/bishops and focus groups acknowledged the infighting and failure of the Church leadership to address the conflict successfully. This led to the expulsion of ministers, which resulted in the two break-away Churches.

The first two questions focused on the RCZ Mtendere congregation's conflict from 1996 to 1999 that led to the formation of the CRC. In this case, there were three clear reasons for the conflict and schism: first, leadership problems were raised; second, it was the rising tide of Pentecostalism and the resultant charismatic tendencies in worship services; and, third, the personality and style of the congregation's minister. Asked who the groups were, the (more or less) unanimous answer was that it was a conflict between the "Dutch" and "Pente" ministers and the elders, who sided with them. As the conflict worsened, the major groups, that is the men's, women's and youth groups (and, as such, the entire congregation) were drawn into the conflict.

Question three focused on what the "charismatic worship tendencies" implied. The responses from the ministers, as well as the focus groups, had no difficulty in pinpointing the elements. The key words that summarize them is "mass praying." Most of the elements that caused the unrest and conflict took place during periods of mass praying in worship services.

The basic argument was that the charismatic tendencies were in conflict with the traditional Reformed liturgy and style, and were changing the RCZ's identity. Many negative descriptions of the Pentecostal style abounded in the responses, witnessing to the emotion involved. However, the views of those in favour of the renewal of the liturgy were positive about it, using biblical phrases and the language of faith to describe their convictions. This is clear from the body of evidence as a whole.

The fourth question had eight sub-questions and aimed at obtaining more detailed answers to the main questions. It was clear that the two opposing groups were

described as “Dutch” and “Pente,” referring respectively to those against, and in favour of, the new worship tendencies.

The answers to question 4c reveal the best criticism against the ministers who were positive about transforming the liturgy. and:

They were not open to adaptation, were unbalanced, uncompromising, instigating, created chaos, and incited members to revolt.

They did not follow the correct procedure; they were “too fast” (too much zeal) and showed too little respect for the Synod/RCZ.

They did not deal theologically with the challenges, no thorough study of the issues was done, and they did not teach or inform members about these issues.

They had other motives, such as material wealth, and simply wanted to “do their own thing.”

The answers to question 4d indicate the reasons that the ministers, who were positive about the traditional liturgy, provided. They were:

Throughout the discourse the stance of the RCZ ministers, who were positive about the standard liturgy, reveals that whatever was perceived to be Pentecostal, was regarded as unbiblical. They viewed charismatic tendencies as erroneous, disorderly and causing confusion.

They believed in the inherited tradition that the missionaries passed on to them (the RCZ). It was the blue print of their identity and faith practice.

They said that, although change is inevitable, a process of educating the members about the need for it was important.

In an effort to protect the RCZ’s identity, they became hostile to anyone who supported the transformation of the liturgy. This resulted in the emotional decision to expel other ministers.

The question (4e) that asked whether it was good that the ministers were expelled, forced the respondents to say yes or no, and to motivate their view. These answers

and motivations provide a very good picture of the opposing views. The majority said, in retrospect, that it was not good to expel the ministers; it was an emotionally charged decision, too little real dialogue took place and a deep and thorough theological investigation never took place to inform the process. When examining their arguments, one has sympathy with those who said that it was a good thing, as the RCZ was “going up in flames,” and it was humiliating as the fighting, often physical, had to be stopped. There is also evidence that the break-away BIGOCA Church was already formed (planned) before the Synod’s 2001 expulsion decision. The die was cast before the Synod!

The presbytery and Synod leaderships were condemned for their inability to handle the conflict (Q4f and g). It is clear that this was partly due to the fact that the opposing parties were more or less evenly represented at these levels (congregation, presbytery and Synod) and that the fights simply continued there.

It comes as no surprise that 70+% of the respondents were convinced that the issue was not solved and that the tension persisted (Q4h). The emotionally charged terminology that appears in the data substantiates this.<sup>19</sup>

A few general remarks follow, after interpreting the data:

- a) There is still substantial support for the ministers who were excommunicated, as well as for their viewpoints, amongst their fellow RCZ ministers and in the congregational groups, notably amongst the youth.
- b) The answers of the congregants, who participated in the focus groups, were much shorter and to the point compared to those of the ministers. It is clear that they sometimes preferred to use Chichewa. When they used English, it is also clear that they are not fluent in expressing themselves in this second language.
- c) It is ironic that, at the RCZ’s 2008 Synod, the issue that was the bone of contention of the conflict and expulsion, i.e. mass prayers, was allowed to be

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<sup>19</sup> Note the negativism inherent in the terminology, did not show flexibility, lamentably/utterly failed, compromised and biased, mishandling, no, without critical analysis, less theological or pastorally but powerfully, emotionally, hate, interested in expelling, more vindictive, more judgmental, myopically, irrationally, conservatives, liberals, pagans, change, dialogue, hostile, spirit-filled, rigid, very unspiritual, traditionalists, older generation, young generation, liturgy, un-biblical, a copy from Western countries, entertainment, freedom, rebellion, strange, confusion, disturbing, loud (a strong voice), unreformed, Pentecostal, eroding, arrogant, and insubordinate.

part of the liturgy (RCZ Pastoral Letter of the 25<sup>th</sup> Synod Conference 13-17 August 2008).

- d) There is no way to escape the conclusion already reached in Chapter 4 that it was the inability and divisiveness of the leadership, at presbytery and Synod level, that caused the schisms.
- e) In interpreting the data, a saturation point was usually experienced when approximately 50% of a category had been completed. This indicates that the primary information needed to answer the research question(s) was available in the data and was well substantiated.

## CHAPTER SEVEN

### 7. CONCLUSION AND RECOMMENDATIONS OF THE STUDY

#### 7.1 THE PROBLEM THAT THE RESEARCH ADDRESSED

The study set out to do a practical theological assessment of the schisms that took place in the RCZ between 1996 and 2001. The first schism took place in 1996 through to 1999 when a minister was expelled and several members followed him. They formed their own Church called the Christian Reformed Church (CRC). In 2001, nine ministers in nine RCZ congregations were expelled together with the members who were in support of their new practices of worship. They formed the Bible Gospel Church in Africa (BIGOCA).

This year, 2010, it is almost 12 years after the first incident in 1996 and nine years after the second in 2001. **What led to these splits, how did they happen and how can they be prevented?** No measures have been put in place to educate or guard against further schisms. The researcher's goal is to do a practical theological assessment of the events in order to help the Church's leadership to improve their management of change and transition and thus prevent schisms.

#### 7.2 THE AIMS OF THE RESEARCH

The aims of the research and study can thus be summarized as follows: First, it was to give a short outline of the RCZ's identity and story since her establishment in the colonial period. The schisms took place when one of the parties in the conflict vehemently guarded against any changes in the Church's Reformed identity - an element in the identity of the Church rebelled against transition.

Second, the study aimed at distinguishing the contextual factors that changed the Zambian society in more ways than one. The economic, political and social influences of globalization had a direct influence on the whole of society, transforming it and changing its identity. It was impossible for the Church to escape these influences. The hypothesis is that the schisms took place because Church leadership failed to adequately understand and address the global and contextual changes that influenced the Zambian society.

Third, the study aimed at investigating the primary documentary sources in the RCZ, as well as other relevant literature, for a better understanding of what happened during the conflict and how the parties to the conflict expressed their views during that time.

Fourth, the study verified the conclusions of the documentary analysis by doing an empirical analysis. The ministers and members involved in the conflict were consulted by using a questionnaire. Ministers answered it in a self-administrated way and members did so in focus groups.

The final aim of this concluding chapter is to synthesize the findings and make recommendations to the Church leadership on how to deal with change and transition in order to prevent further schisms.

### **7.3 HISTORICAL AND IDENTITY CLUES TO THE SCHISMS**

The RCZ's history and identity (Chapter 2) explained the context in which the RCZ was founded and how these factors influenced the Zambian society and the Church at large. The growth and development of the RCZ are characterized by unprecedented change, as it experienced three different phases: the colonial period; the independence period, and the post-independence period.

During the colonial period, missionaries from the DRC founded the Church in 1899. This was a period described as the European imperialistic nations' "scramble for Africa." During the time of the Anglo-Boer War, the Dutch Reformed heritage was the cradle in which the RCZ was born. As such, the early missionaries were critical of many practices of the British colonial authorities, such as their labour recruitment policy. On the negative side, the missionaries of those days divided "mission fields" ethnically, focused on specific tribal groups, learnt their particular languages, and translated all Church documents into those languages. As such, the RCZ's stronghold became the Eastern Province and Nyanja/Chewa its language. Thus, from its very inception, the RCZ's identity was formed in a very specific way for a very specific tribe. "The other" was clearly defined and the differences were known; these character traits then played a role during the time of the schisms.

The missionary style of leadership during this period is crucial for an understanding of the RCZ's context, identity, processes and resources. It is also important for the



discussion on contemporary leadership strategies in conflict management and resolutions. During this period, the missionary policy for African leadership was to follow a “hasten slowly” agenda (Verstraelen-Gilhuis, 1982:100). The missionaries became increasingly an instrument that the colonial authorities used to “keep the natives in place,” so that the society could serve their imperialistic goals. The missionary bodies believed that Africans were not ready to take over as leaders – politically, as well as in the Church. This “hasten slowly” example later had a detrimental effect on the RCZ leadership, when they had to adapt to globalization’s rapid transformation processes. The Church has a tradition inherited from the colonial period that resisted change at all costs. Later, when Zambians were in leadership positions, this tradition remained intact, as proved in the analysis of the context of the schisms.

Towards the end of the colonial period, the first schism in the RCZ’s history took place. Rebelling against the DRC missionaries’ conservatism, the African National Church was founded in 1928. Because of confusion in the registration of the name and the strange bedfellows encountered when they joined another group, they once again broke away to establish the Zambia African National Mission (ZANM). This Church was the result of the first schism in the history of the RCZ and was established as a reaction to the missionary rigidity that opposed the nationalist awakening of that time. Thus, a precedent was set. The Pentecostal awakening led to more schisms.

The independence period in the RCZ’s history had a major bearing on the emergence and character of the new generation of RCZ Church leaders. In many ways, this history, with its South African missionary background, is connected to the prevailing climate and conditions of the successive phases in Zambia’s history. On 24 October 1964, Zambia became independent and the RCZ received her autonomy from the DRC and became a self-governing denomination on 23 April 1966, which date is celebrated as Church Independence Day. However, soon after independence, Zambia was declared a one-party state on 13 December 1972. Thus conflict and opposition was suppressed – a standard was set!

During this period, the Church experienced what was called “the disappearance of the political ‘radicals’ who fought for Zambian independence.” Now, the situation

among Church members took a new turn. Immediately, during the years that followed the granting of autonomy, problems started to arise between the older and younger generations. Almost all the RCZ ministers had been trained under missionary influence and, despite the departure of the missionaries, they were still indoctrinated in preserving the inherited institution with great determination. Yet, the young generation and those with a higher educational background desired a Church with a missional focused community of disciples that moved beyond ideology-driven evangelism. They were to be the new “radicals” – and are still in the RCZ.

Arising from this conflict of interests, the young generation found themselves being regarded as politicians. Most ministers had a very low educational background and entered the ministry at a very late age. They could not engage with present views beyond their own level of interpretation. This situation created a huge gap between the ministers and the emerging literate membership. As a result, many young educated members left the Church, or were drawn into the Pentecostal awakening.

The post-independence period provided a completely different landscape for the RCZ and Zambian society. New waves of nationalism crept into the Church in a rather different way. Zambia was declared a Christian nation. This declaration meant implicitly that the ban on the registration of new churches was lifted; thus Zambia became flooded with many kinds of churches. Along with the declaration of being a Christian nation, Zambia witnessed the rise of many new churches, most of which were Pentecostal/charismatic by nature. This scenario changed the worldview of many church members.

A new context that it never had to face before, now confronted the traditional or missionary model of the Christian faith. The RCZ’s identity and theology had always been protected, always shielded from dire challenges. The colonial phase saw their tribal birth, and their independence saw them fighting for the independence of the RCZ with the rest of their nation. The one-party period helped them to develop a strong bureaucratic style and structure. They had never really been theologically challenged and their theological seminary never had to work hard to confront fundamental challenges. Their theological heritage had hitherto seemed to be the universal truth.

Suddenly there was “opposition” everywhere when the ban on registering new churches was lifted, and when the media and travelling evangelical evangelists presented a formidable and likeable alternative to what they had been accustomed. Most of these so-called Pentecostal/charismatic and independent Churches took advantage of the traditionally inherited Churches that restricted and oppressed them with the high-handedness that previously characterized the missionary leadership.

This resulted in the RCZ’s quest for a departure from the rigid missionary-oriented Christianity and its traditions that once were dominant among the Church’s clergy and general membership.

The success of dislodging the one-party system acted as a signal for the Church members to insist on immediate change and transformation in the Church. As can be expected, the reaction was an attempt to close ranks and be rid of the opposition. In a sense, expulsion was the natural choice if the identity of the Church had to act as a direction indicator.

The hierarchical and rigid structures in the Church, which the missionaries embraced as the leadership strategy in the colonial era, continued to influence the leadership and style of the RCZ, even during this period.

#### **7.4 THE INESCAPABLE INFLUENCE OF GLOBALIZATION**

A good comprehension of the RCZ’s schisms is only possible if the influence of globalization and global tendencies on the Zambian society are taken into account. The researcher believes that a deeper understanding of these global tendencies will lead to better decisions by, and pro-active leadership of, the Church. It will hopefully lead the RCZ as a denomination, as well as its congregations, to engage its context from the perspective of God’s missional praxis.

The economic and political implications of globalization have greatly affected the Zambian society. In various ways, the economic aspects of globalization have generated consumerist behaviour and individualism. This is becoming a global cultural ideology whereby one’s sense of self, personal fulfilment and happiness are interlinked with the products and services that one uses and consumes. As a growing “attitude,” these shifts influenced people who simply choose what they think they need most.

The political aspects of globalization are mostly evident when countries create international rules and institutions to deal with them. Under globalization, political decisions are made that can override those of a national state by means of political integration schemes, such as the EU, and through inter-governmental organizations, such as the IMF, the WB, the WTO, the SADC, the AU, and NAFTA. Political activity can also transcend national borders through global movements and non-governmental organizations. The organizations of civil society act globally by forming alliances with organizations in other countries, by using global communications systems, and lobbying international organizations and other actors directly, instead of working through their national governments. The power of multinational companies controls much of the world's business transactions, leaving the southern countries still grappling with poverty. This scenario has seriously affected Zambia and has led to, amongst others, urbanization, unemployment and the resultant poverty. The context of the Church before and after independence has been two different worlds.

At the macro level, other shifts have also taken place. These macro changes bore seeds that eventually sprouted to grow into infighting and schisms in the RCZ. The dying of Christendom, the growth of AICs and Pentecostalism all formed an integral part of new challenges that confront the Zambian mainline Churches. These macro changes challenged dominant structures and accelerated processes of transformation from which the Church cannot escape. In fact, this global transformation process gave rise to local responses, all of which affected Zambian society and the Christian community.

Arising from these macro challenges, church leadership and structures were challenged. Traditional worship needed transformation. A dilemma faced the church, and in particular the RCZ. It yearned for the security of traditional values and institutional blueprints when Pentecostal tendencies confronted it. Because of a lack of leadership, the Church did not reform and did not adequately address the changing Zambian context. However, in some way, the Pentecostal and AICs did that. Pentecostalism has spread rapidly in many parts of the world and the electronic media has played a major role in the way it did so. What contributed to the spread are, for example, the radio, television, and print media, news papers, tracts, videos and, of course to a greater extent, the free movement of people from one country to

another. Their music, dancing and the themes of their sermons and teaching were about issues that were real to the people, who flocked to them even though these had their own theological flaws. They addressed the issues of the day in ways to which the people could respond. Then, those in the RCZ, who moved towards Pentecostalism, were ousted, causing the schisms.

Not only was global Christianity affecting the Zambian society, global democracy also influenced the role of civil society in Zambia and the Church at large. The multiparty system of democracy created yet another shift, especially on freedom of association. Thus, the Church has witnessed a variety of social issues which became part of an increasingly diversified space for religion. The RCZ leadership faced these challenges in a very stereotypical way, true to the style of their forbears, and this led to the schisms.

## **7.5 THE EVIDENCE FROM THE DOCUMENTARY SOURCES**

Chapter 4 was descriptive by nature. It emanated from a practical need for a better understanding of the causes of schism, as perceived by the Church. In this pursuit of finding what happened during the period of schisms, according to the documents of the Church, primary information of documentary sources of the RCZ and print media were surveyed. The critical area of interest in this descriptive approach focused on what the Church perceived to be the causes of the splits that eventually sprouted to grow into infighting and schisms.

The documentary sources used in this study were/are related to the RCZ in accordance to the governance of the Church that recognizes three councils, namely the congregation, Presbytery and the Synod (4.2). These literary documentary sources had a broad spectrum of representative views insofar as the structure and governance of the RCZ is concerned.

From the findings, the influence of Pentecostal tendencies in the RCZ seemed to have started in 1992, when a minister resigned on the RCZ's alleged dwindling spiritual life. Notwithstanding many other complaints from both the clergy and members about Pentecostal influences in various congregations, the 1996 Synod Meeting was the first to discuss the issue of Pentecostalism.

Ever since the 1996 Synod, the RCZ has continued to struggle with the Pentecostal/charismatic tendencies in the Church. The 1996, 1998, 2000 and 2001 Synod Meetings provided information about how the Church wrestled with this problem. Notwithstanding resolution after resolution, Pentecostal/charismatic tendencies in RCZ continued to spread from one congregation to the next, with support from both the clergy and the Church membership.

The interpretation of Pentecostal/charismatic influences, as revealed in the primary documentary sources, shows that mass praying, speaking in tongues, worship and praise teams, singing of choruses, healing sessions, altar calls, shouting of "halleluiah," dancing, crying and whistling, among others, were the major indications of the infusion of Pentecostal/charismatic tendencies in the Church. Along with these waves, the traditional practices of worship were slowly being replaced. This caused such fierce differences in the Church that two rival groups were formed: the conservatives and the liberals. Each of these groups had strong views about their beliefs and defiled each other's efforts towards peaceful dialogue and reconciliation.

The 1999 Extraordinary Synod Meeting took the first bold decision to expel one minister together with his sympathizers, from the Mtendere congregation. They accepted the decision and consequently formed their own Church, called the Christian Reformed Church (CRC). This was the first schism that took place since the RCZ's autonomy.

Although the Mtendere schism had a mixture of constitutional overtones between the Synod leadership and Presbytery's inadequacies, the problem of Pentecostal/charismatic tendencies continued to haunt the Church. The 1998 and 2000 Synod meetings provided the researcher with information of how widespread the infighting was, even resulting in the police closing some congregations. This state of affairs in the RCZ became uncontrollable and chaotic. Arising from this situation, an Extraordinary Synod Meeting was called in March 2001. At that meeting, nine ministers were excommunicated and another break-away Church, called the Bible Gospel Church in Africa (BIGOCA), was formed.

The documentary sources indicated that, to a greater or lesser extent, leadership failures had shaped the two splits, which followed each other in a space of five years.

In both cases, the hierarchical and rigid leadership style of the opposing group continued to influence the Synod's decisions not to engage in a dialogical process to explore the new realities which were confronting the Church. Interesting enough is the fact that the 2000 Synod meeting created deeper divisions in the Church among the Synod leadership as regards their own resolution on Pentecostalism. The division between the moderamen of Synod was passed on to the congregations, the members of which were in a state of confusion as to which resolution to follow, and became rival factions - each group supporting a specific but conflicting Synod resolution.

Notwithstanding the problems of Pentecostalism, the literary documentary sources revealed that the main cause of the conflict seemed to be:

- 1) the inability of the Church leadership to follow a simple practical theological methodology on how to discern and do theology. This directly related to leadership problems and inadequacies;
- 2) the personality cult, typical of Pentecostal/charismatic personalities seen on the television and large evangelism campaigns, and
- 3) personal interests, corruption, arrogance, selfishness and a lack of vigour to work towards compromises, all of which played a major role in the conflict. It is proper to say that the two splits between 1996 and 2001 in the RCZ were caused mainly due to leadership failure to engage in a constructive way to solve and manage Church conflicts.

## **7.6 EMPIRICAL RESEARCH CONFIRMATION**

The documentary sources provided a clear answer to the research question: What were the causes of the schism? By using self-administered questionnaires and focus groups, the researcher wished to ensure that the answers obtained from the documentary sources were reliable. Satisfactory representations from ministers, bishops and members were obtained, and their answers were analysed.

The analysis revealed broad descriptions of how the RCZ was embroiled in the conflict concerning Pentecostal/charismatic tendencies. In the light of Chapter 4, the responses confirmed the correlation that there was indeed a problem of infighting that a number of factors had caused: inadequate leadership to handle the conflict;

worship issues related to Pentecostalism and personalities involved personal interest, corruption, selfishness, arrogance and lack of vigour to work towards finding compromises.

The respondents' answers revealed that the RCZ had sided with the more conservative stance. Despite the varying descriptive statements of the ministers/bishops, men, women and the youth, the RCZ was highly divided on the understanding of Pentecostal/charismatic tendencies. Two groups with different interpretations emerged: conservatives and pro-Pentecostals, or, in the local terminology, "Dutch" and "Pente." Frequently mentioned key words of those opposing the charismatic tendencies were: current liturgy/traditional, reformed identity, heritage respect, orderly, missionaries, biblical and calmness. And the conservatives described Pentecostal/charismatic tendencies with words such as: entertainment, freedom, rebellion, strange, confusion, disturbing, unreformed and eroding. Without doubt, it was an extremely emotional period in the Church.

Without any bias, the respondents showed that both the presbytery and Synod leadership failed the Church by not providing an environment conducive to dialogue. Phrases and words such as: did not show flexibility, lamentably/utterly failed, compromised, mishandling, emotionally, judgmental and more vindictive, proved the conclusion reached in Chapter 4 that the failure of the Church leadership to handle the conflict constructively was mainly the cause of the conflict. The responses have shown that even the excommunication of ministers was done in bad faith.

The source of the conflict was the charismatic tendencies that impacted on the traditions and practices of worship in the RCZ. From nearly all responses, mass praying ranked top of the list. During mass praying, the other elements caused conflict to take place: speaking in tongues and crying, clapping of hands while praying, rolling on the floor, whistling, worshipping choruses described as noise making, and a disorderly worship style in contradiction to the traditional liturgy.

The answers to the question whether it was beneficial that the ministers were expelled, are insightful: A clear majority of ministers and member-groups felt that their expulsion was detrimental. The answers to the two following questions again



confirmed the view that this happened due to a divided leadership, which was unable to deal with conflict, as well as their leadership style that led to the schism.

The concern over the Pentecostal/charismatic tendencies in the RCZ still remains. The last question was whether the issue of charismatic tendencies in the RCA's worship services has been solved; 70+% of the answers were no. The 2008 Synod resolution to allow mass praying in the Church confirms this answer – the very issue that led to the two schisms!

The RCZ is struggling to maintain its Reformed identity amidst the ever-growing popularity of Pentecostalism.

In retrospect, the schism's bigger picture is clear. The answer to the question, What led to the schisms and how did it happen? can only be fully answered when the RCZ's history and identity is understood, as well as the global contextual changes that have taken place and literally transformed Zambian society and culture. Pentecostalism was born at the beginning of the 20th century in circumstances not much different from what is experienced in Zambia and in many countries around the world. Its style, music and ethos address the realities of our times (Cox 1995). The RCZ leadership is modelled on the missionaries' and local political leadership and ethos of the independence and post-independence periods.<sup>20</sup> It was divided according to the lines of conflict that ran through the Church, i.e. Dutch and Pente. In a sense, the schisms were unavoidable; they played out like a tragic drama.

## **7.7 RECOMMENDATIONS**

The research question was: **What led to the schisms in the RCZ; how did they happen and how can they be prevented?** This last section must provide guidelines on how similar schisms can be prevented. It is clear that the RCZ has experienced drastic changes in its context and culture. The challenge to be Reformed and to keep on reforming in a process of spiritual discernment is a daunting task that the Church dare not avoid.

There can be no doubt that the first priority will be to focus on leadership. The Church leadership must take advantage of its own theological college to train its ministers to be

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<sup>20</sup> Rutoro (2007) came to very much the same conclusion in analyzing the leadership structures and style in the Reformed Church in Zimbabwe.

able to address the challenges of a globalized world. This challenge has implications for the whole curriculum. However, in Practical Theology, conflict management and system-sensitive leadership (Armour & Browning 2000) will be indispensable. The Justo Mwale Theological University College must include these subjects in order to introduce ministers to the theological theory and practical leadership skills that their context requires.

The Church must also train its ministers to help the Church to respond with greater vitality, discernment, effectiveness and faithfulness to the ever-rising challenges of global Christianity. One possible way of doing this is to make Theological Education by Extension compulsory so that all pastors in ministry can be trained to deal with the issues at stake.

The RCZ should also consider what doing theology involves – theoretically and practically. A church should be able to listen in a hermeneutically sensitive way to both the world and the Word. If the RCZ had listened to the world, i.e. to its context and the influence of globalization on its people and culture, it would have been in a position to deal with the conflict in preventative ways. In this regard, theological training should include the doing of empirical research.

At its first formal Annual General Meeting in Lusaka in 2001, NetACT<sup>21</sup> outlined the research methodology with which to do theology in a holistic way in an African context (Hendriks 2004). It must also be able to listen to the Word and its faith tradition in a hermeneutically sensitive way. The research established that Zambia's hermeneutically sensitive dialogue between the changing and globalizing context and the faith resources of its tradition never took place in any systematic and planned way during the conflict. As such, the schisms were inevitable.

The charismatic and Pentecostal influences on the RCZ's worship and liturgy caused the conflicts and schisms. Ministers wanted to transform the set liturgy received from the missionaries and these issues were not addressed theologically. The conflict was

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<sup>21</sup> NetACT stands for Network for African Congregational Theology (<http://academic.sun.ac.za/theology/Centres/NetAct/netact.htm>). At present, this network of theological institutions in nine African countries has 12 members. Its first official meeting was in Lusaka in 2001. At that meeting it formulated a practical theological methodology of how to do theology in an African context (Hendriks 2004).

so emotional that it seemed as though no person could truly make a study of the issues at stake. This research must still be done.

The Church leadership is advised to endeavour to integrate worship practices with God's missional praxis. The RCZ's liturgy and tradition, which the missionaries passed on, must not be regarded as the only and unchangeable worship tradition. The researcher firmly believes that the RCZ should pursue doing missional theology in the style and paradigm of David Bosch (1991) and Lesslie Newbigin (1978, 1984, 1986, 1989 and 1995). A good place to start will be a study of the book that indicates the way forward from the Bosch-Newbigin foundation, *Missional church* (Guder [ed]1998).

## **ADDENDUM 1**

### **RHOYD BECOME MINISTRIES**

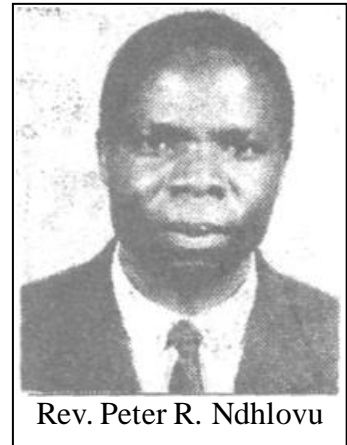
#### **INTERNATIONAL HARVEST PARTNER**

You can become a partner in the harvest of souls:

Most people will not be able to go to certain places because of the nature of their activities or work commitments.

To accomplish the task of evangelism, we would be happy if you joined hands with us so that together we can effectively

win people to Jesus Christ. Your prayer and monetary support is vital to the task before us.



Become a Partner by completing the Response Form. As a participating partner you will receive the Rhojd Ministries International Harvest Partner's Certificate.

Become a Harvest Partner with us. .

#### **PRESENT YOUR PRAYER REQUEST**

- A team of dedicated Rhojd Ministries International Prayer Group meets to pray for various needs and especially the salvation of souls.
- These prayer meetings are conducted every Monday at 18:00.
- Every last Friday of the month, we meet for an All-night Prayer Meeting. You can participate by coming along to join us in these meetings or by simply presenting your prayer requests in writing so we can join with you in prayer for your needs.
- Contact us for more information:
- The Co-ordinator
- Rhojd Ministries Prayer Group
- P.O. Box 30218, Lusaka



# Vision

We believe it is not sufficient to shout bumper sticker slogans. It's not sufficient to bask in the comfort of the declaration that "Zambia is a Christian Nation". As much as these may have their place in God's Kingdom, we are committed to actual implementation of what the Word says.

### Our Commission is:

- # to preach the Good News to the poor
- # to proclaim freedom for the prisoners and recovery of sight for the blind
- # to release the oppressed
- # to proclaim the year of the Lord's favor (Luke 4:18, 19)

We seek to put into effect the above within Zambia and the uttermost parts of the world (Matt 28: 16-20).

# Strategy

We exist to work in partnership with the church. (Eph. 4:11-13) and other evangelistic ministries in:

# Child, Adult Evangelism, Orphans, Widows, and Street Kids through mass evangelism, person-to-person evangelism and literature distribution

# Christian Education

We will do this by arranging revival meetings, seminars and evangelistic schools

Cut on line

### RESPONSE FORM

Yes! I would like to be a Rhojd Ministries International Harvest Partner

Name .....

Box No. ....

Telephone (Home) ..... (Work) .....

Sex:

Male

Female

Age:

Teenager

Adult

I pledge a financial

Commitment of .....

Monthly  One time

**Rhojd  
Ministries  
International  
Harvest  
Partner**

P.O. Box 30218  
Lusaka - Zambia  
Central Africa

Kindly mail this form back to us  
Account No. 1400006343031 Zambia National Commercial Bank Main Branch

## **ADDENDUM 2**

### **THE STATE OF AFFAIRS IN THE REFORMED CHURCH IN ZAMBIA**

#### **Preamble**

We, the Moderamen (trustees) of the reformed church in Zambia have noted with grave concern the developments in our good church of late. Since the August 2000 synod, there have been a lot of confusion, misinformation, abrogation of the church constitution, indiscipline, and injustice by some of our church members including some ministers of the word.

We have been examining the situation with great care and patience in line with our Biblical convictions, faith and church procedures, which we respect. We have also gone out of our way to seek mediation, arbitration in solving these problems in various ways and forums. However, we have noted with dismay that these efforts have been undermined, not appreciated, disregarded, despised by some of our members and ministers of the word who have deliberately deviated from our church norms and instead preached anarchy to the detriment of this honorable church of God. Thus bringing the integrity of the church into disrepute. This has resulted into physical fights, court cases, church Closure's, death threats and, violence.

In light of these developments, we the undersigned Moderamen of this church feel it is time to act and to act decisively.

We have taken the following measures:

#### **1. Press statements**

The Reformed Church has its own way and forums to air its views and it is done collectively. We therefore categorically refuse the remarks made by Rev. Peter. R. Ndhlovuh (RCZ-moderator) on Sunday 21st January on ZNBC Television, The sentiments does not in any way reflect the views of the Reformed Church in Zambia over the problems the Church is facing now nor that of the Moderamen who ale the trustees of the Reformed Church in Zambia and the custodian of the Church constitution, What he said was merely his personal views.

We therefore, ban all Press statements by our all-church members until after the extra-ordinary Synod to be held very soon. Those who violate this instruction will be severely dealt with according to our church procedures.

#### **2. Death threats to some Ministers**

There have been several death threats issued to some of our ministers. The Moderamen strongly condemn this hooliganism which does not reflect the character of the kingdom. The matter has been reported to the Police Service, which we trust, will be of much help and service in this regard as it is a criminal offence.

### **3. Letters to the Police and Religious desk**

The Reformed Church in Zambia has its own channels through which it communicates. On policy matters the Synod Secretary makes correspondence on behalf of the Moderamen (Moderator, Vice-Moderator, Synod Secretary, Vice-Synod Secretary and Actuaries). On administrative matters the General Secretary communicates on behalf of the Moderamen as he is in charge of the administration.

All external communication comes from these church officials with consultation with the other Moderamen.

Therefore, the letters written to the Religious Desk and Police are illegal, malicious and should be ignored.

### **4. The closure of Chawama Central RCZ**

The supervision of a congregation is under the Presbytery. The Synod through the SEC (Synod Executive Committee, Synodical Central Committee) does not supervise a congregation; they instead supervise the Presbytery.

Therefore, the issue of the re-opening of Chawama Central RCZ is in the hands of Kamwala Presbytery in which jurisdiction the Congregation falls: Only when a Presbytery fails can they ask the SEC, SCC to intervene. In such a case, the SEC or SCC will still not intervene directly, but ask a sister Presbytery to handle the matter. In no way does the Moderamen deal directly with a Congregation.

In light of the above, Kamwala Presbytery have been asked to use their discretion and judgment and open the church.

### **5. Extra-ordinary Synod Meeting**

The SCC committee, which met at the Youth Center on The 23rd of November 2000, sanctioned the SEC to call for an Extra-ordinary Synod in view of the developments in the Church. Subsequently the SEC, which met at the Synod Office on December 2000, set the Dates for the Synod as follows: April 12- 14.

However, due to the prevailing volatile situation, the Moderamen have brought forward the Synod to 2<sup>nd</sup> – 4<sup>th</sup> March, 2000 of which all the Reformed Church Congregations have been informed.

We appeal to all our members to pray for this meeting and fully participate to save this church from total chaos.

The Moderamen of time Reformed Church in Zambia are fully committed to see to it that the prevailing situation is corrected so that we praise our Lord as we have always done.

### **6. Change**

The Reformed Church has always been a dynamic and reforming Church and it will always remain so. Change is good and we like it because we serve a God that speaks to us always in all situations and at different times in history.

However, we change in a *systematic, responsible, rational collective way*. Any one who has new ideas is free to express them in relevant forums, But for an individual to try and change things unilaterally is indiscipline and abrogation of laid down procedures to which any one who serves in the Reformed Church in Zambia commits himself/herself.

A Church like the Reformed Church is a voluntary association to which some one joins voluntarily. It is an association with its own rules, practice and procedures enshrined in its constitution based on its understanding and interpretation of the Bible. This means any one who feel one's needs are not fulfilled in any way has the right to leave just as one came in. To think one can change on his/her own an organisation such as this is futile effort and exaggerated imagination.

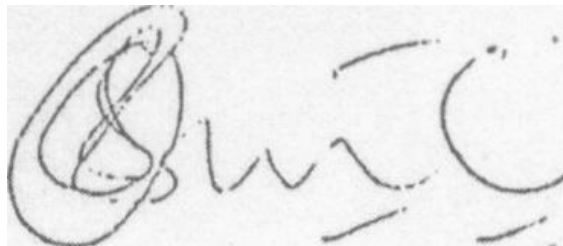
It is our hope and prayer that the state of affairs in the RCZ has been clearly spell out.

We remained committed to this Church which God has privileged to lead;


We are the Moderamen

FOR THE REFORMED CHURCH IN ZAMBIA

Vice Synod Moderator  
Revd. Dr Edwin Zulu



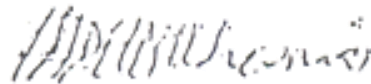
Synod Secretary  
Revd. Dr Tellas A. Shumba



Synod Vice-Secretary  
Revd. Peter Phiri



Actuarius  
Revd. Harry DK. Nkhoma





## ADDENDUM 3



# REFORMED CHURCH IN ZAMBIA

(ESTABLISHED IN 18E39)

## SYNOD HEADQUARTERS

Plot 3695 Mwaleshi Road Olympia Park      Telefax (260  
x1) 295369)

PO Box 38255 Lusaka Zambia

Email: rzcsynode@zamnet.zm

Our Ref.    **RCZ SYNOD EXTRA ORDINARY MEETING**

Date:        **2<sup>nd</sup> MARCH TO 4<sup>th</sup> MARCH 2001**

### MADZIMOYO DECRALATION

1. THE **SYNOD** RE-CONFIRMS ITS COMMITMENT TO THE DOCTRINE OF THE CHURCH AS CONTAINED IN BELGIC CONFESSION, THE HEIDELBERG CATECHISM AND THE CANONS OF DORT AS WELL AS CONTAINED IN THE APOSTOLIC CREED, THE CREED OF ATHANASIUS AND THE CREED OF NICEA AS THEY ARE IN LINE AND COMFORMITY WITH THE WORD OF GOD,
2. THE **SYNOD** RE-CONFIRMS ITS COMMITMENT TO THE CONSTITUTION OF THE CHURCH AS STIPULATED IN THE CONSTITUTION OF 1984 AND REVISED IN 1999.
3. THE **SYNOD** REQUIRE ALL MEMBERS OF THE CHURCH, THEIR FAITHFULNESS TO ITS DOCTRINE, CONSTITUTION AND LITURGY. THE LITURGY IS LED BY ONE LIRTUGIST - PRAISE AND WORSHIP TEAM LEADER CANNOT LEAD THE WORSHIP SERVICE.
4. THE **SYNOD** ACCEPTS ITS MAINTENANCE OF THE PRESENT LITURGY IN ITS TOTALITY,
5. THE **SYNOD** RECONFIRMS ITS BAN WITH IMMEDIATE EFFECT, ALL MASS PRAYERS AND ACTIONS THAT GO AGAINST THE CREEDS, CONFESSION, CONSTITUTION AND LITURGY OF THE REFORMED CHURCH IN ZAMBIA.
6.                THE **SYNOD** REJECTS THE PENTECOSTAL TEACHING IN TOTALITY AS ERRANT DOCTRINE.
7. THIS **SYNOD** SHALL PROCEED WITH DISCIPLINARY ACTIONS AGAINST ALL PERSONS WHO INVOLVED THEMSELVES WITH OTHER DOCTRINES AND LITURGICAL PRACTICES.

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Mission Statement: The Reformed Church in Zambia as a mission church is committed to leadership development, shared vision, exercising proper management and communication with biblical discipleship caring for the underprivileged, providing quality education and health with participation of all members

*All correspondence should be addressed to the General Secretary*

# REFORMED CHURCH IN ZAMBIA

## WAY FORWARD FOR RCZ

The RCZ seek the honour of the true God as missional Church by:-

1. Joyfully proclaim the Word of God and administer the Sacraments.
  2. Joyfully and orderly celebrating the worship of God in the liturgical service.
  3. Encouraging holy living through responsible church discipline.
  4. Educating all God's people for personal growth and service.
  5. Reaching out to those in need for God's salvation message.
  6. Serving one another and the needy in society with justice.
  7. Developing and maintaining effectiveness and administration and organisational structure.
- 

The Extra Ordinary Synod Meeting of the Reformed Church In Zambia which met on 2<sup>nd</sup> - 4<sup>th</sup> March 2001 at Madzimoyo RCZ resolved that the following be communicated to you.

1. **Synod** maintains her Reformed Identity in teaching, worship and practices
2. **Synod** rejects Mass Prayers, Pentecostal teaching, worship and practices in all her congregations.
3. **Synod** empowers the Church councils and Presbyteries to see that indiscipline is dealt with immediately to avoid confusion and disunity in the Church
4. **Synod** (expelled) - excommunicated from the, pastorate-Reverends:-

Peter R Ndhlovu  
Jefferson D Nkhata  
Steven D Lungu  
Cephas M Mbewe  
Isaac Mwale  
Abel Siwamezi  
Joram. Munyuki  
Moses O Kanyenda  
Elias V Phiri

5. Rev. Blackson Mphande of Masala. RCZ was disciplined for one year.
6. Other pastors were disciplined by removing them from their Presbytery positions for two years with stern warning, these are:-

Rev. Jackson A Phiri of Chelstone RCZ  
Rev. Shadrack Phiri of Chililabombwe

Some with minor implications were only strongly warned.

## **PERSONNEL**

The office bearers were appointed to fill the gaps as follows:-

1. Rev. Dr Edwin Zulu - Acting Synod Moderator
2. Rev. Dr Laban Felix Chipwatanga - Acting Vice Synod Moderator
3. Rev. Peter Phiri - Acting General Secretary

## **COURT INJUNCTIONS**

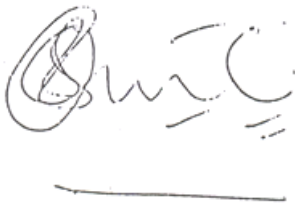
**Synod** resolved that church members are discouraged to take cases to secular courts since the church has her own established courts; Church Council, Presbytery and Synodical Courts. Synod urge all her members to se these courts for their cases as the case deems.

**Synod** further resolved that those members or congregations who have court injunctions still standing must **WITHDRAW** them without charges.

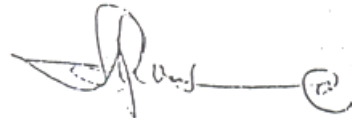
**Synod** uplifts all suspensions of members who were suspended for defending the Reformed faith e.g. the following congregations- Matero, Chaisa, Garden or any other.

## **APPEAL**

No lower court should hinder a person or congregation from appealing to the higher court if not satisfied with the judgement passed.



Rev. Dr Edwin Zulu  
**MODERATOR**



Rev. Tellas Shumba  
**SYNOD SECRETARY**

## **ADDENDUM 4**

### **THE QUESTIONNAIRE**

The Minister/Bishop and elders  
RCZ, BIGOCA and CRC congregations/ assemblies  
Lusaka, Zambia.

Dear brothers and sisters in the Lord

Grace and peace to you from God our Father and the Lord Jesus Christ. I write to introduce myself and the purpose for this letter. I am a minister in the RCZ at Matero congregation and at the same time a student at Stellenbosch University doing my doctoral studies. Your congregation/assembly is one of my representative samples and I ask of you to be part of my research project. Below is my outline of the research project with the questionnaire which you are requested to answer. And this is my prayer that you may take this as a special invitation in knowing and deepening of our insight so that together we are able to discern how best we can develop preventative strategies for our Churches.

Introduction of the research project

This study is supervised by the RCZ and the Faculty of Theology at the University of Stellenbosch, Cape Town, South Africa. The topic of research is “*A practical theological assessment of schism in the RCZ.*” The researcher, Lukas Soko, is a serving minister in the RCZ at Matero congregation in Lusaka. He has served the Church as minister in several congregations from 1993. He is currently doing doctoral studies in Practical Theology majoring in congregational studies. The research is limited to three denominations: Bible Gospel Church in Africa, Christian Reformed Church and the RCZ. All congregations/assemblies selected as representative sample are here in Lusaka.

The purpose of this study aims at getting your valuable contributions towards the outcome of this research. Your congregation is one of the sample representatives for this exercise. Through the focus groups (men, women, and youth) in your congregation, you are being invited to participate in answering the questionnaire in group discussions. Your participation is most important because all of us are

knowledgeable enough with vast experiences in the culture and identity of our congregations/assemblies.

In order to get reliable facts (data), your opinion, understanding, beliefs and how you view worship in your Church is very important. There is no wrong contribution. The questionnaire to be answered in this study was tested and approved by Faculty of Theology. The questions may not address all situations the Church went through but through your active participation in group discussions, it is expected that valuable information will be gathered. Therefore, no one will be cited in any way as an individual in the final analysis of the study.

The motivation to do this research arose from what the RCZ went through in history, particularly the events that happened between 1996 and 2001 that resulted into the schisms. From that period onwards, the RCZ has continued to experience challenges to cope with the trauma of the breakaway Churches and the rise of Pentecostalism/-charismatic tendencies in various congregations. Notably to say also is the fact that, no one has taken an interest to follow up these events systematically for our records. A picture of how things were at the time of conflict is of help to Church leadership in planning to prevent such conflicts to happen again. Your responses to the questionnaire given to you are particularly important. The answers will be analyzed not by taking any congregation or focus group individually but as opinions of our representative Churches.

The group discussion will be conducted in a free atmosphere through the facilitators chosen among the group members. Some to lead the discussions and writing down our answers. The minister/bishop will guide the focus groups on how best the groups can get organized. The researcher will be available for clarification whenever such a need arises. The goal is through your responses; together we can develop preventive strategies around the whole problem of future schisms not only in the RCZ and Zambia but Africa at large. So you are invited to fill in this questionnaire with a free mind.

For further details you can contact the researcher and his supervisor on the following telephone/mobile numbers respectively: 260-0977-883495 (Lusaka - Zambia), or +27711005627 (Cape Town RSA), e-mail address is [lukas.soko@yahoo.com](mailto:lukas.soko@yahoo.com). Prof.

H.J. Hendriks, Practical Theology and Missiology: +27-21-808-3260(w); +27-21-8083251(fax); 27-73-772-6706(cell); [hjh@sun.ac.za](mailto:hjh@sun.ac.za)

Thanking you for taking time off from your busy schedules in order to be part of this research project.

Lukas Soko.

1. Between 1996-1999 the RCZ Mtendere congregation experienced severe conflict.

a) What, in your view, caused this conflict?

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Who, in your view, were the main groups in this conflict?

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What, in your opinion, made the RCZ fail to bring about reconciliation at Mtendere congregation?

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During 1996 -2001 certain congregations experienced serious conflict that was labeled "Charismatic tendencies in worship".

What were the elements of these charismatic worship tendencies?

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What, in your view, were the arguments against the charismatic tendencies by those in favour of the standard liturgy practices of the RCZ?

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During 1996 -2001 certain congregations experienced serious conflict that was labeled "Charismatic tendencies in worship." There were a number of groups with very strong views for and against the new tendencies in the congregations.

How will you describe the groups?

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b) What were the views of each of these groups?

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What is your view on the role played by serving RCZ ministers during the period of the conflict who were positive towards transforming the liturgy?

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What is your view on the role played by serving RCZ ministers during the period of the conflict who were positive towards the traditional liturgy?

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In retrospect, looking back at the conflict, was it a good thing that RCZ ministers were expelled? Motivate your view.

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How, in your view, did the Presbyteries concerned deal with the conflict?

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How, in your view, did the Synod deal with the conflict?

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In your view, is the issue of “charismatic tendencies in worship” solved in the RCZ?

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## **ADDENDUM 5**

### **RESPONSES BY CATEGORIES**

#### **5.1 RCZ MINISTERS**

Q1. Between 1996-1999 the RCZ Mtendere congregation experienced severe conflict.

What in your view caused this conflict?

R1Min-CP: The conflict was caused by misinformation. There was not enough information to the resolution of the meeting.

R2Min-CP: The conflict was caused by imposition of a reverend (Amos Ngoma) by the Synodical leadership. After the congregation accepted him, the same leadership wanted him removed from the congregation

R3Min-CP: (i) Self styled leadership that aims at making people disciples of a particular person instead people become disciples of Christ and leadership failure at congregation level.

(ii) Leadership failure at congregation level. Elders permitted whatever happened because they took an "I do not care" attitude.

R4Min-CP: The partial stance of the minister in the way he related with members: some members were for him and others were not.

R5Min-CP: The pastor was hated by some elders and some Christians and the Synod leadership decided to transfer Rev. Amos Ngoma. The pastor refused and was supported by some members of the congregation.

R7Min-CP: Not accepting the youthful pastor and charismatic preaching.

R8Min-KP: Not allowing the new way of worship in the Church, that is Pentecostalism which allows mass praying, dancing (entertainment) which I can call ego-centric.

R9Min-KP: The congregation did not accept Rev Amos Ngoma when he was transferred to Mtendere. Despite non-acceptance of the congregation, Synod

leadership imposed the minister on the congregation. Upon his induction, the minister disciplined those he viewed were in forefront of his rejection.

R10Min-KP: Intolerance, rigidity and lack of respect of the institution (Church). Propagation of self ambitions.

R11Min-KP: Charismatic preaching, healing and the non acceptance of women in leadership position.

R12Min-KP: The incoming of contemporary modes of worship into the Church.

R13Min-KP: Transfer of the minister due to personal interests by some leaders and way of worship.

R14Min-KP: 1) The change in the worship from the Reformed liturgy to that of Pentecostal time. 2) The view of healing by the leadership was seen from the negative perspective raising some suspicion. 3) The leader in question (Rev. Amos Ngoma) did not want to create space for others with different views. 4) The elders and the minister did not tolerate each other

R15Min-KP: Misunderstanding of unity in diversity and the value of corporate/mass prayers.

R16Min-KP: Misunderstanding between the congregation, presbytery and Synod leadership over the transfer of Rev. Amos Ngoma to Mtendere congregation.

R17Min-KP: The aspect of worship. It was believed that RCZ Mtendere was conducting her liturgy and services contrary to what the RCZ wanted.

R18Min-KP: Leadership inclinations of factional groups and influence of top leadership of imposition of minister on congregation

R19Min-MP: The attempt to transfer Rev. Amos Ngoma from the congregation

R20Min-MP: 1) Influence of Pentecostal tendencies. 2) Failure to manage new challenges e.g. new tendencies in worship. 3) Fear to adjust and accommodate possible change.

R21Min-MP: Greedy and appetite for power caused the conflict at Mtendere congregation.

R23Min-MP: It was due to misunderstanding and misinterpretation of certain teachings of certain bible passages to suit one's interest.

R25Min-MP: Did not answer this question only.

R26Min-MP: The transfer of Reverend Amos Ngoma by the Church from Mtendere congregation to Betery congregation was the severe conflict between 1996-1999.

R28Min-SO: The Church had passed a decision to allow women as elders and deaconesses. Some members of this congregation did not accept this decision and decided to influence every by inciting violence. .

R29Min-SO: The conflict centered on the mode of worship and leadership style of Rev. Amos Ngoma whom the congregation accused that time to be Pentecostal.

R30Min-JMTUC: This conflict was caused by the congregation's refusal to accept Rev. Amos Ngoma who was transferred to that congregation by the Synod.

R31Min-JMTUC: Arrogance and insubordination to leadership on the part of the influencing minister. Secondly, preference of the minister in question by the congregants to other ministers.

R32Min- JMTUC: The conflict at Mtendere could not be described as severe. However, the conflict was caused by leadership style. The minister in charge at that time had more or less a military type of leadership which could have raised some resistance. Elements of charismatic worship could have been there but they were not the main causes of this conflict.

R33Min-JMTUC: Internal misunderstanding arising from the allegation that the pastor favored certain a cross section. Congregation reaction against Synod ruling on role of female elders and Synod resolution to slap discipline on the pastor by transferring him.

R34Min-JMTUC: Several issues; insubordination refusing to accept leadership. Lack of tolerance on the part of divergent views by all parties to the conflict.

R35Min-JMTUC: Indecisiveness on the part of Church leadership; Violation of agreed upon laws and ties and loyalty to family members who were leaders.

R36Min-ZA: The major cause of the conflict at Mtendere RCZ was the imposition of a pastor who the elder's council thought was not suitable for them. Synod leadership prevailed and forced them to induct the pastor.

R38Min-R: The main cause was the mode of worship which the reverend then had suddenly imposed on the congregation. Only a few members then accepted the introduced mode of worship.

R39Min-R: The conflict was caused by two groups: 1) that which maintained consistently to the professed faith as taught by RCZ only. 2) Mainly a youth group with dissenting views. A group pronouncing faith in Christ without any doctrine but favoring charismatic tendencies.

Who in your view were the main groups in this conflict?

R1Min-CP: Local Church leaders and presbytery leaders.

R2Min-CP: Synodical leadership and the congregation elders council

R3Min-CP: Conservative and liberals

R4Min-CP: The serving minister, elders, general membership

R5Min-CP: Those people who were supporting the pastor.

R7Min-CP: Resting elders and deacons, youth and active moderamen.

R8Min-KP: Pastors, youth, women and men.

R9Min-KP: The minister and his sympathizers, the elders and their sympathizers.

R10Min-KP: Elders, youth and the pastor.

R11Min-KP: The pastor, Church elders and the youth.

R12Min-KP: Those in support of the new wave (youth and women) those staunch on tradition (men and Church elders).

R13Min-KP: Synod, Mtendere congregation, the minister and his followers.

R14Min-KP: The elders, minister (Rev. Ngoma), the Synod and the presbytery.

R15Min-KP: The minister of Mtendere congregation, congregants and elders.

R16Min-KP: The pastor, presbytery and Synod.

R17Min-KP: The pastor of Mtendere, his elders, his members, presbytery leaders and Synod leaders.

R18Min-KP: Part of the Synod leadership, the resident minister and the two groups in the congregation.

R19Min-MP: Synod leadership, active elders and their predecessors.

R20Min-MP: Rev. Amos Ngoma, Synod and presbytery leadership.

R21Min-MP: Mtendere congregation, Chelstone presbytery and Rev. Amos Ngoma.

R23Min-MP: The minister with certain leaders.

R25Min-MP: Reverend, some elder and Christians.

R26Min-MP: A group of elders and Christians who were happy with the transfer and a group of elders and Christians who were unhappy with the transfer.

R28Min-SO: Pastor in charge and the Synod leadership.

R29Min-SO: The elders, youth and women's fellowship.

R30Min-JMTUC: The council of elders and women's fellowship.

R31Min-JMTUC: The leadership and presbytery and Synod levels, the minister in charge and divided congregants.

R32Min-JMTUC: The resident pastor, his supporters and the elders.

R33Min-JMTUC: Pastor together with his wife, Synod and presbytery leadership and the general membership.

R34Min-JMTUC: The pastor, presbytery leadership and the elders.

R35Min-JMTUC: Synod, Presbytery, congregation elders and the pastor.

R36Min-ZA: Moderamen, the elders and the pro-pastor's supporters.

R38Min-R: The RCZ, CRC and BIGOCA.

R39Min-R: The pastor, elders and the youth.

Q2. What, in your opinion, made the RCZ fail to bring about reconciliation at Mtendere congregation?

R1Min-CP: The resident minister was not given enough information since he had just come to the congregation.

R2Min-CP: Lack of flexibility by both the elders and Synodical leadership, lack of dialogue and unwillingness to listen to the other side of the antagonism.

R3Min-CP: The Church during this time had started already experiencing some Congregationalist tendencies. The Presbyterian system that provide for checks and balances was pushed into the periphery and fear of individual persons.

R4Min-CP: Failure to bring all the parties involved together.

R5Min-CP: Indeed the RCZ failed to bring reconciliation at Mtendere congregation and this came about simply because the leadership of the Church did not take the step of probing from the grass root. The leadership only dealt with the pastor whom they thought was the cause of the problem.

R7Min-CP: Corruption and selfishness of the resting elders and moderamen.

R8Min-KP: The other group was so arrogant that the Church did not want to be in conflict with them.

R9Min-KP: Conflicting interests among the leadership at the Synod and presbytery levels.

R10Min-KP: The matter was not approached with flexibility and people were not accepting someone from the other camp who was perceived as enemies.

R11Min-KP: The different views.

R12Min-KP: Failure for both groups to compromise.

R13Min-KP: RCZ failed due to compromise by the leadership and having interest by taking sides. They were intolerable and lack of accommodation.

R14Min-KP: All the groups involved did not create space for each other each one taking his/her view as the best. The understanding of worship of God was at stake and failure to place healing in the worship service as guided by scripture. Anger which became uncontrolled in the process of discussions.

15Min-KP: Rigidity in conflict management.

R16Min-KP: The congregation was divided in two camps: those for the pastor and those against the pastor.

R17Min-KP: Two hardcore stands. One for so called "Pentecost" style of worship and secondly the "conservative" RCZ worship.

R18Min-KP: Differing interests especially of the leadership at the top in the situation.

R19Min-MP: Synod leadership who removed elders from leadership to impose Rev. Amos Ngoma and later on the attempt to remove him was more like a threat to the elders.

R20Min-MP: The leaders expected to resolve the matter were of divergence opinions and lacked purpose of unity. Lack of conflict management resolution skills among the warring parties and leaders. A win/lose tendency/approach to the issue created difficulties to find reconciliation.

R21Min-MP: Lack of tolerance and rigidity on the part of the RCZ leadership made the RCZ fail to bring the parties to reconciliation. Rev. Amos Ngoma led faction wanted one thing and nothing less, a new congregation to be established. A give and take spirit was lacking.

R23Min-MP: In my opinion the RCZ failed because some people involved were very stubborn to the extent that they could not respect Church leadership.

R25Min-MP: Lack of dialogue.

R26Min-MP: Because of the two groups of different views it was difficult to bring the two groups to agree.

R28Min-SO: The Mtendere group led by their pastor had strongly objected the resolution to extent of writing seculars to all congregations to try and influence resistance to the decision. On the other hand Church leadership efforts to summon the influential pastor were frustrated by organized pressure groups who threatened violence. The Church therefore decided to excommunicate the group.

R29Min-SO: The RCZ failed to bring about reconciliation at Mtendere because of taking sides with the groups.

R30Min-JMTUC: In my view, it was due to two reasons: 1) The Synod leadership failure to understand/reason with the congregation; 2) there were more personal interests from both parties (congregation and Synod leadership).

R31Min-JMTUC: Divided opinions and preferences.

R32Min-JMTUC: The failure to fully understand Reformed faith or theology (its core) and the need to contextualize it. In other words what the misconceptions brought was the truth and nothing but the truth. Any dissenting view was considered a break from

Reformed tradition. The leadership of the time did not accommodate the changing times and context but wanted to maintain the status quo.

R33Min-JMTUC: The power approach by Synod and presbytery leadership on the one hand and pride, uncompromising attitude by the pastor on the other hand and the mob psychology and influence.

R34Min-JMTUC: The pastor and his supporters not willing to dialogue. The Church leadership stance to keep the law without room for dialogue. And the rigidity of the Church council.

R35Min-JMTUC: Indecisiveness, stubbornness of the pastor and division in the Church leading to failure to speak one voice.

R36Min-ZA: The Synod leadership played a double standard at that time who could have arbitrated in the situation. It was Synod who imposed the minster on the congregation and it was Synod who decided to suspend the then pastor for insubordination.

R38Min-R: The problem was that there was double standard being played by some leaders of the Church at Synod level. Some supported the breakaway group while others supported those who wanted to maintain the RCZ way of worship.

R39Min-R: The reason being two groups with different agendas backed by higher authorities on each side: presbytery and Synod.

Q3. During 1996 – 2001 certain congregations experienced serious conflict that was labeled “Charismatic tendencies in worship”.

What were the elements of these charismatic worship tendencies?

R1Min-CP: Mass prayers.

R2Min- CP: Mass prayer and altar calls.

R3Min-CP: Spontaneous way of handling things on elements of liturgy: long and ecstatic choruses, too much emphasis on individual experiences – man at the centre.

R4Min-CP: Mass praying, speaking in tongues, lively worship, and use of musical instruments and dancing.

R5Min-CP: Mass prayer and clapping of hands.



R8Min-CP: Halleluiah and shouting of amen, walking while preaching and hitting/beating walls

R8Min-KP: Shouting prayer, clapping of hands while praying and beating walls while praying.

R9Min-CP: Noise making in the Church.

R10Min-KP: Mass prayers, clapping of hands, choruses, praise team, whistling and shouting of halleluiah.

R11Min-KP: Mass prayers and non acceptance of the doctrine of infant baptism and the mode of baptism.

R12Min-KP: Mass prayer.

R13Min-KP: Mass prayers, liturgy, doctrine, baptism and speaking in tongues.

R14Min-KP: Mass prayer.

R15Min-KP: Mass prayer and whistle blowing.

R16Min-KP: Mass prayer sessions, prophetic, praying and deliverance sessions.

R17Min-KP: Mass prayers, baptism by immersion and spiritual gifts.

R18Min-KP: Mass prayer and disregard of the traditional mode of worship.

R19Min-MP: Mass prayer, praise and worship through choruses, dancing, whistles and shouts.

R20Min-MP: Mass praying, altar call, back up prayers, longative praise and worship, personal testimonies and healing sessions.

R21Min- MP: Mass prayer, singing of choruses and baptism of immersion.

R23Min-MP: Mass prayers, praying very loud, too much exaggeration, moving from one end to another and singing.

R25Min-MP: Clapping of hands, crying in the service, praise and worship, mass prayers, prayer and fasting and speaking in tongues.

R26Min-MP: Mass prayers, praise and worship and lifting of hands.

R28Min-SO: Not adhering to the laid down liturgical order, praying while others are singing, clapping hands or crying and shouting amen/halleluiah.

R29Min-SO: Mass prayer and exorcism.

R30Min-JMTUC: Healing sessions, mass prayers, whistling and condemning the pulpit.

R31Min-JMTUC: Mass prayer and baptism: immersion /sprinkling.

R32Min-JMTUC: Mass prayers and yearning for healing.

R33Min-JMTUC: Prosperity social gospel claims, Biblicism, individualism and mass prayer.

R34Min-JMTUC: Disregard for Church laid down regulations, disorderly worship and mass prayers.

R35Min-JMTUC: Arminian doctrines, doing things without agreement and influence of Pentecostalism.

R36Min-ZA: Mass prayer, liturgical order of service to be followed and all night prayers.

R38Min-R: Mass prayers and perpetual shouting of halleluiah.

R39Min-R: Resorting to halleluiah interjections.

What, in your view, were the arguments against the charismatic tendencies by those in favor of the standard liturgies of the RCZ?

R1Min-CP: They argued that there is nothing wrong with the current liturgy and we cannot accommodate anything.

R2Min-CP: That time for change from traditional to modern type had come that prayer should be according what the spirit leads.

R3Min-CP: The need to safeguard the reformed identity which places God at the center.

R4Min-CP: Maintaining of the RCZ heritage and order in the Church.

R5Min-CP: Giving respect to God.

R7Min-CP: Preaching slowly, praying "Monga nswala ipuma wefuwefu".

R8Min-KP: God is the God of order who does not want our entertainment. Our liturgy has the entire element for worship and giving praise to our God. Change can only

come at the right time which should the whole the Church after an assessment has been done.

R9Min-KP: Freedom at congregation participation.

R10Min-KP: That the worship should be orderly-man's feeling should not have a part in worship. Only those things taught by missionaries should be upheld.

R11Min-KP: The fact that Synod had not resolved the matter to practice was regarded as rebellion.

R12Min-KP: That there was no need to bring in strange things into the Church that the charismatic tendencies amounted to confusion in the Church.

R13Min-KP: They called for their expulsion or suspensions saying they were bringing confusion.

R14Min-KP: They understood the worshipping of God as an encounter or dialogue between God and man.

R15Min-KP: Mass prayer was an organized form of prayer hence disturbing.

R16Min-KP: There is no order in the way mass prayers are conducted. We need to maintain our reformed identity and deliverance sessions to be conducted outside worship service.

R17Min-KP: There was no room for discussion. The prejudice was that anyone doing against the RCZ norms should leave the Church.

R18Min-KP: That the charismatic tendencies were un-reformed and Pentecostal.

R19Min-MP: Some were saying we need to agree before implementation, some were saying we confuse God through mass prayer, some called it disorder, and some even called it the devil's nose.

R20Min-MP: Mass prayer was perceived as confusion. What the Church was doing was considered right or infallible in the minds of the majority of the lay persons. Reverends who pursued change were perceived as a source of misdirecting the body of Christ because what was set by our forefathers of faith was final and always right.

R21Min-MP: They argued that mass prayers in particular were not biblical and therefore foreign to the RCZ tradition. They further said that charismatic tendencies are Pentecostal and as the RCZ we must maintain our identity.

R23Min-MP: The arguments were that there was need to sit down and discuss where possible to agree on certain charismatic tendencies. Unfortunately everyone was doing what he/she thought was right.

R25Min-MP: Brought in new and strange doctrine: demon casting and healing/deliverance prayers.

R26Min-MP: The arguments were based on the elements of the charismatic worship tendencies. There was no orderliness.

R28Min-MP: The research was to be conducted and report to synod for resolution.

R29Min-SO: The argument was that it was not the traditional practice of the RCZ. Others said it was total confusion and God would not listen to such tendencies for God is believed to be orderly.

R30Min-JMTUC: The RCZ has her identity in theology and practice which must be preserved. If change, it should be gradual.

R31Min-JMTUC: Charismatic tendencies are not in line with the Reformed tradition and cause confusion in the Church.

R32Min-JMTUC: The arguments included the following: mass prayer is un-reformed as reformed worship is orderly and charismatic tendencies focus on the individual and removes attention from God (man centered).

R33Min-JMTUC: That they are disorderly and un-biblical (1Cor.14:40) and that the charismatic proponents were eroding the Reformed liturgical identity.

R34Min-JMTUC: Worship needed to be orderly and have a rationale that is biblical. The liturgical reflects one's view of God.

R35Min-JMTUC: The new movement is a departure from the traditional Reformed forms of worship.

R36Min-ZA: RCZ was/is the Church that demands order in worship. They allegedly said mass prayer was confusion.

R38Min-R: Most of the members felt strongly that it was not part of the RCZ tradition and that it was imposed and forced on every member. Besides others felt that there was too much noise during mass prayer.

R39Min-R: The RCZ liturgy begins with a sober mind-set ready to receive what God has to offer in his word expressed in silence and calmness of mind towards a preacher as against the authoritative command upon the Assembly of God.

Q4 During 1996-2001 certain congregations experienced serious conflict that was labeled “Charismatic tendencies in worship”. There were a number of groups with very strong views for and against the new tendencies in the congregations.

How will you describe the groups?

R1Min-CP: The groups were of good value for they wanted things to be done at the right time through the procedure.

R2Min-CP: The first group could be described as that which wanted to guard the tradition of the RCZ, the second group wanted to change the RCZ, the third group did not belong anywhere.

R3Min-CP: Liberals – who accept change and want to try elements of worship to match modern times. Conservatives – who are satisfied with what they found and learnt to be the norm for them?

R4Min-CP: Sharply in conflict against each other.

R5Min-CP: Indeed in the RCZ, there two groups of people: conservative and liberals.

R6Min-CP: Each group was unique in its own way.

R8Min-KP: Some pastors and pastors’ wives were for and some were against including men, women and youth.

R9Min-KP: Reformers and non-Reformers.

R10Min-KP: The conservatives, the middle group and the hyper liberals.

R11Min-KP: Each group had strong view points.

R12Min-KP: Mainly the youthful and women were for the new tendencies whilst the men and elders were against the new tendencies.

R13Min-KP: The other group was conservative and legalistic while the other was liberal and extremely dynamic with the attitude of holier than them.

R14Min-KP: The groups were in two parts: Those in favor Pentecostal type of worship and those who wanted the traditional worship. It was the youth versus the old guys.

R15Min-KP: Charismatic advocates and conservative advocates – status quo order of prayer.

R16Min-KP: Charismatic group – filled by the Holy Spirit and conduct the service as the spirit leads and allow any changes. Conservative group – filled by the spirit but opposed to great or sudden liturgical changes.

R17Min-KP: Youth – these were mainly for the changes; women part of these also wanted the changes and men and elders were mainly against.

R19Min- MP: They were uncompromising and neglected the aspect of love because some went to the extent of fighting.

R20Min-MP: The group which was against the charismatic tendencies in worship was extremely rigidly and not ready to listen and analyze the voice of the so called charismatic tendencies. The group which was for the new approach was extremely aggressive, disrespectful and were influenced by the external forces through bishop Peter R Ndhlovu who seemingly was in touch/connected to tel-evangelists of U.S.A.

R21Min-MP: The first group is that of pastors. There some who were for and others who were against. Secondly, the others women and the youth who were followers.

R23Min-MP: The groups mainly the youth who had little knowledge about the doctrines and a few pastors who took advantage of the situation some were in leadership hence causing a lot of confusion.

R25Min-MP: Born again group and traditional group.

R26Min-MP: The groups had different views over the matter. There were two different groups which had its stand and were hardly against each other.

R28Min-SO: There were two groups: one group which strongly advocated for the new worship style, could be taken as the radicals while the other group wanted to maintain the mode/ form of worship, these were the preservativists or conservatists

R29Min-SO: Such groups comprised the youth fellowship, women fellowship, elders and general membership of the Church.

R30Min-JMTUC: These groups were right in their own way as they defended what they thought was right and in accordance with their theological persuasions except both groups went to the extremes.

These groups were right in their own way as they defended what they thought was right and in accordance with their theological persuasions except both groups were to their extremes.

R31Min-JMTUC: The first the true Reformed adherents, the second those calling for change- Pentecostal group and the neutral group.

R32Min-JMTUC: The proponents of the charismatic tendencies believed that this the time of the out pouring of the spirit. God was sending his revival in the Church as such no compromise. Any rejection of these tendencies was working against the Holy Spirit – therefore unspiritual. The opponents believed that those other people were the false prophets talked about in the bible and therefore a danger to the Church.

R33Min-JMTUC: For: predominantly youth and women few men. Against predominantly elderly men in leadership and moderate average, economically productive.

R34Min-JMTUC: The clergy those for and against, the elders, members and the leadership.

R35Min-JMTUC: The pro-Pentecostalism group (free worship as the spirit leads, on order of worship) and the traditional reformed group with reformed liturgy.

R36Min-ZA: According to me there were three groups – one for, the second against and the third non-aligned.

R38Min-R: It is cool and committed to the Reformed Church way of worship.

R39Min-R: The first group is the one which maintains the standard liturgy practices of the RCZ comprising of elderly men and women and some youth deeply rooted in their professed faith. The other group is the one with charismatic tendencies regardless of anything else, but faith in Christ and the power of born again person to heal the sick, equipped with ushers and counselors adjacently positioned to transact.

What were the views of each of these groups?

R1Min-CP: The other group opted to say were a traditional Church and these are Pentecostal tendencies.

R2Min-CP: Those who wanted to guard tradition thought it was not good to buy foreign ideas in the Church while the other was for change wanted to move with time.

R3Min-CP: Propagated openness of things (liberals), propagated the need of orderliness and being silent (conservatives).

R4Min-CP: Those for, emphasized on the need to change and embrace new ways of worship. Those against stood their grounds against any change to the liturgy.

R5Min-CP: The first group of people did not want change while the other was willing to have some changes in terms of worship.

R6Min-CP: To stop its traditional way.

R8Min-KP: Some wanted change, some were following blindly, and some defended their Church liturgy.

R9Min-KP: Non Reformers did not put up any basis for the new approach.

R10Min-KP: Conservatives said the liturgy should be upheld no more no less and middle group anything which pleased them they followed.

R11Min-KP: That the RCZ had been identified as an orderly Church while the group expressed a renewal of events as by doing so would keep the new generation in the Church.

R12Min-KP: Those that supported the new tendencies argued that we needed to move with time because the charismatic wave was a worldwide phenomenon. On the other hand, those against felt that the new tendencies tempered with our Reformed identity.

R13Min-KP: They said it was better to preserve the RCZ identity and anyone against it must leave while the other group was not ready to compromise as they thought that they were too traditional.

R14Min-KP: The groups emphasized the following: young generation personal experience with God; tithe as a way to attract blessings, mass praying experiences as the power of the Holy Spirit, the pastor as head of the congregation centered on the bishop as head of the Church. Older generation power lies in the councils. All



people are important in the sight of God not only those who tithe but even those who do not have, the constitution as the governing book together with the bible.

R16Min-KP: Charismatic group believed in singing, mass prayer as the spirit leads while conservatives believed praising God is not an emotional experience.

R17Min-KP: Youth said they needed change for the Church to move forward. Women supported the move on the other hand men and elders just did not want change.

R19Min-MP: They considered the group as pagans.

R20Min-MP: The charismatic group thought it was time for complete change and adapt to new way of worship. The group further perceived everything of the Church as outdated not in conformity with the biblical teaching e.g. infant baptism, mass prayer just mention a few. The group against it thought it was not right to allow change of any kind because the Church had a specific tradition and identity which was left for us by the missionaries. In fact it was perceived as an insult to adopt the new approach in worship.

R21Min-MP: Those for were saying that the RCZ needed to adapt to change where as those against were saying that the RCZ has its way of worshipping God and that must be maintained.

R23Min-MP: Some thought they more spiritual than others. Some thought the Church was spiritually dead. They thought the liturgy was a hindrance to spiritual growth and practices. Others thought charismatic tendencies brought confusion such that respect for God was reduced very much because of the manner in which God was being addressed.

R25Min-MP: Born-again believe that every person must be speaking in tongues and must perform miracle while traditionalist believed that there must be order in worship service.

R26Min-MP: The group for charismatic believed time had come that they fulfill what is in the bible while the other group was totally against as it remained to conduct worship service traditionally.

R28Min-SO: The charismatic views were among others the conviction that the liturgy was old fashioned, it gave no room for the spirit to impact on the worshippers. They

further viewed it as boring and rigid where as the standard liturgy practicing worshippers considered/perceived charismatic tendencies as foreign or imported. The group found no problem with existing style of worship. To them those who advocated for new trends were not rooted on in the reformed doctrine and practices.

R29Min-SO: Those who were for said they were led by the Holy Spirit and those against saw confusion in groups standing for (change?).

R30Min-JMTUC: Charismatic – advocated for change and change in totality. Time for change had come. Reformed – No need for change. Those advocating for change should leave RCZ and form their own Churches.

R31Min-JMTUC: The first the true Reformed adherents, the second those calling for change- Pentecostal group and the neutral group.

R32Min-JMTUC: The proponents of the charismatic tendencies believed that this the time of the out pouring of the spirit. God was sending his revival in the Church as such no compromise. Any rejection of these tendencies was working against the Holy Spirit – therefore unspiritual. The opponents believed that those other people were the false prophets talked about in the bible and therefore a danger to the Church.

R33Min-JMTUC: Those for charismatic tendencies alleged that the Church was clinging to tradition and not allowing the power of the gospel. That the Church was binding the Holy Spirit. Those against often claimed to preserve the reformed faith. They accused their opponents of lack of respect, emotionalism and being Biblicists who ascribe to the literal interpretation of scripture.

R34Min-JMTUC: The clergy were of the view that, there ought to be a proper rationale for worship anchored in theology (Biblical). The elders' emphasis was not theological but legal. They thought elements of worship have not be legally sanctioned. The members were divided into the two camps mostly following a position that appeals to them.

R35Min-JMTUC: Free style of worship as the spirit leads vs. the traditional worship, calm and orderly.

R36Min-ZA: The charismatic wanted change in the order of service by allowing mass prayer. Those supporting the standard liturgical order of service wanted to continue with the status quo citing mass prayer as confusion and un-reformed way of worship.

R38Min-R: The two CRC and BIGOCA had a similar view that RCZ was too traditional its mode of service. They felt that it was time to break the tradition and begin to worship God in a biblical way according to Acts 2:1ff. While on the other hand RCZ wanted to or rather be of the view that RCZ identity must be maintained by worshipping the way we have done for many years since its establishment.

R39Min-R: The group in standard liturgy believes in all they have learned more especially in catechism and that the most important feature of healing miracles was their connection with revelation and this was their assignable reason that they belonged to the revelation period. Matt. 8:17 “That it might be fulfilled which was spoken by Isaiah the prophet” saying “He himself took our infirmities and bore our sicknesses”. And Jesus himself referred to them as evidence of the validity of his claims to be Messiah Luke 7:20-23. In John 14:12 “Most assuredly: I say to you, he who believes in me, the works that I do, he will do also; and greater works than these he will do because I go to my Father and in Mark 16:15-18...” The charismatic group believes in power inverted in them by the Holy Ghost and mass prayers release the power of Satan they believe. They revelation continues up to now.

What is your view on the role played by serving RCZ ministers during the period of conflict that were positive towards transforming the liturgy?

R1Min-CP: They never played any positive role because none of the group accommodated the other.

R2Min-CP: The serving ministers played a very small/insignificant role as evidenced by the schism in 2001.

R3Min-CP: The ministers for the positive transformation of the liturgy played a role of bringing out issues of conflict and tried to explain some elements.

R4Min-CP: Most of them were not balanced – they openly sided with members who were for change.

R5Min-CP: The role which the serving RCZ ministers played during the period of the conflict that were positive towards transforming the liturgy was not good simply because they would have waited till that time Synod council resolved that the liturgy was to be changed. Change takes time and if someone is fast things always are bad.

R7Min-CP: It was a good direction at the right time.

R8Min-KP: There was nothing wrong in transforming the liturgy itself but the ministers did not take the active role in teaching the congregants the right way of dealing with change.

R9Min-KP: Zeal coupled with ignorance made the ministers lost in the unknown world.

R10Min-KP: In most cases they changed things as congregants and lack of teaching and, this brought about serious tension.

R11Min-KP: They implemented the new order and never were prepared to be defeated by Synod.

R12Min-KP: Transformation is good but I feel the ministers that time were too fast for the Church. Probably they also lacked the aspect of teaching on transformation.

R13Min-KP: They lived in fear and were passive.

R14Min-KP: The role played by ministers in favor of these things were to go ahead and eventually overtake the whole Church and be seen as those who transformed the Church failure to which they were to establish their own Churches. They also played uncompromising mood and were seemingly ready to give their life for faith. Anyone seen opposing their views was taken to the anti-Christ.

R15Min-KP: It was a positive idea because it was for promoting unity in diversity during worship by all believers.

R16Min-KP: RCZ ministers on the side of transformation were too fast to implement these changes: the liturgy without allowing a thorough study on the whole process.

R17Min-KP: They disregarded Synod norms and they were in hurry to change. Some had personal interests rather than serving the Church.

R19Min-MP: Their role somehow fueled up confusion because some of them never cared for the members who were not in favor of the old liturgy. The intention was good but the way things were handled was not good.

R20Min-MP: They were not specific enough of the areas which needed change. They dwelled much on name calling of those in the other camp as being unspiritual. They did a lot of copying of the charismatic trends without applying the theological impetus.

R21Min-MP: They influenced the members and made them to believe that those who were against the tendencies were not Christians.

R23Min-MP: They assisted the Church to introduce a number of liturgies.

R25Min-MP: They just decided to leave and form their congregation where they would freely exercise and experience the power of God.

R26Min-MP: There were suggestions that a better way be found to accommodate and embrace the charismatic group by creating a worship service programme.

R28Min-SO: They were catalysts for change. They put up a strategy to influence worshippers particularly the youth by strongly criticizing the existing praying practices as none spiritual. They portrayed RCZ use of the constitution and by-laws as not Christian and un-biblical.

R30Min-JMTUC: No better role played other than worsening the situation since whatever they did was to promote their ideals. The state of the Church was not their interest.

R31Min-JMTUC: They either openly spoke/preached about change or instigated potential/influential members to speak for transformation.

R32Min-JMTUC: The ministers stirred up a movement in the Church but did not fully inform the people and carry them with them.

R33Min-JMTUC: Least impressive as they did not approach issues theologically and sociologically. "*Anthu azithandizika*". Many took stances aligned with the majority which in some cases was misjudgment.

R34Min-JMTUC: The members were divided into the two camps mostly following a position that appealed to them.

R35Min-JMTUC: They did not help much. They created chaos in the Church because they did not wait for the Church to discuss and approve the new transformation of the liturgy. They incited the general membership to rebel against the leadership of the Church.

R36Min-ZA: The ministers who were positive towards transforming the liturgy did not play a good role because they ignored the laid down procedures and incited the general membership to rebel against the leadership of the Church.

R38Min-R: What I remember is that those who were against the liturgy incited some members and left the Churches while those who saw nothing wrong with the mode of worship in RCZ remained in the Church.

R39Min-R: Charismatic tendency brought with it wealth (materially) and some reverends were induced to join them. Matero RCZ, Garden RCZ and others wanted to grab even their Churches i.e. buildings and some members were in agreement to break.

What is your view on the role played by serving RCZ ministers during the period of conflict that were positive towards the traditional liturgy?

R1Min-CP: They never helped because they took it that there will be no appropriate time for that.

R2Min-CP: The serving ministers worsened the situation by not being flexible and subsequent schism.

R3Min-CP: They explained the weakness of the tradition with very passionate appeal.

R4Min-CP: Most of them were not balanced – they openly sided with members who were against change.

R5Min-CP: It was simply because they had the heart of waiting until such a time Synod council resolved that the liturgy was to be changed to a modern one.

R7Min-CP: Though change was inevitable, a Church must not copy.

R8Min-KP: The whole issue is of teaching people to understand why they wanted to change (remove/add) certain elements in the worship is very important aspect, without any proper laid guidelines anyone who is in the forefront is leading others with only defense.

R9Min-KP: Were very principled and did not want to change meaninglessly.

R10Min-KP: They fought others without taking time to understand their views. No dialogue so that both parties could have an understanding.

R11Min-KP: They had a stand that allowing the new tendencies would destroy the RCZ identity.

R12Min-KP: They too were wrong by not allowing any amount of change. There was too much name calling and attacking all those advocating for change. They too needed teaching.

R13Min-KP: They were adamant and as if they were not affected. Some were naïve and not ready to accommodate divergent views while others were passive.

R14Min-KP: Those who were for the traditional also had a harder stance against their fellows. They used the constitution to overcome their compatriots. Their position or role was to expel anyone holding a contrary view. This created two camps: who belongs to which group, Evening in the meetings these divisions were clearly vivid.

R15Min-KP: The group was interested in preserving the old tradition of worship inherited from the missionaries.

R16Min-KP: RCZ ministers on the side of traditional liturgy were very-very strong to resist changes in the liturgy.

R17Min-KP: They believed in the status quo and they did not want to change anything possibly because they did not want to have an understanding as to why others were doing otherwise.

R19Min-MP: They were also not ready to listen from the other group. This also contributed to the conflict.

R20Min-MP: Inadequacy response to the challenge of charismatic trends worsened the situation. Those calling for change were perceived as unreformed. They were judgmental/impunity measures were called for.

R21Min-MP: They made sure those who were practicing the charismatic tendencies were dealt with severely (expelled). They made people believe that to be reformed is to remain static and maintain the tradition.

R23Min-MP: The role the ministers played was vital because the Church was suppose to strike a balance whereby if the Church had accepted entirely the new tendencies it was going to lose all those who were not for the idea.

R25Min-MP: They quickly asked their fellow ministers to leave the Church and find a place where they would exercise the abuse of freedom in Church.

R26Min-MP: They were totally against the elements as reformed by the groups for and the only way was to see them out of the Church.

R28Min-SO: These men and women were custodians and patriotic as conservatives of the law and by-laws of the organization.

R29Min-SO: It was divide and rule. Those who were for transformation of the liturgy were sidelined and regarded as rebels.

R30Min-JMTUC: No better role played other than worsening the situation since whatever they did was to promote their ideals. The state of the Church was not their interest.

R31Min-JMTUC: Some defended the tradition by teaching their members but others aggressively castigated members and ministers who were for change.

R32Min-JMTUC: They did not help matters also. Most of them took a hard stance and failed or refused to listen or see the other view.

R33Min-JMTUC: Not as impressive as many resorted to power and intolerance with little or no research and theological reflection.

R34Min-JMTUC: The leadership was also in two camps. Those who thought the matter need a proper analysis (moderates) and the two radical groups: 1) Those who were for change even without approval of any sought with no room for dialogue; 2) Those who resisted any change to the current order with no room for dialogue.

R35Min-JMTUC: They stood their ground opposed the move but the real leadership was given by the elders who acted in a very decisive manner.

R36Min-ZA: The ministers did not play a good role...those who were active in this conflict incited the members to fight those who were fighting for transformation of the liturgy. In general as pastors, we did not play a good role since most of the pastors were not objective in these issues but took sides.

R38Min-R: What I remember is that those who were against the liturgy incited some members and left the Churches while those who saw nothing wrong with the mode of worship in RCZ remained in the Church.



R39Min-R: Reverends and elders worked hard to retrieve Church building through courts of law. The charismatic ministers wanted these Churches to be in their hands but they failed.

In retrospect, looking back at the conflict, was it a good thing that RCZ ministers were expelled? Motivate your view.

R1Min-CP: It was not a good resolution. When things are “hot” it helps to suspend think over it so that a good resolution could be reached.

R2Min-CP: It was not good to expel the ministers because they were well engaged in conversation. RCZ could have a better way of incorporating the “change” that is seemingly embraced now.

R3Min-CP: It was good for them to be expelled because the approval was an abrogation of what was in practice. It also tried to maintain the traditional standing of the Church.

R4Min-CP: No. The step was not done in good faith. The mood of the meeting was so emotionally charged that others become victims.

R5Min-CP: To say the truth it was not good to expel the ministers in the RCZ. Who are we that we can judge others? The decision which the RCZ took was not spiritual it was physical. God is the one who sees the heart of a human being.

7Min-CP: That was done in bad faith unfaithfulness e.g. BIGOCA was registered before expulsion.

R8Min-KP: In my view it was okay because the charismatic ones and the Reformed ones did not want to accommodate each other hence it brought confusion hatred among pastors and congregants.

R9Min-KP: Discipline is a remedial medicine at times. It was right that some ministers were disciplined.

R10Min-KP: Expulsion was not an answer. Dialogue – teaching and embracing of one another was going to bring fruit.

R11Min-KP: It was not to the best interest that a decision was made to expel.

R12Min-KP: Definitely it was wrong expelling those ministers. One of the principles of the Reformed tradition is the openness to continuous transformation.

R13Min-KP: While expulsion was inevitable it was not a solution and good thing to do because the Church misdirected itself. On the other hand it was good to expel because this served as a deterrent to anyone wishing to break away.

R14Min-KP: One would say it was good because after the expulsions peace returned in the Churches. Though on the other side the bible does not promote divisions as they happened but unity as seen in John 17:1-26. Given chance I would say that we need to bring our brothers and sisters back and create space for each other within the worship service.

R15Min-KP: No, it was better if they were guided and given a period of time to try their ideas.

R16Min-KP: Usually, change takes place during a long process with difficulties and conflicts therefore it was not a good idea to expel them. We would have allowed thorough research study other than expelling people.

R17Min-KP: It was not good. More time and research would have been made to see how the whole Church would have handled the crisis and possibly engage unity in diversity.

R18Min-KP: Yes and No: Yes in the sense that they had already made up their mind by announcing formation of a particular Church the following day- they could have waited longer. No in the sense that there could be other options.

R19Min-MP: At that moment it was a good decision so that the Church could have ample time to reflect on the issue with non-judgmental mind. Those who wanted it were given to do it freely. I know dialogue was the best, but at that time both camps were not ready to lose or listen. It was a completion involving emotional.

R20Min-MP: It was not a good thing to expel ALL the ministers who felt change was inevitable in the liturgy. I say so because the master minder Rev. P.R Ndhlovu was known by the Church and was tolerated for a long time. Secondly many of the ministers who were expelled were economically incapacitated such that they were easily enticed with luxurious living promised by the American Pentecostal movement connected to Rev. P R Ndhlovu who was at the time of the conflict the moderator of the Church.

R21Min-MP: It was a good thing that others (Ministers) had to “die” for the rest. Without others being expelled, the Church (RCZ) would have remained fighting. At least now RCZ has made a step of faith forward by accepting what they termed “Charismatic) tendencies.

R23Min-MP: In my view I feel it was a good thing because in every institution or organization there are rules/laws and procedures on how to handle matters. People became unruly so that the only solution was to expel some of the ministers.

R25Min-MP: Not really, there was need for two opposing sides to sit and dialogue to come up with the best conclusion or answer to the problem.

R26Min-MP: The Church could not have expelled the ministers. The Church could have enough time to research and consult to find a better way of solving the problem at hand than resorting to expel its ministers.

R28Min-SO: On one hand it was good for disciplinary purposes to allow order and unity of the Church. On the other hand it was not straight forward best way out. There was need for dialogue between the two groups because losing one person in a group cannot be joyful, we needed unity in diversity.

R229Min-SO: I personally feel expelling the ministers from the RCZ was not a good way the Church under took. I strongly feel better channels could have been used other than expelling them. Dialogue was not exhausted rather emotions led to the expulsions.

R30Min-JMTUC: No it was not a good thing. But the would-be expelled ministers seemed to have wanted it that way. At the 2001 Extraordinary Synod meeting none of them came except Rev. J D K Nkhata who also exhibited arrogance.

R31Min-JMTUC: It was a completed issue because on one hand, the Church might have erred especially with the emotions which characterized the resolution, but on the other hand the resolution was ideal to bring peace and sanity in the Church.

R32Min-JMTUC: No and yes. No because there could have been more engagement in dialogue (open) and accommodate dissenting views. Yes because keeping that conflict long could have degenerated in bloodshed because in some places people had strong feelings about their positions.

R33Min-JMTUC: For some who openly refused peace the action would be just being fair. However some were removed from congregation or expelled based on hatred and mo-justice. Everyone could have been heard objectively.

R35Min-JMTUC: Yes, because they did not want to discuss besides they had already registered another Church by their own by that time.

R36Min-ZA: For me yet painful, I will say Yes-good. This helped the Church to look at ourselves with hard look at the events. It made us to begin to discuss and become objective. The birth of the new Church and its growth is good for the Church in Zambia. Many lessons have been learned which could not have been learnt without the action taken against minister who were suspended and expelled.

R38Min-R: Expelling the ministers who opted for change was not a solution to the problem. The council in my view was too constitutional and acted out of anger than reasoning. This can be substantiated by the recent decision to recognize those who were expelled as a legitimate Church.

R39Min-R: We entirely agree that it was a good thing to expel them. Those who seemed repented and stayed on in the RCZ have continued adulterating the Church up this day. Chelstone and Ndola presbyteries are the case in point. Other reverends hide in their skins.

How in your view did the presbyteries concerned deal with the conflict?

R1Min-CP: They did their part to the best though not exhaustively because the higher authority had to act on it.

R2Min-CP: The presbyteries concerned did not show flexibility and did not want to listen to the charismatic wing with open minds.

R3Min-CP: Presbyteries lamentably failed as most ministers as per set up of the executive were compromised and biased. They did not play their role of supervising to the maximum.

R4Min-CP: They were not courageous enough to carry out the challenge before the situation got out hand.

R5Min-CP: R7Min-CP: The presbyteries concerned dealt with the conflict in a physical form. When dealing with cases, it is bad to deal with personalities.

R7Min-CP: You see the main player e.g. Mtendere saga was the moderator who could threaten you whether you like it or not Amose must be inducted.

R8Min-KP: Yes they did their part and encouraged those who remained whether in big numbers or small numbers.

R9Min-KP: Varying interests of presbyteries influenced the manner of handling the conflict.

R19Min-KP: The issue was dealt in a more authoritarian way. Everything done by the so called charismatic was seen as erroneous.

R11Min-KP: The presbyteries did not assist the Synod in resolving the issue.

R12Min-KP: They perpetuated the conflict by allowing the formation of such groups like elders union with the sole purpose of resisting any form of change.

R13Min-KP: Presbyteries concerned dealt with the matter irrationally and subjectively as they did not address the root cause and used force without consideration.

R14Min-KP: Well, they may have dealt with the conflict but for those in Lusaka had somehow not done enough because this is where the Church had more members leaving than elsewhere. Lusaka became a strong hold for the newly formed Church. However they cannot be blamed as some of the leaders who left were the time serving as presbytery leaders hence the difficulty.

R16Min-KP: The presbyteries concerned were as well divided into two camps hence there was an absolute unwillingness to accommodate the other so conflict erupted and people left the Church (RCZ) to join BIGOCA or other Churches.

R17Min-KP: Most were interested in expelling the affected minister because they felt then that it was wrong to put on "Pentecostal" trends especially that Synod never allowed it.

R19Min-MP: The presbyteries concerned dealt with the issue emotionally because it was divided between those who were for and against.

R20Min-MP: Presbyteries affected by this upheaval were intolerable took sides and lacked conflict resolution management.

R21Min-MP: Some presbyteries were ruthless especially those which were composed of conservative pastors and elders. Others (the liberals) were tolerant.

R23Min-MP: The presbyteries concerned dealt with the conflict in a good spirit. They tried to put things together but things were getting out of hand.

R26Min-MP: Presbyteries were against all those who practiced Pentecostalism. It was seen as confusion that had entered in the congregations and bringing disorder.

R28Min-SO: They differently dealt with conflict, but it was more vindictive, more judgmental, rational and emotional. I say so because some told the charismatic group to leave the Church or seek forgiveness. While others just declared that all those who do want to change traditional practice must find their way out.

R29Min-MP: The presbyteries concerned also failed to resolve the conflict, some presbytery executive committee had fear of unknown to resolve the conflict.

R30Min-JMTUC: In my view, the concerned presbyteries never played any pastoral role except a vindictive spirit/attitude showing that they “owned” the Church. Some feared to deal with the conflict due to close relations with the charismatic group.

R31Min-JMTUC: Some were too excited to implement the resolution by Synod to expel any minister with “charismatic tendencies”, but others were hesitant.

R32Min-JMTUC: Very pathetic. They did not help matters but rather worsened things. There was no pastoral approach from them but legalistic.

R33Min-JMTUC: Myopically and without serious reflection about the Church and persons. Many more people left because of mishandling of the matter by presbyteries some of whom had hidden ambitions.

R35Min-JMTUC: Presbyteries failed to anything because they were also affected.

R36Min-ZA: Presbyteries did not do much to deal with the conflicts because the groups were dealing directly with the Synod moderator or actuary. In other words it was like a battle between the moderator and actuary.

R38Min-R: They did not handle the issue professionally. They were all emotional and raged with anger.

R39Min-R: The presbyteries are the main cause (through their leaders) of these conflicts. Pastors whose backgrounds were not spiritually grounded on the doctrines as the professed faith of the traditional Church.

How, in your view, did the Synod deal with the conflict?

R1Min-CP: The Synod acted on divide and rule which disintegrated the Church.

R2Min-CP: The Synod did not do a good job. They did not get a report on what the problem really was but rushed to excommunicate the reverends. Synod did not even listen to the concerned reverends before expelling them.

R3Min-CP: The Synod was in a hurry to “Bar” some people from expressing their views on the matter by just shutting them up. The Synod never debated with an open mind on what the cause was but looked just on one thing the practice of the then years.

R4Min-CP: The first resolution to compose a committee to study the liturgy and propose others was good. The resolution to expel those who were for change was not done out in good faith.

R5Min-CP: The Synod dealt with the conflict on personal grounds. When passing judgment the delegates used the decision which they resolved from outside the meeting.

R7Min-CP: Emotions and hatred.

R8Min-KP: Synod started very well by constituting the ad-hoc committee to spear head in doing the research on charismatic tendencies but unfortunately the view of the committee was not taken seriously in other words the views of the committee were not respected.

R9Min-KP: Synod handled the issue in a legal theological manner.

R10Min-KP: In my view Synod was not very objective since the trend was not only in the RCZ. They could have learnt from others.

R11Min-KP: The Synod rushed.

R12Min-KP: They took sides with those against change. Such is too simplistic a method to use in a conflict resolution.

R13Min-KP: While there was inertia, Synod dealt with the conflict with haste and panic. However, in a mature and most desirable manner by rising to the challenge and recognizing them as established Churches.

R14Min-KP: Whether wrongly or not the Synod did act to save the Church both in terms of members as well as the infrastructure of the Church. Reconciliation was one

thing and expulsion was another. In as far as I guess expulsions outweighed reconciliation hence the status quo.

R15Min-KP: It was biased and rigid in dealing with the conflict.

R16Min-KP: Synod did not examine the whole process from a theological perspective. Many factors were to be considered before making such a stern decision.

R17Min-KP: The Synod was physical. There was no room for further discussion and research on how to handle the issue.

R19Min-MP: The issue was being avoided by Synod for a long time. Synod thought use of bureaucratic powers would work. They did not know that the issue required proper research because it involved the needs of worshippers. It was too late when they decided to be serious about it.

R20Min-MP: Synod in the first place lacked unity of purpose and suffered indecision. Instead of handling the matter from a clergy point of view or level, Synod depended much on the views of Church elders who could not adequately understand theological issues of that nature. In other words Synod had little to offer to address the challenge completely.

R21Min-MP: The Synod of 2001 was hash and had already resolved these issues long before going to the extraordinary Synod. The Synod was judgmental. They could not look into the future of the Church. The Synod was very emotional and unprofessional in its dealing with the conflict.

R23Min-MP: The Synod did what was right at the right time because they called for an extraordinary Synod council to look into the issue and find a lasting solution to the problem.

R25Min-MP: No. They just expelled their fellow ministers.

R26Min-MP: A Synod meeting was held at Madzimoyo where the Church concluded by resolving to expel the ministers and a letter called Madzimoyo declaration was written to explain the way forward for RCZ.

R28Min-SO: Synod handled the conflict without critical analysis. There was need to have taken a more pastoral approach, scientific research and mutually. A study and



research on the issue was needed, the Church could have thought being all accommodating.

R29Min-SO: The Synod in my view dealt with the conflict emotionally hence the tensions are still there in some groupings of the congregations.

R30Min-JMTUC: The approach was ok as it had a pastoral element. The Synod did not mean to expel the brothers out rightly. But for not showing up at the meeting meant arrogance on their part.

R31Min-JMTUC: Decisively and firmly but emotionally without considering the consequences.

R32Min-JMTUC: This was more of a theological problem rather than a judicial problem. The response of Synod was more judicial rather than theological.

R33Min-JMTUC: Less theologically nor pastorally but powerfully. Less time was spent on prayers but discussing individuals and misapplying of the view that “Mulungu alibe kaso” a theme pitched by a retired late reverend during devotion.

R35Min-JMTUC: Under the leadership of the expelled leaders it (Synod) acted in a very deceitful way.

R36Min-ZA: R38Min-R: No! Synod did not do anything to deal with the conflict because it became a tag of war between moderator and acturius. According to the Dossier presented to Synod by acturius it contained nothing but activities from and between moderator and acturius. The Dossier recommended that the moderator and 8 others be expelled, without exploring other avenues. The dossier was based on personal conflict of two powerful people and real charismatic issue was not addressed.

The Synod mishandled the conflict because it underestimated the root the breakaway group had grown. The Synod did not adequately study the matter before trying to find a solution to it.

R39Min-R: Our Synod utterly failed in its endeavors to protect some youth from leaving the RCZ at the expense of the word of God. The word of God has been put to test by the number of human desires than by its purity.

In your view, is the issue of “charismatic tendencies in worship” solved in the RCZ?

R1Min-CP: Yes it has now been solved because it's accepted and a good liturgy is being put in place.

R2Min-CP: The charismatic tendencies in worship was not solved by merely shelved as evidenced by the perpetuation of the same in a number of congregations and the recently go ahead for mass prayer by Synod.

R3Min-CP: The issue is still on and not solved. It calls for further research, open mindedness and alertness.

R4Min-CP: Partially solved because some congregations are still divided.

R5Min-CP: The issue of charismatic tendencies in worship is not solved in RCZ. This because even if the last Synod council passes the resolution that mass prayer has been allowed in the RCZ, but still more other people who are against mass prayer.

R7Min-CP: The issue is not fully solved. Common in urban and peri urban.

R8Min-KP: No, thus why now there are still debates in our congregations and congregants are being divided it goes with who is the liturgist of that day. It needs proper theological research and reflect even as we wait for a 2010 Synod.

R9Min-KP: Members in the RCZ should learn to differentiate between Pentecostal/charismatic tendencies and word of faith tendencies.

R10Min-KP: The issue was not fully solved, there is need to continue dialoguing in various forms so that a positive understanding can be reached at.

R11Min-KP: The issue has been solved.

R12Min-KP: Even the 2008 Synod resolution to allow such tendencies, does not suffice to solve this problem. The best is not to declare change but to allow change come in slowly. Move with people at every stage.

R13Min-KP: The issue of charismatic tendencies in worship has not been fully addressed because the root has not been dealt with and it has not been fully accepted and there is no right place given it in the liturgy.

R14Min-KP: No. It seemed as though solved and yet not because in 2008 Synod, the issue came back. More and more debates opposing views were being heard. The fact that 2008 Synod accepted mass praying goes to show that we still have a problem in the Church.

R15Min-KP: Partly because part of the RCZ members are still against mass prayer while others have fully accepted the change while there is a group which is neutral.

R16Min-KP: The issue of charismatic tendencies in worship has not been solved in the Church. The resistance to change may as well lead to the hardly visible process of members gradually disappearing and becoming inactive more especially the conservative group.

R17Min-KP: It is still a problem because not all people are for the new trends. Much time is needed to research on how this can be done so as to have a clear understanding.

R18Min-KP: The problem is not solved.

R19Min-MP: It was not solved because up to now we still face the challenge of charismatic tendencies. In fact 2010 Synod we are addressing the issue. My congregational research shows that most of the members have no problem with it. It's mostly leaders who had a problem with it.

R20Min-MP: First we must be clear that being charismatic is part of Christian life. What we are against is an extreme of charisma known as Pentecostalism. This I want to say has not been solved. As a Church we seem not to have an answer to the modern trends of worship that is affecting our pious approach to our God of order.

R21Min-MP: The issue is far from being solved because there are still dissenting views to the issue. There are those who are too traditional and others who are liberal. The issue will take time to be resolved and it may (God forbids) to another break away or other being expelled.

R23Min-MP: In my view to a certain extent there is control unlike the way it was. The charismatic tendencies are still there with exaggerations reduced.

R25Min-MP: The Church is trying to solve the issue as in the 2008 Synod, had put three liturgies on trial.

R26Min-MP: The Church has not solved but resolved to allow the charismatic tendencies.

R28Min-SO: To date the issue is not solved in the RCZ. We have more and more such tendencies and more so the Church has even allowed practices of charismatic trends side by side with the traditional liturgy.

R29Min-SO: Far from it though the 2008 Synod resolved that mass prayer be practiced with no judgmental tendencies by those not practicing; divisions are visibly noticed in congregations; tensions are building up in some congregations over the issue of mass prayers.

R30Min-JMTUC: It is far from being solved. You do not solve a problem by treating symptoms. *“Nena chatsitsa zaye kuti njovu ithyoke nyanga”*.

R31Min-JMTUC: Not at all! The fact that questions keep on coming in almost every Synod council and the 2008 Synod resolution on mass prayer is indications that the issue is not solved in the Church. No one will solve the issue because: 1) the continuing controversy in the Church’s history; 2) the current environment is pluralistic; 3) human weakness of “self” (ego); 4) the “not yet” renewal of the world; 5) the reality of “unity in diversity” here on earth.

R32Min-JMTUC: Not fully. The Synod has this time tried to accommodate the other view with some reservations. The problem is still there unless and until a though theological engagement is taken in consideration of the context, the problem may continue in the unknown future.

R333Min-JMTUC: No. If anything the same mistake of neglecting serious theological reflection and vested interest. The “NGO” mentality and cheap theology is opted for.

R35Min-JMTUC: No it is not solved but at least there is dialogue and listening to each other before anything is implemented. There is respect for the other views.

R36Min-ZA: Far from it. We have not solved anything as we are dealing only with symptoms. We need to get to the table and look at the issue before we decide to change the liturgy just accommodate mass prayer.

R38Min-R: No. It is not solved. To make things worse the Church has defeated its decision 8 years after expelling those who opted for charismatic worship by allowing the RCZ congregations to practice the same mode of worship.

R39Min-R: This issue is not solved, especially now that even its Synod is dosing.

## **5.2 RESPONSES OF MEN FROM RCZ**

Q1. Between 1996-1999 the RCZ Mtendere congregation experienced severe conflict.

What in your view caused this conflict?

R1M-CP: There was no cooperation.

R2M-CP: Imposed Pentecostalism i.e. there was no introductory teaching; wanted to call their liking Reverend. Synod choice was not their favor it was like imposing of reverend to the congregation.

R5M-CP: The transferring of the pastor was not done in good faith.

R6M-CP: In our view the type of worshipping caused the conflict.

R8M-KP: The Church was divided into two groups in the process of calling the minister.

R10M-KP: Mode of prayer caused the conflict.

R11M-KP: Synod and posting of Rev. Moses Ngoma to Mtendere congregation.

R12M-KP: Charismatic mode of worship against the Reformed mode of worship through liturgical order.

R16M-KP: Lack of appreciation and understanding of the other forms of worship and struggle for leadership positions and roles.

R18M-MP: The way people understand different doctrines and how they felt when these charismatic were being practiced.

R19M-MP: Rev Amos Ngoma had a case with the Synod. But at the general meeting when he was asked to apologize he refused and decided to form his own Church.

R23M-MP: Reverend was on transfer to another congregation and that brought the conflict.

R24M-MP: Because of power hungry and also blindness of leadership of that congregation.

R25M-MP: The pastor and some members at that time.

Who in your view were the main groups in this conflict?

R1M-CP: Leadership problem and congregation leaders.

R2M-CP: Reverends and congregants.

R5M-CP: The women and the youth.

R6M-CP: Elders (fellowship) and youth fellowships.

R8M-KP: Mtendere congregation, the pastor and presbytery.

R10M-KP: Pentecostal group, traditional (group) and also the youth group.

R11M-KP: BLS, Church elders, pastor and his family.

R12M-KP: The minister in charge and other members of the congregation especially the youth who favored charismatic mode of worship as opposed to Reformed way of worship.

R16M-KP: Women's (fellowship), singing choir groups and leadership groups (Elders' fellowship).

R18-MP: The groups were the minister, elders and other followers. Others were not decided and some did not know what to do.

R19M-MP: The main groups in this conflict were Rev. Amos Ngoma and some other Church members especially the youth.

R23M-MP: The divided congregants, the presbytery and the Synodical committee.

R24M-MP: The youth

R25M-MP: Youth and women advised by some pastors were the main causes of the conflict.

Q2. What, in your opinion, made the RCZ fail to bring about reconciliation at Mtendere congregation?

R1M-CP: There was no truth in the leadership.

R2M-CP: Reverends were divided at the top of leadership.

R5M-CP: The Synodical committee did not their ground work.

R6M-CP: According to the conflict each group had its own part of supporting verses in the bible.

R8M-KP: The pastor influenced the members or his group to cause confusion against presbytery and Synod.

R8M-KP: Doctrine issue differences.

R11M-KP: Authority of the Church elders failed to bring reconciliation at Mtendere congregation.

R12M-KP: The leadership of the Church (Synod and presbytery) did not act on time to solve the issue. The issue was not handled in a spiritual manner. It was more in flesh than in spirit from both camps.

R16M-KP: No tolerance and love amongst one another.

R18M-MP: Stubbornness and being unruly of certain Christians. Some people had hidden agendas so it was difficult indeed.

R19M-MP: The RCZ failed to bring about reconciliation because the main culprit did not comply with Synod ruling.

R23M-MP: There were interests in the matter.

R24M-MP: The RCZ had/has no forgiveness.

R25M-MP: Some youth were convinced by the resident minister at that time.

Q3. During 1996 – 2001 certain congregations experienced serious conflict that was labeled “Charismatic tendencies in worship”.

What were the elements of these charismatic worship tendencies?

R1M-CP: Praise and worship and overnight prayers

R2M-CP: Dancing, singing for a long time and scratching walls

R5M-CP: Praise and worship and intercession prayers.

R6M-CP: Crying when worshipping. They did not respect the house of God when praying.

R8M-KP: Mass prayer, singing, dancing and not following the liturgy.

R10M-KP: Mass prayers

R11M-KP: Mass prayer, speaking in tongues, clapping hands, whistling, jumping, hitting and scratching walls

R12M-KP: Mass prayers, raising of hands, praise team to lead the service, no liturgical order, whistling, banging walls and speaking in tongues.

R16M-KP: Free for all kind of worship.

R18-MP: Making a lot of noise when praying, dancing too much, whistling during worship and shouting halleluiah and amen anyhow.

R19M-MP: The elements of this charismatic worship were shouting and considering others as not having the spirit because they prayed silently.

R23M-MP: Praying of more than two people at the same time and singing of choruses.

R24M-MP: Some Christians left RCZ and joined other Churches (the breakaways).

R25M-MP: Mass prayer was the biggest element with a lot of overnight prayers and altar calls.

What, in your, were the arguments against the charismatic tendencies by those in favor of the standard liturgies of the RCZ?

R1M-CP: They were in fear of disorder in the Church.

R2M-CP: Did not favor all elements mentioned in 3 (a).

R5M-CP: They just wanted to change the liturgy to suit a few in short possible times because they were not happy with the RCZ liturgy.

R6M-CP: They did not respect the house of God when they were praying.

R8M-KP: To pray freely not to listen to one person promote disorderliness. Those not praying in tongues were viewed as unspiritual.

R10M-KP: Noise conduct.

R11M-KP: Synod had not agreed on charismatic tendencies.

R12M-KP: That the RCZ has its own mode of worship with the stipulated liturgical order that must be followed than charismatic mode of worship which has no standard order.

R16M-KP: They said that is what the bible says. The Holy Spirit was being hindered in his operation.

R18-MP: Some wanted orderliness while some wanted disorder. They were of the idea of discussing before acting.

R19M-MP: The argument was that our God is not a God of confusion, like what happened to the Baal worshippers. Even in 1Cor. 14:26-40 and 1Cor. 10:1 and the RCZ liturgy is alright.

R23M-MP: That what they did was in the bible.



R24M-MP: The argument is everything has to be in line with the bible (1Corinthians 14:1-31).

R25M-MP: The orderly conduct of worship could have been lost by taking part in mass prayers.

Q4 During 1996-2001 certain congregations experienced serious conflict that was labeled "Charismatic tendencies in worship". There were a number of groups with very strong views for and against the new tendencies in the congregations.

How will you describe the groups?

R1M-CP: Tradition and non tradition.

R2M-CP: Those for were hostile and those against were ignorant.

R5M-CP: They were rebels who had no base or facts against our liturgy to change in a short time.

R6M-CP: These groups were talking against each other.

R8M-KP: Spirit-filled lead by the spirit and not what many can put on the liturgy. Traditional to follow our identity since each Church has an identity.

R10M-KP: Pentecostal and traditional.

R11M-KP: Church elders, some pastors and some elderly members of the Church.

R12M-KP: One for RCZ liturgical mode of worship (traditional) the other charismatic. The main group in favor of RCZ mode of worship maintained to have order during worship through liturgical order and the opposing group thought that this does not give room to the Holy Spirit of God to flow during worship service it's too boring.

R16M-KP: Had selfish motives.

R18M-MP: The youth, women, elders and ministers. The youth had their own interest while the elderly had also theirs.

R19M-MP: Mostly these groups comprised youth and some power hungry reverends who had hidden agendas to fatten (to enrich) themselves as can be seen today.

R23M-MP: There was total confusion in the Church.

R24M-MP: They were Christian groups with different ideas.

R25M-MP: These groups could have had some vision on the mode of worship but with fear they started hiding.

What were the views of each of these groups?

R1M-CP: Traditional: They never liked praise and worship. Wanted to maintain the way things were. Nontraditional: Praise and worship and overnight prayers and never wanted control.

R2M-CP: The group which was in support did not have the strategy and those against wanted things to be in order.

R5M-CP: Their views were to change the whole liturgy, the name of the Church and get rid of the ministers or leaders.

R6M-CP: Each group was thinking that they were right.

R10M-KP: Pentecostals believed that there was no spirit in the traditional ways of worship whilst the traditional opposed.

R11M-KP: Some were saying it is not biblical and others were saying it's not RCZ doctrine.

R12M-KP: The traditionalists maintained that the RCZ mode of worship to be done through its liturgical order during worship services to avoid confusion. Pentecostals/charismatic argued that we need to move with change and only allow the Holy Spirit to lead the service by not going through the liturgical order.

R16M-KP: To influence as many people as possible to follow them.

R18M-MP: Some wanted to do things without any control because they said as the spirit leads the way they worship. Some thought by shouting and making a lot of noise they attracted God's attention and some wanted to approach respect that he deserves.

R19M-MP: The views of each group were to come up with their own executives that would please them. Mostly the leaders (reverends) in charismatic had planned to form their own Churches.

R23M-MP: Each one had a strong belief that charismatic tendencies were in the bible and some refused to accept the charismatic tendencies.

R24M-MP: Their views were to worship God.

R25M-MP: When practicing their vision, the non charismatic stayed comfortably guarding former conduct. (*Very difficult to understand this statement?*)

What is your view on the role played by serving RCZ minister during the period of conflict that were positive towards transforming the liturgy?

R1M-CP: They did a little to stop the conflict.

R2M-CP: Serving ministers were in a hurry to change things.

R5M-CP: They played a very important role to address the conflict to transform the liturgy to suit the whole Church.

R6M-CP: The role played serving ministers was to prevent further breakaways in RCZ.

R8M-KP: They misled members of the Church who could not understand these issues.

R10M-KP: Some serving ministers were in favor of the transformation while others opposed.

R11M-KP: Others were saying time for revival had come and others said it was not good.

R12M-KP: They encouraged members to move away from RCZ mode of worship and its liturgical order and transformed the mode of worship to Pentecostal/charismatic mode of worship.

R16M-KP: Each group defended their position rather than agrees or educates each other on what the bible says.

R18M-MP: They tried to change the liturgy in a wrong way.

R19M-MP: Our view on the role played by serving RCZ ministers is that they stood for the truth and what they know that which is in the bible. They saw nothing wrong with the liturgy.

R23M-MP: Views of accommodating the charismatic to have an extra service.

R24M-MP: Our views today, those pastors by then were right but fast for it.

R25M-MP: In some kind the RCZ ministers took a very recommendable step to help people understand.

What is your view on the role played by serving RCZ minister during the period of conflict that were positive towards the traditional liturgy?

R1M-CP: They were wrong because they did not tell people how good the liturgy is.

R2M-CP: They wanted dialogue to be held.

R5M-CP: It was good and helpful. Thus why we say patience pays.

R6M-CP: To maintain the way of worship of the RCZ doctrine.

R8M-KP: These helped to protect Reformed doctrine and liturgy.

R10M-KP: Some ministers helped some elders to support traditional liturgy.

R11M-KP: They were saying our God is a God of order and to maintain the RCZ identity.

R12M-KP: They stood firm and upheld the RCZ mode of worship and its liturgy in order to keep RCZ identity.

R16M-KP: Each group defended their position rather than agrees or educates each other on what the bible says.

R18M-MP: They tried to preserve the liturgy and unity of Christians.

R19M-MP: Some serving RCZ ministers knew very well that some “reverends” were not on the truth. They saw nothing wrong with our traditional liturgy because all what is there is corresponding with the word of God.

R23M-MP: Other leaders did not want change.

R24M-MP: They were right!

R25M-MP: Those ministers be recommended for the challenges and calm was restored.

In retrospect, looking back at the conflict, was it a good thing that RCZ ministers were expelled? Motivate your view.

R1M-CP: It was not good because that was not the love of God.

R2M-CP: No, because there was no reconciliation.

R5M-CP: It was not good because ministers would have been given a chance to reorganize their mind.

R8M-KP: It was a good thing because it would have been a problem to operate with two camps.

R10M-KP: It was a good thing because they wanted to bring foreign liturgy in RCZ contrary to the existing constitution.

R11M-KP: It was good to expel them for the peace of the Church.

R12M-KP: Yes because during ordination they vowed to uphold RCZ doctrine, constitution and its liturgy. No because there was not enough time to discuss, to teach each other at the leadership either to adopt the changes or not.

R16M-KP: Though it may have been good the gospel was being spread through those expelled as they formed other Churches. Love was not shown. It was all bitterness and failure to respect one another.

R18M-MP: Yes it was good because the bible states that “Lekani nkhodo zichitike kuti pakhale bata ndi mtendere”

R19M-MP: Yes it was good. The problem is that they did not put their grievances on the table to be discussed in a Christian manner instead they took them by themselves.

R23M-MP: No. The Church could have taken more time to receive (*study*) the case at hand.

R24M-MP: It was not good because there was no forgiveness.

R25M-MP: It was not good but they needed to understand and wait for time hence need for the Church to apologize.

How in your view did the presbyteries concerned deal with the conflict?

R1M-CP: They should have asked God in prayer.

R2M-CP: They failed.

R5M-CP: No. They had no care and love for the groups concerned.

R6M-CP: They were observers the way the Churches conducted their worshipping.

R8M-KP: The presbyteries found it difficult to handle this situation hence resulted in a lot of misunderstandings.

R10M-KP: The presbyteries organized themselves through “Umodzi wa Zikulu” (Union of elders) and fought for righteousness.

R11M-KP: The presbyteries had no power because it was already headed by Synod moderamen.

R12M-KP: They were already divisions among leaders so they did little to stop the conflict and congregants were not helped as some members and ministers went out and after a while came back in RCZ again.

R16M-KP: Dealt with negative attitude because the decisions made based on rumors lacked love and tolerance and in some cases caused hatred.

R18M-MP: They did their part by encouraging those who remained.

R19M-MP: Like Matero Presbytery mostly the word went round is that those who wanted to leave should leave in peace, because we are all co-workers of God. They encouraged those who remained.

R23M-MP: The presbytery failed. They had interest in the matter.

R24M-MP: Unprofessional.

R25M-MP: The presbyteries did not do much as it was bulldozing in the Church at large.

How, in your view, did the Synod deal with the conflict?

R1M-CP: Synod should have stood on God promises that everything shall come to pass.

R2M-CP: The Synod did well to call for all the people for reconciliation.

R5M-CP: The Synod did not deal with the conflict spiritually or following the matter with the zeal to build the Church.

R8M-KP: They acted upon the pressure it received more especially from the traditional group.

R10M-KP: They organized an extraordinary Synod meeting at Madzimoyo to deal with conflict.

R11M-KP: Synod rushed in making decision.

R12M-KP: Synod used powers not prayers to deal with the conflict.

R16M-KP: Dealt with fear whereby they should have had offered an “Olive branch” to some of the expelled ministers.

R18M-MP: They resolved by excommunicating those who were unruly.

R19M-MP: All the ministers involved were expelled and more who remained together with Christians were encouraged to continue with what they believed according to the bible.

R23M-MP: The Synod failed to resolve the matter.

R24M-MP: Unprofessional.

R25M-MP: The Synod did her best because people were given time to look into it and give recommendations.

In your view, is the issue of “charismatic tendencies in worship” solved in the RCZ?

R1M-CP: No. The bible tells us that we must keep what we have.

R2M-CP: No, it is still on.

R5M-CP: Not yet some of the congregations are still not ready to accept the charismatic tendencies.

R6M-CP: This issue is not yet solved.

R8M-KP: The problem is still really, the gap is again widening otherwise it will lead to another breakaway.

R10M-KP: No! Charismatic tendencies in worship are not solved in the RCZ.

R11M-KP: It is not yet solved if we are not careful the Church is going to split.

R12M-KP: As it was not solved from 1996-2001, it is not till now. We have two groups in the Church. This is a challenge to the leadership of RCZ from all congregations. The issue needs a wide research in theology and the bible. RCZ is good at preaching but little in teaching. Charismatic has lot elements.

R16M-KP: May be depending on what people have been taught and whether they are mature in their faith.

R18M-MP: Not 100%.

R19M-MP: No, it has not been solved. But the best way is to bring about orderly worship and it is not supposed to conduct during main service.

R23M-MP: Synod has allowed and accommodating charismatic tendencies.

R24M-MP: No.

R25M-MP: There is still need to continue teaching people till they understand and start moving together as a Church.

### **5.3 RESPONSES OF WOMEN FROM RCZ**

Q1. Between 1996-1999 the RCZ Mtendere congregation experienced severe conflict.

What in your view caused this conflict?

R1W-CP: There was a conflict between the Church elders and the Synod ministers. Mtendere congregation was not given chance to choose the minister of their choice.

R3W-CP: Chifukwa abusa Amosi anali kuphemphera cipente ndipo adzikulu sanali kufuna kuphemphera chipente (*Because Rev. Amos Ngoma was practicing Pentecostalism and elders did not like it*).

R5W-CP: Introduction of a new and different worship called Pentecostal praying.

R8W-KP: The Church was divided into two groups: for and against the pastor.

R11W-CP: Misunderstanding on the way of worship.

R16W-KP: Order of service and also element of prayer and fasting.

R17W-KP: Chifukwa cha mipatuko, nakusowa mugwirizano pakati pa m'sogoleri ndi azikulu. (*Because of divisions and lack of unity between the minister and elders*).

R18W-MP: This is because of our uniform has no meaning and the way we used to pray some time back. It was too traditional.

R19W-MP: Abusa Amosi Ngoma anapezeka ndi mlandu ndipo anafusidwa kugonja koma iwo anakana. (Rev Amos was found with a case but refused to accept his wrong doing).

R20W-MP: Chipembedzo (way of worship). Bena anachiona kuti mu RCZ mulibe umoyo wa uzimu koma zathupi chabe. Mu RCZ nimodzala ndi mahule, mfiti ndi nkalamba. Kusintha kwa abusa kuti apite ku mpingo kwina. (*Some contended that in the RCZ, there was no spiritual life. The RCZ is full of prostitutes, witches and old people and the transfer of Rev. Amose Ngoma*).



R22W-MP: These conflicts were caused because of Pentecostalism.

R23W-MP: Every person needed to be a leader and because of money.

R23W-MP: The thing that caused conflict was the misunderstanding in terms of worship. Lacking knowledge of baptism est.

Who in your view were the main groups in this conflict?

R1W-CP: Youth and women.

R3W-CP: Youth and men; Pastor and the youth.

R5W-CP: The reverend, some Church members more especially the youth.

R8W-KP: Pastor, Mtendere congregation and presbytery.

R11W-KP: Reverends amongst themselves and some Church members.

R16W-KP: A lot of women, few youth and men.

R17W-KP: Azikulu ampingo ndi asogoleri sanagwirizane (Church elders and the leadership were unable to agree).

R18W-MP: This was between the elders and reverend of Mtendere congregation.

R19W-MP: Abusa ndi azikulu ndiwo anabweretsa msokonezo (*The minister and the elders*).

R20W-MP: Pakati pa achikulire, achichepere ndi azibusa amene anali pambuyo pa abusa Amosi (*among the youth, elderly people and ministers who supported Rev. Amos Ngoma*).

R22W-MP: The main groups in this conflict were the youth, adults and leaders (everyone participated).

R23W-MP: men and youth.

R25W-MP: All of them: youth, men and women.

Q2. What, in your opinion, made the RCZ fail to bring about reconciliation at Mtendere congregation?

R1W-CP: There was no understanding between the elders and Synod ministers and Mtendere elders.

R3W-CP: Kunali kukulirana pakati pa azibusa ndi azikulu. Synod analephera kubweza akristu awo (There was arrogance between the minister and elders. Synod failed to bring their Christians back).

R5W-CP: The conflict was big and there was no compromise.

R8W-KP: A lot of misunderstanding between the pastor and the presbytery.

R11W-KP: Pride: No one wanted to accept what the other was saying.

R12W-KP: The RCZ failed bring reconciliation at Mtendere because Rev. Amose Ngoma was adamant.

R16W-KP: Lack of coordination among Synod leadership. Pride amongst those that could have helped to solve issues.

R17W-KP: Bungwe ya presbetery na sinod sanathandizile kuti agwirizane (The presbytery and Synod did not help to bring reconciliation).

R18W-MP: It happened like this because most of the members were for the new way of praying and most of the youth and others were for it.

R19W-MP: Abusa Amosi Ngoma sanagonje, anafunisitsa kuti apange mpingo wao. (Rev Amos Ngoma did not want to abide by the resolution and really wanted to form his own Church).

R20W-MP: Gulu linachita kuti nila uzimu anatuluka mwa nkhondo ndipo mwamanyozo ndiye zinalephersa kuti akhalilane pamodzi. (*The group claimed that they were holy and acted with force hence the failure of reconciliation*).

R22W-MP: RCZ failed to bring about reconciliation at Mtendere congregation because everyone wanted to a leader.

R23W-MP: It was because of power needed by those leaders.

R25W-MP: Because those who broke away never wanted to come back and the same time those who remained never wanted to follow those who broke away.

Q3. During 1996 – 2001 certain congregations experienced serious conflict that was labeled “Charismatic tendencies in worship”.

What were the elements of these charismatic worship tendencies?

R1W-CP: Mass prayers, praise and worship and mode of baptism in RCZ.

R3W-CP: Kuphemphera wayekha-wayekha, kusafuna kusinga, kuphemphera mokuwa ndi kulankhula m'malilime. (Praying individually, praying in a loud voice and speaking in tongues).

R5W-CP: Traditional praying.

R8W-KP: Holy Spirit filled group.

R11W-KP: Mass praying, speaking in tongues and altar call.

R12W-KP: Mistrusting each other. Non availability of holy spirit in tradition Churches.

R16W-KP: Mass prayer, usage of instruments, praise and worship and speaking in tongues.

R18W-MP: Charismatic ways of worshipping.

R22W-MP: Choruses, clapping of hands, dancing and mass prayer.

R23W-MP: Breaking the chairs in the Church and no one really understood it.

R25W- MP: Transforming the liturgy, praying as the spirit leads at the same time and speaking in tongues.

What, in your, were the arguments against the charismatic tendencies by those in favor of the standard liturgies of the RCZ?

R1W-CP: The argument was the order of worshipping was not good. They did not want bringing in new ways of praising and praying.

R3W-KP: Synod sanawone zakusogolo. Tinali kumangika pa kuphemphera ndipo abusa anali kubisa chipente. (Synod was not seeing the future and there was not freedom of praying and ministers were not open on Pentecostalism).

R5W-CP: Ignorance of the new liturgy and they followed the old liturgy.

R8W-KP: They were against (?), crying, shouting in praying and mass prayer.

R11W-KP: They said it brought confusion.

R12W-KP: Tendencies were making noise disturbing those who were praying quietly.

R16W-KP: It was prematurely done. Our God is a God of order.

R18W-MP: By this time some people were for charismatic prayers and they pretended to be so holy but did not know what they were doing.

R19W-MP: Panali msokonezo (There was confusion).

R20W-MP: A mission sanatiphunzitse tere kapempheredwe kamakono yabwatabwata. (The missionaries did not teach us this way in praying confusedly).

R22W-MP: Those in Pentecostal practices thought they were holier than the traditional RCZ. Traditional RCZ thought this was a new thing to them. Leaders were supposed to sensitize their congregations.

R23W-MP: There was no orderliness in the service.

R25W-MP: The argument was that the RCZ were following the traditional liturgy in terms of worship while the charismatic were following the biblical concept.

Q4 During 1996-2001 certain congregations experienced serious conflict that was labeled "Charismatic tendencies in worship". There were a number of groups with very strong views for and against the new tendencies in the congregations.

How will you describe the groups?

R1W-CP: The majority were old people who were against the charismatic. But part of women and youth liked the tendencies of charismatic.

R3W-CP: Azimai, anyamata (youth) ndi azibusa (women, youth and pastors).

R5W-CP: The groups with strong views for did not introduce the idea well enough to be appreciated and those against were quick react before understanding the idea.

R8W-KP: Holy Spirit filled worship service should be live with dancing praising God. Non charismatic to follow our normal liturgy.

R11W-KP: Reverends, youth, elders and women.

R12W-KP: Charismatic and traditional.

R16W-KP: The members of the clergy, youth, women, the elderly members of RCZ and union of elders.

R17W-KP: Ife amene ticilandira tifunika tipitirire kuti tizipemphera tokha (Those of us who accepts this practice must continue to pray as alone).

R18W-MP: Some of them they pretended to be so holy than others and others were not for this idea.

R19W-MP: Azibusa, azikulu ampingo ndi azimai achigwirizano (Pastors, Church elders and women's fellowship).

R20W-MP: Nkhalamba zambiri zinapezeka ku RCZ ndipo achichepele ambiri anapezeka ku chipente (Many elderly people remained in RCZ while many young ones joined Pentecostalism).

R22W-MP: Remained faithful to their traditional liturgy and saw nothing wrong with this and thought they were haunted by the Holy Spirit.

R25W-MP: Those who were labeled "Charismatic tendencies" Had views for and against in the sense that some said the liturgy is the best while others were saying the bible clarifies that praying as the spirit leads is the best. So in short they were fighting each other.

What were the views of each of these groups?

R3W-CP: Kukhala womasuka pakupemphera wayekha-wayekha (To have freedom of praying as an individual).

R5W-CP: Those for the new tendencies were saying it was the Holy Spirit kind of worship and those against thought that these were condemning their way of worship and were power hungry.

R8W-KP: Holy Spirit filled (people) argued that the present liturgy is outdated it needs to be changed. The Church is losing youth who want a live service. Non-charismatic argued that we have to maintain our name as Reformed not to copy other Churches e.g. Pentecost.

R11W-KP: Elders were against mass praying and youth were for mass praying.

R12W-KP: The charismatic group said that the traditional group had no Holy Spirit and were no born again while the traditional said that the other group was demonic and making noise.

R16W-KP: The clergy for charismatic said that their way of worship was the best. That no one could stand on their way as they understood that what they were doing was right. Those against took this for disobedience, high level pride, immaturity, and fight for leadership. Youth and women for said it was exciting and appealing; that is the way to go. Youth and women against said it was a matter of time; this is paper fire it will cease. The elders against said this was dividing the Church.

R17W-KP: Osacilandira akuti chipembezo chitike molonosoka (Influenced members not to accept and argued that worship must be orderly).

R18W-KP: The group which so thought they holy said others had no spirit and were not born again.

R19W-MP: Anali kuti mu RCZ mulibe mzimu (They said there is no (holy) spirit in the RCZ).

R20W-MP: Kaphunzitsidwe ka a mission sikanali tele. Kapempheredwe katsopano kapanga chongo. Makono anali kuti tichite monga bible inena kupempherera odwala kuchezero (They argued that this was not the teaching of the missionaries. Today's worship makes a lot noise and argued that we should do what the bible teaches us to pray for the sick throughout).

R23W-MP: Each group had different beliefs on the charismatic tendencies.

R25W-MP: Those who were for wanted their views to be recognized, accepted and followed while those against, some had fear, others ignorant about the new tendencies.

What is your view on the role played by serving RCZ minister during the period of conflict that were positive towards transforming the liturgy?

R1W-CP: The ministers who were positive towards transforming the liturgy decided to leave and formed their own Churches.

R3W-CP: Azibusa anachokamo, ena anakhala (Some ministers left and others remained).

R5W-CP: They held meetings to speak out all the reasons to change the liturgy but were not ready to be denied.

R8W-KP: Ministers on this side acted against the Church doctrine and influenced other members of the Church.

R11W-KP: They did nothing but added salt to the wound.

R12W-KP: They resolved to remain with their fellow ministers using old liturgy.

R16W-KP: There was immaturity. They rushed things. They had a point which was wrongly expressed and adopted.

R17w-KP: Ena azibusa anachibvomera, ena sanachilandire. Ndipo amene sanachilandire anawatulutsa munpingo (Other ministers accepted it while others rejected. Those who were positive were expelled).

R18W-MP: Those RCZ ministers who were positive to the idea decided to leave.

R19W-MP: They said RCZ liturgy was too traditional.

R20W-MP: Azibusa ndiye pamene anayamba kulankhula ndikunena kuti Reformed nimpingo wachikonzedwe ndiye tifuna kusintha kuyenda ndi nthawi (Ministers started saying that the RCZ is traditional and wanted change so as to move with time).

R22W-MP: Leaders and youth would gain material, food, attraction to be pastoral colleges and financial gains. Took over every committee leadership. Taken to court and expelled.

R25W-MP: They played a good role in the sense that before they knew they were not doing the right thing and when they knew their liturgy they found it was not based on the bible.

What is your view on the role played by serving RCZ minister during the period of conflict that were positive towards the traditional liturgy?

R1W-CP: The ministers who were positive towards transforming the liturgy remained in RCZ.

R3W-CP: Synod sanakhodza pakucita ici (Synod failed).

R5W-CP: The views lead to separation and expelled the ministers who were for transforming the liturgy.

R8W-KP: Ministers on this side were right to protect our liturgy though they lacked patience.

R11W-KP: They did nothing.

R12W-KP: The ministers had a spirit of reconciliation with their friends.

R16W-KP: There was maturity and unity. They were focused. They understood that change needed proper management not chaos.

R18W-MP: Those who were for the tradition liturgy remained and continued.

R20W-MP: Amene safuna chipembedzo ca RCZ atuluke mumpingo (Those who do want the RCZ doctrine must leave the Church).

R22W-MP: They thought we belonged to one God. They did not see anything wrong with the liturgy. They thought they were oppressed-remained faithful.

R23W-MP: It was a good thing to keep the traditional liturgy at that time.

R25W-MP: They were not doing the right thing because their liturgy (tradition) was not based on the bible concept. It never included praise and worship in a group form and individual confession.

In retrospect, looking back at the conflict, was it a good thing that RCZ ministers were expelled? Motivate your view.

R1W-CP: It was not good to expel the ministers because the other ministers did not focus the future of the conflict.

R3W-CP: Synod anakwa ndipo anacita chipyera mtima (Synod errored and acted out of bitterness).

R5W-CP: It was good to expel to bring about peace. It was a great awakening for the Church of RCZ.

R8W-KP: No, it was not good to expel people from the Church. They would have given them a warning.

R11W-KP: It was not a good thing because problems are not solved by expelling. You reason with the others.

R12W-KP: It was good to expel ministers because they were going to bring more confusion.

R16W-KP: It was good. More confusion was going to come in the Church. At least we needed peace in the Church and unity. Management of crisis was inevitable hence action for those who failed to reconcile was fair.

R17W-KP: If there was reconciliation these pastors would not have been expelled.

R18W-MP: It was not good for them coz some of them are suffering right now.

R19W-MP: It was good because there was no reconciliation.

R20W-MP: It was good because it ended the conflict.



R22W-MP: It was a good idea to expel the RCZ ministers. They were supposed to organize people from taverns, brothels and streets if they wanted to be leaders of their own Churches.

R23W-MP: No! That was not a good thing at all. What was needed was to talk about it.

R25W-MP: No, it was not good thing because expelling them was not a solution. They were supposed to sit down with them; find out what is it that they did not like in traditional worship or liturgy then implement it that is all.

How in your view did the presbyteries concerned deal with the conflict?

R1W-CP: Presbyteries did not do well on reconciliation over the conflict.

R3W-CP: Presbytery sanathandizile paichi (Presbytery did not help us on this matter).

R5W-CP: Presbyteries became watchful and warned against going away from old liturgy. Reported pastors, elders who were bringing confusion.

R8W-CP: In presbyteries this issue was not dealt peacefully. Literary speaking members for charismatic were physically chased from Churches.

R11W-KP: They did not do much because they were asking who wants to go and who wants to remain.

R12W-KP: Presbyteries concerned allowed other people to leave if they wanted and others to remain by their own choice.

R16W-KP: They stood and encouraged most affected congregation.

R17W-KP: They did not move in quickly.

R18W-MP: Presbyteries concerned managed to comfort the remaining members and to keep them going up to date.

R19W-MP: They tried to dialogue with all the parties together but failed.

R20W-MP: They never did anything except sending a visiting minister.

R22W-MP: Leaders were sent to take care of these Churches but still were difficult to reconcile these groups.

R23W-MP: By educating the congregations on the issues of the way the Church is, that is RCZ.

R25W-MP: They never did the right thing by agreeing to expel them all the same we believe the powers came from the Synod who are above in protocol.

How, in your view, did the Synod deal with the conflict?

R1W-CP: Synod did not do well because they were supposed to put them together and counsel both of them.

R3W-CP: Synod anathandiza chifukwa anthu anataikana (Synod did well because people were divided).

R5W-CP: Synod dismissed ministers inciting people and bringing confusion in the Church.

R8W-KP: Synod could have created a good platform for debate involving congregations.

R11W-KP: They never tried to save the situation or even try to reason with them but made it more difficult for the ministers to stay.

R12W-KP: Synod dealt with the conflict by expelling some ministers in order to bring orders and stop more confusion in the Church.

R16W-KP: There was wisdom, courage and maturity. They were open minded to encourage the affected branches to understand and keep their calm and were ready to reconcile.

R17W-KP: Synod was quick to with the resolution without proper analysis.

R18W-MP: Synod managed to go round to comfort the remaining members and that is when we came with the reformation Sunday.

R19W-MP: They managed and there is peace.

R20W-MP: They called for an extraordinary Synod and banned the elders' union.

R22W-MP: Synod helped a lot. Leaders from Synod and other presbyteries were sent out to preach in turns nearly every Sundays for almost a year.

R23W-MP: By bringing the charismatic in worship.

R25W-MP: They never did the right thing by expelling them coz by so doing those who were supporting with them indirectly became afraid of losing the position of being a man of God (pastor or reverend) est.

In your view, is the issue of “charismatic tendencies in worship” solved in the RCZ?

R1W-CP: Charismatic tendencies are not yet solved but they are on the way to be solved.

R3W-CP: This problem has not yet been solved.

R5W-CP: Charismatic tendencies in worship have been resolved and the liturgy has been changed. The Church has welcomed the new liturgy in a good way.

R8W-KP: The issue is not yet solved or else it may lead to divisions.

R11W-KP: It's not solved. In some areas it is well received but in other areas some people are still resisting. It needs to be solved once and for all, it may cause another breakup.

R12W-KP: The charismatic tendencies in worship have been solved in RCZ by allowing charismatic worshipping to slowly come in side by side with traditional.

R16W-KP: Yes.

R17W-KP: The issue has not been solved.

R18W-MP: The problem is not solved really because we did not start with. Some doubt it and others like.

R19W-MP: The problem has not been solved.

R20W-MP: The problem is still there because even mass prayer, choruses and keyboard (instruments), others are not happy about this development.

R22W-MP: No, it is still there. Every congregation was told to observe (experiment) over this for review at 2010 Synod.

R23W-MP: Yes because of freedom given to every person in terms of prayers.

R25W-MP: At least it has been solved because now we are able to pray individually, being immersed in water, women allowed in leadership, worship and praise and speaking in tongues.

#### **5.4 RESPONSES OF YOUTH FROM RCZ**

Q1. Between 1996-1999 the RCZ Mtendere congregation experienced severe conflict.

What in your view caused this conflict?

R1Y-CP: Greed selfishness and dust of the idea of mass prayer.

R2Y-CP: It was because of charismatic way of worship.

R4Y-CP: Because of the mass prayers.

R6Y-CP: Misunderstanding between the elders and youth.

R8Y-KP: The then Rev Amos Ngoma of Mtendere was a charismatic pastor, so other group did not like him.

R10Y-KP: The major cause of this conflict was Pentecostal tendencies.

R11Y-KP: Type of worship. Different views on the introduction of change of liturgy.

R12Y-KP: The cause of the conflict was that the resident pastor then (Rev. Amos Ngoma) wanted to introduce prayers which were against the doctrine of RCZ.

R13Y-KP: Misunderstanding of scripture by some of the members in the body of Christ, selfish ambitions by some leaders in the Church.

R16Y-KP: The traditional way of worship in RCZ.

R17Y-KP: The introduction of mass prayers caused the conflict in RCZ. The traditional liturgy didn't permit charismatic tendencies which some ministers and other members were in favor of.

R18Y-MP: What caused the conflict was the different way people understood the word of God: some believed in the charismatic type of worship while others did not.

R19Y-MP: Some elders and the reverend were involved in this conflict at Mtendere congregation.

R22Y-MP: Lack of understanding each other on biblical grounds i.e. mode of worship.

R23Y-MP: Conflict came because of the transfer of Rev. Amos Ngoma to eastern province.

R25Y-MP: What caused conflicts is different understanding on how to worship God: the coming of charismatic worship tendencies.

Who in your view were the main groups in this conflict?

R1Y- CP: Pastor (Lukas Soko) and elders fueled by youth and children of elders used as catalysts.

R2Y-CP: Those who were against charismatic way of worship.

R4Y-CP: Elders, youth and pastors

R6Y-CP: Elders.

R8Y-KP: The congregation (Mtendere), presbytery and Synod.

R10Y-KP: Youth.

R11Y-KP: Elders, youth and women.

R12Y-KP: Elders and the pastor.

R13Y-KP: Elders' council, youth leaders and common members.

R16Y-KP: Youth, elders and reverends.

R17Y-KP: Youth and pastors.

R18Y-MP: ministers, youth and elders.

R19Y-MP: The reverend and elders.

R22Y-MP: Pastors, youth, men and elders.

R23Y-MP: Mtendere congregation: two groups one for and another against.

R25Y-MP: The whole congregation.

Q2. What, in your opinion, made the RCZ fail to bring about reconciliation at Mtendere congregation?

R1Y-CP: Self gain and self centeredness.

R2Y-CP: The RCZ did not research more of charismatic way of worship.

R6Y-CP: Lack of love among them.

R8Y-KP: Since presbytery and some members did not like him. He resolved to leave the Church to form CRC.

R10Y-KP: Is because the one involved in Pentecostalism could not accept to step (down?) he thought his praying was fine.

R11Y-KP: Delayed action by the RCZ.

R12Y-KP: Because Rev Ngoma refused to oblige to the doctrine of RCZ despite being talked by the Synod.

R13Y-KP: The RCZ did not fail to bring about reconciliation at Mtendere as we can see tell from the current performance of the Church.

R16Y-KP: The rigidity of RCZ in regards to the upholding their traditional beliefs.

R17Y-KP: Lack of fairness from the Church leadership i.e. the Church leadership overlooked the group that was in favor of mass prayer.

R18Y-MP: Because they did not seek God's intervention. Therefore failed to find a way of accommodating their brethren who had a different way of biblical worship.

R19Y-MP: The ones who caused the conflict did not want to admit.

R22Y-MP: It was because most elders and pastors were divided amongst themselves.

R23Y-MP: Some leaders were against the removal of reverend Amose Ngoma and some were a deal of Amos Ngoma.

R25Y-MP: Because of different understanding of the bible: some believed in mass prayers and others didn't like it hence the failure to reconcile.

Q3. During 1996 – 2001 certain congregations experienced serious conflict that was labeled "Charismatic tendencies in worship".

What were the elements of these charismatic worship tendencies?

R1Y-CP: Praying loud at the same time that sounded noise to the old and disorder to them.

R2Y-CP: Clapping hands, choruses, mass prayer, moving about and shouting halleluiah.

R4Y-CP: Mass prayer and praise and worship.

R6Y-CP: Differences in worship.

R8Y-KP: Mass prayer, worship and praise and deliverance sessions.

R10Y-KP: Mass prayers.

R11Y-KP: Mass prayer, healing and speaking in tongues.

R12Y-KP: Mass praying.

R13Y-KP: False language (tongues).

R16Y-KP: Mass prayer.

R17Y-KP: Clapping hands, praying aloud and moving around when praying.

R18Y-MP: Strong belief in the influence of Holy Spirit and charismatic worship.

R19Y-MP: Each person praying on his own in the same room with others, clapping hands and shouting.

R22Y-MP: Crying during worship, hitting on walls and speaking in tongues.

R23Y-MP: Worship tendencies like raising hands, the use of wall (?) when praying.

R25Y-MP: Praying in tongues and mass prayer.

What, in your, were the arguments against the charismatic tendencies by those in favor of the standard liturgies of the RCZ?

R1Y-CP: That we have lost our identity as RCZ and we want to copy other Churches identities such as Pentecostal Churches.

R2Y-CP: It was not in order to do the above tendencies in Church as it shows disrespect to God.

R4Y-CP: That it is making noise and it's not in order.

R6Y-CP: Could not understand the power of the Holy Spirit.

R8Y-KP: That mass prayer is not biblically supported. They make a lot of noise during mass prayer.

R10Y-KP: The favor of the standard liturgy practices of the RCZ thought that they were just making noise.

R11Y-KP: Wanted order during worship service because God is orderly 1Cor 14:40.

R12Y-KP: That it would bring confusion in the Church and that the doctrine would not be followed.

R13Y-KP: A lot of them did not match with the charismatic way of worship from the bible.

R16Y-KP: God is orderly; hence every worshipping should be done in the same 1 Corinthians 14:40.

R17Y-KP: One of the arguments was that charismatic tendencies disturb in the worship service and that charismatic worship brought pretence in the Church.

R18Y-MP: The charismatic tendencies were disturbing especially to elderly people. The charismatic tendencies were causing confusion in the worship system of the Church.

R19Y-MP: It was this praying while clapping and shouting and each one praying alone.

R22Y-MP: There should be order in worship where one person prays at a time and not speaking in tongues.

R23Y-MP: There was no orderliness.

R25Y-MP: The standard liturgy practitioners of the RCZ believed that the charismatic tendencies portrayed lack of order in the way prayers were conducted and seemed as though they prayed to a God who does not listen.

Q4 During 1996-2001 certain congregations experienced serious conflict that was labeled "Charismatic tendencies in worship". There were a number of groups with very strong views for and against the new tendencies in the congregations.

How will you describe the groups?

R1Y-CP: Traditional and charismatic.

R2Y-CP: Those who were for charismatic were ready for change while those who were against were known as traditionalists.

R4Y-CP: Most of those who were for charismatic were young people and those against were elderly people who saw the Church grow.

R6Y-CP: The groups were traditionally.

R8Y-KP: Charismatic: Spirit filled people; Conservatives: Deeply rooted in traditional liturgy.



R10Y-KP: Pentecostal and traditional.

R11Y-KP: Those from charismatic said had Holy Spirit and those against said God is a God of order.

R12Y-KP: They wanted to stick to the doctrine of the Church while some ministers were for the idea and others were not for it. A number of the youth were for the charismatic tendencies in worship believing that the doctrine was supposed to be changed.

R13Y-KP: The groups were not fully spiritually balanced as one was ignorant of this kind of worshipping.

R16Y-KP: The ministers in support became more interested in monies promised by foreigners. The youth and others were interested in their Christian affairs.

R17Y-KP: The group that supported the charismatic tendencies mostly comprised of youth and the group that was against comprised of elderly members. Having such a background both parties were violet in dealing with the matter.

R18Y-MP: Those who were against were filled with wine from the Old Testament and those who were for the new tendencies were filled with wine from the New Testament (Wine means teaching).

R19Y-MP: Some who wanted charismatic worship and some did not want charismatic worship. The main problem was money from the donors.

R22Y-MP: The groups that had strong views for new tendencies are described as Pentecostal whilst those against the new tendencies are described as traditional.

R23Y-MP: There was tension because of different views.

R25Y-MP: Charismatic tendencies were a group of people who could conduct mass prayers and often spoke in tongues. The liturgy practitioners are these whose religion followed the traditional way of worship.

What were the views of each of these groups?

R1Y-CP: The charismatic groups was expressing themselves as the spirit leads and the traditional group wanted the identity of being Dutch that's our root.

R2Y-CP: Those who were against (traditional) were based on laws and those who were for (modern change) were based on the bible.

R4Y-CP: A lot of young people wanted change in worship but the elderly people wants that things should be left as the way they were found.

R6Y-CP: To make sure that the liturgy of RCZ is followed.

R8Y-KP: Charismatic group – The RCZ liturgy is sometimes boring starting with one hymn 352. The Church is dynamic; we need to change certain things in the liturgy. Conservatives – We need to maintain our identity as Reformed. We need to have a liturgy which is orderly.

R10Y-CP: Pentecostals believed that there was no spirit in the traditional way of worship.

R11Y-KP: Those for charismatic seemed superior and those against were called to be inferior.

R13Y-KP: Each group wanted to emerge victorious hence war of words (conflicts).

R16Y-KP: They were not happy in the way the worship services were being conducted in RCZ.

R17Y-KP: Those who supported charismatic tendencies wanted a change of liturgy i.e. allowing everyone to pray in their own style while those who were against the charismatic tendencies said it disturbs the service hence resulting in diminishing the identity of the Church.

R18Y-MP: Those involved in the new tendencies had the views that they were true born again Christians and filled with this spirit of God. Those not involved had the view that their worship was the true one.

R19Y-MP: Their views were misunderstanding on the issue of charismatic worship.

R22Y-MP: Pentecostal regarded those who were against the new tendencies as sinners. Traditional (RCZ) viewed the other group as being pretender and full of exaggeration.

R23Y-MP: They had different views.

R25Y-MP: The charismatic believed that those who followed the standard liturgy practice did not have the Holy Spirit while the standard liturgy practitioners believed that the charismatic way of conducting prayers was disorderly.

What is your view on the role played by serving RCZ minister during the period of conflict that were positive towards transforming the liturgy?

R1Y-CP: Badly because of first that they started using bad languages and criticizing the traditional liturgy and forgetting that they used to follow the same traditional liturgy which made people angry.

R2Y-CP: The serving ministers were supporting only one group of charismatic.

R4Y-CP: That was good move in bringing change.

R6Y-CP: The transformation of the liturgy was good because people have known how to pray for themselves.

R8Y-KP: Ministers on the side charismatic tried their best to make changes in our liturgy though they were taken as rebels.

R10Y-KP: Some of the serving RCZ ministers were in favor of the transformation while others were opposing.

R11Y-KP: Encouraged those not to stop doing it.

R13Y-KP: The ministers acted as God chosen ones because they waited for God's intervention.

The ministers who were positive towards transforming the liturgy felt it was best for the liturgy to be transformed because they were not free or they would not be free if they followed the liturgy.

R17Y-KP: They called the Church members not to follow the traditional liturgy in anyway hence enhancing the conflict in the Church.

R18Y-MP: Our view is that the ministers were receiving the light and inspiration from the Holy Spirit and they were trying to bring people into a biblical true worship which is a good thing.

R19Y-MP: Those who were positive did not want to explain in detail those who were negative.

R23Y-MP: The role played was make people understand that some of the practices that came up in the new tendencies were biblical.

R23Y-MP: Some had views of creating extra services to accommodate the charismatic.

R25Y-MP: They played an important role because they had realized that some things in the traditional liturgy were not based on biblical concepts hence there was a need of transforming the liturgy.

What is your view on the role played by serving RCZ minister during the period of conflict that were positive towards the traditional liturgy?

R1Y-CP: They claimed people and handled the situation in the right way. Our credit goes to Rev. Foston Sakala and Japhet for the good work that they did during this period.

R2Y-CP: The serving ministers were supporting only one group of traditional liturgy.

R4Y-CP: They obeyed because a lot of people who wanted charismatic prayers wanted change.

R6Y-CP: The traditional liturgy was bad because it was not helping the people where praying was concerned.

R8Y-KP: Ministers on this side were too hard to accept the changes and became too hard and influenced the expulsion.

R10Y-KP: Some of the serving RCZ ministers helped to support traditional liturgy.

R11Y-KP: Encouraged those against to continue.

R13Y-KP: They acted professionally in that they protected the Reformed doctrine as revealed in the bible.

R16Y-KP: They explained to the remaining congregants on the importance of maintaining the RCZ traditions.

R17Y-KP: They discouraged members of the Church not to be involved in the charismatic tendencies.

R18Y-MP: Our view is that the serving ministers' role had many disadvantages than the advantages. The role they played hindered the flow of God's divine as well as physical blessings.

R19Y-MP: They did not want to come to one point.

R22Y-MP: The role they played was to protect the traditional constitution.

R23Y-MP: Some leaders had a view of maintaining one service and never to accommodate charismatic.

R25Y-MP: They did not do a good thing in the sense that they would have sat down with the other ministers in order to adjust in the traditional liturgy than expelling them.

In retrospect, looking back at the conflict, was it a good thing that RCZ ministers were expelled? Motivate your view.

R1Y-CP: For the sake of peace it was right because they was encouraging some members of the congregation to carry pangas and stones in their pockets and bags for it became flesh and blood.

R2Y-CP: It was not good as we in Christ we are serving one father who is God and we should remain united.

R4Y-CP: No. There was need to understand each other and find ways of how to solve the problem not by expelling.

R6Y-CP: It was not good to expel the RCZ ministers.

R8Y-KP: It was not a good idea because many Christians were affected.

R10Y-KP: It was a very good that RCZ ministers were expelled because they wanted to differences and misunderstanding in the Church.

R11Y-KP: Those ministers were not expelled but chose to leave RCZ because they were given a choice.

R12Y-KP: Expelling them was just okay in the sense that they did not want to follow the doctrine still, although it had been agreed that the doctrine should not change.

R13Y-KP: It was a good thing because any organization is governed by laws. Whoever breaks the law must face justice as the bible says the just shall judge the world.

R16Y-KP: Yes it was good because if the ministers remained in the Church they would have caused more confusion.

R17Y-KP: It was very good. It was a superb move to help in stabilization of peace and harmony in the Church.

R18Y-MP: No, it wasn't good that they were expelled. They were supposed to come up with a way of accommodating those ministers together with the people who followed them.

R19Y-MP: They were concerned and they tried to come together but they failed.

R22Y-MP: No, it was not good expelling them they were supposed to discuss the issues properly.

R23Y-MP: It was not good to expel the ministers but to exhaust all channels of finding a better way of solving a problem.

R25Y-MP: No. It was not a good idea. They would have sat down with the other ministers in order to adjust in the traditional liturgy than expelling them.

How in your view did the presbyteries concerned deal with the conflict?

R1Y-CP: Badly because one of the leaders on the presbytery level was related to the pastor and they were one sided and did not leave room for the other group. Their governing roles were very poor.

R2Y-CP: They were also supporting one of their groups.

R6Y-CP: The presbyteries influenced the charismatic.

R8Y-KP: The presbyteries dealt with issue not in good faith.

R10Y-KP: The presbyteries could not do solve the conflict because there were some who belonged to Pentecostalism and had different opinions: for and against.

R11Y-KP: Presbyteries concerned failed to deal with this conflict because they were also with different opinions for and against.

R12Y-KP: The presbyteries referred the issue the Synod.

R13Y-KP: Godly and professionally although some were not patient to wait for the decision from the presbyteries.

R16Y-KP: The presbyteries never did anything concerning the conflict but they left the issue to be handled by the Synod.

R17Y-KP: The presbyteries dialogued with the concerned ministers and those who refused to obey their names were taken to Synod.

R18Y-MP: In our view the presbyteries did not deal perfectly with the conflict that is why ever since the RCZ has been experiencing challenges to cope with the breakaway Churches.

R19Y-MP: It was a good thing because they the ones who brought the conflicts.

R22Y-MP: Nothing was done.

R23Y-MP: The presbytery was divided over the issue and failed to handle the matter.

R25Y-MP: Presbyteries were not so much concerned with issues dealing with the conflict because they had to comply with the orders issued by Synod.

How, in your view, did the Synod deal with the conflict?

R1Y-CP: Excellent because they knew what was right from the beginning, because they taught us on how the services should conducted and they stood firm to the roots of RCZ.

R2Y-CP: It did not do justice.

TR4Y-CP: They had to change other parts of worship in order to suit everyone.

R6Y-CP: They expelled the ministers which were involved in the conflict.

R8Y-KP: Synod again handled this issue though under pressure and being influenced by the conservatives.

R10Y-KP: The Synod separated such that they allowed other Churches to be born.

R11Y-KP: Synod executive also were not united they had different views to bring peace. Synod council had to let people choose what they wanted.

R12Y-KP: The Synod allowed those pastors who were against the RCZ doctrine to form their own Churches.

R13Y-KP: Godly but they took long to allow mass praying during Church service.

R16Y-KP: The Synod dealt with the misunderstandings by expelling the ministers.

R17Y-KP: Synod expelled the ministers who refused to comply with the regulations.

R18Y-MP: The Synod did not deal with conflict that's why both the physical and spiritual growth is slow as compared to the breakaway Churches that are doing fine materially and spiritually.

R19Y-MP: The Synod tried but there were still some misunderstanding on the charismatic worship.

R22Y-MP: They were not helpful. Instead they were a contributing factor to the expulsion of ministers.

R23Y-MP: Synod excommunicated its ministers but failed to resolve the issue.

R25Y-MP: Synod didn't deal excellently with the conflict because they should have sat down with them and listen to their views, then finally make a resolution rather than expelling.

In your view, is the issue of "charismatic tendencies in worship" solved in the RCZ?

R1Y-CP: Not sure because in some Churches they used to but now they are slowly allowing the charismatic worship during some services.

R2Y-CP: It was and it is not solved not until we agree with one another that is the charismatic and the traditional way of worship.

R4Y-CP: Yes it's solved.

R6Y-CP: No because other Churches are still against it.

R8Y-KP: This issue is not yet solved and it may lead to another breakaway.

R10Y-KP: No, charismatic tendencies in worship are not yet solved in the RCZ.

R11Y-KP: It is still a problem. If not taken seriously there could be another breakaway.

R12Y-KP: No, it is not solved because there are still a number of members of the Church and some congregations who are for charismatic and some are against.

R13Y-KP: No and yes. No because some do not still understand it. Yes because some practice it as the spirit leads them.

R16Y-KP: Yes it has been solved.

R17Y-KP: The charismatic tendencies issues have not been solved upto now in the RCZ.

R18Y-MP: Our view, the issue has not been completely solved there are still some charismatic tendencies.



R19Y-MP: It is solved by the three liturgies that were introduced and they are being done.

R22Y-MP: No, they have not solved. Instead they have proposed three liturgies of which one of the three is based on charismatic tendencies in worship.

R23Y-MP: It was not solved hence Synod has reasoned to allow charismatic tendencies in the Church.

R25Y-MP: Yes, because today in RCZ we are allowed to conduct prayers individually during Church service.

## **5.5 RESPONSES OF BISHOPS FROM BIGOCA**

Q1. Between 1996-1999 the RCZ Mtendere congregation experienced severe conflict.

What In your view caused this conflict?

B2M: In my view, the cause of the conflict was the RCZ Synod because it ignored a clause in its Church constitution that allows congregations to apply to presbytery so that they can call a minister of their choice. But that was ignored by the RCZ Synod – the Mtendere elder's application for a positive response from the presbytery were considered irrelevant by the Synod, hence the conflict that ensued.

B3M: Charismatic worship and the true understanding of the word of God regarding baptism of immersion.

B6M: In my view, the conflict was a local one. There was division within the Church in that some members wanted the pastor to be transferred from the Church while other elders (serving then) opposed the decision. When this conflict reached Synod, Synod tried to intervene but the pastor was not prepared to move and as such he chose to breakaway, to form what is now called Reformed Christian Church.

Who in your view were the main groups in this conflict?

B2M: The main groups in the conflict were the tag of war between the two groups of elders (one group supporting the Presbyterian system allowing them to call a minister and another group supporting the Synod) so basically we saw 3 groups, the Synod leadership, presbytery leadership and elders with the minister..

B3M: Church elders of the Church.

B6M: Resting and serving elders.

Q2. What, in your opinion, made the RCZ fail to bring about reconciliation at Mtendere congregation?

B2M: Because the RCZ Synod became an interested party in the whole problem so it failed to play a reconciliatory role between the two opposing groups in the Church. The Synod was seen to side with the group which was against the calling of a minister.

B6M: The RCZ failed because at the time the Church's teachings/doctrines did not agree or permit some of the teachings at the Mtendere Church even though the Mtendere congregation had already begun to practice the same. The RCZ therefore disagreed with the pastor and all those who were on his side.

Q3. During 1996 – 2001 certain congregations experienced serious conflict that was labeled "Charismatic tendencies in worship".

What were the elements of these charismatic worship tendencies?

B2M: The issue of the Holy Spirit and the manifestation of various gifts, praise and worship teams instead of choirs, overnight prayers and fasting, clapping of hands during worship services.

B3M: Loud mass prayers, clapping of hands during worship services, public confession, praying more than singing hymns.

B6M: People prayed on their own, everyone raised their voices at the same time, singing of choruses in the Church, worship and praise, clapping of hands and danced, could cry, roll on the floor, overnight prayers, speaking in tongues, shouts of "Amen" in the service and mode of baptism.

What, in your view, were the arguments against the charismatic tendencies by those in favor of the standard liturgies of the RCZ?

B2M: That the charismatic tendencies were seen as a threat to the standard liturgy practices of the RCZ. The charismatic tendencies were meant to break the Reformed tradition and its identity.

B6M: They said these tendencies were unbiblical, a copy from the Western countries and outside the practices of the RCZ.

Q4 During 1996-2001 certain congregations experienced serious conflict that was labeled “Charismatic tendencies in worship”. There were a number of groups with very strong views for and against the new tendencies in the congregations.

How will you describe the groups?

B2M: I would describe the group that was against the charismatic tendencies as conservatives and too dogmatic to bring about change while the other group could be described as less conservative or liberal more open to listen to the promptings of the Holy Spirit.

B3M: The groups against the charismatic tendencies were very hostile and were labeled as antichrist.

B6M: Today I would say that the conflicts were not properly handled by both parties as those for it wanted to continue doing what they believed was right while those against it thought that it is confusion. Both parties were quiet fast at this for this is in my view a learning matter than it being forceful one. Both parties lacked patience, understanding and dialogue.

What were the views of each of these groups?

B2M: One group advocated for change in liturgy and other traditionally held practices such as the worship order sitting arrangements (male/female apart) and holy communion only four times per year est. The other group opted to stand their ground to protect the tradition of the Church as passed down to them from one hundred years ago.

B3M: The charismatic worshippers understood the spiritual aspect of change and were not bothered much with them.

B6M: Each thought that what they fought for was right and true. They judged others opposing them as being on the wrong.

What is your view on the role played by serving RCZ minister during the period of conflict that were positive towards transforming the liturgy?

B2M: The role though played quietly (not openly) was to try and influence some ministers especially young ones to start thinking about transforming the liturgy to do as scripture guides or to obey God than man and his traditions.

B3M: They were alert to the Holy Spirit and were guided by the Holy Spirit hence the transformation of the liturgy could not be hindered.

B6m: I really think all these who worked towards the transformation of the liturgy because they were judging the times and had a tougher understanding of the bible in terms of prayer, worship and praise.

What is your view on the role played by serving RCZ minister during the period of conflict that were positive towards the traditional liturgy?

B2M: But quite to the contrary, the role played by this group of ministers was mainly to keep the tradition of the Church as handed over to them- to really consolidate the tradition and close their hearts to new biblical understanding as revealed from time to time by the Holy Spirit.

B3M: They thought they were fixing the ministers who were not following the traditional liturgy. But little did they know that people's eyes were opened spiritually.

B6M: It is my view that the said pastors served the interests of the people around them. They did not judge time and read the bible but could not understand clearly its principals.

In retrospect, looking back at the conflict, was it a good thing that RCZ ministers were expelled? Motivate your view.

B2M: It was not a good thing to expel those ministers because: the decision to do so was made without critically looking at the issue at hand; soon after expelling those ministers, more than fifteen ministers applied to join the Church those ministers established. So how can one explain that move? The expulsion was done in an emotional way. The Synod already pre-judged the expelled ministers.

B3M: It was good that they were expelled for they were able to carry God's vision forward.

B6M: They were expelled for the biblical concepts truth. They were expelled to become free and that also saw the end of conflicts in the RCZ. The good thing is that the Church BIGOCA was born and with many branches. The gospel has gone far seeing many people coming to the lord through evangelism and other such programs.

How in your view did the presbyteries concerned deal with the conflict?

B2M: The presbyteries concerned just had to implement the Synod decision by ensuring that the expelled ministers leave their congregations without any delays.

B3M: They dealt with the conflict blinded.

B6M: Their dealings were one sided and much more they are the ones who caused a lot of problems. They motivated the elders to stand against such practices and cause a lot of trouble e.g. the RIMO meetings in Kafue.

How, in your view, did the Synod deal with the conflict?

B2M: The Synod failed to deal with the conflict as it thought because some ministers resigned on their own in order to join those the Synod had expelled.

B3M: The Synod did not seek God's guidance concerning the conflict. They forgot that God is a God of all seasons.

B6M: Synod also was quite fair. The 2000 Synodical meeting negotiated for dual services at Churches which was quite good for the unity of the Church and peace there but later failed to do so because of division within itself. After Synod of 2000 another meeting was called at which the other ministers were expelled including the then moderator and all these were against RCZ own procedures of convening Synod. Therefore Synod failed generally on this issue.

In your view, is the issue of "charismatic tendencies in worship" solved in the RCZ?

B2M: The issue has not been solved in the RCZ as right now some congregations are worshipping God in a charismatic manner by doing exactly those things it expelled the ministers for. But can it be solved? Yes RCZ can solve the problem by listening once more to the Holy Spirit as He reveals once again how insights in our understanding of the scriptures.

B3M: No it has not been solved for after a year they also enjoyed the charismatic tendencies of worship.

B6M: So far so good. The RCZ have accommodated the charismatic type of worship in Church today. I hope this transformation will go a long way to even reach the dedication of infants other than baptizing them and baptism of elders by immersion.

## **5.6 RESPONSES OF MEN FROM BIGOCA**

Q1. Between 1996-1999 the RCZ Mtendere congregation experienced severe conflict.

What in your view caused this conflict?

B2M: The elders and the pastor of the congregation who did not agree and listen to one another.

B3M: That's when the wind charismatic started.

Who in your view were the main groups in this conflict?

B2M: The elders of the congregation who did not want to listen to the BLS committee.

B3M: Pastor Amos Ngoma group were the main people who wanted this change of worship.

Q2. What, in your opinion, made the RCZ fail to bring about reconciliation at Mtendere congregation?

B2M: In our opinion the RCZ failed to reconcile at Mtendere congregation because of the way BLS solved the matter between the pastor and the elders.

B3M: Some elders and pastors were saying we cannot leave our old type of worship and start charismatic.

Q3. During 1996 – 2001 certain congregations experienced serious conflict that was labeled "Charismatic tendencies in worship".

What were the elements of these charismatic worship tendencies?

1 B2M: The element was to transform and change things in the RCZ.

2 B3M: Some new pastors in RCZ understand this type of worship well, whereby these pastors started to teach their members.

What, in your, were the arguments against the charismatic tendencies by those in favor of the standard liturgies of the RCZ?

B2M: They did not like prayers.

2 B3M: This group of RCZ was saying this charismatic group is making noise when praying.

Q4 During 1996-2001 certain congregations experienced serious conflict that was labeled “Charismatic tendencies in worship”. There were a number of groups with very strong views for and against the new tendencies in the congregations.

How will you describe the groups?

B2M: To the groups, the Church was already divided in two groups: charismatic and un-charismatic

B3M: The groups were brought up in old type of praying, so this change was a new thing to them.

What were the views of each of these groups?

B2M: The view of each group was to control and do things according to what each wanted to do.

B3M: They were saying these charismatic groups should move away and start their own Churches.

What is your view on the role played by serving RCZ minister during the period of conflict that were positive towards transforming the liturgy?

B2M: The role played was to see to it that the Church is not divided into groups as the bible says we are all one body of Christ.

B3M: These so called new pastors were positive, they understood it well.

What is your view on the role played by serving RCZ minister during the period of conflict that were positive towards the traditional liturgy?

B2M: They were hostile to those who were not in favor of the liturgy.

B3M: The old pastors were saying it cannot happen because it is not in our liturgy.

In retrospect, looking back at the conflict, was it a good thing that RCZ ministers were expelled? Motivate your view.

B2M: Looking back to the conflict it was not a good thing as the ministry of gospel to pass through that.

B3M: This was the will of God that this should happen so that people know the truth and worship the true God.

How in your view did the presbyteries concerned deal with the conflict?

B2M: The presbyteries concerned didn't deal with conflicts according to how it was so supposed to be done because conflicts are still there.

B3M: They were worried because most youth were going to other Churches.

How, in your view, did the Synod deal with the conflict?

B2M: Synod did not deal with the conflicts.

B3M: The Synod allowed this charismatic way and said if the pastors knows it, should do so, if he does not should keep on with the old type or praying.

In your view, is the issue of "charismatic tendencies in worship" solved in the RCZ?

B2M: The issue of charismatic was not solved in the RCZ because some Churches are still charismatic worshippers others not.

B3M: Even if there is a bit change some members accept it, others are still looking at it as bad.

## **5.7 RESPONSES OF WOMEN FROM BIGOCA**

Q1. Between 1996-1999 the RCZ Mtendere congregation experienced severe conflict.

What in your view caused this conflict?

B2W: Baptism of immersion

Who in your view were the main groups in this conflict?

B2W: Church elders.

Q2. What, in your opinion, made the RCZ fail to bring about reconciliation at Mtendere congregation?

B2W: Charismatic people wanted to base everything on the word of God.

Q3. During 1996 – 2001 certain congregations experienced serious conflict that was labeled "Charismatic tendencies in worship".

What were the elements of these charismatic worship tendencies?

B2W: Mass prayers and continuous prayers.

What, in your, were the arguments against the charismatic tendencies by those in favor of the standard liturgies of the RCZ?



B2W: They did not want people to celebrate Jesus in the Church.

Q4 During 1996-2001 certain congregations experienced serious conflict that was labeled “Charismatic tendencies in worship”. There were a number of groups with very strong views for and against the new tendencies in the congregations.

How will you describe the groups?

B2W: Very hostile to the charismatic group.

What were the views of each of these groups?

(Not answered)

What is your view on the role played by serving RCZ minister during the period of conflict that were positive towards transforming the liturgy?

B2W: They were guided by the Holy Spirit who is our helper.

What is your view on the role played by serving RCZ minister during the period of conflict that were positive towards the traditional liturgy?

B2W: Treated ministers as though they were not normal

In retrospect, looking back at the conflict, was it a good thing that RCZ ministers were expelled? Motivate your view.

B2W: It was a good thing because many who were mere Church goers began to understand the bible and what God’s will is for man.

How in your view did the presbyteries concerned deal with the conflict?

B2W: Very much against or contrary to the word of God.

How, in your view, did the Synod deal with the conflict?

B2W: Very unspiritual.

In your view, is the issue of “charismatic tendencies in worship” solved in the RCZ?

B2W: Yes after seeing that they lost a lot of people to Pentecostal Churches they allowed the remaining to worship.

## **5.8 RESPONSES OF THE YOUTH FROM BIGOCA**

Q1. Between 1996-1999 the RCZ Mtendere congregation experienced severe conflict.

What in your view caused this conflict?

B2Y: Hatred of ministers.

B3Y: The issue of charismatic or mass prayers.

Who in your view were the main groups in this conflict?

B2Y: Ministers, resting and active elders.

B3Y: There were two groups; one claimed to be traditional Reformers while others claimed to be (ba pente) charismatic.

Q2. What, in your opinion, made the RCZ fail to bring about reconciliation at Mtendere congregation?

B2Y: Hate of Rev Amos Ngoma.

B3Y: Lack of spiritual foresight among the leaders.

Q3. During 1996 – 2001 certain congregations experienced serious conflict that was labeled “Charismatic tendencies in worship”.

What were the elements of these charismatic worship tendencies?

B2Y: Singing of choruses, mass prayers, baptism of immersion and overnight prayers.

B3Y: Mass prayers and praise and worship teams.

What, in your, were the arguments against the charismatic tendencies by those in favor of the standard liturgies of the RCZ?

B2Y: Order of worship was disturbed.

B3Y: They were bringing confusion in the Church by breaking the traditions of the forefathers.

Q4 During 1996-2001 certain congregations experienced serious conflict that was labeled “Charismatic tendencies in worship”. There were a number of groups with very strong views for and against the new tendencies in the congregations.

How will you describe the groups?

B2Y: Rigid, dogmatic and extreme Pentecostal.

B3Y: They were hypocritical who claimed to embrace God's word but enriched themselves at the expense of others.

What were the views of each of these groups?

B2Y: The liturgy to be kept and the liturgy to be adjusted.

B3Y: Tradition cannot be broken because it links us to our forefathers.

What is your view on the role played by serving RCZ minister during the period of conflict that were positive towards transforming the liturgy?

B2Y: They sought the ordinary members of the new things.

B3Y: It was actually God's doing, there were days of revival but no one could just see it.

What is your view on the role played by serving RCZ minister during the period of conflict that were positive towards the traditional liturgy?

B2Y: They organized the resting elders.

B3Y: They were right in trying to preserve what they believed in because it actually defined who the real reformers were.

In retrospect, looking back at the conflict, was it a good thing that RCZ ministers were expelled? Motivate your view.

B2Y: No. That was failure to solve the problem because even now there is still Pentecostalism even after expelling the pastors.

B3Y: No it was not good but God's will have to still prevail. I believe both Churches CRC and BIGOCA were actually God's doing.

How in your view did the presbyteries concerned deal with the conflict?

B2Y: Nothing we were all Pentecostals.

B3Y: They were so disappointed with the development but eventually they did nothing.

How, in your view, did the Synod deal with the conflict?

B2Y: It's not a view but they expelled us.

B3Y: They were so quick and unwise. They were supposed to call those pastors.

In your view, is the issue of “charismatic tendencies in worship” solved in the RCZ?

B2Y: It will never be solved unless the RCZ accepts these tendencies.

B3Y: No if not careful another Church can break out of RCZ.

## **5.9 RESPONSES OF BISHOP FROM CRC**

Q1. Between 1996-1999 the RCZ Mtendere congregation experienced severe conflict.

What in your view caused this conflict?

C1M: Disrespect for Reformed polity and disregard of local authority.

Who in your view were the main groups in this conflict?

C1M: Former elders, congregation, and Synod moderamen. Thought not a group the central focus was on the pastor Amos Ngoma.

Q2. What, in your opinion, made the RCZ fail to bring about reconciliation at Mtendere congregation?

C1M: The Synod moderamen were having illegal meetings with excommunicated former elders who they supported while the presbytery supported the congregation, elders' council and Synod resolution. Some Synod moderamen were not in favor of reconciliation. They underrated the presbytery and capability of Rev. Ngoma. This worsened they called police to close the temple and dissolved the congregation.

Q3. During 1996 – 2001 certain congregations experienced serious conflict that was labeled “Charismatic tendencies in worship”.

What were the elements of these charismatic worship tendencies?

C1M: Mass prayer was the main point.

What, in your, were the arguments against the charismatic tendencies by those in favor of the standard liturgies of the RCZ?

C1M: It is not orderly, there is little stable worship, it leads to extremism, and it brings spiritual pride while some feel they are better believers. It leads to a lot of splits as can be seen in many Pentecostal groups.

Q4 During 1996-2001 certain congregations experienced serious conflict that was labeled “Charismatic tendencies in worship”. There were a number of groups with very strong views for and against the new tendencies in the congregations.

How will you describe the groups? (Not answered)

What were the views of each of these groups?

C1M: Let us follow the bible, match with time, Let us not be outdated, what we do is more biblical, we are tired of liturgies, Christ never changes, the bible never changes, what is important is to be saved and what we have is sufficient we do not need to copy new tendencies.

What is your view on the role played by serving RCZ minister during the period of conflict that were positive towards transforming the liturgy?

C1M: Most were hypocritical (double dealing) and had secret illegal meetings.

What is your view on the role played by serving RCZ minister during the period of conflict that were positive towards the traditional liturgy?

C1M: Sensible but lacked greater love for the other clergy. Rushed at excommunication before going round congregation to get more views. Presbyterian system weakness was seen.

In retrospect, looking back at the conflict, was it a good thing that RCZ ministers were expelled? Motivate your view.

C1M: It was not right in a way because the so called offences were not that serious. There was room for reconciling. Leaders were too harsh. A good example the birth of the CRC was strict reformers up to now but the Church was dissolved just to please some influential figures.

How in your view did the presbyteries concerned deal with the conflict?

C1M: The presbyteries were in order; they followed their mandate but were overruled.

How, in your view, did the Synod deal with the conflict?

C1M: In an immature way. In only insensitive way with an “I do not care attitude”. The victims often were not given a chance to air their views not to defend themselves against false accusations.

In your view, is the issue of “charismatic tendencies in worship” solved in the RCZ?

C1M: The Church embraced it now. The Synod has accepted. Question is: What to do with those they excommunicated over the same?

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