

**THE ORIGIN AND DEVELOPMENT OF THE CHURCH OF
CENTRAL AFRICA PRESBYTERIAN (CCAP) IN ZAMBIA
1882 – 2004**

BY

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DECLARATION

I, the undersigned, hereby declare that the work contained in this dissertation is my own original work and that I have not previously in its entirety or in part submitted it at any University for a degree.

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ABSTRACT

This study deals with the origin and developments leading to the formation of the CCAP Synod in Zambia 1882 to 2004. Above all, it is an in-depth ecclesiological analysis and evaluation of the Livingstonia Mission from 1882-2004. The study was motivated by the need to contribute to the Church a proper historical record of the CCAP in Zambia.

Historiographically, as far as I could establish, this is the first attempt to examine, scrutinise and chronologically write about the Livingstonia Mission's activities in Zambia from a holistic point of view up to the birth of the CCAP Synod of Zambia in 1984. It needs to be noted that between 1884 - 1956 the Livingstonia Mission of the Free Church of Scotland carried out an extensive missionary work in Northern Rhodesia (Zambia), especially in the Eastern, Northern, Central and Copperbelt Provinces of Zambia. From 1956- 1984 the Livingstonia Mission work was continued in Zambia by the CCAP Synod of Livingstonia, a product of the Livingstonia Mission and the local Zambian people.

Historically, the spread of the gospel from Scotland via Malawi into Northern Rhodesia revolved primarily around a particular congregation or around ethnic communities with multiple congregations. Therefore, the extensive work of the Livingstonia Mission up to the birth of CCAP Synod of Zambia rendered it necessary to arrange the subject matter, into chapters dealing with certain time periods. As a matter of fact, the dissertation begins with the background to the study. This is followed by the Livingstonia Mission activities in Central Africa from 1875-1975. The formation of the CCAP Synod in 1924 and its aftermath is also discussed in order to establish the fact that CCAP Synod of Zambia is a member of a larger Reformed Presbyterian family.

The church union negotiations in Central Africa from 1923-1965 are one of the subject matters for discussion. Following these church union discussions, the reader will be able to understand the reasons for the existence of the Church of Central Africa Presbyterian in Zambia. The similarities and differences in ecclesiological life of the missionary work of various bodies involved are documented and analysed. The study also discusses the role of the CCAP Synod of Livingstonia in Northern Rhodesia (Zambia) from 1956-1984, systematically and chronologically. In addition, the extension of the CCAP mission work

from the rural areas to the urban areas characterised by the missiological ecclesiological dimension of the Reformed Presbyterian tradition in Central Africa is also discussed, as it is the reason for many misunderstandings and questions regarding the origin and existence of CCAP Synod of Zambia. Then the extension, similarities, differences and limitations of the CCAP Synod of Livingstonia's work in Zambia is extensively discussed. It is from the CCAP Synod of Livingstonia, a product of the Livingstonia Mission and the Free Church of Scotland that the CCAP Synod of Zambia finds its roots historically.

Results of the study suggests that the existence of the CCAP in Zambia is questioned and misunderstood due to the following reasons; First and foremost, was the difference of opinion regarding the order in the church and order for the church within the different Reformed Presbyterian Churches found in Central Africa. Secondly, it is due to theological differences between the Livingstonia Mission and the Dutch Reformed Church Mission on matters of ecclesiological. Thirdly, it is an issue of failure to resolve conflict in the church at Matero Lusaka between some members, office bearers and church assemblies. The critical issue here was that the rights of the members were not protected, but violated. Fourthly, an important role was played by the selfish motives of the CCAP and the PCZ missionaries serving in Zambia before 1984. This group failed to solve their differences even after the two synods, the CCAP Synod of Livingstonia and the Presbyterian Church of Southern Africa had formed a liaison committee to take care of the problems of the two sister churches. Fifthly, colonialism affected the missionary churches in Central Africa in such a way that at times missionaries were serving the interest of their home governments. Sixthly, the growth of nationalism and democratisation influenced the churches. Many Africans wanted self-government, meaning that the churches were to be led by local African people.

Ecumenically, the CCAP is a sister church to the Reformed Church in Zambia (RCZ), United Church of Zambia (UCZ) and Uniting Presbyterian Church of Southern Africa (UPCSA). The church is a member of Council of Churches in Zambia (CCZ), Theological Education by Extension in Zambia (TEEZ), Bible Society of Zambia (BSZ), Reformed Ecumenical Council (REC), Evangelical Fellowship of Zambia (EFZ) and Council of Reformed Churches in Southern Africa (CRCSA). The church is also in partnership with Presbyterian Church USA (PC USA) and Presbyterian Church in Ireland (PCI).

From 1984-2004, the church has seen a tremendous growth from 8000 communicants to 42,000. From 16 congregations it grew to 47 and from 4 ordained ministers to 34. The church is also involved in the deeds of mercy e.g. towards those suffering from HIV/Aids. Besides a strong emphasis on evangelisation and spiritual nurture of congregation the church strives for a holistic ministry with two rural health centres, 14 schools, community schools, home based care centres and agricultural project.

OPSOMMING

Hierdie studie gaan oor die ontstaan van, en ontwikkeling wat gelei het tot die vorming van die Sinode van die Kerk in Midde-Afrika Presbiteriaans in Zambië (KMAP) vanaf 1882 tot 2004. Dit verteenwoordiger veral 'n deurtastende ekklesiologiese analise en evaluasie van die Livingstonia-Sending vanaf 1882 tot 2004. Die studie is gemotiveer deur die behoefte om aan die KMAP 'n deeglike historiese begroning van hierdie Kerk in Zambië te lewer.

Historiografies verteenwoordig hierdie verhandeling, sover ek kon vasstel, die eerste poging om die aktiwiteite van die Livingstonia Sending in Zambië te ondersoek en chronologies vanuit 'n holistiese standpunt te boekstaaf tot by die stigting van die KMAP Sinode van Zambië in 1984 en daaropvolgende ontwikkelinge tot en met 2004. Daar moet op gelet word dat tussen 1884 en 1956 die Livingstonia-Sending van die Vrye Kerk van Skotland uitvoerige sendingwerk onderneem het in Noord-Rhodesië (Zambië), veral in die Oostelike-, Noordelike-, Sentrale- en Kopergordel- provinsies van Zambië. Sedert 1956 – 1984 is die Livingstonia-Sending se werk voortgesit in Zambië deur die KMAP Sinode van Livingstonia, 'n produk van die Livingstonia Sending en die plaaslike Zambiese gemeenskap.

Histories het die bediening van die evangelie vanuit Skotland via Malawi tot in Noord-Rhodesië primêr gesentreer rondom 'n spesifieke gemeente, of rondom etniese gemeenskappe met veelvoudige gemeentes. Gevolglik vereis die uitvoerige werk van die Livingstonia-Sending tot die tyd van die totstandkoming van KMAP-Sinode van Zambië dat die ondersoekmateriaal ingedeel word in hoofstukke wat spesifieke tydsafbakenings betrek. Trouens, die ondersoek begin teen dié agtergrond. Dit word opgevolg deur die Livingstonia Sending se bedrywighede in Sentraal-Afrika vanaf 1875 tot 1975 te beskryf. Die totstandkoming van die KMAP-Sinode in 1924 en die gevolge daarvan word ook bespreek sodat die KMAP-Sinode van Zambië geïdentifiseer kan word as 'n lid van 'n breër Gereformeerde Presbiteriaanse - familie.

Die kerkverenigingsonderhandelinge in Sentraal-Afrika vanaf 1923-1965 is een van die fokuspeunte wat nagevors word. Soos die leser hierdie kerkverenigingsbesprekings volg, sal die redes vir die bestaan van die KMAP in Zambië duidelik word. Die ooreenkomste en verskille in die kerkbeskouing van verskeie sending organisasies word gedokumenteer en

geanaliseer. Die studie bespreek ook die rol van die KMAP-Sinode van Livingstonia in Noord-Rhodesië (Zambië) vanaf 1956–1984 sistematies en chronologies. Bykomend is daar 'n bespreking van die uitbreiding van die KMAP se sendingwerk vanaf die landelike na die stedelike areas, soos gekenmerk word deur die sending-ekklesiologiese beskouing van die Gereformeerd-Presbiteriaanse tradisie in Sentraal-Afrika - dikwels die bron van misverstand en vraagstukke met betrekking tot die ontstaan en bestaan van die KMAP-Sinode van Zambië. Vervolgens word die uitbreiding, ooreenkomste, verskille en beperkinge van die KMAP-Sinode van Livingstonia se werk in Zambië uitvoerig ondersoek. Dit is in die KMAP-Sinode van Livingstonia, 'n produk van die Livingstonia-Sending en die Vrye Kerk van Skotland, dat die KMAP-Sinode van Zambië histories gewortel is.

Die studie se bevindinge suggereer dat die bestaan van die KMAP in Zambië bevraagteken en misverstaan word vanweë die volgende redes: Eerstens en voorop was daar meningsverskille betreffende die orde in en die orde vir die kerk, binne die verskillende Gereformeerde en Presbiteriaanse Kerke in Sentraal-Afrika. Tweedens is dit is toe te skryf aan ideologiese verskille tussen die Livingstonia-Sending en die Nederduits-Gereformeerde Kerk se Sending in Malawi en Zambië oor sake rakende ekklesiologie. Derdens was daar die kwessie van 'n gebrek om konflikte in die kerk te Matero (Lusaka) tussen kerklidmate, ampsdraers en kerkvergaderinge te besleg. Die kritiese saak hier was dat die regte van die kerklidmate eerder aangetas, as beskerm is. 'n Vierde rede vir die onenigheid was die selfsugtige motiewe van beide KMAP en PKZ (Presbiteriaanse Kerk in Zambië) sendelinge wat voor 1984 gedien het. Hierdie groepe kon nie hulle geskille bylê nie, selfs nie nadat die twee Sinodes, die KMAP-Sinode van Livingstonia en die Presbiteriaanse Kerk van Suider-Afrika, 'n skakelkomitee gevorm het om die probleme van die twee susterkerke aan te spreek nie. Vyfdens het kolonialisme die sendingkerke in Sentraal-Afrika in so 'n mate geaffekteer dat daar by tye sendelinge was wat eerder die belange van hulle tuisregerings gedien het. Sedens het die opkoms van nasionalisme en demokratisering die kerke beïnvloed. Groot getalle Afrikane wou selfbeskikking hê, wat sou beteken dat die kerke plaaslike Afrikane in leierskapposisie sou hê.

Ekumenies is die KMAP 'n susterkerk van die Gereformeerde Kerk in Zambië, die Verenigde Kerk van Zambië en die Verenigende Presbiteriaanse Kerk van Suider-Afrika. Die kerk is 'n lid van die Raad van Kerke in Zambië, Teologiese Opleiding deur Uitbreiding in Zambië (TEEZ), die Bybelvereniging van Zambië, die Gereformeerde Ekumeniese Raad (GER), die

Evangeliese Gemeenskap van Zambië en die Raad van Gereformeerde Kerke in Suider-Afrika. Die kerk is ook in vennootskap met die Presbiteriaanse Kerk van die Verenigde State van Amerika (PC USA) en die Presbiteriaanse Kerk in Ierland.

Vanaf 1984 tot 2004 het die kerk kragdadige groei beleef, vanaf 8000 belydende lidmate tot 42 000, vanaf 16 gemeentes tot 47 en vanaf 4 gelegitimeerde predikante tot 34. Die kerk is ook betrokke by barmhartigheidsdiens, byvoorbeeld teenoor HIV/Vigslyers. Die kerk verskaf 'n omvattende bediening met sterk beklemtoning van evangelisasie en geestelike versorging van gemeentes, landelike gesondheidsentra, 14 skole, gemeenskapskole, tuisversorgingsentra en 'n landbouprojek.

DEDICATION

This dissertation is dedicated to my wife, Tryness Ngulube – Chilenje, who has lovingly stood by my side all of these years of my studies, and to our Five wonderful children: Gladson Chilenje, Daniel (Mathangeni) Chilenje, Tawonga Chilenje, Yobe Chilenje and our little girl Precious Chilenje.

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LIST OF ABBREVIATIONS

AIDS	Acquired Immune Deficiency Syndrome
ALC	African Lakes Company
ANC	Africa National Congress
ARC	African Reformed Church
AWA	African Welfare Association
BSAC	British South Africa Company
BSZ	Bible Society of Zambia
CCAP	Church of Central Africa Presbyterian
CCAPGA	Church of Central Africa Presbyterian General Assembly Office
CCAPLA	Church of Central Africa Presbyterian Livingstonia Archives
CCAPZ	Church of Central Africa Presbyterian Zambia Synod Office
CCAR	Church of Central Africa in Rhodesia
CCZ	Council of Churches in Zambia
CoS	Church of Scotland
CRCCA	Council of the Reformed Churches in Central Africa
CYF	Christian Youth Fellowship
DCC	District Church Council
DRC	Dutch Reformed Church
DRCM	Dutch Reformed Church Mission
EC	Education Council
EC	Education Counsellor
EFZ	Evangelical Fellowship of Zambia
FCS	Free Church of Scotland
FCS	Free Church of Scotland
GAC	General Administration Committee
GS	General Synod
HE	His Excellency
HIV	Human Immune deficiency Virus
JMTC	Justo Mwale Theological College
LC	Legislative Council
LEA	Local Educational Authority
LM	Livingstonia Mission
LMC	Livingstonia Mission Council

LMS	London Missionary Society
LP	Liberal Party
MC	Methodist Church
MC	Mission Council
MMS	Methodist Missionary Society
MNA	Malawi National Archives, Zomba
NA	Native Authority
NAZ	National Archives of Zambia, Lusaka
NBS	National Bible Society
NC	Native church
NE	North Eastern
NER	North Eastern Rhodesia
NR	Northern Rhodesia
NW	North Western
NWR	North Western Rhodesia
OFS	Orange Free State
OFS	Orange Free State
PCI	Presbyterian Church in Ireland
PCSA	Presbyterian Church of Southern Africa
PCUSA	Presbyterian Church of the United States of America
PCZ	Presbyterian Church in Zambia
PEMS	Paris Evangelical Missionary Society
PEMSF	Paris Evangelical Missionary Society of France
PMMS	Primitive Methodist Missionary Society
RCZ	Reformed Church in Zambia
RCZA	Reformed Church in Zambia Archives
REC	Reformed Ecumenical Council
SABMCS	Southern Africa Baptist Missionary Committee Society
SSC	Synod Standing Committee
SVM	Student Volunteer Missionary
TA	Tradition Authority
TEEZ	Theological Education by Extension in Zambia
UCCAR	United Church of Central Africa in Rhodesia
UCCB	Union Churches in the Copperbelt

UCCB	Union Church in the Copperbelt
UFC	United Free Church
UFCS	United Free Church of Scotland
UFCSM	United Free Church of Scotland Missionaries
UMCA	University Mission to Central Africa
UMCB	United Missions in Copperbelt
UN	United Nations
UNIP	United National Independence Party
UPCSA	Uniting Presbyterian Church of Southern Africa
UWA	United Welfare Association
WARC	World Alliance of Reformed Churches
WMMS	Wesleyan Methodist Missionary Society
WS	Welfare Societies

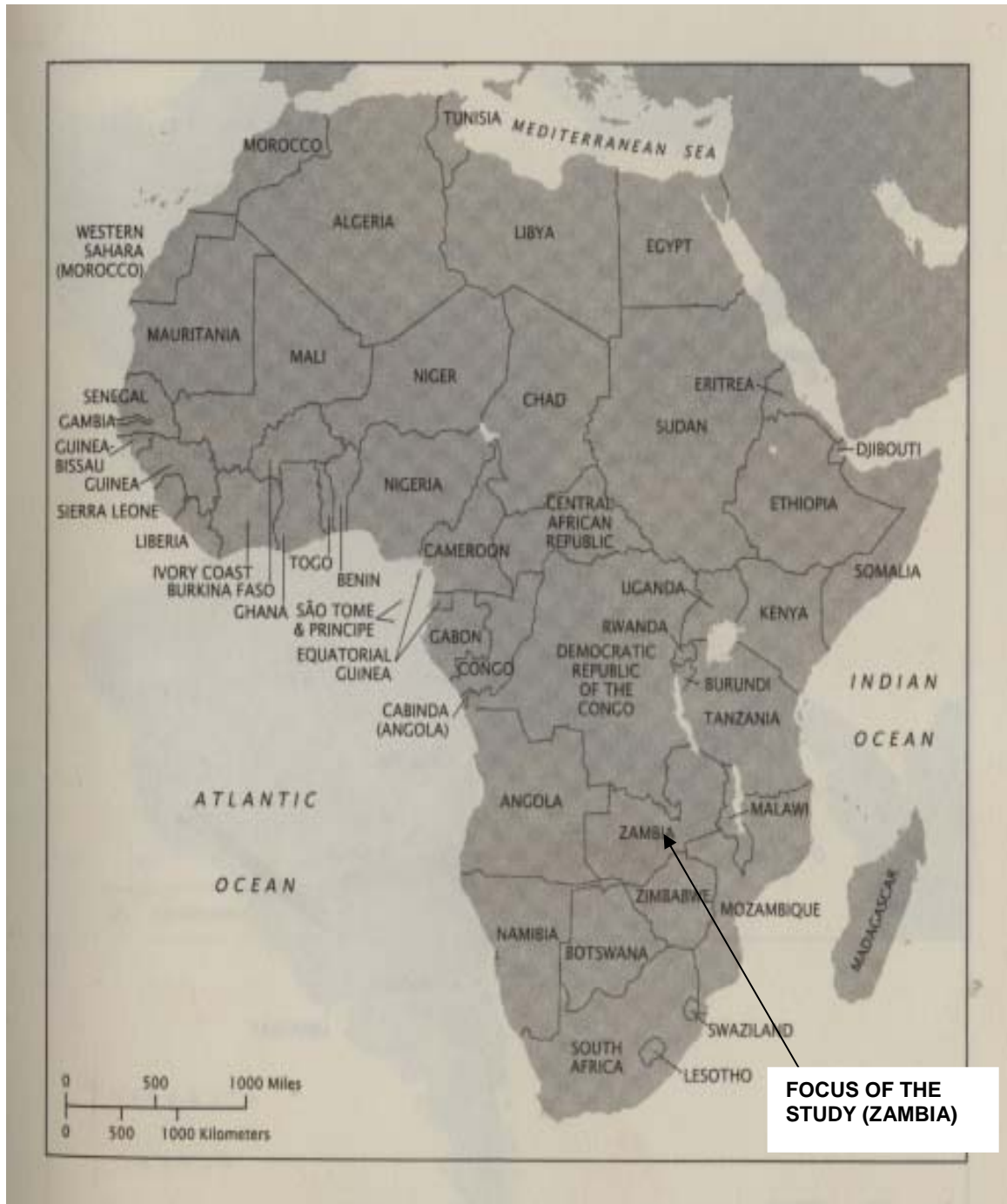
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MAP OF AFRICA



Source: (V.G. Chimuka 1985:37)

CHAPTER 1

BACKGROUND TO THE STUDY

1.1 Introduction

In this chapter a general background to the study is given. The problem statement, which prompted this research project, is to help answer questions surrounding the Church of Central Africa Presbyterian (CCAP) in Zambia and to trace the roots of this Church. A hypothesis that gives provisional answers to the problem statement is formulated. The rationale to the study receives attention and the objective of the whole study is stated. In a selected literature review an overview is given of the attention given to the CCAP in Zambia by other scholars. The methodology followed in conducting and documenting the research is described. This is followed by a research outline also providing an overview on the arrangements of chapters. Attention is paid to the delimitation of the period under discussion. In the process of the discussion the researcher's motivation and contribution to the topic is highlighted. The chapter ends with a conclusion.

The main intention of this dissertation is to explore and research the origins and development of the CCAP in Zambia. The origin and growth of this Church in Zambia was accomplished by men and women of God committed to evangelism and Church planting. Congregations were originally established in the rural areas, and through a protracted process in urban areas, leading eventually to the establishment of the CCAP Synod of Zambia on 28th October 1984 (Minutes: CCAPLiv Synod, 4th – 8th August 1984:9; Minutes: of CCAPLiv Special Synod, 27th October 1984:1, 3). Continued growth of the church after this period is noticeable.

1.2 Background to the Study

To trace its roots and development, the CCAP in Zambia must be considered within the context of the wider family of the Church of Central Africa Presbyterian. Currently the Church of Central Africa Presbyterian consists of five regional Synods from three countries united in a General Assembly with its administrative office in Lilongwe, Malawi (The Constitution of the Church of Central Africa, Presbyterian General Assembly, 2002:1). The CCAP is the result of missionary activities of Presbyterian and Reformed missions in Central Africa since the 1870's and 1880's respectively. These were firstly, the Livingstonia Mission of the Free Church of Scotland (1843, and after the union in 1929 - the Church of Scotland)

which established the Livingstonia Mission in Malawi in 1875 and extended its work to some parts of Northern Rhodesia (Zambia) giving birth to the CCAP Synod of Livingstonia (1956), and eventually, the CCAP Synod of Zambia in 1984 (Constitution of the Church of Central Africa Presbyterian, 1956 as passed by the meeting of the eighth Synod, held at Nkhoma, 25th to 29th April 1956; and as amended by the meeting of the ninth (special) Synod, held at Livingstonia, 18th to 21st April, 1958:1; Minutes: CCAP Synod 25th – 29th April 1956:8). Secondly, the established Church of Scotland, which established the Blantyre Mission in 1876 and is the current CCAP Synod of Blantyre (1956) (Minutes: CCAP Synod 25th – 29th April 1956:8; Laws, 1934:8). Thirdly, the Dutch Reformed Church Mission, which established the Dutch Reformed Church Mission in Malawi in 1889, giving birth to the CCAP Synod of Nkhoma in Malawi (1956) (Minutes: CCAP Synod 25th – 29th April 1956:8) and the CCAP Synod of Harare in Zimbabwe (1965) (Daneel, 1982:47). The latest member of the CCAP General Assembly is the CCAP Synod of Zambia (1984) (Minutes: CCAPLiv Synod, 4th – 8th August 1984:9; Minutes: CCAPLiv Special Synod, 27th October 1984:1, 2, 3).

The first CCAP Synod was formed in 1924 by the two Scottish Presbyteries of Livingstonia (formed in 1899) (McIntosh, 1993:137, 138) and Blantyre (formed in 1902) (Pauw, 1980:28). They were joined in 1926 by Nkhoma Presbytery (formed in 1903 and known as the Council of Congregations, Pauw, 1980:29; Laws, 1934:135, 145; Minutes: CCAP Synod, 17th - 22nd September 1924:4; Minutes: CCAP Synod, 13th - 15th October 1926:4; Daneel, 1982:18, 47; Cronjé, 1982:112). Thirty years after the CCAP Synod was consolidated by the joining of the Nkhoma Presbytery in 1926, the CCAP General Synod was established in 1956 (Minutes: CCAP Synod, 25th - 29th April 1956:8). The CCAP General Synod - renamed the General Assembly in 2002 (The Constitution of the Church of Central Africa Presbyterian General Assembly, 2002, Article 1: 1.1) was formed on the 29th April 1956 after the CCAP Synod approved the draft constitution for a General Synod (Minutes: CCAP Synod, 24th – 29th April 1956:8). From this date, what were known as Presbyteries of the CCAP Synod became three separate Synods under the umbrella of the CCAP General Synod. The CCAP Synod of Harare joined in 1965 (Daneel, 1982:49; Cronjé, 1982:112). This study is about the CCAP in Zambia that became a member in 1984 (The Constitution of the Church of Central Africa Presbyterian Synod of Zambia 1984:1, 4, 8).

The CCAP General Assembly offices are in Lilongwe, Malawi (Constitution of the Church of Central Africa Presbyterian General Assembly 2002 Article 1.2). The General Assembly is

chaired by the moderator who is assisted by the vice moderator (Constitution of the Church of Central Africa Presbyterian General Assembly 2002 Article 8.4, 8.4.1). In its office structure, the assembly has a full time Secretary General who has executive powers, with two Deputy Secretary Generals to assist (Constitution of the Church of Central Africa Presbyterian 2002 Article 8.5, 8.5.1). The one Deputy Secretary General is in charge of the Department of Development: responsible for education, administration, relief and development, health, communication and advocacy (Constitution of the Church of Central Africa Presbyterian, 2002 Article 8.5, 8.5.4(a). The other Deputy Secretary General is in charge of the Department of Ministry work, taking responsibility for mission/evangelism, Interfaith, women, men, youth, church and society within the jurisdiction of the General Assembly (Constitution of the Church of Central Africa Presbyterian General Assembly 2002 8.5.4(b). The General Assembly also has a General Treasurer responsible for the General Assembly finance (Constitution of the Church of Central Africa Presbyterian General Assembly, 2002 Article 8.5, 8.5.5).

The Doctrinal Standards and the Confession of Faith of the CCAP General Assembly are listed in Article 4: 4.2 of its 2002 Constitution as: The Nicene Creed; The Apostles Creed; The Westminster Confession of Faith; The Larger Catechism; The Shorter Catechism; The Heidelberg Catechism; The Belgic Confession; The Canon of Dort and The Brief Statement of Faith of 1924 (The Constitution of the Church of Central Africa Presbyterian General Assembly, 2002:2).

The offices of the church are described in the *Constitution* (2002) of the CCAP General Assembly. They are the office of the elder who is at times known as ruling elder (Article 6.5), the office of deacons and deaconesses which is for the ministry in the Church (service) (Article 6.6.1), the office of the evangelist – who is responsible for preaching the Word of God and outreach (Article 6.7, 6.7.3.), the office of the minister – who is a teaching elder responsible for Christian nurture, Word and Sacraments (Article 6.4.) and other Church workers who are committed with their gifts and talents to be used by the Church to the glory of God (Article 6.8).

According to Article (6) of the Constitution of the CCAP General Assembly, the rules and the discipline of the CCAP General Assembly are exercised through its courts, namely: the Sessions (6.3), the Presbyteries (6.4), the Synods (6.5) and the General Assembly (6.6). The

General Assembly has authority to formulate policy for the church and to oversee and direct the Synods and lower courts (The Constitution of the Church of Central Africa Presbyterian General Synod, 2002:5).

The Church of Central Africa Presbyterian, Synod of Zambia, traces its origins from the Livingstonia Mission, which was established in 1874 in Scotland (Laws, 1934:5, 6). It was largely on the initiative of Dr. James Stewart that the Free Church of Scotland established its first mission station in Nyasaland in 1875 (Laws, 1934:14, 15). Home on leave from the Lovedale Institution in the Cape Colony, Dr Stewart was a pallbearer at a service in Westminster Abbey on April 18, 1874, when amid great emotion, the embalmed remains of David Livingstone were laid to rest. A month later, he spoke to the General Assembly of the Free Church (Wells, 1918:124; Laws, 1934:5). It was after 10:00pm when he began to speak and the crowd had dwindled down. He threw aside his prepared speech and spoke with great effect. He closed with these memorable words “I would humbly suggest as the truest memorial of Livingstone, the establishment by this Church or several Churches together, of an Institution at once industrial and educational to teach the truths of the gospel and the arts of civilised life to the natives of the Country and which shall be placed in a carefully selected and commanding spot in Central Africa, where from its position and capabilities it might grow into a town and afterwards into a city and become a great centre of commerce, civilisation and Christianity. And this I would call Livingstonia” (Wells, 1918:125, 126).

Weller and Linden (1984:39) observes that “in Scotland, the established Church emerged from the reformation as a fully protestant body with a Presbyterian form of church government and a Calvinist theology. It, however, experienced various secessions and reunifications. Of importance to the history of the CCAP in Zambia is the Free Church of Scotland. On 18th May 1843, Thomas Chalmers (1780-1847) led a group in the founding of the Free Church. The Evangelical Party, which walked out of the General Assembly of the Church of Scotland, in what was called the Disruption, comprised of approximately 38 per cent of the ministers and possibly 40 per cent of the adherents and constituted the Free Church of Scotland. The intention was that never again would the spiritual independence of the Church be called into question. In 1847, the Relief Church and the United Secession Church united to form the United Presbyterian Church (Van Wyk, 1995:72, 93; Cairns, 1996:413). From this church came the missionary statesman, Robert Laws, leading the Free Church of Scotland mission - Livingstonia Mission - to Nyasaland. In 1900, the Free Church

and the United Presbyterian Church united to form the United Free Church, and 1929 witness the re-union of the Free Church of Scotland and the Church of Scotland, named the Church of Scotland.¹

The Free Church responded to the appeal made by Dr. James Stewart, barely one month after the burial of Livingstone (Pauw, 1980:21). James Stewart had visited Nyasaland in 1861 when he joined David Livingstone to enquire about a suitable site for a mission enterprise for which he had already solicited enough money from businessmen and manufacturers. The promoters of the Livingstonia Mission were Mr. James Stevenson, Mr. J. Campbell White, Mr. Lord Overtoun, Mr. John Stephen, and Dr Robert Howie the most successful raiser of money in Glasgow (Du Plessis, 1929:127). The detailed establishment of the Livingstonia Mission stations will be discussed in Chapter 3.

It was in 1875 that the Livingstonia Mission commenced work in Nyasaland, first at the southern end of Lake Malawi and in 1881, the work was moved to Bandawe in the northern part of the country (1881). Congregations were established and missionary work was carried out in, what is today, the northern and eastern part of Zambia (Laws, 1934:188, 194). Important to the understanding of the history of the CCAP in Zambia is the congregations established by the Livingstonia Mission in this part of Zambia, known as the Chasefu area (Laws, 1934:192, 194). In addition, Christians who moved to the urban areas, as well as from CCAP churches in Malawi, impacted on the history of the church in Zambia and especially on that of the CCAP in Zambia (Taylor and Lehmann, 1961:166, 174).

1.3 Problem Statement

The main objective of this study is to describe the history of the origin and development of the CCAP in Zambia. This Church exists next to the Reformed Church in Zambia – RCZ

¹ The Disruption of the Church of Scotland, which took place in 1843 ended when the involved Churches united on 2nd October 1929. This union resulted into the formation of the Church of Scotland. From that date, all the property, heritable, moveable, real and personal, which were in the hands of the Free Church of Scotland, now became the property of the Church of Scotland. This included all the churches, institutions, hospitals, dispensaries, schools, colleges, hostels, money or funds and all other heritable properties now belonging or found elsewhere like those of the Livingstonia Mission of the Free Church of Scotland in Central Africa. In view of this all the congregations found in the northern region of Malawi - CCAP Synod of Livingstonia and all the congregations in North-Eastern Rhodesia - CCAP Synod of Zambia became the property of the Church of Scotland. (Cairns, 1996:413; *The Church of Scotland Trust for the property of the Livingstonia mission in Rhodesia and Nyasaland* – 1939:1-3 - Approved by Lands Department Blantyre Nyasaland protectorate and District Commissioner Northern Rhodesia, Lundazi, 1940 – 1941).

(1899) (Verstraelen–Gilhuis, 1982:41; Cronjé, 1982:135-136), the Presbyterian Church of Southern Africa – PCSA (1926) (Pons, 1982:3) and the United Church of Zambia – UCZ (1965) (Bolink, 1967:363).

The questions, which this research wishes to address, are as follows: -

- i. How did mission work leading to the establishment of the CCAP in Zambia started and developed?
- ii. When were the first congregations, presbyteries instituted and how were they organised?
- iii. Who were the first office bearers?
- iv. How did the different Synods of the CCAP develop?
- v. How did the General Assembly of the CCAP develop?
- vi. What are the confessions of faith of the Church?
- vii. What are designated functions of the CCAP Synod of Zambia?
- viii. What does this CCAP Synod of Zambia do with regard to deeds of mercy, youth mission work, women work and men work?
- ix. What are their rules with regard to liturgy worship services and the role of discipline in the CCAP Synod of Zambia?
- x. What training facilities do they have for ministers and the requirement for the admittance of ministers to the ministry?
- xi. What is the public witness of the church with regard to the state and other institutions in society?
- xii. What is the viewpoint of this CCAP Synod of Zambia with regard to social issues like HIV- AIDS?
- xiii. What ecumenical relation does this church have?
- xiv. What is the relationship between this church and the Church of Scotland?
- xv. How is this church accepted in Zambia?

1.4 Hypothesis

History shows that the CCAP in Zambia has existed among the Zambian people since the 1880's and that it has grown from a mission church to a fully fledged denomination. This research intends to establish that the CCAP in Zambia is an indigenous church. On the one hand it is the fruit of the Livingstonia Mission of the Free Church of Scotland that first

established its mission work in Nyasaland in 1875 and extending its work to the Eastern part of Zambia. On the other hand, it is the fruit of the activities of CCAP Christians in urban areas. From this study, it will be clear that the CCAP is an old and fully-fledged church in Zambia that it has existed, historically, for a long time alongside other mainline churches in Zambia.

1.5 The Rationale of the Study

The objective of this study is to give a reasoned and scrutinised history of the origin and development of the Church of Central Africa Presbyterian in Zambia leading to formation of the CCAP Synod of Zambia. This dissertation aims at providing chiefly for the members of the CCAP, sister churches, scholars and others interested in the church in Central Africa, a documented account of the origin and development of the CCAP in Zambia. It is in response to a long felt need of making available a history of this particular Church, which grew out of the missionary activities of the Livingstonia Mission of the Church of Scotland in Zambia and the contribution of local people. A comprehensive work describing the history of the CCAP in Zambia is not found. This study aims at fulfilling this need.

1.6 Selected Literature Review

Although publications referring to the CCAP in Zambia are available in libraries and archives, a comprehensive history of the Church of Central Africa Presbyterian (CCAP) in Zambia has not yet been written. Much research has been done on the church in Zambia, but there is nothing on the emergence of the Scottish Mission to the CCAP in Zambia. The results of this research can play an important role in the CCAP in Zambia by giving its members the background from which the Church evolved and where it is today. The contribution of the Zambian and Malawian Christians is to be noted as they played a major role in the spreading of the Gospel and planting of the Church in Northern Rhodesia (Zambia), as well as in the establishment eventually, of the CCAP Synod of Zambia.

In his book entitled, *Towards Church Union in Zambia*, Peter Bolink (1967) updates the reader about the Livingstonia Mission in Central Africa and traces the origins of this mission since May 12th 1875. Bolink's concern is mainly with those CCAP congregations in Zambia that participated in the church union process starting in the 1920's. These are the CCAP congregations in Lubwa, Mwenzo, and Chitambo in Northern Rhodesia (Zambia). He pays no

attention to the mission stations (congregations) of the Livingstonia Mission more to the Northeast from the above mentioned, namely: Uyombe, Usenga North, Usenga South, Chasefu, Lundazi and Kazembe congregations.

A record that, in part, provides some glimpse of the Livingstonia Mission in Eastern Zambia, is Johnston's (1908) book, *Dr. Laws of Livingstonia*. This book focuses mainly on the role of the Rev. Dr. Robert Laws in respect to the birth and growth of the Livingstonia Mission, but it makes no mention of Uyombe, Lundazi, Kazembe, Tamanda and Chasefu, historical mission fields of the Church of Scotland. Johnston mentions places such as "Marambo Villages, Luangwa Valley, Senga people, and Wiza women" (Johnston 1908:96, 113, 114, 116). All this signifies the areas covered by the Livingstonia Mission; but it needs a prior understanding. Johnston (1908:116) also mentions the pioneer missionary of Loudon and Chasefu, Rev. Dr. Donald Fraser who, from time to time, came to the Eastern part of Zambia to preach and conduct Holy Communion. He refers to an instance from Fraser's experiences: "more pathetic is a record made in April 1908, by the Rev. Donald Fraser of trouble experienced from lions when visiting some of the stations belonging to the Loudon Mission stations" (Johnston, 1908:94).

The work of the Livingstonia Mission (CCAP) in Zambia also does not feature clearly in the book by Fergus McPherson (1998) entitled, *North of the Zambezi: "A Modern Missionary Memoir"*. The only time a reader with prior understanding could imagine the CCAP in Zambia is when the author writes about the "effective African Leadership" in the church at Mufulira in the Copperbelt. He writes: "Yet in the vibrant life of the young Church that came to birth in those compounds and locations, specially notable leadership was provided by Malawians and Eastern Zambians whose mother tongues were chi-Tumbuka or chi-Chewa" (McPherson, 1998:21). It is supposed that these people came for employment to the mines in the Copperbelt. However, what is very important to mention is that they came to the Copperbelt as full members of the CCAP. Some came from the CCAP congregations founded in Eastern Zambia, while others came from the CCAP Synods: Livingstonia, Nkhoma, Blantyre in Malawi and Harare in Zimbabwe (Oral interview: Lungu, 11-09-03; Oral interview: Nkunika, 26-10-03).

In her much-cited book, *Donald Fraser of Livingstonia*, Agnes R. Fraser (1934:57, 63) has listed a number of journeys taken by Rev. Dr. Donald Fraser to the Eastern part of Zambia to

places such as Chikwa and Tembwe, Senga chiefs, to mention but a few. Rev. Dr. Donald Fraser and Rev. Robert Laws were the pioneer missionaries in the Eastern part of Zambia for the Livingstonia Mission which became the CCAP Mission Stations (congregations), under the following names: Usenga South, Usenga North, Chasefu, Lundazi, Kazembe, Tamanda and Uyombe in North-Eastern Zambia (Oral interview: Nyirenda, 11-11-02; Oral interview: Chavura 16-11-02). In view of this, the CCAP Synod of Zambia's history must be linked to the Rvds. Dr. Donald Fraser, Dr. Robert Laws, A.G. MacAlpine and W.G. Elmslie, Scottish Missionaries, committed to evangelising North-Eastern Zambia. These missionaries not only brought education and health to the Tumbuka, Ngoni and the Chewa of Eastern Zambia, but also Christianity (Oral interview: Ndhrazi, 26-10-02). By reading this book of Agnes R. Fraser, one gets some impression of the historical roots of the CCAP in Zambia: that it is a Church born out of the missionary activities of the Free Church of Scotland, and who, from the 1880s, extended their missionary work from Northern Malawi (Nyasaland) to Eastern and North-Eastern Zambia.

Ipenburg (1984), writing about the history of Lubwa, *The Presbyterian Mission and the Eastern Bemba*, guides the reader who is interested in the work of the Livingstonia Mission in North-Eastern Zambia. In this book, the author points out that a 1908 map, depicting the United Free Church missionary sphere of influence, shows that a vast area was covered. A straight line from Fort Jameson (Chipata) to the West marks the Southern border, the Western border being a straight line from Lake Bangweulu to the South. Mpika district is outside the sphere of influence, because of the activities of the Missionaries in Africa (the White Fathers) from Chilonga that had begun in 1899. To the North, the sphere of influence followed the Chambeshi River up to Mwenzo (Ipenburg, 1984:4). Ipenburg (1984:21) mentions that Lubwa could also be reached from Chasefu. His main concern in this book is, of course, the Lubwa Mission.

In his book entitled '*All Good Men.*' *The Development of Lubwa Mission, Chinsali, Zambia, 1905 – 1967* (1992) Ipenburg offers a very comprehensive history of the Lubwa Mission of the Church of Scotland. He updates the reader with all the missionary activities of the Church of Scotland and contributions by both foreign and local people. When one reads his book critically especially from pages 174, 175 and 176 some information of church union is misleading. It is true that the union of the London Missionary Society and congregations of the Livingstonia Presbytery took place on 1st December 1945 at Chitambo. Ipenburg

(1992:175, 176) states that ‘the union Church of the Copperbelt, the North Eastern, Presbytery of the CCAP (i.e. the congregations of Lubwa, Mwenzo, Chitambo and Chasefu) and the Congregational Church originating from the London Missionary Society. This information is misleading because according to the Minutes of the fifth Synod of the CCAP, 22nd to 26th August 1945 the Presbytery of North – Eastern Rhodesia included only the three Kirk sessions of Mwenzo, Lubwa and Chitambo and not Chasefu.

Snelson (1974), in his book *Education Development in Northern Rhodesia 1883-1945*, points out the contribution of the Livingstonia Mission to the educational system of Northern Rhodesia. In addition, he mentions the first white missionary to Kazembe (in the Lundazi district), the Rev. Dr. Ernest Boxer. It was not until 1922 that the Free Church of Scotland made another attempt to establish a station in the Lundazi district; this was Chasefu, opened in 1922 by the Rev. Donald Fraser and Alexander MacDonald, Scottish missionaries (Snelson, 1974:63; Oral interview: Nkunika, 26-10-02). They were both from the Livingstonia Mission. Rev. Donald Fraser was the missionary in charge of Loudon/Chasefu mission stations in Malawi/Lundazi district, in the Eastern part of Zambia (Correspondence: Laws Robert, Rev. Dr. 1923, 25th July). In 1910, the mission station was moved from Kazembe to Emusa. By 1913, the mission station was established at Emusa and the evangelist, Mr. Jeremiah Nq’umayo, supervised it. Due to lack of water at Emusa, Rev. Donald Fraser asked Mr. Nq’umayo to look for a better site. In 1919, Nq’umayo found a suitable place with enough water at Chasefu, about six kilometres from Emusa. Chasefu is located north central of Emusa. The first white Scottish missionary to stay at Chasefu was Mr. James Smith, who was succeeded by Alexander MacDonald in 1922 (Chilenje, 1989: 29, 30; Correspondence: Laws, Robert, Rev. Dr. 1923, 25 November, 1). Snelson, however, does not intend to give a comprehensive history of the church in this area.

Taylor, J.V. and Dorothea Lehmann (1961) in: *The growth of the Church in Northern Rhodesia (Christians of the Copperbelt)*, mention only a little about the mission work of the Free Church of Scotland. The title of the book may suggest to the reader that the authors did a detailed research of the Christian Church in Zambia. Although the authors mention that there had been a continuous trickle of Nyasaland ministers from the four Livingstonia Mission districts to the Copperbelt one would have difficulty to deduce that Chasefu was a mission field of the Church of Scotland (Taylor and Lehmann, 1961:60, 61, 174). When one seriously considers the maps indicating the mission fields of various churches in Northern Rhodesia,

one finds that, unfortunately, it mentions Chasefu only in passing, and it disregards its historical significance to the CCAP in Zambia completely.

From this overview, it is clear that a history of this vast mission area of the Church of Scotland, Chasefu, is not included in historical books. This omission, as well as the lack of a well-documented history of the CCAP Christians in urban areas makes it imperative to research the historical sources of the CCAP in Zambia.

1.7 Methodology and Technique

The approach to this study will be the study of information found in documents, literature and oral tradition related to the CCAP in Zambia, the Livingstonia Mission of the Free Church of Scotland, CCAP Synod of Livingstonia and the CCAP General Assembly. In addition, oral interviews will be conducted. The information will be analysed and critically evaluated after which conclusions will be drawn. This will be done from a certain theological viewpoint. Methodologically, the church historian is concerned with the Church as God reveals it in Scripture and guides it by His Spirit in the course of history and tradition. The methodology in church history must be scientific, critical and objective, yet it must be interpreted in terms of the Church of Christ (Bradley and Muller, 1995:1, 2, 3, 4). The Church as confessed in the Confessions of Faith of the CCAP Synod of Zambia will be the guideline. Reformed ecclesiology values the local congregation very much but one becomes aware in the writing of this history of differing emphasis regarding authority. Some view it more from the side of the synod and others from the side of the local congregation.

The approach to the study will be historical in the sense that, in the process of research and documentation, I shall describe the background and development of a specific topic. In general, it will be a chronological account.

1.7.1 Sources

a. Primary Sources

As far as possible all documents related to this study were consulted. Documents were found at the following archives and church offices: the CCAP Livingstonia Archives; the CCAP General Assembly Office in Malawi, the Malawi National Archives, the CCAP Synod of Zambia Church Office in Lusaka, Reformed Church in Zambia Archives, the National

Archives of Zambia and the Archives of the Dutch Reformed Church in Stellenbosch, South Africa. It was only in 2006 that I discovered, in the collection of the last-mentioned archive, complete sets of the Minutes of the CCAP Synod, those of the period 1924-1956 and of the CCAP General Synod covering the years 1956-1972. I found Extracts of the CCAP Synod Minutes at the Livingstonia Archives, but the DRC Archives at Stellenbosch is the only Archive apparently having copies of complete sets of these documents. This is valuable knowledge to all who need to do research related to the Church in Central Africa. Copies of the various Constitutions of these synods are also kept with this collection.

The following primary resources, in so far as they relate to the topic under discussion, were consulted: reports, agendas and minutes: of the Livingstonia Mission, the Livingstonia Mission Council (Nyasaland and Rhodesia), the Foreign Mission Council of the Church of Scotland, CCAP Livingstonia Presbytery, the CCAP Synod of Livingstonia, the CCAP General Synod, the Chasefu CCAP and Uyombe CCAP congregations, the Chasefu/Loudon and later the Chasefu CCAP Presbytery, the Halliday Presbytery, Lusaka/Copperbelt CCAP Presbytery, the Church of Central Africa in Rhodesia 1945–1958, and documents related to the United Church of Central Africa in 1958 - 1965. Constitutions of the CCAP General Synod (after 2002 the General Assembly), the CCAP Livingstonia and the CCAP Synod of Zambia received attention. In addition, correspondence by contemporaries, related to the CCAP in Zambia, found in the archives and church offices received attention. The full documentation of the Livingstonia Mission is available in the CCAP Synod of Livingstonia Archives in Malawi, where most of the information with regard to the CCAP Synod of Livingstonia and CCAP Synod of Zambia is stored in its original form or by copy of it.

b. Secondary Sources

These comprise a consultation and analysis of books in government/church libraries and archives, so as to arrive at an understanding of the present situation of the CCAP in Zambia. These also include private and unpublished documents.

c. Oral Sources

Oral interviews have been conducted with both Christians in Zambia and neighboring countries, i.e. retired and serving evangelists and ministers, businessmen and serving and

retired missionaries. These include persons from the Church of Scotland and the Presbyterian Church in Ireland.

1.7.2 Technique

a. Reference Technique

The abbreviations used to identify the archives and offices housing the relevant sources, in the text and bibliography (at the end of the listing), are as follows:

CCAPGA - CCAP General Assembly Office, P.O. Box 30398, Lilongwe, Malawi.

CCAPLA - CCAP Synod of Livingstonia Archives, P.O. Box 6, Livingstonia, Malawi.

CCAPZ - CCAP Synod of Zambia, P.O. Box 30143, Lusaka, Zambia.

DRCA-ABID (Argief-en Inligtingsbestuursdienste), Archives and Information Management Service, P.O. Box 34, Stellenbosch 7599.

MNA - Malawi National Archives, P.O. Box 42, Zomba, Malawi.

NAZ - National Archives of Zambia P.O. Box 50010, Lusaka, Zambia

RCZA - Reformed Church in Zambia Archives, Justo Mwale Theological College, P.O. Box 310199, Lusaka, Zambia.

References to archival sources in the text follow the following format: Subheading, Subject or Author, date, page number or Article, in a document. In the Bibliography archival material are arranged under sub-headings and listed first alphabetically by author or subject, then chronologically under author or subject, in brackets follows the location of the document. Correspondence is arranged alphabetically by author and then chronologically under each author. This is followed by the abbreviation of the archive or church office where it is housed. In the text the format is sub-heading, author, date of letter.

In the Bibliography interviews are arranged alphabetically by surname, while in the text a reference referring to an oral interview is indicated *Oral interview*: followed by the surname of the person and the date of the interview.

b. Interview Technique

The empirical method in the process of data collection, the questionnaire or interview, will be conducted. The method is based on the technique of the unstructured questionnaire, group interviews, in-depth interviews and observations. In the in-depth interviews, the

unstandardised questionnaire will be used. The empirical research for this project is designed to shed light on the history of the origin and developments leading to the formation of the CCAP in Zambia. Empirical research among other things will help answer with precision the following questions:

- i. What are the historical roots of the Church of Central Africa Presbyterian in Zambia?
- ii. Why did it take so many years for it to spread from Eastern province of Zambia to other provinces in Zambia compared to other sister Churches?

This will be guided by a different framework of topics/themes rather than by structured questions. The in-depth method is characterised by reporting on the interviews: Interviewer, interviewee, recording of the contents of the interview, transcription/translation and annexure of dissertation and reference system from text to annexure or Addendum will be used. In this case, I used the interview surveys as an alternative method of collecting survey data. The oral interviews were conducted, in many instances, as a way to fill the gap and confirm the information used either from the minutes and books. In a way it is giving credibility to the sources. The oral interviews were conducted with both CCAP members and non-CCAP members, to capture the general views of the different categories of people about the CCAP in Zambia in order to have a balanced perspective of the CCAP in Zambia and its objectivity. Rather than asking respondents to read questionnaires and enter their own answers, I asked questions orally and recorded respondents' answers. The mode of interviewing was typically done in a face-to-face encounter. It was only in one case that the method for data collection was through the mail. A questionnaire accompanied by a letter of explanation and introduction was sent to all the General Secretaries of the five CCAP Synods (Livingstonia, Blantyre, Nkhoma, Harare and Zambia - this was when I was collecting information on the CCAP General Synod statistics). At times, it was appropriate to administer the questionnaire to a group of respondents gathered at one place, as will be seen in the addendum.

An addendum to the dissertation (oral sources) is included after the Bibliography. The addendum comprises of two sections. Section one (1) comprises of guidelines to the questionnaire. Section 2 comprises of questionnaires with answers. The technique used (Addendum) is accredited by Professor C. Groenewald from the Department of Sociology, University of Stellenbosch.

The book by Johann Mouton (2005), *How to succeed in your Masters and Doctoral studies: A South African Guide and Resource Book*, was extensively used as a guideline on the use of the selection of the research topic, the research proposal, selecting the appropriate research design, information management – primary, secondary and oral sources and the Harvard Reference method. The book by Gordon Rugg and Mariam Petre, *The Unwritten Rules of PhD Research* (2004) was also used. Another book used is by Bradley J.E and Muller R.A (1995), *Church history an introduction to research, reference works, and methods* as well as the work by Mouton J and Marais H.C (1996) *Basic Concepts in the Methodology of Social Sciences*. At the end of the research work, all the information collected was compared to help analyse and document the material gathered.

1.8 Research Outline

- (a) Chapter 1 deals with the general introduction to the study under discussion. In addition, this chapter describes the background to the study. The problem statement, hypothesis and the rationale of the study are discussed. It further describes some selected literature reviews, the methodology and the research outline. The delimitation of the study, motivation and my contribution are also pointed out. Lastly, as will be the case in all these chapters preliminary conclusions will be drawn.
- (b) Chapter 2 focuses on the course that led to the formation of the CCAP Synod in 1924 in Central Africa. It will also include the role played by the different missions involved (The Livingstonia Mission, the Blantyre Mission and the Dutch Reformed Mission – Nkhoma and Harare). Significantly, it is evident to end with the consolidation of the CCAP Synod with the birth of the CCAP General Synod in 1956.
- (c) Chapter 3 deals with the Livingstonia Mission from 1875 to 1975. The introduction in the chapter serves the purpose of introducing the subject to the reader. It further describes David Livingstone as an explorer, industrialist and missionary. Attention is paid to Dr. James Stewart's contribution, Dr. Robert Laws' vision, the expansion of the work and establishment of the mission stations both in Nyasaland and in Northern Rhodesia (Zambia). It also mentions the contribution of the Livingstonia Mission in Northern Rhodesia.
- (d) The formation of the first CCAP Presbytery in Northern Rhodesia in 1945 and the formation of the Church of Central Africa in Rhodesia are discussed in Chapter 4. The aftermath of the Chitambo crisis will be noted. Special attention will be given to the

reasons why the CCAP congregations in the Eastern and part of Northern province of Zambia did not join the union negotiations that led to the formation of the Church of Central Africa in Rhodesia (CCAR) in 1945; the United Church of Central Africa in Rhodesia (UCCAR) in 1958 and eventually, United Church of Zambia (UCZ) in 1965.

- (e) The influence of Livingstonia Mission and the CCAP Synod of Livingstonia from 1899 – 1984 on Northern Rhodesia (Zambia) and the supervision of the CCAP in Zambia until it received the status of a Synod in 1984 receive attention in Chapter 5. Throughout its history, the CCAP in Zambia depended upon missionaries from Scotland, Ireland, CCAP Synod of Livingstonia, CCAP General Synod and the local Zambian people. It will be my aim in the course of the discussion to point out the similarities and differences between CCAP Synod of Zambia and CCAP Synod of Livingstonia.
- (f) Chapter 6 focuses on the expansion of the Church of Central Africa Presbyterian (CCAP) in the urban areas. The first and second attempts to establish congregations in the urban areas will be researched. The problems, misunderstandings, the process and results of the formation of these separate congregations will also be given the necessary attention. The relationship between Lusaka and Ndola CCAP congregations will also be discussed for an understanding of the connection of these congregations to the CCAP General Synod.
- (g) Chapter 7 deals with the CCAP Synod of Livingstonia in the formation of CCAP Synod of Zambia on 28th October 1984. This chapter will discuss further the communications with the CCAP General Synod made by the CCAP Synod of Livingstonia for the CCAP Synod of Zambia to be constituted. The constitution of the CCAP Synod of Zambia on 28th October 1984 and the aftermath of these will be discussed.
- (h) Chapter 8 focuses on the CCAP Synod of Zambia today. Its consolidation as church, its growth, ecumenical relation, the current and future challenges during the period 1984 to 2004 receive attention.
- (i) Chapter 9 gives a summary of the key findings of the study and proposes recommendations to improve the understanding of the historical origins leading to the birth, development and the process of growth of the CCAP in Zambia.
- (j) Chapter 10 presents a chronological layout of the bibliography of the whole dissertation under discussion. The Bibliography begins with a list of published and

unpublished literature consulted, followed by archival sources, which are church, and government documents stored in the same. The archival source includes the following components: General information, Agendas and Minutes, followed by a list of consulted correspondence, sources and a list of oral interviews.

1.9 Delimitation

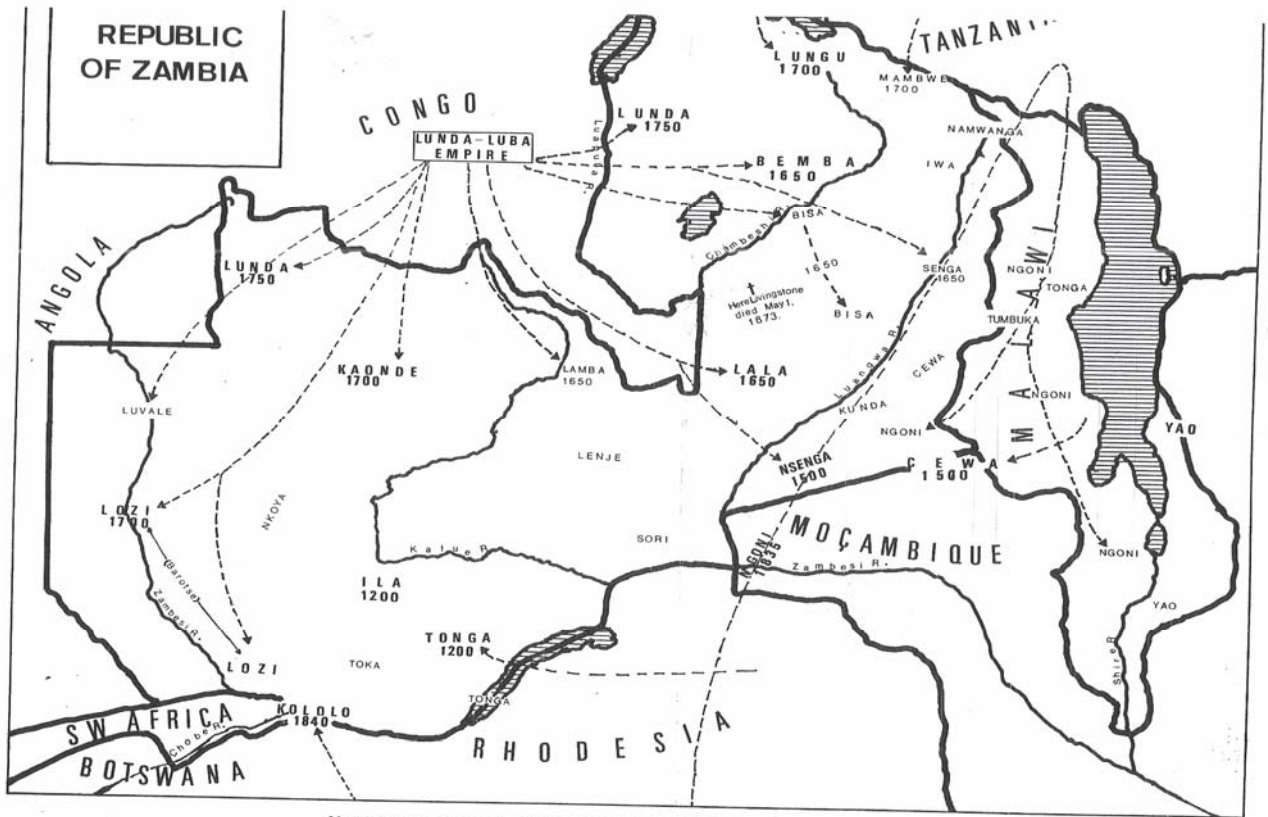
This dissertation must be understood within the context of the country Zambia. The term, Northern Rhodesia, refers to Zambia and north-eastern refers to the present Northern, Central and Eastern Provinces of Zambia. During the period 1880s to 1956, the Mission stations found in Northern Rhodesia were connected with the Livingstonia Mission. Predominantly Scottish Missionaries with the assistance of local converts introduced to the country the gospel, education, health and agriculture (Laws, 1934:5, 7, 22, 146).

The specific background to the CCAP in Zambia determined its Presbyterian character. This study will cover the 122 years period from 1882 to 2004 in which period the CCAP grew from small beginnings to the establishment of congregations in various parts of the country by various processes and eventually led to the formation of the Church of Central Africa Presbyterian Synod of Zambia in 1984. 1882 is very significant to the CCAP Synod of Zambia because it was from that year that the Livingstonia Mission started establishing mission stations in the north-eastern part of Zambia. The establishment of mission stations in this part of the country marked the beginning of the growth of the Livingstonia mission in northern Rhodesia – Zambia. It was spreading from the northern part of Malawi to north-eastern Zambia. From 1882 to 2004, the CCAP in Zambia has seen several developments. These include the establishments of prayer houses, congregations, presbyteries, a synod, involvement in HIV/AIDS awareness campaigns and the ordination of women and licensing of a woman (See chapter 8).

1.10 Motivation and Contribution

It is obvious that there is need for a well researched history of the origin and development of the CCAP in Zambia. As indicated a vast amount of information is available from the various archives, church offices, literature and people in the region. This dissertation strives to provide in a comprehensive history of the CCAP in Zambia utilising the variety of available resources.

Map 2. The main tribes of Zambia and the tentative date of their arrival.



Map showing the main tribes of Zambia and tentative data of their arrival.

CHAPTER 2

THE CHURCH OF CENTRAL AFRICA PRESBYTERIAN: 1924-2004

2.1 Introduction

This chapter explores the CCAP in Zambia in the context of the missiological/ecclesiological developments and relationships within the wider CCAP family. The formation of the CCAP is a result of Dr. Robert Laws' vision of an indigenous church in which the congregations established by different missions would join. The Church of Central Africa Presbyterian currently consists of five regional synods in three countries (Constitution of the Church of Central Africa Presbyterian General Assembly, 8th December 2002:15, 16).

The missions that contributed to the establishment of the CCAP were the Livingstonia Mission of the Free Church of Scotland (1875), the Blantyre Mission of the Church of Scotland (1876), and later joined by the Dutch Reformed Mission at Nkhoma (1889). The Livingstonia Mission worked mainly in the northern part of Malawi, and north-eastern Zambia (1875). The Blantyre Mission of the Church of Scotland that started mission work in 1876 worked from the Shire Highland (to the south of Malawi). The Dutch Reformed Church Mission, initially worked with the Livingstonia Mission, but in 1889 started work in the central parts of Malawi and later-on also took up responsibilities in Zimbabwe (Minutes: CCAP Synod 17th to 22nd September, 1924:4; Minutes: CCAP Synod 13th – 15th October, 1926:6).

Initially congregations formed by these missions were organised into presbyteries. In 1924 the presbyteries of Livingstonia (1899) and Blantyre (1903) joined into a Synod forming the Church of Central Africa Presbyterian. In 1926 they were joined by Nkhoma Presbytery (est. 1903 and called the Council of Congregations). In 1956 these presbyteries were formed into synods and together made up the General Synod of the Church of Central Africa Presbyterian (Minutes: CCAP Synod, 25th - 29th April, 1956:8). The Synod of the CCAP (Salisbury – now Harare), initially a fourth presbytery of Nkhoma Synod, became the fourth synod of the CCAP in 1965 (Daneel, 1982:47). The CCAP congregations in Zambia, brought together in a Synod in the 1980s, became the fifth synod of the CCAP in 1984 (Minutes: CCAPZam

Synod, 28th October, 1984:1, 2, 3). After a revision of the constitution of the CCAP in 2002 the General Synod came to be referred to as the General Assembly (The Constitution of the Church of Central Africa Presbyterian General Assembly, 8th December, 2002:1).

2.2 The Missions and Churches involved in the formation of CCAP

From early days consultation and co-operation took place, on various levels, between different missions in Central Africa. In the Livingstonia Mission several Presbyterian Churches in Scotland participated (Minutes: CCAP Synod, 17th - 22nd September 1924:2). The Free Church of Scotland, the Reformed Presbyterian Church, the United Presbyterian Church in one way or another, took part in the first efforts to plant the church on the shores of Lake Nyasa (Laws, 1934:2, 6, 7; Bolink, 1967:23). Dr. Laws, of the United Presbyterian Church, became the leader of the Livingstonia Mission of the Free Church of Scotland for 52 years (1875 to 1927) (Laws, 1934:270, 271, 272). Mr. H. Henderson, pioneer of the Blantyre Mission of the Church of Scotland, joined the first Livingstonia party to the region to select a suitable spot for the Church of Scotland (McIntosh, 1993:21, 22; Bolink, 1967:25). Bolink (1967: 24, 25) suggests that “this united start, tinged with ecumenical perspectives, must have done something at least to prepare the way for the union of the United Presbyterian and the Free Church of Scotland into the United Free Church (U.F.C.) which came about in 1900.” In 1929 the U.F.C. and the Church of Scotland united (Bolink, 1967:25). Shortly before the party of pioneer missionaries left for Nyasaland Laws wrote that: “It seems to me that God is opening up a way to bring about the Christian union which so many long to see” (Bolink 1967:24). These may have been prophetic words, but also – the ideal of one great Presbyterian Church for Central Africa governed his attitude toward the newly formed church in Central Africa. In 1893 several years before a presbytery could be instituted in his own field he said, “I do not believe that we should merely be a Presbytery of the home Church. We should work towards a Central African Presbyterian Church, which would include Blantyre and the Dutch” i.e. the DRC Mission of Nkhoma and Madzimoyo in Zambia (Bolink, 1967:191). Co-operation between the Dutch Reformed Mission and the Livingstonia Mission was very close (Laws, 1934:203; Cronjé, 1982:86). The DRCM missionary, A.C. Murray, was welcomed by Laws on July 31, 1888 at Bandawe and he, together with T.C.B. Vlok who arrived the next year, opened the first mission station of the DRC, called Mvera which means ‘Listen’ or ‘Obedience’, near chief Chiwere’s kraal on November 28th, 1889 (Cronjé, 1982:87, 88; Bolink, 1967:83; McIntosh, 1993:108). Bolink (1967:83) observes that,

“after five years, by which time the DRCM had nine missionaries in the field, the Livingstonia Mission agreed on a division of the field, and the 13th degree latitude was decided upon as boundary”. Even though this was the formal arrangement the Livingstonia people continue to refer to the DRCM field as the South Livingstonia Mission (Dutch Section) (Bolink, 1967:83). The DRCM work expanded to the Eastern Province in Zambia after 1899 eventually becoming the responsibility of the DRCM in the Orange Free State. It was a mutual concern by the CCAP member churches and missions for their migrant members in Zimbabwe that eventually led to the constitution of the CCAP Harare Synod in 1965 (Daneel, 1982:47).

2.2.1 The Livingstonia Mission in Malawi/Zambia

When in the 1890s the spiritual awakening led to conversions and baptism, the local church was organised. It was on Good Friday 1895 that the first six elders and six deacons were ordained at Bandawe (Bolink, 1967:29, 30). Bolink (1967:30) adds that “in March 1899, the first congregation amongst the Ngoni was constituted when sixteen elders were ordained at Ekwendeni”. On 15th November of the same year the first presbytery was constituted by the Mission Council at Livingstonia, called the Presbytery of the Presbyterian Church of Central Africa (Bolink, 1967:30; Pauw, 1980:24). The North Livingstonia Presbytery was composed of twelve congregations, namely: Cape Maclear(1875- mission station), Bandawe (1895), Ekwendeni (1899), Njuyu (1882), Karonga (1882), Mwenewanda (1882), Mwenzo (1895), Livingstonia ((1894), Hora (1893), Kazembe (1897), Tamanda (1896), Kasungu (1899), Usenga (1884) (Minutes: North Liv Presbytery, 15 November, 1899:2, 3, 4; Bolink, 1967:29, 30; Cronjé, 1982:94).

The development of a local ministry of Word and Sacraments also received attention. Training was essential and in 1894 the foundation stone was laid of what was to be called the Overtoun Institution, after the chief donor, Lord Overtoun (Mkandawire, 2003:17). It was situated at Kondowe half way between Bandawe and Karonga and, according to Bolink (1967:29), grew into one of the best educational institutions in modern missions. On 17th May, 1914, (Pauw, 1980:25; Bolink, 1967:31) the Rev. A.G. MacAlpine, Rev. Dr. Walter Elmslie and Dr. Robert Laws ordained the first three African ministers of Livingstonia Mission at Bandawe. These were Yesaya Zerenji Mwasi, Hezekia Mavuvu Tweya and Jonathan Chirwa (Campbell, 1975:4; McIntosh, 1993:167). As early as 13th March, 1903 the

Livingstonia Presbytery licensed Charles Domingo and was appointed by the Presbytery to assist Rev. Donald Fraser at Hora (McIntosh, 1993:156; Pauw, 1980:25). Laws apparently believed that ordination should be postponed for a considerable period of time (Pauw, 1980:25). The policy laid down by Laws and recorded in the minutes of the Livingstonia Presbytery of 1907, was that licentiates, and in due course ordained local pastors, should remain under the care and supervision of European missionaries (Pauw, 1980:25). By 1907 when Domingo was appointed to take charge of a local congregation he and others were still awaiting ordination (Pauw, 1980:25). Although fears of unorthodox views prevailing in the country (Domingo eventually joined the Seventh Day Baptists) may have motivated him, this policy of Laws does not express much faith in African indigenous leadership (Pauw, 1980:25).

Meanwhile another important development, that shaped the future of the CCAP, took place. As early as 1900 negotiations with Blantyre Mission and the Dutch Reformed Church Mission on the forming of a greater church of Central Africa commenced (Pauw, 1980:26). On 21st May, 1914 the General Assembly of the U.F.C. granted permission to the Livingstonia Presbytery to unite with the Blantyre Presbytery (Minutes: CCAP Synod 17th - 22nd September, 1924:2; Bolink, 1967:31).

When the CCAP was formed in 1924, the congregations founded in Northern Rhodesia by the mission work of Livingstonia, were part of the Livingstonia Presbytery (Minutes: CCAP Synod 3rd - 7th August 1932:7; Ross, 1996:194). A clear indication is found in the Roll of Members of the Synod of 1924 which records the presences of ministers and elders at the constitution of CCAP in 1924. Members present included the following:

Rvds. D. M. Brown (Lubwa), J.M Riddell Henderson (Tamanda), J. Chisholm (Mwenzu), R.D McMinn (Lubwa), M. Moffat (Chitambo), A. MacDonald (Chasefu), Evangelist Aaron Mbocho Malindi (Kazembe), Evangelist Timote Jere (Chasefu) (Minutes: CCAP Synod 17th - 22nd September, 1924:5).

That the congregations founded in Northern Rhodesia were integral part of the Livingstonia Mission is clear also from the document *The Church of Scotland Trust for the Property of the Livingstonia –Northern Rhodesia/ Nyasaland Zambia and Malawi 1939:103*. With the

Presbyterian re-union in 1929, all property of the United Free Church of Scotland was consolidated under the Church of Scotland (The Church of Scotland Trust for the Property of the Livingstonia –Northern Rhodesia/ Nyasaland Zambia and Malawi 1939:103). In view of this, all the property of the Livingstonia Mission, including schools, hospitals, rural health centres, and church buildings became property of the Church of Scotland in 1939 – these included properties in Northern Rhodesia (CoS Report of the Foreign Mission Committee, 1941 – 1942:90; Minutes: Livingstonia Mission Council, 1943:19; McIntosh, 1993:201-202; The Church of Scotland Trust for the property of the Livingstonia Mission in Northern Rhodesia and Nyasaland (1939:103 Minutes: CCAP General Synod, 18th-21st April 1958:6, 7).

2.2.2 The Blantyre Mission in Malawi

In May 1875, Henry Henderson, from the established Church of Scotland, accompanied the Livingstonia Mission to Nyasaland to find a suitable site to establish a mission (Laws, 1934:7, 8; Selfridge, 1976:29, 30). The Blantyre Mission was established along the Shire Highlands (Laws, 1934:8). It was only after the arrival of the first party in the following year (1876) that a location in the vicinity of the Ndilande Mountain was chosen (Du Plessis, 1929:301). It was named Blantyre after Livingstone's birthplace in Scotland (Du Plessis, 1929:301). Du Plessis (1929:301) adds that "the first pioneering party consisted of a medical man, Macklin, and five artisans one of whom, John Buchanan, played a considerable part in the later development of the mission and the country".

The mission work did not start off very well due to repeated attacks of fever, the inexperience of the missionaries, and the fact that they could not understand the natives (Du Plessis, 1928:301). By December 1876, Henderson made an urgent request for assistance to the Livingstonia Mission (Du Plessis, 1929:301). Through Dr. Robert Laws, the Free Church brethren could not turn a deaf ear to this (Du Plessis, 1929:301). They consented to take charge of the Blantyre work with the arrival of Mr. James Stewart, an engineer, who was immediately placed in charge (Du Plessis, 1929:302). Du Plessis, (1929:302) adds that "the station was laid out in the form of a rectangle - houses were built along its sides, and broad roadways were cleared through the jungle". An irrigation furrow was constructed and enclosed gardens produced an abundance of wheat, rice, maize and vegetables (Du Plessis, 1929:302; Ross, 1996:21).

A market was established, a school opened and regular evangelistic services were introduced. The missionaries were later able to avail themselves of the linguistic services of the South African natives, William Koyi and Mapassa Ntintili, loaned to them by the sister society (Du Plessis, 1929:302; Thompson, 2000:50).

The main exponent of the Blantyre Mission missionaries included: the Rev. Duff Macdonald (1878), David Clement Scott and Dr. Alexander Hetherwick (1883) (Du Plessis 1929:303,304). Following the good administration and evangelical campaigns, many mission stations were established. A second station was opened by Hetherwick at Domasi among the Yao, near Mount Zomba and a third was left in charge of Robert Cleland at Chiradzulo. By 1891, the effects of the new policy were felt among the people. Hetherwick took over from Scott as head of the mission in 1899 and the next few years saw the beginnings of a young church. As Pauw (1980:27) observes, “By 1904, there were seven ordained deacons including Harry Matecheta (1880-1962), who was subsequently one of the first two men to be ordained as ministers on 9th March, 1911 together with Stephen Kundache. Rev. Matecheta progressed very well in his ministry. He eventually became the first African to be elected as moderator of the Blantyre Presbytery in 1939.”

In 1902 the Presbytery of Blantyre was formed in Nyasaland and it consisted first only of European elders (Pauw, 1980:28). By the year 1906, the Presbytery had grown to include 13 Kirk sessions (Pauw, 1980:28). Pauw (1980:28) states that having seen the birth of the Church of Central Africa Presbyterian “Hetherwick retired in 1928 after a lifetime of service to the Church.” The work of the Blantyre Mission continued alongside that of the church until 1959 when the Mission Council was dissolved and the Blantyre Synod became fully autonomous (Pauw, 1980:28).

2.2.3 The Dutch Reformed Church Mission in Malawi

The DRC Mission in Malawi traces its origins to the Cape Synod in South Africa (Laws, 1934:203, 204). The church came to South Africa with Jan van Riebeeck, who was also the founder of the Dutch Colony at the Cape in 1652 (Cronjé, 1982:9; Bolink, 1967:80). The church was then known as the “Nederduitse Gereformeerde Kerk in Suid Africa” (Dutch Reformed Church in South Africa) (Bolink, 1967:80). Laws (1934:203, 204) states that in

Central Africa the DRC first started its work in Nyasaland. Prior to this, a student missionary movement was formed at the theological seminary at Stellenbosch. Mr. A.C. Murray, who was to become a pioneer in Nyasaland, took a leading role and his uncle Dr. Andrew Murray was chairman of the newly created General Mission Committee who would sponsor A.C. Murray as missionary (Cronjé, 1982:86). A.C. Murray immediately made contact with Dr. James Stewart of Lovedale (the promoter of the Livingstonia Mission) to help him investigate the chances of opening new works somewhere in Central Africa (Laws, 1934:203). Through his brother-in-law, Mr. John Stephen, a Glasgow shipbuilder who was at the Cape at that time, Mr. Stewart arranged a visit to the Livingstonia Mission Committee. Stephen corresponded with Dr. Laws of the DRC who would be most welcome to cooperate with the Livingstonia Mission (Laws, 1934:203, 204).

Mr. Andrew C. Murray completed a short medical course in Edinburgh and met with members of the Livingstonia Mission Committee (Bolink, 1967:82). They assured him that they would be very glad to receive him and his church as co-worker in Nyasaland (Bolink, 1967:82). The relationship between the Livingstonia Mission and the Dutch Reformed Church started in 1888 (Laws, 1934: 203, 204; Minutes: Livingstonia Mission Council, 1939:4).

“On 31 July 1888 at Bandawe, Dr. Robert Laws heartily welcomed the Rev. A.C. Murray who, shortly afterwards, set out for the northern end of the Lake, where the Nkhonde chief, Kararamuka, had shown great interest in having missionaries with him” (Bolink, 1967:82). Due to serious sunstroke, A.C. Murray withdrew from the area and, for six months, he was under the care of Dr. Elmslie on the healthy plateau of Njuyu. Consequently, “here Murray had the opportunity of becoming acquainted with the missionary approach and methods, which the Livingstonia Missionaries, after trial and error, had found worked best” (Bolink, 1967:82).

In July 1889, a second Dutch missionary, the Rev. T.C.B. Vlok, joined Rev. A.C. Murray (Du Plessis, 1929:307). Together, they explored Central Angoniland to the South-west end of the Lake. Thereafter, they opened the first mission station on 28th November 1889 (Du Plessis, 1929:307). The name given to the first station was Mvera - from ku-mvera meaning to obey (Du Plessis, 1929:307; Bolink, 1967:83; Verstraelen-Gilhuis, 1982:48). The Mvera Mission had been founded in obedience to God’s command (Cronjé, 1982:88). The first nineteen

converts were baptised in October 1897 (Pauw, 1980:69). In 1899 the first elders and deacons were appointed at Mvera and a Church Council constituted (Pauw, 1980:238). From Mvera, the following stations were established: Kongwe (1894), Livlezi Mission taken over from Livingstonia Mission, Nkhoma (1896), Mlanda (1902), Mphunzi (1903), Malingunde (1907), Malembo 1907, Chithembwe (1909), Mchinji (1914), Dzenza (1921), Kasungu taken over (1923) from Livingstonia Mission, and Chitundu (1923) (Cronjé, 1982:90, 92, 93, 94).

The constant promptings of Laws led to the formation of a Council of Congregations – for all practical purposes a presbytery - in 1903 (Pauw, 1980:239). Laws' view was that the formation of presbyteries by the three Missions should be of such a nature that the way would be open towards a Central African Church (Pauw, 1980:239). Its formation and the pattern of dividing responsibilities and duties between the Council of Congregations and the Mission Council was much the same as found in the Livingstonia field (Pauw, 1980:239). From 1901 onwards, the Rev. W.H. Murray became the head of the mission.

2.2.4 The CCAP Synod of Harare

The CCAP Synod of Harare became the fourth synod in the CCAP in 1965 (Minutes: CCAP General Synod, 12th-15th August 1960:4; Minutes: CCAP General Synod, 10th-13th September 1964:8; Daneel, 1982:47). This church is a result of migrant labour from Malawi and north-eastern Zambia to the mines, industries and farms in Zimbabwe (Verstraelen-Gilhuis, 1982:55). The regular labour migration dates from 1900 to 1905. Following the imposition of the (Hut tax) by the colonial powers (British), many Malawians were forced to go abroad to seek employment in Southern Rhodesia (Zimbabwe). The migrant spiritual and moral lives were in dilemma and needed quick consideration in that they lacked spiritual leaders to take care of their spiritual lives (Cronjé, 1982: 109).

The need to help these people in Zimbabwe was strongly felt in the year 1905. Malawians living in Zimbabwe sent delegates to Mvera. The delegates included Messrs Yonamu from Makande, Joseph Mandovi from Livingstonia, Jeremiya from Zambezi Industrial Mission and one from Blantyre Mission. This group walked a distance of 640 km to Mvera in Malawi to look for a missionary. In view of this it was decided to co-operate in setting up a European Missionary at Salisbury or any other centre of labour in Southern Rhodesia, for the purpose of looking after the spiritual life and ministering to the natives of the protectorate (Cronjé,

1982:109). The establishment of the CCAP Harare Synod is specially attributed to the encouragement of the Consultative Board of Federated Missions in Nyasaland (See 3.3 below; Daneel, 1982:13).

The first white missionary to volunteer to go to (Harare) Zimbabwe was Rev. T.C.B. Vlok in 1911 (Cronjé, 1982: 110). Rev. Vlok was a DRC missionary in the DRC Nkhoma presbytery for 23 years before taking up the DRC Harare congregations. He served the church in Zimbabwe from 1911 to 1936. He was succeeded by Rev. Jackson in 1936. Rev. and Mrs. Jackson served the church in Zimbabwe from 1936 to 1952. The work of the DRC Mission was taken over by Rev. M.S. and Mrs. Daneel. They went to Zimbabwe in 1952 and stayed on till 1980. Rev. Daneel is remembered by many Christians in Zimbabwe as a visionary and developmental minister (Daneel, 1982:14, 31; Cronjé, 1982:111, 112, 113).

When the church in Malawi heard of the spiritual growth and development of the church in Zimbabwe and the need for more personnel, the CCAP Nkhoma presbytery was quick to respond (Cronjé, 1982:109). The need for reinforcement in Harare was welcomed in Malawi. The following ministers were sent to help with the situation: The Rvds. Whitton Makwalo, Patrick Mwamulima, Thomas P. Nyirongo, Yonah Lengwe Mvula (all from CCAP Livingstonia Presbytery), Enos Makewana, A.M. Kuchona, J. Mlozi, J.N. Maseko, T. Chipeta, L.T. Tsitsi, J.N. Chimutu, J.E. Kalema, I.G.M. Banda, H.S. Mawanga and J.C. Juma from CCAP synod of Nkhoma (Daneel, 1982:35, 36, 37, 38; Cronjé, 1982:111, 112).

The expansion of the mission work in Zimbabwe was as a result of the reinforcement from the CCAP Malawi (Cronjé, 1982:111, 112). In view of this, many congregations were established in various towns, namely: Harare in 1945, Gweru in 1950, Bulawayo in 1955, Highfield in 1957, QueQue in 1962, Mutare in 1962, Marondera in 1962, Chinhoyi in 1962, Bindura, Hwange, Rusape, Kadona in 1964 (Daneel, 1982:85, 86; Cronjé, 1982:112, 113). All these congregations came under the jurisdiction of the CCAP Nkhoma Presbytery in Malawi. When the presbytery of Nkhoma became a synod in 1956, it had four presbyteries; three were in Malawi and one in Zimbabwe - the Salisbury (Harare) Presbytery Cronjé, 1982:112). On 1st May, 1965 the presbytery of Salisbury was constituted by the CCAP General Synod as the fourth CCAP synod in Central Africa (Cronjé, 1982:112; Daneel, 1982: 20).

2.3 Missionary co-operation and the formation of the CCAP 1924

As referred to earlier a significant feature of the life and history of the church in Malawi is the degree to which missions and later churches co-operated and worked in relative harmony. One important development was the series of Missionary Conferences held. Altogether six conferences were held (Pauw, 1980:37). The first in 1900 at Livingstonia, the second in 1904 at Blantyre, the third in 1910 at Mvera, the fourth at Livingstonia in 1924, the fifth in 1926 at Blantyre and years later at Nkhoma in 1949 (Pauw, 1980:37). The aim of these conferences was to bring protestant missions together to discuss matters of joint concern and plan together. The influence of Laws is noticed and it was the Livingstonia missionaries that took the initial initiative (Bolink, 1967:191). All protestant missions active in the region at the time were invited, even though not all accepted the invitation (Pauw, 1980:38). Important agreements as to spheres of work and reciprocal recognition of membership and on matters such as education were made both during both the first and second conferences (Pauw, 1980:38). At the second conference an educational committee with the task to draw up an Educational Code and a translation committee was formed to work on a translation of the New Testament and later the whole Bible in Chichewa (Pauw, 1980:38). These conferences paved the way for the ultimate establishment of a United Church (Bolink, 1967:192).

In the early 1890s, D.C. Scott had suggested in Scotland that there should be one church for British Central Africa (Weller and Linden, 1984:118). By the 1900s, the two Scottish Missions in Central Africa, Blantyre and Livingstonia Mission, started negotiations (Weller and Linden, 1984:118). In Nyasaland Dr. Laws of Livingstonia, Rev. W.H. Murray from the DRCM and the Rev. A. Hetherwick of Blantyre formed the trio of great missionary statesmen of Nyasaland and Northern Rhodesia (Bolink, 1967:84; McIntosh, 1993: 166). Their influence was keenly felt in the formation of the CCAP. The formation of the Church of Central Africa Presbyterian (CCAP) was to a large extent, the result of the vision of Dr. Robert Laws (Bolink, 1967:191). From the start his dream was that of an indigenous African church which would encompass congregations of many different Mission in Central Africa (Bolink, 1967:191). As early as 1893 he propagated the formation of a United Presbyterian Church out of the congregations of the Blantyre Mission, the DRC Mission and the Livingstonia Mission (Bolink, 1967:191).

When the Livingstonia Presbytery was formed on 15th November, 1899 by the Livingstonia Mission Council the proposals Laws had put forward to his colleagues to the south were incorporated in the resolution taken by that Council (McIntosh, 1993:138; Bolink, 1967:191). These included: the approval of the early formation of the local church into congregations and regularly constituted courts; the church thus formed to be called the Presbyterian Church of Central Africa; for the Livingstonia two presbyteries should be formed, those of North and South Livingstonia (i.e. for the Scottish and the Dutch Reformed sections of the Mission as it still was at the time), and one synod. It was further approved that from the beginning the Presbyterian Church of Central Africa should look forward to federation or union with other Christian communities and with a view to this, the church constitution and creed be as simple as possible (Bolink, 1967:191; Pauw, 1980:266). A year later the first General Missionary Conference of Nyasaland met at Livingstonia and adopted the following resolution: "That the orderly development, the organisation and establishment of a self-supporting and self-propagating Native Church be a chief aim in our Mission work" (As quoted by Pauw, 1980:266). At the Missionary Conference of 1904 the Blantyre and Livingstonia presbyteries met with a view to uniting into a common synod (Bolink, 1967:192). Besides issues on the theological basis, the number and variety of Missions to be involved, the disciplinary code to be established and the relationship of European missionaries to the church, a somewhat more complex problem was that the Blantyre Presbytery was a presbytery of the home church, while Livingstonia presbytery, from the beginning was not (Pauw, 1980:267). A solution was found by making the new synod purely African (Bolink, 1967:193; Pauw, 1980:267). The DRCM, which by now has become an independent Mission, was invited to join the proposed synod of the Blantyre and Livingstonia Missions (Bolink, 1967:193).

Of importance was the conference held at Mvera in August 1910. A new period was dawning in which the young emerging church would have to be built up. Attention needed to be paid to the organisation of the church and its spiritual needs (Pauw, 1980:38). According to Pauw (1980:38) "Seventy-six mission workers attended representing the Livingstonia Mission, the Dutch Reformed Missions of Malawi and Zambia, Blantyre Mission, the Zambezi Industrial Mission and the Baptist Industrial Mission." One matter which received serious attention was the problem of migrant labour and it was decided to co-operate in sending a missionary to Salisbury (Harare) to care for Christians and converts of Malawi (Pauw, 1980:39). In 1911 Rev. T.C.B. Vlok, veteran missionary of 23 years in Malawi, took up the challenge and moved to Zimbabwe (Cronjé, 1982:110). During the 1910 Conference the Federated Missions

and the Federated Board of Missions in Nyasaland which opened an important sphere of co-operation and played a role in the formation of the Nyasaland Christian Council were formed (Pauw, 1980:40). The basis of the Consultative Board of Federated Missions in Nyasaland was: The Holy Scriptures as the supreme rule of faith and practice; the Apostolic Creed as the baptismal symbol; the recognition of each other's membership and discipline; a common standard for religious instruction and knowledge required for the catechumate and for baptism; agreement as to each other's sphere of influence (Pauw, 1980:40). Six missions joined: the Livingstonia Mission, the DRCM, the Blantyre Mission, the Zambezi Industrial Mission, the Nyasa Industrial Mission and the South Africa General Mission (Pauw, 1980:41). Four persons were appointed on the first board: Dr. Robert Laws – Livingstonia Mission, Dr. A. Hetherwick - Blantyre Mission (Convenor), Rev. W.H. Murray – DRCM and Mr. A. Hamilton of the Zambezi Industrial Mission (Pauw, 1980:41). The Board played an important role in the formation of an indigenous church in Malawi, as well as in facilitating co-operation in matters such as Bible translation, consultation with the government and dealing with matters of church, mission and mutual concern (Pauw, 1980:41).

Another important matter, at this conference, was the steps taken by the Livingstonia and Blantyre missions, toward union. A formal meeting took place between the representatives of the Blantyre and the North Livingstonia Presbyteries on the 3rd of August, 1910. Rvds. A.L. Hofmeyr and W.H. Murray from the DRCM were present as observers. Under chairmanship of Dr. Laws the meeting unanimously agreed to be united “in one synod of a common church” (Pauw, 1980:268).

One of the issues discussed at the 1910 meeting was what the name of the new Synod would be. Some, such as Rev. Dr. Donald Fraser wanted the new church (synod) to be called the Church of Central Africa (CCA) (McIntosh, 1993:166). Most delegates, including Rev. Dr. Elmslie and Dr. Hetherwick, suggested that the new church be called the Church of Central Africa Presbyterian - CCAP (Chilenje, 1998:40; McIntosh, 1993:166). The mother Church in Scotland had the idea that the new church would be the Presbyterian Church of Central Africa (PCCA) (McIntosh, 1993:167). Ultimately, they reached consensus that the new church be called Church of Central Africa Presbyterian (CCAP) (McIntosh, 1993:166). The name of the church describes where it is to be found – Central Africa, as well as its type of government - Presbyterian (McIntosh, 1993:166; Chilenje, 1998:40). The Apostles' Creed was agreed upon as the creedal basis for all church members.

The date for the proposed union was to be in 1914. In May 1914, word reached Nyasaland that this proposed union had been sanctioned by the General Assemblies of the United Free Church and of the Church of Scotland (Bolink, 1967:193, 194). Before the actual year of the establishment of the Church of Central Africa Presbyterian, a number of things were to be put in place. These included; the ordination of Harry Matecheta and Stephen Kundache as the first African ministers by Blantyre Presbytery in 1911, the accepting of the name CCAP and the proposed ‘statement of faith’ in August 1913 by the Livingstonia Mission. The following year, on 17th May, 1914, Livingstonia Presbytery ordained three African ministers. These were Messrs Hezekiah Mavuvu Tweya of Atonga origin but brought up in the Ngoni culture; Yesaya Zerenji Mwasi also a Tonga, and Jonathan Chirwa, a Tumbuka from Embagweni area (Pauw, 1980:25; McIntosh, 1993:167; Chilenje, 1998:41). Due to the outbreak of the First World War (1914 to 1918) the union could not take place. The date was postponed to 1924 in order to make fresh arrangements towards the union (Bolink, 1967:194, 195).

2.3.1 The CCAP Confession of Faith

In preparation for the union, a joint Committee was appointed to look at the other very important item on the agenda, a common confession of faith. For this to take shape, a joint ad hoc committee was formed with their convenor, Rev. Dr. Robert Laws (McIntosh, 1993:166). They were to determine the discipline and procedure of the Church. In October 1912 Laws presented the findings in seven paragraphs. It was further agreed to send down the statement of faith to Kirk sessions for consideration (McIntosh, 1993:166). It read as follows:

- i. “The Word of God, which is contained in the scriptures of the Old Testament and New Testament, is the supreme rule of faith and conduct.
- ii. That there is one God, the Father, the Son and the Holy Spirit. These three are one God, equal in power and glory, and he alone is to be worshipped.
- iii. All men are sinners and therefore in need of salvation, and can be saved only by the grace of God, through the redeeming work of Christ and regenerating and sanctifying of the Holy Spirit.
- iv. God so loved the world that he gave his only begotten son that whosoever believeth in him should not perish but have everlasting life. The Lord Jesus being conceived by the power of the Holy Spirit in the womb of the Virgin Mary, and born of her yet without sin, was true man and true God. To save

men from sin and reconcile them to God, He perfectly fulfilled the law of God. Offered Himself on the cross, a true and perfect sacrifice, died, was buried, rose from the dead, and ascended into heaven from whence He shall come to judge the living and the dead.

- v. The salvation thus wrought for us in Christ is applied to us by the Holy Spirit, who worketh faith in us, and thus unites us to Christ, enabling us to receive him as he is offered to us in the Gospel and to bring forth the fruits of righteousness. In his gracious work, the Holy Spirit useth all means of grace, especially the Word, sacraments and prayer.
- vi. The sacraments of the New Testament are Baptism and the Lord's Supper. Baptism is a sacrament wherein the washing with water in the name of the Father and the Son and the Holy Spirit doth signify and seal our engrafting into Christ and partaking of the benefits of the covenant of grace and our engagement to be the Lord's. The Lord's Supper is a sacrament wherein by giving and receiving bread and wine according to Christ's appointment, His death is showed forth, and the worthy receivers are, not after a corporal and carnal manner, but by faith made partakers of his body and blood to their spiritual nourishment and growth in grace.
- vii. It is the duty of all believers to unite in the fellowship of the church to observe the sacraments and other ordinances of Christ, to obey His laws, to continue in prayer, to keep holy the Lord's Day, to meet together for worship, to wait upon the preaching of the Word, to give as God has prospered them for the support and extension of the Gospel and at all times to seek the advance of the kingdom of God."

The above Brief Statement of the Faith was adopted by the Church of Central Africa Presbyterian in the year 1924, article 1 thereof being understood in the sense used in articles 3, 4 and 5 of the large catechism (Westminster 1648) these are from article 2, 4 and 5 of the articles declaratory of the fundamental principles of the Church (Constitution of the Church of Central Africa, Presbyterian, 25th - 29th April 1956:1, 2, 3, 4; Extract Minutes: CCAP Synod 1924 – 1945:4, 5; Minutes: CCAP Synod, 13th - 15th October 1926:4, 5).

Laws was not only involved in drawing up the statement of faith, but with his practical approach, argued for the establishment of a Central Fund to enable an Independent African

Church to provide stipends for its ministers and evangelists (McIntosh, 1993:167). McIntosh (1993:167) observes that Laws “insisted that before any congregation should be allowed to call a minister of its own, it should have in hand at least enough to provide for the first year’s stipend.” He went on to say that self-supporting congregations should be asked to contribute at least 10% of their total income to the Central Fund in order to help provide stipends for the ministers of less well-off congregations (McIntosh, 1993:167). At that time, the stipend for African ministers was to be £2 per month inclusive of ministerial income from all sources, licentiates were to receive £1.15s and evangelists £1 per month (McIntosh, 1993:167).

2.3.2 Terms of Union

According to the CCAP Extracts of Minutes: of Synod (1924-1945:3-4), the terms of union were to be a guide to CCAP synod formed in Central Africa. The terms of the union included the following: the Presbyteries of Blantyre and Livingstonia (Northern Malawi and North-eastern Zambia), would be persuaded that it would attribute towards the extension of the Kingdom of God and the glory of the Lord Jesus Christ should the Presbyteries be formed into a Synod. The synod was to be the highest court of the United Church. It was agreed that:

- i. “That the name of the church be ‘Church of Central Africa Presbyterian’.
- ii. That the doctrinal basis of the church be the Apostles Creed, a Brief Statement of the Faith as hereinafter set forth and a distinct acknowledgement of the Word of God as the Supreme rule of faith and conduct; and that the worship, discipline and government of the Church be Presbyterian (see 1,2).
- iii. That each Presbytery shall meanwhile retain its present constitution.
- iv. That the Synod shall consist of all the ordained ministers, with an equal number of elders chosen by the presbyteries.
- v. That the first meeting of Synod shall be held at the time and place fixed by the Presbyteries, and thereafter every meeting of synod shall fix its own time and place for a next meeting in accordance with such rules as may be framed by itself – the interval between the meetings of synod not to be longer than four years.
- vi. European members of Presbyteries shall continue in their present relations to the home churches” (Extract Minutes: CCAP Synod, 1924-1945: 3, 4).

3.3.3 The Birth of the CCAP Synod in 1924

At Livingstonia and within the church there, at 19.00 on Wednesday, 17th September 1924, the Presbytery of Livingstonia of the Free Church of Scotland and the Presbytery of Blantyre

of the established Church of Scotland held a united session (Minutes: CCAP Synod, 17th - 22nd September 1924:4; Laws, 1934:143, 144; Ross, 1996:194). Representatives from about ten different missions attended the inaugural conference. Rev. Dr. Alexander Hetherwick D.D. from Blantyre Presbytery was elected to chair the meeting. The first Moderator of the CCAP Synod was Rev. Dr. Robert Laws and the first Clerks were Rev. A.G. MacAlpine of Livingstonia Presbytery and Rev. J.F. Alexander of the Blantyre Presbytery (Extracts CCAP Synod, 1924-1945:1; Minutes: CCAP Synod, 17th - 22nd September 1924:5). The DRCM in Malawi joined the CCAP in 1926 (Minutes: CCAP Synod, 13th - 15th October 1926:6).

2.3.4 The Formation of the CCAP General Synod in 1956

The CCAP had as doctrinal basis the Apostles' Creed, the 'Brief Statement of Faith', and a distinct acknowledgement of the Word of God as the supreme rule of faith and conduct (Constitution of the Church of Central Africa Presbyterian, 25th - 29th April 1956:2, 3). Added to this doctrinal basis were a Presbyterian form of worship, discipline and church government. Yet the 'Terms of Union' left the way open for a rather loose sort of union when it stated that "Each Synod shall meanwhile retain its present constitution" (Minutes: CCAP Synod, 25th - 29th April 1956:7). In 1945 Synod instructed the Standing Committee to proceed with its investigations with a view to bringing into line the constitutions of the three presbyteries and to formulate a constitution for the church (Minutes: of CCAP Synod, 22nd - 26th August 1945:3). A Draft Constitution was unanimously accepted at the 1956 synod meeting providing for the future the possibility of fostering a deeper and more solid unity (Bolink, 1967:298). The Draft Constitution provided for a General Synod and the three presbyteries were changed into synods. It was agreed that each synod shall have power to make its own constitution ... to make, amend and repeal laws, regulations and provision for its own government (Minutes: CCAP Synod, 7th - 11th October 1948:4, 9, 10, 11; Minutes: CCAP Synod, 25th - 29th April 1956:7, 8). An important ecclesiological development toward closer unity was the addition: "The Constitution, laws, regulations and provisions of each Synod, shall, however, be made in conformity with the Constitution of the General Synod" (Minutes: CCAP Synod, 25th - 29th April 1956:7, 8). Thus the CCAP General Synod was constituted in 1956 by the synod delegates rising spontaneously for prayer and thanksgiving. It was agreed, once again unanimously, that this Draft Constitution "should come into effect immediately" (Minutes: CCAP Synod, 25th - 29th April 1956:8).

On 1st May 1965 the presbytery of Salisbury (Harare) was constituted by the CCAP General Synod as the fourth CCAP synod in Central Africa and the CCAP Synod of Zambia, subject of this study, became the fifth synod in 1984 (Cronjé, 1982:112; Minutes: CCAPZam Synod, 28th October 1984:1).

2.3.5 Towards a New Constitution for the CCAP in 2002

The new constitution of the CCAP General Assembly was the brain child of Rev. John, J. Mphatso of the CCAP Blantyre Synod, who was elected senior Clerk of the General Synod held at Namoni Katengeza Church Lay Training Centre from 9th to 13th November 1994 (Minutes: CCAP General Synod, 1st - 5th November 2000: 40). There were a number of reasons that necessitated the CCAP General Synod to start the process of changing its old constitution of 1956 in 2000. Following the Senior Clerk's report on the work of the Standing Committee a number of issues were raised, such as the policy document, strategic plan and the new constitution for the CCAP General Synod as a way forward of General Synod (Minutes: CCAP General Synod, 1st - 5th November 2000). He further urged the General Synod to look critically on the suggested way forward of the General Synod.

At the Standing Committee meetings of 1st March, 2000 at Kaning`a CCAP in Lilongwe and 12th -13th June, 2000 at Namoni Katengeza Church Lay Training Centre in Dedza, it was stated that the CCAP reached at a point of "no return." The Standing Committee resolved to formulate a draft policy document, a 5 year strategic plan and a new constitution for the General Synod of the Church of Central Africa Presbyterian. At the Kaning`a meeting, specific Synods and the Secretariat were tasked with specific tasks to prepare outline concepts in each of the assignments. These assignments which included proposals on practical unity in the CCAP family, restructuring of the General Synod, a new constitution and improved co-operation between individual Synods and the Secretariat of the General Synod were presented at the June 12th -13th meeting at Namoni Katengeza. The Standing Committee meeting was overwhelmed with the unique and unprecedented unity of purpose by the five Synods. Every paper presented emphasized the need for greater unity with a strong General Synod, effective Secretariat, harmonization of liturgy, practice and constitution provisions to achieve complete unity. It was then resolved that a consultant should be appointed to lead a team of participants from all the five Synods to undertake the

assignments in professional manner. Hence the appointment of Mr. G.D. Kainja who was a lawyer.

The 1956 constitution which was adopted at the establishment of the CCAP General Synod and which was still in use at this date was considered to be one of the sources of the problems, the CCAP General Synod is facing. It was considered that this federal type of constitution overshadowed as it were, the vision of the predecessors as embraced in the 1914 constitution "... forming a united Church of Central Africa Presbyterian set forth the terms of the proposed union the decisions of whose Synod with regard to all matters within its jurisdiction shall be final ..."

The 1956 constitution made individual Synods very powerful each with veto powers over resolutions of the General Synod. Thus the General Synod has not implemented most of its decisions as the implementation depends solely on the goodwill of the Synods themselves. The participants felt that this state of affairs explained why the church failed to resolve disputes between Synods such as the unpopular Dwangwa issue. It was also felt that the strength of the individual Synods as allowed by the 1956 constitution prevented mission work under taken by the Synods often to be uncoordinated and resulting in conflicts and disputes between Synods.

The Standing Committee was convinced that this situation could not be allowed to continue and for this reason the strong recommendation to this General Synod 2000 was to approve the policy document, the strategic plan and the new Constitution which are to map the way forward for the CCAP as a united church (Minutes: CCAP General Synod, 1st - 5th September 2000:40, 41).

In response to the report of the Standing Committee the General Synod observed the following:

Concerning Church Unity the General Synod agreed that the different Synods were hiding behind their own missionary historical background. Ethnic fragmentation and geo-political linings were also noted to frustrate any efforts towards closer co-operation. It was again highlighted that General Synod was functioning as an advisory body with no position to address any matters affecting the church. As such the CCAP cannot speak with one voice

when there was need. Some Synod representatives described the General Synod as “very ineffective”.

The General Synod representatives also agreed that the individual Synods were strongly associated with the previous government. With the ethnic and geo-political lines in the country, there was still danger of the Synod repeating the same mistake, hence jeopardizing the prophetic voice that was needed from the church especially on issues of human rights and preferential option of the poor. Monitory favours in some cases lead to the culture of silence on justice, peace and reconciliation.

The taskforce emphasised the danger of the Church being, once again, too closely aligned with the government and called for a prophetic voice. It was in the political where the voice of the General Synod is greatly needed. This is necessary to give new direction to the church as it face the challenges of a new Malawi struggling to foster democracy within the context of economic dependency.

The taskforce also addressed the issue of women in the church. It was observed that there was some good will in some Synods to accept the ordination of women as deaconess, elders and ministers. But it was also noted that there were resistance to ordain women even as deaconess on traditional and cultural reasons (Minutes: CCAP General Synod, 1st - 5th November 2000:46, 47).

Recommendations:

The General Synod Standing Committee recommended the following to the General Synod for quick consideration:

- i. Church unity dispensation. The process of closer cooperation and unity among the Synods called for the writing of a constitution for the General Synod, which would make it effective and empowering it in the life and mission of the CCAP.
- ii. The CCAP partner churches needed to come together for dialogue on how to facilitate unity in the CCAP through the World Alliance of Reformed Churches.
- iii. The CCAP should guide the country’s constitutional revision process and be a prophetic voice in the political arena, calling for justice, peace and reconciliation in the new Malawi.

- iv. Full participation of women in the church (Minutes: CCAP General Synod, 1st - 5th November 2000:47).

In 2000 the General Synod decided on a revision of the 1956 Constitution as amended in 1958. The General Synod approved the appointment of the following additional people to assist the General Synod Standing Committee to draft a policy document: Mr. G.D. Kainja a lawyer from Blantyre Synod as consultant, Mr. Kafumbi Njewa from the CCAP Nkhoma Synod, Mr. Whitewell, B. Nyirongo from the CCAP Synod of Zambia, Mr. A.W. Singini and Mr. R. Gondwe from the CCAP Synod of Livingstonia and Mr. I. Bonongwe from the CCAP Blantyre Synod. Together with the General Synod Standing Committee they were mandated to revise the Constitution and write a five year strategic plan for the General Synod (Minutes: CCAP General Synod, 1st - 5th November 2000:8, 9). The revised constitution was adopted on 8th November 2002 (The Constitution of the Church of Central Africa Presbyterian General Assembly, 8th December 2002:15, 16). From this date the General Synod was renamed the General Assembly to make a distinction between itself and the various five Synods within the General Assembly. As stated in 2002 Constitution of the Church of Central Africa Presbyterian Article 6.6, “this the highest court of the church shall be called the General Assembly which has authority to formulate policy for the church and to oversee and direct the synods and lower courts.” A remarkable development was that while the previous Constitution held to a minimal doctrinal expression, all historical Scottish Presbyterian and Reformed (Dutch) confessional symbols were written into the new Constitution as expressive of the doctrinal stand of the CCAP. These include the following: The Nicene Creed, the Apostles Creed, the Westminster Confession of Faith, Larger Catechism, the Heidelberg Catechism, the Belgic Confession, the Canon of Dort and the Brief Statement of Faith of 1924 (The Constitution of the Church of Central Africa Presbyterian General Assembly, Article 2002:4.2). Strangely the third Ecumenical Creed, the Creed of Athanasius, is not mentioned in the list.

2.4 Results of the formation of the CCAP Synod in 1924

The formation and growth of the CCAP stemmed from the faith, vision and persistence of a small group of church leaders, convinced of the necessity of a church equipped to deal with the challenges of the time. Initial efforts were mainly facilitated by missionaries, but the local leaders took up the challenge. The unity process is undoubtedly leading to the fostering not

only of a deeper and more solid unity on ecclesiological level, but especially on providing an effective ministry in Central Africa. It will be difficult to describe the full impact on the region of the early co-operation in the mission field that led to the formation of the CCAP and subsequent developments of this church. A few results can be noted: the pastoral care that led to the formation of the CCAP in Zimbabwe, and the pastoral care and guidance provided to the CCAP congregations in Zambia contributing to the formation of the CCAP Synod of Zambia. The member churches (and others) benefit from joint theological training first at Nkhoma (1963) and since 1977 at Zomba, as well as the rich source of literature produced. On ecumenical level the CCAP is active in the various countries where it is found, with its influence felt in church and society. The concern for an effective ministry on various levels was formally expressed in the revised constitution of the General Assembly of 2002 Art. 5.2:

- i. To present the claims of Jesus Christ. Leading mankind to repentance and the acceptance of Jesus as Saviour and Lord.
- ii. To be Christ's faithful evangelists by going into the world, making disciples of all nations, baptising them in the name of the Father and the Son and the Holy Spirit and teaching them to observe all that God has commanded.
- iii. To demonstrate by the love for one another by its members and by the quality of its common life, the new reality in Christ through worship, fellowshiping and practicing of a deepened life of prayer and service under the guidance of the Holy Spirit.
- iv. To engage in the struggle against evil forces so as to free people from sin, fear, oppression, hunger and injustice. The Church shall thus give itself totally and its substance to the service of those who suffer.
- v. To participate in God's activity in the world through its love for others by ministering to the needs of the poor, the sick, the lonely and the powerless.
- vi. To participate in the development and total integration of the youth in the ministry of the Church in accordance with Christ's ordinance. As such the Church shall ensure that there are programmes deliberately put in place for youth to develop leadership skills in the Church including the establishment of a youth desk at the level of the General Assembly Secretariat.
- vii. To intensify its mission in the proclamation of God's Gospel both at home and abroad. The Church shall ensure that this is done in a coordinated and properly planned manner. Accordingly the Church shall put in place programmes and

institutions including appropriate resources in support of the mission work. This will include establishing a mission desk at the General Assembly Secretariat.

- viii. To develop and put in place programmes, policies and infrastructure for the general skills training and education of the Church members in order to adequately equip them to fully utilise “the Open Book Principle” as one of the Church’s fundamental principles of faith and/or participate fully in the development of the holistic Ministry.
- ix. To undertake any work promoting the physical, moral and spiritual welfare of the whole community. This is in full recognition that in carrying out its mission work, the Church cannot confine itself solely to the preaching of the Word and the administration of religious ordinances and sacraments. The Church believes that it is entrusted with a ministry not only to the souls of men, but also to their bodies and minds following the examples of its Master, Jesus Christ, in the way He went about doing His work. The Church shall remain willing to cooperate with some agencies in the promotion of the physical, moral, spiritual and educational welfare of the people (The Constitution of the Church of Central Africa Presbyterian General Assembly adopted at Lilongwe, 8th December 2002:2, 3).

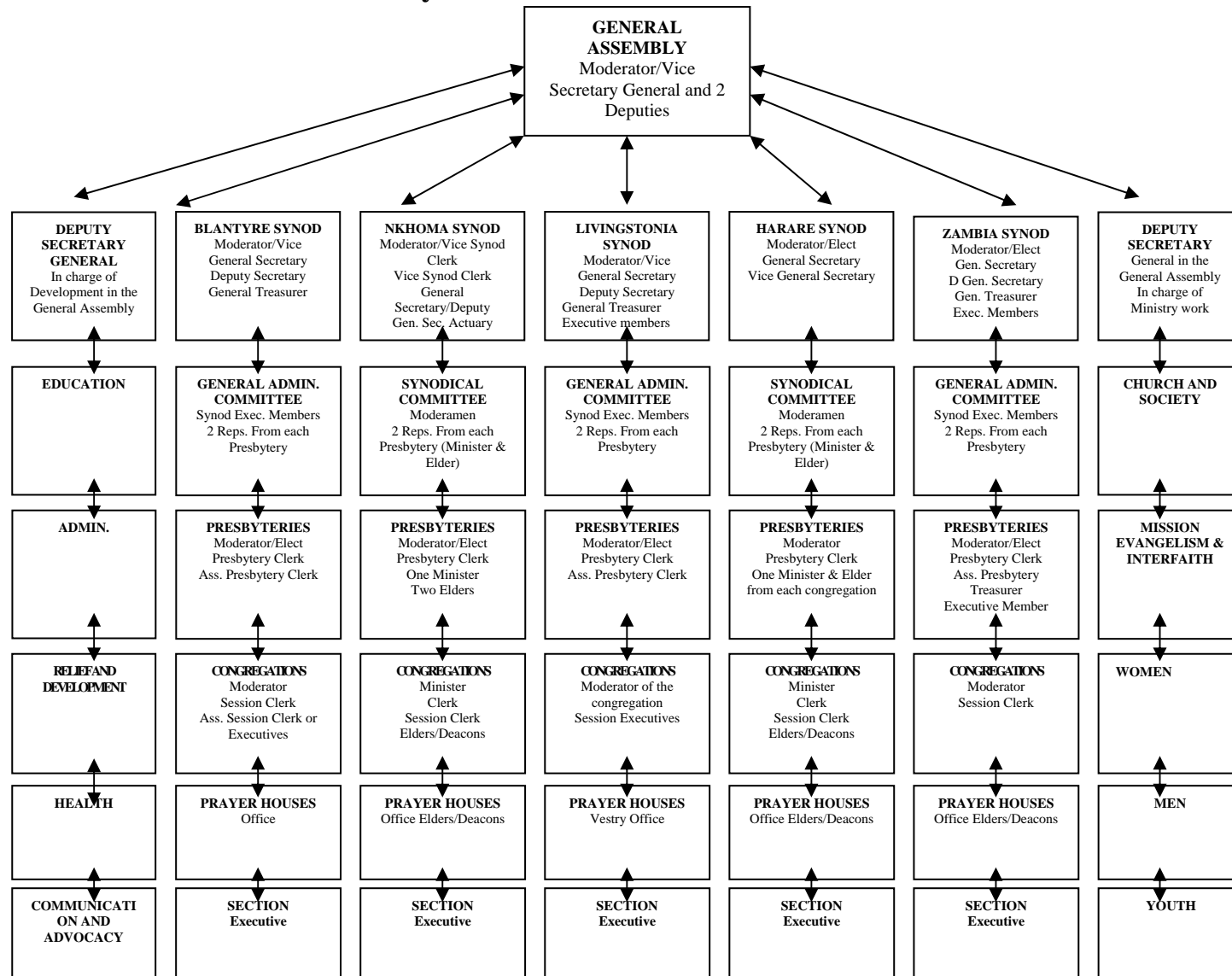
2.5 Conclusion

This chapter had set out to identify the key Missions that participated in the formation of the CCAP Synod in 1924 and 1926 (Minutes: CCAP Synod, 17th - 22nd September 1924:4; Minutes: CCAP Synod, 13th -15th October 1926:4). The CCAP is a result of the of missionary activities of the Livingstonia Mission of the Free Church of Scotland, the Blantyre Mission of the established Church of Scotland and the Dutch Reformed Church Mission of the Cape Synod in South Africa and the churches that grew out of their work. In the formation of the CCAP Dr. Robert Laws of the Livingstonia Mission, Dr. Alexander Hetherwick of Blantyre Mission and Rev. Dr. William H. Murray of the DRC Mission of Cape Synod each played their unique role. The three missionary giants knew that disunity of the Church drastically hinders the gospel witness in the world (CCAP Ministers’ Leadership seminar, 7th – 10th March 1989: 20).

It is against the background of the missionary work of the Livingstonia Mission and within the context of the development of the Church of Central Africa Presbyterian that the CCAP in

Zambia must be understood. With its roots in the mission work of especially the CCAP of Livingstonia, but also the other synods of the CCAP, the CCAP in Zambia became the fifth synod of this church in 1984. Reporting in 1987, the very Rev. J.G.M. Maseko, Moderator of the General Synod, then noted that during his tenure of office, many things had happened, but the first and foremost was the constitution of the new Synod in Zambia in 1984. He added that it was a very important historic occasion because it signified the growth of the CCAP General Synod. In addition, he stated that Christians in Zambia were all thrilled because of the inauguration of the CCAP Synod of Zambia (Minutes: CCAP Synod, 1987-1990:43). The history of the formation of the CCAP Synod of Zambia within the context union processes in Zambia will be considered next.

2.6 Structure of the CCAP General Assembly



Source: (Kawale, 2005:34; The Constitution of The Church of Central Africa Presbyterian – General Assembly 2002:7, 8, 9; Constitution of the Synod of Zambia of The Church of Central Africa Presbyterian 1984:4-6; Constitution of the Synod of Livingstonia of the Church of Central Africa Presbyterian. (Adopted in August 1956 and amended in September 1959, August 1965 and August 1969:2, 3).

2.7 The statistics of the CCAP General Assembly

Table 3.1: Showing the CCAP General Assembly Statistics

Name	Communicants	Congregation	Presbytery	Ministers	Retired Ministers	Evangelists	Retired Evangelists
CCAP Synod of Livingstonia	350,000	141	19	137	37	0	3
CCAP Synod of Blantyre	1,247,713	460	16	136	20	18	7
CCAP Synod of Nkhoma	1,600,000	126	13	114	5	-	-
CCAP Synod of Harare	10,000	20	2	14	4	9	17
CCAP Synod of Zambia	42,672	47	9	34	1	13	3
TOTAL	3,250,385	794	59	435	67	40	30

Source: Oral interview: Nkhoma, 29th May 2006; Oral interview: Gunya, 28th May 2006; Oral interview: Juma, 29th May 2006; Oral interview: Kaluah, 31st May 2006; Kawale, 2005:1, 55.

CHAPTER 3

THE LIVINGSTONIA MISSION, THE CCAP SYNOD OF LIVINGSTONIA AND EXPANSION INTO NORTHERN RHODESIA (ZAMBIA) 1875 – 1975

3.1 Introduction

The roots of the Church of Central Africa Presbyterian in Zambia are found in the work of the Livingstonia Mission in Central Africa and the contribution of local people from both Malawi and Zambia. In this chapter, an overview is given of the origin and the missionary activities of the Livingstonia Mission in Central Africa from 1875-1976 in Nyasaland and Northern Rhodesia (Laws, 1934:179, 183, 185, 186, 188). The main focus will be on the work of this Mission in the North-Eastern part of Zambia (Laws, 1934:188, 189,190, 1991, 192, 193, 194). The work of local people will also be discussed to appreciate the contribution of both Malawian and Zambian people in the evangelisation and planting of the Church in Zambia (Laws, 1934:5, 6; Johnston, 1908:92, 94, 95, 96, 97). This chapter helps to trace the historical roots of the CCAP in Zambia.

3.2 David Livingstone, the Explorer and Missionary

The developments leading to the formation of the CCAP in Zambia started with Dr. David Livingstone, explorer and missionary to Central Africa. The Livingstonia Mission was named in memory of this great historical figure (Laws, 1934:6).

Livingstone was born on 19th March 1813 at Blantyre, Southeast of Glasgow, Scotland (Dawson, 1874:32; Dowley, 1977:563). His parents and family were poor yet Godly members of an independent church. At the age of ten, he had to work at a cotton factory while attending night school. He worked from six in the morning until eight at night, with two breaks for meals. Having succeeded in his studies, he was accepted in 1830 at Glasgow University as a medical student and supported himself by factory work during the summer months (Dowley, 1977:563; Hammond, 1982:49, 50). His elder brother, John, supplemented his resources when necessary. He completed his studies and graduated as a medical doctor.

Livingstone wanted to open up a path for commerce and Christianity in Central Africa and to suppress the inhuman slave trade and the evils it had upon the African societies, opening instead a way for legitimate and moral trade. To achieve these and other aims, he undertook three great journeys to Central Africa (Dowley, 1977:563; Hammond, 1982:49, 56).

The aim of his first journey was to open a route for missionaries and traders. These remarkable travels between 1851 and 1856 included his walk across Africa from West to East (Kasoma, 1993:31). On completing this journey, he returned to England in 1856, where he aroused great enthusiasm for the missionary enterprise. There he published his work about the horrors of African life (Rotberg, 1965:4, 5). While home on leave, Livingstone appealed to his countrymen in 1857: 'I have opened the door; I leave it to you to see that no one closes it after me' (Du Plessis, 1929:290).

After two years in England, Livingstone returned to Africa to embark upon his second journey in 1858, known as the Zambezi Expedition (Ransford, 1966:78). Six people accompanied him, namely: Norman Bedingfeld (second in command, a Navy officer), Dr. John Kirk, George Rae (an engineer), Richard Thornton (geologist), Thomas Baines (supervisor/store keeper) and the Rev. Charles Livingstone, brother to David Livingstone, as General Assistant (Ransford, 1966:80, 81, 82, 83). The aim of this journey was to explore the Zambezi River and discover exactly to what extent the Zambezi River was navigable into the interior (Baur, 1994:197). In 1857, he had made a speech in Cambridge that led to the formation of the Universities Mission to Central Africa (UMCA). He ended his speech with these words, "I go back to Africa to try to make an open path for commerce and Christianity. Do you carry on the work I have begun? I leave it with you" (Ransford, 1966:78). In May 1858, he set off with an expedition, but it proved a failure due to the Kabora Bassa rapids and tsetse flies (Hanna, 1969:3, 4).

In 1866, Livingstone undertook his third journey in Africa, which lasted until 1873. His main objectives were to locate the sources of the Congo and Nile Rivers and to expose the evils of slave trade. Without European companions this time, he landed in Zanzibar in 1866 (Dowley, 1977:56; Rotberg, 1965:7).

In the last days of his life, he wrote, "All I can say in my loneliness is, 'May Heaven's rich blessing come down upon everyone; American, English or Turk who will help to heal this

open sore of the world” (Kasoma, 1993:33). In January 1873, he reached the northern part of Bangweulu. Livingstone travelled southward into Zambia and caught a terrible fever in the swamps of Lake Bangweulu. On 29th April 1873, he reached Chitambo in Lala land², carried by his African companions, for he could no longer walk and work. On 30th April 1873, he wrote in his diary, “Vyalema nkanira,” (I am very tired) (Ciswamsango, 1959:32). By 2nd May 1873, Livingstone’s journeys had ended. He became very sick and very weak. On 4th May 1873, he died at Chitambo Lala in Zambia (Northern Rhodesia) (Dawson, 1874:238; Rotberg, 1965:10). His intestines and heart were buried at Chitambo, but his body was buried in Westminster Abbey in 1874 (Rotberg, 1965:10, 11).

The results of Livingstone’s exploration were noteworthy. By the end of 1874, both the Free Church and the established Church of Scotland had resolved to establish missions for evangelisation of the inhabitants of Central Africa. The Livingstonia Mission is a direct result of David Livingstone’s missionary and exploration work in Central Africa (Laws, 1934:5, 6; Mwanakatwe, 1993:1). The three Cs – Christianity, Commerce and Civilisation were being introduced to Central Africa. At this same time, in America, the great voice of Abraham Lincoln was turning the slavery issue from a moral into a political problem (Ransford, 1966:87; Dowley, 1977:562).

3.3 The Livingstonia Mission 1875 - 1881

While attending the Free Church General Assembly, which met in May 1874, Dr. James Stewart of Lovedale, South Africa, suggested the establishment of the Livingstonia Mission in memory of the late David Livingstone’s work (Laws, 1934:6; Ransford, 1966:133, 134). As a result of his request and appeal, a number of wealthy Glasgow businessmen made financial contributions of £20,000 towards the project and a sub-committee was formed under whose auspices Stewart began to make preparations, the most significant being the selection of personnel (Laws, 1934:6). The arrangements were made on a four-fold basis: evangelistic, medical, industrial and educational. Although Dr. Stewart approved this, he had a problem about beginning the mission. He could not take charge of the Livingstonia Mission in 1875 until the work connected with Lovedale and Blythswood, which had brought him home to fundraise, was accomplished (Wells, 1918:129). Somebody else had to lead the expedition

² Lala refers to the people David Livingstone found in Chitambo area, part of Central Province where he died in 1873 (Ciswamsango, 1959:32).

until he could join the party later. This prompted Dr. James Stewart to select Dr. E.D. Young, the life long friend of Livingstone who had served with him on the Zambezi (Laws, 1934:6; Hanna, 1969:12).

Laws (1934:7) explained that, “at the time of Dr. James Stewart’s selection of Dr. E.D. Young, the latter was in charge of the coast guard station at Dungeness. Application was made to the Admiralty for the loan of his services for a couple of years. Permission was granted and, in 1875, the first missionary party left Scotland for Lake Nyasa (Malawi)”. There were seven: E.D. Young in charge as the leader; Robert Laws, ordained medical missionary, second in command and lent to the Free Church Mission by the United Presbyterian Church; George Johnston, carpenter; John M. Fadyen, first engineer/blacksmith; Allan Simpson, second engineer; Alexander Riddell, agriculturist; and William Baker, seaman (Laws, 1934:6, 8). To make the Livingstonia Mission as effective as possible, a small steamer, the *Ilala*³, capable of being dismantled, was built for their use (Laws, 1934:8). The group started forth on 12th May 1875 (Wells, 1918:128).

Meanwhile, the Foreign Mission Committee of the established Church of Scotland was likewise considering the idea of sending a mission to Africa. The established Church had difficulty recruiting staff for its new mission and was only able to send one lay representative to accompany the Livingstonia party when it sailed for Africa. This was Henry Henderson, a man who had acquired a pioneer’s experience in Australia and whose task was to find a suitable site to which the missionaries of his Church could proceed in the following year (1876) (Laws, 1934:8). The eventual result of his search was the establishment of the Blantyre Mission on the Shire highlands (see Chapter 3.2.2) (Hanna, 1969:13; Laws, 1934:8).

In October 1875, the group with Dr. Young reached the village of Chief Mponda, whose friendship proved indispensable because they needed a mission site (Ransford, 1966:135; Du Plessis, 1929:291). After exploring the coast for some days, Cape Maclear on the southern shores of the lake was found to be a suitable place. On Sunday the 17th October 1875, Dr. E.D. Young established the Livingstonia Mission station (Laws, 1934:14; Rotberg, 1965:10). This area was preferred because it could provide a port for the steamer, *Ilala*, by the lakeshore (Johnston, 1908:42). Chief Mponda gave the missionaries permission to settle near Cape

³ *Ilala* was named after the place where Dr. David Livingstone had died in Zambia, also known as Chitambo’s village (Laws, 1934:1-23).

Maclear⁴. By the following day, they had erected a temporary shelter. The first permanent house was an Indian-style bungalow, 15m by 6m, with the wall constructed in local style: mud, wooden poles and reeds. When more substantial brick houses were built, this original building served as a schoolroom and church. At Cape Maclear, systematic schoolwork began (Laws, 1934:23). Worship services were held at the post on Sunday mornings, and during the afternoons in surrounding villages (Laws, 1934: 22, 23; Snelson, 1974:58). The Rev. Dr. James Stewart who was to take over the leadership from Young arrived in October 1876 with a party of five, one man from Scotland, Dr. William Black, and four teacher/evangelists from Lovedale in South Africa (Laws, 1934:54, 55). These evangelists were Messrs Shadrach Mngunana, William Koyi, Mapassa Nthitili and Isaac Wauchope. Cape Maclear proved to be unhealthy (Thompson, 2000:31, 55). At the end of five years there were five missionary graves, ninety pupils and one convert (Laws, 1934:60, 61; Pauw, 1980:23; Thompson, 2000:41, 42). This was Albert Namalambe, who was later put in charge of the schools, after the missionaries had moved away to Bandawe in 1881 (Du Plessis, 1929:292; Pauw, 1980:22, 23).

Dr. and Mrs. Laws, with some workmen, moved from Cape Maclear on 29th March 1881 to Bandawe where earlier missionary contact was made. Bandawe is in the Nkhata Bay district, also along the lake (Laws, 1934:90; Wells, 1918:138). By October 1881, most of the staff and students had followed (Johnston, 1908:42). Cape Maclear then became an outstation and a port for the steamer Ilala (Johnston, 1908; 42, 43).

At Bandawe, Chiefs Malenga Mzoma (the grandfather of the present T. A. Malenganzoma), Chimbano, Khwalala, Chiweyu, Yakucha and Chikhokho, cordially welcomed the missionaries (Laws, 1934:79, 80, 81, 85, 86, 87). They were the chiefs of the Banda clan, generally known as Kapunda Banda. The missionaries called the place Bandawe.⁵ A hospital, school blocks, a carpentry shop, and farms were established. Religious worship and instructions were carried out as part of every department. People were trained and sent to different places to evangelise (Laws, 1934:103, 104). These included Karonga District to the north, Kasungu in the central part of Malawi, the Northern Province of Zambia, and also Marambo – in the present day Eastern Province of Zambia (Chipata & Lundazi districts), as

⁴ Named by David Livingstone as a tribute to Sir Thomas Maclear (Laws 1934:22-23).

⁵ After the name “Banda” the missionaries added “we” in respect of the clan.

well as Southern Tanzania (Johnston, 1908:94, 95, 96, 97; CoS Report of the Foreign Missions Committee, 1930:3).

3.4 The Development of the Livingstonia Mission's work in Northern Rhodesia (Zambia) 1881 – 1975

The move of the mission to Bandawe marked a new phase in the work of Livingstonia Mission in both Malawi and Zambia (Laws, 1934:96, 106). From here work progressed to the north and south in Malawi and more importantly, for the purpose of this study - to the north-eastern Zambia – (Northern Rhodesia) (Laws, 1934:186, 88, 189, 190, 192, 193).

3.4.1 Expansion in the Northern Region of Malawi

It was from Bandawe that evangelism and the establishment of other stations took place (Laws, 1934:180; Chilenje, 1998:34). The work of the Mission was launched mainly in four spheres: evangelisation, education, industrial training and medical service (Pauw, 1980:24). The work of this Mission became particularly renowned for its educational institutions.

Because of evangelistic work, the Njuyu station in Angoniland north west of Bandawe, was opened in 1882. William Koyi, the Xhosa from Lovedale, was then appointed to take charge of the station in 1884 before Dr. Walter Elmslie took over the work in Angoniland (Laws, 1934:180; Ipenburg, 1983:3). Karonga was opened in 1882, Mweni-wanda near Chirenji in 1882 (Ipenburg, 1983:3), Ekwendeni in 1889 (Ipenburg, 1983:3), Hora in 1893 (Ipenburg, 1983:3), Loudon⁶ in 1902 (Laws, 1934:186), Khondowe in 1894 (Mkandawire, 2003:14) and Kasungu in 1897 (Laws, 1934:188, exact dates for the opening of Kasungu vary. 1897 probably the most correct, while Prentice actually only started there in 1900). In 1894, the headquarters of the mission was moved to Kondowe, a plateau shelf overlooking the lake north of Bandawe and thus was Livingstonia established (Mkandawire, 2003:15).

3.4.2 Expansion in Northern Rhodesia (Zambia)

Following the conducive environment at Bandawe⁷ and Livingstonia in the early years of the mission's existence, ten mission stations were established in Northern Rhodesia. From the

⁶ Station built at Embangweni 'Loudon' is named after a Scottish man Dr. Loudon (Fraser)

⁷ Bandawe is a corrupt name of the aBanda clan of Nkhata Bay District given to the station by the Missionaries in honour of the clan. After the name "Banda" the missionaries added "we" in respect of the clan.

1880's to 1912, extensive mission and evangelistic work was embarked upon among the Tumbukas, Sengas, Chewas, Ngonis and Bisas of West Nyasaland/Malawi and Northern Rhodesia/Zambia. Stations were opened at Mwenzo (1882), Chitheba (1882), Uyombe (1889), Tamanda (1894), Kamoto (1896), Kazembe (1897), Lubwa (1904), Chitambo (1907), Chasefu (1922), and Lundazi (1962) (Du Plessis, 1929:294-295; Laws, 1934:179, 196). Cronjé (1982:141) says that Kamoto was established in 1928 but this is true for Dutch Reformed Church in Zambia. Kamoto was a former mission station of the Livingstonia Mission. The mission station was established in 1896 by the Livingstonia mission but later in 1924 when Tamanda mission station was handed over to the DRC Kamoto was also taken over (Laws, 1934:189).

Interference of World War I and its consequences led to some congregations to the south to be taken over by the Dutch Reformed Mission, namely Tamanda and Kamoto. During a latter period with an emphasis on church union (1923-1965), some of the congregations to the north eventually became part of the current United Church of Zambia – namely Mwenzo, Lubwa, and Chitambo (Minutes: CCAP Synod, 22nd – 26th August 1945:6; Chuba, 2005:144). Their geographical position and tribal background possibly contributed in the process. The Chasefu congregations in the north-eastern and Northern Rhodesia –Zambia did not seem to have been considered with regard to the union process and remained under the care of the Livingstonia Mission (Minutes: CCAP Synod 22nd – 26th August 1945:6; Minutes: CCAPLiv Presbytery, 1946:13, 14, 1947:13, 14; 1948:17; 1950:14; 1951:34). *It is from these congregations Chitheba, Uyombe, Kazembe, Chasefu, and Lundazi that the present-day CCAP of Zambia evolved and which require our attention* (See the Map below).

Map 3

Church of Scotland activity in the Eastern and Northern Provinces of Zambia – adapted from Snelson, 1974: Appendix 1.



These congregations are from the area that became known as the Lundazi and Marambo divisions. Lundazi in the Eastern Province of Zambia is about 20 kilometres from the Malawi border. It is also forty six kilometres south of Chasesfu (Chilenje, 1998:29). Laws (1934:193) observes that, “Marambo area is an area lying between the Luangwa River and the hills bounding the Lake Malawi is spoken of as the Marambo, and is chiefly inhabited by the Senga people.” The following prayer houses were opened in the area. Under Kazembe mission station there were: Mbuzi, Mwanya, Chitungulu and Kambwiri. In the Chitheba

mission station area the following were opened: Chifunda, Chikwa, Zoole, Chitheba, Buli, Bindula, Katangalika, Sitwe, Chikotha, Mulilo, Chibale, Mundalanga, and Lundu.

The following prayer houses were opened in the Tamanda area: Fort Jameson, Chanje, Mwase Mphangwe and Chikomeni (Minutes: Livingstonia Presbytery Lundazi/Marambo, 1912:5). In the area of Kamoto the following were opened: Chasera, Mkanya, Chaula, Tindi, Nsefu, Jumbe and Kakumbi.

Under Chasefu fell: Emusa, Kamuzoole, Mwata, Muyukwa, Egichikeni, Mtwalo, Hoya, Zibalwe, Majinga, Kapyanga, Musindama, Khulamayembe and Boyole (Minutes: Livingstonia Presbytery Lundazi/Marambo, 1912:1, 4; Minutes: CCAPLiv Presbytery, 1945: 16, 17).

In the Lundazi area to the north, preaching points were opened at: Phikamalaza, Mwase, Lundazi, Chijemu, Lusuntha, Chiginya, Mugwanta, Mankaka, Chikoko, Kapichira, Mpongolo, Chinyumba, Mahlarera (Kambaza), Lunevwa, Jomizi and Mphamba (Minutes: Liv Presbytery Lundazi/Marambo, 1912:1, 4).

Uyombe CCAP congregation is east of the Isoka district in Zambia. It is about 40 kilometres from Hebe in Malawi. Uyombe District Church Council was part of the Livingstonia/Karonga District Church Council (Minutes: CCAP Liv Presbytery, 20th July 1946:11; 2nd September 1950:14). In the Uyombe district, the following were preaching points (prayer houses): Masangani, Chifunda, Katanga, Mphemba, Jombo, Mulekatembo, Choma and Thendere (Minutes: CCAPLiv Presbytery, 20th July 1946:11; 3rd September, 1947:13; Correspondence: McConaghy, David, Rev. 1967, 2nd February).

Rev. W.G. Elmslie was for many years the moderator of Lundazi/Marambo congregations. Rev. Dr. Donald Fraser succeeded him until 1912 when Rev. Charles Stuart took over (Minutes: CCAPLiv Presbytery Lundazi/Marambo, 1912:14, 16). Rev. Cullen T. Young assisted Stuart. Prominent elders who worked with these missionaries were Nashon Ndhlovu, Kotiman Nkhoma, Reuben Phikamalaza Ziba, Flowara Ndhlovu, Yesaya Moyo, Hananiah Chiumya, Yotam Ndhlovu, and Lazaro Lungu. They were the first office bearers of the Lundazi and Marambo divisions from 1905. Prominent deacons included the following: Chule Ngulube, Ngoza Mkala, Chilwa Mvula, Samuel Mwanza, Kenani Mbulo, Elijah Zozi

and Timoti Chawinga. Jeremiah Nq'umayo and Timoti Jere were presbytery evangelists (Minutes: CCAPLiv Presbytery Lundazi/Marambo, 1912:18, 19).

3.4.2.1 Mwenzo Mission - 1882

Mwenzo is in Northern Zambia. The Namwanga/Mambwe people inhabit it. The extension of the Livingstonia Mission to Northern Rhodesia from Nyasaland started in 1879. Even though this mission station was not well established, some missionary activities were already taking place. The activities included evangelism, education and agriculture. Wells (1918:149) reports that in 1879 the Livingstonia Mission had a very good field of wheat at Mwenzo. Tonga evangelists were in charge of the station until 1894 when Rev. Alexander Dewar was sent to the station. In that year, fears of the encroachment of White Fathers (Roman Catholics) in the Livingstonia Mission area south of Lake Tanganyika led to the dispatch of Rev. Dewar to Mwenzo in the heart of Namwanga/Mambwe country from Bandawe (Orgar, 1991:71; Snelson, 1974:59). Mwenzo was situated near the British South Africa Company station of Fife on what was still believed to be an important trade route into the interior (Snelson, 1974:59; McCracken, 1977:125).

Mr. McCallum succeeded Rev. Alexander Dewar. When Mr. McCallum left Mwenzo, Yohane (John) Afwenge Banda, a Tonga evangelist, paid by the Bandawe congregation, cared for the station (McCracken, 1977:129). Banda came to Mwenzo in 1882. When Dr. James Chisholm took over the station in December 1900, Banda stayed on as his right-hand man. During the First World War Banda once again assumed control when Chisholm and the other Europeans had to withdraw (McCracken, 1977:129; Snelson, 1974:58, 64). Mwenzo together with Lubwa and Chitambo Congregations joined the Church of Central Africa in Rhodesia in 1945 (Minutes: CCAP Synod, 22nd – 26th August 1945:6, 7; Minutes: CCAP Synod, 7th – 11th October 1948:2).

3.4.2.2 Chitheba Mission Station - 1882

Chitheba is situated in chief Tembwe's area in the present Chama district, Eastern Zambia. It is about 40 kilometres West of Chama Boma. The inhabitants of this area are the Senga people (Fraser, 1934:57, 58, 59, 60, 61). In about 1897, Dr. Laws sent 22 men from Bandawe to evangelise the Sengas. They opened thirteen schools and brought twelve Senga people to Bandawe boarding school (McIntosh, 1993:154). Among the first students brought to

Bandawe were Jeremiah Buli Mvula, Rev. Simeon Nkhandu Ngulube and Joseph Nyirenda, who later became Chief Tembwe (Chilenje, 1998:35). In 1899, the Livingstonia Mission dispatched nine Ngoni teachers into the Luangwa valley and established three schools in the Senga chiefdoms of Kambombo, Tembwe and Chikwa (McCracken, 1977:126, 127). These became the most extensive and ambitious missionary operations ever undertaken by Livingstonia, leading to the occupation of large tracts of territory in North-Eastern Rhodesia (CoS Report of the Foreign Mission Committee, 1930:10).

The expansion of the Livingstonia Mission work from Bandawe into the Marambo area (the Luangwa valley) was first believed to be an extension into an area shortly to be opened up to new commercial influences. This was in line with the aims of the Livingstonia Mission, which were those of Dr David Livingstone himself, namely “to bring commerce and Christianity to Central Africa” (McCracken, 1977:127). Commerce would open Africa (Marambo) to free trade and together with Christianity transform society. Education was regarded as the key to such an achievement and the Bible as the life of people (McCracken, 1977:127; Oral interview: Khunga, 21-12-04).

McCracken (1977:127) observes that, “so too, extension into the Marambo (the Luangwa valley) was believed at first to be extension into an area shortly to be opened up to new commercial influences. In 1898 and 1899, it was expected that the Rhodes’ railway north would run across the Kariba Gorge to Western Tanganyika, passing through the Luangwa valley, thus bringing the Senga and Bemba people into intimate contact with the outside world. It was only after the discovery of coal at Wankie in Southern Rhodesia that the decision was taken to carry the line by a more westerly route. Even at the beginning of the twentieth century the old belief of evangelising where commercial prospects were most bright had not been entirely deserted by the Free Church Mission”.

The new wave of expansion sprang essentially from an African impulse to extend the church (McIntosh, 1993:153, 154). There was only partial influence from the missionaries. Many Africans who accepted Jesus Christ as their personal saviour were ready to take the gospel to their brothers and sisters as teacher evangelists (Laws, 1934:176). This meant that many areas were evangelised by Africans (McIntosh, 1993:153). The white missionaries came later to establish mission stations. The Africans were even willing to pay their Native ministers (Laws, 1934:140). In 1897 and 1898, Prentice and Fraser toured the Northern and Southern

spheres of the Luangwa valley respectively. They made contact with the Senga who lived in large stockade villages surrounded by thorn trees (Fraser, 1934:60) The Rev. A.G. MacAlpine also toured the Marambo area with a view to evangelising and consolidating the Livingstonia Mission work during the same period (Johnston, 1908:96, 97). In June 1899, Rev. Dr. Donald Fraser called for volunteers at a sacramental meeting held at Ekwendeni (McCracken, 1977:127). The response was so great that three schools were quickly established in the Senga villages of Kambombo, Tembwe and Chikwa (McCracken, 1977:127, 128). By 1902, their achievement was eclipsed when fifty-three senior pupils of the institution, assisted by a small party of agricultural apprentices, spent their long vacation working at twenty-nine separate centres in the Marambo area, spread over an area of 400 miles (McCracken, 1977:126, 127). In 1904, evangelists and teachers from all the major stations of Ekwendeni, Loudon, Bandawe and the Livingstonia, went not only to the Senga, but also into Kunda, Chewa, Bemba and Bisa country, where twenty-four teachers and one travelling evangelist were employed for three months working from seven major centres (McCracken, 1977:127). In 1907, the Rev. Dr. Robert Laws was deeply touched when twenty-two Christians, two of them accompanied by wives, volunteered to do extension work in Marambo towards the Luangwa, and lived in distant heathen villages for several months supported by the Native Church at Bandawe (Johnston, 1908:114; Minutes: Livingstonia Mission Council, 1938:9).

In 1907, ten schools were operational from Loudon among the Kunda, Bisa,⁸ and Chewa and nine were operational among the Senga. Bandawe had thirty-five teachers who spent six months of the year with the Senga temporary settlements linked to the institution that had been established in Bembaland (McCracken, 1977:127, 128). The missionaries would use volunteer students in the months of August, September and October to evangelise Northern Rhodesia (McIntosh, 1993:153, 154).

In December 1904, in the Marambo district, the Livingstonia Committee sanctioned at least two more European stations: Chitheba and Kazembe. Under Laws and Fraser, Chitheba was fully established around 1900 (McIntosh, 1993:154). In the process, following the twenty-two men from Tembwe (Chitheba), the whole Marambo area was evangelised (McIntosh,

⁸ The Bisa people were nicknamed by the Tumbukas as Biza meaning “they have come.”

1993:153, 154). Chitheba Middle School became very important and many Marambo⁹ residents attained their education there (Chilenje, 1998:35; McCracken, 1977:129; Minutes: Livingstonia Mission Council, 1938:34).

When the Free Church of Scotland opened Chitheba mission station in 1882, it became the centre for education, evangelism and administration of the Church in this area. At that time, in the whole Marambo area, the Chitheba School (1899) was the only school offering standards one and two (McCracken, 1977:127; Oral interview: Khunga 21-12-04). Khunga (Oral interview: 21-12-04) observes, that pupils came from Sitwe, Chibale, Katangalika, Kambombo, Chikwa, Chifunda, Mulilo and Lundu. Before they went to Chasefu and Lubwa for higher education, they had to pass through this school. People such as Jeremiah Buli Mvula, Rev. Simeon K. Ngulube, Harry Nyirenda and Professor Lameck Goma attended Chitheba Middle School (Minutes: Livingstonia Mission Council 1945:14; Oral interview: Lungu, 21-12-04).

One of the first white missionaries to stay at Chitheba mission station in the Marambo area was Rev. Thomas Thomson Alexander. He was born on 31st July 1881 at a town called Penicuik, Mid-Lothian, Scotland, but was English by nationality. After graduating with a Master of Arts in 1903, he attended other colleges, became a student missionary in Canada, and was ordained there. He worked as minister at Whalley Range – the Presbyterian Church in Blackburn - and was inducted to Deerness Orkney in 1911. In 1914, he sailed for Livingstonia with his wife to take up an appointment as missionary-in-charge of opening a new station in Usenga (Chitheba), Zambia. Usenga was the name given to the two congregations found in the valley named after the Senga people found there in the present Chama district of eastern Zambia. He arrived at Chitheba around May 1914. Unfortunately, he became ill in 1915 and had to return home where he resigned. The people of Usenga still remember him for his love for them (CCAP Synod of Livingstonia Missionary Biographies, 2001:1, 2).

After Rev. Thomas Thomson Alexander and his wife left Chitheba, the station was left in the hands of African missionaries, mainly from Nyasaland (Malawi). The first African missionary to be appointed in 1936 and to be in charge of the Muyombe and Marambo

⁹ The word Marambo means Valley – a flat land between Muchinga Escarpment in the South of Luangwa River and the Eastern Highlands in the Eastern of Luangwa River.

District Church Council was the Rev. Thomas Mkandawire (Minutes: CCAPLiv Mission Council, 1936:7, 8). Much of the development in this region is attributed to this faithful servant of God. While in this area, the Livingstonia Mission work reached its highest peak in all sectors of mission and evangelism (Minutes: CCAPLiv Presbytery, 1938:38; Laws, 1934:6, 7, 8; Oral interview: Khunga, 21-12-04).

It was during Rev. Y.C. Kaunda's term as a parish minister that Chitheba station saw its greatest development. The letter that Rev. Y.C. Kaunda wrote to Rev. W.V. Watson on 12th January 1953 indicated that Revs. A. Mkoshi and Y. Nthara dedicated the Church building (which had taken many years to complete) on 25th January 1953. By 1959, the Marambo CCAP had grown tremendously. Due to this growth, the congregation was divided into two: Usenga North with a manse at Sitwe, and Usenga South with a manse at Chitheba. The resident minister of Usenga North was Rev. L.N.G. Mvula, and the visiting minister for Usenga South was Rev. J.W. Kamanga (Minutes: CCAPLiv Synod 1958:94; Oral interview: Khunga, 21-12-04; Oral interview: Lungu, 21-12-04). Usenga volunteers greatly assisted the two congregations: The Synod had agreed that the volunteers continue in Usenga for another two years and that the joint Council be asked to continue their financial help. However, in 1956, a letter from the Usenga congregation requested the presbytery to reconsider the allocation of presbytery workers in Usenga congregation (Minutes: CCAPLiv Synod, 1958:98; Minutes: CCAP Liv SEC, 1956:272).

Several local people contributed to the spreading of the Gospel in the Marambo valley. The most important persons remembered today include the following:

a. Evangelist - Zebulon Longa Ng'uni

Mr. Zebulon Ng'uni was born in 1888 at Ng'anjo village in Chief Chikwa's area in Chama district, Eastern Zambia. He was one of the first educated people in the Marambo valley and one of the first Christians won through the evangelistic campaigns of Rev. Dr. Robert Laws, Dr. Walter G. Elmslie, and A.G. McAlpine, Dr. Chisholm and Alexander Halliday to mention but a few (Laws, 1934:192; Interview: Ng'uni, 30-07-03).

He attended Chikwa Mission School and Chitheba Middle School before he went to Khondowe (Livingstonia) for further studies. After his standard five, he returned to his home

area and became a teacher in the mission schools in the valley. His wife was Mary Changwe Nyirenda and they had six children (Oral interview: Ng'uni, 30-07-03).

In 1929, Mr. Zebulon Ng'uni did a one-year programme at the Khondowe Theological College to train as a Presbytery evangelist. Thereafter, he was sent to Chitheba as a teacher/evangelist. This meant that he taught at Chitheba while being in charge of the submission station Chitheba. He is remembered as a man who used every opportunity to evangelise the Marambo area. Several prayer houses were opened during his time, namely: Manga, Chimphamba, Pondo, Chitukula and Zoole. He was a teacher and administrator. Through his teaching experience, he organised and taught at seminars for elders and deacons. Missionaries depended greatly on Mr. Ng'uni. He really kept the fire of the gospel burning in the valley (Minutes: CCAPLiv Synod, 1958:88; Minutes: CCAPLiv Presbytery, 2nd September 1951:5; Oral interview: Ng'uni, 30-07-03).

Mr. Ng'uni served in the Usenga congregations from 1930 to 1950 before he was transferred to Chasefu to work together with Rev. Job Mkandawire. Throughout his ministry, Ng'uni was critical of foreign leadership as opposed to local leadership. One local informant (Oral interview: Ng'uni 30-07-03) stated that this is why the missionaries kept him at Chitheba for twenty years before being transferred to Chasefu. He believed indigenous leadership was the only way to spread the gospel in an African context. He retired in 1952 and was killed by an animal in the same year (Minutes: CCAPLiv Presbytery, 2nd September 1950:14, 33).

b. Rev. Simeon Khandu Ngulube

Rev. Simeon Khandu Ngulube was born in 1886 at Malunga Village in Chief Tembwe's area of Chama district in Eastern Province, Zambia. He attended schools such as Chitheba for the lower grades, Bandawe and Khondowe in Malawi for standards 4, 5 and 6. After his studies at the Overtoun Institute (Khondowe) in Malawi, he became a teacher. Ngulube and Jeremiah Buli Mvula were the only qualified English teachers in Eastern Province from 1913 to 1929 teaching English in Central schools. In all the other local schools, only vernacular was taught. Ngulube taught in a number of mission schools in Lundazi/Chama districts before he received a call from the Lord to train as a minister of the Word and Sacraments. He married Jenara Ng'uni and they had six children (Oral interview: Ng'uni, 30-07-03; Oral interview: Nkunika, 26-10-03).

In 1938, he attended theological college at Khondowe in Malawi for three years. After graduation in 1940, he was sent to Usenga Congregations whose manse was at Chitheba. As a Senga himself, he was able to adapt to the environment of his home area. The missionaries in the Marambo area trusted him in as far as evangelism and mission work was concerned. Mr. Zebuloni Ng'uni, a Livingstonia Presbytery evangelist, assisted Rev. Ngulube. The two men made a very good team, for they both came from Usenga (Marambo). Rev. S.K. Ngulube became the minister in charge of Chitheba CCAP station, which remained a sub-station, as white missionaries could not live there. It was too unhealthy for them (Laws; 1934:193, 194; CCAPLiv Synod Missionary Biographies, 2001: 1, 2).

The main contribution of Rev. S.K. Ngulube to the Church was his stay at Chitheba mission station. He also worked as inspector of all the mission schools in the Marambo valley. He mediated the boundary dispute between the Livingstonia Presbytery and the Church of Central Africa in Rhodesia – Lubwa boundaries¹⁰. In addition, he was very good at stewardship. During his time as minister in charge of the Valley, there was church growth in terms of numerical orders and finances (Minutes: Livingstonia Mission Council, 1942:33; Minutes: CCAPLiv Presbytery, 5th September, 1948:5).

Rev. Ngulube served in the following areas during his tenure in office: 1940 – 1949 Chitheba; 1949 - 1952 Euthini in Malawi; 1952 – 1956 Mwase/Lundazi, Zambia and from 1956 – 59 at Uyombe, Isoka in Zambia. He died on 20th February 1978 and was buried at Chitheba cemetery in Chief Tembwe's area (CCAPLiv Synod Missionary Biographies, 2001:1, 2).

c. Rev. Newton Phanana Nkunika

Rev. Newton Phanana M.H. Nkunika was born on 27th December 1917 at Mzamu Village in Chief Mwase, Lundazi, Zambia. His father, Hezekiah Mzamu Nkunika and mother, Ellen Dingile Ng'oma, were Ngonis. He had three brothers, the late Simeon H.M. Nkunika, M.A.H. Nkunika and Nathaniel H.M. Nkunika (Oral interview: Nkunika, 26-10-03).

¹⁰ By this time, the Livingstonia congregations of Lubwa, Mwenzo and Chitambo had joined the London Missionary Society on 1st December 1945 – Usenga congregations in Marambo valley remained under the Livingstonia Presbytery (Minutes: Liv Presbytery, 1946:1-16; 1948:5; Extracts CCAP Synod, 1924-1945:8-9).

In 1924, he started attending the Free Church of Scotland (CCAP) School at Vilimbala village. He pursued the following programmes; standards board 1 to 6 studying Ncinyani (name of the book) and the Scripture from the Gospel of Mark. After completing '*Basepuka na Basungwana na Makuliro gha Mahara*' (Boys and Girls and Growth in Wisdom), he progressed to Sub B. He then went to Chijemu CCAP School where he studied English (Chilenje, 1989:34, 37, 38; Oral interview: Nkunika, 26-10-03).

Through his wide experience and intelligence, he trained as a Primary School teacher both at Lubwa and at Chalimbana. Nkunika served only a few years before he became head teacher. He introduced many extra-curricular activities at Chasefu that included scouting. He was very popular with the Educational Officer and the missionary-in-charge of mission schools. During his term of office at Chasefu, many pupils passed their standard five to go to Lubwa for standard six (Oral interview: Nkunika, 26-10-03).

After receiving a call in the early 1950s, Nkunika applied to the Synod through his Presbytery, to train as minister of the Word. As he applied while still at an Ngoni School, his name falls under Fort Jameson in the report of the Theological Training Committee (Extracts Minutes: CCAPLiv Presbytery, August 1953:14).

He was at Livingstonia Theological College for three years (the duration of the course) from 1953 to 1956. Upon completion, he was sent to Usenga congregation at Chitheba, where he served with the following evangelists: Whitman Nyirenda (Chifunda CCAP); Forbes J. Mvula (Chikwa CCAP); Jere Kapichira (Senga CCAP); Y.C. Mbewe (Kambombo CCAP); Ngo'mbe (Mulilo CCAP), Nelson Chibwe (Chibale CCAP) and Satiyere Kumwenda (Chifunda CCAP). Whenever he moved from one place to another, these seven evangelists always accompanied him. One of them described Rev. Newton Phanana Nkunika as a man of integrity and honesty when dealing with Church matters and harsh when condemning sin (Oral interview: Mvula, 03-11-03). From Usenga, he was posted to Lundazi, then to Chasefu. Thereafter, he served in Nyasaland at Mabiri, Loudon, Lubelezi and Engalaweni CCAP congregations. While in the ministry, he served the Church as Assistant Presbytery Clerk and retired in the position of Presbytery Clerk in 1974 (Oral interview: Nkunika, 26-10-03).

His main contribution to the CCAP Synod of Zambia was the idea of the Church in Zambia having autonomy. In presbytery and synod meetings, he always spoke in favour of Chasefu

being its own presbytery rather than being administered from Malawi. In addition, he proposed that the way forward for the growth of the Zambian Church was to train Zambian indigenous ministers who would be able to speak freely in their country when the Church was under attack because they would not need work permits and passports (Correspondence: McConaghy, David. Rev. 1967, 2nd February). Nkunika was influential in church and politics in both Nyasaland and Northern Rhodesia. He was also critical of the church administration for abandoning the mission stations in Chasefu, which were now in a deplorable condition. He loved to worship God and was critical of those who disturbed worship in any way. For example, in 1961 he criticised the District Commissioner of Lundazi for allowing a football match between Chasefu and Chama to be played on a Sunday between 09:00 and 10:40, which was the time of worship (Correspondence: Nkunika, N.M.H, 1961, 12th April: 1; Correspondence: Mzembe, P.C. Rev. 1961, 12th May).

d. Rev. Yona Lengwe Mvula

Rev. Yona Lengwe Mvula was born in 1885 at Mlewa village of the Bisa tribe in Zambia. He first attended Mlewa Mission School and then went to Chitheba (Usenga). Finally, he went to Overtoun Institution in Livingstonia, where he passed standard six. He then trained as a teacher at the Overtoun Institution. When he finished in 1912, he was sent to Tamanda to work with Mr. Riddell Henderson (Minutes: Meeting of Commissioners from the Dutch Reformed Church and the Livingstonia Mission, 8th October 1923:3).

In July 1906, he married Funny *Na* Banda. They had seven children. He received a calling to the ministry while serving as a teacher at Tamanda. In 1922, he went for theological training and completed in 1926. He was ordained on 16th September 1927. Rev. Mvula was the 13th African minister in the Livingstonia Presbytery and was the first African minister to be elected as Moderator of this Presbytery.

He served in the following places:

1927 – 1932: Chitambo Mission, Serenje district, Zambia

1932 – 1936: CCAP congregation at Harare, Zimbabwe

1939 – 1940 Dwambazi, Malawi, a CCAP congregation of Livingstonia Synod

1940 – 1946: Chaplain in World War II in East Africa and Somalia

1946 – 1950: Hoho congregation

1950 – 1952: Retired at Luwelezi, after serving in the Elangeni congregation.

Until his death, Mvula assisted the minister at Chilanga CCAP mission station in Malawi. On 19 July 1966, he died and was buried at Chilanga Mission Cemetery (CCAPLiv Synod Missionary Biographies, 2001:1, 3; McIntosh, 1993:245).

Mvula was an outstanding missionary teacher and clergyman in Zambia, Malawi and Zimbabwe. 'Lengwe,' as he was often called, was a Zambian. He taught and later was a village school inspector in Usenga during the early years of education. He was a man of wisdom, trusted by both the missionaries and the native pastors. He is the first ordained minister (1927) for the CCAP Synod of Zambia. He contributed in laying the foundation of the CCAP in Zambia through his noble work (CCAPLiv Synod Missionary Biographies, 2001:1, 2, 3).

e. Evangelist Timoti Jere

The background of evangelist Timoti Jere is not well known. It is believed that he came from Nyasaland to Kazembe in the late 1880s and had already trained as a teacher/evangelist. He came with his wife *Nya Ndhlovu*. Jere was Ngoni from Engwenyameni Village in Chief Magodi's area. His younger brother was Paulos Jere who died in the 1920s. Timoti Jere is very much revered for his contribution to the Livingstonia Mission and the CCAP in Zambia. He was the first evangelist to be sent to Kazembe where he established a station in 1897. Jere worked as a teacher/evangelist in the Marambo valley where he opened many prayer houses and schools. Schools and prayer houses were opened at Kambwiri, Mwanya, Chasera, Chitungulu, and Kazembe in the Bisa/Nabwalya areas across the Luangwa River. He also served the Livingstonia Presbytery as chairperson of Chasefu District Church Council (DCC), as Session clerk from 1912 to 1930 of Lundazi and Marambo divisions, and as executive member of the Livingstonia Presbytery. Both the Scottish missionaries and the Africans found him very dependable. When Jeremiah Nq'umayo was appointed inspector of schools in the 1920s, Timoti became an evangelist for the whole of the Lundazi and Marambo divisions (Minutes: CCAPLiv Presbytery Lundazi/Marambo, 1912:18, 19).

f. Evangelist David Julizya Kaunda

Mr. Julizya Kaunda was a Tonga by tribe from Nyasaland (Malawi). He was born in 1878 in Lisali on the West Coast of Lake Nyasa in the Mwambazi area of Bandawe, in Malawi (Chisala, 1994:1). His father was Wazamazama Ngombo Kaunda (Chisala, 1994:1). Kaunda

was killed by Ngoni warriors. His wife, Nyachirwa and son Julizya Kaunda survived (Chisala, 1994:1). They were put in captivity in the large Ngoni village of Elangeni in 1885 (Mwanakatwe, 1994:1). The United Free Church of Scotland Missionaries freed them from the Ngoni warriors and took them to Njuyu where Julizya was baptised and christened David. David Julizya Kaunda attended Standard 2 and 3 at Ekwendeni Mission, which had been established as a mission centre in 1889. Later, he was admitted to Overtoun Institution for completion of the full primary school course and teacher's training course (Chisala, 1994:1; Mwanakatwe, 1994: 2).

It was at Livingstonia that Kaunda met, and in 1900 married, Helen Tengwera Nyamunyirenda (Chisala, 1994:1). She was born in approximately 1885. Her father was a Phoka but her mother was from the Henga tribe in Khondowe. She came from the Gwebe Nyirenda family (McPherson, 1998:182; Chisala, 1994:1; Mwanakatwe 1994:1, 2).

In 1904, at the age of 27, Kaunda and his wife left Nyasaland for Northern Rhodesia. They arrived at Mwenzo, via Khondowe, in the same year. The Church of Scotland transferred him to Lubwa mission in Chinsali in 1905. Not much has been written in missionary diaries about his missionary activities over the period of eight years before the pioneer missionary Rev. Robert McMinn joined him in 1913 (Chisala, 1994:1, 2, 3). Others were Rev. David Maxwell Robertson and a medical doctor, Dr. David Brown (Chisala, 1994:2). By then, the Northern Rhodesian government's representative was R.A. Young who was the Native Commissioner for Chinsali (Snelson, 1974:60, 61; Chilenje, 1998:22; Ipenburg, 1984:20).

Kenneth David Kaunda is the eighth and last-born of David and Helen Kaunda. He was named Buchizya, meaning the unexpected one (Mwanakatwe, 1994:3). When he was born on 28 April 1924, his father was still the headmaster of the Lubwa mission school. Mwanakatwe (1994:3) states that, David Kaunda had begun a five-year course for ordination when his son, Buchizya was born. David Kaunda had to travel back to Livingstonia periodically for further training. He was ordained on the 2nd March 1930 at Lubwa and died in 1932 (Minutes: CCAPLiv Livingstonia Presbytery, 1930:7). Thus, Dr. Kenneth Kaunda, the first President of the Republic of Zambia, comes from a family with a strong Christian background of the Livingstonia Mission (Chisala, 1994:2, 3).

g. Evangelist Filemon Mkamanga

Evangelist Filemon Mkamanga was born around the 1876 at a village called Chamono (Oral interview: Kanyasko, 27-10-06; Oral interview: Chintu, 27-10-06). The exact date is not known. His father's name was Mr. Luwuwa Muzota Mkamanga and his mother's name was Nyalongwe (Oral interview: Kanyasko, 27-10-06; Oral interview: Chintu, 27-10-06). Together they had seven children, three boys and four girls (Oral interview: Kanyasko, 27-10-06; Oral interview: Chintu, 27-10-06). Evangelist Filemon Mkamanga was a Tonga man from Malawi, sent to Chitambo by the Livingstonia Mission, to evangelise and open Chitambo Mission station (Oral interview: Kanyasko, 27-10-06; Oral interview: Chintu, 27-10-06). Mr. Mkamanga went to Chitambo in 1900 together with other evangelists from Bandawe. Among them was David Julizya Kaunda who went to Lubwa and Aaron Mbocho Malindi who went to Kazembe - Lundazi (Oral interview: Kanyasko, 27-10-06; Oral interview: Chintu, 27-10-06). The late Filemon Mkamanga, the senior evangelist died in Lubwa Hospital on 30th October 1939 (Minutes: Livingstonia Mission Council, 1939:15; Oral interview: Kanyasko, 27-10-06; Oral interview: Chintu, 27-10-06). He was buried at Lubwa Mission Cemetery (Oral: Interview, Kanyasko, 27-10-06; Oral interview: Chintu, 27-10-06). At the opening of Chitambo Mission District in 1907, Mkamanga was one of the volunteers who came over from Nyasaland to pioneer Mission work before the Livingstonia Mission (Laws, 1934:168, 170; Minutes: Livingstonia Mission Council, 1939:1, 15) sent Mr. Moffat to Chitambo.

For over 30 years, first as a teacher and afterwards as an evangelist, he rendered invaluable service to the mission and contributed greatly to the work of the extension of God's Kingdom in the Chitambo south-west of Lubwa mission station in Zambia (Laws, 1934:190,191). Although originally a stranger to the country, throughout the large district in which he worked the people truly respected and loved him. Everybody called him "our Shepherd" (Oral interview: Kanyasko, 27-10-06; Minutes: Livingstonia Mission Council, 1939:14, 15). He died due to sleeping sickness, contracted in the exercise of his work as an evangelist (Oral interview: Kanyasko, 27-10-06). His faithful service will be long remembered by his friends and fellow workers, both Africans and Europeans (Minutes: Livingstonia Mission Council, 1939:1, 14, 15, Oral interview: Kanyasko, 27-10-06).

h. Evangelist Jeremiah Nq'umayo

He was an Ngoni, born in the 1870s. He was a nephew to Chief Magodi II, thus from a royal family. He was married, but the name of the wife is lost in the memory of the people I

interviewed and in the record books. They had five children. He was one of the first indigenous teacher evangelists trained at Bandawe and taught at a number of schools, both in Nyasaland and Northern Rhodesia (Oral interview: Nkunika, 26-10-03; Minutes: CCAPLiv Presbytery, 3rd September 1947:1, 2, 3).

The Livingstonia Mission depended upon him in the Lundazi and Marambo division. He was the first inspector of Mission schools in the eastern Zambia (Minutes: Liv Presbytery Lundazi/Marambo, 1912:16, 17). His area of operation was the whole of the Lundazi district including the Marambo valley. His evangelistic tours, even using a bicycle without tubes, could last two to three months. It is believed that on certain occasions, Samson Mapara and Doda Mtima Ndhlovu, son of senior Chief Magodi Tengayumo, accompanied him (Minutes: Liv Presbytery Lundazi/Marambo, 1912:20, 21; Oral interview: Nkunika, 26-10-03).

Mr. Nq'umayo was an evangelist and Mission Inspector of schools. He was always critical to the way of life of missionaries at Chasefu. For that, they never wanted to upgrade many congregations to Mission stations. By 1920, he proposed that Chasefu congregations were to be given a status of a Presbytery. The Livingstonia presbytery (Minutes: Liv Presbytery Lundazi/ Marambo, 1912:11, 12) disapproved his idea. The same idea was proposed in 1951 by Loudon/Chasefu District Church Council, but to no avail (Minutes: CCAPLiv Presbytery, 2 September 1951:16).

He died in Loudon Mission hospital in Malawi on 2nd June 1952 and was buried the next day. Teachers were present at his customary funeral, which, was presided by Mr. Edward Phiri and retired Minister Rev. Newton Nkunika. Rev. Stone and Rev. Mkochi accompanied the corpse from Loudon to Emusa where Rev. Yobe Nthara, the resident minister at Chasefu CCAP Mission, received it (Oral interview: Nkunika, 26-10-03; Chilenje, 1998:31). The people of Emusa were angry because the transporter charged them a fee of £6. In their view, the Church had to meet such expenses. Acting Chief Magodi III, Palazaye Ndhlovu assisted in paying this fee (Oral interview: Nkunika 26-10-03).

i. Evangelist Samson Mapara

Evangelist Samson Mapara was the first child of the Malomo I, Mapara family. He was born around the 1880s and died in 1975. He was married to Fanny Nyirenda born around the 1890s and died in 1971. Both were buried at Malomo's village graveyard, two kilometres

East of Kanyanga Roman Catholic Clinic. He was educated at Engalaweni near Hora hills, near the Muzalange River in Nyasaland. He completed his standard four and five at Bandawe and was trained as a teacher. In 1929, he went for theological training at Overtoun Institution. Upon completion of his studies, he was sent to Chitambo in 1930. From Chitambo he went to Euthini in 1942 in Malawi and in the same capacity to Uyombe in Northern Rhodesia – Isoka where he retired in 1952 (Minutes: CCAPLiv Presbytery, 2 September, 1951:5). Due to lack of ministers and evangelists, he was requested to help the Church after the death of Jeremiah Nq’umayo. In 1953, he resumed work and the Manse was at Emusa. He preached and consolidated the following prayer houses – Lusuntha, Maluwa, Kapyanga, Emusa, Egichikeni, Kamuzoole, Zibalwe, Chasefu, and Musindama (Minutes: CCAPLiv Presbytery, 1945:16, 17).

People remember him as a man of the people, a very gentle and pastoral evangelist. He was a record keeper. The same person preserved most of the information (minute books) of the Chasefu congregations (Oral interview: Lungu, 11-09-03).

j. Rev. Sinoya Kwangu Nkhowane

Rev. S.K. Nkhowane was born on 20th February 1917 at village Kapotwe near Buli Mission School in Chief Tembwe, Chama district in Zambia. He was a Senga by tribe. Nkhowane was educated at Buli Mission School, then at Chitheba Middle School. He went to Chasefu for standards 4 and 5 and for standard six upper and secondary school. From Chasefu, he went to Lubwa Mission School. He then went to Lubwa Teacher’s Training College where he obtained a secondary school teacher’s certificate. Nkhowane was married to Janet Kanekwa Nyirenda and was blessed with eight children (CCAP Synod of Livingstonia Missionary Biographies, 2001:1, 3, 4, 5).

After receiving the call to the holy ministry, Nkhowane went to Livingstonia CCAP Theological College in 1948. Rev. Nkhowane first served at Loudon in the Lwasozi CCAP Congregation from 1951 to 1952 (Minutes: CCAPLiv Presbytery, 2nd September 1950:12). From 1952 to 1954, he served in the Lundazi CCAP Congregation. Between 1954 and 1959, he served in the Mzuzu CCAP Congregation. He became the first African Principal at Overtoun Institution from 1959 to 1963, taking over from Rev. Dr. Fergus McPherson (Minutes: CCAPLiv Standing Committee, 5th February 1959:1, 5; Minutes: CCAPLiv Presbytery, 5th September 1948:1, 28; CCAPLiv Synod Missionary Biographies, 2001:1, 5).

While serving in Mzuzu, Rev. Nkhowane went to Scotland to study from 1954 – 1957. He obtained a Bachelor of Divinity degree. From 1960 to 1962 while with Livingstonia, he went to the United States of America for the Masters of Divinity degree. At the General Administration Committee of the CCAP Synod of Livingstonia on 18th August 1964, he tendered his resignation from the CCAP Synod of Livingstonia in order to continue with his work as secretary of the Bible Society (Minutes: CCAPLiv GAC, 18th August 1964:4, 5). The Synod accepted his resignation and recorded its deep gratitude for the services he rendered to the Synod. Nkhowane served with the Bible Society of Malawi in Blantyre. In 1963, he came to Lusaka where he served God in the Bible Society of Zambia and became member of the United Church of Zambia (Minutes: CCAPLiv GAC, 18th August 1964:1, 4, 5; Minutes: CCAPLiv GAC, February 1963:3).

Rev. Nkhowane is a product of CCAP Synod of Livingstonia. He was an African missionary. He joined a fraternity of not only his home country, but of the whole world. For his commitment and perseverance in God's ministry, many Christians in both Malawi and Zambia will long remember him as a preacher and administrator (CCAP Synod of Livingstonia Missionary Biographies, 2001:1, 4, 5).

k. Evangelist Yonah Mbeye

Mr. Yonah Mbeye was born in 1886 at Kamoto village in Chief Magodi, Zambia. He died on 9th September 1987. He was married and had three daughters. He was educated at the Livingstonia Mission Schools in Nyasaland. After completing his primary education, he trained as a teacher at Overtoun Institution. He taught in many Mission Schools in both Nyasaland and Northern Rhodesia before he received a call to be an evangelist. Mbeye went for evangelist training for one year at the Overtoun Institution in 1951 (Minutes: CCAPLiv Presbytery 2nd September, 1951:41). As an evangelist, he served in the following congregations: Lumphi, Kaluluma (Kasungu area), Khosolo, Chief Maulawo, Chitheche, in Bandawe, Chitheba, Kambombo, Sitwe, Mangwere, and Chifunda in Northern Rhodesia (Minutes: CCAPLiv Presbytery, 2nd September 1951:6; Minutes: CCAPLiv Presbytery, August 1953:4).

His main contribution to the CCAP Church in Zambia is in his challenge to the youth of the day to accept the calling of the Lord to the Holy Ministry. This was a seed he planted in so

many youths that by the end of the 1970s, many indigenous youths started applying for the Holy ministry. In addition, he was critical of the idea of taking money from Zambia to the Treasurer in Malawi to be spent there. He continuously pointed out that money raised in Zambia needed to develop the Church in Zambia. With the wave of Zambia's Independence in 1964, many Zambians supported this. In 1975, the CCAP Synod of Livingstonia gave autonomy to the Chasefu congregations to control all its affairs including finances (Oral interview: Nkunica, 26-10-03; Minutes: CCAPLiv GAC, February 1969:2, 9, 11).

3.4.2.3 Uyombe Mission Station – 1889

Work among the Tumbuka of Muyombe¹¹ began in about 1889. The exact date is unknown. The main white missionaries included Mr. Bain, Rev. Dr. Mackenzie, Rev. Dr. Robert Laws, Rev. Dr. Elmslie, and Rev. Henderson. With the help of the Tonga, Ngoni and Tumbuka teachers and evangelists, the missionaries took the gospel across Nyasaland. The then Chief Vwalamawoko Muwowo accepted the Free Church of Scotland - Livingstonia Mission. A local informant stated that Muwowo was a committed, hospitable and devoted member of the Church, despite being a polygamist (Laws, 1934:146, 212; Oral interview: Mbambala, 16-06-03; Minutes: Uyombe Congregation, 1926:1, 4).

The gospel reached the Bayombe people through pupils, students and teacher-evangelists from Bandawe, Ekwendeni, Njuyu and Khondowe. Among the beneficiaries of the Muyombe Livingstonia Mission Centre of Education were: John Punyila Muwowo (later became chief Muyombe), Nation Muwowo, Chenjelani Kaonga, James Muwowo and Yoram Chibozozo Gondwe (with a std 5), Lameck Chinkuku Muwowo, and Isaac Chitandazya Kumwenda (with a std 2) (Oral interview: Mbambala, 16-09-03). Upon completion of their studies in Malawi, they all became teachers, except for Chibozozo. Through these local people, the Livingstonia Mission became well established by 1889 in Muyombe area (Minutes: Uyombe Congregation, 1926:1, 2, 3; Oral interview: Mbambala, 16-09-03).

The first convert in Chief Muyombe's area was Mr. John Punyila Muwowo, who was baptised by Rev. Bain in 1888. A local informant (Oral interview: Mbambala, 16-09-03) mentioned that Muwowo took the lead in spreading the gospel in that area. It is no wonder

¹¹ This refers to the chieftom of chief Muyombe of the Tumbuka people found in Northern Province of Zambia (Oral interview: Mwanza 18-03-05; Oral interview: Mbambala 16-09-03).

that when he became Chief Muyombe, the CCAP was the strongest and biggest denomination in the area and it has maintained this status to date.

Another factor that influenced evangelisation in the Muyombe area was its location. Most missionaries, such as Dr Robert Laws, Dr Elmslie, and evangelist David Julizya Kaunda, when en route to Mwenzo, Lubwa and/or Chitambo, passed through, and spent a night at Muyombe (Oral interview: Mbambala, 16-09-03). Before leaving, they used to preach the Word of God.

The first white missionaries who were visiting ministers in the Muyombe area were: Rev. Dr. Robert Laws, who is remembered by the Bayombe people as a man of vision and discipline; and Rev. MacAlpine, who was the Presbytery Clerk of the Livingstonia Presbytery (Oral interview: Mbambala, 16-09-03). He taught about the Presbyterian church government. Another minister whom the Bayombe people clearly remember for his commitment to all the programmes of the Church is Rev. T. Cullen Young. He was present whenever there was baptism or Holy Communion. Since his arrival at Karonga, a missionary from there, Rev. D. Mackenzie, made several visits from Karonga to conduct Holy Communion and baptism. Rev. Walter Elmslie was a notable servant of God, who also visited Muyombe to encourage and strengthen the Christians. A man who was keen to develop Africans as far as education was concerned was Rev. William P. Young. Through him, many mission schools were opened in Chief Muyombe's area. He arrived in Central Africa in 1910 (Minutes: Liv Presbytery Lundazi/Marambo 1912:15, 17). When he became Principal of the Overtoun Institution in 1927, many Bayombe people benefited from the education offered. Rev. W.C. Galbraith came to work in the Livingstonia Mission in 1925 (McIntosh, 1993:250; The Church of Scotland Trust for the property of the Livingstonia Mission in Rhodesia and Nyasaland – 1939:1, 2, 3 - Approved by Lands Department Blantyre Nyasaland Protectorate and District Commissioner - Northern Rhodesia, Lundazi, 1940-1941).

a. Education

Through evangelism by the missionaries and the local people, many preaching points and schools were founded. In 1924, Muyombe School was established. Rev. Isaac Chimbilima Gondwe was the first headmaster of the school. Schools such as Chifunda, Masangani, Zumbe and Jombo followed (Oral interview: Mbambala, 16-09-03). From 1936 to 1941, Rev. Thomas Mkandawire was the inspector of schools. He worked hand in hand with Mr.

Burnett of Mwenzo and Rev. Alexander Halliday of Chasefu who were both Managers of the Livingstonia Mission Schools. From 1942, the Livingstonia Mission Council decided that Uyombe area was to be under the supervision of Rev. Simeon K. Ngulube (Minutes: Livingstonia Mission Council, 1938:34; Minutes: Livingstonia Mission Council, 1942:33; Oral interview: Mbambala, 16-09-03).

b. Evangelism work

Due to the steady work carried out by the teacher-evangelists the Church grew strongly. As a result, the following deacons were proposed to be elders: John Muwowo, Lameck Muwowo, Isaac Chitandazya Kumwenda, Kaira, Yotam Chilembo, Jeremiah Muwowo, Alifeyo Mfuno (who later became an evangelist), Daniel Muwowo and John Mbalanga Mfuno. Following the ordination of these elders in 1926, Muyombe was constituted as a congregation with Rev. Samuel Chibambo as the first resident minister (Chilenje, 1998:33). All along, it was known as Hebe–Muyombe congregation and the minister had his manse at Hebe in Malawi (Correspondence: Fraser Donald Rev. Dr. 1929, 27 March: 1; CoS Report of the Foreign Mission Committee of the Livingstonia Mission, 1930: 93; Oral interview: Mbambala, 16-09-03).

The following ministers served in the Muyombe congregation: Rev. Samuel Chibambo 1926, Rev. W. Galbraith 1933, Thomas Mkandawire 1937, Rev. I.C Khunga 1939, Rev. Simeon K. Ngulube 1942, Rev. A. Musowoya 1946, Rev. A.B. Mwakasungula 1950, Rev. Isaac Gondwe 1953, Rev. Mbalo Mtonga 1955, Rev. Henry Makwakwa 1957, Rev. Paulos B. Mazunda 1958, Rev. Eliaza Ngozi Mvula 1958, Rev. Harold Chavula 1961, Rev. A.L. Mulagha 1967, Rev. T.P. Nyirongo 1971, Rev. Augustine Mbezuma Mfuno 1972, Rev. W.C. Khonje 1979, Rev. F.J. Mwanza 1982, Rev. M.D. Lukhanda 1986, Rev. V. Chilenje 1991, Rev. D. Tembo 1993, Rev. A.B. Chilembo 1994, Rev. P.S. Chipeta, 2000, Rev. A. Banda 2000, and Rev. M.J. Simwaba (Minutes: Uyombe congregation: 1926:1, 1933:1; 1937:1, 5; 1939:1, 6; 1942:19; 1946:1, 4; 1950:1, 8; 1953:1, 7; 1955:1; 1957:1, 6; 1958:1, 10; 1958:1; 1961:1, 7, 1967:11; 1971:1; 1972:1, 2; 1979:1, 9; 1982:1; 1986:1, 11; 1991:1; 1993:1; 1994:1; 2004:1).

c. Health work

The CCAP established a rural health centre at Muyombe in 1928. It began as a health welfare centre as early as 1923. Although this centre now is under the government, it still

belongs to the CCAP (Minutes: Livingstonia Mission Council, 1949:96; Minutes: Livingstonia Mission Council, 1950:94; Oral interview: Mbambala, 16-09-03).

d. Women's Work

In 1940, the Women's Guild was introduced in Muyombe. The first to join were Mary Msiska, Martha Nyaluhanga and Mary Mfunne with the latter as the first Chairlady (History and Constitution of the Women's Guide of the Church of the Central Africa Presbyterian Synod of Livingstonia, 1995: 38).

e. Men's Work

In 1967, the Men's Guild was introduced in Muyombe with Mr. Jonathan Kavukula Munthali as the first Chairman (Oral interview: Mbambala, 16-09-03).

f. The Christian Youth Fellowship (CYF) work

In 1967, the Christian Youth Fellowship was introduced in the Muyombe. Mr. Green Binwell Munyenembe was the first Chairperson. A. Mwatendo was the Vice-Chairman, Miriam Kanyika, Secretary, Doris Chilembo Vice-Treasurer and A. Chilembo, Treasurer (Oral interview: Mbambala, 16-09-03).

3.4.2.4 Tamanda Mission Station - 1894

Tamanda is in Chief Chanje's area in the Eastern Province of Zambia. It is about 48 kilometres North of Chipata (Fort Jameson) where mission work began in 1894. Dr. George Prentice opened this station, together with the Kasungu Mission station in Malawi. He "was not merely an earnest missionary, but was anxious to improve the conditions of the people and accordingly introduced many schools, opened many prayer houses and health centres, introduced new plants, fruit trees, better cattle and also fowls"(Laws, 1934:188, 189).

Work grew so extensively at both stations that it was impossible to manage it from one station (Kasungu). In view of this, Mr. and Mrs. Riddell Henderson joined the Mission in 1896 and were appointed to Tamanda, South-west of Kasungu and about halfway to Fort Jameson (Laws, 1934:189). Miss Allison and Elizabeth B. Cole assisted them at the clinic (Correspondence: Cole, Elizabeth B. 1923, 8th April). A shortage of staff led to the Free Church of Scotland asking the Dutch Reformed Church (DRC) Mission to take over Tamanda during the 1914-18 War. This was due to the Livingstonia Mission's temporary responsibility

for the Germany Mission station in Tanganyika and the flow of finances from the home Church dwindling (Verstraelen-Gilhuis, 1982:134; Weller and Linden, 1984:123). This arrangement worked well and since Tamanda was far from the other Livingstonia stations, it was handed over permanently to the DRC in 1924 (Snelson, 1974:63). Verstraelen-Gilhuis (1982:134) observes:

Thus, it seemed logical to withdraw from the two Southern stations Kasungu and Tamanda, both situated among the Chewa or Nyanja speaking people and to offer these to the DRC mission in Nyasaland and Northern Rhodesia respectively. The Dutch missionaries had helped Tamanda already on a temporary basis from 1919 to 1920.

The handover meeting took place at Kasungu on 8 October 1923, where the three missions met. These were the Livingstonia Mission, the Dutch Reformed Mission of Zambia, and the Dutch Reformed Mission of Malawi. Those present included Revs. J.A. Retief, G. de Coligny Murray and Mr. W.F. Van der Riet, commissioners of the DRC Mission and Rev. C. Stuart, Dr. Prentice and Dr. Laws, commissioners from the Livingstonia Mission. At this meeting Dr. Laws was elected chairman (Minutes: Meeting of Commissioners from the Dutch Reformed Church and Livingstonia Mission to deal with the transfer of Kasungu and Tamanda from the Livingstonia Mission to the Dutch Reformed Church Mission – at Kasungu on 8th October 1923:1, 2, 3; Chilenje, 1998:20).

It is believed that the local people were not consulted about this move. From local informants, it seems that when you hear that people accepted it, it only means that the white missionaries agreed to the transfer. In agreement with these local informants, E. Averay Jones, magistrate of Fort Jameson, writing to Dr. Laws on 31 December 1934 on the transfer of Tamanda Mission field to the Dutch Reformed Mission, observed that the Chiefs Nsefu, Jumbe, Kakumbi, Mukanya, Tindi and Chaula were not in agreement with the transfer (Verstraelen-Gilhuis, 1982:134 – 135). Since they were not consulted, all requested that the Mgoro Universities Mission (Anglican) should now occupy that field (Correspondence: Averay Jones, E. 1923, 31st December; Correspondence: Smith, James Mr. 1923, 5 March; Correspondence: Smith, James, Mr. 1923, 17th May). Since the aim of the Livingstonia Mission was to unite all the missions with a Reformed or Presbyterian background, handing over Kasungu and Tamanda to the Dutch Reformed Mission was not a loss. After all, these mission groups were all soon to form the CCAP in 1924.

When this news reached Mr. Riddell Henderson and his wife, they were extremely sad about the move. In his letter to Dr. Laws dated 12 October 1923, he observed, “I have just returned from a sub-committee meeting where the transfer of Kasungu and Tamanda to the Dutch was considered. I am sorry to say the current in favour of the transfer is running high and deep and also in ignorance of the whole question.” Henderson further added,

I am writing you now so that you may know how the matter is viewed here, and to suggest that you adhere to the Minutes: without compromise, until they comply with the proposals you made which are so reasonable – the acceptance of these would make one agree in what is to us a ‘sorry’ business.

In his letter he further stated that in Mr. Ashcraft’s report he values the whole property at both stations at £500: “I could not very well let this pass,” he emphasised, “If we are to hand these over as a gift to the Dutch, there is no need why we should undervalue the gift, so I gave £1300 as my estimate of their value.” He raised the question of the buildings and estate at Tamanda and that there was no need to hand over to the Dutch (Correspondence: Henderson, Riddell, Mr. 1922, 11th October; Correspondence: Henderson, Riddell, Mr. 1923, 12th October).

In his second letter to Dr. Laws, Riddell Henderson lamented, thus:

I am sorry Mission Council had to re-open the question of the transfer of Kasungu and Tamanda to the D.R.C. but it is clear that as servants of the F.M.C. no other course was open to you – I feel very strongly that if the transfer is concluded now, it could not have been carried through in a satisfactory way either from a European or Native point of view.

To Mr. Riddell Henderson it was clear that the negotiations of the transfer of Kasungu and Tamanda were not done in consultation with the Native Church or people. In the same letter, Mr. Henderson pointed out that:

In 1904 the Tamanda district was assigned to us by the Administrator and that while the D.R.C. was in Fort Jameson and another society has been allowed to come in since – I fear that, if we hand over the district to any other mission without the approval of the Government, it will be thrown open to the encroachments of other societies and so defeat the

objective the government had in view in assigning Mission Districts – last year Bishop May of the University Mission (U.M.) applied to take over Mission Council (M.C.) for practically the whole of our Marambo. And I have no doubt the Roman Catholics will come in also as they have done in other Dutch spheres (Correspondence: Henderson, Riddell, Mr. 1923, 8th March).

He further reminded Dr. Laws that:

If as he suggested in 1921, the Mission Council (M.C) had appointed a small committee to go carefully into the whole matter so that Mission Council could have acted on their recommendation, much disappointment and needless pain, could have been avoided, that the Liberty of two fully organised Churches preserved (Correspondence: Henderson Riddell, Mr. 1923, 30th October).

He further observed:

Perhaps I should give you another excerpt from my letter to the committee – lest any should think that motives of a personal kind are behind my opposition to the transfer, may I say that Mrs and I have spent more than ten (10) years in this tsetse fly and sleeping sickness infested area and the strain of doing so has been very trying, we now feel quite ready to hand over our charge to younger missionaries.

Consequently, Henderson further stated that, due to his ill health,

Medical men both in Livingstonia and at home agreed that I ought not to return to a station (Tamanda) where a regular supply of fresh milk cannot be obtained – the highest interests of the people have been my only reason for steadily opposing the transfer (Correspondence: Henderson, Riddell, Mr. 1923, 30th October).

From the preceding paragraph, one would note from the tone of Henderson's letters that he was not happy with the idea to hand over the stations already established by the Livingstonia Mission in the Marambo valley. When the news of the handover reached the native chiefs of the church and the local people of Tamanda, Kamoto, Chasera and all the Marambo areas, they were extremely disappointed with the move taken by the Livingstonia Mission Council (Verstraelen-Gilhuis, 1982:135). When the assistant magistrate, Mr. Jordan, while travelling

through their district, explained to chiefs Nsefu, Jumbe, Kakumbi, Mkanya, Tindi, and Chaula that Tamanda mission was abandoning their field of operations, in reaction, they all requested that the Msoro Universities Mission should now occupy that field (Correspondence: Averay, Jones, E. 1923, 31st December).

This move taken by the Mission Council brought much disappointment to the natives. Dr. Robert Laws also expressed disappointment to find that some hitches had occurred with regard to the immediate occupation of Tamanda. He pointed out that he certainly was not prepared for this as they may have opened the door for complications regarding the Universities Mission entering that field. In the letter of Dr. Robert Laws, dated 18-02-24, Rev. A.C. Murray was thanked for to the willingness of his Nyasa sub-committee to favour the union with the Synod. Dr. Laws further observed:

For my own part, I certainly think it would be of immense advantage with regard to the congregations of Kasungu and Tamanda if such a Union is accomplished, because these congregations are already congregations of Central Africa and they cannot readily be disjoined without sanction of the Presbytery to be joined to your mission.

He went on to say:

As is but natural, these congregations felt keenly the idea of being separated from their old associations and we were able to tell them or assure them of your being a Presbyterian Church as well as ourselves, also since I had the mind of your commissioners and your council before I met with representatives of Kasungu congregation, I was able to hold out the hope that the Churches would be one, would form one Synod and that really there would be no breaking up of their old connection.

He added, "It seems to me that this union would not only satisfy Kasungu but also Tamanda and enable the work there to be continued as part of the work of the same church though under the direction of a different mission" (Correspondence: Laws, Robert, Rev. Dr. 1924, 18th February).

In the same letter, Robert Laws stated:

I have a letter from Mr. Pauw in which he mentions having received a letter from the magistrate in Fort Jameson telling us of the application of

a number of head men that they should have the service of the University's Mission (Anglican) – he added that it would be a pity for any rift of that kind to take place and it requires rather careful handling and sympathetic treatment of the desires of the natives so that the greatest good for the Church of Christ may be accomplished.

In 1929 Mr. Riddell Henderson replying to Rev. Alexander MacDonald over the boundary between Tamanda and Chasefu stated, “A working boundary between Loudon/Chasefu and Tamanda was never definitely fixed”. In view of this, Tamanda was to work without Marambo (Correspondence: Henderson, Riddell, Mr. 1929, 24th April). In the same year Rev. Dr. Donald Fraser responding to the letter from Rev. Alexander Macdonald over Chasefu and Tamanda boundaries said, “I am afraid I do not know anything about the boundary between Chasefu District and Tamanda. There was no agreement made so far as I can remember but just a general handing over of the schools for which we were responsible” (Correspondence: Fraser, Donald, Rev. Dr. 1929, 27th March).

It became evident at the CCAP Synod in 1961 when the Synod received a report with a heading “Christians in Fort Jameson” that stated that Christians in Fort James were dissatisfied with the DRC Mission polity and discipline. The Synod was not convinced by this complaint and it was remitted to Loudon and Chasefu Presbytery for careful investigation and consideration (Minutes: CCAPLiv Synod, 1961:186).

3.4.2.5 Kamoto Mission Station – 1896

In 1923, in his letter to Dr. Laws, Riddell Henderson observed that many villages in the valley had been evangelised. On his tour, thirty-eight pupils were examined for class membership and he stated, “It is becoming more and more appropriate to us, that if we are to hold the work here, we must have a man permanently stationed in the valley” (Correspondence: Henderson, Riddell, Mr. 1923, 8th March). This refers to the Kamoto mission station. He added, “Jumbe's successor is a nice lad and a Christian. He is even anxious to go to Overtoun Institute for further education”. He continued by saying that many people may need restoration. McCracken (1977:130) states that, “in the southern Marambo, 105 church members existed by the time that Riddell Henderson founded the station of Tamanda in 1912 and fifty-one schools were in operation”. This is how Kamoto and Chasera, as stations of the Livingstonia

Mission, became well established. Due to the constant visitation of these missionaries to the valley, many of the villages were evangelised. The Livingstonia Mission responded in 1922 by allocating Rev. Yesaya Zelenje Mwase to Tamanda/Kamoto in 1923 as a resident minister to work together with Mr. Riddell Henderson (Programme for the Celebrations of 120 years of the founding of the Bandawe Mission and 100 years of the Church building at Bandawe CCAP mission in Nkhata Bay District, 2001:1).

3.4.2.6 Kazembe Mission Station - 1897

Kazembe Mission Station (160 acres Land Reg. No. 101, 29/11/10) is in the Eastern Province of Zambia to the West of Lundazi district towards the Luangwa valley. Evangelistic work began in Chief Kazembe's area as early as the 1880s (Correspondence: Fairweather, William, G. 1925, 24th February). The Gospel reached Kazembe from Bandawe through a Tonga teacher/evangelist. The congregation at Kazembe received financial assistance from Bandawe. Before the white missionary in charge of Kazembe arrived, Mr. Timoti Jere, a teacher/evangelist, managed the station. It is not clear where Mr. Jere came from. In view of this, many believe that Jere came from Chief Magodi, at Engwenyameni village (CoS Report of the Foreign Mission Committee, 1941 - 1942: 19).

The first white missionary to stay at Kazembe was Rev. Dr. Ernest A. Boxer, of British nationality. He was appointed in 1900, and posted to serve at Bandawe (McIntosh, 1993:248). He married Miss Winfred Knight (a nurse) on 8th December 1903 (McIntosh, 1993:248). She was also a missionary, appointed in 1901. They returned to missionary service in 1905 and were posted to Kazembe in Northern Rhodesia, working in conjunction with Rev. Dr. Donald Fraser of Loudon (Fraser, 1934:135). Mrs. Boxer died on the way to Loudon hospital on 9th October 1906. Dr. Boxer died in 1927 in New Zealand (Snelson, 1974:62, 63, 64).

There were several reasons that led to the failure of development at Kazembe:

- i. The place was unhealthy for white missionaries due to the heat, tsetse flies, mosquitoes and wild animals. As Dr. Laws (1934:193) observed, "Dr. Elmslie had a very trying experience on his visit to Luangwa. Water had to be carried for him and his men. He found it necessary to travel by night in order to escape the heat of the daytime. It would have been folly to locate a European

station in a district which was like a furnace in the dry season and a marsh during the rains.”

- ii. In 1902, the British government had removed its administration from the valley to where the present Boma is now situated. The move to Lundazi Boma’s present site made the missionaries follow suit.
- iii. Thirdly, the death of Dr. Boxer’s wife in 1906 eventually led the site being moved from the valley to the plateau (Chasefu). In 1906, Dr. Ernest Boxer returned to his homeland (Snelson, 1974:63).

From 1906 onwards, Mr. Timoti Jere, Presbytery evangelist, took charge of the station. In 1908, Jere was appointed as Inspector to supervise Livingstonia Mission schools. In his place, the Livingstonia Mission appointed evangelist Aaron Mbocho Malindi. The Livingstonia Presbytery Elders Minute Book of 1912, entitled “*Lundazi and Marambo Divisions*,” states that Rev. Dr. Donald Fraser, Rev. Charles Stuart and Rev. T. Cullen Young supervised the whole area from Lundazi to Marambo, including Kamoto and Chasera. Prominent elders of the time included Messrs. Nashon Ndhlovu, Kotiman Nkhoma, Reuben Ziba (later became Chief Phikamalaza), Elijah Zozi, Kenan Mbulu, Timoti Chawinga, Yesaya Moyo, Jeremiah Nq’umayo (Presbytery evangelist), and Timoti Jere (Presbytery evangelist). The record of the session at Kazembe on 23rd August 1912 states that Rev. Charles Stuart, the Moderator of Lundazi and Marambo division, constantly visited Kazembe. He always worked together with the following elders: Messrs. Lazarus Lungu, Flowara Ndhlovu, and Hananiah Chiumya, and deacons: Samuel Mwanza, Timoti Chawinga, Elijah Zozi and Kenani Mbulo (Minutes: Liv Presbytery Lundazi/Marambo, 1912:4, 5). On 25th August 1912, Rev. Stuart baptised twenty-five people, and 101 received Holy Communion (Minutes: Liv Presbytery Lundazi/Marambo, 1912:19, 20).

In the same area, but near Luangwa valley, there was a substation of the Livingstonia Mission (McCracken, 1977:129,130). In this area of Marambo valley, the Mbuzi congregation was still a very strong CCAP Congregation in the 1960s (Correspondence: Bone, R.T. Rev. 1960, 25th October). The visiting minister of the time was Rev. R.T. Bone. In 1961, he conducted Holy Communion at Mbuzi with thirty communicants (Correspondence: Bone, R.T. Rev. 1961, 12th March). After seeing how people were committed and willing to receive the work of God, he wrote in that same year, “to you at home where life is easier and things are all at hand, I hope you will remember your brethren out here in Marambo, in your prayers and in

your resolve to give of your service and your substance to keep the light shining in the great dark valley” (Correspondence: Bone, R.T. 1961, 12th March). Rev. Dr. Turner used to be a visiting Minister of Kazembe/Mbuzi Congregations before Rev. R.T Bone took over from him in 1960 (Minutes: Liv Presbytery Lundazi/Marambo, 1912:1, 17, 25).

3.4.2.7 Lubwa Mission - 1904

Lubwa was one of the mission stations opened by the Livingstonia Mission in 1904. The station is in Chinsali district in the Northern Province of Zambia (Ipenburg, 1984:5). After a season of spiritual revival, the people were roused to think of the needs of their countrymen who had not received the gospel. This led to simultaneous expeditions from other mission stations for the purpose of evangelisation (Laws, 1934:189).

This station was founded by a Tonga man from Nyasaland sent by the Livingstonia Mission by the name of David Julizya Kaunda (Chisala, 1994:1). Kaunda first preached to the Bemba in the Chinsali district in 1904 and contributed to the evangelistic and education development of the area (Lubwa) (McCracken, 1977:129; McIntosh, 1993:177, 178). He was one of the group of scholars from Livingstonia (Malawi) taken on evangelistic tour by Rev. James Henderson (Laws, 1934:169; Ipenburg, 1992:33, 34).

Dr. Chisholm made occasional visits to Chinsali from Mwenzo (Laws, 1934:190). He baptised the first convert in that area in 1911, but otherwise Kaunda remained in control. Kaunda’s activities were so successful that in 1913, when R.D. McMinn who had spent 20 years in the mission service, opened Lubwa Mission, 8 kilometres from Chinsali (Snelson, 1974:60, 61; Laws, 1934:190). He established the first European manned station at Lubwa. A band of Church members, catechumens and hearers had already been built up. School classes were being conducted in forty-five villages by seventy-seven teachers, some of whom had progressed as far as standards five and six (McCracken, 1977:130).

The high institution of learning in Central Africa was Overtoun, at Khondowe in Nyasaland (Malawi), where people used to go for teacher training (McCracken, 1977:131). Due to transport problems, only a handful of Zambians utilised it. After a long period, a need was felt by the Free Church of Scotland to establish a second institute to help pupils who were walking a very long distance to Overtoun. The Foreign Mission Committee approved this in 1923, but it was not until 1930 that money and staff could be found to give Lubwa this status

(Ipenburg, 1984:21, 22; Chilenje, 1989:22). Thus, Rev. David Maxwell-Robertson was sent to Lubwa in 1930 as a consultant to set up an improved system of education (Ipenburg, 1984:21). When the government opened its own teachers' training college at Chalimbana, it requested the Church to lend them Rev. David Maxwell-Robertson to be the first principal of Chalimbana Teachers College (Ipenburg, 1984:21; Chilenje, 1998:22).

3.4.2.8 Chitambo Mission - 1907

Chitambo is in the Central Province of Zambia. It is located in Serenje district (Lala area). It is two hundred and fifty miles west of Lake Malawi (Wells, 1918:147). Laws (1934:190, 191) observes that “the British South Africa Company wished to keep in perpetual remembrance, the place where Dr Livingstone had died and from which his faithful followers carried his body to the coast, thence to be taken to Britain and laid to rest among her honoured dead in Westminster Abbey”. The Company invited the Livingstonia Mission (Free Church of Scotland) to take charge of the place and made a land grant for a station (Snelson, 1974:60). Rev. Dr. Robert Laws, who was the head of Livingstonia mission in both Nyasaland and Northern Rhodesia, urged that the offer be accepted not merely for reasons of sentiment (Johnston, 1908:124; Snelson, 1974:60). He considered Chitambo a strategic site (Laws, 1934: 191,192). “At Chitambo, there will spring up one of the largest mining centres in Central Africa” (Laws 1934: 189; Johnston, 1908:124).

The idea was agreed to, but it was found that Chitambo was situated in a marshy area infested by the tsetse fly. Such unhealthy conditions would simply have invited disaster for European missionaries (Laws, 1934:191).

In 1907, a suitable site about twenty miles away was found and was instead named Chitambo. Mr. Malcolm Moffat, grandson of the famous Dr. Moffat, founded the station in 1907. Dr. Herbert Wilson, nephew of Dr. Livingstone, was appointed missionary to the new station, which he helped to select (Wells, 1918:147; Snelson, 1974:60). Mr. Moffat laid out a very attractive station. Plenty of European vegetables were grown. The surplus had a ready market among the miners (Laws, 1934:191, 192; Johnston, 1908:89, 126).

3.4.2.9 Chasefu Mission Station - 1922

In 1922, Rev. Dr. Donald Fraser founded the Chasefu Mission station. Chasefu is only a day's journey west of Loudon. It is situated in the Eastern part of Northern Rhodesia. It is a few kilometres from Nyasaland border and 46 kilometres north of the Lundazi Boma (Laws, 1934:192). Rev. Alexander Halliday continued with the work at Chasefu after the Kazembe CCAP Mission was abandoned in 1906, after the death of the wife of the missionary Rev. Dr. Ernest Boxer (Laws, 1934:193). Dr. Robert Laws writing on 5th December 1922 concerning the Chasefu boundary to Rev. Alexander Macdonald of Chasefu stated the following:

- i. When it came to purchasing, the boundary marked 1100 yards should be continued till it meets the Luberezi River.
- ii So that the block might take in from the junction of the line marked 1000 yards where it meets the Luberezi River, all along till its junction with the Chasefu River.
- iii Robert Laws asked Rev. Alexander Macdonald to measure the distance between the point where the boundary stops just now, along the same line, to where it touches the Luberezi River, and then along the Chasefu River till its junction with the Luberezi, we would be able to have some idea what the approximate contents would be since the present block contains 225 Acres. Later 300 acres were added to the initial acres of 225 (Correspondence: Laws, Robert, Rev. Dr. 1922, 5th December; Correspondence: Fairweather, William G. 1925 25th February; Correspondence: Laws, Robert, Rev. Dr. 1926, 22nd September).

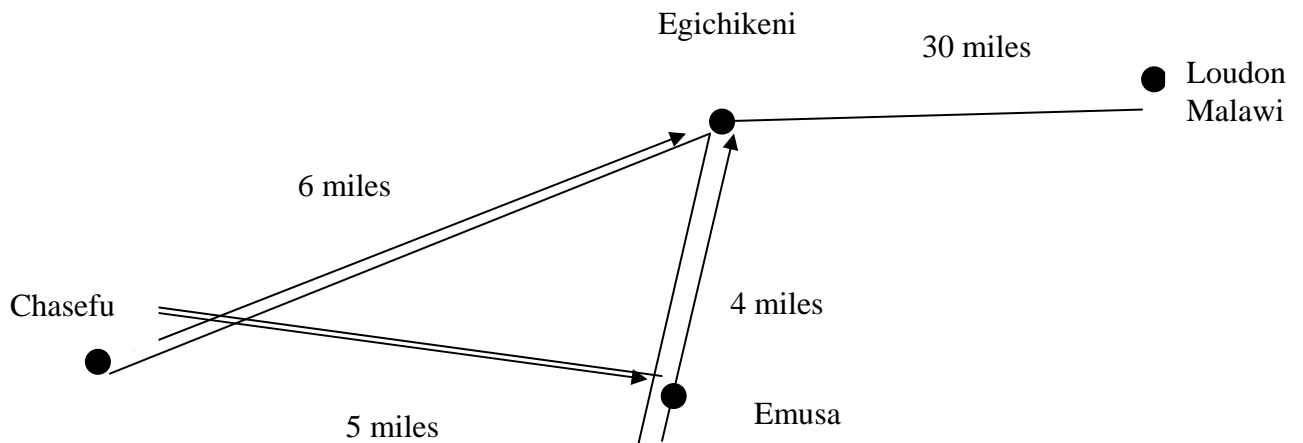
Dr. Robert Laws' Triangle in Chasefu Mission

The Scottish missionaries co-operated very well with Chiefs in any given area where they went to evangelise and establish mission stations. The relationship between the chiefs and missionaries grew very well. Chiefs like Mwase Nthembwe, Mphamba, Kapichira, Chanje, Jumbe, Mwanya, Chikwa, Kambombo, Tembwe, Muyombe, Nsefu, Jumbe, Kakumbi Mkanya, Tindi, and Chuaula, to mention but a few gave land to the missionaries to build mission stations (Verstraelen-Gilhuis, 1982:135; Oral interview: Lungu, 09-11-03).

The missionaries from Scotland, Ireland and the CCAP Synod of Livingstonia acquired most of the property currently in the hands of the CCAP Synod of Zambia. A very good example

is Dr. Robert Laws' 'Triangle of Chasefu Mission Station'. This triangle is missionary land given to the Free Church of Scotland for mission station development. It is land enclosed by roads, which run from Emusa to Chasefu, Chasefu to Egichikeni and finally Egichikeni to Emusa. Chasefu to Egichikeni is six miles, Egichikeni to Emusa is four miles then Emusa to Chasefu is five miles. It was on 1st April 1923, which was the day when the original five year lease of approximately 225 acres of land on the left bank of the Chasefu river was granted, when 300 acres were added to the Mission land (Correspondence: Pierce, N.S. Mr. 1955, 12th February; The Church of Scotland Trust for the property of the Livingstonia Mission in Rhodesia and Nyasaland – 1939:1, 3). This area was kept for missionary activities or work. It was to be a settlement area for missionaries (Minutes: CoS Foreign Mission Committee, 1929:1). They wanted to develop the area for commerce, civilisation and Christianity.

The Chasefu Mission Triangle



The missionary at Chasefu had to supervise a large area: from the Luangwa River in the west to the Northeast of Chasefu, reaching Muyombe, Mwenechifungwe and Mulekatembo areas, bordering on Wenya and Hebe in Malawi (Correspondence: Laws, Robert, Rev. Dr. 1924, 16th April; Correspondence: Mackenzie, D.R. Rev. 1928, 29th February). To the east, it bordered Loudon CCAP Mission, where Rev. Dr. Donald Fraser was a missionary for many years. To the south, it bordered Tamanda CCAP Mission station in Chief Chanje's territory, now under the Reformed Church in Zambia (Correspondence: Fraser, Donald. Rev. Dr. 1929, 27th March; CoS Report of the Foreign Mission Committee 1930:93; Minutes: Livingstonia Mission Council, 1938:8, 34; Laws 1934:192, 194; Johnston, 1908:114, 116, 122).

Missionaries who worked at Chasefu include Revs. Dr. Donald Fraser, Wilson, Alexander Macdonald, Alexander Halliday and Mr. James Smith (Laws, 1934:193; Chilenje, 1998:29, 30). At the centre of the mission station, little development took place, but many remote schools were opened and supervised. The development of Chasefu took shape with the arrival of Rev. Alexander Halliday in 1930. He had moved from Itete, Tanzania to Karonga, and to Embangweni from the Moravian Church (Chilenje, 1998:29). When he reached Embangweni (Loudon), Rev. Dr. Donald Fraser sent him to Chasefu. From 1912 to 1930, the school system was not well organised in this area, for pupils still had to progress from Chasefu to Lubwa for even lower standards (Chilenje, 1998:29, 30; Correspondence: Laws, Robert, Rev. Dr. 1922, 5th December).

In June 1931, Alexander Halliday embarked upon extensive work of developing the mission centre. When he arrived, he found a church built with poles, thatched with grass, and simultaneously used as a classroom. He started the building of the missionary house. By the end of 1932, an 18-roomed house was completed (Chilenje, 1989:30, 32). He then immediately began to mould bricks for the office, which still exists today at old Chasefu. Within six years, Halliday managed to build a missionary house, an administration block, classroom blocks, a boarding hall, a church building, teachers' houses and a dispensary (Chilenje, 1998:30). In 1936, the CCAP Livingstonia Presbytery officially opened the church building at the station (Minutes: Livingstonia Mission Council, 1947:1; Chilenje, 1998:30, 31).

Chasefu became a centre of work of the church, health, agriculture and education for the Eastern Province and North-Eastern Province (Uyombe and Mwenechifungwe). Pupils could now go to Lubwa for higher standards and a teachers' training course (Minutes: Livingstonia Mission Council, 1936:15).

An important factor to be acknowledged is the issue of Africans' contribution to evangelism, education and health. Before Chasefu received its own white missionaries, it was in the hands of Mr. Jeremiah Nq'umayo. He was the one who selected Chasefu because of its good streams of water, rather than Emusa, which had insufficient water at that time. Philip Nkhata was the station captain and, later, Joseph Nyirenda Tembwe became the clerk (Chilenje, 1998:29, 31; CoS Report of the Foreign Mission Committee, 1941 – 1942:19; Oral interview: Nkunika, 26-10-03).

The term “Chasefu” could refer to the Chasefu mission station or to a wider area that later, in 1975, became known as Chasefu Presbytery (Correspondence: Bernard, Neil C. 1975, 30th December). The Report of the Foreign Mission Committee of the Church of Scotland for 1930 indicates that Chasefu Station in Zambia covered an area of 5,000 square miles (CoS Report of the Foreign Mission Committee, 1930:93). The mission at that time was at the development stage. “Beyond it there was the Luangwa Valley still unevangelised to which the missionary Rev. Alexander Halliday and the Church turned with longing hearts.” Chasefu Station is comparatively near Loudon, on the eastern border of the district at Kambwiri in Chief Kazembe’s area. The area covered by Chasefu is very extensive and very populous to the west, north and south (CoS Report of the Foreign Mission Committee, 1930:93). In view of this, the Livingstonia Mission Council agreed that a beginning should be made of a sub-station under African agents. The first area considered was the Uyombe/Marambo area. This area known as Uyombe/Marambo later became known as Chasefu after the Mission Station was moved from Kazembe to Chasefu in 1919 (Laws, 1934:192, 193; Snelson, 1974:63). Rev. Thomas Mkandawire was placed at Chitheba in Marambo as minister-in-charge of the district (Minutes: Livingstonia Mission Council, 1936:7, 8). By 1938 the Chasefu station served the most thickly populated of all the Rhodesian districts of the Livingstonia Mission. It was the most advanced in educational work among men and boys. Chasefu was enlarged in the same year by the change of boundaries involving the addition of a large tract of country toward Lundazi District. The Livingstonia Mission then had nine stations all in need of missionaries or ministers (Minutes: Livingstonia Mission Council, 1938:1, 10). The Uyombe area - bordered to the north by Mwanzo, to the northwest by Lubwa and to the west by Chitambo - covers what is today, served by the following CCAP congregation in the Northern and Eastern Provinces: Chasefu, Lundazi, Mwase, Kazembe, Chasera, Mbuzi, Usenga, Uyombe, Sitwe, Chibale, Lundu, Chifunda, Chikwa, Malekatembo.

An indication that Chasefu was covering a very large area was contained in a letter of caution dated 16th April 1973. In this letter, the General Secretary of the CCAP Synod of Livingstonia needed an explanation from the United Church of Zambia Synod offices. It happened that Mr. Slorach, local Minister of the United Church of Zambia, went to Chibale CCAP congregation in Chief Chibale’s area and conducted Holy Communion to CCAP members without the consent of the CCAP Synod of Livingstonia. In reply, the General

Secretary of the United Church of Zambia Rev. D.M. Musunsa in his letter dated 22nd May 1973, on behalf of the United Church of Zambia apologised to the CCAP Synod of Livingstonia for conducting Holy Communion to the CCAP Christians of Chibale - (Chibale) without getting permission from the CCAP Synod of Livingstonia. Rev. D.M. Musunsa ended his letter with the words; “Chibale is thirty miles from Isoka. Please take my words that Mr. Slorach did not intend to steal other people’s sheep. We have been working very well with the CCAP and would like to maintain this relationship.” Chibale was one of the nine stations of the Livingstonia Presbytery in Northern Rhodesia by 1942 (Correspondence: Musunsa, D.M. Rev. 1973, 22nd May).

The Livingstonia Mission education system that flourished in Chasefu from the 1920s was in decline in 1952. On 2nd June 1952, the colonial government took over all the mission schools and church property. Arrangements made to discuss the immediate issues raised by such a take over during the meeting of council failed. The Livingstonia Mission Regional Secretary was asked to discuss these issues with the Director of African Education in Lusaka. This was to ensure that the transfer of management took place with as little dislocation of school life as possible. At the same time, the government informed the Livingstonia Mission that the building of the new Msuzi School was under way and the Development Plan for the District envisages the continuation of an upper school in the Chasefu area (Minutes: Livingstonia Mission Council, 1953:12). The Government in 1955 started upgrading Msuzi, the Livingstonia Mission School (Correspondence: Pierce, N.S. Mr. 1955, 12th February). That the government took over the control of everything in the education, health and agriculture sectors allowed the church to concentrate on evangelism and were free to use the church building (Chapel) at Chasefu (Correspondence: Pierce, N.S. Mr. 1958, 1st September; Correspondence: Jeffrey, Eric W.S. Rev. 1959, 15 July; Correspondence: Pierce, N.S. Mr. 1962, 9th March).

3.4.2.10 Lundazi Mission Station - 1962

The Lundazi Mission Station was established after the Chasefu Mission Station was taken over by Government on 2nd June 1952 (Chilenje, 1998:37). By 1956, the Government approved land at Lundazi for the Livingstonia Mission use (Minutes: Livingstonia Mission Council, 1952:15; Correspondence: Bernard, Neil C. 1954, 2nd July). Rev. W.G. Lungu writing to the General Secretary of Livingstonia in 1963 mentioned that the present District Commissioner of Lundazi Mr. Short had declared his complete willingness to welcome

CCAP work in Lundazi and assured the Church that he was ready to give help on the question of lease (Correspondence: Lungu. Wilson G. 1963, 6th April; Correspondence: Mzembe, P.C. Rev. 1963, 19th June; Minutes: Livingstonia Mission Council, 5th February 1952:15).

Rev. David McConaghy writing on 3rd August 1966 to the Commissioner of Lands with regard to proposed extension of the plot at Lundazi referred to the issue. He said ‘our site is shown clearly on a map numbered 5 193 dated August 1960 entitled Lundazi African suburb – lease was granted in 1958’ (Correspondence: McConaghy, David Rev. 1966, 3rd August; Minutes: Lundazi Station Management, 6th December 1969:1, 2).

In 1965, the development of Lundazi mission station started (Minutes: CCAPLiv Synod, 1965:9, 10). The Church building at Lundazi was built at a cost of £2,975 (Correspondence: McEwan, W.H. 1966, 16th December).

Before Lundazi became a Mission Station in 1962, the centre for education and evangelism was at Mwase with Rev. Eliaza Ngozi Mvula as its first black minister (Oral interview: Nkunika, 26-06-03). From 1924 to 1935, the school and the CCAP Church founded at Mwase were all at Vilimbala village. Five remarkable teachers and elders who worked at this school were Messrs. Jeremiah Ziba, Tadeyo Banda, Yacobe Banda, Mateyo Nyirongo and Philemon Banda (Chilenje, 1998:36).

By the end of 1935, the colonial government decided that it wanted to develop those churches and schools found in the Chief’s areas. As such, Vilimbala School and the church, all owned by the CCAP, were moved from the village to the chief’s place (Mwase Lundazi or Nthembe). This happened in 1936, and the headmaster who moved the school and the church was the late Mr. Rodwell Mtonga Chimuwongo (Chilenje, 1998:36). A further decision of the federal government at the end of the 1950s was that the main Mission stations were to be at the Bomas – local government centres. Thus, the station was moved from Mwase to Lundazi Boma. The first minister’s house was built at Mphamba, where the ministers Revs. S. Chimaliro, Sinoya Nkhowane, and J.W. Kamanga of the CCAP Livingstonia Synod lived. In 1958, the construction of the minister’s house started where the current CCAP station is situated. Rev. Newton Nkunika opened the newly built manse in 1958 (Chilenje, 1998:36, 37, 38; Correspondence: Mzembe P.C. Rev. 1966, 17th March).

After the CCAP Chasefu was taken over by the government in 1952, the CCAP Livingstonia established a full Mission Station at Lundazi Boma with the help of the Presbyterian Church in Ireland (PCI) (Minutes: Liv Mission Council 1952:13, 17). The first white missionary, Rev. David McConaghy, came from Ireland to Lundazi in 1962. The Moderator of the General Assembly of the Presbyterian Church in Ireland, Rev. Alfred Martin accompanied by Rev. D.J. Sangaya, Moderator of the CCAP General Synod from Blantyre Synod, Rev. P.C. Mzembe, General Secretary of the CCAP Synod of Livingstonia and Mr. L. H. Love, missionary in the CCAP Synod of Livingstonia were invited to come and visit and see the development and progress of the construction work at the Lundazi mission station in 1967 (Minutes: Lundazi Station Management, 13th April, 1967:1, 2, 3).

The construction of the missionary house, servants' quarters and the church building began in 1966 and was completed in 1967 after the District Commissioner approved the site plans in 1964 (Correspondence: Andrew, R.C. 1963, 1st April; Correspondence: McConaghy, David 1964, 9th January; Minutes: CCAPLiv GAC, 18th August 1964:1, 4, 5; Correspondence: McConaghy, David 1966, 14th December). Rev. Norman Hunter succeeded Rev. MacConaghy. Rev. Richard F. Ndolo and Evangelists, such as Messrs Forbes Mvula, M. Nkunika, R.G. Those, Smart, Z. Ng'uni and W. Mvula assisted these missionaries (Minutes: Lundazi Station Management, 1966:1, 2; Minutes: Lundazi Station Management, 6th June 1967:1, 2, 3).

When the CCAP Livingstonia Synod constituted the first Presbytery, the Chasefu Presbytery in 1975, the offices were at Lundazi, because this was the only place where the Church had enough infrastructure of its own. Thus, the mission station was moved from Chasefu (old) to Lundazi (Correspondence: Bernard, Neil C. 1975, 30th December; Correspondence: Hunter, Norman, Rev. 1976, 26th January). It should be noted that from 1945 the CCAP Livingstonia Presbytery of the Church of Scotland concentrated on the Northern and Eastern Provinces of Zambia. This was after Mwenzo, Lubwa and Chitambo had joined the Church of Central Africa in Rhodesia (CCAR) (Minutes: CCAP Synod 22nd-26th August, 1945:6, 8). In 1953, Rev. Dr. W.Y. Turner wrote the following 'that there were two properties of the Livingstonia Mission in two sections:

- (i) One in Nyasaland (Malawi); and
- (ii) The other for Northern Rhodesia (Zambia)

He went on to say that, the different names might be the reason for the trouble now: Dr. Robert Laws always called it “Chasefu” while the Government called it “Lundazi” (Correspondence: Turner, W.Y. Dr. 1953, 18th March, 1, 2). It was proper to develop the Mission station at Lundazi and it was the administrative centre of the CCAP Synod of Livingstonia from the 1950s to 1984. The mission station at Lundazi, because of its infrastructure eventually became the location of the first headquarters of the CCAP Synod of Zambia.

3.4.2.11 The Establishment of Chasefu Presbytery in 1975

Due to the vast distances involved Chasefu Presbytery was established as a presbytery of the CCAP Synod of Livingstonia in 1975 (Correspondence: Ndolo, R.F. Rev. 1975, 2nd December). The Chasefu station east of the Luangwa River in Zambia had been founded in 1922 (Snelson, 1974:63). The five congregations in this area were: Uyombe, Usenga North, Usenga South, Chasefu and Lundazi. The staffing need of the Chasefu Presbytery was taken care of by the Livingstonia Synod (Minutes: CCAPLiv Synod, 2nd-7th September 1959:1, 2)

There were a number of reasons, which led Livingstonia Synod in Malawi to establish the Chasefu presbytery in 1975. Before Chasefu became part of the Loudon Presbytery, it was known as Chasefu District Church Council together with Loudon/Chasefu District Church Council (Minutes: Livingstonia Presbytery, 18(A) 1948. Geographically, Chasefu was very large (see Maps p. 27 and p. 307). For example, in Chama South, the furthest preaching point was Lundu near Mpika. In Chama North it was Chibale near Isoka. The Lundazi congregation covered Kazembe to the South near Tamanda, Uyombe was the furthest east bordering with Hebe and Ntharire congregations in Malawi. At a Presbytery meeting held in 1946, Chasefu Kirk session asked the Presbytery that due to the long distances in Chasefu district their congregations be divided into two, Chasefu and Lundazi (Minutes: CCAPLiv Presbytery, 3rd September 1947:5). This would improve the spiritual care of church members (See Maps on pages 27 and Appendices).

Another consideration was the political-geographical situation of the Chasefu/Loudon Presbytery. Chasefu is in Zambia and Loudon in Malawi. Requirements of passport, health certificates, employment or residence permits and changing currency was not easy for the local people and made it difficult to attend Presbytery and other church meetings. Many Zambians also complained about the keeping of Chasefu funds by the Loudon treasurer in

Malawi. The biggest problem for many Christians was that their money was developing another country (Correspondence: McConaghy David. Rev. 1967, November).

Spiritually, Livingstonia Synod gave autonomy to Chasefu with a view to have its own indigenous administrators. At the CCAP Synod of Livingstonia meeting held in 1972, after a long debate, the Synod agreed to give Chasefu autonomy. However, the Synod was hesitant. The Rvds. N.H.M. Nkunika and. W.G. Lungu urged the synod to give Chasefu autonomy in that it will be using the self-support principle as taught by Dr. Robert Laws (McIntosh, 1993:211). Laws and other missionaries wanted to establish an indigenous church. The evangelisation was based on the principles enunciated by Henry Venn with the idea, “that the aim of the church is to create a native church which was to be self-supporting, self-governing and self-propagating” (McIntosh, 1993:211). To accomplish this idea it was necessary to train a native ministry which was to enable localisation of the church in the country, that is: every congregation is to support its minister. Having been given the mandate by the synod and supported by the Church of Scotland Overseas Council, in 1975 Chasefu ministers and elders met to choose the first Presbytery executive members (Correspondence: Bernard, Neil C. 1975, 30th December; Minutes: CCAPLiv Synod, August 1975:8, 9). Afterwards they were to be approved by the Synod (Minutes: Chasefu Presbytery, 1976:3, 8; Minutes: CCAPLiv Synod, August 1976:2, 11). The following were chosen to be office bearers: Rvds. A.M. Mfunne - Presbytery Moderator, P.G. Ng’ango - senior Presbytery Clerk, G.T. Chizizi - Junior Presbytery Clerk and N. Hunter - Presbytery Treasurer - missionary from the Presbyterian Church in Ireland.

The rest to take office were missionaries from Malawi CCAP Synod of Livingstonia (Correspondence: Ndolo, R.F. Rev. 1975, 2nd December; Chilenje 1998:63; Oral interview: Nkhoma, 14-10-04; Oral interview: Banda, 14-10-04).

When the old Chasefu was taken over on 2th June 1952 by the government after many upheavals, the Presbytery office was moved to Lundazi station. This station was developed by Rev. David McConaghy, an Irish missionary. He built a missionary house, church building and a boy’s quarter in 1967. This was after the District Commissioner had approved the site plan of the Lundazi Mission in 1964 (Correspondence: Pierce, N.S. Mr. 1955, 12th February; Correspondence: McConaghy, David 1964, 2nd September).

After the inauguration of the Chasefu Presbytery in 1975, many evangelistic campaigns were conducted. Many places which were almost dying began to revive. These campaigns were mainly done by the Women's Guild, Christian Youth fellowship (CYF), Men's Guild, Sessions and Presbytery (Oral interview: Banda, 14-10-04; Oral interview: Nkhoma, 14-10-04).

Membership started growing and the need for more workers was felt. Many sessions used local evangelists who were trained by the local congregations who supported them financially. These could move from one prayer house to another preaching and teaching people the Word of God. In view of this, many congregations were established in Eastern province Zambia. The programme of using local evangelist started in the 1940s (Name list of Local Evangelist CCAPLiv Presbytery, 1950:1).

Evangelists manned many of these congregations. By 1983 Chasefu CCAP Presbytery had only four ordained indigenous ministers. These were Rvds. S.M. Mithi, N.M. Mtonga, F.J. Mwanza and T.K.M. Zgambo. Apart from these, there were also missionaries from Malawi and the Presbyterian Church in Ireland namely; Rvds. N. Hunter, F.Y. Ndhrazi, Dr. W.M.K. Jere, A.M. Mfune and P.J. Ng'anjo. The CCAP Church in Zambia started taking shape with indigenous Zambian ministers serving along side their counterparts from CCAP Synod of Livingstonia. This made the church grow at a very fast rate. The presbytery decided to divide Lundazi and Chasefu Congregations respectively. Thus in 1984 the CCAP Synod of Livingstonia agreed to divide these congregations into Lundazi North and Lundazi South bordering Chipata CCAP Congregation. In addition, Chasefu North and South were also divided (Minutes: CCAPLiv Synod, 4th -8th August 1984:15, 20).

3.5 Conclusion

This chapter had set out to examine the missionary activities of the Livingstonia Mission of the Free Church of Scotland, from which the CCAP in Zambia evolved. Through Dr. David Livingstone's famous appeals made at a large meeting in the senate House at Cambridge on 4th December 1857, his three great Journeys in Africa, his reports on the 'open path for commerce, civilisation and Christianity' evoked a response from a wide variety of people. Through the Livingstonia Mission of the Free Church of Scotland, churches were established in Malawi and Zambia. It is to this mission endeavour that the CCAP in Zambia traces its roots.

The formation of the Livingstonia Mission was the brainchild of Dr. James Stewart of Lovedale, South Africa. In 1875, the first group of missionaries landed at Cape Maclear. Following a holistic approach - which included attention to education on various levels, health care and agriculture - extensive mission and evangelism work started when the station moved from Cape Maclear to Bandawe in 1881. Vast areas in the northern and central region of Malawi, as well as the Northern, Eastern and even the Central areas of Zambia were ministered to.

From the earliest days of the mission endeavour, local Christians and Chiefs contributed to evangelisation and establishments of churches in this region. The contribution of the local Chiefs to the birth, growth and development of the CCAP in Zambia cannot be underestimated. It was through the chiefs that the missionaries received permission for evangelisation as well as to acquire land to set up prayer houses, schools and establishing mission stations. In many instances, local evangelists and Christians were the forerunners in the establishment of congregations and mission stations. The local people accepted to serve the Lord as elders, deacons, local evangelists, Presbytery evangelists, Synod evangelists and ministers of the Word and Sacrament to the glory of God.

Of importance is that, despite many differing developments, e.g. the transfer of the Tamanda-work to the Dutch Reformed Church and the controversy that followed, as well as the joining of the northern congregations with the Church of Central Africa in Northern Rhodesia, implying that the whole of the CCAP congregations in Zambia went up in the union, there has never been any discontinuity in ministry by the CCAP Livingstonia toward the CCAP congregations in Zambia. This took various forms. There was a continued involvement of the CCAP Livingstonia in the ministry of the CCAP congregations in the Eastern Province of Zambia. Assistance from the Church of Scotland, the Church in Ireland and the supply of local ministry through the Livingstonia CCAP continued to congregations in this part of Zambia. Amongst information already discussed above Tables 3.2, 3.3, 3.4 reveals a timeline of more or less continuous support. On the other hand, there is the impact of the CCAP migrants from the three CCAP synods in Malawi and the Zambian CCAP congregations in the urban areas of Zambia who held onto their CCAP identity. In the following chapters, these aspects in the multi-coloured history of the CCAP in Zambia will receive further attention.

Table 3.1 Congregations and prayer houses in the (Lundazi/Marambo Division) – Chasefu/Loudon District Church Council

CONGREGATION	PRAYER HOUSE	CHIEF	DISTRICT	PROVINCE
Usenga South	-Chifunda	Chifunda	Chama	Eastern
	-Mangwele	Chikwa	Chama	Eastern
	-Chitheba	Tembwe	Chama	Eastern
	-Buli	Tembwe	Chama	Eastern
	-Zoole	Chikwa	Chama	Eastern
	-Mundalanga	Tembwe	Chama	Eastern
	-Kamphata	Tembwe	Chama	Eastern
	-Lundu	Lundu	Chama	Eastern
	-Chitukula	Tembwe	Chama	Eastern
-Manga	Chikwa	Chama	Eastern	
Usenga North	-Sitwe	Kambombo	Chama	Eastern
	-Chibale	Chibale	Chama	Eastern
	-Chikontha	Kambombo	Chama	Eastern
	-Muliro	Muliro	Chama	Eastern
	-Katanglika	Kambombo	Chama	Eastern
	-Kapiligizya	Kambombo	Chama	Eastern
	-Chama	Kambombo	Chama	Eastern
	-Dungulungu	Kambombo	Chama	Eastern
	-Mathepa	Kambombo	Chama	Eastern
-Manse at Sitwe	Kambombo	Chama	Eastern	
Chasefu	-Khulamayembe	Magodi	Lundazi	Eastern
	-Mwata	Magodi	Lundazi	Eastern
	-Egichikeni	Magodi	Lundazi	Eastern
	-Kamuzoole	Magodi	Lundazi	Eastern
	-Chasefu	Magodi	Lundazi	Eastern
	-Emusa	Magodi	Lundazi	Eastern
	-Masindira	Magodi	Lundazi	Eastern
	-Khulikuli	Magodi	Lundazi	Eastern
	-Boyole	Magodi	Lundazi	Eastern
-Gumba	Magodi	Lundazi	Eastern	
Lundazi West	-Lundazi Boma	Mphamba	Lundazi	Eastern
	-Mphamba	Mphamba	Lundazi	Eastern
	-Nyalubanga	Mphamba	Lundazi	Eastern
	-Kainthinde	Mphamba	Lundazi	Eastern
	-Chomola	Mphamba	Lundazi	Eastern
	-Eluhangeni	Phikamalaza	Lundazi	Eastern
	-Lusuntha	Phikamalaza	Lundazi	Eastern
	-Chijemu	Kapichira	Lundazi	Eastern
	-Phikamalaza	Phikamalaza	Lundazi	Eastern
	-Chiginya	Phikamalaza	Lundazi	Eastern
	-Musuzi	Kapichira	Lundazi	Eastern
	-Mapala	Kapichira	Lundazi	Eastern
	-Sikatengwa	Zumwanda	Lundazi	Eastern
	-Lumezi	Zumwanda	Lundazi	Eastern

Lundazi east	-Mwase -Kapichira -Kambaza -Mugwatha -Makhaka -Nthitimila -Kamunyunga -Mphongolo -Chikoko -Lunevwa -Mukomba	Mwase Kapichira Mwase Mwase Mwase Kapichira Kapichira Mwase Mwase Kapichira	Lundazi Lundazi Lundazi Lundazi Lundazi Lundazi Lundazi Lundazi Lundazi Lundazi	Eastern Eastern Eastern Eastern Eastern Eastern Eastern Eastern Eastern Eastern
Uyombe	-Uyombe -Masangani -Choma -Chifunda -Mphemba -Jombo -Katanga -Mwenechifungwe -Sanga -Mulekatembo	Muyombe Muyombe Muyombe Muyombe Muyombe Muyombe Muyombe Mwenechifungwe Muyombe Mulekatembo	Isoka Isoka Isoka Isoka Isoka Isoka Isoka Isoka Isoka Isoka	Northern Northern Northern Northern Northern Northern Northern Northern Northern Northern
Kazembe	-Kazembe -Mbuzi -Mwanya -Chitungulu	Kazembe Kazembe Mwanya Chitungulu	Lundazi Lundazi Lundazi Lundazi	Eastern Eastern Eastern Eastern

(Source: Correspondence: McConaghy, David Rev. 1967, 2nd February; Correspondence: McConaghy, David. 1968 2nd December; Minutes: CCAPLiv Presbytery, 1946:2, 1947:1, 2; 1948:1, 2, 11, 12; 1950:3, 4; 1951:28, 31; 1953:4, 5).

Table 3.2 Mission Stations Established by Livingstonia Mission in Northern Rhodesia

Station	Year	District	Province	Current Situation
Mwenzu	1882	Nakonde	Northern	UCZ
Chitheba	1882	Chama	Eastern	CCAP
Uyombe	1889	Isoka	Northern	CCAP
Tamanda	1894	Chipata	Eastern	RCZ
Kamoto	1896	Mambwe	Eastern	CCAP
Kazembe	1897	Lundazi	Eastern	CCAP
Lubwa	1904	Chinsali	Northern	UCZ
Chitambo	1907	Selenje	Central	UCZ
Chasefu	1922	Lundazi	Eastern	CCAP
Lundazi	1962	Lundazi	Eastern	CCAP

Source: Wells, 1918:149; Laws, 1934:188, 189, 190, 192; Snelson, 1974:63; McIntosh, 1993:154

Table 3.3 Livingstonia Presbytery Congregations 1952 – Malawi/Zambia

Congregation	Country	District	Province/Region
Bulambya	Malawi	Chitipa	Northern
Misuku	Malawi	Chitipa	Northern
Wenya-Ntalire	Malawi	Chitipa	Northern
Ngerenge	Malawi	Karonga	Northern
Karonga	Malawi	Karonga	Northern
Mlare	Malawi	Karonga	Northern
Hara	Malawi	Karonga	Northern
Livingstonia	Malawi	Rumpi	Northern
Mlowe	Malawi	Rumpi	Northern
North Henga	Malawi	Rumpi	Northern
Nkamanga	Malawi	Rumpi	Northern
Hewe	Malawi	Rumpi	Northern
Uyombe *	Zambia	Isoka	Northern
Henga	Malawi	Mzimba	Northern
Emcisweni	Malawi	Mzimba	Northern
Njuyu North	Malawi	Mzimba	Northern
Njuyu South	Malawi	Mzimba	Northern
Ekwendeni	Malawi	Mzimba	Northern
Usisya	Malawi	Nkhata Bay	Northern
Limpasa	Malawi	Nkhata Bay	Northern
Sanga	Malawi	Nkhata Bay	Northern
Lweya	Malawi	Nkhata Bay	Northern
Kawiya	Malawi	Nkhata Bay	Northern
Makuzi	Malawi	Nkhata Bay	Northern
Mazembe	Malawi	Nkhata Bay	Northern
Dwambazi	Malawi	Nkhotakota	Northern
Marawi	Malawi	Nkhotakota	Northern
Hoho	Malawi	Mzimba	Northern
Loudon	Malawi	Mzimba	Northern
Milala	Malawi	Mzimba	Northern
Engalaweni	Malawi	Mzimba	Northern
Elangeni	Malawi	Mzimba	Northern
Ebuthini	Malawi	Mzimba	Northern
Mzarangwe	Malawi	Mzimba	Northern
Chasefu *	Zambia	Lundazi	Eastern
Lundazi *	Zambia	Lundazi	Eastern
Usenga *	Zambia	Lundazi	Eastern

(Minutes: CCAPLiv Presbytery, 1946:1, 15; 1950:1, 19; 1952:1, 16).

Table 3.4 Allocations of Ministers/Evangelists by the Livingstonia Presbytery to North Eastern Rhodesia from 1940-1953

Congregation	Minister	Year	Evangelist	Year
Uyombe	Rev. Amin Musowoya	1946	Re. Samuel Chibambo	1926
	Rev. Amin Musowoya	1947	Mr. Joel Mhango	1946
	Rev. Amin Musowoya	1948	Mr. Mateyo Hara	1947
	Rev. A. Mwakasungula	1950	Mr. Mateyo Hara	1948
	Rev. A.F Mughandira	1951	Mr. Samson Mapara	1950
		1952	Mr. Samson Mapara	1951
		1953	Mr. Samson Mapara	1952
		1953	Mr. Samson Mapara	1953
			Mr. D.Mwandalo	1953
Chasefu	Rev. Yobe Nthara	1935	Mr. T. Nyirongo	1946
	Rev. Y.C Kaunda	1946	Mr. Jeremiah Nq'umayo	1946
	Rev. A. Halliday	1946	Mr. Jeremiah Nq'umayo	1947
	Rev. Y.C Kaunda	1947	Mr. Jeremiah Nq'umayo	1948
	Rev. A.D Mvula	1948	Mr. Zebuloni Ng'uni	1950
	Rev. Job Mkandawire	1950	Mr. Zebuloni Ng'uni	1951
	Rev. Titus Thole	1952	Mr. O. Munthali	1952
	Rev. Titus Thole	1953	Mr. O. Munthali	1953
	1953	Mr. O. Munthali	1953	
Usenga North/South	Rev. S.K Ngulube	1946	Mr. Zebuloni Ng'uni	1946
	Rev. S.K Ngulube	1947	Mr. Zebuloni Ng'uni	1947
	Rev. A.D Mvula	1948	Mr. Zebuloni Ng'uni	1948
	Rev. B. Mtonga	1950	Mr. Jeremiah Nq'umayo	1950
	Rev. Y.C Kaunda	1951	Mr. Jeremiah Nq'umayo	1951
	Rev. Y.C Kaunda	1952	Mr. Yohan Mbeye	1952
	Rev. Y.C Kaunda	1952	Mr. L.T Ng'ona	1952
	Rev. T.P Nyirongo	1953	Mr. L.T Ng'ona	1953
Lundazi	None	1946	None	1946
	None	1947	None	1947
	Rev. P.Z Ziba	1948	None	1948
	Rev. J. Mkandawire	1950	None	1950
	Rev. E.N Mvula	1951	None	1951
	Rev. S.K Ngulube	1952	Mr. O. Munthali	1952
	Rev. Sinoya K. Nkhowane	1953	Mr. Amos Chirwa	1953

Source: Minutes: CCAPLiv Presbytery, 1946:11, 12; 1947:13,14; 1948:17, 1950:14, 15; 1951:34, 35; 1952:5, 6, 1953:4, 5; Oral interview: Nkunika, 26-10-03).

Table 3.5 Livingstonia Synod Missionaries in Zambia

Name	Congregation	Province	Year
Rev. Jonathan Chirwa	Mwenzu	Northern	1918
Rev. Yesaya Z. Mwase	Tamanda	Eastern	1919
Rev. T. Mkandawire	Usenga/Uyombe	Eastern/Northern	1937
Rev. David J. Kaunda	Lubwa	Northern	1904
Rev. Yobe Nthara	Chasefu	Eastern	1935
Rev. Y. C. Kaunda	Mwase/Usenga	Eastern	1946
Rev. Eliza Ngozi Mvula	Mwase/Usenga	Eastern	1951
Rev. Zakariah Pukulu Ziba	Usenga	Eastern	1948
Rev. Samuel Chibambo	Uyombe	Northern	1926
Rev. P.S Nyasulu	Chasefu	Eastern	1970
Rev. Titus Thole	Chasefu	Eastern	1951
Rev. W.G Kamanga	Lundazi	Eastern	1957
Rev. J.W. Saka	Chasefu	Eastern	1978
Rev. P.B Mazunda	Uyombe	Northern	1958
Rev. A.F. Mughandira	Uyombe	Northern	1969
Rev. A.D. Mvula	Chasefu	Eastern	1961
Rev. A. Mkochi	Chasefu	Eastern	1930
Rev. Y.C. Khonje	Uyombe	Northern	1979
Rev. A.L. Mulagha	Uyombe	Northern	1967
Rev. Job Mkandawire	Chasefu	Eastern	1943
Rev. Mbalo Mtonga	Chasefu/Uyombe	Eastern/Northern	1955
Rev. S.S. Lungu	Usenga	Eastern	1963
Rev. S. Chimaliro	Lundazi	Eastern	1958
Rev. P.G. Nganjo	Chama North	Eastern	
Rev. A.B. Mwakasangula	Uyombe	Northern	1950
Rev. Isaac Gondwe	Uyombe	Northern	1953
Rev. I.C. Khunga	Uyombe	Northern	1939
Rev. A. Musowoya	Uyombe	Northern	1946
Rev. Henry Makwalawa	Uyombe	Northern	1951
Rev. A.M Mfunne	Uyombe	Northern	1972
Rev. G.T. Chizizi	Chasefu	Eastern	1975
Rev. R.F. Ndolo	Lundazi	Eastern	1960
Rev. F.Y. Ndhrazi	Mwase	Eastern	1975
Rev. W.C. Nkhonje	Uyombe	Northern	1979
Rev. E.Y.H. Chaula	Lusaka	Lusaka	1980
Rev. Dr. W.M.K. Jere	Lundazi/Lusaka West	Eastern/Lusaka	1979
Rev. G.M. Mwafurirwa	Uyombe	Northern	
Rev. T.P Nyirongo	Copperbelt	Copperbelt	1971

Source: Minutes: CCAPLiv Presbytery, 1946:11, 12; 1947:13, 14; 1948:17; 1950:14, 15; 1951:34, 35; 1952:5, 6; 1953:4, 5; Oral interview: Khunga, 21-12-04; Oral interview: Nkunika, 26-10-03).

Table 3.6 Livingstonia Missionaries in Central Africa between 1875-1976

Year	Name	Congregation
1875	Rev. Robert Laws/Mr. E.D. Young/ Rev. William Black/Mr J. Johnston/ Mr. J. Mcfadyen / Mr A. Simpson Mr. A. Riddell/Mr W. Baker Mr. T. Crooks/Mr J. Gunn	Cape Maclear/Bandawe/Livingstonia
1881	Mr. R. Gowans / Mr J. Smith	Chasefu
1884	Mr. W. McEwans / Dr Steele Rev. Walter A. Elmslie	Njuyu/Ekwendeni
1886	Mr M McIntyre	Chasefu
1893	Rev. A.G. MacAlpine and Mrs Rev. R.D. Mcwinn and Mrs Rev. Alexander Dewar and Mrs	Bandawe Lubwa Mwenzu
1894	Miss L.A Stewart Rev. and Mrs M. Moffat Mr. Hugh Steven Rev. Dr. Geo. Prentice	Lubwa Chitambo - Kasungu/Tamanda
1896	Rev. and Mrs Dr. Donald Fraser Mr. and Mrs J.M. Riddell-Henderson	Ekwendeni/Loudon/Chasefu Tamanda/Kamoto/Chasefu
1897	Miss M. McCallum Married Rev. C. Stuart	Loudon /Chasefu Loudon/Chasefu
1900	Rev. J.A.Chisholm	Lubwa
1903	Mr. Ernest A. Boxer and Mrs Miss Winifred A. Knight Miss Jessie Fiddes	Kazembe Kazembe Livingstonia/Lubwa
1904	Rev. T. Cullen Young	Loudon /Chasefu
1906	Rev. W.M. Y. Turner	Loudon /Chasefu
1907	Miss Annie Howie Brown	Loudon/Chasefu/Mwenzu
1910	Rev. W.P. Young	Loudon /Chasefu
1913	Miss R.M. Livingstone Married Rev. A. Macdonald Mr. Hubert Livingstone Wilson Rev. Alexander Macdonald	Loudon /Chasefu
1914	Rev. Thomas Thomson Alexander	Chitheba/Usenga
1919	D. Maxwell-Robertson Miss Anne Ferguson	Lubwa Lubwa
1921	Rev. D.D.M. Brown Rev. J.R Martin	Lubwa Chasefu
1922	Mr. James Smith Miss Grace R. Allison	Tamanda/Chasefu Tamanda
1925	Rev. D. Maxwell-Robertson and Mrs Rev. W.C. Galbraith	Lubwa Livingstonia
1926	Dr. Geo. B. Burnett	Livingstonia /Loudon
1928	Rev. Thomas Rankine	Loudon /Chasefu
1930	Mr. Alexander Halliday and Mrs	Chasefu
1933-1935	Rev. George Fraser and Mrs Mrs. Agnes R. Fraser Dr. T.M. Beveridge	Luanshya/Ndola/Kitwe Loudon/Chasefu/Copperbelt Chitambo
1940	Rev. Dr. David McCulloch Brown	Lubwa
1943	Rev. William McLeod McCartney Rev. Dr. Fergus McPherson	Chasefu/Lundazi Mufulira/Lubwa
1948	Rev. Stone Walter Vernon	Loudon/Chasefu
1954	Rev. Jeffrey Eric William Sinclair Mr. W.M Johnston Mr. R. T Bone	Mwase /Lundazi Chitheba/Usenga Chitheba /Usenga
1956-1959	Miss C.C. Martin	Chasefu
1963	Rev. David McConaghy	Lundazi
1976	Rev. Norman Hunter	Lundazi

Source: (McIntosh, H 1993: 246, 247, 248, 249, 250; CCAPLiv Missionary Biographies 2001:1, 2; 2001: 1, 2, 3; 2001: 1, 6; 2001:1; 2001:1, 5; 2001:1, 2; Laws, 1934:1, 7, 53)

CHAPTER 4

THE CCAP IN ZAMBIA AND CHURCH UNION NEGOTIATIONS: 1923 - 1965

4.1 Introduction

With the formation of the CCAP in 1924 the Livingstonia congregations in Northern Rhodesia were an integral part of the Livingstonia Presbytery (Minutes: CCAP Synod, 17th - 22nd September, 1924:1, 2, 3). The future of these congregations and their members was determined by the church union processes that took place in Northern Rhodesia. In this chapter an overview is given of the church union process that eventually led to the formation of the United Church in Zambia and the position of the CCAP congregations and members that did not participate in this process. Firstly, an overview is given of the missions and churches that took part in the union process. Secondly, the union process and its results in so far they relate to the CCAP receive attention. In this context the role of CCAP migrants in the urban areas of Zambia especially on the Copperbelt and the position of the CCAP congregations in the Eastern Province that did not participate in the union are considered.

4.2 Forerunners

To understand of the position of the CCAP in Zambia it is necessary to first give a brief overview of the missions and churches that participated in the church union process in this country. The establishment and work of the Livingstonia in North-eastern Rhodesia already received attention in the previous chapters and shall not be repeated here.

4.2.1 The London Missionary Society

The region, today known as Zambia, was initially approached from two sides with missionary efforts - the first from the West, the other from the East. The Board of Directors of the London Missionary Society decided, as early as 1857, to launch new work amongst the Makokolo people (Weller and Linden, 1984:47). They lived on the swampy banks of the Chobe River a tributary of the Zambezi (Bolink, 1967:5). This is in the area of the current border between Botswana and Zambia (Mackenzie, 1993:190). The pioneer party consisted of two ordained men: the Rev. Halloway Helmore and the Rev. Roger Price, together with their families and a number of African helpers. They arrived at Linyati, the kraal of Chief

Sekelutu, on 14th February, 1860 (Du Plessis, 1929:317; Weller and Linden, 1984:16). The effort was not successful. When Livingstone arrived in August 1860 most of the European members of the party had died and the rest had returned to Kuruman (Bolink, 1967:5; Weller and Linden, 1984:16). The London Missionary Society was eventually to settle around Lake Tanganyika. Rev. Roger, pioneer of the ill-fated Makololo Mission of 1859 was one of a party of four including also the experienced missionaries Rvds. J.B. Thompson, E.C. Clarke and the newcomer, the Rev. A.W. Dodgshun to settle a mission on Lake Tanganyika. Despite many hardships they reached Ujiji on 23rd August 1877 some 836 miles from the coast, another station was established at Urambo and Uguha or Mtowa on the western shore of Lake Tanganyika (Laws, 1934:208; Snelson, 1974:31).

The first station opened in Northern Rhodesia territory was in 1885 and permanently in 1889 at Niamkolo (Bolink, 1967: 38; Snelson, 1974:32, 33). This is at the southern end of the Lake. Mbereshi station was established in 1900 near the Mbereshi River (Bolink 1967: 41; Snelson, 1974:34). This was in a well populated area in the Luapula valley and became the main centre of the LMS activities in Northern Rhodesia. In 1908 a mission station was established near Mporokoso's village which became know as Kashinda (Bolink 1967: 41; Du Plessis, 1929:318). At that time of the church union negotiations in 1945 - the London Missionary Society had five stations namely: Kawimbe (the former Fwambo) established in 1887, Kambole (1894), Mbereshi (1900), Mporokoso (1908), Kafulwe (1918) and Senga (1923) (Du Plessis, 1929:318; Snelson, 1974:58, 60, 64). The LMS were mainly working among the the Mambwe, Lungu and Bemba peoples in the present Northern Province of Zambia.

4.2.2 The Paris Evangelical Missionary Society

It was the Parish Evangelical Missionary Society under leadership of Francois Coillard that worked in the Western Province of Zambia in 1886 (Rotberg, 1965:151; Smith, 1897:192). They settled in the area of the new capital of Lewanika, the Barotse chief, some three hundred miles up the Zambezi (Bolink, 1967: 50; Smith, 1897:192). The following Mission stations were opened at the time: Sefula (1886), , Kazungula (1889), Nalolo (Nangoma) (1894), Senanga (1898), Mabumbu (1900), Seoma (1902), Livingstone (1904), Lukona (1908) (Rotberg, 1965:151-153).

4.2.3 The Methodist Missionary Society

The Methodist District in Northern Rhodesia originated from two separate Methodist bodies: the Wesleyan Methodist Missionary Society (W.M.M.S.) and the Primitive Methodist Missionary Society (P.M.M.S.) that covered much of the central part of the country (Bolink 1967: 65; Weller and Linden 1984:32; Smith, 1897:181, 182). The work of the General Wesleyan Methodist Missionary Society moved slowly north from South Africa until in about 1912 it crossed the Zambezi to start work in Northern Rhodesia. By that time the other branch of Methodism, the P.M.M.S. had been there for more than twenty years. The arrival of the Primitive Methodists in the land of Lewanika in 1899 coincided with the British South Africa Company receiving a concession from Lewanika to exploit minerals in his country (Bolink, 1967:70; Du Plessis, 1929:312; Snelson, 1974:50, 51). It was only in December 1893 that they made contact with the first villages in Ila-land (Du Plessis, 1929:312). A station was established on 1st January 1900 (Bolink, 1967: 72; Du Plessis, 1929:312, 313). A second station was opened at Nanzela in October 1895 (Bolink, 1967: 730; Snelson, 1974:51, 52). In 1905 a new station was founded at Nambala north of the Kafue River in the midst of a large area of Ila-speaking people (Bolink, 1967: 73). Here minerals were discovered and the district was soon to feel the force of modern times as mines were opened and the railway-line was completed as far as Broken Hill - today Kabwe (Bolink, 1967:73; Du Plessis, 1929:312). In 1909 the Kasenga station was opened with Rev. E.W. Smith as first missionary. In 1901 the first station was opened amongst the Tonga at Sijobas and six years later moved to Kachindu (Bolink, 1967:74; Rotberg, 1965:152). A central training institute the 'Kafue Training Institute' was opened in 1916 – to become one of the best educational centres in the country (Bolink, 1967: 75; Rotberg, 1965:154). Later on students from the L.M.S. and Wesleyan fields attended its courses. It produced the first evangelist teachers for the Church and scores of young Africans to take leading positions in secular spheres of life (Bolink, 1967: 75). The Wesleyan Methodists entered North Zambia in 1913 under leadership of Rev. J. Henry Loveless (Snelson, 1974:9). From Broken Hill they settled near the village, Chipembi, seventeen miles from the railway line. In June 1913 the Rev. S. Douglas Gray took charge of the new venture and one task was to take a promised evangelist to the village of Chief Mbosha from which Cikala came (Bolink, 1967: 78; Snelson, 1974:9). Chikala came from the Ilala country where Livingstone's heart was buried. After becoming a Christian while working on the mines in the South he returned to his people concern for their spiritual welfare. When his brother became chief they decided to look for a missionary to start a

mission in their country. Cikala went to South Rhodesia and took up the matter with his former missionary who referred him to the Rev. John White, the Chairman of the Wesleyan Mission in Salisbury (Bolink, 1967: 78). By the time of the First World War both branches of Methodism was established in Northern Rhodesia. They, and in particular the Primitive Methodists, were keen promoters of missionary co-operation. In 1914, on the initiative of the Primitive Methodists' the General Missionary Conference in Northern Rhodesia came into existence (Bolink, 1867:79). In 1932 the Primitive and Wesleyan Methodists united in England. In consequence the Wesleyan Methodists in Northern Rhodesia, who until 1932 was part of the Southern Rhodesia District, joined with the Primitive Methodists to form the Methodist Church in Northern Rhodesia (Bolink, 197:177).

4.2.4 The Dutch Reformed Mission of the Orange Free State

On 5th July 1899 the first two missionaries of the Dutch Reformed Mission of the Free State, Rvds. P.J. Smit and J.H. Hofmeyr, pitched their camp at Magwero near the present day Chipata (Verstraelen-Gilhuis, 1982:41; Cronjé, 1982:136). New stations were formed at Madzimoyo (1903) which became the main station in 1914; Fort Jameson (1905); Nyanje (1905), the first station amongst the Nsenga, Nsadz (1908) the station amongst the Chewa people and Hofmeyr (1916), which district stretched to the Luangwa, the border of the Eastern Province in 1914. Merwe was established in 1924 and Katete in 1944 (Verstraelen-Gilhuis, 1982:4, 47; Cronjé, 1982:140, 141). Tamanda was taken over from the Livingstonia Mission in 1924, and Kamoto – the formerly Livingstonia Mission field known as Marambo - was taken over by the DRCM in 1928 (Cronjé, 1982:140, 141). Congregations were established at Lusaka (1935), Broken Hill (1936) now Kabwe, and on the Copperbelt at Nkhana (1936), Luanshya (1936) and Ndola (1942) (Verstraelen-Gilhuis, 1982:133, 134; Snelson, 1974:76). In 1957 the name of the church was changed to the African Reformed Church and in 1968 to the Reformed Church in Zambia (Cronjé, 1982: 147). The Dutch Reformed Church in the OFS did not allow the mission church in Northern Rhodesia to join the CCAP Union in 1926 when the Nkhoma Presbytery did and it was not allowed by its home body to participate in any union project in Zambia, but it played a role in the life of the CCAP Christians in Zambia as will be seen from the following chapters (Bolink, 1967:202, 203; Minutes: CCAP Synod, 13th - 15th October 1926:4).

4.2.5 The Universities Mission to Central Africa

The Universities Mission to Central Africa was a response to Dr. David Livingstone's Missionary activities in Central Africa. Home on leave in 1857, David Livingstone addressed a series of meetings in an effort to inspire young men to devote their lives to missionary work in Central Africa (Snelson, 1974:102). At one of his lecture, Livingstone ended his meeting in the senate house, Cambridge University, with these words:

“I beg to direct your attention to Africa. I know that in a few years I shall be cut off in that country, which is now open. Do not let it be shut again! I go back to Africa to try to make an open path for commerce and Christianity. Do you carry out the work which I have begun? I leave it with you” (Snelson, 1974:102).

Following this appeal in 1858 the Oxford Cambridge and Dublin Mission to Central Africa was formed (Snelson, 1974:102). This name was later changed to the Universities Mission to Central Africa. In 1860 – 1863 an ill- conceived attempt was made to establish the mission in the shire Highlands of Nyasaland (Laws, 1934:204). This ended in a disaster and the survivors left the Shire Highlands for Anglican Mission work for several decades. Snelson (1974:102) states that “In the 1880s a second diocese was established in Nyasaland and by the opening of the twentieth century North Eastern Rhodesia.”

At the fiftieth anniversary of Livingstone's lecture, on December 4, 1907 a great meeting in the Cambridge senate house approved a resolution proposed by the Archbishop of Canterbury to establish a third diocese of the Mission (Snelson 1974:102).

In view of this, John Edward Hine, formerly Bishop of Zanzibar was appointed Bishop of the new Northern Rhodesia diocese and reached Livingstone in May 1910 (Weller and Linden, 1984:67). Following the arrival and activities of Bishop Hine many mission stations were established. These included: Msoro, 80 kilometres from Fort Jameson (Chipata) in January 1911 and Mapanza in March 1911. W.E. Deerr opened Chipili in 1912 and Bishop May opened Mkushi in 1918 though pioneered by W.E. Deerr (Weller and Linden 1984:173, 174; Snelson 1974:103).

4.2.6 The United Missions in the Copperbelt

By 1925 rich deposits of sulphide ores were discovered in several places in the district now known as the Copperbelt (Bolink, 1967:149; Taylor and Lehmann, 1961:29). Between 1899

and 1902 lead and zinc had been found at Broken Hill (Kabwe), mining plants (Copper) and compounds rose at Luanshya, Mufulira, Nchanga, Chambesi and Ndola (Taylor and Lehmann, 1961:9). Thousands of migrants settled in the area. As early as 1924 the need for a comprehensive welfare scheme at Broken Hill (Kabwe) was presented to the General Missionary Conference of Northern Rhodesia (Taylor and Lehmann, 1961:23-24). Rev. J.R. Fell presented the issue again at the next conference held at Livingstone in July 1927 as a most urgent matter (Bolink, 1967:151). But little was done. The DRCM, the Wesleyans and the Jesuits had each a person working in Broken Hill but for the whole region of the Copperbelt there was only one person until 1931. He was the Rev. A.J. Cross of the South African Baptist Mission, stationed at Kafulafuta, twenty miles south of Ndola (Taylor and Lehmann, 1961:34). Occasionally a missionary from a specific mission came for a short visit to look after its adherents. The Jesuits did make a good start. In the difficult year of economic slump of 1931 the foundation of the United Mission in the Copperbelt was laid (Bolink, 1967:151; Taylor and Lehmann, 1961:37). In 1936 the United Missions Copperbelt Team (UMCB) was formed (Bolink, 1967:158; Taylor and Lehmann, 1961:35, 39, 40). The participating societies were: the London Missionary Society, the Livingstonia Mission, the Universities' Mission to Central Africa (UMCA), the Methodist Missionary Society, the South African Baptist Mission, and the United Society for Christian Literature (Bolink, 1967:159; Taylor and Lehmann, 1961:38, 39, 40, 41). These societies each sent a person to the Team and some others like the Presbyterian Church of Southern Africa gave limited financial support for a certain period. For a while the Congregational Union of South Africa had a minister working amongst the Europeans on the Copperbelt and at a later stage, the Paris Evangelical Society and the Plymouth Brethren provided some evangelists.

From 1939 the DRCM and the Catholic Church co-operated in the educational work of the Team (Bolink, 1967:159). Rev. A.J. Cross was the first leader (Taylor and Lehmann, 1961:39). Rev. R.J.B. Moore, from the London Missionary Society, was the evangelist of the Team (Taylor and Lehmann, 1961:41). He concentrated on strengthening of the existing Union Churches which in most mine compounds had come into being spontaneously (Bolink, 197:152). He was also responsible for initial the development of the Mindolo station on the Copperbelt (Bolink, 1967:154). Under Rev. Peter Matthews the Ecumenical Centre at Mindolo was developed into a modern conference and study centre (Bolink, 1967:169).

The Team worked together for 19 years from 1936 to 1955 (Taylor and Lehmann, 1961:37, 38, 39, 40). Initial emphasis fell on church and evangelistic work. Bolink (1967:160) recounts that the more or less independent Union Churches (see below) were brought together into a proper organisation: efforts were made to regulate the catechumate and church discipline; courses were held for evangelists, a monthly 'Preachers Help' was published, as well as a church newspaper *Nkombe* and hymnbooks in three local languages (Taylor and Lehmann, 1961:46, 47). Financial and practical assistance was given to church building programmes in all the compounds. Ever increasing challenges in other spheres of need, e.g. education and welfare, brought about tensions which eventually led to the UMCB disbanded in June, 1955 (Bolink, 1969: 169). During the period of the functioning of Team, which also indirectly served as a meeting-place and training ground for churchmen from various backgrounds and different traditions, foundations were laid for the future United Church of Zambia (Bolink, 1967:170).

4.2.7 The Union Church in the Copperbelt (UCCB)

This church was constituted neither by one mission nor by the United Missions to the Copperbelt, but originated from a spontaneous movement amongst the African Christians who came to the Copperbelt from different tribes and different missions in Central Africa (Bolink, 1967:178; Taylor and Lehmann, 1961:33, 34). According to Bolink (1967:178) these African Christians did not trouble themselves much about denominational differences. It seems they had little difficulty accepting each other as Christians and to establish a 'Union Church' for all in their environment. The activities of these Christians were first noticed in 1925 by missionaries of the South African Baptist Society who worked near Ndola (Taylor and Lehmann, 1961:34). Bolink (1967:1967: 178) observes that "it is difficult to get exact information about this period, but it seems that the Christians from Nyasaland in particular took the lead." Being from Scottish and Dutch Reformed Missions they soon formed a 'Kirk Session' of elders who organised themselves in all church activities, such as preaching, catechumen classes and the exercise of discipline (Taylor and Lehmann, 1961:34). They were also vigorously involved in evangelistic work in the compounds and surrounding villages (Bolink, 1967: 178, 179; Taylor and Lehmann, 1961:34). The Ndola congregation was able to support its evangelist and also one at Nchanga mine (Taylor and Lehmann, 1961:34). On a voluntary basis Christians worked together to erect churches in all the main compounds (Taylor and Lehmann, 1961:34). As Bolink (1967:179) observes: 'Thus out of the crucible

produced by this industrial revolution, which was also to set in motion a similarly drastic spiritual revolution in Central Africa, there spontaneously emerged a lively indigenous church.” The leaders asked Rev. A.J. Cross, missionary of the South African Baptists at Kafulafuta to be their minister (Taylor and Lehmann, 1961:34, 35). He was the nearest missionary and avoided anything that would check the autonomy or financial independence of this young church (Bolink, 1967:179). The non-Catholic missions referred their Christians to the care of Rev. Cross and the Union Church. The DRCM and the UMCA, though, frequently sent a minister to visit their own adherents (Bolink, 1967:179). On account of the slump of the early 1930’s the Union Church lost many of its ‘pioneers’ when several of the mines were closed. Yet, the experiment of a ‘Union Church’ comprising of members of many different tribes and Christians of all Protestant Mission of Northern Rhodesia was made and was to have results (Bolink, 1967:180). The Union Churches of the Copperbelt consisted mainly of the L.M.S. adherents, Presbyterians from the Livingstonia areas in Nyasaland and Northern Rhodesia, a number of Lozi Christians from Barotseland and a few Methodists from the Southern Province, the University Mission to Central Africa (Anglican), the United Society for Christian Literature and the South African Presbyterian Church (Bolink 1967:190; Taylor and Lehmann, 1961:39).

With the arrival of Rev. Moore of the LMS in the Copperbelt in 1934 and other workers of the United Missions two years later it was decided to work with the Union Church. A District Council was constituted to create a closer bond and to give more uniformity between the congregations at the separate mines. It was composed of missionaries of Team, the evangelists and representatives from each congregation (Bolink, 1967:180). The Union Church was seen as a temporary spiritual home for the members of the diverse mission churches and according to the constitution:

“The Union Church shall be the name of the fellowship of all those Christians who come from different Societies but live in one communion while in the Copperbelt according to the undermentioned constitution, with the knowledge and approval of the home churches” (As quoted by Bolink, 1967:180).

Churches from Ndola, Nkana, Kitwe, Mindolo, Luanshya, Roan (Mufulira) and Nchanga (Chingola) were represented on the District Council. According its constitution the Union Church aimed at the extension of the “Kingdom of God in the Copperbelt through witnessing to the Gospel of Christ in Church services, classes for instruction, distribution of literature,

etc.” (Bolink, 1967:181; Taylor and Lehmann, 1961:38). The emphasis was on the task of evangelisation and the duty to seek and promote Christian unity was stressed. Important was the ‘faithful preaching of the Word of God,’ the administering of the sacraments and a ‘fearless exercise of discipline’ (Bolink, 1967:182). The ordering of the church was along Presbyterian lines: there was to be a local church session consisting of elders and the minister as chairperson. The church session was responsible for admission to membership, exercise of discipline, religious training of the young, order of public worship, care of the poor and sick, receiving and judging petitions of members, and appointment and supervision of the diaconate. The deacons only had a financial function (Bolink, 1967:182). In the Union Church ministers were very scarce. They were dependent on ministers lent to them by the co-operating missions. The Livingstonia Mission Council and the Livingstonia Presbytery ordained Rev. Yesaya Khonje in 1935 and sent him to work in the Copperbelt of Northern Rhodesia (Zambia).

In addition in 1936 the Livingstonia Mission sent Rev. George Fraser and his mother Dr. Agnes Fraser to the Copperbelt to be members of a team which was undertaking work among the Africans who had migrated to the Copperbelt to work in the mines (Minutes: Livingstonia Mission Council, 1935:10, 15; Minutes: Livingstonia Mission Council, 20th - 22nd October 1936:13). Rev. Isaac Gondwe was sent by the Livingstonia Presbytery in 1936 and replaced by Rev. Gideon Chinula in 1939 (Taylor and Lehmann, 1961:41, 42). The Methodists sent Rev. M.S. Lucheyea for a time during the war. He was replaced by Rev. D. Ramushu. The LMS placed Rev. H. Kasokolo at the Church’s disposal (Bolink, 1967:188). Denominational and creedal issues do not appear to have raised many problems (Bolink, 1967:182).

An important character of the London Missionary Society formed in 1795 was its non-denominational basis and its inception brought together Anglicans and Scottish Presbyterians, Congregationalists and Methodists to preach from the same pulpits to promote the cause of missions (Smith, 1897:169, 170; Bolink, 1967:33). The intention of the founding fathers was ‘that our design is not to send Presbyterianism, Independency, Episcopacy, or any other form of Church order and Government (about which there may be difference of opinion amongst serious Persons), but the glorious Gospel of the blessed God to the Heathen, ‘and that it shall be left (as it ought to be left) to the minds of the persons whom God may call into the fellowship of His Son from among them to assume for themselves such forms of Church Government, as to them shall appear most agreeable to the Word of God’ (As quoted by

Bolink, 1967: 33, 34). According to Bolink (1967: 34) despite these high ideals within two decades all the main denominations had their own missionary organisations ‘either because to the Church order and government did matter in mission work (the Anglicans), or because home and foreign missions were seen as one (the Methodists), or because missions came to be regarded as an obligation of the Church itself (the Scottish Presbyterianism)’. The L.M.S. was the Missionary Society rooted in the Congregationalist tradition (Bolink, 1967:34; Smith, 1897:169, 170, 172). Yet, noticeable was the ‘spirit of comity and co-operation’ existing among the missionary groups that set out to Central Africa (Bolink, 1967: 35). The main trouble in the Union Church appeared to have been tribal differences (Bolink, 1967:182) and differences in exercising of church discipline. The results of such differences and approached to the church and its order would strongly determine the future of the CCAP in Zambia.

4.3 Union Discussions and the CCAP in Northern Rhodesia

In 1923, Dr. Laws had approached the London Missionary Society for possible membership to the CCAP, which was to be inaugurated in 1924 (Bolink, 1967:210; Weller and Linden, 1984:148). This did not materialise but thirteen years later Rev. R.J.B. Moore, the first LMS member of the United Missions Team, took up the thread (Bolink, 1967:210). In 1936 the Rev. R.J.B. Moore wrote to the CCAP Synod Secretary proposing a connection between all the three bodies – CCAP, UMCB and the LMS (Bolink, 1967:210). Chuba (2005:130) observes that “the year 1936 saw a good beginning of that united Christian services on the Copperbelt, culminating in the formation, by missionary societies at work in Northern Rhodesia, of the United Missions in the Copperbelt (UMCB), and Rev. A.J. Cross of the Southern African Baptist Missionary Committee Society” (SABMCS). Chuba (2005:130) adds that the missions that formed the UMCB included the following: the Methodist Missionary Society, the Universities Mission to Central Africa, the South African Baptist Missionary Society, the Church of Scotland Foreign Mission Committee, the Presbyterian Church of South Africa, the United Society for Christian Literature and the London Missionary Society. This marked the beginning of a ten-year process of negotiations (Weller and Linden, 1984:147, 148). It turned out to be a complicated road.

The three CCAP Livingstonia Presbytery congregations involved in the union negotiations in Northern Rhodesia were Mwenzo (1882), Lubwa (1904) and Chitambo (1907) (Minutes: CCAP Synod, 22nd - 26th August 1945:6; CoS Report of the Foreign Mission Committee,

1949-1950:41, 43). The other participants were the Union Church in the Copperbelt and London Missionary Society who were at that time doing their mission work among the Mambwe, Lungu and Bemba peoples in the present Northern Province of Zambia. At that time (1945) the London Missionary Society had five stations namely: Kawimbe (the former Fwambo) established in 1887, Kambole (1894), Mbereshi (1900), Mporokoso (1908), Kafulwe (1918) and Senga (1923) (Du Plessis, 1929:318; Minutes: CCAP Synod, 22nd – 26th August 1945:7).

The Rev. R. Moore of the London Missionary Society in Northern Rhodesia sent a letter to the CCAP Synod that was meeting at Blantyre in October, 1936. In his letter Rev. R. Moore was enquiring whether the doors of the Church of Central Africa Presbyterian were still open for other Churches to enter in. The minute stated that “The Synod heard this with great interest, and requested the Moderator to reply to Mr. Moore that the doors are open, and that the Synod would cordially welcome any proposal in terms of the letter, and give it full and sympathetic consideration at the next Synod” (Minutes: CCAP Synod, 20th - 22nd October 1936:12, 13).

The first meeting between the Northern Rhodesian representatives of the Livingstonia Presbytery and the LMS delegates took place at Lubwa station on 10th December 1937 (Bolink, 1967:216). At this stage of the discussions the Union Church had not yet been approached (Bolink, 1967:216). The Lubwa meeting which discussed issues related to the organisation of the united church and the ‘Brief Statement of Faith’ of the CCAP decided that issues regarding to discipline be dealt with after the union (Bolink, 1967:217). This meeting set the tone of the negotiations and to a great extent drafted the structure of the future United Church in Zambia. A union with the CCAP as a whole was intended. In August, 1939 when the General Missionary Conference met in Lusaka three new partners unofficially attended the discussions. These were the Methodists, the DRCM in Northern Rhodesia and the Paris Evangelical Missionary Society of Barotseland (Bolink, 1967:223).

It was only the petition of the London Missionary Society with regard to church union that was on the table of the CCAP Synod meeting of 22nd -26th August 1945 at Nkhoma (Bolink, 1967:246; Minutes: CCAP Synod, 22nd - 26th August 1945:7). The fact that the Nkhoma Presbytery was of Dutch Reformed Church origin, and its members were very doubtful of the orthodoxy of the London Missionary Society created a stumbling block. This attitude had put

Livingstonia Presbytery in a very awkward position. To allow the London Missionary Society to join CCAP Synod would have meant Nkhoma Presbytery withdrawing from the CCAP Synod. This frustrated the London Missionary Society delegates with their counterparts from Lubwa, Mwenzo and Chitambo CCAP who had high expectations of being admitted. The resolution of Synod read: "Synod received the petition of the congregations under the care of the London Missionary Society in North-Eastern Rhodesia to enter into corporate union with the Church of Central Africa Presbyterian, and be received into this Synod." Rev. Kenneth Francis spoke in support of this petition, and Rev. Gideon Chinula and Rev. Dr. D.M. Brown intimated that the three Kirk Sessions of Mwenzo, Lubwa and Chitambo supported the petition. Rev. J. J. D. Stegmann informed Synod of certain difficulties which would prevent Nkhoma Presbytery from supporting the petition. Some of the reasons that made it very difficult for the Dutch missionaries to support a union were nationalistic feelings back home and the fear of liberal theology. Such feeling and fears were especially expressed in the person of the General Missionary Secretary of the OFS Synod, the Rev. J.G. Strydom (Bolink, 1967:249). Furthermore, the controversy between Rev. J.G. Strydom and the Cape Synod came into the open again at the beginning of 1940. The immediate cause was the renewed request from Madzimoyo Presbytery to be granted permission to join the CCAP. This made it clear to Strydom that the missionaries in the field were still in favour of union, for the CCAP Mission Council had given its whole hearted support to the request made by an African minister at the Presbytery meeting (Bolink, 1967:246; Oral interview: Zulu, 17-01-05).

On the motion of Rev. Dr. D.M. Brown, seconded by Rev. J. M. Alexander, it was moved and agreed that: In view of certain difficulties which at present beset the brethren of Nkhoma Presbytery - difficulties which it is hoped and prayed will be removed within a few years – Synod regretted that it was unable to grant the petition of the congregations connected with the London Missionary Society in North-Eastern Rhodesia to enter into corporate union with the Church of Central Africa, Presbyterian, and be received into this Synod. Synod however expresses the sincere hope that this present decision will in no way mar the happy relations and co-operation at present existing between the congregations of the London Missionary society and the Union Church of the Copperbelt on the one hand and the three congregations about to be formed into the Presbytery of North-eastern Rhodesia on the other, nor prevent them from entering into union for the furtherance of Christ's Kingdom in Northern Rhodesia, it being distinctly understood however that the Presbytery of Nkhoma is not a participant in

this union. Rev. P. R. Mwamlima expressed the strong desire of Synod for a corporate union embracing all Central Africa, and the Moderator led in prayer” (Minutes: CCAP Synod, 22nd - 26th August 1945:7, 8).

The resolution seemed to have allowed for differing interpretations. The Synod allowed the formation of a CCAP presbytery consisting of the three Northern Rhodesia congregations Mwenzo, Lubwa and Chitambo (Minutes: CCAP Synod, 22nd - 26th August 1945:6). But, Dr. Brown from Lubwa keen, on church union in Northern Rhodesia and also considered “father of the Church Union in of Central Africa in Rhodesia”, took the resolution some steps further. Bolink (1967:249) suggests that the understanding of some was that this presbytery was given a free hand to unite with the LMS and the Union Churches in Northern Rhodesia and this was understood by some that the North Eastern Presbytery would then become part of two churches: the CCAP in Nyasaland and the united church to be formed in Northern Rhodesia - between these two a federal union was envisaged (Bolink, 1967:249). It appears that nobody, even during the 1945 CCAP Synod considered the implications of allowing the North – Eastern Presbytery uniting with the churches in North-Rhodesia.

The Chasefu congregations of the CCAP were left out due to the fact that they were very far from these three stations, but very near to Malawian stations like Loudon. Thus it was easy to be supervised by CCAP Malawi (Weller and Linden, 1984:148; Minutes: CCAPLiv Presbytery, 20th July 1946:1, 12).

4.3.1 The Formation of the CCAP North-Eastern Presbytery 1945

In preparation of the formation of the new Presbytery the CCAP Synod of 1945 elected Rev. Dr. D.M. Brown of Lubwa as the Moderator-elect.¹² The Minutes: of the fifth Synod of the CCAP of 1945 further state that “at the petition of the kirk Sessions of Mwenzo, Luwa and Chitambo, Synod considered again the desirability of forming these Congregations into a separate Presbytery, and agreed to the separation of these three Kirk Sessions from the Presbytery of Livingstonia and to the formation of the Presbytery of North- Eastern Rhodesia to include the Kirk Sessions of Mwenzo, Lubwa and Chitambo. Synod agreed to fix a date and place for the first meeting of the new Presbytery at a later Session of Synod” (Minutes: CCAP Synod, 22nd - 26th August 1945:6). The date for the constitution of the new Presbytery

¹² Moderator – Elect – this refers to Moderator designate (Constitution of the CCAP Zambia 1984:4-7).

in Northern Rhodesia named the North-Eastern Presbytery was set for 30 November 1945 (Minutes: CCAP Synod, 22nd - 26th August 1945:8; Weller and Linden 1984:148). The delegates to represent the CCAP Synod were Rev. P.R. Mwamulima (Livingstonia Presbytery), W.H. Pembereka (Blantyre Presbytery) and Rev. Damaseko Malembo (Nkhoma Presbytery) (Minutes: CCAP Synod, 22nd - 26th August 1945:8; Bolink, 1967:25; Oral interview: Thompson, 02-11-02; Oral interview: Nyirenda, 11-11-02).

Brown, however, also pushed ahead with arrangement for a church union between the CCAP, the LMS and the Union Churches even though a petition from the Union Church did not reach the CCAP synod (Bolink, 1967:253, 254). He and his colleagues from the LMS and UCCB drew the terms of union of the Church to be formed. The night of 30th November 1945 was a night when all the discussions to constitute the Church of Central Africa in Rhodesia were finalised (Record of the Consummation of Church of the Church Union and Minutes: of the North-Eastern Presbytery of the Church of Central Africa in Rhodesia at Chitambo, 1st December 1945:1). The terms of the union included the following:

“That the doctrinal base of the church be the Apostles Creed, a brief statement of the faith as adopted by the CCAP in 1924 and a distinct acknowledgement of the Word of God as the Supreme rule of faith and conduct; and that the government of the church be by the elders, the constituent congregations constitution being free to retain such traditions of the local church government as they may require. It is our hope and prayer that this may be but a further step towards a wider Union of all Protestant Churches in Central Africa which confess the true faith and follow the tradition of sound government and discipline” (Record of the Consummation of the Church Union and Minutes: of the North-eastern Presbytery of the Church of Central Africa in Rhodesia at Chitambo 1st December 1945:1, 2, 3).

4.3.2 The Birth of the Church of Central Africa in Rhodesia (CCAR) 1945

The following day, Saturday December 1st, 1945, commissioners from the churches under the care of the London Mission Society (LMS) in Northern Rhodesia, the congregations of the Union Church of the Copperbelt (UCCB) and those of the North-eastern Presbytery in Rhodesia of the Church of Central Africa Presbyterian (CCAP) met for the consummation of the Union Church (Record of the Consummation of the Church Union and Minutes: of the North-eastern Presbytery of the Church of Central Africa in Rhodesia at Chitambo, 1945:1).

The Moderator of North Eastern Presbytery of the CCAP, Rev. Dr. Brown, presided over the meeting (Record of the Consummation of the Church of the Union and Minutes: of the North-Eastern Presbytery of the Church of Central Africa in Rhodesia at Chitambo, 1945:1). Among the attendants was the governor of Northern Rhodesia, Sir John Waddington, the Right Rev. Bishop Robert Selby Taylor (Anglican) and the Rev. E.G. Nightingale, chairman of the Northern Rhodesia Christian Council, representing the Methodist Church and the Christian Council were present (Record of the consummation of the Church of the Union and Minutes: of the North-Eastern Presbytery of the Church of Central Africa in Rhodesia at Chitambo, 1st December 1945:2, 3; Bolink, 1967:253). This action was to have repercussions in the CCAP. In addition the following attended the meeting of the consummation of this church union and singed the roll:

Kawimbe (LMS)

Rvds. Jonathan Fulela, K.D. Francis and Evangelists Solomon Nsangu, Philemon Singoma, Sem Kalanda and Yafet Kawala.

Senga (LMS)

Evangelists Asim Walf and Jenny Jonathan.

Kambole (LMS)

Rvds. G.R. Riley and John Chifunda, Evangelists Issac Sindazi, Noah Sinyangwe and Violet Yotam.

Kashinda (LMS)

Rev. R.J. Phillips and Evangelists Bernard Mwape, and Len Musonda.

Mbeleshi (LMS)

Rvds. Ivor Jordan and Joshua Cheswa Nkole. Evangelists: Romans Chiinga Chuba, Abel Kaputo and Kapu Mulubwa. Messrs: David Kawandami, Jason Bweupe and Nason Musasa.

Kafulwe (LMS)

Evangelist Wellington Mwanakube and Mr. Sekeleti Yombwe (Kwa Mukupa).

Observers:

Ms E. Luxon (Kawimbe), Ms M.K. Sabin (Mbeleshi), Ms J.M. Wareham (Mbeleshi), Rev. A. Hay (Kitwe), Rev. Henry Kasokolo (Kitwe), Mr. Phillip Mvula (Kitwe), Rev. David Ramushu (Mufulira), Mr. Jim Simbule (Mufulira), Mr. John Sikazwe (Chingola), Mr. Wilson Shonga (Ndola), Rev. J. Mkandawire (Luanshya), Rev. George R. Frazer (Luanshya), Mr. Dauiti I. Yamba (Luanshya), Mr. Webson Chihana (Luanshya).

Chitambo (CCAP)

Rvds. J.S. Howie, Ewen Siwale and J. Mambwe and Messrs: Mateyo Kakumbi, Y. Chibalamule and Dr. D. Mackay.

Lubwa (CCAP)

Rev. Dr. D.M. Drown, G.C. Cato and Issac M. Mutubila. Messrs. Charles Pambale, Luka Mwamba, Thom Isabi, Reuben Nkashi, Daniel D. Besa, Paul Mushindo and Issac Mucindikeni.

Mwenzu (CCAP)

Rvds. Thomas Gordon, Jonathan Mukwasa and Alexander T. Nyasulu. Messrs. Benjamin Simfukwe and German Gondwe.

At that consummation Rev. K.D. Francis was unanimously elected Moderator, Mr Dauti Yamba Treasurer, Rev. G.C. Cato and Rev. Issac M. Mutubila Clerks. Rev. Mutubila, one of the clerks, was still a probationer, having been licensed only in June 1945 (Record of the Consummation of the Church of the Church Union and Minutes: of the North – Eastern Presbytery of the Church of Central Africa in Rhodesia at Chitambo, 1st December 1945:3, 4; Chuba, 2005:137, 138, 139).

Weller and Linden (1984:148) observes that hopes that this action of admitting the newcomers to a Presbytery rather than to the CCAP as a whole would be accepted in Malawi or, at least, be seen as not the concern of the Synod was doomed to disappointment. The Clerk of the Synod, the Rev. J.M. Alexander, in his correspondence to Brown asked “where is now Synod’s Presbytery?” (Bolink, 1967:255). The Standing Committee of the CCAP Synod meeting from 24 to 27 May 1946 discussed the matter. Its conclusion was, as contained in a letter written to the Church of Central Africa in Rhodesia: “that the Synodical Committee was unable to recognise that the union consummated at Chitambo on 1st December 1945 was a Union within the Synod. The committee realised, however, that the step taken may be the one for the furtherance of God’s Kingdom in Northern Rhodesia and sincerely hoped that the CCAR would work as a sister in co-operation with the CCAP (Minutes: CCAP Synod Standing Committee, 24th - 27th May 1946:4; Record of the Consummation of the Church of Church Union and Minutes of the North – Eastern Presbytery of the Church of Central Africa in Rhodesia at Chitambo, 1946:3). Bolink (1967:261) adds that “the Committee was greatly perturbed by the action that was taken at the Presbytery of North-Eastern Rhodesia in apparently dissolving itself and entering into corporate union on equal terms with the churches of the London Missionary Society and with

the Union Churches of the Copperbelt ... a union ... within the Synod.” The Committee regretfully decided that “by entering into a corporate union on equal terms with the Churches under the care of the London Missionary Society in Northern Rhodesia and with the Union Churches of the Copperbelt the Presbytery has acted without the authority of Synod, and quite contrary to the decision of Synod, and it appears that by so doing the Presbytery of North Eastern Rhodesia has put itself outside the Church of Central Africa (Presbyterian), and that the Presbytery is now part of the Church of Central Africa in Rhodesia” (Bolink, 1967:261). The Committee added that it “realises that the formation of the Church of Central Africa in Rhodesia may be the best step for the furtherance of the Kingdom of God in Northern Rhodesia and sincerely hopes that the Church of Central Africa in Northern Rhodesia will work as a sister Church along with the Church of Central Africa (Presbyterian)” (Bolink, 1967:261; Minutes: CCAR Presbytery, 11th July 1948:3).

A Federal Council of the CCAP and CCAR was established in 1948 to help the development of both Churches, along similar lines with a view to union at some future date. The Council met several times but later little contact was maintained (Minutes: CCAP Synod, 7th - 11th October 1948:7; Bolink, 1967:269).

From 1948 the CCAR embarked on new church-union schemes restricted to Northern Rhodesia which included the Paris Evangelical Missionary Society and the Methodists leading first to the formation of the United Church of Central Africa in Rhodesia (UCCAR) in 1958 and eventually the United Church in Zambia in 1965 (Minutes: CCAR Presbytery, 11th July 1948:8; Minutes: CCAR Presbytery, 22nd June 1949:5, 6; Minutes: CCAR Presbytery, 18th July 1958:19; The Basis of Union and Constitution of the United Church of Zambia, 1965:9).

However, as far as the CCAP Synod is concerned, the 1st of December 1945 ended the church union negotiations with churches in Zambia (Minutes: CCAP Synod, 7th - 11th October 1948:2). The Church of Central Africa Presbyterian (CCAP) Livingstonia Presbytery concentrated on CCAP congregations found in the present Eastern Province and part of Northern Province (Isoka) of Zambia (Minutes: CCAP Synod, 16th - 21st May 1952:15-Appendix 2). According to Appendix B of the minutes of the Church of Scotland Livingstonia Mission Council of 1948 The Provident Fund Committee now requested the Mission Council to enquire from the Livingstonia Council (Rhodesia) and from the

Presbytery of the Church of Central Africa in Rhodesia whether they wish to be associated with the Livingstonia Presbytery of the Church of Central Africa Presbyterian in the fund. The matter ended up requesting the Treasurer and Secretary of the fund to draw up a statement of the present liabilities and assets of the fund (Minutes: Livingstonia Mission Council, 1948:25).

When in 1945 the three Livingstonia Missions stations of Mwenzo, Lubwa and Chitambo joined with the London Missionary Society and the Union Church of the Copperbelt, an area of 5,000 square miles was not included (Minutes: CCAP Synod 22 – 26 August 1945:6, 7; Minutes: CCAP Synod, 22nd-26th August 1945:6, 8; Minutes: CCAP Synod, 7th – 11th October 1948:3). This area covered all the Chasefu congregations with its centre of administration at Chasefu Mission Station 40 kilometres north of Lundazi Boma in the Eastern Province of Zambia. The main mission stations were: Lundazi, Chasefu, Usenga South (Chitheba), Usenga North (Sitwe), Uyombe and Kazembe. This whole area remained under the CCAP Livingstonia Presbytery.

4.3.3 The Aftermath of the Inauguration of the CCAR in 1945

Besides practical differences that flowed from this union exercise, e.g. the position of the Church of Scotland missionaries working in Northern Rhodesia (Minutes: Livingstonia Mission Council, 1948:25) a major issue was the reaction of CCAP Christians to the CCAR. According to Bolink (1967:266) considerable numbers of the Christian originally from the Livingstonia area broke away from the CCAR.

At a 1946 Presbytery meeting of the CCAR, a letter from the Synodical Committee of the CCAP Synod was received and read. This letter stated “that the Synodical Committee was unable to recognise that the Church union consummated at Chitambo on 1st December 1945 was a Union within the Synod. The Committee realised, however, that the step taken may be the best one for the furtherance of God’s Kingdom in Northern Rhodesia and sincerely hoped that the CCAR would work as a sister church in co-operation with the CCAP” Presbytery remitted to a Committee consisting of the moderator, Rev. D. Ramushu and Mr. D. Yambatethe preparation of a reply to be brought to Presbytery for approval. The reply stated that Presbytery very much regretted that the Synod of the CCAP had taken the step of rejecting the Presbytery of North Eastern Rhodesia but welcomed the hope that the CCAR

will work as a sister church a long with the CCAP. This gives Presbytery the confidence that the day is not far off when we shall be intimately joined as one body. The delegates from Lubwa, Mwenzo and Chitambo signified their agreement to this reply” (Minutes: CCAR Presbytery, 17th June 1946:3).

Believing it to be the will of God, they resolved unanimously that all possible action be taken to maintain and increase the unity of the CCAP and the CCAR. In view of this, the CCAR Presbytery appointed the Rvds. Job Mkandawire and John Chifunda as delegates to visit the congregations of the CCAP both in Malawi and Zambia (Minutes: CCAR Presbytery, 13th July 1947:6).

In addition, the Rev. D. Ramushu, the Moderator, asked the commissioners from the Church of Scotland to assure the congregations in Nyasaland that the greatest desire of the Church of Central Africa in Rhodesia Presbytery was for unity in the two sister churches. The Presbytery resolved that Mr. H.E. Chola be appointed as a delegate to the CCAP Presbytery of Livingstonia to be requested to mediate the problems between the CCAP and the CCAR in Zambia (Minutes: CCAR Presbytery, 11th July 1948:4).

The terms of union were clear to the concerned parties but what became problematic was the issue of the practice and procedure of the Union Church formed (Record of the Consummation of Church Union 1st December 1945:1; Minutes: CCAR Presbytery, 17th June 1946:5, 6). This brought a lot of controversies between the Christians of CCAP Livingstonia origin who were used to their well-defined practice and procedure. These included vows to be taken at infant baptism, at baptism of adults, on admission to catechumenate, at the ordination of ministers/elders and at marriage (Minutes: Liv Presbytery, 1913:2, 3).

In addition the CCAP Christians who founded congregation in the urban areas of Zambia were aware of what the Livingstonia Mission of the Free Church of Scotland taught in all the Livingstonia Presbytery congregations both in Nyasaland and Northern Rhodesia. Part of what they taught is given below:

- i. Reverence is due and should be cultivated in the worship of God.
- ii. Christianity is the only true and living way to bring man to God.
- iii. Christians should not taste, speak, do, nor have any connections with heathen evil customs, which are contrary to the progress of Christianity.

- iv. They should be resolute and not yield to any evil such as beer drinking, uncleanness, and win man thereby.
- v. In order to overcome these evils, Christians should live a holy life and preach constantly against them (Minutes: Liv Presbytery, 1909: 4).

4.3.3.1 The Care of the CCAP Christians

One of the CCAP's major concerns was the care of Christians outside the CCAR Presbytery area (Minutes: CCAR Presbytery, 11th July 1948:4). The delegates to Nyasaland were asked to draw attention to this problem in the Federal Council¹³ discussions and to point out that it was desirable that Christians from Nyasaland be asked to join the CCAR, which is in the federation with the CCAP (Minutes: CCAR Presbytery, 22nd June 1949:2).

Rev. Job Mkandawire who was very instrumental in these union negotiations was in 1948 withdrawn from the CCAR by the CCAP Livingstonia Presbytery (Minutes: CCAR Presbytery, 11th July 1948:1, 9; Minutes: CCAPLiv Presbytery, 5th September 1948:18). A local interviewee (Lungu, 11-09-03) stated that the withdrawal of Rev. Job Mkandawire signified how disappointed Livingstonia Presbytery was when its three congregations joined the LMS. The relationship between the two churches became so strained that it caused most CCAP members living in the Copperbelt to be resentful towards the newly formed church (Minutes: CCAPLiv Presbytery, 2nd September 1950:7). Due to the acute differences between the CCAP and the CCAR, the latter started sending its candidates for Holy Ministry to Waddilove Training Institution, Marandellas, Southern Rhodesia-Zimbabwe (Minutes: CCAR Presbytery, 30th May 1950:6; General Agenda CCAPLiv Presbytery, 1950:9, 11).

Due to very critical shortages of ministers in the Copperbelt and because the CCAR congregations included large numbers of Christians from the CCAP Livingstonia Presbytery, it was asked whether it could second one or two ministers to the CCAR. At its 1952 Presbytery meeting, in response to the minutes of 1951, the CCAP Livingstonia Presbytery sent Rev. Eliazer Mithi to the Copperbelt to help in the situation for six months (Minutes: CCAR Presbytery, 19th June 1951:6).

¹³ A body working for the Unity of the churches in Central Africa (Oral interview: Thompson, 02-11-02).

4.3.3.2 Reasons for breakaways

There were many factors that contributed to the divisions in the Church of Central Africa in Rhodesia. Chief among these reasons were: church and discipline, language difference and personality differences.

4.3.3.2.1 Church and Discipline

Reasons for the breakaways of the Tumbuka Christians (CCAR) mainly from the distant Eastern province of Zambia and bordering Malawi included church and discipline. Coertzen (1998:1) observes that, “the existence of an order or particular law in the church can hardly be denied.”

The problem is that three different Mission Societies with different doctrines came together under one name. Some of these Missionary Societies had a well-defined view on church and order, like the Church of Central Africa Presbyterian (CCAP). Others like the CCAR did not have such well defined church and order. This is why after 1950, many CCAP members of separated themselves from the Church of Central Africa in Rhodesia. The CCAP members did not find proper discipline, government of the church, liturgy and rules they were accustomed to that can help to govern the newly formed church (Correspondence: Kamanga, J.W. 1975, 27th May).

In 1950 there was a misunderstanding between the CCAP Christians and the CCAR Christians concerning the church discipline. In view of this, Mr. Zakeyu Chirongo accompanied by a letter from the Christians of the Copperbelt reported to the Livingstonia Presbytery that the Christians from the CCAP who connected themselves with the CCAR had separated themselves from the CCAR (Minutes: CCAPLiv Presbytery, 2nd September 1950:7). The CCAR requested the Livingstonia presbytery to intervene immediately. Following this request the CCAP Livingstonia presbytery resolved that Mr. Watson from the Livingstonia Presbytery was to discuss the matter with Messrs George R. Fraser and Kenneth Mackenzie from the CCAR Presbytery who were to be in Blantyre (Minutes: CCAPLiv Presbytery, 2nd September 1950:7).

Bolink (1967:266) adds that these “breakaways” of the Tumbuka Christians from the CCAR started in 1951 in Wusakile (Kitwe) and soon spread to the other mine compounds and even to Kabwe (Broken Hill).

At a later date these Christians who were strong Presbyterians resisted the authoritarian position of the Methodist minister in the urban areas. There were four main reasons why after some time the CCAP Christians broke away from the CCAR:

- i. Having been ushered into a union without being fully consulted and informed.
- ii. The change of the rule that elders should be ordained for life. In the CCAR, this was changed to four years
- iii. Rather weak discipline in the CCAR in comparison to the rules they were used to in the Livingstonia Presbytery
- iv. Clash of personalities amongst the leaders of the congregations and tribal feelings
- v. The use of only the Bemba language disregarding other languages (Taylor and Lehmann, 1961:174, 175; Bolink, 1967:266; Correspondence: Kamanga, J.W. 1975, 27th May).
- vi. From 1950 to 1984 CCAP Christians in the urban areas were referred to as “dissidents” for they had disagreed with the order in the church of the CCAR (Correspondence: Kamanga J.W. 1975, 27th May; Oral interview: Lungu, 11-09-03).

4.3.3.3 Schisms in the Copperbelt

Before the schism at Luanshya and Wusakile, there was a boundary dispute between Lubwa mission station which now was in the hands of the CCAR and Usenga CCAP congregation of the Livingstonia Presbytery in the Eastern province of Zambia. At a presbytery meeting of the Livingstonia Presbytery, Rev. S.K. Ngulube, minister of Usenga (Chitheba) CCAP congregation, brought a letter from Rev. Isaac M. Mutubila of Lubwa parish (formerly CCAP minister, but now under the CCAR who demanded that the Lundu area was to be under Lubwa (Minutes: CCAPLiv Presbytery, 5th September 1948:5). The Presbytery after critically analysing the letter resolved that the argument was baseless for it came from an individual minister and not the CCAR presbytery (Minutes: CCAPLiv Presbytery, 5th September 1948:5). This contributed to the discontent among the many CCAP members found in the urban areas toward the newly formed CCAR.

From the onset, many CCAP members of these Union churches were dissatisfied with the discipline, policies, doctrine and liturgy of CCAR. For example, the Union churches did not spell out the discipline to its members who were found drinking beer, fornicating and committing adultery until 1949 (Minutes: CCAR Presbytery, 22nd June 1949:3, 4; Minutes: CCAR Presbytery, 30th May 1950:4). It seemed to many of those of CCAP origin congregating within the CCAR that the mentioned vices were allowed. Due to this, many of them moved out from the Church of Central Africa in Rhodesia (Taylor and Lehmann, 1961:166). The schisms terribly affected the CCAR at Luanshya and Wusakile - Kitwe (Bolink, 1967:266; Minutes: CCAP Gen Syn Standing Committee, 9th November 1973:2, 3).

Rev. Zachariah Ziba was sent to the Copperbelt in 1951 to discuss the way forward for the CCAP “dissidents”¹⁴ (Minutes: CCAR Presbytery, 19th June 1951:6; Minutes: CCAP Liv Presbytery, 1952:4). This arrangement did not bring reconciliation between the CCAP “dissidents” and the CCAR, thus the misunderstanding continued.

As a result in 1953, the Presbytery of Livingstonia received a letter from the CCAR Presbytery accompanied by Rev. Gordon C. Morris and Gideon Chinula, a seconded minister, from Livingstonia CCAP Presbytery Malawi serving in the Copperbelt stating that the misunderstanding had still continued between the Church of Central Africa in Rhodesia and the CCAP “dissidents” in the Copperbelt and this had caused divisions in the church. Messrs Edward J. Mkandawire, Pearson Nyangulu and Edwin Mkandawire were the ruling elders representing the CCAP dissidents (Correspondence: Mzembe, P.C. Rev. 1953, 30th June). Following this letter, the CCAP Livingstonia presbytery appointed a Special Committee to study the matter carefully and to report back to the Presbytery. The convenor of the Special Committee, Rev. A. B. Mwakasungula, presented the following report:

- i. That though there were some mistakes made by the church, which are openly admitted by the Rev. G.C. Morris in the Presbytery, the dissidents should be strongly advised to rejoin their Church (CCAR).

¹⁴“dissidents” were CCAP Tumbuka of Livingstonia Christians from the CCAR who moved out of the Church in 1951 at Wusakile (Kitwe). This later spread to other mines towns on the Copperbelt, Kabwe and Lusaka (Bolink 1967:266; Lungu 11-09-03).

- ii. That, with regard to the discipline of the Church of Central Africa in Rhodesia (CCAR) as mentioned by the Commissioners from the dissidents, this Presbytery refrain from criticism.
- iii. That the Presbytery appoints commissioners to inform the dissidents in the Copperbelt of the decision of this Presbytery (Minutes: CCAPLiv Presbytery, 1953:15, 16).

The Livingstonia Presbytery received the report and adopted it. After considering all the factors in the report, it resolved that all the dissidents were to rejoin the Church of Central Africa in Rhodesia. The Presbytery of Livingstonia did not find any thing wrong in rejoining the CCAR. The presbytery stated that these CCAP Christians still needed pastoral care from the Livingstonia presbytery where they came from. In view of this, Rev. T.A. Thole and Mr. Nashon Chavula were sent to Northern Rhodesia (Copperbelt) to inform both the CCAR Christians and the “dissidents” of the CCAP Livingstonia origin about the Presbytery’s decision (Extract Minutes: Livingstonia Presbytery, 1953:2).

Following the decision of the Livingstonia Presbytery that the CCAP “dissidents” were to rejoin the CCAR in the Copperbelt, many members of the Livingstonia origin who had separated themselves from CCAR started to rejoin. At the presbytery meeting of the CCAR on 29 July 1953, Mr. Jailos S. Lungu and Mr. W. Chihana, representing the groups with CCAP origin who had left the CCAR in Luanshya and Wusakile, were received by the presbytery. No sooner had this group joined the CCAR than a large group of CCAP adherents moved out again because of not being in agreement with the discipline in the church (Minutes: CCAR Presbytery, 29th July 1953:2, 5; Oral interview: Banda, 14-10-04).

The CCAR Presbytery appointed the Rvds. G.R. Chinula and G.C. Morris to attend the CCAP Livingstonia Presbytery meeting at Ekwendeni in Nyasaland on 26th August 1953 to present and discuss this problem. The matter of the schisms at Luanshya and Wusakile was discussed at length. The presbytery still advised its members found in the Copperbelt to rejoin the CCAR for it was considered as a sister church (Minutes: CCAR Presbytery, 29th July 1953:3).

The schisms at Luanshya and Wusakile continued. At the CCAR Presbytery meeting at Mindolo on 27 July 1954, the CCAR heard a report from the Rvds. G.R. Chinula and G.C.

Morris on their visit to the CCAP Livingstonia Presbytery. In their report it was noted that the CCAP Livingstonia presbytery recognised the schismatic CCAP groups found in the urban areas of Northern Rhodesia as a branch of the CCAP Livingstonia Presbytery (Minutes: CCAR Presbytery, 27th July 1954:2).

They repeated their recommendation that all their members, who go to Northern Rhodesia, should join the CCAR and arranged for deputies to visit the Copperbelt to effect reconciliation (Minutes: CCAR Presbytery, 27th July 1954:2, 3). With disappointment, the Livingstonia Presbytery learned that their efforts had proven unsuccessful. The “dissidents” had already built a church and were planning the construction of two more. They had obtained the temporary services of a retired Tumbuka-speaking minister of the CCAP Livingstonia Presbytery, the Rev. Job Nthala, without the CCAP’s knowledge (Minutes: CCAR Presbytery, 27th July 1954:2, 3). There seemed to be little prospect of their return to the CCAR. The Presbytery noted with gratification that, as a result of the Livingstonia Presbytery’s action, more Christians coming from Nyasaland to the Copperbelt were joining the CCAR. The Presbytery agreed to send a message of thanks to the Livingstonia Presbytery for the assistance they had given in this difficult situation. The CCAR Presbytery also thanked Rvds. Chinula and Morris and the Copperbelt District Church Council (DCC) for their effort towards reconciliation. After considerable deliberation on possible ways of healing these divisions, the Presbytery of the CCAR decided:

- i. To request CCAP Livingstonia Presbytery to prepare a clear and positive statement on close links between the CCAR and the CCAP set out in a non-controversial manner, which would be given the widest publicity in Northern Rhodesia.
- ii. To plead with the Livingstonia Presbytery to send a Tumbuka-speaking minister or evangelist to work with the CCAR in the Copperbelt. The Presbytery realised that the Livingstonia Presbytery faced grave personnel problems that had in the past prevented it from acceding to similar requests, but expressed the hope that, in the light of the serious position in the Copperbelt, it would do all in its power to send a man as soon as possible.
- iii. To send to the Livingstonia Synod a detailed statement on the connection of the Rev. Job Nthala with the schismatics.
- iv. To ask the Copperbelt District Church Council (DCC) to continue, with redoubled efforts, its investigation into needs of its non-Bemba speaking members and to report to the next Presbytery (Minutes: CCAR Presbytery, 27th July 1954:2, 3).

At the July 1955 Presbytery meeting of the CCAR, the Presbytery heard a report from Mr. Wilfred Chiumya and was somewhat encouraged to learn that new immigrants from Nyasaland and North Eastern Rhodesia were now joining the CCAR (Minutes: CCAR Presbytery, 26th July 1955:4). It was agreed to send a message to thank the Livingstonia Presbytery of the CCAP for sending Mr. W. Chiumya to work amongst the *Ba Tumbuka* and *Ba Tonga (with Malawian origins)* in the Copperbelt, and to the Moravian Mission in South Tanganyika for sending Mr. Anyigulile Mwakalukwa to work amongst the *Ba Nyakyusa* in the Copperbelt (Minutes: CCAR Presbytery, 26th July 1955:4). In 1956 Rev. Titus Thole and Mr. Elijah Chavula, an elder from Ekwendeni, were sent to the Copperbelt to reinforce the reconciliation between the CCAP and the CCAR (Minutes: CCAR Presbytery, 26th July 1955:2).

When the Commissioners from CCAP Livingstonia Synod attended a Presbytery meeting of the CCAR, one of them submitted a statement and indicated that, now, there was real hope that the CCAP “dissidents” would return. The Presbytery received this report with thanks given to Almighty God. It also thanked the Commissioners for the great work that they had done. It thanked Mr. W. Chiumya for his faithful labour to this end. The Presbytery was grateful for the contribution made by various delegates and visitors from the Synod of Livingstonia, particularly by Rvds. S.K. Nkhowane and Hara on the occasion of the visit to the CCAR congregations in the Copperbelt (Minutes: CCAR Presbytery, 18th July 1957:5). A discussion then took place on the procedure to be followed in:

- i. Admitting those wishing to join or rejoin the fellowship of the CCAR;
- ii. Disposing of their assets (if our advice should be sought on this matter); and
- iii. The case of those who wish to join other churches.

The Presbytery of the CCAR resolved in 1957 to:

- i. Inform the Synod of Livingstonia that it seeks its opinion in these matters and wishes to act step by step in conjunction with it;
- ii. Invite the Synod of Livingstonia to send a minister and an elder to the Copperbelt for a period of up to three months to help and advise;
- iii. Instruct the Copperbelt District Church Council (DCC) or ministers to have a special conference about admission of such people, the question of language and related questions;

- iv. Instruct Copperbelt Ministers to admit to full membership of the CCAR without delay innocent parties who humbly desire to be admitted (Minutes: CCAR Presbytery, 18th July 1957:5, 6).

Efforts to bring all the CCAP “dissidents” to CCAR proved futile. This was due to the fact that many Malawian retired ministers who came to Northern Rhodesia, especially the Copperbelt were requested by the CCAP “dissidents” to minister to them. One of these ministers was the Rev. T.P. Nyirongo from CCAP Livingstonia Presbytery who came to the Copperbelt in 1954 and was requested to serve the CCAP congregations in the Copperbelt without the consent of either the CCAP Livingstonia presbytery or the CCAR Presbytery (Minutes: CCAR Presbytery, 18th July 1957:6). When this came to the knowledge of the two presbyteries (the CCAP and the CCAR) the Rev. T. P. Nyirongo was advised and cautioned by the CCAR Presbytery. Rev. T. P. Nyirongo wrote a letter to the CCAR presbytery apologising for his conduct in ministering to ‘CCAP dissidents’ without getting permission from CCAR. His apology was accepted by the CCAR presbytery. He later prayed for God’s help on the work of the CCAR (Minutes: CCAR Presbytery, 18th July 1957:5, 6).

The Livingstonia Presbytery which was given a status of the Synod in 1956 also worked tirelessly but all the CCAP Synod of Livingstonia’s efforts in bringing together the CCAP “dissidents” in the Copperbelt and the CCAR were unsuccessful. In view of this, in 1958, as a measure to control the situation, the CCAP Livingstonia Synod made a ‘gentleman’s agreement’ with the CCAR that the CCAP would not open up work on the Zambian urban areas (Pons, 1982:16; Oral interview: Nyirenda, 22-11-04). But all this did not materialise. The CCAP “dissidents” moved out and formed their own CCAP congregations, which were later to be in the hands of PCZ¹⁵ (Correspondence: Theron O.S. Rev. 1959, 23rd April; Correspondence: Gondwe, J.S. 1970, 7th August).

In 1958 at the sitting of the CCAR Presbytery meeting, the issue of CCAP “dissidents” was again discussed fully (Minutes: CCAR Presbytery, 18th July 1958:7). There was a suggestion that the CCAP Livingstonia Presbytery send a minister to the CCAR to work among the dissidents. The CCAR Presbytery rejected the suggestion saying that such a move might be

¹⁵ The PCZ churches are now part of the Uniting Presbyterian Church of Southern Africa. This church is found in Zambia, Zimbabwe and South Africa where they have their head quarters for General Assembly.

harmful to the life of the CCAR and thus asked that no minister be sent (Minutes: CCAR Presbytery, 18th July 1958:7, 8). The CCAR Presbytery appreciated the good work done by Mr. W. Chiumya in resolving this problem and wished him every success as he continued to be a faithful servant of God. The CCAR Presbytery agreed that a letter be sent to the CCAP Synod of Livingstonia stating their position and further welcomed them heartily to continue fellowship with the CCAR (Minutes: CCAR Presbytery, 18th July 1958:7, 8). These problems between the CCAP Christians found in the Copperbelt and the Church of Central Africa in Rhodesia persisted even after the CCAR changed into the United Church of Central Africa in Rhodesia (UCCAR) in 1958 after the joining of the Paris Evangelical Mission of François Coillard and the Methodist Church (Bolink, 1967:334, 336; Minutes: CCAR Presbytery, 18th July 1958:6, 7).

From 1946 to 1957 the churches in Northern Rhodesia continued with the church union negotiations. These negotiations resulted into the formation of the United Church of Central Africa in Rhodesia in 1958 (Minutes: CCAR Presbytery, 18th July, 1958:6, 20). It was inaugurated at the Mindolo Church on 26 July 1958, when the Copperbelt Free Church Council and the Church of Central Africa in Rhodesia united. These two bodies agreed to add the word “United” at the beginning of its title, and the CCAR became the UCCAR (Minutes: CCAR Presbytery, 18th July, 1958:6; Minutes: UCCAR Synod, 4th August, 1959:1). They formed the Synod of the United Church of Central Africa in Rhodesia, meaning that the three CCAP Livingstonia Presbytery congregations of Mwenzo, Lubwa and Chitambo were part of the United Church of Central Africa in Rhodesia. In view of this, the UCCAR resolved to request the CCAP Synod that all its Presbyterian Church members and adherents could, before leaving Nyasaland for Northern Rhodesia, be instructed to join in fellowship with the Methodist Church wherever there was no UCCAR congregation (Correspondence: Mzembe, P.C. Rev. 1963, 22nd March; Minutes: UCCAR Synod, 1960:3).

4.4 The Formation of the United Church of Zambia (UCZ) 1965

When the British Government finally gave Zambia independence on 24 October 1964, the people were so excited that they wanted change from white Missionary leadership to African local leaders (Verstraelen-Gilhuis, 1982:299-308; Oral interview: Lungu, 11-09-03). Some churches even emphasised on *Umwini* self-governing, meaning taking over from the Missionaries who were in leadership at that time. Dr. Kenneth David Kaunda, the first

Zambian Republican President, son of the man who pioneered Lubwa mission sixty years earlier, had expressed many times his dislike of the way in which the Churches had imported their divisions into Zambia, and approved of the union. The United Church of Zambia came into being on 16 January 1965 at Mindolo, Kitwe (Chuba, 2005:144). This was less than three months after Zambia's Independence (Weller and Linden, 1984:151,152). The churches, which united on this day, were as follows:

- i. The United Church of Central Africa in Rhodesia which worked in the Luapula, Northern and Copperbelt provinces amongst the Bemba, Namwanga, Mambwe, Lungu, Lunda, Ngoni, Chewa, Tumbuka and other tribes, including those from Southern Tanzania and Malawi. This included the CCAP of Lubwa, Mwenzo, Copperbelt and Chitambo (Weller and Linden, 1984:151,152; Chilenje, 1998:50).
- ii. The Zambian District of the Methodist Church (formed by the Methodist Missionary Society of Britain), which worked amongst the three tribes of the Bantu-Botatwe of the Central and Southern provinces, namely Lenje, Ila and Tonga (Chilenje, 1998:50).
- iii. The Church of Barotseland (formed by the Paris Evangelical Missionary Society¹⁶ of France and Switzerland), which worked amongst the Lozi people and other tribes of the Western Province (Weller and Linden, 1984:151; Minutes: UCCAR Synod, 4th August 1959:18-19; The Basis of Union and the Constitution of the United Church of Zambia in 1965:7).

4.5 Conclusion

In this chapter an overview was given of the participants and processes that led to church union in Zambia in so far it relates to the history of the CCAP in Zambia. It is clear that the church union negotiations had brought about vast repercussions to the CCAP in Zambia. From 1945 to 1978, the CCAP Livingstonia concentrated its work mainly in the Eastern Province and part of the Northern Province because the other CCAP congregations of Mwenzo, Lubwa and Chitambo merged with the London Missionary Society and other

¹⁶ "The Paris Society for Evangelical Missions was founded in 1824 in Britain. Its purpose was to help the missionary efforts of other continental churches. (In 1829 it was led by Dr. Philip of the London Missionary Society to send M.M Rolland, Lemue and Bisseux to South Africa, just as Duff was sent apart for India. They were received by descendants of Huguenots who had in 1698 settled near Cape Town and finally in 1833 by Mosheshi, Chief of the Basutos. There the French Missionaries have done a great work, broken only by war for a time, but since extended greatly under the imperial protection of Great Britain beyond the Zambezi where M. Coillard established a mission in 1884 at Seceke, followed by Kazungula, Nalolo, Sefula and Lealuyi" (Smith 1881:192).

churches. It was mainly in the urban areas that CCAP Christians were affected by the union process. They felt especially estranged from their roots.

During the negotiations for the union, the Chusefu congregations were not part of the union process whereby the Livingstonia congregations Mwenzo, Lubwa and Chitambo were united with the LMS to form the CCAR. In line with their historical link they continued to be served from Livingstonia and geographically they were closer to Loudon and Livingstonia DCC than to Mwenzo, Lubwa and Chitambo. In addition, Tumbuka was the main language in all Livingstonia mission stations. This made communication easier because all these stations were almost in the same geographical area.

In my view, what caused the major problem in the united churches related to the issue of church and order. It is true that every church that desires to plant or extend its works to other areas, needs to avail an order in the church and an order for the church to its members. Coertzen (1998:1) observes that, “the existence of an order or particular law in the church can hardly be denied.” CCAP members all along had a strong commitment to their particular expression of faith.

CHAPTER 5

THE INFLUENCE OF THE LIVINGSTONIA MISSION AND OF THE CCAP LIVINGSTONIA SYNOD 1899 - 1984

5.1 Introduction

This chapter deals with the influence of Livingstonia Mission on the birth, development and growth of the CCAP in Zambia. Following closely the history of the Livingstonia Mission, one is able to trace the influence of the Livingstonia Mission in Zambia. It is the Livingstonia Mission that gave birth to the Livingstonia Presbytery in 1899. This Presbytery had congregations both in Malawi and Zambia since its inception. When in 1924 the two Scottish Presbyteries of Livingstonia and Blantyre formed the CCAP Synod, Livingstonia Mission was well established in Northern Rhodesia and all work there remained part of the newly formed Livingstonia Presbytery. Nyirenda (Oral interview: 11-11-02) adds that when the CCAP Synod of Livingstonia became a synod of the CCAP General Synod in 1956 the Chasefu congregations continued to be nurtured by Livingstonia and eventually grew into a Presbytery of CCAP Synod of Livingstonia in 1975.

Even though the CCAP Synod of Livingstonia did not do much in terms of infrastructure like church buildings, manses, schools and health centres from 1956-1984, its greatest contribution to the Zambian people was mission and evangelism (Minutes: CCAPLiv Presbytery Campaign, 1951:1, 2). It contributed to the training of the local people in stewardship, counselling, and leadership development through the training of elders, deacons, evangelists and ministers and by creating opportunities for the development for women, men and youth fellowships (Correspondence: Jere, W.M.K. Rev. Dr. 1982, 16th February). This contributed to the empowerment of the local Zambian people both in church and society.

Through the work of the CCAP Synod of Livingstonia in Zambia, the Church of Scotland missionaries continued to work in Zambia from Loudon. For example, the Presbyterian Church in Ireland built a mission station at Lundazi Boma (Minutes: Lundazi Station Management, 13th April 1967:1). In addition, the CCAP congregations continued to receive ministers and evangelists from Malawi as well as financial assistance from the partner churches of the CCAP Synod of Livingstonia (Minutes: CoS Mission Nyasaland and Northern Rhodesia Regional Committee, 19th - 25th September 1953:11).

5.2 Historical Survey

From 1875 to 1899 the Livingstonia Mission was run by the Mission Council¹⁷ under the chairmanship of Rev. Dr. Robert Laws (Minutes: Liv Presbytery, 15th November 1899:1). The main mission stations¹⁸ were run by white missionaries and the sub-mission stations were under African ministers or evangelists who had done a lot in as far as preaching the gospel to their fellow natives¹⁹ was concerned (Oral interview: Thompson, 02-11-02; Oral interview: Nyirenda, 11-11-02). This was the case with the Uyombe out station, which was placed under Rev. Thomas Mkandawire as minister-in-charge by the District Church Council in 1936 (Minutes: Livingstonia Mission Council, 1936:7 ,8).

After 24 years of the Livingstonia Mission's work in Central Africa, the Free Church of Scotland, through this mission, constituted a Presbytery in 1899 (McIntosh, 1993:137, 138). McIntosh (1993:137, 138) states that in November 1899, the Mission Council agreed that it was time to organise a truly African Church, with Kirk sessions, Presbytery and Synod. Two presbyteries were envisaged: Livingstonia North, covering the Northern region of Malawi, including North-eastern Zambia; and Livingstonia South - comprising the area now covered by the CCAP Synod of Nkhoma. McIntosh adds that the first meeting of the North Livingstonia Presbytery was held at Khondowe on 15th November 1899. Dr. Elmslie, the senior ordained minister present, was elected as Moderator, and the Rev. A.G. MacAlpine who had been with the mission since 1893 was appointed Presbytery Clerk. Charles Stuart, Yakobi Msusa and Noah Chiporoporo were recorded as elders present and the Rev. A.C. Murray of Mvera who was associated with the Presbytery (McIntosh, 1993:138)

5.3 District Church Councils

In preparation for the constitution of the CCAP Synod of Livingstonia, the Livingstonia presbytery in 1948 resolved to form three District Church Councils (DCC's). These were formed and covered the following areas: Karonga/Livingstonia in Malawi;

¹⁷ Mission Council - These consisted of only European missionaries. From 1878 - 1927 the head of the mission council was Rev. Dr. Robert Laws. The Mission Council managed almost all the affairs of the Free Church of Scotland in Central Africa until 1956 when Livingstonia presbytery became the CCAP Synod of Livingstonia (McIntosh 1993:189; Oral interview: Nyirenda 11-07-04).

¹⁸ Mission Stations - were centres for church administration. There were two categories of mission stations. These were the main mission stations which were headed by European missionaries and sub-mission stations which were headed by African ministers/evangelists (Oral interview: Nyirenda 11-07-04).

¹⁹ A Native Church was composed of African Christians, Ministers and Evangelists (Minutes: Livingstonia North Presbytery – CCAP, 1931:5).

Ekwendeni/Bandawe in Malawi; and Loudon in Malawi/Chasefu in Zambia (Minutes: CCAPLiv Presbytery, 1947:10; Minutes: CCAPLiv Presbytery, 1948:5, 6).

In 1950 the Livingstonia Presbytery agreed that the three District Church Councils were to be given the status of presbyteries. This was in preparation for the constitution of the CCAP Synod of Livingstonia, which was to include all the CCAP congregations found in Northern Rhodesia (General Agenda CCAPLiv Presbytery, 1950:3, 4). Before 1956, the year the CCAP Synod of Livingstonia was established, five District Church Councils were formed (Minutes: CCAP Synod, 25th-29th April 1956:8). These included Livingstonia, Ekwendeni, Bandawe, Karonga and Loudon/Chasefu (Minutes: of CCAP Livingstonia Presbytery 1948:5, 6). These, now became the five presbyteries after the constitution of the CCAP Synod of Livingstonia in 1956. They were Livingstonia, Ekwendeni, Bandawe, Karonga and Loudon/Chasefu presbyteries (Minutes: CCAPLiv Presbytery, 5th September, 1948:5, 6). Loudon/Chasefu DCC represented all the CCAP congregations found in Northern Rhodesia at that time (1951) (Minutes: CCAPLiv Presbytery, 1951:37; Extracts Minutes: Livingstonia Presbytery, September, 1952:5, 6). By 1952, the CCAP Livingstonia Presbytery had thirty-six congregations. The Presbytery had thirty-one congregations in Nyasaland and five congregations in North-eastern Rhodesia. These were Uyombe, Usenga North, Usenga South, Chasefu and Lundazi (Records CCAPLiv Presbytery Statistics, 1952:3, 4).

The District Church Councils functioned just like the present-day presbyteries (Minutes: CCAPLiv Presbytery, 1947:10). Each DCC was free to send delegates to the other DCC whenever it was meeting as a Council (Minutes: CCAPLiv Presbytery, 5th September, 1948:6). The DCCs were presided over by the moderator of council. White missionaries managed the main mission stations. The mission sub-stations were under African ministers or evangelists. Although very few people remember these servants of the Lord, their sermons opened and nurtured many people to God. They were committed; they sacrificed and persevered for the sake of Christ so that many could receive His message (Minutes: CCAPLiv Presbytery, 2nd September 1951:29; Oral interview: Nyirenda, 11-11-02).

The constitution of the District Church Council contained the following:

- i. Membership: A District Church Council shall consist of all the Ministers in a District together with three elders from each Kirk session. One or two delegates from each branch of the Women's Guild may also attend Council Meetings.

- ii. Meetings: A Council shall meet not less than twice a year.
- iii. Office bearers: A Council shall appoint a chairman, a clerk and a treasurer, to hold office at the Council's pleasure. The treasurer shall normally be the District Central Fund Treasurer
- iv. A council shall carry out whatever functions the Presbytery may devolve upon it.

Such functions shall include the following:

- a. The examination of Kirk session and Deacon Court minute books and of any other records of those courts, the result of which examination shall be carefully minuted and reported to the Presbytery.
- b. The reception of reports on the life and work from ministers and from elders, arising out of which a report shall be drawn up by the Council Clerk for presentation to the Presbytery on the life and work of the church in the district along with the relevant statistical and financial returns.
- c. The supervision and management of church schools, which shall normally be done through a Church School Committee of the council.
- d. The appointment and support of station management committees, in the first instance at Karonga, Bandawe and Chasefu, which shall be responsible for the work devolved upon the church by the mission.
- e. The consideration of nominations from Kirk sessions of candidates for theological training.
- f. The decision of cases submitted by Kirk sessions, upon which, rulings have already been given by the Presbytery.
- g. The execution of any other business specially laid upon it by the Presbytery.
- v. Relation to the Presbytery: A Council shall submit a full report on its work to the Presbytery and it shall be possible for any person to appeal to the Presbytery against a Council's decision or report.
- vi. Finance: Congregations shall be responsible for the financing of a Council's activities (Minutes: CCAPLiv Presbytery, 1948:6)

Table 5.1 Livingstonia Mission District Church Councils both in Malawi and Zambia - 1952.

District Church Council	Country	Year
Karonga	Malawi	1952
Livingstonia	Malawi	1952
Ekwendeni	Malawi	1952
Bandawe	Malawi	1952
Loudon	Malawi	1952
Chasefu	Zambia	1952

(Extract Minutes: CCAPLiv Presbytery, 1952:10, 11).

5.3.1 Training of Evangelists for Usenga CCAP

The Chasefu/Loudon DCC felt the need to train evangelists to assist the few ministers/evangelists serving the Lord in the valley by 1950. This was in view of the size of the area that needed to be served. The head of Loudon station, Rev. W.V. Stone, supported the idea. The Presbytery acknowledged the need in 1951 and twelve men accepted the challenge to train to serve the Lord in Usenga - Marambo area in Northern Rhodesia (Minutes: CCAPLiv Presbytery, 2nd September 1951:41; Oral interview: Mvula, 03-11-03).

Following the report of the Theological Training Committee of 1951 and after hearing the results of the entrance examination, the Presbytery recommended that the following be accepted for the evangelists' course at Overtoun Institution: Kenan Mkisi (Bulambya), Daniel Mwandaro (Ngerenge), Yobe Mwangomba (Karonga), Robert K. Ngwira (Hara), David Gondwe (North Henga), Gorden Mahlanga (Emcisweni), Lameck Ng'ona (Emcisweni), Amos Chirwa (Njuyu South), Avertoun Munthali (Usisya), Wilfred Chiumya (Sanga), Forbes Mvula (Loudon), and Yonah Mbeye (Chasefu). The Presbytery further recommended that the students produce a satisfactory medical certificate and arrive at Livingstonia on 15 October 1951. They had to come without their wives and stay in the boarding house. Their course consisted of two terms, i.e. mid-October to end of February and beginning of April to mid-August - ten months in total (Minutes: CCAPLiv Presbytery, 2nd September 1951:41).

In addition the Committee recommended to the Presbytery that Messrs. Chibwe, Satiyere Kumwenda, Ng'ombe, Jere, W.C. Nyirenda and Ntheska (all from Loudon) undergo a six-month evangelist training course, conducted by Rev. W.V. Stone at Loudon then be sent to the Usenga area, in Marambo (Minutes: CCAPLiv Presbytery Campaign, 1951:1, 2; Extracts Minutes: CCAPLiv Presbytery, 1952:8, 9; Oral interview: Mvula, 03-11-03).

In 1952, after the evangelism campaign, the fact that all main preaching points (stations) were to be occupied by these evangelists, was a very good strategy. The Loudon/Chasefu DCC allocated all the men to Marambo CCAP congregations and prayer houses. In addition, the Presbytery of Livingstonia sent three more evangelists and two ministers to the Usenga congregations. Following the increased number of staff in the Marambo (Usenga) area, Presbytery resolved that Usenga was under the care of the Livingstonia Foreign Mission. From that date the work in the Usenga area was financed by the Foreign Mission Office of the Church of Scotland (Minutes: CCAPLiv Presbytery, 1952:5, 6; Extracts Minutes: CCAPLiv Presbytery, September 1952:3, 4).

Table 5.2 Allocation of Ministers/Evangelists to Usenga area, Northern Rhodesia 1952

	Congregation/Vestry	Area/Chief	Minister/Evangelist
1.	Chitheba	Tembwe	Rev. Y.C. Kaunda
2.	Sitwe	Kambombo	Rev. Z.P. Ziba
3.	Chikwa	Chikwa	Mr. F. Mvula
4.	Chibale	Kambombo	Mr. Chibwe
5.	Lundu	Lundu	Mr. S. Kumwenda
6.	Mulilo	Kambombo	Mr. Ng'ombe
7.	Kapichira Senga	Chikwa	Mr. Jere
8.	Bindula	Kambombo	Mr. Y. Mbeye
9.	Chifunda	Chifunda	Mr. W.C. Nyirenda
10.	Chikontha	Kambombo	Mr. Ntheska, who served as a local evangelist

(Minutes: CCAPLiv Presbytery, 1952:5, 6).

The results of the evangelistic campaigns were fruitful and it became possible for the Livingstonia Presbytery to provide support by means of the two ministers and ten evangelists. The Livingstonia Presbytery was able to send these men of God to almost all adjacent chiefs' palaces.

5.3.2 The Mission Council

From 1878 to 1927, the head of the Mission Council was Rev. Dr. Robert Laws. The Mission Council managed all the affairs of the Church until 1956 when the Livingstonia Presbytery became the CCAP Synod of Livingstonia. The Foreign Mission Council in Scotland took charge of all the overseas mission work worldwide (McIntosh, 1993:105, 106).

The Mission Council had a very significant role in the planting of the Church in Central Africa. This Council was responsible for soliciting funds to run mission stations, pay white

missionaries and the natives, organise schools, health, mission and evangelism in Central Africa. They also had a duty to enforce Church discipline to ensure that the Presbyterian type of government was observed, with its clear Church polity (McIntosh, 1993:16, 172, 211, 219)

A feeling had clearly been growing among the Africans that the time had come for them to have some say in the decisions of the Mission Council, the body under the Foreign Mission Council in far-off Scotland, which took decisions about the work of the mission throughout the whole area of Livingstonia. In view of this, in July 1921, the Mission Council received a letter and memo from Yesaya Chibambo asking that African mission workers have some representation on the Council (McIntosh, 1993:189). The request seems to have come as a shock and a surprise to the members of the Council, who sounded almost hurt by the suggestion that the Africans had, in any way, been unfairly treated. The Council expressed its appreciation of all that the Africans had done. It pointed out that not all the Europeans were Council members. With three-quarters of the finances of the mission coming from Scotland, those appointed by the Church in Scotland had to bear the responsibility of taking the decisions (McIntosh, 1993:189).

In fact, no African had ever sat on the Mission Council (Minutes: Livingstonia Presbytery, 1917:16). More than thirty years later, the Rev. James Dougall, then the General Secretary of the FMC in Scotland, told the Rev. Neil Bernard that, as independence was clearly coming to Malawi, it was essential that the Malawian Church should begin to bear more responsibility. In view of this, Mr. Bernard was asked to set up a “joint Council” with both Africans and Europeans as members. At first the joint Council reported to the FMC, but gradually took increasing responsibility and soon this responsibility passed on to the Synod. By this time, the Mission Council had ceased to have a role. The African Church had at last the opportunity of dealing with its own affairs (McIntosh, 1993:190).

5.3.3 The Native Church

Propagation of the Word of God – it was at the heart of men and women of God to preach the Gospel to their fellow natives. It is evident that many places were reached and evangelised by the same people. They had great zeal for Christ and did much of the evangelistic work (Laws, 1934:140). The missionaries only came to establish preaching points, baptise the people, ordain elders, induct deacons, and conduct Holy Communion. The planting of the Church

was in the hands of the Native Church. These African Church evangelists really won people for Christ and God used them mightily. As McIntosh (1993:153, 154) rightly puts it, the natives of Angoniland also awakened to their responsibilities for the tribes beyond. He adds that thirty-seven teachers undertook two months' extension work in the Marambo, the area of the plain, which lies to the West of the hills bordering the lake. In another instance in 1906, twenty-two men volunteered for the extension work of the gospel in the Marambo towards the Luangwa valley (Johnston, 1908:115).

During vacation, the Livingstonia Institution also sent teachers firstly, to villages seven days on foot away and then to places fourteen days away. It was encouraging that, in some villages, people of all ages helped by offering free labour to build a Church, which would also be used as a school (McIntosh, 1993:153, 154). McIntosh (1993:154) observes that from as early as 1896, we hear of aggressive Christian development work by native Christians in villages from two to eight miles away as the crow flies and a group from the Institution goes out during the school vacation to bring the Gospel to the Poka peoples and others. McIntosh states (1993:154) that a few years later, there was also missionary work among the Senga of Marambo in Zambia. Among them, Angoni Christians headed twenty schools, and the Church at Bandawe sent twenty-two men to evangelise the Senga. They were away for five months, opened thirteen schools and brought back twelve Senga to the mission boarding school at Bandawe, all paid for by the native Church. An event of considerable significance was the native Church's contribution towards the planting of the Church in the form of finances and personnel. There were local contributions to the growth of the Church, both in Nyasaland (Malawi) and Northern Rhodesia (Zambia) (McIntosh, 1993:154; Minutes: CCAPLiv Presbytery, 1947:1, 2).

By 1898, the Livingstonia Mission was well established in Central Africa. Laws (1934:140) states that "at the Presbytery meeting at which the proposal of having separate congregations with their Pastors was agreed to, my European fellow-workers joined me in the resolution that the decision of settling the question of the native salary should be made by the people themselves without the slightest hint of its amount being made by Europeans. We told the Presbytery they knew what their minister would need, what they were able to give. They must settle what the salary was to be (Laws, 1934:140)." The Native Church was composed of only the African Christians and ministers. This meant that African ministers struggled with the ministry for they lived in very terrible conditions at the time (McCracken, 2000:240).

Following the 1931 Presbytery meeting of Livingstonia North, the native ministers were to work in their districts, as allocated in 1930. They were also to receive their salaries from the Native Church. The Native Church had its own Allocation Committee. In 1930, the following elders and ministers formed this Committee: the Rvds. Andrew Mkochi, the convenor, Yesaya Chibambo, Yoram T.K. Mphande, Messrs, Samuel Nyasulu, Philemon Chirwa, W.M. Mkandawire, Simon Mkandawire, Thomas Nhlema and Timote Jere (from Chasefu), Moderator and Clerk (Laws, 1934:135, 145; Minutes: CCAPLiv North Presbytery, 1931:5)

The well-organised congregation and evangelistic fellowship meetings enhanced the spread of the Gospel and the conversion of many. A local member (Oral interview: Mvula, 03-11-03) emphasized that it was due to the local people, both Zambians and Malawians, that the Gospel spread to their brothers and sisters. These Africans were very dedicated to the Word of God. They braved the wild animals, dense and fierce jungles and tsetse flies. They walked on bare feet for the sake of Christ. Every year, these men of God conducted Bible studies and evangelistic campaigns (called Chisokole) in almost every prayer house. Prominent Zambian evangelists at that time were Jeremiah Nq'umayo, Samson Mapala, Zebulon L. Ng'uni, Timoti Jere and Yonah Mbeye (Minutes: CCAPLiv Presbytery, 1946:1; 1947:1; 1948: 1; 1950:3; 1951:28; 1953:2).

5.3.4 The Presbytery

The Livingstonia Presbytery (1899) was part of the Free Church of Scotland - and after the re-union of 1929 part of the Church of Scotland. All administrative material came from the Scottish Church, e.g. the session minute books of the Chasefu congregations. According to the Presbyterian Church government, a Presbytery is one of the highest courts of the Church. Since Livingstonia Presbytery was a Presbytery of the Free Church of Scotland, it had the serious responsibility of defining itself in its polity and to develop leadership in the Church (Oral interview: Thompson, 02-11-02; Oral interview: Nyirenda, 11-11-02). In view of this, the Presbytery had a major role of co-ordinating all the Church bodies existing at that time, such as the District Church Council, Mission Council and the Native Church, although the Mission Council seemed to have had more voice than that of other two in the Presbytery (Correspondence: Mzembe, P.C. Rev. 1952, 27th November; McIntosh, 1993:138, 139; Laws, 1934:143, 145).

5.3.4.1 The Rev. Dr. Donald Fraser of Loudon/Chasefu

Rev. Dr. Donald Fraser was born in 1870, at Argyllshire in Scotland. He was the fourth born in the family. In 1886 at the age of sixteen, he went to the University (Fraser, 1934:12). Before coming to Africa in 1896, he went for theological training in 1891 at the Free Church Theological Hall (Fraser, 1934:14). He came to Malawi in 1896, succeeding Dr. George Steele at Ekwendeni (Johnston, 1908:136; Thompson, 1995:78).

Having toured South Africa, Donald Fraser proceeded to Malawi where he was to serve with the Livingstonia Mission that was organised in 1874 (Laws, 1934:5). He was to work among the Tumbuka, Tonga, Ngoni, Senga and Bisa peoples of Malawi and Zambia (Fraser, 1934:54, 59, 136; Thompson, 1995:89). Fraser's missionary strategy worked miracles. One notable approach was the sacramental convention introduced by him. People drawn from a wide area gathered to worship and hear the Word, followed by the celebration of Holy Communion. For example, in May 1898 at Ekwendeni, 4,000 people attended such a convention and 400 were baptised (Thompson, 1995:94). Temporary grass huts accommodated these large numbers of people (*Misasa - Vithando*, comparable to the Hebrew feast of the tabernacles) (Thompson, 1995:88). This reminded the Ngoni of their own feast of "*N'cwala*," or feast of the first fruits (Fraser, 1934:31, 79; Johnston, 1908:136, 137).

Fraser had sympathy with African culture, urging that the Gospel was not to denationalise, but fulfil and incorporate what was not evil among the people to whom he preached (Thompson, 1995:151). He also encouraged indigenous music, since the Ngoni are very musical and rich in praise songs to their Chief (Thompson, 1995:147, 149, 150). They also have wedding, hunting and military songs. Some of the missionary colleagues opposed this as being inappropriate to the Christian faith, but William Koyi supplemented Fraser's efforts, when he introduced Zulu hymns to the Ngoni (Oral interview: Thompson, 28-02-04; McCracken, 2000:237, 238, 239; Oral interview: Nyirenda, 11-07-02). As the process of Ngoni Christian hymn composition was already in progress, Fraser continued to encourage hymn-writing competitions every year. These Ngoni hymns were used locally and were translated into other languages.

He also promoted African leadership by giving leadership to women (Women eldership - *Balalakazi*) and organised the system of sub-sessions (Thompson, 1995:161, 162, 163). By 1901, and owing to the large number of women, Fraser proposed the training of an order of deaconesses to the Presbytery. Seeing there was no reaction, he instituted the order of women “*Balakazi*” on his own in 1918. Women fulfilled the functions of elders in local congregations in line with similar Ngoni social groupings (Thompson, 1995:162, 163).

Fraser worked with the traditional values of the Ngoni people (Fraser, 1934:272; McCracken, 2000:237, 238; Oral interview: Nyirenda, 11-07-02). The system of hearers and catechumen classes was already established by the time Fraser arrived. The period between confession of faith and baptism lasted several years (2 - 4 years).

Fraser was more flexible than any of his colleagues. Fraser (1934:132) observes that “of course Fraser did lose his patience sometimes, but there was one thing he could do that a European seldom cares to do - he was willing to apologise if he felt he had lost his temper unjustly.” In general, Fraser was liked and trusted by the local communities more than any other missionary. He was nicknamed “*Chisekeseke*,” the one who smiles anyhow (Fraser, 1934:274). His main contribution to the Zambia church was in the area of the gospel, education, health and agriculture (Fraser, 1934:57, 58, 60; McCracken, 1977:224, 228). Fraser taught people a holistic approach to mission and evangelism.

5.3.5 The Chasefu Area

5.3.5.1 Education in Chasefu

The Livingstonia Mission of the Free Church of Scotland has long been recognised as one of the most important of the Christian Missions introduced into Central Africa in the late nineteenth century. The education network created at the Overtoun Institution at Khondowe in Malawi became perhaps the most effective and certainly the most admired in Central Africa and provided the early training for many Malawians and Zambians (McCracken, 1977:234; Snelson, 1974:63).

Dr. Robert Laws, the Livingstonia Mission leader, hoped that Overtoun College was one day going to be the University of Livingstonia. “Drawing students from Northern Rhodesia and Tanganyika as well as from Nyasaland, the Institution would serve as a centre of post-

primary training for East Central Africa south of Kenya” (McCracken, 1977:234; Laws, 1934:169). Laws stated that, “we have the opportunity now of moulding the future of higher education in Central Africa and of ensuring that it shall be based on an enduring Christian Foundation” (McCracken, 1977:234). In 1926 Laws informed the Foreign Mission Committee of the achievement and in the same year it won the praise of Sir Herbert Stanley, the Governor of Northern Rhodesia. Stanley promised to use the college for higher education of students from his own territory (McCracken, 1977:234). Sir Charles Bowring, the Governor of Nyasaland was another early supporter. In October 1925 Bowring laid the foundation stone of the new building at the missions Jubilee celebrations (McCracken, 1977:234).

The Livingstonia mission established many mission schools in Nyasaland (Malawi) as well as Northern Rhodesia (Minutes: Livingstonia Mission Council, 1938:34; McCracken, 1977:233, 234). Through the many schools, both rural and urban schools, the people of Zambia have been enlightened as Livingstonia schools offered the best education in the country. Snelson (1973:58) observes that “no mission attached greater importance to education or achieved a greater degree of success in its schools, than the Free Church of Scotland, which began to extend its work into North-eastern Rhodesia from Nyasaland in the early 1890s.” This was a very big contribution to the people of Zambia educationally. For example, all those educated at these schools were in high demand in many government and non-governmental institutions (Minutes: Livingstonia Mission Council, 1943:19, 20, 23).

The centre of education of the Livingstonia mission in Eastern Province of Zambia was at Chasefu. The mission schools were the channels through which Christian teaching spread. The mission council worked hand in hand with the Local Education Authority (LEA) to see to it that:

- i. First in almost all cases the school teacher was also the local evangelist;
- ii. School curriculum contained a time or period for Religious Studies and some of the early reading books were part of the Bible; and
- iii. Often the school building served as the Church on Sundays and the same pupils who were on the School rolls made up the hearers and catechumen’s classes. (Correspondence: Bernard, Neil C. Rev. 1954, 2nd July).

Mission education was seen as a means of evangelising people in Central Africa (Laws, 1934:176). The Bible was believed to contain the saving knowledge of the people through our Lord Jesus Christ. In addition, education was seen as a branch of Western civilization through the Scottish missionaries. Education was a means of providing skilled labours for the mission and the colonial government (Correspondence: Bernard Neil. C. Rev. 1954, 2nd July; Correspondence: Pierce, N.S. Mr. 1955, 12th February; Laws, 1934:178).

In view of this, education from the Christian standpoint is an essential way of witnessing to the truth (Laws, 1934:176). It is a process by which children may be led into that fullness of life, which is part of the gospel's meaning for mankind. From this standpoint, missionaries are under an obligation to educate just as they are under an obligation to evangelise. The two processes are so inseparable as to be indistinguishable (CoS Report of the Foreign Mission Committee, 1930:10, 93; 1941 – 1942:19; Minutes: Livingstonia Mission Council, 1942:33;).

Many local people contributed to the development of mission education in Chasefu, Zambia. Some worked as teachers, evangelists, ministers and inspectors of schools or managers of schools. Among those who served as inspector of schools were: Jeremiah Nq'umayo, Mr. Harry Brown Malandula Nyirenda, Raban Mulauko Ndhlovu and Bauti Michael Dokowe (Oral interview: Nyirenda, 11-07-02). These local elders mostly from Chief Magodi contributed greatly to the development of education in the area (Fraser, 1934:181). As a result of their efforts the education standards improved and Christianity became wide spread (Fraser, 1934:180). Chasefu grew to its peak due to the feeder schools, which were feeding Chasefu mission high school (Minutes: Livingstonia Mission Council, 1949:4, 7, 12; Minutes: Livingstonia Mission Council, 1950:7, 20).

The mission schools worked in collaboration with the Local Education Authority (LEA) and the Native Association of the district (NAD, which included chiefs, headmen, teachers, Government employees and other lead men in the tribe (Fraser, 1934:274). This helped mission education standards to rise. In Eastern province then, there were three Local Education Authority (LEA) groupings namely; Tumbuka Local Education Authority, Chewa Local Education Authority and Senga Local Education Authority (Oral interview: Nkunika, 26-10-03). Each Local Education Authority had its own Education Counsellor (EC). This person's role was to inspect schools on behalf of the Native Authority (NA) (Snelson,

1974:59)²⁰. Even though these men of God received very low wages, they continued to visit all the schools including the rural schools (Fraser, 1934:274).

At first when the Uyombe - Luangwa sub-districts were established in 1938, the Livingstonia mission schools in Isoka area were associated with Mwenzo. Mr. Burnett was appointed manager of schools for government purposes. This meant that from 1938, the Livingstonia mission had Loudon/Chasefu District Church Councils (DCCs) covering the whole of Luangwa, Uyombe, Lundazi and Isoka areas (Minutes: Livingstonia Mission Council, 1938:34).

In 1942 the area given to Mwenzo, which was under Uyombe area faced some operational difficulties. Mwenzo station reported difficulties in the supervision of educational works in the Uyombe area to the Mission Council. The Livingstonia Mission Council had put various measures to overcome these difficulties in this remote and widely dotted area (Minutes: Livingstonia Mission Council, 1942:33; CoS Report of the Foreign Mission Committee, 1949-1950:96). After consultation between the heads of Mwenzo and Chasefu stations and Livingstonia Districts, it was decided that the Rev. Simeon K. Ngulube undertakes the supervision of schools in the Uyombe.

5.3.5.2 Medical Work

In an effort to have a holistic approach to mission work, the Livingstonia mission also introduced health work in Central Africa. The biggest hospital of the time was the David Gordon Memorial Hospital built in 1904 at Livingstonia (Laws, 1934:163, 164). In North-eastern Rhodesia, health centres were introduced at a number of mission stations. There were clinics at Tamanda, Uyombe, Chitheba and Chasefu (Chilenje, 1998:38, 39; Minutes: Livingstonia Mission Council, 1943:16, CoS Report of the Foreign Mission Committee, 1949-1950:96).

Mrs. Alexander Halliday started medical work at Chasefu CCAP Mission station in 1933. Thereafter, Mr. Manasseh Ngwira of Chamahiya village became the first clinical officer and

²⁰ Native Authority means any paramount chief, sub chief or other native whether by himself or in council or any native council or group of natives declared to be or recognised as native authority under this ordinance for the area concerned (Chapter 157 of the Laws of Northern Rhodesia 1958:2).

his wife was later sent for training, worked as a mid-wife (Chilenje, 1998:38). Around 1950, the clinic at Chasefu was moved to Mwata Luzi along the Chama road (CoS Report of the Foreign Mission Committee, 1949–1950:96).

Through good medical care provided by the missionaries, health standards of the people in Northern Rhodesia improved. The diseases, which at first seemed incurable, were now cured. The medical facilities provided by the Livingstonia mission served as a means of evangelisation. Most of the people who were admitted in these clinics, received the message of God from the clinic chaplains (Minutes: Livingstonia Mission Council, 1943:16).

By 1943, there was a dispensary at Chasefu, which performed invaluable work. The Council sent all serious cases to the main hospitals at Loudon and the David Gordon Memorial hospital at Livingstonia. The Livingstonia Mission had four welfare centres (clinics) at Chitheba, Uyombe, Kazembe and Chibale. These places had prevented many unnecessary deaths, suffering and diseases (Minutes: Livingstonia Mission Council, 1943:16; CoS Minutes of the Foreign Mission Committee, 1949 - 1950:96).

5.3.5.3 Agriculture

Many early missionaries and church workers helped people in farming. New crops were introduced and better methods of production were taught. As a result, the production increased rapidly. One of the exponents who enforced the agriculture industry in the Livingstonia Mission was Rev. Dr. Donald Fraser of Loudon/Chasefu DCC. McIntosh (1993:207) observes that “Fraser considered that an Agriculture Native Demonstrator should be appointed for each area to give lessons on caring for stock, from poultry to cattle, and on the growing of crops in order to increase the wealth, comfort and capacity of the people”.

5.4 The Contribution of the CCAP Synod of Livingstonia to Zambia

The Livingstonia Presbytery received its status as a Synod in 1956 with the name of CCAP Synod of Livingstonia (Minutes: CCAP Synod, 25th - 29th April 1956:8). From 1956 to 1984, the CCAP Synod of Livingstonia covered the Northern part of Malawi and all the CCAP congregations in Zambia, especially in the Eastern Province and part of the Northern

Province. At the Synod meeting of 1968 it was reported by the General Secretary that the Zambia Government indicated that the CCAP Synod of Livingstonia had to register the Synod in Zambia under the perpetual succession ordinance (Minutes: CCAPLiv GAC, August 1968:2). In view of this, the CCAP Synod of Livingstonia had to amend its constitution to include all the CCAP congregations and property for the CCAP Synod of Livingstonia in Zambia. This was in agreement with the constitution of the CCAP Synod of Livingstonia, adopted in August 1956, and amended in September 1959, August 1965 and August 1969, quoted in part:

“The CCAP Synod of Livingstonia shall consist of:

- i. All the congregations in Northern Rhodesia under the supervision of the CCAP Synod of Livingstonia as it existed at the time of the adoption of this constitution.
- ii. All other congregations to be founded by the Synod of Livingstonia.”
(Constitution of the CCAPLiv Synod, 1956, 1959, 1965 and 1969:1; Minutes: CCAPLiv Synod, 2nd – 7th September 1959:118.)

It is worth noting that when the CCAP Livingstonia Presbytery became a Synod in 1956, mission work continued in Northern Rhodesia (Ross, 1996:194). Elders from the congregations in Zambia attended all Presbytery and Synod meetings in Malawi. These Presbytery meetings could also be held in Chasefu congregations, a sign that the CCAP in Zambia was part of the CCAP Synod of Livingstonia in Malawi (Minutes: Lundazi Station Management, 20th May, 1961:1, 2, 3; Correspondence: Chunda, Stephen H.G. Rev. 1965:1).

5.4.1 Evangelism

One of the greatest contributions of the CCAP Synod of Livingstonia to the CCAP Church in Zambia is in the area of evangelism. The growth of the CCAP Church especially in Eastern Province of Zambia in the early 1960s was due to the fact that the whole life of the Churches was built upon the Bible. Every Christian was expected to attend Sunday school or Bible classes and regular Bible teaching for all this is part of the life of every Christian. Stress was laid from the start on the duty of every Christian to pass on to others what had been learnt of Christ. Most members of the CCAP Church both in Malawi and Zambia have been won by the simple witness of ordinary Christians, whose changed lives as well as their words made clear to others the power of the Son of God. Many Bible courses were taught to Christians to

deepen their understanding of the kingdom of God. This helped the Church to mobilise its resources for effective evangelistic campaigns (CoS Report of the Foreign Mission Committee, 1941 – 1942:19; Minutes: CCAPLiv GAC, 23rd – 27th August, 1966:6, 12).

Today evangelism by various departments is carried out in almost all the congregations, especially through the women's guild, the men's guild and the youth. It was the duty of every minister/evangelist to teach his congregants that evangelism was the backbone of the Church and at every gathering of Christian fellowship outreach was done to win souls for Christ. Wherever these fellowship meetings are held, campaigns are always conducted on Saturdays. Through elders' and deacons' schools, people are taught how to preach the Word of God, do counselling, house visitation and extend hospitality to widows/widowers. The bereaved are also taken care of in the process of evangelism. The local evangelists were also very instrumental in the planting of the Church in the North-eastern Zambia.

5.4.2 Christian Giving

Christian stewardship is the practice of systematic and proportionate giving of time, abilities and material possessions to the glory God. The CCAP Synod of Livingstonia formed stewardship committees from section to Synod level and in 1966 Rev. J.W. Kamanga was appointed Christian stewardship organiser for the Synod on a part time basis (Minutes: CCAP Liv GAC, 23rd – 27th August 1966:6, 13; Minutes: CCAPLiv Synod, 1967 Appendix C).

In 1970 the CCAP Synod of Livingstonia appointed Rev. J.W. Kamanga as a full time co-ordinator of stewardship in the synod. His main job was to conduct stewardship seminars for Christians, elders, deacons, evangelists and ministers. The focus was to teach all Christians the principles and methods of stewardship in the church (Synod). His allowance was £2 per month (Minutes: CCAPLiv GAC, 24th February to 2nd March, 1970:13). In view of this, Christians knew that once a year, after the crop had been gathered, a special harvest thanksgiving offering was made (Wonga Vuna). Harvest thanksgiving in the CCAP Synod of Livingstonia has been apportioned for the poor, aged and vulnerable people in the church and society (Minutes: CCAPLiv GAC, 24th February - 2nd March 1970:13, 14). The system of helping the needy in the society was in a way a means of evangelism and a sign of care and love from the almighty God.

From the beginning, Christians were expected to make regular offerings for the work of the Lord. Clear teaching was given to every Christian to give part of his income to God. Pledge cards are used to help Church members to plan their giving and to give regularly. Many Christians, though not all, have learned to give one-tenth of their income. Much of the giving is in kind; a father might agree to set a part of his field, a mother might promise to give to the church a chicken or eggs laid on Sunday. Mostly the giving was motivated by the scriptural reading of 2 Corinthians 9:7 – ‘for God loves a cheerful giver’. This was in line with Rev. Dr. Robert Laws’ ideal of a self-supporting, self-governing, and self-propagating church (McIntosh, 1993:211; Minutes: Chasefu Presbytery, 14th – 18th July, 1977:1, 2, 3).

Following the self-supporting idea taught to the ministers in the Livingstonia Mission, they were obliged to teach stewardship in all the prayer houses in their area. Until today, the CCAP Christians have always understood that giving is a blessing; hence the Church is able to support its ministers, materially and financially. Many stewardship lessons were conducted in the Lundazi and Marambo area. These stewardship lessons helped the church in Zambia reach the stage of self-supporting especially in terms of stipend for ministers and evangelists (Agenda Special GAC CCAPLiv Synod, 1972:5; Minutes: CCAPLiv GAC, July 1974:2).

5.4.3 Work through the Guilds

These are wings of the synod. Through its guilds (Women, Youth and Men) the CCAP Synod of Livingstonia carried out its evangelistic campaign in Zambia. All these guilds exist in the Church as a tool for evangelism.

5.4.3.1 Women’s Guild (*Umanyano/Mvano*)

One of the major contributions by the CCAP Synod of Livingstonia to the CCAP in Zambia was the work among the women. The Women’s Guild was established in the Livingstonia Presbytery in the 1936 (Mdauko Mendeseskero na milimo ya Umanyano wa banakazi Church of Central Africa Presbyterian Synod of Livingstonia Umanyano Office - History and Constitution of the Women’s Guild of the Church of Central Africa Presbyterian Synod of Livingstonia Women’s Guild office, 1972:2). Its objectives are as follows:

- To unite elderly women and girls for the service of the Lord.
- To help the sick, poor, bereaved, widows/widowers all in Jesus’ name.
- To love God and keep his word.

To be exemplary and light to the world (History and Constitution of the Women's Guild of the Church of Central Africa Presbyterian Synod of Livingstonia 1972:19,23; History and Constitution of the Women's Guild of the Church of Central Africa, Presbyterian Synod of Zambia, 2000:1, 3, 4).

In all the congregations of the CCAP Livingstonia Presbytery, the Women's Guild played an important part in stimulating interest in mission work, spreading information on work being done, collecting the necessary funds and regular intercession for the work. The Women's Guilds started in Loudon and Chasefu DCC in 1945. The first leader of Women's Guild was Mary Shawa who used to visit all the congregations in Loudon/Chasefu DCC. Mary Shawa at times used to send Miss Russell and Mrs. Stobe, missionaries from Scotland to Marambo and Usenga congregations to help women and teach the values of Christian nurture. In addition Miss Bertha Mhlanga, was also sent to Marambo into the area of Chiefs Chikwa, Tembwe and Kambombo (History and Constitution of the Women's Guild – CCAP Livingstonia Synod 1972:9; Minutes: Livingstonia Mission Council, 1947:1, 2, 3; Extracts Minutes: CCAPLiv Presbytery, 1952:4, 5).

From 1956 - 1960 the guilds subsequently spread to all the DCC where they greatly assisted congregations and the Livingstonia Presbytery in extending the Kingdom of the Lord. Even today these women members of the church give support to church programmes such as evangelism, stewardship, counselling widows/widowers, the bereaved, divorcees and post marriage counselling (History and Constitution of the Women's Guild of the Church of Central Africa Presbyterian Synod of Livingstonia, 1972:18, 19).

In Usenga North (Zambia) the Women's Guild fellowship started in 1948 (History and Constitution of Women's Guild of the Church of Central Presbyterian Synod of Livingstonia, 1972:11). Women were taught the Word of God. From there, they carried noble tasks of preaching the gospel to people, teaching Sunday Schools, instruction of catechumens and visiting Church members in their homes. Women's Guilds at prayer house level meet every Friday for Bible studies. At the congregation level they meet once at the end of each month for fellowship meetings and administrative duties. The ministers who were very much involved in the work of the Women's Guild included Rev. Z.P. Ziba, Rev. A. Mkochi, Rev. A. Mvula and Rev. Y.C. Kaunda (History and Constitution of the Women's guild of CCAP Synod of Livingstonia, 1972:9, 10, 11).

In 1963 the Women’s Guild resolved to pay the salary (stipend) of an evangelist in the CCAP Synod of Livingstonia, with a view to preach the Word of God in all congregations found in Marambo (Usenga congregations in Zambia). The first evangelist to take up this challenge was Mr. Satiyele M. Kumwenda, who did his work in Marambo in the name of the Women’s Guild from 1963 to 1973. In 1973 his place was taken by Mr. M.A. Nkunika who served from 1973 to 1983 when he was retired by CCAP Synod of Livingstonia (History and Constitution of Women’s Guild of the CCAP Synod of Livingstonia, 1972:11, 12).

Table 5.3 Dates of Commencement of Women’s Work in Northern Rhodesia by the Livingstonia Mission

Congregation	Year started	Chiefs	District	Province
Lundazi West	1945	Phikamalaza, Mphamba, Kazembe	Lundazi	Eastern
Lundazi East	1946	Mwase, Kapichira	Lundazi	Eastern
Usenga South	1954	Tembwe, Chikwa Chifunda Lundu	Chama	Eastern
Usenga North	1948	Kambombo, Mulilo, Chibale	Chama	Eastern
Uyombe	1947	Muyombe	Isoka	Northern
Chasefu	1945	Magodi	Lundazi	Eastern

(History and Constitution of the Women’s Guild of the Church of Central Africa Presbyterian Synod of Livingstonia, 1972:38).

5.4.3.2 The Christian Youth Fellowship (C.Y.F)

The Christian Youth Fellowship started in 1952 in the Livingstonia Presbytery and spread from Malawi to Zambia in the 1960s. This is the second active and largest group in the CCAP Church. Membership is to all youths from 15 to 35 years. This group meets every Saturday for Bible studies, choir and for fellowships. The main objective of this wing of the Church is six folds, namely:

- i. To bring the youth to Jesus Christ.
- ii. To encourage the youth to grow in the truth of the Spirit.
- iii. To witness Christ to other people.
- iv. To teach the youth to work for Christ as their Lord and Saviour.
- v. To help the youth become good citizens.
- vi. To contribute in any possible way towards the needs of the Church and individual members.

The group works through part-time lay youth organisers and in some cases full time youth co-ordinators (ministers) are also employed (Extracts Minutes: CCAP Livingstonia Presbytery, September 1952:15, 16; Constitution of the Christian Youth Fellowship of the Church of Central Africa Presbyterian Synod of Zambia 1996:1, 7; Minutes: CCAPLiv Synod, 1969:9; Minutes: of the Synod Christian Youth Conference of the Church of Central Africa Presbyterian Synod of Zambia, 14th-19th August 1990:4).

5.4.3.3 Men's Guild

This forms the third largest group in the Church. Generally, it is very inactive compared to the women and the youth groups. Most of the members of this group are in key leadership positions of the Church, but do very little for their organisation. The idea to form a *madodana* synodical committee came from Loudon and Chasefu Presbytery in 1964. Although the General Administration did not accept the idea that same year, it was accepted in the synod meeting of 1965 (Minutes: CCAPLiv GAC, 18th August, 1964:1, 6). These groups normally meets for Bible studies and fellowship on Saturdays. Their main objectives are as follows:

- i. To bring men to Jesus Christ.
- ii. To help and encourage others to the way of Christ.
- iii. To encourage the men to grow in the truth of the spirit.
- iv. To help in witnessing Christ to other people.
- v. To teach men to work for Christ as their Lord and saviour.
- vi. To help men become good citizens. (Constitution CCAPZam Men's Guild Fellowship, 1990:1, 2)

Members of these guilds frequently hold conferences, seminars, and Bible studies where the Bible is discussed. In both Malawi and Zambia, these women, men and youth play an important role in the life and witness of the church.

5.4.4 Training of Ministers and Evangelists

5.4.4.1 Training of Ministers

The Livingstonia Mission of the Free Church of Scotland trained the first indigenous Zambians to serve the church in the territory, but not a sufficient number of ministers were trained to run the mission stations. The first indigenous minister to be trained at Livingstonia

Theological College was Rev. Yonah Lengwe Mvula in 1921. He was ordained as minister on 16th September 1927 (McIntosh, 1993:216, 245). The second group to be trained were Rvds. Simeon K. Ngulube, Euwen Siwale and Paul Mshindo who went to the college in 1940. Ten years later, Sinoa K. Nkhowane went on training and he completed his studies in 1952. The last Zambian indigenous ministers trained were Rvds. Newton H. Phanana Nkunika and Isaac Mutubila from 1954 - 1956 (CCAP SynodLiv Missionary Biographies, 2001:1, 2; 2001: 1, 5; Minutes: CCAPLiv Presbytery, 1948:22).

The need to train indigenous Zambian ministers was once again felt in 1977 (Chilenje, 1998:65). The need was motivated by the Rev. P.G. Ng'anjo and other Malawian ministers serving in Chasefu (Correspondence: Nga'njo, P.G. Rev. 1977, 13th October). With Rev. Dr. S.M. Nyirenda of Livingstonia Synod being the principal of Zomba Theological College, the situation became very easy to process the first candidates. The first Zambian students to be sent for theological training in 1977 were Rev. N.M. Mtonga and Rev. S.M. Mithi. The second to be sent was Rev. F.J. Mwanza in 1978 and in 1979 Rev. T.K.M. Zgambo, who later lost his ministerial status in 1986 on moral grounds (Chilenje, 1998:65; Oral interview: Jere, 16-10-04).

Following this development, the CCAP Church in Zambia started taking shape with indigenous Zambian ministers serving together with missionaries from Malawi. From 1980 to 1984, the Zambian church started growing at a very fast rate. This made the Church require more personnel. In view of this, Rev. David Chiboboka was the fifth person to be trained at Zomba Theological College in 1982. To assist in the need for ministers in Zambia the CCAP Synod of Livingstonia established an emergency theological college at Livingstonia (Overtoun Institution) in 1983. Messrs: L.R. Mbewe, C.T. Soko and M.D. Lukhanda were sent for training (Minutes: CCAPLiv GAC, 9th -11th March 1983:6, 9)

5.4.4.2 Training of Evangelists

After the inauguration of the CCAP Synod of Livingstonia in 1956 it embarked on the training of evangelists for the Chasefu CCAP congregations in Zambia. Messrs. Reuben Wombe Mvula, Smart Z. Ng'uni, Raswell G. Those and Meckest A. Nkunika were trained (Minutes: CCAPLiv GAC, February 1963:6).

5.4.4.2.1 The Pioneer Evangelists

The CCAP Synod of Livingstonia by 1962 had realised that for a Church to reach this stage, a trained ministry was essential. Thus, the programme to train indigenous evangelists started at Lundazi in 1963 with three students: Mr. R.G. Those, Mr. R.W. Mvula and Mr. S.Z. Ng'uni. These men became leaders, highly respected by both church and society in both Malawi and Zambia (Minutes: CCAPLiv GAC, February 1969:13).

a. Evangelist Reuben Wombe Mvula

Mr. Reuben Wombe Mvula (Senga) was born on 19 February 1922 at Mwininkhonde Village, Chief Chikwa, Chama District in Eastern province. He was baptised by Rev. Yobe Nthara at the age of six. He did his lower education at Chikwa CCAP Mission (Mangwere) School and standard five at Chasefu. After his standard five, he got married to Esther Msimuko and had five children (Oral interview: Lungu, 12-12-04; Oral interview: Ngulube, 12-12-04).

Mr. Mvula served as an elder of Usenga South before receiving a calling to serve God as an Evangelist. In 1963, he received a calling as an evangelist. He went for a one-year evangelistic training at Lundazi. After completion, he was sent to Chitheba CCAP in the Marambo area. He worked at Chitheba for a short period of time. The Synod transferred him to Sitwe CCAP congregation in Chief Kambombo's area. From Sitwe he went to Bindula (Kambombo) where he served God for 13 years from 1967 to 1974. From Bindula the CCAP Synod of Livingstonia transferred him to Chibale and he retired there in 1983. He died on 31 October 1997 (Minutes: CCAPLiv GAC, February 1963:6; Oral interview: Lungu, 12-12-04).

Mr. Mvula was a very committed evangelist. During his entire ministry, he only worked in the Marambo valley. Marambo is a very difficult area to live because of heat, wild animals and tsetse flies, but he persevered for the sake of Christ. He is remembered for his Bible studies in prayer houses and his pastoral visitation. In addition, he was a very good counsellor to the people affected by the Alice Lenshina²¹ wars²² in Lundazi and Chama

²¹ Alice Mulenga Lenshina was a woman who founded the Lumpa Church. It was on 18th September 1953 that she visited the missionary in charge of Lubwa Mission – Rev. McPherson. She claimed that she had died and was risen from the dead. Lenshina was coming from Kasomo village, eight kilometres from Lubwa and Chinsali Boma. The missionary advised her to come for catechism at Lubwa. Thereafter, she was baptised by Rev. Paul Mushindo at Lubwa, November 1953, and received the name of Alice. After her baptism she started preaching and teaching people. In the course of the events she collected large sums of money. Conflicts arose with the Lubwa Kirk Session about the use of these funds. In 1955, Lenshina and her husband Petros Mulenga

Districts. Through his counselling sessions, people who had run away from their villages and deserted the Church in fear of these wars started coming back. He was also very critical about the leadership of CCAP Synod of Livingstonia for taking too long to train Zambian ministers and make it possible for the local people to govern the church (Oral interview: Lungu, 11-09-03).

Mvula seemed very shy, but he was very strong in matters of discipline and things of God (Oral interview: Ngulube 12-12-04). His teachers were Rvds. R .F. Ndolo and David McConaghy (Minutes: CCAPLiv GAC, February 1963:6; Oral interview: Ngulube, 12-12-04).

b. Evangelist Smart Z. Ng'uni

Mr. Smart Z. Ng'uni (Senga) was born in 1929 at Longa Village, Chief Chikwa, Chama district in the Eastern Province. He went to school at Mangwere for his Sub A to standard 2. He then went to Chitheba CCAP mission school for standard three to four. Upon completion of standard five at the Ngoni Native Authority School in Chipata, he completed in 1952 a one-year training programme in plumbing in Chipata. While working in Chipata he started private studies until he passed his standard six (Oral interview: Ng'uni, 12-12-04). On 29 November 1955, Mr. Ng'uni was married to Davines Ng'uni. They have ten children and sixteen grand children (Oral interview: Ng'uni, 12-12-04).

In 1963 he went for one-year evangelist training at Lundazi. His teachers were Rvds. David MacConaghy and R.F. Ndolo (Minutes: CCAPLiv GAC, February 1963:6). Upon completion of his course, Mr. Smart Z. Ng'uni was appointed to evangelise and do counselling at Chitheba and Chifunda following the Alice Lenshina wars. In 1964, Mr. Ng'uni's house was burnt into ashes by Alice Lenshina followers and the CCAP Synod of Livingstonia helped him with £20.00 (Minutes: CCAPLiv GAC, 18th August 1964:4, 6). The same happened with Mr. Satiyere Kumwenda (evangelist) who was based at Chifunda. All

were suspended from church membership. She soon started the Lumpa church and attracted a large following through her hymns and her call on sorcerers to give up their charms (Ipenburg 1984:32-33).

²² The Lenshina wars started immediately after Zambia became independent in 1964. It was a religious-political war. The members of this church were taught that the world was going to end at any moment. People had to prepare for this end of the world by repenting their sins. Many were attracted to this church as they received healing, exorcism. Many witches, sorcerers, wizards would bring their amulets to her and were prayed for and be liberated. The followers of Alice Lenshina from Lubwa, Chitambo, Chama and Lundazi, rose against the newly formed government of Dr. Kenneth Kaunda.

his belongings were burnt to ashes and the Synod helped him with £30.00 (Correspondence: McConaghy, David Rev. 1964, 2nd September). Mr. Ng'uni stayed at Chitheba for many years before he was transferred to Mangwere within the Chama district (Marambo). CCAP Synod of Livingstonia retired him in 1983 (Oral interview: Ng'uni, 12-12-04).

Mr. Ng'uni is one of the local Zambian people who has contributed to the growth and development of the CCAP in Zambia. Being a son of one of the first Presbytery evangelists of the Livingstonia Mission he was a very strong preacher of the word. Ministers often used him in the evangelistic campaigns and rallies. His nickname was '*Lasa Mtima*' - 'Mr. Pierce the heart.' People always said his messages could pierce people's hearts and as a result people accepted Jesus Christ as their Lord and Saviour. Others called him "*Mutampha wima*" - meaning whether Mr. Ng'uni was sick or not he could still walk and cycle to where people had gathered for worship. While serving as an evangelist in the Usenga congregations (South/North), he also served as session clerk for many years. He was good at record keeping and discipline in the Church. He was a very bright and focused evangelist. CCAP Synod of Livingstonia depended upon Mr. Ng'uni even in matters of keeping finances of the Church (Oral interview: Ng'uni, 12-12-04).

He was also critical to the leadership of CCAP Synod of Livingstonia for regarding Marambo area as a 'torture zone'²³ for ministers/evangelists. He always told the leaders of the Church about the importance of human souls in the eyes of God, no matter where they were found. While he was serving at Chitheba he built the existing Church building in 1973 (Oral interview: Lungu, 12-12-04).

c. Evangelist Raswell Gobampingo Those

Mr. R.G. Those was born on 4 April 1925 at Gobampingo village Chief Mwase in Lundazi district, Eastern province. His father's name was Gobampingo Those and his mother was Mitiyawo Jere. He was the seventh child of the Those's (Oral interview: Those, 10-10-04).

He started school in 1936 at Masyalela (Kambaza) CCAP Mission School and completed his standard four at Mphamba CCAP Mission School in 1943. After his standard four he went to Johannesburg, South Africa where he worked as a miner. Mr. Those was married to

²³ It was felt to be a place where to send ministers/evangelists considered to be in need of discipline (Oral interview: Nyirenda 11-07-04).

Loveness Bilima and remarried Oliver Chirwa after the death of his first wife. They had eleven children the three of them (Oral interview: Those, 10-10-04).

He received a calling from the Lord in 1971. Mr. Those went through a one-year evangelist's training course in 1972, together with Mr. Meckest Aaron Kachora Nkunika. Their teachers were Rev. David MacConaghy and Rev. R.F. Ndolo. After the training, his first allocation was to Mwase CCAP. He was transferred to Kazembe. From there he was transferred back to Mwase and retired in 1983 (Oral interview: Those, 10-10-04).

When he was at Kazembe in the Marambo valley he opened Chibeza, Kapiliri and Chingozi prayer houses for the Kazembe CCAP congregation. One of the challenges Mr. Those vividly remembered was the lack of transport. He would walk long distances to evangelise people on foot or bicycle. The second challenge in his ministry was accommodation. He was mostly accommodated in grass-thatched houses, which were always poorly made. He also braved wild animals. Whenever he was travelling, he never forgot to carry an axe as a means of defence and protection. His stipend was very meagre. He used to receive K30.00, but the Lord saw him through (Oral interview: Those, 10-10-04). He is remembered as being very passionate and evangelistic. He was always referred to by church members as John the Baptist of the time, because in his messages he never forgot to inform the people that they were to repent for the Kingdom of God was at hand (Oral interview: Those, 10-10-04).

d. Evangelist Meckest Aaron Nkunika

Mr. Meckest Aaron Kachora Nkunika was born in 1928 at Mzamu village, Chief Mwase, Lundazi district in Eastern province. His father was Mr. Hezekiah Mzamu Nkunika and his mother was Dingire Jere. He was married to Etancy *Nya* Ngwayi. He started school at Mwase and went for his standard five and six lower at Chasefu (Oral interview: Nkunika, 12-12-03).

Mr. Nkunika received a calling to train as an evangelist in 1972. The Women's Guild in the CCAP Synod of Livingstonia adopted Mr. Nkunika as their evangelist (paid by the Women's Guild). He was to be sent to Marambo upon his completion (Usenga North and Usenga South). This was a Alice Lenshina stronghold. People needed counselling for them to return to their village and church (History and Constitution of the Women's Guild of CCAP of Synod Livingstonia, 1972:12).

Upon his completion of his training as an Evangelist, the CCAP Synod of Livingstonia sent him to Bindula in Chief Kambombo's area where he served for seven years. From Bindula, he was transferred to Chitheba, then to Chikwa. His last station was Emusa in Chief Magodi's area, where he was retired in 1983 (Oral interview: Those, 10-10-04).

Mr. Nkunika's main contribution to the CCAP in Zambia was his counselling sessions, which were done at the church building and in villages in the Marambo valley in Usenga congregations (North and South). It was a terrible time because the Alice Lenshina wars had very devastating effects on the people's lives. Also women's guild department grew strong as he then taught Bible studies and the importance of evangelism and stewardship. Throughout his ministry he lacked nothing for the department loved him as their own. He was employed by the CCAP Women's Guild in the Synod of Livingstonia and paid by the same group (Minutes: Chasefu Presbytery, 14th-18th July, 1977: 5; Oral interview: Those, 10-10-04).

5.4.5 Literature Support in the CCAP Zambia

The CCAP in Zambia was in no position to produce literature and was dependent on literature produced by the CCAP in Malawi. The printing and distribution of literature was part of the work of the Livingstonia Mission. Literature distribution was considered as a means of evangelism. Provision of literature was a major concern to Rev. Dr. Robert Laws with regard to mission and evangelism. He himself was involved in translating useful Christian material into the local languages (Laws, 1934:128, 129, 132).

Many booklets, such as the Tumbuka New Testament, *Makani na vidokoni*, *Nkhongono Zako Zenecho* (your real power), *Mupharazgi muwemi* – (a good evangelist), *Evangel*, *Sumu*, *Katekisma* and many others were distributed to Christians in Zambia (Minutes: CCAP General Synod, 4th-5th September 1968:18). The Synod of Livingstonia also produced booklets of Bible expositions, scripture biographies, theology, booklets explaining the way of salvation and concerning Christian life as well as a religious news letter and magazine in Tumbuka, the language of the people served in Eastern Zambia (Minutes: CCAP General Synod, 6th-7th September 1972:17). Up to now the CCAP Christians depend on the literature from the CCAP Synod of Livingstonia including the Order of Service for ministers. The

CCAP in Zambia also benefit from literature produced by the Nkhoma and Blantyre Synods (Minutes: Livingstonia Mission Council, 1947:6, 13, 14).

5.4.6 Material Support

The CCAP Synod of Zambia today is a result of the CCAP Synod of Livingstonia missionary activities in the Chasefu congregations in Eastern Zambia. It was from the rural setting that the expansion work of the CCAP Synod of Livingstonia had begun. One of the greatest contributions in this regard is the material support to the Zambian Church. When the Free Church of Scotland handed all the power to the CCAP Synod of Livingstonia in 1956, all the congregations under Chasefu district Church Councils fell under the CCAP Synod of Livingstonia. Very significant to mention in material support include the following:

5.4.6.1 Church Buildings

From 1956 to 1984 the CCAP Synod of Livingstonia built a very big Church building at Muyombe. The Church was built in 1958. The Synod also built a very big Church building at Chama Boma. The Synod in 1967 had finished building a Church at Lundazi Boma. In the same year £163.25 6p was raised by Rev. David McConaghy from the Presbyterian Church in Ireland to meet the costs of benches, a table and nine chairs. In 1973, the synod built a Church building at Chitheba in Chama district (Minutes: CCAPLiv Synod, 1981:38; Minutes: Lundazi Station Management, 13th April 1967:1, 2).

5.4.6.2 Manses – Ministers Residential House

By 1976, the CCAP Synod of Livingstonia had completed the building of several manses in some of the CCAP Zambia congregations. These were built at Lundazi Boma 1958, at Muyombe 1958, at Chiteba in the early 1960's and at Mwase 1976. Construction plans for these buildings were drawn as early as 1953 (Cos Minutes of the Foreign Mission Nyasaland and Northern Rhodesia Regional Committee, 19th- 25th September 1953:11).

5.4.6.3 Transport

The Synod always provided its ministers serving in Zambia at that time with a motor cycle or push bicycles. In some cases the CCAP Synod of Livingstonia provided vehicles to the mission station at Chasefu (Minutes: Livingstonia Mission Council, February, 1950:20).

5.5 Similarities and Differences between the CCAP Synods of Livingstonia and Zambia

5.5.1 Similarities

There are many similarities between the CCAP Synod of Zambia and that of Livingstonia. Chief among them includes the following:

- i. They are both a product of the Livingstonia Mission of the Free Church of Scotland (CoS Report of the Foreign Mission Committee,, 1950:43, 44; Oral interview: Nkhoma, 14-10-04; Oral interview: Banda, 14-10-04);
- ii. The head of the Mission Council for congregations found in Northern Nyasaland and North Eastern Rhodesia was Rev. Dr. Robert Laws (Correspondence: Laws, Robert, Rev. Dr. 1923, 25th July; Oral interview: Banda, 14-10-04);
- iii. There were no national boundaries like today. The Zambian borders were drawn by the British government between 1890 and 1911. Before then, the countries were divided into areas ruled by independent chiefs. The British, through the British South Africa Company (BSA Co.) formed Northern Rhodesia in 1911. When the Livingstonia Mission came to Central Africa, what is today known as Zambia and Malawi was one country. The Free Church of Scotland operated in this area as one area under the chiefs (Correspondence: Laws Robert, Rev. Dr. 1923, 25th July).
- iv. The use of the same Liturgy. The CCAP Synod of Zambia and the CCAP Synod of Livingstonia have the same liturgy. Their way of worship and praise is so similar that it is difficult to make a distinction between the two churches. A minister from either Synod does not find any problems to serve in any of the two Synods;
- v. The use of the same literature. Since the CCAP in Zambia was a missionary field for CCAP Synod of Livingstonia from 1956 to 1984, it is inevitable to have the same literature (Correspondence: Jere, W.M.K, Rev. Dr. 1982, 16th February);
- vi. Both Synods have the same Church polity. These synods have the same organisational structures. For example, these synods have sections, prayer houses, congregations, presbyteries, Synod and General Assembly. Elders are ordained for life. These Synods uphold high standards of discipline in the

church. No beer drinking, polygamy and other vices are allowed. Both synods are known for their high standards of church administration;

- vii. Use of the Tumbuka and Chichewa languages. Tumbuka is more used than Chichewa in these synods, presbytery and worship services. It is only now that languages like Bemba and others are used. The use of Tumbuka in CCAP Zambia resulted in the church being called a Tumbuka church for many years (Minutes: CCAP Gen Syn Standing Committee, 9th November 1973:1, 2, 3).

5.5.2 Differences

5.5.2.1 Geographical Boundaries

When highlighting similarities and differences between the CCAP in Zambia and the CCAP Livingstonia one becomes aware the rich heritage of the CCAP in Zambia, but one also become aware of a great challenge facing this church in Zambia. What used to be experienced as one country was now changed. After 1911, when the British had finished drawing the boundaries, people started relating to each other in terms of Nyasaland – Nyasas and Northern Rhodesia – Rhodesians. Some congregations of the Livingstonia Mission were found in Nyasaland and the other in Northern Rhodesia and nationalism became a factor (CoS Report of the Foreign Mission Committee, 1941 – 1942:19).

5.5.2.2 Political Differences

Zambia became independent on 24 October 1964 and Malawi on 6 July 1964. Both of these countries have different constitutions, which help to govern their countries. These countries have their own heads of states. The real political differences came when these countries (Zambia/Malawi) received autonomy from Britain together with a rise of nationalism. When these countries were under the British rule, in a way they were still one country. Real political differences started in 1964 affecting the church with some CCAP Synod of Livingstonia congregations found in Malawi and others in Zambia. It was a requirement of both of these governments to register these CCAP Churches (Minutes: CCAPLiv GAC, August 1968:2).

Following the independence of Malawi and Zambia many regulations were put in place. Among them was the work permit. No Zambian or Malawian was allowed to work in either one country without a work permit. This really affected many Malawian missionaries who

were working in CCAP congregations in Zambia. Many had to go back to Malawi leaving many congregations vacant because they did not have the required documents (Correspondence: McConaghy, David Rev. 1967 November).

5.5.2.3 The Currency Difficulties

Immediately after Malawi and Zambia became sovereign states, they both changed their currencies from British Pounds, shillings and pennies to Kwacha and ngwee in Zambia and Kwacha and tambala in Malawi. It was difficult to pay church workers working in Zambia from Malawi (Oral interview: Nkunika, 12-12-02). In turn it became difficult to send Zambian money to the Synod Headquarters in Livingstonia- Malawi (Correspondence: McConaghy, David Rev. 1967, November).

The CCAP Synod of Livingstonia is more developed than the CCAP Synod of Zambia. The CCAP Synod of Livingstonia had a well developed infrastructure. These included schools, colleges, hospitals and congregations while the CCAP in Zambia is only now actively developing on early foundations laid. A suggestion is that lack of infrastructural progress is on account of missionaries leaving. The challenge now however, is for the local people to take up responsibility.

5.5.2.4 Culture, Language and Tradition Differences

The two Synods are situated in two different contexts, Malawi/Zambia. The CCAP in Zambia has a big challenge to care for Christians in a large country. In addition mission work needs to be considered much more strongly in the context of differing cultures, languages, traditions and customs. In the CCAP Livingstonia context all are more closely united as they all come from the Northern region of Malawi, despite differences there are many similarities in culture, language and traditional values.

5.6 Conclusion

In this chapter attention was paid to the contribution of the Livingstonia CCAP in Malawi to the CCAP in Zambia. As a Christian community the CCAP in Zambia traces its roots to the Livingstonia work and since the beginning of its work the CCAP had a close bond. The CCAP congregations in the Chasefu area remained structurally part of the CCAP

Livingstonia Synod and of the Chasefu Loudon Presbytery through the different phases of ecclesiological development of the CCAP Livingstonia (Oral interview: Nyirenda, 11-07-02). The constitution of CCAP Synod of Livingstonia included all the congregations in Zambia, hence its proper function in Zambia (Correspondence: Turner, W.Y. 1953, 18th March). The facts presented above indicate that there has never been any discontinuity in the work of the Livingstonia Mission in Northern Rhodesia. Its work remained mainly in Eastern Zambia under the Chasefu/Loudon DCC and Livingstonia/Karonga DCC, where Uyombe CCAP congregation in Zambia was adjacent. The Chasefu mission station had four congregations under its supervision, namely: Kazembe, Lundazi, Chasefu and Usenga. In the Northern part of Zambia, the Uyombe congregation fell within the boundaries of the Livingstonia District Church Council (Minutes: CCAPLiv Presbytery, 20th July 1946: 12; Minutes: CCAPLiv Presbytery, 5th September 1948:1, 2, 11, 12).

The CCAP Synod of Livingstonia needs credit for it continued the Livingstonia Mission work in Zambia despite the political, geographical and economical differences between the two nations after they attained political independence from Britain in 1964 (Oral interview: Nyirenda, 11-07-02).

Evangelism and stewardship was one major contribution by the CCAP Synod of Livingstonia to the CCAP in Zambia. Through its evangelistic work, many prayer houses were opened. This was followed by many congregations being established in Zambia. The main tool used by CCAP Synod of Livingstonia to evangelise were education, medical work, the guilds; Women, Youth and Men. These guilds enabled women, men and youth to be fully involved in the many villages where people are reached with the gospel. Stewardship was taught in every congregation by ministers, evangelists and elders. This has helped the Zambian church to be self-supporting in terms of construction of church buildings, manses, paying of minister's stipend to mention but a few. The CCAP Livingstonia Synod also contributed to literature distribution as a means of evangelism (Correspondence: Jere, W.M.K. Rev. Dr. 1982, 16th February). Training of ministers and evangelists continued. It was however, at a very slow pace compared to the CCAP work in Malawi. The role of missionaries provided through the efforts of the CCAP Livingstonia also strengthened the local church.

The CCAP Livingstonia contributed to the birth, growth and development of CCAP in Zambia by enabling local leadership. A milestone in the history of the CCAP in Zambia was

the establishment of the Chasefu Presbytery in 1975. One benefit was the growing acknowledgement by outsiders of the CCAP in Zambia as a Zambian church. The fact of a presbytery office on Zambian soils helps in this regard.

CHAPTER 6

THE CCAP IN THE URBAN AREAS

6.1 Introduction

In this chapter attention is paid to how CCAP congregations came to be established in the urban areas of Zambia. Events in Lusaka and the Copperbelt are described. The dissatisfaction had spread to many towns in urban areas within the United Church (Minutes: CCAR Presbytery 27th July, 1954:2, 3). In 1957 the Livingstonia Synod accepted the report of its commission, led by the Rev. S.K. Nkhowane (who later joined PCSA) and made a gentleman's agreement that the CCAP would not open up work in the urban areas from Livingstone to the Copperbelt and advised its members in this area to join one of the sister churches already at work there (Minutes: CCAR Presbytery, 18th July 1957:5, 6). This was a "gentleman's agreement". (Oral interview: Nyirenda, 11-11-02). The CCAP members in these sister churches, however, were dissatisfied with how the churches they had joined lacked in proper church polity. The poor discipline in those churches was the main issue.

6.2 Brief Historical Survey of the Urban CCAP Congregations

The expansion of the CCAP in the urban areas of Zambia was the result of urbanisation and labour migration²⁴ (Weller and Linden, 1984:145, 146, 147). This had a very big influence both in the church and the society. Most of these people mainly joined the RCZ and the PCZ because of their being Presbyterian. They were a product of the Livingstonia education at Khondowe in Malawi, which in 1956 had nine departments at Livingstonia; the Primary and Secondary schools, the Teacher Training department, the Theological department, the Medical Aid Training school attached to the David Gordon Memorial Hospital, the Commercial Training Centre on the General office and the three related departments offering five year apprenticeship in electrical motor and water engineering, and in building and carpentry (McIntosh, 1993:122, 129; McPherson, 1998:174).

In a sense, the Overtoun Institution, Livingstonia, though situated in Nyasaland, was Northern Rhodesia's first advanced teachers training college and her first trade school

²⁴ This is the movement of people from the rural areas to urban areas. The people move to town to seek for employment. However, these cities are not all ready to receive the throng of people to provide them with homes, services and ways and means of making a living. (Kritzinger, Meiring and Saayman 1994:113).

(Snelson, 1974: 63). Livingstonia sent a stream of carpenters, bricklayers, mechanics, clerks and telegraphists to Northern Rhodesia. “The ‘Nyasa boy’ was eagerly sought by employers. Many rose to positions of importance in the country of their adoption” (Snelson, 1974:63). Members from Ndola and Lusaka depended on gospel literature from Malawi. It was from Malawi that they received their hymn books, *Nyimbo Zamulugu* and *Sumu za Ukristu* in Chitumbuka and daily guide materials such as *Mlozo* from CCAP Nkhoma synod and *Nkhongono zako zenecho* (your real power), from CCAP Synod of Livingstonia, the order of service from the CCAP Family, *Umoyo na Nchito za Mulala wa Mpingo* (Life and works of an elder). Chienda, (Oral interview: 26-08-04) observes that even today most of the gospel literature used in RCZ in Zambia, CCAP in Zambia and UPCSA are from CCAP Synods in Malawi. Chienda adds that wherever these Malawian’s went they established churches for they were teacher-evangelists.

Many people who came to look for employment in the mining areas of Northern Rhodesia came from Nyasaland (McPherson, 1998:21). These were people who had already attained a good education, which enabled them to get jobs in Southern Rhodesia, Northern Rhodesia and Tanganyika (McCracken, 1977:197, 200, 224). Most of the people who came to work in Zambia had a Reformed Presbyterian Christian background (McPherson, 1998:20, 21). These people knew the practice and procedure of their churches. In view of this, they were able to organise prayers, which resulted in the forming of several congregations under their leadership (McPherson, 1998:21). From 1924, the mining industry was developing rapidly on the Copperbelt (Weller and Linden, 1984:158). The African Christians were in a situation where there was no missionary in control (Weller and Linden, 1984:146). They soon showed that they had enough initiative to form flourishing congregations on their own (CoS Report of the Foreign Mission Committee, 1949-1950:29, 99; Weller and Linden, 1984: 158).

The mention of elders by McPherson (1998:146) indicates that Presbyterian elders played a significant role in the formation and organisation of CCAP congregations in urban centres. In the same vein (Weller and Linden 1980:146; McPherson, 1998:21) were quick to observe that the leadership of the vibrant life of the young church that came into being in the compounds and locations was provided by Malawians and Eastern Zambians who spoke Chitumbuka and Chichewa respectively. On the other hand, McPherson observes that apart from Malawians and Eastern Zambians offering pastoral care in the mining areas, some congregations were under the leadership of Africans from different African regions. For instance, David

Mwankopane Rumushu a Sotho from Transvaal also provided pastoral care to many (McPherson, 1998:21).

Until the mid 1920s, missionary work had been carried out by the Livingstonia Mission of the Free Church of Scotland in the rural areas for it was there that the majority of the people lived (Oral interview: Lungu, 11-09-03). With the advent of copper mining near the Democratic Republic of the Congo border, large numbers of people flocked to the new mining centres which had sprang up. Unfortunately, the Livingstonia Presbytery was unprepared for an urban ministry as its resources were already over stretched (Minutes: Livingstonia Mission Council, 1935:10, 15). It was not easy for them to take on new responsibilities. In this case, the pastoral care in the mining areas depended on the initiative of elders who came from CCAP background (Bolink, 1967:178). The CCAP Livingstonia Presbytery had to follow its church members to provide for their spiritual needs. Between 1935 and 1936, the Livingstonia Presbytery sent missionaries to do mission work in the Copperbelt. These were Rev. Yesaya Khonje, Rev. George Fraser and his mother Dr. Agnes Fraser. £50 was raised by the Livingstonia Mission staff and Native Church for co-operative work (CoS Report of the Foreign Mission Committee, 1949 – 1950:96, 99; Minutes: Livingstonia Mission Council, 1935: 10, 15).

As towns and cities developed in other parts of the country, large numbers of people from rural areas migrated in search of work. As (Pons, 1982: 12) observes, the 1950s in Zambia were years of rapid growth in the urban areas, especially in the Copperbelt and Lusaka. He adds that Christians from Nyasaland and North-eastern Rhodesia, members of the CCAP, were amongst those who migrated to these areas. Some joined the United Missions formed in the 1920s in the Copperbelt (UMCB) which in 1945 became part of the Church of Central Africa of Rhodesia (CCAR). Others joined the Africa Reformed Church, but evidently groups at Wusakile - Kitwe and Luanshya did not feel at home and soon broke away (Minutes: CCAR Presbytery, 29th July 1953: 2; Bolink, 1967:266). Efforts by the Livingstonia Presbytery and later the Livingstonia Synod to persuade them to return were to no avail (Minutes: CCAPLiv Presbytery, 2nd September 1950:7; Minutes: CCAR Presbytery, 18th July 1958:7, 8).

6.3 First Attempts to establish CCAP Congregations in the Urban Areas

6.3.1 Chilenje CCAP Congregation

By 1950, the CCAP of the Tumbuka origin had two prayer houses in Lusaka. One group was meeting at Chinika Primary School in Kanyama and the other at Kabwata (Oral interview: Sichinga 25-06-05). This group meeting at Chinika Primary School was under the eldership of Mr. Daiman Lackson Mtambo as chairman, Mr. Nkhoma, session clerk, Mr. Mwale, assistant session clerk, Mr. Nyirenda session treasurer. Elders included Mr. Mazuko, Mr. Banda and Mr. Mawelera. Some prominent Christian ladies were Mrs. Mtambo, Nkhoma, Banda, Nyirenda, Chikankhape, Mazuko and Mwale (Oral interview: Sichinga 25-06-05). In 1960 this group moved from Chinika Primary School to Mkandawire Primary School in Kabwata. The Church was registered with the Government as Church of Central Africa Presbyterian (CCAP). As this congregation grew bigger, many CCAP members congregating with sister churches started coming back to their church (Correspondence: Mwale, S. Mr. 1962, 7th November; Correspondence: Mkandawire, P. Mr. 1962, 24th August).

This group was very much helped by Rev. Daniel George Limani, an Army Chaplain at Arakan Barracks, conducting Holy Communion and baptism for its members (Minutes: CCAR Presbytery, 18th July 1957). Sichinga (Oral interview: 25-06-05) observed that in the 1970s, the prayer house based at Mkandawire Primary School was moved to Mwanakatwe Primary school in Chilenje township where their stay was short lived due to lack of finances to pay for worship rooms. From Mwanakatwe Primary School, they went to Muyoma Primary School within Chilenje. Place for their worship service became a problem due to non-payments of rentals to the school authorities (Oral interview: Sichinga, 25-06-05). In view of this, the group moved to Chilenje South Primary School. The problems still followed them until they realised that the best option was to look for their own church plot. In 1976 the plot was found where the CCAP Chilenje church building was built. This means that what is now CCAP Chilenje congregation developed from Chinika Primary School in Kanyama in the late 1940s. One prominent evangelist there was Mr. W. Chiumya, a CCAP Livingstonia Presbytery evangelist (Minutes: CCAR Presbytery, 18th July 1957:15). He was stationed in the Copperbelt and was also allocated Lusaka CCAP congregations as visiting Evangelist (Minutes: CCAR Presbytery, 18th July 1957:15, 16; Minutes: CCAPLiv Presbytery, 2nd September 1951:28, 41).

In my view the oldest CCAP congregation in the urban areas is Chilenje CCAP congregation, which, since its establishment in 1947 never joined the sister churches. Elders and deacons from the CCAP Synods of Nkhoma, Blantyre, Livingstonia and from Loudon Livingstonia Presbytery ministered to the Christians. The CCAP group in Lusaka in 1961 asked Rev. A.B. Doig of CCAP Blantyre Synod for a Constitution but to no avail (Correspondence: Mwale, S. Mr. 1961 7th May). In the same vain, in 1964 the CCAP group in Lusaka asked Rev. R.F. Ndolo for a copy of the Constitution of the CCAP Synod of Livingstonia as they intended of forming the CCAP Synod of Lusaka in 1965 (Correspondence: Ndolo, R.F. Rev. 1964, 9th March; Correspondence: Ndolo, R.F. Rev. 1965, 3rd December; Constitution of the Synod of Lusaka of the Church of Central Africa Presbyterian, 1965:1, 8).

6.3.1.1 Rev. Daniel George Limani

Rev. Daniel George Limani was born in 1904 in Zomba (Machinga area), Malawi (Oral interview: Limani, 30-04-06). He grew up in Malawi and went to school there before he came to Northern Rhodesia in the 1930s already as a CCAP elder. While in Zambia, he trained as a soldier (Oral interview: Limani, 30-04-06). Upon his completion, he was sent to Bwana Mkubwa Barracks in Ndola (Minutes: CCAR Presbytery, 18th July 1957: 2). After serving as an army officer for more than 10 years, he was sent to a Theological College in Tanzania where he trained as an army Chaplain. He served as an army chaplain in Tag-Aghan from 1956 to 1963. Thereafter, he was transferred to Arakan Barracks in Lusaka (Oral interview: Limani, 30-04-06).

The CCAP Church in urban areas especially in Ndola and Lusaka (Mkandawire CCAP) pays great tribute to him. Rev. D.G. Limani, being a Malawian from CCAP Blantyre Synod attracted many Malawians and North-eastern Zambians to his services. He is the man who helped to establish CCAP Chifubu in Ndola (Oral interview: Limani, 30-04-06). From 1963 he nurtured the CCAP in Lusaka who were meeting at Mkandawire primary school then. He became their minister while he was serving as an army Chaplain (Oral interview: Limani, 30-04-06).

He was able to guide, guard and nurture the CCAP members from different places in Zambia. He helped the CCAP elders to introduce the CCAP in Zambia to the General Synod, which

later adopted all the CCAP congregations in the urban areas as CCAP congregations under the CCAP General Synod (Oral interview: Limani, 30-04-06; Oral interview: Tembo, 20-08-03).

6.3.2 Kabwata CCAP Congregation

As people from Malawi and Eastern Zambia continued to trek to the urban areas of Zambia, it meant that people who had a CCAP background flooded many townships (McPherson, 1998:21). More prayer houses were opened in the townships. In Lusaka a CCAP prayer house was started at Kabwata to take care of the pastoral needs of these people. Initially the CCAP members of Tumbuka origin in Lusaka, first congregated with the Presbyterian Church of Southern Africa at St Columbus (Oral interview: Sichinga, 25-06-05). Unfortunately, the elders and a minister of St Columba's requested these people to leave the church as they claimed it was only meant for white Presbyterians (Correspondence: Mzembe, P.C. Rev. 1962, 7th September).

In view of this, all the black CCAP members were asked to join their fellow blacks at Kamwala African Reformed Church (Oral interview: Lungu, 11-09-03). Their membership in this church was short lived due to the language barrier. The main language used during church services was Chichewa. They left the Kamwala based African Reformed Church and started congregating at Kabwata where the present Uniting Presbyterian Church of Southern Africa is (Oral interview: Sichinga, 25-06-05). This was the beginning of the Kabwata CCAP prayer house in 1950. As it were, the Kabwata prayer house only lasted up to 1958. This was because as Lungu (Oral interview: 11-09-03) puts it, the CCAP Livingstonia Synod declined to send them a minister due to disagreements between the Church of Central Africa Presbyterian Synod of Livingstonia and Church of Central Africa in Rhodesia on the Copperbelt. When their request fell on deaf ears, they tried the CCAP Synod of Blantyre, but to no avail. Then they contacted the Presbyterian Church of Southern Africa in South Africa but they were referred back to CCAP Synod of Livingstonia. Missionaries regarded themselves as members of that Church (Correspondence: Theron, O.S. Rev. 1959, 23rd April).

After several contacts with both the CCAP Synod of Livingstonia and the Presbyterian Church of Southern Africa, the PCSA gave this group an evangelist from South Africa, Mr. Redigha. He was followed by evangelist Mr. Ramaribana from South Africa. After his

departure, the congregation remained without a shepherd for a very long time. Against this background, it joined the PCSA in 1958 and soon other CCAP congregations followed suit (Pons, 1982:12). Later the PCSA requested for the spiritual services of Rev. S. Nkhowane, a former CCAP minister (Pons, 1982:12). This is how the CCAP at Kabwata is now the Uniting Presbyterian Church of Southern Africa (Pons, 1982: 12; Correspondence: Kamanga, J.W. 1975, 27th May).

6.3.3 Kabwe and the Copperbelt

The “breakaways” of the Tumbuka Christians from the CCAR started in 1951 in Wusakile (Kitwe). Soon they spread to other mining compounds and to Broken Hill. At Broken Hill, these, Christians who were strong Presbyterians, resisted the authoritarian position of the Methodist minister (Bolink, 1967:266). Under the Livingstonia Presbytery, they were used to elders being ordained for life. In the CCAR this was changed to four years (Bolink, 1967: 266). They strongly resisted this change. In 1961, Mr. S. Mwale, on behalf of the group, wrote a letter to the CCAP Blantyre Synod requesting for a Constitution to help register this Church with the government (Correspondence: Mwale, S. Mr. 1961, 7th November).

6.4 Further developments toward the formation of the CCAP congregations in the urban areas

6.4.1 In Lusaka - Matero CCAP 1967

Many people in Lusaka believe that CCAP is a *Guru lopatuka ku matero* ARC (“breakaway” from African Reformed Church), which is now the Reformed Church in Zambia. Some believe that the CCAP was started by the three missionary activities of Livingstonia, Nkhoma and Blantyre, which were later turned into Synods. On the other hand, some people assume that CCAP started in Zambia after it “broke away” from the RCZ in George compound in Lusaka and Chifubu in Ndola respectively (Oral interview: Zulu, 17-01-05; Oral interview: Lungu, 11-09-03).

One should ask exactly what happened for the members to separate themselves from these denominations. In 1967 Rev. Edwin M. Zulu was transferred from Matero RCZ Congregation to Madzimoyo Lay Training centre to be a lecturer (Correspondence: Phiri, A. M. Rev. 1967, 22nd October). Some members of the Church Council did not approve of Rev. Zulu’s successor, Rev. Jackson G. Phiri, whom they doubted as an ordained minister, for they knew

him as some one who used to sell books at Madzimoyo bookshop. In addition, some elders questioned his move from Madzimoyo to Matero because he did not have a disjunction certificate - *Kalata ya cimasuro* (letter of disjunction) as required by the rule - Lamulo 14 of the ARCZ (Correspondence: Phiri, A. M. Rev. 1967, 22nd September; Correspondence: Phiri, A.M. Rev. 1969, 22nd October).

According to Mr. James Tembo (Oral interview: 20-08-03), one of the people who were suspended after continued resistance, the Synod threatened to give them *nthawi yo sachura* - indefinite suspension. Tembo (Oral interview: 20-08-03) added that the minister who carried this order was Rev. J.B. Veitch without the elders council meeting to discuss their grievances (Minutes: ARCZ Synod of Lusaka, 9th - 12th August 1968: 11; Oral interview: Zulu, 17-01-05).

The sad part of it was that the letters of suspension were being served door to door during the night and were found at their doorsteps in the morning. They tried to seek audience with Rev. J.B. Veitch for clarification but to no avail (Oral interview: Tembo, 20-08-03).

Murandu wa apilu-akulu aku Matero (Case of appeal from Elders from Matero) is the heading of minute No 74(F1) in the minutes of the Synod meeting of the Africian Reformed Church meeting in 1968. After the Synod heard their case of appeal, they found that there were two reasons for appeal. These were:

- i. The group was dissatisfied with calling them individually to answer the charges against them.
- ii. The group was not satisfied with the indefinite suspension given to them without the Church council meeting.

However, the Synod held at Kamwala ARCZ in 1968, after a lengthy discussion, following the *zoramulira pa ndime* (215) upheld the penalty given to these people by the presbytery in 1967, namely *nthawi yosa chula* (indefinite suspension). The Synod considered their reaction as disobedience and the appeal was null and void. In view of this, the fifteen elders were all given *nthawi yosa chula* (indefinite suspension) for their uncompromising decision (Minutes: ARCZ Synod, 9th-12th August 1968: 11; *Oral interview: Banda, 20-08-03*).

After the resolution at the meeting they decided not to fight it, but to organise themselves and start meeting under the name of the CCAP, which was their original church. The following are the names of the elders who were suspended; Messrs. Sadoki Tembo, Jeremiah Kamanga, Elliot Daka, James Tembo, Anderson Mbewe, Lighten Chisale, Patson Tembo, Luka Phiri, Maloni Lungu, Potifa Banda, Justine G. Mwanza, H. Mlauzi, Kezias Banda, A. Nkhoma and L. Dzonzi (Minutes: RCZ Presbytery of Lusaka, 11th - 13th July 1969:2; Minutes: ARCZ Synod, 9th-12th August 1968: 11; Oral interview: Tembo, 20-08-03).

The group had many roots. Some members were from the CCAP Blantyre Synod, the CCAP Nkhoma Synod, the CCAP Synod of Livingstonia, which included Chasefu/Loudon Presbytery, and the CCAP Synod of Harare (Oral interview: Tembo, 20-08-03, Oral interview: Banda, 20-08-03). Mr. Ozia Banda was one of them but later went back to the RCZ. Within a short period, people started following this new church. Those who were first to join were the already CCAP members from Malawi, Zambia and Zimbabwe who had remained behind at the RCZ. The number rapidly increased and many people started hearing about the establishment of this church at George in Lusaka and Ndola in Chifubu. This was the beginning of the CCAP Church in urban areas (Minutes: CCAP Gen Syn Standing Committee, 9th November 1973: 1,2, 3; Oral interview: Banda, 14-10-04; Oral interview: Nkhoma, 14-10-04).

This group, which was known by the RCZ as a “break away”, started growing at a very fast rate. This threatened the leadership of the Reformed Church in Zambia. Tembo (Oral interview: 20-08-03) stated that the situation was so bad that the new church was nick named “*zoipa chitani mulungu azaweruza church*” or “*mupatuko church*”, which means a sect. This nickname can still be heard from some Christians in and out of the country. In a true sense, they were not a sect because most of them joined the RCZ as full members of the CCAP in Malawi, Zimbabwe and Chasefu in Eastern Province. Rev. Nkhoma, commenting on the CCAP being called a “breakaway”, totally denied the allegation and said that CCAP only separated itself from ARCZ after receiving the *nthawi yosachula- Indefinite suspension* (Oral interview: Nkhoma, 14-10-04). The group that separated itself from the ARCZ joined the already existing CCAP in Lusaka (Minutes: RCZ Presbytery of Lusaka, 11th - 13th July 1969: 2; Constitution of the Synod of Lusaka of the church of Central Africa Presbyterian, 1965:1, 8; Oral interview: Lungu, 11-09-03).

The more people called the CCAP a “breakaway” or *zoipa chitani*, the more the CCAP members drifted from the RCZ to this church and it was clear that there was life in this new church. The news started spreading to other townships and towns and many CCAP members who were in the RCZ, the PCZ and the UCZ started leaving these churches. They sought advice from political leaders in George compound where there was a small grass thatched church building where midweek prayers were being held. The purpose for seeking advice and help was to be allowed to use that building as a CCAP praying point since some members of RCZ were still using it during the week. It wasn’t easy for them to surrender it. After hearing from both sides, the political leaders gave the CCAP members a mandate to start congregating at George on 24th August 1968 (Oral interview: Tembo 20-08-03). Because of the increasing numbers, the elders decided to look for a minister who could baptise their children and also new converts who were going through catechumen and hearing classes. Within a short period of time, membership had exceeded 600 (Minutes: CCAP Gen Syn Standing Committee, 9th November 1973:1, 2, 3).

Fortunately, there was a minister at the Army Barracks, Rev. Daniel George Limani who was a chaplain. Apart from being an Army chaplain, he was a CCAP member from Malawi. He met three members of the CCAP at Libala namely Mr. A. Mkhoma, Mr. Mwale and Mr. D. Mtambo. These members together with Rev. Limani were meeting at Mkandawire Primary School with their families, but many CCAP members in sister churches did not know it. This came to end when Rev. Limani returned to Malawi when his contract came to an end (Correspondence: Mwale, S. Mr. 1961, 7th November).

The great day came on 24 August 1968 when Rev. Limani baptised adults and young ones ending up with the Holy Communion. This was celebrated and made known to most of the people that the CCAP was there in urban areas and even in Lusaka. Since then, 24 August has been commemorated every year as an anniversary of the CCAP in Lusaka (Oral interview: Tembo, 20-08-03).

Rev. Limani’s contract as Army Chaplain at Arakan had ended and he had to leave. The members could not maintain him due to government regulations and especially that his serving in the CCAP was just part time (Oral interview: Phiri, 20-08-03; Oral interview: Tembo, 20-08-03).

The elders decided to look for another minister. Unfortunately, they found a minister who was suspended in RCZ due to immoral life (Oral interview: Banda, 20-08-03). The minister, Rev. Zerubabele Mbewe agreed to serve the CCAP and came to Lusaka (Oral interview: Zulu, 20-08-3). He was accommodated at George where elders bought a house as a residence for the minister. This house still exists there today, though CCAP members do not occupy it. Later on, George prayer house came into existence as the number of converts and those who left CCAP sister churches grew bigger. By and large, this trend was also experienced in Ndola where Mr. Masinja at Masala and Genesis Phiri were shepherds respectively (Oral interview: Banda, 20-08-03; Oral interview: Zulu, 20-08-03; Oral interview: Limani, 30-04-06).

6.4.2 In the Copperberlt - Ndola Chifubu CCAP Congregation 1967

The CCAP Ndola prayer house had a very humble beginning. The CCAP members mainly of CCAP Blantyre origin moved out from sister churches like RCZ, PCZ and UCZ together with the Zambezi Mission and formed CCAP Ndola congregation.

This group at Ndola began as a Church of the Zambezi Industrial mission. Their pastors came from Malawi. Many of the Christians found in the Zambezi Industrial Mission were from Malawi (Selfridge, 1979:65, 66). When misunderstandings took place between them, the pastors failed to reconcile them and it resulted into a splint. The other group which separated itself called themselves CCAP. The group got registered by the government in January 1972 and were visited by Blantyre Synod after their request in September 1972 (Minutes: CCAP Gen Syn Standing Committee, Appendix v: The Report of the Delegation to the CCAP Lusaka and Ndola, 1972:2, 3). Many of them were Chewa speaking people from Blantyre and Nkhoma Synods before joining the Zambezi Industrial Mission. Some members who joined them came from the United Church of Zambia. They were sent away from the UCZ by one minister. This minister was assisted by his fellow Zambian members after they misunderstood one another. The Synod had not invited any ministers to help them but asked Malawi to send them a minister (Minutes: CCAP Gen Syn Standing Committee Appendix v - The Report of the delegation to the CCAP Lusaka and Ndola, 1972:2, 3).

The delegation that visited this group and comprised of the Right Rev. K.G. Mgawi (Leader), Mr D.D. Mlaika, Mr J.J. Mbuka and the Rev. S.A. Faiti Phiri (senior clerk) reported that this

group was in great need of help as soon as possible. Rev. Phiri reported that the group was very frank when visited by the delegation from CCAP General Synod. They stated the reasons for being separated from the sister churches. The reasons included the following:

- i. Segregation practised by the sister churches.
- ii. They were dissatisfied with the discipline, immorality and liturgy, which was not checked in the sister churches.
- iii. Identity – wanting their Presbyterian way of worship.
- iv. Worries about their properties, which were in other churches' hands.
(Minutes: CCAP Gen Syn Standing Committee, 1973. Appendix v - the Report of the Delegation to the Church of Central Africa Presbyterian, Lusaka and Ndola, 1973:2, 3; Oral interview: Banda, 14-10-04).

In 1975 this prayer house was joined into one congregation with the Lusaka group to form the Lusaka/Ndola congregation.

6.5 The Constitution of the first Congregation

Members from these CCAP communities travelled on different occasions to state their case to the CCAP in Malawi. A first visit to the CCAP General Synod, in 1969, intended to ask the General Synod to recognise the groups that started to be recognised by the General Synod as part of the CCAP family (Minutes: CCAP Gen Syn Standing Committee, 16th November 1969:3, 5, 7; Minute 37). After discussing the issue of the CCAP in Lusaka and Ndola a delegation was appointed to visit the Malawian Christians who formed CCAP churches in Lusaka and Ndola. The delegation was instructed to find out why these Christians refused to join the RCZ or UCZ. The delegation comprised of Rvds. K.G. Mgawi, S.A. Faiti and Mr. J.J. Mbuka were also instructed to meet with leaders of the UCZ and the RCZ to discuss the grievances of these Christians (Minutes: CCAP Gen Syn, 1969:7, 8).

At the Standing Committee of the CCAP General Synod in August 1971, the delegation reported that:

- i. there was a CCAP group in Zambia in the urban areas.
- ii. The ordinary members expressed themselves to be the Free Church of Scotland – CCAP.
- iii. Some called themselves CCAP Blantyre.

The Standing Committee of the General Synod of 1971 recommended that:

- i. CCAP Christians in Zambia needed some help.
- ii. CCAP Ministers in Malawi should visit Zambia through their representative Synods.
- iii. The standing committee should lay down certain rules and regulations and also examine their constitutions.
- iv. That the visitations must be done in consultation with the RCZ and UCZ.
- v. It is the wish of the CCAP General Synod that this group (CCAP) should be reunited with the existing Churches in future (RCZ,) (UCZ), and (PCZ) (Minutes: CCAP Gen Syn Standing Committee, 25th November 1971:11, 12).

The report of the Standing Committee presented to the meeting of the General Synod meeting, held at Blantyre 6th - 7th September 1972, also mentioned that the number of CCAP communicants in these troubled areas reached six hundred, a large increase compared to the number who started meeting as congregations. In view of this, the General Synod, in principle, adopted these CCAP branches in the Zambian urban areas with a view to provide them with spiritual and pastoral care (Minutes: CCAP Gen Syn, 1972: 6, 7).

Once more the elders from Lusaka and Ndola decided to take the initiative of writing to the CCAP General Synod in Malawi to be allowed to worship as full CCAP members and be accepted as part of the CCAP family (Minutes: CCAP Gen Syn Standing Committee, 9th November 1973:2, 3). The letter was written and delivered to the General Synod meeting under the moderatorship of Rev. J.D. Sangaya from CCAP Synod of Blantyre. Some of the members who had travelled to Malawi for interviews and deliberations included the following people: Messrs Zecharia Tembo, Justin G. Mwanza, Patson Tembo, Abraham Banda, Sadoki Tembo, Jeremiah Kamanga, Geoffrey Chitete, Mrs Elizabeth Mwale and Esnart Nacima (Minutes: CCAP Gen Syn Standing Committee, 9th November 1973:1, 2, 3).

The CCAP General Synod Standing Committee resolved to send another delegation with a view to reconcile the CCAP members and the sister churches. On 15 June 1973, the delegates left Malawi and reached Lusaka the same day. The composition of the delegation was as follows: Revs. K.G. Mgawi of Nkhoma Synod as Chairman, S.A. Faiti Phiri of Blantyre Synod as Secretary; Mr. D.D. Mlaika, Nkhoma Synod and Messrs J.J. Mbuka and Joswa

Mwale, ruling elders. Other members of the delegation were Rvds. E.E. Katsulukuta, Tetsi and Mundala. The elders from Lusaka and Ndola were ready to meet them. The delegation was able to meet with leaders from the UCZ and RCZ. They failed to achieve reconciliation between the groups and the sister churches. The leadership of the UCZ and the RCZ were, however, willing to regards these CCAP branches as sister churches (Minutes: CCAP Gen Syn Standing Committee, 9th November 1973:2, 3; Oral interview: Tembo, 20-08-03).

One reason why reconciliation became difficult was that other Christians joined the Matero group after the suspension and had no relation to those events. It was agreed that the groups can continue to worship as CCAP members. There was, however, the condition that Rev. Zerubabele Mbewe under suspension from the African Reformed Church be removed from any responsibility toward the CCAP members. The so-called “break-away” group accepted the decisions of the delegation. The Rev. Mbewe services were terminated and he left the church altogether (Minutes: CCAP Standing Committee, 1973:1, 2, 3; Correspondence: Phiri, S.A. Faiti Rev. 1973: 21st April).

The following day, Sunday 16th June 1973, the two branches of Lusaka (George) and Chifubu – Ndola prayer houses were officially recognised in Lusaka by the CCAP General Synod delegation as the Lusaka and Ndola CCAP congregation. The Christians in Lusaka as well as those who came from Ndola were happy that they could now worship as a recognised church under the CCAP General Synod (Minutes: CCAP Gen Syn Standing Committee, 9th November 1973:1, 2, 3).

The period 1974 to 3rd March 1975 was a period whereby the progress of these newly recognised prayer houses were carefully monitored by the General Synod (Oral interview: Tembo, 20-08-03). The Lusaka/Ndola prayer houses were given one year and some months probation period with a view to qualify as a responsible congregation. Special attention was paid to process of healing and reconciliation (Oral interview: Banda, 20-08-03). Of concern to the CCAP leadership was the tension between different CCAP members and relationships with sister churches (Oral interview: Lungu, 11-09-03).

From 1973 to 1975 the CCAP Lusaka/Ndola did well. Many prayer houses were established both in Lusaka and in the Copperbelt (Oral interview: Banda 20-08-03; Oral interview: Tembo, 20-08-03). As a result of the evangelistic work done by the Matero (George group) in

Lusaka the following prayer houses were established; Mtendele, Kamwala, Chawama, Kanyama, George and Mandevu (Minutes: CCAP Gen Syn Standing Committee, 1973:2, 3).

The actual constitution of these prayer houses into a formal congregation took place in 1975. The constitution of the new congregation was to be done by the CCAP General Synod. The work in the urban areas of Zambia was considered as a new mission field of the CCAP General Synod in a foreign land (Oral interview: Tembo, 20-08-03; Oral interview: Lungu, 11-09-03).

The big day for the Ndola and Lusaka CCAP congregations was 3rd March 1975 when the General Synod formally constituted the Lusaka/Ndola congregation. The constitution, the first baptism and Holy Communion was conducted by the right Rev. K.G. Mgawi, moderator of the General Synod and from Nkhoma Synod, Rev. Faiti Phiri, Senior Clerk of the CCAP General Synod from CCAP Synod of Blantyre, Rev. A. Mundala, Messrs Joswa Mwale and J.J. Mbuka from the CCAP Synod of Nkhoma (Minutes: CCAP Gen Syn Standing Committee, 11th December 1975:1, 2, 3). Nkhoma (Oral interview: 14-10-04) observed that many CCAP members who separated themselves from RCZ in Lusaka were of the CCAP Synod of Nkhoma and Harare. Those found in Ndola were mostly from the CCAP Synod of Blantyre. On the Copperbelt, most CCAP members in the UCZ, the PCZ or the RCZ were members of the CCAP Synod of Livingstonia found in Malawi and Zambia (Oral interview: Nkhoma, 14-10-04). By then Lusaka and Ndola were one congregation. Rev. E.E. Katsulukuta, Rev. Tsetsi, Mr. J.J. Mbuka and Rev. Mundala visited Lusaka/Ndola congregation and provided spiritual and moral support (Minutes: CCAP Gen Syn Standing Committee, 11th December 1975: 1, 2, 3; Oral interview: Nkhoma, 14-10-04).

The Holy Communion meeting was a confirmation that CCAP in Lusaka and Ndola were fully adopted as CCAP congregations in the urban areas by the CCAP General Synod. In view of this, the Moderator of the General Assembly the Rt. Rev. K.G. Mgawi inducted the first office bearers of the Lusaka CCAP Congregation 1975. See the table 6.1.

The adoption and mandate of the CCAP to spread to all corners of Zambia was one of the greatest achievements the CCAP General Synod had ever made in Zambia. The move has helped the CCAP in Zambia gain its reputation as a legitimate church.

6.6 The Lusaka/Ndola Congregation - the responsibility of Livingstonia CCAP

From 1972 to 1978 the prayer houses in Lusaka and Ndola were under the spiritual care of the CCAP General Synod (Oral interview: Banda, 20-08-04). A major question was which of the four Synods of the CCAP was going to take responsibility for the CCAP branches in the Zambian urban areas. At a meeting of the Standing Committee of the CCAP General Synod at Zomba Theological College on 21 June 1979 it received the report of from the Standing Committee of 22nd November (Minute No. 5.4 of the Standing Committee, 22nd November 1978). After a long debate it was agreed to hand the branches to CCAP Synod of Livingstonia, which already had a mission field and a Presbytery in Zambia (Minutes: CCAPLiv GAC, 1978:16). After the handover, various CCAP groups were at peace with one another and that they were willing to be joined together.

After the General Synod handed the responsibility of the care of the Zambian CCAP urban congregations to the Livingstonia Synod, this Synod sent Rvds. Nthakomwa W.P. Chibambo (General Secretary of Livingstonia CCAP) and R.F. Ndolo to explain the decision of the General Synod of 1978 (Minutes: CCAPLiv GAC, 1978:13, 14).

The CCAP General Synod also appointed ministers to do the handover of all the CCAP groups in urban areas in 1979 (Minutes: CCAP Gen Syn Standing Committee, 21st June 1979:1, 2). The delegation included Rev. W. Manda from CCAP Synod of Livingstonia, Rev. I. Kainja from CCAP Synod of Nkhoma and Rev. S.A. Faiti Phiri from CCAP Synod of Blantyre. The General Secretary of the CCAP Synod of Livingstonia and the Synod Executive were instructed to arrange with the Presbytery Clerk of Chasefu to meet the CCAP General Synod delegation in Lusaka for the handover Ceremony (Minutes: CCAP Gen Syn Standing Committee, 21st June 1979:1, 4, 7). In addition the Standing committee also instructed the Senior Clerk of the General Synod to ask Christians in Zambia to arrange for transport money for the delegates to and from Malawi because the CCAP General Synod funds was unable to meet the expenses (Minutes: CCAP Gen Syn Standing Committee, 21st June 1979: 1, 2; Minutes: CCAP Gen Syn Standing Committee, 1st November 1977: 1).

Following the handover of the congregations in the urban areas in 1978, the Synod made several pastoral visits to these congregations (Minutes: CCAPLiv GAC, 1978:16, 17). Other

people who visited these congregations were Rev. Dr. W.M.K. Jere and Rev. F.Y. Ndhrazi who were at the Chasefu Presbytery office in Lundazi (Oral interview: Banda, 14-10-04). They continued to supervise these congregations until 28th October 1984 when the CCAP Synod of Zambia was constituted (Minutes: CCAPLiv Synod, 4th-8th August 1984: 7, 8). These visits helped the CCAP Synod of Livingstonia to approve the CCAP in Zambia as a Synod. The CCAP Synod of Livingstonia eventually proposed to the General Synod to constitute a Synod in Zambia (Chilenje, 1998:78, 80).

As a follow-up after the handover ceremony, the CCAP Synod of Livingstonia sent the first resident minister to the urban areas to care after the Lusaka and Ndola congregations. This was Rev. E.H.Y. Chaula who had to supervise Lusaka and Copperbelt congregations. He was inducted to the church on 20 July 1980 by Rvds: W.P. Chibambo, Livingstonia Synod General Secretary, Llyod Tembo Livingstonia Synod Moderator, and the Livingstonia Synod ministers serving in the Chasefu Presbytery, Zambia, namely Rvds. Y.C. Khonje and Ndhrazi, and Dr. W.M.K. Jere (Pons, 1982:16; Minutes: CCAPLiv SEC, 4th April 1980: 1, 2).

On 6th August 1981, the CCAP Synod of Livingstonia, Synod Executive received a sad report from Rev. W. P. Chibambo - General Secretary, that the stay of Rev. E.H.Y. Chaula in the congregation of Lusaka/Ndola was insecure because the session rejected their minister. It appears that Rev. Chaula contributed again to tensions between the PCZ and the CCAP congregations tensions considered resolved by the Synod. This was true especially at the Copperbelt where fighting occurred between members of the two churches. The CCAP members were also dissatisfied with how the minister approached the ministry as it was alleged that he had little respect for the elders.

In view of this the Synod executive resolved the following:

- i. That Rev. E. H.Y. Chaula be transferred from Ndola/Lusaka session.
- ii. That Chasefu Presbytery make a serious effort to educate the Ndola/Lusaka sessions on the church administration and procedure within the region of the CCAP Synod of Livingstonia.
- iii. Senior Ministers to be sent to these sessions with immediate effect. In addition the following were resolved:
 - that both PCZ and CCAP Ministers go to the Copperbelt and talk to both groups on their differences;

- that they encourage the formation of a liaison committee for the work of PCZ and CCAP in Zambia;
- that if Rev. J. W. Kamanga goes to Copperbelt, he be stationed at Kitwe;
- that the Chasefu Presbytery should apply for membership to the Christian Council of Zambia;
- that a visit be made to the PCZ and the UCZ Synodical offices by the CCAP Synod of Livingstonia officials with immediate effect (Minutes: CCAPLiv SEC, 13th August 1981:1, 2).

Following the recommendation of the General Secretary and his entourage that senior ministers were needed in these congregations to control the situation, staffing adjustments were made with immediate effect. Rev. Dr. W.M.K. Jere was allocated to Lusaka/Ndola congregations and Rev. J.W. Kamanga was allocated to Kitwe and to supervise all the other CCAP congregations in the Copperbelt (Minutes: CCAPLiv SEC, 13th August 1981: 1, 2).

As a means to facilitate the process of the growth and nurture of the CCAP in Zambia, the CCAP Synod of Livingstonia thought of establishing a theological college (CCAP Chasefu Theological College) at Lundazi to train indigenous ministers. The college was built with the help of the local Christians. Due to lack of finances the Synod failed to implement this vision. The funds available only managed to train Presbytery evangelists for two years. The first organised evangelist training took place with the help of funds from the Synod of Livingstonia. The short course that started in January 1979 and ended 1980 was conducted by Rev. Richard F. Ndolo and Rev. Frank Y. Ndhrazi. The following evangelists were trained: Mr. Harry Changwe Nyirenda – now retired Evangelist, Mr. Morris J. Simwaba – now ordained minister, Mr. Tom Moyo – now retired Evangelist, Mr. Tyford J. Mithi – now retired Evangelist, and Mr. Meckson Dickson Lukhanda - now ordained minister (Minutes: Chasefu Presbytery, 17th-21st June 1981:1, 7, 9). The buildings of the Theological College were eventually used to accommodate the CCAP Synod of Zambia after its constitution on 28 October 1984 (Minutes: CCAPZam Synod, 28th October 1984:1, 2, 3).

Initially there was one congregation for Lusaka and Ndola. With the coming of Rev. E.H.Y. Chaula, more congregations were introduced in the Copperbelt. In Lusaka it remained one congregation with several prayer houses, which included Matero, Mandevu, Chawama, Kanyama and Linda, including Mtendere and Kaunda Square (Oral interview: Tembo, 20-08-

03). Mr. J. Kamanga, later Mr. S. Tembo, and Mr. P. Tembo led Matero. Mr. G. N. Naphambo Phiri founded Mandevu in Lusaka. Mr. James Tembo led Chawama while Mtendere was led by Mr. Jara Ngoma. Chilenje was led by Mr. Daiman Mtambo and Kaunda Square by Mr. Brasho Zulu and Mr. Brave Phiri (Oral interview: Tembo, 20-08-03; Oral interview: Banda, 20-08-03).

6.7 Conclusion

This chapter set out to examine how the CCAP in Zambia has spread in the urban areas. Pons (1982:12) observes that the 1950s in Zambia were years of rapid growth in the urban areas, especially the Copperbelt and Lusaka. Christians from Nyasaland, Southern Rhodesia and North-eastern Rhodesia and members of the CCAP were amongst those who migrated to these areas. Some joined the newly formed United Missions in the Copperbelt (UMCB), but evidently groups at Wusakile and Luanshya did not feel at home and soon broke away. Efforts by the Livingstonia Synod to persuade them to return were to no avail.

We have seen that there were many groups of people in the urban areas with CCAP origins. There was a group, which was from the CCAP Synod of Livingstonia. It associated itself with the CCAR. But in due course it became dissatisfied with the discipline in the CCAR especially in the urban areas and formed separate the CCAP Congregations. Another group came from the CCAP Synod of Nkhoma, the CCAP Synod of Blantyre and the CCAP Synod of Harare. When this group was not recognised by the CCAP Synod of Livingstonia, they remained separate CCAP congregations. From 1945 to 1958 almost all those congregations formed in Luanshya, Kitwe, Ndola, Kabwe and Lusaka joined the Presbyterian Church of Southern Africa, which later became known as the Presbyterian Church of Zambia (Pons, 1982:16).

Since then, however, new and unexpected developments took place. Many CCAP members from the Nkhoma Synod who had been worshipping in the African Reformed Church separated themselves and formed a CCAP congregation at George compound in Lusaka. In the same year another CCAP congregation was started at Ndola by mainly members of the CCAP Blantyre Synod.

The CCAP General Synod did not ignore the tumultuous developments in the Zambian urban areas and steps were taken to guide the CCAP members toward organised congregations.

With the constitution of the Lusaka/Ndola congregation greater stability led to a growth of church members and prayer houses. Pastoral support continued from Malawi, first directly through the office of the General Synod and later as responsibility of Livingstonia CCAP who already had a presence in Zambia. Despite difficulties the way was opened for a more effective ministry to the CCAP adherents in the urban areas.

Table 6.1 The First Office Bearers in the Lusaka CCAP Congregation 1975

Name	Congregation/Section	Position
Mr. P.M Tembo	Lusaka	Chairperson
Mr. L. Phiri	Lusaka	Session clerk
Mr. Benson Tembo	Lusaka	Vice session clerk
Mr. Jeffrey Banda	Lusaka	Treasurer
Mr. Maweela	Lusaka	Vice Treasurer
Mr. J. Banda	Lusaka	Member of finance
Mr. Y.D Kamanga	Lusaka	“
Mr. S. Tembo	Lusaka	“
Mr. Tembo	Lusaka	“
Section Leaders		
Mr. Levi Zulu	Mtendere	Elder
Mr. D. Kaliati	Mtendere	Elder
Mr. L. N. Mbewe	Mtendere	Elder
Mr. A. Phiri	Mtendere	Elder
Mr. J. Tembo	Kaunda Square	Elder
Mr. E. Daka	Mandevu	Elder
Mr. G.N Phiri	Mandevu	Elder
Mr. A.B.C Banda	Kaluwe	Elder
Mr. J.Z Maweela	George	Elder
Mr. J.P Mbewe	George	Elder
Mr. M. Lungu	Matero	Elder
Mr. L. Phiri	Matero	Elder
Mr. L.L Mwale	Matero	Elder
Mr. V. Phiri	Matero	Elder
Mr. S. Tembo	Matero	Elder
Mr. L. Dzonzi	Matero	Elder
Mr. M. Nyirenda	Chawama	Elder
Mr. Nafutali	Mtendere	Deacon
Mr. B. Phiri	Mtendere	Deacon
Mr. J. Tembo	Mtendere	Deacon
Mr. B. Masina	Kaunda Square	Deacon
Mr. M. Sakala	Matero	Deacon
Mr. S. Phiri	Matero	Deacon
Mr. G. Kwanje	Matero	Deacon
Mr. P. Chililwe	Matero	Deacon
Mr. N. Gunde	Matero	Deacon
Mr. B. Tembo	Matero	Deacon
Mr. W. Banda	George	Deacon
Mr. J. Mwandiona	George	Deacon
Mr. K. Phiri	George	Deacon
Mr. J. Phiri	Mandevu	Deacon
Mrs E. Nachima	Women’s Guild – Lusaka	Chairperson
Mrs. F. Nachibwe	Women’s Guild - Lusaka	Vice chairperson
Mrs. F. Chana	Women’s Guild – Lusaka	Secretary
Mrs. A. Moyo	Women’s Guild – Lusaka	Vice secretary
Mrs M. Soko	Women’s Guild – Lusaka	Treasurer
Mrs. G. Shawa	Women’s Guild - Lusaka	Vice Treasurer

(Minutes: CCAP Gen Syn Standing Committee, 11th December, 1975:2, 3).

CHAPTER 7

The Formation of the CCAP Synod of Zambia 28 OCTOBER 1984

7.1 Introduction

This chapter considers factors that influenced the CCAP Synod of Livingstonia to request the CCAP General Synod to organise the CCAP in Zambia into a Synod.

The first appeal to make the CCAP in Zambia a synod came from CCAP Uyombe congregation. At the second Chasefu Presbytery Meeting of the Church of Central Africa Presbyterian Synod of Livingstonia (1977), the Uyombe congregation brought a proposal requesting the CCAP Synod of Livingstonia to give the Chasefu CCAP Presbytery in Zambia a status of a synod. The following were their reasons:

- i) due to transport problems – Chasefu Presbytery had congregations far apart and travelling to Malawi for church meetings was becoming difficult following government policies (need of passports);
- ii) Chasefu was in Zambia, hence the need to have their own synod;
- iii) The Zambian government had a policy to spend Zambian resources in Zambia.

The CCAP Synod officials present at the meeting advised the presbytery that the idea was good but premature. The presbytery was urged to first focus on mission and evangelism in the country before thinking of being a synod (Minutes: Chasefu Presbytery, 14th-18th July 1977: 5, 6; c.f. Correspondence: McConaghy, David, Rev. 1967 November). Many obstacles still had to be overcome before the CCAP Synod of Livingstonia could put the necessary logistics in place for the constitution of a CCAP synod in Zambia.

7.2 The UCZ request to the CCAP Synod of Livingstonia

One obstacle was that the United Church of Zambia persistently requested the CCAP Synod of Livingstonia to surrender all the CCAP congregations in Zambia to it. In a letter received by the Synod Executive on 6th October 1981, the United Church of Zambia (UCZ) requested the following from CCAP Synod of Livingstonia:

- i. that the CCAP Synod of Livingstonia surrender Uyombe congregation to the UCZ.
- ii. That it was pointless for the CCAP Synod of Livingstonia to continue running CCAP congregations in Zambia, which created a lot of differences among Christians in Zambia (Minutes: CCAPLiv SEC, 6th October 1981: 1, 2).

After careful examination of the content of the letter and the situation, the CCAP Synod of Livingstonia executive resolved:

- i. To acknowledge the receipt of the letter in writing and that the contents of the letter were observed;
- ii. That answering the questions raised in the letter would not help to clarify the position of the CCAP Synod of Livingstonia in Zambia in relation with the United Church of Zambia and therefore the idea to handover the CCAP congregations in Zambia to the United Church of Zambia was rejected;
- iii. That time be found for a visit to the UCZ offices to explain the Synod's stand in Zambia. The following were appointed: Rev. C.D. Sapao - Moderator, Rev. W.P. Chibambo - General Secretary and Rev. S.P. Kamanga and from Chasefu Presbytery Rvds. S.M. Mithi and N.M. Mtonga;
- iv. Copies of all the correspondence be sent to General Synod;
- v. The executive committee agreed that Rev. Chaula be withdrawn from Zambia.
- vi. Rev. Y.C. Khonje had completely moved out of Uyombe congregation and was coming to Sanga in Bandawe Presbytery (Minutes: CCAPLiv SEC, 6th October 1981: 1, 2, 3).

The Synod Executive resolved that Uyombe congregation be reserved for an indigenous Zambian minister hopefully from the students who were to graduate in July 1982 from Zomba Theological College. In addition, the executive appealed for indigenous Zambians to ask for the minister of the Chasefu Presbytery to handle the Zambian situation (Minutes: CCAPLiv SEC, 6th October 1981: 1, 2; Oral interview: Mhone, 22-10-04).

At the General Administration Committee (GAC) meeting held at Ekwendeni Lay Training Centre from 16 - 18 April 1982, the CCAP Synod of Livingstonia received another letter from the UCZ requesting the CCAP Synod of Livingstonia to allow it to second ministers to

CCAP congregations in Zambia. The idea of the UCZ to second ministers to CCAP Synod of Livingstonia congregations in Zambia was rejected by GAC. However, the CCAP Synod of Livingstonia resolved to work in partnership with the UCZ in spreading the Gospel in Zambia (Minutes: CCAPLiv GAC, 16th – 18th April 1982:9, 16).

7.3 An Attempt to Merge the CCAP and the PCZ in Zambia

When CCAP congregations came to be formed in the urban areas, many former CCAP members who were congregating in sister denominations like UCZ, RCZ and PCZ left these churches and joined CCAP as their original church (Minutes: CCAP Gen Syn Standing Committee, 9th November 1973:1; Correspondence: Stead, Peter, Rev. 1970, 7th August).

One of the churches that suffered most from this movement of CCAP adherents was the Presbyterian Church in Zambia - a Presbytery of the then Presbyterian Church of Southern Africa (Correspondence: Gondwe G. 1973, 10th March). The departure of many members in favour of the CCAP opened confrontation between the two Presbyterian Churches in Zambia (Correspondence: Chinula, H.E. Rev. 1971, 11th May). The situation worsened when at a meeting called to discuss the situation between the two churches in May 1981, leaders literally exchanged blows. Rev. E.H.Y. Chaula was terribly beaten by PCZ brothers and sisters (Correspondence: Jere, W.M.K. Rev. Dr. 1981, 22nd September; Oral interview: Mtonga, 15-07-04). The Police were called in to control the situation. It was a big shame after the incident (Oral interview: Mtonga, 15-07-04). There was correspondence from the Presbyterian Church in Zambia to the Church of Central Africa Presbyterian Synod of Livingstonia to convene a meeting and discuss the same but to no avail. At the end of the day, both groups went their own separate ways (Correspondence: Mtonga, N. M. Rev 1983, 5th September; Correspondence: Chibambo, W. P. Rev. 1984, 9th January).

As an afterthought, the two Churches resolved to put their differences of May 1981 behind them and begin a new chapter for a better future. In this case, the two churches put in place a body jointly called the “Liaison Committee”²⁵ to recommend to both churches a possible union in future (Pons, 1982:12-13; Oral interview: Jere 16-10-04; Oral interview: Mtonga, 15-07-04). Both the CCAP Synod of Livingstonia and the Presbyterian Church of Southern

²⁵ Pons considered this committee - formed by CCAP Synod of Livingstonia and the Presbyterian Church of Southern Africa - as a committee to find a way forward to merge the two streams of Presbyterians in Zambia – the southern and central streams (Pons 1982:12-13).

Africa expressed delight at the turn of events and wished the two Churches in Zambia success on the subject (Pons, 1982:16; Oral interview: Mtonga, 15-07-04). These two Presbyterian churches appointed the following people to serve in the joint Liaison Committee: Rvds. E.S. Pons - Chairman, (PCZ), N.M. Mtonga - Secretary (CCAP), S.K. Nkhowane (PCZ), S. Mithi (CCAP), F.Y. Ndhrazi (CCAP), J.W. Kamanga (CCAP). The ruling elders were: Messrs J.S. Lungu (CCAP), Nkhoma (CCAP), F. Chirambo (PCZ), Muwowo (PCZ), J. Luhana (PCZ) and P. Mkandawire (PCZ) (Minutes: CCAPLiv GAC, 16th April, 1982:1, 6, 10).

Regrettably the committee failed to achieve its intended objectives as expected due to major differences of opinion from both groups regarding the name of a united church. Both groups wanted the name of their church (Correspondence: Mtonga, N. M. Rev. 1983, 5th September; Correspondence: Chibambo, W. P. Rev. 1984, 9th January). This fighting brought the business to a stand still. In 1985 both Churches resolved to temporarily suspend the business of the committee until further notice (Minutes: CCAPLiv GAC, 16th - 20th April 1985:14, 15).

The GAC of 1984 also rejected at any cost the idea to merge the CCAP Synod of Livingstonia congregations in Zambia with any Church or change the name. The GAC reminded herself that the lesson learnt in 1945 when Mwenzo, Lubwa, Chitambo CCAP congregations merged with LMS/UMCB was never to be repeated in the CCAP Synod of Livingstonia. In view of this, it was emphasised that all the CCAP congregations found in Zambia will remain within the CCAP Synod of Livingstonia until such a time they receive autonomy as a Synod in Zambia (Minutes: CCAPLiv GAC, 3rd-7th August 1984: 16).

7.4 Rev. W.P. Chibambo's Vision and Memo

In 1982, Rev. W.P. Chibambo while serving as the CCAP Synod of Livingstonia General Secretary and also the Senior Clerk of the General Synod presented a memo to the CCAP Synod of Livingstonia suggesting that the CCAP congregations in Zambia be given autonomy. He gave the following reasons:

- i. The CCAP Synod of Livingstonia was expanding in terms of distance and membership both in Malawi and Zambia;
- ii. Due to political boundaries, some of the CCAP Livingstonia congregations are in Malawi while others are in Zambia and this creates difficulties for the smooth running

of the Church even though constitutionally it is allowed to have CCAP Synod of Livingstonia in Zambia;

- iii. The relationship between the CCAP Synod of Livingstonia in Zambia and sister churches continues to be bad;
- iv. Due to currency differences, it was difficult to make a budget that could work both in Zambia and Malawi;
- v. In terms of church growth and evangelisation, the church in Zambia was lagging behind for it did not have its own indigenous ministers. It depended on personnel from Malawi who needed a passport and a work permit to serve in Zambia (Minutes: CCAP Livingstonia Synod, 1982: Appendix 3 CCAP Synod of Livingstonia Involvement in Zambia, memo by Rev. W.P. Chibambo 1982:1, 2; Oral interview: Mhone, 22-10-04).

The 1982 Synod resolved that a committee be appointed to research on constituting a Synod in Zambia. The committee had the following members: Rev. S.M. Nyirenda – convenor, Rev. P.C. Mzembe, Rev. W P. Chibambo (General Secretary) and representing Zambia Rvds. S.M. Mithi, N.M. Mtonga and Rev. F.J. Mwanza. This committee was required to make submissions of their findings to the Synod before the end of the Synod meeting. The convenor of the research committee presented the findings to the Synod as follows:

- i. By 1981 CCAP Synod of Livingstonia had already constituted seven congregations in urban areas, namely: Lusaka, Ndola, Kwacha (Kitwe), Wusakile (Kitwe), Kalulushi, Chingola and Mufulira. Those to be constituted in due course were Luanshya, Mkushi, Chililabombwe, Kabwe, Mansa and Livingstone. Boundaries of Presbyteries designate: there was future hope for yet a second and third presbytery in the urban areas in Zambia.
- ii. The main hindrance for the proper administration and pastoral care in the Zambian CCAP congregations was the distances between the places.
- iii. The relationship with sister churches have always been bad and has caused a pastoral problem in Zambia.
- iv. The CCAP Synod to be constituted in Zambia should be a member of the CCAP General Synod.
- v. Other CCAP Synods should feel free to send their ministers to this Synod on a secondment basis.
- vi. This Synod should be free and independent to run its own affairs.

- vii. Before constituting a new Synod in Zambia, the Chasefu Presbytery must be divided into two Presbyteries namely: Chasefu and Lusaka/Copperbelt.
- viii. The CCAP Synod of Livingstonia should make a request to the CCAP General Synod to show its desirability to divide the Synod into two: Livingstonia and Zambia (Minutes: CCAPLiv Synod, 3rd-8th August 1982:10, 12).

Following the recommendations of the committee the CCAP Synod of Livingstonia made a request to the CCAP General Synod to constitute a Synod of CCAP congregations in Zambia. In July 1983 the CCAP General Synod Standing Committee approved the request to constitute a CCAP synod in Zambia and recommended that the Synod was to be constituted in October 1984. Subsequently, the CCAP Synod of Livingstonia embarked on serious preparations for the constitution of the CCAP synod in Zambia (Minutes: CCAPLiv SEC, 27th July 1983:1, 6, 7).

7.5 Preparations for the Inauguration of the CCAP Synod in Zambia

Comprehensive preparations were made for the constitution of a CCAP synod in Zambia. These were not only limited to the actual dates of the inauguration but also on how to achieve the objective of the Livingstonia Synod to constitute a synod in Zambia (Minutes: CCAPLiv GAC, 9th-11th March 1983:15, 16; CCAPZ Chasefu and Lusaka/Copperbelt Presbytery 1984: 1, 2).

7.5.1 The Formation of Lusaka/Copperbelt Presbytery in Zambia

When General Synod had recognised the CCAP in urban areas and handed it over to CCAP Synod of Livingstonia, evangelism campaigns immediately spread in almost all the urban areas (Chilenje, 1998:80). As a result more congregations were started in the following areas: Mtendere, Kanyama and Chawama (Lusaka Province), Mazabuka, Monze and Livingstone (Southern Province), Wusakile, Chimwemwe, Kwacha (Kitwe), Chingola, Chililabombwe, Mufulira and Luanshya (Copperbelt Province) (Oral interview: Jere, 16-10-04). In the Copperbelt it started spreading to almost all the towns. When this good news reached the CCAP Synod of Livingstonia, Synod decided to constitute yet another Presbytery (Minutes: CCAPLiv Synod, 3rd-8th August, 1982:16, 17). This was done with the view to supervise these areas properly.

It was on 13 November 1982, eight years after the constitution of Chasefu Presbytery, that Lusaka/Copperbelt Presbytery was constituted. This was a very good sign that the CCAP Church in Zambia was growing and really needed a Synod of its own. The first Moderator of the Lusaka/Copperbelt Presbytery was Rev. Dr. W.M.K. Jere and the Presbytery Clerk was Rev. N.M. Mtonga an indigenous Zambian minister, Mr. G. Jere was Presbytery Treasurer and Mr. F.R. Chirambo Executive member (Minutes: CCAPLiv Synod, 4th-8th August 1984:1, 2, 3, 4).

7.5.2 Caretaker Committee 1983

The Synod of Livingstonia appointed the following to be in the Caretaker Committee to prepare for the constitution of the CCAP Synod in Zambia: Rev. Dr. W.M.K. Jere - chairman and Rev. F.Y. Ndhrazi - Secretary. Other members were Rvds. N. M. Mtonga - Presbytery Clerk of Lusaka/Copperbelt Presbytery and S. M. Mithi - Presbytery Clerk of Chasefu. The Caretaker Committee also included Messrs L.V. Zimba, J.D. Mtonga and F.N. Chirambo (Minutes: CCAPLiv GAC, 9th-11th March 1983:5, 6, 7). The purpose of the Caretaker Committee was to put all the logistics in place before the inauguration of the CCAP Synod of Zambia. Such things like the place for the Synod headquarters, drafting of the constitution, registration of the synod and the like were to be dealt with (CCAPZ Chasefu and Lusaka/Copperbelt Presbytery, 11th January 1984:1, 2).

The Synod Executive of 27th July 1983 resolved – as a way to facilitate the work of the Caretaker Committee - that the expenses for the Caretaker Committee be met from the old General Treasurer's account of the Chasefu Presbytery (Minutes: CCAPLiv SEC, 27th July 1983:5, 6, 7, 8; Minutes: CCAPLiv GAC, 9th-11th March 1983:4, 6).

From 7th- 8th April 1984, the CCAP Synod of Livingstonia met at Ekwendeni for the Synod meeting. This was one of the most crucial Synod meetings as far as the CCAP in Zambia was concerned. The Livingstonia Synod had to make its final decision for the constitution of a CCAP synod in Zambia in October 1984. In one of its items the Synod resolved that it was important that during the constitution of the Synod in Zambia, a historical paper was to be presented to show the historical roots of the CCAP congregations in Zambia. The Synod unanimously agreed that Rev. Dr. S. M. Nyirenda and Rev. F. J. Mwanza were to write this

document and get it ready before the inauguration of the CCAP Synod in Zambia for presentation (Minutes: CCAPLiv Synod, 4th-8th August 1984:7).

The General Secretary Rev. W.P. Chibambo at this same meeting informed the Synod that the Standing Committee of the General Synod had approved the draft constitution of the CCAP Synod in Zambia. The draft had been sent to Zambian colleagues for re-writing and was to be taken to the Government. In addition, the General Secretary informed the Synod that the Standing Committee had decided that the constitution the CCAP Synod of Zambia should be in October 1984. The exact date was to be fixed in due course. Following this report, the General Administration Committee appointed a special committee to nominate names for the post of the General Secretary to work in the CCAP Synod of Zambia (Minutes: CCAPLiv GAC, 3rd-7th August 1984:7, 8).

7.5.3 Place for the Synod Headquarters

The joint executive of Chasefu and Copperbelt/Lusaka Presbyteries – the Caretaker Committee - met on 8 June 1983 at Lundazi. The committee resolved that for the time being the Synod headquarters be at Lundazi. In future when the Synod is financially stable, the offices would move to Lusaka. It further recommended that the constitution be in harmony with that of the CCAP Synod of Livingstonia (Chilenje, 1998:82; Minutes: CCAPLiv SEC, 27th July 1983:6, 7).

7.5.4 Appointment of the CCAP Synod of Zambia Office bearers

The General Administration Committee appointed a special committee to nominate names for the post of the General Secretary. The nominations were to be presented in August at the synod meeting of the CCAP Synod of Livingstonia for the approval of the names of the General Secretary of the Synod in Zambia. The following were appointed members of the committee: Rev. S. P. Kamanga - convenor, Rev. S. M. Mithi, Rev. W. M. K. Jere, Rev. W. P. Chibambo, Messrs. W. Y. R. Chibambo, J. D. Mtonga and J. S. Lungu (Minutes: CCAPLiv GAC, 3rd-7th August 1984: 4, 5).

In addition the GAC agreed that Zambian Presbyteries were to find a lady for the position of the Women's Worker, waiting for the approval of the Synod in August (1984). This also applied to the appointment of the Synod Treasurer.

The committee also made recommendations for the accommodation of the General Secretary and General Treasurer of the new Synod to be constituted. The following were the recommendations, that:

- i. The Missionary house at Lundazi CCAP mission station was to be reserved for the accommodation of the general secretary.
- ii. The manse was to be left for its purpose.
- iii. The accountant's house was to be roofed for the General Treasurer.
- iv. The office block was to be completed as soon as possible.

The GAC went on to say that as none of overseas churches were definitely responding to the Synod request for financial assistance during the constitution of the CCAP Synod in Zambia, allowance must be made from the General Treasurer funds in Lundazi to be used for the above in order of priorities. All that was resolved by GAC was to be presented to the Synod meeting of 4th - 8th August 1984, for approval (Minutes: CCAPLiv GAC, 3rd-7th August 1984:6, 7, 8).

The CCAP Synod of Livingstonia meeting held at Ekwendeni from 4th - 8th August 1984 was in the last synod of the CCAP Livingstonia in which the CCAP congregations from Zambia would participate as part of that synod.

On the recommendations of the Synod Executive Committee, the Synod agreed that the following delegates will participate in the constitution of the Synod of Zambia in October 1984: Rev. L.A. Tembo - Moderator of the CCAP Livingstonia Synod, Rev. W.P. Chibambo - General Secretary, but attending in his capacity as Senior Clerk of the General Synod. Revs T.A.G. Mwambira, K.R. Nyirenda, C.D. Sapao, F.W.T. Mhone, D.K. Kaluba, S.P. Kamanga, H.M. Nkhoma, S.M. Nyirenda, P.J. Msimuko, Rev. W. Manda, M.A.W.K. Chirwa, H.A. Mhone. The elders were Messrs P.P. Kayira, A.I. Mogha, V.H.V. Gondwe, S.K. Msiska, F. Bota, L.C. Makwakwa, A.C. Nkhonjera, N.N. Nyirenda, G.C. Chinula and K. Phiri. It was agreed that the Women's Guild Committee appoints six women, one from each Presbytery. Furthermore, it was resolved that the arrival date for the delegates was 26 October 1984 (Minutes: CCAPLiv GAC, 3rd-7th August 1984:8, 9).

7.5.5 Report from the Special Committee

The need to constitute a new CCAP in Zambia was strongly felt by the CCAP Synod of Livingstonia in Malawi. When it met at Ekwendeni in 1984, it chose an ad hoc committee to look at the possibility of finding officers first. The following day, the convenor Rev. A.D. Kaira presented a report on the nomination of a General Secretary of the Synod of Zambia. In his report Rev. Dr. W.M K. Jere was appointed transitional General Secretary for a period of two years. Thereafter, a Zambian was to be appointed. Rev. F.J. Mwanza was appointed Assistant General Secretary. After considering all the factors, Synod approved the recommendations of the Special Committee. Rev. Dr. W.M.K. Jere became the first General Secretary and Rev. F.J. Mwanza as the Assistant General Secretary (Minutes: CCAPLiv Synod, 4th-8th August 1984: 6, 7, 8).

A driving force behind the new Synod was the Rev. W.P. Chibambo who was the General Secretary of the CCAP Synod of Livingstonia and at the same time Senior Clerk of the CCAP General Synod. He was a major facilitator in the final phase of the establishment of the CCAP Synod of Zambia (Oral interview: Mhone, 22-10-04).

7.6 The CCAP Synod of Livingstonia's Meeting at Lundazi

In the church at Lundazi, on Saturday afternoon at 14:00 hrs, the 27th day of October 1984, the special Synod of Livingstonia of the CCAP met and was duly constituted with worship conducted by the Moderator, the Rev. L.A. Tembo (Minutes: CCAPLiv Special Synod, 27th October 1984:1, 2; Oral interview: Mhone, 22-10-04).

7.6.1 Purpose of the Meeting

The General Secretary, the Rev. W.P. Chibambo outlined that the purpose of the special Synod meeting was to elect the moderator and the moderator-elect for the new Synod to be inaugurated in the Republic of Zambia and also appoint a Treasurer and a Women's Worker. He added that the names chosen would be submitted to the CCAP General Synod that same day for approval. At this session, Zambian Synod commissioners were excluded because it was a special Synod meeting to review and elect office bearers of the CCAP Synod to be constituted in Zambia (Minutes: CCAPLiv Special Synod, 27th October 1984:1, 2).

The Special Synod meeting heard with regret and deep sorrow of the deaths of the following people who had died after the last meeting of the Livingstonia Synod in August 1984. These

were: Mrs N. Mwamulima, Rev. D.P. Gareta of Nkhoma Synod and Rev. F.S. Chintali of Blantyre Synod. The special Synod stood for a minute of silence and the moderator Rev. L.A. Tembo thanked God for their faithful work rendered to the Church (Minutes: CCAPLiv Special Synod, 27th October 1984:1, 2, 3).

7.6.1.1 Election of the CCAP Synod of Zambia Office Bearers

After a thorough analysis of the names presented by the General Secretary, the following people were duly elected to be first office bearers of the Synod and the election of synod guilds office bearers was also dealt with:

- i. The Rev. S.M. Mithi was elected Moderator and Rev. N.M. Mtonga, Moderator-elect.
- ii. Mr. L.V. Zimba was appointed Synod Treasurer.
- iii. Mrs Catherine Mazunda Nkhata was appointed Women's Worker.
(Minutes: CCAPLiv Special Synod, 27th October 1984:3, 4).

7.6.1.2 Election of Men's Guild Office Bearers

The following were the first to take office in the newly constituted Synod: Mr. Edward Phiri - Chairman, Mr. Napoleon Mkandawire - Vice Chairman, Mr. Thomson C. Nyirenda - Secretary, Mr. Nickson Ngulube - Vice Secretary, Mr. Dickson Banda - Treasurer and Mr. Stephen Vwarika - Vice Treasurer (Minutes: CCAPLiv Special Synod, 27th October 1984: 3, 4).

7.6.1.3 Elections of Women's Guild Office Bearers

This is the most active group in the Church. Their role includes bringing people to Christ, charity work, fund-raising to maintain their programmes, Bible studies. They also conduct counselling sessions. The following were the first to take office to lead women at Synod level: Vast Tembo - Chairlady, Eves Nyirenda - Vice Chairlady, Catherine Nkhata Nyamazunda - Secretary, Margaret Chitete - Vice Secretary, Esnart Nachima - Treasurer and Norris Nyazunda - Vice Treasurer (Minutes: CCAPLiv Special Synod, 1984:5, 6; Oral interview: Jere: 16-10-04).

Mrs. Catherine Nkhata NyaMazunda was first to lead women in women's ministry in the newly constituted Synod. She went for three months training in home economics, leadership and secretarial studies at Ekwendeni in Malawi (Oral interview: Jere, 16-10-04). She started

her work on women's desk on 16 January 1985. After having worked with the Synod for five years, she resigned due to family matters - her husband had died (Minutes: CCAPLiv Special Synod, 27th October 1984:7, 8; Oral interview: Jere, 16-10 - 04).

7.6.1.4 Elections of the Youth Office Bearers

The youth in the CCAP Church include anyone in the Church from fifteen years and below thirty-five years of age. This includes both male and female. Their main role includes bringing youths to Christ, Bible studies, charity and projects in the church. The work of the youths began in the early 1970s in the Chasefu congregations (Chilenje, 1998:86, 88). When the CCAP Synod of Zambia was constituted the following took office: Aaron Longwe - Chairman, Maxwell Nyirenda - Vice Chairman, Stephen Banda - Secretary, Obed Ngoma - Vice Secretary, late Lightwell Theu - Treasurer and Jackson Nyirenda - Vice Treasurer (Minutes: CCAPLiv Special Synod, 27th October 1984:7, 8, 9; Chilenje, 1998:86, 88, 89).

7.6.1.5 A Gift from the CCAP Synod of Livingstonia

The General Secretary Rev. W.P. Chibambo reported that 800 Tumbuka and Chewa Hymns worth K1000=00 was proposed as a gift to the New Synod. The Synod accepted the action initiated by the General Secretary. Even though it was a very small gesture to the Synod, it was a starting point for them (Minutes: CCAPLiv Special Synod, 27th October 1984:9, 10).

7.6.1.6 Notification to Overseas Sister Churches

The General Secretary Rev. W.P. Chibambo was authorised to notify overseas sister churches about the inauguration of the new Synod in Zambia. It was considered to carry more weight than for the new Synod to introduce itself. This was important in the sense that the overseas sister churches knew that all the CCAP congregations found in Zambia were part of the CCAP Synod of Livingstonia. It would have had no meaning for the new General Secretary of Zambia Synod to introduce the Synod to these partner Churches. The special Synod committee urged Synod office to write letters of introduction to these partner Churches with without delay (Minutes: CCAPLiv Special Synod, 27th October 1984:8; Oral interview: Mhone, 22-10-04).

7.7 The Inauguration of the CCAP Synod of Zambia - 28 October 1984

Barely seven years (1977-1984) from the time the Uyombe CCAP made a request, had the dream come true in 1984. The inaugural ceremony of the CCAP Synod of Zambia was conducted by the Right Rev. Josam G.M. Maseko (Moderator of the CCAP General Synod from Nkhoma Synod) on 28 October 1984. The ceremony was attended by more than four thousand people who included fifty ministers from Malawi, elders and Christians inclusive. The traditional chiefs included late Magodi IV of Lundazi, Chibale of Chama and Muyombe of Isoka who at the same time was honourable Member of Parliament (Chilenje, 1998:83). Government representatives were honourable J.C.M. Nyirongo governor of Lundazi/MP. Also present was the Chama District Secretary in his capacity as Acting Governor of Chama. Among those who attended the ceremony were two representatives from the Roman Catholic Church in Lundazi and Rev. Rosten Daka of the Reformed Church in Zambia (Minutes: CCAPLiv Special Synod, 27th October 1984:10, 11; Chilenje, 1998:83; Oral interview: Jere: 16-10-04; Oral interview: Mhone, 22-10-04).

Gifts worth over ZK 4000 in cash and kind were received (Oral interview: Mhone, 22-10-04). A historical paper was compiled by Rvds. Kingsly Nyirenda, F.J. Mwanza and Dr. Silas M. Nyirenda presented it on behalf of the CCAP General Synod. The ceremonial opening of the new Synod office was conducted by the very Rev. G.C. Kazembe retired Moderator for the General Synod and a minister of the CCAP Blantyre Synod (Minutes: CCAPLiv Special Synod, 1984:10, 12).

The occasion reached its climax during the Holy Communion service conducted by the Right Rev. J.G.M. Maseko - moderator of the General Synod who was assisted by the Rev. M.Z. Chinkadze. The service was held in Lundazi secondary school hall (Minutes: CCAPLiv Special Synod, 1984:11).

The General Secretary, the Rev. W.P. Chibambo proposed a vote of sincere thanks to the Chasefu and Lusaka/Copperbelt Presbyteries and Christians at Lundazi for their kind hospitality on behalf of the CCAP Synod of Livingstonia and General Synod (Minutes: CCAPLiv Special Synod, 1984:11; Oral interview: Mhone, 22-10-04).

Table 7.1 The First Office Bearers of CCAP Synod of Zambia 1984

Name	Position	Nationality
Rev. S.M Mithi	Moderator	Zambian
Rev. N.M Mtonga	Moderator elect	Zambian
Rev. Dr. W.M.K Jere	General Secretary	Malawian –CCAP Livingstonia Synod
Rev. F.J Mwanza	Deputy General Secretary	Zambian
Mr. Lameck V. Zimba	Synod General Treasurer	Zambian
Mr. F.N Chirambo	Executive member	Zambian
Mr. Nickson Ngulube	Executive member	Zambian
Mr. Jairos S. Lungu	Executive member	Malawian
Mr. J.T Kamanga	Executive member	Zambian
Mama C. Mazunda	Synod women’s worker	Zambian

(Minutes: CCAPZam Synod, 28th October, 1984:1,2).

7.7.1 Ministers

The brightest period of the CCAP Church in Zambia started when the CCAP Synod of Livingstonia resumed the training of the local people to the Holy ministry. When the Synod was inaugurated in 1984, there were only four Zambian ordained ministers. These were Rvds. S.M. Mithi, N.M. Mtonga, F.J. Mwanza and T.K.M. Zyambo. Besides the four ordained ministers there were also four Presbytery evangelists. They were: Messrs Harry C. Nyirenda, Edward Tom Moyo, Tyford J. Mithi and Morris J. Simwaba. The Synod of Livingstonia had left two Malawian ministers to assist in Zambia. They were Rev. Dr. W.M.K. Jere and Rev. F.Y. Ndhrazi. The two ministers were left in the newly constituted CCAP Synod of Zambia to help establish, consolidate, guide, guard and nurture the synod, the fruit of the Livingstonia Mission until they finally all left in 1988 (Oral interview: Jere, 16-10-04).

7.7.2 Congregations

From 1982, evangelistic campaigns were wide spread in the two Presbyteries (Chasefu and Lusaka/Copperbelt) of the Livingstonia Synod in Zambia. In view of this, many congregations were established. During the time when the CCAP Synod of Zambia was constituted, there were only sixteen congregations. See table 7.2 below.

Table 7.2 Names of the First Congregations and Presbyteries 1984

Congregation	Presbytery	District	Province
Lundazi West	Chasefu	Lundazi	Eastern
Lundazi South	Chasefu	Lundazi	Eastern
Mwase	Chasefu	Lundazi	Eastern
Chasefu North	Chasefu	Lundazi	Eastern
Chasefu South	Chasefu	Lundazi	Eastern
Uyombe	Chasefu	Isoka	Northern
Chama North	Chasefu	Chama	Eastern
Chama South	Chasefu	Chama	Eastern
Chipata	Chasefu	Chipata	Eastern
Lusaka West	Lusaka/Copperbelt	Lusaka	Lusaka
Lusaka East	Lusaka/Copperbelt	Lusaka	Lusaka
Ndola North	Lusaka/Copperbelt	Ndola	Copperbelt
Luanshya (Mikomfwa)	Lusaka/Copperbelt	Luanshya	Copperbelt
Mufulira	Lusaka/Copperbelt	Mufulira	Copperbelt
Kitwe (Kwacha)	Lusaka/Copperbelt	Kitwe	Copperbelt
Kitwe (Wusakile)	Lusaka/Copperbelt	Kitwe	Copperbelt

(Extract Minutes: Chasefu Presbytery, 1975-1983: 1, 12, 13; Chilenje, 1998:84).

7.7.3 Presbyteries

At the time of the inaugural ceremony, the CCAP in Zambia had two Presbyteries, that of Chasefu in the Eastern province and Lusaka/Copperbelt Presbyterian (Extract Minutes: CCAP Chasefu Presbytery, 1975-1983:1, 2, 3; Minutes: CCAP Liv Synod, 3rd-8th August 1982:2, 3; Chilenje, 1998:84, 85).

7.7.4 Statistics

At the time of the inauguration of the CCAP Synod of Zambia, the church had a membership of 16,000 communicants (Chilenje, 1998:84, 85).

7.8 Consolidation of the Church

Immediately after the inauguration ceremony, the CCAP Synod of Zambia was resolute to look at the way forward for the new Synod. The following people were elected to the first CCAP Synod of Zambia Executive on 28 October 1984:

- i. **Ministers** Rev. S.M. Mithi - Moderator, Rev. N.M. Mtonga – Vice Moderator, Rev. Dr. W.M.K. Jere - General Secretary, Rev. F.Y. Ndhrazi and Rev. T.K.M. Zgambo.
- ii. **Elders** Mr. Lameck V. Zimba - Synod General Treasurer, Mr. F.N. Chilambo, Mr. Nickson Ngulube, Mr. Jairos S. Lungu and Mr. J.T. Kamanga.
- iii. **Umanyano Workers** -*Mama* Catherine Mazunda - Synod worker, *Mama* Ethel Nya Mtonga - Presbytery worker (Minutes: CCAPZam Synod, 28th October 1984:1).

The General Secretary of the CCAP Synod of Zambia Rev. Dr. W.M.K. Jere explained the agenda to the synod for discussion. The Synod agreed that the purpose of their meeting was to consider the following:

7.8.1 The system of Funds and Government of the Synod

The Synod agreed to use a centralised account system as opposed to a decentralised account system for example, giving a portion of assessment to each of its two Presbyteries to support the running of the synod office. The Synod agreed to give budgets to the Presbyteries who in turn were also to assess the congregations (Minutes: CCAPZam Synod, 28th October, 1984:1, 2, 3).

7.8.2 Income Generating Projects

The Synod resolved that it was important to encourage all its presbyteries, congregations and Synod to start income generating projects in order for the Synod to be self-reliant, as stipulated in the Synod of Livingstonia Minutes under the Planning Committee (Minutes: CCAPLiv Synod, 28th October, 1984:3).

7.8.3 Makeni Office and House

Following the minutes of the Caretaker Committee, a report was given by Rev. N.M. Mtonga that the owner of the property in Lusaka refused to sell it to the church, but preferred to rent it at K800 per month. In view of this the Synod temporarily removed the item from the agenda. Nevertheless, it was decided in future the Synod headquarters should move to Lusaka as a central place (Minutes: CCAPZam Synod, 28th October 1984:2, 3).

7.8.4 Registration of the Synod of Zambia

It was agreed that the office bearers should meet the District Secretary at Lundazi Boma on Monday 29 October 1984 for registration (Minutes: CCAPZam Synod, 28th October 1984:3).

7.8.5 Membership to othe Church Organisations

At this same meeting, it was resolved that inquiries be made to the Christian Council of Zambia on how one becomes a member of that body. Also the Evangelical Fellowship of Zambia needed to be contacted and many other Christian bodies (Minutes: CCAPZam Synod, 28th October 1984:3; Minutes: CCAPZam SEC, 7th February 1985:4).

7.9 Conclusion

The chapter considered factors that influenced the CCAP Synod of Livingstonia to constitute the CCAP Synod of Zambia. After a long and difficult process members of the CCAP in the Chasefu Presbytery and the various groups in the urban areas could form one church in Zambia. Directly involved was the CCAP General Synod who took pastoral responsibility for especially the groups in the urban areas. The further involvement of the CCAP Livingstonia contributed to the eventual organising of the congregations from the various areas into one Synod.

The growth of the CCAP Synod of Zambia reflects the growth of the CCAP in Central Africa. The CCAP Synod of Zambia is blessed because it has members from almost all the other four sister synods (Livingstonia, Nkhoma, Blantyre and Harare).

CHAPTER 8

THE CCAP SYNOD OF ZAMBIA 1985 TO 2004

8.1 Introduction

The chapter looks at the development of the young CCAP Synod of Zambia. Today, it is well established, with forty-seven congregations and over 500 prayer houses²⁶ and well established ecumenical relationship. From the day the CCAP General Synod inaugurated the fifth CCAP Synod in Central Africa, this church has grown and spread very fast. Currently the Synod has mission schools, health centres, is involved in agriculture, HIV/AIDS programmes, water/sanitation and evangelism (Church of Central Africa Presbyterian, Relief and Development Annual Report to Synod, July 2003 – June 2004, 20th August 2004:1, 2; Minutes: CCAPZam Synod, 25th – 29th August 2004:38, 39)

8.2 The Period 1985 to 1992

The period 1985 to 1992 was difficult for the CCAP Synod of Zambia. The CCAP Synod of Livingstonia had handed over authority to the Zambian leaders of the Church. But, it was not an easy thing to shoulder the leadership of a Church in the absence of adequate finances and personnel. As a result, many repercussions loomed for the CCAP Synod of Zambia after Rev. Dr. W.M.K. Jere had left Zambia in 1988 (Minutes: CCAPZam SEC, 20th April 1990:1, 2, 3). The CCAP Synod of Zambia went through several problems with regard to administration and almost all the Synod work had come to a stand still. Projects like the carpentry shop, the printing department and the maize farm crumbled down due to lack of management (Minutes: CCAPZam SEC, 20th April 1990:2, 3). From 1992 to 2000, the image and the situation in the Church improved when Rev. David Chiboboka was elected as General Secretary of the CCAP Synod in Zambia (Minutes: CCAPZam SEC, 20th April 1990: 1, 2, 3; Agenda Chasefu Presbytery, May 1992: 9; Minutes: CCAPZam SEC, 22nd February 1992:1, 2).

8.3 The Identity and Development of the CCAP Synod of Zambia

The CCAP Synod of Zambia started developing in the 1990s. Statistically, the Synod expanded (Minutes: CCAPZam Min Synod, 1st-2nd August 1990: 5, 6, 7). During the time of

²⁶ Prayer house refers to a preaching point composed of two or more sections in the CCAP context.

the inauguration of the CCAP Synod of Zambia, the Synod had only two presbyteries, sixteen congregations and eight thousand communicants (Minutes: CCAPZam Synod, 28th October 1984: 1, 2, 3). By 2004 the CCAP Synod of Zambia had a membership of over forty two thousand, forty-seven congregations and nine presbyteries (Church of Central Africa Presbyterian Synod of Zambia update Life and work of the CCAP Synod of Zambia to the Church of Scotland 2005:9). The Synod has thirty-two ordained ministers, two still on probation and one retired. In addition, the Synod has ten trained evangelists manning ten congregations, which have no ministers (Church of Central Africa Presbyterian Synod of Zambia update Life and work of the CCAP Synod of Zambia to the Church of Scotland 2005:9). The structure of the CCAP Synod of Zambia has contributed to the growth and development of the Church. From the local congregation to the synod, members of the church understand the church as missionary by nature. That means that, every member is inspired and involved in evangelism and church growth. The inauguration of the Synod was followed by strategic planning for the new Synod. This has helped the Synod to reach this far (Minutes: CCAPZam Synod, 28th October 1984: 1, 2, 3; Minutes: CCAPZam SEC, 7th February 1985:4).

Gradually extensive evangelistic campaigns were embarked upon by the Synod (Minutes: CCAPZam Synod, 9th-14th August 1988: 2, 3, 9). As a result many souls were won for Christ both in the rural and urban areas. In view of this, there was growth in membership. Following this development, many prayer houses, congregations and presbyteries were established. The Synod increased its programme of training of ministers at Zomba and Justo Mwale Theological Colleges (Minutes: CCAPZam Synod, 1st -2nd August 1990:6, 7). For example, Chasefu Presbytery was divided into evangelism zones. The first zone (Southern) included Emusa, Egichikeni, Lundazi and Kazembe. The second zone was Chama and the third was Muyombe. In 1985, these zones received evangelistic campaigners (preachers) from Malawi by the name of Mr. E. Kachaje, Maundi Chombe, Sauti Phiri and Dryson S. Mvula. Forty people were won to Christ (Minutes: Chasefu Presbytery Executive Committee, 19th November 1985: 1; Minutes: CCAPZam GAC, 7th-12th July 1987:1, 4, 6, 8). With the increase of staff, further congregations and presbyteries were established.

8.3.1 The Doctrinal Standards of the CCAP Synod of Zambia

The CCAP Synod of Zambia being a member of the CCAP General Assembly subscribes to the Ecumenical Creeds²⁷ and the Confessions of Faith inherited from Scottish Presbyterian and Dutch Reformed origin as well as the Brief Statement of Faith of 1924 given birth to on African soil. The Brief Statement of the Faith was adopted by the Church of Central Africa Presbyterian in the year 1924, article 1 thereof being understood in the sense used in articles 3, 4 and 5 of the large catechism (Westminster 1648) these are from article 2, 4 and 5 of the articles declaratory of the fundamental principles of the Church (Constitution of the Church of Central Africa, Presbyterian, 25th - 29th April 1956:1, 2, 3, 4; Extract Minutes: CCAP Synod 1924 – 1945:4, 5; Minutes: CCAP Synod, 13th - 15th October 1926:4, 5).

The confessional documents then are: the Apostels Creed, the Nicene Creed, the Westminster Confession of Faith, the Larger Catechism, the Shorter Catechism, the Belgic Confession of Faith, the Heidelberg Catechism, the Canons of Dort and the Brief Statement of Faith of 1924 (The Constitution of the Church of Central Africa Presbyterian General Assembly, 2002:2; The Constitution of the Synod of Zambia of the Church of Central Africa Presbyterian, 1984.1).

Of importance to the CCAP is a distinct acknowledgement of the Word of God as the supreme rule of faith and conduct. Added to this doctrinal basis is a Presbyterian form of worship, discipline and church government. Order in the CCAP Synod of Zambia is highly valued. The CCAP Synod of Zambia has three main documents in this regard. The Constitution, the Practice and Procedure (*Ndondomeko ya kendeskero ka mpingo*) and the Public Order of Service (*Ndondomeko ya visopo*).

The hymn books used are the chiTumbuka *Sumu za Ukristu* and the chiChewa *Nyimbo za Mulungu* and the English *Hymns for Malawi*.

8.3.2 The Offices of the Church

The offices of the CCAP Synod of Zambia are described in the *Constitution* (2002) of the CCAP General Assembly. They are the office of the elder who is at times known as ruling

²⁷ As a result of this study it has come to notice that the 3rd Ecumenical Creed, namely the Creed of Athanasius, for some unexplained reason fell out of the official documents of the CCAP General Assembly and in consequence that of the CCAP Synod of Zambia.

elder (Article 6.5), the office of deacons and deaconesses which is for the ministry in the Church (service) (Article 6.6.1), the office of the evangelist – who is responsible for preaching the Word of God and outreach (Article 6.7, 6.7.3.), the office of the minister – who is a teaching elder responsible for Christian nurture, Word and Sacraments (Article 6.4.) and other Church workers who are committed with their gifts and talents to be used by the Church to the glory of God (Article 6.8). The CCAP Synod of Zambia ordains elders for life. They are allowed to retire on account of age from active service.

8.3.3 Liturgy and Public Worship

Liturgy and public worship in the CCAP synod of Zambia is very much related to that of the Church of Scotland. Being a church that has roots from the Livingstonia mission (Church of Scotland), and as a direct result of the Reformation, it follows the same pattern in the liturgy and public worship as that from the Book of the Common Order of the Church of Scotland. Worship in this case is viewed as a means of grace in that through worship we are able to open ourselves to our Lord and Master (Malligan, 1940:11, 234; Rice, 1991:188, 189). The Book of Common Order of the Church of Scotland has been translated in the local language (Tumbuka –*Ndondomeko ya visopo*) by the CCAP Synod of Livingstonia. The first translation was done in 1968. The 1968 *Ndondomeko ya visopo* was revised in 1986. Rev. Dr. W.M.K Jere and Rev. R.F. Ndolo were involved in the revision of the book of order known in Tumbuka as *Ndondomeko ya visopo* (Order of Worship Service) to enhance the local worship service of the people (Jere and Ndolo, 1978: Forward).

The liturgy in the worship service works as a guide and helps to bring order in the whole worship service. The noblest occupation for any creature is to be involved in the worship of God (Isaiah 6:1 ff). In the public worship, the following is included: prayer, hymns of praise, preaching for the edification of the Christian, conversion of sinners, the glory and manifestation of God's divine grace and climaxed in the offerings. Christian worship has its source in an accomplished redemption; its object is God the Father; its power the Holy Spirit; its material the fruits fully revealed in the Word of God; and its duration, eternity (Jere and Ndolo, 1978:1, 2, 3, 4, 5, 6; Ridout, 1987:43, 45)

The CCAP in Zambia in its worship believes that true worship is God directed. This means that the worshippers embark on the enterprise not to satisfy their needs, but to glorify God

(Psalms 96:8f; John 4; 24). True worship focuses on divine worthiness. This is due to the fact that our God is a great God and deserves to be praised (Psalms 96:4; Isaiah 6:1-6; Revelation 4:11). In addition the Church believes that true worship recognises God's holiness at all times (Psalms 99:9; Luke 5:8). The worshipper always needs to offer his/her best as the worship requires utter seriousness, for that it is an exercise that involves our whole services together as a congregation and entire Church (Jere and Ndolo, 1978:1, 3)

The Word of God in the liturgy is central and very important. The portion of the Word read as a call to worship sets the tone for what follows, freeing people to worship in spirit and truth. The liturgy is followed by hymns of praise with the sole purpose of giving honour and glory to God. The word spoken before the prayers of intercession frees people to believe that the God revealed in Jesus of Nazareth wants to receive and embrace their fears, sorrows, and longings (Isaiah, 46:3-4; Math, 11:28). The public prayer before the sermon has the following important components; prayer for the authorities, His Church, the hearers and the listeners. The preaching of the Word has the sole purpose to win, build, nurture, and send the man of God for ministry. The minister/elder has to thank God for the message and His Son and to send people with blessings (Jere and Ndolo, 1978:6, 10, 14, 22; Mair, 1897:135, 148).

The word spoken as the benediction frees people to go back to their normal routines of life with greater awareness of god's presence and call to obedient service (Number 6:24-26; Isaiah 46:10; 1 Thess. 5:24 (Ridout, 1987; Jere and Ndolo, 1978:6,10,14).

8.3.4 Discipline in the CCAP Synod of Zambia

The CCAP Synod of Zambia seeks her members to glorify God in word and deed. The grounds for discipline include the following: Anyone teaching contrary to the Holy Scriptures and the doctrine of this church, misuse of church funds, misconduct, beer drinking/brewing, failing to give pledges, failing to report to sessions, witchcraft, worship of ancestors, witchfinding, cutting of hair for the dead - Deuteronomy 14:1ff., Leviticus 19:27-28, 21:5 (Mwanza, and Mithi, 1996: 14). Disciplinary procedures would normally start on congregation level although when necessary the presbytery and/or the synod may be involved.

8.3.5 Congregations

Table 8.1 The Congregations of the CCAP Synod of Zambia Today

Congregation	District	Province
Uyombe	Isoka	Northern
Chama North	Chama	Eastern
Chama Boma	Chama	Eastern
Chama Central	Chama	Eastern
Chama South	Chama	Eastern
Chama/Thendere	Isoka	Northern
Chibale	Chama	Eastern
Lumezi	Chama	Eastern
Chasefu North	Lundazi	Eastern
Chasefu Central	Lundazi	Eastern
Chasefu South	Lundazi	Eastern
Nkhanga	Lundazi	Eastern
Luwerezi	Lundazi	Eastern
Lundazi North	Lundazi	Eastern
Lundazi East	Lundazi	Eastern
Lundazi Central	Lundazi	Eastern
Lundazi West	Lundazi	Eastern
Kazembe	Lundazi	Eastern
Mwase	Lundazi	Eastern
Mwase South	Lundazi	Eastern
Kapichira	Lundazi	Eastern
Lumezi	Lundazi	Eastern
Lumezi West	Lundazi	Eastern
Ndaiwala	Lundazi	Eastern
Chipata	Chipata	Eastern
Chadiza	Chadiza	Eastern
Lusaka East	Lusaka	Lusaka
Lusaka West	Lusaka	Lusaka
Mandevu	Lusaka	Lusaka
Chilenje	Lusaka	Lusaka
Lusaka South	Lusaka	Lusaka
Lusaka Central	Lusaka	Lusaka
Southern	Monze	Southern
Livingstone	Livingstone	Southern
Kabwe	Kabwe	Central
Ndola North	Ndola	Copperbelt
Ndola South	Ndola	Copperbelt
Luanshya	Luanshya	Copperbelt
Kitwe South	Kitwe	Copperbelt
Kitwe Central	Kitwe	Copperbelt
Kitwe North	Kitwe	Copperbelt
Kalulushi	Kalulushi	Copperbelt
Chingola	Chingola	Copperbelt
Chililabombwe	Chililabombwe	Copperbelt
Mufulira	Mufulira	Copperbelt
David McConaghy (Lundazi North)	Lundazi	Eastern

(Minutes: CCAPZam Synod, 9th-14th August 1988:1, 2, 3; Minutes: CCAPLiv GAC, 1977:4, 5; Minutes: CCAPZam Synod, 1st-2nd August 1990:5, 6, 7).

8.3.6 Presbyteries

Table 8.2 The Nine Presbyteries of the CCAP Synod of Zambia since 1975:

Presbytery	Year	Province
Chasefu	1975	Eastern
Midlands	1983	Lusaka
Copperbelt	1988	Copperbelt
Halliday	1991	Eastern
Northern	1994	Eastern
Chipata/Lumezi	1998	Eastern
Ndola/Luanshya	1999	Copperbelt
Lundazi	2002	Eastern
David Livingstone	2003	Southern

(Minutes: CCAPZam Synod, 9th-14 August 1988:1, 2, 3; Agenda Halliday Presbytery, July 1992:3; Agenda: GAC CCAPZam Synod, 1993:6; Minutes: CCAPZam SEC Extraordinary, 19th November 1994:1, 2; Minute: CCAPZam GAC, 17th-22nd August 1999:2, 8, 9, 11; Minutes: CCAPZam GAC, 19th-24th August 2003:1, 5, 10, 11, 12).

8.3.7 The Structure of the Synod

The CCAP Synod of Zambia is Presbyterian in structure, by which the Church is governed.

These structures include the following:

- i. **Synod** - the Synod is comprised of all serving ordained ministers and an equal number of elders. This is the highest court of the Church with its Presbyterian form of government.
- ii. **Synod office** - the Synod office comprises of the following people: Synod Moderator, Moderator Elect, General Secretary, Deputy General Secretary and the General Treasurer. Their role is to do the day to day administration of the Church. These five persons are the custodians of the Synod property and are the trustees of the Synod (The Constitution of the Synod of Zambia of the Church of Central Africa Presbyterian, 1984, Article: 16(1).
- iii. **Synod Executive Committee** - its main role is to implement Synod decision in the absence of the General Administration Committee, which meets once a year. This committee is elected for a period of four years. The Committee consists of the Moderator, Moderator elect, General Secretary, Deputy General Secretary, General Treasurer, one other minister and four elders (Constitution of the Synod of Zambia of the Church of Central Africa Presbyterian, 1984, Article: 9(h).
- iv. **General Administration Committee** - the General Administration Committee meets every year to work and implement Synod decisions. When it meets, its decisions always await the approval of the Synod, but it has power to check and monitor the day to day running of the Synod. It does most of the work of the

Synod for it meets every year. Its decisions are binding. This Committee consist of the Moderator of the Synod, Moderator elect, General Secretary, the Deputy General Secretary, the General Treasurer, two ministers and two elders from each Presbytery, one of whom is the Presbytery Clerk, convenors of all statutory committees which the Synod may appoint. The Committee carries out its work in accordance with the policy as laid down by the Synod. The General Administration Committee when the Synod meets is known as the Business Committee and is presided by the General Secretary (The Constitution of the Synod of Zambia of the Church of Central Africa Presbyterian, 1984, Article:9 (i).

- v. ***The presbytery*** - the Church of Central Africa Presbyterian Synod of Zambia in its functions uses the Presbytery. This is one of the most important courts of the Church. The Presbytery is formed from several congregations coming together. It is from these Presbyteries that the Synod is formed. It meets every year to look at the affairs of the Church and implement Synod decisions (Constitution of the Synod of Zambia of the Church of Central Africa Presbyterian, 1984, Article: 8). The Presbytery is constituted by all ordained ministers within its bounds. During Presbytery meetings, the ratio is one minister to one elder. The Presbytery receives visitors who are normally retired ministers and evangelists. It assembles under the chairmanship of the moderator of the Presbytery. One third of its membership constitutes a quorum. It also functions through its Executive Committee and Presbytery office. The bounds of the Presbytery are fixed by the Synod as it deems fit (Constitution of the Synod of Zambia of the Church of Central Africa Presbyterian, 1984, Article 8: a, b, c, d, e, f).
- vi ***Congregation*** - in a Presbyterian form of church government a congregation plays a pivotal role. It is at the congregation where Christian are nurtured and developed for ministry. Each congregation is ministered by a session consisting of its minister or ministers (or their representatives) and the ruling elders of the congregation. One third of elders and a minister shall constitute a quorum of the session. In the Presbyterian form of church government, a sub-session is held under the chairmanship of one of the ruling elders with the permission of the parish minister. A session meets once every month, but it also depends on the context. A session exercises all authority in church matters over the whole district allocated to it by the Presbytery. Its duties include the supervision of congregational committees, congregational finances, submission of annual

statements of accounts to the Presbytery. The duties also include the approval of suitable persons for appointments to the eldership and deaconate, the evangelisation of the district allocated to it, enforcement of the decisions of the Presbytery and the Synod and fulfilment of such other duties as may be laid upon it by a higher court. It also accepts and approves those who want to join the Church by baptism, transfer or confirmation (The Constitution of the Synod of Zambia of the Church of Central Africa Presbyterian, 1984 Article 6: 3).

- vii. **Prayer house - vestry** - the congregation is formed by several prayer houses coming together. The prayer house is governed by the vestry committee under the chairmanship of an elder. The main role of the prayer house is to supervise the spiritual life of every Christian. The vestry consists of the Chairperson and the vice, the Secretary and the vice, the Treasurer and the vice and four committee members. This is an eye of the Church in spiritual matters at a grass root level (Mwanza and Mithi, 1996:3).
- viii. **Section** - this is where all Christians are found. It is at grassroots where evangelism and Christian nurture is done. The prayer house, the congregation, the presbytery and the synod depends for its growth and development on the section. It is the seedbed for the Church. The section also has an office comprising of the chairperson and his vice, secretary and his vice, treasurer and his vice, and four committee members (Constitution of the Synod of Zambia of the Church of Central Africa Presbyterian, 1984:1, 7, 8; Mwanza and Mithi, 1996:3, 4, 11).

8.3.8 Terms of Offices

- i. **Vestry office:** the term of office is two years for the Chairperson/Vice, Secretary/Vice and the Treasure/Vice (Mwanza and Mithi, 1996:11).
- ii. **Session office:** the term of office is four years for Session Clerks and Treasurers (Mwanza and Mithi, 1996:11).
- iii. **Presbytery offices:** the term of office is four years for the Presbytery Clerks two years for the Moderator and all the Guilds offices (Mwanza and Mithi, 1996:11).
- iv. **Synod office:** for the guilds at the synods level, the term of office is four years, General Secretaries is four years but for the Synod Moderator it is two years (Mwanza and Mithi, 1996:11, 12.)

8.3.9 Leadership and Organisation in the Church (at Synod level) 1984 – 2004

According to the Presbyterian form of church government, the greatest power of the church is in the hands of our Lord Jesus Christ who is the head of the church. However, through His grace His Church on earth is governed by different officers in the church. The CCAP does not practice hierarchical leadership, but the emphasis is on wider authority. The Synod has the Moderator who works as a chairperson of the church for a two year term of office, the General Secretaries are the chief executives of the church and custodian of synod documents and they have a four year term of office. The treasurer is a keeper of church funds and adviser to the synod on financial matters. The synod makes laws or determines the constitution of the whole CCAP in Zambia (Constitution of the Synod of Zambia of the Church of Central Africa Presbyterian, 1984:4, 5). Since its inception in 1984, the CCAP Synod of Zambia has been led by different types of leaders. From the time the Synod was constituted to the present, many moderators, general secretaries and general treasurers have shouldered the office. These officers have helped in the development of the organisation of the entire Church of Central Africa Presbyterian in Zambia.

Table 8.3 The Names of the Leaders in the Synod since 1984

Name	Position	Year
Rev. S.M Mithi	Moderator	1984 – 1986
Rev. N.M Mtonga	Moderator	1986 – 1988
Rev. S.M Mithi	Moderator	1988 – 1990
Rev. L.R Mbewe	Moderator	1990 – 1992
Rev. C.T Soko	Moderator	1992- 1994
Rev. D. Tembo	Moderator	1994 – 1996
Rev. F.J Mwanza	Moderator	1996 – 1998
Rev. L. Kaluba	Moderator	1998 – 2000
Rev. L. Nyirenda	Moderator	2000 – 2002
Rev. D. Tembo	Moderator	2002 – 2004
Rev. Dr. W.M.K Jere	General Secretary	1984 – 1988
Rev. F.J Mwanza	General Secretary	1988 – 1990
Rev. S.M Mithi	General Secretary	1990 – 1992
Rev. D. Chiboboka	General Secretary	1992 – 1996
Rev. D. Chiboboka	General Secretary	1996 – 2000
Rev. V. Chilenje	General Secretary	2000 – 2004
Rev. F.J Mwanza	Deputy General Secretary	1984 – 1988
Rev. D. Chiboboka	Deputy General Secretary	1988 – 1992
Rev. L. Kaluba	Deputy General Secretary	1992 – 1993
Rev. V. Chilenje	Deputy General Secretary	1993 – 1995
Rev. D. Tembo	Deputy General Secretary	1996 – 2000
Rev. D. Chiboboka	Deputy General Secretary	2000 – 2004
Mr. L.V Zimba	General Treasurer	1984 – 1990
Mr. S. Ngulube	Cashier	1990 – 1992
Mr. E.L Katyetye	General Treasurer	1992 – 2003
Rev. L. Nyirenda	Cashier	2000 – 2002

Miss Ruth Ndhlovu	Secretary/Cashier	2002 – 2003
Mr. I.B Ngulube	General Treasurer	2003-2004

(Minutes: CCAPZam Synod, 28th October 1984:1, 2; Minutes: CCAPZam SEC, 7th February 1985:3; Minutes: CCAPZam GAC, 17th-22nd August 1999:2; Minutes: CCAPZam SEC, 22nd February 1992:1, 2; Minutes: CCAPZam Synod, 18th-23rd August 1992:10; Minutes: CCAPZam Synod 20th-27th August 2000:12; Agenda CCAPZam Synod, 2000:6, 7; Minutes: CCAPZam Synod, 25th – 29th August 2004:1, 2).

8.3.9 The move of CCAP Synod Headquarters from Lundazi to Lusaka 1997

The Caretaker Committee appointed by CCAP Synod of Livingstonia in 1983, resolved that the synodical offices were to be at Lundazi due to the fact that Lundazi Mission Station had many buildings in existence. These could be used to accommodate the General Secretary, the General Treasurer, Synod office, Bookshop and the like. The other reason was that the Church in Lundazi had proper roots compared to that of the urban areas at that time. The Committee recommended to CCAP Synod of Livingstonia and the CCAP General Synod that in future when the CCAP Synod of Zambia had a good financial stand, the Synod headquarters should move to Lusaka - a central place for easy communication within and abroad (Minutes: CCAPLiv GAC, 9th-11th March 1983: 6, 17; Chilenje, 1998:82, 83; Oral interview: Khunga, 21-12-04).

When the General Administration Committee (GAC) of the CCAP Zambia met in Kitwe from 19 - 24 September 1995, the Copperbelt Presbytery Clerk Rev. S. M. Mithi reminded the GAC about the decision taken by the CCAP Synod of Livingstonia that the CCAP Synod of Zambia had to move to Lusaka (Minutes: CCAPZam GAC, 19th-24th September 1995: 1, 10). Thus the GAC unanimously agreed to move the Synod headquarters from Lundazi to Lusaka. The Synod office was given the task to solicit funds to buy a plot and a house for the General Secretary (Minutes: CCAPZam SEC., 22nd June 1996:1, 3, 4). In July 1997, the Synod offices were moved from Lundazi to Lusaka at Chunga Government Farms where a house and a five acre plot was bought at K30, 000,000.00 grant from the PCUSA, solicited through Rev. Bill and Nancy Warlick, coordinator for Evangelism and Church growth in East and Southern Africa (Minutes: CCAPZam SEC, 22nd June 1996: 4; Minutes: CCAPLiv SEC, 27th July 1983:3, 4, 6, 7).

8.3.10 Evangelism in the Synod

One of the greatest contributions of the missionaries from the CCAP Synod of Livingstonia and the ministers/evangelists of Zambia was the announcement of the good news of Jesus Christ, which brought the most wonderful change in people's lives. The good news made great transformation in the lives of families and the day to day living of the communities. In addition, evangelism conferences and seminars were held Synod wide (Minutes: CCAPZam GAC, 7th-12th July 1987:1 4, 8, 9, 10).

8.3.10.1 Missionary Zones in the Synod

Soon after establishing the Synod of Zambia, Marambo area was declared a missionary zone. This meant that the Synod took over the full responsibility of soliciting funds and personnel to evangelise the area rather than leaving it in the hands of the Chasefu Presbytery. The General Secretary then Rev. Dr. W.M.K. Jere, who worked under serious financial constraints to support his manpower, resolved to demarcate Marambo into zones to enable the Synod to make proper outreach. In view of this, Kazembe became Zone A, Chikwa Zone B, Tembwe Zone C and Kambombo Zone D. He mobilised local and international preachers from Malawi and Zambia to evangelise the valley (Minutes: CCAPZam SEC, 7th February 1985: 1, 2; Minute Chasefu Presbytery Exec. Committee, 18th December, 1993:5; Minutes: Chasefu Presbytery Exec. Committee, 10th December 1994:4, 6).

The Presbyterian Church of United States of America (PCUSA) donated a Landrover to the Synod for Evangelistic campaigns in the Marambo valley. This reduced the problem of transport to the valley and promoted great revival in the area. Local congregations from the plateau took the responsibility of paying all the local evangelists in the Marambo area. As a result many local evangelists were mobilised to man different zones. The following were some of those who rendered their services to the Lord at low cost from the time Dr Jere initiated the idea.

Table 8.4 Local Evangelists

Name	Position	Location
Mr. Stephen Chilenje	Local Evangelist	Kazembe
Mr. Boston Ng'oma	Local Evangelist	Kazembe
Mr. Moffat S. Harawa	Local Evangelist	Lumezi
Mr. Harrison J. Mtonga	Local Evangelist	Kazembe

Mr. M.D. Lukhanda	Local Evangelist	Lumezi
Mr. Mackson Chirwa	Local Evangelist	Chasefu North
Mr. Joseph Ziba	Local Evangelist	Mwase
Mr. Godfrey Muwowo	Local Evangelist	Chibale
Mr. Owen Nyirongo	Local Evangelist	Chibale
Mr. Mateyo C. Simwaba	Local Evangelist	Chifunda
Mr. Laban S. Kabandama	Local Evangelist	Chama North – Sitwe
Mr. Goodson Mwale	Local Evangelist	Chitheba
Mr. Rockstars Chabinga	Local Evangelist	Chibale
Mr. Abel Nyirongo	Local Evangelist	Lundazi East
Sunday Chilenje	Local Evangelist	Lundazi East
Mr. Mutaja Mkandawire	Local Evangelist	Chama South (Chikwa)
Boniface M.S. Ng'uni	Local Evangelist	Chama South (Chitheba)

(Minutes: CCAPZam Min Synod, 1st-2nd August 1990:1, 5, 6, 7; Minutes: Chasefu Presbytery Exec Committee, 6th November 1991:2, 6, 9; Church of Central Africa Presbyterian Synod of Zambia update and life and work of the CCAP Synod of Zambia to the Church of Scotland, 2005:15).

8.3.11 Theological Training

It was the Livingstonia Mission of the Free Church of Scotland, which started the process of training indigenous Zambians in the early 1920s (McIntosh, 1993:24). Even though the work was discontinued in 1956, the work resumed in 1977 (Correspondence: Nga'njo, P. G. Rev. 1977 13th October). The CCAP Synod of Livingstonia did its best until the last intake in 1985 (Minutes: CCAPZam SEC, 7th February 1985: 4).

The CCAP Synod of Zambia has no Theological College of its own. Currently the synod trains its ministers at three theological colleges, Zomba Theological College for the CCAP General Assembly, Ekwendeni Theological College for the CCAP Synod of Livingstonia in Malawi and Justo Mwale Theological College for the Reformed Church in Zambia. Training of the ministers of the Word and Sacrament in the CCAP Synod of Zambia depends, in the first place, on a calling of the individual by God to His Ministry (Mwanza and Mithi, 1996:23). The individual then makes an application through the local congregation where he or she congregates. If the name for this person is approved by the session, the name is sent to the presbytery for further scrutiny. If the name is accepted by the presbytery, it is finally sent to the synod for approval and soliciting of a scholarship (Mwanza and Mithi, 1996:23, 26). It is the duty of the Synod to send the candidate to one of the colleges mentioned above. The duration of the training depends on the qualification of the individual. Normally it is three years for diploma and four years for degree (Minutes: CCAPZam SEC, December 1989: 2).

After graduation a candidate is licensed and allocated to a congregation. He or she is put on probation for a period of one year before being ordained. Ordination is accompanied by laying of hands, which is the solemn setting apart of an individual to some public church office. Ordination in the CCAP synod of Zambia is the act of the presbytery or synod and is for life (Mwanza and Mithi, 1996:23, 25, 26; Berkhof, 1933:295).

Table 8.5 The Training of the Zambian Ministers from 1921 to 2004

No.	Name	College	Duration	Ordination
1.	Yonah Lengwe Mvula	Livingstonia	1921-1926	1927
2.	Rev. Simeon Ngulube	Livingstonia	1940-1943	1944
3.	Rev. Sinao K. Nkhowane	Livingstonia	1950-1953	1954
4.	Rev. Newton H.M Nkunika	Livingstonia	1953-1956	1957
5.	Rev. S.M Mithi	Zomba	1977-1981	1981
6.	Rev. N.M Mtonga	Zomba	1977-1981	1991
7.	Rev. F.J Mwanza	Zomba	1978-1982	1982
8.	Rev. D. Chiboboka	Zomba	1981-1986	1986
9.	Rev. L.R Mbewe	Livingstonia	1983-1985	1986
10.	Rev. M.D Lukhanda	Livingstonia	1983-1985	1986
11.	Rev. C.T Soko	Livingstonia	1983-1985	1986
12.	Rev. V. Chilenje	Zomba	1985-1988	1989
13.	Rev. L. Kaluba	Zomba	1985-1988	1989
14.	Rev. D. Tembo	Zomba	1988-1991	1992
15.	Rev. L.M Ng'ambi	Zomba	1989-1992	1993
16.	Rev. M. Nyirenda	Zomba	1990-1993	1994
17.	Rev. A.B Chilembo	Justo Mwale	1991-1994	1994
18.	Rev. L. Nyirenda	Justo Mwale	1991-1994	1994
19.	Rev. A. Banda	Zomba	1990-1994	1994
20.	Rev. A. Longwe	Zomba	1992-1995	1996
21.	Rev. E.D. Mbewe	Zomba	1992-1995	1996
22.	Rev. M.J. Simwaba	Zomba	1993-1995	1996
23.	Rev. R. Muwowo	Zomba	1993-1995	1996
24.	Rev. Mphempo	Zomba	1994-1997	1998
25.	Rev. M. Banda	Zomba	1994-1997	1998
26.	Rev. A.P. Longwe	Livingstonia	1985-1987	1988
27.	Rev. T.K.M. Zgambo	Zomba	1980-1984	Deposed in 1986
28.	Rev. E. Mtonga	Justo Mwale	1995-1998	1999
29.	Rev. R.P Chipeta	Justo Mwale	1995-1998	1999
30.	Rev. P. Chipeta	Zomba	1995-1997	1998
31.	Rev. E. Munthali	Zomba	1995-1997	1998
32.	Rev. G. Phiri	Justo Mwale	1995-1999	2000
33.	Rev. F. Mhone	Justo Mwale	1999-2001	2002
34.	Rev. A. Chipeta	Justo Mwale	1999- 2001	2004
35.	Rev. F.G. Kapakasa	Zomba	2000-2003	2004
36.	Rev. B. Muwowo	Zomba	2000-2003	2004
37.	Rev. K. Nkhoma	Zomba	1994-1997	2004, first woman ordained
38.	Rev. T. Theo Chipeta	Justo Mwale	1995-1998	Licensed woman 29 /8/2004
39.	Rev. R. Kabandama	Baptist Theological College -Botswana	2001 -2003	Licensed 29/8/2004

The Synod has twelve students studying at the two colleges, (Zomba and Justo Mwale) namely: Mr. Sevatt Kabaghe, Mr. Lloyd Mithi (Zomba Theological College), Mr. Prince Nkhoswe, Mr. Chizason Chunda, Mr. Gift Nyirenda and Mr. Moses Chilemba (Justo Mwale Theological College). This is a sign that the CCAP Church is growing in Zambia (Minutes: CCAPZam Synod, 20th – 27th August 2000:28, 29; Minutes: CCAPZam Synod, 20th-25th August 2002:46, 46, 48; Oral interview: Lungu, 21-12-04; Oral interview: Khunga,21-12-04).

8.3.12 Training of Evangelists

The Synod through a programme – the Certificate in Christian Mission - offered at Justo Mwale Theological College has trained ten evangelists who are now manning ten congregations with the help of Presbyterian Church of the United States of America (PCUSA):

Table 8.6 The Names of the Evangelists of the CCAP Synod of Zambia

Name	Congregation	Presbytery
Mr. Handson O. Nyirongo	Chibale	Northern
Mr. Pethias Kamanga	Chama North	Halliday
Mr. Dackson Kumwenda	Chama South	Halliday
Mr. Powell Z.G. Tembo	Chadiza	Chipata/Lumezi
Mr. Boston Ngoma	Ndaiwala	Chipata/Lumezi
Mr. Joseph Ziba	Chama Central	Halliday
Mr. Alex Tembo	Kabwe	Midlands
Mr. Jacob Mtonga	Chasefu North	Chasefu
Mr. Gideon Ziba	Luwelezi	Chasefu
Mr. Mackson Chirwa	Choma- Nthendele	Northern

(Agenda: CCAPZam SEC, 1st March 2001:1, 2, 3, 4, 5; Minutes: CCAPZam GAC, 19th-24th August 2003:30).

8.4 Ecumenism

The discussion of the unity of the Church became more relevant to the situation the CCAP Synod of Zambia was placed in after 1984 with its inauguration. It was now an indigenous church working with other churches and organisations in mission and evangelism. The other factor to be considered was the issue of differences with sister Churches, which needed to be resolved for the CCAP Synod of Zambia to operate in a conducive environment in the country. From the late 1980s, the CCAP Synod of Zambia was determined to work together with other churches and took a bold step in negotiations in this regard. The CCAP Synod of Zambia now has good ties with the Reformed Church in Zambia (RCZ), Uniting Presbyterian Church of Southern Africa (UPCSA) and the United Church of Zambia (UCZ). The Synod sends delegates as observers to these sister Churches during their Synod and Presbytery

meetings. It also maintains a good relationship with all CCAP General Assembly and its member churches.

The CCAP Synod of Zambia is now a member of many organizations in Zambia and the world at large. Most of the negotiations to be members of ecumenical church organisations started immediately after the Synod Constitution in 1984 (Minutes: CCAPZam Synod, 28th October 1984: 3, 4).

- i. The CCAP Church became a member of the Theological Education by Extension in Zambia in 1988 (TEEZ).
- ii. Synod of Zambia was accepted member of Evangelical Fellowship of Zambia during its annual General meeting held in Lusaka from 23 to 27 April 1989. Rev. S. M. Mithi, Synod Moderator and Rev. F. J. Mwanza, General Secretary attended the meeting.
- iii. The CCAP Church was accepted as a member of the Council of the Reformed Churches in Central Africa (CRCCA) in 1989.
- iv. The Synod is a member of the Bible Society of Zambia.
- v. In 1996 the CCAP Synod of Zambia was officially accepted as a member of the Christian Council of Zambia, after a very long struggle. Rev. F. J. Mwanza is the board member from the CCAP.
- vi. By 1997, REC-Reformed Ecumenical Council admitted the CCAP as a member.
- vii. The Church is also a member of SAARC and WARC through the CCAP General Synod

The CCAP Synod of Zambia is in partnership with the Presbyterian Church USA and the Presbyterian Church in Ireland (Minutes: CCAPZam Synod, 9th-14th August 1988:1, 2, 3; Minutes: CCAPZam GAC, 15th-20th August 1989:7, 9). Currently, negotiations between the Church of Scotland and the CCAP Synod of Zambia are under way for a partnership agreement (Correspondence: Chilenje, Victor Rev. 2001, 4th August; Correspondence: Dunlop, Walter T. Mr. 2001, 24th September).

8.4.1 CCAP Unity Talks with Sister Churches - RCZ - 1987

The relationship between the CCAP and the RCZ was very bad from 1967 to 1987 due to the fact that many CCAP Christians moved out from the RCZ in urban areas and were regarded

as a break away Church by the RCZ. After the two Synods had realized that what was going on was unchristian, they agreed to meet and resolve their grievances. Ministers and elders of the two churches met at Justo Mwale Theological College on 3 December 1987. The main aim was to find the causes of their differences and discuss their way. The meeting started on a very good footing. The two churches were open to each other. It was found that the causes of their differences were the breaking away of some RCZ Christians who formed the CCAP group at George Compound (Lusaka). After a lengthy discussion, it was discovered that none of the CCAP ministers in Zambia were present when these breakaways took place. After a heated debate, the two churches agreed to bury all their differences and start afresh to maintain their relationship. The following was resolved:

- i. They should invite each other to Presbyterial and Synod meetings.
- ii. Guilds were also free to invite each other at Synod level. They were free to assist each other at funerals.
- iii. Church members must produce certificates upon transfer.
- iv. A disciplined member from another Church is equally disciplined upon transfer.
- v. No restriction should be applied when members want to change churches within the family of the RCZ and the CCAP (Minutes: CCAPZam SEC December, 1989: 2).

Thus the CCAP delegation led by Rev. Dr. W. M. K. Jere, General Secretary, Rev. F. J. Mwanza, Assistant General Secretary, Rev. N. M. Mtonga, Synod Moderator, Rev. S. M. Mithi, Rev. L. R. Mbewe (Minister) and Messrs L. V. Zimba, Dickson Banda and T.C. Nyirenda, marked a mile stone when they discussed and resolved their differences. The CCAP Church, in order to show that all was resolved and that there was a good relationship between the two Synods, asked the RCZ to allow them start training some ministers at Justo Mwale Theological College. Upon admission, the CCAP Synod of Zambia asked permission from the CCAP General Synod. The permission was granted and Rev. A. B. Chilembo and Rev. L. Nyirenda were sent as a sign to cement the relationship in 1990 (Minutes: CCAPZam SEC, December, 1989: 2).

8.4.2 Unity Talks between the PCZ and the CCAP 1979 - 1984

All along these two churches have been struggling to form one church. Discussions of the relationship between the Presbyterian Church in Zambia and the CCAP started in 1978. The two churches formed a liaison committee in 1981 to facilitate their merger. The biggest problems that hindered this unity were twofold. Firstly, the PCZ did not want to change its name and the CCAP with the experiences of loss of assets and mission stations to UCZ refused the idea of unity. Secondly, whenever the CCAP and PCZ met, the PCZ members produced different Minutes: in the next meeting. This disappointed the CCAP Synod of Livingstonia. In view of this, the idea died a natural death. These two Presbyterian Churches now only regard each other as sister Churches (Minutes: Chasesfu Presbytery, 17th-21st June 1981:1, 2).

8.4.3 UCZ/CCAP Relationship Negotiations

The first meeting of these two Synods was held at Lundazi on 8th November 1989. The Rev. F. J. Mwanza, General Secretary, Rev. S. M. Mithi, Moderator, Rev. L. R. Mbewe, Moderator elect and Mr. L. V. Zimba, elder, met the UCZ delegates. The delegation of the UCZ was composed of Rev. B. S. Chuba, General Secretary, Mr. A. Muwowo, Youth Organizer, and Rev. J. Chipili. The cause of all the problems was the break away group at Uyombe congregation who formed a UCZ congregation. This group influenced some government officials to close the CCAP in Chief Muyombe's area. During the meeting, Rev. S. M. Mithi CCAP Synod Moderator, was elected Chairman. After a heated debate, the groups UCZ/CCAP officials agreed to bury all differences. Thus they resolved that:

- i. The UCZ/CCAP came up with functions which could bring their Christians together so that:
 - b. A joint service be organised at Muyombe to be attended by both Synod officials. The General Secretaries to liaise and fix the date.
 - c. Rallies, evangelism seminars, conferences, retreats etc for all the UCZ/CCAP Christians to be organized. More care be taken to balance the attendances to include men, women and youth.
- ii. When members from the two churches move, procedures regarding acceptance to the UCZ/CCAP must be supported by official transfer letters.
- iii. The date 8 November be declared Unity Day each year for all members of UCZ/CCAP for fellowship at a venue agreed upon by the two Synod offices.

- iv. Invitation to attend synod meetings be extended to either the UCZ/CCAP as a further step to familiarize and deepen the relationship between the two Churches.
- v. The two churches encourage exchange of theological students during their practical work and that the General Secretaries should take this up with their respective college authorities.
- vi. Ministers of UCZ/CCAP be encouraged to exchange pulpits.
- vii. Call upon the Church of Scotland and other partner Churches to regard UCZ/CCAP as brethren in Christ.
- viii. Where there is need for one Church to offer services to another church, free
- ix. exchange of resources be encouraged.
- x. The two Churches should promote the twining of their Church groups among themselves.
- xi. The resolutions be presented to the two Synods for adoption and eventually circulated to all ministers in the two Synods.

When these resolutions were presented to the Synods, the Synod of churches adopted them. As a result of the meeting held at Lundazi, the two Synods met at Muyombe at the CCAP church building from 25th –27th May 1990). Many people came to attend from both churches. In the course of the celebration of their unity day, Rev. S. M. Mithi read the resolutions in Tumbuka (the acting General Secretary of CCAP). The meeting ended with a Holy Communion service conducted by Rev. L. R. Mbewe, CCAP Synod Moderator. All this shows what CCAP in Zambia has gone through to reach its present status. Through dialogue and total dependence on the almighty God, it had managed to establish good relationships with one sister Church. It is my sincere hope that the goal of the Synod will remain to establish good relations with all churches in Zambia and elsewhere (Minutes: of a meeting of the CCAPZ and the UCZ Synods held at Lundazi on 8th November 1989:1, 2; Minutes: CCAPZam SEC, 20th April 1990:1).

8.5 Current and Future Challenges for the Church

8.5.1 Introduction

The fact that the CCAP Synod of Zambia is growing and spreading fast is a fact no one can deny. Though the church is growing fast it faces a number of challenges and problems. Among

them are issues related to insufficient personnel, finances, pentecostalism, HIV/Aids and the position of ordained women in the church.

8.5.2 Personnel, Finances and Unemployment

The CCAP Synod of Zambia is facing a big problem in providing sufficient personnel to fulfil the demands of ministry to the members. This resulted in static growth in some congregations, while some seem to be dying a natural death. The reason is the failing to train a sufficient number of ministers due to lack of resources.

The Synod has no secure source of income to fulfill its obligations, for example with reference to theological training, construction of churches, manses for ministers, transport and stipends. A major problem is that most of the church members are very poor and unemployed. This situation relates much to the economic situation in the country. Yet, the Synod strives to continue to provide in the most urgent needs and to attempt fundraising projects especially through agriculture.

8.5.3 Health

The Missionaries were usually the first people in each new territory to establish hospitals, clinics and rural health centres. Through the efforts of these people new treatment, was given to prevalent diseases. As such Chitheba, Muyombe and Chasefu clinics were opened. To continue with the same spirit, the CCAP Synod of Zambia has opened two rural health centres, Ndaiwala in Chief Chikomeni's area and at Egichikeni in Chief Magodi's area - in Lundazi district. This is with the help of the Worldwide Health Ministries (PCUSA) in partnership with the CCAP Synod of Zambia through Mr. Frank Dimmock, PCUSA/CCAP health coordinator in Central Africa (CCAP Health Programme Initiative Speech by the then General Secretary Rev. V. Chilenje, 2001:1, 2; Church of Central Africa Presbyterian Synod of Zambia update and life and work of the CCAP Synod of Zambia to the Church of Scotland 2005:19).

It is especially HIV/Aids that currently receives attention. The letters HIV/AIDS stands for Human Immunodeficiency Virus and AIDS stands for Acquired Immune Deficiency Syndrome. When this first came to the ears of the CCAP Christians, it was viewed as a disease of the immoral people and had nothing to do with the Church. In the early 1980s, no one was allowed to speak about HIV/AIDS in the Church. It was a taboo. Stigmatisation and

discrimination were the order of the day. This sometimes reversed progress towards preventing and controlling HIV/AIDS (Minutes: CCAPZam Synod, 20th – 27th August, 2004:45, 46, 47).

From 2001, the church changed its attitude towards people living with HIV/AIDS and the disease was seen as a challenge to the Church and its gospel. After realising that the disease had come to stay and that if you were not infected, you were affected in one way or another the Church repented this sin and broke the silence in 2003 (Minutes: CCAPZam GAC 19th – 24th August 2003:25). It elected an HIV/AIDS Committee at Synod level, which was launched for the HIV/AIDS Awareness Campaign. The Synod now has eight home based care centres. Eleven psycho-social counsellors have been trained and eight care givers have also be trained to help fight the pandemic. The Synod now observes 1 December of each year as World AIDS Day (Garland and Blyth, 2004:21, 34; Minutes: CCAPZam SEC, 8th February 2003: 3, 4).

The first thing the CCAP did was to know the root cause of this disease. It discovered that there were many causes. HIV/AIDS is a challenge to the church because you can never separate the community from the church. As the saying goes “the joys and sorrows of modern man are the joys and sorrows of the people of God”. The church works in the community and not out of the community. The CCAP Synod of Zambia understands the HIV/AIDS in the following ways:

People living with HIV/AIDS require a lot of emotional support because they usually suffer from stigma and discrimination at one point or another, especially from loved ones. People living with AIDS (PLWA) have the right to be respected, privacy, and personal dignity. Following this challenge the Church has taken a very strong stance toward the fight against the pandemic. The Church has taken a vigorous awareness campaign against the pandemic. In addition, the Church has introduced many day cares where the Orphans and Vulnerable children (OVC) are cared for in different congregations of the Synod. In these centres, the Church provides spiritual needs, education, food, clothing and shelter. The Church has trained many psycho-social counsellors to help understand how to live with people living with HIV/AIDS and also help the infected live positively (Minutes: CCAPZam SEC, 8th February 2003:3, 4; Garland and Blyth, 2005:231, 240).

8.5.4 Education

The Free Church of Scotland opened many schools in Northern Rhodesia in Eastern, Northern and Central provinces (Snelson, 1974:58, 59, 60, 63, 64). These schools were taken over by the colonial Government on 2 June 1952. There were over fifty-two schools taken over by the government (Chilenje, 1998:37). The head teacher Rev. H.M. Nkunika was transferred from Chasefu CCAP School to Chipata at the Angoni School (Chilenje, 1998:37, 38). The CCAP Manager of schools Mr. Laban M. Ndhlovu was recruited by the government and immediately went to operate from Lundazi Boma (the old police house was the first education office) (Chilenje, 1998:37, 38). They also introduced technical and practical subjects such as tailoring and black smith work. With this new knowledge, Africans were able to increase their standard of living (Chilenje, 1998:36, 37, 38).

The CCAP Synod of Zambia has still taken the challenge of contributing to the society. It has opened and repossessed some of its former schools (Minutes: CCAP Halliday Presbytery, 15th -20th June 1993:5).

The CCAP Synod of Zambia now has also fourteen Mission Schools. Following the recommendation of the education committee to the Synod meeting of 2002 to repossess some of the former CCAP mission schools, the dream was achieved on 25 November 2003 at Lundazi where eleven former CCAP mission schools were repossessed. These are Mphamba Day Secondary, Mphamba Basic, Msuzi Basic, Chijemu Basic, Mwase Day Secondary, Mwase Basic, Hoya Basic, Boyole Basic, Emusa Basic, Emusa Day Secondary and Chasefu Basic Schools (Programme of hand over and take over of the CCAP former mission schools on 25th November 2003:1, 2).

Table 8.7 CCAP Mission Schools

No.	Name of the school	Chief	District	Province
1.	Khuyu Middle Basic	Muyombe	Isoka	Northern
2.	Vilulu Middle Basic	Muyombe	Isoka	Northern
3.	Mphamba Day Secondary	Mphamba	Lundazi	Eastern
4	Mphamba Basic	Mphamba	Lundazi	Eastern
5	Msuzi Basic	Kapichila	Lundazi	Eastern
6	Chijemu Basic	Kapichila	Lundazi	Eastern
7	Mwase Day Secondary	Mwase	Lundazi	Eastern
8	Mwase Basic	Mwase	Lundazi	Eastern
9	Hoya Basic	Magodi	Lundazi	Eastern
10	Boyole Basic	Magodi	Lundazi	Eastern
11	Emusa Day Secondary	Magodi	Lundazi	Eastern
12	Emusa Basic	Magodi	Lundazi	Eastern
13.	Chasefu Basic	Magodi	Lundazi	Eastern
14	Kaponga Hills	Mphikalalaza	Lundazi	Eastern

These schools are run by the CCAP Education Board in collaboration with the Ministry of Education. Since the Church established the Schools and repossessed some, two Education Secretaries have served in this department. The first one was Rev. Aaron Longwe who is now succeeded by Rev. Peter Chipeta. The CCAP Education Secretary's office is based in Lundazi (Minutes: CCAPZam Synod, 20th-25th August 2002: 40, 41, 42, 43; Minutes: CCAPZam GAC, 19th - 24th August 2003: 15; Programme of the hand over and take over of the CCAP former mission schools, 25th November 2003:1, 2).

8.5.5 Agriculture

Many early missionaries and Church workers helped people in farming. New crops were introduced and better methods of production were taught. As a result, production increased rapidly. The CCAP Synod of Zambia has continued to take this challenge through relief and development (Church of Central Africa Presbyterian Relief and Development – Annual report to Synod July 2003 to June 2004, 20th August 2004: 1, 2). Relief and development work has been part of CCAP Synod of Zambia since 2000 (Minutes: CCAPZam Synod 20th – 27th August 2000:14). It was in Kitwe where Mr. David Dice conducted a workshop with regard to the importance of relief and development in the Synod with its focus on food security, soil conservation and health. The agriculture programme is to improve household food security using simple appropriate technologies, small enterprise promotion through creating greater access to training, micro credit, appropriate technology and provision of relief supplies to disaster stricken areas in times of disaster. The department also runs HIV/AIDS programmes (Home Based Care) and water and sanitation (Church of Central Africa Presbyterian Relief and Development – Annual Report to Synod July 2003 to June 2004, 20th August 2004:1). This programme has worked very well in Lundazi district. Following Dice's advise a Relief and Development Board was constituted at Synod level consisting of the following office bearers: Rev. F.J. Mwanza, Rev. M.J. Simwaba, Rev. C.T. Soko, Ms Kondwani Nkhoma, Rev. M. Nyirenda, Ms Martha Nyirongo, Mrs T.J. Mhango - Mwanza and Mr. A.W. Mwale (Minutes: CCAPZam Synod 2000:14). The convenor of the committee is appointed by the Synod itself. The department has a full time coordinator Rev. F.J. Mwanza and the first board chairperson was Rev. K. Nkhoma. The board of the Relief and Development is reviewed by the Synod every four years (Agenda: CCAPZam SEC, 1st March 2001:3, 4, 5; CCAP Synod of Zambia Relief and Development Annual Report to the Synod, 2004:1, 2, 3, 4, 5).

8.5.6 Pentecostalism

A major problem that is facing the church is the rise of Pentecostalism in Zambia. It is especially the youth that is affected. According to them they want a church that is alive in singing, preaching and suit their specific requirements. The older generation is accused of being rigid and a serious tension exist between the elders and the youth. The problem seem to be more serious that merely superficial adjustments and the CCAP is at a crossroads on how to deal with this issue.

8.5.7 The Place of Women in the Church

In the CCAP Synod of Zambia, the woman plays a very major role, is in majority and is the backbone of the Church. They are organised in the *Umanyano* or *Chigwirizano chazimai* or *umvano* (the women's league). This organisation meets every week for Bible studies, has a prayer and administrative meeting once every month (*Musonkhano wa mwezi*) in their local congregations. They visit the sick, the aged, widows and widowers, take care of ministers in their congregations and help raise resources for their Congregations, Presbyteries, Synod and institutions. This is why it is very sad for any Church to consider women as insignificant. They are playing a vital role in the Church even though they are not included in decision-making bodies.

One of the critical issues the CCAP Synod of Zambia has struggled with since its inception is the ordination of women to the Holy Ministry. The discussions of the ordination of women to Holy Ministry, begun with the CCAP Synod of Livingstonia before Zambia was given a status of a Synod. Following the Minutes: of GAC held at Ekwendeni Lay Training Centre in Malawi from 9 to 11 March 1983 the following were the views of members:

- (i) That the subject was premature.
- (ii) That it was against our tradition
- (iii) That there was no theological reason to deny women to be ordained.
- (iv) That already the synod accepts women to the eldership.

GAC then resolved that this subject be discussed in future. In view of this the Synod resolved that time had not yet come for such an item. The item for the ordination of women to the Holy Ministry appeared again on the Agenda of 1984 Synod. The Synod discussed and resolved the following:

- i. A study of the traditional view of the Livingstonia Synod was to be done.
- ii. The Theological and Biblical warrant for or against should be looked into
- iii. The social warrant for or against should be surveyed. In view of this the minute item for further research (Minutes: CCAPLiv GAC, 9th-11th March 1983:2, 3; Minutes: CCAPLiv GAC, 3rd-7th August 1984:1, 11).

Following the Scriptures that, ‘there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for we are all one in Christ Jesus’ (Galatians, 3:26-28), many sincere persons at the 2002 CCAP Synod of Zambia meeting concluded that the new dispensation has obliterated all the distinctions hitherto: that now believers occupy exactly the same position before God and are equally free to exercise all the functions of the entire body (Ridout, 1989:116, Ephesians, 5:22 , 33).

With this background the CCAP Synod of Zambia at its Synod meeting of 2002 took the challenge of accepting ordination of women. The first woman, Kondwani Nkhoma trained in theology at Zomba Theological College was licensed and given a congregation on 25th August 2002. A second milestone was made at the Synod meeting of 2004 when yet another woman was licensed as a Minister of the Word and Sacrament, the Rev. Thandiwe Theu Chipeta and on the same day Rev. Kondwani Nkhoma was ordained (Minutes: CCAPZam Synod, 24th-29th August 2004: 1, 11, 12; Agenda CCAPZam Synod, 12th June 2004: 1, 11, 12).

The main challenges to the ordination of women in CCAP Synod of Zambia are that, the majority of the Christians had received the idea with mixed feelings. One local member stated that, it is the women who were in the forefront to the ordination of women, but this time the same people who are opposing the ordination of women in the CCAP Church. They argue that women are biologically unclean during their menstruation period. In addition women are generally weak. They can not serve adequately in rural areas due to the

geographical setting. The very women folk have a problem with the ordination of women. In view of the fact that, the people who needed ordination (women) are opposing it now, the future of the ordination of women is very gloomy in the Church.

8.8 Conclusion

In the final analysis, the CCAP Church is being consolidated through its evangelistic campaigns, in both rural and urban areas. The growth and spread of the CCAP Church in Zambia is a fact that no one can deny and it is still spreading rapidly. Many places are being covered both in rural and urban areas.

The Synod now has forty-seven congregations with over 600 prayer houses and with membership of 42,760 and its personnel has also grown in total. Although the inception was bad, the Synod now has a number of projects and programmes to signify its growth. The Church has maintained its Presbyterian system of church government. The Church's elders are regarded as ruling elders and the ministers as teaching elders. In its important meetings following its structure, especially in higher courts, such as the Presbytery and Synod, equal numbers of ministers and elders attend.

Very important about the Synod is the fact that it has taken a holistic ministry to the world. It provides education, the Gospel, agriculture and health to mention but a few. However, as a growing Synod, it faces many challenges. Now, and in the near future, these must be considered seriously to enhance the development of this Church.

CHAPTER 9

CONCLUSION

The concern in this study was for the development and factors that led to the constitution of the CCAP Synod of Zambia. The roots of the CCAP Synod of Zambia were traced to the Livingstonia Mission of the Free Church of Scotland. Through Dr. David Livingstone's famous appeal made at a large meeting in the senate House at Cambridge on 4 December 1857, his three great Journeys in Africa, his reports on the "open path for commerce, civilisation and Christianity" evoked a response from a wide variety of people. Through the Livingstonia Mission of the Free Church of Scotland, churches were established in Malawi and Zambia.

The formation of the Livingstonia Mission was the brainchild of Dr. James Stewart of Lovedale, South Africa. In 1875, the first group of missionaries landed at Cape Maclear. Following a holistic approach - which included attention to education on various levels, health care and agriculture - extensive mission and evangelism work started when the station moved from Cape Maclear to Bandawe in 1881. Vast areas in the northern and central region of Malawi, as well as the Northern, Eastern and even the Central areas of Zambia were ministered to.

From the earliest days of the mission endeavour, local Christians and Chiefs contributed to evangelisation and establishments of churches in this region. The contribution of the local Chiefs to the birth, growth and development of the CCAP in Zambia cannot be underestimated. It was through the chiefs that the missionaries received permission for evangelisation as well as to acquire land to set up prayer houses, schools and establishing mission stations. In many instances, local evangelists and Christians were the forerunners in the establishment of congregations and mission stations. The local people accepted to serve the Lord as elders, deacons, local evangelists, Presbytery evangelists, Synod evangelists and ministers of the Word and Sacrament to the glory of God.

Of importance is that, despite many differing developments, e.g. the transfer of the Tamanda-work to the Dutch Reformed Church and the controversy that followed, as well as the joining of the northern congregations with the Church of Central Africa in Northern Rhodesia,

implying that the whole of the CCAP congregations in Zambia went up in the union, there has never been any discontinuity in ministry by and to the CCAP congregations in Zambia. This took various forms. There was a continued involvement of the CCAP Livingstonia in the ministry of the CCAP congregations in the Eastern Province of Zambia. Assistance from the Church of Scotland, the Church in Ireland and the supply of local ministry through the Livingstonia CCAP continued to congregations in this part of Zambia. Amongst information already discussed above Tables 3.2, 3.3, 3.4 reveals a time-line of more or less continuous support. On the other hand, there was the impact, in the urban areas of Zambia, of the CCAP migrants from the CCAP synods in Malawi and the Chasefu congregations who held onto their CCAP identity.

The key Missions that participated in the formation of the CCAP Synod in 1924 and 1926 were identified (Minutes: CCAP Synod, 17th - 22nd September 1924:4; Minutes: CCAP Synod, 13th -15th October 1926:4). The CCAP is a result of the of missionary activities of the Livingstonia Mission of the Free Church of Scotland, the Blantyre Mission of the established Church of Scotland and the Dutch Reformed Church Mission of the Cape Synod in South Africa and the churches that grew out of their work. In the formation of the CCAP Dr. Robert Laws of the Livingstonia Mission, Dr. Alexander Hetherwick of Blantyre Mission and Rev. Dr. William H. Murray of the DRC Mission of Cape Synod each played their unique role. The three missionary giants knew that disunity of the Church drastically hinders the gospel witness in the world (CCAP Ministers' Leadership seminar, 7th – 10th March 1989: 20).

It is against the background of the missionary work of the Livingstonia Mission and within the context of the development of the Church of Central Africa Presbyterian that the CCAP in Zambia must be understood. With its roots in the mission work of especially the CCAP of Livingstonia, but also the other synods of the CCAP, the CCAP Synod of Zambia became the fifth synod of this church in 1984.

From an overview of the church union negotiations in Zambia it became clear that it had serious repercussions to the CCAP in Zambia. From 1945 to 1978, the CCAP in Zambia concentrated only in the Eastern Province and part of Northern Province because the other CCAP congregations of Mwenzo, Lubwa and Chitambo merged with the London Missionary Society and other Churches. It was mainly in the urban areas that CCAP Christians were affected by the union process. They felt especially estranged from their roots. During the

negotiations for the union, the Chasefu congregations were not part of the union process whereby the Livingstonia congregations Mwenzo, Lubwa and Chitambo were united with the LMS to form the CCAR. In line with their historical link they continued to be served from Livingstonia and geographically they were closer to Loudon and Livingstonia DCC than to Mwenzo, Lubwa and Chitambo. In addition, Tumbuka was the main language in all Livingstonia mission stations. This made communication easier because all these stations were almost in the same geographical area.

Attention was paid to the contribution of the Livingstonia CCAP in Malawi to the CCAP in Zambia. As a Christian community the CCAP in Zambia traces its roots to the Livingstonia Mission and since the beginning of its work the CCAP had a close bond. The CCAP congregations in the Chasefu area remained structurally part of the CCAP Livingstonia Synod and of the Chasefu/Loudon Presbytery through the different phases of ecclesiological development of the CCAP Livingstonia (Oral interview: Nyirenda, 11-07-02). The constitution of CCAP Synod of Livingstonia included all the congregations in Zambia, hence its proper function in Zambia (Correspondence: Turner, W.Y. 1953, 18th March). The facts presented indicated that there has never been any discontinuity in the work of the Livingstonia Mission in Northern Rhodesia. Its work remained mainly in Eastern Zambia under the Chasefu/Loudon DCC and Livingstonia/Karonga DCC, where Uyombe CCAP congregation in Zambia was adjacent. The Chasefu mission station had four congregations under its supervision, namely: Kazembe, Lundazi, Chasefu and Usenga. In the Northern part of Zambia, the Uyombe congregation fell within the boundaries of the Livingstonia District Church Council (Minutes: CCAPLiv Presbytery, 20th July 1946: 12; Minutes: CCAPLiv Presbytery, 5th September 1948:1, 2, 11, 12).

The CCAP Synod of Livingstonia needs credit for continuing the Livingstonia Mission work in Zambia despite the political, geographical and economical differences between the two nations after they attained political independence from Britain in 1964 (Oral interview: Nyirenda, 11-07-02).

Evangelism and stewardship was one major contribution the CCAP Synod of Livingstonia made to the CCAP in Zambia. Through its evangelistic work, many prayer houses were opened. This was followed by many congregations being established in Zambia. The main tool used by CCAP Synod of Livingstonia to evangelise were education, medical work, the

guilds; Women, Youths and Men. These guilds enabled women, men and youth to be fully involved in that many villages and people were reached with the gospel in the area (Eastern/Northern Provinces). Stewardship was taught in every congregation by ministers, evangelists and elders. This has helped the Zambian church to be self-supporting in terms of construction of Church buildings, manses, paying of minister's stipend to mention but a few. The CCAP Livingstonia Synod also contributed to literature distribution as a means of evangelism (Correspondence: Jere, W.M.K. Rev. Dr. 1982, 16th February). Training of ministers and evangelists continued. It was however, at a very slow pace compared to the developments of the CCAP Livingstonia in Malawi. The role of missionaries provided through the efforts of the CCAP Livingstonia also strengthened the local church.

The CCAP Livingstonia contributed to the birth, growth and development of CCAP in Zambia by enabling local leadership. A milestone in the history of the CCAP in Zambia was the establishment of the Chasefu Presbytery in 1975. One benefit was the growing acknowledgement by outsiders of the CCAP in Zambia as Zambian church. The fact of a presbytery office on Zambian soils helped.

The spread of the CCAP in Zambia received attention. Pons (1982:12) observes that the 1950s in Zambia were years of rapid growth in the urban areas, especially the Copperbelt and Lusaka. Christians from Nyasaland, Southern Rhodesia and North-eastern Rhodesia and members of the CCAP were amongst those who migrated to these areas. Some joined the newly formed United Missions in the Copperbelt (UMCB), but evidently groups at Wusakile and Luanshya did not feel at home and soon broke away. Efforts by the Livingstonia Synod to persuade them to return were to no avail. In 1958 the Livingstonia Synod accepted the report of its commission, led by the Rev. S.K. Nkhowane (who later joined PCSA) and made a gentleman's agreement that the CCAP would not open up work in the urban areas from Livingstone to the Copperbelt and advised its members in this area to join one of the sister churches already at work there (Minutes: CCAR Presbytery, 18th July 1957: 5, 6).

We have seen that there were many groups of people in the urban areas with CCAP origins. There was a group, which was from the CCAP Synod of Livingstonia. It associated itself with the CCAR. But in due course it became dissatisfied with the discipline in the CCAR especially in the urban areas and formed separate the CCAP congregations. Another group came from the CCAP Synod of Nkhoma, the CCAP Synod of Blantyre and the CCAP Synod

of Harare. When this group was not recognised by the CCAP Synod of Livingstonia, they remained separate CCAP congregations. From 1945 to 1958 almost all those congregations formed in Luanshya, Kitwe, Ndola, Kabwe and Lusaka joined the Presbyterian Church of Southern Africa, which later became known as the Presbyterian Church of Zambia (Pons, 1982:16).

Since then, however, new and unexpected developments took place. Many CCAP members from the Nkhoma Synod who had been worshipping in the African Reformed Church separated themselves and formed a CCAP Congregation at George compound in Lusaka. In the same year another CCAP congregation was started at Ndola by mainly members of the CCAP Blantyre Synod.

The CCAP General Synod did not ignore this development. The 1978 General Synod of the CCAP reviewed the earlier policy of the Livingstonia Synod not to start work in urban areas. The General Synod of 1979 mandated the CCAP Synod of Livingstonia to evangelise the whole Zambia (Pons, 1982:12; Minutes: CCAP Gen Syn Standing Committee, 21st June 1979: 1).

The members who were said to have broken away from sister Synods were mainly already CCAP baptised members either from Livingstonia, Nkhoma, Blantyre or Harare CCAP who sought employment in Northern Rhodesia (Minutes: CCAP General Synod, 6th -7th September 1972:6). There were many misunderstandings between the CCAP congregations and sister churches founded in the urban areas, especially the African Reformed Church which later became known as Reformed Church in Zambia (RCZ), the United Church of Zambia (UCZ) and the Presbyterian Church in Southern Africa Zambia (PCSA) (Minutes: CCAP Gen Syn Standing Committee, 9th November 1973:1, 3). The CCAP members in these sister churches became dissatisfied with how the churches they had joined lacked in proper church polity. The poor discipline in those churches was the main issue.

These Christians seemed to have been looking for an opportune time to start CCAP churches in the urban areas. The right time came in 1967 when some CCAP members who were congregating with the African Reformed Church were indefinitely suspended by the African Reformed Church in Lusaka at Matero. This was because they had opposed the transfer of Rev. Jackson Phiri from Madzimoyo to Matero - Lusaka to replace Rev. Edwin Makewana

Zulu. The indefinite suspension was seen by these members as a violation of their Christian rights for they were suspended outside the Church Council. The problem was compounded when their appeal was not considered by the Presbytery and the Synod in 1968 (Minutes: of the ARCZ Presbytery of Lusaka, 11th -13th July 1969:1, 2; Minutes: of the ARCZ Synod of Lusaka, 9th -12th August 1968:7)

In my view, what caused the major problem in the united churches is related to the issue of Church and order. It is true that every church that desires to plant or extend its works to other areas, needs to avail an order in the church on Scriptural directives. Coertzen (1998:1) observes that, “the existence of an order or particular law in the church can hardly be denied.” CCAP members all along had a strong commitment to their particular expression of faith.

The large membership and need for pastoral care for these members forced the CCAP General Synod to adopt the CCAP members in urban areas in 1972 as the responsibility of the CCAP (Minutes: CCAP General Synod 6th-7th September 1972: 6). From that year, the CCAP congregations found in the urban areas of Zambia came under the supervision of the CCAP General Synod. In 1978 these CCAP congregations were handed over to CCAP Synod of Livingstonia who already had a Presbytery at Chasefu in Zambia (Minutes: CCAP Gen Syn Standing Committee, 22nd November 1978; Minutes: CCAP Gen Syn Standing Committee, 21st June 1979: 1).

After a long and difficult process members of the CCAP in the Chasefu Presbytery and the various groups in the urban areas could form one church in Zambia. Directly involved was the CCAP General Synod who took pastoral responsibility for especially the groups in the urban areas. The further involvement of the CCAP Livingstonia contributed to the eventual organising of the congregations from the various areas into one Synod.

The growth of the CCAP Synod of Zambia reflects the growth of the CCAP in Central Africa. The CCAP Synod of Zambia is blessed because it has members from almost all the other four sister synods (Livingstonia, Nkhoma, Blantyre and Harare).

In the final analysis, the CCAP Church is being consolidated through its evangelistic campaigns, in both rural and urban areas. The growth and spread of the CCAP Church in

Zambia is a fact that no one can deny and it is still spreading rapidly. Many places are being covered both in rural and urban areas.

The Synod now has forty-seven congregations with over 600 prayer houses and with membership of 42,760 and its personnel has also grown in total. Although the inception was bad, the Synod now has a number of projects and programmes to signify its growth. The Church has maintained its Presbyterian system of church government. The Church's elders are regarded as ruling elders and the ministers as teaching elders. In its important meetings following its structure, especially in higher courts, such as the Presbytery and Synod, equal numbers of ministers and elders attend.

Very important about the Synod is the fact that it has taken a holistic ministry to the world. It preaches the Gospel, and is, in so far it contributes to the well-being of the people, involved in education, agriculture and health to mention but a few areas. However, as a growing Synod, it faces many challenges. Now, and in the near future, these must be considered seriously to enhance the development of this Church.

From 1984, when the CCAP Synod of Zambia was constituted, the situation has changed. Currently the Church is accepted by the government of the Republic of Zambia. This is signified through the certificate of registration which the government has given the Church (Republic of Zambia ORS/102/66/1013, the Society Rules Certificate of Registration, 9th June 1987:1), certificate of incorporation Republic of Zambia certificate of Incorporation under the land [perpetual succession] Act CAP 186, 31st day of August 2001:1, Customs and Excise Duty and VAT funding (Ministry of Finance and Economic Development, Customs and Excise Duty and VAT Funding identification number 498431, 23rd September 1998:1). Since the government has recognised the Church as a Zambian Church, no person or sister church questions its existence.

This study revealed that the work of the Livingstonia Mission in the Chasefu area and its involvement in the struggles of the Zambian urban CCAP members, the formation of the Church of Central Africa Presbyterian – with its Synods of Livingstonia, Blantyre, Nkhoma and Harare organised in the CCAP General Assembly are keys to the understanding of the

origin and development of the Church of Central Africa Presbyterian in Zambia 1882 - 2004.

The main objective of this study was to describe the history of the origin and development of the CCAP in Zambia. Questions related to the origin of mission work in Zambia, the first CCAP congregations and the office bearers were dealt with. The broader context of the development of the CCAP and its doctrinal standards received attention. The inauguration of the CCAP Synod of Zambia, its specific identity as well as problems and challenges facing this church were also described.

History shows that the CCAP in Zambia has existed among the Zambian people since the 1880's and that it has grown from a mission church to a fully fledged denomination. This research established that the CCAP in Zambia is an indigenous church. On the one hand, it is the fruit of the Livingstonia Mission of the Free Church of Scotland that first established its mission work in Nyasaland in 1875 and extending its work to the Eastern part of Zambia. On the other hand, it is the fruit of the activities of CCAP Christians in urban areas.

The objective of the study, to give a reasoned and scrutinised history of the origin and development of the Church of Central Africa Presbyterian in Zambia leading to formation of the CCAP Synod of Zambia, was achieved. This dissertation will provide, chiefly for the members of the CCAP, sister churches, scholars and others interested in the church in Central Africa, a documented account of the origin and development of the CCAP in Zambia. To this long felt need this study has contributed.

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10.3 Archival Sources

Abbreviations

- CCAPGA CCAP General Assembly, P.O. Box 30398, Lilongwe, Malawi.
- CCAPLA CCAP Synod of Livingstonia Archives, P.O. Box 6, Livingstonia, Malawi.
- CCAPZ CCAP Synod of Zambia, P.O. Box 30143, Lusaka, Zambia.
- DRCA-ABID Argief-en Inligtingsbestuursdienste, Archive and Information Management Services, P.O. Box 34, Stellenbosch 7599, South Africa.

- MNA Malawi National Archives, P.O. Box 42, Zomba, Malawi.
- NAZ National Archives of Zambia, P.O. Box 50010, Lusaka, Zambia.
- RCZA Reformed Church in Zambia Archives, Justo Mwale Theological College, P.O. Box, 310199, Lusaka, Zambia.
- (The location of a document listed below is indicated by one of the above abbreviations at the end of the listing).

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10.3.3 Minutes

10.3.3.1 CCAP General Synod

a. CCAP Synod, CCAP Livingstonia and General Synod Standing Committee Minutes

Minutes: CCAP Syn Standing Committee, 24th – 27th May 1946. The Church of Central Africa Presbyterian Minutes of the Standing Committee of the Synod, 24th – 27th May 1946. (CCAPLA).

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b. CCAP Synod Minutes

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c. CCAP General Synod

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10.3.3.2 CCAP Livingstonia

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b. CCAP Livingstonia Presbytery Minutes

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Minutes: CCAPLiv Presbytery, 1939. Minutes of the Livingstonia Presbytery Church of Scotland, 1939. (CCAPLA).

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10.3.3.3 CCAP Synod of Zambia

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10.3.3.4 Chasefu

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10.3.3.5 Presbytery of the Church of Central Africa in Rhodesia

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Correspondence: Andrew, R.C. 1963, 1 April. District Commissioner, P.O. Box 1, Lundazi, to Rev. Beaumont, Loudon Mission, P.O. Box Embangweni Nyasaland. (CCAPLA).

Correspondence: Rev. P.G. Ng'anjo, 12th October 1977. Presbytery Clerk, CCAP Chasefu Presbytery, P.O. Box 47 Chama, EP 12th October 1977 to the General Secretary Synod of Livingstonia – Malawi (CCAPZ).

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Correspondence: Bernard, Niel C. Rev. 1954, 2nd July. Letter by Rev. Neil C. Bernard, Church of Scotland Mission, Regional Committee for Central Africa P.O. Box 413, Blantyre, Nyasaland, to the Director of Surveys and Lands, P.O. Box 69, Lusaka, Northern Rhodesia. (CCAPLA).

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10.3.5 Oral Interviews

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Chienda, Y.A. (Rev.). 30-11-2000, Lilongwe, Malawi. Current CCAP senior Clerk of the General Synod.

Chienda, Y.A. (Rev.). 26-06-04, Lilongwe, Malawi. The General Secretary of the CCAP General Synod, Lilongwe, Malawi.

Chintu, T.S. (Dr.). 27-10-06. Medical Doctor, Anglican, Roads Park, Chief Nkhomesya, Lusala. Grand daughter of Evangelist Filemon Mkamanga.

Chavura, H. (Rev.). 16-11-02. CCAP Livingstonia, Mzuzu, Mzimba, Malawi.

Jere, Whyson (Rev. Dr.). 23-08-00. General Secretary first CCAP Synod of Zambia, Etchiyeni Village, Chief M'mbelwa, Mzimba District P.O.Box 7, Malawi.

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Khunga, M.A. 21-12-04. Chief Tembwe, Tembwe Village, Chief Tembwe, Chama, Zambia.

Limani, A. 30-04-06. Daughter to Rev. George Limani, CCAP Zambia, Matero, House 1147, Chief Nkhomesya, District Chongwe, Lusaka Province, Zambia.

Lungu, Jairos. 11-09-03. Samboko Village, Chief Chindi, Mzimba, Malawi.

Lungu, Nelson. 12-02-04. Elder CCAP, Mwininkhonde Village, Chief Chikwa, Chama Zambia.

Lungu, Nelson. 22-12-04. Elder CCAP, Mwininkhonde Village, Chief Chikwa, Chama Zambia.

Lungu, E. 24-12-04. Mcheleka Village, Chief Tembwe, Chama, Zambia.

Mbambala, E.K. 16-06-03. Musantha Village, Chief Muyembe, Isoka, Zambia.

Mhone, H. 22-10-04. High Commission of Malawi, Lusaka, Zambia.

Mtonga, N.M. (Rev.). 15-07-04. UPCS, Kanyama Township, Chief Nkhomesya, Lusaka, Zambia.

Munthali, M. (Rev.). 14-10-04, Deputy General Secretary, CCAP Synod of Livingstonia, P.O. Box 112, Mzuzu, Mzimba, Malawi.

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- Ngulube, Halliday. 12-12-04. Mazonde Village, Chief Chikwa, Chama, Zambia.
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- Sichinga, D. 25-06-05. Elder, CCAP, Chilenje, Chief Nkhomesya, Lusaka, Zambia.
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Zulu, E.M. 17-01-05. Samaritan Development Foundation, P.O. Box 38216, Lusaka, Zambia.

Zulu, S. 17-01-05. Retired Women's Guild Secretary, Synod CCAP, Mtendere, Chief Nkhomesya, Lusaka, Zambia.

Appendix 1 ORAL SOURCES -INTERVIEWS

1. SECTION ONE IS COMPOSED OF GUIDELINES TO THE QUESTIONNAIRE

1.1 ADDENDUM (A) - LIVINGSTONIA MISSION – CCAP SYNOD OF ZAMBIA QUESTIONNAIRE ON CCAP 1882 - 2004 UNIVERSITY OF STELLENBOSCH FACULTY OF THEOLOGY RESEARCH QUESTIONNAIRE 2002

1. What contributed to the slow growth of the Livingstonia Mission in Northern Rhodesia – Zambia?
2. What are the main reasons why CCAP in Zambia before 1984 was regarded as a Malawian Church?
3. When did Chasefu become a Presbytery? Who were the first office bearers?
4. Were there any reasons for the CCAP Livingstonia Synod to give Chasefu a status of a Presbytery?
5. What is the historical significance of Chasefu to the birth, growth and development of CCAP Synod of Zambia?
6. How did the Church begin in the urban area?
7. What is the relationship between CCAP Synod of Livingstonia and CCAP Synod of Zambia?

Name:.....
Date:.....
Denomination:.....
Village:.....
Chief:.....
District:.....
Province:.....
Country:.....

1.2 ADDENDUM (B) UNIVERSITY OF STELLENBOSCH FACULTY OF THEOLOGY RESEARCH QUESTIONNAIRE ON UYOMBE CCAP CONGREGATION 2002

1. Where does this congregation trace its origin?
2. Who were the missionaries involved?
3. When was Uyombe congregation started?
4. Who were the first elders/deacons?
5. Names the ministers who have served in this congregations, including their years of service.
6. What properties did the Church have? E.g. schools, hospitals or clinic etc name them?
7. What does the church own now?
8. Has the congregation past through any difficulties in the past?
9. When was the Church building built? Who was the parish minister in charge?
10. When was the Manse built – who was the Parish Minister in charge them?
11. What developments have taken place since its inception?
12. What has been the contribution of the Church to the society

13. What is the difference between these terms ‘Muyombe’ and ‘Uyombe’
14. Mention the rural Health centres of the Livingstonia mission and its workers?
15. Mention the session clerk who has served in this congregation?
16. When were the guilds started in Muyombe?

Name:.....
 Date:.....
 Denomination:.....
 Village:.....
 Chief:.....
 District:.....
 Province:.....
 Country:.....

1.3 ADDENDUM (C)

**UNIVERSITY OF STELLENBOSCH
 FACULTY OF THEOLOGY
 RESEARCH QUESTIONNAIRE ON USENGA CCAP CONGREGATIONS
 2002**

1. Which were the main stations of the Free Church of Scotland in the Usenga area?
2. The word ‘Marambo’ means what?
3. Who was the first white missionary to visit Chief Tembwe, Kambombo and Chikwa? What was the name of Chief who welcomed the gospel in the area?
4. Mention the native African Ministers/Evangelists who served at Chitheba or Senga land. If possible indicate the exact dates when these ministers/evangelists served there.
5. Who was the first person to be baptised by the Free Church of Scotland missionaries in your area?
6. When was the Church building and Manse built at Chitheba? And who built it?
7. How far true it is that rice, which is grown in Chama was introduced by the Scottish Missionaries?
8. Who were some of the prominent elders who received the missionaries in your area?
9. Mention all the schools started by the Scottish missionaries in your area and mention some of the prominent teachers?
10. When was the clinic at Chitheba built? How far true is it that the Free Church of Scotland started it?
11. What is the historical significance of Chasefu to the birth, growth and development of CCAP Synod of Zambia?
12. Who were the local people contributed to the evangelisation of the Northern Rhodesia – Zambia?
13. Which was the first congregation in the eastern province for the Free Church of Scotland?
14. Who were Timoti Jere, Samson Mapala, Zebulon Ng’uni, Jeremiah Nq’umayo, Yonah Mbeye, Simeon Nkhandu Ngulube, Sinoa Nkhowane, Yonah Longwe, Mvula, and Newton Phanana Nkunika?
15. When was Usenga congregation divided into two: Usenga South and Usenga North. Who was the first resident ministers or evangelist?
16. When were Halliday, Chasefu, Lundazi, Northern and Chipata/Lumezi Presbyteries constituted?
17. When were women’s guild, men’s guild and CYF formed in your area?

18. What caused the Church of Central Africa Presbyterian spread to the urban areas? (Lusaka, Ndola etc)
19. Who was Rev. Dr. Donald Fraser? Why should CCAP Synod of Zambia remember him?
20. Why did the CCAP General Synod constitute CCAP Synod of Zambia on 28th October 1984?
21. Who were the first indigenous ministers to be ordained before the inauguration of the Synod in 1984?
22. How has the Synod developed from 1984 to date? What specific things symbolise the same?
23. Why was CCAP in the past regarded as a Malawian, breakaway and a Tumbuka Church especially in the urban areas?

Name:.....
 Date:.....
 Denomination:.....
 Village:.....
 Chief:.....
 District:.....
 Province:.....
 Country:.....

1.4 ADDENDUM (D)

**UNIVERSITY OF STELLENBOSCH
 FACULTY OF THEOLOGY
 RESEARCH QUESTIONNAIRE ON THE LIVINGSTONIA MISSION**

1. When was the Livingstonia Mission constituted?
2. When did it reach Central Africa (Cape Maclear – Malawi)?
3. When was the Livingstonia Presbytery constituted?
4. How many District Church councils did it have?
5. Who were the first Zambian minister of the Livingstonia mission?
6. Who were the first Presbytery evangelists?
7. When was the first CCAP Presbytery of the North-eastern constituted in Zambia?

Name:.....
 Date:.....
 Denomination:.....
 Village:.....
 Chief:.....
 District:.....
 Province:.....
 Country:.....

1.5 ADDENDUM (E)

**UNIVERSITY OF STELLENBOSCH
 FACULTY OF THEOLOGY
 RESEARCH QUESTIONNAIRE - MR REUBEN WOMBE MVULA 2002**

1. When was evangelist Reuben Wombe Mvula born?

2. Who baptised Mr R.W. Mvula?
3. Who was the wife of Mr R.W. Mvula?
4. What tribe was Mr R.W. Mvula?
5. Why should Mr R.W. Mvula be remembered by CCAP synod of Zambia?

Name:.....
 Date:.....
 Denomination:.....
 Village:.....
 Chief:.....
 District:.....
 Province:.....
 Country:.....

1.6 ADDENDUM (F)

**UNIVERSITY OF STELLENBOSCH
 FACULTY OF THEOLOGY
 RESEARCH QUESTIONNAIRE ON GENERAL 2002**

1. When was Mr Smart Z Ng`uni born?
2. To which school did Mr Ng`uni go?
3. Who was the wife of Mr S.Z Ng`uni?
4. When did he receive a calling from God to train and serve as an evangelist?
5. When did he retire as an evangelist?
6. Why should the CCAP Synod of Zambia remember him?
7. Which congregation did Mr M.A Nkunika minister to?
8. What contributions did Mr M.A Nkunika made to the Church/
9. When and were Mr Zebulon Ng`uni born?
10. When did he receive his calling to train as an evangelist?
11. Who was the wife to Mr Zebulon Ng`uni?
12. When did he retire as an evangelist?
13. When was Mr Simon K Ngulube born?
14. To which school did he go?

Name:.....
 Date:.....
 Denomination:.....
 Village:.....
 Chief:.....
 District:.....
 Province:.....
 Country:.....

1.7 ADDENDUM (G)

**UNIVERSITY OF STELLENBOSCH
 FACULTY OF THEOLOGY
 RESEARCH QUESTIONNAIRE ON MR. R.G THOSE 2002**

1. When was Mr R.G Those born?
2. What were the names of his Mother and Father?
3. When did he start schooling?
4. When did he receive a calling to the Holy ministry to as an evangelist?

5. Who was the first wife to Mr R.G. Those?
6. Which congregation did he minister to?
7. What were his main contributions to the Church?

Name:.....
 Date:.....
 Denomination:.....
 Village:.....
 Chief:.....
 District:.....
 Province:.....
 Country:.....

1.8 ADDENDUM (H)

UNIVERSITY OF STELLENBOSCH

FACULTY OF THEOLOGY

RESEARCH QUESTIONNAIRE ON CCAP ZAMBIA 2002

1. How do some people view CCAP in Zambia?
2. Why did CCAP group move out of African Reformed Church in Zambia in 1967?
3. When did Rev. Limani (From Arakan barrack – Lusaka) celebrate the first Holy, Communion to the CCAP Christian in Lusaka?
4. Who was Rev Limani?
5. Who was the African Reformed Church in Zambia suspended minister taken by the CCAP in Lusaka to offer services to them?
6. Who were the main leaders in the CCAP in early 1960s in Lusaka?

Name:.....
 Date:.....
 Denomination:.....
 Village:.....
 Chief:.....
 District:.....
 Province:.....
 Country:.....

1.9 ADDENDUM (I)

UNIVERSITY OF STELLENBOSCH

FACULTY OF THEOLOGY

RESEARCH QUESTIONNAIRE 2002

1. Who was behind the formation of the CCAP Synod of Zambia?
2. When was the CCAP Synod of Zambia formed?
3. How far true is it that the CCAP Church is new in Zambia?

Name:.....
 Date:.....
 Denomination:.....
 Village:.....
 Chief:.....
 District:.....
 Province:.....
 Country:.....

1.10

ADDENDUM (J)

**UNIVERSITY OF STELLENBOSCH
FACULTY OF THEOLOGY
RESEARCH QUESTIONNAIRE-GENERAL 2002**

1. Who helped to establish CCAP congregations in the urban areas of Zambia?
2. Why should CCAP Synod of Zambia remember evangelist S Mapala?
3. Why did the CCAP struggle with its existence in the urban areas?
4. How did CCAP start in the urban areas?
5. How far true is it that the CCAP synod of Zambia is a Malawian Church?
6. Why was the existence of the CCAP in Zambia misunderstood for many years before receiving a status of synod in 1984?
7. To what extent did the Livingstonia mission work spread from Bandawe (Malawi) to other parts of Central Africa?
8. When was the Livingstonia mission station moved from cape Maclear when it proved to be unhealthy?

Name:.....
 Date:.....
 Denomination:.....
 Village:.....
 Chief:.....
 District:.....
 Province:.....
 Country:.....

1.11 ADDENDUM (K)

**UNIVERSITY OF STELLENBOSCH
FACULTY OF THEOLOGY
RESEARCH QUESTIONNAIRE**

1. Why was the existence of CCAP in Zambia misunderstood for many years before receiving a status of a synod in 1984?
2. To what extent did the Livingstonia work spread from Bandawe - (Malawi) to other part of the central Africa?
3. When was the Livingstonia mission station went as for as northern region of Malawi and Northern of Zambia to the Copperbelt (Urban areas)

Name:.....
 Date:.....
 Denomination:.....
 Village:.....
 Chief:.....
 District:.....
 Province:.....
 Country:.....

1.12 ADDENDUM (L)

**UNIVERSITY OF STELLENBOSCH
FACULTY OF THEOLOGY
RESEARCH QUESTIONNAIRE-GENERAL 2002**

1. How did the Livingstonia Mission spread from Malawi to the Northeast Rhodesia - Zambia?
2. What effects could be attributed to the slow growth of the CCAP in Zambia before 1984?

3. Why should the CCAP synod of Zambia remember Rev Dr. Donald Fraser?
4. Why should the CCAP Synod of Zambia give credit to the CCAP Synod of Livingstonia?
5. Why did the Livingstonia mission withdraw many of its personnel from the mission stations established in the North-Eastern of Rhodesia – Zambia?
6. Which church organisation built the mission station at Lundazi?
7. Why has the CCAP in Zambia grown at a very slow pace?

Name:.....
 Date:.....
 Denomination:.....
 Village:.....
 Chief:.....
 District:.....
 Province:.....
 Country:.....

1.13 ADDENDUM (M)

**UNIVERSITY OF STELLENBOSCH
 FACULTY OF THEOLOGY
 RESEARCH QUESTIONNAIRE- GENERAL 2002**

1. Who helped to establish CCAP congregations in urban areas?
2. Who was Simeon Nkhandu Ngulube?
3. When did Rev Newton Phanana Nkunika born?
4. What were the names of his Mother and Father?
5. What other jobs did he do before he became a minister of the word and Sacrament?
6. When was he sent to a theological college and were?
7. When did Rev Newton Phanana Nkunika retire?
8. When did evangelist Jeremiah Nq`umayo die?

Name:.....
 Date:.....
 Denomination:.....
 Village:.....
 Chief:.....
 District:.....
 Province:.....
 Country:.....

1.14 ADDENDUM (L)

**UNIVERSITY OF STELLENBOSCH
 FACULTY OF THEOLOGY
 RESEARCH QUESTIONNIARE 2002**

1. Who took the first challenge as a women’s worker of the synod after the formation of the CCAP synod of Zambia in 1984?
2. What could you say was the brightest moment of the CCAP in Zambia?
3. When was the CCAP Synod of Zambia constituted?
4. What contributed to the slow growth of the CCAP in Zambia?

Name:.....
 Date:.....
 Denomination:.....
 Village:.....

Chief:.....
District:.....
Province:.....
Country:.....

1.15 ADDENDUM (M)

**UNIVERSITY OF STELLENBOSCH
FACULTY OF THEOLOGY
RESEARCH QUESTIONNAIRE**

- How many congregations has your Synod?
1. How many presbyteries has your Synod?
 2. What is the number of communicants (full members) for the whole Synod?
 3. How many serving ministers does the Synod have?
 4. How many have retired so far?
 5. How many Evangelists are employed by the Synod?
 6. How many Evangelists have retired so far?

The person who answers this questionnaire is required to fill in his/her particulars below:

Name:.....
Date:.....
Denomination:.....
Village:.....
Chief:.....
District:.....
Province:.....
Country:.....

1.16 ADDENDUM (N)

**UNIVERSITY OF STELLENBOSCH
FACULTY OF THEOLOGY
RESEARCH QUESTIONNAIRE**

1. How many congregations has your Synod?
2. How many presbyteries has your Synod?
3. What is the number of communicants (full members) for the whole Synod?
4. How many serving ministers does the Synod have?
5. How many have retired so far?

6. How many Evangelists are employed by the Synod?

7. How many Evangelists have retired so far?

The person who answers this questionnaire is required to fill in his/her particulars below:

Name:.....

Date:.....

Denomination:.....

Village:.....

Chief:.....

District:.....

Province:.....

Country:.....

1.17 ADDENDUM (O)

**UNIVERSITY OF STELLENBOSCH
FACULTY OF THEOLOGY
RESEARCH QUESTIONNAIRE**

1. How many congregations has your Synod?

2. How many presbyteries has your Synod?

3. What is the number of communicants (full members) for the whole Synod?

4. How many serving ministers does the Synod have?

5. How many have retired so far?

6. How many Evangelists are employed by the Synod?

7. How many Evangelists have retired so far?

The person who answers this questionnaire is required to fill in his/her particulars below:

Name:.....

Date:.....

Denomination:.....

Village:.....

Chief:.....

District:.....

Province:.....

Country:.....

1.18 ADDENDUM (P)

**UNIVERSITY OF STELLENBOSCH
FACULTY OF THEOLOGY
RESEARCH QUESTIONNAIRE**

1. How many congregations has your Synod?

2. How many presbyteries has your Synod?
3. What is the number of communicants (full members) for the whole Synod?
4. How many serving ministers does the Synod have?
5. How many have retired so far?
6. How many Evangelists are employed by the Synod?
7. How many Evangelists have retired so far?

The person who answers this questionnaire is required to fill in his/her particulars below:

Name:.....
 Date:.....
 Denomination:.....
 Village:.....
 Chief:.....
 District:.....
 Province:.....
 Country:.....

1.19 ADDENDUM (Q)

**UNIVERSITY OF STELLENBOSCH
 FACULTY OF THEOLOGY
 RESEARCH QUESTIONNAIRE**

1. How many congregations has your Synod?
2. How many presbyteries has your Synod?
3. What is the number of communicants (full members) for the whole Synod?
4. How many serving ministers does the Synod have?
5. How many have retired so far?
6. How many Evangelists are employed by the Synod?
7. How many Evangelists have retired so far?

The person who answers this questionnaire is required to fill in his/her particulars below:

Name:.....
 Date:.....
 Denomination:.....
 Village:.....
 Chief:.....
 District:.....
 Province:.....
 Country:.....

1.20 ADDENDUM (R)

**UNIVERSITY OF STELLENBOSCH
FACULTY OF THEOLOGY
RESEARCH QUESTIONNAIRE**

Evangelist Filemon Mkamanga

1. When was Mr. Filemon Mkamanga born?
2. What was his place of origin?
3. What was the name of his father?
4. What was the name of his mother?
5. What was his education background?
6. How many children did he have?
7. What was his profession?
8. For how long did he serve as a minister?
9. When did he die?
10. Where was he buried?

Name:.....

Date:.....

Denomination:.....

Village:.....

Chief:.....

District:.....

Province:.....

Country:.....

2. SECTION TWO QUESTIONNAIRE WITH ANSWERS

2.1 ADDENDUM (A) - ANSWERS TO QUESTIONNAIRE (1.1)

SECTION 1: THE LIVINGSTONIA MISSION

1. What contributed to the slow growth of the Livingstonia Mission in Northern Rhodesia - Zambia?
It was due to lack of personnel. Many CCAP congregations in Zambia were run by Elders, who were theologically not qualified.
2. What are the main reasons why CCAP in Zambia before 1984 was regarded as a Malawian Church?
The most contributing factor for the CCAP congregations to be called Malawian congregations because many members and evangelists were coming from Malawi. In addition the synodical offices for the CCAP Church in Zambia were in Malawi at Livingstonia.
3. When did Chasefu become a Presbytery? Who were the first office bearers? Chasefu became a presbytery of the CCAP Synod of Livingstonia in 1975. The first office bearers included the following:
 - iv. Rev.A.M. Mfunne, P Moderator
 - v. Rev P.G. Ng`anjo, Senior P. Clerk
 - vi. Rev G.P. Chiziz, junior P. Clerk
 - vii. Rev N. Hanta Presbytery Treasure
4. Were there any reasons for the CCAP Livingstonia Synod to give Chasefu a status of a Presbytery?
There were several reasons, which made CCAP Livingstonia give CCAP Chasefu CCAP congregations a presbytery in Zambia. Among them are the following:
 - (i) Distance between congregation in Zambia and Malawi.
 - (ii) Geographical boundaries
 - (iii) Political reasons; Nyasaland became Malawi under kamusu Banda and Zambia became a sovereign state under K.D.Kaunda. What used to be Rhodesia and Nyasaland now became Zambia and Malawi.
5. What is the historical significance of Chasefu to the birth, growth and development of CCAP Synod of Zambia?
The historical significance of Chasefu is that it traces its route in the Livingstonia mission. It was the CCAP Livingstonia presbytery in Zambia, which has given birth to CCAP Synod of Zambia.
6. How did the Church begin in the urban area?
The Church started spreading in the urban areas through Malawian and North-eastern immigrants to the urban areas seeking for employment. However, these people were already CCAP members.
7. What is the relationship between CCAP Synod of Livingstonia and CCAP Synod of Zambia?
They are both products of a Livingstonia mission.

Name : **Banda M.M (Rev)**
Title : **Synod moderator - CCAP Synod of Livingstonia**
Denomination : **CCAP Synod of Livingstonia**
Date : **14-10-04**
Village/Town : **Mzuzu.**
District : **Mzimba.**
Chief : **Mbelwa**

Country : **Malawi**
Province : **Northern Region**

Name : **Nkhoma H.M. (Rev)**
Title : **General Secretary CCAP Synod of Livingstonia**
Denomination : **CCAP synod of Livingstonia**
Date : **:14-10-04**
Village : **Mzuzu.**
Chief : **Mbelwa**
District : **Mzimba**
Province : **Northern Region**
Country : **Malawi**

2.2 ADDENDUM (B): ANSWERS TO QUESTIONNAIRE (1.2)

SECTION 1: THE UYOMBE CCAP CONGREGATION

1. Where does this congregation trace its origin?
The Uyombe CCAP Congregation traces its origin from the Free Church of Scotland.
2. Who were some of the main missionaries involved in the establishment of is congregation?
Rev. Dr. Robert Laws, Rev. A.G MacAlpine, Rev. D. Mackenzie, Rev. W.G Elmslie, Rev. William P. Young, Rev. W.C Galbraith whites. African included the following: Rev. Boat Manda, Rev. Chirwa, Rev. T. Thole, Rev. Paulos B. Mazunda, Rev. Samuel Nyasulu, Rev. Thomas Mkandawire, Rev. Z. P Ziba, Rev. Yobe Nthala, Rev. S.K Nkhowane, Rev. S.K Ngulube, Rev. Isaac Gondwe, Rev. Amon Mwakasungula, Rev. Amin Musoboya. Evangelists included the following: John Longwe, Amon Gondwe, John Harawa, Joel Mhango, Samson Mapala and Jeremiah Muwowo
3. When was Uyombe prayer house and congregation established?
The prayer house was established in 1884 and the congregation was constituted in 1926
4. Who were the first elders/deacons?
*The first elders were as follows:
John Punyila, Mr. Jeremiah Muwowo, Yoram Gondwe, Isaac Kumwenda, Lameck Chinkuku Muwowo, Lameck Kaira, Yoram Chilembo, John Mbalinga Mfune, Daniel Muwowo, Alifeyo Muzachicha Mfune, Nathan Mbambala and Eliya Masangani Mbambala*
5. Names the ministers who have served in these congregations, including their years of service?
*The following are the ministers who served in this congregation as visiting and resident Ministers:
Rev. D.R Mackenzie 1926, Rev. Samuel S. Chibango 1926, Rev. W Galbraith, Rev. S.K Magulu 1935 Rev. T. Mkandawire 1937, Rev. D.M.K Ng'andu 1941, Rev. L. Musiwoya – 1946, Rev. A.B Mwakasungwa 1950, Rev. E. Ngozi Mvula – 1958, Rev. P.B Mazunda 1964, Rev. A.R Mulagha 1967, Rev. T.P Nyirongo 1971, Rev. AM Mfune 1972, Rev. W.C Khonje 1979, Rev. F.J Mwanza. 1982. Rev. M.D Lukhanda 1986, Rev. V. Chilenje 1991, Rev. D. Tembo 1993, Rev. A.B Chilembo 1994, Rev. P. S Chipeta 2000, A Banda 2000 and Rev. M.J Simwaba 2004.*
6. What properties did the Church have?
The Church had schools and a clinic at Muyombe
7. What does the church own now?

- The Church has two Schools, one at Khuyu and Vilulu in Chief Muyombe's area*
8. When was the Church building built? Who was the parish minister in charge?
1958 and the parish minister was Rev. Samuel Chibambo
 9. When was the Manse built? *1958*
 10. What developments have taken place since its inception?
The construction of the two new schools, spiritual growth and the Presbytery
 11. What has been the contribution of the Church to the society?
Education and Health
 12. What is the difference between these terms 'Muyombe' and 'Uyombe'?
Muyombe refers to the Chiefdom of Chief Muyombe and Uyombe refers to the Congregation.
 13. Mention the schools owned by the Free Church of Scotland of the Livingstonia in Muyombe area?
The Schools owned by the Church were as follows: Muyombe School, Khabayira school, Chifunda School, Masangani School, Kalinda School, Jombo School, Zumbe school, Mavyavya school, Mbowa school, Matendo school, Sanga School and Mpemba school.
 14. Mention the rural health centre of the Livingstonia Mission and its workers?
The Free Church of Scotland of the Livingstonia Mission established a rural health centre at the Chief's Village – Muyombe. It was built in 1927, the staff included the following: Mr. Stephen Kaleya, Mr. Elton Nkwazi, Mr. George Chamayanga, Mr. Kenani Mkandawire, Mr. John Chirambo, Mr. Michael Kajera Muwowo and Mr. Job Sichinga clinical officers.
 15. Mention the session clerk who has served in this congregation?
Mr. John Punyila Muwowo, who later became Chief Muyombe, Yoram Chilembo, James Gondwe, Paulos Chilembo, Kenani Mbambala, Nathan Mbambala, Elton Mbambala, Andrew Kaonga, Rodwell Muwowo, Wadington Muwowo, Rodgers Muwowo and Godfrey Muwowo.
 16. When were the guilds started in Muyombe?
*- Women's guild started in 1941
- Men's guild started in 1957
- CYF started in 1960*

Name : **Elton K. Mbambala**
 Denomination : **CCAP**
 Date : **16-06-2003**
 Village : **Musantha**
 Chief : **Muyombe**
 District : **Isoka**
 Province : **Northern**
 Country : **Zambia**

2.3 ADDENDUM (C) ANSWERS TO QUESTIONNAIRE (1.3)

SECTION 1: THE CCAP USENGA CONGREGATIONS

1. Which were the main stations of the Free Church of Scotland in the Usenga area?
The main stations were Chitheba in Chief Tembwe's area, Mangwele in Chief Chikwa's area, Bindula in Chief Kambombo's area, Chibale in Chief Chibale's area and Chifunda in Chief Chifunda's area
2. The word 'Marambo' means what?

- The word Marambo means Valley*
3. Who was the first white missionary to visit Chief Tembwe, Kambombo and Chikwa?
Rev. Dr. Donald Fraser.
 4. Mention the native African Ministers/Evangelists who served at Chitheba or Senga land? If possible indicate the exact dates when these ministers/evangelists served there?
The first native African Minister was Rev. Yobe Nthara 1942 – 1947, Rev. S.K Ngulube 1948 - 1952 and Evangelist Zebulon Longa Ng'uni 1942 - 1953
 5. Who was the first person to be baptised by the Free Church of Scotland missionaries in your area?
The first person to be baptised was Rev. S.K Ngulube who later became the first minister from Usenga area.
 6. When was the Church building and Manse built at Chitheba? And who built it?
The first church building and Manse were built in 1901. Both buildings Yesaya Moyo teacher evangelist with the help of School pupils and newly converted people
 7. How far true it is that rice, which is grown in Chama was introduced by the Scottish Missionaries?
It is true rice in Chama was brought by the Scottish missionaries although later the Swahili from East Coast brought some more.
 8. Who were some of the prominent elders who received the missionaries in your area?
Mr Simeon K. Ngulube
Mr. Buli Mvula
Zebulon Ng'uni
Sam Chipeta
Joseph Nyirenda (Chief Tembwe from 1943 – 1977)
 9. Mention all the schools started by the Scottish missionaries in your area and mention some of the prominent teachers?
The schools were as follows: Chitheba, Bindula, Sitwe, Chibale, Mulilo, Mangwere, Katangalika, Lundu and Chifunda. Some prominent teachers were Jeremiah Buli Mvula, Simon Soko, Victoria Nyirenda, Timothy Kumwenda, Mr. Nthala, Samson Goma, Nchikililo Lungu, Movate Kumwenda and Noel Mvula to mention but a few.
 10. When was the clinic at Chitheba built? How far true is it that the Free Church of Scotland started it?
It was started in 1945, but it was not clear as to who built the clinic
 11. What is the historical significance of Chasefu to the birth, growth and development of CCAP Synod of Zambia?
Chasefu was the centre for mission administration i.e. the gospel, education, agriculture and health
 12. Who were the local people who contributed to the evangelisation of Northern Rhodesia?
Rev. Yonah Lengwe Mvula, Rev. Simeon K. Ngulube, Rev. S.K Nkhowane – Ministers. - Evangelists included the following: Mr. Zebulon L. Ng'uni Presbytery Evangelist. Mr. Chipeta, Kasuyi, Mbuzi, Mfune and Mtonga local evangelists
 13. Which was the first congregation in the eastern province for the Free Church of Scotland?
The first congregation in Eastern province was Tamanda.
 14. Who was Timoti Jere, Samson Mapala, Zebulon Ng'uni, Jeremiah Nq'umayo, Yonah Mbeye, Revs Simeon Nkhandu Ngulube, Sinoa Nkhowane, Yonah Lengwe, Mvula, Newton Phanana Nkunika?

These were the first Zambians to be trained as ministers of the word and sacrament by the Livingstonia Mission

15. When was Usenga congregation divided into two: Usenga South and Usenga North. Who was the first resident minister or evangelist?
1945 and the first evangelist was Mr. Mfune around 1880s
16. When were Halliday, Chasefu, Lundazi, Northern and Chipata/Lumezi Presbyteries constituted? *Unanswered question*
17. When were women's guild, men's guild and CYF formed in your area?
They were formed in 1952
18. What caused the Church of Central Africa Presbyterian spread to the urban areas (Lusaka, Ndola etc)?
The Christians from Malawi, Eastern and Northern province of Zambia after receiving mission education went to seek employment in the Copperbelt and other Towns, but still remembered to spread the word of God.
19. Who was Rev. Dr. Donald Fraser? Why should CCAP Synod of Zambia remember him? *The CCAP in Zambia should remember him for spreading the gospel and sending missionaries to various mission stations like Alexander Macdonald, Alexander Halliday to Chasefu, Rev. Ernest Boxer to Kazembe to mention but a few. In addition he is the man who introduced sub sessions and women to be elders in the church. He was good at administration, evangelism and church planting.*
20. Why did the CCAP General Synod constitute CCAP Synod of Zambia on 28 October 1984?
To help evangelise, plant the church and nurture Christians in the Zambian context. In addition, to provide to the Christians in Zambia pastoral care and improve church administration.
21. Who were the first indigenous ministers to be ordained before the inauguration of the Synod in 1984?
Rev. Yonah Lengwe - ordained in 1927, S.K Ngulube - 1940, S.K Nkhowane - 1954, Newton Nkunika - 1957, S.M Mithi - 1980, N.M Mtonga - 1980, F.J Mwanza - 1982 and T.K.M. Zgambo - 1983.
22. How has the Synod developed from 1984 to date? What specific things symbolise the same?
When the Synod was constituted in 1984, it had only sixteen congregations, but now it has forty-eight, at the time of inauguration they were only 16,000 communicants but they are now over 42,000 members. At the time of the inauguration of the Synod there were only four ordained Zambian ministers, but now they are thirty-two.
23. Why was CCAP in the past regarded as a Malawian, breakaway and a Tumbuka Church especially in the urban areas?
The Tumbukas were the first in Zambia to receive the gospel from the Scottish missionaries. The Scottish missionaries begun their missionary work in Malawi and it started spreading to North-eastern Zambia, where many Tumbukas from Malawi became teacher evangelists.

Name : **Khunga**
Denomination : **CCAP**
Date : **21/12/04**
Village : **Tembwe**
Chief : **Tembwe**
District : **Chama**
Province : **Eastern**
Country : **Zambia**

Name : **Lungu Eness**
 Denomination : **CCAP**
 Date : **21-12-04**
 Village : **Mcheleka**
 Chief : **Tembwe**
 District : **Chama**
 Province : **Eastern**
 Country : **Zambia**

2.4 ADDENDUM (D)

ANSWERS TO QUESTIONNAIRE (1.4)

THE CONSTITUTION OF THE LIVINGSTONIA MISSION

1. When was the Livingstonia mission constituted?
The Livingstonia mission was constituted in 1874.
2. When did it reach Central Africa (Cape Maclear – Malawi)?
The first part reached Cape Mclear in 1875.
3. When was the Livingstonia presbytery constituted?
The Livingstonia presbytery was constituted in 1899.
4. How many District Church councils did it have?
There were three District Church Councils for the Livingstonia presbytery (Bandawe/Ekwendeni, Karonga, Livingstonia and Loudon/Chasefu DCC.
5. Who were the first Zambian ministers of the Livingstonia mission?
Rev. Yonah Lengwe Mvula, Rev. Simeon Khandu Ngulube, Rev. Sinoa Nkhwangu, Nkhowane and Rev. Newton Phanana Nkunika.
6. Who were the first presbytery evangelists?
Mr Timoti Jere, Jeremiah Nq`umayo, Samson Mpara and Zebulon Longa Ng`uni.
8. When was the North-eastern CCAP presbytery formed in Zambia?
The North-eastern CCAP Presbytery was constituted in 1945 at Chitambo-Zambia

Name : **Nyirenda S.M.-(Dr)**
 Denomination : **CCAP**
 Date : **11-11-02 (Interview during CCAP Synod of Livingstonia Synod Meeting held at Karonga Malawi)**
 Village : **-----**
 Chief : **Mbelwa**
 District : **Mzimba**
 Province : **Northern Region**
 Country : **Malawi, Zomba Theological College Box 130, Zomba**

Name : **Thompson, Jack (Dr)**
 Date : **02-11-02-(Interview Loudon, Malawi)**
 Denomination: **Presbyterian Church in Ireland**
 Village :
 Chief :
 District :
 Province :
 Country : **United Kingdom (School of Divinity, The University of Edinburgh, New College mound Place, Edinburgh Eh121x UK)**

2.5 ADDENDUM (E)

ANSWERS TO QUESTIONNAIRE (1.5)

REUBEN WOMBE MVULA

1. When was evangelist Reuben Wombe Mvula born?
He was born on 19 February, at Mwininkhonde village Chief Chikwa, Chama district, Eastern province of Zambia
2. Who baptised Mr. R.W. Mvula?

REV. YOBE NTHARA

3. Who was the wife to Mr.R.W. Mvula?
Esther Musimuko.
4. What tribe was Mr. R.W Mvula?
- Senga of Chama district
5. Why should Mr. R.W. Mvula be remembered by CCAP Synod of Zambia?
The CCAP Synod of Zambia should remember Mr. R.W. Mvula because - he was a one of the pioneer evangelists and very committed. He always encouraged CCAP Synod of Livingstonia to train indigenous Zambian leadership to lead the Church in Zambia. He was a man of discipline in Church matters.

Name : **Lungu**
Denomination : **CCAP**
Date : **12-12-04**
Village : **Mwininkhonde**
Chief : **Chikwa**
District : **Chama**
Province : **Eastern**
Country : **Zambia**

Name : **Ngulube Halliday**
Denomination : **CCAP**
Date : **12-12-04**
Village : **Mazonde**
Chief : **Chikwa**
District : **Chama**
Province : **Eastern**
Country : **Zambia**

2.6 ADDENDUM (F)

ANSWERS TO QUETIONNAIRE (1.6)

MR. SMART Z. NGUNI OR GENERAL

1. When was Mr. Smart Z. Ng'uni born?
He was born in 1929 at Longa Village, Chief Chikwa, Chama district, Eastern province.
2. To which schools did Mr Ng'uni go?
He went to the Livingstonia Mission School at Chikwa (Mangwere), Chasefu, Chitheba and to Ngoni Native Authority School in Chipata for standard 5
3. Who was the wife to Mr S.Z. Ng'uni?
Davines Ng'uni and they had ten Children and sixteen grand children together
1. When did he receive a calling from God to train and serve as an evangelist?
1963
2. When did he retire as an evangelist?

- 1983
3. Why should he be remembered by the CCAP Synod of Zambia?
He should be remembered for his commitment and dedication to his work and calling. He was also a very good counsellor, standardship teacher, record keeping and discipline.
 4. Which Congregations did Mr M.A. Nkunika minister to?
Bindula, Chitheba, Chasefu, Chikwa.
 5. What contribution did Mr Nkunika make to the Church?
He was one of the promoters of women's leadership in the CCAP Church. A very committed evangelist, counsellor and stewardship organiser
 6. When and where was Mr Zebulon Ng'uni born?
He was born in 1888 at Ng'anjo Village, Chief Chikwa, Chama district, Eastern province.
 7. When did he receive his calling to train as an evangelist?
1929
 8. Who was the Wife of Mr Zebulon Ng'uni?
Mary Changwe Nyirenda
 9. When did he retire as an evangelist?
He retired in 1952 after serving God for twenty-two years
 10. When was Mr Simeon K. Ngulube born?
He was born in 1886 at Malunga village, Chief Tembwe, Chama district Eastern province.
 - 14 To which school did he go?
He went to the following schools; Chitheba, Bandawe and Livingstonia in Malawi.

Name : **Ng'uni –Smart Z**
 Denomination : **CCAP**
 Date : **12-12-04 /30th –07-03**
 Village : **Longa**
 Chief : **Chikwa**
 District : **Chama**
 Province : **Eastern**
 Country : **Zambia**

2.7 ADDENDUM (G)

ANSWERS TO QUESTIONNAIRE (1.7)

MR. R.G. THOSE

1. When was Mr.R.G. Those born?
He was born on 4 April, 1925 at Gobampingo village, Chief Mwase, Lundazi.
2. Who were the Father and Mother of Mr Those?
The father was Mr Gobampingo Those and his mother was Mitiyawo Jere.
3. When did he start schooling?
Mr. R.G Those started school in 1936 at Mashyalela CCAP Mission School.
4. When did he receive a calling to the Holy Ministry as an evangelist?
In 1971 and went for a one year evangelistic training at Lundazi Mission
5. Who was the first wife to Mr.R.G.Those?
Loveness Bilima
6. Which Congregation did he minister to?
Kazembe and Mwase CCAP congregations
7. What was his main contribution to the church?

He opened prayer houses in Kazembe, these included Chibeza, Kapiliri and Chingozi.

Name : **Those Raswell G**
Denomination : **CCAP**
Date : **10-10-04**
Village : **Gobampingo**
Chief : **Mwase**
District : **Lundazi**
Province : **Eastern**
Country : **Zambia**

2.8 ADDENDUM (H)

ANSWERS TO QUESTIONNAIRE (1.8)

HOW DO SOME PEOPLE VIEW CCAP IN ZAMBIA

1. How do some people view CCAP in Zambia?
Some people believe CCAP in Zambia is a “break away” from RCZ, UCZ and PCSA following what happened at Matero - Lusaka and Chifubu - Ndola in 1967.
2. Why did CCAP group move out of Africa Reformed Church in Zambia in 1967?
Due to ecclesiastical differences and their suspension was not through the Church Council
3. When did Rev. Limani (from Arakan Barracks - Lusaka) celebrate the first Holy Communion to the CCAP Christian in Lusaka?
He celebrated the first Holy Communion to the CCAP Christians on 24 August 1968.
4. Who was Rev. Limani?
Rev. Limani (Malawian) was an Army Chaplain at Arakan Barracks in Lusaka, Zambia but from CCAP in Malawi.
5. Who was the African Reformed Church in Zambia (ARCZ) suspended minister taken by the CCAP in Lusaka to offer services to them?
Rev. Zerubbabel Mbewe
6. Who were the main leaders in the CCAP in the early 1960s in Lusaka?
Mr. J. Kamanga, Mr. S. Tembo, Mr. P. Tembo, Mr G.N. Naphambo Phiri, Mr James Tembo, Mr. Jara Ngoma, Mr. Mtambo, Mr. Brasho Zulu and Mr. Brave Phiri.

Name : **Banda Abraham B.C.**
Denomination : **CCAP**
Date : **20-08-2003**
Village:/Township: **Matero**
Chief : **Nkhomesya**
District : **Lusaka**
Province : **Lusaka**
Country : **Zambia**

Name : **Chienda**
Title : **Secretary General of the CCAP General Assembly**
Denomination : **CCAP Synod of Nkhoma**
Date : **30-11-2000**
Village/Town : **Lilongwe**
Chief :
District : **Lilongwe**
Province : **Southern Region**
Country : **Malawi**

Name : **Limani Agnes**
Denomination : **CCAP Zambia**
Date : **30-04 -06**
Village/Township **Matero,H/N0. 1147**
Chief : **Nkhomesya**
District : **Chongwe**
Province : **Lusaka**
Country : **Zambia**

Name : **Phiri Alice**
Denomination : **CCAP**
Date : **20-08- 2003**
Village : **Mandevu**
Chief : **Nkhomesya**
District : **Lusaka**
Province : **Lusaka**
Country : **Zambia**

Name : **Tembo James**
Denomination : **CCAP**
Date : **20-08-03**
Village : **Mtendere**
Chief : **Nkhomesya**
District : **Lusaka**
Province : **Lusaka**
Country : **Zambia**

Name : **Zulu Edwin M**
Date : **20-08-2003/17-01-2005**
Denomination : **RCZ**
Village/Township: **Chelston**
Chief : **Nkhomesya**
District : **Lusaka (Samaritan Development Foundation)**
Province : **Lusaka**
Country : **Zambia**

2.9 ADDENDUM (I)

ANSWERS TO QUESTIONNAIRE (1.9)

WHO WAS BEHIND THE FORMATION OF CCAP SYNOD OF ZAMBIA?

1. Who was behind the formation of the CCAP synod of Zambia?
Rev. W.P. Chibambo of the synod of Livingstonia (at that time (1980s) General Secretary of the CCAP synod of Livingstonia.)
2. When was the CCAP Synod of Zambia formed?
The CCAP General Assembly constituted the CCAP Synod of Zambia on 28 October 1984.
3. How far true is it that the CCAP Church is new in Zambia?
This is not true because the CCAP synod of Zambia is as the result of the Livingstonia Mission since 1880s, CCAP synod of Livingstonia from 1956 to 1984. The

Livingstonia Mission of the Free Church of Scotland constituted all the CCAP congregations found in the Northern Region of Malawi and North-eastern Zambia.

Name : **Mhone Chande**
Denomination: **CCAP Synod of Livingstonia**
Date : **22-10-2004 (Interview in Lusaka)**
Village : **High Commission of Malawi in Zambia**
Chief : **Malenga**
District : **Nkhata Bay**
Province : **Northern Region**
Country : **Malawi**

2.10 ADDENDUM (J)

ANSWERS TO QUESTIONNAIRE (1.10)

WHO HELPED TO ESTABLISH CCAP CONGREGATIONS

1. Who helped to establish CCAP congregations in urban areas of Zambia?
This was mainly done by the CCAP Christians from North-eastern Zambia, CCAP synods of Livingstonia, Nkhoma, Blantyre and Zimbabwe.
2. Why should CCAP synod of Zambia remember evangelist S. Mapala?
Because he was one of the peer evangelists from within Zambia, who was very committed, a good record keeper and always hoped that Chasefu congregations would be a synod in Zambia.
3. Why did the CCAP struggle with its existence in the urban areas?
This was due to the fact that CCAP synod of Livingstonia never sent a minister in the urban areas to nurture CCAP Christians for a long time.
4. How did CCAP start in the urban areas?
Some people believe that the CCAP started when it broke away from the ARCZ or PCSA CCAR - later UCZ. But they were dissatisfied with the policy from sister churches. In view of this CCAP is not a "break away" Church but a church with its roots from the Livingstonia Mission of the Free Church of Scotland.
5. How far true is it that the CCAP in Zambia is a Malawian Church?
This is not true, because the CCAP synod of Zambia is found in Zambia and Malawi. However, both countries were at one time colonies of Britain, meaning that they were one people.

Name : **Lungu Jairos**
Denomination : **CCAP**
Date : **11-09-03**
Village : **Samboko**
Chief : **Chindi**
District : **Mzimba**
Province : **Northern Region**
Country : **Malawi**

2.11 ADDENDUM (K)

ANSWERS TO QUESTIONNAIRE (1.11)

GENERAL

1. Why was the existence of the CCAP in Zambia misunderstood for many years before receiving a status of a synod in 1984?
This was due to a generation and cultural gap. Many people now do not know the historical roots of the CCAP in Zambia. Even the history of the Livingstonia Mission

in Central Africa is not known and clear to many. In addition even the historical figures of the Livingstonia Mission are not known or remembered by many people.

2. To what extent did the Livingstonia Mission work spread from Bandawe - (Malawi) to other parts of Central Africa?

The extension work of the Livingstonia Mission went as far as the Northern region of Malawi and North-eastern Zambia to the Copperbelt (Urban areas).

3. When was the Livingstonia Mission Station moved from Cape Maclear when it proved to be unhealthy?

The station was moved to Bandawe in Nkhata Bay District in 1881.

Name: **Prof. Andrew Walls**

Date: **15-03-02(Interview at JMTC)**

Denomination: **Church of Scotland**

Village: -----

Chief: -----

District: -----

Province: -----

Country: **United Kingdom - University of Edinburgh, New College Mound Place, Edinburgh Eh12lx Scotland UK.**

2.12 ADDENDUM (L)

ANSWERS TO QUESTIONNAIRE (1.12)

THE EXPANSION OF THE LIVINGSTONIA MISSION (MALAWI-ZAMBIA)

1. How did the Livingstonia Mission spread from Malawi to North - eastern Zambia?

The expansion was due to the Malawians who went to urban areas of Zambia to seek employment. Most of them were already Christians (CCAP) from their country.

2. What effects could be attributed to the slow growth of the CCAP in Zambia before 1984?

- There was lack of qualified manpower.

- The congregations were in the hands of elders and evangelists for many years.

- The evangelists could not offer sacraments as a result the decline in membership.

3. Why should the CCAP synod of Zambia remember Rev. Dr. Donald Fraser?

The CCAP in Zambia exists today because of the good evangelistic plans of the Rev. Dr. Donald Fraser. He trained leaders (elders) for Loudon/Chasefu and even introduced Sub- sessions to help the administration of the Church where there were no ministers - elders could share session meetings. He introduced women elders in the Church in 1918, meaning that he was gender sensitive. He introduced local hymns in the church and started mission schools, health services, and agriculture.

4. Why should the CCAP synod of Zambia give credit to the CCAP synod of Livingstonia?

Because the CCAP Synod of Livingstonia continued with its mission work in Zambia despite the political, geographical and economical differences after both countries attained independence in 1964. Even after all the Scottish missionaries left Zambia due to upheavals in the country in the late 1950s.

5. Why did the Livingstonia Mission withdraw many of its personnel from the mission stations established in the North-eastern Zambia?

It was due to the First World War of 1914 - 1918 and lack of finances in the Free Church of Scotland Foreign Mission to support their mission work.

6. Which Church organisation built the mission station at Lundazi?

The Presbyterian Church of Ireland.

7. Why has the CCAP in Zambia grown at a very slow pace?

Due to the fact that the Livingstonia Mission missionaries left Zambia when the Church was not yet fully grown/developed, the union negotiations and lack of personnel for many years.

Name: **Nyirenda Silas M (Rev. Dr.).**
 Denomination: **CCAP Synod of Livingstonia**
 Date: **11-07-02 (Interview done at Zomba Theological College)**
 Village: -----
 Chief: **M'mbelwa**
 District: **Mzimba**
 Province: **Northern Region**
 Country: **Malawi**

2.13 ADDENDUM (M)

ANSWERS TO QUESTIONNAIRE (1.13)

WHO ESTABLISHED CCAP CONGREGATIONS IN URBAN AREAS

1. Who helped to establish CCAP congregations in urban areas?
CCAP Christians who came from North-eastern Zambia, CCAP synod of Livingstonia, CCAP synod of Nkhoma, CCAP synod of Blantyre and CCAP synod of Harare.
2. Who was Simeon Khandu Ngulube?
Simeon Khandu Ngulube was the second trained minister by the Livingstonia Mission Zambia, a teacher of the Livingstonia Mission Schools from 1913 - 1929. He was one of the most educated persons in Eastern province of Zambia because he could teach English in mission schools in those days (1913-1929).
3. When was Rev. Newton Phanana Nkunica born?
He was born in 1917 at Mzamu village, Chief Mwase, Lundazi, Eastern province.
4. What were the names of his Mother and Father?
The Mother was Ellen Dingile Ngoma and the Father was Hezekial Mzamu Nkunica.
5. What other jobs did he do before he became a minister of the word and a Sacrament?
He worked for the government as primary school teacher and held several responsibilities such as head teacher.
6. When was he sent to a theological college and where?
He was sent to a theological college in 1953 at Livingstonia in Malawi.
7. When did Rev. Newton Phanana Nkunica retire?
He retired in 1974.
8. When did evangelists Jeremiah Nq`umayo die?
He died on 2 June 1952 at Loudon mission station in Malawi

Name : **Nkunika Newton Phanana**
 Date : **26-10-03/ 12-12-03**
 Denomination : **CCAP Zambia**
 Village : **Mzamu**
 Chief : **Mwase**
 District : **Lundazi**
 Province : **Eastern**
 Country : **Zambia**

Name : **Ndhlazi F.L (Rev)**
 Date : **26-10-02**
 Denomination : **CCAP Congregation**
 Village :

Chief : M'Mbelwa
District : Mzimba
Province :
Country : Malawi

2.14 ADDENDUM (N)

ANSWERS TO QUESTIONNAIRE (1.14)

SECTION ONE ON DR. JERE.

1. Who took the first challenge as a women's worker of the synod after the formation of the CCAP Synod of Zambia, in 1984?
Mrs. Catherine Nkhata – Mazuda.
2. What could you say was the brightest moment of the CCAP in Zambia?
The introduction of the training of the indigenous ministers and evangelists in the late 1970s, as a preparation for the constitution of the Synod of Zambia.
3. When was the CCAP Synod of Zambia Constituted?
The CCAP General Synod constituted the CCAP Synod of Zambia on 28 October 1984 at Lundazi Eastern province of Zambia.
4. What contributed to the slow growth of the Church in Zambia?
Lack of manpower, poor transport and communications and misunderstanding of the existence of CCAP in Zambia.

Name : Jere Whyson (Rev. Dr.)
Denomination : CCAP synod of Livingstonia
Date : 16-10-04
Village : Etchiyeni
Chief : M'Mbelwa
District : Mzimba
Province : Northern region
Country : Malawi

2.15 ADDENDUM (O)

ANSWERS TO THE QUESTIONNAIRE (1.15)

SECTION ONE: CCAP SYNOD OF LIVINGSTONIA

1. How many congregations has your Synod?
2. How many presbyteries has your Synod?
3. What is the number of communicants (full members) for the whole Synod?
4. How many serving ministers does the Synod have?
5. How many have retired so far?
6. How many Evangelists are employed by the Synod?
7. How many Evangelists have retired so far?

The person who answers this questionnaire is required to fill in his/her particulars below:

Name : Rev. Howard M. Nkhoma
Title : General Secretary

Denomination : CCAP Synod of Livingstonia
Date : 29 May 2006
E-mail : Solinia@malawi.net
Village/Township: Mzuzu
Chief:
District : Mzuzu
Province : Northern Malawi
Country : Malawi

2.16 ADDENDUM (P)

ANSWERS TO THE QUESTIONNAIRE (1.16)

SECTION ONE: CCAP SYNOD OF ZAMBIA

1. How many congregations has your Synod?
2. How many presbyteries has your Synod?
3. What is the number of communicants (full members) for the whole Synod?
4. How many serving ministers does the Synod have?
5. How many have retired so far?
6. How many Evangelists are employed by the Synod?
7. How many Evangelists have retired so far?

The person who answers this questionnaire is required to fill in his/her particulars below:

Name : **Rev. Lecton Kaluah**
Denomination : **CCAP Zambia**
Title : **Acting General Secretary**
Email : ccapsofz@zamnet.zm
Date : **31 May 2006**
Village/Township: **Lusaka**
Chief : **Nkhomeshya**
District : **Lusaka**
Province : **Lusaka**
Country : **Zambia**

2.17 ADDENDUM (Q)

ANSWERS TO THE QUESTIONNAIRE (1.17)

SECTION ONE: CCAP SYNOD OF BLANTYRE

1. How many congregations has your Synod?
2. How many presbyteries has your Synod?
3. What is the number of communicants (full members) for the whole Synod?

4. How many serving ministers does the Synod have?
5. How many have retired so far?
6. How many Evangelists are employed by the Synod?
7. How many Evangelists have retired so far?

The person who answers this questionnaire is required to fill in his/her particulars below:

Name : **Rev. Daniel Gunya**
 Title : **General Secretary**
 Denomination : **CCAP Blantyre**
 Email : Blantiresynod@malawi.net
 Date : **28 May 2006**
 Village/Township: **Howe**
 Chief : **Mlumbe**
 District : **Zomba**
 Province : **Southern**
 Country : **Malawi**

2.18 ADDENDUM (R)

ANSWERS TO THE QUESTIONNAIRE (1.18)

SECTION ONE: CCAP SYNOD OF HARARE

1. How many congregations has your Synod?
2. How many presbyteries has your Synod?
3. What is the number of communicants (full members) for the whole Synod?
4. How many serving ministers does the Synod have?
5. How many have retired so far?
6. How many Evangelists are employed by the Synod?
7. How many Evangelists have retired so far?

The person who answers this questionnaire is required to fill in his/her particulars below:

Name : **Rev. Joseph C. Juma**
 Denomination : **CCAP Harare**
 Title : **General Secretary**
 Email : africaonline.co.zw
 Date : **29 May 2006**
 Village/Township: **Harare**
 Chief :
 District : **Harare**
 Province :
 Country : **Zimbabwe**

2.19 ADDENDUM (Q)

ANSWERS TO THE QUESTIONNAIRE (1.19)

SECTION ONE: CCAP SYNOD OF NKHOMA

1. How many congregations has your Synod?
2. How many presbyteries has your Synod?
3. What is the number of communicants (full members) for the whole Synod?
4. How many serving ministers does the Synod have?
5. How many have retired so far?
6. How many Evangelists are employed by the Synod?
7. How many Evangelists have retired so far?

The person who answers this questionnaire is required to fill in his/her particulars below:

Name :
Title :
Denomination:
Date:
Village/Township:
Email : nkhomasynod@globemw.net
Chief :
District :
Province:
Country :

2.20 ADDENDUM (R)

ANSWERS TO THE QUESTIONNAIRE (1.20)

SECTION: EVANGELISTS AARON MKAMANGA

1. When was Mr. Mkamanga born? Mr. Filemon Mkamanga was born around 1876.
2. What was his place of origin? He was a Tonga man form Malawi, at a Village called Chamono
3. What was the name of his father? His father's name was Mr. Luwuwa Muzota Mkamanga
4. What was the name of his mother? Nyalongwe
5. What was his education background? He attained standard five at Livingstonia Institute in Malawi. Where he was trained as a teacher evangelists
6. How many children did he have? He had seven children three boys and four girls
7. What was his profession? He was a teacher evangelist.
8. For how long did he serve as a teacher evangelist? He served for over 30 years
9. When did he die? He died in 1939
10. Where was he buried? He was buried at Lubwa Mission Cementary

Name : **Margret Rose Kanyasko**
Relationship : **Daughter to Mr. Filemon Mkamanga**
Denomination: **Church of Central Africa Presbyterian (CCAP)**
Date : **27th October 2006**
Village : **Chiyale Mhango**
Chief : **Mwamulowe**
District : **Rumphi**
Province : **Northern Region**
Country : **Malawi**

APPENDIX 2 CHURCH OF SCOTLAND TRUST

“To all to whom these presents shall come, we the Church of Scotland Trust, incorporated by the Church of Scotland Trust order 1932, as confirmed by the Church of Scotland Trust order confirmation Act 1932 CONSIDERING that we, in virtue of the said Church of Scotland Trust order 1932, hold for and on behalf of the Church of Scotland, the whole property, heritable and moveable, real and personal in Inter-alia the Nyasaland protectorate and Northern Rhodesia, which was formerly held by the General Trustees of the United Free Church of Scotland for and on behalf of the United Free Church of Scotland and which after the Union of the said Churches on 2 October 1929 was held by the said General Trustees for and on behalf of the Church of Scotland.

And appointed local agents to represent the Church of Scotland to supervise the properties in Nyasaland protectorate and Northern Rhodesia and to manage the various properties, Church institutions, hospitals, dispensaries, schools, colleges, hostels and all other heritable properties now belonging or which may belong to the said Church of Scotland there and to receive and administer all money or funds belonging or which may belong to the said Church of Scotland Trust there.

The following were appointed by the Church of Scotland:

- (i) The Reverend William Young Turner, M.A, M.B, Ch.B, D.T.M, and H.
- (ii) The Reverend Principal William Colville Galbraith, M.A, B.SC.
- (iii) The Reverend John Struthers Howie, M.C all of the Livingstonia Mission of the Church of Scotland jointly and severally and each of them separately to be our Attorneys and Attorney for us and our behalf to the effect after mentioned, and we hereby give, grant and commit to our said Attorneys or attorney full power, warrant and commission to act for and represent us in the whole premises in all matters connected with the said Church of Scotland Trust and the property and funds’.

THE CHURCH OF SCOTLAND TRUST

Members, Secretary and Clerk

APPROVED by:

- (i) Lands Department

Blantyre

Nyasaland protectorate

27 May 1941

(ii) District Commissioner

Northern Rhodesia

Lundazi

10 October, 1940

- These pages are sealed with the corporate seal of us, the said Church of Scotland Trust, and are subscribed for us and on our behalf by Angus Donald Dennison Henderson, Two Grosvenor Gardens, Edinburgh, One of our members, and by William Lennox Taylor, One hundred and twenty-one George Street, Edinburgh, our Secretary and Clerk, in terms of the said Church of Scotland Trust Order, Nineteen hundred and thirty-two, all at Edinburgh on the Twenty fourth day of August 1939.

- All power was invested in the three to:

- Sell
- Protect
- Buy and Lease

Original

Land Register, Blantyre

Power of attorney by the Church of Scotland Trust in favour of:

- Rev. William Young Turner and others 1939
- Property of the Livingstonia mission in Northern Rhodesia and Nyasaland

APPENDIX 3 THE CHRONOLOGICAL ORDER OF THE GROWTH AND DEVELOPMENT OF THE LIVINGSTONIA MISSION FROM ITS INCEPTION TO THE BIRTH OF CCAP SYNOD OF ZAMBIA

1813 – Birth of David Livingstone

1873 – Death of Dr David Livingstone.

1874 – The Formation of the Livingstonia Mission of the Free Church of Scotland 1875 – (Scotland).

1875 – The Livingstonia Mission establishment at Cape Maclear (Malawi).

1878 – The establishment of the Livlezi mission station of the Livingstonia Mission

1881 – The Livingstonia Mission move from Cape Maclear to Bandawe (Malawi).

1882 – The establishment of Mwenzo mission station of the Livingstonia Mission (Zambia).

1882 – The establishment of the Chitheba mission station of the Livingstonia Mission (Zambia).

1882 – The establishment of the Karonga (Kararamuka) mission station of the Livingstonia Mission (Malawi).

1882 – The establishment of the Mweni - Banda mission station of the Livingstonia Mission (Malawi).

1882 – The establishment of the Njuyu mission station of the Livingstonia Mission station (Malawi).

1884 – The establishment of the Ekwendeni mission station of the Livingstonia Mission (Malawi).

1889 – The establishment of the Uyombe mission station of the Livingstonia Mission (Zambia).

1894 – The establishment of the Kasungu mission station of the Livingstonia Mission (Malawi).

1894 – The establishment of the Livingstonia (Khondowe) mission station of the Livingstonia Mission (Malawi).

1894 – The establishment of the Tamanda mission station of the Livingstonia Mission (Zambia).

1896 – The establishment of the Kamoto Mission station of the Livingstonia Mission station (Zambia).

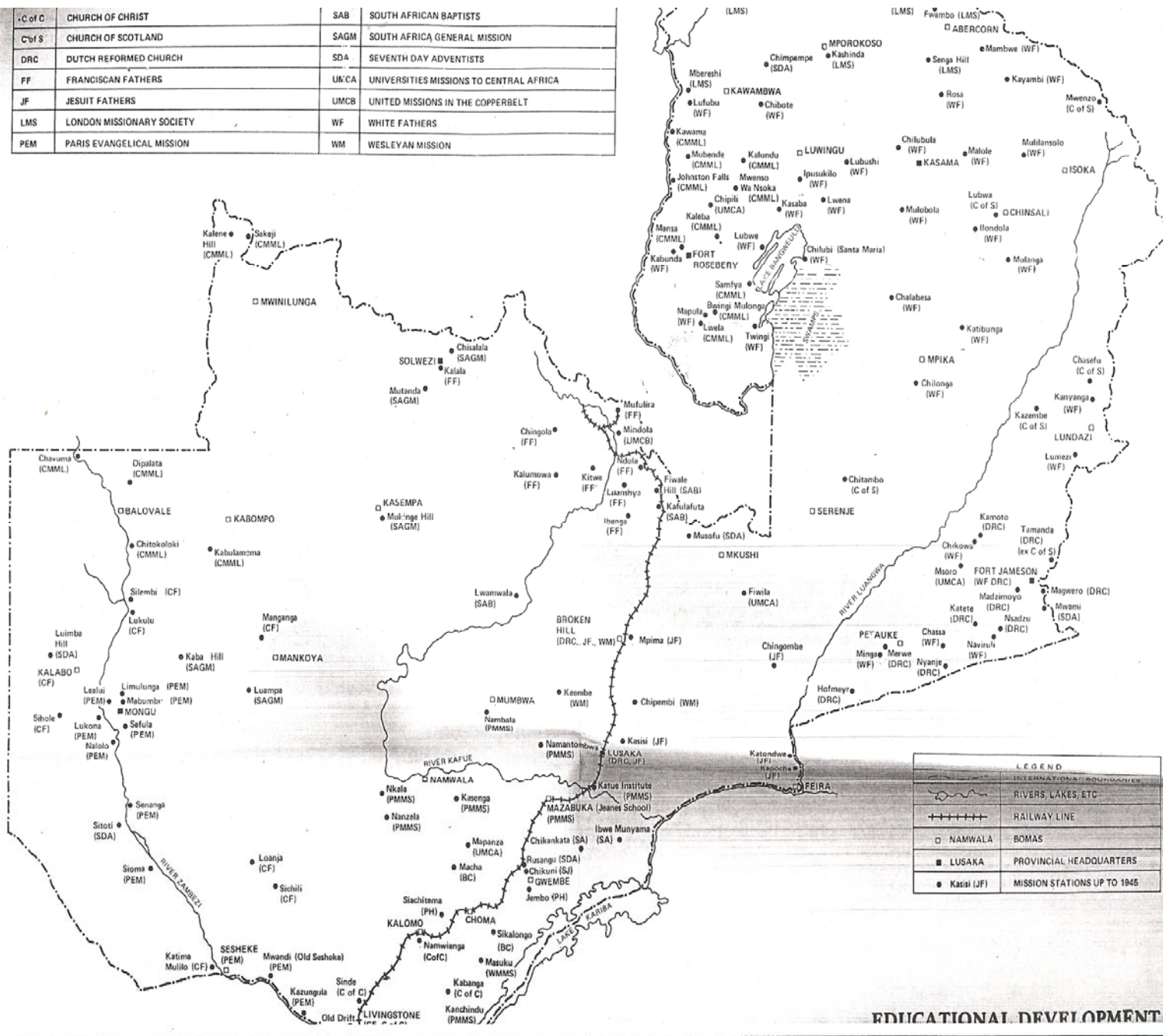
1897 – The establishment of the Kazembe mission station of the Livingstonia Mission (Zambia).

- 1899 – The formation of the District Church Councils in the Livingstonia Presbytery Malawi/Zambia.
- 1899 - The formation of the Livingstonia Presbytery of the Free Church of Scotland in Central Africa.
- 1899 – The formation of the Native Church in the Livingstonia Presbytery Malawi/Zambia.
- 1902 – The establishment of the Loudon (Embangweni) mission station of the Livingstonia.
- 1904 – The establishment of the Lubwa mission station of the Livingstonia Mission (Zambia).
- 1907 – The establishment of the Chitambo mission station of the Livingstonia (Zambia).
- 1922 – The establishment of the Chasefu mission station of the Livingstonia Mission (Zambia).
- 1924 – The formation of the Church of central Africa Presbyterian (CCAP) synod (in Central Africa).
- 1926 – The Presbytery of Nkhoma (DRC) joins the CCAP.
- 1927 – The ordination of the first CCAP Minister in Zambia (Yona Lengwe Mvula)
- 1929 – The end of the disruption of the Presbyterian Church in Scotland (Free Church of Scotland, the Established Church of Scotland and The United Presbyterian Church of Scotland.
- 1945 – The formation of CCAP North Eastern Presbytery of the Livingstonia Mission in Zambia.
- 1945 – The formation of the Church of Central Africa in Rhodesia (CCAR).
- 1956 – The birth of the CCAP synod of Blantyre of the Established Church of Scotland (Malawi).
- 1956 – The birth of the CCAP synod of Livingstonia of the Livingstonia Mission of the Church of Scotland (Malawi/Zambia).
- 1956 – The birth of the CCAP synod of Nkhoma of the DRC of the Cape synod in South Africa (Malawi).
- 1956 – The formation of the CCAP General Synod in Central Africa.
- 1962 – The establishment of the Lundazi mission station of the Livingstonia Mission (Zambia).
- 1965 – The birth of the CCAP synod of Harare of the DRC synod of the Cape in South Africa (Zimbabwe).

- 1967 – The birth of the George (Lusaka) and Chifubu (Ndola) CCAP Congregations in Zambia.
- 1975 – The birth of the CCAP Chasefu Presbytery of the CCAP synod of Livingstonia in Zambia.
- 1975 – The CCAP General synod (Assembly) adopted the CCAP congregations in the urban areas of Zambia as CCAP General synod congregations.
- 1978 – The CCAP General synod (assembly) hands over Lusaka and Ndola CCAP congregations in the urban areas to CCAP synod of Livingstonia (Chasefu Presbytery).
- 1982 – The Formation of the CCAP Lusaka/ Copperbelt presbytery of the CCAP synod of Livingstonia (Zambia).
- 1984 – The Constitution of the CCAP Synod of Zambia.
- 1985 – The formation of the Copperbelt Presbytery of the CCAP Synod of Zambia.
- 1991 – The formation of the Halliday Presbytery of the CCAP Synod of Zambia.
- 1994 – The formation of the Northern Presbytery of the CCAP synod of Zambia.
- 1996 - The formation of the Chipata/Lundazi Presbytery of the CCAP synod of Zambia.
- 1997 – The formation of the Ndola/Luanshya Presbytery of the CCAP synod of Zambia.
- 2002 – The CCAP General Assembly adopts a new Constitution.
- 2002 – The CCAP General synod Changes its name to the CCAP General Assembly.
- 2002 – The formation of the Lundazi Presbytery of the CCAP synod of Zambia (Zambia).
- 2003 – The Formation of the David Livingstone CCAP Presbytery (Zambia).

APPENDIX 4 Map for Chapter 2: Educational Development in Northern Rhodesia 1883-1945

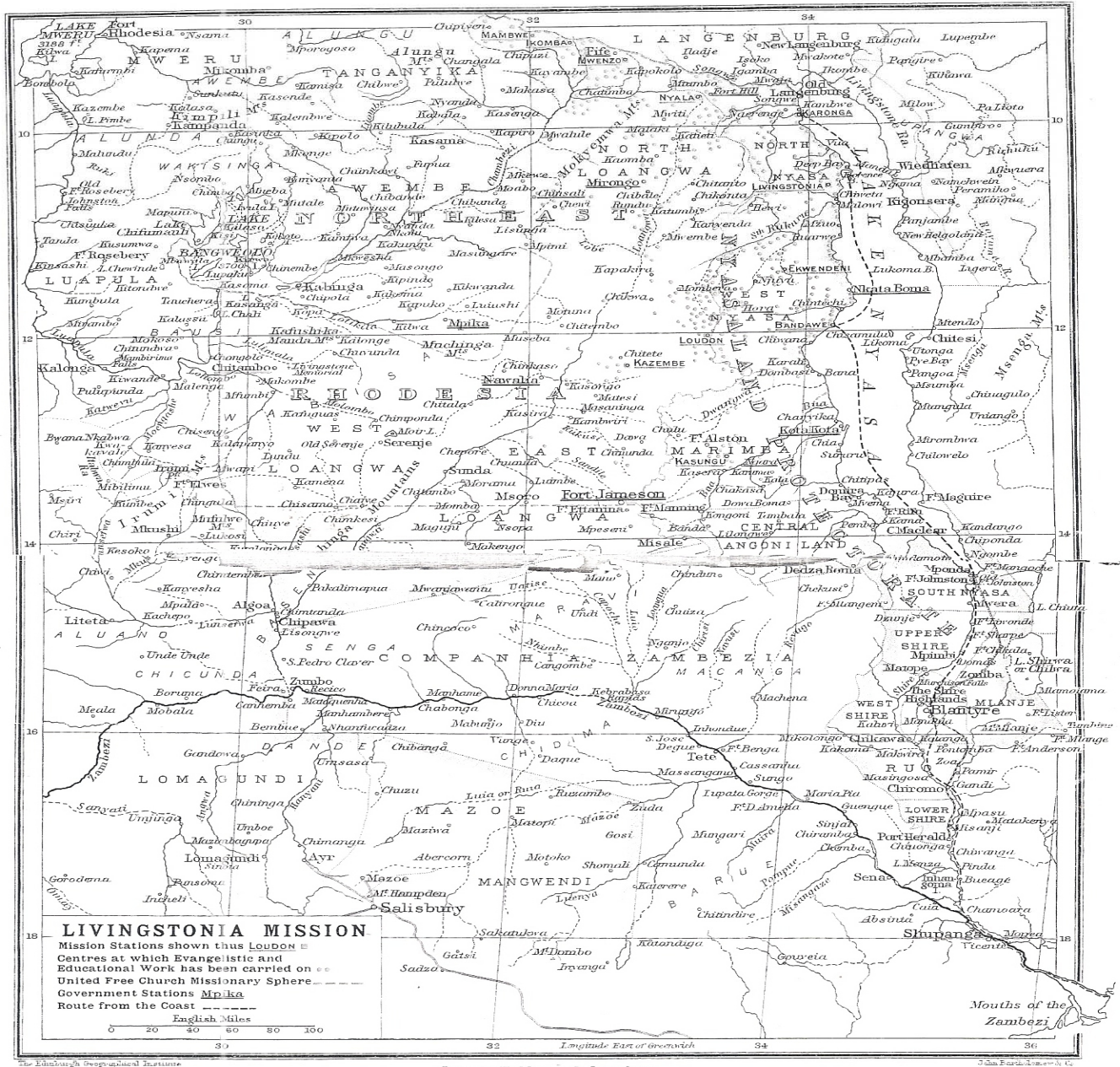
C of C	CHURCH OF CHRIST	SAB	SOUTH AFRICAN BAPTISTS
C of S	CHURCH OF SCOTLAND	SAGM	SOUTH AFRICA GENERAL MISSION
DRC	DUTCH REFORMED CHURCH	SDA	SEVENTH DAY ADVENTISTS
FF	FRANCISCAN FATHERS	U/C/A	UNIVERSITIES MISSIONS TO CENTRAL AFRICA
JF	JESUIT FATHERS	UMCB	UNITED MISSIONS IN THE COPPERBELT
LMS	LONDON MISSIONARY SOCIETY	WF	WHITE FATHERS
PEM	PARIS EVANGELICAL MISSION	WM	WESLEYAN MISSION



Source: Snelson 1974 – Appendix 1

APPENDIX 5

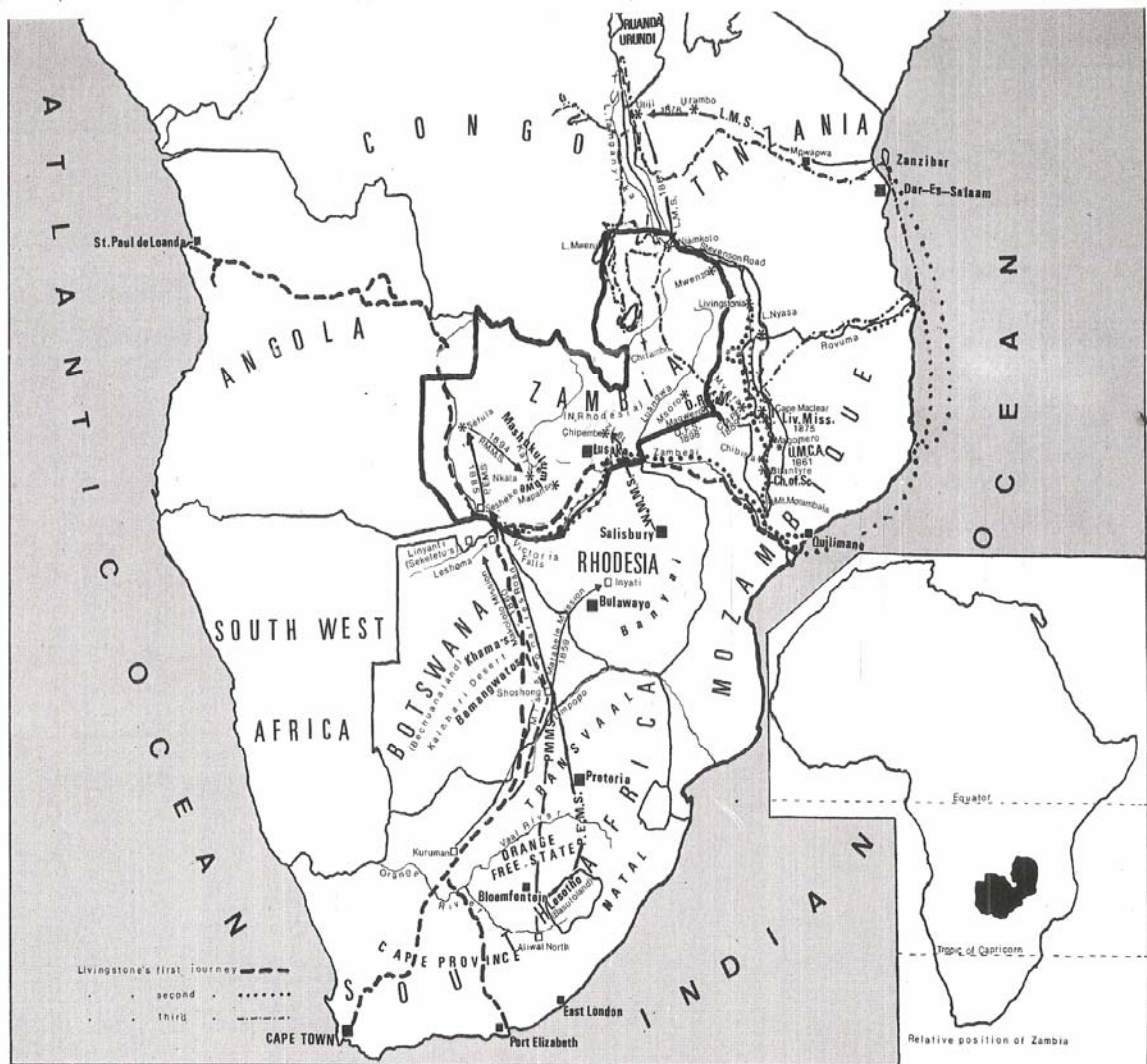
Map for Chapter 2 and 5: Livingstonia Mission activities in Central Africa 1875 - 1956



Source: Wells 1918 – Map of Livingstonia Mission

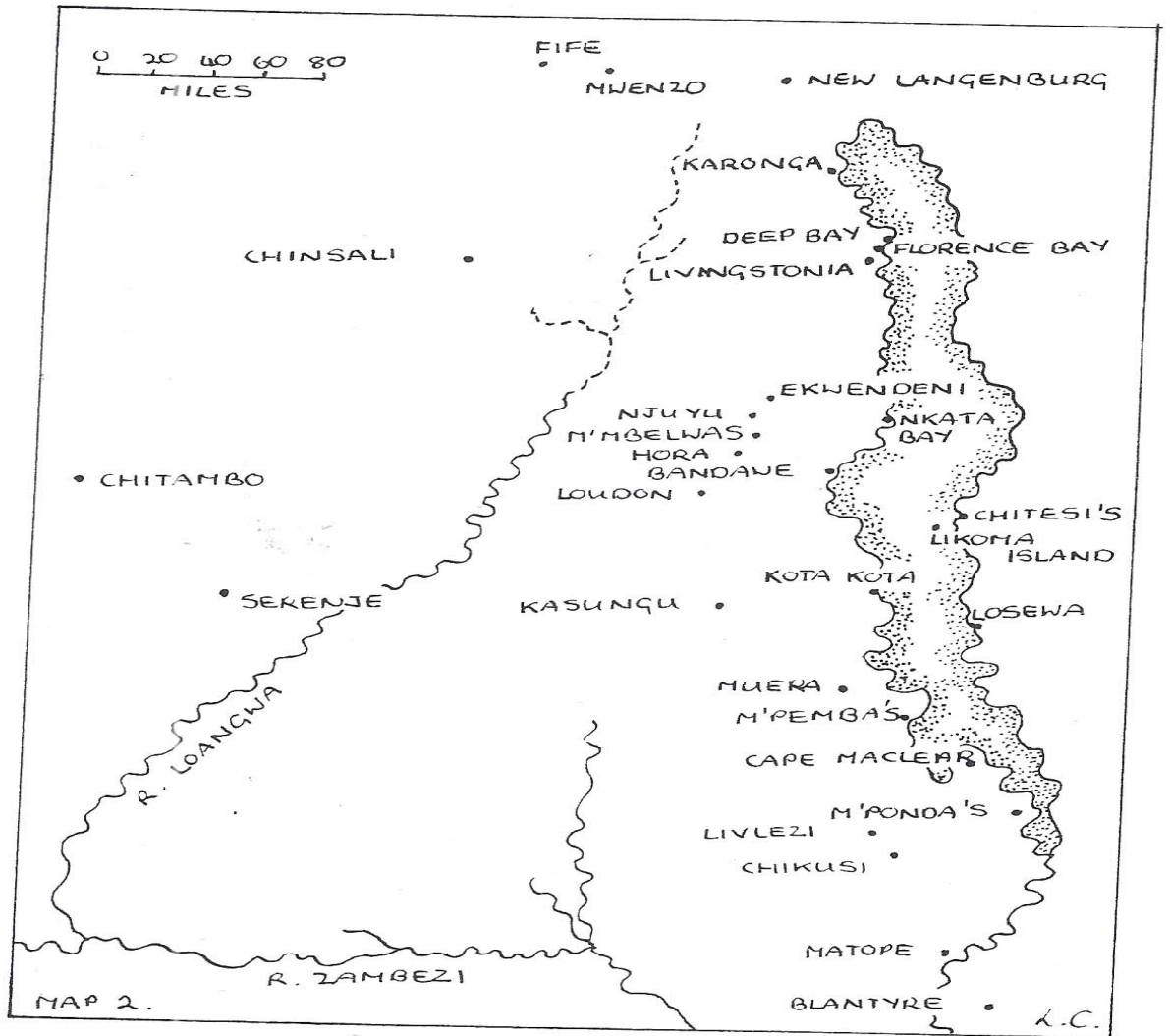
APPENDIX 6

Map of David Livingstone's missionary journeys in Central and Southern Africa

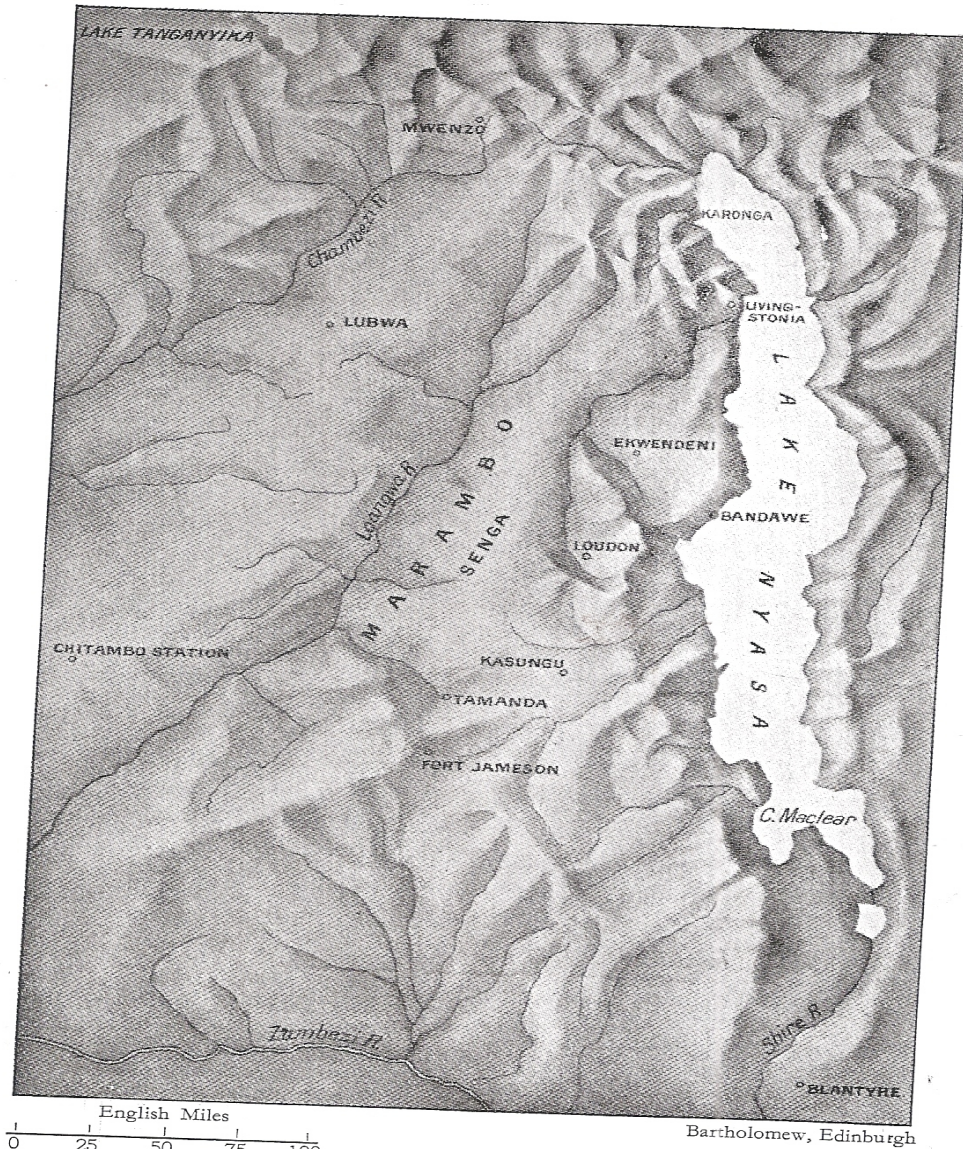


Map showing Livingstone's journeys and missionary occupation of Zambia.

Source: Bolink 1967- Appendix 2



Source: McIntosh 1993: 72



RELIEF MAP SHOWING AREA OF LIVINGSTONIA MISSION

Source: Fraser 1934 – Livingstonia Mission