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**THE CONSTITUTION  
OF THE  
CHRISTIAN COUNCIL  
OF  
ZAMBIA**

# THE CONSTITUTION OF THE CHRISTIAN COUNCIL OF ZAMBIA

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# **CONSTITUTION OF THE CHRISTIAN COUNCIL OF ZAMBIA AS A MEMBER IN AUGUST, 1985**

## **1. PREAMBLE**

From 1914 to 1944 there existed a General Missionary Conference of Northern Rhodesia. Its main work was to promote co-operation between Missionary societies.

In 1945 the General Missionary Conference was succeeded by the Christian Council of Northern Rhodesia. With the coming of Independence it became the Christian Council of Zambia.

## **2. NAME**

The Christian Council of Zambia.  
(herein after referred to as the Council).

## **3. STATUS**

The Council shall be an Independent body registered and administered in accordance with the Laws of Zambia and shall serve as an ecumenical umbrella Organisation for its members.

## **4. OBJECTIVES**

- i) To encourage the growth of the Christian Religion.
- ii) To work for the extension of the Kingdom of God and the more effective preparation of the Gospel among all peoples.
- iii) To promote fellowship and co-operation between Christian people and organisations in Zambia.

- iv) To help encourage Christian leaders to attain a more effective Christian Ministry in the Country.
- v) To promote the social development of the people in Zambia.
- vi) To do such other things as are conducive or incidental to the attainment of the above objects.

## 5. FUNCTIONS

- (a) To bring together representatives of its constituent members for consultation and discussion in order to help form an enlightened Christian public opinion on all issues affecting the spiritual, moral, social and physical welfare of all peoples in the Republic of Zambia.
- (b) To promote the study and investigation of problems relating to the progress of the Kingdom of God and the development of the people of God.
- (c) To serve as a representative body which can, when necessary, express the mind of its constituent members on such issues.
- (d) To relate its work to other Christian Councils and International Christian Organisations as the Council may from time to time determine.
- (e) To encourage the co-operation of churches especially at local level by promoting the formation and development of local Christian Councils of Churches as branches of the Council.

## **6. MEMBERSHIP**

- (a) Membership shall be open to all Churches and Christian Organisations which subscribe to the basis of membership, namely, that they accept the objects of the Council by confessing the Lord Jesus Christ as Lord and Saviour according to Scripture and therefore seek to co-operate with other Christians who confess the same Lord in fulfilling their common task of witnessing at the Glory of one God, Father, Son and Holy Spirit.
- (b) Application for membership shall be submitted through the General Secretary to the Executive Committee. The Executive shall scrutinize the application and present the approved application to the General Conference.  
Admission into membership shall be by a two-thirds majority of votes cast by delegates present at a meeting of the General Conference.
- (c) Trustees of the Council shall be ex-officio members of the Council.

## **7. ASSOCIATE MEMBERSHIP**

The following individuals and organisations which accept the basis of the membership as set out in Articles 6 above may be appointed by a two thirds majority of the members present at a properly constituted meeting of the Executive Committee:-

- (a) Christian individuals resident in the Republic

of Zambia whose churches or Christian Organisations are not members of the Council.

(b) Christian Churches or Christian Organisations do not qualify for full membership but, in the opinion of the Council are bonafide Christian Organisations.

Associate members shall be entitled to receive official papers sent out to members of the Council; may attend its discussions but may not vote. Associate members shall not be eligible to hold office.

## **8. REPRESENTATION**

Constituent members and Associate Members shall be represented at the General Conference of the Council by delegates duly appointed by the Constitutional Bodies concerned on the basis of:-

(a) Two delegates for Members, plus a proportion based on Church membership, as laid down by the Council from time to time.

(b) One delegate for Associate Members plus extra delegates as laid by the Council from time to time.

## **9. MEETING OF THE GENERAL CONFERENCE**

i) The Conference shall meet at least once in every three years and at such times as the Executive may determine. Two full calendar months' notice shall normally be given and no Council meeting shall be deemed to have been regularly called unless at least one calendar month's notice be given.

- ii) The Executive Committee may, whatever they think fit, convene an extra-ordinary general meeting and shall do so on the requisition of not less than fifteen voting members stating the objects of the meeting and signed by the requisitionists and left with the General Secretary. At least twenty-one clear days notice of an extra ordinary general meeting shall be given by the General Secretary to the members. As business shall be transacted at any extra-ordinary general meeting, save the referred to in the notice of the meeting.
- iii) The Chairman or in his absence, the Vice Chairman of the Council shall preside at every meeting of the General Conference. If neither is present at the time appointed for holding the meeting, the delegates present may choose one of their members to preside as Chairman.
- iv) A quorum of the General Conference shall consist of one third of the total number of delegates entitled to be present at any meeting properly called under Section 9 ii, 18 iii, or 10 vii.
- v) All resolutions put to the vote at a meeting of the General Conference shall be decided on a show of hands unless a ballot is demanded by either the constitution, the Chairman or a majority of representatives. The declaration by the chairman that a resolution has, on a show of hands, been carried or carried unanimously, or by a particular majority or

lost and an entry in the minutes of the meeting to the effect, shall be conclusive evidence of the fact without proof of number or proportion of the votes recorded in favour of, or against that resolution.

Where a ballot is demanded the voting shall be recorded in the minutes.

- vi) In the case of an equality of votes in a show of hands at a meeting of the Council, the Chairman shall have a second or casting vote.
- vii) Minutes shall be kept of all meetings of the General Conference and shall be sent to each Member Body for distribution at its discretion.

## **10. EXECUTIVE COMMITTEE**

- i) There shall be an executive Committee to act on behalf of the General Conference between its meetings.
- ii) The Executive Committee shall consist of:-
  - The Office Bearers of the Council, under clause 8.
  - Eleven Members elected by the General Conference.
  - Convenor or Chairman of other Committees established by the General Conference.
  - Chairman of the Finance and Property Committee.
- iii) In the event of premature termination of one third or more of the Executive Committee Membership the General Secretary shall

call for an extra-ordinary meeting of the General Conference, to take place within two months of the termination to elect new members.

- iv) The Executive shall meet at least three times a year of which meetings one should take place by August to decide upon budgets for the next coming year and one in May to receive the Audited Statement of Financial Accounts.
- v) The Chairman shall call the meetings in consultation with the General Secretary.
- vi) The Executive Committee shall be called when three members thereof advise the Chairman or the General Secretary in writing that matters of importance have arisen which, in their judgement, necessitate its attention.
- vii) In the event of failing to form a quorum the Committee shall be called again to meet within a month. If the Committee fails to form a quorum in three consecutive occasions the Chairman or the General Secretary shall call an extra-ordinary meeting of the General Conference.
- viii) The Executive Committee shall:-
  - a) Carry out the general policy of the Council as laid down by the General Conference and administer, manage and control the affairs and property of the Council.
  - b) Set the date, time and place of the next meeting of the General Conference.

- c) Establish the agenda for the meeting of the General Conference.
- d) Appoint at its first meeting a Standing Committee and a Finance and Property Committee.
- e) From time to time determine Terms of Reference for all other Committees of the Council, administrative rules for the General Secretariat and Terms and Conditions of Service for the employees of the Council.
- f) Receive and examine reports and recommendations of the Committees and Staff of the Council.
- g) From time to time review the performance of all Committees elected and employed officials and staff of the Council and act accordingly.
- h) Pay full regard to the overall financing programme when taking decisions relating to new operations or other activities of the Council.
- i) Assure that the Chairman and the General Secretary prepare and present reports to the General Conference on the activities of the Council.

## **11. STANDING COMMITTEE**

- i) The Executive Committee shall at its first meeting appoint a Standing Committee to act on its behalf between its meetings.
- ii) The Standing Committee shall consist of:-
  - The Office Bearers of the Council.
  - Not more than eight members of the Ex-

ecutive Committee of which the Chairman of the Finance and Property Committee should be one.

- iii) The Standing Committee shall meet at least once every two months.
- iv) The Meetings shall be called by the Chairman in consultation with the General Secretary.
- v) An extra-ordinary meeting shall be called when two members advise the Chairman or the General Secretary in writing that matters of importance have arisen which in their judgement necessitate a meeting of the Committee.
- vi) If at two successive meetings the Committee fails to form a quorum an extra-ordinary meeting of the Executive Committee shall be called.
- vii) The minutes of the Standing Committee meetings shall be circulated to all members of the Executive Committee and the Committee's decisions shall be subject to ratification by the Executive Committee at its next meeting.

## **12. OTHER COMMITTEES**

The General Conference may appoint other Committees as it thinks fit to deal with special matters such as Women's Work, Refugee Work, Development involvement, Education, Youth Work, Family Life and Marriage issues etc.

The Executive shall without prejudice to the generality of this constitution for such other

Committees determine terms of reference for such other Committees.

## **13. OFFICE BEARERS**

The Office Bearers who are members ex-officio of every Committee of the Council shall be:-

1. Chairman
2. Vice Chairman
3. Honorary Treasurer
4. General Secretary

The first three officers are to be elected by the General Conference. (see clause 15).

The General Secretary shall be appointed by the Executive Committee and his term of office shall be described in his contract, as determined by the Executive Committee.

However, his service shall be then satisfactory, with a minimum of 3 years and a maximum of six years. On special requests of the Executive Committee the General Conference may decide to a further extention. The total period of office shall however in no way exceed 9 years.

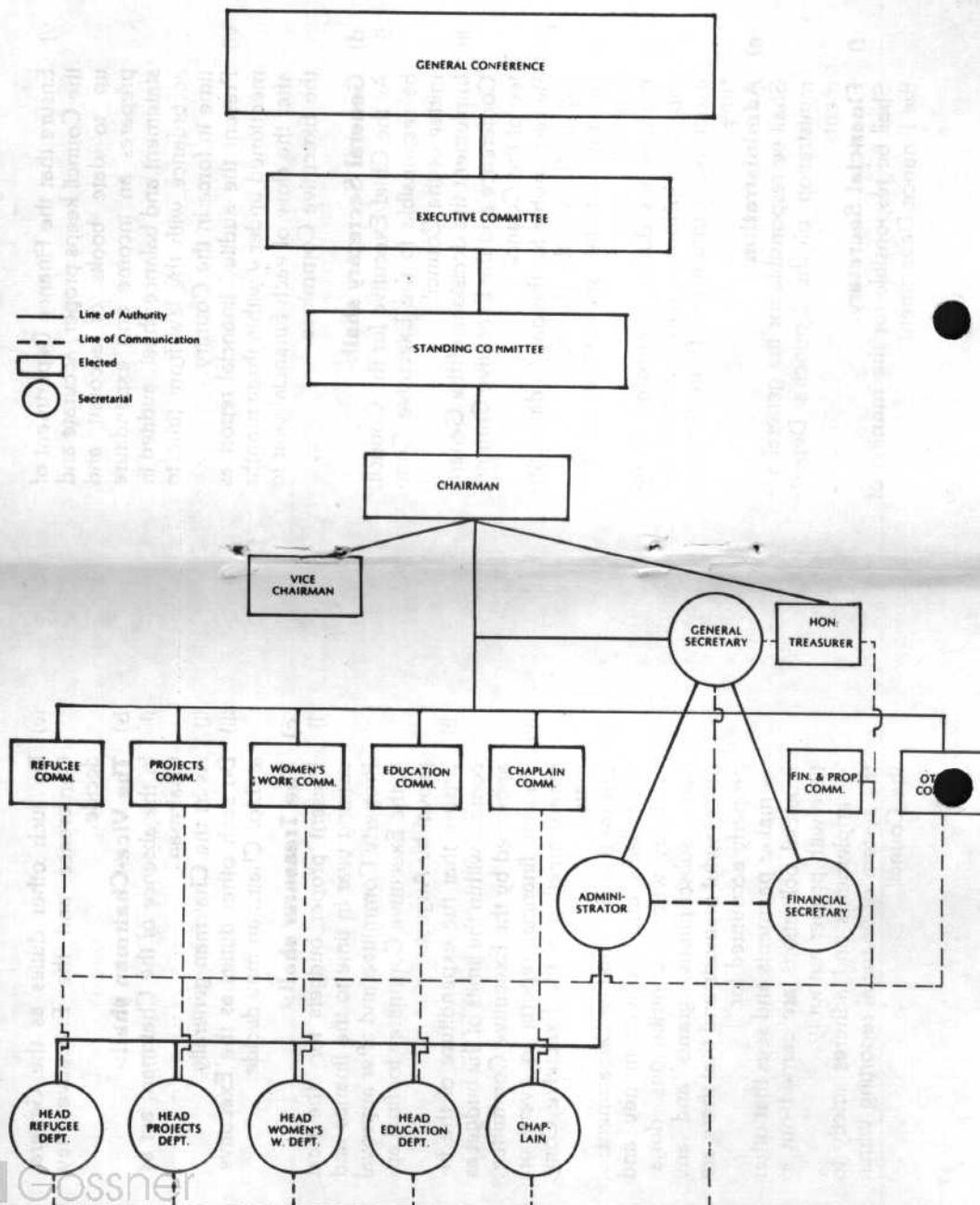
## **14. Duties of Office Bearers and Officers**

### **a) The Chairman shall:-**

- i) Preside at all meetings of the General Conference, the Executive Committee and the Standing Committee.
- ii) Call meetings of the General Conference, the Executive and the Standing Committee.
- iii) See that all the decisions of the Executive and the Standing Committee are carried out.

- iv) Do such other duties as the General Conference and the Executive may decide.
- b) The Vice-Chairman shall:-**
  - i) In the absence of the Chairman, act as Chairman.
  - ii) Assist the Chairman generally.
  - iii) Do such other duties as the Executive and/or Chairman may decide.
- c) The Treasurer shall:-**
  - i) Present proper budgets for the next coming year in time to the finance and Property Committee and after approval to the Executive Committee for final approval by August.
  - ii) Ensure that the expenditure of the income is within the limits of the budget as approved by the Executive Committee.
  - iii) Present financial reports to every ordinary meeting of the Executive Committee.
  - iv) Ensure that the Finance Department:
    - collects and receives money and funds by way of contributions, donations, subscriptions, grants and any other lawful methods and that there are properly accounted for.
    - makes payments and sees that other financial obligations are carried out in time with proper authority.
    - implements and adheres strictly to the system of financial reporting within the Council.

# THE CHRISTIAN COUNCIL OF ZAMBIA ORGANISATION CHART



vi) Ensure that the Finance Department of the Council keeps proper, accurate and up to date books of account and prepares an income and expenditure statement and balance sheet, audited in accordance with the law from time to time in force in the Country.

vi) Present the audited financial report as mentioned under v within three months after the close of each Financial year to the Executive Committee.

**d) General Secretary shall:-**

- i) As the Chief Executive for the Council, be responsible to the Executive Committee of the Council.
- ii) Implement the decisions of the General Conference and the Executive Committee of the Council.
- iii) Be responsible for the day to day running of affairs of the Council.
- iv) Be the official spokesman of the Council
- v) Perform his duties according to his job description as laid down by the executive Committee from time to time.

**e) Administration:**

Shall be responsible for the general administration of the Council's Departments.

**f) Financial Secretary:**

Shall be responsible for the running of the Finance Department.

## **15. ELECTION OF OFFICE BEARERS AND COMMITTEE MEMBERS**

### **i) Sequence of election:-**

Firstly, Office Bearers shall be elected into Office:-

- a) Names nominated for election shall be submitted to the Executive Committee together with brief profile and supporting proof of their competence.  
The Executive Committee shall scrutinise the nominees and present the approved nominees to the General Conference.
- b) Additional nominees may be present at the beginning of General Conference through a joint proposal of at least three delegates either from within or outside their own organisation and a profile shall be given.

— Secondly, Executive Committee Members and thirdly, Members of other Committees shall be elected whereby:-

- a) Only half the elected membership of a Committee will retire and the other half will continue to hold office to the next General Conference.
- b) Nominees for the retired half of the elected Committee's Membership may be proposed to the General Conference by one delegate and seconded by another, either from within or outside their own organisation.

### **ii) Nominees**

- Must be members in good standing within Constituent Members of the Council. Retiring

members are eligible for nomination.

- Do not need to be delegate to the General Conference.
- Can only stand for election after they have indicated their willingness to serve.
- iii) Election procedure shall be by secret ballot, open acclamation with simple majority.

**iv) PERIOD OF OFFICE**

- a) All elected Office Bearers and Committee Members shall hold office from the time of their election to the General Conference Meeting at which their period of office terminates.

**b) Termination of Office**

- i) Office Bearers will hold office from the time of election to the next General Conference.
- ii) Executive Committee Members:
  - elected members unless re-elected will cease to hold office at the second successive meeting for the General Conference after the one at which they were elected.
  - Members representing other Committees of the Council will retire when their term of office on the Committee they are representing terminates.
- iii) Members of other Committees established at a General Conference will cease to hold office at the second successive General Conference after the one at which they were elected, unless they are re-elected.
- iv) In case of premature termination the Executive Committee shall elect new Office Bearers and/or Committee Members. Such

persons shall hold office until General Conference at which their predecessors would have retired.

- v) All new elected Committee Members or Office Bearers shall continue with the work left by their predecessors.

## **16. GUIDELINES FOR THE EXECUTIVE AND OTHER COMMITTEES OF THE COUNCIL.**

Each Committee:-

- i) Shall have the power to co-opt persons to serve on the Committee with power to vote, but the number of such co-opted members shall not exceed one-fifth of the total number of persons serving on the Committee.
- ii) May also invite any person to attend its meetings as observers or in an advisory capacity but such persons shall have no power to vote.
- iii) The Chairman shall call the meetings in consultation with the General Secretary.
- iv) The Committee shall be called when three members thereof advise the Chairman of the Committee or the General Secretary in writing that matters of importance have arisen which in their judgement necessitate its attention.
- v) The Agenda for meetings shall be prepared by the Secretary of the Committee in consultation with the Committee's Chairman and circulated to the members with the notice of the meeting.

- vi) Any members of the Committee with an item for discussion may forward the same to the Committee's Secretary for possible inclusion on the Agenda.
- vii) May delegate any of their powers to sub-committees consisting of such member or members of their body as they may think fit. Any sub-committee so formed shall in the exercise of the powers so delegated conform to any regulations that may be imposed upon them by the Committee.  
A sub-committee may co-opt persons to its own body with power to vote and may invite observers and advisors to attend its meetings.
- viii) Shall on questions arising at any meetings decide by a majority of votes, unless otherwise stipulated in this constitution. In the case of an equality of votes the Chairman shall have a second or casting vote.
- ix) Quorum necessary for the transaction of the business of the Committees shall be half the members of the Committee.
- x) Acts done or decisions made in any meeting shall, notwithstanding what may be discovered afterwards that there was some defect in the appointment of any member(s) or that they or any of them were disqualified, be as valid as if every member had been duly appointed and was qualified.

## **17. FINANCE**

1. The Executive Committee should at its first meeting appoint a Finance and proper-

ty Committee whose membership shall be as follows.

- a) Six members who should be in possession of special abilities necessary for serving on this Committee. The Committee shall elect a Chairman from amongst these six members.
- b) The Honorary Treasurer
- c) General Secretary
- d) Financial Secretary
- e) Administrator

II. The Committee shall act according to their Terms of Reference as laid down by the Executive Committee from time to time.

III. The Financial year of the Council shall start on the first day of January each year and shall end on the 31st December in the same year.

IV. The Executive Committee shall appoint independent, qualified auditors.

V. The Executive Committee shall present the approved Audited Annual Accounts to the General Conference.

VI. Every member or officer of the Council and every Trustee shall be entitled to be indemnified out of the assets or funds of the Council against all losses or liabilities which may lawfully sanction or incurred in or about the executive of his duties and no personal liability shall attach to any Trustee, member or officer while carrying out his lawful duties under the provisions of this constitution.

VII. Bodies in membership with the Council shall pay an annual subscription, the amount of which shall be decided by the General Con-

ference.

## **18. TRUSTEES**

- i) There shall be appointed, three Trustees all resident in the Republic of Zambia by the Executive Committee in a properly constituted meeting.
- ii) The land, building and immovable property from time to time belonging to the Council shall be vested in a body of trustees under the land (Perpetual Succession) (Act, Cap. 86 of the Laws of Zambia).
- iii) The Trustees shall have a common seal which shall be used under the authority of a resolution of the Executive Committee and shall be attested by the signature of not less than two trustees. The General Secretary only shall have custody of the seal.
- iv) A Trustee shall cease to hold office upon the happening of any of the following events:-
  - On resignation
  - On ceasing to reside in Zambia
  - On death
  - On sufficient cause subject to the special resolution passed at an Executive Committee meeting. The Executive may but shall not be obliged to furnish the Trustees with the reason for their action.

## **19. LIMITATION OF AUTHORITY OF COUNCIL**

The Council shall have the power to adopt a public position consistent with the opinion of a majority of the Members but it shall not be within

the power of the Council to commit any of the Churches or Agencies represented in it to any belief, or line of action or any financial responsibility, without the consent of those bodies.

## **20. DISSOLUTION**

The Council may at any time be dissolved by a resolution passed at a meeting of the General Conference of which meeting thirty day's notice shall have been sent to all members of the Council specifying the intention to propose a resolution for dissolution. Such dissolution shall not be effective unless two-third of the total voting membership of the General Conference vote in favour of it. Such resolution shall give instructions for due compensation of its employees and for the disposal of any assets held by or in the name of the Council provided that if any property remains after the satisfaction of all claims and liabilities such property shall not be distributed among members of the Council but shall be given to some other institution or institutions with objects similar to some or all of the objects of the Council.

## **21. BY-LAWS**

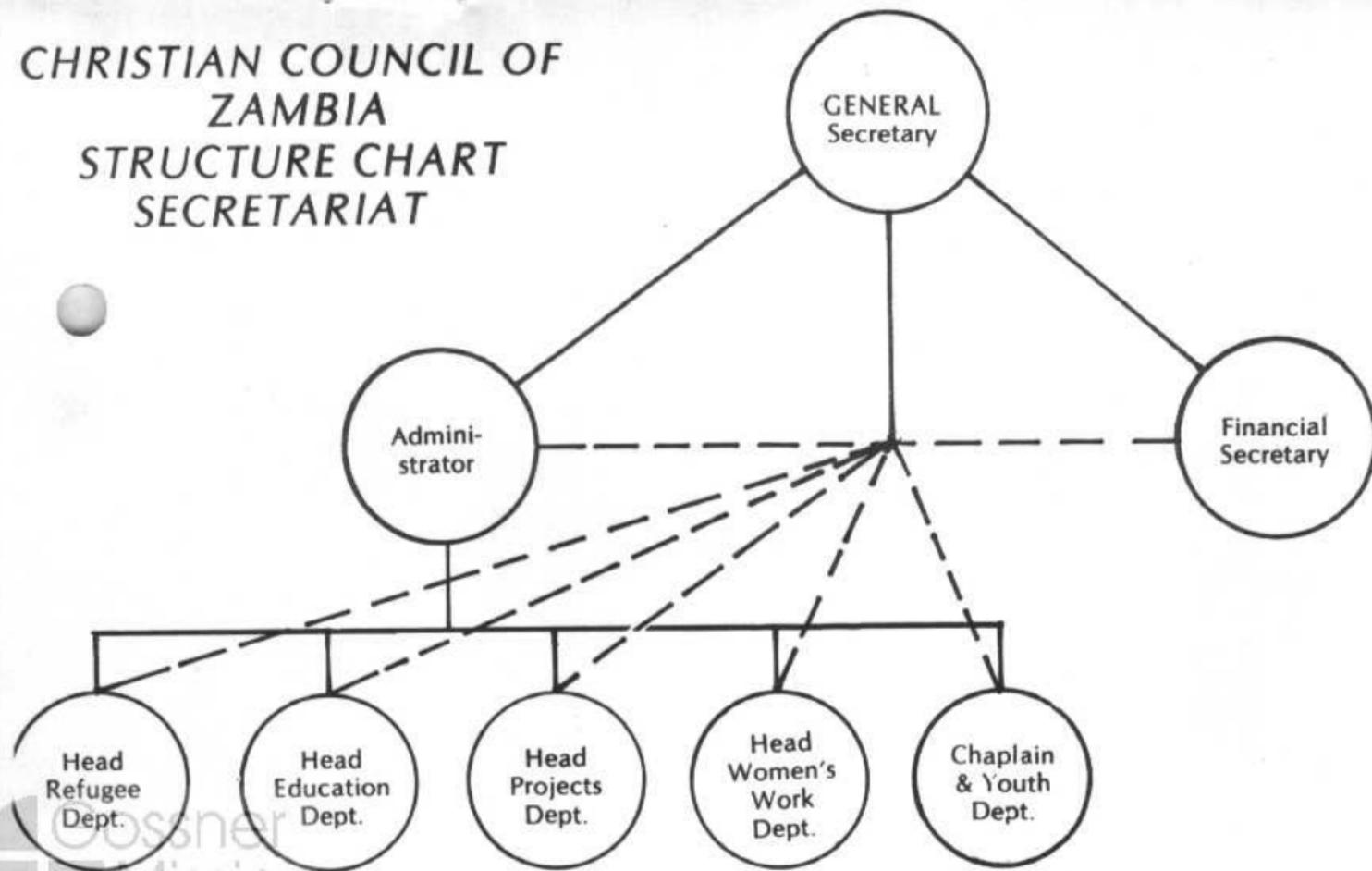
The Executive Committees may from time to time make, repeal, and amend all such by-laws and regulations (not inconsistent with this constitution) as they think expedient for the internal management and well being of the Council. All by-laws and regulations made by the Executive Committee shall be binding on all members until repealed by the Executive Committee or set

aside by a resolution of a General Conference meeting of the Council.

## **22 ALTERATION OF CONSTITUTION**

No alteration of this Constitution shall be made except by a two-third majority of the delegates present and voting at a properly constituted meeting of the General Conference. Any resolution to alter the Constitution shall be sent to the Secretary at least four months before a General Conference meeting, and circulated to all member bodies at least two months before a General Conference meeting.

# CHRISTIAN COUNCIL OF ZAMBIA STRUCTURE CHART SECRETARIAT





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# THE CHRISTIAN COUNCIL OF ZAMBIA



CHURCH HOUSE



**Christian Council of Zambia**  
P.O. Box 30315 – Lusaka  
Telex ZA 45760 – Zambia

## The Purpose and Aims



1. To promote co-operation and fellowship between Christian people and organisations in Zambia.



2. To bring together representatives of Churches and other Christian public opinion on all issues affecting the spiritual, moral and physical welfare of all the peoples in Zambia.



3. To help form an enlightened Christian public opinion on all issues affecting the spiritual, moral and physical welfare of all the peoples in Zambia.



4. To serve as a representative body which can, when necessary, express the mind of the Christian Community on such issues.



5. To enable the Churches to act together in those things that are more effectively done together.



6. To promote the investigation and study of problems relating to progress of the Kingdom of God.



### Note:

**It is not the Council's work to promote union between member Churches. Such unions are matters for direct discussion between the Churches concerned.**

## CCZ Activities

- \* Initiate, lead and coordinate the daily work of the Council and its various committees affecting the wide range of church and community activities throughout Zambia.
- \* Represent the Church views on various government, private and community boards and committees.
- \* Own, manage and operate Teacher Training College in Zambia. David Livingstone and Malcolm Moffat Teacher Training College.
- \* Secure overseas grants for various local church and community projects.
- \* Generate international funds to help assist the growing number of refugees in Zambia.
- \* Sponsor scholarships for local and overseas education for church and community workers.
- \* Coordinate the Council fieldwork of providing guidance and assistance in the work of Education & Literature, Marriage & Family Life, Health, Labour, Youth Project, Rural Development Refugees, Womens' work.
- \* Publish a newsletter, *Together*, which informs the member bodies and the public of Council activities.

## How the CCZ Functions

- \* **The Executive** is composed of the officers of the Council and Committee Convenors plus appointed members General Conference.
- \* **The Committees** are: Executive, Standing, Finance, Education & Literature, Marriage and Family Life, Project, University, Youth Refugees, Women's work, ZECLOF.
- \* **The Officers** are: Chairman Vice Chairman, Treasurer and General Secretary.
- \* The full CCZ General Conference meets every three years; the Executive meets three times in year. The Standing Committee meets more often. The daily activities of the Council are directed by the full-time administrative staff,

## CCZ Finance and Use of Funds

### The Council funds are raised through:

- \* Donations
- \* Grants
- \* Loans
- \* Fund Raising Activities

These funds are generated locally and internationally through such agencies as:

- \* Church, Social and Community Organisations
- \* Government

coordinating the Christian work carried on by the Committees throughout Zambia.

- \* Church, Social and Community Organisations
- \* Government
- \* Business and Industrial Institutions
- \* World Council of Churches
- \* All African Conference of Churches
- \* Bread for the World
- \* Inter Church Coordination Committee
- \* Others

### Funds are used to support:

- \* Administration
- \* Salaries and Benefits
- \* Rent and Utilities
- \* Community Projects
- \* Transportation and Travel

## Member Churches/Christian Organizations Denominations'

African Methodist Episcopal Church

Anglican Church

Baptist Mission in Zambia

Presbyterian Church in Zambia

Church of Nazarene

Brethren in Christ Church

Reformed Church in Zambia

Salvation Army

Church of Christ

United Church of Zambia

Society of Friends

Northern Baptist Association

Kimbanguist Church

United Pentecostal Church

A.M.E. Zion Church

United Pentecostal Church

The Pilgrim Jeslyan Church

Apostolic Faith Church

## Christian Agencies

Mennonite Central Committee

Multimedia Zambia

Churches Medical Association

Zambia Christian Refugee Service

Young Men Christian Association

Mindolo Ecumenical Foundation

Girls Brigade of Zambia

Boys Brigade of Zambia

Every Home Crusade

Bible Society of Zambia

Girl Guides Association

Young Women's Association

Zambia Christian Students Movement

Makeni Ecumenical Centre

World Literature Crusade

Lutheran World Federation

Malcom Moffat T.T. College

United Church of Zambia Theological College

Zambia Evangelism Association

## THE CHRISTIAN COUNCIL OF ZAMBIA

CHURCH HOUSE, CAIRO ROAD

P.O. BOX 30315, LUSAKA - ZAMBIA

TEL: 219379, TELEX CHRIST ZA: 45160

The Christian Council of Zambia has been approved as an Ecclesiastical Institution under Section 40 of the Income Tax Act 1966. Donations will therefore rank for deductions from taxable income of donors.

# CHRISTIAN COUNCIL OF ZAMBIA

## What are its aims?



1. To promote co-operation and fellowship between Christian people and organisations in Zambia.



2. To bring together representatives of Churches and other Christian public opinion on all issues affecting the spiritual, moral and physical welfare of all the peoples in Zambia.



3. To help form an enlightened Christian public opinion on all issues affecting the spiritual, moral and physical welfare of all the peoples in Zambia.



4. To serve as a representative body which can, when necessary, express the mind of the Christian Community on such issues.



5. To enable the Churches to act together in those things that are more effectively done together.



6. To promote the investigation and study of problems relating to progress of the Kingdom of God.



**Note:** It is not the Council's work to promote union between member Churches. Such unions are matters for direct discussion between the Churches concerned.

## THE HISTORY OF THE CHRISTIAN COUNCIL OF ZAMBIA

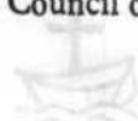
THE Christian Council of Northern Rhodesia was the successor to the General Missionary Conference of Northern Rhodesia which existed from 1914 to 1944 when the Christian Council of Northern Rhodesia was formed, from 1945 to 1963. The Christian Council was served by part time Secretaries who were mostly Missionaries of Member Missionary Societies which formed The General Missionary Conference.

The major work for the Missionary Conference was to promote co-operation between Missionary Societies and to establish such work that could best be done together, like Education, Medical and Religious Broadcasting. It also spoke on national issues from time to time, but very little was done to develop the work of the Christian Council especially among the nationals, from its records there are reports that reflect the fact that nationals were not expected to participate in the Council's Work, this way of doing things continued up to 1964 when a national was first appointed to the office of Secretary, even then an expatriate was appointed to maintain correspondence and administration.

The first National Secretary worked hard to bring the Council to the knowledge of most people in the country to do this he travelled far and wide throughout the country and addressed lots and lots of meetings which resulted in the creation of Local Christian Councils.

The Christian Council of Zambia has been operative now for 36 years since it became Christian Council of Northern Rhodesia in the year 1945.

During its first 14 years the Council operated on voluntary basis and after independence in 1964 becoming the Christian Council of Zambia with a full time General Secretary the late Revd. Philip Kazhila, until he was called by his Church (United Church of Zambia) to become President. Revd. Kazhila concentrated on the creation of Local Christian Councils on the Copperbelt, the line of Rail and in Rural Zambia. He made tours into the Country from time to time and managed to have the Christian Council of Zambia known.



Revd. K.C. Mwenda took the reigns in 1972 concentrating on promoting the Council abroad through constant visits to the related bodies like the World Council of Churches (WCC) and All Africa Conference of Churches (AACC) and other donor agencies. It was during this period that the Council was put on the map thereby widening its scope in terms of starting projects and strengthening the already existing Educational Institutions. One major project of significance is the construction of Church House which has resulted into the Christian Council of Zambia becoming financially viable.

Revd. K.C. Mwenda became a jack of all trade from Projects Officer, Youth Secretary to Women's Work and Education. It was obvious that the situation needed more hands than just two to assist the General Secretary. In 1976 a full time Women's Work Secretary was employed and a year later the Deputy General Secretary. Since then the Council has continued to steadily expand and to date it has 45 members of staff some of whom have moved to Provinces in the hope of providing the services to the country's Churches and people. The last 10 years has seen a great expansion of the activities of the Christian Council of Zambia. Today the Council has 8 School Leavers Projects, 3 Girls Skills Projects, 2 Teachers Colleges, 10 established and active Local Christian Councils and its own building to operate from.



The Picture Shows the opening of  
CHURCH HOUSE 18th March 1980

## THE FUTURE IS BRIGHT

What then is the future of the Christian Council of Zambia? There is no doubt that the Christian Council of Zambia is a viable structure that the Churches will need for a long time to come.

It is a structure that provides the Churches and Christian Agencies an opportunity to come together and discuss matters of mutual interests and to speak with one voice on matters that will affect the Church in Zambia.

The future of the Christian Council of Zambia lies in the strengthening of the Member Churches and Christian Organisations that form it. The state of the Member Churches and Christian Organisations is such that more life must be instilled into them to make them more and more effective in their fields of operation. They need skilled personnel i.e. Clergy and Laity that will undertake the work in the Churches effectively. Men and women who will not only grease and service a vehicle that needs an overhaul, but men and women who will plan and effect dramatic changes in the Church to make it relevant to its situation. A number of Churches still suffer from the missionary hangover and want to continue to cling to the so called mother churches.

We need revolution in the Churches to shake off this kind of attitude and the Christian Council is in a strategic position to assist the Churches do this. The Churches should be assisted to look inwardly before they can look outwardly. The Church in Zambia must rediscover itself in order for it to be relevant in the Zambian situation. The Christian Council is the kind of organization that can help them do this through Seminars, Workshops and joint activities. The Christian Council of Zambia will always avoid becoming a big Service Arm of the Churches to enable them carry out the work, of spreading the gospel effectively. The Christian Council will at the moment guard against growing into an enormous institution as that might result into serving itself and forgetting the role for which it was created. The Council should not fall into the trap of creating a desk for each need that becomes apparent, but rather identify the need critically and if possible execute that need within the available resources in the country, or else go any where in the country to meet the same need.

The Christian Council of Zambia organizes itself in such a way that ecumenical structures are initiated in all major towns and cities which will monitor activities at an ecumenical level. Every Local Christian Council then shall be the Christian Council in one given town or city or group of villages. These will be assisted to identify their local needs and resources and to be helped to plan and execute projects. For example Mazabuka Local Christian Council is responsible for the church projects within Mazabuka. The Christian Council staff may move to Mazabuka to assist them reach their goals. Therefore the Christian Council of Zambia Secretariat i.e. all desks could move to where the need is to assist the Local Community achieve their realized goals. It is only indeed by strengthening these ecumenical communities and individual member churches that the Council shall truly be an effective co-ordinator. The Council will at all costs avoid to run independent projects, but enable Local Christian Council's member churches and other communities spearhead the development projects. The next ten years of the Council's life shall be concentrated on building of ecumenical bodies. This means therefore, that the Christian Council might either deploy its present staff into regions to help build and strengthen the Local Christian Council or employ four more staff to be in charge of regions. Each region to have a Women's Worker, Youth Secretary and a Development Worker or else employ Multipurpose staff who specialize in more than one field. These will form a regional team to run all aspects of ecumenical work. Each region shall have its own budget leaving them to plan and run affairs of the region with various committees comprising Member Churches and Local Christian Councils. To do this effectively the Council needs a staff that has vision to plan and undertake the task of conscientizing the communities to discover their needs and to assist them accomplish their goals. Such an arrangement will automatically strengthen the Local Communities thereby strengthening the Christian Council of Zambia.

## MEMBER CHURCHES/CHRISTIAN ORGANIZATIONS

### DENOMINATIONS

African Methodist Episcopal Church  
Anglican Church  
Baptist Mission in Zambia  
Presbyterian Church in Zambia  
Church of Nazarene  
Brethren in Christ Church  
Reformed Church in Zambia  
Salvation Army  
Church of Christ  
United Church of Zambia  
Society of Friends  
Northern Baptist Association  
Kimbanguist Church  
United Pentecostal Church

### CHRISTIAN AGENCIES

Mennonite Central Committee  
Multimedia Zambia  
Churches Medical Association  
Zambia Christian Refugee Service  
Young Men Christian Association  
Mindolo Ecumenical Foundation  
Girls Brigade of Zambia  
Boys Brigade of Zambia  
Every Home Crusade  
Bible Society of Zambia  
Girl Guides Association  
Young Women's Association  
Literature Crusade  
Zambia Christian Students Movement

**THE CHRISTIAN COUNCIL OF ZAMBIA**  
**CHURCH HOUSE, CAIRO ROAD**  
**P.O. BOX 30315, LUSAKA, ZAMBIA**

# CCZ



## The Purpose and Aims

- To promote cooperation and fellowship among Christian Churches, Organisations and the people generally throughout Zambia.
- To bring together representatives of Churches and Christian Organisations in Zambia for periodic seminars, workshops and conferences.
- To help form an enlightened Christian public opinion on all issues affecting the spiritual, moral and earthly welfare of all the people of Zambia.
- To serve as a representative body which can express the mind and spirit of the Christian Community on issues relevant to the Government and private sector in Zambia.
- To promote the investigation and study of problems relating to the progress and growth of the Christian Community in Zambia.
- To enable the Churches and Christian Community to act together in those things that are effectively achieved with spiritual togetherness and cooperation.

## CCZ Activities

- Initiate, lead and coordinate the daily work of the Council and its various committees affecting the wide range of church and community activities throughout Zambia.
- Represent the Church views on various government, private and community boards and committees.
- Own, manage and operate Teacher Training College in Zambia (Musi-O-Tunya and Serenje).
- Secure overseas grants for various local church and community projects.
- Generate international funds to help assist the growing number of refugees in Zambia.
- Sponsor scholarships for local and overseas education for church and community workers.
- Coordinate the Council fieldwork of providing guidance and assistance in the work of Education & Literature, Marriage & Family Life, Health, Labour, Youth Project, Rural Development and Refugees.
- Publish a newsletter, *Together*, which informs the member bodies and the public of Council activities.

## How the CCZ Functions

- **The Executive** is composed of the officers of the Council and Committee Convenors plus 11 appointed members and two additional members.
- **The Committees** are: Executive, Standing, Finance, Education & Literature, Marriage & Family Life, Project, University, Youth and Refugees.
- **The Officers** are: Chairman, Vice Chairman, Treasurer and General Secretary.
- The full Council meets every two years; the Executive meets twice a year. The Standing Committee meets more often. The daily activities of the Council are directed by the General Secretary, coordinating the Christian work carried on by the Committees throughout Zambia.

## CCZ Finance and Use of Funds

**The Council funds are raised through:**

- Donations
- Grants
- Loans
- Fund Raising Activities

**These funds are generated locally and internationally through such agencies as:**

- Church, Social and Community Organisations
- Government
- Business and Industrial Institutions
- World Council of Churches
- All African Conference of Churches
- Bread for the World
- Inter Church Coordination Committee
- Others

**Funds are used to support:**

- Administration
- Salaries and Benefits
- Rent and Utilities
- Community Projects
- Transportation and Travel

## CCZ Membership

African Methodist Episcopal Church  
Anglican Church, Dioceses of Zambia  
Baptist Mission of Zambia  
Bible Society of Zambia  
Boys' Brigade of Zambia  
Brethren in Christ Church  
Church of the Nazarene  
Churches Medical Association of Zambia  
Every Home Crusade  
Girls' Brigade of Zambia  
and  
Girl Guides Association of Zambia  
Zimbanguist Church  
Mennonite Central Committee  
Mindolo Ecumenical Foundation  
Northern Baptist Association  
Presbyterian Church in Zambia  
Reformed Church in Zambia  
Salvation Army  
Society of Friends  
United Church of Zambia  
Young Men's Christian Association  
Young Women's Christian Association  
Zambia Christian Refugee Service  
Zambia Student Christian Movement

CCZ OFFICE: Church House, Cairo Road  
P.O. Box 315 Lusaka, Zambia  
Telephone: 30315

Toia Treasurer  
Christian Council of Zambia  
P.O. Box 315  
Lusaka, Zambia

214308- 214414

I/We have pleasure in pledging K ..... for the work of the Council.

Signed. ....

Address. ....

The Christian Council of Zambia has been approved as an Ecclesiastical Institution under Section 40 of the Income Tax Act 1966. Donations will therefore rank for deductions from taxable income of donors.

ZU IHRER LICHEN MELDUNG  
FOR INFORMATION  
POUR VOTRE INFORMATION

# Brot für die Welt

Brot für die Welt. Staffenbergstr. 76, D-7000 Stuttgart 1

**Bread for the World**

Fed. Rep. of Germany

Christian Council of Zambia  
attn. The General Secretary  
P.O. Box 30 315

Lusaka / ZAMBIA

P.O. Box: 476  
Telephone: (0711) 2159-1  
Cable: Diakonie Stuttgart  
Telex: 723557 ddws-d

Visits should be announced

Your ref. no.	Your letter of	Our ref. no.	Re: Project Number	Direct dial	Date
	II-Hö		P 05795	-312/315	July 4, 1988

Re.: Naluyanda Integrated Rural Development Project

Dear Sir,

We are happy to inform you of the decision of our Bread for the World Allocation Board to grant an amount of Kw 518.980,-- towards the Integrated Rural Development Project Naluyanda.

Please find enclosed the official Letter of Grant and our Agreement which we kindly ask you to fill in and to return to us in due course.

The granted amount is subject to the application and budget which we received via HEKS in Bern/Switzerland.

As far as this Naluyanda Integrated Rural Development Project is concerned, we would like to share with you some thoughts and remarks which have, at least partly, also been expressed and shared with you by Mr Albrecht Hieber of HEKS at the occasion of his visit at Naluyanda in April this year:

1. The whole structure of the project seems to be still a bit unclear as far as the role and responsibilities of the various parties/organisations involved is concerned.
2. Peoples' participation in planning, decision-making and implementing is important as a major cornerstone of the project and should be strengthened.  
To which extent are the various headmen and the heads of the churches involved in the project?
3. From the correspondence with HEKS we note that the area concerned by the programme includes that part where the Young Childrens' Christian Programme has been active for some time.

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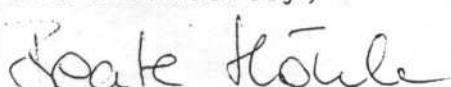
Administration: Diakonisches Werk der Evangelischen Kirche in Deutschland e.V., Hauptgeschäftsstelle Stuttgart

We understand that the YCCP will continue with the overall programme raising its own funds for the purpose. This has not yet been processed, but some weeks back we received a YCCP report for last year as well as a request for further funding for 1988/89. We would welcome your comments on the practicability of the proposed overall arrangement. Good coordination and avoiding having any activities funded twice are considered important.

We wish you God's blessings for the work and look forward to hearing from you.

With kind regards,

Yours sincerely,



Beate Höngle (Ms)  
AFRICA DESK

cc: Mr Albrecht Hieber, HEKS, Bern  
Gossner Mission, Berlin-West

Dear Kangwa,

Thank you for your letter which shows prospects that you will go to Europe and Dortmund as well.

Friederike and our two daughters are fine; they keep Friederike busy all day.

As to your wish to come to Dortmund I contacted Gossner Mi Society. They would like ~~you~~ you to come to Germany for a period about a month. You will see and experience "ordinary parish and also get a few insights into what a student chaplain is in. You will spend probably part of your time in Germany in Dortmund area, and part ~~in~~ in the Lippe/Detmold area which is 80 miles to the north-east of Dortmund. Travelling costs will be covered by Gossner Mission Society or an ecumenically-minded You will be put up in families so that food will be supplied far there are no problems.

Put all our partnership consultants ~~are~~ <sup>are</sup> very unanimous in that be impossible to sponsor your wife and your son. This would an example and other partners would expect the same form of. If any Missions' Society sponsored couples of families, it would reduce the number of different people from different regions world that could participate in such programmes as the money is limited. So we cannot offer any support in that respect,

Last Friday we met to prepare the visit of a Zambian delegation in May/June. This delegation will be headed by Mr. Nkonga. At the end of June ~~xxxyyxyyxyyxyy~~ our Church district will organize a meeting under the heading "Till and care for the ~~earth~~". At this occasion we intend to inform Dortmund Christians about Zambia and our work there. We also hope that at least one member of Mr. Nkonga's delegation will be present to report in a more detailed way about the conditions of Zambian Christians and Zambian society.

Four days from now Christians from Dortmund and surrounding will come together as the Dortmund convocation for peace, and the integrity of creation, <sup>which is</sup> a regional forerunner of what planned to be a ~~XXXXXX~~ worldwide council of peace, justice integrity of creation.

Kind regards to your family and the members of the Christian

Yours in Christ,

Partment : H. Weltke

für Dichter

Elwood

# THE CHRISTIAN COUNCIL OF ZAMBIA

## CHAPLAINCY AND YOUTH DEPARTMENT

Chairman: Mr P.G.H. Simuchoba  
Vice-Chairman: E.K. Lumbama  
Hon. Treasurer: J. G. Luhana  
General Secretary: Mr P. C. Mudenda



P.O. Box 30315  
Telephone: 219379/219380  
Church House  
Cairo Road  
Lusaka, Zambia  
Telex: 45160 CHRIST

Your Reference: .....

Our Reference: .....

10th February 1988

Mr. Manfred Wuttke  
Am Westheck 389a  
4600 Dortmund 14  
WEST GERMANY

Dear Manfred

Warm greetings from Zambia and the Mabuluki family. We are all fine. I hope you are fine too. Let me also extend our best wishes to you during the whole of 1988.

I do hope and trust you received my last letter. I have had a very busy time especially during the whole of last year. I was involved in a lot of assignments which involved travelling.

That Exchange project which brought me to Amsterdam in 1986 is still going on, and if I manage to raise enough money I might be in Amsterdam again towards the end of this year. This time I intend coming with my wife and my son. But in order to do so I need your help.

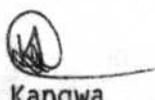
I am planning to get leave from November to December So that I can do a Youth study project or do some work experience in a parish or in a University as an intern with Protestant students then compare with the Zambian situation. Is anything like this possible there? And would there be any congregation willing to sponsor us? We have through special appeal for reduced fares dealt with half the travel costs and the remaining half of my travel costs will be covered through the project since I will come as one of the leaders to Amsterdam from 1st to 30th October. So the assistance I am requesting from you is

1. to assist me raise US \$1,500 for my family's travel.
2. find me some project to do for one month November or December which would earn me some allowance for upkeep. My wife too would be interested to share Primary Education and Women in the Zambian Church experience with the women there.

Share this with Udo and if you find it possible write back as early as possible. And if there are some clarifications you want me to make don't hesitate to ask.

Kind regards to your family and your congregation. I hope I will receive some of those photos you took while here.

Yours in Christ



Kangwa

# THE CHRISTIAN COUNCIL OF ZAMBIA

## CHAPLAINCY AND YOUTH DEPARTMENT

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Vice-Chairman: E.K. Lumbana  
Hon. Treasurer: J. G. Luhana  
General Secretary: Mr P. C. Mudenda



P.O. Box 30315  
Telephone: 219379/219380  
Church House  
Cairo Road  
Lusaka, Zambia  
Telex: 45160 CHRIST

Your Reference: .....

Our Reference:

Eingegangen

8th February 1988

24. Feb 1988

Rev. Erhard Mische  
Gossner Mission  
Handjerystrabe 19-20  
1000 Berlin 41 (friedenau)

Erledigt:.....

Dear Rev. Mische

### RE: APPLICATION FOR FULL MEMBERSHIP IN THE C.C.Z.

I refer to your letter of May 21. 1987 in which you applied for membership in C.C.Z.

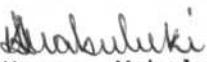
Sorry that it has taken so many months without responding. This is partly because we had sent your constitution and application to some members of the Executive for careful examination. In this process we have had some response and some points have been raised which call for your clarification.

1. You only mention property which is abroad, what is your policy on property which is in Zambia (if you have any)?
2. Are all members of the Board of Directors full time employees of Gossner mission?

Kindly clarify these two points. When I get the responses from most of the people examining the constitution, then I will present your case to the next executive meeting where a final decision will be made.

I trust you will bear with us as we go through this process.

Yours Sincerely

  
Rev. Kangwa Mabuluki

CHAPLAIN AND YOUTH COORDINATOR  
for/General Secretary

c.c. Mrs Sietske Krisifoe, Liason Officer, Lusaka.  
c.c. The General Secretary C.C.Z.  
c.c. The Chairman C.C.Z.

To the Members of the Executive  
Committee of the Christian  
Council of Zambia  
through Mr. P.C. Mudenda  
P.O. Box 30315  
Lusaka / Zambia

May 21, 1987

Re.: Application for full membership in the CCZ

Dear brothers and sisters:

The Board of Directors of Gossner Mission has resolved in its meeting on May 16, 1987 at Mainz to apply for full membership of Gossner Mission, Berlin-West, in the Christian Council of Zambia.

Gossner Mission is prepared to pay an annual fee of K 5.000,--.

Gossner Mission, Berlin-West, is working in Zambia since 1970 in cooperation with the Government of the Republic of Zambia to promote the development in Gwembe-South, Southern Province. Since then Gossner Mission has been on good terms with the Christian Council of Zambia and has always considered herself as part of the ecumenical fellowship within Zambia. By becoming a full member of the Christian Council of Zambia Gossner Mission wishes to underline the importance of this ecumenical fellowship and wants to express her determination to live within this fellowship in Zambia.

In West-Germany Gossner Mission is a member of the Protestant Missions Association, Hamburg, which includes most of the Missions agencies of West-Germany. Gossner Mission is supported by 7 territorial Churches in West-Germany which secures the embodiment of Gossner Mission in the Protestant family of West-Germany.

Herewith I would kindly ask you to approve this application favourably.

Sincerely yours,

Rev. Erhard Mischo

Encl.: Copy of the constitution of Gossner Mission (some parts are translated into English)  
A short English-description of Gossner Mission

cc: Mrs. Sietse Krisifoe, Liaison Officer

# Gossner Mission



Handjerystraße 19–20  
1000 Berlin 41 (Friedenau)  
Fernsprecher: (0 30) 85 10 21

Gossner Mission · Handjerystraße 19–20 · 1000 Berlin 41 (Friedenau)

Mr. P.C. Mudenda  
General Secretary of the Christian  
Council of Zambia  
P.O. Box 30315  
Lusaka  
Zambia

- Indien
- Nepal
- Zambia
- Öffentlichkeit
- Gemeindedienst
- Verwaltung

Berlin, den  
September 11, 1987

Dear brother,

After a long and serious thinking during the last months I have decided to leave Gossner Mission after 9 years and to return to pastoral work in a congregation. On the 1st of October this year I shall join a congregation at Detmold in West Germany. It is the area of my home-Church where I am from and who wants me back.

I would like to take this occasion to thank you very much for the wonderful friendship which we have been practising during the last years and for the good and reliable partnership between the Christian Council of Zambia and Gossner Mission.

Although I shall no longer directly be involved in our work in Zambia my heart will still remain beating for your life and witness and your people. In one way or the other I shall keep contact with Gossner Mission and Zambia.

Until my successor will be elected Rev. Dieter Hecker will become in charge of our work in Zambia while Mrs. Krisifoe is being appointed to be our representative in your country.

I am aware of the fact that your country is going through a serious economic crisis which affects all aspects of the life within your society as well as of the life of the Churches. This requires our solidarity and partnership to be lasting and durable strings which hold us together in these tough days.

You can be assured that the good spirit which has made us friends will be guiding Gossner Mission further more and dominate her thinking and acting. Therefore I am quite confident that the new person will continue what we have started.

Please convey my best greetings and wishes to all Staff members of the CCZ, to the members of the Executive Committee and particularly to the Chairman whom I had the privilege to meet with in April.

God be with you and your work.

With kind regards,

Rev. Erhard Mistche

Konten: Postgiro Berlin West, BLZ 100 100 10, Konto-Nr. 520 50-100 · Berliner Bank, BLZ 100 200 00, Konto-Nr. 040/480/00  
Bank für Sozialwirtschaft, BLZ 100 205 00, Konto-Nr. 31168/00

# THE CHRISTIAN COUNCIL OF ZAMBIA

Chairman: Mr P.G.H. Simuchoba  
Vice-Chairman: Rev. E.K. Lumbama  
Hon. Treasurer: J.G. Luhama  
General Secretary: Mr P.C. Mudenda



P.O. Box 30315  
Telephone: 219379/219380  
Church House  
Cairo Road  
Lusaka, Zambia  
Telex: ZA 45160 CHRIST

Your Reference: .....

Our Reference: .....

Mrs. Sietske Krisfoe  
Liaison Officer  
Gossner Mission  
P.O. Box 50162  
LUSAKA

4th June, 1987

## IMPORTANT

Dear Mrs. Krisfoe

### ECUMENICAL PARTNERS CONSULTATION OUTCOME

I would like to take this opportunity to inform you of the outcome of the Ecumenical Partners Consultation which took place at Andrews Motel from 26th April to 1st May, 1987. You will recall that this Consultation was organised as a result of the Barn Motel Preparatory Workshop which charged CCZ with the responsibility to prepare it on behalf of all members. This is why I am writing back to you to continue our process of development efforts, and also to report the outcome and the major tasks which lie ahead of the members.

The Consultation was attended by 26 Overseas and 124 Local partners respectively. As agreed at Barn Motel Preparatory Workshop and also as reflected in the invitation letter to the Consultation, the churches/organizations was represented by Church Leaders, Development Officers and Women/Youth Development Officers.

I am pleased to inform you that delegates participated actively in both group and plenary discussions. They were able to make contributions and reflected the implications of the deliberations to the Church/Organization. As a result of these deliberations and other important issues, I highlight them in the following paragraphs for further discussions, reflections and actions.

Although many delegates who attended the Consultation were not the same as those who participated at the Barn Motel Preparatory Workshop, nevertheless, the spirit of unity and understanding prevailed throughout the Consultation. Any issues that were raised meant to seek clarity and deepen the understanding of the role to be played by individual churches/organizations and CCZ.

Particularly CCZ members reflected the issues raised during the Barn Motel Preparatory Workshop and endorsed the document. In this respect they gave CCZ the mandate to carry vigorously the role of facilitating and co-ordinating development efforts of its members. Especially members

2/.....

categorically charged CCZ with the responsibility to enter into negotiations with Overseas Ecumenical Partners. Further, CCZ must work hard to assist its members to raise funds both locally and internationally. Any financing strategy undertaken through bilateral arrangements or through CCZ, would be communicated to all concerned parties.

The Consultation was organized in such a way that all delegates participated effectively with awareness. Thus papers, visual aids, and products from projects presented during the Consultation aimed at reinforcing the learning process, stimulate awareness building, had exposed delegates to reflect deeply critical issues that confront the grassroots in their endeavour to achieve economic "new"-being, social justice and liberation. Indeed the participation of overseas partners in paper presentation further exposed the kind of struggle being undertaken by other countries, and the sharing of such experience enriched the scope, gave courage and challenge to churches/organizations in Zambia to increase their efforts and dedication. I hope this process would be reflected further in the churches' development programmes and efforts.

During the Consultation the following documents were used as a basis to reflect churches' present activities and planned development efforts:-

- (a) Barn Motel Workshop Report
- (b) Baseline Study on Church Development Efforts in Zambia
- (c) Sectoral Priorities

These three documents will continue to be the cornerstones in the history of churches in Zambia. I hope churches will continue to reflect and expand the scope of awareness building that would permeate to the grassroots.

Under the Sectoral Priorities some of the projects that were submitted by the grassroots through the churches are listed. In a way the listing of such projects represent some of the "Statement of Needs" that the community feels need attention.

When these Sectoral Priorities were presented to overseas Partners for funding consideration, they made some observations that require the church organisation to reflect. Again the CCZ Follow-Up Team will be visiting the churches/organizations to share the experiences and collect more information from the target groups in the communities.

Ecumenical Partners appreciated the churches development efforts, awareness building and initiatives being undertaken.

Thus the Consultation endorsed the development efforts and strategy that was presented by CCZ on behalf of churches/organizations based on Sectoral Priorities Approach.

Further, reflection and deeper analysis of the development strategy, resulted in the production of the "Statement of Understanding". This Statement is highlighting major structural changes that churches/organisation must initiate and incorporate in the long run. However, it is essential that churches/organisations must seriously consider the role of the development officers both at National Headquarters and at parishes/congregations/circuits/presbyteries, etc.

Further, the immediate tasks confronting both member churches/organizations and CCZ as facilitator and coordinator are:-

- (a) To break down sectors/projects into phases so that over the periods so many activities will be implemented based on the individual church/organization capacity and capability.
- (b) During the phasing of these sectoral projects must reflect rural communities and most disadvantaged groups in the society.

As soon as these issues are revised by the church in collaboration with CCZ, the revised document of Sectoral Priorities should be submitted to overseas partners to seek funding. This is the spirit of understanding that came at the conclusion of the Consultation.

To expedite the collection of additional information CCZ has appointed the Follow-Up Consultation Team that will visit previous projects and compile information for this purpose.

Yours faithfully

  
M.K. Mwaba (Mrs)  
CONSULTATION CO-ORDINATOR

Encl.: Statement of Understanding  
Sectoral Priorities

10.9.77.

### ROLE OF CCZ/MAJOR COMMENTS

1. CCZ is an institution like any other and there has not been enough information flow from it to its members. The Consultation should not be centred on submission of projects but as a form for sharing.
2. Churches are sceptical about CCZ handling funds. The Barn report was referred to as incorrect.

Page 13; Point (j) which says "Participants agreed that all funds designed for programmes should be directed through CCZ and the council be responsible for distributing the funds to member churches/organisations"

3. Fear was expressed that CCZ might use project funds for administrative purposes. It was said that this fear should not be there since CCZ has qualified accounting staff and each department has a separate account.
4. The report was referred to as correct except that member churches/organisations feared that bilateral relations would die out.
5. It was also emphasized that bilateral relationships should continue but fund for projects submitted through this consultation should be channelled through CCZ.
6. Members with bilateral relations should keep CCZ informed.

### CONCLUSION

It was moved that the Barns Report be adopted. All participants accepted and adopted the report.

A two tier system of handling funds was agreed to:-

- (i) through bilateral relationships
- (ii) through Christian Council of Zambia (CCZ)

Unit of action through CCZ was reaffirmed.

1 x 97.  
**CHRISTIAN COUNCIL OF ZAMBIA**  
**CONFERENCE**

**ON**

**YOUTH DEVELOPMENT: POLICY  
AND PRACTICAL STRATEGIES**

**PAPER PRESENTED BY F.C. KAWONGA  
(DEPUTY PERMANENT SECRETARY - MINISTRY  
OF AGRICULTURE AND WATER DEVELOPMENT  
ON 29TH APRIL, 1987**

## YOUTH DEVELOPMENT: POLICY AND STRATEGY

### PAPER PRESENTED BY F.C. KAWONGA AT THE CHRISTIAN COUNCIL WORKSHOP ON "YOUTH DEVELOPMENT STRATEGY" POLICY PRACTICAL SOLUTIONS ON 29TH APRIL, 1987

"Youth development is one of the greatest problems facing Zambia. The Party and Government are committed to building a truly Zambian youth. Our youth must be brought up under values which are distinctly ours. In this way they will not only be in the vanguard of the revolution, but they will be the driving force in future behind this revolution. They will be equal to the task of accomplishing the object initiated by their founding fathers. Now is the time for the youth to take their responsibilities of good citizenship, responsibilities of acquiring skills necessary for the future leadership of this nation. As I have said before, the future of Zambia lies in the hands of our gallant and patriotic youth."

The above quotation is an extract from H.E. the President Dr. K.D. Kaunda's address on the occasion of the opening of the historic UNIP National Council on 1st December, 1972. The occasion was historic, indeed, as it heralded the birth of Zambia's 2nd Republic. The speech was significant, and it also hatched the Kabwe declaration under the theme, "A NATION OF EQUALS".

2. Implied in the quotation is the need for the nation to build a capacity and competence of the people to work out their own future using their own initiative and resources and, thus, determine their own destiny and become a self-managing community. This is a challenging objective but one which the nation ought to achieve.

With specific reference to young people the quotation highlights, among others, the need for a national youth policy characterising:

- (a) a definition of good and responsible citizenship;
- (b) a mechanism to define youth and designate its status and role in society;
- (c) opportunity for youth to participate in decision making especially in affairs that affect them directly;
- (d) opportunity for young people to acquire life and productive skills for self-reliance as well as wage employment;
- (e) a scheme of service to assist youths in appreciating and understanding the objectives implied in and, indeed, demanded by values inherent in responsible citizenship.

#### Youth Policy

Zambia's youth policy guidelines were first enunciated in the UNIP Manifesto of 1962. They were, for the first time, elaborated in a National Development Plan during 1972-72 and have since, been refined in the Party Policies for the decade 1986-1995.

Youth development, as recently defined only since the Second National Development Plan and refined in succeeding documents, is a new phenomenon.

No wonder, therefore, that much emphasis, in conceptualising youth as a concept and, in particular, youth problems, in recent times, has been laid on youth unemployment which is itself a fairly new phenomenon. Finding solutions to youth unemployment has tended to represent the total package to resolving the broadly based youth problem which H.E. the President discussed in his speech which I have referred to earlier on. Admittedly, acquiring a job and a salary that goes with it assures one identity, social status, esteem, and, all things being equal, a secure future.

Young people, therefore, wish to participate and be involved in affairs which affect them and their communities. This view was articulated by youths. Zambian delegates among them, at the Commonwealth Conference of Young People in Ottawa, Canada, June 3rd - 7th 1985. In their final statement, under the subject 'Participation' the young people stated, in part:

"... Youth participation refers to the active involvement of young people within society. Such involvement is both our right and our responsibility. Yet too often our lives are determined by decisions taken by other people on our behalf. When we call for youth participation, as we do, we mean true participation, not that token representation consultation which has too long passed for the real thing, and often been used as a means of social control".

Zambia's youth policy emphasises youth participation, popular participation, through communities, in policy formulation, programme development and implementation. It emphasises consultation between youths, through youth groups, and the party and its Government. It is, indeed, an important factor of youth policy in Zambia for Government, the private sector, local communities/authorities as well as non-Government organisations including the Church, to collaborate and cohere in developing and implementing youth projects with active participation of the youth.

#### WHAT IS THE PROBLEM

Zambia is a humanistic society. It pursues humane policies and has ensured popular participation through a deliberately designed mechanism, namely, participatory democracy. The youth policy guidelines underline this mechanism as a cardinal factor of youth contribution to and involvement in affairs of the state. Why, then one would ask, does Zambia after twenty two years of independence, still experience strife and defiance among the young people. Defiance that is typified by student's refusal, for instance at the University of Zambia, to set up Youth League Branches at institutions of higher learning; strife portrayed through the food riots of December, 1986 or resentment through the now very familiar Mishanga selling or acts of general banditry?

Youth implies a transition of a marginal cohort or our population. Youth is uncertain of himself and the world around him. This presents serious problems of social adjustment for the young who demand independence which they rarely get in the manner they desire. The youth thus feels rejected and internalises his feelings and aspirations which are often projected overtly through anti-social behaviour. They resent and reject routine and conformity but may not, necessarily, disagree with cultural values, party ideology or policies.

Today's youth needs a Church that is responsive to his interests however these are defined. This statement must seem contradictory, to some, especially as one observes that more youths go to church now than was the case a few years ago. More youths participate in church service, church activities more actively than was the case previously. It is any wonder at all therefore, that the University youth who resents the Youth League should be the cornerstone of the new wave of worshippers, Sunday School teachers, church choir leaders!

A new breed of youth is emerging, indeed, with the resurgence of new religious groupings. 'The Born Again,' referred to by some adherents as "The Church of the Young" has evoked particularly highly opinionated reactions and mixed feelings among the clergy and parents alike. Young people, in the age grouping 17 to 30 years have found, perhaps out of frustration, renewed hope to reform for redemption. Some have joined the grouping in order to find a new life in Christianity. The Born Again phenomenon which, in some way, represents youth defiance against the traditional church doctrine which is seen, by youth, as restrictive in way of youth participation in church matters. The Born Again concept represents advocacy for youth interests and identity.

Is the Church divided against itself, one would ask. Such a question would be quite relevant in more ways than one. For instance not too long ago a serious feud ensued between very influential leaders of the Church. This was an epitome of confusion leaving young people's minds bare and questioning. The youths are left to wonder whether the old world's interpretation of love, as is exhorted by the Bible and the political leadership, is correct at all in the light of the view that youth have come to accept the church as a peaceful and pacifying institution.

Despite all the paradoxes surrounding the Church it is my contention that this is, at the moment, the largest single socialising and moralising institution which has the largest captive audience in youth. The school system, which could claim an equal right plays second fiddle in that during the school holidays young people are in their communities attending to other activities including church service not just on Sunday but many days of the week. They continue with some of these church activities even during school term time. The church's influence on the growth and development of the youth is, therefore, very significant, and crucial in some cases.

#### Institutional Framework

To recapitulate, Zambia is set to mould the youth who is patriotic, gallant, a responsible citizen and a good leader. Zambia requires a youth who is dynamic, dedicated and hardworking.

The country's strategies for accomplishing the ideals stated above have a taken a strong, centralised pattern. As a policy the Youth League of the Party is the umbrella organisation for the youth movement in Zambia. The League provides basic opportunity for young people to participate in the planning and project implementation processes. This is the ideal situation but to what extent is the League effective in reaching all the youth, organising them to help attain the Party and its Government's policies and programmes regarding Youth development? The League lacks the desired administrative back up service and a budget of its own to really perform efficiently and exert the necessary influence on youth to achieve the nation's goals. It is even unable to coordinate activities of youth groups including those of the church. The League could, surely, be jacked up into a more effective institution resources permitting and with the right support from majority of the youth and youth groups.

In schools where organisational infrastructure exists the League seems to be succeeding in the organising of school children children into Young Pioneers. Otherwise anywhere else the League membership, like that of the Party, is on the decline.

Another positive stance by the Party and its Government was the creation, in 1979, of the Ministry of Youth and Sport as policy implementation arm of the Party and its Government. The Ministry has, since then, instituted skills training projects to prepare youths for self-employment. As of now it is evident that these projects constitute a minority of the total number of more than 100 schemes a large majority of which are sponsored by the church. The Christian Council of Zambia has played a positive role, in this respect, by sponsoring a number of schemes especially in the rural areas.

Owing, largely, to inadequate financial and human resources, the Ministry has been unable to really organise the youth not only for self-reliance, but also for counselling in order to attain the objectives cited in H.E. the President's speech. Only a negligible number of unemployment youths have been trained in job skills and placed in self-employment. There are, otherwise, no other organised schemes to prepare youths in life skills, leadership traits, patriotism and good citizenship.

Recently a National Youth Development Council has been established under the Act of Parliament. Among its functions are, coordination of youth organisations and activities, training of youths for productive employment as well as for living, initiating and running business enterprises to mobilise resources for youth development. Perhaps now is the time that the Party and its Government will through the Council, spell out specifically the role of the church in the implementation of the national youth policies. It has not been clear, up to now, as to what responsibility and how much of it should be assigned to the church and what financial commitment must be accepted by Government. An existing grants-in-did scheme which is meant for skills training projects only is obviously not enough both in terms of scope and government commitment. A clear, building partnership with the church is needed.

One need not overemphasise the dismal failures that have been associated with the Zambia National Service, per se, and its Rural Reconstruction Centres especially in as far as preparing youth in discipline and self-employment is concerned. Targets of 40,000 youths, for settlement, could not be attained for lack of resources and imagination in implementing the programme. With experience of hindsight it is pleasing that the Party and its Government have evaluated the ZNS exercise and are geared to restructuring the youth settlement programme based on agriculture.

Preparing young people for responsible citizenship cannot be done in a laboratory situation using test tubes, litmus paper and acids. It is a task that is basic to the family as a nucleus of society. In our context the role of the family in the implementation of youth policies has not been clearly defined. Apart from references to local communities there is no mention of the family, as a socialising institution, in the policies contained in the National Development Plans.

What is clear is that the family in Zambia today, especially in the urban setting, is weakening and waning in its role of disciplining the young. The situation is worsened by the poor economy where the poor became ever poorer and parents are incapable of satisfying and harnessing the needs of

their young with the result that they become wayward and refractory. The most satisfying relationship a mishanga seller has is one through his social group of the same trade, members of which may have little morality associated with their families. Sadly, even the most basic services, to enhance the family identity and ability to guide the young, through the Ministry of Labour and Social Services have dwindled. Economic maintenance programmes are, in essence and practice, almost a thing of the past.

### Future Perspective

The most serious factor of the youth problem, in Zambia today, remains that of unemployment. It has very diverse and disturbing implications which could unsettle the hard won and cherished peace which Zambians have taken for granted. Perhaps it is for this reason that the Party and its Government strategies to solve the youth problem have concentrated on skills training to equip the unemployed youth, now numbering about 2 million, with skills for productive occupations.

This trend is likely to continue for sometime to come realising that without significant structural change in the economy by year 2000,:-\*

- (a) the percentage of the labour force able to find wage employment will decline further down to about 13% from 27% in 1969 and 21% in 1979. Such a decline already points to serious social and economic repercussions;
- (b) real wages may grow only by less than 1% annually;
- (c) rural households on average would still in the year 2000 be no better than they were in 1965; the number of rural households in poverty may increase 70% - 100% over 1965;
- (d) urban poverty is also to grow significantly faster than the urban population.

Also likely to continue is the Party and its Government's lukewarm approach to involving, more seriously than before, the church and the private sector in the resolution of the youth problem. Without significant shift in national youth policy the private sector, the church and other non-government organisations will continue to be treated as hangers instead of active partners in youth development. Change, which is necessary, must be made in favour of positive cooperation in which the church is assigned and accepts a definite role, for instance, in the counselling of youths to attain specific value stances as guided by H.E. the President in his speech referred to above. Any positive partnership should be matched with definite financial commitment, not the present cursory grants-in-aid, on the part of the Government.

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\* Extract from ... "BASK NEEDS IN AN ECONOMY UNDER PRESSURE"

- Report of the ILO Economic Mission of  
Zambia, 1980.

Overall, it is clear that Zambia's problem in dealing with the youth problem is not necessarily lack of policy. It is, on the contrary, incapacity in policy implementation. This point has been recognised and stated many times by Zambian experts as well as those of the international community. The ILO Economic Mission to Zambia, I have just referred to above, stated as follows:-

" - our analysis suggests that the fault is not with Zambia's basic stated objectives or basic policies (sectoral programmes) but with the process of implementation-turning plan into action, and especially maintaining priorities at a time when lack of resources prevents more than a fraction of the planned programmes being implemented. Our views of the Third National Development Plan (TNDP) and as mentioned of H.E. the President's own statement in 1968 of basic needs in Zambia and how they should be met by 1980, leaves us in no doubt that the goals of the plan and many of its projects and programmes are in absolutely the right direction - more clearly so, we might add, than in the published plans or statements of many other countries. The problem lies in the setting and maintaining priorities day to day and month to month in relation to various constraints - economic, financial, administrative and political which hold back action and implementation."

#### The Role of the Church

This meeting should discuss the role of the church against my observations above generally and in particular in (a) influencing policy formulation and change, (b) preparing the young for responsible citizenship and future leadership, (c) skills training for self-reliance programmes.

I contend that in the present circumstances Zambia should focus more prominently on developing the youth than institution building. What type of youth does Zambia strive to have? What role should he play in the development of the nation? Are some of the questions to be asked. It should be in the process of answering some of these questions that any youth programmes or infrastructure to implement them should be designed to serve the youth. In the speech I have referred to H.E. the President guides the nation as to the image of the Zambian youth; a disciplined, dedicated, patriotic, gallant and hardworking citizen who is a true reflection of Zambia's own values. A youth that must bear the task of leading the Zambia of tomorrow.

I suggest also, for your discussion:

- (a) Production-based approach - a shift from the present skills Training based approach to a Production-Based one should be made. Under such an approach youths would be grouped by Youth League Chairmen, Youth Workers, Youth departments of the church, into manageable production units for specific projects or tasks. Carefully identified persons would be selected from among the youths for training at existing institutions as leaders of their groups on graduating. Most of the meagre available funds would, in this way, be directed to productive work by majority of youths than is the case at the moment.

(b) Cost matching scheme - a definite agreement be worked out between Government and the church in which each of the institutions is responsible for meeting a specific percentage of a project budget. A funding ratio of 75% to 25% in favour of the church or any other combinations could be considered. This pattern could apply to any scheme including the training/production - now called community - Based Projects - ones. Such a partnership is essential especially as we note that Government alone cannot solve the youth problem.

(c) Youth Counselling Centres - these could be set up by District Councils within the overall "Community Centre" system or the church in their service to community schemes. It would be through such centres where youths would be guided on various subjects inclusing employment political education, good/responsible citizenship, morality. Through such centres, also, parents might be helped in the socialisation of their children. As the centre schemes are localised outreach service, to the families of young clients, would be provided and through committees involving parents problems of juvenile delinquency, drug taking, prostitution, vandalism etc would be dealt with. Through such centres, also families needing assistance, financial, psychological etc could be identified and solutions to help them found.

(d) Role of the Youth League - what should be the relationship between UNIP Youth League and the recently established National Youth Development Council?

(e) Settlement Schemes - by design and nature are very expensive. It is argued that if these are labour intensive the cost is minimised. Zambia's experience with the Rural Reconstruction Centres should be a guide to what design the future schemes should take. Of late pronouncements have been made about settlement of retired officers. How should youths be involvedin these schemes?

CHRISTIAN COUNCIL OF ZAMBIA

ECUMENICAL PARTNERS CONSULTATION

PAPER PRESENTATION SCHEDULE

PAPER	NAME OF PRESENTER	DAY	TIME
Paper 1. Zambia in Perspective: Economic and Social Conditions	Dr. Moyo	27/4	10:30 - 11:30
Paper 2. Role of Churches. Expectations and Challenges of the Poor in Development	Fr. Lwaminda	27/4	08:15 - 09:15
Paper 3. Prospects and Development Efforts for the Rural Poor in India. Views from National Council of India	Dr. Sugirtharaj	28/4	11:30 - 12:30
Paper 4. Role of Women in Development Challenges and Realities	Ms. O Bula	29/4	08:15 - 09:15
Paper 5. Youth Development Strategy Policy & Practical Solutions	C. Kaonga	29/4	09:15 - 10:00
Paper 6. Education for Liberation (a) and Development (b)	Mr. Daka Dr. W. Mai	29/4	10:30 - 11:30
Paper 7. Rationale for Project Selection Criteria	Mr. M. Tapisha	29/4	14:00 - 16:00
Paper 8. Evangelism and Theological Development in Zambia	Fr. Trevor Mwamba	30/4	08:15 - 09:15
Paper 9. Role of Churches in Liberation and Refugee Status	Mr. Stan Mkumba	30/4	09:15 - 10:00
Paper 10. Churches Financial Planning and Control (Accountability)	Mr. J.G. Luhana	01/5	08:15 - 09:15

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P. Karitumoya D. Santale D. Mapoma G. Nakazwe B. Nkonga R. Mwanza J. Kirkwood J. Tshawane P. Hamajata O. C. Bula B. Chitambo M. Chitendwe E. K. Malumbe Rev. Loots	G. Matulula G. Kasamwa Rev. E. Musonda Rev. Lumbama B. M. Lungu Herrman F. Mazibuko D. Chisunka P. C. Mudena O. Hamajata D. Shamapani A. Changwera F. N. Mhango Dr S.C. Tembo	Intamba S. Witika E. Sulamoyo Ruth Chuulu C. Woodhall M. S. Kabwe D. H. Nyirenda Rev. Mumpansha Sujirartharaj Rev. Maseko E. K. Jiri Bishop Mumba Rev. P. Chiloya Rev. R. Simbeye	Harawa B. Siachoono I. Moyo Rev. Mukosai A. Woodhall Mary Anglin Mkwezalamba P. Kasonde J. Kwaga J. G. Luhana J. Dlamini J. Chilangwa D. Sichombo J. B. Mulenga	F. D. Muwovo H. M. Mulimine McDonald F. J. Makambwe Mwansa M. Tvetter Saukila M. Tapisha Wirth Rev. Melhorn Rev. L. S. Banda E. B. Lumbwe Van Wyk

GROUP 6	GROUP 7	GROUP 8	GROUP 9	GROUP 10
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CHRISTIAN COUNCIL OF ZAMBIA ECUMENICAL PARTNERS'  
CONSULTATION

1. ~~SECTORAL~~  
SECTORAL PRIORITIES

APRIL 1987

CHRISTIAN COUNCIL OF ZAMBIA ECUMENICAL PARTNERS  
CONSULTATION

SECTORAL PRIORITIES

BY

I.M. CHONYA

APRIL 1987

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## Summary of Sectoral Priorities

### Introduction:

This Consultation is organized to reflect and consider the development strategy that churches and organizations feel must be undertaken as an alternative to assist the suffering masses in Zambia to alleviate their suffering. The list of projects initially circulated was submitted by grassroot people as indication of their desire to solve problems in those identified areas. However for purposes of this Consultation, it must be construed that the list is not exhaustive; rather it provides a restricted spectrum and a pointer towards problem centres. A critical analysis of this list of projects submitted by various churches and organizations can be categorized to major sectors.

### Sectoral Priorities

This Consultation cannot focus its solely on "List of Projects" which is not conclusive, but can address to broader issues by considering Sectoral Priorities. Such approach is embracing, provides linkages and a wider scope in terms of understanding and analysis. The list of projects should be viewed as an indication of people's feelings and aspirations towards societal problems.

Sectoral Priority approach provides an avenue to scrutinize and define both broad and specific objectives according to various project requests submitted by different applicants in varied geographical locations in Zambia. Within Sectoral Priority Analysis, there is more flexibility, dynamism, scope and technological analysis that may be best suited to accomplish societal needs. This approach provides room for project planning, identification, appraisal and monitoring and evaluation.

It must be emphasized that Sectoral Priorities - strategy was conceived during the workshop in October 1986. The list of projects is an attempt to indicate some projects that can be funded in each sector. Projects indicate "Needs" within a sector that society view to be essential at a point in time and if a solution is offered, it will enable to improve their living standards. Thus the number of projects indicated in each sector in the table below reflect the significance attached in the sectors:

Summary of Sectoral Priorities

Sector	Number of Projects	Total Amount		Percentage
		Kwacha	US \$	
Agricultural Food Production	27	27,125,290	2,260,441	26.74
Primary Health Care	5	24,417,195	2,034,766	24.07
Education, skills Training & Development	24	21,862,880	1,821,907	21.55
Housing and Renovation	19	14,441,010	1,203,418	14.23
Livestock Development	13	4,426,844	368,904	4.36
Development Programmes	5	3,260,000	271,667	3.21
Water Supply and Rehabilitation	5	2,656,933	221,411	2.62
Industrial Production, Craft, Skills	19	2,369,920	197,493	2.33
Fish Farming and Aquaculture	9	897,010	74,751	0.88
Total	126	101,457,082	8,454,758	100.00

Most of these sectors are basic to human survival particularly as Zambia tries to put more emphasis on agricultural production. Hence the selection of sectors and projects from churches and organizations is largely based on needs that affect to a large extend grassroot people. Zambia is experiencing the worst economic situation in all sectors, and the deterioration in the quality of services is a reflection that the economy is unable to offer improved services any longer. This aspect must be viewed in terms of consequences and impact that can be created in the society. A sick nation cannot prosper, produce more or even meet its challenge in technological development. Hence it is quite impressive that this problem has been sighted and reflected in terms of improving "primary health care". Essentially primary health care is fundamental and basic for proper development of the people.

However it is quite important to create an awareness in society so that people understand and participate effectively in creating their own destiny. Awareness building through education, skills training and education for development has been reflected in the submission. Education acts as a vehicle to set the pace for technological adaption, innovations and initiative to try something different and improve managerial capabilities. It is viewed that this aspect is quite important for not only the awareness aspect but also for conceiving projects that address peoples' needs and improved project performance.

Definitely, the whole development issues involve reliable funding in order to sustain initiated projects. So the issue of how future operations would be funded so as to create an impact raises a great concern. Experience indicates that project sustainability is becoming a crucial problem in project implementation. Moreover there is need to create a situation whereby self financing can be promoted and supported from within. Many projects under Development Programmes have been designed to facilitate future project development. The idea is to create revolving funds that can enable many people to benefit out of it. If properly managed revolving funds can assist many more projects and many people over time. However at this point it must be stated out that many discussions would emanate during the consultation. There are merits and demerits of this strategy, but merits exceed the demerits in the long run. Critically each sector has broad objectives which spell out the anticipation from each sector.

#### Sectoral General Objectives:

These broad objectives attempt to clarify the aspirations and expected long term gains that would be derived from each sector by people. However specific project objectives will be formulated to address to specific intentions of each project. However broad overall objectives provide long term perspectives and shape churches aspirations in their development efforts. The objectives provide long term focus and concentration in the development struggle aimed at creating a better society. Sectoral objectives provide a vision for which churches and organizations aspire to attain. However these intentions were formulated based on the experiences and intervention by churches and organizations at grassroot level. These experiences and level of involvement has been detailed in the "Baseline Study on Churches Development Efforts in Zambia".

#### Baseline Study:

This document provides briefly activities undertaken by churches and organizations. It explains the experiences, level of involvement and impact created to grassroot people. Thus churches undertakings are not new but at this material in time additional funds are needed to enable them perform better and expand their operations to cover more disadvantaged groups at grassroot level.

Aspirations:

This Consultation is inspired by people's needs and their participation in identifying critical areas. It is hoped that overseas partners would appreciate the problems that confront many masses in Zambia and join hands together how best to combat them. It is not possible to postpone or shelve problems at our sight, but all concerted efforts from people with external assistance must eliminate them. In short this Consultation has a task to produce a tangible and realistic strategy aimed at providing solution to these problems. It is a Consultation that should go down in history with success. This is a challenge that this forum has to confront it and conclude successfully on behalf of the suffering masses in Zambia.

PROJECT BROAD OBJECTIVES ACCORDING TO SECTORS AND POTENTIAL ECUMENICAL PARTNERS

SECTOR	PROJECTS	TOTAL %	AMOUNT \$1 = K12	GENERAL OBJECTIVES	INTERESTED PARTNERS	AMOUNT OF PLEDGE
Agricultural Food Production and Processing	27	27125290	2260441	<p>1. To promote and improve production capacity of churches so as to increase food production for supporting its activities.</p> <p>2. To strengthen agricultural schemes through provision of supportive services.</p> <p>3. <u>Institutions:</u></p> <p>(i) To expand and improve training capacity and provide adequate facilities.</p> <p>(ii) To increase food production in order to make institutions self reliant.</p> <p>(iii) To act as catalysts to communities within their vicinities through community services.</p> <p>(iv) To increase supply of qualified extension service staff who will in turn generate multiple effects.</p> <p>4. Interdenominational/community projects</p> <p>(i) To facilitate increased food production among most disadvantaged groups.</p> <p>(ii) To enable refugees be self reliant in food requirements.</p>	<p>1. Bread for the World</p> <p>2. Dan Church Aid</p> <p>3. Norwegian Church Aid</p> <p>4. United Church of Canada</p> <p>5. EZE</p> <p>6. Christian Aid</p> <p>7. ICCO</p>	

				5. Credit Support: To create a national credit scheme aimed at providing supportive services to production units	
Livestock Develop- ment	13	4426844	197904	<ol style="list-style-type: none"> <li>1. David Livingstone will be used as a breeding centre for genetic improvement, and demonstration centres for rural poor. Once graduates are deployed throughout Zambia there is multiplier effects to be generated.</li> <li>2. Malcolm Moffat will facilitate training for communities and supply them with improved stock.</li> <li>3. To increase cheaper alternatives to protein supply and increase income to the poor.</li> </ol>	1. Heifer Interna- tional
Fish Farming and Aquaculture	9	397010	74751	<ol style="list-style-type: none"> <li>1. To impart skills to refugees to be self reliant in protein supply and increase income earnings.</li> <li>2. To increase income generation, introduce and preserve disappearing fish throughout the year.</li> <li>3. To maintain and promote eco-systems through mixed farming.</li> </ol>	
Industrial Production, crafts, skills and employment creation	19	2369920	197473	<ol style="list-style-type: none"> <li>1. To improve skills/crafts for co-operative production ventures and improve standards of living</li> <li>2. To increase supportive and Consultancy Services; credit and legal support through ZFCLOF.</li> </ol>	1. Bread for the World 2. Norwegian Church Aid 3. EZE 4. Christian Aid 5. ICCO

Sector	Project	Kwacha	U.S. \$	General objectives	Partners	Pledge
Education, Skills Training & Development	24	21862880	1821907	<ol style="list-style-type: none"> <li>1. To promote Skills Training Centres that will facilitate Youth employment opportunities in various fields.</li> <li>2. To promote nursery schools so as to enable mothers become more productive.</li> <li>3. To increase the implementation capacity of member churches and CCZ staff for purposes of improving efficient management, monitoring and evaluation</li> </ol>	<ol style="list-style-type: none"> <li>1. Bread for the World</li> <li>2. Norwegian Church Aid</li> <li>3. EZE</li> <li>4. Christian Aid</li> <li>5. ICCO</li> <li>6. Mission of the Reformed Church of the Netherlands</li> <li>7. Disciples of Christ USA/ Canada</li> </ol>	
Primary Health Care	5	24417195	2034766	<ol style="list-style-type: none"> <li>1. To provide preventive medicine through Health Education.</li> <li>2. To improve drug supplies to rural communities at affordable prices</li> </ol>	<ol style="list-style-type: none"> <li>1. Dan Church Aid</li> <li>2. United Church of Canada</li> <li>3. EZE</li> <li>4. Christian Aid</li> <li>5. Mission of Ref. Church, Netherlands</li> <li>6. ICCO</li> </ol>	
Water Supply and Rehabilitation	5	265633	221411	<ol style="list-style-type: none"> <li>1. To improve clean drinking water supply to rural communities and rehabilitate existing institutions</li> </ol>	<ol style="list-style-type: none"> <li>1. Dan Church Aid</li> <li>2. ICCO</li> </ol>	
Housing and Renovation	19	14441010	1203418	<ol style="list-style-type: none"> <li>1. To improve &amp; facilitate existing institutions to continue rendering services</li> </ol>	<ol style="list-style-type: none"> <li>1. United Church of Canada</li> <li>2. Mission of Ref.</li> </ol>	

Sector	Projects	Kwacha	US \$	General objectives	Partners	Pledg
				2. To construct new centres aimed at meeting basic community needs and activities. 3. To provide better community housing schemes.		
Programmes	5	3260000	271667	1. To provide continuous monitoring and evaluation mechanisms for planned activities of members of CCZ in order to ensure that objectives and results are achieved. 2. To create a development fund for promoting women's work and promote activities of Local Christian Councils etc. 3. To create and promote media for communication among member organisations, partners, etc and facilitate development education and awareness in the community	1. Bread for the World 2. Dan Church Aid 3. United Church of Canada 4. Christian Aid 5. ICCO 6. Norwegian Church Aid 7. Disciples of Christ USA/ Canada	
Total	126	101457082	8454758			

PROJECT CLASSIFICATION ACCORDING TO SECTORS

Sector	Applicant	Location And Project Name	Kwacha	£1-K12
Agricultural Food Production	African Methodist	1. Lusaka : Green Acres Farm 2. Lusaka : Kalungwishi Sec. Sch. 3. Mbala : Food Production : Kawimbe Human Dev. Food Production	1330000 434000 55000	110833 36167 4583
	Episcopal Church	4. Kaoma : Zwelophili Farm	800000	66667
	Apostolic Faith Church	5. Choma : Food Production	7000000	53333
	Brethren in Christ	6. Lusaka : Lusaka West Farm	830000	73333
	CCZ Dev. Department CCZ Refugee Joint Counselling Centre	7. Makeni : Food Production 8. Mayukwayukwa : Food Production	1000000 1000000	33333 33333
	Kimbanguist Church	9. Mumbwa : Chahua Agric. Project 10. Lusaka : Muyoba Farm	32250 91200	6854 7600
	Reformed Church in Zambia	11. Mkushi : Food Production	40000	3333
	United Church of Zambia	12. Mbereshi : Luapula Presbytery Food Production 13. Choma : Njase Sec. Sch. Irrigation Scheme 14. Kanona : Food Production 15. Kanona : Chitambo Youth Project 16. Chipembi : Chipembi Farm College 17. Lusaka : Maheba Refugee Centre : Food Production	110000 9820 600000 50000 700000 -50000	9167 813 50000 4167 58333 4167
	David Livingstone T.T. College	18. Livingstone : Agricultural Food Production	200000	16667
	Interdenominational	19. Kanona : Training Farm 20. Kabwe : Multi-purpose Training Centre	60000 15000000	5000 000
	Local Christian Council	21. Ndola : Food Production	1300000	108333
	Makeni Ecumenical Centre	22. Lusaka : Mwembeshi Settlement Scheme	1500000	125000

Sector	Applicant	Location And Project Name		Kwacha	\$i-K12
Agriculture	Malcom Moffat T.T. College	23. Serenje	: Vegetable Garden Production	33720	2810
		24. Serenje	: Maize Field	10000	833
	Young Children Christian Programme	25. Lusaka	: Shingwa Sch. Leavers Agricultural Project	102700	8558
		26. Lusaka	: Ntholongole Agricultural Training and Food Production	130000	10833
	Zambia Ecumenical Loan Fund (ZECLOF)	27. Lusaka	: National Food and Oxen Development Development Programme	856600	71383
	CCZ Refugee Joint Counselling Centre	28. Lusaka	: Poultry Project	250000	20833
	Kimbanguist Church	29. Solwezi	: Poultry Unit	50000	4167
	United Church of Zambia	30. Choma	: Dairy Project (Macha Hospital)	30000	2500
	David Livingstone T.T. College	31. Livingstone	: Goats Project	30000	2500
		32. Livingstone	: Guinea Fowl	11844	987
		33. Livingstone	: Dairy Farming	100000	8333
		34. Livingstone	: Poultry / CITC	40000	3333
Livestock Development	Interdenominational	35. Pemba	: Muzandu Village Livestock Production	180000	15000
		36. Namwala	: Namwala Ecumenical Ranch	3300000	275000
		37. Serenje	: Piggery Project	40000	3333
	Y.M.C.A.	38. Serenje	: Livestock Project	60000	5000
		39. Serenje	: Poultry	10000	833
Fish Farming	Apostolic Faith Church	40. Kabwe	: YMCA Poultry Centre	325000	27083
		41. Itezhitezhi	: Kalundu Fishing Project	39000	3250
	CCZ Refugee Joint Counselling Centre	42. Maheba	: Fish Farming	50000	4167

Sector	Applicant	Location and project Name	Kwacha	\$=K12
Fish Farming	CCZ Refugee Counselling Centre	43. Mayukwayukwa : Fish Farming 44. Malen'i : Fish Farming	50000 80000	4157 6561
	United Church of Zambia	45. Kaembwa : Fishing Project	436010	3633
	Interdenominational	46. Kene ni : Fishing Project	100000	8333
	Malcom Moffat T.T. College	47. Serenje : Fish Farming	10000	8333
Aquaculture	Boys' Brigade of Zambia	48. Nola : Chikulilo Aquaculture Project	92000	7657
	David Livingstone T.T. College	49. Livingstone : Aquaculture & Duck Farming	40000	3333
Education Skills Training & Development	African Methodist Episcopal Church	50. Lola : Kabushi Nursery Sch. 51. Lusaka : Cummings Chapel (Takuliutusha Pre-School)	48000 9000	4000 751
	Anglican Church	52. Lusaka : Matero Community Education Centre	219000	18250
	Brethren in Christ	53. Choma : Education/Vocational Project	100000	8333
	Church of Christ	54. Kitwe : Kitwe Christian Nursery Sch. 55. Kitwe : Kalulushi Nursery School 56. Ndola : Ndola Sec. Christian School	250000 463000 70000	20333 39000 5833
	CCZ Development Dept.	57. Lusaka : Manpower Staff Development for Member Churches	53000	44233
	CCZ Finance Department	58. Lusaka : Development Consultancy	1500000	125000
	CCZ Education Dept.	59. Lusaka : Training Centre & Guest House 60. Lusaka : Training of Accountants 61. Lusaka : Specialised Training (Tutors) 62. Lusaka : Theological Centre Establishment	1500000 3000000 4800000 4800000	125000 250000 400000 400000
	CCZ Women Dept.	63. Lusaka : Training of Trainers for Women Counsellors 64. Lusaka : Women Leadership Training	810000 173000	67500 14411

Sector	Applicant	Location and Project Name	Kwacha	\$=K12
Industrial Production Craft Skills And Employment Creation	Kimbanguist Church Reformed church	65. Lusaka 65(a) Lusaka Carpentry Training Centre Youth Skills Training Centre	104000 2400000	8567 200000
	Salvation Army	66. Gwembe Ibwe Munyama Agricultural Training Centre	60000	5000
	David Livingstone T.T. College	67. Livingstone 68. Livingstone 69. Livingstone : Pre-School Project : School Leavers Project : Library/Agriculture & Livestock	50000 100000 18000	5000 8333 1500
	Girl Guides Association	70. Lusaka : School Leavers Project	153330	13657
	Girls' Brigade of Zambia	71. Luanshya : Kamirenda Training Centre	480000	40000
	Makeni Ecumenical Centre	72. Lusaka : Mwembeshi Primary School	200000	15667
	African Methodist Episcopal Church	73. Chingola 74. Lusaka 75. Kabwe 76. Lusaka 77. Lusaka : Carpentry & Homecraft : Bauleni Compound Chitukuko Tailoring : Carpentry Project : Chamba Valley Domestic Tailoring : Tailoring Project	51620 14800 70000 60000 170000	4302 1233 5833 5000 14167
	Apostolic Faith Church	78. Lusaka 79. Lusaka : Chitukuko Self-Help Women Group (Tailoring) : Good Hope School Leavers Carpentry Proj.	70000 200000	5833 15667
	Pilgrim Wesleyan Church	80. Choma 81. Choma : Workshop Metal Works : Income Generating Project	40000 30000	3333 2500
	Presbyterian Church	82. Lusaka : Presbyterian Training Institute (Carpentry)	125000	10435
Industrial Production Craft Skills And Employment Creation	Reformed Church of Zambia	83. Lusaka : Limbikani Women Self Help (Tailoring)	100000	8333
	United Church of Zambia	84. Lusaka 85. Mpika 86. Kanona : Kabwata Women Project (Tie & Dye) : St. Margaret's Church School Leavers (Carpentry Project) : Chitambo Buyantanshi (Tailoring)	15000 200000 20000	1250 15667 1567
	Interdenominational	87. Livingstone 88. Magoye : Youth Furniture Co-operative : Magoye Youth Project (Carpentry)	100000 32500	8333 2708

Health	Local Christian Council	89. Lusaka 90. Kitwe	: Chawama Community Action Programme : Bus Service	500000 200000	500000 16667
	Y.M.C.A.	91. Kabwe	: YMCA Tailoring Centre	271000	22583
	African Methodist Episcopal Church	92. Lusaka	: Libala Human Development Primary : Health Centre	345000	28750
	CCZ Development Dept.	93. Lusaka	: Drugs: Primary Health Care	1182510	98543
	Kimbanguist Church	94. Kitwe 95. Lusaka	: Medical Centre : Primary Health Care	265000 124685	22083 10390
	Churches Medical Association	96. Lusaka	: Primary Health Care	22500000	1875000
	Brothers in Christ	97. Choma	: Water Development & Sanitation	810000	67500
	Reformed Church of Zambia	98. Lusaka	: Water Supply Rehabilitation		
	United Church of Zambia	99. Lusaka	(Justo Mwale Theological College) : Electric Supply	176933 1500000	14744 125000
	Malcom Moffat T.T. College	100. Serenje	: Water Rehabilitation	50000	6637
Water Supply and Rehabilitation and Power	Young Children Christian Programme	101. Lusaka	: Mongu Water Project	90000	7500
	CCZ Finance Department CCZ Youth & Chaplaincy	102. Lusaka 103. Lusaka 104. Lusaka	: Warehouse Project : Printing Unit : CCZ Youth Centre	200000 778000 180000	16667 64333 15000
	Pilgrim Wesleyan Church	105. Livingstone	: Housing Project	38000	3167
	Presbyterian Church	106. Lusaka 107. Lusaka	: Women Group Housing Project : Settlement Scheme	1985000 1200000	165477 100000
	United Church of Zambia	108. Choma 109. Choma 110. Kabwe	: Njase Sec. Sch. Kitchen Renovation : Njase Sec. Sch. Erection of four houses : Lay Training Centre	360000 240000 650010	30000 20000 5500

Housing & Renovation	David Livingstone T.T. College	111. Lusaka	: Synod Youth Centre	500000	41667
		112. Lusaka	: St. Andrews Sec. Sch. (Exp.)	270000	22500
		113. Lusaka	: Head Office Expansion (Update)	480000	40000
		114. Livingston	: Memorial Chapel	250000	20333
	Every Home Crusade	115. Lusaka	: Bethel Bible College	294000	24500
	Local Christian Council	116. Livingstone	: Local Christian Council Centre	46000	3833
Programmes	Malcom Moffat T.T. College	117. Serenje	: Serenje Christian Centre	90000	7500
		118. Serenje	: Guest House	70000	5333
		119. Lusaka	: Printing Workshop Expansion	1500000	125000
	Multimedia of Zambia	120. Lusaka	: Studio Expansion & Rehabilitation	5300000	441667
		121. Lusaka	: Monitoring and Evaluation	1440000	120000
	CCZ Finance Department CCZ Women Department CCZ Administration	122. Lusaka	: Women Work Development Fund	1000000	83333
		123. Lusaka	: Local Christian Development Fund	360000	30000
		124. Lusaka	: Newsletter	180000	15000
		125. Lusaka	: Accelerated Christian Education	280000	23333

Prepared By: I.M. Chonya

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DEVELOPMENT AND THE CHALLENGE  
OF THE POOR

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Peter LWAMINDA, S.T.D., Dipl.Soc

Andrew's Motel, LUSAKA

April 28, 1987

Pope John-Paul II said:

"The Church will not hesitate to take up the cause of the poor and to become the voice of those who are not listened to when they speak up, not to demand charity, but to ask for justice"

(Bacolod Jail - visited by John-Paul II, 1981)

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## INTRODUCTION: THE CENTRALITY OF MAN IN SOCIO-ECONOMIC ORDER

In its broadest terms man's effort to be moral is his concern to live to the full and to gradually unfold the manifold potentialities of his existence within the community of his fellow human beings. As a social being living in some form of community man is involved in the socio-economic order having material needs which require fulfillment. Families, as well as the unmarried, must sustain themselves through the necessity of earning a living and improving the cultural level of all concerned.

The revelation of Christ, far from lessening this desire for human fulfillment, opens up to the believer the full possibilities of his desire in the form of grace - a new depth revealed by the free gift of God to what it means to be human. Within this frame-work the socio-economic dimension of human existence is essential. With the socio-economic development man has the basis of self-realization: in and through economic activities - in works and work-relationship - the person expresses and develops his creative capacities and co-responsibility or else degrades self and hurts others. Through economic activities a person expresses and communicates and conserves spiritual experiences and desires so that these help to advance progress of the whole human family.

This economic man is at the same time a social person. By ordering his economic activities and relationships with social responsibility and cooperation he integrates this realm of life into his total vocation, and he builds up his own spiritual and psychic health. The churches have always emphasized the dignity and total vocation of the human person:

'In the shere of economic and social life, too, the dignity and entire vocation of the human persons as well as the welfare of society as a whole have to be respected and fostered; for man is the source, the focus and the end of all economic and social life.'

When the churches speak of man having to be and remain the master of economic progress, it is notable that this is not said of man in the abstract but of men in the concrete. The churches have, therefore, strongly emphasized that man must always remain master of economic and technological progress. Neither production as such nor the abundance of goods produced is an end in itself. More adunant and better supplies have to serve the intellectual, moral, spiritual and religious needs of man, not of some circle of privileged persons but of everyone without distinction.

It is seen clearly, therefore, that economic activity must be execised in such a way that God's intentions for man are fulfilled. The welfare of

society as a whole cannot be truly advanced when socio-economic life, that is, the organization of the productive forces and the ordering of productive relationships, does not give witness to the basic truth that man is the source, the centre, and the purpose of all production - agricultural and industrial. What is being sounded very loudly here is the fact that the purpose and end of created goods, of economic and political systems, and indeed of all true human associations is the welfare of the human beings for whom they exist. the dignity and improvement of the human person must be maintained along with the advancement of the socio-economic order. Man must, therefore, not be made a mere instrument of economic productivity.

The rising expectations of humanity for progress and a more equitable distribution of the productiveness of the world are legitimate aspirations. Human labour should advance man's total development. Consequently, the economic order should help man to fulfil not only his material but also his spiritual requirements. this conviction led Pope Paul VI to say:

'The value of a policy is measured according to its social project and the services, which it is able to put into operation, but it is always a question of knowing what meaning of man it has in view, what place is given to the respect of rights, of human dignity, of life, to responsibility, to spiritual and moral demands, to fraternity and definitely to mutual love' (A.A.S. 64(1972), p. 348).

Now, this dignity of the human person that we have been talking about as the source and basis of socio-economic values is summed up in the two closely related notions of 'Integral Development', the promotion of the good of every man and the whole man, and 'Transcendent Humanism', which emphasizes the openness of man to supernatural fulfillment. This fuller humanism is seen and understood as a logical consequence of the Christian faith, which demands respect for the dignity and value of the human person and also for those means which man requires to make himself fully human, and responsible before God. As essential requirement of all this is that it included all human values and all the dimensions of man. Development is not to be identified with simple increase of economic goods, but must be integral, that is, an elevation of the person under all aspects and the universal elevation of the whole humanity. In general true human development involves all levels of life, economic, social, cultural, artistic, as well as moral and spiritual.

#### THE CHURCHES AND DEVELOPMENT

No one spoke of the development of peoples in the church before the last World War. And for the decade immediately afterwards this problem was of concern to only a few specialists among christians. But today it is the most fundamental themes of teaching and christian action, in all levels of society, from the grassroot on up. Today Christian Churches have taken up this concern not only officially but efficaciously. This is something new. Of course, the churches have had their "poor" and took care of them through "good works". But each day those "good works" became more obsolete.

Ultimately, their function seems to have been the easing of christian conscience without solving the problem of the poor. A new concept of charity became urgent, since it was discredited by such debasement. Today the churches are committed to a new attitude. There is no longer any question of merely gifts and ecclesiastical organization destined to assist individuals, families or small groups. The basic objective is to modify the structures that keeps the poor. With this in view christian churches have stimulated their members' participation in this collective movement. This collective movement has come to the forefront and has brought about in some churches and institutional metamorphosis. Many churches have sacrificed their church structures - their repair, embellishment, or even construction - in favour of development projects.

One Catholic Bishop in Peru has made this choice. In a letter to senator Puga who offered to give him a credit of US \$37,000 for the restoration of his Cathedral, Bishop Bellido writes:

"I have other preferences. There is a priority for certain works of mercy that require an immediate solution --- the canalization of the San Lucas River which, with its black water, is infecting the people; keeping the new hospital going and modernizing the old one ----".

He goes on:

"It is very outstanding and noble of you to be concerned about the restoration of my Cathedral, the spiritual centre of the diocese, but Christian according to St. Paul, are also the temples of the Holy Spirit, and when it comes to doing works of mercy, visiting the sick, or receiving the complaints to the prisoner -- we must not falter" (Liberation, development and salvation' by Laurentia, 1963, p. 11).

The Carmelite Community (Catholics) followed this example when they decided to stop the beatification of one of their members in order to give the money they saved to Third World development. The sum was computed at some US \$90,000 (ICI, May 1, 1968, No. 311, p. 69). What does this gesture mean? Horizontalism? A turning away from the God? it is a reaction against a myth that puts God far up in the sky and removed from his people. This is a movement characterized by a transition from an ethic of participation, of true paternalism in the service of men valued for themselves, and as responsible signs of the Incarnate Word of God. (Matthew 25: 34 - 46).

#### THE REASON FOR DEVELOPMENT MOVEMENT

No movement is a chance happening. It is the result of impelling force and of historical necessity. Where is the source of development? We must say that Christian Charity has suffered from a disassociation from human realities, because of excessive legalism and abstractness. Too often Charity was diffused in motival bursts of energy that quickly burned themselves out, in escapist activities, in trifles that were ill-adapted, ineffective, and often ridiculous and which ended by discrediting the word Charity itself.

this vacuum, this collective sin continues to trouble the christian conscience. The question of development movement is working on to resolve in our Churches today comes at the junction of two increasingly clear historical facts:

1. Man's accelerated evolution in a growing solidarity;
2. The ineffectiveness of what in recent years has been conveniently called "Christian Morality".

Consequent marginal character of so many with good intentions which often allowed the most relentless kinds of determinism to bring about enormous calamities. And they did nothing to oppose these calamities excepts with weak words. This scandal provoked a conversion of faith which is the very root of the churches' development movement.

#### DEVELOPMENT

After World War II, the problem of hunger, disease, illiteracy and inequalities among countries have gradually come to the full knowledge of the world and they have become the object of discussions and studies by government, independent groups, international organizations, and churches.

In terms of this concern and purpose, the resolution of the General Assembly of the United Nations, n. 1710 (XVI) was adopted to set off the first Development Decade, of which the objective was to accelerate progress towards self-sustaining growth of the economy of the individual nations and their social advancement so as to attain in each under-developed country a substantial increase in the rate of growth, with each country setting its own target,

taking as the objective a minimum rate of growth of aggregate national income of 5 percent at the end of the decade. this objective was formulated and efforts were organized, above all, through technical assistance, and through a world wide transfer and interchange of knowledge, technology and capital.

But, in a review made in 1965, at the midpoint of the decade, Mr. U. Thant, the Secretary General of the United Nations declared: \*\*The misery of much of the developing world is a progressive misery. It threatens to grow worse in the second half of the decade. On the present showing the numbers of unemployed men and women suffering from hunger and malnutrition will be markedly greater in 1970 than today! (B.N.Y. Vaughan, p. 2).

The above prediction of Mr. U. Thant has come true. In fact, as the 1960's went by, the fallacies of the programmes of the first Development Decade also began to appear. The rate of economic growth in the developing regions was unsatisfactory, and in many cases did not cope with the rate of population growth; the gaps between nations remained and became even wider; and finally, new gaps between the poor and the rich groups of the same countries were also created.

The situation of hunger and under-development is getting even worse. This is confirmed by the convocation of the World Food Conference in Rome from 5th to 16th November, 1974, and by the reports given to this occasion, can confirm the present situation by the words of Pope John Paul in his address to the participants of this Conference: \*\*In the course of these last years, the situation which we described in the Encyclical Populorum Progressio has reached their even more alarming proportions, and what we said them has become a reality: "No one can be ignorant any longer of the fact that in whole continents countless men and women are ravished by hunger, countless numbers of children are undernourished, so that many of them die in infancy, while the physical growth and mental development of many others are retarded and as a result whole regions are condemned to the most depressing despondency". (P.P. 45) (A.A.S. 66 (1974) p. 644).

The failure of the first Development Decade and the actual deteriorating situation of hunger and underdevelopment appeal to the christian conscience for a more resolute commitment, particularly when desperation is a common sentiment among people. However, before plunging into concrete actions, it is necessary to reflect on the nature of development in order to determine the objectives appropriately.

The experience of the first Development Decade has shown that an appropriate vision on the nature of development and a realistical formulation of objectives are of great importance. The short-sighted vision on development as a purely economic progress not only did not respect the whole complex of the problem, but also could not even reach the economic objectives. Moreover, at the failures of the economic models of development people are now in search for new directions. However, at this moment all are speaking of development but its contents are conceived differently. All these show the necessity for fresh reflection which respect the whole complex of the problem in order to offer a vision which reflects the reality more faithfully.

Thus, the reflection must answer, first of all, the question: What is development? Is development a problem of purely economic nature or rather must it be seen in a broader vision? The new vision on development then must be geared into concrete realizations. therefore the reflection must continue its course: In reality, what is the development of men in this world? That is, in our modern world of misery and of highly complicated international structures, what objectives should be aimed at and, what initial tasks must be undertaken realistically?

## MEANING OF DEVELOPMENT

As stated above, the development we are talking about is an integral development. In this area the overall aim is complete humanism, the fully rounded development of the whole man and of all men. It must include material prosperity, as this can render man increasingly free of his bondage to create things with the result that he can be more easily drawn to the worship and contemplation of the Creator.

This means an "open" humanism, open to the values of the spirit and to God. This is the only true humanism as it is only by reaching beyond himself that man can realise himself. Without God, the world can be organised, but it will be against man. It is "development" in this sense, which is called "the new name for peace". The common good of all humanity include the war against misery, the struggle against injustice, and concomitantly, improved conditions, and the human and spiritual progress of all peoples.

## INTEGRAL DEVELOPMENT - Meaning

The notion of integral development (the promotion of the good of every man and the whole man) includes the essential feature of human solidarity. Human development in solidarity with all men is concerned with the self-development of the whole man. This summed up as the seeking to do more, to know more, to have more in order to be more. Development cannot be limited to mere economic growth. In order to be authentic, it must be complete: integral, that is it has to promote the good of every man and of the whole man. This authentic development is for each and all the transition from less human conditions to those which are more human.

Let us note the four aspects of development:

1. Material and Social: for those who suffer from hunger and misery, the first step and aspect of development is the possession of necessities. Then they need a victory over social scourges to be free and to be responsible, for "man is only truly man in as far as, master of his own acts and judge of their worth, he is author of his own advancement, in keeping with the nature which was given to him by his Creator and whose possibilities and exigencies he himself freely assumes". Furthermore, development is also "the growth of knowledge and the acquisition of culture".

### 2. HUMAN AND INTERPERSONAL:

Integral development also demands progress in humanity. Man must bring to perfection his relationship with his fellowmen: from increased esteem for others to cooperate with them for the common good and the desire to live with them in peace.

3. Religious Aspect: Integral development necessarily includes an openness of man to the supreme values and to God, their source and their finality. The encyclical uses the word 'acknowledgement' (the French word: reconnaissance) which suggests a certain possibility of knowing these supreme values and God by man's own capacity. It is completely different from the divinely transcendent aspect of development which comes next.

#### 4. Divine Transcendent Aspect:

The last aspect and also the sublime realization of the integral development of the Christian vision is to share, by the unity of Christ, "as sons in the life of the living God, the Father of all men". This aspect of development, which infinitely surpasses man himself, is the ultimate realization of development. But it is possible for man because it is a gift of God, given through Christ and accepted by the good will of man.

These four aspects are very necessary for integral development. The affirmation that development is for all men, means two things: all men are called to development and development must be achieved in the spirit of solidarity.

#### THE ROLE OF THE CHURCH IN DEVELOPMENT:

The all-embracing and perennial law of charity, the distinguishing mark of the Church, obliges her not to be a passive spectator of this world-wide movement of development. Urged on by the teaching of the Scriptures and guided by the spirit of Christ, she is proclaiming that Charity today should receive the new name of development. She knows more than ever that Cain's answer 'Am I my brother's keeper?', will provoke the tremendous reply of God 'The voice of thy brother's blood crieth unto me from the ground' (Gen.4:9-10). then it was the lone voice of Abel, today it is the deafening cry of millions who die starved or live undernourished; of children who do not find someone to guide them wisely to fight the battle of life; of the sick who are languishing for the want of care.

The old-aged corporal and spiritual works of mercy have not only maintained their luster and splendour, but today have assumed world proportion. The practical exercise of charity which guarantees our eschatological triumph, cannot limit itself today to merely a few persons but should extend to economic and political structures that bring about poverty, injustice and violence. In supporting the development effort the church will be true to one of the most basic commands of the Christian faith: to love thy neighbour as thy-self. And the church will be playing her proper part in the long, arduous task of building a more stable international order of well-being and peace for the whole human family.

Moved by the example of her founder, who fed the hungry, healed the sick, instructed the ignorant, cared for children with tenderness and benefitted the whole man and all men with his presence, the church, especially in our times, has become fully conscious of her obligation of following His footsteps. She is launching herself resolutely and undauntedly to champion the cause of the poor and the oppressed. She declares herself equally interested in the social, cultural and spiritual welfare of the whole man and of all men. The document of the Second Vatican Council, *Gaudium et Spes*, has unhesitatingly proclaimed to the world her universal interest of human problems. Pope Paul VI imitating his predecessors, thought it necessary to make his pronouncement on the social question of today, as they did on those of their times. His encyclical '*populorum Progressio*', tackles the most crucial point facing the present world, viz. the problem of development. He has 'set up a pontifical commission (Justice and Peace) in the Church's central administration, charged with bringing to the whole of God's people, the full knowledge of the part expected of them at the present time, so as to further the progress of poorer people, to encourage social justice among nations, to offer to less developed nations the means whereby can further their own progress' (PP art. 5). Another concrete step taken by the Pope was the promotion of the so called '*Populorum Progressio Fund*'.

## THE CHRISTIAN INVOLVEMENT IN DEVELOPMENT

The official position taken by the Second Vatican Council and Pope Paul VI is to remind the Christians that they are not worthy of their name if they are indifferent to the problems of development. Let us consider some of the declarations found in "Gaudium et Spes" in support of our assertion.

'The pace of change is so far-reaching and rapid nowadays that no one can allow himself to close his eyes to the course of events or indifferently ignore them and wallow in the luxury of a merely individualistic morality. The best way to fulfil one's obligations of justice and love is to contribute to the common good according to one's means and the needs of other, even to the point of fostering and helping public and private organisations devoted to bettering the conditions of life.'

Let everyone consider it his sacred duty to count social obligations among man's chief duties today and observe them as such. For the more closely the world comes together, the more widely do men's obligations transcend particular groups and gradually extend to the whole world' (GS, art. 30).

Though the above passages are clear, the following points call for greater emphasis. Today the obligations of justice and love can no longer be confined merely to the realm of interpersonal relations. Each one should exert himself to contribute to the common good by promoting and assisting public and private institutions dedicated to bettering the conditions of human life. These social offices thus become the primary duties of modern man and assume global dimension.

'For Christians one undoubtedly excellent form of international activity is the part they play, either individually or collectively, in organizations set up or on the way to being set up to foster co-operation between nations. The same is true of their efforts to establish such agencies' (GS art. 90).

Here the Council reminds the Christians that their social activities should not be confined to mere regional or national level but should be extended to the international level.

'This goal will be more effectively brought about if all the faithful are conscious of their responsibility as men and as Christian and work in their own environments to arouse generous co-operation with the international community. In their religious and civil education special attention should be given to the training of youth in this matter' (GS, art 89).

The Second Vatican Council thus calls upon the Christians to strive to stir up their own area of influence a willingness to co-operate with the international community.

Today each one must become more and more convinced that one's doings have a negative or positive repercussion on the destiny of mankind. It is time that all should make a definitive step in overcoming ghetto-mindedness, provincialism and nationalism. Personal or group advantages must not be sought in complete disregard for the good of others. The fascination of immediate advantages should not render us short-sighted. All must persuade themselves that genuine and lasting individual welfare cannot be in contradiction to the good of others. In all activities everyone will do well to remember that the more one co-operates for the good of others, the more will he realize himself.

#### AID TO THE POOR

"Today no one can be ignorant any longer of the fact that in whole continents countless men and women are ravaged by hunger, countless numbers of children are undernourished, so that many of them die in infancy, while the physical growth and medical development of many others are retarded and as a result all regions are condemned to the most depressing despondency" Yet, with this situation of hunger and undernourishment there can be no further effort for development. The task might seem impossible in those regions where the cares of day-to-day survival fill the entire existence of families incapable of planning the kind of work which would open the way to a future that is less desperate. "So, all efforts to help these peoples to overcome the yoke of their miserable situation must be encouraged. The urgency of the task to be done is evident.

#### REASON FOR AID

All anguished appeals remain ineffective unless, first of all, we can respond to the question "why aid". The answer to the question is also considered important by the Pearson Report. The report begins with the note on the crisis in aid from which comes the direct question "Why aid". The report then continues: "This is a basic question which we must examine specifically and directly because it goes to the very root of the weakening of the will to which we have referred to continue, let alone strengthen, development co-operation".

An answer seems unnecessary in the case of the members of the same family it is sometimes, although rarely, necessary among the groups of the same country; but it is indispensable when the aid must flow to a strange people in a far corner of the world. Now, the aid requested is exactly this aid, aid from man to man, from nation to nation. It therefore outstrips all mere relationships of blood and of national boundaries. This aid has a universal character which spreads without discrimination to every man in need.

So, why must the rich people help the needy people without discrimination? It is simply the question of human solidarity. But what is emphasized is the duty of human solidarity must not be limited to individuals but it must be equally applied to nations as well. The application of human solidarity on national levels has our particular attention because, while the duty of human solidarity among individuals is somewhat accepted, the solidarity among nations remains much ignored. "Advanced nations have a very heavy obligation to help the developing peoples" (PP 4; cf. GS 86:3). "Although it is normal that a nation should be the first to benefit from the gifts that Providence has bestowed on it as the fruit of the labours of its people, still no country can claim on that account to keep its wealth for itself alone. Every nation must

produce more and better quality goods to give to all its inhabitants a truly human standard of living, and also to contribute to the common development of the human race" (PP 48). These words seem to echo thos of Rabindranath Tagore: "The treasures acquired by a nation are destined to be shared with the others and if a nation keeps its riches for itself, it is this nation itself which is damaged". (Tagore, "Vs 1" Homme universal, Paris, 1967, P51).

In the Christian spirit, aid to needy people is enriched with a new meaning. It is an expression of the divine love for men. Citing St. John, "If someone who has the riches of this world sees his brother in need and closes his heart to him, how does the love of God abide in him? 1 John 3:17).

Furthermore, the duty of human solidarity in aid to need people is also rooted in the universal destination of the creation. "God intended the earth and all that it contains for the use of every human being and people. Thus, as all men follow justice and unite in charity, created goods should abound for them on a reasonable basis". (Gen. 1:28). From this teaching rooted in the Bible come to the conclusion: "The world is given to all, and not only to the rich. That is, private property does not constitute an absolute and unconditional right. No one is justified in keeping for his exclusive use what he does not need, when others lack necessities".

In the present situation of the world, the poor peoples are not the only ones who benefit from the aid given in solidarity. The rich peoples are the first to benefit from it. "The acceleration of history, which is largely the result of the bewildering impact of modern technology, has changed the whole concept of national interest. Who can now ask where his country will be in a few decades without asking where the world will be? If we wish the world to be secure and prosperous, we must show a common concern for the common problems of all peoples. We now know that a war anywhere in the world concerns and may engage us all; that the pollution of the environment in one area can affect life on the whole planet; that epidemics and diseases do not respect national boundaries. Many of the challenges of development pose themselves in much the same way in the industrialized nations as in the developing ones. Problems of nutrition, of excessive population growth, and of educational reform are world-wide in scope." (Pearson, PP.9-10).

the second reason for the affirmation goes deep into the concept of integral development. In fact, in helping needy people, the rich people are developing themselves to higher values of humanity. In a negative way, "If today's flourishing civilization remain selfishly wrapped up in themselves, they could easily place their highest values in jeopardy, sacrificing their will to be great to the desire to possess more".

#### PLANNING

After having illustrated the reason and the meaning of aid, a concrete action is also presented and the proposal is "concerned planning" so that efforts do not remain scattered or isolated. The purpose of the proposal is to render all efforts fully effective. It is clear that "a planned programme is of course better and more effective than occasional aid left to individual goodwill". It is more effective because it presupposes a careful study of the whole situation, consequently, a reasonable selection of ends and the adapted choice of means. Moreover, concerted planning is also more effective in encouraging commitment and offerings.

However, the concerted planning is not limited to the organization of efforts to meet the need of the present, it also prepares to answer "the demands of the foreseeable future", a task which will never be adequately responded to by merely scattered and isolated initiatives of private individuals.

#### AMPLE SPHERE OF AID

If the purpose of aid is to help people to be able to assume their active part as members of society, the task should not be limited to the effort of nourishing people, however, important and urgent it may be. It is a matter of promoting the whole human person in his social intellectual and moral capacities, because for example, "an illiterate is a person with an undernourished mind. To be able to read and write, to acquire a professional formation, means to recover confidence in oneself and to discover that one can progress along with the others".

#### BOLD TRANSFORMATION OF INTERNATIONAL TRADE RELATIONS

All these forms of aid, private and public, are necessary and urgent to meet the needs of the present situation, but by no means are they sufficient. Bold transformation and innovations which go deep into structures and spirit are also necessary. "Development demands bold transformation, innovations that go deep. Urgent reforms should be undertaken without delay. And changes are necessary, basic reforms are indispensable: We strive resolutely to permeate them with the spirit of the Gospel." Now, what is the present situation and what are the proposed transformations?

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CHRITIAN COUNCIL OF ZAMBIA

SECTORAL PRIORITIES

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## Summary of Sectoral Priorities

### Introduction:

This Consultation is organised to reflect and consider the development strategy that churches and organizations feel must be undertaken as an alternative to assist the suffering masses in Zambia to alleviate their suffering. The list of projects initially circulated was submitted by poor root people as indication of their desire to solve problems in those identified areas. However for purposes of this Consultation, it must be construed that the list is not exhaustive; rather it provides a restricted spectrum and a pointer towards problem centres. A critical analysis of this list of projects submitted by various churches and organisations can be categorized to major sectors.

### Sectoral Priorities

This Consultation cannot focus its solely on "List of Projects" which is not conclusive, but can address to broader issues by considering Sectoral Priorities. Such approach is embracing, provides linkages and a wider scope in terms of understanding and analysis. The list of projects should be viewed as an indication of people's feelings and aspirations towards societal problems.

Sectoral Priority approach provides an avenue to scrutinize and define both broad and specific objectives according to various project requests submitted by different applicants from varied geographical locations in Zambia. Within Sectoral Priority Analysis there is more flexibility, dynamism, scope and technological analysis that maybe best applied to accomplish societal needs. This approach provides room for project planning, identification, appraisal and monitoring and evaluation.

It must be emphasized that Sectoral Priorities - strategy was conceived during the workshop in October, 1986. The list of projects is an attempt to indicate some projects that can be funded in each sector. Projects indicate "Needs" within a sector that society view to be essential at a point in time and if a solution is offered, it will enable to improve their living standards. Thus the number of projects indicated in each sector in the table below reflect the significance attached in the sectors:

Summary of Sectoral Priorities

Sector	Number of Projects	Total Amount		Percentage
		KWACHA	US \$	
Agricultural Food Production	27	27,125,290	2,260,441	26.74
Primary Health Care	5	24,417,195	2,034,766	24.07
Education, Skills Training & Dev.	24	21,862,880	1,821,907	21.55
Housing and Renovation	19	14,441,010	1,203,418	14.23
Livestock Development	13	4,426,844	368,904	4.36
Development Programmes	5	3,260,000	271,667	3.21
Water Supply and Rehabilitation	5	2,656,933	221,411	2.62
Industrial Production, Craft, Skills	19	2,369,920	197,493	2.33
Fish Farming and Aquaculture	9	897,010	74,751	0.88
Total	126	101,457,082	8,454,758	100.00

Most of these sectors are basic to human survival particularly as Zambia tries to put more emphasis on agricultural production. Hence the selection of sectors and projects from churches and organizations is largely based on needs that effect to a large extent grassroot people. Zambia is experiencing the worst economic situation in all sectors, and the deterioration in the quality of services is a reflection that the economy is unable to offer improved services any longer. This aspect must be viewed in terms of consequences and impact that can be created in the society. A sick nation cannot prosper, produce more or even meet its challenge in technological development. Hence it is quite impressive that this problem has been sighted and reflected in terms of improving "primary health care". Essentially primary health care is fundamental and basic for proper development of the people.

However it is quite important to create an awareness in society so that people understand and participate effectively in creating their own destiny. Awareness building through education, skills training and education for development has been reflected in the submission. Education acts as a vehicle to set the pace for technological adaption, innovations and initiative to try something different and improve managerial capabilities. It is viewed that this aspect is quite important for not only the awareness aspect but also for conceiving projects that address people's needs and improved project performance.

Definitely, the whole development issues involve reliable funding in order to sustain initiated projects. So the issue of how future operations would be funded so as to create an impact raises a great concern. Experience indicates that project sustainability is becoming a crucial problem in project implementation. Moreover there is need to create a situation whereby self financing can be promoted and supported from within. Many projects under Development Programmes have been designed to facilitate future project development. The idea is to create revolving funds that can enable many people to benefit out of it. If properly managed revolving funds can assist many more projects and many people over time. However at this point it must be stated out that many discussions would emanate during the consultation. There are merits and demerits of this strategy, but merits exceed the demerits in the long run. Critically each sector has broad objectives which spell out the anticipation from each sector.

#### Sectoral General Objectives:

These broad objectives attempt to clarify the aspirations and expected long term gains that would be derived from each sector by people. However specific project objectives will be formulated to address to specific intentions of each project. However broad overall objectives provide long term perspectives and shape churches aspirations in their development efforts. The objectives provide long term focus and concentration in the development struggle aimed at creating a better society. Sectoral objectives provide a vision for which churches and organizations aspire to attain. However these intentions were formulated based on the experiences and intervention by churches and organizations at grassroot level. These experiences and level of involvement has been detailed in the "Baseline Study on churches Development efforts in Zambia".

#### Baseline Study

This document provides brief) v activities undertaken by churches and organizations. It explains the experiences, level of involvement and what is aimed to grassroot people. Thus churches undertakings are not new but at this material in time additional funds are needed to enable them perform better and expand their operations to cover more disadvantaged groups at grassroot level.

### Aspirations

This Consultation is inspired by people's needs and their participation in identifying critical areas. It is hoped that overseas partners would appreciate the problems that confront many masses in Zambia and join hands together how best to combat them. It is not possible to postpone or shelve problems at our sight, but all concerted efforts from people with external assistance must eliminate them. In short this Consultation has a task to produce a tangible and realistic strategy aimed at providing solution to these problems. It is a Consultation that should go down in history with success. This is a challenge that this forum has to confront it and conclude successfully on behalf of the suffering masses in Zambia.

PROJECT LOAD OBJECTIVES ACCORDING TO SECTORS AND POTENTIAL ECUMENICAL PARTNERS

SECTOR	PROJECTS	TOTAL K	AMOUNT \$1 = K12	GENERAL OBJECTIVES	INTERESTED PARTNERS
Agricultural Food Production and Processing	27	27125290	2260441	<ol style="list-style-type: none"> <li>1. To promote and improve production Capacity of churches so as to increase food production for supporting its activities.</li> <li>2. To strengthen agricultural schemes through provision of supportive services.</li> <li>3. Institution           <ol style="list-style-type: none"> <li>(i) To expand and improve training capacity and provide adequate facilities.</li> <li>(ii) To increase food production in order to make institutions self reliant</li> <li>(iii) To act as catalysts to communities within their vicinities through community services.</li> <li>(iv) To increase supply of qualified extension service staff who will in turn generate multiple effects.</li> </ol> </li> <li>4. Interdenominational/community projects           <ol style="list-style-type: none"> <li>(i) To facilitate increased food production among most disadvantaged groups</li> <li>(ii) To enable refugees be self reliant in food requirements.</li> </ol> </li> </ol>	<ol style="list-style-type: none"> <li>1. Bread for the World</li> <li>2. Dan Church Aid</li> <li>3. Norwegian Church Aid</li> <li>4. United Church of Canada.</li> <li>5. EZE</li> <li>6. Christian Aid</li> <li>7. ICCO</li> </ol>

				5. <u>Credit Support:</u>  To increase a national credit scheme aimed at providing supportive services to production unit.	
Livestock Development	13	4426844	368904	<p>5. David Livingstone will be used as a breeding centre for genetic improvement, and demonstration centre for rural poor. Since graduates are deployed throughout Zambia there is multiplier effects to be generated.</p> <p>2. Malcom MOffat will facilitate training for communities; and sully them with improved stock.</p> <p>3. To increase cheaper alternatives to protein supply and increase income to the poor.</p>	1. Heifer International
Fish Farming and Aquaculture	9	897010	74751	<p>1. To impart skills to refugees to be self reliant in protein supply and increase income earnings.</p> <p>2. To increase income generation, introduce and preserve disappearing fish throughout the year.</p> <p>3. To maintain and promote eco-systems through mixed farming.</p>	
Industrial Production, crafts, skills and employment creation.	19	2369920	197473	<p>1. To improve skills/crafts for co-operative production ventures and improve standards of living.</p> <p>2. To increase supportive and Consultancy services; credit and legal support through ZECLOF</p>	1. Bread for the World. 2. Norwegian Church Aid 3. EZE 4. Christian Aid 5. ICCO.

SECTOR	PROJECT	K W A C H A	US \$	GENERAL OBJECTIVES	PARTNERS
Education Skills Training & Development	24	21862880	1821907	1. To promote Skills Training Centres that will facilitate Youth employment opportunities in various fields 2. To promote nursery schools so as to enable children become more productive. 3. To increase the implementation capacity of member churches and CCZ staff for purposes of improving efficient management, monitoring and evaluation.	1. Bread for the World 2. Norwegian Church Aid 3. EZE 4. Christian Aid 5. ICCO 6. Mission of the Reformed Church of the Netherlands. 7. Disciples of Christ USA/Canada
Primary Health Care	5	24417195	2034766	1. To provide preventive medicine through Health Education 2. To improve drug supplies to rural communities at affordable prices	1. Dan Church Aid 2. United Church of Canada 3. EZE 4. Christian Aid 5. Mission of Ref. Church, Netherlands 6. ICCO
Water Supply and Rehabilitation	5	265633	221411	1. To improve clean drinking water supply rural communities and rehabilitate existing institutions	1. Dan Church Aid 2. ICCO
Housing and Renovation	19	14441010	1203418	1. To improve & facilitate existing institutions to continue rendering services.	1. United Church of Canada 2. Mission of Ref.

## General objectives

Sector	Project	Kwacha	US \$	General objectives	Partners	Pledge
				2. To construct new centres aimed at meeting basic community needs and activities. 3. To provide better community housing schemes.		
Programmes	5	3260000	271667	1. To provide continuous monitoring and evaluate mechanisms for planned activities of members of CCZ in order to ensure that objectives and results are achieved. 2. To create a development fund for promoting women's work and promote activities of Local Christian Councils etc. 3. To create and promote media for communication among member organisations, partners, etc. and facilitate development education and awareness in the community	1. Bread for the World 2. Dan Church Aid 3. United church of Canada 4. Christian Aid 5. ICCO 6. Norwegian Church Aid 7. Disciples of Christ USA/ Canada	
Total	126	101457062	8454758			

PROJECT CLASSIFICATION ACCORDING TO ECTO

Sector	Applicant	Location and Project Name	Kwacha	\$1=K12
Agricultural Food	African Methodist	1. Lusaka : Green Acres Farm 2. Lusaka : Kalungwishi Sec. School Food Production 3. Mbala : Kawimbe Human Dev. Food Prod.	1330000 434000 55000	110833 36167 4583
	Episcopal Church	4. Kaoma : Zwelophili Farm	800000	66667
	Apostolic Faith Church	5. Choma : Food Production	7000000	58333
	Brethren in Christ	6. Lusaka : Lusaka West Farm	880000	73333
	CCZ Dev. Department CCZ Refugee Joint Counselling Centre	7. Makeni : Food Production 8. Mayukwayukwa : Food Production	1000000 1000000	83333 83333
	Kimbanguist Church	9. Mumbwa : Chahua Agric. Project 10. Lusaka : Muyoba Farm	8250 91200	6854 7600
	Reformed Church in Zambia	11. Mkushi : Food Production	40000	3333
	United Church of Zambia	12. Mbereshi : Luapula Presbytery Food Prod. 13. Choma : Njase Sec. Sch. Irrigation Scheme 14. Kanona : Food Production 15. Kanona : Chitambo Youth Project 16. Chipembi : Chipembi Farm College 17. Lusaka : Maheba Refugee Centre Food Production	110000 9820 600000 50000 700000 50000	9167 818 50000 4167 58333 4147
	David Livingstone T.T. College	18. Livingstone : Agricultural Food Production	200000	16667
	Interdenominational	19. Kanona : Training Farm 20. Kabwe : Multi-purpose Training Centre	60000 15000000	5000 000

Sector	Applicant	Location and Project Name		Kwacha	\$1=K12
Livestock Development	Local Christian Council	21. Ndola	: Food Production	1300000	108333
	Makeni Ecumenical Centre	22. Lusaka	: Mwembeshi Settlement Scheme	1500000	125000
	Malcom Moffat T.T. College	23. Serenje 24. Serenje	: Vegetable Garden Production : Maize Field	33720 10000	2810 833
	Young Children Christian Programme	25. Lusaka 26. Lusaka	: Shingwa Sch. Leavers Agric. Proj. : Ntholongole Agricultural Training and Food Production	10200 130000	8558 10833
	Zambia Ecumenical Loan Fund (ZECLOF)	27. Lusaka	National Food and Oxen Development Programme	856600	71383
	CCZ Refugee Joint Counselling Centre	28. Lusaka	: Poultry Project	250000	20833
	Kimbanguist Church	29. Solwezi	: Poultry	50000	4167
	United Church of Zambia	30. Choma	: Dairy Project (Macha Hospital)	30000	2500
	David Livingstone T.T. College	31. Livingstone 32. Livingstone 33. Livingstone 34. Livingstone	: Goats Project : Guinea Fowl : Dairy Farming : Poultry/CITC	30000 11844 100000 40000	2500 987 8333 3333
	Interdenominational	35. Pemba 36. Namwala	: Muzandu Village Livestock Prod. : Namwala Ecumenical Ranch	180000 3300000	15000 275000
	Malcom Moffat T.T. College	37. Serenje 38. Serenje 39. Serenje	: Piggery Project : Livestock Project : Poultry	40000 60000 10000	3333 5000 833
	Y.M.C.A.	40. Kabwe	: YMCA Poultry/Centre	325000	27083

Fish Farming	Apostolic Faith Church	41. Itezhitezhi	: Kalundu Fishing Project	39000	3250
	CCZ Refugee Joint Counselling	42. Maheba	: Fish Farming	50000	4157
	CCZ Refugee Counselling Centre	43. Mayukwayukwa	: Fish Farming	50000	4167
		44. Makeni	: Fish Farming	80000	6657
	United Church of Zambia	45. Kawambwa	: Fishing Project	436010	36334
	Interdenominational	46. Konani	: Fishing Project	100000	8333
Aquaculture	Malcolm Moffat T.T. College	47. Serenje	: Fish Farming	10000	833
	Boy's Brigade of Zambia	48. Ndola	: Chikulilo Aquaculture Project	92000	7667
	David Livingston T.T. College	49. Livingstone	: Aquaculture & Duck Farming	40000	3333
Education Skills Training & Development	African Methodist Episcopal Church	50. Ndola	: Kabushi Nursery School	48000	4000
		51. Lusaka	: Cummings Chapel (Takuliutusha Pre-School)	9000	750
	Anglican Church	52. Lusaka	: Matero Community Education Centre	219000	18250
	Brethren in Christ	53. Choma	: Education/Vocational Project	100000	8333
	Church of Christ	54. Kitwe	: Kitwe Christian Nursery Sch.	250000	20833
		55. Kitwe	: Kalulushi Nursery School	468000	39000
		56. Ndola	: Ndola Sec. Christian School	70000	5833
	CCZ Development Dept.	57. Lusaka	: Manpower Staff Development for Member Churches	53000	44233
	CCZ Finance Department	58. Lusaka	: Development Consultancy	1500000	125000
		59. Lusaka	: Training Centre & Guest House	1500000	125000

Sector	Applicant	Location and Project Name		Kwacha	\$1=K12
Social Services	CCZ Education Department	60. Lusaka : Training of Accountants		3000000	250000
		61. Lusaka : Specialised Training (Tutors)		4800000	400000
		62. Lusaka : Theological Centre Establishment		4800000	400000
	CCZ Women's Department	63. Lusaka : Training of Trainers for Women Counsellors		810000	67500
	Kimbanguist Church Reformed Church	64. Lusaka : Women Leadership Training		173000	14417
		65. Lusaka : Carpentry Training Centre		104000	8667
		66. Lusaka : Youth Skills Training Centre		2400000	200000
	Salvation Army	67. Gwembe : Ibwe Munyama Agricultural Training Centre		60000	5000
	David Livingstone T.T. College	68. Livingstone : Pre-School Project		60000	5000
		69. Livingstone : School Leavers Project		100000	8333
		70. Livingstone : Library/Agriculture & Livestock		18000	1500
Industrial Production	Girl Guides Association	71. Lusaka : School Leavers Project		163880	13657
	Girls' Brigade of Zambia	72. Luanshya : Kamirenda Training Centre		480000	40000
	Makeni Ecumenical Centre	73. Lusaka : Mwembeshi Primary School		200000	16667
	African Methodist Episcopal Church	74. Chingola : Carpentry & Homecraft		51620	4302
		75. Lusaka : Bauleni Compound			
		76. Lusaka : Chitukuko Tailoring		14800	1233
		77. Kabwe : Chamba Valley Domestic Tailoring		60000	5000
Crafts Skills & Employment Creation		78. Lusaka : Carpentry Project		70000	5833
				170000	14167

Industrial Production Craft Skills And Employment Generation	Apostolic Faith Church	79. Lusaka 80. Lusaka	: Chitukuko Self-Help Women Group (Tailoring) : Good Hope School Leavers Carpentry Proj	70000 200000	5833 16667
	Pilgrim Wesleyan Church	81. Choma 82. Choma	: Workshop Metal Works : Income Generating Project	40000 30000	3333 2500
	Presbyterian Church	83. Lusaka	: Presbyterian Training Institute (Carpentry)	125000	10435
	Reformed Church of Zambia	84. Lusaka	: Limbikani Women Self Help (Tailoring)	100000	8333
	United Church of Zambia	85. Lusaka 86. Mpika 87. Kanona	: Kabwata Women Proj. (Tie & Dye) : St. Margaret's Church School Leavers (Carpentry Project) : Chitambo Buyantanshi (Tailoring)	15000 200000 20000	1250 16667 1667
	Interdenominational	88. Livingstone 89. Magoye	: Youth Furniture Co-operative : Magoye Youth Project (Carpentry)	100000 32500	8333 2708
	Local Christian Council	90. Lusaka 91. Kitwe	: Chawama Community Action Prog : Bus Service	600000 200000	50000 16667
	Y.M.C.A.	92. Kabwe	: YMCA Tailoring Centre	271000	22583
	African Methodist Episcopal Church	93. Lusaka	: Libala Human Development Primary Health Centre	345000	28750
	CCZ Development Department	94. Lusaka	: Drugs: Primary Health Care	1182510	98543
Health	Kimbanguist Church	95. Kitwe 96. Lusaka	: Medical Centre : Primary Health Care	265000 124685	22033 10390

Water Supply and Rehabilitation and Power	Churches Medical Association	97. Lusaka	: Primary Health Care	22500000	1875000
	Brethren in Christ	98. Choma	: Water Development and Sanitation	810000	67500
	Reformed Church of Zambia	99. Lusaka	: Water Supply Rehabilitation (Justo M. Theological College)	176933	14744
	United Church of Zambia	100. Lusaka	: Electric Supply	1500000	125000
	Malcom Moffat T.T. College	101. Serenje	: Water Rehabilitation	80000	6667
	Young Children Christian Progm.	102. Lusaka	: Mongu Water Project	90000	7500
Housing And Renovation	CCZ Finance Department CCZ Youth & Chaplaincy	103. Lusaka 104. Lusaka 105. Lusaka	: Warehouse Project : Printing Unit : CCZ Youth Centre	200000 778000 180000	16667 64833 15000
	Pilgrim Weslyan Church	106. Livingstone	: Housing Project	38000	3167
	Presbyterian Church	107. Lusaka 108 Lusaka	: Women Group Housing Project : Settlement Scheme	1985000 1200000	165417 100000
	United Church of Zambia	109. Choma 110. Choma 111. Kabwe	: Njase Sec. Sch. Kitchen Renovation : Njase Sec. Sch. Erection of four houses : Lay Training Centre	360000 240000 660010	30000 20000 55000
	David Livingstone T.T. College	112 Lusaka 113. Lusaka 114. Lusaka 115. Livingstone	: Synod Youth Centre : St. Andrews Sec. Sch. (Exp.) : Head Office Expansion (Update) : Memorial Chapel	500000 270000 480000 250000	41667 22500 40000 20833

Housing & Renovation	Every Home Crusade	116. Lusaka	: Bethel Bible College	294000	24500
	Local Christian Council	117. Livingstone	Local Christian Council Centre	46000	3833
	Malcom Moffat T.T. College	118. Serenje	: Serenje Christian Centre	90000	7500
		119. Serenje	: Guest House	70000	5833
Programmes	Multimedia of Zambia	120. Lusaka 121. Lusaka	: Printing Workshop Expansion : Studio Expansion & Rehabilitation	1500000 5300000	125000 441667
	CCZ Finance Department CCZ Women Department CCZ Administration	122. Lusaka 123. Lusaka 124. Lusaka 125. Lusaka	: Monitoring and Evaluation : Women Work Development Fund : Local Christian Dev. Fund : Newsletter	1440000 1000000 360000 180000	120000 83333 30000 15000
	Zambia Evangelical Association	126. Lusaka	: Accelerated Christian Education	280000	23333

STATEMENT OF UNDERSTANDING  
BETWEEN LOCAL AND INTERNATIONAL ECUMENICAL PARTNERS

ANDREWS MOTEL

1987

CHRISTIAN COUNCIL OF ZAMBIA  
P.O. BOX 30315, LUSAKA

Telex 45160

XX  
CHRISTIAN COUNCIL OF ZAMBIA

ECUMENICAL PARTNERS' CONSULTATION:  
STATEMENT OF UNDERSTANDING

HELD AT ANDREWS MOTEL

27TH APRIL TO 1ST MAY 1987

CHRISTIAN COUNCIL OF ZAMBIA

XXXXXXXXXXXX (XXXXXXXXXXXXXXXXXXXXXXXXXXXXXX)

## STATEMENT OF UNDERSTANDING

### 1. BACKGROUND

The Christian Council of Zambia acting on behalf of its members, invited their International Ecumenical Partners to participate in a consultative meeting at Andrews Motel from the 27th April to 1st May, 1987 with the theme "Partnership with the Poor". This Consultation was organised on the basis of the objectives formulated during the Barn Motel Preparatory Workshop Report of October, 1986. The objectives were stated as:-

- 1.1 To shift the funding base of the Christian Council of Zambia from short-term project financing to long-term programme financing.
- 1.2 To demonstrate the shift in emphasis of Council programmes from short-term traditional programmes to long-term planning aimed at structural change.
- 1.3 To present and share the Statement of Need of the Churches and Christian Council of Zambia in the short-term and long-term period.
- 1.4 To cement the relationship between the Council and its International Ecumenical Partners, focussing on solidarity and Partnership.

### 2. PARTICIPATION

As a response to this Consultation about 150 local and International Ecumenical Partners participated in the deliberations and discussions. This Consultation revolved around various issues centred on the stated objectives of the Consultation. As a result of these discussions, key selected issues were given top priority. The papers presented during the course of the Consultation further reinforced the learning process and stimulated awareness on the critical issues that are central to the problems of the Poor, particularly social justice and liberation. Experiences from other third world countries further enriched the deliberations.

### 3. MAJOR ISSUES

The major issues that featured prominently and stimulated further discussions and reflection included:-

- 3.1 The Barn Motel Preparatory Workshop Report.
- 3.2 The Role of CCZ and its proposed New Development Strategy.
- 3.3 The place of the most disadvantaged groups in our society.
- 3.4 Women's Participation in Development.
- 3.5 Development Education.

3.1 The local participants formally endorsed the Barn Motel Workshop Report and gave CCZ the mandate to enter into negotiations with the International Ecumenical Partners.

The role of CCZ was further reaffirmed during the Consultation in line with the proceedings of the Barn Motel Workshop Report. The Consultation highlighted the following important aspects of this role and recommended the following tasks for CCZ.

- 3.2.1 To facilitate and strengthen the work of church development departments at church level through training.
- 3.2.2 To help soliciting funds locally and internationally.
- 3.2.3 Assist the churches to organize workshops, seminars and discussion groups so as to increase the awareness of the most disadvantaged groups.
- 3.2.4 Assist the churches in carrying out participatory research work, feasibility studies, monitoring and evaluation.
- 3.2.5 Assist the churches to formulate and implement development plans based on people's needs.
- 3.2.6 CCZ must strengthen its consultancy capacity and capability for providing supportive and advisory service to churches and organisations.
- 3.2.7 "Participants agreed that all funds designated for programmes should be channelled through CCZ and the Council be responsible for distributing the funds to member churches and organisations" but the following conditions will apply:-
  - (a) Future funding should operate under a two-tier system that will allow direct transfer of funds to those churches and organisations that have adequate capacity to manage such funds.
  - (b) For churches and organisations that lack this managerial capacity, funding will go through CCZ.
  - (c) All bilateral funding will be communicated to the Christian Council of Zambia.
- 3.2.8 The Consultation endorsed the development efforts and strategy that CCZ is embarking on based on the sectoral priorities approach.

The overseas ecumenical partners especially appreciated the new development awareness and process that was initiated by the Council leading to the Barn Motel Workshop and has continued to accelerate to this consultation and thereafter.

5/...

However, the International Ecumenical Partners stressed the need for CCZ to look into the following aspects in liaison with its members:

- (a) The International Ecumenical Partners pointed out that the Council should break-down the programme into phases, further the Council should prioritize these phases in liaison with member churches and organisations based on locally agreed criteria.
- (b) CCZ is expected to undertake an effective and practical co-ordinating role which must specifically spell out a plan of action that will effect this proposed strategy.
- (c) This implementation must address the priorities of the Poor.

3.3 This Consultation highlighted the needs of the most disadvantaged groups in Zambia, i.e. the youth, women and refugees, especially in those aspects that will increase their awareness and facilitate their effective participation in the development process that is being embarked on.

3.4 On Women, the Consultation observed that:-

- 3.4.1 Interpretation of the Bible which is supportive of women's concerns.
- 3.4.2 Appropriate development education and training.
- 3.4.3 Leadership training
- 3.4.4 The involvement of women in health and agricultural projects.
- 3.4.5 Equal resource sharing that considers women's needs.
- 3.4.6 Considering the disadvantaged position of women we call on the Partners to support women's programmes and projects in Zambia and to facilitate in their home countries development education which is in solidarity with women's concerns in Zambia.
- 3.4.7 The Christian Council of Zambia should ensure that the above issues are brought to the attention of church leaders, and church meeting agencies.

3.5 This Consultation observes that development education, and awareness building should be given adequate attention in the project system.

#### 4. Lessons from the Consultation

- 4.1 This Consultation has created an awareness between local and international Ecumenical Partners to see the need to work together towards a common and unified struggle based on a mutual understanding and respect. This understanding must reflect the struggle of the Poor towards their own liberation and resource sharing must then be based on these premises.
- 4.2 The Consultation recognises that there is still need to cultivate a common understanding for identifying a new procedure for formulating project selection criteria to meet the aspirations of the Poor.

4.3

The Consultation hopes and anticipates that this statement of understanding will stimulate other National Councils and encourage them to open up a dialogue in issues related to local development initiatives, and the role of international Ecumenical Partners in participating effectively in funding these initiatives.

It is the hope of this Consultation that its success will manifest itself in a commitment of all parties as expressed in this Statement of Understanding.

# THE CHRISTIAN COUNCIL OF ZAMBIA

Chairman: Mr P.G.H. Simuchoba  
Vice-Chairman: E.K. Lumbana  
Hon. Treasurer: J. G. Luhana  
General Secretary: Mr P. C. Mudenda



P.O. Box 30315  
Telephone: 219379/219380  
Church House  
Cairo Road  
Lusaka, Zambia  
Telex: 45160 CHRIST

Your Reference: .....

PCM/fks/02/87  
Our Reference: .....

24th February, 1987.

Pastor Mische,  
Gossner Mission,  
Handjerystrabe 19-20,  
1000 Berlin 41,  
WEST GERMANY.



Dear Pastor Mische,

I write to thank you as a Church and an individual for the care that you took over me while I visited your great country.

I had no need of anything as you provided for everything indeed and ensured my comfort and safety. From clothes, glasses and Germany manners. Please accept my gratitude though belatedly.

I have now taken up the matter of Gwembe with the Executive and they have expressed the same concern. The Development Department and myself will look into the matter. It seems a slow process but very necessary indeed. We shall soon be visiting the area for assessment.

I have not as yet received any formal application for membership as you indicated while I was there. I have intimated this to the Executive but we await your application.

Have you helped me process the film I left on your desk or not? If not yet, you can please post it here as it is. You do not need to spend any more than you spent while I was with you.

Thank you for all the helpful discussion, good education I received from you people.

Please pass my regards to the Church in Dortmund where we had useful evening discussion and dinner. Where I got some clothes. My congregation would like the twining of the two Churches. They were greatly impressed when I reported to the congregation about the work they do for Zambia. The Commitment of the Germany people to the third world human beings is marvelous indeed.

Enclosed please find a letter addressed to this Congregation, I have lost the address.

Greetings to your family.

Sincerely Yours,

*P.C. Mudenda*

P.C. MUDENDA - GENERAL SECRETARY

Encls:

186655 b1nmw d  
186655 b1nmw d

xx  
to: pastor e. mische,  
gossner mission,  
fm: p.c. mudenda  
general secretary (ccz),  
09:00 hrs 9/01/87

attention pastor e. mische:

---

thanks for tlx. the account no. for future money remittance  
(gm-gdr-project) is barclays bank zambia limited 2402521

with best regards.

p.c. mudenda  
general secretary

christ za45160

\*

186655 b1nmw dmmmmmm

09.01.87 08.07 uhr ++

christian council  
att. mr. mudenda

confirm telex, heks is informed and will transfer the money.  
please give us bank account no. of ccz for future money  
remittance (gm-gdr-project).

best greetings,  
gossner mission, e.mische  
nnnn  
geb09024516

geb090245160+  
christ za45160  
\*  
christ za45160

186655 blnmw d  
christian council  
att. mr. mudenda

confirm telex, heks is informed and will transfer the money.  
please give us bank account no. of ccz for future money  
remittance (gm-gdr-project).

best greetings,  
gossner mission, e.mische  
nnnn

8,00 dm ++

186655 blnmw d  
ga after answerback you are connected  
christ za45160  
10

22.12.86 10.36 uhr ++

186655 blnmw d  
186655 blnmw d

22.12.86

to: rev. mische  
from: p.c. mudenda  
christian council of zambia  
lusaka.

urgent need for g.m. (ddr) vehicle. tranfer to botswana  
chrsitian council of standard bank gaborone the mall  
by telegraphic transfer. other assistance discussed when  
i was there okey. no worry.

please also note our sad loss of one of our trustees mr.  
mumbuna mwisiya who died on 14.12.86 at 22:00 hrs after  
suffering from kidney failure. it is a great loss to the  
council as a whole.

o.k  
JL

kindly let dr. runge know about this as well.

p.c. mudenda  
general secretary

christ za45160

186655 blnmw d

22.12.86 10.45 uhr ++

Christian Council:

Mr. Mandanda

Confirm telex, HKS is informed and will transfer the money. Please give us the Bank account No. of CC2 for future money remittance (GM-80K. project)

0902 45160

geb18090245160+  
np

geb090245160+  
christ za45160

186655 blnmw d

departure mr. mudenda , rev. sikazwe.

mr. mudenda on 26th nov., lusaka , 22.30 p.m. to frankfurt  
ticket is deposited at zambian airways, lusaka.

rev. sikazwe on 28 th nov., lusaka to harare 16.00 p.m.,  
from harare to frankfurt on 20.00 p.m. is deposited at

lusaka, lufthansa office.  
new telex-no. of gossner

christ za45160

best greetings

mische, gossner mission  
nnnn

lusaka, lufthansa office.

new telex-no. of gossner mission, berlin-west 186655 blnmw.  
please inform rev. sikazwe.

b#  
christ za45160

186655 blnmw d

18,00 dm ++

183100 txoe d

Eingegangen

14. nov. 1986

christ za45160

Erledigt

183100 txoe d

13th nov. 1986.

attn: mr. krockert

-----  
re: tlx of 11.11.86.

i request rearrangement of my visit schedule to g.d.r. december 10 - 12 inctussive. visa application - details are:-

name : philip chisankama mudenda  
date of birth: 26.3.33  
place of birth: choma, zambia  
passport no.: za56318  
date of issue: 6.6.86  
date of expiry: 6.6.96  
place of issue: lusaka  
residential address: plot 75. chitavj

rgds,

p. c. mudenda  
general secretary

note: residential address to read: chitanga

christ za45160

183100 txoe d

# THE CHRISTIAN COUNCIL OF ZAMBIA

Chairman: Mr. P.G.H. Simuchoba  
Vice-Chairman: Mrs. M. Kazunga  
Hon. Treasurer: J. G. Luhana  
General Secretary: Mr. P.C. Mudenda



P.O. Box 30315  
Telephone: 219379/219380  
Church House  
Cairo Road  
Lusaka, Zambia  
Telex: 45160 CHRIST

Your Reference: *+ hikazwe*

Our Reference: PCM/fks./86.....

29th September, 1986.

Pastor E. Mische,  
Gossner Mission,  
Handjerrystrabe 19-20,  
1000 Berlin 41,  
WEST GERMANY.



Dear Pastor Mische,

RE: 150TH ANNIVERSARY

In June I wrote to accept the invitation to attend the 150th anniversary of Gossner Mission. We briefly talked about an earlier arrival. I am happy to inform you that I am booked on Zambia Airways as follows:

RTMUDENDA/004/26NOV

1. MUDENDA/PCM 26NOV HVWRT 8.40 Frankfurt  
2. QZ004 Y 26NOV LUNFCO HKI 2220 0535+1  
3. AZ370 Y 27NOV FCOAMS HKI 1030 1255  
4. DA828 Y 27NOV AMSTXL HKI 2000 2145  
5. DA821 Y 18DEC TXLAMS HKI 0800 0955 1350,- DM  
6. LH083 M 18DEC AMSFRA HKI 1050 1155  
7. QZ005 Y 18DEC FRALUN HLI 1910 0730+1/5  
8. 219379 MISS MOONGA  
9. T.  
10. LUN001.

If this route is accepted by you and since I shall be in Armsterdam from 10:30 -2000, I would that day make arrangements to visit I.C.C.O. Offices in Zeist which is 30 Kilometers away from Armsterdam.

Following our arrangements when you were here, you will, I hope facilitate the visits to Stuttgart, Bonn and EMW Hamburg. We also talked about visiting several churches. This is interesting. Please let me have the programme as arranged. I am grateful to you for all you are doing for the church in this part of the world.

1./.....

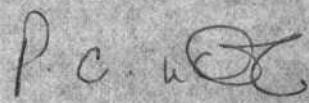
# THE CHRISTIAN COUNCIL OF ZAMBIA

Page..... one

What is suggested here and is not possible please  
feel free to express yourself.

Greetings and God bless.

Yours in His Service,  
CHRISTIAN COUNCIL OF ZAMBIA



P.C. MUDENDA  
GENERAL SECRETARY (CCZ)

11.11.1986

the christian council of zambia  
mr. mudenda

45160 christ  
zambia

to mr. mudenda  
telex-no for gossner mission, berlin-west; mr. krockert - 419776 ekhn d

gossner mission, gdr, has not yet the information for the visa application,  
please give us your personal datas again.

for gossner mission, gdr, the best time to visit is between 8-12 december  
if possible and your other appointments could be rearranged between 15-18  
december.

message to rev. chisanga, ucz:

rev. sikazwe is flying via harare: with zambian airways on the 28th of  
november from lusaka to harare, ticket is deposited at the office of luft-  
hansa, lusaka, next week. letter follows.

gossner mission

# THE CHRISTIAN COUNCIL OF ZAMBIA

Chairman: Mr. P.G.H. Simuchoba  
Vice-Chairman: Mrs. M. Kazunga  
Hon. Treasurer: J. G. Luhana  
General Secretary: Mr. P.C. Mudenda



P.O. Box 30315  
Telephone: 219379/219380  
Church House  
Cairo Road  
Lusaka, Zambia  
Telex: 45160 CHRIST

Your Reference: .....

Our Reference: PCM/fks/10/86

14th October, 1986.

Pastor Mische,  
Gossner Mission,  
Handjerystraat 19 - 20,  
1000 Berlin 41,  
F.R. GERMANY.



Dear Pastor Mische,

I write as a follow-up of the letter  
announcing my arrival in November, 1986.  
Two things need note:-

- (a) I shall like to visit Gossner Mission  
G.D.R. from the 15th - 19th of Dec.,  
1986. Please make urgent arrangements.
- (b) I shall like a free programme 7 - 9th  
December, I shall explain my programme  
for the days.

I am requesting for your assistance to make these trips  
a success.

Sincerely yours,  
CHRISTIAN COUNCIL OF ZAMBIA

P.C. MUDENDA  
GENERAL SECRETARY (CCZ)

10.11.86 en grond weg Visa - DDR  
+ Denver 8-14.12.86

4014+  
4014 txinf d  
183000 txoe d  
moechten sie auskunft ueber einen telexteilnehmer? ja/nein  
ja  
bitte land und suchbegriffe:  
sambia,  
the christian council of sambia,  
church house, cairo road,  
lusaka +?  
mom

txinf mom  
txinf mom

mombi gg

0902  
45160 chrst za +++

on toll 1000 dank bibi gern geschehen aws ++  
aws

0,00 dm ++  
090245160+  
christ za45160

183000 txoe d  
the christian council of zambia  
mr. p. c. mudenda  
p.o. box 30315  
church house  
cairo road  
lusaka / zambia

thank you for your letter of september 29. i realize that  
you have booked a flight to amsterdam twice. on the 28th of  
november we arranged a meeting with bread for the world. there  
is no objection from our side that you use the 27th to meet  
with i.c.c.o. which we need to contact for covering the additional  
costs. is there any reason for you to fly again to amsterdam  
after our jubilee? originally we had arranged a flight from  
berlin via london to lusaka on the 15th of december.  
e.mische

christ za45160

183000 txoe d

18,00 dm ++

Einreisebestätigt
10.9.1986
Erledigt

090245160+  
christ za45160

183000 txoe d  
t  
10.9.1986

christian council of zambia  
lusaka/ zambia

dear sisters and brothers,

herewith we want to inform you that mr. konrad roessler,  
gossner mission-gdr - will arrive on monday, september 15,  
1986, as planned, with aeroflot at lusaka-airpot.  
because of the short-term arrangement he will be without  
a visa. please, meet him at the airport and be prepared to help him  
to provide him with a visa.

with best greetings,  
gossner mission  
rev. ernard mische  
christ za45160

183000 txoe d  
183000 txoe d

# THE CHRISTIAN COUNCIL OF ZAMBIA

Chairman: Mr. P.G.H. Simuchoba  
Vice-Chairman: Mrs. M. Kazunga  
Hon. Treasurer: J. G. Luhana  
General Secretary: Mr. P.C. Mudenda

, Philip



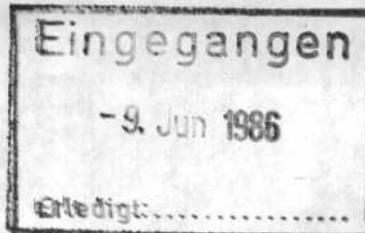
P.O. Box 30315  
Telephone: 219379/219380  
Church House  
Cairo Road  
Lusaka, Zambia  
Telex: 45160 CHRIST

Your Reference: .....

Our Reference: . PCM/gnk.....

3rd June 1986

Pastor Erhard Mische  
Gossner Mission  
Handjerystraße 19-20  
1000 Berlin 41  
WEST GERMANY



Dear brother Mische

Thank you for your kind invitation to take part in the 150th jubilee December 12-14. I am glad to accept the invitation in the name of the Christian Council of Zambia.

Details of when to arrive in Berlin will be worked later, perhaps during your forth coming visit, June 24 for two weeks. I have also considered the two - three weeks to visit congregations. I believe two weeks sounds reasonable for my schedule here.

It may be that when you come on 24th June I shall still be in the Soviet Union; but the beginning of July, I shall definately be available, July 1 - 4. Can you visit me any of those days?

Yours In His Service

P. C. Mudenda

P. C. Mudenda  
GENERAL SECRETARY

Christian Council of Zambia  
Rev. Mudenda  
General Secretary P.C.  
P.O. Box 30 315

Lusaka  
ZAMBIA

2.5.1986

Dear brother,

you many remember that I have invited you when we met in your office in January this year to participate in the 150th jubilee of Gossner Mission from the 12th to 14th of December 1986 in Berlin.

Now I would like to invite you in the name of our Board officially together with one representative of the UCZ to whom I have written a letter accordingly.

We would be very grateful to have you at our jubilee ceremonies. If you are able to make it possible to come two or three weeks earlier in order to visit several congregations who have relationship with Gossner Mission we would appreciate it very much.

On the 24th of June I am visiting Zambia again for two weeks. Perhaps there might be a chance to meet with you again.

With best regards  
in the name of Jesus Christ  
faithfully yours

Erhard Mische

# Gossner Mission



Handjerystraße 19–20  
1000 Berlin 41 (Friedenau)  
Fernsprecher: (0 30) 85 10 21

Gossner Mission · Handjerystraße 19–20 · 1000 Berlin 41 (Friedenau)

To the Christian Council of Zambia  
Rev. Mudenda, The General Secretary  
Church House, Cairo Road  
Lusaka, Zambia

- Indien
- Nepal
- Zambia
- Öffentlichkeit
- Gemeindedienst
- Verwaltung

Berlin, den  
February 14, 1986

Dear Rev. Mudenda,

I have met Rev. Schülzgen of Gossner Mission, GDR, on the 12th of February and he was very grateful, that I could hand over to him your invitation for Rev. Mrs. Friederike Schulze. He also gave me the visa application, duly signed by her, with passport photos, so that you can get it done from Lusaka, which will be much faster than from East-Berlin. As soon as you get the visa endorsed, I would request you to send it to our West Berlin address, because letters to G.D.R. take much more time.

We want to thank you once more for your kind cooperation and look forward to see some one from CCZ here with us in December. We do hope and wish that a good cooperation will develop with our colleagues in GDR, so that all of us can take up our own share in the universal mission of our Lord Jesus Christ for the coming of his kingdom.

With warm regards, also from Rev. Mische, Rev. Schülzgen and Krause,

Yours in Christ,

*Dieter Hecker*

Rev. Dieter Hecker  
Director Gossner Mission

encl.: Visa application of Rev. Mrs. F. Schulze and photos

REPUBLIC OF ZAMBIA



## VISA APPLICATION

SCHULZE

1. Surname of Applicant (in capitals) .....

2. Other Names ..... Friederike .....

3. Addresses: ..... 1400 Oranienburg, Kitzbühler Str. 19 .....

(a) Permanent ..... 1400 Oranienburg, Kitzbühler Str. 19 .....

(b) Present .....

4. (a) Nationality ..... GDR ..... (c) Race ..... white .....

(b) Nationality of Parents at time of Applicant's Birth ..... german .....

5. (a) Date of Birth ..... 30.9.1943 ..... (c) Sex ..... female .....

(b) Town and Country of Birth ..... Nordhausen/GDR .....

6. Will you be travelling alone or accompanied by your wife and/or children? ..... no .....

(Note—Children over 16 years of age must make separate applications.)

If accompanied by your wife give the following particulars:

(a) Full name .....

(b) Place and Date of Her Birth .....

7. PASSPORT: (a) Number ..... RA 0932993 .....

(b) Date and Place of Issue ..... 11.1.1980 ..... gültig bis: 10.1.1990 .....

8. (a) Date of First Entry into Zambia ..... 1.9. - 25.9.1985 .....

(b) Length of Residence in Zambia ..... six month .....

9. Destination and Object of Journey .....

The Christian Council of Zambia .....

.....

.....

10. Probable Length of Stay ..... 15. April - 15. Oktober 1986 .....

11. Full Residential Address to which Travelling .....

Church House Cairo Road Lusaka - Zambia .....

12. Date of Expected Departure from Zambia and Route of Entry to Country of Destination:

15. Oktober 1986 to Berlin/GDR .....

13. If on Business or Pleasure, Names and Addresses of Firms or Persons to be Visited .....

Christian Council of Zambia .....

General-Secretary Rev. P.C. Mudenda .....

.....

14. (a) Particulars of any Previous Residence in, or Visits to, the Country of Destination .....

..... Visit to the Christian Council of Zambia 1.9.-25.9.1985 .....

(b) Particulars of any Relations or Friends in the Country of Destination .....

.....

.....

15. Signature of Applicant ..... Friederike Schulze .....

[P.T.O.]

Remarks of the Visa issuing authority.

Ref. No.....

Date.....

Visa Officer

---

SCHEDULE

DECLARATION

I, (full names)..... hereby declare that I do not support the illegal regime of Mr. Ian Smith in Southern Rhodesia and I hereby affirm my loyalty to the Constitutional Government of Southern Rhodesia.

Signed.....

Before me.....

Immigration Officer

GS/GGF

5th February, 1986

Mr B. Krause  
Gossner Mission  
1180 Berlin  
GERMAN DEMOCRATIC REPUBLIC.

Dear Rev. Krause,

Thank you for your letter of 10th December, 1985. I must apologise for late reply due to the fact that when the letter arrived I was away in India and then when I came I saw your letter and when I tried to reply it disappeared in my tray which I now want to reply. I further have pleasure of having Rev. Hecker from West Berlin - Director of Gossner Mission visiting Zambia and the Christian Council of Zambia in particular. I am sure he will bring this letter to you and further invitation on his visit to the site of proposed project.

Concerning the coming of Miss Schulze as a fraternal worker to the Christian Council of Zambia for six months is welcomed news to us but as you had suggested that she should come at the end of February I would suggest that she comes at the end of April as there are few matters that we want to iron out with the Executive although I can assure you that we are in agreement with the plan. Our last discussion on the matter will come on 14th March, 1986 although in principle this has been approved.

We want to thank you for this co-operation and to assure you our every effort to make things run smoothly.

Finally as I indicated in my other letter your visit was a blessing to us and your co-operation would thus be a greater blessing to us.

Yours in His Service,

P.C. MUDENDA  
GENERAL SECRETARY

GS/GGF

5th February, 1986

Mr B. Krause  
Gossner Mission  
Baderseestr 8  
1180 Berlin  
GERMAN DEMOCRATIC REPUBLIC.

Dear Rev. Krause,

Herewith we invite Rev. ~~Friederike~~ Schulze to visit the Christian Council of Zambia as a fraternal worker for six months from March or April, 1986. The Christian Council of Zambia will make arrangements for her programme in Zambia.

Yours sincerely,

P.C. MUDENDA  
GENERAL SECRETARY

Herren  
Martin Sampa und Willard Simukali  
Triftstraße 67  
Apt. 706 und 105  
  
1000 Berlin 65

x

24.4.1985

Lieber Herr Sampa und Herr Simukali!

Von heute abend bis Freitag abend (26.4.) ist der Generalsekretär des Christian Council of Zambia, Herr Mudenda, in Berlin. Sicherlich sind auch Sie an einem Zusammentreffen mit ihm interessiert. Zur Verfügung für ein Gespräch steht der Freitag. Wir bitten Sie daher, uns möglichst sofort anzurufen (85 10 21), um einen Termin abzusprechen. Vielen Dank im voraus und

freundliche Grüße  
von den Mitarbeitern der Gossner Mission  
  
i.A. G.Lischewsky, Sekr.

GS/GGF

5th February, 1986

Mr B. Krause  
Gossner Mission  
1180 Berlin  
GERMAN DEMOCRATIC REPUBLIC.

Dear Rev. Krause,

Thank you for your letter of 10th December, 1985. I must apologise for late reply due to the fact that when the letter arrived I was away in India and then when I came I saw your letter and when I tried to reply it disappeared in my tray which I now want to reply. I further have pleasure of having Rev. Hecker from West Berlin - Director of Gossner Mission visiting Zambia and the Christian Council of Zambia in particular. I am sure he will bring this letter to you and further invitation on his visit to the site of proposed project.

Concerning the coming of Miss Schulze as a fraternal worker to the Christian Council of Zambia for six months is welcomed news to us but as you had suggested that she should come at the end of February I would suggest that she comes at the end of April as there are few matters that we want to iron out with the Executive although I can assure you that we are in agreement with the plan. Our last discussion on the matter will come on 14th March, 1986 although in principle this has been approved.

We want to thank you for this co-operation and to assure you our every effort to make things run smoothly.

Finally as I indicated in my other letter your visit was a blessing to us and your co-operation would thus be a greater blessing to us.

Yours in His Service,

P.C. MUDENDA  
GENERAL SECRETARY

GS/GGF

5th February, 1986

Mr B. Krause  
Gossner Mission  
Baderseestr 8  
1180 Berlin  
GERMAN DEMOCRATIC REPUBLIC.

Dear Rev. Krause,

Herewith we invite Rev. ~~Friederike~~ Schulze to visit the Christian Council of Zambia as a fraternal worker for six months from March or April, 1986. The Christian Council of Zambia will make arrangements for her programme in Zambia.

Yours sincerely,

P.C. MUDENDA  
GENERAL SECRETARY

# THE CHRISTIAN COUNCIL OF ZAMBIA

Chairman: Mr. P.G.H. Simuchoba  
Vice-Chairman: Mrs. M. Kazunga  
Hon. Treasurer: J. G. Luhana  
Telex:



P.O. Box 30315  
Telephone: 214308  
Church House  
Cairo Road  
Lusaka — Zambia  
Telex: 45160 CHRIST

Your Reference: .....

Our Reference: ..... GG/50

11th February, 1985

Rev. E. Mische,  
1 Berlin 41,  
Handstreate 19-20  
WEST GERMANY



Dear Rev. Mische,

I am sending you herewith a copy of the Report written by the Zambian Christian brothers and sisters who visited your country last year. I hope that you will find it interesting as it is educative to us. There is quite a lot for us here to draw out and when possible emulate what the churches there are doing in serving God's people—young and old in various spheres of life.

Once again we thank you, the Gossenner Mission and everyone who played a part in making it possible for the group to visit your great country.

With kind regards.

Yours sincerely,  
CHRISTIAN COUNCIL OF ZAMBIA

  
B. B. Nkonga  
for/ GENERAL SECRETARY

## REPORT TO THE CHRISTIAN COUNCIL OF ZAMBIA ON OUR TOUR TO GERMANY (5 WEEKS)

### 1. GROUP COMPOSITION

- (i) Lomutunzi Jere
- (ii) Japhet Ndhovu students in agriculture at the University of Zambia and in Theology at Justo Mwale College respectively. Both are members of the Reformed Church in Zambia.
- (iii) Mrs Saisila Beyani
- (iv) Mrs Agnes Banda deaconesses, full time paid and part-time unpaid in the United Church of Zambia and the African Methodist Episcopal Church respectively.
- (v) James Mwale
- (vi) Emmanuel Banda active lay leaders in R.C.Z. and Anglican Church respectively.
- (vii) Pastor Thuma Hamukangandu
- (viii) Rev Benson Chongo clergymen in Brethren in Christ Church and United Church of Zambia respectively.

### COMMENT

It can be seen that the group had a fair composition in the sense that it included the main areas and classes of people who form the church life for today and tomorrow. The laity, the women and the clergy. This composition made the group active and lively because during the whole tour each member found a part on which to contribute more and a part to listen and learn from others.

### 2. PREPARATIONS AND ARRANGEMENTS

I wish to thank the Christian Council of Zambia for all the arrangements made and some individual people who assisted us in obtaining all the necessary documents. Other thanks must go to our German friends who followed the programme without missing even a minute. When it meant meeting us at the airport or at railway stations people to meet us were there on time, so there was no time when we were left to feel lost. Our sincere thanks go to Dorothea Harre, Inge Kraemer, Thomas Trevert, Martin Schmidst, Quenter Puzberg, Hans-Jurgen Meier, Martin Hankermair our hosts in Lippe area and others in different places. We all felt at home in their houses. To Erhard Mische enough words are difficult to find for what he did here in Zambia and in Germany in organising, arranging and making our tour a real success.

### 3. WEST GERMANY

Perhaps it would be easier to understand about the Bundes Republic if we try to compare it to Zambia. West Germany is only about one third of Zambia but ten times more than Zambia's population i.e. about 60,000,000 people. Like other Western World Deutschland is one of the highly industrialised and developed countries in the first world. Their use of technology is marvelous to say the least. Their public transport i.e. planes, trains, buses and taxis operate on time, I emphasise on time. There are good facilities for public use such as waiting rooms, telephones, toilets etc. which are well cared by everybody. There is a lot of feeling responsible in the minds of Germans. When one is asked to do a thing, he will do it to the best of his knowledge and ability. My reason for mentioning this minor point is that a concern for public things - refraining from vandalism is a step forward towards development especially so because it does not cost any money to be a disciplined people.

#### 4. TOUR PROGRAMME

The Programme was made that for the first ten days we were all Lippe area, guests of the Lippe church. Though for accomodation we were in different towns close to each other i.e. Lemgo, Blomberg, Horn-Bad Meinberg, Bad Salzuflen, Lage, Dierlinghausen, Augustdorf and Detmold the capital of Lippe area and is where the Lippe church has it's headquarters, each morning we met together to undertake what was on schedule for us.

From 19th to 25th September we were together in Berlin West, ofcourse in different homes. Again we were meeting together each morning and went to various places for various activities. Some of us had a chance to visit East Berlin. On 25th September, the group split into two and went to two different places: Pastor Hamukangandu, Mr. Emmanuel Banda, Mr. Mwale and Ms. Lomuthunzi Jere went to Dortmund and other surrounding industrial towns. The rest of us went to Kirchlengern in the Westfalia region and on 1st October, except Mr. Ndhlovu who went to join the Dortmund group, three of us Mrs. Banda, Mrs. Beyani and I went to the East Frisia an area with the towns near the North Sea. We were in Aurich. We were in these areas until the 7th October when again we came together in Lippe for summaries and preparations for departure home.

#### 5. THE CHURCH IN WEST GERMANY

West Germany has the territorial churches. That means in each territory which is part of the Federal Republic, there is a predominant church with others in the minority. The country as a whole is predominantly protestant.

##### (i) Lippe territory

In this area, the church is the Reformed Church. The Lutheran Church is an independent minority but are members in the Lippe Synod. I mean the Lutherans do not have their Synod in this area. They are members of the Reformed Church Synod which is in Detmold.

##### (ii) Berlin and West Falia (Kirchlengern

In these two areas, we have the United Church. This union came about by the decree of the last king who reigned the two areas (King of Persia). The decree was made in the beginning of last century and the union between the Reformed and the Lutherans was effected. To date though the king does not rule no one thinks of doing otherwise but to remain united.

##### (iii) East Frisia

This area of the Lower Saxony the Lutheran Church is dominant.

From what is said, it is clear that in the whole country a greater number belongs to the established three official churches. Mention must be made that sects are also there but in the minority.

## 6. OUR PARTICIPATION IN CHURCH ACTIVITIES

Through out period of stay we actively took part in the activities of the church in all the places we visited:

- (I) Many times our hosts who were mostly pastors or full time church workers took us to confirmation classes, Where we took part in the lessons and upon being asked, we explained what the Zambian church does in this regard.
- (II) We (each in the town<sup>of</sup> residence) spoke to various groups of the church such as youth groups, women groups, and groups of old people. Sometimes we went together to these activities.
- (III) During our stay in Germany the three major events took place
  - a) In Lippe Church there was a two day mission festival starting with the Youth on a Saturday. There we chose Mr. Ndhlovu to speak on our behalf. He urged the young people to serve God in their youth days.
  - b) On Sunday I spoke to 700 people on a prepared theme of the festival "Man shall not live by bread alone"....
- (IV) I took the service on two other Sundays, a harvest Sunday in Kirchlengern and Thanksgiving in Riepe town.
- (V) The two deaconesses were also given an afternoon service in Middles. It was also for thanksgiving. I am made to understand that my other friends were accorded the same opportunity in their residential places. Wherever we were together in a service, we contributed by singing and talked about our Church and our country.
- (VI) In Berlin, we took part in Gossner Mission day and witnessed the installation of a new director Pastor Hecker.
- (VII) At many gatherings I was asked to talk about TEEZ.

## 7. THE CHURCH AND ITS SOCIAL SERVICES

In the social field, one would be right to describe the church in West Germany as the 'service Church' not just a talking church. We saw that the church tries to identify itself with the problems affecting the society and it does all it can to help in solving them. Let me mention some of them:

- (I) The formation of the anti alcoholism committees in the church is a step forward in combating alcohol and drugaddiction which is rocking the country.
- (II) Establishment of centres for the unemployed people where they meet and do some skill, is another service to the society. E.g. The Martin Luther Centre in East Frisia.
- (III) Provision of chaplains not only to schools but to the Reformatory schools as well is playing an important role in making juvenile convicts into useful future citizens.
- (IV) The running of centres for the care of the handicapped people is another area in which the Church has taken a leading role.

Such centres are not only for rehabilitation but for general education as well.

(v) Care for the mentally retarded people is also an obligation in which the church role in society is being felt. Schools like Schweicheln in Herford, Eben-Ezer are few examples. The later has a capacity of 921 people who receive formal education and later made into skilled workers while they receive treatment and rehabilitation.

In these projects, the church spends an amount of money but the state helps greatly because by legislation the state is bound to support financially all organisations which venture into rendering social assistance to the ration. But the good thing is that the control and running of such institutions and recruitment of personnel is not interfered with by the state.

## 8. FINANCE

In West Germany, like in many more European Countries the church is considerably rich. When one looks at the institutions run by the church, the many people employed by the church and especially when you notice that by legislation no employer (including the church) is allowed to pay its workers below the stipulated standards dictated by the cost of living of the country. The church in that country is one of the biggest employers because it needs pastors to run churches, teachers for its schools, medical staff for its hospitals, social and technical workers for its institutions.

The church and other buildings are magnificent. People who go to church on Sunday are few - two hundred at most in a church whose roll books record a membership of 6,000 people. Mostly these are old and retired people.

The obvious question can therefore be how does the church raise funds to be able to run its affairs so well?

- (i) By taxation of 9% from each person who has a membership with the church whether one goes to church or not. (Church membership in Deutschland ceases only when one so declare in a court of law).
- (ii) Pledges by some committed people who promise willingly to support certain projects.
- (iii) Rents for buildings, land etc.
- (iv) Payments for schools and other institutions including grants from the government.
- (v) Offerings from members.

## 9. OTHER PLACES VISITED

According to the programme made, we were not only confined to visiting Church institutions. We visited other places of interest such as:

- (i) National monuments and statues in commemoration of the World Wars I and II heros.
- (ii) Primary and Secondary Schools
- (iii) Government Offices
- (iv) Factories
- (v) National festivals like the trade fair we chanced in Lage town
- (vi) Farms, Commercial and Subsistance.
- (vii) Health centres and homes for the aged
- (viii) Zoos like the famous Berlin Zoo.
- (ix) Selfhelp centres like Ufa in Berlin where people of different ages live and provide for their own needs.
- (x) Musiums, Rivers and Sea Ports.

In many of these places we noticed that the German people would like to keep history as much as possible and maintain their cultural heritage.

We had to share ideally how they run their national affairs and I must mention that the officers we met discussed with us very freely about their affairs. Some structural policies are just similar to ours except that most of the things are carried on a higher level the country itself being a technologically sophisticated one.

## 10. OTHER OBSERVATIONS

Since we were given a chance to visit church and national projects, we were able to notice that while there are many impressive things in Germany there are also a few difficulties being faced by the nation and the Church:-

### (a) The Nation

There is no nation which can only record successes without some problems because even development can bring with it some adverse effects. These are major problems in Germany:-

- (i) Un employment caused by population explosion and technological sophistication which do a lot of work in factories instead of human beings (About 2 million have no jobs)
- (ii) Over production of things that there is no assurance of finding a market. In case of farm products like milk and beef the cost of storage is just so much so the E.E.C. has ordered less production. This order is adversely affecting commercial farmers who want to produce more in order to offset the input costs which in many cases are loans.

(iii) Pollution from industries, factories and other fuel using machines is just too much. It is difficult to find natural trees in Germany. Unless something is done about it, natural forests will not be seen.

(b) The Church

Some of the serious problems affecting the church are:-

(i) Lack of interest in the church by young people who accuse it of not appealing to them as a result of its rigid, old fashioned rules and old paternal worship. Some people  are concluding that since they can provide for their daily needs there is no need for God.

N.B. The Church must change its approach, even personnel exchange would help greatly in instilling various approaches to worship.

(ii) If the membership declines, that will affect the income in its coffers.

(iii) There are many young people who are taking theology from various universities and the church is not sure if it will take them on all. (There are already some pastors who have no congregations).

11. NOW WHAT NEXT?

The tour has been done. We thank the sponsors. We in the group are convinced that some of the things mentioned in this report, though not in every detail, can be viably implemented. So we make the following recommendations or suggestions to C.C.Z.

(i) That we be given chance to meet in Lusaka so that we can discuss and outline some of the projects to recommend to CCZ for implementation.

(ii) That if possible an audience be given to us by the CCZ or its standing committees so that we explain in details about the projects we saw and how we can start them.

(iii) That this report be circulated to various churches who are members of CCZ perhaps one of the projects would challenge them and make use of any member who was in the delegation for fuller explanation.

(iv) That (if CCZ finds it fit) a copy of this report be sent to Germany through Dr. Erhard Mische, Gossner Mission.

(v) That we be given all the help and support to spearhead some of these projects.

N.B. Please note that I am not suggesting that we be turned into a standing Committee of CCZ but that we can be of help to those who feel can start any of the things mentioned in the report. If we start something tangible within our resources and needs, at a certain stage our friends can assist us.

12. CONCLUSION

May I conclude this report by thanking my friends in the group who gave every assistance to me in my leadership and for the co-operation and team spirit we showed when we were asked to do certain things. We worked in a spirit of oneness. Please keep it up! God bless us all.

Humbly submitted, Benson M. Chongo (Rev).

C.C. Ms L. Jere, Box 32379,  
Ms A. Banda, Box 31478,  
Mr J. Ndhlovu, Box Ch 199,  
Pastor T. Hamukangandu, Box 320093, Woodlands, LUSAKA,  
Mrs. S. Beyahi, Box 52 SINAZEZE,  
Mr. E.I.J. Banda, Box 449, KALULUSHI,  
Mr. J.M. Mwale, Box 240, MAZABUKA.  
Rev. B.M. Chongo, Box 23054, KITWE.

# THE CHRISTIAN COUNCIL OF ZAMBIA

Chairman: Mr. P.G.H. Simuchoba  
Vice-Chairman: Mrs. M. Kazunga  
Hon. Treasurer: J.G. Luhana  
General Secretary: Mr. P.C. Mudenda



P.O. Box 30315  
Telephone: 214308  
Church House  
Cairo Road  
Lusaka — Zambia  
Telex: 45160 CHRIST

Your Reference: .....

Our Reference: ES/21.....

14th December, 1984.

Mr. H. Lehmann,  
Education Secretary,  
Kirchenkreis Recklinghausen  
Limper Strasse 15,  
4350 Recklinghausen,  
West Germany

Dear Herald,

You must have by now thought of me as being negligent of responding to correspondence. I have had to wait and wait for the names of persons chosen to be on the group to visit your great and hospitable country, and even at this stage the Central - Copperbelt Local Christian Council has not sent me the name despite reminders. They will however, do so soon. As stipulated by ~~and~~ the team the names of those coming are:

1. Mr Leonard Chisenge (38) Tutor Malcom Moffat T. T. College, United Church of Zambia.
2. Miss Sharon Mbile, Student: Macha Sec. Sch. (17) Brethren In Christ, Choma, Southern Province.
3. Mr Joseph Bhala (17) St. Mark Sec. Sch., Anglican Church, Choma, Southern Province.
4. Miss Juliet Sianyeka ( ) Student: Mindelo Theological College, United Church of Zambia, Kitwe, Copperbelt Province.
5. Mr. Mulenga Kaengele (26) Teach: Bauleni Pri. Sch., United Church of Zambia Elder & Treasurer, Lusaka, Lusaka Province.
6. Mr Hebbinson Kapembwa ( ) Tutor: David Livingstone T. T. College Livingstone, Southern Province.
7. B. B. Nkenga Education Secretary, CCZ, Lusaka.
8. Nominee from Copperbelt Province region to be advised later.

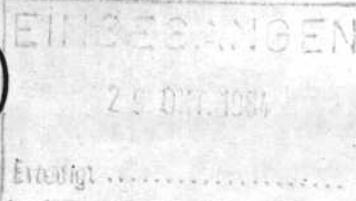
Our kind regards, and wishing you all there a merry christmas and a happy and prosperous new year.

Yours ever,

  
B. B. Nkenga  
EDUCATION SECRETARY  
for GENERAL SECRETARY.

# AGKED

Kniebisstrasse 29  
7000 Stuttgart 1  
Germany



AGKED Kniebisstrasse 29, 7000 Stuttgart 1

1. INTERN

2. Eventuell zur Beratung im GFK

Vertraulich

es wird empfohlen, sich → diese Frage  
zunächst mit den zuständigen Leute  
der Evangelischen Brüder der DDR abzustimmen.

**Memo** Diese sind in kontinuierliche Gespräche

mit allen Freunden in Heilbronn

**Von:** Joachim Lindau

und bestimmt leicht sich eine Lösung finde

**Telefon:** 0711/282021

b

18.10.

**An:** Herrn Manfred Drewes

**Datum:** 25.9.1984 /Li-we

**Betr.** Gespräch mit Herrn  
Ekkard Schülzgen, Gossner  
Mission/DDR am 21.9.1984

Schon seit einiger Zeit ist auffällig, daß es der Gossner Mission /DDR gelungen ist, sich "freizuschwimmen". Für Herrn Schülzgen ist es in den letzten Jahren erheblich leichter geworden, Auslandsbesuche genehmigt zu bekommen. U.a. kam es zu Kontakten mit dem ehemaligen Generalsekretär des "Christian Council of Zambia", Mr. K. Mwenda.

Dabei wurde die Idee erörtert, der CCZ und die Gossner Mission /DDR sollten gemeinsam ein Projekt durchführen. Einzelheiten wurden nicht besprochen u. es gab auch keine konkreten Vorstellungen als Mwenda zurücktrat. Mittlerweile hat Schülzgen mit dem DDR-Außenministerium gesprochen, wobei sich herausstellte, daß dort keine Einwände gegen die Ausreise von zwei bis drei Gossner Missionaren aus der DDR nach Zambia bestehen. Noch nicht restlos geklärt ist die Angelegenheit mit dem Staatsrat. Die gute Kooperation während des Lutherjahres gibt aber Anlaß zu der Hoffnung, daß die letzten Hindernisse zu beseitigen wären.

Was im Augenblick fehlt, ist ein konkretes Vorhaben in Zambia, das CCZ und Gossner-DDR miteinander in Angriff nehmen könnten. Außerdem müßte der CCZ instand gesetzt werden, für ein evtl. Projekt die notwendigen Hartwährungsanteile bereitzustellen. Sachlieferungen aus der DDR sind nicht das Problem. Gossner-DDR hat genug Geld oder könnte dieses einwerben, bloß eben an Valuta fehlt es.

Nun war Schülzgens Frage, ob wir nicht eventuell "silently" den CCZ ausstatten könnten, um es diesem zu ermöglichen, die DDR-Kirchen aus der missionarisch-entwicklungs-politischen Zwangsabstinenz herauszuholen. Gewiß eine delikate Angelegenheit!

Ich habe Herrn Schülzgen die derzeitigen Hauptsorten des CCZ nach meinem Kenntnisstand geschildert (Stichwort: Church House) und auch auf die konzeptionellen Defizite hingewiesen, die mir dort und bei der UCZ aufgefallen waren. Nach meiner Meinung könnte es nur dann zu einem brauchbaren Konzept/Projekt

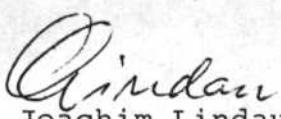
kommen, wenn Gossner-DDR eine Art Projektsekretär vermitteln könnte, der die verschiedenen vagen Vorstellungen konkretisiert und gemeinsam mit den Zambianern die Implementierung eines Projekts plant. Gossner-DDR ist sehr flexibel. Dort will man nur sichergestellt wissen, daß ländliche Entwicklung geschieht. Auch Herr Schülzgen würde gern erst einen "Sendboten" unter Vertrag nehmen. Sachverständig gibt es genug. "Sobald die Geschichte bei uns bekannt wird, rennen mir die Fachleute die Türe ein", sagte Schülzgen. Unsere Mithilfe bei der Vermittlung eines Kubaners nach Kambodscha faszinierte ihn stark.

#### Fazit und Empfehlung

Ich würde es für verdienstvoll halten, könnten wir es einer kirchlichen Gruppierung in der DDR ermöglichen, mit einer Partnerorganisation in Zambia konkret zusammenzuarbeiten und dabei die lange entbehrten praktischen Erfahrungen zu sammeln.

Könnte darüber Einverständnis erzielt werden, dann wäre ich dafür, Herrn Helmes /DW einzuschalten, damit er evtl. bei einem seiner nächsten Besuche in der DDR ein ausführliches Gespräch mit Herrn Schülzgen führen kann.

Ich selbst werde ihn erst am 8./9.2.1985 wieder treffen.

  
- Joachim Lindau -

9-12-84

Dear Erhard,

An after thought.

When I collected the letter of CC2, which I enclosed in my letter of 4/2, Mr. Nudenda asked me if there was a possibility of a closer cooperation between CC2 and Gossner Mission West as well as GTI East.

I told him that Gossner T. West has been playing with the thought several times, and that GTI East had been approaching CC2 in 1983.

So that the best thing to do was to write to both GTI's and propose how CC2 could see such a cooperation.

So you might receive a letter. I pointed also out that financial assistance is difficult because you are very tied to the \$ Valley but there are also other ways of coop. I hope they will make the first move now. So far. Bye  
Seetske

## Adressen der Zambiagruppe

- 1) Rev. Benson Chongo - P.O. Box 23054 KITWE.
- 2) JAPHET. NJOBVU, P. O. BOX CH199, LUSAKA.
- 3) Mrs Agnes Banda. A.M.E. church, P.O. BOX 31478, Lusaka.
- 4) MR JAMES M. MWALE. Z.S. CO Ltd ~~AREA~~ BOX 2  
NANKAMBAWA AREA.  
BOX 240. MATABUA, ZAMBIA.
- 5) MRS. SASILA BEYANI BOX 52. SINAZE ZIE ~~LUSAKA~~  
via CHOMA.  
ZAMBIA.
- 6) CMTHLINZI JERE , KAFUE 6-9 , UNIVERSITY OF ZAMBIA, ~~BOX~~ 32379 , LUSAKA.
- 7) Pastor TUMA HAMUKANG'ANDU, BOX 320093, WOODLANDS, LUSAKA, ZAMBIA.
- 8) EMMANUEL I. BANDA, ZCCM LTD, KALULUSHI DIVISION, CHIBULIMA MINE HOSP, PHARMACY SECTION  
P.O. Box 449, KALULUSHI - ZAMBIA

## Deutsche Partnergruppe

- 1) Martin Hankemeier , Drosteweg 1 , 4937 Lage
- 2) Erhard Mische , Riehlstr. 12 , 1000 Berlin 19
- 3) Martin Schmidt , Kirchstr. 4 , 4934 Horn - Bad Meinberg 1
- 4) Hans-Jürgen Meier , Am Müllerberg 2, 4934 Horn - Bad Meinberg 2
- 5) Thomas Frevert , Winkelstr. 10 , 4933 Bielefeld
- 6) Günter Pützberg , Richthofenstr. 21a, 4930 Detmold
- 7) Inge Krämer , Schlüterweg 14 , 4930 Detmold
- 8) Dorothea Hesse , Bleichstr. 167 , 4800 Bielefeld 13

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I wish to thank the Christian Council of Zambia for all the arrangements made and some individual people who assisted us in obtaining all the necessary documents. Other thanks must go to our German friends who followed the programme without missing even a minute. When it meant meeting us at the airport or at railway stations people to meet us were there on time, so there was no time when we were left to feel lost. Our sincere thanks go to Dorothea Harre, Inge Kraemer, Thomas Trevert, Martin Schmidst, Quenter Puzberg, Hans-Jurgen Meier, Martin Hankemeir our hosts in Lippe area and others in different places. We all felt at home in their houses. To Erhard Mische enough words are difficult to find for what he did here in Zambia and in Germany in organising, arranging and making our tour a real success.

### 3. WEST GERMANY

Perhaps it would be easier to understand about the Bundes Republic if we try to compare it to Zambia. West Germany is only about one third of Zambia but ten times more than Zambia's population i.e. about 60,000,000 people. Like other Western World Deutschland is one of the highly industrialised and developed countries in the first world. Their use of technology is marvelous to say the least. Their public transport i.e. planes, trains, buses and taxis operate on time, I emphasise on time. There are good facilities for public use such as waiting rooms, telephones, toilets etc. which are well cared by everybody. There is a lot of feeling responsible in the minds of Germans. When one is asked to do a thing, he will do it to the best of his knowledge and ability. My reason for mentioning this minor point is that a concern for public things - refraining from vandalism is a step forward towards development especially so because it does not cost any money to be a disciplined people.

#### 4. TOUR PROGRAMME

The Programme was made that for the first ten days we were all Lippe area, guests of the Lippe church. Though for accomodation we were in different towns close to each other i.e. Lemgo, Blomberg, Horn-Bad Meinberg, Bad Salzuflen, Lage, Dierlinghausen, Augustdorf and Detmold the capital of Lippe area and is where the Lippe church has it's headquarters, each morning we met together to undertake what was on schedule for us.

From 19th to 25th September we were together in Berlin West, ofcourse in different homes. Again we were meeting together each morning and went to various places for various activities. Some of us had a chance to visit East Berlin. On 25th September, the group split into two and went to two different places. Pastor Hamukangandu, Mr. Emmanuel Banda, Mr. Mwale and Ms. Lomuthunzi Jere went to Dortmund and other surrounding industrial towns. The rest of us went to Kirchlengern in the Westfalia region and on 1st October, except Mr. Ndhlovu who went to join the Dortmund group, three of us Mrs. Banda, Mrs. Beyani and I went to the East Frisia an area with the towns near the North Sea. We were in Aurich. We were in these areas until the 7th October when again we came together in Lippe for summaries and preparations for departure home.

#### 5. THE CHURCH IN WEST GERMANY

West Germany has the territorial churches. That means in each territory which is part of the Federal Republic, there is a predominant church with others in the minority. The country as a whole is predominantly protestant.

##### (i) Lippe territory

In this area, the church is the Reformed Church. The Lutheran Church is an independent minority but are members in the Lippe Synod. I mean the Lutherans do not have their Synod in this area. They are members of the Reformed Church Synod which is in Detmold.

##### (ii) Berlin and West Falia (Kirchlengern)

In these two areas, we have the United Church. This union came about by the decree of the last king who reigned the two areas (King of Persia). The decree was made in the beginning of last century and the union between the Reformed and the Lutherans was effected. To date though the king does not rule no one thinks of doing otherwise but to remain united.

##### (iii) East Frisia

This area of the Lower Saxony the Lutheran Church is dominant.

From what is said, it is clear that in the whole country a greater number belongs to the established three official churches. Mention must be made that sects are also there but in the minority.

## 6. OUR PARTICIPATION IN CHURCH ACTIVITIES

Through out period of stay we actively took part in the activities of the church in all the places we visited:

- (i) Many times our hosts who were mostly pastors or full time church workers took us to confirmation classes, Where we took part in the lessons and upon being asked, we explained what the Zambian church does in this regard.
- (ii) We (each in the town residence) spoke to various groups of the church such as youth groups, women groups, and groups of old people. Sometimes we went together to these activities.
- (iii) During our stay in Germany the three major events took place
  - a) In Lippe Church there was a two day mission festival starting with the Youth on a Saturday. There we chose Mr. Ndhlovu to speak on our behalf. He urged the young people to serve God in their youth days.
  - b) On Sunday I spoke to 700 people on a prepared theme of the festival "Man shall not live by bread alone"....
- (iv) I took the service on two other Sundays, a harvest Sunday in Kirchlengern and Thanksgiving in Plepe town.
- (v) The two deaconesses were also given an afternoon service in Middles. It was also for thanksgiving. I am made to understand that my other friends were accorded the same opportunity in their residential places. Wherever we were together in a service, we contributed by singing and talked about our Church and our country.
- (vi) In Berlin, we took part in Gossner Mission day and witnessed the installation of a new director Pastor Hecker.
- (vii) At many gatherings I was asked to talk about TEEZ.

## 7. THE CHURCH AND ITS SOCIAL SERVICES

In the social field, one would be right to describe the church in West Germany as the 'service Church' not just a talking church. We saw that the church tries to identify itself with the problems affecting the society and it does all it can to help in solving them. Let me mention some of them:

- (i) The formation of the anti alcoholism committees in the church is a step forward in combating alcohol and drugaddiction which is rocking the country.
- (ii) Establishment of centres for the unemployed people where they meet and do some skill, is another service to the society. E.g. The Martin Luther Centre in East Frisia.
- (iii) Provision of chaplains not only to schools but to the Reformatory schools as well is playing an important role in making juvenile convicts into useful future citizens.
- (iv) The running of centres for the care of the handicapped people is another area in which the Church has taken a leading role.

Such centres are not only for rehabilitation but for general education as well.

(v) Care for the mentally retarded people is also an obligation in which the church role in society is being felt. Schools like Schweicheln in Herford, Eben-Ezer are few examples. The later has a capacity of 921 people who receive formal education and later made into skilled workers while they receive treatment and rehabilitation.

In these projects, the church spends an amount of money but the state helps greatly because by legislation the state is bound to support financially all organisations which venture into rendering social assistance to the nation. But the good thing is that the control and running of such institutions and recruitment of personnel is not interfered with by the state.

## 8. FINANCE

In West Germany, like in many more European Countries the church is considerably rich. When one looks at the institutions run by the church, the many people employed by the church and especially when you notice that by legislation no employer (including the church) is allowed to pay its workers below the stipulated standards dictated by the cost of living of the country. The church in that country is one of the biggest employers because it needs pastors to run churches, teachers for its schools, medical staff for its hospitals, social and technical workers for its institutions.

The church and other buildings are magnificent. People who go to church on Sunday are few - two hundred at most in a church whose roll books record a membership of 6,000 people. Mostly these are old and retired people.

The obvious question can therefore be how does the church raise funds to be able to run its affairs so well?

- (i) By taxation of 9% from each person who has a membership with the church whether one goes to church or not. (Church membership in Deutschland ceases only when one so declare in a court of law).
- (ii) Pledges by some committed people who promise willingly to support certain projects.
- (iii) Rents for buildings, land etc.
- (iv) Payments for schools and other institutions including grants from the government.
- (v) Offerings from members.

## 9. OTHER PLACES VISITED

According to the programme made, we were not only confined to visiting Church Institutions. We visited other places of interest such as:

- (i) National Monuments and statues in commemoration of the World Wars I and II heros.
- (ii) Primary and Secondary Schools
- (iii) Government Offices
- (iv) Factories
- (v) National festivals like the trade fair we chanced in Lage town
- (vi) Farms, Commercial and Subsistance.
- (vii) Health centres and homes for the aged
- (viii) Zoos like the famous Berlin Zoo.
- (ix) Selfhelp centres like Ufa in Berlin where people of different ages live and provide for their own needs.
- (x) Museums, Rivers and Sea Ports.

In many of these places we noticed that the German people would like to keep history as much as possible and maintain their cultural heritage.

We had to share ideally how they run their national affairs and I must mention that the officers we met discussed with us very freely about their affairs. Some structural policies are just similar to ours except that most of the things are carried on a higher level the country itself being a technologically sophisticated one.

## 10. OTHER OBSERVATIONS

Since we were given a chance to visit church and national projects, we were able to notice that while there are many impressive things in Germany there are also a few difficulties being faced by the nation and the Church:-

### (a) The Nation

There is no nation which can only record successes without some problems because even development can bring with it some adverse effects. These are major problems in Germany:-

- (i) Unemployment caused by population explosion and technological sophistication which do a lot of work in factories instead of human beings (About 2 million have no jobs)
- (ii) Over production of things that there is no assurance of finding a market. In case of farm products like milk and beef the cost of storage is just so much so the E.E.C. has ordered less production. This order is adversely affecting commercial farmers who want to produce more in order to offset the input costs which in many cases are loans.

(iii) Pollution from industries, factories and other fuel using machines is just too much. It is difficult to find natural trees in Germany. Unless something is done about it, natural forests will not be seen.

(b) The Church

Some of the serious problems affecting the church are:-

(i) Lack of interest in the church by young people who accuse it of not appealing to them as a result of its rigid, old fashioned rules and old paternal worship. Some people are concluding that since they can provide for their daily needs there is no need for God.

N.B. The Church must change its approach, even personnel exchange would help greatly in instilling various approaches to worship.

(ii) If the membership declines, that will affect the income in its coffers.

(iii) There are many young people who are taking theology from various universities and the church is not sure if it will take them on all. (There are already some pastors who have no congregations).

11. NOW WHAT NEXT?

The tour has been done. We thank the sponsors. We in the group are convinced that some of the things mentioned in this report, though not in every detail, can be viably implemented. So we make the following recommendations or suggestions to C.C.Z.

(i) That we be given chance to meet in Lusaka so that we can discuss and outline some of the projects to recommend to CCZ for implementation.

(ii) That if possible an audience be given to us by the CCZ or its standing committees so that we explain in details about the projects we saw and how we can start them.

(iii) That this report be circulated to various churches who are members of CCZ perhaps one of the projects would challenge them and make use of any member who was in the delegation for fuller explanation.

(iv) That (if CCZ finds it fit) a copy of this report be sent to Germany through Dr. Ehad Mische, Gossner Mission.

(v) That we be given all the help and support to spearhead some of these projects.

N.B. Please note that I am not suggesting that we be turned into a standing Committee of CCZ but that we can be of help to those who feel can start any of the things mentioned in the report. If we start something tangible within our resources and needs, at a certain stage our friends can assist us.

12. CONCLUSION

May I conclude this report by thanking my friends in the group who gave every assistance to me in my leadership and for the co-operation and team spirit we showed when we were asked to do certain things. We worked in a spirit of oneness. Please keep it up! God bless us all.

Humbly submitted, Benson M. Chongo (Rev).

C.C. Ms L. Jere, Box 32379,  
Ms A. Banda, Box 31478,  
Mr J. Ndhlovu, Box Ch 199,  
Pastor T. Hamukangandu, Box 320093, Woodlands, LUSAKA.  
Mrs. S. Beyani, Box 52 SINAZEZE,  
Mr. E.I.J. Banda, Box 449, KALULUSHI.  
Mr. J.M. Mwale, Box 240, MAZABUKA.  
Rev. B.M. Chongo, Box 23054, KITWE.

MRS SASILA BEYANI

I <sup>am</sup> live in Kanchindu consistory of the United Church of Zambia. I am also a deaconess. My duties are to be a full-time church worker. I went for a course at the Seminary for 2 years and I am consecrated by the Reverend. I wear uniform

I am married and have seven children. In our church, we are allowed to be married. My husband is a member of central committee for the North-Western Province.

In my duties, I have seven congregations. Among those, I move around twice per week. One time I move door-to-door with the choir for visitation and the second time is on Sunday when I visit one congregation to preach. I go by bicycle and preach in one congregation every week ~~because~~ <sup>because</sup> the congregations are very far apart and the terrain is hilly. Anywhere where I find that a congregation member has died, I have to prepare immediately for the burial since I have been empowered to conduct funerals. At these funerals we the women collect water, while the men fetch the firewood. The funeral itself in Zambia lasts for some days before a <sup>dead</sup> man is buried and after the burial. This is to comfort the family in their ~~month~~ <sup>period</sup> of mourning. The firewood is needed by the men, who will make a fire and stay outside the ~~out~~ whole time, while women

sleep and sing and pray inside the house. The water is needed by the women for cooking. The village people play the funeral drum called in Tonga, "Budima".

Both men and women dance the funeral dance.

There is sometimes a clash between traditional and Christian funeral activities, but a full church member is not allowed to have the drum beaten and dancing so relatives are forbidden to do so. <sup>A choir</sup> If there is asked to sing instead. If there is a funeral of a non-Christian, I just visit the family, give comfort and Christian witness.

My other duties are with Sunday School, Confirmation <sup>Confirmation</sup> ~~Baptism~~ ~~Baptism~~ Class and Women's Fellowship and if there is no minister I can conduct confirmation classes but cannot baptise. In the Gwembe Valley one minister has to be responsible for 10 to 20 parishes. I also have to train Girls' Brigade officers (<sup>these</sup> and are the leaders and teachers for the Girls' Brigade - they are similar to girl scouts.) and women how to live in a good manner and \* look after the families well as an example to other women. I have to have a good behaviour as a good example to the people I train.

\* We also teach women how to cook for people who are sick in the family.

During funerals, we are responsible for washing the body & lighting the candles for the funeral service and carrying the coffin at the grave.

They have other smaller duties.

about my family; & I was married, then my husband died. I have no children and now I am a deaconess. The deaconesses in our church are all widows and we don't get married again as it says in the Bible. When I became a deaconess, I promised to serve God only and never to get married. If I break this <sup>promise</sup> ~~rule~~ then I automatically cut myself off from my duties and become an ordinary church member. I enjoy being a Deaconess.

Mrs AGNESS BANDA:

I am from African Methodist Episcopal church. By profession, I am a marketeer. I sell all types of vegetables at <sup>Luburma</sup> ~~Katima~~ market in Lusaka. I also sell 'kapenta' (a type of fish) and beans. Voluntarily, I am a Deaconess. I was not on a seminary but the Bishop of our church consecrated me. I wear a uniform consisting of a black dress and a black headscarf. I also have a grey dress for my uniform. My duties are to teach the women who want to be full members of the Women's Fellowship and wear the official uniform. I teach them the rules of the fellowship and how to look after their families <sup>and also</sup> ~~in diff~~ how to live with the neighbours. The rules are:-

- a. Having a belief in God in doing all duties ie. they should have God in the forefront.
- b. Spreading the "Good News."
- c. Be a cheerfull giver with the feeling of being forced.
- d. Have a clear ~~bel~~ knowledge and belief that this is not a duty for one person but for all, both men and women.

< we pray with them and give them food ~~and~~ or money

There are other rules but those are the most important. We also teach the Sunday school, prepare for Holy communion, visiting the sick, strengthening those ~~who~~ who are weakening in the Christian faith and duties - to bring them back to an active Christian life. Other duties are to give comfort and assistance during funerals.

# Kurzbrief

Evangelisch-reformierte  
Kirchengemeinde Lage  
Gerichtsstraße 22  
4937 Lage / Lippe  
Telefon (05232) 32 81

Ihre Zeichen

Ihre Nachricht vom

Unsere Zeichen

P. Ha/Krö

Ihr Korrespondenzpartner/Hausapparat

Datum

Ev.-ref. Kirchengemeinde · Gerichtsstraße 22 · 4937 Lage/Lippe

An die  
Gossner-Mission  
Handjerystr. 19-20

1000 Berlin - 41

Anlagen:

2

1 Schreiben

1 Abr.-Formular

Rechnung(en)

Kopie(n)

Muster

Vertrag

**Mit der Bitte um:**

<input type="checkbox"/>	Genehmigung
<input type="checkbox"/>	Angebot
<input type="checkbox"/>	Kenntnisnahme
<input type="checkbox"/>	Stellungnahme
<input type="checkbox"/>	Prüfung
<input type="checkbox"/>	Rücksprache
<input checked="" type="checkbox"/>	Bearbeitung/Erledigung
<input type="checkbox"/>	Unterzeichnung

Weiterleitung an:

Betreff:

Reverseprogramm Zambia 7.9.-9.10.84

Sehr geehrte Damen und Herren,

im Auftrage von Pastor Hankemeier,  
erhalten Sie anl. eine Kopie des  
Briefes der AGKED v. 30.4.84 und  
ein Abrechnungsformular "Studienreisen"

Wir bitten um Bearbeitung bzw. aus-  
füllen der Abrechnung von dort aus.

Mit freundlichem Gruß

i.A.

*J. Kröckel*  
(Kröckel)

An den  
Reformierten Bund

- Herrn Pastor J. Guhrt -  
Generalsekretär

Klapperstiege 13  
4444 Bad Bentheim

24.9.1984

Betr.: Ihr Schreiben vom 12.Juli 1984 - zambische Gruppe bei der  
Hauptversammlung in Mönchengladbach

Lieber Bruder Guhrt!

Bevor die Hauptversammlung beginnt, möchte ich Ihnen noch schreiben und Ihnen sehr herzlich danken, daß wir mit den zambischen Gästen am 28.9.1984 an der Hauptversammlung teilnehmen können. Diese Antwort verzögert darum, weil ich im Juli in Zambia, anschließend im Urlaub und dann zu Missionsveranstaltungen in Lippe unterwegs war und bis Anfang September nicht sicher war, ob die Gruppe überhaupt anreisen wird und in welcher Zahl.

Wir werden nun mit 4 Zambianern kommen:

Pfarrer Thuma Hamukangandu, Brethren of Christ  
Gomthunsa Jere, Reformierte Kirche von Zambia, Studentin der  
Agrarwissenschaften

James Mwale, Reformierte Kirche von Zambia, leitender  
Angestellter der Zuckerrohrfabrik in  
Mazabuka, stellv. Vorsitzender des lokalen  
Christenrates von Mazabuka

Emanuel Banda, Anglikaner und Jugendleiter in seiner  
Kirche, storekeeper im Minenhospital in  
Kitwe

Ich freue mich schon auf ein Wiedersehen mit vielen alten Bekannten.

Mit freundlichen Grüßen  
Ihr

An die  
A B P  
z.Hd.v. Herrn Köhler  
Haußmannstr.16  
7000 Stuttgart 1

24.9.1984

Betr.: Reversprogramm aus Zambia vom 7.9. - 11.10.84  
Bez. : Nummer AEP 266 - 84

Sehr geehrter Herr Köhler!

Herr Hankemeier hat mir Ihre freundliche Bewilligung von 20.000,-- DM für das Reverseprogramm zugeschickt mit der Bitte, die Angelegenheit weiterzuverfolgen, weil die Gossner Mission aus praktischen Gründen die Vermittlung übernommen hatte.

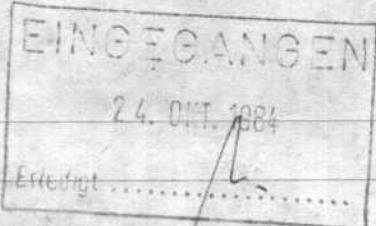
Der Antrag hatte sich aus verschiedenen Gründen verzögert, so stand z.B. bis Ende August 1984 die genaue Teilnehmerzahl der zambischen Gruppe nicht fest. Die Ursache ist in den gegenwärtigen großen verwaltungstechnischen Schwierigkeiten des Christian Council of Zambia zu sehen,

Um die Reise nicht platzen zu lassen, hat die Gossner Mission kurzfristig die Finanzierung der tickets für die Gruppe vorab übernommen. Die tickets haben 18.400,-- DM gekostet. (siehe Anlage).

Ich wäre sehr dankbar, wenn dieser Betrag als Abschlagzahlung an die Gossner Mission direkt überwiesen werden kann. Die endgültige Abrechnung erfolgt nach Beendigung der Reise der Gruppe.

Mit freundlichen Grüßen

J. H. K.  
Anlage



Rev. Benson Chongo.  
C/o T.E.E.Z. OFFICE,  
P.O. Box 23054.  
KITWE  
ZAMBIA  
16/10/84.

Dear Erhard,

It gives me pleasure to write you one quick letter today. As you know and since we are to correspond over many things, more letters will flow.

This one is just for the purpose of informing you that at least we all arrived safely in Lusaka. I do believe that we all got to our final respective destinations as I got well to Kitwe (to my office)

I want to repeat here that what you did for us and your personal efforts you put in arranging for our visit to, in and from Germany are beyond my power to express the thanks. You are busy and loving. Keep it up!

Would you please upon receipt of this letter inform all pastors, friends and hosts that we all landed safely and thank them on our behalf for all they did and gave to us.

We greet you and the family.

More correspondence to follow.

I greet you

I am yours in God's field,  
Benson.

with much pleasure of  
having this chance of  
writing to you this card  
I am sure you like to  
know how we reached  
our country. The journey  
was good and we reached  
safely. Greetings to your  
family and friends.  
I greet you in the name  
of our Lord Jesus  
Christ.

Yours

Agnes Banda

Likishi Dancer, Maramba Cultural Village, Livingstone, Zambia  
Photo by Courtesy of Spek Expeditions Inc. - Jim Slade)



Copyright by Zambia National Tourist Board, P.O. Box 30017, Lusaka, Zambia



E. Mische

James M. Mwale  
Box 240  
Mazabuka  
Zambia  
Zambia Sugar Company Ltd.  
Nakambala Area

December 11, 1984

Dear James:

Thank you very much for your kind letter of November. I can imagine that you were forced to plunge into your work immediately after your return from West-Germany because of your long absence over such a long time.

But it was good to hear from your side that you have enjoyed your stay here. Hoping that you have gained new insights for your own work and Christian commitment. The group from Dortmund which has planned to visit Zambia in July 1985 has informed me that the tour has to be postponed until 1986. They have some problems among themselves.

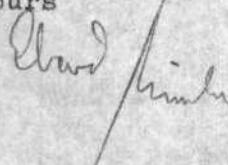
In your letter you have asked me for several things to support your congregation financially and with certain items which can be sold for the benefit of your church.

I am very sorry to give you a negative answer at the moment. We do understand your interest to improve the conditions of your church-building. But in comparison with the great need and shortage of food and crucial essentials which many people are suffering from even in your country we are obliged to make decisions in the line of making the best use of our scarce resources. Certainly you will understand it. In regard to watches, used cloths etc. it is not very easy for us to build up a trade path according to the law situation.

However if the CC of Manabuka is going to develop certain social activities with poor or unemployed young people to enable them to earn their costs of living I will assist you to find out ways of funding if necessary.

Hoping to see you again next time when I come to Zambia in 1985 I send to you my best greetings. May God bless you and your church for Christmas and the year to come

In Christ's name  
yours





Zambia Sugar Company Ltd.  
Nakambala Area.  
Box 240  
Majabulca, Zambia  
Africa.

Dear Pastor Erhard.

I hope it is a great pleasure to receive one letter from me. I hope all passed days you have been expecting a letter from me.

May I ask for an apology for that because since I came here I was kept so busy, at work there was outstanding jobs. The other thing is that I wanted to give myself enough time so that I could work out my budget for next year too.

The other thing is that here at our Church we have got Paoi Chairs etc in church. Then we have thought of putting nice ones. But we have got no funds. Then we have started selling charcoal for cooking. Then we have also thought that if we could ask you to help by buying us Ladies Shoes sizes from 36 - 57. Then we can also sell to our Christians and some ladies watches.

This ~~money~~ shall be refund back through giving to you when you come next year, and if you don't come the church shall pay back to the delegate which will be in the country by next year.

We have also put some lights and we are contributing money to put ~~up~~ telephone. The other jobs like painting we have done it, already in and outside of the church.

How is your family in Berlin. I should hope you all very well.

May you please pass me good wishes to all congregation I have been, ask them and thank them to keep on having that spirit they showed in Germany. They was no complaint from anyone of us. Every one was very much pleased during our staying in Germany. You tried to keep us busy by showing us how people in Germany behave and how people in Germany does help. That's why god help you. Because of the spirit and believes you have. Could you reply this letter so that we know what to do with fund raising.

May god be with you.  
James M. Mwale.

November 29th, 1984

Mrs. Sasila Biyani  
Sinakoba U.C.Z.  
P.O. Box 52  
Sinazeze  
ZAMBIA

Dear Sasila!

Many thanks for your kind letter. It was good news to hear that you have arrived safely in Zambia without any difficulties.

Now I want to send to you and your congregation merry Christmas giving faith love and strength for your life and witness. We know that you are doing a very fine work for the growing of the Church and for the well-being of your people.

For us and our congregations your visit was an enrichment and has given us fresh inspiration to be in the same way faithful and clear. In our country as you certainly have observed there are so many temptations for our people that it is no longer easy to gain their trust. Therefore we have appreciated your being with us very much.

At the moment I am not sure when I shall visit your country again. Originally it was planned in March. But our teammembers in the Valley seem to have arranged already some other programmes. It might be April or May.

Concerning your planned Church building, please contact Rev. Waltraut or Jan van Vliet. As I have assured you we want to help you as much as it is possible for us.

Best Greetings from Berlin  
in the name of Christ  
yours

Erhard Mische

HC 2.

# VALLEY SELFHELP PROMOTION

P.O. Box 8,  
Sinazeze.

Your Ref:

Our Ref:

Date

E. EGANGEN  
15. NOV. 1984  
Project .....

Sinakaba u.c.z.  
P. o. Box 52  
Sinazeze  
ZAMBIAN

Dearest Paster Erhard mishe.

I Thank god for giving me This time to write to you. & I hope you are doing fine with your Family. I am very well and I had avery safe Journey back home.

The letter you gave us really helped us through customs duty.

I Thank you very much for it, and thank all Those who prayed for us to have ~~as~~ a safe Journey. The Lord was really with us througout.

Please pass my greetings to all Members of the church and write back soon. may the Lord be with you all.

your in Christ.

Mrs Sasila Beyani

# THE CHRISTIAN COUNCIL OF ZAMBIA

Page.....

7 September 1984.

Paster E. Mische  
Gossner Mission  
Handjerystr. 19/20  
1000 Berlin 41  
West Germany

Dear Paster Mische

Greetings this letter serves to inform you that our efforts to get foreign exchange for the eight visitors have been unsuccessfull. Please assist by giving each one of the eight an equivalent of K200.00. We shall give back the same amount in Kwacha to Gossner Mission in Zambia.

Thanking you.

Yours sincerely

*S. H. Chileshe*  
S. H Chileshe  
CARETAKER GENERAL SECRETARY

1 K = 1,582 M

Die Gesamtbetrag von 1600 K ist auf das Konto der Lusaka -  
Büros der CC abgewählt worden.

Die Gruppe erhält hier den Betrag in DM, abzuwenden unter

# Hst- 4152

18.9.84 *ml*

# THE CHRISTIAN COUNCIL OF ZAMBIA

Chairman: Mr. P.G.H. Simuchoba  
Vice-Chairman: Mrs. M. Kazunga  
Hon. Treasurer: J. G. Luhana  
Telex:



*Mr. Chileshe, acting General Secretary*

P.O. Box 30315  
Telephone: 214308  
Church House  
Cairo Road  
Lusaka — Zambia  
Telex: 45160 CHRIST

Your Reference: .....

Our Reference: **GS/56**

5th September, 1984.

Pastor E. Mische,  
Gossner Mission,  
Handjerystr. 19/20,  
1000 Berlin 41,  
WEST GERMANY.

Dear Pastor Mische,

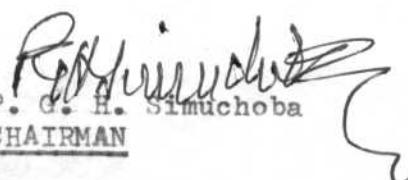
Once again I wish to thank you for the many good turns you have accorded us. Nearly every year you come to Zambia and recently you were at Mindolo, despite other commitments, to share with us in our endeavours to evolve and to put into effect the best methods of spreading the Gospel and rendering service to those in need. We value the contacts and the mutual exchanges of information and ideas in serving the Lord, and we are confident that this warm relationship will grow from strength to strength.

The trip to West Germany by eight of our Zambian brothers and sisters is yet another testimony of the deep realisation on Gossner Mission's part of the existence of a crying need for Christians of all races and colours at various levels to know each other and more importantly share their knowledge, experience and faith. Indeed we are all one in union with Jesus Christ — our Lord — see Galatians 3:28. As the eight make the visit, it is our earnest hope that their stay will create more awareness of each others' way of life, problems, strengths and weaknesses and how with God's guidance we can mutually strengthen and enrich our faith in God and his plan for salvation of mankind.

We are extremely grateful to our West Germany brothers and sisters through Gossner Mission who have funded the journey, will meet expenses, and will look after their Zambian counterparts for such a long period.

With kind regards,

Yours in the Lord's service  
CHRISTIAN COUNCIL OF ZAMBIA

  
P. G. H. Simuchoba  
CHAIRMAN

CC2

Städtefahrt 1984

Gossner Mission  
Handjerystr. 19/20  
1000 Berlin 41

The  
Christian Council of Zambia  
P.O. Box  
Zambia  
Lusaka

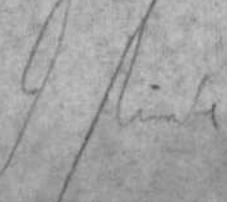
July 21, 1984

To whom it may concern

On the invitation of Gossner Mission and the Lippische Landeskirche 8 representatives of the Christian Council of Zambia - the names of the chosen persons will be given by the CCZ - will visit the Federal Republic of Germany for about 7 weeks from the end of August until the middle of October 1984.

The exact dates of departure from Zambia and Germany depend on the timetable of Zambian Airlines.

Gossner Mission will be responsible to meet all financial requirements for the group during that visit.

  
( Erhard Mische, Pfarrer)

To the Christian Council  
of Zambia  
P.O. Box 30315  
Lusaka / Zambia

May 10, 1984

Dear brothers and sisters,

I would like to write you again in regard to the planned visit of the 8 representatives of the Christian Council of Zambia to West-Germany for finalizing the programme.

I would appreciate very much if we can receive the full names of the participants soon and if we can agree upon a date of departure of the group. My proposal is that the group leaves Zambia around the 8th of September and is returning during the second full week of October.

If there is interest to visit the GDR as well we could arrange a two weeks tour prior to the West German programme. The visa applications-procedure however, takes much time. Therefore we need the passport-particulars of the participants for the visa applications which will be organized by the Gossner Mission GDR until June 26, 1984 at the latest:

Full name:  
Surname:  
Date of birth:  
Place of birth:  
Passport-No.:  
Place of issue:  
Date of " :  
Date of expiry:  
Authority of issue:  
Profession:  
Employer:

Looking forward to hear from you soon, I am sending to you my best greetings,

Faithfully yours,

Rev. Erhard Mische

cc/ Liaison Office,  
Mrs. Krisifoe

December 11, 1984

Erhard Mische, Rev.

Mr.  
P.C. Mudenda  
General Secretary  
The Christian Council of Zambia  
P.O. Box 30 315  
Lusaka  
ZAMBIA

ref.: PCM/pz/GS/50

Dear Mr. Mudenda,

thank you very much for your kind letter of invitation from December 4, 1984  
for a Church-group of West-Germany.

First of all however I would like to congratulate you that you have been  
elected the new General Secretary of the CCZ. May the Holy Spirit of our  
common Lord Jesus Christ guide you in your work and Christian commitment  
to promote and strengthen the unity of the Church in your country and in  
the international ecumenical family and to serve the Churches in their  
witness and social engagement.

We are very happy to hear that the ship of the CCZ is back on its due  
course. It has always been a blessing and privilege for Gossner Mission  
to live in a brotherly relationship and partnership with the CCZ during  
the years. And we express our hopes that the fruitful cooperation will  
continue.

Sometimes things are not following the way you have planned and designed  
them. Few days before we received your kind letter the leader of the  
Dortmund-group phoned and informed me that certain circumstances make it  
necessary for them to postpone their visit to Zambia until 1986.  
I ask you kindly to understand this new situation. During the first half  
of 1985 I am planning to visit Zambia again. I would be very happy to  
meet with you personally. Then we may discuss the visit of the group  
again.

Please, take my best regards for the Christian Council  
with best greetings and wishes for a peaceful Christmas and peaceful 1985

I remain faithfully  
in the name of Jesus Christ  
yours

# THE CHRISTIAN COUNCIL OF ZAMBIA

Chairman: Mr. P.G.H. Simuchoba  
Vice-Chairman: Mrs. M. Kazunga  
Hon. Treasurer: J.G. Luhana  
General Secretary: Mr. P.C. Mudenda



P.O. Box 30315  
Telephone: 214308  
Church House  
Cairo Road  
Lusaka — Zambia  
Telex: 45160 CHRIST

Your Reference: .....

Our Reference: ..... PCM/pz/GS/50

4 December 1984.

Rev. Erhard Mische (for group of Dortmund.)  
Gossner Mission  
1 Berlin 41  
Handjerystraße 19 - 20

Dear Brothers & Sisters

I am sorry to respond late. However, I am happy to write this invitation as a reciprocal visit by a group from you to here numbering between 8 - 10. The details of names and dates of visit will come from you.

Our pastors who had visited there recently will help organize everything this end.

To hear from you soon.

Yours in Christ.

*P.C. Mudenda*  
P.C. Mudenda  
GENERAL SECRETARY

12.10.1984  
Gossner Mission  
Gaudigasse 15/20  
1000 Berlin 33 (Pankow)

Mr. Chleshe  
Acting Secretary of the CCZ  
The Christian Council of Zambia  
P.O. Box 30315  
Lusaka  
Zambia

October 9, 1984

Dear Mr. Chleshe,  
first of all I want to express my deep thanks to the CCZ for the good cooperation during the last years and for having the 8 representatives of some of your member churches in our country for almost 5 weeks. We have had an impressive fellowship. Our congregations had enjoyed their guest very much and gained encouragement and new fresh insights by them.

Please convey my thanks and greetings to your board and member - churches.

Now I want to bring to your kind attention another matter which we have discussed already in March briefly.

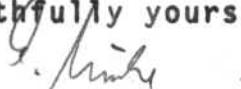
A group of 8 young Christians between 16 and 23( 1 pastor will be included) of the Protestant Church of the industrial city of Dortmund wants to visit Zambia in June/July 1985 of 4 or 5 weeks. I would appreciate very much of this group can be invited by the Christian Council of Zambia. Some of your group has met with this group at Dortmund already. Some Protestant Churches of Dortmund are much interested in the Church life in Zambia and they support financially support Gossner Mission in the Gwembe Valley much.

If you can write an offical letter of invitation it would be appreciated very much. This letter is needed soon for receiving Church funds for the tour from the same xource which has helped us to finance the visit of your representatitves.  
Please address the letter to:

Helmut Rauchholz  
Kirchenkreis Dortmund Nord-Ost  
Kontaktstelle Evangelische Jugend  
Gretelweg 3  
4600 Dortmund 16  
Federal Republic of Germany

All visitors of this year from the CCZ have promised to help to organize and develop the programme for the group of Dortmund. I am certain that they have gained good experience during their stay here which will enable them to make the new exchange a real fellowship and wonderful togetherness between Christians of different countries and cultures. Their assistance surely will be of great value for you.

Take my best regards  
In Christ's name  
faithfully yours

  
(E. Mische)  
c.c. Rev. Chongo

Programm für die Gruppe des Christian Council of Zambia  
(acht Personen) in Berlin vom 19.9.-25.9.1984

Unterbringung: Ernst-Moritz-Arndt-Gemeinde

19. 9. Ankunft in Unterbringung

20. 9. nachmittags: 1 Gruppe in der EMA  
1 Gruppe in der "Fabrik für Kultur,  
Sport und Handwerk"

21. 9. vormittags: Begrüßung durch das Kuratorium der  
Gossner Mission  
ab 11 Uhr : Stadtrundfahrt, verantwortlich  
Thomas Kážek  
18.00 Uhr : Gottesdienst im Missionshaus mit  
anschließendem Zusammensein

22. 9. vormittags: offen  
nachmittags: Teilnahme am "Fest der Völker" in  
der Gemeinde am Lietzensee

23. 9. Gottesdienst in der EMA

24. 9. Ost-Berlin

25. 9. Abreise nach Dortmund

Teilnehmerliste

Miss Agness Banda, 49 Jahre  
Rev. Benson M. Chongo, 37 Jahre  
Mr. James M. Mwale, 52 Jahre  
Miss Lomuthunzi Jere, 22 Jahre, Studentin  
Mr. Japhet Ndhlovu, 21 Jahre, Student  
Mrs. Sasila Beyani, 53 Jahre  
Pastor Thuma Hamukangandu, 29 Jahre  
Emmanuel J. Banda, 26 Jahre

The United Congregational  
Church of Southern Africa  
Rev. J. Wing  
Box 31083  
Braamfontein 2017  
Johannesburg, Rep. of South Africa

August 15, 1983

Dear Rev. Wing,

This is to inform you that we have transferred on Friday the 10th of August, 1984  
DM 5.000,-- via the Evangelisches Missionswerk in Hamburg. This is according to  
the Telex from CCZ, Zambia, an additional amount for the car for Kanchindu  
Consistory. The money will be credited to your account within the next days.

Sincerely yours,  
i.A.

(Miss) G. Lischewsky, secretary

CC2



9TH FLOOR  
KULIMA TOWER  
KATUNJILA ROAD  
LUSAKA ZAMBIA  
P.O. BOX 30942  
TELEPHONE: 216152/215918  
TELEX: ZA 43740

30 March 1984

REPORT OF THE AUDITORS TO THE MEMBERS  
OF THE CHRISTIAN COUNCIL OF ZAMBIA

We have audited the financial statements on pages 2 to 7. Our audit was conducted in accordance with approved Auditing Standards except that the scope of our work was limited by the matter referred to below.

Because the financial statements for the preceding year were unaudited, and as the balance sheet amounts enter materially into the determination of the results for the year ended 31 December 1982, we do not express an opinion on the accompanying income and expenditure account and statement of source and application of funds.

In our opinion the balance sheet, which has been prepared under the historical cost convention, as adjusted by the revaluation of certain properties, gives a true and fair view of the state of the Council's affairs at 31 December 1982.

*Price Waterhouse*

CHARTERED ACCOUNTANTS

CHRISTIAN COUNCIL OF ZAMBIA  
 INCOME AND EXPENDITURE ACCOUNT  
 FOR THE YEAR ENDED 31 DECEMBER 1982

(Expressed in Zambian Kwacha)

	Note	1982	1981
INCOME		936,208	719,617
EXPENDITURE		968,033	787,192
Excess of expenditure over income for the year		(31,825)	(67,575)
Accumulated deficit at beginning of year as previously reported		(616,319)	(537,988)
Prior year adjustment	4	204,772	194,016
As restated		(411,547)	(343,972)
Deficit for the year		(31,825)	(67,575)
Accumulated deficit at end of year		(443,372)	(411,547)
		=====	=====

CHRISTIAN COUNCIL OF ZAMBIA  
BALANCE SHEET  
31 DECEMBER 1982

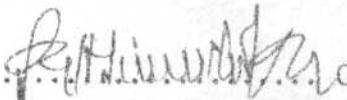
(Expressed in Zambian Kwacha)

	Note	1982	1981
FIXED ASSETS	6	2,388,344	2,344,468
CURRENT ASSETS			
Livestock		-	56,314
Debtors		85,907	114,849
Building Society accounts		36,043	33,923
Cash and bank balances		6,520	35,803
		128,470	240,889
CURRENT LIABILITIES			
Creditors		51,074	76,177
Short term portion of long term loans	7	1,421,604	1,256,989
Bank overdraft - unsecured		79,642	74,538
		1,552,320	1,407,704
NET CURRENT LIABILITIES		(1,423,850)	(1,166,815)
		964,494	1,177,653
=====	=====	=====	=====

Financed by:

ACCUMULATED DEFICIT		(443,372)	(411,547)
LONG TERM LOANS	8	1,407,866	1,589,200
		964,494	1,177,653
=====	=====	=====	=====

We approve these financial statements and confirm that we have presented all available records and information for their preparation.

.....  CHAIRMAN

.....  TREASURER

The notes on pages 5 to 7 form an integral part of these financial statements

CHRISTIAN COUNCIL OF ZAMBIA  
 STATEMENT OF SOURCE AND APPLICATION OF FUNDS  
 FOR THE YEAR ENDED 31 DECEMBER 1982

(Expressed in Zambian Kwacha)

	1982	1981
Excess of expenditure over income for the year	(31,825)	(67,575)
Adjustment for items not involving the movement of funds:		
(Profit)/Loss on sale of fixed assets	(1,850)	700
Depreciation	30,278	28,866
TOTAL USED BY OPERATIONS	(3,397)	(38,009)
FUNDS FROM OTHER SOURCES		
Proceeds on sale of fixed assets	1,850	-
Increase in long term loans	-	88,000
	(1,547)	49,991
APPLICATION OF FUNDS		
Purchase of fixed assets	(74,154)	(165,626)
Decrease in long term loans	(181,334)	-
	(255,488)	(165,626)
DECREASE IN WORKING CAPITAL	(257,035)	(115,635)
	=====	=====
CHANGES IN WORKING CAPITAL BY COMPONENTS		
(Decrease)/Increase in livestock	(56,314)	56,314
(Decrease)/Increase in debtors	(28,942)	47,495
Decrease/(Increase) in creditors	25,103	(227,792)
(Increase)/Decrease in short term portion of long term loans	(164,615)	36,000
	(224,768)	(87,983)
Increase/(Decrease) in net liquid funds:		
Building Society accounts	2,120	25,690
Cash and bank balances	(29,283)	21,196
Bank overdraft	(5,104)	(74,538)
	(32,267)	(27,652)
	(257,035)	(115,635)
	=====	=====

The notes on pages 5 to 7 form an integral part of these financial statements

CHRISTIAN COUNCIL OF ZAMBIA  
 NOTES TO THE FINANCIAL STATEMENTS  
 31 DECEMBER 1982

1. CONSTITUTION AND ACTIVITIES

The Christian Council of Zambia is a registered ecclesiastical institution.

The major activities of the Council are the providing of social services for refugees, the administration of teacher training colleges and the provision of agricultural training for school leavers.

2. COMPARATIVE FIGURES

Certain figures for 1981 have been reclassified in order to facilitate comparison.

3. ACCOUNTING POLICIES

Fixed Assets

Fixed assets are stated at cost/valuation less depreciation. Depreciation is provided using the straight line basis at rates designed to reduce the assets to their residual value at the expiration of their useful lives. No depreciation is provided on land and buildings. The annual rates of depreciation in use are:

Motor vehicles	20%
Other assets (excluding land and buildings)	20%

Short and Long Term Indebtedness

Short term indebtedness includes all amounts accepted as being repayable within twelve months from the date of the Balance Sheet including instalments due on loans of longer duration.

Long term indebtedness represents all amounts repayable after 31 December 1983.

All interest payable is recognised as it accrues and is included in short term portion of long term loans in the Balance Sheet.

4. PRIOR YEAR ADJUSTMENT

The method of accounting for professional charges relating to the construction of Church House was changed during the year in order to correctly classify the charges as part of the cost of the building. As a result of the change in policy, the cost of land and buildings at the beginning of the year 1982 has been increased by K204,772 to K2,289,398. The corresponding effect on accumulated deficit has been adjusted accordingly.

CHRISTIAN COUNCIL OF ZAMBIA  
 NOTES TO THE FINANCIAL STATEMENTS (cont'd)  
 31 DECEMBER 1982

5. TAXATION

The Council is exempt from taxation under the Income Tax Act, Section 15(1) of Part III Second Schedule of Cap 668 of the Laws of Zambia.

6. FIXED ASSETS

	Land and buildings K	Motor vehicles K	Furniture & equipment K	Total K
COST /VALUATION				
At 1.1.82	2,289,398	68,582	58,600	2,416,580
Additions	60,272	-	13,882	74,154
Disposals	-	(5,460)	-	(5,460)
At 31.12.82	<u>2,349,670</u>	<u>63,122</u>	<u>72,482</u>	<u>2,485,274</u>
DEPRECIATION				
At 1.1.82	-	41,279	30,833	72,112
Charge for the year	-	15,781	14,497	30,278
Disposals	-	(5,460)	-	(5,460)
At 31.12.82	<u>-</u>	<u>51,600</u>	<u>45,330</u>	<u>96,930</u>
NET BOOK VALUE				
At 31.12.82	<u>2,349,670</u>	<u>11,522</u>	<u>27,152</u>	<u>2,388,344</u>
At 31.12.81	<u>2,289,398</u>	<u>27,303</u>	<u>27,767</u>	<u>2,344,468</u>

The cost of land and buildings at 1 January 1982 has been increased by K204,772 in respect of the capitalisation of professional charges (Note 5).

7. SHORT TERM PORTION OF LONG TERM LOANS

This amount comprises accrued interest on loans, loan instalments unpaid and instalments falling due within 12 months from the date of the Balance Sheet as follows:

	K
Accrued interest and insurance	1,307,354
Capital instalments	114,250
	<u>1,421,604</u>
	=====

CHURCH COUNCIL OF ZAMBIA  
 NOTES TO THE FINANCIAL STATEMENTS (cont'd)  
 31 DECEMBER 1982

8. LONG TERM INDEBTEDNESS

	1982	1981
	K	K
Loans		
Zambia National Building Society	482,750	1,207,797
Workmens Compensation Fund Control Board	280,000	400,000
I.C.C.O. Netherlands	627,200	627,200
	1,389,950	2,234,997

Contractors retention money payable  
 more than twelve months from the  
 Balance Sheet date

Total long term indebtedness

Zambia National Building Society

The loan is secured by a first mortgage on Church House and is repayable  
 over 15 years commencing in 1978 at an interest rate of 12% per annum.

Workmens Compensation Fund Control Board

The loan is secured by a second mortgage on Church House, bears interest  
 at the rate of 9% per annum and is repayable in three instalments as  
 follows:

K120,000 in 1982

K140,000 in 1985

K140,000 in 1988

I.C.C.O. Netherlands

This is a concessionary interest free loan which is unsecured. It is  
 repayable over 15 years commencing in 1984 at amounts of not less than  
 K41,412 per annum.

9. CAPITAL COMMITMENTS

Capital commitments at 31 December 1982 amounted to approximately  
 K150,000.

CHRISTIAN COUNCIL OF ZAMBIA  
INCOME AND EXPENDITURE ACCOUNT  
FOR THE YEAR ENDED 31 DECEMBER 1982

(Expressed in Zambian Kwacha)

	Total Income	Expenditure	Surplus/ (Deficit) for the year
General administration	79,208	257,908	(178,700)
Women's Work - General	13,723	28,073	(14,350)
Women's Work - Projects	8,245	43,075	(34,830)
Refugee Account	64,184	46,982	17,202
Project Grants	121,378	114,293	7,085
Chaplaincy - General	15,052	22,168	(7,116)
Chaplaincy - Dar-es-Salaam Trip	2,748	-	2,748
Relief Programme	128,079	108,242	19,837
Education Grants	40,848	61,883	(21,035)
Outreach Book Sales	28	5,132	(5,104)
Church House Building Fund	462,715	280,277	182,438
	936,208	968,033	(31,825)
	=====	=====	=====

## CHRISTIAN COUNCIL OF ZAMBIA

DETAILED STATEMENT OF INCOME AND EXPENDITURE  
FOR THE YEAR ENDED 31 DECEMBER 1982

(Expressed in Zambian Kwacha)

## INCOME

L.W.F.	16,000
Membership Fees	700
United Methodist Church	1,707
United Church of Canada	2,883
W.C.C.	15,083
G.R.Z.	2,352
United Presbyterian Church	1,347
House rent	24,672
Interest received	2,120
Peggy Andrews	500
Others	1,757
	69,121

## OTHER INCOME

Profit on sale of cattle	8,237
Proceeds from sale of cars	1,850
	79,208

## EXPENSES

Office costs	20,590
Salaries	40,859
Other benefits	5,963
Car expenses	13,092
Meetings	3,832
Housing allowance	16,518
Executive expenses	4,220
Donations	24,069
Bank charges	3,171
Youth Theological Training	7,724
Family Life Committee	517
Namibian Chaplaincy	8,059
Audit fee	2,000
Bad debts	77,016
Depreciation	30,278
	(257,908)

NET DEFICIT FOR THE YEAR (178,700)

\*\*\*\*\*

## WOMEN'S WORK - GENERAL

FOR THE YEAR ENDED 31 DECEMBER 1982

(Expressed in Zambian Kwacha)

## INCOME

United Church of Canada	4,328
Christian Committee for Development	3,336
C.C.Z.	2,856
Fundraising	2,899
Others	304
	<hr/>
	13,723

## EXPENSES

Salaries	11,037
Other staff benefits	419
Car expenses	3,115
Travel expenses	1,061
Meetings	940
Office costs	10,150
Donations	946
Seminars	405
	<hr/>
	28,073

NET DEFICIT FOR THE YEAR	(14,350)
	<hr/>

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CHRISTIAN COUNCIL OF ZAMBIA  
 WOMEN'S WORK - PROJECT  
 DETAILED STATEMENT OF INCOME AND EXPENDITURE  
 FOR THE YEAR ENDED 31 DECEMBER 1982

(Expressed in Zambian Kwacha)

<u>Programmes</u>		<u>Income</u>	<u>Expenses</u>	<u>Deficit</u>
Multi-purpose Centre				
CUSO	1,260			
I.C.C.O.	5,548			
Other	930			
	-----	7,738	22,601	(14,863)
Kaunda Square		247	6,473	(6,226)
Kitwe		260	11,498	(11,238)
Chipata		-	2,503	(2,503)
	-----	8,245	43,075	(34,830)
	=====	=====	=====	=====

CHRISTIAN COUNCIL OF ZAMBIA  
 REFUGEE ACCOUNT  
 DETAILED STATEMENT OF INCOME AND EXPENDITURE  
 FOR THE YEAR ENDED 31 DECEMBER 1982

(Expressed in Zambian Kwacha)

INCOME

W.C.C.	42,645
L.W.F./Z.C.R.C.	13,393
Salvation Army	50
UNHCR	5,445
African Methodist Church	40
All African Council of Churches	835
C.C.Z.	1,776
	<hr/>
	64,184

EXPENSES

Benefits and housing	2,522
Programme costs	21,710
Salaries	7,425
Car expenses	1,698
Staff travel expenses	385
Meetings	1,462
Office costs	4,752
Scholarships	3,028
Refugee allowances	4,000
	<hr/>
	46,982

NET SURPLUS FOR THE YEAR	17,202
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ANNUAL STATEMENT OF COMING AND EXPENDITURE  
FOR THE YEAR ENDED 31 DECEMBER 1982

(Expressed in Zambian Kwacha)

	<u>Income</u>	<u>Expenses</u>	<u>Surplus/(Deficit)</u>
<b>TWAFWANE</b>			
INCOME			
Bread of the World	95,453		
Dienste in Übersee	4,416		
C.C.Z.	4,200		
Dr. Augustin	100		
	<hr/>		
	104,169		
EXPENSES			
Staff salaries	19,593		
Other staff benefits	1,153		
Car expenses	20,504		
Meetings	335		
Office costs	6,654		
Programme expenses	36,687		
Education	9,231		
Appropriate technology	1,620		
Travel expenses	4,792		
	<hr/>		
	100,569		
			3,600
<b>NIAMUKOLO MODEL VILLAGE</b>			
INCOME			
World Council of Churches	4,448		
National Christian Council of USA	11,304		
	<hr/>		
	15,752		
PROGRAMME EXPENSES		4,504	
		<hr/>	
		11,248	
<b>LUSAKA FARM WEST</b>			
INCOME FROM FARM	1,457		
EXPENSES		9,220	
		<hr/>	
		(7,763)	
Totals	121,378	114,293	7,085
	=====	=====	=====

STATEMENT OF INCOME AND EXPENDITURE  
FOR THE YEAR ENDED 31 DECEMBER 1982

(Expressed in Zambian Kwacha)

GENERAL  
INCOME

UNZA	20
C.C.Z. - House rent	12,000
United Church of Canada	3,032
	<hr/>
	15,052

EXPENSES

Housing and other benefits	12,643
Salary	6,935
Car expenses	771
Travel	1,122
Office costs	697
	<hr/>
	22,168

DEFICIT FOR THE YEAR (7,116)

=====

DAR-ES-SALAAM TRIP  
INCOME

Protestant Association	922
United Church of Canada	1,826
	<hr/>
	2,748

EXPENSES

SURPLUS FOR THE YEAR	2,748
	=====

THE PROGRAMME  
DETAILED STATEMENT OF INCOME AND EXPENDITURE  
FOR THE YEAR ENDED 31 DECEMBER 1982

(Expressed in Zambian Kwacha)

INCOME

World Council of Churches	85,192
N.C.C.	23,622
Christian Aid	11,730
Presbyterian House programme	7,535
<hr/>	
Total	128,079

EXPENDITURE

Staff salaries	6,195
Housing and other benefits	420
Car expenses	4,031
Travelling	1,348
Office costs	2,067
Programme costs	94,181
<hr/>	
Total	108,242

NET SURPLUS FOR THE YEAR 19,837

=====

OUTREACH BOOK SALES STATEMENT  
FOR THE YEAR ENDED 31 DECEMBER 1982

(Expressed in Zambian Kwacha)

EDUCATION GRANTS

INCOME

C.C.Z.	1,440
L.W.F. and Z.C.R.C.	39,408
	<hr/>
	40,848

EXPENSES

Staff salaries	5,806
Car expenses	1,114
Travel	1,722
Meetings	284
Office costs	4,645
Other expenses	11
C.C.Z. - Tuition	595
- Board and lodging	800
- Allowances	414
L.W.F./Z.C.R.C. - Tuition	23,832
- Allowances	18,250
- Examination fees	929
- Board and lodging	1,527
- Miscellaneous	1,954
	<hr/>
	61,883

NET DEFICIT FOR THE YEAR (21,035)

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OUTREACH BOOK SALES

INCOME	28
EXPENSES	5,132
NET DEFICIT FOR THE YEAR	(5,104)
	<hr/> <hr/> <hr/>

CHURCH HOUSE BUILDING FUND  
DETAILED STATEMENT OF INCOME AND EXPENDITURE  
FOR THE YEAR ENDED 31 DECEMBER 1982

(Expressed in Zambian Kwacha)

INCOME

Rent	217,190
Bread of the World	245,525
	462,715

EXPENSES

Mortgage interest	218,100
Building Maintenance	1,101
General workers and upkeep	10,749
Rates	26,825
Insurance	17,790
Electricity and Water	5,537
Professional fees	175
	280,277
NET SURPLUS FOR THE YEAR	182,438

=====

BALANCE SHEET CHRISTIAN COUNCIL OF ZAMBIA  
(EXCLUDING CHURCH HOUSE)  
AS AT 31 DECEMBER 1982

	K		K
FIXED ASSETS	275,936	Creditors	51,074
Debtors		Bank overdraft	79,642
Rent debtors	31,089	Amounts owing to:	
Kashichite	18,000	- Church House Project	531,985
Staff loans	54,082	- Programmes:	
Claim towards donors	23,616	Refugee Department	11,380
Others	12,297	Projects    "	33,020
Less: Provision for doubtful debts	139,084	Chaplaincy   "	2,748
	(53,177)	Education   "	19,837
	85,907	Relief Programme	11,879
Building Society Accounts	36,043		78,864
Cash and bank	6,520		741,565
Accumulated deficit	337,159	=====	=====
	741,565		

BALANCE SHEET CHURCH HOUSE BUILDINGAS AT 31 DECEMBER 1982

<u>COSTS OF BUILDING CHURCH HOUSE</u>	K	K	<u>LOAN ADVANCES</u>	K
- Final construction costs	2,257,997		- Balance of loans outstanding on original Building	115,516
- Outstanding work	145,589		- Advance during construction period	1,764,200
		2,112,408		
<u>OWED BY CCZ TO CHURCH HOUSE</u>			<u>INTEREST accrued as a result of CCZ borrowings</u>	
- Building Account; Balance money received over expenditure	70,592		- Net revenue available for repayment of loans but used by CCZ	406,904
- Net revenues of Church House Less repayments made to lending Agencies	406,903		- Interest due by CCZ	54,490
- Interest Charges on the above at 10% per annum	54,490			461,394
		531,985	<u>INTEREST (incl. Insurance) owed to Lending agencies chargeable to Church House:</u>	
<u>NEGATIVE ACCUMULATED FUND CHURCH HOUSE</u>		185,077	Total	598,264
			Less repayments:	
			- Made from Church House revenues	(64,725)
			- Made by Bread for the World	(245,525)
				(310,250)
				288,014
			<u>Interest in dispute</u>	
			<u>TOTAL OWINGS TO LENDING AGENCIES</u>	
			<u>RETENTION MONEY</u>	
		2,829,470		
		=====		

2 September 1983

REPORT OF THE INDEPENDENT ACCOUNTANTS TO THE  
MEMBERS OF THE CHRISTIAN COUNCIL OF ZAMBIA

We have prepared the financial statements for the year ended 31 December 1980 as set out on pages 2 to 7 from the books and records of the Council and from the information and explanations provided by the Treasurer and General Secretary.

We have not performed an audit and accordingly we do not express any opinion on these financial statements.

CHARTERED ACCOUNTANTS

CHRISTIAN COUNCIL OF ZAMBIA  
 INCOME AND EXPENDITURE ACCOUNT  
 FOR THE YEAR ENDED 31 DECEMBER 1980

(Expressed in Zambian Kwacha)

	Note	1980	1979
General account - income		557,718	130,916
- expenditure		747,554	356,634
		<u>(189,836)</u>	<u>(225,718)</u>
Refugee account - income		126,730	336,551
- expenditure		119,904	128,680
		<u>6,826</u>	<u>207,871</u>
EXCESS OF EXPENDITURE OVER INCOME FOR THE YEAR ADDED TO THE ACCUMULATED DEFICIT	8	(183,010)	(17,847)
		<u>=====</u>	<u>=====</u>

The notes on pages 5 to 7 form an integral part of these financial statements.

CHRISTIAN COUNCIL OF ZAMBIA  
BALANCE SHEET  
31 DECEMBER 1980

	Note	1980	1979
FIXED ASSETS	5	2,014,392	1,710,113
CURRENT ASSETS			
Debtors		67,354	57,943
Building Society accounts		8,233	6,244
Cash at Bank		14,607	20,424
		90,194	84,611
CURRENT LIABILITIES			
Creditors	6	434,577	270,786
Short term indebtedness	7	43,000	-
Bank overdraft		-	72,241
		477,577	343,027
NET CURRENT LIABILITIES		(387,383)	(258,416)
		1,627,009	1,451,697
Financed by:			
ACCUMULATED DEFICIT	8	(557,988)	(354,978)
LONG TERM INDEBTEDNESS	7	2,164,997	1,806,675
		1,627,009	1,451,697

We approve these financial statements and confirm that we have presented all available records and information for their preparation.

  
CHAIRMAN

  
TREASURER

The notes on pages 5 to 7 form an integral part of these financial statements.

CHRISTIAN COUNCIL OF ZAMBIA  
 STATEMENT OF SOURCE AND APPLICATION OF FUNDS  
 FOR THE YEAR ENDED 31 DECEMBER 1980

(Expressed in Zambian Kwacha)

	1980	1979
Excess of expenditure over income for the year	(183,010)	(17,847)
Adjustment for item not involving the movement of funds:		
Depreciation	19,517	16,478
<b>TOTAL USED BY OPERATIONS</b>	<b>(163,493)</b>	<b>(1,369)</b>
FUNDS FROM OTHER SOURCES		
Increase in long term loans	333,322	419,932
	169,829	418,563
<b>APPLICATION OF FUNDS</b>		
Purchase of fixed assets (net of retentions)	298,796	831,654
<b>DECREASE IN WORKING CAPITAL</b>	<b>(228,967)</b>	<b>(413,092)</b>
<b>CHANGES IN WORKING CAPITAL BY COMPONENT</b>		
Increase in debtors	9,411	42,443
Increase in creditors	(163,791)	(225,131)
Increase in short term indebtedness	( 43,000)	-
	(197,360)	(182,688)
Increase/(decrease) in net liquid funds:		
Building Society accounts	1,989	6,244
Cash at bank	( 5,817)	(164,407)
Bank overdraft	72,241	( 72,241)
	68,413	(230,404)
	(128,967)	(413,092)

The notes on pages 5 to 7 form an integral part of these financial statements.

CHRISTIAN COUNCIL OF ZAMBIA  
NOTES TO THE FINANCIAL STATEMENTS  
31 DECEMBER 1980

1. CONSTITUTION AND ACTIVITIES

The Christian Council of Zambia is a registered ecclesiastical institution.

The major activities of the Council are the providing of social services for refugees, the administration of teacher training colleges and the provision of agricultural training for school leavers.

2. ACCOUNTING POLICIES

Fixed assets

Work in progress, which consists of the building of Church House, Lusaka is stated at cost, this being represented by the gross value of work certified as at the balance sheet date.

All other fixed assets are stated at purchase price.

Depreciation

Depreciation on fixed assets is provided using the straight line basis at rates designed to reduce the assets to their residual value at the expiration of their useful lives. No depreciation is provided on land and buildings. The annual rates of depreciation in use are:

Motor vehicles	25%
Other assets (excluding land and buildings)	20%

Short and long term indebtedness

Short term indebtedness includes all amounts accepted as being repayable within twelve months from the date of the Balance Sheet including instalments due on loans of longer duration.

Long term indebtedness represents all amounts repayable after 31 December 1981.

All interest payable, whether on short or long term indebtedness is recognised as it accrues and is included in creditors in the Balance Sheet.

## 3. PRIOR YEAR ADJUSTMENT

	1980 K	1979 K
Adjustment to the opening balance of the accumulated fund at 1 January 1980 arising from accounting errors in prior periods	1,252,645 =====	956,768 =====

The balance sheet comparative figures for fixed assets, creditors and long term indebtedness have been amended accordingly.

## 4. TAXATION

The Council is exempt from taxation under the Income Tax Act, Section 15(1) of Part III second schedule of CAP. 668 of the Laws of Zambia.

## 5. FIXED ASSETS

	<u>Land &amp; buildings</u>	<u>Motor vehicles</u>	<u>Furniture and equipment</u>	<u>Work in progress</u>	<u>Total</u>
	K	K	K	K	K
<b>COST</b>					
At 1.1.80	259,218	42,884	35,188	1,397,852	1,735,142
Additions	53,004	-	8,793	261,999	323,796
At 31.12.80	<u>312,222</u>	<u>42,884</u>	<u>43,981</u>	<u>1,659,851</u>	<u>2,058,938</u>
<b>DEPRECIATION</b>					
At 1.1.80	-	14,712	10,317	-	25,029
charge for the year	-	10,721	8,796	-	19,517
At 31.12.80	<u>-</u>	<u>25,433</u>	<u>19,113</u>	<u>-</u>	<u>44,546</u>
<b>NET BOOK VALUE</b>					
At 31.12.80	312,222	17,451	24,868	1,659,851	2,014,392
At 31.12.79	259,218	28,172	24,871	1,397,852	1,710,113

## 6. CREDITORS

	1980 K	1979 K
The following amounts, representing interest accrued, are included under creditors	405,040 =====	190,329 =====

## 7. SHORT AND LONG TERM INDEBTEDNESS

	1980 K	1979 K
Loans:		
Zambia National Building Society	1,112,797	1,082,573
Workmen's Compensation Fund Control Board	400,000	400,000
The Bible Society of Zambia	15,000	-
Zambia Consolidated Copper Mines Limited	13,000	13,225
Estate of the late Miss Bissell	15,000	15,000
I.C.C.O. - Netherlands	627,200	295,877
 Short term element of loans	 2,182,997	 1,806,675
 Long term element of loans	 43,000	 -
 Contractors retention money payable more than twelve months from the balance sheet date	 25,000	 -
	 \$ 1,184,997	 1,806,675
	=====	=====

## 8. ACCUMULATED DEFICIT

Balance brought forward:		
As previously reported	897,667	619,637
Prior year adjustment (Note 3)	(1,252,645)	(956,268)
 As restated	 ( 354,978)	 ( 357,131)
 Excess of expenditure over income for the year	 ( 183,010)	 ( 17,847)
 Balance carried forward	 ( 537,988)	 ( 354,978)
	=====	=====

CHRISTIAN COUNCIL OF ZAMBIA  
 GENERAL ACCOUNT  
 DETAILED STATEMENT OF INCOME  
 FOR THE YEAR ENDED 31 DECEMBER 1980

(Expressed in Zambian Kwacha)

	1980	1979
<b>GENERAL FUND:</b>		
Membership subscription	495	1,310
Donations - general	20	117
Outreach booksales	1,327	1,395
Rent receivables	91,777	24,770
Bi-annual general meeting fees	-	298
OBS Administration fees	-	1,000
<b>GRANTS GENERAL</b>		
Ministry of Education	66,454	50,000
World Council of Churches	80,918	4,565
Ministry of Youth and Sports	3,000	-
Church of Scotland	274	-
Bank of Zambia	1,000	-
Church Woman United	2,326	4,174
Bursaries and Scholarship Fund	2,530	1,926
Church of Christ-USA	1,521	-
Nova Scotia	2,366	-
Evangelisches Mission Work	8,685	-
Diakonisches Work	4,281	2,460
Women's World Day of Prayer	-	160
Evangelisches Zentralslecke	2,907	-
<b>CHURCH HOUSE BUILDING FUND</b>		
United Church of Zambia	-	40
United Presbyterian Church - USA	-	1,163
World Outreach	-	3,937
United Methodist Church	-	8,062
ICCO - Netherlands	39,454	-
Wolf Bille	-	838
Bread of the World	138,916	-
<b>WOMENS FUND</b>		
United Methodist Church	-	3,076
Other - Local contributions	386	615
CUSO	4,515	-
<b>TWAFWANE AGRICULTURAL PROJECT</b>		
Bread of the World	25,320	20,296
Other - Local contributions	401	-
<b>OTHER INCOME</b>		
Mindolo Ecumenical Foundation	-	414
AACC Fund	-	300
Sale of Motor Car	2,600	-
Other	9,951	-
Justin Mwale College	1,150	-
Otto Benecke	43,806	-
Interest received	1,989	-
Loans repaid	19,349	-

CHRISTIAN COUNCIL OF ZAMBIA  
 GENERAL ACCOUNT  
 DETAILED STATEMENT OF EXPENDITURE  
 FOR THE YEAR ENDED 31 DECEMBER 1980

(Expressed in Zambian Kwacha)

	1980	1979
Staff Salaries	38,640	40,657
Office rent	5,068	2,168
House rent	6,127	2,640
Insurance	8,251	512
Rates	12,717	3,582
Repairs and maintenance	17,673	2,699
Legal Expenses	-	1,171
Professional fees	12,230	347
Printing and stationery	3,523	4,214
Postage and telephone	2,290	4,532
Electricity charges	1,260	342
Newspapers and periodicals	-	59
Motor fuel and lubricants	6,008	6,165
Motor repairs and maintenance	15,894	9,344
Office machine repairs	-	370
Publications of minutes	-	234
Travelling expenses	12,330	3,805
Transport charges	-	1,153
Entertainment	1,550	446
Water and sewage	-	882
Bank charges and interest	3,522	7,205
Opening of Church House	1,048	-
Women's World Day of Prayer	-	97
Women's work committee expenses	22,584	280
Sundry and office cleaning expenses	1,228	2,771
Conference expenses	3,730	3,623
Depreciation	19,517	14,360
<b>OUTREACH</b>		
Staff salaries	2,329	5,020
Book purchases	1,286	19,647
Sundry expenses	-	33
<b>EDUCATIONAL</b>		
DLTTC College	43,135	60,920
MMTT College	98,689	24,058
University of Zambia	-	132
Bursary and scholarships	8,933	7,452
<b>EDUCATION SECRETARY</b>		
Salaries	15,956	2,437
Squatters and displaced persons	-	9,164
Benevolence general	250	73
Balance carried forward	365,768	242,594

	1980	1979
Balance brought forward	365,768	242,594
<b>SUNDRY EXPENSES</b>		
University work	760	-
Workers Uniforms	150	-
Lima Programme	8,728	10,256
Bridge reconstruction donations	1,388	-
Audit	2,103	-
Car refund	1,500	-
Other expenses	7,533	2,109
Otto Benecke	54,440	-
Twafwane Programme	16,155	-
Unknown Expenditure	74,169	-
Donation	150	-
Interest payable	214,710	97,800
Executive Committee expenses	-	3,875
	<hr/> 747,554	<hr/> 356,634
	<hr/> *****	<hr/> *****

CHRISTIAN COUNCIL OF ZAMBIA  
 REFUGEE ACCOUNT  
 DETAILED STATEMENT OF INCOME  
 FOR THE YEAR ENDED 31 DECEMBER 1980

(Expressed in Zambian Kwacha)

	1980	1979
<b>WORLD COUNCIL OF CHURCHES:</b>		
ZAPU Fund	-	81,433
ZANU Fund	-	10,184
General Refugee Fund	42,500	95,095
United High Commission for Refugees	40,833	75,370
Zambia Christian Refugee Service	40,000	25,375
International inter-varsity exchange Fund	3,111	5,483
Bread for Hunger (Vienna)	-	2,834
<b>LOCAL CONTRIBUTORS</b>		
Reformed Church	-	70
Kasama Church Council	-	200
Salvation Army	-	37
United Church of Zambia	-	2,819
<b>UNITED CHURCH OF ZAMBIA</b>		
ZAPU Fund	-	16,414
<b>CHRISTIAN AID (UK)</b>		
ZAPU Fund	-	14,841
SWAPO Fund	-	4,951
Refugee loan repayments	286	1,451
	126,730	336,557
	*****	*****

CHRISTIAN COUNCIL OF ZAMBIA  
 REFUGEE ACCOUNT  
 DETAILED STATEMENT OF EXPENDITURE  
 FOR THE YEAR ENDED 31 DECEMBER 1980

(Expressed in Zambian Kwacha)

	1980	1979
Councilling services	38,801	35,124
Refugee subsistence allowance	54,017	82,753
ZAPU Refugee Welfare	13,307	-
ZANU Refugee Welfare	2,027	-
SWAPO " "	571	-
Namibian " "	8,751	9,829
Loans to refugees	2,430	980
	119,904	128,686
	*****	*****

Erhard Mische, Rev.

The Christian Council  
of Zambia  
P.O. Box 30315  
Lusaka  
Zambia

February 5, 1984

Ref.: Invitation of pastors of the CCZ to West-Germany

- KCM/pz/GS/50, correspondence between the General Secretary of the CCZ  
and Gossner Mission -

Dear Sirs,

In May last year a group of Westgerman pastorshas visited Zambia on an invitation of the Christian Council of Zambia and with the assistance of the Gossner Mission. It was clear to all who have organized the programme that this visit was one part of an exchange-programme followed by a visit of Zambian pastors to West-Germany in 1984.

Provisional arrangements have already been stipulated between the former General Secretary of the CCZ and me on the composition of the group and the suitable time of its tour.

I would kindly ask you now whether any final decision has been made by the Christian Council.

For our own preparation and for the application procedure for funding the travel expenses of the group I would appreciate very much if we can receive some notes and information from your side:

a confirmation of the ongoing programme  
a list of participants(full names and addresses and church-affiliation)

a confirmation on the time ( 4-6 weeks between the 20th of August and the 10th of October 1984)

If the group is interested to visit the German Democratic Republic we need to know it in order to make certain arrangements with the Gossner Mission, GDR.

I would be very thankful if it is possible to send us the informations as soon as possible.

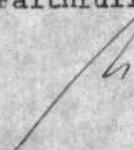
In July I am planning to visit Zambia again. It would be fine if a meeting of preparation with the selected participants can be arranged.

Our group is seriously looking forward to hear from your side and to get the opportunity to offer their Zambian brothers their hospitality and to share with them our common ecumenical expectations and hopes.

With best regards and wishes

Faithfully Yours

c.c. Mrs. S. Krimifoe, Lusaka



# SCHULREFERAT

Kirchenkreis Recklinghausen

cc2  
4350 Recklinghausen, 5.12.1983

Limperstraße 15

Telefon 0 23 61 / 2 60 94

Schulreferent Harald Lehmann  
4630 Bochum-Querenburg  
Auf dem Aspei 30  
Telefon 02 34 / 70 62 19

GOSSNER - MISSION  
Handjerystr. 19-21  
1000 Berlin 41  
z.Hd. Herrn E. Mische



Betr.: C C Z

Bezug: Telefongespräch vom 5.12.1983

Lieber Erhard,

beiliegend schicke ich Dir das Schreiben aus Stuttgart.

Die Auskunft, daß Mwenda und Makambe abgelöst sind, ohne daß bisher Nachfolger ernannt wurden, habe ich telefonisch von Dr. Mai erhalten.

Herzliche Grüße

*Der Harald*

Anlage

Schreiben v.Dr. Mai

# Brot für die Welt

...daß alle leben

BROT FÜR DIE WELT. Postfach 476, 7000 Stuttgart 1

Tel. (07 11) 2159-1

Herrn  
Harald Lehmann  
Schulreferat  
Kirchenkreis Recklinghausen  
Limperstr. 15

Staffenbergstr. 76  
Telegramme Diakonie Stuttgart  
Telex 07 23 557 ddws-d

Besuche bitte anmelden

4350 Recklinghausen

Ihr Zeichen	Ihr Schreiben vom	Unser Zeichen	Tel.-Durchwahl	Datum
	7.11.1983	II-WM/HÖ	-312/296	22.11.1983

Betreff: Christian Council of Zambia

Sehr geehrter Herr Lehmann,

seit unserem Telefongespräch am 7.11.1983 sind neue Hiobsbotschaften aus Zambia bei mir eingetroffen: Unter dem Datum vom 28. Oktober 1983 hat der Vorsitzende des Zambischen Christenrates einen Verzweiflungsruf an alle Partnerorganisationen geschickt, in dem darstellt, daß der Christenrat praktisch bankrott ist. Über Jahre hinweg hat die Leitung alle möglichen Mahnungen zu strikterer Finanzkontrolle wenig ernst genommen, und nun ist deutlich geworden, daß der CCZ ständig über seine Verhältnisse gelebt hat. Man hat bereits drastische Maßnahmen ergriffen und von bisher 34 Mitarbeitern 13 entlassen.

Der Christenrat bittet nun ganz dringend um eine baldige Konsultation mit allen seinen Partnerorganisationen, und von solch einem Treffen erhofft man sich eine wirkungsvolle Rettungsaktion. Ob und wie es dazu kommen wird, kann ich heute noch nicht sagen.

Ich wollte Ihnen das nur schnell informatorisch mitteilen, nicht zuletzt, um Ihnen deutlich zu machen, daß die von Ihrem unmittelbaren Partner, Mr Nkonga, geschilderte Notlage nicht nur auf seine eigene Abteilung beschränkt ist.

Mit freundlichen Grüßen,

Ihr

*W. Mai*

Wolfgang Mai  
AFRIKA REFERENT

Geschäftsführung: Diakonisches Werk der Evangelischen Kirche in Deutschland e.V., Hauptgeschäftsstelle Stuttgart

Geschäftskonten: Landesgirokasse Stuttgart Nr. 2001351 (BLZ 600 501 01)

Postscheckamt Stuttgart Nr. 344 70-701 (BLZ 600 100 70)

Spenderkonten: 500 500-500 bei Landesgirokasse Stgt. (BLZ 600 501 01), Dresdner Bank Stgt. (BLZ 600 800 00) und Postscheckamt Köln (BLZ 370 100 50)

Rev. Violet Bredt

Lusaka

August 23, 1983

Dear Violet,

I would like to send you a brief note and greeting from Berlin. Yesterday arrived in Berlin Joseph Nlchoma whom we had met at our house, Lusaka, in May when we had the wonderful social evening with the students and your catholic colleague. Joseph is leaving Berlin tomorrow for Tübingen. He is staying with us in our flat and we are very thankful for this rare occasion to deepen the friendship.

It was too bad that you have not been present in Lusaka during our visit in May. But I hope that we get another opportunity to meet with you next year and may be in 1985 when we are planning another tour with a group.

Recently I have heard from one of the KED-people that your application for funds form KED has been approved which menas that the new ecumenical centre can be built soon. If that is the case we would be very happy about the result of our approach. Please, let us know the on-going of the whole project.

Now I have a personal request. We would like to print an article about the situation of the Church in your country, particularly about the role of the women within the Church. Is it possible that you help us and write an article about your experience and about what you feel are the major tasks of the Church in your country? I would appreciate your cooperation very much.

Best greetings an wishes to you and Frieder and your whole family.

Please, give our best best regards to your students

Phalom

Elmar / Gunther

Elmar / Gunther

# THE CHRISTIAN COUNCIL OF ZAMBIA

Chairman: Mr. P. Simuchoba  
Vice-Chairman: Rev. S.K. Nkowane  
General Secretary: Rev. K.C. Mwenda  
Deputy General Secretary: Rev. Fr. F. Makambwe  
Hon. Treasurer:



P.O. Box 30315  
Telephone: 214308  
Church House  
Cairo Road  
Lusaka - Zambia.  
Telex: 45160 CHRIST

KCM/pz/GS/50

Your Reference: .....

Our Reference: .....

17 August 1983.

EINGEGANGEN

23. AUG. 1983

Erläutert

Rev. Erhard Mische  
Gosner Mission  
1 Berlin 41  
Postscheckkonto Berlin West 52050-100  
Berlin  
Germany

Dear Rev. Mische

I write to acknowledge receipt of yours dated 8 August 1983, and to thank you for writing as you did, it is very kind of you to express the feelings of the group as you do, but we also continue to feel ashamed of ourselves that we failed to offer you the hospitality we should have offered.

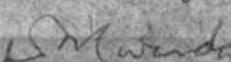
Yes we value the contact and friendship that has started to grow out of the contact indeed the future is with brighter expectations of even better understanding between us all. When I reported your invitation to the Executive Committee it quickly took on the selection of the 8 people to come to Germany, so we already have lined up the people who will come to visit with you.

Thank you for the information on the arrival of my friend Rev. Schulzgen from Berlin we will meet them on 23rd at 6:50 hrs.

Once again I thank you for writing and extending the invitation to the Christian Council of Zambia we are very pleased to accept and lookforward to the visit.

I send you best regards.

Yours sincerely

  
Rev. K.C. Mwenda  
GENERAL SECRETARY

Rev. E.C. Mwenda  
The Christian Council  
of Zambia  
P.O. Box 30312  
Lusaka / Zambia

August 8, 1983

Dear Rev. Mwenda,

I am writing to you first to express to you and the CCZ the deep gratitude of the pastors from our country for your fine hospitality and brotherly friendship during our visit

in May.

For us it has been quite an outstanding experience which no-one will ever forget. I am very sure that this will help to open a way for further permanent ecumenical relationships between the CCZ and some Churches and congregations in our country. So we all are looking forward to meet with the Zambian group being composed by the CCZ in 1984 which will surely in the future strengthen the ties between our organisations.

Please, convey our warm greetings and thanks to Rev. Makambwe, your Staff and the members of your Executive Committee.

Two weeks ago I have talked with Rev. E. Schülzgen and Rev. B. Krause who are planning to visit Zambia soon. They have asked me to inform you about their expected arrival as soon as the schedule is certainly set. Now I would like to let you know that both are Flying Zambian Airways via London. They will arrive on Tuesday, 23rd of August at 6.50 a.m. with QZ 703. They will highly appreciate if someone of the CCZ will meet them at the Airport.

With best regards and wishes,  
Faithfully yours,

Erhard Mische, Rev.

SOUTHERN REGIONAL CHRISTIAN COUNCIL OF ZAMBIA SEMINAR  
DAVID LIVINGSTONE TEACHERS' COLLEGE  
MAY 5, 1983

REV. FRANKLIN KILPATRICK

WORKING TOGETHER IN EVANGELISM

In the prayer in John 17 Jesus Prays in verse 11, "That they may be one, even as we are one." Much is being said in our day about the oneness of the church. I do not believe in oneness in the sense of organized oneness nor do I believe that Jesus meant organizational oneness when he prayed that they may be one. I do believe in Spiritual oneness; which is what I firmly believe that Jesus was praying for. There have grown up our of different backgrounds, different denominations of the Christian Church. When witnessing to people I am often asked the question, "If there is one God and one Saviour and one Spirit, why are there so many churches?" I now answer, "Because variety is the nature of the universe, light-dark, water-dry land, male-female and so forth". I think God delights in variety. But we must remember that variety has a purpose in creation. I believe that variety has a place in christian expression but we must not forget its purpose. I believe that God has a purpose for the different churches. I believe that His purpose is so that there may be more workers in His field. Jesus prayed the prayer of oneness again in John 17:20-23 "I do not pray for these only, but also for those who believe in me through their word, that they may all be one, even as thou, Father, art in me, and I in thee, that they also may be in us, so that the world may believe that thou hast sent me. The glory which thou hast given me I have given to them, that they may be one even as we are one, I in them and thou in me, that they may become perfect by one so that the world may know that thou hast sent me and hast loved them even as thou hast loved me". Verse 23 contains the purpose of the spiritual oneness. Our spiritual oneness will result in the conversion of sinners.

I am not a ecumenist in the Organizational sense. I am not a universalist believing that all men are saved by God no matter what they believe. I am an evangelical christian. I believe in God, Jesus Christ and the Holy Spirit. I believe that Jesus died for my sins, rose again, ascended to the Father, is coming again and rules men's lives through His love. I believe that believing in Jesus Christ is the only hope of salvation for mankind.

I am a white christian missionary from another land. I was called by God to be here. I am supported by the prayers and offerings of many people in my homeland. The fact that I am a christian should be more important than the fact that I am white or a foreigner. I want to be accepted as a christian brother and a fellow worker. It all has something to do with my purpose in being here as stated in John 17, 23, I believe that all christians should be one in the Spirit that they should have a common goal and a common plan to reach that goal.

How can we work together in evangelism?

1. We must be Truly One: That is, our primary purpose should be to make disciples. The purpose of our Spiritual oneness is that the world would come to know Jesus. We must emphasize our commonness. Do we not all believe in the statement of faith found in the Apostle's creed? I am not a creedalist but I believe that this is a good statement of our common faith in Christ.
2. We must Recognize our Differences: The more we strive for organizational oneness the more diverse we will become. Getting one local church to Organize in oneness is difficult enough let alone a whole nation of churches. We must recognize that we are different. The book of Ephesians speaks of unity in diversity and oneness in the Spirit.
3. We must Recognize our Similarities: We have more in common than we have different. The Bible, the guidance of the Holy Spirit, common beliefs etc.. We must have a common goal that of evangelization.
4. We must be positive and Aggressive: Jesus said in Matthew 16:18 ".... I will build My Church and the powers of death shall not prevail against it." The church is to be a moving church.
5. We must plan together: Strategy, direction etc...
6. We must pray together
7. We must train and study together: T.E.E.
8. We must work together
9. We must support one another
10. We must share: (a) Information  
(b) Defeats  
(c) Victories

Africa and especially Zambia could be the source of the next great Missionary movement. Zambian Christianity is young but is growing up quickly. We are the midwives who are bringing a new understanding of New Testament Christianity into the world. What is being developed here has a lot to offer the world. God in His time will not fail to use Zambia to win the whole world if we do not fail in our time to win Zambia. We must work together.

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SPEECH BY MR. PHILIP SIMUCHOBA, CHAIRMAN OF THE  
CHRISTIAN COUNCIL OF ZAMBIA AT THE CLOSING OF THE  
SEMINAR OF THE LOCAL CHRISTIAN COUNCILS HELD AT  
DAVID LIVINGSTONE TEACHERS' COLLEGE

4TH MAY, 1983

Mr. Chairman,  
Delegates,  
Invited Guests,  
Ladies and Gentlemen.

Mr. Chairman, let me take this opportunity to thank you and the organisers of this seminar for giving me yet another honour to close this very important seminar of local christian councils in the southern part of our Republic. As you recall, I had another opportunity of opening a similar seminar at Mindolo Ecumenical Foundation recently on the Copperbelt.

Like the local christian councils on the Copperbelt you too here must have longed for this seminar on the "role of the local christian councils". The seminar has been held to provide an opportunity to share ideas on how local christian councils should be administered. I wish to believe that the aim for holding this seminar has been achieved. Local christian councils are ecumenical bodies in the same way the National Christian Council Zambia is.

The Christian Council of Zambia cannot fulfil its purpose, if its branches which are the Local Christian Councils do not function properly. In other ways, the Christian Council of Zambia is like a tree trunk which cannot live without roots through which it feeds. I hope, you had time to discuss about the better ways of organising the local christian councils because unless this is so, we cannot expect the mother body (Christian Council of Zambia) to tick to our expectation. By now, I am sure, you have realised the importance of "Unity" among churches because christianity is "Unity" in Christ. Though we are many denominations but essentially we are one because we all share in one body of Christ whom we accepted at Baptism.

Mr. Chairman, I also wish to believe that you have drawn some guide lines for the Christian Council of Zambia whose Headquarters are in Church House in Lusaka. The guidlines are necessary, because it is your National Christian Council requiring your full participation, advice and interest.

I therefore appeal to all church leaders to encourage their members to work together in order to provide those services to the people of Zambia which can be better provided ecumenically. Churches should therefore lay emphasis on "Unity" in Christ rather than on denominational differences. Mr. Chairman allow me to repeat what I said at the seminar I opened at Mindolo that Pastors, Priests and Ministers through ordination are leaders of their congregations on behalf of Christ, they should therefore promote unity through encouraging their members to participate in the local christian councils. In this way, churches would be true vehicles of unity, peace and reconciliation in Christ.

Mr. Chairman, I am aware that you had a long programme and wish to depart for your destinations but before I leave you, let me appeal to you all to apply what you have learned here with a view to running your local christian councils better than before and for those who have not formed any to take this opportunity to form one on their return home.

With these words, it is now my pleasure and privilege to declare this seminar on the "role of the local christian councils" officially closed.

Thank you and GOD bless you.....

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groomer plant experiments on stream above L. M. Lewis' residence. I  
sighted 30+ species of birds, many of which were not seen in  
that particular place before.

3, K. Esse  
44, K. Chick

10, - K. 50-7c

Mura a Tunya

..... 100' past 400 has not been

SPEECH BY HON. E.M. LISO, MEMBER OF THE CENTRAL COMMITTEE  
FOR THE SOUTHERN PROVINCE AT THE OFFICIAL OPENING OF THE  
LOCAL CHRISTIAN COUNCILS SEMINAR HELD AT DAVID LIVINGSTONE  
TEACHER TRAINING COLLEGE ON TUESDAY, 3RD MAY, 1983

The Chairman,  
Seminar Participants,  
Senior Party and Government Officials,  
Distinguished Guests,  
Ladies and Gentlemen.

It gives me particular pleasure and privilege to have been invited to officiate at the opening of this very important seminar of the Local Christian Councils in Zambia. I wish to welcome you in the name of the Party to the Southern Province and to Livingstone in particular and I do hope that your stay in this tourist town will be an enjoyable one.

Your seminar Mr. Chairman is an important one in that Christian leaders have been drawn from all parts of the Province to participate in the deliberations and above all to review past and present performance of the Local Christian Councils. In this regard therefore, I wish to urge all participants to seriously apply themselves fully towards the realisation of a co-ordinated strategy for effective execution of your planned programmes.

The leadership of the Party and its Government attach great importance to your seminar with a view to the attainment of your desired goals in the best interest of humanity.

Your role Mr. Chairman as Christian leaders in our society is delicate in that mankind will always seek spiritual assistance and guidance to make him recognise and appreciate his level of involvement in the process of nation building. It stands to reason, therefore, that the atmosphere in this seminar should rekindle the passions of the dilemmas that trouble mankind the world over. It should be stressed Mr. Chairman that the universal religion would lose its validity if it permitted itself to be torn asunder by competing cultural assimilations. Our role in this seminar should be directed towards finding lasting solutions to imminent problems of hunger, poverty, crime, and unemployment in addition to other aspects of human endeavour. Unity among church leaders is a cardinal pre-requisite to a solid Christian leadership that could enhance and sustain respectability among its followers.

The Party and its Government through the constitution of the Republic of Zambia have guaranteed the freedom of religion in the interest that has culminated in the establishment of several church organisations in our country.

Allow me Mr. Chairman to appeal to all church leaders throughout the country to avoid unnecessary leadership wrangles that have inevitably tarnished the good name of Christianity in our nation. There have been several newspaper reports attributed to ~~sever~~ misunderstandings among church leaders to the extent that our people seem to be losing hope and confidence in our spiritual guidance. The prosperity and indeed the advancement of evangelism should be centred on mutual respect and trust among the church leaders. You should therefore, avoid quarrelling through the press but always endeavour to resolve your evangelical matters in an atmosphere of co-existence and self-respect.

The missionary work in Zambia has done a lot towards the welfare of our people especially in the fields of education, employment, marriage guidance, rehabilitation of physically handicapped persons and several other aspects of our economic development. You should therefore, not allow any situation that is intended to divide you and disintergrate the leadership of the church.

The Party and its Government are keen to see that you will one day be in a strong position to harmonise your relations in order to provide good spiritual leadership in the nation.

Let me therefore, urge all churches in the country to consolidate their efforts in pursuing vigours quest for unity and brotherhood. Lack of unity will undoubtedly impair your progressive and meaningful ecumenism.

It is my sincere hope Mr. Chairman that with the grade of God unity will be achieved in the best interest of co-operation and fellowship between Christian people and church organisations in Zambia.

I have been informed Mr. Chairman that your organisation is currently working our measures to provide food supplies to the drought-stricken areas of the Gwembe Valley. Your desire to help our people in Gwembe is indeed a right step in the right direction for which I would like to thank you most sincerely.

The members of this seminar may be interested to know that the United Nations through the World Food Programme had donated seven thousand and two hundred (7,200) bags of maize to assist the famine-stricken people of Gwembe District. Please join me in thanking the Food and Agriculture Organisation of the United Nations for their contribution to our people in Gwembe. Church Organisations are therefore, requested to supplement the efforts of the Party and its Government in our continued programme of alleviating the sufferings of the Gwembe people.

Let me now address myself to yet another very important aspect of our economic recovery through agricultural development. Mr. Chairman, church organisations have a vital role to play in the field of agriculture in the best interest of our nation. You have the land, resources and manpower to sustain the highest level of crop production. In this regard therefore, allow me Mr. Chairman to request you through this seminar to double your efforts in the direction of maximising food production. You have already made strides in the right direction and what is now required is a properly co-ordinated strategy to sustain our reasonable level of crop production targets.

In concluding my speech allow me Mr. Chairman to appeal to all christians in Zambia through this seminar to give a massive Yes Vote to His Excellency the President Dr. K.D. Kaunda during the forth-coming Presidential elections for continued peace, progress and stability in the nation.

It is now my honour and privilege to declare the Local Christian Councils Seminar officially open.

THANK YOU.

SPEECH BY THE GENERAL SECRETARY  
CHRISTIAN COUNCIL OF ZAMBIA  
(REV. K.C. MWENDA)

18th April 1983

The Christian Council of Zambia came into being in 1945 as successor to the Missionary Conference which was founded in 1914.

The main aims of the Christian Council of Zambia are:-

1. To promote co-operation and fellowship between Christian churches, Organisations and people in Zambia.
2. To bring together representatives of churches and Christian Agencies in Zambia for periodical Conference and counsel.
3. To help to form an enlightened Christian public opinion on all issues affecting the spiritual, moral and physical welfare of all the people in Zambia.
4. To serve as a representative body which can, when necessary, express the mind of the Christian Community on such issues to the Government in Zambia.
5. To enable the churches to act together in those things that are more effectively done together.
6. To promote the investigation and study of problems relating to the progress of the Kingdom of God.

Mr. Chairman, Distinguished guests I choose to address you on these six aims because the Christian Council of Zambia in it's wisdom chose them and values them as important guides for its life and work.

The means to effect the promotion of co-operation and fellowship between churches can only be through a systematic approach to issues that cause the division between churches, in this respect, honesty, truthfulness and trust play a major role, when Peter saw the vision as recorded in Acts Chapter 10:9-33. The vision revealed to Peter that God accepted people of all nations provided that they believe in him through Jesus Christ His Son, on following the instructions Peter went down to meet three men who were sent by Cornelius from Caesarie to Joppa. He went and preached Christ at Caesarie and many people accepted Jesus Christ as a result of his preaching,

they also received the gift of the Holy Spirit, so they were Baptized. The promotion of co-operation must begin with the servants of God in a locality like Kitwe who must be persuaded by the Spirit of God to accept their fellow christian workers as their equals, with them they ought to discuss the work of God plan together those things which can be done together thus establishing a fellowship between God's servants and as there are a large number of church members to one Minister they too will start to co-operate with members of another church as a result of the co-operation between Ministers, in this way a very large fellowship will come into being, call it Local Christian Council of Kitwe, or Chincileni bana Mayo it is a good fellowship of Christian Churches in a locality.

This Mr. Chairman is the most effective way of promoting co-operation and fellowship.

Our hope is that in the very near future Local Christian Councils will become capable of doing more things than at the moment for example why is it not possible for Local Christian Councils to create jobs, formulate plans and raise funds to run offices in co-operation with the National Christian Council of Zambia. Yet the establishment of projects department within the Christian Council of Zambia was with a view to aid Local Christian Communities in their efforts to co-operate with one another under the fellowship of Local Christian Councils. We still look to the future with expectations of better co-operation and stronger fellowship between churches as Local Christian Councils, become stronger and better organised to witness for the risen Christ.

An example for the Local Christian Councils is the National Christian Council of Zambia which has never given up its work of bringing together representatives of churches and of Christian Organizations since 1945, this year 1983 it is calling the 20th General Conference which will be held on the Copperbelt, I take this occasion to remind those of you who will be coming to please reply quickly.

The fact that these Conferences have continued to be organised does not mean there have been no difficulties faced by the Council, they were many but we have been determined to do a job for Christ

so we over came some of these difficulties while others continue to trouble the Council. Remember the warning of our Lord and Saviour Jesus Christ Luke 21:25-28 and Matthew 24:3-14 puts it much clearer to the ear with all this understanding we continue to labour for Christ and you too must do like wise.

It is within the fellowship that attention is properly directed towards such issues as affect the spiritual, moral and physical welfare of the peoples.

Our inability to mount a strong attack against evil is due to Jealousy among christians without it people would be free to accept the work done by others in the name of Christ. Since 1979 as an example the Christian Council of Zambia has not produced any thought by the way of writing papers on any of the following things:

1. Broken Marriages	4. Road Accidents
2. Abortion	5. Political issues and
3. Prostitution	6. Unemployment.

All these are related to spiritual moral and physical welfare of the people. The Christian Council of Zambia have capable staff, who if let free would produce such work on these issues as would be of great help to the Church, there is need to understand and accept that we are given different gifts by God, Paul put it in the following manner 1st Corinthians 12:12-31.

So we all have our gifts let us use them while accepting others and their gifts.

What I have said for Christian Council of Zambia aim number 3 is true of aim number 4 but it might be of hel to point at the 1981 General Conference decision in some way puts a stop to individual thinking and replaces such with Committee thinking and action anyone who knows the working of an excellent committee will agree that it is the best way to kill anything you want to do, never mind the name of the Committee call it, Active Action Committee, will not be as Active and Action as the name means.

The General Conference did not see the wisdom of those who in 1945 decided that staff of the Council be entrusted with the responsibility to think and act for the Council and Chritian Community on such issues as affect the Christian mind but were

carried by detractors whose main purpose in life is not to build but destroy, some may not be as bad as I have put it, but are empty pots, who are capable only to keep what is put in them because they have no creative power, such people are good at servicing the machinery but very loud mouthed. The accepted religious word is that they are used by the Evil one.

In saying all this I am trying to make it clear that it is necessary to work together in those things which can best be done together. Churches can very effectively promote the idea of projects which the Christian Council formulated in 1974, what happened in 1974 was that I thought of the future of the School-Leavers and felt that there was something the churches could do to help the many boys and girls who were leaving school at an early age after grades seven and form III.

I talked to a few people both in church and outside then produced a write up which I presented to a funding Agency who accepted to fund the project to day we have 13 to 17 Twafwane Centres in the country because others appreciated the thought of one person, worked on it and the result is a staff of 6 who keep the centres going and many more will soon be established to offer the needed service to a large community of people. Other service like it would be a Secondary School or two like the Teacher Colleges when christian influence may be enformed on the youngsters as they learn and live together as such establishments are expensive to build and maintain, it is important that they be done together by all the churches because no one church can manage such an item as expensive as running a school, Missionary Bodies tried it and they failed for a start they appear a tractive and easy but as years go by they become such an expensive item that funds fail to meet their requirement it is for this reason that such items are better done together than in isolation.

In all our efforts as Local Christian Councils, National Christian Council, All Africa Conference of Churches and World Council of Churches we aim at the progress of the Kingdom of God.

The investigation and study of problems that relate to the progress of the Kingdom of God is done in order to understand how best to resolve them in this regard the Christian Council of Zambia would benefit very much from information gathered by Local Christian Councils on new churches, questions like why are they

coming into being when there are other churches, what about the tribal churches, and imported churches, we accept the old churches were also important but do we need more and for what? These and the like are questions that Local Christian Councils can answer in their effort of the investigation and study of such problems.

Why are there leadership problems in the churches what is causing it? I chose to answer my question and invite your comment. 1st Corintians 12:28-33.

THANK YOU MR. CHAIRMAN:

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CHRISTIAN COUNCIL OF ZAMBIA SEMINAR ON THE ROLE OF L.C.C.

THE UNITY THAT WE SEEK - BY D. M'PASSOU

The word "Christian Unity" has become a household word in ecumenical circles. Many of us are acquainted with the Week of Prayer for Christian Unity,<sup>1</sup> Church Union talks have been held here and there some times with success, and often without immediate success. The World Council of Churches describes itself as "a fellowship of Churches which confess the Lord Jesus Christ as God and Saviour and therefore seek to fulfill their common calling to witness .."<sup>2</sup> And then the World Council of Churches goes on to describe its goal as being towards visible Unity. Constitutions of Christian Councils speak of similar objectives.

The Roman Catholic Church declared in its Vatican II Documents:

The restoration of unity among all Christians is one of the principal concerns of the Second Vatican Council. Christ founded one Church, and one Church only.<sup>3</sup>

Because of this principal concern, the Vatican Secretariat for Promoting Christian Unity was created to discuss with "separated brethren" the possibility of Unity. The Vatican Council II recognized the fact that this principal concern for unity among Christians is not for Roman Catholic only, for the same document went on:

"Everywhere large numbers have felt the impulse of this grace, and among our separated brothers also there increases from day to day a movement, fostered by the grace of the Holy Spirit, for the restoration of unity among all Christians. Taking part in this movement, which is called ecumenical, are those who the Triune God and confess Jesus as Lord and saviour. They do this not merely as individuals but also as members of the corporate groups in which they have heard the Gospel, and which each regard as his Church, and indeed, God's. And yet, almost everyone though in different ways, longs for one visible Church of God.<sup>4</sup>

This modern Roman Catholic thinking has changed the ecumenical movement and widened its scope. The Roman Catholic changed its dogmatic position

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1. Week of Prayer for Unity is nowadays prepared jointly by World Council of Churches and Vatican Secretariat for Promoting Christian Unity.
2. World Council of Churches Preamble to the Constitution. National Christian Councils say similar thing.
3. A. Flannery, Ed. Vatican Council II Dublin 1975. p. 452.
4. Ibid.

where it regarded other Churches as groups of lost souls, and now accept them as fellow Christians who are merely "separated". There are still huge theological and dogmatic obstacles, but the Roman Catholic Church has showed us that Doctrines are not solid granite blocks that cannot be changed, but merely expressions of the self-understanding of a church.

Even the separatists and die-hard evangelicals and fundamentalists sometimes toy with the word "Christian Unity" or "Church Unity". Some say the only real unity is what they call "Scriptural Unity". But the Scriptures have often been the source of division. What is called "Doctrine" is nothing but Scriptures interpreted in a particular denominational way based on how that denomination understands those scriptures and have developed that particular way of understanding and interpretation over the years. Scriptural Unity, therefore, is a mere ideal aimed at without taking realistic considerations.

Another kind of unity talked about is based on the Romans 12:5:

"Though we are many, we are one body in union with Christ and we are all joined to each other as different parts of one body."

This sounds better than the Scriptural Unity because our relationship to Jesus Christ is stronger than our doctrinal differences. We all proudly carry the name-tag of "Christian" and even the widely divided denominations such as Roman Catholics and Pentecostals have come to recognize each other as separated brothers. But the fact that we call each other "separated Brothers" is indicative that our link with Christ is only a spiritual unity, and falls short of that "visible unity" which both Catholics and Protestants talk about without defining its nature, as Moule has written:

"It is easy to pray for unity and speak about it, without asking what, precisely, unity means. And it is much easier to ask what unity means than to arrive at a satisfactory answer. 5.

#### THE KIND OF UNITY WE WANT

If we ask politicians what is unity, they will answer that "Unity is Power". They will probably be right. Christianity could have been more powerful if it were united. But, as Jesus rightly said, "Every kingdom divided against itself is brought to desolation, and every city or house divided against itself shall not stand." (Mat. 12:25) Jesus' last prayer reflects his deep concern for unity,

5. C.F.D. Moule, "Christian Unity & Human Unity" 1968 Lambeth  
Preparatory Notes p.335

Visible unity:

"My prayer is not for them alone. I pray also for those who will believe in me through their message, that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me. May they be brought to complete unity to let the world know (and see) that you sent me and have loved them even as you have loved me.(6).

Scriptural Unity or Unity in Christ, or mystical unity through the bread and wine turned body and blood of Christ are not the kind of unity that people can know. These are things people do not see because we do not break that bread physically together. When the liturgical passage is said

"We, who are many,  
Are one body,  
For we all partake,  
Of the one bread."(7)

it is not an exoteric expression of the unity of all brothers and sisters in Christ, but, sadly an esoteric jargon meaningful only to those of one denomination. For the same bread which is supposed to be partaken by all, is exactly the sign of our division. Pope John Paul was asked by a President of an Islamic country to explain the difference between the Catholic Church and other Christian denominations. Now how do you explain to an Islam about our divisions? Certainly you can't go into all the historical, doctrinal and theological problems which separate us. The Islam would be bored stiff, and won't understand it any way. The Pope knew better than that. He explained to the Moslem President that all Christians believe in Jesus Christ, and they eat bread and drink wine to remind themselves of the body and blood of Jesus Christ, then simplified the whole explanation to the level of bread and concluded.

"But we are different because we do not share the same bread."(8)

It may sound too simple to explain our differences in terms of not sharing the same bread, but that is what it would appear in the eyes of someone not versed in the doctrinal problems. The point is that before that bread is shared doctrinal questions are raised regarding the validity of the ordination of the man distributing it, the ecclesiastical authority behind him, and the doctrinal accuracy of the words said in turning that bread and that wine into the body of Christ and his blood. All these

6. John 17: 20-23.

7. Quoted from the Anglican Liturgical Book, Ukaristia 1976.

problems are not seen by the innocent eye of the non-believer. What he sees is that we are not sharing that bread. Those of other denominations are excluded from the feast, to say nothing of the non-Christians. Did Jesus die for all?

The historical, theological, doctrinal and liturgical differences of our various Churches form but only one set of problems in talking about Christian Unity. Another set of problems is composed of what is generally called "Non-Theological Factors". These non-theological factors are in many Churches have continued to be separated not because their doctrines are terribly irreconcillable, but because each has built up huge and expensive structures and developed a certain kind of administration of those structures which are different from the other. Money, property, nationality, language, leadership, or geographical considerations have placed greater obstacles than doctrine. For example, when the Churches in India were uniting to form the Church of South India the Baptists, Anglicans, Presbyterians and all the other denominations came together into one Church, except the Lutherans. Certainly Baptists and Anglicans would doctrinally be more different than Lutherans and Anglicans, or Presbyterians and Lutherans for that matter. Why then did the Lutherans choose to stay out of the union? The answer was money. The Lutheran Church was richer than the other Churches. Its pastors were paid much more. If they went into the union they would have to be paid like others, which would mean a loss of income.

That is just one example. But it shows the importance of non-theological factors in obstructing Christian Unity.

Historically in Africa the Church has inherited differences due to the fact that different missionaries of various denominations settled and taught that their own denomination was better than others. So we have Brethren in Christ in the South here, Reformed Church in the East and Paris Evangelicals and Congregationalists in Barotseland and so on. But with the coming of the rapid urbanizations people of different denominations are living side by side. Since our differences are neither historical nor national, we are naturally friends. We may have learnt

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8. Pope John Paul II replying to President of Pakistan during the former's visit to the Philippines.

THE KIND OF UNITY WE WANT

at college how our denomination was persecuted by those of the other denomination but these things took place over there, not on the African continent. So historically we have nothing against each other.

Non-Theological factors for us are also not many. We are all struggling as poor Churches here, and it would be better to pool our resources together. Here and there in Africa we see Community Churches - buildings put up not to serve one denomination but the whole Christian community in that area. In Lusaka when a Christian function is bigger they all go to Cathedral of the Holy Cross. Nobody asks what denomination is this Cathedral of the Holy Cross? People are happy to come under one roof to worship their God.

Governments in Africa become very concerned over divisions in the Church. Some ten years ago Mobutu acted and told all Protestant denominations to come together, and thus was formed the Christ of Christ in Zaire. Other Presidents haven't gone that far because they do not want to be accused of interfering in religious affairs. But the truth is that while these political leaders are struggling to unit various tribes within their national boundaries into one, cohesive nation; divided churches often reverse and frustrate those efforts.

For the last Thirty Years the World Council of Churches has been concerned about promoting Christian Unity. The Christian Councils in this and other continents are concerned with the question of unity, and the whole exercise of bringing churches together in a fellowship would be pointless if it is not aimed at promoting unity. In February last year the Vatican Secretariat for Promoting Christian Unity and the Faith and Order Commission of the World Council of Churches called a Consultation on the subject of "the Role of Christian Councils in Promoting Christian Unity" We came out of Venice, where the Consultation took place, with a clear conviction that the only meaningful unity would be that which start from the local level. The World Council of Churches have realized this and so have stated that:

"It is on the very local level that the ecumenical movement has progressed more than anywhere else. Joint catechetical classes are conducted by Roman Catholic Priests and Protestant Ministers. Mixed marriage groups are alive and actively reminding the respective ecclesiastical hierarchies of their ecumenical responsibilities. Ecumenical baptisms and marriages are ever more frequently celebrated. New church buildings serve several denominations under one roof. Local ecumenical groups share everything from bible study to development projects.

THE KIND OF UNITY WE WANT

Hesitant church authorities cannot slow down any more the pace of ecumenism, precisely because too many local congregations have joined the march. (9)

The unity we seek can only be a visible unity. Spiritual unity is all right, but it is important only because the spirit leads us to visible unity, otherwise spiritual unity is not visible. Scriptural unity, too, can only be realistic if it leads to visible unity. Philip Potter, General Secretary of World Council of Churches speaks of visible unity as the goal of the ecumenical movement, and adds:

"Among the problems facing the ecumenical movement as it advances towards the goal of visible church unity is the danger that national or regional (ecumenical) bodies will lose touch with the local congregations.....We must listen to what the people of God in each place are saying. We must understand the possibilities for, and obstacles to, unity at the congregational level.(10)

While we define the kind of unity we seek as visible unity, the exact form of that unity, and how we proceed to achieve it, will be the job of the local congregations - the Local Christian Councils. The National Christian Councils are often scared to speak of unity, let alone exercise it. Our Council has actually put a footnote to its document outlining its role in Zambian Christian society and declare:

"It is not the business of the Christian Council to promote Church Union talks. Such talks are the direct responsibility of the Churches concerned." (11)

The ball is in the Local Christian Councils' court. What you do in Livingstone has an ecumenical value which extends to Rome, Geneva or Indiana. As Cardinal Willebrands says:

"Ecumenical work in a particular locality has a value that is more than narrowly local. The local church in one region by its activity may generate an impulse that will stimulate further ecumenical developments elsewhere.(12)

That sums up the role of Local Christian Councils and its importance worldwide. The type and form of unity we seek will be defined by you, the local Christian Councils. What kind of work happens in Church House, Lusaka, depends on your relationship here.

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9. A.J. Van der Bent, What in the World is the WCC Geneva 1978.P31.
10. Philip Potter, in an Introduction to Jesse Mugambi et al, Ecumenical Initiatives in Eastern Africa, p.v.
11. Footnote to a recent undated document produced by CCZ describing its rule.
12. Jesse Mugambi et al. op.cit.p. vii.

CHRISTIAN COUNCIL OF ZAMBIA

SEMINAR ON THE ROLE OF LOCAL CHRISTIAN  
COUNCILS IN ZAMBIA HELD AT DAVID LIVINGSTONE  
TEACHER TRAINING COLLEGE FROM 2ND-6TH MAY 1983

PRESENT:

MAZABUKA LOCAL CHRISTIAN COUNCIL

REV. FR. V. CHILOMBE	-	(CHAIRMAN) ANGLICAN
REV. B. CHOLA	-	(SECRETARY) U.C.Z.
MRS. K. KAZAWALA	-	(CHAIRLADY) ANGLICAN
MRS. E. ZIMBA	-	(VICE CHAIRLADY) U.C.Z.
MR. P. CHIBWANA	-	(ANGLICAN)
MR. M. NYEMBA	-	(SALVATION ARMY)
MISS L. ZYAMBO	-	(ANGLICAN)

CHOMA DISTRICT

REV. FR. J.D. SHIMPANDE	-	(ANGLICAN)
MRS. MULEYA	-	(ANGLICAN)
DEACONESS MRS. S. BEYANI	-	(U.C.Z.)
MR. S.C. MUNTANGA	-	(B.I.C.)
MR. J.H. MULONGO	-	(B.I.C.)

LIVINGSTONE LOCAL COUNCIL

MAJOR PHIRI	-	(VICE CHAIRMAN) SALVATION ARMY
REV. D. WHITEHEAD	-	(TREASURER)
MRS. N. KEMBO	-	(CHAIRLADY) A.ME CHURCH
MRS. M. HAMPANDE	-	(SECRETARY WOMEN GROUP) ANGLICAN
MR. E. DAKA	-	(ANGLICAN)
MR. A. MOONO KAMBEU	-	(CHURCH OF CHRIST)
REV. J.M. CHIPILI	-	(U.C.Z.)
MISS LIKANDO MULIWANA	-	(PENTECOSTAL ASSEMBLIES OF GOD)
REV. B. ZULU	-	(A.ME CHURCH)
REV. E.M. NGULA	-	(U.C.Z.)

2/....

STAFF

REV. FR. F. MAKAMBIWE	- DEPUTY GENERAL SECRETARY/ CO-ORDINATOR
REV. M. SIKANETA	- WOMEN CO-ORDINATOR IN THE COPPERBELT

RESOURCE PERSONS

DR. D. MPASSOU	- CHAIRMAN
REV. K. MWENDA	- GENERAL SECRETARY - C.C.Z.
REV. A.M. MULIMINE	-

OBSERVERS

REV. FR. D. NCHETE	- (ROMAN CATHOLIC FROM MAZABUKA)
MRS. K. NKHOMA	- (REGIONAL CHAIRLADY IN THE COPPERBELT)

APOLOGIES: The United Church of Zambia members in Choma who were supposed to attend the Seminar were unable to come due to attending a funeral.

1. INTRODUCTION AND ORIENTATION

Delegates most of them who arrived at the right Scheduled time, gathered in a staff room. Each delegate introduced himself/herself. REV. FR. V. CHILOMBE said a prayer and the day ended.

3RD MAY, 1983

2. OPENING WORSHIP

The morning worship was conducted by REV. A.M. Mulimine. A Bible Passage was read from John 8:verse 32 and I quote "You will know the Truth and the truth will set you free." The preacher said that most people tend to bend or twist the true teaching of the Bible to suit their own needs. He continued to say that Our Lord Jesus Christ is not a mountain of Confusion neither the Bible is. Therefore urged church leaders attending the seminar to interprete the Bible correctly and preach the true Gospel to save mankind from sin.

ELECTION OF OFFICE BEARERS

The elections were conducted, and the following were elected.

1. REV. FR. U. CHILOMBE - (VICE CHAIRMAN)
2. REV. B. CHOLA - (SECRETARY)
3. MISS L. ZYAMBO - (SECRETARY)
4. REV. B.N. ZULU - (MEMBER)
5. REV. J.D. SHIMPANDE - (MEMBER)

The five elected members were a steering committee.

OPENING CEREMONY

A. All the delegates gathered in the college hall waiting for the guest speaker.

The Permanent Secretary, Undersecretary and the District Governor arrived in the hall. The National Anthem was sung followed by a song from the Salvation Army choir. Rev. Walimine led the seminar in prayer.

B. Welcoming speech by the Principal.

The Principal Mr. A.J. Fikoloma welcomed the delegates to the campus. The chairman Dr. D. Mpassou introduced the General Secretary Rev. K Mwenda, The Deputy General Secretary Rev. FR. F. Makambwe, the Vice Chairman Rev. FR. V. Chilombe, and all the delegates.

The Chairman briefly mentioned the purpose of the Seminar and thereafter called upon the Permanent Secretary Mr. Mimunyanga to Officially Open the Seminar.

The Permanent Secretary first informed the seminar that the Member of the Central Committee was unable to Open the Seminar due to other urgent commitments in Lusaka. The Permanent Secretary delivered a speech. In his speech at length was about Unity and Brotherhood. The Permanent Secretary urged the seminar and Christian Council of Zambia to come up with some solution to help the brothers and sisters in Gwembe District who are starving from lack of food. The Permanent Secretary mentioned and thanked the United Nations who through the World Food Programme donated 7,200 bags of maize to the famine and stricken people of Gwembe District.

The Permanent Secretary later declared the seminar open.

Mr. H.L. Zimba gave a vote of thanks to the Permanent Secretary's speech. A song came from the United Church of Zambia choir and the National Anthem was sung.

SECOND SESSION

A prayer was given by the Chairman Dr. D. Mpasi to mark the beginning of the Second Session.

KEY SPEECH BY THE GENERAL SECRETARY

The General Secretary Rev. K. Mwenda delivered a speech. The speech was based on the six aims of the existence of the Christian Council of Zambia in Zambia.

The General Secretary quoted the aims as follows:-

1. To promote co-operation and fellowship between churches, organisations and people in Zambia.
2. To bring together representative of churches and Christian Agencies in Zambia for periodical conference and Council.
3. To help to form an enlightened Christian Public Opinion on all issues affecting the spiritual moral and physical welfare of all the people in Zambia.
4. To serve as a representative body which can, when necessary, express the mind of the Christian Community on such issues to the Government in Zambia.
5. To enable the churches to act together in those things that are more effectively done together.
6. To promote the investigation and study of problems relating to the progress of the Kingdom of God. The General Secretary pointed out that the most important factors to promote Co-operation and fellowship between churches were Honesty, trustfulness, and trust. If we have these things we can be able to solve or approach to the issues that cause division between churches the General Secretary said.

The General Secretary urged local church leaders to accept their fellow Christian workers as equals. By so doing it will be easier to work together. The General Secretary quoted the Bible Scripture from Acts 10:9-33. The passage about the vision in which Peter went down to meet three men who were sent by Cornelius from Caesarea to Joppa. Peter went and preached Christ at Caesarea and many people accepted Christ as a result of his preaching. This then the General Secretary said the vision revealed to Peter that God accepted people of all the Nations provided they believed in him through Jesus Christ his Son.

The General Secretary also in his speech informed the seminar that since 1979 as an example the Christian Council of Zambia has not been able to write a paper on any of the following:

1. Broken Marriages	2. Abortion
3. Prostitution	4. Road Accidents
5. Political issues	6. Unemployment

That was a result of Jealous among christians without which people would appreciate freely what others do in the name Christ.

To end his speech the General Secretary expressed with much concern about the coming tribal churches and imported churches when we have old ones. Also the General Secretary posed a question of why there were leadership problems in the churches. The General Secretary put these questions forward to Local Christian Councils to answer. He ended his speech by quoting Corinthians 12:28-33.

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#### GROUP DISCUSSIONS - 3RD MAY 1983

Delegates were divided into three (3) groups and the six (6) questions (two questions to each group) were as follows:-

##### Group 1

Question 1. How can the Local Christian Council be related to Christian Council of Zambia to improve better communications?

Question 2. Why do we have many churches in Zambia today?

##### Group 2

Question 3. Why is it that we are so disunited at the local level and how can we improve the situation?

Question 4. What other things can the Local Christian Council do together at the local level other than funerals, visiting the sick, marriages etc..?

##### Group 3

Question 5. How can we the Christian Council of Zambia help in solving problems in churches?

Question 6. How can Local Christian Councils help in reducing the multiplication of newer denominations?

After group discussions, there was a general discussion, and the following were answers and recommendations made to questions.

Q.1a. The Local Christian Council minutes of meetings must be submitted to the Christian Council of Zambia body in Lusaka. So that they know the functions of Local Christian Councils.

(b) The Local Christian Councils invite were possible the Christian Council of Zambia officers to their meetings. Or vice versa the constitution be changed to the extent that Local Christian Councils be represented in the standing committees of the Christian Council of Zambia.

(c) In one way or another there be a link between the Local Christian Councils and the Christian Council of Zambia especially on matters of urgency.

Q.2 We have many Churches in Zambia because of:-

a. Freedom of worship in Zambia. The Law of our Government does not interfere with the freedom of worship as is the case in other countries where the state would regulate that.

(b) Some churches are simply formed for Love of money and prestige, even immorality 2 Timothy 3:2-4.

(c) It was also observed that some people form churches after being frustrated e.g. suspended over something and run to form churches.

(d) Churches also are so many because the readers of the Bible understand the Bible differently. (Doctrinal differences) e.g. the different teachings about God's Judgement, Life after Death, Holy Communion etc. force people to form the churches where they are free to teach according to their beliefs and practices.

Q3a. It was Historically observed that the missionaries whose mission was successful in Africa came already disunited. E.g. They came as Methodist, London Missionary Society, Roman Catholic etc. so this is the type of Christianity that we inherited.

B. Local churches follow the advice of their Headquarters, and sometimes the advices the Local Churches get from their Bosses are against the co-operation of the Local Christian Councils.

C. Doctrinal differences e.g. many people say that the Bible does not refer to Council of Churches. Some find it very difficult to mix with those who e.g. eat bubble fish, smoke, drink beer, dance accept divorce encourage abortion by using contraceptives etc.

(d) Some churches have better theologically and well trained Pastors and some have not, so there a tendency of a feeling of Inferiorty complex e.g. use of English in meetings and seminars. Also there is fear for those who have a handful members and perhaps even without well built church building fear to be swallowed up by big churches. Sometimes the Christian Council of Zambia itself is misunderstood as church on itself that some churches are reluctantly showing interest in participating in Local Christian Councils.

(e) At the Local Christian Councils level there are also the problems of money and time. The fact being that some churches do not have full time workers. The leaders in these churches do voluntary work and most of their time they spend it on finding what to live on. And if meetings are called where money is involved they are unable to raise it.

Q3 Part B.

To improve the situation we can:-

A. Educate Local leaders of churches the role of the Christian Council of Zambia for it seems to be a new thing to some churches to come together despite our Doctrinal differences.

B. Those member churches who have come up should not give up hope because one day these friends will come. They might be watching a far to see our fruits. And of course our Lord Jesus Christ said that keep on having a look Matthew 25:13 and in the other text he said you will see them by their fruits. We need to go to these friends of ours cautiously and of course by showing truly practically that we are one.

C. At the National level the Christian Council of Zambia should contact church Headquarters of all churches e.g. Seventh Day, New Apostolic faith etc. educate them.

D. The situation can be improved if leaders at the Local Christian Council level meet and participate together in weddings, funerals and even, by having fraternals.

Q4. What the Local Christian Councils can do together other than funerals and visiting the sick are:-

(a) Bible studies to be conducted, without relating to Doctrine problems.

(b) Create more activities for the youth e.g. Trades Training for School leavers. Women activities also to be promoted.

(c) Within the angle of Bible study Evangelism has to be promoted e.g. Prison Ministry.

(d) Co-operation in fund raising towards Church Buildings, Scholarships and the Refugees together with the famine stricken areas.

e.g.

(e) The Local Christian Councils must try to be even much closer and unite especially at services like weddings.

Q5. The Christian Council of Zambia can help in solving problems by the following means:-

(a) Means of communication between the Christian Council of Zambia and Local Christian Councils must be improved. So much, so that, the Christian Council of Zambia does not loose sight of the activities at the same time obstacles facing the Local Christian Councils.

(b) Seminars for church leaders or Local Christian Councils leaders must be established so that for instance chairmen, secretaries, treasurers etc. could know their role in the administration of the Local Christian Councils. The Christian Council of Zambia too must give the Local Christian Councils office bears some guidelines or copies of constitutions.

Q6. (a) The Local Christian Councils can help in reducing the springing up churches by approaching local denominational leaders and explain the need for unity.

(b) If at the Local Christian Councils love is shown amongst members examples could be made to other people who are without any church to start to seek for a church he or she wishes.

Co-operation at times of crisis e.g. funeral famine would enough be a mirror to teach others of unity and Christ than on their self centred mind.

(c) The Local Christian Councils should educate the masses in the area, about our oneness in Christ and should not critical when it comes across the newly formed church leaders.

In the evening of 3rd May 1983 the day programmed ended with prayer by

4TH MAY 1983

MORNING WORSHIP

Rev. B. Chola gave a prayer before the preacher began. The morning worship was led by Rev. A.M. Mulimine. He read the Bible Passage from John 6:28 and I quote, "What shall we do in order to do what God wants us to do? Good news Bible).

9/...

The preacher said that neither the academic qualification nor wealth as the need to win God's favour. But that our main concern will be what we are with the Lord. The preacher went on to say that Jesus Christ in His 3 year mission chose 12 Disciples and later 70 disciples. Again out the 12 he drew closer to him 3 only because of what they were to him. The 70 disciples proudly reported to the Lord Jesus Christ that Lord even Demons obeyed us But then the Lord said have you yourselves had your names written in the Book of Life. This shows how much concern Jesus showed on the disciples and on how he spiritually how they were with him. The preacher urged the seminar to promote the out reach to reach every angle of life and preach the living word of life and salvation to the perishing world.

To close the morning worship Miss Likando Muliwana gave a moving prayer.

### THIRD SESSION

Dr. D. Mpassou delivered a speech on The Unity that We Seek. Dr. D. Mpassou began by briefly mentioning the historical references of the world mission of churches of 1910 formed at Ednibugh and the 1937 conference whose idea resulted into the formation of the world council of churches.

In his concise speech showed clearly how churches are divided by their Doctrines and traditions. However he said it is not impossible for these doctrines to change. He urged the Local Church leaders especially to seek for this unity because this unity cannot begin at a National level but from the grass roof level and go up to the National level or international level.

After Dr. Mpassou's speech Rev. J.M. Chipili gave a vote of thanks.

4TH MAY, 1983

### GROUP DISCUSSION

As at item no.... again the 3 groups were given 2 questions each as follows:-

#### GROUP 1

Question 5. How much influence do the local congregations have on the Headquarters of our churches? Have these structures changed to suit our situations?

Question 6. What kind of activities do Local Christian Christian Councils involve themselves during the week of prayer for Christian Unity?

GROUP 2

Question 3. Is it right for the churches to be divided over the Holy Communion?

Question 4. Is it right for the churches in Africa to be controlled by the outside structures? How can we minimise this dependence.

GROUP 3

Question 1 What kind of unity do we seek at the Local Christian Councils level?

Question 2. Is Christian Council of Zambia a viable structure of the churches in Zambia. How can Christian Council of Zambia be more acceptable by the churches?

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After the general discussion the following were recommended as answers:-

Q1. (a) We need the practical unity not doctrinal unity. e.g. ministers work together during funerals, marriages, choirs etc.

(b) Ministers or leaders of churches should ~~break~~ break barriers and start seeing their fellow friends as equals and yield to their problems.

Q2. (a) Yes, the Christian Council of Zambia is a viable structure of the churches because it makes the churches who they are to each other today.

(b) Since its formation it has so far co-ordinated the Local Christian Councils in Zambia.

(c) So far it has driven us yet to another vision of joining the All Africa Council of Churches and the World Council of Churches.

Q3. Some members of the seminar felt that it is fare to accept to be divided over the Holy Communion because:-

(a) So far practices attributed to Holy Communion are very different. e.g. Some churches share bread and wine to members while some refuse members to take wine.

Some churches invite members from other churches to partake the Holy Communion while others limit to its members only.

Some churches do not even partake Holy Communion whilst others have it every week. Some use real wine such as Mazoe and Biscuit.

At the same time some members of the seminar felt that whatever traditions we have over Holy communion, because it is not the language nor ordination of the Priest administering the Holy communion that matters. But that the church is the body of Christ, of which all of are one.

Q4. (a) It was a general feeling that the churches should not be controlled outside structures. Churches must have their own local control but the Brotherhood and relationship in the sense of fellowship with former mother churches abroad should still be maintained.

(b) There was another view that belonging to a universal church with a universal doctrine and discipline is a good thing. For the universal way of worship. And therefore such a church needs a controlling centre.

Q5. A. We can minimize this dependence by Zambianizing the leadership in our churches by Training Zambians.

B. We need to be self supporting by teaching our church members to be good stewardship (sacrificialgiving) we should at our Local level be able to raise something. But still need overseas donations.

C. We should africanize our way of worship.

Q6. A. The Local Christian Councils should involve themselves during the week of prayer gathering together in one church and have a combined service.

B. The group representing a Local Christian Council can visit hospital and Prison and perhaps the collection can be used to help the people in need, e.g. mental patients, Ophans etc.

5TH MAY, 1983

MORNING WORSHIP

The morning worship was given by Rev. Mulimine, thereafter Fr. Makambwe, Deputy General Secretary read a Bible passage from 2 Corinthians chapter 10 verse 7-10.

Dr. Mpassou told the seminar that some christians from churches think that others are not christians because, perhaps by not doing what others are doing or what is expected of them, forgetting that each one has been given a different gift by God.

Dr. Mpassou thereafter introduced a group of visitors from Germany to the delegates of the seminar. The chairman of the group then thanked the Christian Council of Zambia for inviting them to the seminar and they were happy to be with us here making it possible for them to share with us their views, discussions as they also face the same problems in Germany. The chairman of the group told the seminar that they will be celebrating the World Council of Churches, 500th birthday of Martin Luther this year and that next month the Evangelical Church of Germany will be holding a five days' Rally in which they would look into the future ~~especially~~ - to educate the youth who are moving out of churches.

Lastly he read passage from the Bible, Phillipians 1 verse 6.

The Deputy General Secretary thanked the Germany group for coming and told them to be free while their stay here.

\* \* \* \* \*

PRESENT: LATE ENTRIES: 4TH MAY, 1983

The following delegates came a day behind the scheduled time.

1. LIVINGSTONE DISTRICT

MR. J. MUNSAKA (B.I.C.)

2. CHOMA DISTRICT

MR. C.B. MANGWANI (ANGLICAN)

MR. G. KABUDULA (ANGLICAN)

3. LUSAKA DISTRICT

REV. E. KANGONGA (KIMBANGU CHURCH)

BISHOP SILUNGWE (RESOURCE PERSON)

THE DELEGATION OF GERMANY PASTORS

On 4th May, 1983 in the evening the delegation composed of 12 people arrived. It was a blessing to receive this delegation at a seminar yet it was a privilege to the Germany delegation too to meet Local Church Leaders of different denominations. We shared the experience and above all fellowship in the Love of Jesus Christ.

The names of the Germany Delegation are as follows:-

1. Rev. Erhard Mische
2. Rev. Surther Puzberg
3. Rev. Martin Harkermeier
4. Rev. Martin Schmidt
5. Rev. Hars-Jurgen Meier
6. Rev. Jurgen Moller
7. Rev. Thomas Frevert
8. Rev. Barbel Bartzko - Schwedler
9. Rev. Zrge Kramer
10. Rev. Dorothea Harre

On behalf the Germany delegation Rev. Mischel briefed the seminar about the church life in Germany e.g. The presence in Germany of the Christian community similar to the Christian Council of Zambia in Zambia.

CHRISTIAN COUNCIL OF ZAMBIA

SEMINAR ON THE ROLE OF LOCAL CHRISTIAN  
COUNCILS IN ZAMBIA HELD AT DAVID LIVINGSTONE  
TEACHER TRAINING COLLEGE FROM 2ND-6TH MAY 1983

PRESENT:

MAZABUKA LOCAL CHRISTIAN COUNCIL

REV. FR. V. CHILOMBE	-	(CHAIRMAN) ANGLICAN
REV. B. CHOLA	-	(SECRETARY) U.C.Z.
MRS. K. KAZAWALA	-	(CHAIRLADY) ANGLICAN
MRS. E. ZIMBA	-	(VICE CHAIRLADY) U.C.Z.
MR. P. CHIBWANA	-	(ANGLICAN)
MR. M. NYEMBA	-	(SALVATION ARMY)
MISS L. ZYAMBO	-	(ANGLICAN)

CHOMA DISTRICT

REV. FR. J.D. SHIMPANDE	-	(ANGLICAN)
MRS. MULEYA	-	(ANGLICAN)
DEACONESS MRS. S. BEYANI	-	(U.C.Z.)
MR. S.C. MUNTANGA	-	(B.I.C.)
MR. J.H. MULONGO	-	(B.I.C.)

LIVINGSTONE LOCAL COUNCIL

MAJOR PHIRI	-	(VICE CHAIRMAN) SALVATION ARMY
REV. D. WHITEHEAD	-	(TREASURER)
MRS. N. KEMBO	-	(CHAIRLADY) A.ME CHURCH
MRS. M. HAMPANDE	-	(SECRETARY WOMEN GROUP) ANGLICAN
MR. E. DAKA	-	(ANGLICAN)
MR. A. MOONO KAMBEU	-	(CHURCH OF CHRIST)
REV. J.M. CHIPILI	-	(U.C.Z.)
MISS LIKANDO MULIWANA	-	(PENTECOSTAL ASSEMBLIES OF GOD)
REV. B. ZULU	-	(A.ME CHURCH)
REV. E.M. NGULA	-	(U.C.Z.)

2/....

5TH MAY, 1983

ECUMENICAL PERSPECTIVE OF EVANGELICAL TODAY

REV. KILPATRICK

Rev. Kilpatrick gave a speech on working together in Evangelism on the following 10 points:-

1. We must be Truly One:

First to make disciples; the purpose of spiritual oneness - that the world would come to know Jesus; to emphasize our commonness and whether we all believed in the statement of faith found in the Apostle's creed.

2. We must recognise our differences:

The more we strive for organizational oneness the more diverse we will become. Getting one local church to organise in oneness is difficult enough let alone a whole nation of churches. We must recognise that we are different. The book of Ephesians speaks of unity in diversity and oneness in the spirit.

3. We must recognise our similarities

We must have a common goal that of evangelisation.

4. We must be positive and Aggressive

Jesus said in Mathew 16:18 "..... I will build my church and the powers of death shall not prevail against it." The church is to be a moving one.

5. We must plan together

6. We must Pray together

7. We must train together

8. We must work together

9. We must support one another

10. We must share; (a) Information

(b) Defeats

(c) Victories.

Rev. Chola gave a vote of thanks to Rev. Kilpatricks speech.

GROUP DISCUSSIONS

Once again the groups were given two questions to each group for discussion as follows:

GROUP 1

Q1. How can we plan together?

Q2. How can we train together?

GROUP 2

Q1. How can we effectively plan evangelism together?

GROUP 3

Q1. How can we see spiritual unity?

Q2. How can we be truly one?

After discussions the following answers were recommended:-

GROUP 1

- (a) The group was sure that the Local Christian Council (LCC) was the proper instrument for evangelistic activities. The L.C.C. should therefore not rely on directives from the top (Christian Council of Zambia).
- (b) The crucial items should be listed in order to find out what the problems of an area are or a district in which a Local Christian Council exists.
- (c) Occasions like funeral, marriage, illness (transfer to hospital) are already ways of ecumenical evangelism. Each person who becomes converted by that has the freedom to decide which local congregation he/she wants to belong to.

GROUP 2

- (a) Who is to be evangelised?
  - about 30% of Zambians remains unbaptised.
  - about 20% are Jehovah's witnesses.
  - many baptised people are inconverted.
- (b) We need not to tell people about God - they know, **but** about Jesus his Son, who takes my fear and gives eternal life. **He** loves me and lives with me.
- (c) Conversion is not an end, but the beginning we must continue making disciples, deepening faith, until they themselves become evangelists.
- (d) There are different methods - Inviting people to church, visiting them at home, crusades - week ends or weeks with invited speakers, Big tent campaigns, meetings called by a local council Preacher at United Services.
- (e) Evangelism beyond that should be considered carefully. Particularly the church membership of converts by joint actions or campaigns should be clarified honestly and frankly.
- (f) Nation wide action initiated by the Christian Council of Zambia should be taken into serious local consideration and be proved whether they fit into the local specialities and particulars.

2. (a) Bible studies should be promoted whithin LCC and by LCC for the member congregation.
- (b) Courses of T.E.E. programme should be proved and if accepted by all member congregations be used for leadership and daily trains of all congregations.
- (c) Seminars should be organised.

### GROUP 3

1. (a) Coming together i.e. through discussing issues together. Have the spirit of God.
- (b) Belonging to Jesus as children of one family.
- (c) Spiritual unity is an abstract nom. No. difference between unity and oneness. Oneness is spiritual, unity is physical.  
Spiritual unity can be manifested through our fruits. Mt. 7 United but NOT ONE. Brotherhood and frankness. WHEN WE DO THINGS TOGETHER  
ONENESS leads to UNITY .

We can truly be one by:

1. Loving one another. (LK. 8:19) through Jesus.
- (a) If we do the will of God together
- (b) John 17:23 CHRIST IN US

1 Cor. 13 love covers differences.

(Problems of young people)

- (a) Relationship - Christian Council of Zambia and Local Christian Councils independent forceful evangelism to start from grass roots level.  
National wide compaigns LCC prove whether compaigns fit in local settings - praying together. Ask people to which church they would like to belong.

2. T.E.E. Bible studies, LCC to prove organise seminars.

The Christian Council of Zambia Seminar should help churches to unite. Why is it that we cannot unite? Each church claims to be the right church!! Then which is the right church!!? All believe in one Risen Jesus Christ so its not good that we seperate ourselves. Refer to 1 Cor. 12:14, 1 John 5:6 and John 14:26. After we have read the above passages from the Bible we can see that Jesus is about to come. We should think God for giving us strength to attend this seminar. For Jesus Christ promised to send Holy Spirit to teach us, but today we are teaching ourselves.

The Holy Spirit will teach us through Christian Council of Zambia. So we should all unite.

### CLOSING SESSION

The Chairman, Dr. Mpassou thanked the Principal of David Livingstone Teachers' College, Mr. A.J. Fikoloma especially on transport, the staff especially the Boarding Master for accommodating everybody well. Special gratitudes for the

kitchen staff: the Matron, Mrs. Fikoloma and Mrs. Kasaro. Special thanks also to the drivers. The chairman also thanked the Co-ordinator, Fr. Makambwe, the Vice Chairman, Fr. Chilombe, the two secretaries Rev. Chola and Miss Zgambo, two ladies from the Copperbelt: Mrs. Nkhoma and Rev. Mrs. Sikaneta. Rev. Mwenda and Rev. Kilpatrick for presenting their speeches, Rev. Mulimine for the worships, the secretary of the College for typing our work. Special gratitudes for the Germany visitors and the staff from the Multimedia Zambia and finally thanked all the delegates and indeed one participant especially as an observer from the Roman Catholic Church, Mazabuka, Fr. D. Nchete.

Fr. Chilombe, the Vice Chairman thanked the chairman for the good chairmanship throughout the seminar. The chairman for the Germany group thanked the chairman and everybody for cordial relationship. Rev. Mrs. Sikaneta gave thanks on behalf of the women in Zambia and that the worth of the women will be carried out easily as a result of this seminar.

In the first place the Bishop thanked the Christian Council of Zambia for giving him opportunity to invite him and close the seminar. He informed the delegates that the seminar has been held to provide an opportunity to share ideas on how Local Christian Councils should be administered. The Christian Council of Zambia cannot fulfil its purpose, if its branches which the Local Christian Councils do not functions properly. The Bishop emphasised that we should realised the importance of unity among churches because Christianity is Unity in Christ. He also urged the church leaders to encourage their members to work hand in hand with Local Christian Councils. He appealed to church leaders to apply what they have learnt here with a view to running their local christian councils better before and for those who have not formed any to take this opportunity to form one on their return hom.

Thereafter, the Bishop declared the seminar officially closed followed by a prayer.

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CHAIRMAN

---

SECRETARY

DATE: .....

# THE CHRISTIAN COUNCIL OF ZAMBIA

Chairman: Mr. P. Simuchoba  
Vice-Chairman: Rev. S.K. Nkowane  
General Secretary: Rev. K.C. Mwenda  
Deputy General Secretary: Rev. Fr. F. Makambwe  
Hon. Treasurer: Mr. F.N. Chirambo  
Telex:



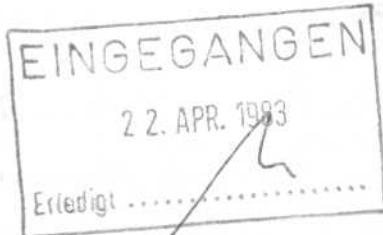
P.O. Box 30315  
Telephone: 214308  
Church House  
Cairo Road  
Lusaka - Zambia.  
Telex: 45160 CHRIST

Your Reference: .....

Our Reference: .....

4th April, 1983.

Rev. Erhard Mische,  
Gossener Mission in Der DDR,  
1180 Berlin,  
Bederseesrabe 8,  
GERMANY.



Dear Pastor Michel,

I write to thank you most sincerely for the hospitality and warm friendship which you accorded us - the Zambian teachers when we visited Berlin. We are still very grateful for the wonderful programme that you prepared for us and from which we learnt a great deal. We still have vivid memories of all the places we visited.

Please accept my apologies for writing so belatedly but I meant to write and express our gratitude to you earlier had it not been for the motor accident in which I was injured in October, 1982 and were therefore put off from doing so until now. I was so shaken up and taken aback that I regained my real self so many months after the accident.

Please convey my thanks and greetings to the gentleman who conducted us on the Berlin Coach Tour and interpreted for us as we went, and all also the staff at the Hostel where we stayed.

Once again thank you for the kindness.

With best wishes.

Yours sincerely,

B.B. Nkonga  
EDUCATION AND SCHOLARSHIP SECRETARY.

c.c. Mr. Harald Lehmann,  
Shutreferat Kirchenkreis, Recklinghausen,  
WEST GERMANY.



## MINDOLO BAPTISTICAL FOUNDATION

P O Box 21493

Kitwe, Zambia

### WELCOME TO MINDOLO!

We hope that your stay here will be both profitable and pleasant, affording you the opportunity to make new friends, from many different countries in Africa and around the world, and to gain new knowledge and inspiration.

Furthermore, we hope that as you live in an international community where the day to day living of the Christian faith is a daily challenge (with very human successes and failures), your own commitment may become more explicit.

We give the following times, place, and events in order that you may more quickly become acquainted and involved.

RECEPTION SERVICES: stamps, your mail, telephone, daily newspapers are available during the following hours:

Monday - Friday	07.30 - 17.00 hours
Saturday	07.30 - 14.00 hours
Sunday	14.00 - 20.00 hours

DAG HAMMARSKJOLD LIBRARY is a memorial to the UN Secretary General, killed in a plane crash near Ndola. Given by the Swedish churches, it is second in size in Zambia. Hours are:

Monday - Friday	10.00 - 18.00 hours
Saturday	14.00 - 18.00 hours

CHAPEL SERVICES

Monday - Friday	07.45 - 08.10 hours
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You are invited to attend chapel and to participate actively by singing in the choir, leading a service, serving on the Worship Committee, and/or joining Bible Study or other activities planned from time to time by the Chaplain and the Worship Committee.

BUS TO SUNDAY CHURCH SERVICES leaves Reception promptly at 08.30 hours. You are invited to take advantage of this at Mindolo expense.

RECREATIONAL ACTIVITIES, including team and other sports, as well as various evening programs, are a part of each week's opportunities, planned by the Social Activities Committee.

SATURDAY MORNING BUS to Kitwe leaves Reception at 08.30 hours. For this, please purchase a ticket at Reception to give to the driver.

THE DINING HALL hours are:

Monday - Friday	Breakfast	07.15 - 07.45 hours
	Lunch	12.45 - 13.30 hour.
	Supper	18.00 - 18.45 hours
Saturday & Sunday	Breakfast	07.30 - 08.15 hours
	Lunch	12.30 - 13.30 hours
	Supper	18.00 - 18.45 hours

You are reminded that a meal ticket is required in order to eat a meal in the Dining Hall, whether you are a student, visitor, or member of staff.

If a student or visitor for more than one day, you will receive your meal card when you sign in at Reception for your accommodation.



#### THE CHAPEL MURAL

##### "The Risen Christ at Work in Africa Today"

"I give you all new life" says the Risen Christ as he offers himself to the people of modern Africa. And as Christ comes to all men in the situations in which they find themselves, it is only right that they should think of him as a contemporary, wearing a *citenge* shirt.

He is constantly drawing all men to himself, and so the painting taken as a whole, represents all sides of life in Zambia today. We are aware of these things going on around us - but at the center we find Christ.

The picture symbolically shows various groups - farmers, school children, businessmen, miners, those released from political detention. It is only with Christ that rich and poor, young and old, Asian, African and European can, out of their diversity, contribute to the enrichment of the life of the nation, and of Africa.

### THE FISH



Visitors arriving at Reception at Mindolo are first greeted by a beautiful foundation in the centre of which is a sculpture fish held high out of the water by a left hand.

This is a most appropriate welcoming symbol, as the fish is one of Christianity's earliest symbols, even antedating the cross. During early

persecutions, Christians identified each other by the secret sign of the fish.

This particular sculpture signifies Christians actively presenting Christ to the world, the upward spray of water around the fish providing a sense of action, further emphasizing Mindolo's active "response to the felt needs of Zambia and Africa" as stated in the Constitution as the Foundation's purpose.

### THE BOAT



The boat, on the stormy waves, with the cross as its mast, is the symbol of Mindolo, identifying the Foundation with the World Council of Churches and its ECUMENIC aim to encompass the whole earth with the ministry of Christ.

Sometimes a stormy sea,  
But the cross is triumphant;

## THE PROGRAMMES AT MINDOLO

### 1. THE WOMEN'S TRAINING CENTRE

Courses on this Programme include:-

- ① Pan African Women's Leadership Course - five months
- ② Community Leadership Course - three months
- ③ Pre-School Teachers Trainers Course - two years
- ④ Mobile School Programmes which go out and train women in the rural areas for up to six months.

HEAD OF PROGRAMME: (Acting) Mrs E. Situmbeko

### 2. THE YOUTH PROGRAMME

Courses on this Programme include:-

Youth Leadership Diploma Course - 9 months

Youth Leadership Certificate Course - 5 months

(this course is only run if there are sufficient applications)

2 Year Youth Development Scheme Courses in:-

Silk Screening

Ceramics.

Occasional seminars and special courses can be arranged.

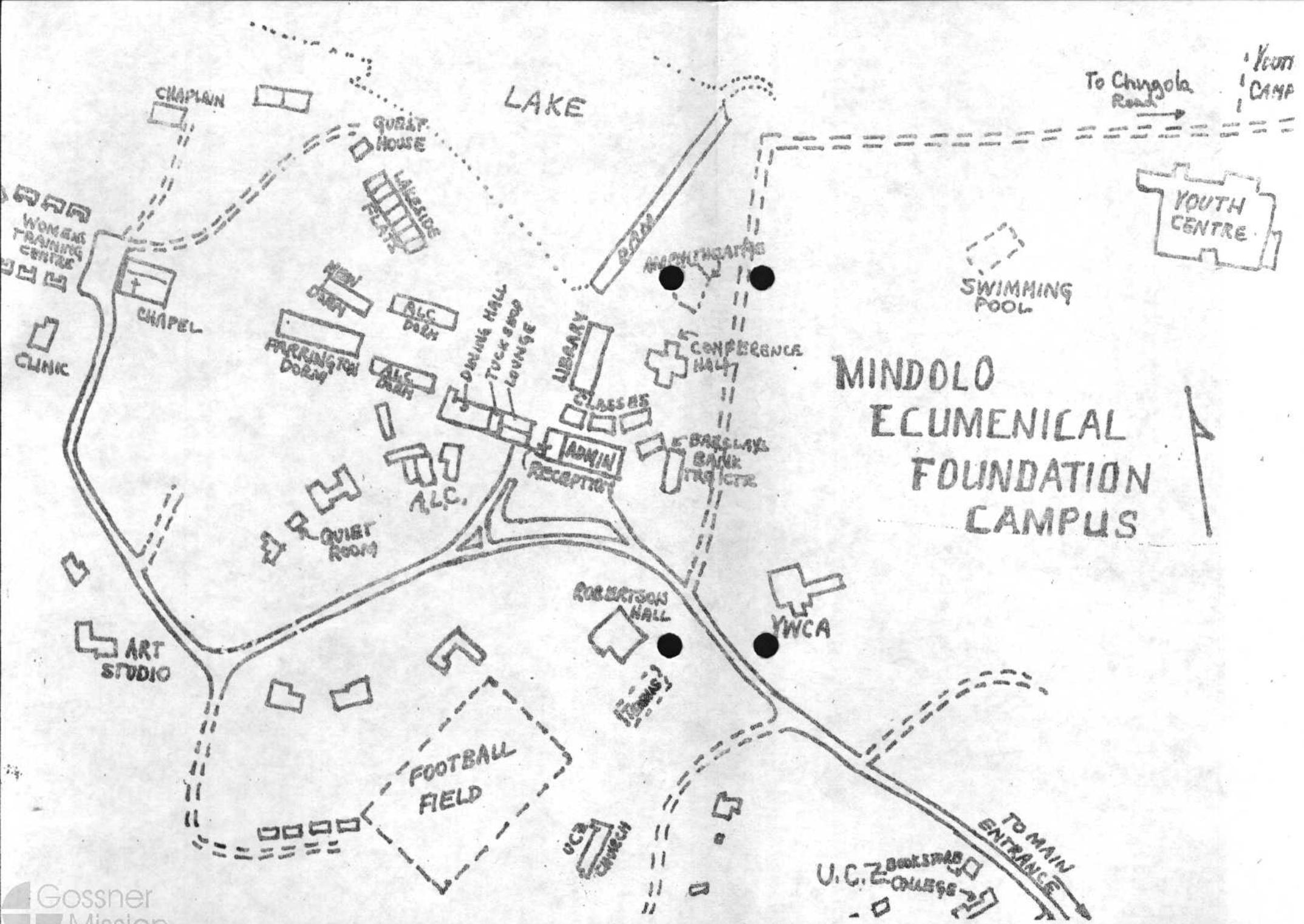
Mindolo also offers youth camp facilities ideal for weekend or holiday camps or workshops.

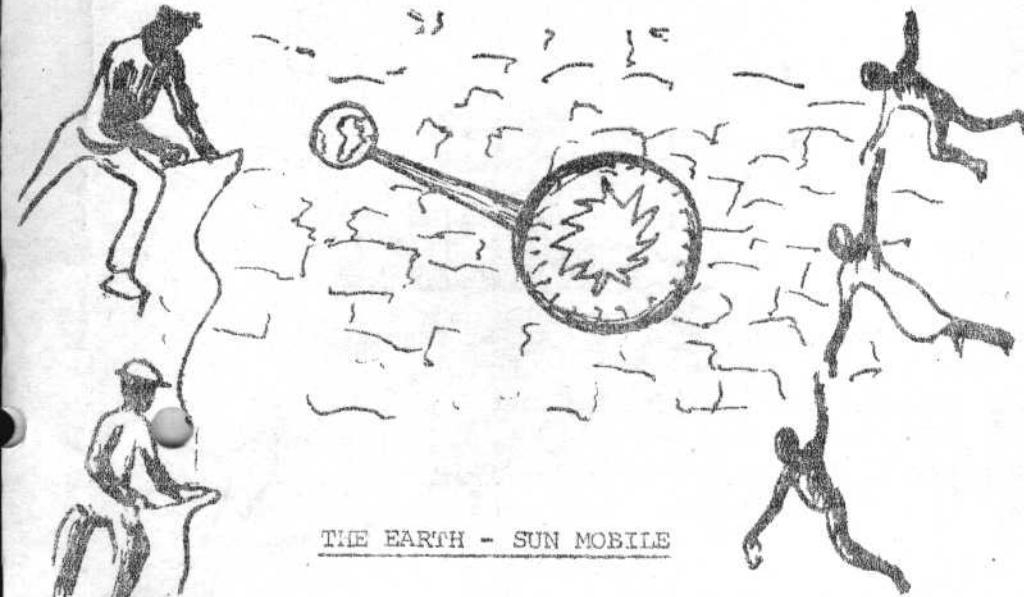
HEAD OF PROGRAMME: (Acting) Mr S. Currie

### 3. THE CONFERENCE AND RESEARCH PROGRAMME

The objectives of this programme are to establish a flexible programme which will promote an understanding in depth of current problems and issues in African and Zambian society, provide a setting for dialogue and reconciliation, and stimulate discussions that RESULT IN ACTION. The programme plans with other agencies, workshops, seminars and conferences.

HEAD OF PROGRAMME: Dr D. M'Passou





"We travel together, passengers on a little space ship dependent on its vulnerable reserves of air and fuel, all committed for our safety to its security and peace, preserved from annihilation only by the care, the work, and I will say, the love we give our fragile craft. We cannot maintain it half fortunate, half miserable, half confident, half despairing, half slave - to the ancient enemies of man - half free in a liberation of resources undreamed of until this day. No craft, no crew can travel safely with such vast contradictions.

On their resolution depends the survival of us all."  
-Adlai Stevenson.

This quotation by Adlai Stevenson expresses the concerns which all citizens of whatever country must feel toward the dangers now facing our "little space ship", our world. Our extravagant use of the world's resources, added to our unconcern for human rights, and our reluctance to sacrifice for a peaceful world, all endanger our craft. As Stevenson so beautifully said, the contradictions of our time must be resolved if our "crew and craft" are to survive.

The mobile with our "space craft" circling the sun, powered by that universally required gift of water, constantly reminds us that our craft is never still, constantly changing, - and that the crew must also change, responsive to differing circumstances and needs.

### THE STATUE OF ST FRANCIS

The bronze sculpture of St Francis of Assisi, standing on a pedestal in the garden in front of the Dining Hall, was executed by Sydney Kumalo, a well-known South African artist.

St Francis is depicted with a bird clasped in his left hand, and his right hand raised in a priestly blessing.

The statue is in honor of Z K Mathews (1901 - 1968), who "served his people in the African National Congress, Ft Hare University, World Council of Churches, Botswana Government, and United Nations.

He fought fearlessly to win freedom and justice of mankind everywhere."

The donor considered St Francis and Mr Mathews to be kindred spirits, both of them an inspiration to all who come to Mindolo.



At the beginning of a new month, long-term students can use their old meal card for breakfast and lunch on the 1st, but before supper they must trade in the old card at Reception for a new one.

When checking out, please turn in to Reception the meal card along with the room key.

For visitors who are at Mindolo for one - six meals, a special meal ticket is issued by Administration.

For staff, 10-day and month-long cards should be bought from the Finance Office for cash or charge.

A charge of K2.50 is made to students who lose their meal card, requiring the issuance of a new one.

TUCK SHOP sells soft drinks and other supplies.

ADMINISTRATION OFFICES are open:

Monday - Friday 07.45 - 12.30; 14.00 - 16.30 hour

Do become an active part of Mindolo community while you are here. You will find staff on all levels, as well as students, as friendly as you are - so let us all react with the community in a positive way!

OTHER INSTITUTIONS ON CAMPUS:

Barclays Bank Staff Training Centre

Africa Literature Centre - runs journalism and art courses.

Booklets, paintings and cards for sale at the studio.

United Church of Zambia Ministerial Training College

YWCA ~~or~~ Upperbelt Training Centre - runs a nursery school and

"Nearly New" shop. Also handcrafts for sale.

Outreach - Christian Council of Zambia - a bookshop selling Christian literature.

All students and staff of the above institutions are welcome to participate fully in all aspects of campus life.

## A BRIEF HISTORY

Mindolo Ecumenical Foundation as it is today, dates back 20 years. But the United Mission to the Copperbelt, funded and staffed by British Anglicans, Baptists, Congregationalists, and Presbyterians, was begun in the early 1930's when missionaries came to assist African Christians who had come to the Copperbelt to work in the mines.

During ensuing years, a work of social service, education, medicine and evangelism was carried on. As mine and government gradually took over the first three, new ways that the Church should serve new nations were sought. Thus Mindolo Ecumenical Foundation was established as a lay training centre for training leaders needed in Church, Industry and Government.

As conditions in Zambia and Africa change, so Mindolo changes. Currently it seeks to serve as a PanAfrican Training Centre, enlisting the support of Christians and others of good will in Africa, Europe and America.

Students have come for some sort of training from 25 of the 33 countries south of the Sahara, plus Egypt and Ethiopia.

Staff members have come from different communions in a dozen different countries of Europe, Canada, USA and Africa.

Support has come from members of the World Council of Churches (and the Roman Catholic Church) in USA, Canada, Europe, Australasia and Africa, as well as from individuals in those countries.

And so Mindolo seeks to continue to be an "agency of change" at a crucial time in the history of Africa and the world - Welcome to Mindolo!

**GOSSNER MISSION**  
**BERLIN**

Erhard Mische, Rev.

1 Berlin 41

Handjerystraße 19-20

Fernsprecher, 0311 · 8513061 · 8516933

Postscheckkonto: Berlin West 52050 · 100

Bankkonto: Berliner Bank, Kto. [REDACTED]

0407480700

The Christian Council of Zambia

March 2, 1983

- Father F. Makambwe  
Deputy General Secretary -

P.O. Box 30315

Lusaka, Zambia

Dear Father Makambwe,

first of all I would like to send to you our best greetings from Berlin. We are anxious to meet with you soon.

Time is running fast and the group of German pastors and church workers has entered the last phase of its preparation to come to Zambia. You have been so kind to invite this group in behalf of the CCZ. Now I would like to inform you about the details of our itinerary as far as it is known to us at the moment.

The group consists of 6 pastors and two women who work with the Church. My colleague, Bärbel Bartescko-Schwendler, who is visiting Zambia for the first time will be with the group too.

According to the timetable the group will arrive at Lusaka-Airport on the 2nd of May and stay until the 26th of May. We are planning to stay in Lusaka until the 8th or 9th of May. After that we want to go to the Gwembe-South Development Project until the 22nd of May. During that period we want to visit Livingstone for two nights. Finally we wish to go to Mindolo to become aquainted with TEEZ.

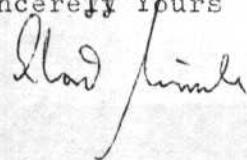
Now I would like to ask you to arrange encounters and certain programmes in Lusaka and maybe Mindolo in addition to TEEZ if possible. We are much interested in Church - activities in the urban area and to meet with people because meeting with Christians and exchanging views are the substance of the ecumenical dimension of Church-life.

From the teachers of Recklinghausen who have been your guests last year I have heard that the CCZ is in the position to make accomodations available in Livingstone. Do you think that a similar arrangement for our group could be possible?

I would appreciate it very much if you can get in contact with Sietske Krisifoe, our Liaison Officer in Lusaka.

Please give our best compliments to the General Secretary

With best regards  
Sincerely Yours



cc. Sietske Krisifoe

p.s. I myself shall fly to Zambia on the 24th of April and arrive on the 25th.

Mrs. Violet Bredt  
University Chaplain  
P.O. Box 35086  
Lusaka  
Zambia

March 2, 1983

Dear Violet:

We haven't heard from each other since a long time. Obviously you have had not much time during your visit of West-Germany last November when you discussed with the "AG-KED"- people your new Centre to come to Berlin to see us.

The count-down for the tour of the group has started already. So it is time to inform you about our schedule. The group will arrive in Zambia on the 2nd of May. We are planning to spend the first week in Lusaka. It would be very fine if a meeting with your students could be arranged during this time. I myself shall come to Zambia a week earlier on the 25th of April which will leave us some time to get through the programme with more details.

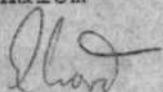
The group consists of 6 pastors from the "Lippische Landeskirche" and two women who work with the Church. And Mrs. Bärbel Barteszko-Schwendler, our new colleague in Berlin, will join the group. It is a good opportunity for her to become aquainted with your country and our iengagement in the Valley.

Surely you have met already with Klaus and Maria Schäfer. The successor of Christina and Klaus Jähn are Waltraut Stroh-van Vliet and Jan van Vliet. They have a daughter of 1 year. They will arrive on the 15th or 16th of March in Zambia.

What bothers me much is the fact that the Agreement between your Government and Gossner Mission is not yet signed. The old one expired at the end of 1981. Since that time we are negotiating and waiting for a new legal status of our work. I Don't knwo the reasons for the delay and that puzzles me most. I am just hoping that Stroh-van Vliets are not going to face serious complications when entering your country.

Hoping to see you soon  
with best greetings to Frieder  
faithfully yours

Shalom



S.2.K.V



June 23, 1982

Mr. N. H. Klein  
Protestant Association for World Mission  
Department for Ecumenical Mission and  
Service  
Diemershaldenstr. 48.  
D-7000 Stuttgart  
West Germany

Dear Mr. Klein:

Thank you for your letter of June 2nd. I can understand why no decision can be reached before November 23rd when the full committee meets. If, in the interim, I can provide any information that will help you secure a positive response to our request, I will gladly do so. I have attempted to answer each of the points raised in your letter.

1) Drafts of Site Plan and Buildings

Please see the attached architectural sketches. At the moment, we have no intention of revising these plans further.

2) Intended Function of the Buildings

Main Chapel: The main chapel is intended primarily for Sunday worship. Both Protestants and Roman Catholics will use the chapel though of course at different times. Approximately 300-400 students attend the Catholic service while 80-200 attend the Protestant service.

One of the reasons for designing a chapel that accommodates 500 people is that we hope the two communities will be able to share worship at special times throughout the year.

A large chapel is also needed for the interdenominational service held every Friday. Average weekly attendance is approximately 400 students.

Finally, we hope the chapel building will encourage the surrounding community to join us for worship. There is only one Protestant church within 5 kms. of the campus. Thus, people living nearby without transport have no place to worship.

June 23, 1982

Sacristy (Vestry) /Blessed Sacrament Chapel: The inclusion of these rooms reflects the current situation between the Protestant and Roman Catholic communities on the campus. While we work together, we remain separate. These rooms are a strong part of the tradition of our Catholic brothers and sisters and have been included at their request.

Meeting Rooms: The university lecture halls are not available for student activities outside class hours. For this reason, we need a space where groups might meet for Bible study, fellowship, discussion groups, etc. Also, one of the Protestant community's outreach programmes to the surrounding neighborhood is the offering of Sunday School classes. At the moment, the students are holding these classes outside. In the rainy season, the problem of space is particularly acute.

The meeting rooms are different sizes to accommodate the many different groups on the campus. We anticipate that all of these rooms will be used every day.

Offices: Office space is provided for both the Protestant and the Catholic chaplains. Each chaplain needs some place where students may be counselled in privacy. When the chaplains are not in the office, these rooms will be made available to small groups.

Other Rooms: The names of the remaining rooms (cleaners, tea room, storage room, ladies and gents) explain their function.

### 3) Cost Plan

The cost of the structure itself is outlined in the attached document. As for the cost of furnishings and equipment, this has yet to be determined. The only figure we have in this regard is the price of the chairs for the chapel which is quoted on the sketches. For the main chapel, we will need a communion table, baptismal font, pulpit and lectern. For the secular side wing, we will need tables, chairs and office furniture.

### 4) Annual Costs

- a) The university will cover the cost of maintaining and operating the building.
- b) The programmes carried out at the Centre receive whatever support they need from the Christian Council of Zambia. We expect this will continue.

June 23, 1982

5) Projected Programmes

It is difficult to project the programmes for one year at the Centre. What I can say is that the Centre is being built to provide space for existing activities. Were construction to begin immediately, then the groups currently meeting (for example those listed under 2)--Meeting Rooms) would be the groups to use the Centre.

During the university holidays, this facility could be made available to other Christian groups in Lusaka needing a large meeting place.

6) Other Donors

I have contacted both the United Church of Canada and the Conference for World Mission in England. The latter has made no firm promise of support. However, the United Church of Canada has pledged 10,000 Canadian dollars.

I hope these were the details you wanted. As I said above, if there is any further information you would like prior to the November 23rd meeting do not hesitate to call me. I look forward to hearing from you.

Give my best wishes to your family. I hope you are all well.

Sincerely,

*V.M. Bredt*  
Rev. Violet M. Sampa Bredt  
Chaplain

Enclosure

cc Rev. Mwenda  
Rev. Mische

The United Church of Zambia  
Rev. Joel Chisanga  
P.O. Box 50122  
Lusaka / ZAMBIA  
Africa

June 4, 1982

Re.: Loudspeaker equipment for St. Paul's Church

Dear Mr. Chisanga,

Time is running fast and your fine letter of February 24, 1982 still lies unanswered on my desk.

Thank you very much. We appreciate it very much that the communication between your Church and Gossner Mission has developed into a very fruitful cooperation and dialogue during the years.

As you remember I am planning to visit Zambia again in the beginning of July together with a member of our Board. And we want to carry along with us the loudspeaker equipment for St. Paul's Church. You informed me in your letter under reference that you are going to apply for an import licence. May I kindly ask you whether you have succeeded or not? In case of refusal what would you suggest us to do?

We have discussed in our Committee your request for recruiting an Agriculturist for the Nambala-project by Gossner Mission. Our people have been sensitive and open-minded to it. But some questions came up which I could not answer and which I would like to bring to your kind attention:

1. What have been the reasons for the collapse of the Centre?
2. What will be the position and responsibility of an foreign expert?
3. How does he fit into the reorganisation of the Centre?
4. Does no possibility exist to recruit someone qualified in Zambia itself?

Perhaps there is a chance to discuss this matter again in July for further clarification.

In regard to recruit a replacement for Rev. Curtis (TEEZ) I have contacted various churches in my country asking them for their assistance. Until now they have not yet answered. But I hope to get a positive answer during the next months.

Looking forward to see you soon,  
I remain with best wishes

sincerely yours,

(Rev. Erhard Mische)  
Zambia-secretary

Mische

EMW - ÖMWV  
REFERAT  
GESELLSCHAFTSBEZOGENE DIENSTE (RGD)  
Diemershalderstr. 48 - 7000 Stuttgart 1  
West Germany - Telefon (0711) 247240

EINGEGANGEN

4. JUNI 1982

Erledigt .....

Rev. Violet Sampa Bredt  
Christian Council of Zambia  
Church House  
Cairo Road  
P.O. Box 30315

LUSAKA / ZAMBIA

June 2nd, 1982  
NHK/wo

Re: Interdenominational Multi-purpose Christian Centre at the University of Zambia

Dear Rev. Bredt,

Today I would like to write to you directly on the issue of the Multi-purpose Centre on which we had communication through Gossner Mission.

In terms of information, I do have copy of your letter dated October 16, 1981, to Sigwart Kriebel, and, from Erhard Mische, I have your five pages project description, which he shared with us in February 1982.

After several rounds of discussions - also with the chairman of our board, Rev. Paul-Gerhard Buttler, after he had a chance to meet you in April of this year - I am happy to inform you that the initial reluctance from several sides has been overcome. This reluctance was, first of all, caused by the big amount of resources needed for the realization of this Multi-purpose Christian Centre, and this continues to be a problem as you can imagine. Nevertheless we may now try to get all updated information together, so that it could be presented to the offices and committees involved as soon as possible, aiming at a final decision on November 23rd, 1982. This is the date when the full committee of our Department for Ecumenical Mission and Service will have its next meeting.

Though I am somewhat hopeful to get a positive decision, and I will try to do my best to work towards this goal, I would like to ask for your understanding that no final and valid decision can be achieved before this date. This may be difficult for your own decision making procedures, but I cannot help it, as decisions of this magnitude require a rather cumbersome procedure, and we as staff members do have only an advocacy role.

More specifically, I would like to ask you to share with us, at your earliest possible convenience, the following information (if this information is not yet available in final form, we would appreciate to have it in whatever preliminary state, even if plans as they stand to date may be up for further revision on your side):

1. Drafts of the site plan and buildings to be erected (a simple sketch will do, we are not asking for the blue prints for the actual construction),

2. a description of the intended function of this building,
3. a cost plan for the erection of this building and necessary equipment/furnishings,
4. an estimate of the annual costs which will be incurred for
  - a) maintenance and operation of the building
  - b) operation of the programs to be carried out at the centre,
5. a projected plan for a one years' program activities at the Multi-purpose Christian Centre.

For all financial projections, we would appreciate to have your suggestions for the expenses as well as for the income side. We are aware that it is your expectation that we can carry a very major part of the necessary financial burden from the protestant side. Nevertheless, the chances for our decision making bodies to come, finally, to a positive decision, are better when we can point out that also other protestant churches and agencies, apart from those in Zambia and in WestGermany, are cooperating. We would therefore appreciate to have also your information on which other churches you have contacted and with what (tentative) results.

Looking forward to your response, and with best wishes,

Sincerely yours,

*Lothraud OT*

*for*

Norbert Hans Klein

cc: Rev. Mwenda, General Secretary, CCZ Lusaka  
Rev. Erhard Mische, Gossner Mission Berlin

NAMBALA AGRICULTURE TRAINING CENTRE

CONSTITUTION:

1:- NAME: The name of the institution shall be the NAMBALA AGRICULTURAL TRAINING CENTRE.

2:- SPONSORS: The Sponsors of the Centre shall be the United Church of Zambia, under the umbrella of the Christian Council of Zambia.

3:- FINANCE: Financial assistance to establish the Centre shall come from the United Church of Zambia, the Christian Council of the Republic of Zambia will also be approached should the need arise.

4:- AIMS: The Centre shall be established in response to a call by the State for Churches to help in the task of youth development in the rural areas and its obligation to assist in overcoming problems in the community through social action.

Its aims shall be:-

- a) to upgrade agricultural knowledge and skills;
- b) to generate increased production of grain, oil leguminous crops, poultry and vegetables;
- c) to provide training in other agriculturally related, and Trade Skills e.g. Carpentry, Brick-laying, etc;
- d) to impart information and ideas which will contribute to an improved way of life, in the rural areas; e.g. village regrouping and co-operatives and clubs;
- e) to stimulate and abide by community leadership;
- f) to develop the resource of youth, to provide continuing community development, inform of evening classes in Commercial and Domestic Science subjects;
- g) Duration of the course shall be two years;

5:- FUNCTION: The function of the Centre is to organise formal and practical programmes of training in agriculture and other subjects as may be agreed by the United Church of Zambia Synod on the recommendations of the Management Committee of the Centre.

6:- TRUSTEES: Ownership of the land and buildings from time to time belonging to the Centre shall be vested in the United Church of Zambia Synod Registered Trustees and administered on their behalf by the Management Committee.

7:- MANAGEMENT COMMITTEE

The membership of the Management Committee shall be as follows:-

Chief Moono, 2 Headmen appointed by the Chief; 1 representative of the Ministry of Education; 1 representative of the Ministry of Agriculture; 1 representative from the Council; 1 representative of the Community Development Department; Constituency Chairman of UNIP; UCZ Minister (Chairman); 1 lady to be nominated by either the Ministry of Education or the Ministry of Agriculture; 1 Teacher at Nambala; the Director of the Centre; UCZ Synod Officers, ex-Official; 1 representative (Lady from Education) 1 Lady from Agriculture;

8:- MANAGEMENT COMMITTEE  
Cont'd

- a) The Management Committee shall be responsible to the Synod of the United Church of Zambia;
- b) It shall be responsible for framing the general policies of the Centre;
- c) It shall be responsible for fostering and supporting the aims and ideals of the Centre;
- d) It shall outline training programmes in consultation with the appropriate officers of the Government of the Republic of Zambia for the guidance of the Director of the Training Centre;
- e) It shall be responsible for enrolling students at the centre, without regard to denomination;
- f) The Management Committee shall emergency monthly meeting and may call for as need arises;

8:- STAFF:

- a) The man in-charge of the Training Centre shall be call the Director, and he shall reside at Nambala;
- b) He shall be appointed by the Synod of the United Church of Zambia, which shall establish his conditions of Service;
- c) He shall be responsible for the day to day administrative, financial and training activities of the Centre in accordance with the policies laid down by the Management Committee;
- d) He shall be responsible for all disciplinary matters concerning the staff and studentss of the Centre;
- e) He shall recruit and engage or terminate the services of all maintenance and other general workers;
- f) There should be Secretary for the Committee;

- g) He shall attend meetings of the Management Committee as an adviser;
- h) There shall be Secretary who will write and minutes to all members of the Committee;
- i) He shall have an assistant or assistants who shall be employees of the United Church of Zambia who shall establish their conditions of service;

9:- FUNDS:

- a) The Management Committee shall approve and be fully responsible for the budgeting and correct use of all Training Centre Funds;
- b) There shall be a banking account call the UCZ Nambala Agricultural Training Centre Account opened at Mumbwa, this account shall have three signatories who shall be members of the Management Committee;
- c) That will be Chairman, Director and Treasurer;
- d) The UCZ Synod Financial Consultant shall audit the books of the Centre from time to time;

10:- RULES:

- a) The rules and regulations of the Centre shall be prepared by the Director and his staff and approved by the Management Committee;

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Rev. Violet Bredt  
University Chaplain  
P.O. Box 35086  
Lusaka  
Zambia

May 11, 1982

Dear Mrs. Bredt,

best greetings to you and your family from Berlin. I hope that your are well and still enjoy your work and pastoral service at the university.

In the meantime you have received glreday reactions from our Evangelical Mission Board(EMW) refering to your application for financial support of the new ecumenical centre. This morning I learnt from Rev. Klein, Stuttgart, who is going to write to you and inform you about the present state of the discussion here, that the respective committee has approved its willingness to become engaged in this common ecumenical enterprise after clarification of some open questions. I am happy to hear this news. Surely you have talked with Rev. Buttler, the chairman of the EMW who has visited Zambia recently. If this plan should be able to be realised that may be a real contribution to the training of the students by the churches.

If nothing happens I shall come to Zambia on the 7th of July again. It would be very fine if there is an opportunity to meet and to promote the project as far as possible. Secondly I would like to fix our programme of the 1983 visit of the group of German pastors. Their particular interest points to personal encounter with Church- and Church related groups and to share services and worships.

Zambian newspaper has printed a wonderful report on your work as the work of a female pastor which indeed is a good example how traditional thinking is changing within the Church. The report reminded me of the discussions we have had in our Church some years ago. Nowadays our people except the service of our female colleuges without any question any longer. I hope that your firm and charming fight for full acknowledgement will eventually convince the last sceptic about the advantage and treasury of this new way of serving together.

Best greetings to your family, your collegues and students  
Faithfully

# University Christian Community

UNIVERSITY OF ZAMBIA

Chaplain's Residence

Tel: 253772

Ref:

Box 35086

Kwacha Hall 3/12

P.O. Box 2979

LUSAKA

Zambia

29th January, 1982

Mr. E. Mische,  
Secretary for Zambia Affairs,  
Gossner Mission,  
Handjery Strasse 19/20,  
1000 BERLIN 41.

Dear Mr. Mische,

I hope that you have arrived safely back home, after a long trip to Africa.

We appreciated your meeting with us very much on the evening of January 13th, 1982, and as discussed there, I have together with the Catholic chaplains written down a bit of history on what happens at the campus.

The sketches of how the centre would look like, are not yet available from the architect. It is hoped that as soon as we get the drawings, ~~one~~ a copy of this would be sent to you.

Many greetings from everyone you met on the 13th at my house.

Yours sincerely,

*V.M. Bredt*  
VIOLET BREDT  
UNIVERSITY CHAPLAIN





EINGEGANGEN  
- 8. APR. 1982  
Erledigt .....

## Dienste in Übersee

Gerokstrasse 17  
7000 Stuttgart 1  
Fed. Rep. of Germany  
Rép. Féd. d'Allemagne

Telegramme: Überseedienste  
Telefon: (0711) 24 70 81

Gossner Mission  
z. Hd. Herrn E. Mische  
Handjerystr. 19 - 20  
1000 Berlin 41

Arbeitsgemeinschaft evangelischer Kirchen in Deutschland e. V.  
Committee of Protestant Churches in Germany for Service Overseas  
Comité des Eglises Protestantes Allemandes pour le Service  
Outre-Mer  
Comité de las Iglesias Protestantes de Alemania para el  
Servicio en Ultramar  
Referat B/Mittleres und Südliches Afrika,  
MB/Sa

Stuttgart, den 7. April 1982

Betr.: Entsendung eines Agraringenieurs nach Zambia

Lieber Herr Mische,

vielen Dank für Ihren Brief in obiger Angelegenheit, den wir am 23. 3. 1982 erhielten. Nachdem wir uns mit dem Projekt anhand der verfügbaren Informationen auseinandergesetzt haben, würden wir generell davon abraten, an das Nambala Agricultural Training Centre der UCZ eine ausländische Fachkraft zu vermitteln.

Wie Sie aus dem beigefügten Auszug aus dem jüngsten Twafwane Programme Evaluation Report des Christian Council of Zambia ersehen können, waren die Hauptgründe für das Scheitern des Nambala-Projekts im April 1981 die starke Fremdbestimmung und der allzu formale, abgehobene Ansatz des Zentrums. Die Vermittlung eines hoch-qualifizierten Ausländers mit den daran geknüpften entsprechenden Erwartungen würde nach unserer Einschätzung in der jetzigen Situation weniger zu einer grundsätzlichen Reorganisierung des Zentrums, sondern eher zu einer Neuauflage derjenigen Strukturen führen, die letztlich das Scheitern im letzten Jahr verursachten. Für die nötigen Diskussionen mit der UCZ und der betroffenen Bevölkerung wäre nach unserer Meinung ein ausländischer Agraringenieur die falsche Person. Wir schließen uns also hier der Meinung von Herrn Bredt an, daß ein Engagement unsererseits eher schädlich wäre.

Mit freundlichen Grüßen

(Martin Bröckelmann)  
Referent für Personalanforderungen

Anlage

Handwritten. 19 - 20  
S. H. H. E. Misce  
Gossamer Mission

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Bett. : Eustenodurra elaea Astartiuberneiems uscii Zampis

### Tieper Herr Mischie

Mit freundlicher Genehmigung

### Relevent für Personen zuordnen

## Age

- b) The name changed from Twafwane Centres to Twafwane Programme, because it was felt that we should avoid everything which let people to think of projects which may develop or become institutions. If possible any kind of bigger building or boarding situation should be left out.
- c) Straight from the start of a new project we try to encourage people to implement the work alone without fully employed people specially no one from outside the project area.

#### IV. PROJECTS

##### 1) NAMBALA:

It was the first project, which started 1974/75 under the Twafwane Programme.

Nambala is a village about 15km south-west from Mumbwa in the Central Province, and the project was started on the mission land. The United Church of Zambia took full responsibility to run this project and the C.C.Z. contributed K1,600.00 to it in 1978.

At the end of 1980 and beginning of 1981 the Projects Co-ordinator was asked to assist the U.C.Z. in the evaluation of the Nambala Agriculture Training Centre. He wrote at first a report and later was present at several meetings. After this evaluation the U.C.Z. Synod decided to close the centre in April 1981. The main reasons were:

1. The project had developed in a completely different way than how the original ideas were:
  - a) It had become a training centre with a director and sometimes two other instructors.
  - b) It didn't cater any more for the local people but the trainees came from all over Zambia.
  - c) The Directors ideas were to develop the place into a modern training centre for commercial farmers and not for improved subsistant farmers.
2. The finance situation became so bad that the 8 small houses for the accommodation of the trainees, and the main office block with 2 classrooms couldn't be finished. The C.C.Z. was reluctant to assist in this because it was questioning the on-going project.

Other points which came clear to us at the projects department were:-

1. People from outside the project area had a strong say in the running of it, so that the local people withdrew.

2. The training of young men and the production was mixed up so that some trainees expressed their dissatisfaction that they are used as cheap labours.
3. The project committee didn't meet regularly, so that the director gained more and more power and in the end it was more or less a one man show.
4. All the trainees whom we talked to in 1980 were not thinking to settle as farmers but will try to get employment after they get their certificates.

2) MADZIMOYO

Madzimoyo school leavers project is situated about 20km before Chipata at the Lusaka-Chipata Road on the mission land of the Reformed Church in Zambia (RCZ). The project was started in 1976/77 with a man employed as an enabler from the C.C.Z. The project had a good committee but the money was kept in the accounts of the R.C.Z. Synod headquarter which is in Katete, about 70km away from Madzimoyo. The project used some of the buildings of the mission station and also built a chicken-run and bought a grinding mill in the first 2 years. From these first 2 years all the reports were quite positive but in 1978 problems started with the enabler who also left in 1979. This led to the situation that all the trainees left the project. The committee which was never encouraged to take active part in the project, didn't know what their responsibility was and so they left the situation as it was. In October 1979 the Women's Department of the C.C.Z. sent Rev. Sikaneta (Mrs) as a regional Women Organizer to Eastern Province and she got one of the houses at Madzimoyo. She started a girls skills project but did it quite independent from the existing project.

In December 1980 the new Projects Co-ordinator visited the project the first time and found that the local committee wasn't functioning any more but few old members still felt strongly that it was good to continue. The main reasons that the project wasn't doing anything was:

- a) The money was kept at Katete and was not released when they wanted it.
- b) They felt they didn't know what their functions were.

During the trip to Madzimoyo in December 1980 we talked with the General Secretary of the R.C.Z. and decided to transfer the money from Katete to a special account only for the project. It became also clear that the R.C.Z. thought more of a production scheme than a training scheme in Madzimoyo.

Ewang. Missionswerk  
z.Bd. Herrn Pfarrer Norbert Klein | 0711/247240  
Diemershaldenstr. 48

7000 Stuttgart 1

Berlin, den 12.2.1982

Betr.: Antrag auf Mitfinanzierung des Ökumenischen Zentrums auf dem Universitäts-  
gelände in Lusaka, Zambia,  
hier: weitere Informationen

Sehr geehrter Herr Klein!

Nach unserem Telefongespräch traf bei uns ein längeres Schreiben von Frau Violet Bredt aus Lusaka ein, in dem sie ausführlich die Situation der christlichen Studenten an der Universität in Lusaka schildert und den Antrag des Christian Council noch einmal begründet.

Ich hatte im Januar eine Begegnung mit einer Gruppe von Studenten zusammen mit den beiden katholischen Priestern und Violet Bredt zum selben Thema. Im Verlauf unseres Gespräches habe ich mich dann überzeugen können, daß dieses Unternehmen sinnvoll ist und wirklich unterstützt werden sollte. Es scheint in der Tat eine großartige Chance für die Kirchen zu sein, nach langer Zeit der Ablehnung nun endlich von der Universitätsleitung akzeptiert zu werden. Mir wurde auch gesagt, daß dies das einzige ökumenische Programm dieser Art im Universitätsbereich in Afrika sei, zu dem sich die katholische Kirche und der Christian Council in Zambia gemeinsam durchgerungen haben. Denn auch die Kirchen haben lange gezögert, ob sie sich ökumenisch so binden wollen. Für eine ökumenische Zukunft könnte darum dieses gemeinsame Zentrum über Zambia hinaus wegweisend und modellhaft werden.

Für die katholischen Kirchen liegen bindende Zusagen zur Übernahme der Hälfte der Kosten vor, wenn auch die protestantische Seite die andere Hälfte aufbringen wird. Leider haben alle anderen Partnerkirchen des Christian Council in Europa und Nordamerika schon zu verstehen gegeben, daß sie nicht in der Lage seien, sich finanziell zu beteiligen. Soll diese Möglichkeit aber vertan werden und das ganze Unternehmen scheitern?

Ich möchte Sie darum herzlich bitten zu prüfen, ob von westdeutscher Seite nicht eine Zusage auf 50%ige Kostenbeteiligung gegeben werden kann. Einzelheiten werden sowieso später ausgehandelt werden müssen. Aus dem jüngsten Bericht von Frau Bredt geht hervor, daß die Gesamtsumme schon niedriger angesetzt wird als ursprünglich angenommen.

Mit freundlichen Grüßen

Ihr

Erhard Mische

Anl. : Bredt-Bericht

a/mische

## PROJECT

Interdenominational Multi-purpose Christian Centre at the University of Zambia.

### General Background

In the last two decades the church membership has experienced an unprecedeted growth which has absorbed all her energies in providing for basic pastoral needs. The towns have proliferated greatly (the highest urbanization in Africa) that the urban congregations of 20 to 40 thousand people are mostly staffed by one full-time clergy, this rapid expansion has been too sudden for a similar rise in training the local clergy which are only now beginning to increase. Although churches in Zambia have always had a traditional lay involvement, there is now a greater need than ever for a committed and involved laity in its churches so as to fulfill the needs of people.

With the advent of independence and the great advance in general educational standards, the Country is earnestly seeking a new way of life, a synthesis of traditional values with modern attitude. The leadership has increasingly become more sophisticated. In the church, this same effort at inculturation is slowly gaining momentum as christians begin to see the need for christianising every aspect of their lives in order to incarnate again in their Culture the Good News.

The christian university students are in a strong position to fulfill both the needs for lay involvement in the church and the elaboration of a more true Zambian christianity.

### CHURCH ON THE CAMPUS

#### HISTORY

A. From its inception in 1966, the University was secular in outlook and strongly opposed to any effort of the Churches to have all students Christian Centre. Despite the fact that over 80% of the students have always been christian, the staff and administration being initially expatriate, prevented any official presence of church on the campus.

The university is largely a technological school (although it turns out a number of teachers and public administration too) for producing the engineers and technicians for the Copper Mines and hence it is planned to send 60% of all students into these fields. Although it never quite achieved this percentage, it has been coming closer to it year by year. Hence, the more liberal areas of human development like art and literature, philosophy and theology have either not existed or been poorly developed.

In the early years some christian members of staff tried to supply all christian needs of the students by an Interdenominational prayer service and so did not encourage any specific church chaplain. It was unfortunate as it

presented the more natural growth of christian commitment on the campus. The present student body of under 3,000 is resident on the campus.

THE CHRISTIAN PRESENCE

The christian students account for over 80% on the campus.

Catholics	50%
United Church of Zambia	17%
Seventh Day Adventists	8%
Anglican	4%
Reformed Church	4%
Baptists	3%
Assemblies of God	2%
Other Churches each less than 2%	<u>12%</u>
	100%
Salvation Army	
Brethren in Christ	
Church of Christ	
Apostolic Faith	
Christian Missions in Manylands	
Watch Tower	
African Methodist Episcopal	
Presbyterian	
Lutheran	

UNIVERSITY CHRISTIAN COMMUNITY

There are two main groups of christian students who form jointly the christian community on the campus. These are:-

1. The Protestant students whose local churches are members of the Christian Council of Zambia.
2. Catholics - whose motherbody is the Zambia Episcopal Conference.

There is however a third group of Pentecostal/Evangelical students whose churches are neither members in the Christian Council of Zambia nor in the Catholic Church.

It is out of the University Christian Community that a

proposal for a joint Multi-purpose Christian Centre developed and students together with their chaplains really sat down and looked at the possibility of having a common place of worship and other activities.

#### ECUMENICAL SITUATION

C. Over the years the various Christian churches have come closer to each other and with each passing year, the degree of co-operation seems to continue to grow. All churches who have explicit theology of ecumenism and a history of co-operation, continue to work in close-harmony and are mainly the ones represented by the University Christian Community Executive, a body of students with the chaplains occupying a place of ex officio. The present 3 chaplains (2 from the Catholic Church and 1 from the Christian Council of Zambia) have been catalysts for ecumenism. However, there is a body of evangelical Christians for whom any form of ecumenism is a positive evil. They remain aloof from all ecumenical ventures at the executive level.

#### RELATIONSHIP WITH THE ADMINISTRATION

D. Initially the staff were entirely expatriate and largely secular in outlook with small but active Marxist members. This created a gap between staff and students that has never really been bridged. Now with a good number of Zambians on the staff (about 30%) and in the higher administration, it is normal that they should reflect more the basic attitudes of their own students. The CCZ has taken initiative in providing chaplaincy to the university to help co-ordinate the Christian activity and to be a contact - person between local churches and the students.

#### OPPOSITION TO THE CHRISTIAN PRESENCE

E. Secularism: The first years of university establishment were heavily stamped with a purely secular outlook, even today this is obvious and it is the exception to find a really good Christian staff member. This secular attitude has been constantly reinforced by the dominance of the Natural Sciences and Technology in the curriculum. While these disciplines are certainly needed for the economy of the country, the more human and cultural needs are ignored although increasing reference is now made to the elaboration of a new system of values to rectify our present impasse with the breakdown of law and order in the townships, the declining of economy, the unhealthy urban growth and other similar signs of malaise.

#### II THE MULTI-PURPOSE CHRISTIAN CENTRE

##### A. THE NEED

At present the various services are held in lecture theatres which serve the purpose in the absence of anything better but which make it difficult to have an atmosphere of a church service. The other various activities can only take place in the evening when lecture

rooms are free. There is regular Sunday ecumenical worship to which the attendance is between 130 - 200 while the catholic mass is between 300 - 400. Although the university is largely christian, it has no outward expression of its christian life. It would be a great support to the majority of students who are christians, to be able to see the religous dimension of their lives taking its place among the aspects of a normal students' life like, lecture rooms, dining hall, library, sports hall, clinic etc.

There is real need for a centre on the campus for training in christian leadership. Up to now, this has been taking place either in a lecture room or in the chaplains' office (a small room in one of the residences) or at the chaplain's house off the campus. There are a number of students who are seeking a deepening of their christian reflection on the socio-political situation. In the years to come, some of these students will return to become mebers of staff. Such a centre would serve as a place to host small Pan-African student christian meetings of various kinds. It should be an obvious place, too to facilitate a greater contact of staff with students. It is essential in order to oppose the Marxist criticisms of irrelevancy and the over-emphasis of the Evangelicals on the spiritual, that the christian become more aware of and concerned about the basic human problems facing the ordinary people. The young christian students (YCS), the students christian movement (SCM), the International movement of Catholic students (MCS) and the christian life communities (CLC) are all active on the campus but they would benefit from facilities of a centre to get a more consistant and expert formation in the socio-political reality of the church in Zambia today.

#### THE PROPOSAL

B. As the possibility of having a centre and within it a common place of worship in the form of a chapel materialised, various executives met to discuss what they really wanted. After several months of discussions, different ideas and principles were brought forward and concretely, it was strongly felt that a common centre and a common place of worship would be the ideal for all campus christian to embark on.

#### STRUCTURE

Basically, the structure is a building consisting of a chapel, 2 small office spaces, 2 other meeting rooms and 1 big conference room, toilet facilities for male and female, 2 small storage-rooms and a small kitchen. It is thought that the chapel will be used by both catholic and protestant students at different times, but that they would come together for common worship at times when it is appropriate.

#### FINANCE

With a capacity for 500 and counting 1 metre 2 person, with the present costs running between K300 - K400 (\$500), the basic cost of the chapel section can be computed at K280,000 (\$330,000). Counting the office block and facilities, the final figure is about K400,000 (\$500,000). While this is high compared with the normal church in the city, it is not expensive for the standard of quality that the University authorities demand.

The costs will be carried equally between the Catholic Episcopal Conference and the Christian Council of Zambia. The centre once constructed will be maintained by the University, just as the School of Mines is full part of the Campus although built with funds from the Copper Mines. Any additional expence will obviously be met by the two mother bodies.

The local contribution consists in the following:

- the site donated and designated by the university on the main campus;
- the expertise of some of the staff members particularly from the School of Engineering who have already contributed to the initial plans;
- provision of a building team with a Jesuit Brother in charge which will not only ensure a job well done but will represent a great saving on the cost of a foreman and a quantity surveyor;
- it is hoped that the local contribution from the Christian Council of Zambia and the Episcopal Conference of Zambia with the saving of the building team will account for at least 10% of the total cost;
- the students plan to raise funds by their own contribution; by contacting the agency school managed by the churches, which still provide a relatively large number of students each year; and by seeking funds from local businesses.

E. EVALUATION

1. The project is a great advance in ecumenism in Zambia and may well be an example for other centres and communities. Fittingly this progress is taking place at the university.
2. The separate time permits the development of the identity of each community.
3. The centre provides facilities for training leaders and developing the dormant potentials of committed men and women.
4. The project does not limit future developments in ecumenism.
5. The University authorities have granted their approval after 15 years of refusal. It would be unwise to let such an opportunity slip away or drag on.
6. The centre provides a meeting place for church leaders in Lusaka to meet students and discuss matters of common interest.
7. It is hoped that when and if a Theological faculty emerges, this centre would be a nucleus of the joint Theological facilities. There are plans going on regarding the establishment, of a theological faculty within the university.

V.M. Bredt  
V.M. BREDT  
ECUMENICAL UNIVERSITY CHAPLAIN

Über EZE an EMW

XXXXXX  
85 10 21

Herrn Dr. Wille  
Evangelisches Missionswerk  
Mittelweg 143

2000 Hamburg 13

Berlin, den 3.12.1981

Sehr geehrter Herr Dr. Wille!

Mit einer Bitte wende ich mich an Sie. Anliegend finden Sie die Kopie eines Schreibens von Frau Violet Bredt, Studentenpastorin an der Universität Lusaka, in dem sie uns um finanzielle Unterstützung bei der Errichtung eines ökumenischen Kommunikationszentrums im Universitätsbereich von Lusaka bittet.

Wir hatten uns zunächst an die EZE gewandt mit der Bitte, diesen informellen Antrag zu prüfen. Inzwischen liegt eine Antwort von dort vor (eine Kopie ist beigefügt), aus der hervorgeht, daß dieser Antrag zuständigkeitsshalber an BfdW weitergeleitet worden ist. Bei einem Gespräch mit Dr. Mai ist jedoch deutlich geworden, daß der eigentliche Ansprechpartner das EMW ist. So haben wir vereinbart, daß ich mich direkt an Sie wende.

Ich möchte Sie nun bitten zu prüfen, ob dieser Antrag überhaupt Aussicht auf eine positive Antwort seitens des EMW hat, ob also eine Mitfinanzierung dieses Projektes durch das EMW denkbar ist.

Sicherlich werden Sie nicht von heute auf morgen eine Entscheidung treffen, aber für uns ist wichtig zu wissen, ob von deutscher Seite eine Kostenbeteiligung möglich ist und ernsthaft ins Auge gefaßt werden kann.

Am 2. Weihnachtsfeiertag fliege ich wieder nach Zambia und werde auch Gelegenheit haben, mit Frau Bredt über ihren Antrag zu sprechen, den sie zunächst informell für den Christenrat formuliert hat.

Ich bin sicher, daß nochmals geprüft werden muß, ob das ganze Projekt realistischerweise in einem kleinen Zuschnitt verwirklicht werden kann. Aber abgesehen von den Details und wirklichen Verhandlungen mit dem Christenrat wäre ich Ihnen dankbar, wenn Sie mir mitteilen könnten, wie Sie diesen Antrag beurteilen.

Mit freundlichen Grüßen

Erhard Mische, Pfr.  
(Zambia-Referent)

Anl.: s.o.



Mische

EVANGELISCHE ZENTRALSTELLE  
FÜR ENTWICKLUNGSHILFE E. V.

EVANGELISCHE ZENTRALSTELLE FÜR ENTWICKLUNGSHILFE E. V.  
MITTELSTRASSE 37 · D-5300 BONN-BAD GODESBERG · TEL. 02221/378041

GOSSNER MISSION  
z. Hd. von Herrn E. Mische  
Sambia-Referent  
Handjerystr. 19-20  
1000 Berlin 41

PROTESTANT CENTRAL AGENCY FOR DEVELOPMENT AID  
OFFICE CENTRAL PROTESTANT POUR L'AIDE AU DÉVELOPPEMENT  
CENTRAL EVANGÉLICA DE AYUDA AL DESARROLLO

• BONN 378041 · • Zentralstelle Bonn-Bad Godesberg

Ihr Schreiben vom:  
(your letter from:)

Ihr Zeichen:  
(Ref.:)



Unser Zeichen: GA/vz  
(File Nr.:)

5300 BONN-BAD GODESBERG, 25.11.1981

Betreff:  
(Re.:)

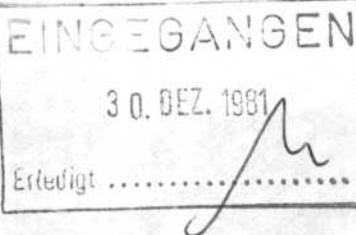
Sehr geehrter Herr Mische!

Vielen Dank für Ihr Schreiben vom 5.11.1981 bezüglich des Multipurpose Christian Centre der University of Zambia. Nach der unter dem CCZ herausgegebenen Beschreibung des Zentrums wird es sich hier jedoch überwiegend um geistliche Betreuung, i.e.S. diakonische Arbeit handeln. Pastoralarbeit und Sozialarbeit sind jedoch aus Mandatsgründen aus der Bearbeitung der EZE ausgeschlossen. Die EZE kann nur entwicklungsrelevante Vorhaben von Kirchen oder kirchlichen Gruppen in einem relativ engen Sinn fördern. Das vorliegende Projekt fällt mit ziemlicher Sicherheit nicht darunter. Ich habe daher Ihren Brief an BfdW weitergegeben und gebeten, daß von dort "Kirchen helfen Kirchen" (Frau Häussermann) angesprochen wird. Ich stelle anheim, die Anfrage an das vom Mandat her eher zuständige EMW (AGD), Dr. Wille (bzw. Pfr. Klein), zu richten.

Mit vielem Dank für Ihren Brief und in der Hoffnung, wieder etwas über Ihre Arbeit im Gwembe-Valley zu erfahren, verbleibe ich

mit freundlichen Grüßen

I h r  
G. Augustini



Christian Council of Zambia,  
Church House,  
Cairo Road,  
P.O. Box 30315,  
LUSAKA, ZAMBIA.

9th December, 1981

Mr. G. Mische,  
Gossner Mission,  
Handjery Str. 19-20,  
1 BERLIN 41.

Dear Mr. Mische,

Re: Your letter of 7th November

Thank you very much for your letter of the 7th November, which came some time ago.

I am very grateful indeed for your keen interest to pursue our request of assistance in financial matters relating to the building of an Ecumenical Christian Centre at the University of Zambia Lusaka Campus.

Mr. Hans Martin Fischer, has been to see me and to arrange times with me as to when I, and the Members of the Christian Ecumenical Committee of the University may meet with you. We agreed upon the evening of the 13th January 1982 as a suitable day, when you could meet with us and be able to share our ideas with you concerning this project.

You also mentioned that a group of German Pastors may visit Zambia in 1983, and was wondering whether these Pastors could be given chance to meet and discuss with students. I think, this could be arranged, but it will also depend very much at what time of the year the group from Germany would arrive in Zambia.

I think, when you come in January, we could talk more also on this.

I and my family wish you and everybody in the Office Gods richest blessings.

Yours sincerely,

*V. M. Bredt*  
V.M. BREDT

Christian Council of Zambia  
Church House  
c/o Rev. Violet Bredt  
Cairo Road  
P.O. Box 30315  
Lusaka, Zambia

November, 7th 1981

Ref.: Your letter of the 16th of October 1981

Dear Mrs. Bredt,

thank you very much for your letter under refrence which has been addressed to Sigwart.

We think the idea is very good to build an ecumenical centre for the christian students in cooperation with the Catholic Church. You can count on our support of that plan. We have taken a first step to find out some ways of financial help, by sending a copy of your letter to EZE - The Protestant Central Agency for Development - asking them to prove your application favourably. EZE is disbursing Government mondey to Church institutions overseas which are involved in development activities. Even if your project should not fit into the catalogue of criteria they at least can tell us which other organisation we should contact in behlf of your interest.

As soon as they will respond to our request we shall inform you about the possibilities of getting mondey from West German donar-agencies.

In January 1982 I shall be again in Lusaka. Then we can discuss the details of the plan. So it would be very nice if we can meet again and talk about the matter. And there is another point which I would like to discuss with you. In 1983 a group of German pastors wants to visit Zambia for three weeks. It would be a good chance for them to understand the Christian witness in regard to the social and political setting of the Zambian society if they have the opportunity to meet with students.

Hoping to see you soon

I remain with cordial greetings to you and your family

Best greetings from the Kriebel family

Shalom

An die  
Evangelische Zentralstelle  
für Entwicklungshilfe e.V.  
Herrn Augustini  
Mittelstraße 37

5300 Bonn 2

Berlin, den 5.11.1981

Sehr geehrter Herr Augustini!

In der Anlage schicke ich Ihnen die Kopie eines Schreibens der Studenten-Pastorin Violet Bredt zu, in dem sie uns um finanzielle Hilfe für den Bau einer "Multipurpose Christian Centre" bittet.

Meine Anfrage ist, ob Möglichkeiten bestehen, um von der EZE für dieses Vorhaben Mittel zu erhalten. Der Brief von Violet Bredt ist zunächst eine erste Anfrage, also noch kein offizieller Antrag. Wenn aber eine Chance besteht, daß die EZE bereit ist, dieses Zentrum zu unterstützen, dann werden die notwendigen Schritte eingeleitet werden.

Nach unserer Einschätzung besteht ein Bedarf für ein solches Zentrum, und wir möchten diesen Plan ganz unterstützen, zumal die Universitätsverwaltung sich erst nach längerem Zögern einverstanden erklärt hat, für diese christliche Arbeit ein Gelände zur Verfügung zu stellen. Bisher hatte sie sich taub gezeigt, weil sie diese Tätigkeit nicht für notwendig im Bereich der Universität angesehen hat.

Frau Bredt ist die einzige ordinierte, voll ausgebildete Theologin der Vereinigten Kirche von Zambia. Sie ist für diese Pfarrstelle freigestellt worden von ihrer Kirche. Sie ist verheiratet mit einem ehemaligen Mitarbeiter der Gossner Mission im Gwembetal, der z.Z. für den Christian Council of Zambia als landwirtschaftlicher Berater arbeitet und von Dienste in Übersee entsandt worden ist.

Ich werde Ende des Jahres wieder nach Zambia fliegen. Dann möchte ich mit Frau Bredt über die Einzelheiten dieses neuen Zentrums sprechen.

Darum wäre ich Ihnen dankbar, wenn Sie mir bis dahin mitteilen könnten, wie Sie eine mögliche Mitfinanzierung durch die EZE einschätzen.

Besten Dank im voraus.

Mit freundlichen Grüßen  
Ihr

E. Mische  
(Zambia-Referent)

Anl.: Brief V. Bredt

Micha

Christian Council of Zambia,  
Church House,  
Caire Road,  
P.O. Box 30315,  
LUSAKA.

16th October, 1981

The Director,  
Gessner Mission,  
Handjery Strasse 19-20,  
1000 Berlin (Friedenau),  
WEST GERMANY.

Dear Sigwart,

I am writing this letter in connection with the discussion I had with the Rev. Jurgen Schreer of Rhenische Landeskirche in Dusseldorf on the 3rd August, 1981 when I was there with my family on holiday.

I had discussed with Mr. Schreer about the possibility of finding financial help from Churches or similar Organisation to support the building of a Multipurpose Christian Centre at the Campus of the University of Zambia in Lusaka which will be used by students for various Christian activities. Mr. Schreer's response to this request was that I should get in touch with you and upon your recommendation of our project to him our request may be considered. He explained to me that the Rhenische Landeskirche has had no contact with Zambia before and therefore, it would be necessary for him to have us go through an organization like you (specially) who have some knowledge about Zambia Church life.

Since you know C.C.Z. and that there is Co-operation between Gossner and the Christian Council of Zambia, it is very fitting that I apply through you for the financial assistance of our Multipurpose Christian Centre which is to be built at the Campus of the University in Lusaka. The sum we are looking for is K250,000.

I am asking for your assistance in this matter of finding this money to assist our project.

Let me brief you about what this Centre is all about:

It is a joint project between the Roman Catholic and Protestant Students in the University whose mother bodies are the Episcopal Conference in Zambia and the Christian Council of Zambia. The Christian Students in the Campus at Lusaka are helped by two Chaplaincies from the C.C.Z. and the Catholic Church since the University was opened in 1966. All along they have carried on their activities in the University facilities when made available to them.

The Christian population on the Campus accounts for over 80%, that is (50% Catholic, 30% Protestant).

A large number of students meet regularly on the Campus for Sunday worship because, it is not possible for many to go to their local Churches in Town due to the long distance, the Catholic provides Mass for the Catholic students while the Ecumenical Chaplain arranges worship for the Protestant students.

At present the various services are held in lecture theatres which serve the purpose in absence of anything better, but which make it difficult to have an

atmosphere of a Church Service. For the past 15 years, the Christian students have desired to have a place of worship in the form of a Chapel and other facilities for their other weekly Christian activities but the University authorities at the moment are not in a position to provide such.

But there is a great need for such a centre on the Campus for training in Christian leadership. Up to now this has been taking place either in a lecture room when available, or in the Chaplain's Office (a small room in one of the residences) or at the Chaplains' house off the Campus. Although the Campus is largely Christian, it has no outward expression of its Christian life; this is partly due to the way the University began and to the adverse criticism by the few marxists.

It would be of great support to the majority of the students who are Christian to be able to see the religious dimension of their lives taking its place among all aspects of a normal student's life by having a Christian Centre along with other things like lecture rooms, dining hall, library, sports hall etc. (Zambia University might be almost the only Campus in Eastern Africa that has nothing of a Christian Centre or Chapel within its Campus).

During the past years, the possibility of having an interdenominational Multi-purpose Centre gradually materialised until it reached a stage where the University authorities have promised us a site where to build.

Such a building must be of a University standard (says the University authorities). A recent visit to a professional architect estimated the total cost of a Centre to be at Half a Million. That means the Catholic have to find half of this money and we have to find the remaining half which is K250,000.

Although the students have little to contribute and the Chaplaincy has no source of incomes, it is hoped that at least 10% of the cost will be raised locally. Already the C.C.Z. has made financial contributions towards the architectural sketches; and is prepared to assist us in any possible way.

The present inflation in building cost runs above 25% per annum, the sooner the project is completed, the cheaper it will be, so Sigwart, do you think you can assist us in this;

I look forward to hearing from you. Greet Gisela and the Children.

Yours sincerely,

*V. S. Bredt*  
VIOLET SAMPA BREDT

c.c. Rev. Mwenda : General Secretary C.C.Z.

c.c. Rev. Jurgen Schroer : Lands kirche Düsseldorf 0211/4562-1

c.c. Norbert Klein ~~0211~~ : Ökumenisch Missionarische Welt Dienst Stuttgart

**Femail**

TRADITIONALLY, the Zambian woman was not allowed equal participation with men in both political and economic spheres, let alone in theology, and because of her physiology, she was usually allowed only the relatively light reigns.

With the advent of the white man and education, emphasis was laid on educating the boy while giving the girl training at home to equip her for the future role as mother and home-keeper.

This naturally resulted in having more educated men than women. In fact, the most disturbing result was the discriminatory practices against women in the many and crucial roles where formal education and training of a high order was an essential condition.

Today, Zambia has reason to be proud of her women-folk. The advent of independence has brought about significant changes in many walks of life as people began to taste freedom and exercise their rights.

These changing circumstances now make it possible for some members of our society, who had been treated as second-class citizens to stand up and be counted.

Naturally young Reverend Bredt applied and was called at the UCZ headquarters in Lusaka for interviews. While there, a problem arose. "You are too young, straight from school and with no experience in this field," one of the people there told her.

Reverend Bredt is grateful to her parents who were very keen to see all their children well educated.

She recalls that it was while at Lwitikila Girls', a boarding school run by Catholic sisters, that she got all the inspiration to become a church minister.

Previously, certain types of employment were considered unsuitable for women and sometimes for men too. The women are now treated equally by the men because of the unprecedented role they have played in the fight for political freedom.

At present, Zambia is proud to boast of women doctors, judge, pilots, managers and parliamentarians, something which was unheard of before independence.

Reverend Violet Sampa Bredt is one of the women in Zambia who has healed the wounds of discrimination and suffering which they suffered under colonial rule.

She is the first Zambian woman to become a church minister, currently serving as the Protestant chaplain at Zambia's highest institution of learning—the university.

Born Violet Sampa, her bio-

their responsibility to determine whether I should take priesthood as a career that they left me alone."

Reverend Bredt said her father was a very liberal man and so full of wisdom. "He encouraged me in my choice of career and told the people and members of my family to commit me to the Lord and encourage me to enter into this profession."

And to come to her aid was an elderly Scottish church minister who told her that the United Church of Zambia (UCZ) had opened its doors to interested women wanting to be ordained as ministers.

Naturally young Reverend Bredt applied and was called at the UCZ headquarters in Lusaka for interviews. While there, a problem arose. "You are too young, straight from school and with no experience in this field," one of the people there told her.

Reverend Bredt applied and was called at the UCZ headquarters in Lusaka for interviews. While there, a problem arose. "You are too young, straight from school and with no experience in this field," one of the people there told her.

Reverend Bredt recalls that the interviews were very serious and the members of the panel appeared to discourage her in my choice of career. "They opened my mind to other professions but I could not change my mind."

"I felt they wanted to kick me out, but now I realise they wanted me to understand what I was entering into and also to make me see that I don't regret this decision in future."

"When I convinced them that I was determined and they realised that I had a sense of call, they took me in," Reverend Bredt said.

Later in 1970, the United Church of Zambia sent her to Kitwe to take up a 1-month introductory study at Mindolo Theological Training College.



**REVEREND Violet Bredt.**

For one to become a priest, one has to undergo a four-year training in priesthood. And since there was no faculty in this field at the University of Zambia, the United Church of Zambia in conjunction with Australian churches sponsored her to Queensland University.

During vacation, Reverend Bredt travelled extensively to countries like Canada, Britain and Papua New Guinea to look at the status of women in the churches there.

In her course of training, Reverend Bredt did a lot of practical work with the churches which sponsored her for the four-year course to have a clear background of

churches which have a similar background with the United Church of Zambia.

On her return to Zambia on completion of the priesthood training in 1976, Reverend Bredt was appointed parish minister and chaplain at Njase

Girls' Secondary School in the Southern Province.

She met her husband, Rolf Frieder Bredt, a German volunteer while he was working in the Gwembe Valley as an agriculturalist.

When her husband attained his masters degree in agriculture, they came back to Zambia. That was in 1980.

On their return from Germany, Reverend Bredt was seconded by the United Church of Zambia to the Christian Council of Zambia. They in turn appointed her to the present position of protestant chaplain at the University of Zambia.

Reverend Bredt said when she got married people in the congregation did not feel comfortable with her because they had this notion that female ministers shouldn't marry.

She said: "In certain quarters there is too much expectation on who a minister is, who is a Christian and how he must behave in a society. People think a minister is a supernatural kind of thing, which is not supposed to be the case."

Reverend Bredt said although the United Church of Zambia and the local people in the church have accepted her fully, "there are people among the clergy who do not want to accept me as a minister but as a woman."

She said she sometimes finds that she is left out in some discussions concerning decision-making in the church because "I am still a woman in the eyes of some people. The fact that I am a church minister like them does not make me equal to them," she said.

Reverend Bredt's husband in 1977 strongly expressed his desire to go to Germany to further his education and also to allow his wife to meet his parents and get to know them better.

The reverend said although she encounters such problems in her job, "I don't let this get me down because I realise I can also contribute effectively

to the development of the church in the same way my male counterparts are doing."

She said she has managed to overcome some of her problems because she has got a very understanding husband.

"He leaves me free to do my work and encourages me in everything I do."

"Where I fail to carry out my responsibilities as a mother, he plays his usual fatherly role with pleasure for the benefit of our two small sons," she said.

Speaking on the subject of ordaining women as church ministers, Reverend Bredt said some church organisations in the country and Africa as a whole are using the word of God as a stool of oppression against the women.

Quite often when women to do certain things, she said, they are told not to because religion does not permit it. "The gospel is a non-discriminatory gospel. As such people should give the women a chance to prove themselves instead of shutting them out completely," Reverend Bredt said.

The church in Zambia has been on constant attack for many years for playing a big part in discriminating against women when it comes to church jobs.

Women are only allowed to do their jobs in the church but never in the history of the church in Zambia has a woman held a post as high as that of a minister until a couple of years ago.

These are Reverend Bredt and Reverend Esther Milandu of Ndola's UCZ Chifubu congregation. Reverend Bredt said the UCZ made a good move by including women in the high positions in the church and urged them to continue with the move though the project is going at a slow pace.

Reverend Bredt enjoys sewing, family gatherings and occasionally has discussions with the consumer against buying any commodity at a charge which they know is exorbitant and not worth the charge.

Her husband is a projects co-ordinator with the Christian Council of Zambia.

ago.

However, the people holding high positions in some churches the world over agree that women can ably maintain their duties in whatever positions they are put.

And because Zambian women have in the past few years shown that they can perform their duties well, men have slowly accepted them as their equals.

To break this tradition, the United Church of Zambia took the lead and became the first church organisation in Africa and Zambia in particular to break the record by ordaining the first woman parish minister.

That was in June 1976. Since that time, Zambia has only two indigenous and qualified women ministers since the United Church of Zambia passed a resolution 16 years ago to ordain female ministers.

These are Reverend Bredt and Reverend Esther Milandu of Ndola's UCZ Chifubu congregation. Reverend Bredt said the UCZ made a good move by including women in the high positions in the church and urged them to continue with the move though the project is going at a slow pace.

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Her husband is a projects co-ordinator with the Christian Council of Zambia.

## Sports Mail

## AFRICAN GOLF SAFARI STARTS

LAGOS. — Britain's Peter Tupling will be hoping for a repeat of his 1981 form when he begins his defence of the Nigerian Open golf championship at the Ikoyi Club today.

Tupling, 31, won the title last year with a world record aggregate of 255, 29 under-par, after rounds of 63 66 62 64, but he faces tough competition from fellow countrymen David Jaggar and Bill Longmuir, both double winners of the Nigerian Open.

The K80,000 championship starts the six-event Safari circuit which moves on to the Ivory Coast, Kenya, Zambia and Botswana. The series offers prize money of around K350,000.

Two other former Nigerian champions, Britons Tommy Horton and John Morgan are among the field of 72, which also includes Gordond, who defends his title next week, Malcolm Gregson, Ewen Murray, Steve Martin, Northern Irelands' David Jones and Mohammed Moussa of

On Tuesday, Mlongoti said Armstrong, father of Zambia's top amateur golfer Peter Armstrong, had added another incentive to the K120,000 Open championship.

However, Armstrong refuted Mlongoti's statement, saying he did not talk about the donation with the organising committee.

"If I had K750 to spare I would buy a new set of golf clubs for son Patrick," Armstrong said.

Mlongoti agreed that there was misinformation as to what Armstrong was going to offer, adding:

"I have rectified my statement after consultation with Zambia Open committee members on Mr Armstrong's supposed donation." — Zana/Sports Reporter.

# DGM tour cancelled

By Sports Reporter

CYCLING Association of Zambia (CAZ) have cancelled the premier cycling event, the DGM Tour of Zambia, held annually in April.

CAZ chairman, Mrs Rosa Mangiarotti, said CAZ was a small organisation and was unable to meet the estimated amount of K25,000 needed to stage the tour.

"We are very disappointed, but there's nothing we can do. I don't know what is going to be the reaction from our ri-

DGM have, how-

## Sponsors want it held biennially

ever, suggested that the event be held biennially to reduce on costs.

Mrs Mangiarotti said CAZ was a small organisation and was unable to meet the estimated amount of K25,000 needed to stage the tour.

"We are very disappointed, but there's nothing we can do. I don't know what is going to be the reaction from our ri-

ders especially from the national coach," she said.

In order not to dampen the morale of Zambian riders, Mrs Mangiarotti announced that coach Dino Guiseppi would now concentrate on preparing the riders for the Commonwealth Games in Australia.

CAZ have also lined up national races to keep the riders fit before the Commonwealth Games. Sponsors for local races were being sought.

Doubts about the Tour not taking place this year

were raised last month when Mrs Mangiarotti said she would have to convince DGM to sponsor the race because of the significance of the event which brings many riders from Africa and Europe together.

She said since the Ministry of Youth and Sport

did not give any allocation to CAZ, there was no other way the association would promote the sport.

When contacted yesterday, Permanent Secretary in the Ministry of Youth and Sport, Sipho Mudenda, said he could not comment until he had got the facts of the issue.

DGM sales manager Joseph Chinyama also declined to comment. The company's general manager, Paul Kapina, is on leave.

# Injuries thwart German star's comeback bid

By DEREK PARR

BONN. — Injury, the cruel ruination of many a football dream, threatens Franz Beckenbauer's hopes of returning to the World Cup stage for a fourth time.

"Kaiser" Franz, who captained West Germany to victory in the 1974 World Cup final in his native Munich, had hoped to crown his last season by helping his country regain the trophy in Spain this year.

But injury has dogged him for the past six months and, hauled off before the end of another match last Saturday, he no longer dares think beyond the next game, let alone Spain next June.

"At the moment the question [of the World Cup] does not even arise. First I've got to get over this strained muscle and then we can look ahead," he said.

Beckenbauer was only 20 when he played in the West German side which lost to England in the 1966 Wembley final. Four years later he was in the side which finished third in Mexico. Now, at 36, the injuries take longer to heal and time is slipping away for the most elegant of defenders.

"Till now I've been lucky as far as health but it seems to be catching up with me now. I'm It's almost embarrassing for me to have to lay down," Beckenbauer

Beckenbauer, who has in only seven of his 18 league matches this season, hopes to gain for Saturday's against Nuremberg. Problems began back last when he suffered

ries of his imperious unhurried skills of old.

The man who steered Bayern Munich to the European Cup in the years 1974-76 could still control a game from the back and find team-mates with raking, defence-splitting passes lesser players would never have thought of, let alone tried.

Within months soccer pundits were predicting his return to the national team. Those injuries, however, have forced manager Derwall to hesitate.

Derwall hoped Beckenbauer would string together a series of consistently good performance which would enable him to consider the player for West Germany's World Cup warm-up tour of South America in March.

If Beckenbauer does not get to Spain, his fans must console themselves with the memories of a player who, as an admiring critic once noted, marshalled his defences with the unflappable ease, adroitness and authority of a head waiter.

And people outside the game will have reason to be grateful to him too. He plans to donate proceeds from his farewell game for Hamburg against the national team on June 1 — about K450,000 dollars — to the handicapped.

Zana/Reuter

Herrn  
OKR Dr. Werner Hoerschelmann  
Kirchliches Aussenamt  
Postfach 174025  
6000 Frankfurt/M 1

Berlin, 16. Mai 1979

Sehr geehrter Bruder Hoerschelmann!

In Lusaka habe ich ausführlich mit Bruder Weiss über einen möglichen Besuch von Herrn Musunsa, Generalsekretär der Vereinigten Kirche von Zambia, in der Bundesrepublik gesprochen. Danach habe ich den Eindruck gewonnen, dass Ihr letzter Brief verloren gegangen sein muss, wodurch vielleicht einige Missverständnisse entstanden sind.

Der Besuch muss jedoch auf unbestimmte Zeit verschoben werden. Herr Musunsa hat im März d.J. einen Schlaganfall erlitten, von dem er sich nur langsam erholt. Niemand weiß, ob er überhaupt wieder ganz genesen wird. Bei unserem Besuch hatte ich ihm zugleich auch die Grüsse und Segenswünsche der deutschen Kirchen übermittelt. Er zeigte sich sehr erfreut über Ihre freundliche Einladung und bedankte sich sehr herzlich. Für die Vereinigte Kirche von Zambia bedeutet dies zweifellos einen harten Schlag, weil sich diese junge Kirche noch sehr in der Phase ihres inneren Aufbaus und ihrer Identitätssuche befindet. In diesem Prozess hat Bruder Musunsa eine ganz entscheidende Rolle gespielt. Zusätzlich kommt noch hinzu, dass vom einiger Zeit der Präsident gestorben ist.

Sobald ein Besuch in Europa in Aussicht steht und zugleich auch der Wunsch nach einem Besuch in der Bundesrepublik geäussert wird, werde ich mich nochmals an Sie wenden.

Für Ihre Bemühungen möchte ich Ihnen ganz besonders danken. Das Ehepaar Weiss lässt Sie herzlich grüßen.

Mit freundlichen Grüßen

Erhard Mische

D/ (blind) Herrn Weiss, Lusaka  
GST

Zamb. LCCZ

# **MARXISM, HUMANISM AND CHRISTIANITY**

**A Letter from the Leaders of the Christian  
Churches in Zambia to all their members  
about Scientific Socialism**

**Zambia Episcopal Conference**

**Christian Council of Zambia**

**and**

**Zambia Evangelical Fellowship**

**August 1979**

**Lusaka.**

# MARXISM, HUMANISM AND CHRISTIANITY

Zambia Episcopal Conference  
Christian Council of Zambia  
and  
Zambia Evangelical Fellowship

August 1979

Lusaka.

Price 5/- The Association Press 1979

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## **A Letter from the Leaders of the Christian Churches in Zambia to all their members about Scientific Socialism**

Dear Brothers and Sisters,

There is much talk today about advancing to Humanism through Scientific Socialism. Christians have been advised not to worry about this because there is no intention of introducing atheism or attacking religion. Indeed we have been assured that one can be a Scientific Socialist and a Christian as well.

On the other hand we know that Scientific Socialism normally treats religion as an enemy to be destroyed. Governments who follow it usually try to wipe out belief in God and place many difficulties in the way of the Church.

In this situation many of you are confused and look to us to clarify the Church's stand. For our part we feel bound to speak, lest our silence should be taken to mean that we agree with what is being said. We think it well to make our contribution before it is too late.

## 2. What is Socialism?

Whenever the word "Socialism" is used we must ask what the speaker or writer means. Using the same word for different things is at the heart of today's confusion about the "Socialist path to Humanism".

It is difficult to define Socialism. Experts have discovered many brands — some say twenty, others say as many as one hundred — and it is not possible to find one description that fits them all. (1)

Therefore, we will not attempt a definition. We prefer to look briefly at the history of Socialism and then contrast the two types which are mentioned in Zambia today: Zambian Humanist Socialism and Scientific Socialism.

## 3. History of Socialism

The modern movement towards Socialism began in the 19th Century by reaction to the uncontrolled Capitalism of the Industrial Revolution. Its general thrust is that the wealth of society should be placed at the service of all through public ownership of the means of production. It has taken different forms in different countries throughout the world and is still undergoing various transformations.

Over fifty years ago, the socialist movement split into two paths, Democratic Socialism and Scientific Socialism.

## 4. The two main types of Socialism

**Democratic Socialism** seeks to end exploitation and to protect the people through public ownership of

(1) Cf. Encyclopedia of Theology, Ed. Rahner, Burns & Oates, London, p. 1595.

major industries and natural resources. It sets up a Welfare State that freely provides all citizens with the necessities of life: health, education and social services. Examples of this are found today in Great Britain, West Germany, Zambia and Tanzania.

Scientific Socialism refers to a clearly defined doctrine and programme of action inspired by the writings of Karl Marx and I.V. Lenin. (Hence it is also called Marxist-Leninism). It says it is impossible to reform capitalism. Instead, this must be eliminated by transferring ownership of all the means of production to the state. The state is to be controlled by a party which claims to represent the urban and rural working class and aims at bringing about a communist society. In theory everything belongs to the people. In practice the state tends to control the whole of life and the people are subject to it and the Communist Party. Progress towards Communism is to take place through the unavoidable and evolutionary movement of history, the result of a "material dialectic". This process can be hastened and guided by the revolutionary struggle of the working class under the leadership of a "vanguard" party.

Marxists say men should be absolute masters of their own destiny. Belief in God is seen as an obstacle to this development. Marx said, "The abolition of religion as the illusory happiness of people is required for their real happiness". Lenin confirmed this view: "Communism will never succeed until the myth of God is removed from the minds of men."

## 5. Christianity and Socialism

Socialism is in harmony with Christian beliefs, in so far as it means a system which tries, by public ownership of the means of production, to make a nation's wealth serve all its members fairly. God intends the earth and all it contains for the benefit of every member of the human family. Therefore, created goods should flow fairly to all.

The right to own property must be subordinated to this principle. The story of the Rich Man and poor Lazarus warns the "haves" against closing their hearts to the needs of the "have nots."

Socialist ideals are very much in line with the message of Christ who came "to bring good news to the poor, to proclaim liberty to captives and to set the downtrodden free." (*Luke 4:18*). That is why we had no criticism to make of the socialist policies outlined by His Excellency the President in his book "Humanism in Zambia" nor of the Preamble to the Constitution of the Ruling Party, which states. "The main task of the Party is to accomplish a victorious transition from Capitalism to Humanism through Socialism as a means of the eradication of imperialism, colonialism, neo-colonialism, fascism and racism, on the one hand, and poverty, hunger, ignorance, disease, crime and exploitation of man by man, on the other."

Moreover there are many socialist states in the world where nothing is done to trouble the Christian conscience.

The Christian Churches find it necessary to reject only those forms of Socialism which do not respect the dignity and religious dimension of man and which, therefore, can never lead to real humanism. Scientific Socialism is one of these.

## 6. Capitalism rejected

It should hardly be necessary to point out that criticising one brand of Socialism does not turn us into capitalists any more than that a man who is not going north must be going south.

We condemn all forms of capitalism which place profit before persons and are based upon the exploitation of man by man. In line with our understanding of the importance of the human person, we reject the materialism of any form of capitalism which ignores his dignity.

Indeed, Christian social teaching has been misrepresented as being concerned with the defence of private property. Christianity never taught an ab-

solute right to private property. It has always qualified the right of ownership in two ways. Firstly, it has insisted that God designed the good things of creation for the benefit of all men and women. Ownership is therefore really a stewardship of property given by God to owners for the benefit of all. This carries obligations towards others, towards society and especially towards the poor. Secondly, Christianity has insisted that ownership should be widely distributed so that each one may have his or her just share. Hence, the economy, too must always remain at the service of man.

For this reason, we strongly condemn the exploitative elements of liberal capitalism, which result in the increase of material benefits for the few at the cost of oppressing the many. We condemn equally the materialism of liberal capitalism and the materialism of totalitarian communism because both fail to acknowledge the sanctity and value of the human person.

## 7. Marxist-Leninism and Religion

Marx and Lenin alike were professed atheists and hostile to religion. Marx was ready to tolerate religious practice, believing that it would necessarily fade away when the economic basis of society has been transformed, resulting in the destruction of the false belief that God is the ultimate ruler of human life. He did not, however, encourage an active campaign for the abolition of religion.

Lenin, on the other hand, campaigned to wipe out religion in all its forms. "A Marxist must be a materialist," he wrote, "that is, an enemy of religion." He later spoke even more openly:

"The party strives for the complete dissolution of the ties between the exploiting classes and the organisation of religious propaganda, as for the real emancipation of the toiling masses from religious prejudices; to this end the party organises the widest possible scientific, educational and anti-religious propaganda. At the same time, it is necessary carefully to avoid giving offence

to the religious sentiments of believers, as this only leads to the strengthening of religious fanaticism." (2)

Since Lenin's death (in 1924), his doctrine on religion has come to be treated as the last, definitive word on the subject by his followers in the Soviet Union, China and elsewhere. Marxism-Leninism always includes this attitude to religion, whether it is stated explicitly or not.

An authoritative modern Marxist author has written: "Marxism is not agnostic but uncompromisingly atheistic. Nothing exists beyond nature and humanity. Nature has been the generator of humankind through organic evolution. Humankind has become the producer of a nature humanized through social evolution." (3)

In case we should doubt their words, Marxists add the testimony of their deeds. There is not a single country where they have come to power where they have not taken steps to root out religion from the hearts of the people. To verify this, we have to look no further than to what is presently happening in Africa from East to West.

The second Conference of the Mozambique Department of Ideological Work took place in June, 1978, at Beira. It declared that "religion is an obstacle to the advancement of the revolutionary process" and that "The activity of religious organisations is harmful." Its resolution on Religious Matters stated that "The fight against religious alienation is an essential condition for the triumph of new ideas and effective evolution of the political indoctrination of the masses." Our brothers in that country know what difficulties a Government with such attitudes places in the path of religion every day.

(2) Polnoe Sobranie Sochinenii, Vol. XXXIII, p. 118.

(3) George Novak, Humanism and Socialism, Pathfinder Press, New York.

In December, 1977, the Catholic Bishops of Angola issued an appeal to the Government to respect the rights of religion:

"The Church of Angola greeted with joyful enthusiasm the birth of the Angolan nation.

"With joy we saw that freedom of religion was included in the constitution, as in the constitutions of most modern states. It is a fact, however, that steps have not yet been taken to implement this part of the Constitution and that it remains inoperative. Hence the frequent and lamentable violations of it, which are almost always unpunished and given specious justification.

"The Christian community witnesses with sorrow a systematic propaganda in favour of atheism, discrimination against the faithful because of their religious beliefs and practice, and sacrilegious profanations of churches and sacred objects.

"Parents often report to us their distress at seeing their children, not only teenagers but even young children, taken away from them to far distant places, with grave danger to their faith and in disregard of parental rights....

"In a word, one has the impression that there is a deliberate attempt to paralyse the Church and prevent it from working, as it has done until now, for the integral development of the people."

In June, 1978, the President of Equatorial Guinea closed all Catholic Churches and banned Catholic worship, although 80 per cent of the people are Catholics.

Protestant Christians have suffered equally in these countries.

For these reasons we think it important to point out the implications for religion of taking the Scientific Socialist road, which may not be understood fully at present. Scientific Socialism is thoroughly opposed to Christianity and even to a simple belief in God.

## 8. Why "Scientific"

The label "Scientific" also has its origins in the ideas of Marx as developed by Lenin and Stalin. They claim to apply the methods of the physical sciences to man, history and society. In this way they offer a so-called absolute knowledge that supposedly helps us to master the past and future course of history and to hasten the inevitable coming of a classless society where all exploitation will end. Part of this "scientific" approach is, as we have said, to find the notion of God and belief in God harmful to men and women. That is why they seek to uproot it.

The word "Scientific" also implies that other kinds of socialism are unscientific and naive. It seems to put the theories of Marx in an unassailable position and to give them an absolute guarantee of future success. As a result they have a kind of magical power that bewitches people so that they are unable to look at facts. For this reason, Marxism is regarded by many as a kind of religion which makes absolute and transcendent claims that are strengthened by its vision of a this-worldly future utopia in a classless society.

In this way Marxist-Leninism becomes more than a theory or even a programme of action. One cannot easily accept one part of this programme without committing oneself to the whole and all its implications which, indeed, are not always clearly defined. One of these implications is its anti-religious thrust.

## 9. Marxist theory and facts

Marxist Scientific Socialism is only one of many theories put forward to explain social change. Until now, its truth has not been proved by facts even in Russia which many regard as its prime model. Developments in the Western, industrialised world have not taken place as Marx predicted. Scientific socialist states themselves are far from being utopias, even for the proletariat. If we think of the Berlin Wall and other barriers on their borders, they have been erect-

ed to prevent people from escaping and not to keep out those who wish to get in from non-scientific socialist states. In spite of this plain evidence the word "scientific" retains its magical charm.

## 10. Different kinds of Humanism

Like Socialism, there are many brands of Humanism, some of which quite contradict some others. They have in common a desire that human beings should be at the centre of things and that all that is on earth should minister to them.

**Atheistic or Secular Humanism** says there is no God and that we should not live as though there were. We should look to ourselves as the highest authority and on the material world of the senses as the only reality. The spiritual world does not exist. We are in charge of our own lives and destiny and do not need to refer to any deity.

Christianity sees men and women as called not only to be fully human but also to grow as members of God's family — "To mature manhood to the measure of the stature of the fulness of Christ" (*Ephesians; 4:13*). We believe that the organisation of society and everything else in the world should help them to grow in that calling. This is the meaning of **Christian Humanism**.

For **Zambian Humanism** "Man is the centre of all human activity". (4) "All of us are God's creatures and this is a firm enough foundation to see us through what we are about to do — that is, to lay down a solid foundation on which to build One Zambia and One Nation." (5) The world, then, and all that is in it must serve man, while man himself is centred on God.

(4) *Humanism in Zambia, Part I, P. 4.*

(5) *Humanism in Zambia, Part I, P. 29.*

## 11. Zambian Humanist Socialism

In "Humanism in Zambia," Part II, His Excellency the President has written: "One cannot be a humanist without being a socialist ..... Socialism is, to a humanist, the stage of human development attained just before that of the final one which is humanism. On the other hand one can be a socialist without being a humanist. Elsewhere in this book we shall refer in passing to the various phases of human development, namely, the creation of pre-historic age, primitive state of Man, slavery, feudalism, capitalism, socialism and finally humanism" (P. 6).

"To a humanist, Socialism is a way of organising society in such a way as to remove, in the final analysis, all forms of exploitation of man by man. The major instrument applied to achieve this objective is to take away all the major means of production and distribution from private hands — unbridled capitalism — and put them under the control of the State." (P. 10).

This is a call for socialism in order to end the exploitation of man by man and to establish a humanist society. Even if the Marxist model is followed up to a point for the analysing of history (with the difference that the final stage of our history is to be humanism and not communism), the socialism outlined above tends towards the Democratic Socialism described earlier on and is defined as a "common ownership economy" (P. 52). By this we may understand a man-centered socialisation of the nation's resources, aimed at sharing fairly life's opportunities and the national wealth which is to be placed as far as possible at the service of all. This goal has been pursued by the provision of free health and education alongside of the nationalisation of major industries and the creation of parastatal bodies and firms. Land reform has aimed at preventing individuals from owning land. In all of this, the nature of human beings and the place of God in human life have been respected.

## 12. Zambian Humanism and Scientific Socialism

The documents on Zambian Humanism mention Scientific Socialism rarely and then only to reject it.

In "Humanism in Zambia," Part II, we read:

"While a communist believes in what is generally called scientific socialism, a humanist believes that it is impossible for Man to live by bread alone. A true communist believes *not*\* in the Super-being and after-life. His religion is his ideology. On the other hand, a humanist believes in the Presence of a Superbeing — the source of life. To a humanist, Man is the centre of all creation and nothing is more important" (P. 8). Thus, Humanism disowns the essential atheism of Scientific Socialism.

Let no one pretend, then, that Scientific Socialism and Humanism are the same. To speak as though they are is to introduce confusion into the debate. The proponents of Scientific Socialism clearly understand the conflict they face with Zambian Humanism. They openly say that Humanism will eventually disappear and be replaced by Scientific Socialism. Meantime, they are content to lull people into a false sense of security by pretending that Scientific Socialism is the same path to Humanism as the Socialism described in "Humanism in Zambia, Part II."

The point to be emphasised is that Zambian Humanist Socialism has a completely different basis from Scientific Socialism. When you replace "Zambian Humanist" by "Scientific", you radically alter the kind of Socialism that is in question.

You have also replaced humanism by communism as the final goal in clear contradiction of the President's words. To disguise these changes by speaking of Scientific Socialism as though it were the same as Zambian Humanism is most misleading.

We know that Zambian Humanism is not just a theory propounded by one man but a distillation from the traditional wisdom of our people.

\* Emphasis in the original.

It is strange that the very persons who accuse Christianity of having attacked traditional values are also the ones who wish to destroy them by introducing atheism to our society.

### 13. Opposition between Christianity and Scientific Socialism

Our first main reason for rejecting Scientific Socialism is that as a philosophy it denies God. Our second is that this rejection of God necessarily leads to a rejection of man. We differ profoundly from Marxists in our understanding of the human person, so that Marxist Humanism is also radically different from Christian Humanism.

### 14. Christian view of the human person

We proclaim again the dignity of the human person of whom the Psalmist cries out:

Thou hast made him little less than God  
and dost crown him with glory and honour.  
Thou hast given him dominion over the works of  
thy hands.  
Thou hast put all things under his feet. (*Psalm 8*)

This is the man whom God's Son, Jesus Christ took as brother and sister, who is redeemed with his blood and not only is called but is a child of God. (*Rev. 1:4, 1 John 3:1*).

We believe that God is the Father of all mankind and that each man and woman has been created in his likeness (*Genesis 1: 26-27*). They are destined to live with God forever. Therefore, every individual human being is precious in his eyes and has a dignity which nobody may ignore, diminish or destroy. A truly humanist society must recognise the spiritual element in man and be built around it.

In the person of Jesus Christ, God became a man of flesh and blood like ourselves. He immersed himself in our material world. In this way, he renewed the world and emphasised its importance for human life. From the beginning, as we read in the Book of Genesis (*Ch. 1: 28*), God placed men and women in the world

to develop it. By entrusting them with this task he made them co-creators with himself. The purpose of human labour is to master the material world and create the conditions in which each human being can discover his or her talents and develop them to the full.

Thus, the human person has been placed by God at the very centre of creation. The dignity and worth of each individual human being is of infinitely greater value than the whole material world, which is merely the environment in which he or she can fulfil themselves. It is the spiritual value of human persons that lends importance to the material world which serves them.

When Christ placed justice, love and peace at the centre of his teaching, this was to stress the importance of each person. He identified himself with "the least of his brothers"—the hungry, thirsty and naked, the sick and imprisoned — and declared that our lives will be judged by our treatment of them. (See *Matthew 25: 31-46*). But he emphasised that man does not live on bread alone (*Matthew 4:4, 6:25*) and constantly spoke of spiritual needs that surpass our material necessities.

From this we conclude that a world fit for men and women, besides economic and political structures within which they can fulfil themselves, must also take account of their spiritual nature and respect each one's dignity and worth. Without this no revolution can better the lot of mankind nor bring true welfare.

A Society based on respect for the human person will protect those inviolable rights which extend to both material and spiritual needs: the right to a fair share in the wealth that is given to the nation for the good of all, to food, clothing and shelter; the right to a fair opportunity in life; rights to freedom in bringing up and educating children, rights to free speech and participation in politics, rights to freedom of religion and conscience. Society must protect all these rights for everybody. It may not treat them just as something to be achieved at a future date. It must

secure them in practice here and now. That is why we reject a programme of social, economic and political action that is ready to suppress fundamental human rights in view of some future classless society. Totalitarian communist countries may say that freedom is a luxury the poor cannot afford. Christians, on the other hand, condemn a system that does not try to protect basic rights at all times, even in the midst of the struggle for a better society. Equality means not only the fair sharing of material goods but also and even more the recognition of each one's equal value on a level that far surpasses that of material needs. We are called to that "freedom of the children of God" (*Romans 5:21*) which is given by the truth (*John 8:32*) and includes the right to "worship in spirit and truth" (*John 4:24*)

## 15. Marxism and the human person

Marxism does not value human beings for their intrinsic worth nor because of their personal relationship with God. It thinks men and women are valuable only in so far as they contribute to the development of humanity. Humanity for the Marxist takes the place given by Christians to God. It takes on an absolute value in its own right and no other value can come before it. The individual is subordinated to the development of humanity which will be complete with the coming of the classless society. To bring about the classless society any means is justified and the rights of individuals may be suppressed, because the only rights they have are those which enable them to serve humanity and the classless society. Since the Communist Party expresses the cause of humanity, it is supreme and the rights of individuals can only have meaning in so far as they serve its policy. The individual who does not serve the Party fails to be responsibly free and loses his right to freedom. In the name of a future classless society, the totalitarian Marxist state takes away in the present freedom of speech, political freedom and freedom to educate one's family according to one's beliefs. This abolition of freedom follows logically from the Marxist principle that man is a being composed of nothing but matter. For the Marx-

ist, there is in us no power to choose and no spiritual freedom, because the material conditions of life decide how we are going to act. Likewise, the ideas of God and life after death are meaningless because there is nothing outside the limits of the material world and human development will be completed on this visible earth.

No human being, man, woman or child, should be subjected to the kind of oppression that is normal in Marxist-Leninist states, an oppression that takes away from them that which most belongs to a human being, their freedom to be responsible for their own lives. We recognise that in every society the freedom of individuals needs to be restricted for the sake of the common good. But the individual also has an absolute value. There is a point beyond which his rights may not be curtailed. We therefore reject an ideology which subjects the individual at all times to the collectivity and is ready to abolish his rights to property, freedom, religion and even life itself when these seem to stand in the way of revolutionary goals.

## 16. A double error

So far Marxists have everywhere failed in their ambition of producing an ideal society because of another twofold error. They misunderstand the origin of evil and think that a humanist society can be established merely by political and economic action.

**The origin of injustice:** Marxists say that all injustice springs from the Class Conflict, which in its turn is a result of private ownership of the means of production. They believe that doing away with private property will make all forms of oppression disappear. We find this explanation of the "human condition" wholly unsatisfactory. The root of evil is within us, so that we need God's help to become more human and to create a better world. "What goes into a man from outside cannot defile him .... What defiles a man comes from within, out of the heart of man." (See *Mark 7: 20-23*). The origin of evil is found not on the level of matter but in the human spirit with its selfishness, pride, greed, hunger for power. This is not to deny that evil can be embodied in social structures that are dehumanising and sinful nor that the organisation of society affects us powerfully for evil or for

for good. But the causes of injustice are not found only in the economic or political circumstances of life. Consequently, however necessary a revolution may be, if it is based only on politics and economics it will not remedy injustice.

**No New Society without New Hearts:** It is our sinful tendencies that prevent us from making a world fit for humans. Political and economic reforms are necessary. But of themselves they do not affect the inner man and do not touch the root of evil. If a person living in extreme poverty is dying of cancer we can bring him to live in luxury. But this change in the external conditions of his life will not by itself cure the illness within him. We may compare sin to a cancer that can only be healed by God's action in the depths of our hearts. Unless we renew ourselves with his help there can be no new society because society cannot be better than those who compose it.

## 17. Belief about religion is central

It is said that the only difference between Christianity and Scientific Socialism is that the latter does not believe in God. This is a gross over-simplification. It is like saying that the only difference between Zambia and Zimbabwe is that Zimbabwe is not free. It is a difference that makes all the difference.

Religion is not like our clothes which we can put on or take off without changing the way in which our body functions. Our beliefs about God penetrate whatever programme we adopt to achieve Humanism, because the Humanism we pursue depends on our idea of man. This in its turn is determined by our belief in God or our denial of him. We repeat again, because the point is crucial, that in Christian humanism men and women are important because they are like God who is personally concerned for their full growth. That is why the Christian Humanist strives to bring about conditions which meet spiritual as well as material needs. The Marxist Humanist, on the contrary, measures the value of people by their usefulness to the growth of humanity. They are material beings, subject to material forces and find their fulfilment in a material utopia.

Our Christian belief in God necessarily results in a clearly defined view of man and so runs through everything we try to do for human development. Likewise the atheistic belief of Marxists affects their understanding of man and all that they do with or for him. Both Christians and Marxists claim that Humanism is the key to their actions. But for Christians God is what men and women are finally aiming at and this destiny protects the inalienable rights of each individual person. For Marxists there is no such guarantee of human rights. The totalitarian communist state both claims and exercises absolute power over people in the name of the materialistic classless society, than which it knows no higher goal.

Belief or disbelief in God, then, should not be likened to clothes which we put on or take off, leaving ourselves unchanged. They are rather like the blood that runs through our body and affects all our actions. If it is pure, we will be healthy and act vigorously. If it is poisoned we fall sick.

His Excellency the President made this same point recently in an address to Church members: "This article of our Christian faith (belief in life after death) is the watershed in the life of every person. The truth or otherwise of this article of faith makes the over-riding difference in the thought, work and deed of every living man and woman on this earth". (6)

## 18. So-called "Christian Marxists"

It may be objected that in the Western world a dialogue is now going on between Christians and Marxists and that they have found collaboration possible. This fact is used to suggest that one can be a "Christian Marxist". We find this term no less self-contradictory than would be a "Socialist Capitalist".

It is clear that the beliefs of Christianity and Marxism are incompatible with regard to religion since one cannot at the same time believe in God and deny him. If one calls oneself a Christian Marxist sim-

(6) Address to the Synod of the Anglican Diocese of Lusaka, 19th May, 1979.

ply because he shares the desire for a social revolution in order to attain a just society or finds some truth in what Marx said, this is bound to lead to confusion.

## 19 The good elements in Marxism

Whatever our criticisms of Scientific Socialism, we do not wish to be blind to the truth contained in the judgements of Marx and his followers. "Marx was right in accusing religion of being an opium, when he saw on the one side the humiliating situation of the workers, the progress of machines and of capital and on the other side the social absenteeism of the Church and the bourgeois attitude of the Christians".

(7) Christians too often silently observed the plight of the working class in capitalist industry or consented to the colonial situation. Marxian criticism has played a large part in making them aware of the exploitation suffered by large section of mankind. This, in its turn, led to a revival of the Church's dedication to the cause of justice and to its present option to be on the side of the poor.

Believers possibly share no small portion of the blame for the appearance of atheism. The religion Marx rejected was a caricature of the faith that has been given to us, a result of that sin from which the Church's members are never free. To recognise this fact is to be called to conversion. While asking forgiveness for our sins of omission, let us pray that we may be more faithful to the light that is given to us in our own day.

It is also legitimate to think, as some do, that certain elements of Marxist analysis can be used as satisfactory tools for examining social change. This is just a particular example of the general principle that there are positive elements in every ideology and every religion. These elements need to be studied and appreciated as a point of departure for a constructive dialogue, which is possible only if both parties are sincerely seeking the truth.

(7) M. V. Pinto, Bishop of Nampula, Mozambique, Pastoral Letter, Christmas, 1978.