

**A SURVEY OF SOCIAL INVOLVEMENT BY THE PENTECOSTAL ASSEMBLIES
OF GOD (ZAMBIA)**

BY

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DECLARATION

:

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STATEMENT:

I declare that:

A Survey of Social Involvement by the Pentecostal Assemblies of God (Zambia)

is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.

Signed:

Date: 30th- November-2012

Name: Elisha Francis Phiri

DEDICATION

To my best friend and wife Priscilla; who has stood with me with patience and perseverance, until the Lord, has finally made 'all things beautiful in His time!' To Him, be the glory forever and ever, Amen!

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May the LORD richly bless you all.

ABSTRACT

The subject of social involvement though, still under debate and being pursued by the Church of Jesus Christ even this time around has not wholly been appreciated by most Pentecostals. This is despite the fact that some of the early Pentecostals, including the early Church as seen from the ‘Acts of the Apostles’ chose to pursue social dimension of the gospel in addition to the Church’s mandate of ‘pure evangelism.’ Although social involvement has been at the very heart of Pentecostal theology, traditionally speaking, PAOG (Z), being one of the Pentecostal groupings has been seen to place much emphasis on ‘pure evangelism’, rather than ‘embracing’ both forms of missional dimensions. However, this trend is slowly changing as observed from the social involvements that some of its congregations and institutions are currently undertaking. This study views that part of the reason for the lack of an all-round social involvement’ by all the PAOG (Z) congregations lies in its theology of mission and thus critically examines it. The other aspect is the non-utilization or recognition of known professions of clergies that could normally enhance social involvement in most of its congregations. Next it makes an in-depth study of one PAOG (Z) - PAOC run projects and few congregations for the purpose of doing a social impact assessment, which has shown positive impacts in the communities that these projects are being undertaken. The study also reveals that the lack of clear constitutional guidelines concerning this has contributed to the absence of social programs in most of its churches resulting in not having a strong ‘social’ voice compared to the Catholic Church. The thesis uses a modified “praxis cycle” to structure its theoretical framework and research methodology.

KEY WORDS

Mission, Praxis cycle, Social Involvement, Social Impact Assessment, Evangelization, Holistic Gospel, Great Commission, Pentecostalism, Hermeneutics, Pentecostal Assemblies of God (Zambia)

ABBREVIATIONS

AGWM	Assemblies of God World Missions
BIGOCA	Bible Church of Central Africa
BLCI	Bread of Life Church International

CBN	Christian Broadcasting Network
CCZ	Council of Churches in Zambia
COMESA	Common Market for Eastern and Southern Africa
CVTC	Christian Vision Training College
EFZ	Evangelical Fellowship of Zambia
FGBMFI	Full Gospel Business Men's Fellowship International
GBV	Gender based violence
HTI	Hope Training Institute
JCTR	Jesuit Centre for Theological Reflection
JETS	Junior Engineers, Technicians and Scientists
ICAZ	Independent Churches Association of Zambia
KDHMT	Kitwe District Health Management Team
MDGs	Millennium Development Goals
MMD	Movement for Multiparty Democracy
PAOG (Z)	Pentecostal Assemblies of God (Zambia)
PAOG (Z) HQ	Pentecostal Assemblies of God (Zambia) Headquarters
PAOC	Pentecostal Assemblies of Canada
RSA	Republic of South Africa
SDA	Seventh Day Adventist
SIA	Social Impact Assessment
IURD	The Igreja Universal do Reino de Deus
TTC	Trans- Africa Theological College
UCKD	Universal Church of the Kingdom of God
UCZ	United Church of Zambia
UNDP	United Nations Development Programme
UNISA	University of South Africa
VOH	Village of Hope
YEP	Youth Empowerment Programme
ZEC	Zambia Episcopal Conference
ZNBC	Zambia National Broadcasting Corporation

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A SURVEY OF SOCIAL INVOLVEMENT BY THE PENTECOSTAL ASSEMBLIES OF GOD (ZAMBIA)

CHAPTER ONE

Introduction

1. Background to the research

1.1. Statement of the problem

The Pentecostal Assemblies of God (Zambia), henceforth PAOG (Z), is one of the largest Pentecostal churches in the country. Sakala (2010) states that there are one thousand seven hundred congregations spread throughout the country. It is considered to be one of the churches that have had an influence in the development of Pentecostalism¹ in Zambia. Lumbe (2008:27) explains: “PAOG (Z) has been prominent in the influence of the development of the Pentecostal/Charismatic movement in Zambia. The said church can be considered as a catalyst of the growth experienced in the movement in Zambia.”

Over the last decade, I have been wondering as to why such a large and influential church has not had a strong ‘voice’ in the country? I say this because the Catholic Church in Zambia, voices out strongly on the issues affecting the nation. Temfwe (2010), who works for the Catholic Institution called Jesuit Centre for Theological Reflection (JCTR), among others, has adopted a column in one of the daily tabloids (Zambian Post Newspaper). This column has been given a title of “Monday Issue” and a number of issues affecting the nation are highlighted. These issues range from political to social-economic and so forth. Concerns of poverty, injustices, accountability on the part of the government to its people are well articulated by the Catholic Church in the country.

For example Temfwe (2010) observes:

Before 1964, black Zambians went to different schools and lived in different communities from the whites because of their colour.

¹ Barrett (1982:838) writes: “Pentecostalism is a Christian confession or ecclesiastical tradition holding the distinctive teaching that all Christians should seek a post-conversion religious experience called Baptism with the Holy Spirit, and that a Spirit-baptized believer may receive one or more of the supernatural gifts known in the early church: instantaneous sanctification, the ability to prophecy, practice divine healing, speak in tongues (glossolalia) or interpret in tongues.”

Today the issue is not the colour of one's skin, but the challenge is the tribe to which one belongs. Presidents of all political parties, chiefs, and government ministers are all saying that their tribes are tired of being victims- used, neglected, unprotected and vulnerable. What Zambia needs today are leaders, chiefs, presidents, who will stand up and speak and have courage to believe that as a people we can overcome tribalism.

The voice is so strong, so much that in most cases, the Government of the Republic of Zambia tends to find answers, whether by promising to provide solutions to the issues raised or choosing to defend itself in one way or the other. More likely than not, the Catholic Church and others like the Anglican and United Church in Zambia (UCZ) have had a clear understanding of its mandate to the world.

In an article entitled 'Church won't shy away from speaking for the marginalized', the Anglican Bishop Mchombo (2010) says: "Well-meaning leaders from the Church will not shy away from speaking out on behalf of the vulnerable and marginalized in the society. The Church will continue reminding the political leadership of unfulfilled promises."

I have been a member of the PAOG (Z) for the past two decades; this includes at least eight years of being a minister of the gospel for the same church in different congregations. During all this period, I have seen little social involvement, let alone, the church (PAOG (Z)), speaking out for the marginalised and the vulnerable in the society. Equally, I have done little in terms of getting involved in the communities where some of my congregations have been, say for offering medical services to few communities.

Being a qualified Clinical Associate/Officer² (as a matter of fact I'm not the only one in the PAOG (Z) who has a medical background but several others which include medical doctors, nurses and other category of medical staff), I have been thinking over the years that if PAOG (Z) had a hospital, to the best of my knowledge, it has none; I together with various medical personnel could have been on hand to offer our services as a way of supplementing government's efforts in offering social services to the people of Zambia.

Nevertheless, the opposite is what seem to be on the ground in most of the PAOG (Z) congregations.

² Mesting (2010) explains: "The Clinical Associate is part of a team in different units in the District hospital, that is, the Emergency Unit, Outpatient departments, Medical and Surgical Units, and Maternity if needed. In Operation Theatres, the Clinical Associate is to assist the Doctor in basic procedures like incisions, drainage and evacuations (Unpublished document from the Health Professions Council of South Africa (HPCSA))."

If anything, the main focus has been to preach the gospel through various forms; weekly worship services, evangelistic programs like door to door evangelism, open air gospel outreach programs etc. This has been the history of most Pentecostal churches in the country. Chanda (2008:83) alludes:

Most Pentecostal churches have very limited understanding of what Christians are supposed to be doing in the society. They mainly strive for spiritual transformation while neglecting social transformation. It never occurred to the Pentecostals that there was a very close link between spiritual and social transformation

I have also seen how much other churches, like the Catholic Church have been accepted in the communities where they operate from. They have been involved in some of the government programs like distributing relief foods, offering other social services like running hospitals, schools, universities etc. Suffice to say that the Catholic Church in Zambia has built its own hospitals, schools, universities, etc.

What I therefore think is that the Catholic and Anglican churches among others have had a long history of social involvement in the country. This has given them impetus and moral right to speak out because they see themselves as partners in the development of the country.

In view of the foregoing, I assumed that probably, the alleged lack of social involvement on the part of the PAOG (Z) has been one of the reasons why this church has not been speaking out on behalf of the people of Zambia concerning the matters affecting them. This is apart from the gospel sermons that are being delivered to its congregants and some of the government officials from time to time. I also believe that most governments of the world have a tendency of paying attention to those that appear to contribute to the development of their countries, whether that act comes from the Church or the opposition parties. At least, the response whether positive or otherwise is indicative that the government is listening.

1.2. Rationale for research

The reason for this study was firstly; to survey as to what extent the PAOG (Z) has been involved in the social matters of the country. The study ascertained as to whether such an involvement has had any impact in the society and the country at large or not. Secondly; it was to establish as to whether the involvement or lack of it has been the cause of why PAOG (Z) seem not to have been speaking out on the issues affecting the people of Zambia.

Sermons alone cannot be considered enough and in most cases they target the people that are in attendance of those church services.

Thirdly; it was to bring awareness to the many PAOG (Z) congregations that they have a responsibility of not only to preach the gospel to the communities in which they operate from, but to get involved in the social matters affecting the country as well. In that way, the Church can become relevant to the society.

Fourthly; it was to bring to the attention of the leadership of the PAOG (Z) through its structures of the need for them to speak out and sometimes engage the government on the issues affecting not only its congregants, but the Zambian citizens at large. Lastly, it was to check whether there are any theological underpinnings that have caused some of the congregations to lag behind in the area of social involvement or not.

The study explored the Pentecostal Assemblies of Canada (PAOC)'s constitution. (PAOC is PAOG (Z)'s religious parentage). It seems PAOC has had a long history of social involvement in Canada, which includes speaking out for the masses, etc (Burgess, McGee and Alexander (1989:698). This brought out a clear understanding as to whether PAOG (Z) diverted from its original theology of missions as prescribed or passed on by PAOC or not.

I took advantage of this research to authenticate the statistics regarding the number of PAOG (Z) churches and membership. From the recent figures given, Sakala (2010)³ indicated that there are about one thousand seven hundred congregations in the country. Chileshe (2012) puts the same figure of one thousand seven hundred across. There have been other figures to this regard. Barret, Kurian and Johnson (2001: 820) puts three hundred and eleven as the number of PAOG (Z) congregations in 1995, whilst Chalwe (2008:188) reveals in that PAOG (Z) has planted more than one thousand three hundred churches since its inception.

The figure of Barrett, Kurian and Johnson (2001) mentioned above means that in less than a decade, PAOG (Z) has had a growth of more than one thousand three hundred congregations.

³ Harrison Sakala was the Chief Bishop of one of the largest Pentecostal churches in Zambia (PAOG (Z) and also the chairperson of the Pentecostal Alliance of Africa and sits on the Boards (regionally); Pentecostal Assemblies of God Alliance and of the World level; World Pentecostal Alliance. Although this statement was specifically referring to PAOG (Z), I believe that the aspect of touching on the Pentecostalism in general cannot be ruled out. This is because of the interactions that Sakala (2010) above has made with various Pentecostal churches both in Africa and in other parts of the world and could be talking the minds of most these Pentecostal churches. It must be noted that the PAOG (Z) ushered in new office bearers during the 2012 General Conference which saw the election of the new Chief Bishop by the name of Robertson Nonde, among others.

It is this phenomenal growth that I tried to explore and authenticate. On the other hand, Lumbe (2008) puts the number of churches PAOG (Z) has planted since 1980 at one thousand. Although it is expected that the numbers can change due to the growth of churches, it was good to look at the current figures in view of the different statistics given above.

The research was to establish the actual number of membership that PAOG (Z) has. Such statistical information is not only important, but could add to what has already been written on the subject. For example, Barrett, Kurian and Johnson (2001:820) put the total membership of PAOG (Z) in 1995 at one hundred and twenty five thousand, whilst Sakala (2010) puts it at one million two hundred thousand.

1.3. The research questions

The research questions have been focused on the aspect of the PAOG (Z)'s lack of strong voice as to whether there are tangible projects being undertaken or already undertaken as indicative of social involvement in the country.

1.3.1. Lack of the 'right to be heard'

Why has the PAOG (Z) not been in the forefront in speaking out for the marginalized and condemning the government whenever things have not been going on well in the country? This is typical tradition of most Pentecostal churches. They would rather concentrate on the preaching the gospel than engaging the government on socio-economic or political issues.

Miller and Yamamori (2007:125) agree:

Pentecostal churches historically have avoided engaging the political realm, in part, because "the world" is viewed as corrupt and, furthermore, Christ is returning soon, so why should one devote time to transforming social and political structures? The more urgent mandate is to "save souls"

I ask this question because, even Chanda (2008:151) for example, comments: "PAOG (Z) to the best of my knowledge has not publicly condemned corruption and injustice in the country? It should always be kept in mind that the Church has a moral responsibility to address adequately those issues affecting society."

Furthermore, Kangwa (2012) in response to a questionnaire alludes:

Truly, it may be said that PAOG (Z) seems to be having a weak voice in dealing with the underprivileged and issues of injustices.

This is due to the fact that PAOG (Z) believes in pragmatism than in stage shows. The other thing is that PAOG (Z) is autonomous in the way it runs its congregations. Even though it has not come out as a national voice, it does come out on congregational basis. Of course restructuring of PAOG (Z) from autonomy to episcopal may make its voice to be stronger. But, even then, it would face a lot of challenges which are faced by non- autonomous institutions.

The above seems to agree with the assertion that PAOG (Z) lacks a strong voice in the country, while at the same time, insinuating that there is an alleged aspect of a strong voice at the local church level. I believe that whether the ‘voice’ is coming from the local church level or from the headquarters, it still remains a ‘voice’ as long as it able to be heard and acted upon by the government.

As already indicated, I have not really seen or heard the PAOG (Z) engaging the government on social related matters, be it at local church level or at the national level. Why has it been so? Is it because PAOG (Z) is not mandated to do so by its own constitution? Is it its theology of missions that has dictated things of this nature in the church?

1.3.2. Provision of social services

Does the PAOG (Z) participate in programs like poverty alleviation in the country in hunger stricken areas? Does it supplement government efforts in providing other social services like schools, clinics, to mention but a few?

Is there any contingent plan to put up facilities or other capital projects (if it has few or none)? Does the PAOG (Z) have deliberate policies which should guide the congregations to provide social services to its constituencies?

1.3.3. Political participation

What is the official position of the PAOG (Z) in terms of its participation in the politics of the country? What does its constitution say about this matter? Chanda (2008:60) insinuates:

PAOG (Z) is very conservative in its political outlook. The ministers of the PAOG (Z) do not get involved in the politics of the country because their work is to preach the gospel which is spiritual work. Those that chose to get involved are told to resign from their pastoral ministry and concentrate on their political life.

To this effect, Bwalya (2012), for example revealed that there was a minister in the PAOG (Z) who formed a political party and wanted to participate in the 2011 presidential and general elections in Zambia.

After being summoned by one of the PAOG (Z)'s districts, and seeing that there was a resolute on the part of this minister of the gospel to continue with the political path, a resolution was passed to have the credentials withdrawn and have this clergy removed from the church.

Is this observation about this church true and could it be one of the reasons why it cannot speak out on the issues affecting the country? These are the preliminary matters that I resolved to find answers to as I embarked on this study.

1.4. Thesis Statement

PAOG (Z), just like most of the Pentecostals both in Zambia and elsewhere, do not view social involvement in the society as an important part of Christian mission.

I have the opinion that this particular church has not been fully involved in the social affairs of the country, apart from very few of its thousands congregations. It is believed that few of these assemblies that are involved have fully understood the role of Christian mission in the society. It is an established fact that the majority of the PAOG (Z) churches are not involved in the social affairs of the country. I have observed that the main reason for this occurrence has been due to, among other things; lack of emphasis and clear-cut guidance to its churches regarding this subject through its constitution. The key mission of this church has been purely evangelistic in nature with the aim of winning 'souls to Christ' through preaching the gospel message of salvation.

Therefore, I believe that this has contributed to the church's lack of a strong voice in the country, resulting in it not engaging the Government of the Republic of Zambia in voicing out on the issues affecting the citizens of the country.

1.5. Literature review

Much has been written about the social involvement by the Church worldwide in general. A lot has also been written on the involvement of Pentecostal churches in Zambia and worldwide in general. Although there has been highlights of PAOG (Z)'s social involvement by Chalwe (2008) and Banda (2009), there has not been much written on the PAOG (Z)'s comprehensive social involvement in Zambia. I believe that this study has therefore added to what has already been talked about on the said church.

1.5.1. Pentecostalism

Since, the research is about one of the Pentecostal churches in Zambia, I looked briefly at the roots of Pentecostalism because it is fundamental to the understanding of the issues surrounding the social involvement component of it. In view of the same, I set aside the whole chapter three to talk about this particular subject. Although Pentecostalism can be traced back to the first century when the disciples of Jesus Christ experienced the outpouring of the Holy Spirit (Acts 2), modern day Pentecostalism has had its roots from the Azusa street in Los Angeles (North America).

Miller and Yamamori (2007:17) elaborate:

Pentecostalism, an expression of Christianity, dates back to the first century, when the Holy Spirit is reported to have visited a small band of Jesus' followers who spoke in "other tongues" and subsequently healed the sick, prophesied, and established a network of churches throughout Asia Minor.

Lossky et al (2002:900) continues:

Most Pentecostal histories hold that the Pentecostal movement stems from the ministry of Charles Parham, around 1900-1901 into USA; he first linked Baptism in the Spirit with glossolalia. The movement's explosion beyond a local Holiness revival in Kansas and Texas resulted from the multiracial Azusa street revival in Los Angeles, 1906-1909, under Black Pastor, William J, Seymour. Within two years of the Azusa street outbreak, the Pentecostal movement had centres throughout USA, in many Northern European countries, India, China and West and South Africa. The following years saw its establishment in Latin America, especially Brazil and Chile and more missions in Africa and Asia.

1.5.2. Link between mission and social involvement

Most literature that has been written about social involvement by the Church shows a strong link between the mission of the Church and social involvement. This means that it is quite difficult to divorce the Church from social involvement in the society.

Glasser and Jones (1978: 10) observe:

The Bible has a great deal to say about God's concern for and identification with the poor, the captives and the oppressed. The record of both the Old and New Testaments speaks of this. An authentic task of mission today concerns the ways by which men and women can free themselves from oppressive systems that keep them poor, illiterate, subjugated and thwarted in their efforts to achieve for themselves the quality of life possible for them in the society. It is my conviction that Christians, both as individuals and churches, must be willing to use their social economic and political strength for the sake of disadvantaged people.

Although the subject of social involvement by the Church in the society is at the most, objective and people who support this particular aspect base it on biblical passages like Matthews 25: 31-45: to others it is very much subjective. Several other authors have written to this effect concerning not only the link between mission and social involvement, but on the need for the Church to get involved as well. For example, Scott (1982:286) suggests:

How then can we contribute to change? First, we will pray for peace and justice, as God commands. Secondly, we will seek to educate Christian people in the moral and political issues involved, and so clarify their vision and raise their expectations. Thirdly, we will take action. Some Christians are called to special tasks in government, economics or development. All Christians must participate in the active struggle to create a just and responsible society. In some situations, obedience to God demands resistance to an unjust established order. Fourthly, we must be ready to suffer. As followers of Jesus, the suffering servant, we know that service always involves suffering.

Sugden (1977:3) add: “my view is that the church; local, national and through its members in society should be involved in the work of reshaping the structures of the society.”

Hatton (1961:36) further add: “in addition to its purely spiritual apostolate, the Church must carry on a social apostolate.”

The Church therefore cannot afford to turn its back on the social challenges that are facing not only its members, but the world at large. The above authors and several others who support this notion of the Church getting involved in the society have placed emphasis on the need for it to get involved rather than ‘running’ away from these matters.

There is a trend of not wanting to participate in the social issues because of viewing such an action as not a priority.

Stott (1984:2) indicates:

Instead of seeking to evade our social responsibility, we need to open our ears and listen to the voice of Him who calls his people of every age to go out to the lost and lonely world (as he did), in order to live and love, to witness and serve, like Him and for Him. For that is the ‘mission.’ Mission is our human response to the divine commission. It is a whole Christian lifestyle, including both evangelism and social responsibility, dominated by the conviction that Christ sends us into the world as the Father sent him into the world, we must therefore go to live and serve, suffer and die for him.

While the aspect of the mandate of the Church to preach the gospel message of Jesus Christ is not problematic in terms of reaching the consensus of whether this is part of its (Church’s) mission or not; the social involvement side has sparked a considerable number of debates.

Nevertheless, this standpoint has not been so much a challenge among the mainline churches in many parts of the world. It has not been a difficult task to discharge in Zambia by the churches that belong to the Zambia Episcopal Conference (ZEC), Catholics, Anglicans, etc and the Council of Churches in Zambia (CCZ) e.g. Reformed Church in Zambia, United Church of Zambia). These churches have been involved in the social matters of the society for several decades now.

1.5.3. Pentecostalism and social involvement

On the other hand, the subject of social involvement in the Pentecostal circles has been a difficult phenomenon, to some, if not to most of the Pentecostal churches not only in many parts of the world, but in Zambia as well. The strong point has been an emphasis on the evangelism part of it rather than otherwise. Saayman (1993:51) observes:

One of the outstanding strong points of Pentecostalism from a missiological point of view is the strong evangelistic drive which characterized the Pentecostal movement from its inception. Pentecostal groups and churches understood themselves to be mission movement (mission understood especially as evangelism).

Several other authors have alluded to the fact that Pentecostal theology has had an influence on why some of them have had negative attitudes towards social responsibility.

Lossky et al (2002:901) reveals: “the Pentecostal theology initially had a strong eschatological orientation. It emphasized that the Pentecost had to be preached throughout the world before the imminent return of the Lord.”

Burgess (2006:440) add: “among Pentecostals, evangelism has always taken precedence over social concerns. They claim that only the second coming of Christ can repair the fallen world, leaving believers to reach out to the sinners.”

Pentecostal theologies have had an effect on their view of social concern. To most Pentecostals, what is cardinal is to preach the gospel so that people are allowed to make informed decisions and believe in the coming soon of Jesus Christ. Most Pentecostals view social involvement as secondary and not something that should be passionately pursued. What they believe should be pursued then is something that has ‘eternal benefits’; that is of believing in the coming soon of the Lord Jesus Christ. What is important is the urgency of preaching the gospel because Jesus is perceived to be coming soon.

Dempster (1993:59) elaborates:

Belief in the second coming of Jesus Christ often functions in Pentecostal circles as the ultimate trump card to mute argument that the Church is or ought to be an agent of social change. Because the second coming of Christ is interpreted as an imminent, apocalyptic event that will trigger the annihilation of the world, social service and social action are typically cast as meaningless human work in an ultimate sense. Whatever temporary benefits that may accrue from the Church's pursuit of social justice, the results of such social work will be of no lasting value after God's eternal Kingdom is established at the return of Jesus Christ

Although the aspect of Jesus Christ coming soon is quite clear from the scriptures, in fact it is not known when exactly he is coming. The Bible has adequately elaborated on this matter (e.g. Matthew 24:36).

Most Pentecostals have interpreted this to mean that they should neglect their social responsibilities and concentrate on preaching the gospel because Jesus Christ is coming soon after all. A lot of other authors have tried to understand more and more on this view of Pentecostals concerning social responsibility. Some Chilean Pentecostals were requested to respond to a question as to whether the Church should be concerned with the country's political and social problems, let alone making pronouncements about them. The majority of the Pentecostals responded to the questionnaires. D`epinary (1969:108) reveals:

For the majority of them, politics (in general sense, encompassing economic and social questions) has nothing to do with the gospel, as these comments clearly show;

- (i) it would be preaching something different; alien to the gospel,
- (ii) the Church is something different; it has to do spiritual work among men,
- (iii) we should not occupy ourselves with those things, but with God's work,
- (iv) the mission of the Church is to save souls; that is the most important thing and
- (v) we are the representatives of God and we should help the afflicted through prayer, showing them the path of salvation.

Although most of these responses are subjective, most Pentecostals are undeterred in their resolve to prioritize the gospel message rather than entangling themselves with the 'worldly things.' But, this is not a complete picture of all Pentecostals. Other authors have written on the fact that Pentecostals are more and more getting involved in the social matters affecting various societies. This has been attributed to their hermeneutical revalidation.

Anderson (2004:262) reveals:

Latin American Pentecostals are playing an increasingly important political role and becoming a force for social transformation throughout the region. This seriously challenges the stereotype that all Pentecostals are politically conservative or “apolitical.” In several West African nations, Pentecostals and Charismatics have been an important part of the ruling president’s support base.

It seems that “Pentecostal social involvement revival” in the past three decades has had its roots from Latin America. For example, a Pentecostal leader who originates from the same place, among others; is of the view that the Church; Pentecostals inclusive, should be involved in the matters that are affecting the society.

Barbosa (1978:145) notes:

A Pentecostal leader in Sao Paulo, Brazil, reminds Christians that the Gospel includes bread-in a place of priority”-and much more. Therefore the Church should be concerned with the “total person,” with “everything that benefits humanity,” with “the whole truth.” For Pastor Manoel de Mello, founder of “Brazil for Christ” Pentecostal movement, the wholeness of the Gospel includes the responsibility to denounce injustices by the government and to refuse “to collaborate with it when it is on a dangerous path.”

It will remain to be seen as to whether the case of PAOG (Z) to which this study was devoted to is no different from the views of some of the Pentecostals, like the Chilean Pentecostals. Although literature has been written to look at PAOG (Z)’s stance on this matter, and also its praxis, there has been little to comprehensively understand the extent to which this subject has been dealt with in this particular church.

From the preliminary literature that has been written about this church concerning the subject under review, it seems that some PAOG (Z) congregants and its ministers of the gospel have had a negative attitude towards social responsibility, let alone even getting involved in politics. Chanda (2008) alluded to this fact (1.3.3.).

On the other hand, Anderson (2004:262) maintains:

Pentecostals and Charismatics have played an active role in the Zambian politics since the rise of a ‘born again’ charismatic President Dr. Frederick Chiluba in 1991 who declared Zambia a ‘Christian nation’ and Nevers Mumba, Vice President since 2002, is a Pentecostal preacher.

Nevers Mumba; currently a President of a former ruling party in Zambia (Movement for Multiparty Democracy), is a former PAOG (Z) member and founder of the Victory Ministries

International. The question of social involvement by few PAOG (Z) congregations (two) has been clearly stipulated in my MTh dissertation Phiri (2009).

But this church is alleged to have more than one thousand congregations. I looked at key congregations to find out whether they are involved or not in the social issues.

Lumbe (2008) did a comprehensive study on the origins and growth of the Pentecostal and neo-Pentecostal church movements in Zambia from 1980-2000 and gave a general picture of their social involvement in the country.

Lumbe (2008:112) writes: “At present, projects and programs to alleviate poverty and care for the orphans and AIDs patients are quite prevalent in the movement.” This author covered PAOG (Z) comprehensively but the topic of social involvement by this church was not tackled.

It was assumed that the reason why this was not discussed was that there wasn't significant social involvement by this church. However, it seems that the above author had specific areas of focus.

1.6. Research design and methodology

This was a qualitative research, mainly on literature study complimented by an empirical survey. Being a qualitative study, I used research instruments that enabled me to properly use the research design that I had chosen.

1.6.1. Research methodology

1.6.1.1. Interviews

Interviews took the largest part of my data gathering. I mainly used unstructured in-depth interviews. I also used structured interviews as well whereby I formulated a guide which made me to remain focused on the information that I was looking for. I took advantage of various benefits of an interview guide which made me to collect as much vital data as possible for this study.

Patton (2001:343-344) reveals:

The advantage of an interview guide is that it makes sure that the interviewee\evaluator has carefully decided how best to use the limited time available in an interview.

The guide helps make interviewing a number of different people more systematic and comprehensive by delimiting in advance the issues to be explored.

On unstructured interviews; Welman, Kruger and Mitchell (2005:166) explains:

Unstructured interviews are informal and are used to explore a general area of interest in depth. There are no predetermined questions to work through in this situation, although the researcher needs to have a clear idea about the themes or topics that he or she wants to research on.

In collecting data for these interviews I mainly used field notes and on few occasions I used a tape recorder as well to record some of them. In the usage of tape recorder, I did get express permission from the interviewees before using it. This is because some of them did not like the idea of being recorded for fear of a number of reasons.

In anticipation of some difficulties that are related to data collection, I obtained an introductory letter from my supervisor explaining the aspect that I was doing a study and that the information that I would obtain through such interviews would be confidential (see appendix 1 page 214).

1.6.1.2. Questionnaires

In addition to the interviews above, I used questionnaires as well; which are a form of structured interviews. These helped me to reach out to those that I was not able to due to distance and other reasons. This undoubtedly, formed an integral part of the thesis.

Hofstee (2006:132) states:

Questionnaires are a form of structured interviewing, where all respondents are asked the same questions and often offered the same options in answering them. Questionnaires may include open questions which respondents answer in their own words.

Babbie (2010:256) further add: Questionnaire is a document containing questions and other types of items designed to solicit information appropriate for analysis. In-depth qualitative interviewing relies almost exclusively on open-ended questions.

I designed a questionnaire which was accompanied by an introductory letter from my supervisor to the respondents. I gave out some questionnaires personally to individuals whom I was able to do so, especially those within my physical reach, mailed to the majority of them to at least 100 respondents. These included Pastors, Reverends, and Bishops of the PAOG (Z), as well as to the local church PAOG (Z) leadership which included elders, deacons and deaconesses.

I started with a pilot project with few questionnaires for the purpose of testing whether the questions would be understood or not. This gave me an idea as to whether there was need for me to adjust or add further questions on the questionnaire or otherwise. It was observed that there was no problem with the original questionnaire that I designed because there was no indication of misunderstanding on the questionnaires sent.

1.6.1.3. Participant observation

I actively participated in some of the activities of the key congregations⁴ and non key ones in PAOG (Z) which enabled me to obtain a broader understanding of the church's social involvement in the country. I spend some time participating in social oriented activities in some these PAOG (Z) congregations/institutions. For example, I participated in giving out porridge to the children of Village of Hope (VOH); a program that is done daily from Monday to Friday. Being a pastor in the PAOG (Z), I did not have difficulties in doing so. Participating in such activities helped me to gather vital data in one way or the other.

1.6.1.4. Focus group

PAOG (Z) runs its own theological college namely; Trans-Africa Theological College (TTC) in Kitwe, Zambia. Due to the fact that the subject under review appears to be a theological issue rather than a mere sociological matter, I engaged the theological students as well. It so happened that I was given to teach second and third year missiology class at this TTC in May 2011.

I took advantage of this opportunity to formulate a research question which was also part of the student's assignment to discuss the subject of PAOG (Z)'s social involvement. I therefore used the TTC students as one of my focus groups. A normal class at TTC contains about 20 students, but I had a slightly higher number of at least 30. This was due to the fact that it was a combined class of second and third year students pursuing Diploma and Degree in Theology programs.

⁴ These are congregations that are in major towns and have a membership of five hundred or more. They are key congregations in PAOG (Z) context because some congregations have an average membership of between twenty and thirty. Coincidentally, almost all these key congregations are being pastored by Bishops; a highest rank in PAOG (Z). Almost all these congregations have been in existence since the 'birth' of PAOG (Z) half a century ago.

Babbie (2010:322) explains:

A focus group is a group of subjects interviewed together prompting a discussion. The focus group method is based on structured, semi-structured, or unstructured interviews. It allows the researcher/interviewer to question several individuals systematically and simultaneously. In a focus group, typically 5-15 people are brought together in a private, comfortable environment to engage in a guided discussion of some of the topic. Participants in the focus groups are not likely to be chosen through rigorous probability-sampling methods. This means that the participants do not statistically represent any meaningful population. However, the purpose of the study is to explore rather than to describe or explain in any definitive sense.

1.6.1.5. Data analysis

As indicated above, data that was collected mainly by means of interviews, questionnaires, focus groups and field notes was analyzed. I transcribed verbatim some of this data and then analyzed it using the descriptive analysis technique of Tesch (Creswell 2003). Data collected from the districts was analyzed via comparing it with that of the PAOG (Z) HQ. Information that was acquired from the unstructured interviews was also analyzed to find out whether it was in line with some of the documented data of the PAOG (Z)

1.6.1.6. Sample selection

PAOG (Z) is alleged to have 1000 churches or more. Basically, as already indicated key congregations were mainly used to ascertain the aspect of the church's social involvement. However, the propensity of this approach in denying potential non-key congregations which could also provide limelight to this subject could not be ignored. To this effect, I used both systematic and simple random sampling.

1.6. 1.6.1. Systematic sampling

In distributing the questionnaires to respondents, I first used "systematic sampling", which is defined as follows by Babbie et al. (2007:190):

In systematic sampling, every Kth element in the total list is chosen (systematically) for inclusion in the sample. If the list contains 10 000 elements and you want a sample of 1000, you select every tenth element for your sample. To insure against any possible human bias in using this method, you should select the first element at random. Thus, in the preceding example, you would begin by selecting a random number between one and ten. The element having that number is included in the sample, plus every tenth element following it.

Out of 1000 congregations that PAOG (Z), I selected a sample of 100 respondents for the purpose of having an input from 100 congregations. I availed these questionnaires to Pastors,

Reverends, Bishops, Deacons and Elders. I used (Babbie et al 2007)'s approach to arrive at the desired number. This systematic sampling included congregations in all the seven PAOG (Z) districts.

1.6.1.6.2. Simple random sampling

The probability of leaving out important players in this research through systematic sampling method was quite high. Therefore, the remaining questionnaires were distributed to key congregations and other 'key players' selected from each of the nine provincial capitals of the country. For example I distributed a questionnaire to the former Assistant Chief Bishop. On top of distributing questionnaires to 'key people' I travelled to make specific interviews with few 'supreme' leaders of the PAOG (Z). These included the former Assistant Chief Bishop who provided me vital information, the Assistant District Bishop for Midlands, the General Secretary of the PAOG (Z), the Chief Bishop, among others.

The above mentioned are considered to have had a large influence in the PAOG (Z), and it was necessary to hear their views on the topic of this research, either by conducting interviews with them or by sending them the questionnaires. They are considered to be authorities in the PAOG (Z) and one cannot write something comprehensive without having the input of these key people and congregations.

1.6.1.6.3. Reliability

I did anticipate that the issue of questionnaires, let alone interviews would not be given the seriousness they deserve. I know that Pastors, Reverends, Bishops and other leaders of churches are very mean with the information of their congregations. They would rather keep most of the data, especially statistical ones for their churches to themselves. They are very suspicious of what one would do with the required statistics or any other related information.

In view of the same, I did encounter the anticipated difficulties. A lot of respondents were very reluctant to respond to the questionnaires. In fact more than 60% failed to respond. Nevertheless, I worked towards reducing this reluctance on the part of the respondents by choosing appropriate approach. On the part of the respondents, I assured them that the information obtained was purely for research purposes and that I was going to treat it with strict confidentiality. To this effect, I obtained an introductory letter from my supervisor so as to remove any form of suspicion (see appendix 1).

Mouton (2002:157-158) supports:

Respondents tend to be reluctant to provide interviewers with information on sensitive matters. One possible strategy to reduce the effect of such responses would be to emphasize the anonymity of responses and observations where possible. Rather than face- to-face interviews, it may for instance be possible to use postal or telephonic

Then, there was the aspect of biasness that I needed to avoid in the process of collecting the data. While on one hand, I had an advantage of having been one of the pastors belonging to the church under review, on the other hand, I was put in a dilemma because of the temptation to be biased in data collection and the expected responses from the respondents.

I therefore worked towards avoiding being biased. Babbie et al. (2007:250) defines bias as: “That quality of a measurement device that tends to result in a misrepresentation of what is being measured in a particular direction. In a context of questionnaires, bias refers to any property of questions that encourages respondents to answer in a particular way”.

Therefore, I guarded against this ‘anticipated biasness’ by being as much objective as possible and by minimizing leading the respondents into responding in a particular way.

1.6.2. Research design

The subject of social involvement by the Church in the society can be analyzed by several research designs.

However, I chose to use the praxis⁵ circle as my theoretical framework. Praxis cycle is sometimes called pastoral circle. It was coined by Holland and Henriot (1980). Smith (2007:13) reveals: “The cycle, developed by Holland and Henriot, consists of a cyclical process of Insertion, Social analysis, Theological Reflection and Pastoral Planning.”

Holland and Henriot (1983:9-10) explicates:

Insertion locates the geography of our pastoral responses in the lived experience of individuals and communities. Social analysis examines causes, probes consequences, delineates into broader picture and drawing the connections between them.

⁵ Moreau, Corwin and McGee (2004:12-14) state: Praxis comes from the Greek word used in the New Testament book of Acts meaning “to work” or “to execute.” The focus in mission literature tends to be on acts that work towards God’s goals for humanity. Depending on the author, these may include such things as salvation, justice, and liberation.

Theological reflection is an effort to understand more broadly and deeply the analyzed experiences in light of living faith, scripture, church social teaching and the resources tradition.... Pastoral planning is about planning for action in a particular situation so as to bring new experiences analyzed and reflected upon.

Although praxis may be interpreted as synonymous to practice, (Moreau, Corwin and McGee 2004), JNJ Kritzinger (2002:149) notes: “the term 'praxis' is not simply a synonym for 'practice' or action. It refers to action that is collective, transformative, and that integrates thinking and acting, praying and working.” However, there have been various descriptions and adaptations of the praxis cycle, mostly emanating from Holland and Henriot’s model.

Smith (2007:13) mentions:

Various versions of the cycle exist which vary in the degree to which they adhere to Holland and Henriot’s (1983) original model. One example of adaptation, developed by Madge Karecki (2002:139) at UNISA, places spirituality in the centre of what the cycle describes as a cycle of mission praxis. Spirituality in this model is not a stage, moment or movement within the process but ‘a motivational source’.

JNJ Kritzinger (2002:168) describes spirituality as “the deepest secret of our mission, the inner heart of the whole enterprise which distinguishes it from propaganda, advertising and conquest.”

I modified this pastoral cycle to suit my research topic by blending together spirituality and the theological reflection factors. Consequently, I coined a term ‘hermeneutical dogmatism’, in place of these two terms.

This is particularly so, because of what I have already indicated about the negativism on social responsibilities by many Pentecostals. This attitude has been as a result of their hermeneutical standpoints on this subject.

I revisited the ‘pastoral planning coinage’ since the subject under review specifically looked at what is perceived to be lacking. This is because the issue of planning did not seem to be very much applicable to the whole PAOG (Z) situation. For example; Sakala (2010), who was the Chief Bishop of the church under discussion (1997-2012), had indicated during ‘chat back’ Radio Christian Voice programme that PAOG (Z) has five main areas of ministry specialties namely: Power Evangelism, Prayer, Preaching, Second Coming of Christ and Baptism in the Holy Spirit. Explicit social involvement resolution component appears to be missing in the PAOG (Z)’s ‘Decade of Harvest.’

I approached the aspect of pastoral planning differently. Instead of looking at it this way, I analyzed PAOG (Z)'s context tying it with another tool called Social Impact Assessment (SIA). This is in view of 'some pockets' of social involvement that some of the congregations were seen to be involved in.

It was also for the purpose of analyzing the impacts that some of the social programs and the projected ones by the few PAOG (Z) congregations, not necessarily the full-fledged 'pastoral planning.' This is due to the fact I did not see much significant form of planning for social programs' on the part of the majority of PAOG (Z) congregations.

Although, I revised the 'pastoral planning' in the research design that I used, technically speaking it was still in use, but symbiotically with the SIA as explained in chapter six (6.3). On the other hand, if the question of lack of a 'strong voice' by this church in the country is anything to go by, then the side of pastoral planning for action component in the praxis cycle needed to be analyzed using the SIA for the same reason of 'apathy' by some congregations to engage in social issues affecting their communities and the country at large.

More likely than not, it could be that the church (PAOG (Z)) may not have a strong vision of becoming a 'voice for the voiceless' apart from the usual mandate of preaching the gospel for the salvation of mankind through the belief in the Lord Jesus Christ.

Wijisen, Henriot and Mejia (2005:42) are of the opinion that:

Before applying the pastoral circle as a tool of pastoral planning (such as for the justice and peace work of a diocese), we should look first at whether any pastoral planning is being done here and now and in what ways. Has social analysis already been done in one way or another? Who has done it and at what level? What is the place of justice and peace work within the present day understanding of the mission of the church and its pastoral work? How does the work in fact fit into the overall pastoral of the local church?

Since, this aspect was conspicuously absent in most of the PAOG (Z) congregations, then the pastoral planning part needed to be done in collaboration with the SIA. I therefore, believed that the survey of the PAOG (Z)'s social involvement in Zambia would be best analyzed by using the 'modified' praxis cycle as an analytical tool.

1.7. Chapter breakdown

The thesis has seven chapters altogether. The doctoral proposal became chapter 1.

1.7.1. Chapter 2: Towards the understanding of Pentecostalism.

Since PAOG (Z) is part of the family of Pentecostal churches, I thought it was necessary to examine Pentecostalism in detail. Therefore, in this chapter, I looked at the origin of Pentecostal and charismatic movements including classification thereof.

This was important because I wanted to bring an understanding of where the PAOG (Z) belongs in terms of groupings. I analyzed Pentecostal's theology of mission with regards to the subject of social involvement in the world. Finally, I also explored the social impact that the Pentecostals have had in the society.

1.7.2. Chapter 3: PAOG (Z); its brief history, growth and theology of missions.

In this chapter, I explored the origin and growth of the PAOG (Z) including its identification in society as per Pentecostal's classification. I also looked at its demarcation in terms of the way the PAOG (Z) is divided in the country vis-à-vis the number of districts and churches and membership as well.

I finally looked at PAOG (Z)'s theology of missions to check whether it has had any bearing on the status quo, regarding the subject of social involvement.

1.7.3. Chapter 4: Towards a PAOG (Z)'s spirituality of social involvement.

The chapter is about examining closely the PAOG (Z)'s spirituality of social involvement whereby I looked at its hermeneutical standpoints. I also looked at case studies of its selected congregations which included Northmead Assembly and Maranatha church to examine the aspect of social involvement in these churches. Furthermore, I discussed the subject of politics and PAOG (Z)'s involvement with the Heritage Party (one of the political parties in Zambia).

1.7.4. Chapter 5: Towards the assessment of the background and views of PAOG (Z) pastors in relation to the subject of social involvement in the church.

In this chapter, I examined the background of PAOG (Z) pastors, vis-à-vis their professional backgrounds before they answered the call to full time pastoral ministry including their different views regarding social involvement of the church. I discussed the theology of God's call as per PAOG (Z)'s perspective coupled with the theology of the laity. I analyzed the criteria that PAOG ((Z) uses to select Christians who desire to pursue theological training to become pastors.

1.7.5. Chapter 6: Towards a Social Impact Assessment (SIA) of PAOG (Z)'s social involvement.

Having established the fact that few PAOG (Z) congregations including at least one institution are engaged in social programs, I decided to devote this chapter to doing a SIA of those particular social programs as well as the projected ones by these congregations. In doing that, I looked at PAOG (Z)'s social policy to analyze whether this has had any bearing on the current status quo.

1.7.6. Chapter 7: Conclusion of the thesis

This final chapter is a summary comprising of findings from each of the chapters above and the conclusion of the whole thesis. This is where I expressed the summary of my views as well those (views) pertaining to the subject under review. I also included other areas for future research concerning the same study.

CHAPTER TWO

TOWARDS AN UNDERSTANDING OF PENTECOSTALISM

2.1. Introduction

The subject of surveying the social involvement of the PAOG (Z), which is one of the Pentecostal churches in the world, must be explored and understood against the background of Pentecostalism worldwide. In this chapter, I will therefore look at Pentecostalism, its roots, types and the theology that inform its mission, etc.

I must be quick to mention here that the ‘Pentecostalism’ that I have dedicated this chapter to, is not a comprehensive one as it were, but just an overview. I believe this synopsis about Pentecostalism would be enough to bring out an understanding of the PAOG (Z), not only in general, but with regards to its social involvement or lack of it, in Zambia.

2.2. Definition of terms

The starting point for the understanding of the subject under review is to look at some of the definitions of the related terms.

2.2.1. Pentecostalism

This term has its aetiology from the experience that characterized the outpouring of the Holy Spirit in the book of Acts, particularly Acts 2. In fact one cannot talk about Pentecostalism without relating it, first and foremost to the events that unveiled in the book of Acts. Although the term may not have been coined during the early Church period, there is an implication that even those Christians (early Christians) could be referred to as ‘Pentecostals’, because they practiced and adhered to some of the norms and precepts of modern day Pentecostalism .

Therefore, ‘the New Testament Pentecostalism’ is seen to have gone beyond the early Church period because many Christians have continued to experience the ‘euphoria’ that was brought about by the outpouring of the Holy Spirit. In other words, Pentecostal experience has continued to mesmerise its adherents even in this century.

In describing the 'Pentecostals' vis-a vis; Pentecostalism, Kay and Dyer (2004: ix) observes:

At the centre of these movements is an experience. It is an experience of the Holy Spirit similar to that enjoyed by the members of the early Church on the day of Pentecost and described in the bible in the book of Acts- at least that is what Pentecostals and Charismatics with good reason claim.

In view of the foregoing factors, the definition of the term 'Pentecostalism' hinges around the 'Holy Spirit' experience that is seen in the book of Acts 2.

Anderson (2004:14) establishes:

I think that the term 'Pentecostal' (Pentecostalism) is appropriate for describing globally all churches and movements that emphasize the working of the Gifts of the Spirit, both on phenomenological and on theological grounds-although not without qualification. And further adds (1979: 4); "Pentecostalism is more correctly seen in much a broader context as a movement concerned primarily with the experience of the working of the Holy Spirit and the practice of spiritual gifts."

The latter definition as indicated above brings out the fact that Pentecostalism is not about the baptism with the Holy Spirit per se, but it is about all that the Holy Spirit brings with this experience. In this particular case, the aspect of 'speaking in tongues', prophecy, performing miracles etc are cardinal features to this phenomenon. In summing up the definition of the term under review, Barrett, Kurian and Johnson (2001:838) indicate:

Pentecostalism is a Christian confession or ecclesiastical tradition holding the distinctive teaching that all Christians should seek a post-conversion religious experience called baptism with the Holy Spirit, and that a Spirit-baptized believer may receive one or more of the supernatural gifts known in the Early Church: Instantaneous sanctification, the ability to prophecy, practice divine healing, speak in tongues (glossolalia), or interpret tongues.

2.2.2. Charismatic

Charismatic comes from the Greek word 'charisma' which means gift. MacArthur (1978: 207) states: "the word comes from the Greek term charisma, which means 'gift of grace.'" Scotland (2000:10) continues: "The word charismatic derives from the Greek word charismata, which means gift of the Holy Spirit."

Therefore, the Charismatics are those that are seen to believe, among other things, in the operation of the gifts of the Holy Spirit which includes miracles, speaking in tongues etc. Johnstone and Mandryk (2001:3) defines 'Charismatics' as those who testify to a renewing experience of the Holy Spirit and present exercise of the gifts of the Spirit.

MacArthur (1978: 207) elaborates: “They emphasize the miraculous sign of gifts (miracles, tongues, and healing) and the ‘baptism of the Holy Spirit’ as a subjective experience subsequent to salvation.”

In other words, the charismatics were more into believing in the speaking in tongues, not necessarily strong in the gifts. They remained in their churches whilst Pentecostals started different churches and had a lot of understanding in the gifts and believed in the operation of the same.

2.3. Origin of the Pentecostal and Charismatic movements

2.3.1. Pentecostalism

As indicated above, Classical Pentecostalism had its origin in the book of Acts. However, modern day Pentecostalism, a term to which this subject under discussion in this chapter is attributed to, can be traced back to the 20th century. This was when the spiritual revival broke out during one of the prayer meetings held in Azusa Street, North America towards the beginning of the 20th Century. Synan (1971:114) alludes: “directly and indirectly, practically all of the Pentecostal groups in existence can trace their lineage to the Azusa Mission”

Although, the assertion that ‘all Pentecostal groups’ can be looked at as having had an origin from the Azusa mission, I think this could be considered to be an overstatement. This is due to the fact that features of some Pentecostal groups today are no nearer to what the Azusa street revival brought and stood for. However, the aspect of Pentecostalism having started during that time is something that is generally accepted by a lot of scholars.

Lossky et al. (2002:900) supports:

Most Pentecostal histories hold that the Pentecostal movement stems from the ministry of Charles Parham, around 1900-1901 in the United States of America (USA); he first linked Baptism in the Spirit with glossolalia. The movement’s explosion beyond a local Holiness revival in Kansas and Texas resulted from multiracial Azusa street revival in Los Angeles, 1906-1909, under black pastor, William J. Seymour. Within two years of the Azusa street outbreak, the Pentecostal movement had centres throughout USA, in many Northern European countries, in India, in China and West and South Africa. The following years saw its establishments in Latin America, especially Brazil and Chile and more missions in Africa.

There have been debates on which the real founder of Pentecostalism is. On one hand, some scholars have indicated that there is no such a thing like founding fathers of Pentecostalism. I think this arose because of a lot divergent views concerning the same matter.

However, Anderson (1992:23) challenges this view and defends:

Whatever White Pentecostal historians may have said about there being no ‘founding father’ to the Pentecostal movement, there is little doubt that ‘Daddy’ Seymour was the leader of the events that transpired in Azusa Street, and spiritual father to multitudes of early Pentecostals, including John G Lake.

On the other hand, other scholars like (Lossky et al 2002) above, put their ‘money’ on Charles Parham as the founding father.

However, if the issue of the ‘founding father’ of this movement is anything to go by, then the aspect of Jesus Christ’s fulfilment of the ‘promise of the Father’ as indicated to his disciples (John 16:7-14; Acts 1:3-5 and Acts 2) should be brought on board for a comprehensive approach to this matter.

Having said this, I want to indicate that, first and foremost, the sole founder of Pentecostalism or Pentecostal movement is the one who implemented what he had promised; pouring out the Holy Spirit and all the ‘package’ that comes with the same. I believe that even the people that are held to be the founders had no power of their own to call for that occurrence.

The experience of the Holy Spirit and the gifts that followed especially the glossolalia, was as a result of their part they played in creating an enabling environment (e.g. prayer and being in one accord) for the experience to occur even though they might not have known that such a thing would have happened.

My above view is in line with one of the four theories of the origin of Pentecostalism called ‘Providential’ as indicated by Anderson (2004:42). (:43) adds that the ‘providential’ view was held by many early Pentecostals and points out that “the Pentecostal historian Augustus Cerillo (1997) holds the view that “Providential” is the belief that the movement came from ‘heaven’ through a sudden, simultaneous and spontaneous outpouring of the Spirit, the ‘latter rain’ foretold in the Bible.” This sudden outpouring of the Holy Spirit did not begin in the Azusa Street per se; but first started with the disciples of Jesus Christ (Acts 2).

I then believe that different Christians at diverse times did experience this, although it is seen to be more pronounced at the Azusa street stage. However, as MacArthur (1978:207) puts it, “For purposes of identification, ‘I’ will acquiesce to its contemporary connotation and apply it to the modern Pentecostal movement.”

This means that I recognize the implication of the use of this term especially that it has not been used in the Bible except for the ‘Day of Pentecost’ term to which the origin of the word under scrutiny is attributed to.

In view of the above, I would like to point out that the two names, Charles Parham and William, J Seymour have prominently come out as the alleged founders of this movement. It appears that the choice between these two have taken precedence in determining who the real founder of Pentecostalism is. There has been an observation in certain circles that the issue of racism has been at play because the whites are believed not to have assented to the fact that Seymour, a black pastor could be recognized as one of the people who were in the forefront at the summit of this movement that has had a lot of influence in the world today.

As a matter of fact, racism was already ripe during that time and William Seymour had already been subjected to it during the same period. Anderson (1992:23) confirms: “the racial mores of the southern United States at that time did not allow a Black person to sit in the same classroom as White students.”

Nelson (1981:167) further reveals: “Seymour had himself patiently endured the ignominy of sitting outside the door of White Pentecostal leader Charles Parham’s Bible School in Houston, Texas, where he received the teaching (but not the experience) of the “baptism.”

It is clear from the above that the issue of racism could not be ignored by both the people that were around that time and the historians alike. Notwithstanding, the efforts to push the agenda of Parham as being the founding father based on race could not go without opposition. It must be noted that whites had an upper hand over blacks where racism was concerned. But, despite such an advantage, the schema to support this viewpoint on the premise of racial ‘superiority’ was brushed aside due to the fact that Parham, being a white preacher, was rejected by the fellow whites from North America because of differences in the doctrinal issues.

Anderson (2004:34) reveals:

Although some authors consider Parham to be the founding father of Pentecostalism and he is given this honour in white Pentecostal mythology, he was ultimately rejected from this position by almost the entire North American Pentecostal movement. His doctrine of xenolalia for the proclamation of the gospel was quite different from the doctrine of evidential tongues that later emerged in classical Pentecostalism.

Further still, an attempt to thwart the prospect of putting Seymour as the founding father of Pentecostalism has been brought to light by some scholars. For example; Lovett (1975:131) reveals: “the blatant omission of Seymour by some classical Pentecostal historians is so obvious and becomes a form of judgement on our ethnic and racial pride.” Tinney (1978:131) also observes: “The ‘silent treatment’ of Pentecostal origins by the (White) leaders of the movement amounts to a veritable conspiracy on their part to keep the facts below surface”

It appears that the ‘fight’ for who the founder of Pentecostalism was, could be viewed to be more racial than otherwise. Nonetheless, some authors have tried to strike a balance, not necessarily to avert the racial debate, and the doctrinal issues; which sometimes prove to be difficult to break, but for the sake of history and continuity. Probably, what could be said is that both these people (Parham and Seymour) had a part to play in the advent of modern day Pentecostalism. This is almost the same case that is seen in the biblical account (1Corinthians 1:11-17; 3:4-10), when the Corinthian Christians were confronted when it emerged that they were divided over who was prominent between Apostle Paul and Apollos among others. Therefore, striking a balance sometimes brings everyone ‘on board’ including those that might be seen to have contributed very little.

Hollenwenger and Anderson (eds.) (1999:44) synthesize:

Hollenweger suggests that the founder of Pentecostalism is either Parham or Seymour and the choice between the two depends on what the essence of Pentecostalism is. Either it is found in a particular doctrine of a particular experience (speaking in tongues as languages), or else it lies in its oral, missionary nature and its ability to break down barriers, emphases of the Azusa Street revival. For Hollenweger, his choice of Seymour as a founder of Pentecostalism is not based as much on historical sequence (which shows the earlier work of Parham) as it is on theological principles which become the basis on which the Pentecostal message spreads around the world.

2.2.2. Charismatic movement

Whereas the debate on the origin of Pentecostalism wages on, and at the most; there has not been a clear consensus on this matter, yet the subject of the start of the Charismatic movement is not so much a debatable issue than the former. The Charismatic movement can be assumed to be a form or an extension of Pentecostalism. I say this because there are some similar characteristics that are found in both; especially their emphasis on the Holy Spirit, except that this time around, the 'Day of Pentecost' seem to be experienced by those that are traditionally considered to be 'Gentiles; 'older churches' or 'outsiders.'

Scotland (2000:16) agrees:

It is clear that this movement of Charismatic renewal had emerged from classical Pentecostalism of the earlier years of the twentieth century and was in fact an extension of Pentecostalism into the historic Christian denominations. Professor Andrew Walker refers to the charismatic renewal as 'the gentrification of Pentecostalism.

Anderson (2004:145) amplifies: "The term 'Charismatic Movement' in its original usage referred to the practice of spiritual gifts and baptism in the Spirit in the older, 'historic' or 'mainline' churches since the 1960s."

Conventionally, certain churches were not considered to be part of the Holy Spirit wave experience due to their conservative perspective, hence these churches being called 'older.' It is then generally accepted that the Charismatic movement emerged in the mid- 20th century.

Kay and Dyer (2004: xxii) explains:

It was in the 1960s that the Spirit was outpoured upon the mainline churches and denominations, whether Episcopal or Anglican, Roman Catholic, Baptist or Methodist, which created charismatic, streams within them.

MacArthur (1978:13) further reveals: In 1960 Pentecostalism spilled over denominational lines when Dennis Bennett, rector at St. Mark's Episcopal Church, Van Nuys, California, experienced what he believes was the baptism of the Holy Spirit and the gift of tongues.

Miller and Yamamori (2007:18) observes: In the 1960s and 1970s, another movement of the Pentecostal spirit emerged in a number of Roman Catholic and mainline protestant churches which were under the banner of 'charismatic renewals'⁶

⁶ This term is well explained in the article called "Charismatic Movement" in Stanley, M Burgess, (ed.), (2002) International Dictionary of Pentecostal and Charismatic Movements. Grand Rapids: Zondervan (p 477-519)

Once again, people spoke in tongues, many claimed supernatural healing, and a more intimate form of worship emerged that emphasized prayer and meditative praise choruses.

This movement bore the banner of charismatic renewal; supposedly, and in essence, the charismata, being the free gift of grace or the Holy Spirit. This gift was alleged to be available to everyone including individuals and churches. This was due to the fact that even those that were considered to be ‘outsiders’ could now enjoy the ‘Pentecostal experience’

Whatever reason for this occurrence was, it appears that the new ‘entrants’ to this free gift of grace had met the necessary ‘benchmarks’ to qualify for consideration. More likely than not, being already Christians, for example; they should have been in good standing with the principles of Christianity.

2.4. Types of Pentecostalism

Having looked at the general perspective of Pentecostalism including the origin, I would like to examine its different forms. I believe that this is important considering the fact that there are several thousand different Pentecostal denominations in the world today. It is good to have knowledge about where some of these ‘Pentecostals’ belong. It will also, particularly help locate the PAOG (Z), to which this study is dedicated to.

I must mention here that several scholars have come up with different classifications of Pentecostalism. For example, Balcomb (2007:31) divides Pentecostals into four: Classical, new Charismatics, Community-based and Mega Church. Others like Kay and Dyer (2004:25-28), have suggested that there are five different organizational types of Pentecostalism, namely: Classical, indigenous Pentecostal denominations, Independent neo-Pentecostal churches, Charismatic renewal movement and proto charismatic Christians (movement) whilst Hollenweger (1997:1), who is regarded to be one of the leading scholars in Pentecostalism, puts the figure at three: Classical, Charismatic renewal movement and Pentecostal or ‘Pentecostal-like’ Independent churches.

However, I believe that all the above types can be reduced to three only, namely; Classical, Charismatic renewal and neo-Pentecostalism; the types that I will look at in this section.

Basically, the types mentioned by Balcomb (2007) and Kay and Dyer (2004) above can still be fitted into the three that I have suggested. Indigenous, Mega Church or community based types still fall under neo- Pentecostalism.

2.4.1. Classical Pentecostalism

The starting point for modern day Pentecostalism, as already alluded to, is the ‘Azusa Street.’ This can also be regarded as the genesis of the classifications of Pentecostalism; the very first one arising from its ‘inception’ being classical Pentecostalism.

Balcomb (2007:30) attests: “Classical Pentecostals were those who were direct descendants of the first wave of the Pentecostal Revival in the early part of the 20th century and who have been in existence for at least fifty years.”

Anderson (1992:7) extrapolates: “The term ‘Classical Pentecostal’ has been used mainly by American writers, to distinguish between the ‘original’ and older Pentecostal churches and the newer “Neo-Pentecostal’ churches and the Charismatics.”

Nevertheless, some authors who view Pentecostalism as having started in the late 19th century during numerous revivals that occurred in different parts of the world argue that Classical Pentecostalism ‘spilled’ over from the 19th century revivals.

Miller and Yamamori (2007:26) explain:

First one must take into account what scholars have often referred to as classical Pentecostalism, which includes the denominations like Assemblies of God which traces its roots to the religious revivals of the late 1800s, but, more particularly to the prayer meeting at Bethel Bible College in 1901. Today, the Assemblies of God denomination is joined by the International Church of the Foursquare Gospel, the Church of God (Cleveland), the Church of God in Christ (COGIC), and many smaller Pentecostal denominations.

There are many other big Pentecostal denominations, other than the ones mentioned above that fall in this category. For example, the Pentecostal Holiness church, which is one of the oldest and fast growing denominations, falls under this category. The Pentecostal Assemblies of Canada (PAOC), which ‘germinated’ from the Assemblies of God (America), had given birth to several Pentecostal churches throughout the world.

This one also falls under the category of Classical Pentecostalism. It has continued to establish several Pentecostal churches even today. As a matter of fact, the PAOG (Z), a denomination which is being studied in this thesis, was established about half a century ago with the help of the PAOC. Burgess and van der Maas (2003:1228) report:

From the early 1950's, a number of Pentecostal missions entered the Zambia. The PAOC entered in 1955; the same year in which J.W. Skinner of the PAOC made exploratory journeys from Bulawayo in Zimbabwe to the Copperbelt (Zambia). In 1958 the Mwambashi mission in Kitwe (Copperbelt) was opened and became the launching pad for spreading the Pentecostal message among the national population on the Copperbelt.... The Copperbelt launch of the PAOG (Z) marked the beginning of several other congregations in other parts of the country.

For example; the www.northmeadassembly.org website indicates that the Northmead Assembly of God church in the capital city of the country (Lusaka) was started around the same time (i.e. in 1959).

2.4.2. Charismatic renewal movement

As stated in above (2.2.2.), the churches and Christians that were traditionally from the mainline denominations began to have the Pentecostal experience whereby they started exercising the spiritual gifts. This category of churches and Christians fall under what is commonly known as the Charismatic renewal movement.

Miller and Yamamori (2007:27-28) states: “within both Protestant and Catholic settings, the charismatic movement can be interpreted as a renewal movement that revitalized worship by inviting people into more intimate expressions of prayer and thanksgiving”

‘Traditional’ churches like the Catholic, Methodist, and Baptist, Anglican, to name but a few; have had a ‘visitation’ of the Holy Spirit and spiritual gifts are also practiced by some of their adherents. In most cases, individual Christians operate from within the church and are allowed to exercise their ‘new found Christianity’

However, when these Christians stretch their glossolalia ‘too far’ they are normally told to return back to the teachings and tradition of their churches. If this is not adhered to, some of them find themselves being expelled from their churches so as to allow them to operate freely from somewhere else.

In Zambia, for example; churches like the Bible Church of Central Africa (BIGOCA), which is one of the Pentecostal churches stemmed from Reformed Church in Zambia (RCZ) after expelling several members from the church. The Bread of life Church International (BLCI), which was formally a Baptist church, had to 'leave' to become a full-fledged Pentecostal church and has its presence, not only in Zambia, but in South Africa and United States of America.

Anderson (2004:148) observes:

But the Charismatics were not universally welcomed in their churches. The Episcopalian Bishop of California James Pike and the Methodist Bishop General Kennedy positioned themselves against them, forbade speaking in tongues in his diocese in 1963, warning of a 'heresy in embryo' that was dangerous to the peace and unity of the church.'

The conservative denominations, the Southern Baptist Convention, the Church of Nazarene and the Lutheran Church, Missouri Synod expelled Charismatic ministers and congregations. Despite official disapproval, the Charismatic renewal continued unabated among the Southern Baptists. But such resistance often caused charismatics to leave their churches, resulting in divided churches and hurt people, and also precipitating the rise of new charismatic churches⁷.

Notwithstanding, some of the renowned traditional or mainline denominations have actually embraced this 'new way of worship', I suppose, for the sake of fostering unity and growth and to prevent mass exodus of their members. A good example is the Catholic Church itself which has somehow been tolerant and has allowed these movements to operate in their parishes with the blessing of the Vatican Council.

Anderson (2004:150) supports:

In 1967 the Charismatic movement made a spectacular new entrance into the Catholic Church, long regarded by Pentecostals as beyond the pale of Christian acceptability. At the Second Vatican Council Pope John XXIII had prayed that the Council might be a 'new Pentecost' for the church and Catholic Charismatics now see themselves as a fulfilment of that prayer. At first the movement was called 'Catholic Pentecostal', but after 1974 was known as the 'Catholic Charismatic' movement.

In Zambia, the Catholic Church has had an active Charismatic movement that is allowed to operate within the church and Priests have been assigned to this movement from time to time. This is happening in few other churches within the country.

⁷ Dennis Bennett, *Nine O' Clock in the Morning* (Plainfield), NJ: Bridge Publishing, 1970; P.D. Hocken, 'Charismatic Movement'. NIDPM, pp.477-519; Synan, *Holiness-Pentecostal*, pp 226-33

2.4.3. Independent Pentecostalism/ Neo-Pentecostals

It is evident that a new movement of Pentecostalism exists in many parts of the world, which cannot be identified as either being Classical or Charismatic renewal movements and yet it has some of the main features as those of the above. These categories of Pentecostals are normally called ‘Independent Pentecostals.’ In Zambia, for example, some of these choose to affiliate themselves to an organization called ‘Independent Churches Association of Zambia’ (ICAZ) other than the Evangelical Fellowship of Zambia (EFZ); to which most Classical Pentecostals are affiliated. Others remain independent in that real sense; for they choose not to get affiliated to any organization or become answerable to anyone apart from to ‘themselves.’

On the other hand, some of the Charismatic renewal movements, which usually fall under the umbrella of the mainline churches, still enjoy the ‘affiliation’ from their main churches. The mainline churches in Zambia are affiliated to either Zambia Episcopal Conference (ZEC) or the Council of Churches in Zambia (CCZ), unless they choose to leave or get expelled.

Nonetheless, the more technical term that is widely accepted to describe these Independent Pentecostals is ‘neo-Pentecostalism’. The term ‘neo-Pentecostalism’ can be said to be more or less like, ‘new Pentecostals’ and it is a new phenomenon as far as Pentecostalism in concerned. This is a term that is used to embrace the new Pentecostals as it were, i.e. those that cannot fall under the above two categories and have shown their prominence in the last part of the 20th century.

Asamoah-Gyadu (2005a:26) states:

The expression neo-Pentecostal is used as an umbrella term for Pentecostal renewal phenomena, associated with trans-denominational fellowships, prayer groups, and ministries that came into existence or prominence from about the final three decades of the twentieth century.

Anderson (2004:155-6) amplifies:

As the Charismatic movement in the older churches began to decline in the late 1970s, a new ‘nondenominational’ Pentecostal and Charismatic movement with much weaker links with older churches began to emerge, emphasizing house groups and ‘radical’ discipleship, and also known as the ‘restoration’ movement. The terms ‘Pentecostal’ and ‘Charismatic’ began to be used interchangeably and the term ‘neo-Pentecostal’ was applied to the ‘nondenominational’ churches, later also referred to as ‘neo-Charismatic’ The independent ministries of Oral Roberts, FGBMFI (Full Gospel Business Men’s Fellowship International),

CBN (Christian Broadcasting Network) and TBN (Trinity Broadcasting Network) had foreshadowed these new churches

I must mention here that Pentecostals are in various forms, with diverse theological orientations. Neo-Pentecostalism is a 'brand' of several Pentecostal movements; even those that are perceived to be extreme in terms of their spirituality⁸ One good example of a neo-Pentecostal church that is perceived to have an 'extreme spirituality' and that has sometimes attracted sharp criticisms from the society is the Universal Church of the Kingdom of God (UCKG). In fact, this is considered to be one of the largest and well known Brazilian missions church. Bledsoe (2010:69) holds; 'The Igreja Universal do Reino de Deus (IURD; Universal Church of the Kingdom of God) (UCKD) is considered the most well-known and influential representation of the Brazilian Neo-Pentecostal Movement.'

Regarding the alleged extreme spirituality, Anderson (2004:73) contributes:

This is a prosperity-deliverance oriented movement that was founded in 1977 in Rio de Janeiro by Bishop Edir Macedo a former state lottery official. The UCKG emphasizes healing prosperity, collective exorcisms from umbanda⁹ spirits and other demons from the Brazilian popular spiritualism and a dramatic display of the power of the Holy Spirit. Members, who are mostly poor people, are encouraged to bring cash to church in order to receive the blessings of God. Holy oils, anointed handkerchiefs, fig paste, water from the

Jordan River and other sacred objects are sold as healing accessories. Different coloured flowers, particularly roses, are used to symbolize prosperity (yellow) and health (red). Macedo himself is one of the most controversial religious leaders in Brazil. He emphasizes giving money to the church, attacks all forms of theology. He has rejected all forms of puritanical rules common to most Pentecostals in Brazil and has declared a policy of individual freedom.

Neo-Pentecostalism accounts for the majority of Pentecostals and appears to have even larger followings than the classical or Charismatic renewal movements. Some of them originated from classical Pentecostals, others from some mainline churches, while others were just started by individuals. Some of these churches operate like 'monarchs' where family names are used and the 'mantle' being passed on to the other 'members' of the family for continuity. Others in this category, as alluded to above, are a form of non-denominational which embraces 'all denominations' as it were.

⁸ Burgess, McGee and Alexander (eds.) (1989:804) define spirituality as "a cluster of acts and sentiments that are informed by the beliefs and values that characterize a specific religious community.

⁹ Bledsoe (2010:70) writes: In general spiritism relates to mediumistic religions and their practices. Umbanda, which is one of the syntheses of Afro-Brazilian religions, is a type of spiritism that is common in Brazil.

In Zambia, just like elsewhere in the world, there are several hundred independent Pentecostal churches. Capital Christian Ministries, Living Waters Global Ministries, to mention but, a few, are just some of them. Other neo-Pentecostals like the UCKG, Winners' chapel, Pastor Chris' Christ Embassy etc have had their presence felt not only in Zambia, but in many parts of the world as well.

2.5. Theology of missions for the Pentecostals

Before the issue of looking into the social involvement of the PAOG (Z) is explored, it is important to examine the theological orientations of Pentecostalism in general. I did allude to above, that Pentecostalism is diverse and that 'each' one of them follow their own theological convictions in their deliberations of the Gospel and related activities. Therefore, what will be discussed in this subdivision is 'theology of missions' for Pentecostals in general.

This will mainly focus on some of the few major doctrinal issues and the main core subject; vis-a-vis; Pentecostalism's social engagement perspective.

2.5.1. Pentecostalism and evangelism

The main characteristic that took prominence during the inception of Pentecostalism both during the first and the 20th centuries was the evangelization of the world with a message captioned 'Repent for the Kingdom of God is near.' The Kingdom of God in the Pentecostal perspective during that time was more eschatological than otherwise.

More likely than not, even this time around, most Pentecostal movements still perceive it that way. This undoubtedly has dictated the way Pentecostals have theologized and functioned in their missiological pursuit.

Global evangelism has been its central focus and it appears that no other movement has been so emphatic on world evangelization than the Pentecostals. Since their focus was to mainly preach about this 'Kingdom of God' because Christ was anticipated to come soon, other forms of missions were secondary, if not neglected all together.

I will discuss the eschatological aspect of Pentecostalism in the next subsection of this very chapter. However, it would be cardinal to explore the issue of evangelism with regards to this movement because this seems to have been a central theme ever since its inception.

There have been various evangelistic outreach programmes even this time around. Saayman (1993:42) notes: “From the beginning, Pentecostalism was characterised by strong evangelistic outreach.” I believe that Pentecostals ‘know better’ the subject of evangelism than most of other church groups.

To Pentecostalism, evangelism is mainly or exclusively tied to the main mission of the Church. Sakala (2010) revealed during a Radio Christian Voice program on Pentecostalism and dubbed ‘2010 to 2020’ as the ‘Decade of harvest’ or ‘Decade of Pentecost’ for ‘Pentecostals.’ Five main features of this decade were identified as being: Power evangelism, prayer, preaching, coming of Christ and baptism of the Holy Spirit.

Anderson (2007:211) further adds:

The mission emphasis of early Pentecostalism almost always saw mission as first and foremost a worldwide and intense evangelism. The Pentecostal task was to preach a ‘full’ or ‘fourfold’/ ‘fivefold’ gospel (depending which kind of Pentecostal you were) this ‘full’ gospel included a message of salvation, healing (sanctification), baptism in the Spirit, and the return of Christ. This gospel was intrinsically part of their proclamation and could not be separated from it.

From the above, it can be seen that the main focus of Pentecostalism has been evangelism because all the alleged five features mentioned tend to evolve around this same subject. The coming of Christ as shall be seen later is one of the motivating factors of evangelism for many Pentecostals. I also believe that just like the subject of the Holy Spirit can be viewed to be synonymous to Pentecostalism, even evangelism can also be said to be synonymous to this movement.

In fact what has been the motivating factor for both the early Church ‘Pentecostals’ and the modern day Pentecostals ‘evangelistically speaking’ has been the Holy Spirit. The Pentecostals understand the power and ‘being witnesses’ promised to them by the Jesus Christ in Acts 1:8 through the endowment of the Holy Spirit as ‘evangelistically.’

By this what is meant is that evangelism in some Pentecostal circles is about announcing the good news of the gospel without necessarily doing other forms of mission. The missionary mandate of Pentecostalism hinges on this premise and this is what Sakala (2010) is also trying to bring up in the ‘Decade of harvest’ coinage.

Saayman (1993:45) affirms: “It is expected therefore that the ministry of the Word, in all its forms, will be basically evangelistic. As every believer is expected to be filled with the Spirit, and as this filling with the Spirit empowers for service, every believer is expected to be a (verbal) witness.”

2.5.2. Pentecostalism and Glossolalia

I have brought this subject in this section due to the fact that; to a certain extent, it is related to the topic of Evangelism in the Pentecostal perspectives.

I do not intend to discuss the ‘whole’ subject of speaking in tongues in detail, but I will just touch on its relationship to the evangelistic aspect. Glossolalia, being one of the charismata has been an interesting feature of Pentecostalism over the years.

There have been differences on the understanding of this particular aspect. Some Pentecostals do not believe that glossolalia, i.e. speaking in tongues is as a result of one being baptized in the Holy Spirit. Saayman (1993:41) agrees: “There are various doctrinal and practical differences among Pentecostals which should not be underestimated or disparaged. For example, not all Pentecostals would agree that speaking in tongues are the proof of being baptized in the Spirit.”

On the other hand, others do not only believe that speaking in tongues is proof of baptism in the Holy Spirit, but further state that this gift is actually the foreign languages that are bestowed upon Christians for evangelistic purposes.

Anderson (2004: 34, 57) agrees:

Parham’s theology was in the ‘Third blessing’ framework. He formulated the ‘evidential tongues’ doctrine that became the hallmark of North American Classical Pentecostals, but unlike them, his theology insisted on the belief that tongues were authentic languages (xenolalia) given for the proclamation of the gospel in the end times. Charles Parham, William Seymour and many of the first North American Pentecostals believed that they had been given foreign languages through Spirit baptism so that they could preach the gospel throughout the world.

.The biblical revelation of the incident of the first occurrence of glossolalia (Acts 2) brings out certain characteristics that the ‘Church’ has ignored for several decades now.

While the actual speaking in tongues during various worship times both at a church setting or in individual lives is not a 'hot issue' per se, 'foreign language' component is the one that has attracted some debates.

Firstly, it is true that according to Acts 2, the glossolalia that is seen culminated into the actual xenolalia. The disciples were speaking in languages that were heard by people that were from outside Jerusalem. It must be noted that the issue of xenolalia was understood and this seemed not to be problematic. The people that heard those languages were not necessarily part of the group that experienced the outpouring of the Holy Spirit. They were 'onlookers' who became 'inquisitive' on what was going on in their vicinity.

It appears that this foreign language euphoria was not only confined to the early Church period, but that it 'spilled' over to modern day Pentecostalism era as well. This subject was not ultimately rejected by both the early Christians and the Pentecostalism that emerged in the early 20th century. Wacker (2001:44-45) notes: "a belief in xenolalia was widespread in the early years and was never repudiated."

It is on the foregoing premise that has prompted me to examine the xenolalia as perceived by some Pentecostals. This is for the purpose of finding out whether this type of charismata is an 'aid' to world evangelization or not. As already seen, Parham is believed to be one of the main architects of xenolalia together with some other early Pentecostals.

These people had an unflinching belief that the 'tongues' bestowed upon them through the baptism of the Holy Spirit was for reaching out to the world with the gospel of Jesus Christ.

For example, Anderson (2004:57) in referring to two early Pentecostal missionaries reveals:

Alfred and Lillian Garr, the first white pastors to be baptized in the Spirit at Azusa Street, believed they had spoken in Bengali and left Los Angeles for India, arriving at Calcutta in 1907. Although they were disillusioned about their language abilities, they persevered, and were invited to conduct services in a Baptist church there and a Pentecostal revival began.

Although the details of their 'disillusionment' and the 'perseverance' might not be fully comprehended, it is believed that they somehow managed to have a language breakthrough. This is due to the fact that the results were seen, having gotten the invitation to conduct a church service by one of the churches there.

In Zambia, we experienced a spiritual revival between 1980 and 1985. In fact that was just the same time that I became a Christian. In 1985, whilst attending one of the church meetings, one of the attendees to that meeting stood up to testify about 'xenolalia' in relation to evangelism. This person claimed to have been at one of the renowned bus stations in Lusaka, the capital city of Zambia. Having been already baptised in the Holy Spirit elsewhere, this particular person claimed to have been guided and spoke (preached) in one of the Zambian languages (Kisilozzi) and a particular person heard and believed in the gospel message of salvation through Jesus Christ.

Congregants all gazed in awe as this person explained this peculiar incident. It is believed that this is one of the few incidences that were happening during that time and even now. Over the years, I have tried to understand the implications of the Acts 2 narrative especially on the aspect of the tongues spoken that time being well understood by the people that were around. The question that still lingers on even this time around is why such incidences are uncommon.

I believe that this infrequency has rendered xenolalic acceptance difficult. McGee (1991:204) states; "Although limited evidence points to actual, albeit rare, occurrences, such claims were generally difficult to demonstrate."

The above and few other incidences that have occurred where the gospel was ministered in a foreign language other than the one being spoken by the evangelizers, appears to have been insignificant in terms of the numbers involved. This insignificance has xenolalia not to be pursued because even those that have looked forward to evangelize others through this rare gift (apart from the languages that they learn through human effort), have not made much headways to this effect.

As a result of all this, other means of evangelization have been employed. For example, instead of relying on Christians that have been baptized in the Holy Spirit with the gift of xenolalia to go out and evangelize to people who do not speak their languages, modern day Pentecostal, have, among other strategies, opted to use indigenous people and training would be missionaries in various languages.

A good example of a Pentecostal movement that has utilized the usage of indigenous people is 'Gospel for Asia' (www.gfa.com). Although this could be more of an ordinary strategy than the one that is borne out of 'xenolalia failure', the dividends are paying in terms of the unreached people being reached with the gospel in Asia. However, it looks as if the 'belief' in xenolalia has not been sustained by many Pentecostals especially when it comes to evangelization or even otherwise.

This has led to it being 'abandoned' due to the unpredictable outcome of the same. The frustration that comes as a result of failure to communicate the gospel to people in a foreign language cannot be overemphasised. I had an opportunity to be in the Republic of South Africa (RSA) for at least two years (2007 and 2010). It must be mentioned here that South Africans, just like many other people groups, are very proud of their languages.

In every place, be it in offices, market, school, universities, in the up-country, big cities etc, local languages are the ones being used. When you use English for example, you will be greeted with some 'unwelcome' kind of attitude. Some people have openly told me that English is a foreign language which is why it is not even considered to be an official language in the RSA.

I also speak in tongues, having been baptized with the Holy Spirit way back in 1986. I have never, at any given time found myself preaching in a foreign language (other than the ones that I have learnt through human effort) during my several evangelistic outreaches that I have done over the years. When I was in RSA for example, I could have easily evangelized to several people in their local languages if the xenolalic ability came upon me. The opposite is what had happened. I only managed to preach in English aided by a 'Tswana' interpreter. Some Christians have experienced the same disappointments over this 'lack of enablement.'

Attenberry (1906: 7-8) observes: "The revival's dispersion of missionaries and their disappointment in not receiving supernatural ability to preach in native language of the host country generated an uncertainty about the utility of their new-found tongues."

In fact, it seems that the issue of xenolalia was more pronounced during the early Pentecostal movements of the 20th century than it has into this 21st century.

Later on, there has been silence over the matter save for few incidences reported here and there, like the one I talked about where a Pentecostal Christian in Lusaka, Zambia was able to communicate the gospel in a foreign language never spoken before.

It is believed that Christians in different parts of the world are being given this enablement on 'merit' depending on the need that may present itself. God, who is the author of all the human and 'angelic' languages, cannot fail to give someone the ability to speak any language if he chooses to do so.

Goff (1988:72) establishes: "Despite claims that all early Pentecostals viewed tongues as xenolalia, this interpretation was already waning by 1906. In its place, Pentecostals increasingly perceived glossolalia to be simply unknown tongues, but not to the exclusion of occasional xenolalic utterances." It has been observed that the xenolalia, if still prominent today, may not necessarily be 'resident' in people that have been baptized with the Holy Spirit.

What is meant by this is that even if people that are given such opportunities to speak in foreign languages do so, the xenolalia may not be 'permanent' to make them speak that language, every day and on a continuous basis. It is endowed upon them for the sole purpose of communicating the word of God and not otherwise. It is believed this is a temporal kind of experience that is designed to make a Christian perform the specific evangelistic task.

When this is done, the whole scenario ceases to continue until after another need arises. A good example can be cited from the Acts 8:26-39 where Philip was specifically sent to evangelize to the Ethiopian Eunuch. It is presumed that xenolalia was at play here because Philip was not an Ethiopian and unless the language was already known. But the core thing that I would like to put forward is that when all was said and done (Philip's mission) this person was 'carried' away by the Holy Spirit to continue evangelizing elsewhere.

The 'xenolalia' that is common and 'permanent' is that which is used by individual Christians for personal edification and worship to the Lord. These are the ones that are common in Pentecostals and sometimes non-Pentecostals and they are used almost at every gathering, whether during worship services, individual prayer times, etc.

Miller and Yamamori (2007: 146) agree:

In its earliest manifestation in the first century, the followers of Jesus, on the day of Pentecost, spoke in foreign languages that they did not know. On occasion, the same claim is made today. More common, however, are speech patterns that are unique to each individual and that seem to flow out of private places of the inner spirit. Sometimes there will be translation of the tongue for the edification of the larger community; more often there is speaking in tongue or singing in the spirit that is done collectively, each person in his or her own key, but when combined, the phenomenon often has a somewhat harmonious quality.

It remains to be seen whether the xenolalia will be pursued and practised on a 'larger scale' so as to achieve the plan of God of making every individual to be availed with a chance to hear the gospel message.

2.5.3. Pentecostalism and Eschatology¹⁰.

The early 'Pentecostals' and probably the modern day ones have had one most important preoccupation; to preach the gospel and give opportunities to people to believe in the message of salvation through Jesus Christ. This was in view of what Christ himself pointed out to the Church that he would return soon and that the end of the world was near. This resulted into the early Church to take this 'warning' seriously.

The focus was normally hinged on this task. The gospel had to be preached before the coming of the Lord Jesus (Matthew 24).

McQueen (1995:92) states:

Early Pentecostals prayed through in the light of impending judgement. They viewed judgement not only as a future possibility but even more as a present reality. The presence of the Spirit heightened their sense of urgency. The judgement of God had begun in the Church as the Spirit was preparing the bride to meet the soon coming Bridegroom. The only task remaining was to witness to the ends of the earth of this salvation and judgement which had become reality in humble Pentecostal communities around the world. The eschatological understanding of the first disciples of Jesus pushed them out into the world and oriented them towards the end.

Eschatological pursuit and understanding in Pentecostalism has had two versions. One side is exclusively about preaching the word of God.

⁹Douglas and Tenney (1987:322) define the term as: "The study of the last things to happen on this earth in this present age. The word is used to cover the study of such important events as the second coming/parousia of Jesus Christ, the Judgment of the world, the resurrection of the dead, and the creation of the new heaven and earth. Related topics include the Kingdom of God, the nature of the millennium, the intermediate state, the concept of immortality, and the eternal destiny of the wicked.

The other aspect is seen as a stepping stone into doing other forms of mission as shall be seen later on in this chapter. I will begin with the former.

2.4.3.1. Extremist Pentecostal Eschatology

As already indicated above, this category of Pentecostal legalists believe that the most important and probably the 'only' mandate given to the Church is to preach the gospel in view of the imminent return of Christ.

Anderson (2004:171; 217) reveals:

From its beginning, Pentecostalism in the western world was characterised by an emphasis on evangelistic outreach and all Pentecostal missionary strategy placed on evangelism at the top of its priorities, linked as it was to a particular premillennial eschatology. Their eschatology was premillennial and dispensational, and it fuelled the urgency of their evangelism from the beginning.

Lossky, et al (2002) adds: "the Pentecostal movement initially had a strong eschatological orientation. It emphasized that the Pentecost had to be preached throughout the world before the imminent return of the Lord."

However legalistic some of these Pentecostal churches are; their focus on evangelism as their top priority does not mean that they are completely blind to other forms of mission.

Somehow, though emphasis is placed on global evangelism, there is an aspect of acknowledging and discharging some other forms of mission, though not on a 'large scale.' This is due to their strict eschatological standpoint, which hinders them from engaging in highly organized diverse forms of mission.

Miller and Yamamori (2007:31) observe:

It appears that this symbiotic nature of the imminent return of Jesus Christ and global evangelization has continued to be pursued by most Pentecostals. In other words, it is highly unlikely that legalistically oriented Pentecostals will do much more than save their own souls. Perhaps this is too harsh, because they are typically upright citizens, disciplined employees, and honest businesspeople. Furthermore, they may practice informal expressions of charity, being the first to help out a believer in need- or even a non-Christian neighbour. But their focus on the imminent return of Christ typically restricts them from engaging in more pragmatic and long-term expressions of Christian social involvement

In view of the foregoing it is clear that this category of Pentecostals' main occupation is purely to preach the gospel while 'diplomatically' refusing to be drawn into doing other 'significant' forms of mission. They perceive the 'Great Commission' command as one of the top priorities insofar as fulfilling God's mandate for mankind is concerned.

Samuel and Sugden (eds.) (1999:114) comments:

The experience of the Holy Spirit and the eschatological hope in the return of Jesus Christ were the two energizing realities that inspired and shaped early church mission, and in turn, the twentieth century Pentecostal movement, with the zeal for global evangelism.

During the early days of my being a Christian; precisely about two decades ago, and being a Pentecostal myself, I recall that my main preoccupation at that time was to only preach the gospel message of salvation in Christ Jesus. I was influenced, theologically speaking, by the people who preached the gospel and disciplined me. At that time I understood eschatology only in terms of making the gospel available to as many people as possible. This was the strategy I was taught to follow in view of the imminent return of Jesus Christ. It is a strategy for many Pentecostals as well even in the modern era.

Saayman (1993: 45) quoting De Wet (1989: 335-356) reveals: "All Pentecostal ministry strategy is concentrated on Evangelism." In fact, I did allude to the fact that Sakala (2010), the Chief Bishop of the Pentecostal church under scrutiny tabulated the five main preoccupation of the PAOG (Z) in this decade. All the five areas of this Pentecostal form of mission as revealed by the above centred on the first view point of eschatological perspective.

Nevertheless, this approach to mission by the 'dogmatic' Pentecostals has been questioned by some scholars. This is due to the fact that this belief tends to be monistic in its outlook and deliberation. Its impact on the lack of meaningful involvement in other forms of mission by some Pentecostals cannot be overemphasized.

For example, Dempster (1993:52, 59) observes:

The impact of the doctrine of the impending premillennial return of Jesus Christ in Pentecostal attitudes towards social activism has been succinctly stated by Dwight J. Wilson, Professor of History at Bethany College, 'Since the end is near,' Wilson observed, 'Pentecostals are indifferent to social change and have rejected the reformist methods of the optimistic postmillennialists and have concentrated on "snatching brands from fire" and letting social reforms result from humankind being born again.

Belief in the second coming of Jesus Christ often functions in Pentecostal circles as the ultimate trump card to mute argument that the Church is or ought to be an agent of social change. Because the second coming is interpreted as imminent, apocalyptic event that will trigger the annihilation of the world, social service and social action are typically cast as meaningless human work in an ultimate sense. Whatever temporary benefits may accrue from the Church's pursuit of social justice, the results of such social work will be of no lasting value after God's Kingdom is established at the return of Jesus Christ. Only evangelistic ministry prepares people for God's eternal Kingdom.

2.5.3.2. Holistic Eschatological Perspective

The second category, whilst in cognizant of the fact that the imminent return of Christ is inevitable, due to many scriptural evidences; there is a general realization that the Church has a responsibility of not only to preach the gospel, but to do other forms of mission. This form of approach to the gospel of Jesus Christ has been viewed as holistic ministry¹¹; whereby deliberate programs that touch on the lives of the people are pursued and promoted, not only by the Church in general, but by the Pentecostals as well.

Eschatology in this particular case is seen to act as an 'enhancement' on the part of the Church to work towards the betterment of humanity before the second coming of Jesus Christ. This act of theology of missions is clearly seen in the early Church's narratives especially in the book of Acts. Therefore, the magnitude of focus on eschatology among Pentecostals cannot be ignored because it has been a driving force in their missional endeavours.

To this effect and in view of the holistic dimension of the gospel, some classes of scholars have proposed that there must be a wide spectrum of eschatological perspectives. They have called on a revisit of Pentecostal spirituality with regards to eschatological framework so as to meet the holistic prospect of the gospel of Jesus Christ.

Land (1993:197-208) is of the opinion that:

There must be a re-visioning of Pentecostal spirituality through the lens of eschatological Trinity. Thus God may be understood as eschatological trinitarian presence, history as eschatological trinitarian process, salvation as eschatological trinitarian passion, the church as eschatological trinitarian fellowship and the mission of the church as eschatological trinitarian transformation.

¹¹ Miller and Yamamori (2007:59) indicate: "The term holistic ministry and integral ministry have evolved in response to the idea that evangelism should never be divorced from meeting the needs of the whole individual.

Such an understanding expands the initial apocalyptic vision beyond the individualistic focus of the early Pentecostals to include social and environmental concerns as part of the restoration of all things.

The holistic element in Pentecostal view of eschatology has not been a 'far-fetched' phenomenon because this trait has been seen in the wide range of Pentecostals.

In view of the foregoing, and while acknowledging the aspect of the extremist view of eschatology by some Pentecostals, other class of scholars have also acknowledged the fact that Pentecostals, be they the early, 'modern day' or the current ones; have had some traits of engagement in other forms of mission apart from the 'pure' evangelistic type only.

Eldin (1992:202) further states:

While it is true that Pentecostalism has been recognized as a powerful force in evangelism, world missions, church growth and spirituality, it is equally true that their services and prophetic voices against sinful social structures and on behalf of social justice have been missing.

Therefore, to put an all-round assertion and conclusion that Pentecostalism is predominantly negative towards other forms of missions may not be wholly correct. This is particularly so, because, not only is this feature seen in the early Church (Acts 2: 44-46), but modern day Pentecostalism have had many of such characteristics as well.

Dempster (1993:53) notes:

But while this eschatologically-driven indifference to social change, as Wilson describes it, typified the Pentecostal attitude towards the social world, it did not hold all Pentecostal leaders captive. From the beginning of the movement, a sprinkling of ministers involved the church in social work. Some church leaders on the home front established orphanages and hospices. A few missionaries overseas built rescue homes and leprosarium out of compassionate concern for the homeless and for those who were viewed to be outcasts in the society. In more recent times, however social programs born out of concern for the disadvantaged and marginalized of the society seem to have multiplied among Pentecostals.

However, due to the prevailing phenomenon whereby there is 'massive' social involvement by some Pentecostals worldwide, some researchers have maintained that it would be a theological error to make an assumption that Pentecostalism has been void of the 'social factor' in its deliberation. Pentecostalism is not necessarily about preaching the 'Pentecost' or the message of salvation through Jesus Christ, but it goes beyond that.

Referring to the early Pentecostal missionaries, Anderson (2007:215) is of the opinion that:

It would be a mistake, however, to conclude that this 'spiritual' kind of evangelism was the only activity with which early Pentecostal missionaries were engaged. Nothing could be further from the truth. What is most remarkable about these missionaries was their preoccupation with rescue missions, famine relief, feeding the poor, and especially the creation of orphanages and schools to care for the many destitute children they came across. It was not just a case of preaching the full gospel and leaving their converts to take care of themselves. Looking after the physical needs of their converts and of needy children was an integral part of the gospel they proclaimed.

This standpoint is not only common among the non-Pentecostals, but it is very much 'alive' in the modern day Pentecostals, cutting across all the three stereotypes as discussed in this chapter. Consequently, though Pentecostals have been 'traditionally' known to be more evangelistic than otherwise, the trend is more and more changing. It is believed that this is due to the fact that there has been a theological paradigm shift which has made most of these Pentecostal movements to work towards their relevance in the societies.

Samuel and Sugden (eds.) (1999:114) comments:

The connection derived from Acts between church mission, the empowerment of the Spirit and the eschatological hope provides a theological vantage point from which to view a biblically- based integrated understanding of evangelism and social concern in action. In the power of the Holy Spirit the early church, following the example of Jesus, proclaimed the good news of God's redemptive reign in Christ. Miracles, signs and wonders were performed and acts of compassion were practiced in response to human need. The established social and religious orders were challenged and economic, racial and cultural barriers within the community of faith were overcome in a demonstration of the reconciling power of God's reign

2.6. Pentecostalism and its impact in society

It has been noted that Pentecostalism, just like most churches or Christian movements has had an impressive impact in the world. It has portrayed itself as an agent of transformation, be it, spiritual, socio- economic, political or otherwise. It appears that both categories of Pentecostals whether those that are dogmatic or obsessed with the imminent return of Christ, whereby the focus is mainly on global evangelization; or those that are focused on both the global evangelization and other forms of mission; what is on the ground is that Pentecostalism has contributed enormously to the well-being of the peoples of this earth.

There are several reasons why the Pentecostals have had such an impact in the world. It is believed that part of the reasons is their theological orientations which have helped them to shape their theology of missions. In summing up some of the reasons for the foregoing; Miller and Yamamori (2007:32-33) writes:

There is substantial evidence for the ‘social uplift’ associated with Pentecostalism, in that Pentecostals have a competitive economic advantage over their neighbours because of their moral proscriptions against alcohol, drugs, gambling, and womanizing. Without these social evils, believers may produce surplus capital that can then be invested in business enterprises or in the education and welfare of their families. The other social potential impact of Pentecostalism is its focus on human rights. Everyone is made in the image of God, according to Pentecostals.

Although the above is very much subjective in that not every Pentecostal may be free from practicing such social evils, nor manage to raise enough capital to enable them engage in some profitable ventures, the opposite is what is happening in some circles. Some people who practice most of these social evils appear to do better; economically speaking, than the so called ‘economic advantaged Pentecostals.’ It has been observed that issues of being determined, focussed, disciplined, among other things play a big role than being a mere Pentecostal.

2.7. Conclusion

It is clear from what has been looked at that Pentecostalism; which presents itself in different forms is a ‘new’ phenomenon. It is seen to have had a lot of influence in the world, beginning from the early Church itself and cutting across ‘all ages.’ While it is understandable that the pursuit to major in global evangelization by some of these Pentecostals has been catalysed by the apocalyptic factor, it could be understood as well that this eschatological dynamic has caused some of these movement to prioritize the preaching of the gospel.

Nevertheless, given the many social, economic and other major challenges facing the Church this time around, the current Church; (Pentecostals inclusive) may not afford to ignore these challenges. In as much as certain Pentecostal movements may only channel their efforts to ‘pure’ global evangelization, which in itself is not a fallacy, but a holistic approach to the whole matter appears to be more relevant and generally accepted given the prevailing conditions.

Although it is evident that some Pentecostals have been actively involved in other forms of missions other than the 'traditional' one of global evangelization, it may be incumbent upon those Pentecostals who are rigid, in terms of extremist eschatological stance, to revisit their theologies of missions so as to see whether they are relevant to the society or not. Until this is done, the debate and research on social involvement by Pentecostals in general, and specific ones like the PAOG (Z); will continue to wage on in one way or the other.

CHAPTER THREE

PENTECOSTAL ASSEMBLIES OF GOD (ZAMBIA); A BRIEF HISTORY, FOCUSING ON ITS GROWTH AND THEOLOGY OF MISSIONS

3.1. Introduction

Having looked at the general perspective of Pentecostalism, I now move on to examine the PAOG (Z). In this particular chapter, I will look at the brief history of the origin, growth and some of the theologies that inform its mission as well as other related issues that emerged during the course of this research. Being aware that other scholars like (Chalwe 2008) have written comprehensively on the origin and growth of the PAOG (Z) from 1955 -2005, my focus is to go a little bit further by going up to the year 2011. I will briefly analyse the theology of missions for the Pentecostal Assemblies of Canada (PAOC) as well due to the fact that it is considered to be the ‘spiritual parent’ of the PAOG (Z).

3.2. Origin of the PAOG (Z)

Generally speaking, the Azusa street revival has had positive influence insofar as Pentecostalism in the world is concerned. In Africa and particularly in Zambia; the revival waves have been ‘visible’ and the PAOG (Z) just like several other Pentecostal churches, was ‘birthed’ ‘indirectly’ from this revival, through the help of the PAOC, which started this church more than half a century ago.

The church was started in the second half of the 20th century by the Canadian Missionaries, when several other Pentecostal missionaries entered the country to bring the gospel message of Jesus Christ. Chalwe (2008:19) writes; “the Pentecostal Assemblies of God (Zambia) is a mission outreach of the Pentecostal Assemblies of Canada.” PAOC through its missionaries started key congregations which became springboards for several other PAOG (Z) congregations that will be seen later on in this chapter.

Burgess and van der Maas (2003:1228) elaborate:

From the early 1950’s, a number of Pentecostal missions entered the country. The PAOC entered in 1955; the same year in which J.W. Skinner of the PAOC made exploratory journeys from Bulawayo in Zimbabwe to the Copperbelt (Zambia).

In 1958 the Mwambashi mission in Kitwe (Copperbelt) was opened and became the launching pad for spreading the Pentecostal message among the national¹² population on the Copperbelt....

The Copperbelt launch of the PAOG (Z) marked the beginning of several other congregations in other parts of the country. As stated above; the ‘Copperbelt launch’ coupled with the opening of the Bible college is widely seen by some scholars and adherents to this church as being phenomenal features in the emergence of Pentecostalism in Zambia and the PAOG (Z) in particular.

Miller (1994: 332-333) reports:

Pentecostalism gained a foothold in Northern Rhodesia (now Zambia) through the efforts of Jack and Winnie Muggleton who began working with a mission’s organization in Kabompo and later on affiliated themselves to PAOC. The Muggletons, with the support of several other Canadian missionaries founded a new mission station at Mwambashi, near Kitwe (which later on culminated in a Bible College)¹³. Within a few years they had eight self supporting national churches and a number of established preaching points. (For example; the www.northmeadassembly.org website indicates that the Northmead Assembly of God church in the capital city of the country (Lusaka) was started around the same time (i.e. in 1959)). In keeping with the official PAOC mission policy, every effort was made to turn the Zambian mission into an indigenous work as soon as possible. Throughout the 1970s, the leadership became increasingly African and eventually the work emerged as “The Pentecostal Assemblies of God (Zambia).”

3.3. PAOG (Z)’s identification or insertion in the society

Before a full ‘social involvement’ analysis is taken for this particular church, it is of paramount importance that its identity in the church fraternity is located; in view of the different prototypes of Pentecostalism. As already stated in chapter 1 regarding the research design that has been chosen to be used; the ‘insertion’ in the praxis circle is the one is use in this context.

Holland and Henriot (1989:9-10) indicates: “insertion locates the geography of our pastoral responses in the lived experience of individuals and communities.”

¹² The Copperbelt province has been a home of several copper mines in Zambia. A lot of people from different parts of the country were attracted to this province in search of employment in the mines. The province carried a ‘tag’ of a ‘national population’ because of diverse kind of people that migrated to this region. The launch of the PAOG (Z) in this area was very important for the PAOC because the gospel message was envisioned to touch different tribal groups that were represented in this province.

¹³ Chalwe (2008: 25-37) explains in detail on the origin and ‘progression’ of PAOG (Z) Bible Schools from the Mwambashi mission to Kanyanta and Racecourse Campus (Now Trans-Africa Theological College(TTC) and why the Muggledons decided to affiliate themselves to PAOC.

Insertion is about personal identity of an individual or group and, in this particular case, it is about the identity of the PAOG (Z) in the community where it is doing its mission.

Kritzinger (2002:153,157) explains the meaning of “insertion” as follows:

Where are we inserted into social reality? How are we involved in our community? Where do we fit into the existing roles of gender, class, culture and “race” operating in society? Who am I? Among whom do I insert myself in the society? Whose needs and whose proposals determine my agenda? The answers we give to these questions do not merely have implications for our practice of mission; they are the first steps, the very foundation, of our mission praxis.

It has been alluded to in chapter 1 that the PAOG (Z) is one of the largest Pentecostal churches in Zambia. Its presence is felt in every sphere of the Zambian society.

Phiri (2009:75) observes:

It is a church with a mixed blend of members cutting across the society. Its mission has cut across racial, gender and cultural barriers because of the way it has spread throughout the country. At first, and during its early years, it was known to be a church of young people because it attracted mainly the young people of the society. However, as time went on, it has succeeded in attracting all the categories of people in the communities in which it is operating. In the cities, depending on where the congregation is located, it draws its membership from young and old, rich and poor, male and female, including some of the opinion leaders of the society like members of parliament.

In fact, in 2000, the Vice President of the Republic of Zambia was once a member of one of the PAOG (Z) congregations in Lusaka which was meeting at the InterContinental Hotel. In the ‘eyes’ of laymen and laywomen, PAOG (Z) is just one of ‘those’ Pentecostal churches in Zambia. Nevertheless, theologians have classified these Pentecostals as already seen in chapter 2. PAOG (Z), as already hinted in chapter two belong to the Classical Pentecostals because it is a direct descendant of the Azusa street revival through the PAOC as indicated in (3.2), above.

To this effect, Balcomb (2007:30) attests: “Classical Pentecostals were those who were direct descendants of the first wave of the Pentecostal Revival in the early part of the 20th century and who have been in existence for at least fifty years.”

Wacker (1990:19) further elaborates: “Classical Pentecostals believe that all Christians must speak in tongues at the moment of baptism and maintains that a Spirit-filled person will manifest one or more of the nine gifts of the Spirit described in 1Corinthians 12 and 14.”

I will specifically look at the PAOC in this chapter, among other things; regarding its direct emergence from the Azusa Street revival. Otherwise, in addition to the Holland and Henriot (1989) 'insertion's' above, I would like to use the other classification of congregations as coined by some scholars.

For example, Roozen, McKinney and Carroll (1984:34-36), categorized congregations according to their dominant mission orientations into four distinct orientations namely; activist, civic, sanctuary and evangelistic and explains:

1. The activist orientation perceives the here and now of the world as the main arena of God's redemptive activity, and humankind as the primary agent of establishing God's Kingdom on earth. The congregation is understood as a corporate participant in the community life.
2. The civic orientation shares the activist orientation's focus on this world and its sense of responsibility for public life. It affirms dominant social, political, and economic structures.
3. Sanctuary orientation is primarily focussed on a world to come, in which the cares of this world will be surmounted. The church or synagogue exists to provide people with opportunities to withdraw, in varying degrees, from the trials and vicissitudes of daily life into the company of committed fellow believers.
4. The evangelistic orientation focuses on a future world in which temporal concerns are overcome. The spirit of the Great commission of Matthew 28 is alive and at the centre of congregational life. Members are encouraged to participate in public life, not for the purpose of social reform or change, but to share the message of salvation with those outside the fellowship.

It will remain to be conclusively seen later on in this research, where PAOG (Z) belongs in terms of its classification. Nevertheless, preliminarily; PAOG (Z) can be said to have traits of both the sanctuary and evangelistic mission orientation according to Sakala (2010) (see subsection 2.4.1).

3.4. PAOG (Z)'s Growth: From inception up to 2012

In this section, I will examine the growth of this church from the 20th century to date. There is a deliberate decision to devote a large part of this chapter to this section because of the need to explore this church even in more details; it being in existence for more than half a century.

From the outset, it should be stated that this church has grown from a single congregation to the alleged 1700 churches in a space of fifty years.

Its membership has also grown from just a ‘few’ to about 1.2million.¹⁴ Nevertheless, the purpose of exploring the growth of this church is to, among other things; authenticate and update these figures as per current statistics.

This is in view of different figures that have been given to this effect before. As already indicated in chapter 1 (2.1), for example; Barrett (2001: 820) puts three hundred and eleven as the number of PAOG (Z) congregations in 1995, whilst Lumbe (2008) indicates that PAOG (Z) has planted one thousand congregations since 1980.

I would like to investigate and substantiate the current membership in the PAOG (Z) as well. It should be noted that when talking about the statistics of the total number of churches in the PAOG (Z), the figures arrived at include both from the main churches as well as from the branch churches¹⁵

3.4.1. Churches in each ‘District’

The PAOG (Z) is divided into what has been termed as ‘Districts.’ These Districts cover the whole area of Zambia. I think that the PAOG (Z) leadership that came up with these demarcations used ‘Zambia’s division of ‘Provinces’ as a formula of coming up with its own ‘provincial’ arrangement which have been named ‘Districts.

In Zambia, there are ten provinces all together namely; Central, Copperbelt, Eastern, Muchinga Luapula, Lusaka, Northern, Southern, North-Western and Western provinces. On the other hand, PAOG (Z) has come up with seven ‘provinces’ which have been coined as ‘Seven Districts.’ These are; the Copperbelt, Eastern, Luapula Midlands, Northern, Western and Southern Districts. Figure 1 shows the demarcation of Zambian Districts, showing some of the major towns in the country.

However, I would like to state that of all the above districts, Western District was ‘born’ in 2012 during the PAOG (Z) 2012 General Conference that ratified its formation.

¹⁴ Sakala(2010) gave this information about the number of PAOG (Z) congregations and membership during one of the programmes run by a Radio Christian voice station in Lusaka, Zambia.

¹⁵ In PAOG (Z) terms, a branch church is defined as a PAOG (Z) congregation that has been planted or started by the main church in the city. This church can either be run by the local leadership of the main church or by its own local leadership before giving it a full ‘autonomy.’ When it ‘matures’ by it gets divorced from the main church and begins to be dealing with the District executive or the PAOG (Z) headquarters. In most cases Pastors and church elders are the ones that are assigned to run these churches.

The decision was arrived at in order to meet the challenges that the church has faced in terms of its administration. Mphange (2011) had alluded to the fact that the Western province of Zambia would stand on its own by the year 2012.

On the other hand North-western province is expected to be delinked from the Copperbelt District and it is likely to give birth to North-western PAOG (Z) District. I foresee this happening in the next few years.

It has been noticed that the new economic activities taking place in the North-western province; e.g., opening up new mines has put the province in the limelight in terms of anticipated church growth, not only for the Zambian Church in general, but the PAOG (Z) in particular. The reason for this is that a number of people are expected to continue trekking to the province in search of employment.

In order for a comprehensive survey of the number of PAOG (Z) churches in Zambia, I will break down this map further to specifically look at each district as per PAOG (Z)'s delineation. This will provide a clear picture of the number of churches in each district and could provide a good parameter for further analysis, in terms of statistical comparisons.

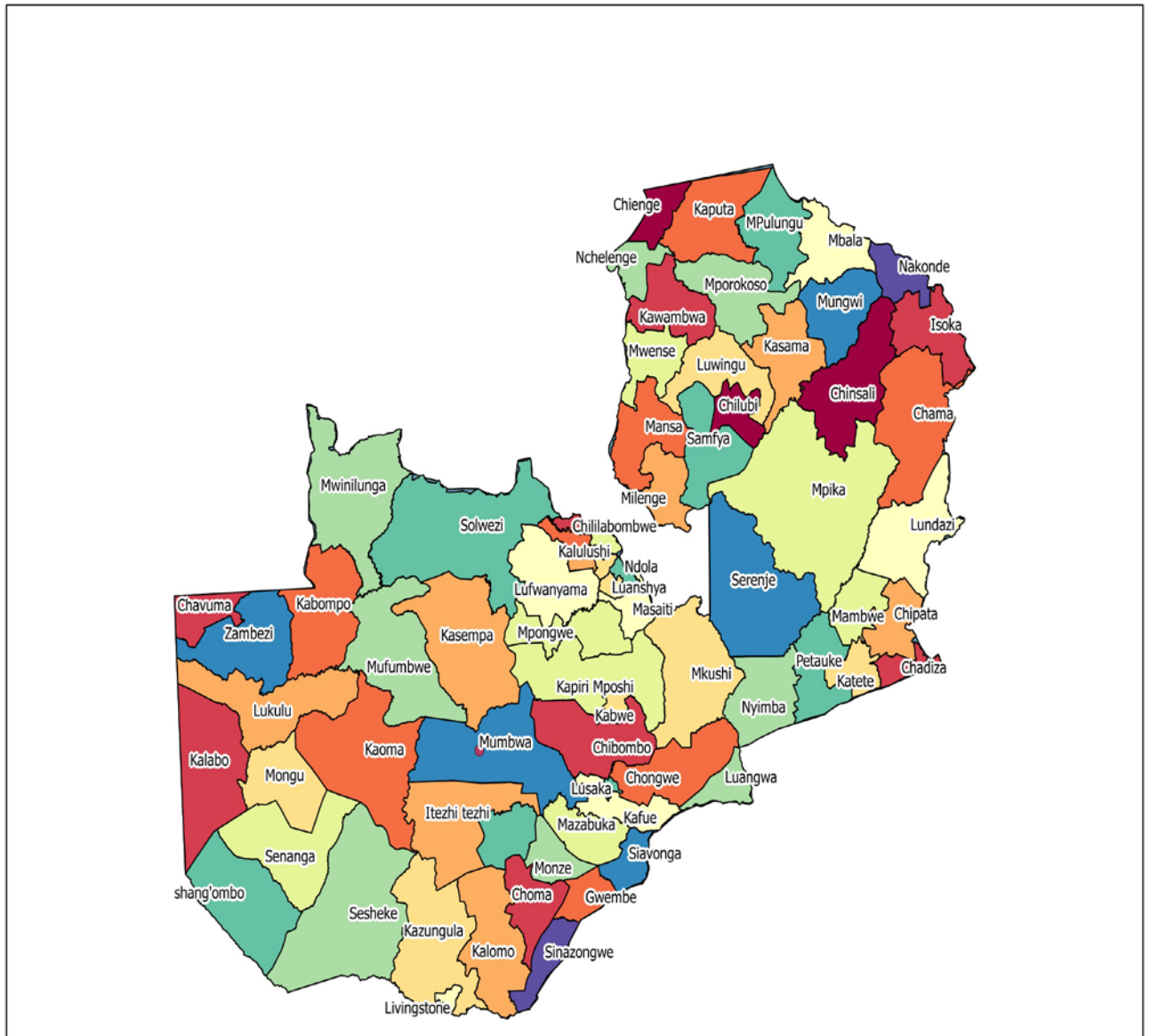


Figure 1. Demarcation of Zambian Districts.

3.4.1.1. Copperbelt District

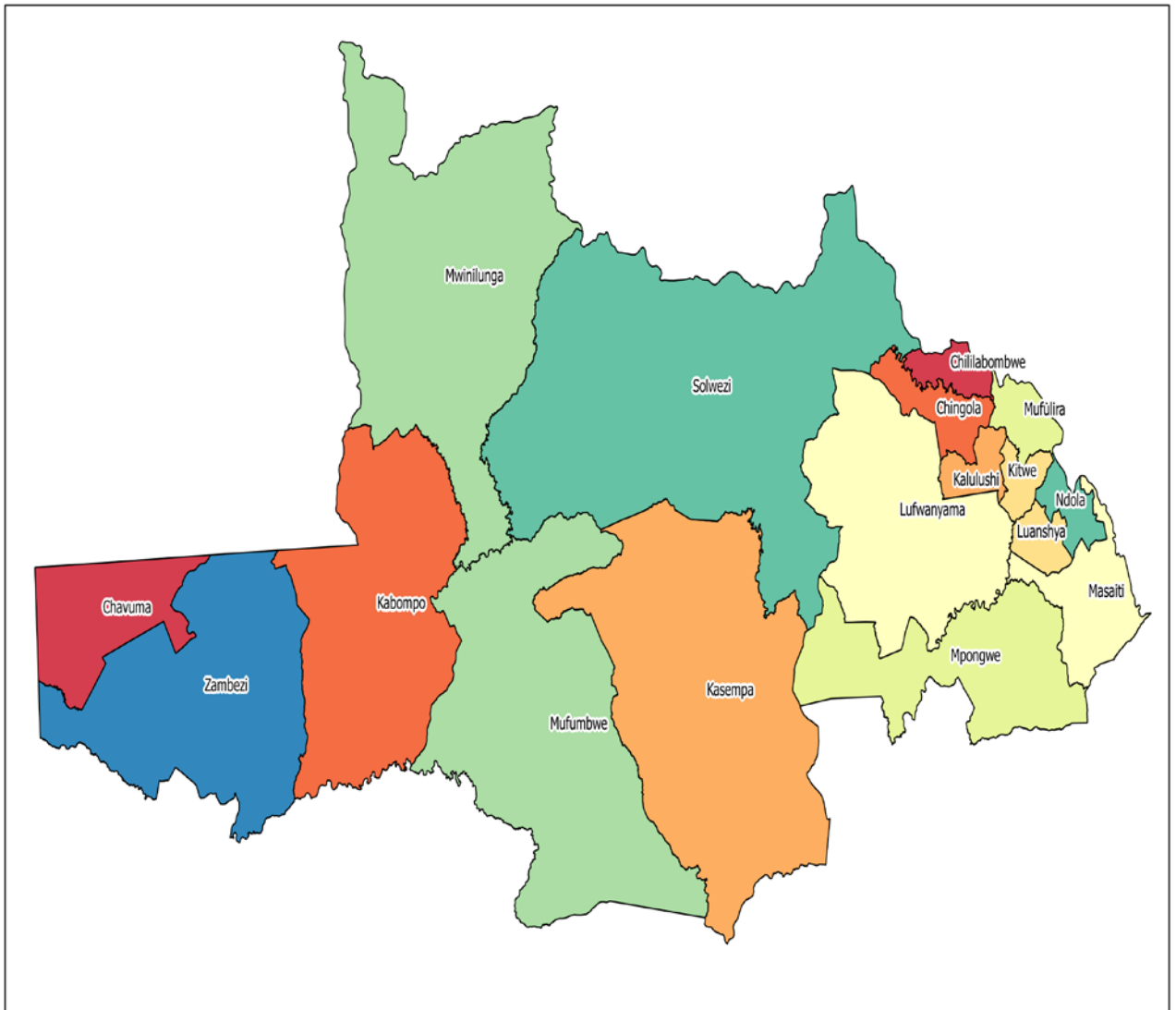


Figure 2. Copperbelt PAOG (Z) District.

This is probably one of the largest and richest Districts in terms of its contribution, not only to the economic prosperity of Zambia, but to the (PAOG (Z) itself. It contributes quite enormous amounts of finances to the PAOG (Z) treasury. Figure 2 above shows clearly the delineation of the Copperbelt District.

Unlike the government of the Republic of Zambia's Copperbelt demarcation, the PAOG (Z)'s Copperbelt 'Province', not only covers the country's Copperbelt province as it were; but it includes the North-western province as well. The current District Bishop is in Ndola at Peoples church.

Therefore, in coming up with the number of churches, let alone the PAOG (Z) membership, this thesis will look at churches according to each zone in this 'District.' I will first start with the statistics of the churches in the Zambia's Copperbelt province and then end up with the north-western province.

3.4.1.1.1. Copperbelt District Zones

There are about 14 major towns in the Copperbelt district namely; Kitwe, Kalulushi, Lufwanyama, Chingola, Mufulira, Chililabombwe, Ndola and Luanshya, Solwezi, Mufumbwe, Kasempa, Kabompo, Zambezi and Chavuma. The statistics will cover all these areas including smaller sub-towns within the bigger towns. This district has further been sub-divided into what the leadership has called 'Zones.' There are four zones in this district and churches will be looked at in terms of which zone they are situated in.

3.4.1.1.1.1. Chambishi/Chibuluma/Kalulushi/Kitwe Zone

This is largest zone in the district. In this zone, that's where the administrative headquarters of the PAOG (Z)'s Copperbelt District is located. This is in the City of Kitwe and the Copperbelt District office is located in central town for easy access. All the executive meetings do take place in this town. Clergymen and clergywomen including other people holding different leadership portfolios for this church travel to this town quarterly to look at various issues affecting the PAOG (Z) and related matters in this District.

According to the information obtained from the District Directory (2011), there are about 40 PAOG (Z) congregations in this zone. These cut across all major townships in the zone including in the 'up country' ones as well.

3.4.1.1.1.2. Luanshya/Ndola Zone

This is the second largest zone in the Copperbelt District and includes the city of Ndola which is actually the provincial headquarters of the country's Copperbelt province. This zone has about 33 congregations.

3.4.1.1.1.3. Mufulira Zone

This is the least zone in terms of its number of churches. This zone covers only one Copperbelt town called Mufulira which partly shares its border with the Democratic Republic of Congo. It has about twelve congregations.

3.4.1.1.1.4. Chililabombwe/Chingola/North-Western Province Zone

This is the third largest Copperbelt District zone. It consists of two towns and the entire North-Western province of the country which shares its boundary with Angola. This zone has about 28 churches.

The above statistics brings a total number of PAOG (Z) churches in the Copperbelt District to about 113.

I'm cognizant of the fact that this number may be slightly higher due to the fact that by the time I was compiling these statistics, I came to learn that 'few PAOG (Z) churches' were being planted. I suppose that the next time research is undertaken with regards to the total number of PAOG (Z) churches in general and Copperbelt District in particular; the churches that have not yet been established will be included in the totals. Figure 3 shows the details of all the churches in the Copperbelt District.

NO	NAME OF CHURCH	TOWN
1.	Acts Community church	Kitwe
2.	Beraca Assembly	Kitwe
3.	Bethel Assembly	Kitwe
4.	Canaan Assembly	Kitwe
5.	Chimwemwe Assembly	Kitwe
6.	Divine Word Assembly	Kalulushi
7.	Dunamis Assembly	Kitwe
8.	El-shaddai Assembly	Kitwe
9.	Emmanuel church	Kitwe
10.	Eureka assembly	Kitwe
11.	Fountain of Life Assembly	Kitwe

12.	Garneton Assembly	Kitwe
13.	Glad Tidings Tabernacle	Kalulushi
14.	Itimpi Assembly	Kitwe
15.	Kamfinsa Assembly	Kitwe
16.	Kamitondo	Kitwe
17.	Kalulushi Assembly	Kitwe
18.	Kawama Assembly	Kitwe
19.	Kitwe Central church	Kitwe
20.	Kwacha Assembly	Kitwe
21.	Lamb Assembly	Kitwe
22.	Liberty Assembly	Kitwe
23.	Luangwa Assembly	Kitwe
24.	Maranatha church	Kitwe
25.	Mindolo Assembly	Kitwe
26.	Miracle Centre	Kitwe
27.	Mulenga Assembly	Kitwe
28.	Penile Temple	Chambishi
29.	Ramah Temple	Chambishi
30.	Restoration church	Kitwe
31.	Riverside Assembly	Kitwe
32.	Rivers of life Assembly	Kalulushi
33.	Revival Tabernacle	Kitwe
34.	Salem Assembly	Kitwe
35.	Shalom Assembly	Kitwe
36.	Twatasha Assembly	Kitwe
37.	The Great Harvest church	Kitwe
38.	Wusakile Assembly	Kitwe
39.	Vessels of Mercy Assembly	Kitwe
40.	Hope of Glory (Kamatipa)	Kitwe
41.	Abundant life Assembly	Solwezi
42.	Agape Christian Centre	Chililabombwe
43.	Bumi Assembly	Kasempa

44.	Chavuma Assembly	Chavuma
45.	Chingola Christian Centre	Chingola
46.	Chiwempala Assembly	Chingola
47.	Chikuku Assembly	Chililabombwe
48.	Christian Love Assembly	Solwezi
49.	Dynamic Power Assembly	Chingola
50.	Evangel Assembly	Chingola
51.	Harvesters Fellowship	Chingola
52.	Judah Assembly	Mufumbwe
53.	Kakoso Assembly	Chililabombwe
54.	Kabanda Assembly	Mwinilunga
55.	Kalilo Assembly	Chingola
56.	Kaloso Assembly	Mwinilunga
57.	Lulamba Assembly	Chingola
58.	Lumwana Assembly	Solwezi
59.	Luswishi Mambilima Assembly	Solwezi
60.	Mwinilunga Assembly	Mwinilunga
61.	Jesus is Lord Assembly	Kabompo
62.	Open Doors Assembly	Solwezi
63.	Vineyard Assembly	Chingola
64.	The Word of life Assembly	Chingola
65.	Zambezi Assembly	Zambezi
66.	Zoe Assembly	Chililabombwe
67.	Manyinga Assembly	Kabompo
68.	Ark Assembly	Ndola
69.	Breakthrough Assembly	Luanshya
70.	Christ Exalted Assembly	Ndola
71.	Chifubu Assembly	Ndola
72.	Deliverance Centre church	Ndola
73.	Dola Hill Assembly	Ndola
74.	Family Worship Centre	Ndola

75.	Fisenge Assembly	Luanshya
76.	Full Gospel Assembly	Ndola
77.	Gospel Tabernacle Assembly	Luanshya
78.	Kansenshi Assembly	Ndola
79.	Hilcrest Assembly	Ndola
80.	House of Breakthrough	Ndola
81.	House of Prayer	Ndola
82.	Life House Mission Temple	Ndola
83.	Light of Word Assembly	Ndola
84.	Lubuto Assembly	Ndola
85.	Mapalo Assembly	Ndola
86.	Mpatamatu Assembly	Luanshya
87.	Mikomfwa Assembly	Luanshya
89.	Mpongwe Assembly	Mpongwe
90.	Mountain of Light Assembly	Ndola
91.	Ndola Worship Centre	Ndola
92.	Northrise Assembly	Ndola
93.	People's church	Ndola
94.	Kabushi Assembly	Ndola
95.	Roan Assembly	Luanshya
96.	Shekaina Worship Centre	Luanshya
97.	Spring of Life Assembly	Ndola
98.	Tug-Argan Assembly	Ndola
99.	Twapia Assembly	Ndola
100.	Vine Assembly	Ndola
101.	Mitengo Assembly	Ndola
102.	Butondo Assembly	Mufulira
103.	Destiny Worship Centre	Mufulira
104.	Eastlea Assembly	Mufulira
105.	Kankoyo Assembly	Mufulira
106.	Mount Zion Assembly	Mufulita
107.	Kawama Assembly	Mufulira

108.	Life Changing Gospel	Mufulira
109.	Mufulira Central	Mufulira
110.	Rophe Assembly	Mufulira
111.	Worship Tabernacle	Mufulira
112.	Chibolya Assembly	Mufulira

Figure 3: Details of the number of churches in the Copperbelt District: Source: District Directory (2011)

3.4.1.2. Midlands District

Midlands's district is one of the richest and strategic PAOG (Z) districts. It is home to the capital city of Zambia, i.e. Lusaka. As already stated earlier on, PAOG (Z) employed the country's 'provincial delineation' to come with its own version of provinces which have been called 'Districts.'

Therefore, the Midlands district is made up of areas covering three provinces. These are; Lusaka province (Lusaka, Kafue and Chongwe), Central province (Kabwe, Chibombo, Kapiri Mposhi and Mumbwa) and part of Western province (Mongu, Lukulu, Senanga, Kalabo, Kaoma and Shang'ombo). The District headquarters is in Lusaka, where quarterly meetings do take place from time to time. The PAOG (Z) headquarters is found in this District and the immediate former Chief Bishop of the PAOG (Z) also resides in the same city. The District Bishop is in the same city as well.

Midlands District is divided into six zones, which have been agreed upon by the Council of Bishops (Supreme decision making council for the PAOG (Z)) through the Midlands District Executive committee. According to Bwalya (2011) this district is divided into six zones. Below is the map showing an overview of the District under review.

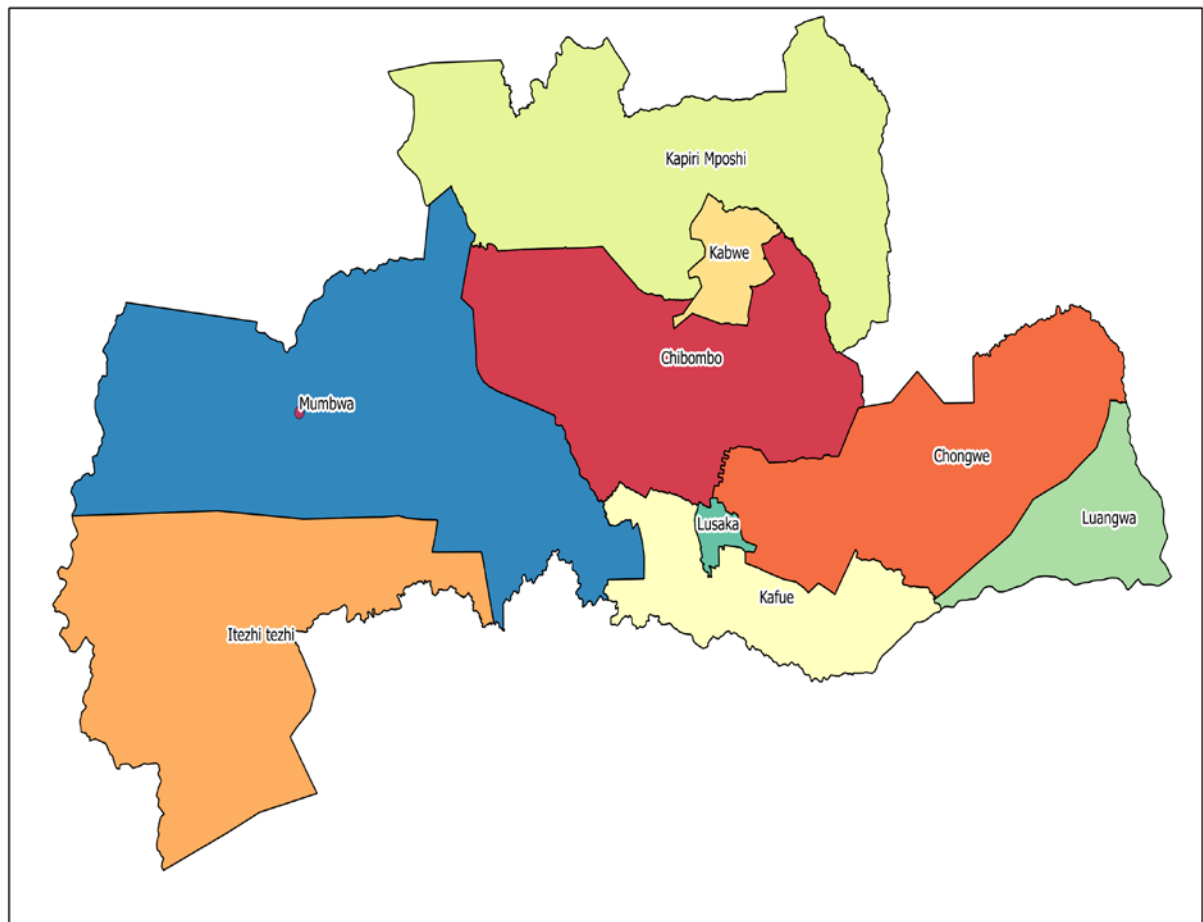


Figure 4: Midlands District

3.4.2.1.1. North East Zone

This particular Zone has a total number of 35 churches and comprises of Chazanga, Chipata (not the one in Eastern District), Ng’ombe, Roma, Northmead, Chezmondine, Kaunda Square, Chelstone, Garden, Olympia, Chongwe, Luangwa, Feira, Mandevu and Chaisa. It must be mentioned here that most of these names given are actually townships, save for few like Chongwe, Feira and Luangwa which are districts within Lusaka province.

3.4.2.1.2. South East Zone

This zone has got 37 congregations. These basically consist of townships within the City of Lusaka and another district which is within Lusaka province called Kafue. The following are the localities found in this zone; Lilayi, Kafue East, Chawama, Kabwata, Chilenje, Thornpark, Woodlands, University of Zambia (UNZA), Mtendere, Kabulonga, bauleni, Chainda and Avondale.

3.4.2.1.3. South West Zone

The South West Zone has got 25 churches. This comprises churches that are both found in townships of Lusaka and districts within the Lusaka province. They are; Nampundwe, Mwembeshi, Itezhi Tezhi, Makeni, Kanyama, John Laing, Chilanga and Kafue West.

3.4.2.1.4. North West Zone

This zone has got 31 denominations and comprises churches that are drawn from one district (Mumbwa) and townships within Lusaka. They are; Zanimuone, Matero, Emasdale, Lilanda, George, Soweto, Zingalume, Lusaka West, and Mumbwa.

3.4.2.1.5. Central Province Zone

This is probably the largest Zone in the Midlands District. It has churches that are all from the towns in this particular province according to the country's demarcation. They are; Kabwe, Chibombo, Chisamba, Chipembi and Kapiri Mposhi.

NO	NAME OF CHURCH	LOCATION/TOWN
1	Tabernacle of David	Lusaka
2	Northmead Assembly	Lusaka
3	Vine Missions Centre	Lusaka
4	Makeni Assembly	Lusaka

5	Gilgal Missions	Lusaka
6	Oasis of Love	Lusaka
7	Hope of Glory	Lusaka
8	Elshaddai Assembly	Lusaka
9	Mount Zion	Lusaka
10	Living Hope	Lusaka
11	High praise worship	Lusaka
12	Trinity Assembly	Lusaka
13	Roma Assembly	Lusaka
14	Salem Assembly	Lusaka
15	Fountain of praise	Lusaka
16	Matero East Assembly	Lusaka
17	Lusaka West Assembly	Lusaka
18	Harvest Assembly	Lusaka
19	Pilgrim Assembly	Lusaka
20	Makeni Konga Assembly	Lusaka
21	Streams of Life	Lusaka
22	Chaisa Assembly	Lusaka
23	Great Exploits Tabernacle	Lusaka

24	Bethel Assembly	Lusaka
25	Mount Olives	Lusaka
26	Holy Temple	Lusaka
27	Signs and Miracles	Lusaka
28	Antioch Assembly	Lusaka
29	Shekinar Tabernacle	Lusaka
30	Seed of Life	Lusaka
31	House of Wonders	Lusaka
32	Grace Assembly	Lusaka
33	Temple of Power	Lusaka
34	Come Alive Assembly	Lusaka
35	World Salvation Assembly	Lusaka
36	Jubilee Assembly	Lusaka
37	Life of Triumph	Lusaka
38	Kabanana Assembly	Lusaka
39	Mandevu Assembly	Lusaka
40	Great Harvesters	Lusaka
41	Tabernacle of Prayer	Lusaka
42	Lakeroad Destiny	Lusaka
43	Emmasdale	Lusaka

	Assembly	
44	River of Life	Lusaka
45	Safari Assembly	Lusaka
46	Eternal life	Lusaka
47	Oasis Fellowship	Lusaka
48	Living Hope Assembly	Lusaka
49	Living Rock Assembly	Lusaka
50	Chunga Assembly	Lusaka
51	Amazing Grace	Lusaka
52	Divine Blessings	Lusaka
53	ZAF Twin Palm	Lusaka
54	Blessed Family	Lusaka
55	Gospel Assembly	Lusaka
56	Christian Worship	Lusaka
57	Liberating Centre	Lusaka
58	Antioch assembly	Lusaka
59	Gilgal Missions	Lusaka
60	Morningstar Assembly	Lusaka
61	Northmead Assembly	Lusaka

62	Radiant life Assembly	Lusaka
63	Kamwala South assembly	Lusaka
64	Rockfield Assembly	Lusaka
65	Ndeke Village	Lusaka
66	Tabernacle of David	Lusaka
67	Arms of God	Lusaka
68	Lusaka West Assembly	Lusaka
69	Arise Assembly	Lusaka
70	Tumaini Christian Centre	Lusaka
71	Sanctuary of Blessings	Lusaka
72	Kwamwena Assembly	Lusaka
73	Pentecostal Christian Centre	Lusaka
74	New Life Assembly	Lusaka
75	Shekinar tabernacle	Lusaka
76	Haven of Hope	Lusaka
77	Awakening Tabernacle	Lusaka

78	Kabulonga Assembly	
79	Mwembeshi Revival	Mwembeshi
80	Calvary Assembly	Mwembeshi
81	Calvary Assembly	Mwembeshi
82	Greater Works Assembly	Mwembeshi
83	Solid Rock Assembly	Itezhi-Tezhi
84	K.G.O.C.C	Kafue
85	Jehovah Nissi Assembly	Kafue Gorge
86	Go Tell Assembly	Kafue
87	Acts Assembly	Chongwe
88	Kanakantampa Assembly	Chongwe
89	Mizpha Assembly	Mumbwa
90	Kapiri Central Assembly	Kapiri Mposhi
91	Chona Light House	Mumbwa
92	Malambanyama Assembly	Malambanyama
93	Cornerstone Assembly	Chisamba
94	Kalangwa PAOG	Chisamba
95	Chipembi Assembly	Chisamba

96	Bethesda Assembly	Chisamba
97	Faith Assembly	Kapiri Mposhi
98	Liteta Assembly	Chibombo
99	Ebenezer Assembly	Kabwe
100	Mine Assembly	Kabwe
101	Destiny Christian Centre	Kabwe
102	Shiloh Assembly	Kabwe
103	Deliverance Assembly	Kabwe
104	Natuseko Assembly	Kabwe
105	Joshua Assembly	Luangwa

Figure 5: Table showing the number of churches in the Midlands District: Source: Midlands district Directory (2012)

3.4.1.3. Southern District

The Southern District covers Southern province and part of the Western province as well. It is a District that houses one of the previous ‘seven wonders of the world’; The Victoria Falls and Livingstone towns, named after the great missionary and explorer, Dr. David Livingstone. Other towns in this province include; Mazabuka, Monze, Maamba, Sinazongwe, Choma, Kalomo, Zimba and Kazungula. The District headquarters is in Choma because of it being strategically located. City of Choma is also the provincial headquarters of the ‘Southern Province.’

However, the Current District Bishop is in Livingstone at Dambwa Assembly. Livingstone is the tourist capital of the country.

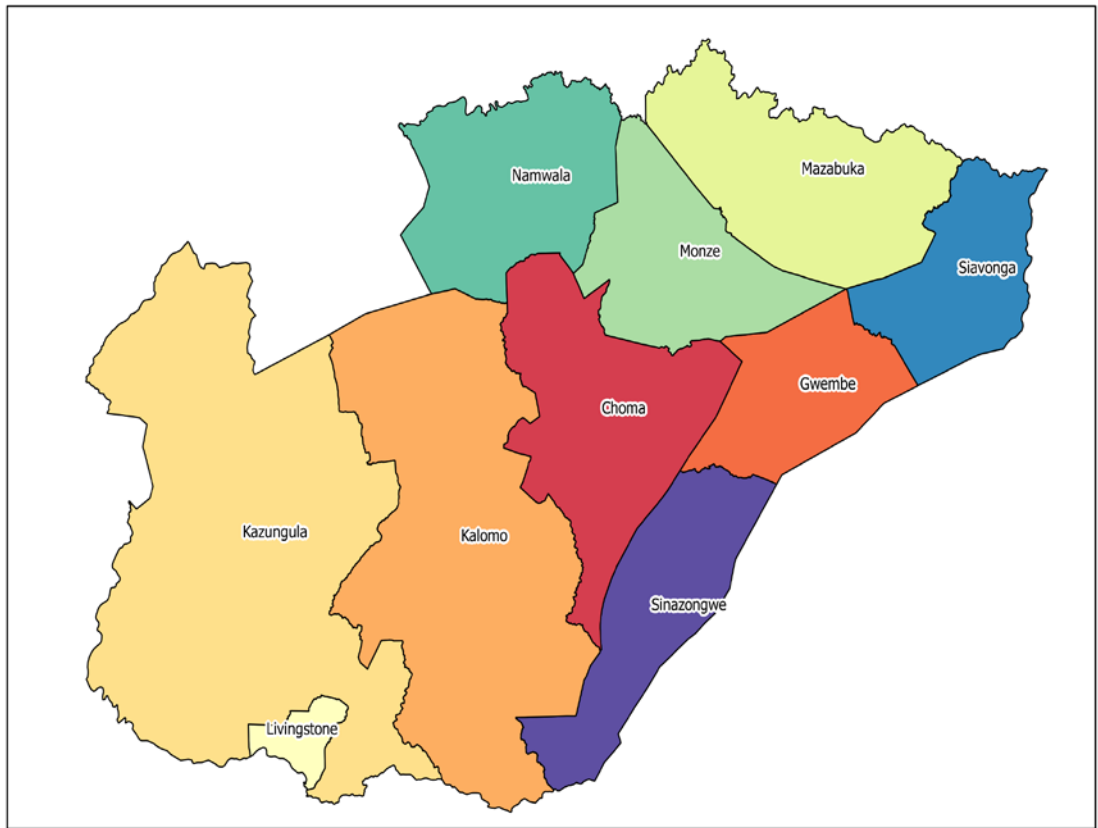


Figure 6: Southern District

3.4.1.3.1. Southern District Zones

The Southern PAOG (Z) district, like most districts, is also divided into zones. There are four zones that the district executive has demarcated for easy administration and monitoring. These are; the Northern, Central, Eastern and Southern zones.

3.4.1.3.1.1. Northern Zone

This zone is made up of four major towns namely; Mazabuka, Gwembe, Monze and part of Choma. (Kobela 2011) revealed during a telephonic interview that there are 12 churches in this zone with the following breakdown: Mazabuka, 8; Gwembe, 1; Monze, 2 and Pemba.

3.4.1.3.1.2. Central Zone

This one consists of churches from three towns namely: Choma, Namwala and Kalomo. According to the Southern PAOG (Z) District newsletter (2011), there are 15 churches in this zone, divided as follows; Choma, 9; Namwala, 2 and Kalomo, 4. Nonetheless, Malala (2011) revealed during an interview that there are 18 more additional PAOG (Z) congregations in Kalomo town. This then brings the total number of churches in this zone to 33.

3.4.1.3.1.3. Eastern Zone

The Eastern zone has got churches from four towns. They are: Sinazongwe, Maamba, Siavonga and Chirundu. (Kobela (2011) revealed that there are about 10 churches in this zone with the following breakdown; Sinazongwe, 3; Maamba including branch churches, 5; Siavonga, 2 and Chirundu, 1.

3.4.1.3.1.4. Southern Zone

This is probably the largest zone in this district because it includes one town from the other province of the country. Although it is composed of two major towns namely, Livingstone and Kazungula, it accounts for the largest number of PAOG (Z) churches in the entire district. Southern District PAOG (Z) newsletter indicates that there are about 19 churches divided as follows; Livingstone, 18 and Kazungula 1.

NO	NAME OF CHURCH	TOWN	NO. OF MEMBERS
	NORTHERN ZONE		
1.	Not By Might Assembly	Mazabuka	400
2.	Prayer and Praise Centre	Mazabuka	150
3.	El-Shaddai Deliverance Center	Mazabuka	130
4.	Magoye Assembly	Mazabuka	60

5.	Nanga Assembly	Mazabuka	80
6.	Nega- Nega Assembly	Mazabuka	70
7.	Kapinga Assembly	Mazabuka	50
8.	Manyonyo Assmby	Mazabuka	150
9.	Gwembe Assembly	Gwembe	120
10.	Evangel of Grace	Monze	250
11	Chisekesi Assembly	Monze	60
12	Pemba Assembly	Choma	50
	CENTRAL ZONE		
13	Choma Pentecostal Church	Choma	450
14	ZNS Assembly	Choma	50
15.	Mbabala Assembly	Choma	60
17	Singani Assembly	Choma	70
18.	Popota Assmby	Choma	50
19	Zambia Compound Assembly	Choma	40
20	Family Worship Centre	Choma	80
21	Macha Assembly	Choma	150
22	Mapanza Assembly	Choma	50
23	Namwala Assembly	Namwala	150
24	Chitongo Assembly	Namwala	50
25	Siachitema Assembly	Kalomo	80
26	Great Grace Tabernacle	Kalomo	300
27	Bwacha Assembly	Kalomo	100
28	Magilimoni Assmby	Kalomo	60
	EASTERN ZONE		
29	Victory Tabernacle(Includes Branch Churches	Sinazongwe	450
30	Sinazongwe Assembly	Sinazongwe	90
31	Sinazeze Assembly	Sinazongwe	50
32	Siavonga Light of Hope	Siavonga	150
33	Kariba Assembly	Siavonga	100
34	Chirundu Assembly	Chirundu	150
	SOUTHERN ZONE		
35	Calvary Church	Livingstone	450
36	Lion of Judah	Livingstone	350
37	Dambwa Assembly	Livingstone	250
38	Amazing Grace	Livingstone	100
39	Mercy Tabernacle	Livingstone	70
40	Linda Assembly	Livingstone	80
41	Tabernacle of Worship	Livingstone	40
42	Ngwenya Assembly	Livingstone	70
43	Shekinah Glory Assembly	Livingstone	75
44	Peace and Worship Centre	Livingstone	50
45	Airport Assembly	Livingstone	30
46	Miracle Christian Centre	Livingstone	100
47	Worship Expressions	Livingstone	50

48	Libuyu Assembly	Livingstone	20
49	Musokotwane Assembly	Livingstone	60
50	Sinde Assembly	Livingstone	30
51	Nsongwe Assembly	Livingstone	40
52	Maunga Assembly	Livingstone	50
53	Kazungula Assembly	Kazungula	60
54	Sesheke Assembly		
	Total Membership		6,825

Figure 7: Details of churches and membership from the Southern District. Source: Southern District newsletter (2011)

3.4.1.4. Eastern District

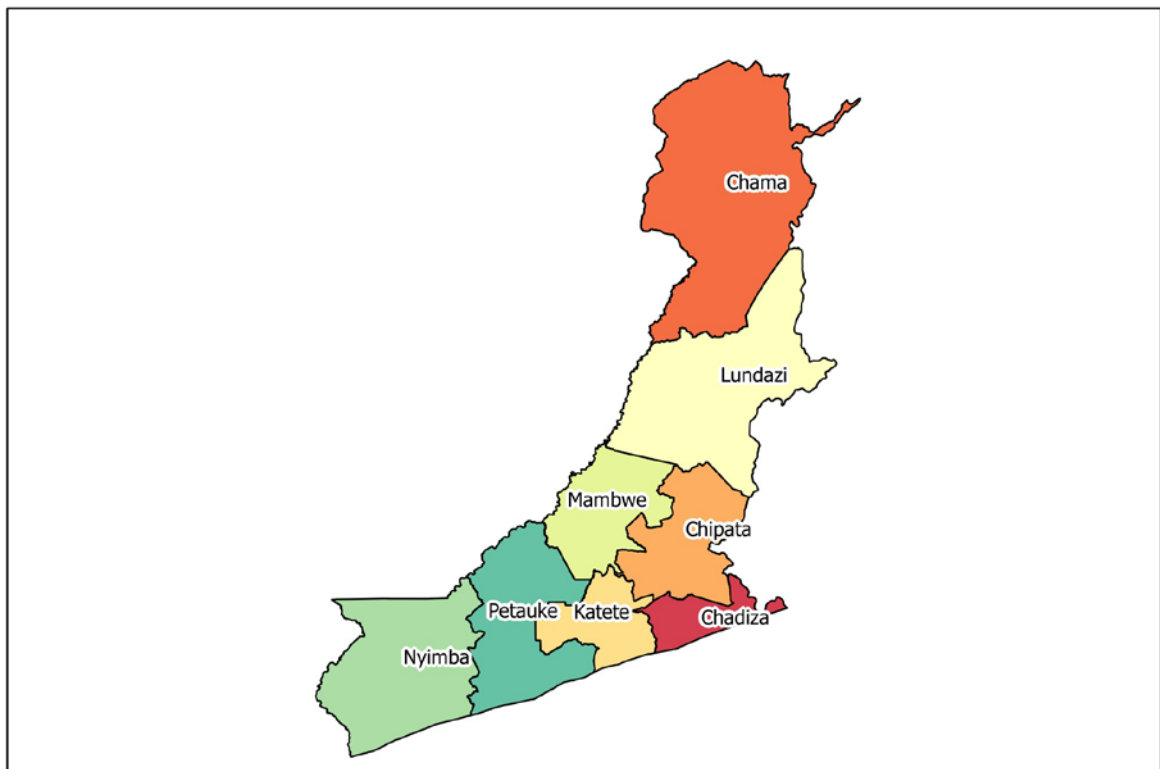


Figure 8: Eastern District

The Eastern District consists of the entire Eastern province of Zambia. There are about eight major towns in this district. These are; Luangwa, Nyimba, Petauke, Sinda, Katete, Chipata, Lundazi and Chama. This District has five zones and its District headquarters is the City of

Chipata which is also the provincial headquarters of the 'Eastern Province.' The current District Bishop is in Petauke.

3.4.1.4.1. Zone 1: Nyimba/Petauke

This zone is almost at the edge of the District itself and it shares a boundary with the Midlands District. The demarcation point for this zone and the Midlands district seems to be the Luangwa River which eventually marks the end of the Midlands District and the beginning of the Eastern District. According to Kangwa (2011), who is currently the Eastern District executive secretary, the Nyimba/Petauke zone has a total number of 42 churches.

However, this number appears to exclude some of the PAOG (Z) branch churches. This is stated because according to Muzoka (2011), Petauke PAOG (Z) church has additional 65 additional churches which are spread throughout the Petauke town. Most of these churches are being run by the elders from those local congregations appointed by the same congregants. Nevertheless, few are still closely monitored by the main church through the mission team that is sent to minister in those churches from time to time.

3.4.1.4.2. Zone 2: Sinda/Katete

This zone appears to be the smallest in terms of the number of churches in this District. The District secretary above revealed that there are about 11 churches.

3.4.1.4.3. Zone 3: Chipata/Chadiza

This is the zone that houses the district headquarters as already alluded to, above. Chipata, being the provincial headquarters of the Eastern Province of Zambia, is a cosmopolitan city that has interestingly the highest number of Muslims. Part of the reason is because of the largest number of Indians, probably more than in any part of the country. However, PAOG (Z) still stands out to be strong despite the challenges of Islam in the District which has seen the conversion of several people to Islamic religion. Kangwa (2011) revealed that there are 56 churches in this zone.

3.4.1.4.4. Zone 4: Mambwe/Mfuwe

This zone is home to one of the tourist attractions in the Eastern Province, the Mfuwe national park. This zone has 34 churches.

3.4.1.4.5. Zone 5: Chama/Lundazi

The two towns in this zone are the furthest in terms of the proximity in the province. These towns share the same border with Malawi. It may not be surprising to find that some of the church members in these churches come from Malawi. According to the details on the statistics of this district; the district executive secretary above states that there are 24 churches in this zone.

3.4.1.5. Luapula District

Luapula district consists of the Luapula province and part of the Northern Province. The major towns include; Mansa, Kawambwa, Nchelenge, Samfya, Chiengi, Mkushi and Serenje. The headquarters for this District is in Mansa, where the current Chief Bishop of PAOG (Z) is stationed, i.e. at Vision Tabernacle PAOG (Z). The District Bishop is stationed at 'Fill the Gap Assembly' in Samfya. Musa (2011) indicated during an interview that there are three zones in this District and provided details of the towns that are included in the said zones as shall be tabulated below (3.4.1.5.1- 3.4.1.5.3).

3.4.1.5.1. Zone 1

This zone consists of four towns; one from the Zambia's Northern Province, one from the Central Province and two from Luapula Province which, PAOG (Z)'s General Executive derived the name 'Luapula District' from as already indicated earlier on. The two towns from Luapula province are Mibenge and Samfya. The Central Province has 'contributed' Mkushi town whilst the Northern Province has 'surrendered' Serenje town. Bwalya (2011) indicated in the District newsletter that there are 21 churches in this zone.

3.4.1.5.2. Zone 2

This particular zone has got three towns and appears to be the largest in terms of its contribution to the District. This is stated simply because it is the zone that houses the Chief

Bishop; whose church is the largest in the entire District. The towns that are in this zone are; Chembe, Mwense and Mansa. Bwalya (2011) reveals that there are 30 churches in this zone

3.4.1.5.3. Zone 3

This zone has the largest number of towns and yet it has the smallest number of churches in this District. There are about 18 churches in this Zone. However, the District newsletter (2011) indicates that the District has 30 potential areas for new churches to be started.

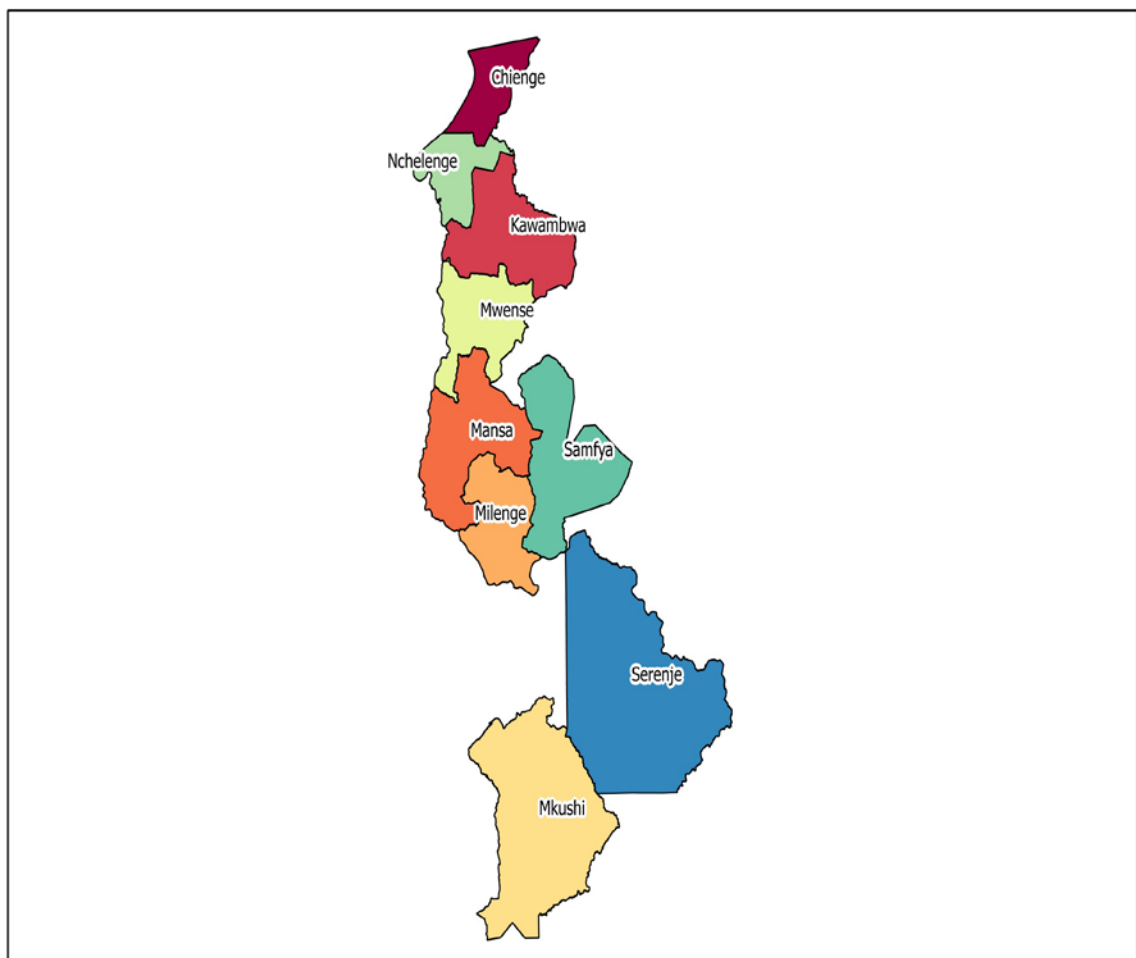


Figure 9: Luapula District

It is believed that by the year 2013 the number of churches in this zone will ‘skyrocket’ even surpassing the other zones. This zone comprises the following towns and localities; Kawambwa, Nchelenge, Chiengi, Mbeleshi and Mwansabombwe.

Figure 10: Detailed table showing the main and branch churches in the Luapula district. Source: Luapula District newsletter (2011)

NO	NAME OF CHURCH	TOWN	NO. OF MEMBERSHIP
1.	Vision Tabernacle	Mansa	700
2.	Mkushi	Mkushi	180
3.	Serenje	Serenje	210
4.	Kawambwa	Kawambwa	185
5.	Revival Tabernacle	Nchelenge	200
6.	Agape Tabernacle	Mwense	190
7.	Fill the Gap	Samfya	180
8.	Kazembe	Kawambwa	150
9.	Milenge	Milenge	30
10.	Shalom Tabernacle	Chiengi	40
11.	Mupepetwe	Serenje	
12.	Living Soul	Chembe	100
13.	Lubwe	Samfya	100
NO	NAME OF BRANCH CHURCH	NAME OF THE VINE	NO. OF MEMBERSHIP
1.	Mantumbusa	Vision Tabernacle	100
2.	Mabumba	Vision Tabernacle	80
3.	Kabalika	Vision Tabernacle	90
4.	Mibenge	Vision Tabernacle	30
5.	Chilila	Vision Tabernacle	40
6.	Chipya	Vision Tabernacle	80

7.	Muwan'guni	Vision Tabernacle	60
8.	Mikula	Vision Tabernacle	60
9.	Kashya	Vision Tabernacle	60
10.	Matanda	Vision Tabernacle	100
11.	Kabange	Vision Tabernacle	50
12.	Kuyafya	Vision Tabernacle	50
13.	Mulumbi	Vision Tabernacle	120
14.	Lwela	Vision Tabernacle	150
15.	Mufuma	Vision Tabernacle	20
16.	Bethel	Vision Tabernacle	100
17.	Mayoshi	Vision Tabernacle	30
18.	Songa	Vision Tabernacle	20
19.	Vision Tabernacle Lubumbashi	Vision Tabernacle	280
20.	Mambilima	Agape Tabernacle	132
21.	Lukwesa	Agape Tabernacle	72
22.	Kashiba	Agape Tabernacle	31
23.	Musangu	Agape Tabernacle	42
24.	Putu	Shalom	45
25.	Kapati	Shalom	80
26.	Lubwe	Fill the Gap	80
27.	Mwewa	Fill the Gap	40
28.	Musaila	Fill the Gap	40
29.	Mungulube	Fill the Gap	60
30.	Fibalala	Fill the Gap	70
31.	Mabo	Fill the Gap	60
32.	Sakala	Fill the Gap	30
33.	Munushi	Kazembe	50
34.	Lufubu	Kazembe	85
35.	Mumbolo	Kazembe	40
36.	Myangela	Chembe	40
37.	Kasoma	Chembe	15
38.	Chipete	Chembe	10

39.	Fikombo	Chembe	30
40.	Kampampi	Revival	60
41.	Kambwali	Revival	100
42.	Kanakashi	Revival	50
43.	Mununga	Revival	
44.	Mushota	Kawambwa Central	70
45.	Kawambwa Boys'	Kawambwa Central	30
46.	Chitala	Kawambwa Central	40
47.	Kani	Kawambwa Central	40
48.	Kanengo	Kawambwa Central	20
49.	Kabanda	Kawambwa Central	25
50.	Katota	Kawambwa Central	55
51.	Kabompo	Kawambwa Central	35
52.	Mukando	Serenje	40
53.	Mufwasa	Serenje	60
54.	Lupampa	Serenje	38
55.	Chimfunde	Serenje	28
56.	Lupiya	Serenje	37
57.	Mikuku	Mkushi	
58.	Masese	Mkushi	
59.	Masansa	Mkushi	
60.	Old Mkushi	Mkushi	
61.	Sokola	Mkushi	
62.	Tazara Corridor	Mkushi	
63.	Mulembo	M kushi	
64.	Nkumbi	Mkushi	

3.4.1.6. Northern District

The Northern district is made up of about ten major towns. These are; Mpika, Kasama , Chinsali, Isoka, Nakonde, Luwingu, Mporokoso, Mbala, Mpulungu and Kaputa. Its Headquarters is in Kasama. The current District Bishop resides in Mpika.

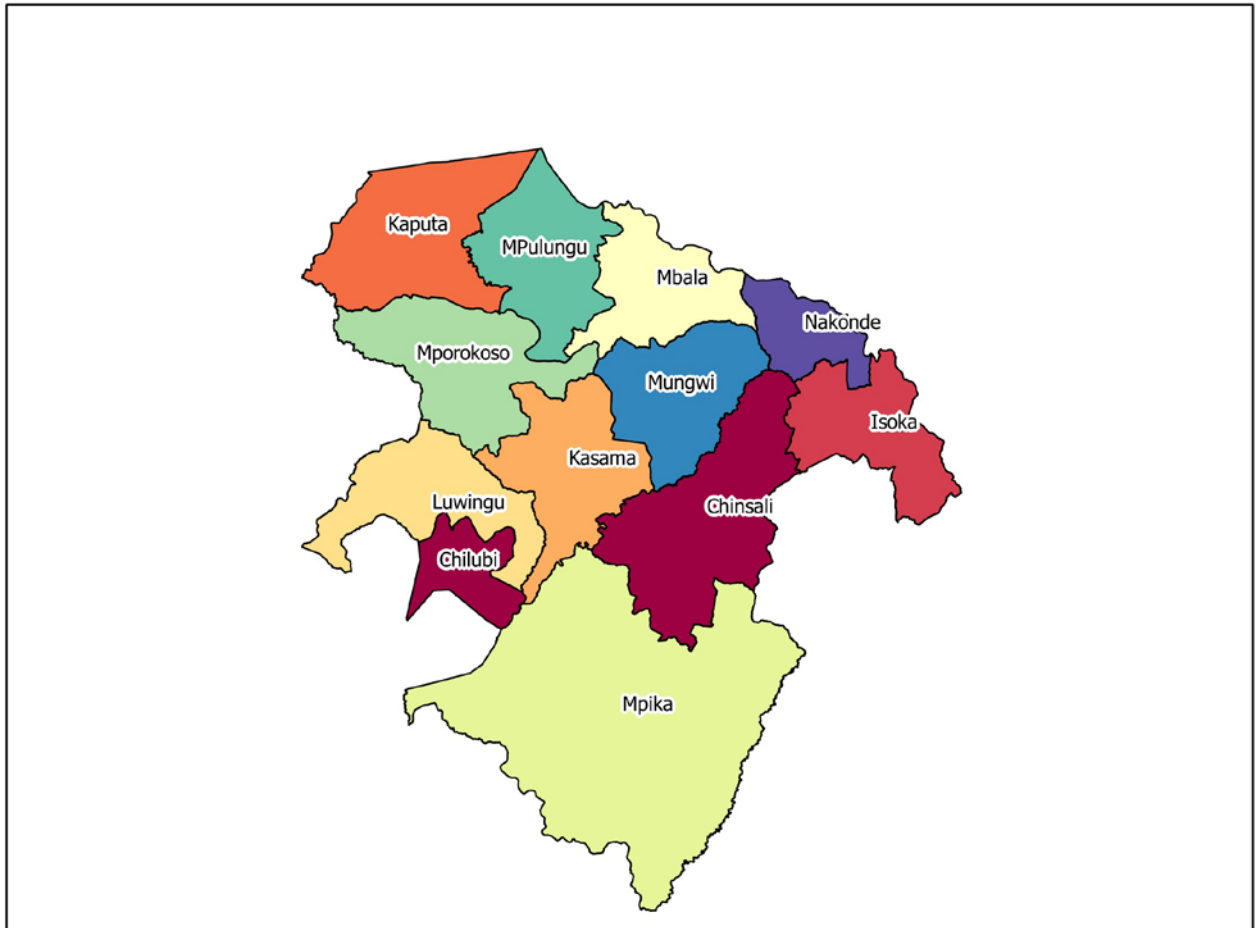


Figure 11: Northern District

Figure 12: Table showing all the churches including branch churches and membership for the Northern PAOG (Z). Source: Ngosa (2012)

NUMBER	NAME OF CHURCH	TOWN/LOCATION	BRANCHES	ATENDANCE/MEMBERSHIP
1	Peniel Assembly	Kasama	35	450
2	New Life	Mbala	10	150

	Assembly			
3	People's Church	Chinsali	16	250
4	Mpulungu Assembly	Mpulungu	8	220
5	Eternal Life Assembly			300
6	Faith Assembly	Luwingu	38	180
7	Mpika Central	Mpika	11	300
8	Mporokoso Assembly	Mporokoso	8	300
9	Mpika Tazara	Mpika	27	
10	Kaputa Assembly	Kaputa	3	
11	ZCA Mpika	Mpika		180
12	Mununga Assembly	Mpika		70
13	Green Pasture Assembly	Mbala	1	52
14	Senga Hill Assembly	Senga Hill, Mbala	6	80
15	Chilonga Assembly	Mpika		150
16	Kapata Assembly	Kasama	7	120
17	Ephraim Assembly	Kasama	7	200
18	Mt Zion Assembly	Kasama	20	930
19	Adonai Assembly	Kasama	1	155

20	Liberty Assembly	Nakonde	3	340
21	Destiny Assembly	Mwenzu, Nakonde	3	90
22	Matumbo Assembly	Chinsali		
23	Nsama Assembly	Mporokoso		
24	Eternal life Assembly	Isoka		
25	Misamfu Assembly	Kasama		
26	Tested Stone Assembly	Malole		
27				

3.5. Western District

This was created in August 2012 upon the approval of the PAOG (Z) general conference which also ushered in a new crop of leaders. Basically, the District is named after one of the ten provinces of Zambia; Western Province. Previously, this new district had ‘surrendered’ all its towns to two PAOG (Z) Districts namely the Midlands and Southern Districts. The creation of this new District entails that all the towns that belonged to either of these districts had to be given back to pave way for this new region. However, Kobela (2012) revealed that one of the towns in this province namely Sesheke, still remained part of the Southern District.

The District is composed of the following towns; Mongu which is the provincial headquarters of Western Province. The District PAOG (Z) Bishop for this province happens to reside in this town and pastors a Mongu PAOG (Z) church. Other towns in this district are as follows; Kalabo, Kaoma, Lukulu, Senanga, and Shang’ombo

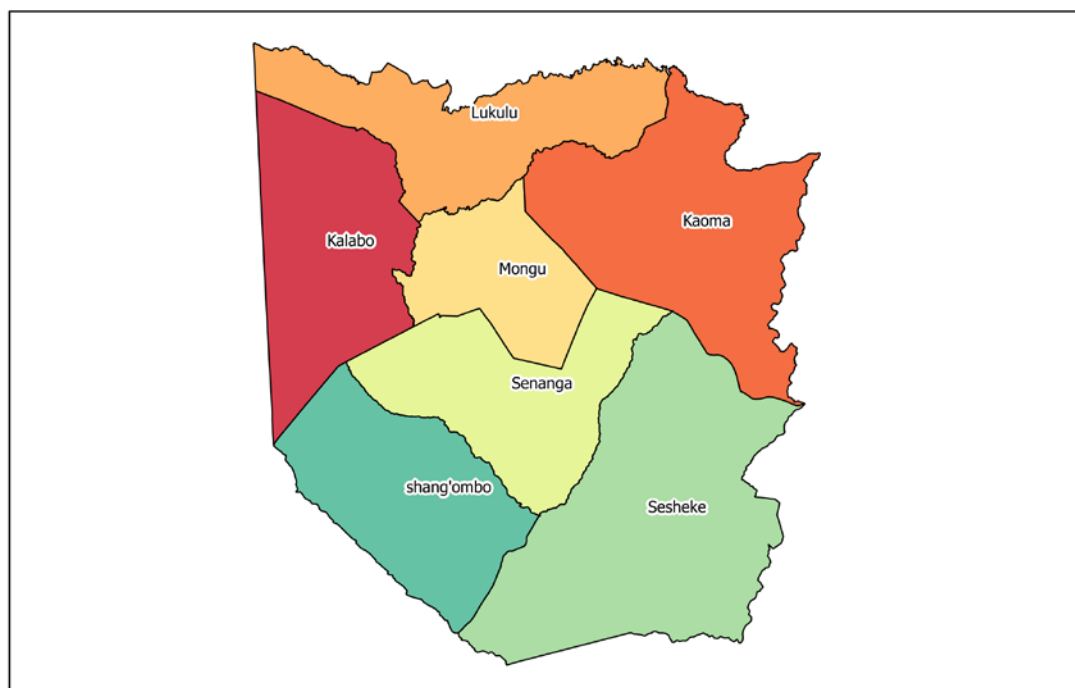


Figure 13: Western District

Figure 14: Table showing number of churches in Western PAOG (Z) District. Source; (Midlands PAOG (Z) District Directory (2012)

NO	NAME OF CHURCH	TOWN/LOCATION
1	Mongu Assembly	Mongu
2	Kalabo Assembly	Kalabo
3	Lukulu Assembly	Lukulu
4	Kaoma Assembly	Kaoma
5	Word Alive Worship Centre	Mongu

6	Limulunga Royal Assembly	Limulunga
7	Senanga Assembly	Senanga
8	Hope Pentecostal	Mongu
9	Shang'ombo Assembly	Shang'ombo
10	Kaoma Assembly 2	Kaoma
TOTAL		

Although the District Directory above records ten churches in this district, there are actually more than the number indicated. Bwalya (2011) revealed in response to a questionnaire that there are 98 churches in total in this district which was previously demarcated as Western zone when it belonged to the Midlands District.

3.6. Towards PAOG (Z)'s current statistics¹⁶ of churches and membership

PAOG (Z) has made a lot of strides in terms of its church growth since its inception more than half a century ago. This chapter is about examining its growth including the current total number of churches and membership. According to the data gathered from seven PAOG (Z) Districts through the District directories and from the offices of the District secretaries, the following are the consolidated number of churches; Copperbelt; 112, Midlands; 105, Southern; 53, Eastern; 232, Luapula; 64, Northern; 236 and Western 98.

Figure 15: Consolidated number of churches in each of the PAOG (Z) district

N0	NAME OF DISTRICT	NUMBER OF CHURCHES
1	Copperbelt	112
2	Eastern	232
3	Luapula	64
4	Midlands	105
5	Northern	236
6	Southern	53

¹⁶ It must be stated that statistics in African churches have always been problematic as no systematic records are easily available. This relates to most statistics in this chapter, although I have tried to establish reliable data as far as possible.

7	Western	98
TOTAL		900

I'm cognizant of the fact that during the time between the period of gathering this data and the actual time of recording, the statistics could have changed due to the fact that some churches that could have been started in various places of the country.

In view of the same, Sakala (2012) during the PAOG (Z) general conference tabulated what could be regarded as the current statistics of the number of churches in the PAOG (Z).

Figure 16: Table showing the total number of PAOG (Z) churches. Source: Sakala (2012)

NO	DISTRICT	NUMBER OF AUTONOMOUS ASSEMBLIES	NUMBER OF BRANCHES (BRANCH CHURCHES)
1	Northern	29	231
2	Luapula	18	60
3	Copperbelt	130	180
4	Southern (including Sesheke churches which now belong western district)	36	63
5	Midlands (including Kaoma churches that are now part of western district)	135	170
6	Eastern	24	236
TOTAL			1312

The two statistical data of nine hundred and one thousand three hundred and twelve shows a disparity that has already been explained earlier own.

Since the office of the Chief Bishop in the PAOG (Z) through the General Secretary is the custodian of information of statistical in nature, I was obliged to use the same data for my research.

The issue of PAOG (Z) membership has not been easy to ascertain. Despite the efforts that have been made to obtain data of membership, only a few districts gave me a comprehensive membership of their locations. Southern District provided me with 'full' membership followed by Luapula and Northern Districts which gave me at least three quarters of the same. Therefore, I could not come up with the actual number as per current statistics, but only relied on the information obtained at the PAOG (Z) secretariat through an interview with Chileshe (2012). In fact, even at the secretariat, I could not find documentary evidence to authenticate the figures that have been tabulated by Sakala (2010) and Chileshe (2012) (Section 1.2.) who put the total membership at one million two hundred thousand.

3.7. Theology of missions for the PAOG (Z)

Having looked at the total number of churches and membership of the PAOG (Z), I would like to proceed by examining the theologies that inform its (PAOG (Z))'s mission. It is believed that this will help in the understanding of this church's social involvement or lack of it. In this regard, I have opted to use two constitutions of both this church and that of the Pentecostal Assemblies of Canada (PAOC) where I envisage capturing the theology of missions for this church.

3.7.1. PAOG (Z)'s constitution

In bringing this constitution on board, I would like to state from the outset that I will not dissect the whole of it 'as it were', but will examine those items that will facilitate checking whether there are any theological underpinnings or otherwise to the PAOG (Z)'s social involvement or lack of it. In other words, I would like to use this constitution as a mirror that will help in the understanding of this church better insofar as social involvement is concerned.

PAOG (Z) constitution (2007:1) states:

Aims

- i. To preach the gospel with signs following to every creature in every area of Zambia and abroad.
- ii. To establish self-supporting, self-governing and self-propagating Assemblies, which believe, obey and propagate the full gospel message.
- iii. To provide sound Christian teaching for all members and adherents.
- iv. To operate such institutions and departments as shall further the accomplishment of these aims

Statement of faith

1. The Bible to be the inspired and only infallible and authoritative Word of God and only rule for Christian faith and conduct.
2. That there is one God, eternally existence in three persons: God the Father, God the Son and God the Holy Spirit.
3. In the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal future return to this earth in power and glory to rule over the nations.
4. That the only means of salvation is through repentance toward God and faith in the Lord Jesus Christ and that this results in regeneration by the Holy Spirit.
5. That the redemptive work of Jesus Christ on the cross provides healing of the human body in answer to believing prayer.
6. That the Baptism of the Holy Spirit with the outward evidence of speaking in tongues according to Acts 2 is given to the believing prayer.
7. In the sanctifying power of the Holy Spirit by who's indwelling the Christian is enabled to live a holy life.
8. In the resurrection of both the saved and the lost; the one to everlasting life, and the other to everlasting damnation PAOG (Z) Constitution (2007:1).

From the aims and the Statement of Faith for the PAOG (Z) as enshrined in the constitution above, the aspect of the social involvement in the world by this church is not explicit.

There is no indication in its constitution that the church shall be engaged in the social issues of its members, communities or otherwise.

Asked on whether this is an oversight or not during a lecture at Trans-Africa Theological College, Sakala E¹⁷ (2011) revealed that the PAOG (Z) in ‘principle’ has got no social policy. There was an indication from the above that the main focus of the PAOG (Z) is to discharge the ‘Great Commission.’

This is in agreement to what Sakala (2010) (Section 3.4)‘s ‘policy’ pronouncement on behalf of the PAOG (Z) regarding the centre of their focus insofar as the mission of the church is concerned.

With regards to the above standpoint, Stott (1977:22-23) argues:

The cumulative emphasis seems clear. It is placed on preaching, witnessing and making disciples, and many deduce from this that the mission of the church, according to the specification of the risen Lord, is exclusively a preaching, converting and teaching mission. However, the actual commission itself must be understood to include social as well as evangelistic responsibility, unless we are to be guilty of distorting the words of Jesus.

It is such arguments that have made the PAOG (Z) to make efforts in revisiting their church doctrines concerning the ‘Great Commission.’ Although, implicitly speaking, PAOG (Z) constitution seems to promote exclusive evangelism, preaching and converting people to the Lord Jesus, there has been aspects of social involvement by some PAOG (Z) congregations as shall be examined later.

As a matter of fact, the recent revision of the PAOG (Z) constitution to include two Assistant Chief Bishops paved way for a new phenomenon and a paradigm shift on social involvement by this church. During one of the general conferences held by the PAOG (Z) in 2008, an amendment to the constitution was adopted and this saw the inclusion of positions for the two assistant chief bishops. Among the functions of the office of the Assistant Chief Bishops, Chileshe (2008:1) writes:

The 1st Assistant Chief Bishop shall provide oversight of social programs, poverty reduction and disasters. To represent the Chief Bishop in conferences, district committee meetings, other functions etc. partnership building and resource mobilization. The 2nd Assistant Chief Bishop shall provide oversight of education and health facilities, supervise institutions and departments, etc.

¹⁷ This is the wife of the former Chief Bishop of the PAOG (Z) who happened to be at TTC studying theology. The wife of a Bishop or Chief Bishop in this particular aspect is the powerful position in most African churches. I had a privilege to teach Missiology. I gave a group questionnaire and one of the issues discussed was on whether or not Pentecostals in Zambia are involved socially in the country.

From the above information, it gives an ultimate impression that some of the functions of the mentioned office bearers have to do with the social involvement of the church.

For these officers (Assistant Chief Bishops) to provide oversight of social programs including issues of education and health, it entails that there are already social structures in place and a number of social activities taking place in most, if not all the PAOG (Z) congregations throughout the country.

Whether social structures are in place, and orchestrated social programs are run by ‘thousands’ PAOG (Z) congregations is something that shall be seen later on in this research. It will be interesting to learn as well whether this ‘social policy’ is embedded in many congregants and leaders of the PAOG (Z).

3.7.2. PAOC’s constitution

I did mention earlier on (chapter 1.2) that PAOG (Z) was ‘birthed’ by the Pentecostal Assemblies of Canada. In this sub-section, I would like to look briefly at the PAOC’s constitution regarding the social responsibility and to see whether PAOG (Z) was left alone to come up with its own constitution or not. I tend to think like this because it seems half a century has elapsed before PAOG (Z) is being seen to begin to ‘officially’ recognize its social responsibility to the communities and the country at large. This will be explored further in chapter four.

Part of PAOC General Constitution and by-Laws (2010:3-4; 56) states:

Mission statement

To glorify God by making disciples everywhere by proclaiming and practicing the Gospel of Jesus Christ in the power of the Holy Spirit.

Article 4: Purposes

4.5. To carry on missionary work for the spread of the Gospel.

4.6. To carry on charitable and philanthropic work of every land.

4.8. To collect, solicit and accept funds or other subscriptions for the carrying on of the work of the corporation and for any other religious or benevolent purposes.

Bye-Laws: 12. District conferences

12.4. Objectives and prerogatives

12.4.5. To establish and maintain such departments and institutions for the district conference as may be required, such as Camp meetings, Bible schools, Missionary rest homes, printing and publishing operations and orphanages or other benevolent institutions.

From the above, it is clear that the issue of social involvement by the PAOC is well articulated in their constitution. I think their resolve to be involved in the social affairs of their country and beyond explain why Village of Hope orphanages in Zambia (to be discussed later) and in few other countries in Africa and Asia is mainly funded by the PAOC. Chitente (2011) revealed during an interview that the PAOC's financial assistance to the three orphanages in Zambia amounts up to more than 90%.

3.8. PAOG (Z)'s spirituality of social involvement: General overview

On the one hand, PAOG (Z)'s constitution does not contain social policy. Nevertheless, in recent years, under a decade, selected PAOG (Z) congregations have been seen to be involved in this phenomenon. This has largely been attributed to deliberate policies in some of these congregations to come up with a 'local church' constitution besides the general PAOG (Z) one.

More likely than not, it could be that some of these PAOG (Z) congregations have acknowledged the fact that they need to be involved in the society, not only by preaching the gospel, but also through various social engagements for the uplifting of people's lives.

They seem to have seen some inadequacies in the general PAOG (Z) constitution which has resulted in some of them coming up with 'supplementary constitutions' for guidance in their pursuit for social engagement.

From a thorough analysis of its constitution, and pronouncements by some of its leaders; e.g. Sakala (2010) it is easy to conclude that this church is an exclusively evangelistic in nature, with little or no regard for social action. However, what is obtaining on the ground appears to be different due to the fact that some of the PAOG (Z) congregations are actually actively involved in the social issues of the society.

It appears that the theology of social involvement for the PAOG (Z) is embedded in its creation of positions of Assistant Chief Bishops whose primary responsibilities are more on the social aspect than the 'spiritual.' This is stated because there is no direct mention of social policy in its general constitution. This is in agreement with what Sakala E (2011) alluded to above (3.5.1).

The fact that some PAOG (Z) congregations are involved in social action speaks volumes of its theology of social involvement. In the next chapter, I will closely examine selected PAOG (Z) congregations to have an in-depth insight of this church's theology of social involvement. I will also look at some of the local church constitutions to see whether the current state of affairs in terms of the paradigm shift has PAOG (Z)'s constitutional backing or not.

It will also help to understand whether some of these churches have just ignored the PAOG (Z)'s constitution on social policy and decided to follow Christ teaching of social involvement.

3.9. Conclusion

Undoubtedly, PAOG (Z) is one of the largest Pentecostal churches in the country. It has managed to have its presence felt in all areas of the country. After being in existence for more than half a century in Zambia, the church has to re-align its spirituality if the growth that has been seen is going to be translated into tangible outcomes.

The world has become more dynamic than probably it was five decades ago. It is believed that one of the key areas of action plan of this church is to have deliberate social policies that will explicitly implore all its congregations to pursue social engagement as a way of becoming relevant to the society.

As the situation currently stands, it appears that the social aspect of 'mission' is left to few churches that have taken interest and initiative to practice these forms of other missions. However, it will remain to be seen in the next chapter as to whether it is only a 'few' churches that are involved or not.

CHAPTER FOUR

TOWARDS PAOG (Z)'S SPIRITUALITY OF SOCIAL INVOLVEMENT

4.1. Introduction

In the preceding chapter, I looked at the history and growth of the PAOG (Z), among few other things. I did mention as well that ‘the component of the praxis circle, i.e. ‘insertion or identification was ‘at play.’ In this particular chapter, I would like to examine the PAOG (Z)’s spirituality for social involvement. This also means that I will look at another component of the research design that I have chosen to use in this study. It has been indicated in chapter 1 (Sub-section 1.6.2) that I intend to merge the two elements of the praxis circle ‘Spirituality and Theological reflection’ and replace them with a term ‘Hermeneutical dogmatism’

Therefore, in closely analysing the social involvement of this church, the issue of its hermeneutics, in terms of translating the beliefs into the constitution (PAOG (Z) constitution) will also be examined. The sole purpose of doing so will be to see whether its constitution has had any ‘theological stumbling blocks,’ particularly in some of the PAOG (Z) churches that would want to pursue social involvement and have allegedly been failing to do so.

4.2. Definition of the related terms

Before I can embark on this core issue of the research, I think it is good to look at the definitions of the terms that specifically relate to this subject. I believe that this will help bring a better understanding on the subject matter.

4.2.1. Social movement

It is interesting to note that a lot of social movements have risen in the recent past with the view of helping out in the welfare of the people in the communities¹⁸ that they operate from.

¹⁸ Fulcher and Scott (1999:406) explain:” the community has been given many different meanings and used in countless different ways. It is often loosely to refer to any group that is assumed to share a common way of life, as in references to the diplomatic community or the black community, or simply those who live in the same place. Characteristics of the community include the following; common situation (common feature that bind them together), common activities (involving all-round relationships between people), collective action (people have some sense of a common interest and may well organize collective action in pursuit of this common interest) and shared Identity (Sense of belonging to a distinct group that has an Identity).”

The Church can be referred to as one of the social movements as well, because of its expected stance on the issues affecting, not only its congregants, but different communities at large.

Smelser and Baites (2001: 41) supports:

Social movements consist of groups, organizations, and people who advocate and promote a cause or issue and associated collective goods. They confront opponents, who are frequently governments and privileged groups. In recent decades, a large number of variety of movements have been studied; nationalist, ethnic, separatist, anti-colonial, peace, democracy, human rights, environmental, ethnic minority, civil rights, women rights, and feminist, animal rights, labour, peasant, student, for and against abortions, temperance, antismoking, religious revival, religious fundamentalist, and so on. Many social, political, and cultural changes have resulted in part from social movements, even when they have failed in a short term.

Subsequently, the Church is seen from the above that it is one of the social institutions. It is therefore is expected to participate fully in the cause of serving humanity from the many ills that affect the world.

4.2.2. Social gospel

The Church, being a social organization ‘as it were’ and having been given the mandate to preach the good news to the poor, (Luke 4:18-20) is supposed to be concerned as well with everything that constitutes the well-being of its adherents which include the social life characteristic. It is therefore, expected within the confines of its mandate of preaching the gospel message, to ‘blend’ the gospel message with the social component which will help to address such aspect

By and large, the Church has the responsibility to promote holistic¹⁹ approach to the preaching of the gospel message. This kind of a paradigm shift from traditional approach in terms of only preaching the gospel by mainly the Pentecostal churches, to embracing a new way of doing mission is what has been referred to as holistic approach by several theologians and Christians alike.

¹⁹Bilton, et al. (1996: 412) defines holistic approach as “an approach that focuses on the whole rather than on specific parts or aspects.” In this particular case, it entails that the gospel should not focus only on the message of repentance only, but should touch on the social life of the people.

Several scholars have implored the Church worldwide to have a ‘social gospel mindset’ that would make it become alive to the social needs of different communities, thereby causing it to provide some solutions to the many challenges that the world is facing today.

Gamble (1992: 125) explicates:

The social gospel attitude sees with a very clear eye that people are living in terrible housing conditions; that their children have little or no educational features; that the aged and disabled are brushed aside by the enterprise culture. It relates all those and similar issues to God’s loving concern for every part of our lives, and then base a mission strategy on the need for the church to reach out and do something practical and positive about such social evils. Social gospel people tend to be very involved with the community and may be political campaigns, and usually come from a liberal or middle-of-the-road- theological background. Spiritual gospel people tend to be very involved with congregational and maybe evangelistic campaigns and usually come from an Evangelical or Anglo-Catholic theological background.

Although the issue of social gospel is not necessarily the focus of this study, I considered to make mention of it because other aspects of social involvement includes talking ‘minute’ social evils that affect the society and not the traditional ones like running orphanages etc.

4.2.3. Action defined

In the quest to comprehensively deal with the subject of social involvement, I think it will be helpful to also look at what the very word ‘Action’ stands for in its diverse perspectives. This will aid in the understanding of what kind of social action that I have initiated to survey for the PAOG (Z).

Smelser and Baites (Editors) (2001:41) write:

The concept of action refers to the intended behaviour of an agent. Different prototypical types of actions can be distinguished: ‘goal-directed action’ aims at the attainment of an end state (such as repairing a bicycle), ‘intuitive actions’ are more or less spontaneously performed without much conscious thought and awareness (e.g. many acts in face-to face social interactions) and long-term ‘projects’ (such as constructing a house or achieving an academic degree) which are composed of various forms. As a summary, we define action as the behaviour of an individual human agent (or actor) which is directed and (at least partly) consciously aspired, wanted, planned, and steered in order to achieve a specific goal.

4.3. Social Action

Social action, in the context of my research is that action which the Church and other faith based organizations undertake to aim at contributing to the welfare of the congregants and the communities at large.

It is done in several ways depending on the context in which these institutions operate from. Some social actions' objectives include the following; influencing and implementing positive change where necessary (e.g. poverty reduction programmes which not only make food handouts as part of the objective, but the provision of training programmes), as well that seek to empower the people with the necessary skills. These skills in-turn gives people the ability to be self reliant and improve on their food security and other related human needs.

Mitchell (1979:2) observes: "action is social when the actor behaves in such a manner that his action is intended to influence the actions of one or more other persons." Bilton, et al. (1996:669) adds: "a perspective that usually concentrates on the micro-level of social life, in order to show how human interpretation, arising out of the interaction with others, gives rise to social action."

Therefore, in looking at the survey of PAOG (Z)'s social involvement, this research endeavours to examine what sort of social action this church is involved in and to what extent has it been or not been involved.

4.4. Relationship between social action and evangelism

This study categorically states here that the perceived relationship between social action and evangelism is not a widely accepted phenomenon by the Pentecostals. In fact, some of the Pentecostals are more focused on the preaching of the gospel than the social responsibilities in the society. Bosch (1991:401) points out that:

The relationship between the evangelistic and the societal dimensions of the Christian mission constitutes one of the thorniest areas in theology and practice of mission. One attempt to solve the enigma of the relationship between evangelism and social responsibility is to distinguish between two different mandates, the one spiritual, and the other social. The first refers to the commission to announce the good news of salvation through Jesus Christ; the second calls Christians to responsible participation in human society, including working for human well-being and justice.

Therefore, following the pronouncements by the Chief Bishop of the church under discussion; Sakala (2010), regarding the monopolizing of the gospel message by reducing it to only preaching without necessarily encouraging the PAOG (Z) to engage in social issues as well, I would like to discuss this matter further. I believe that a proper understanding of this subject can help the Pentecostals in general and PAOG (Z) in particular to position themselves in discharging the mandate of the gospel of Jesus Christ in the world. I believe that this is important because it can provide a parameter through which an understanding of some of this church's actions with regards to social involvement has emanated from.

4.4.1. Social action as a means to evangelism

During one of the Missiology lectures that I had at TTC (2011), several students indicated that their motivation to engage in social action was because it was perceived to aid in the winning of souls to the Lord Jesus Christ through evangelism.

Most of them openly indicated that they would only engage in social issues of the communities if, and only if, at the end of the social action, new converts to Christianity are likely to be won. In other words, some Christians tie social action to evangelism. I think this notion makes social action as bait.

To this effect, Stott: (1977:27) comments:

In its most blatant form this makes social work (whether food, medicine or education) the sugar on the pill, the bait on the hook, while in its best form it gives to the gospel a credibility it would otherwise lack. In either case, the smell of hypocrisy hangs round our philanthropy. A frankly ulterior motive impels us to engage in it. And the results of making our social programme the means to another end is that we breed so-called 'rice Christians.' This is inevitable if we ourselves have been 'rice evangelists.' They caught the deception from us. No wonder Ghandi said in 1931: 'I hold that proselytizing under the cloak of humanitarian work is, to say the least, unhealthy..... Why should I change my religion because a doctor who professes Christianity as his religion has cured me of the disease.....?'

This then, calls for wisdom on whether such an approach to missions can bring long lasting results or not in terms of having genuinely converted Christians. In view of the foregoing, Apostle Paul in I Corinthians (2:1-5) implicitly writes:

When I came to you, brothers, I did not come with eloquence or superior wisdom, as I proclaimed to you the testimony about God. For I resolved to know nothing while I was with you, except Jesus Christ and him crucified.

I came to you in weakness and fear, and with much trembling. My message and preaching were not with wise and persuasive words, but with a demonstration of the Spirit's power, so that your faith might not rest on men's wisdom, but on God's power.

I think that using social action as a means to evangelism in terms of using it to win converts to Christianity is tantamount to what Apostle Paul indicates above. Although this does not explicitly come out in the above text, there is an aspect of using social action as 'bait' rather than an act of missional obligation. In this sense then, 'eloquence', 'persuasive words' and 'superior wisdom' can be seen in the light of using social action to win converts to Christianity. If it comes like that then the words of Ghandi above can be said to be true in every sense.

4.4.2. Social action as a manifestation of evangelism

This is another interesting feature that has been observed regarding social action. This one appears to sound better than the former. The motivation for social action should not necessarily be that Christians should get converts out of such acts. I think what should motivate Christians to engage in social issues is the love of God that they have experienced through their personal salvation. This love compels them to naturally show compassion to others by acting as vessels through which God would use to offer the much needed love to the world. In this particular case social action is a manifestation of what evangelism had done to those that have already been converted to Christianity.

In this particular sense, social action gives credibility to evangelism. People that have been converted to Christianity are usually perceived to have a lifestyle that naturally drives them to show love and compassion to others that need it most, be it in the church or outside it. In that way, their message of hope is blended with believability.

Bosch (1991:414) supports:

If the Church is to impart to the world a message of hope and love, of faith, justice and peace, something of this (cf Acts2:42-47; 4:32-35) should become visible, audible, and tangible in the church itself. Where this is absent the credibility of our evangelism is dangerously impaired.

Stott (1977: 26) continues:

The second way of relating evangelism and social action is better. It regards social action not as means to evangelism, but as a manifestation of evangelism.

In this case philanthropy is not attached to evangelism, rather artificially from outside, but grows out of it as its natural expression. One might say that social action becomes a 'sacrament' of evangelism, for it makes the message significantly visible.

4.4.3. Social action as a partner of evangelism

The subject of partnership even sounds better. When one is talking about partnership, there is an implication that both parties are equally important. This means that each one of them can also stand on its own and be able to contribute effectively to the very cause of their mandate.

Stott (1977: 27) remarks:

As partners the two belong to each other and yet independent of each other. Each stands on its own feet in its own right alongside the other. Neither is the means to the other, or even a manifestation of the other. For each is an end in itself. Both are an expression of unfeigned love. John the Apostle has helped me to grasp this one by these words from his letter: 'If anyone has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him? Little children, let us not love in word and speech but in deed and truth (1 John 3:17).

The category of above scholars view evangelism not to be more essential than social action or other forms of mission. They argue that none of them especially evangelism can be able to stand on its own. They are of the view that although evangelism is the essential component of the whole mission of God, social action and evangelism can still be considered to be symbiotically intertwined.

Bosch (1991:412) is of the opinion that:

If we accept this, we would have to rule out the idea, propounded by Stott (1975) and the Lausanne Covenant, that Evangelism is one of the two segments or components of mission (the other one being social action).

Castro (1978:88) add: "evangelism may never be given a life of its own, in isolation from the rest of the life and ministry of the church."

On the one hand, this subject of 'partnership' has been a very strong theological issue by most Pentecostals, PAOG (Z) inclusive. On the other hand, this view is easily accepted by the mainline denominations and other liberals as it were. Nonetheless, the Pentecostals seem not to fully agree of this 'symbiosis' between evangelism and social action. As already discussed, Pentecostals' most pre-occupation is to evangelize so that as many people as possible are converted to Christianity.

Pentecostals, including the church under review have had huge financial and human resources being channelled towards the realization of the vision of evangelization. The sole purpose of such an undertaking has been to win some of these targeted people to the Lord Jesus Christ.

A critical analysis of the PAOG (Z) constitution, especially on its 'Aims': (Sub-section 3.5.1), explicitly brings out this point. In fact the aspect of social action by this church is 'doctrinally' blacked out as it were.

4.5. Social Involvement in the PAOG (Z): Case studies of two PAOG (Z)'s oldest congregations

In determining the outcome of this research, it has been observed that a closer look at different congregations within the whole discourse of PAOG (Z) will give a correct picture of what this church has been up to for the past half a century. The importance of approaching the study of PAOG (Z) using this approach cannot be overemphasized. This is particularly so because of different contexts in which these PAOG (Z) congregations have found themselves to operate from. As the case being so, yet each congregation has stood out to be different; though governed by one constitution as it were.

It appears that the issue of social involvement by the PAOG (Z) has been left open to each congregation whereby the leadership of different PAOG (Z) congregations are supposed to determine whether it is really necessary to pursue it or not. This is in view of lack of a clear guidance and specific 'social policy' clauses in the constitution.

In this chapter, I would like to conduct case studies of selected PAOG (Z) congregations that will more or less, give an indication on what is obtaining in most of the PAOG (Z) churches. I call these 'key' congregations²⁰ simply because I deliberately chose one in all the nine provinces of Zambia. This represents congregations from each of the PAOG (Z) districts.

The 'journey' into the survey of social involvement of this church will begin by looking at the congregations of the appointees of the office bearers that are supposed to spearhead the 'social life-line' of this church. By this, I would like to examine the churches that are being run by the two Assistant Chief Bishops of the PAOG (Z).

²⁰ I have explained briefly what these key congregations are in chapter 1(subsection 1.6.1.3). These key congregations give an overview of the PAOG (Z)'s social involvement or lack of it.

Suffice to say that these people being directly linked to this phenomenon could provide an insight into what the picture is like in the PAOG (Z) regarding this research.

4.5.1. Northmead Assembly of God

I have decided to start with this church because it appears that this particular church has endeavoured to identify itself with the needs of the community, hence setting as an example to what the church ought to be like. This is the Northmead Assembly of God. It is located in the heart of Lusaka, the capital city of Zambia.

The pastor of this church was one of two Assistant Chief Bishops of the PAOG (Z), who was responsible for, among other tasks; to provide oversight of social programs, poverty reduction and disasters and to represent the Chief Bishop in conferences, district committee meetings, other functions etc. The other mandate was to promote partnership building and resource mobilization (Chileshe 2008:1).

According to its website, www.northmeadassembly.org, this church is involved in a number of activities relating to world evangelization or world missions.

4.5.1.1. Lazarus Project

Undoubtedly, the idea of this project had been taken from the biblical account of Jesus' narrative of the rich man and Lazarus who was depicted in this story as a poor man (Luke 16: 19-31). There have been debates on whether this biblical account is actually a true story or whether it was one of the parables that Jesus used to make the gospel message as contextual as possible.

However, I will not discuss this particular subject since the reason for my mentioning this scripture is to basically show where this church derived the idea of the project under review from.

Its website, www.northmeadassembly.org states concerning the Lazarus project: "Our goal at Lazarus Project is to resume, rehabilitate (educate and train for employment) and transform the homeless, hopeless street kids in Zambia."

In this project, the street kids, homeless and any other disadvantaged groups in the society, and in this particular case Zambia, are identified as the poor just like Lazarus in the scripture was. Programmes are structured to uplift the standards of lives for these people.

4.5.1.2. Circle of Hope

In response to the HIV/AIDS pandemic that has not spared Zambia as well, the church launched a project called 'Circle of Hope' in 2003. This encompasses the Circle of Hope Family Care Clinic; a full-fledged medical facility which offers free Anti-retroviral therapy to thousands of people. Its church bulletin further reveals that there are plans to put up a District Hospital level which would cater for general patients as well as sustaining the current ART.

4.5.1.3. Touch a Life (TAL)

According to the information obtained from its church's website as stated above, this project was launched in 2010 as a training avenue to raise increased awareness and capacity building of believers towards better understanding of, and applying, the Inseparability of Evangelism and Social Action in the scriptures. It seems that the pastor for this church does not have many problems in understanding the Church's mandate in terms of social involvement. As clearly stated above, the Northmead Assembly of God church, has been well schooled in the subject of evangelism and Social Action.

It has been noted that assistant Chief Bishop had been in the forefront to explain the task of the church, of not only that of evangelisation, but of getting involved in the community to help meet the many challenges affecting the society. This commitment to help mitigate the many problems of the community, especially HIV/AIDS related issues has been well recognized by the Government of the Republic of Zambia.

The pastor of this church was appointed as the Chairperson of the National AIDS Council, a body that coordinates and regulates the HIV/AIDS activities in the country. It has been observed that this appointment came about in recognition of the efforts and the subsequent success of the HIV/AIDS related programmes at this local church.

4.5.1.4. Operation Paseli

This is another initiative by this church in its quest to become relevant to the surrounding communities. According to its website, this is an outreach programme that targets commercial sex workers who could be parading the streets.

The outreach was named after the name of the road where the Northmead Assembly church is located.

Commercial sex workers are identified and evangelized to through a series of outreaches. Then they are empowered with different life skills that would help them to be able to stand on their own, without wanting to go back to their former old way of lives.

Training courses in skills included: tailoring and designing, bask and tie and dye, nutrition and cookery, microfinance management, basic home care among others. However, it has been indicated on the church's website that the programme is currently on hold following a resurgence of the risky night life on the street. It is hoped to be re-launched again when proper logistics are put in place, since this is mainly done at night.

4.5.2. Maranatha PAOG (Z) church

This is one of the largest and oldest PAOG (Z) congregations in the Copperbelt District. This church is pastored by one of the two former Assistant Chief Bishops of the PAOG (Z) whose mandate was to provide guidance and supervision on the 'assumed' social involvement of the entire PAOG (Z) framework. Chileshe (2008) indicates: "the 2nd Assistant Chief Bishop shall provide oversight of education and health facilities, supervise institutions and departments, etc."

Nevertheless, what is expected to be an example to many PAOG (Z) congregations regarding the implementation of the 'social involvement policy' by this particular congregation which is spearheaded by the person responsible for this component, appears to be opposite of what is obtaining on the ground.

It seems that there is little social involvement by this church that one can write home about. This is stated because according to the website; www.maranathaonline.net , there is no explicit indication that the church has a well-designed social involvement program, let alone even getting involved on a 'large scale.' The church normally produces a monthly bulletin which is a summarized and precise brochure tabulating all the activities that are undertaken by this particular church.

The (October 2011), Maranatha church bulletin has the following activities vis-à-vis; departments, spearheaded by different leadership assigned to supervise such undertakings; Hospitality ministry, Women ministry, Counseling department, Men of honor, Children's church, Home cell Groups, Youth ministry among few other supportive departments like the ushering department etc.

I believe that these are the major departments that have been the life line of this church throughout several decades now. If there have been any changes; then those changes might have been insignificant. The only significant changes that do take place year in and year out in most PAOG (Z), Maranatha church, inclusive has been the themes, or ‘visions’ for specific months and years. For example, the theme for year 2011 for Maranatha was ‘Year of The Blessing and Increase’ In the same vein, the theme for the month of October was ‘Greatness’ taken from Genesis (26:12-14).

In view of the foregoing, I would like to state that a closer analysis of the social involvement of this particular church somehow gives a gloomy picture. From the above departments and activities thereof, the only department that stands out clearly in terms of social involvement is what is called the hospitality department.

4.6. PAOG (Z) and Politics in Zambia:

The subject of politics has always been more of a thorny issue in the Pentecostal circles than in the mainline churches. The latter seem not to have much problems talking about it, let alone even participating in the same.

4.6.1. Politics defined.

The starting point of this particular subject should be to define or rather describe what politics is. Avis, Gregg and Scargill (1972:681) define: ‘The science and art of government.’ Encarta Dictionaries (2009) elaborates:

Activities associated with the government; the theory and practice of government, especially the activities associated with governing, with obtaining legislative or executive power, or with forming and running organizations connected with government. The interrelationships between the people, groups, or organization in a particular area of life especially insofar as they involve power and influence or conflict.

Politics is widely understood as getting involved in the running of the affairs of the country in any capacity through named political parties. Therefore, when one talks about politics, the first thing that comes in the minds of many people is that interested persons in this particular field, whether individuals or otherwise, or groups pursue ‘politics’ to aspire for political offices.

It must be stated from the outset that this is the direction that I'm looking at PAOG (Z) as well. Before going further in this subsection, I would like to look at the theological point of view of this subject as advanced by the theological schools of thought.

One of the renowned theological scholars, Saayman (1993:8) explains:

Politics in its simplest form can be described as the practice and art of the government of human affairs in relation to the whole life. It is not so much what is generally known as the party-political expression of that art which interests me, but rather the ideological expression of this science and art. I understand ideology to mean blueprint of the society which is designed in order to mobilize people to bring into being a specific kind of society. An ideology usually implies certain strategies and methods which will have to be used in order to achieve the desired end. Another important dimension of my understanding of ideology is that ideologies are closely related to history.

From all the above definitions, it is clearly understood that politics is a science and art at the same time. It therefore calls for tactics and strategies. For one or even institutions who dare to participate in this noble cause, the issue of planning to achieve certain goals becomes paramount. I think this is where many people including some sectors of the Church have got it all wrong. I'm aware that certain sectors of the society, mostly the Church call politics to be a dirty 'game.' This is because of certain practices by selfish individuals who are bent on amassing wealth at the expense of even destroying lives of innocent souls, practicing injustices, etc.

If politics is about pushing ones way into the political life so as to gain rather than do a service to humanity then, indeed, it can be loosely be called a dirty game. However, Christians participating in it should aim at changing the way of doing politics so that its good things are not high-jacked by individuals or organizations that tarnish the name of politics. Ideologies²¹, whether political or otherwise which are aimed at harmonizing the world views with the gospel of Jesus Christ in this particular aspect should be pursued by all well-meaning Christians.

²¹ Bodley (2009) writes: Anthropologists often refer to the body of ideas that people share as ideology. Ideology can be broken down into at least three specific categories; beliefs, values and ideals. People's beliefs give them understanding of how the world works and how they should respond to the actions of others and their environments. Particular beliefs often tie closely with the daily concerns of domestic life, such as making a living, health and sickness, happiness and sadness, interpersonal relationships, and death. People's values tell them the differences between right and wrong or good and bad. Ideals serve as models for what people hope to achieve.

Saayman (1993: 10) remarks:

Christians then have the responsibility to be fully involved in the articulation and implementation of a political ideology in harmony with the humanising dimensions of the gospel. Of course, ideologies can indeed also play a negative role, viz a vis, if they hinder or prevent the implementation of the humanising dimensions of the gospel of Jesus of Nazareth.

It is against the above background, especially the negative aspect of it that seems to be putting PAOG (Z) and other churches out of politics all together. They consider it to be more concerned with the secular rather than the spiritual matters.

In view of this, some scholars and Christians alike have come out in the open and declared that it is unspiritual for the Church to get involved in politics.

Sayman (1993:10) points out again that:

The most common objection against getting mission involved in politics is that mission is or should be concerned about purely spiritual matters, whereas politics has to do with secular, worldly matters. But as Archbishop Temple pointed out already at the Jerusalem assembly of the International Missionary Council in 1928, the only purely spiritual matters are good intentions, and we know the road to which part of the universe is paved with them! No, mission and politics are interrelated. Furthermore, mission can be characterised as humanisation, because it is deeply involved with politics, which is supposed to bring about the best possible ordering of human society.

4.6.2. PAOG (Z) participation in politics: A case of its involvement with the Heritage Party.

In spite of some of such negative standpoints regarding Church's involvement in politics, it appears that PAOG (Z) made an attempt to push this agenda through its certain clergies. I think that the political leadership of our country especially the presidency that time had neglected the very norms of which its constitution was built upon; especially the declaration of the country as a Christian nation. Lumbe (2008) agrees with such an observation. It must be stated as well that Zambia, in terms of its ideologies was somewhat different during the time of its first president (Dr Kenneth Kaunda) than it was during the reign of its second president (Dr Frederick Chiluba)

Smith (1999:30, 32) remarks:

Kaunda's creation by the late 1960 of a quasi-nationalist policy referred to as "Zambian Humanism" which integrated Christian, Socialist, Communitarian principles in ways similar to some "social gospel" and "liberationist" theologies was precisely an attempt to infuse his government with overt religious qualities. President Chiluba, however, was situated quite differently than Kaunda politically and religiously speaking. Certainly the most audacious of

Chiluba's overtures to churches was the constitutional declaration of Zambia as a "Christian Nation." This privileged Christian religiosity and aligned the church and state more closely than Kaunda ever attempted during his presidency.

However, President Chiluba, who was originally from UCZ before 'converting' to neo-Pentecostalism, failed to lead to the expectation of the Christian fraternity especially the Pentecostals. This probably led to PAOG (Z) in particular to align itself to one of the political leaders who was a Christian from the Pentecostal faith. I believe they began to realize that participating in politics could change the bad facets of it. Such a move was not well received by the government that was ruling the country at that time as shall be seen later on in this subsection.

PAOG (Z) has been at crossroads insofar as its standpoint on political involvement in the country is concerned. On one hand, its position on this subject has been that of being 'non-partisan.' By this, what is meant is that the PAOG (Z)'s mandate is not to get involved in politics, let alone, siding with any Political Party. As a matter of fact, its church constitution is silent about this particular aspect. Chanda (2008:60) confirms: "PAOG (Z) is very conservative in its political outlook. The ministers of the PAOG (Z) do not get involved in the politics of the country because their work is to preach the gospel which is spiritual work."

On the other hand, the PAOG (Z) has found itself contradicting the very 'norms' that it believes in, hence the earlier on statement that this church has been at crossroads. In 2001, a very interesting event unfolded in Zambia. The then, President of the Republic of Zambia, Dr. Frederick Chiluba (1991-2001) had just completed a 2nd five year term as the President and was supposed to retire in order to pave way for another President to be elected in the office.

But as is the trend in most African 'democracies', Presidents do not normally give up power and in most cases they end up tempering with the very constitutions that they are supposed to uphold. This was what had transpired in the Republic of Zambia; President Chiluba was ready to go for the third term; something that the Zambian Republican constitution forbids.

During this time there were a lot of demonstrations from all walks of life in the country; among others, Opposition Political Parties, University of Zambia students and some senior members of the very ruling party at that particular time; Movement for Multiparty

Democracy (MMD). The demonstrations were all about opposing the move that this President wanted to pursue.

It was during this time that some senior members of this party were expelled for being seen not to support their President. As a result of all this, some of these senior members formed their own Political parties. One of the political parties born out of this revolution was the Heritage Party headed by a Pentecostal Christian.

The President of this political party (Godfrey Miyanda) attracted a lot of support from the Pentecostals, who felt that the declaration of the country as a Christian country by Frederick Chiluba in 1991 would be best preserved if a Pentecostal President took charge of the country. It has been mentioned (section 3.3) that the above President of the Heritage party at one time was the Vice President of the country and was also an active member of one of the PAOG (Z) congregations that was meeting in Lusaka.

Therefore, being one of its own, PAOG (Z) felt duty bound to fully support this political Party in the presidential election that were due to take place in 2001 that time. More than any other Pentecostal believers, the PAOG (Z) believers including senior ministers of the gospel sprang into action to rally behind their own 'son.'

It appears that at this point in time, the aspect of them being conservatives as alluded to above by Chanda (2008) did not hold 'any water' for this time around most of the ministers were willing to come out in the open and support this alleged noble cause.

PAOG (Z) pastors were seen all over the political rallies being addressed by the Heritage Party President. Some of them were called upon to open in a word of prayer whilst others were adopted as Parliamentary candidates to stand on the Heritage Party ticket.

Chalwe (2011) revealed that one of the lecturers at TTC applied to stand for adoption except that this individual was not adopted. Few other pastors in the Copperbelt district applied to be adopted on a Heritage Party ticket.

Just to underscore the extent to which the PAOG (Z) supported the Heritage Party, Trans-Africa Theological College (TTC), a PAOG (Z) run theological college, hosted Christians mostly PAOG (Z) members drawn from different parts of the country in readiness for the political rally that was due to take place in Kitwe on the Copperbelt province as well. During this time, prayers were conducted to show solidarity with this Presidential candidate.

Chalwe (2011) alluded to such an arrangement to the influence of the very TTC lecturer who expressed interest to stand as a parliamentary candidate.

Coincidentally, the former Chief Bishop happened to be in one of the towns in the Northern PAOG (Z) districts, Kasama, where the Heritage Party was holding one of its Political campaigns. One of the PAOG (Z) pastors was a master of ceremonies at that meeting and recognized the presence of the Chief Bishop and was requested to offer a prayer that time.

Due to the pressure that amounted during that time, President Frederick Chiluba abandoned the third term bid and brought in another Presidential candidate for the MMD party by the name of Levy Patrick Mwanawasa. When the election were finally held in 2001, the MMD sponsored candidate emerged victorious and none of the PAOG (Z) members who stood on the Heritage Party ticket managed to win whether as Members of Parliament or Councillors.

Obviously, the support that the PAOG (Z) rendered to the Heritage Party proved to be too costly to the church. Lumbe (2008) reveals that PAOG (Z), just like many other Pentecostal churches enjoyed a lot of support from the government of the day during the reign of President Chiluba. In fact one of the PAOG (Z) churches in Mpika (Northern PAOG (Z) district benefited from Chiluba's Presidential slash funds where ZMK 10million (R15000) was donated towards the construction of a PAOG (Z) local church in 1999.

As a result of this involvement with the Heritage Party, the government of the Republic of Zambia saw the PAOG (Z) as a 'political opponent' rather than as a partner in national development. Hostility became evident in the way some of the leaders of this church were treated. A good example was the former Chief Bishop, who time and again was not given audience despite many attempts of wanting to see the head of state due to the perceived association with an opposition political party.

For a very long time, except few years ago when the government minister officiated at the graduation ceremony of the pastors at TTC, the ceremonies had been shunned by the government officials despite constant invitation to such important events. It was common to see government officials officiate at other graduation ceremonies for other churches.

I believe that they did not want to have anything to do with the PAOG (Z) due to the fact that this same church was campaigning against the government.

Chalwe (2011) challenges the above view and indicated that the Canadian missionaries who were in-charge of TTC for a period of ten years never invited the government officials because they did not see such invitations as important. Nevertheless, the situation is slowly changing; probably because some of the ministers of the gospel in the PAOG (Z) are seen to be fully supportive of the government of the day.

The situation that has just been discussed brings me back to the very core of this issue. Although, as already mentioned above that the situation has improved this time around, the Catholic Church in Zambia has been very critical of the MMD government and have continuously spoken out against the evils of the government. The MMD government has time and again tried to show some hostility towards the Catholic Church for being too critical. Its leaders (Catholic Bishops and Priests) as well, have been targets by the government to the extent of wanting to physically harm them for such perceived hostile attitude.

Post newspaper (2010) Quoting MMD Copperbelt information secretary Chiko Chibale in one of articles reveals:

As a ruling party MMD, we have what we call a crack squad on the Copperbelt. It is more like a military in the political circles and I'm the commander of this crack squad on the Copperbelt. I want to bring to the attention of the Catholic Bishop Duffy of Mongu that we will travel to Mongu for him. He is just a disgruntled Bishop who wants to bring anarchy in this country, but before he does that, we will go for him as the military of the party because he is forcing us to take the law in our own hands. We will travel to Mongu to remove him from his office. Who does he think he is? We will clobber him because he is busy waffling for nothing. We will teach him a lesson so that we send a warning to other disgruntled chaps insulting the President.

This is just a glimpse on the kind of hostilities that those that choose to question the government on issues of lack of social delivery to its people including injustices are subjected to. Bishop Duffy was just speaking on behalf of the voiceless who were crying for improved social delivery system and the injustices that were happening to the people of not only that part of the country, but elsewhere as well.

Another Catholic priest on the Copperbelt by the name of Father Frank Bwalya came up in the open to campaign for the opposition political party in the recently held Presidential, parliamentary and local government elections in the country.

These elections were held on 20th September 2011. This priest campaigned vigorously for the political party called 'Patriotic Front' which eventually emerged victoriously in these elections with its leader Michael Chilufya Sata becoming the 5th Republican President. Without any question the influence of this Catholic priest on the outcome of these elections cannot be overemphasized. Through organization like 'Change Life Zambia' and then later on 'Get Involved Zambia', the Priest formulated slogans and spearheaded the Red Card campaign, which saw this strategy spread to most parts of the country.

Just like Bishop Duffy above, Father Bwalya received immeasurable hostilities including getting incarcerated in what appeared to be attempts to silence this campaign. Through resilience, the priest managed to persevere until the opposition political party managed to dislodge the ruling party (MMD).

The antagonism that is seen here between the Church and the country; vis-a-vis; the Catholic Church and PAOG (Z) is not new, but common in several countries. In fact every church that becomes critical to the government of the day invites trouble especially to the young democratic countries like Zambia and some African states.

De Gruchy: (1997:86-87) supports:

The relationship between Church and State has often been highly contentious in the course of the history of Christianity. This is primarily because Church and State represent two different centres of power and authority which sometimes conflict with each other. Irrespective of the character of the State, the biblical mandate to proclaim God's justice and grace remains fundamental to the political witness of the Church in every context. That can neither be granted to nor taken away from the Church by any State or constitution. But how this witness should be exercised will depend on the nature of the State, the issues that have to be addressed, and the historical context in which the Church is called to witness.

Therefore, the difference between the kind of 'enmity' the Catholic Church and the PAOG (Z) has faced from the MMD government is not in the severity of the hostility itself. But, it is in the fact that though the Catholic Church through some of its Bishops and Priests has been perceived to have caused more harm to the MMD government 'than good' in terms of de-campaigning it, the government officials including the then Republican President and the Vice President still found time to interact and attend some of the church functions.

A good example is when the Catholic Church lost one of its outspoken critics of the MMD government, Bishop Duffy. The President attended the church service whilst the Vice President was available during the burial ceremony (Post newspaper (2011)).

The Catholic Zambian Cardinal (Medardo Mazombwe) was invited to the State House by the President for a luncheon.

Nevertheless, the PAOG (Z) story seems to be very opposite of the above. Except for one or two PAOG (Z)'s Bishops who were seen to have some favour with the former government (MMD), it was unheard of to see the Head of State or the Vice President attend any of the functions that were conducted by this church.

What was common was to shun such invitations. A good example is when the 3rd Republican President (Dr. Levy Patrick Mwanawasa) was invited to officiate at one of the graduation ceremonies that took place in Kitwe at Trans-African Theological College (2007).

Even after confirming to attend, neither the President, nor any government official attended that ceremony. More likely than not, this was to underscore the displeasure that the MMD government has had with the PAOG (Z). Although the situation is slowly improving, the fact remains the same that the PAOG (Z) has not had a cordial relationship with the previous government.

But the question still mingles in one's mind as to why the government of MMD still found time to 'coexist' with the Catholic Church despite these attempts to undermine it. I tend to think that the voice of the Catholic Church in Zambia has been too strong because of the developmental projects that it has contributed to the welfare of this country.

It has been mentioned in chapter one that the Catholic Church has built its own schools, hospitals, hospices, orphanages throughout the country to name but a few. They have also been involved in poverty alleviation programmes including the distribution of relief foods.

The Church has also a very ambitious programme of helping out the HIV/AIDS patients through home based care initiatives. The Church even has its own University (Catholic University) offering competitive undergraduate courses in Education, Accountancy, Engineering, Economics, Development studies etc. It is certain that in the near future, postgraduate programmes will begin to be offered as well. They have nursing Colleges, teachers training colleges, skills training Centres throughout the country etc.

It was therefore stated before in chapter one that such massive contribution to the country has put the Catholic Church in a strong position to speak out when things are not right in the country.

The MMD government did acknowledge that the Catholic Church is a partner in national development. It must be that this is the reason that despite some hostilities being meted on some of its priests and Bishops, the MMD realised that it needs the Catholic Church so much because of its enormous contribution to the wellbeing of the country.

On the other hand, the MMD government seem not to have been bothered so much with the PAOG (Z) and it has not been at pains even to shun attending some of its functions, let alone even seeking reconciliation; a norm that was common by the MMD government towards the Catholic Church.

It must be stated that when the MMD government looked at PAOG (Z)'s developmental contribution to the country apart from the contribution of the number of PAOG (Z) congregations to the country, they seem not to consider this church as a potential threat to their pursuit to continue ruling this country. The potential threat was the Catholic Church and that is the reason the MMD government kept on begging for reconciliation with it.

As a matter of fact, PAOG (Z) tried it in 2001 to support the Heritage Party and they failed to dislodge the MMD Presidential candidate. On the other hand, other class of scholars have argued that the best way for the Church to address injustices and other forms of inhuman tendencies by most of the governments in this world is not necessarily to join forces with them like what the PAOG (Z) tried to do by 'forming an alliance' with the Heritage party. To the contrary, they say that the Church should just do its part, probably in unison with fellow churches who believe in such noble causes, or on their own, by fostering development and advocating for social justice.

Yoder (1994:202-203) supports:

It can be argued that this is the lesson of history. The Christian church has been more successful in contributing to the development of society and to human well-being precisely when it has avoided alliances with the dominant political or cultural powers. Thus what we have to discern for the church is not a new way to establish a much more promising alliance with the most constructive powers that we can see at work in society as much as to discern the shape of the moral independence that is demanded in order to exercise over against these powers the ministry that only the church can exercise, its constant call to sobriety and to respect for human dignity.

It must be mentioned that the foregoing factor, coupled with the perceived minimal contribution to the developments of the country should make the PAOG (Z) to somehow revisit its relevance in the country rather than seeking such alliances again.

4.7. Hermeneutical dogmatism: A General overview

Having had an overview of the spirituality of PAOG (Z) regarding social involvement, I would like to discuss its theology of missions regarding the same subject. I did mention at the beginning of this chapter that I have merged the 'praxis circles': "Spirituality and Theological reflection" and replaced it with a new term which I have called 'Hermeneutical dogmatism'

Before I go into a full-fledged analysis of this term especially in relation to PAOG (Z), I would like to look at the meaning of this composite term. It will help bring a proper understanding of the subject.

4.7.1. Hermeneutics defined

This is the subdivision of theology that is concerned with explaining or more specifically, interpreting religious concepts, theories and principles. It covers a wide range of aspects which includes methods of interpreting different texts of the bible, though it can cover other aspects of scholarship as well.

Terry (1975:17) defines:

Hermeneutics is the science of interpretation. The word is usually applied to the explanation of written documents, and may therefore be more specifically defined as the science of interpreting an author's language. The science assumes that there are diverse modes of thought and ambiguities of expression among men, and, accordingly, it aims to remove the supposable differences between a writer and his readers, so that the meaning of the one may truly and accurately be apprehended by the others.

Nonetheless, because of different theological schools of thought, scholars; evangelicals and non-evangelicals, have in diverse times come up with different methods of interpreting scriptures mostly basing on their convictions and doctrinal inclinations. They have over many centuries tried to enlighten more on this subject so as to try and strike a balance insofar as correct hermeneutics is concerned. But, as usual differences will always be there and it remains on particular theologians, churches and individual Christians to come up with what they feel is the correct way of interpreting biblical texts.

Even when things are like this, it appears that certain principles are generally accepted in determining which way forward in terms of interpreting different texts.

Among the principles that are supposed to be adhered to, are the universal principle, cultural and contemporary application of the texts so that the audience is explained to in a manner that will not distort the original meaning of the scripture.

Radmacher and Preus (Editors). (1984:222) remarks:

Several approaches have been proposed for discerning between the permanent, universal, normative teaching of Scriptures on the one hand, and on the other hand, that which is transient, not applicable to every people in every culture, not intended to function as a mandate for normative behaviour. It is helpful in establishing the meaning of a passage to see it in the cultural context of the author and his original audience. Furthermore, it is helpful in making an authentic application of biblical truth, to see it in the cultural context of the contemporary audience. But if an understanding of some biblical cultural context or some contemporary cultural form is used to contravene the plain meaning of the text, Scripture itself is no longer the authority. Thus, the meaning, recipient, and application must be established within the limits set by the data of scripture.

In trying to understand the PAOG (Z) factor in terms of its hermeneutical approach, I will look at certain methods and approaches in this field of study so that this particular church is identified in its context. When confronted with biblical texts, the task remains to the preacher to explain that particular scripture in a manner that shall not dilute the original meaning of the text. There is also an aspect of deriving out the meaning and then applying it to the contemporary.

In doing all such, there are different ingredients or principles that need to be brought on board so that the correct meaning is taken. However, such processes are not without challenges and biases especially that different people would want to promote their way of understanding an agenda altogether, sometimes disregarding the benchmarks of principles of interpretation.

Although the PAOG (Z), through its hundreds of clergymen and clergywomen including thousands of its laypersons, are guided by its doctrinal beliefs, some adherents of this church seem to go 'out of the way' in their interpretations of certain scriptures. This is evidenced in the way congregations respond and relate to the communities in which they serve.

4.7.2. Dogmatism

The tendency to express held opinions strongly in a way that suggests they should be accepted without question. It comes from the word ‘Dogmatic’ which means expressing rigid opinion prone to expressing strongly held beliefs

In looking at the above definitions, I’m cognizant of the fact that different people and religious institutions alike have their own set of ideologies. This has also influenced the way they interpret the scriptures and in most instances, they are biased towards supporting those ideologies. This is the reason why we have so many interpretations to the same texts which have even led to differences in opinions. Nevertheless, I do not intend to dwell so much on the subject of hermeneutics, save for the principles of it which I would like to use in the PAOG (Z)’s case.

4.8. Hermeneutical dogmatism: A case of PAOG (Z)

It was observed that the pursuit of social involvement or the absence of it by any church has more to do with ideologies seen in the eyes of hermeneutics. What will determine the extent to which the church gets involved in the social matters of the society has to do with the way they interpret the texts of the bible.

One may wonder why some churches seem to have got ‘their hermeneutics’ right because they do not have much difficulties in seeing this responsibility while others do struggle to see this kind of phenomenon even from the biblical scriptures..

From the outset of this subsection, I would like to state that the ‘dogmatism’ here is used in a loose sense as it were because it appears that some clergies in this church are not so rigid so as to follow the written doctrines of the church. Suffice to say that this is because while there is no explicit indication in the church’s constitution that PAOG (Z) should pursue social involvement apart from their traditional task of evangelism and ‘making disciples’; others within the same church look at it differently. This is the reason why some of them are actively involved as already indicated.

Nevertheless, PAOG (Z)’s hermeneutics with regards to the subject under discussion can best be taken from its constitution. This is where this church derives its strength and direction from to do the kind of missions it is doing.

In order to adequately analyze the theological reflection (hermeneutics) of the PAOG (Z), one needs to start with the Statement of Faith in its Constitution which was adequately tabulated in (3.5.1) above. From the same, it is clear that the mandate that the PAOG (Z) knows regarding the issue of missions is to preach the gospel so that many people are won to the Lord Jesus Christ or rather get converted to Christianity.

4.9. Towards an assessment of interpretation of selected texts which point to social involvement.

In this section, I would like to analyze the PAOG (Z)'s analysis of some of the texts in the bible that seem to implore the Church to get involved in the social issues of the world. I believe a closer analysis of the way PAOG (Z) interprets some of these scriptures will help understand the church's involvement or lack of it.

4.9.1. The Spirit of the Lord is upon me: (Luke 4: 18-20)

The scripture under scrutiny (Luke 4:18-20) states: "The Spirit of Lord is upon me, because he has anointed me to preach the good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord." These were the words of the Lord Jesus Christ which he read from the book of the prophet Isaiah when he entered the synagogue.

This is a widely used scripture among, not only the mainline denominations, but the Pentecostals as well. PAOG (Z) pastors and laypersons have also used this portion of scripture to preach and fulfill what they believe is the mandate given to the Church by the Lord Jesus Christ. I have also preached sermons using the same scripture as well.

Undoubtedly, what come vividly clear in this Luke's gospel is the term poor and the other marginalized people in the society.

It must be stated here that a lot has been written by different scholars to try and point out the category of the poor and the marginalized that Luke was talking about. There have been two different schools of thoughts in this particular matter. On one hand, some, including several Pentecostals, believe that the poor being talked about here are not the physically poor as it were, but the spiritually poor.

On the other hand, the mainline denominations which include the Catholic Church believe that these are probably the physically poor, though they also recognize that there is a 'spiritually poor' component as well.

Bosch (1991:98) confirms and sheds more light:

Much has been written in recent years in an attempt to identify the poor whom Luke refers. In particular, the difference between Matthew's and Luke's first beatitude (Mt 5:3, "Blessed are the poor in spirit"; Luke 6:20, 'Blessed are you who are poor') has long fascinated scholars and ordinary Bible reader. Suffice to say that not only the Matthean version of the first beatitude may be understood only in a spiritual sense. In Luke such spiritualization is still more unwarranted.

It therefore appears that the interpretation of the above scripture is still problematic even this time around. But before I examine how PAOG (Z) interprets this scripture, I would like to look at who these poor really are in light of the some scholars.

(Bosch 1991:98; 436) further elaborates:

The poor are also the devout, the humble, those who live in utter dependence upon God. *Ptochos* ("poor") is moreover often a collective term for all the disadvantaged. This emerges from the way in which Luke, when he gives a list of people who suffer; either puts the poor at the head of the list (cf 4:18; 6:20; 14:13; 14:21) or at the end as a climax (as in 7:22). All who experience misery are, in some very real sense, the poor. This is particularly true of those who are sick. Lazarus, the exemplary poor person in Luke, is both poor and sick. Primarily, then, poverty is a social category in Luke, although it certainly has other undertones as well. Being poor is quite incontrovertibly a material reality. Liberation theology interpretations of the poor follow a similar hermeneutic. The poor are the marginalized, those who lack every active or even passive participation in society; it is a marginality that comprises all spheres of life and it is often so extensive that people feel that they have no resources to do anything about it.

The above interpretation of the poor more or less looks at it from the physical point of view. Nevertheless, though some Pentecostals and Christians from other religious groupings seem not to have difficulties in accepting such interpretations, others look at the whole thing from the spiritual point of view. By this I mean that their interpretation of the 'poor' in this context focusses mainly on the spiritual angle.

In short they say that the poor that Luke is trying to portray here are the spiritually and not necessarily the physically poor, though there is an acknowledgement that the physically poor are also in the world.

Mazamisa (1987:99) implies:

[Luke's] concern is with the social issues he writes about; with the demons and evil forces in the first century society which deprived women, men and children of dignity and selfhood, of sight and voice and bread, and sought to control their lives for private gain; with the people's own selfishness and servility; and with the promises and possibilities of the poor and the outcasts.

It was alluded to the fact that the interpretation of texts somewhat has a bearing on how one would respond to certain situations. Therefore, the determinant factor in this endeavor regarding the approach to social issues by particular churches including PAOG (Z) is the hermeneutical principle.

With regards to PAOG (Z), and looking at its constitution and some pronouncements made by the former Chief Bishop and various clergymen and clergywomen of this denomination, it is clear that Mazamisa (1987)'s revelation above of Luke's version of the explanation of the poor seem to have the 'blessings' of this particular church.

Many evangelical preachers including those from the church under discussion approach the issue of such scriptures through prayer. They recognize that it is the demons that are responsible for the poverty and the misery that some of these poor people go through. To them it is a 'spirit' which is behind the poverty, deafness, blindness, etc. They then concentrate on offering prayers of deliverance so that people are freed from various kinds of oppression; "to preach good news to the poor, to proclaim release to the captives and recovery of the sight to the blind, to set at liberty those who are processed."

In view of the foregoing, the primacy of preaching the good news of the gospel, and offering various prayers of deliverance becomes the focal point of doing missions. The issue of social involvement becomes secondary and if it is pursued, then it is done outside its constitutional obligation. However, this is not to say that every clergy in PAOG (Z) follow the same conviction insofar as this subject is concerned. Few of them, through their own convictions from the scriptures and seeing what is going on in the world in terms of the social deprivation, have influenced their congregations to follow this path as well.

4.9.2. The Great Commission: Matthew (28:19-20)

The above scripture has been one of the ‘backbones’ and most ‘sung’ scriptures by most Pentecostals including the PAOG (Z). It is therefore interesting to examine how this has been interpreted in view of the subject under study. From its constitutional perspective, as seen from chapter 3 (subsection 3.5.1), it is clear that the mission of this church is embedded in what has been widely termed as ‘The Great Commission.’ It is to preach the gospel, disciple the newly ‘born again’ Christians and establish congregations, pray for the sick, among other things. It must be stated in the same subsection (3.5.1.) above and elsewhere that the question of social involvement by this church is not enshrined in the constitution.

Therefore the main focus is to preach the gospel and the great commission in this sense is seen in the light of this particular angle. This has been the main emphasis by the PAOG (Z), making disciples. While many scholars do not have any objections with this kind of explanation, others are of the view that the ‘great commission’ contains the social issues that need to be pursued by the Church as well.

Stott (1977:22-23) affirms:

The cumulative emphasis seems clear. It is placed on preaching, witnessing and making disciples, and many deduce from this that the mission of the church, according to the specification of the risen Lord, is exclusively a preaching, converting and teaching mission. However, the actual commission itself must be understood to include social as well as evangelistic responsibility, unless we are to be guilty of distorting the words of Jesus.

In the PAOG (Z) disciple making is mainly confined to teaching the new believers the doctrines of the church so that they grow into Christians who will replicate the same to other new-converts. During my early years of undergoing discipleship in the church, I do not remember any one of my mentors teaching me about getting involved in the social issues except being taught many other forms of Christian maturity.

However, some scholars look at this in a different way. Bosch (1991: 81) disputes:

For Matthew, then, being a disciple means living out the teachings of Jesus, which has the evangelist has recorded in great detail in his gospel. It is unthinkable to divorce the Christian life of love and justice from being a disciple. Discipleship involves a commitment to God’s reign, to justice and love, and to obedience to the entire will of God. Mission is not narrowed down to an activity of making individuals new creatures, of providing them with “blessed assurance” so that come what may, they will be “eternally saved.”

Mission involves, from the beginning and as a matter of course, making new believers sensitive to the needs of others, opening their eyes and hearts to recognize injustice, suffering, oppression and the plight of those who have fallen by the way side. It is unjustifiable to regard the “Great Commission” as being concerned primarily with ‘evangelism’ and the “Great Commandment”

I have shown in this chapter how some of the PAOG (Z) congregations have risen to the occasion and have been actively involved in this other form of missions. Nonetheless, looking at how large this church is with more than one thousand congregations spread throughout the country, one would expect a full-fledged kind of social involvement by all the churches. But the opposite seem to be what is happening as only a handful of congregations seem to be active in this particular aspect.

There are various reasons as to why the trend is like this. Part of the reason is due to different theological orientations in terms of diverse theological institutions that these PAOG (Z)’s clergymen and clergywomen have been to. It has been indicated in chapter 5 (section 5.3) as shall be seen later on that one of the qualifications for one to be considered to be a pastor for this church is ‘completion of a prescribed course in theology, vis-a-vis; bible training, among other things.

As far as being a clergy in the PAOG (Z) is concerned, there isn’t much scrutiny in terms of specification from which theological training one has been to. Whereas clergymen or clergywomen trained from other theological institutions cannot easily find themselves in Catholic Church, United Church in Zambia (UCZ), Reformed Church in Zambia (RCZ), the scenario is different with the PAOG (Z). I’m aware that those trained at TTC, for example, have had difficulties in getting accepted back in their churches even though they are proven members of those churches.

For example, in the Catholic Church, there is a specific training prescription for would-be priests and everyone has to undergo such training for them to be accepted as parish priests. In Zambia, the RCZ and UCZ also have their theological institutions as well (Justo Mwale Theological College and UCZ Theological seminary respectively). This means that anyone who wants to serve as a clergy in these churches should have a theological qualification obtained from these institutions. It is a known fact that a UCZ member who underwent training at Trans-Africa Theological College (TTC) for four years to obtain a Bachelor of Theology degree is still fighting to be accepted back in the church as a pastor.

This time around, this trained person is undergoing intensive re-orientation and will have to undergo another phase of training at their theological seminary.

The whole idea behind all this is to safeguard the constitution of the church, let alone the membership from 'strange doctrines' that could lead the church 'astray.' No wonder there has been consistency in doing missions in many of these congregations.

However, in the PAOG (Z), the picture is to a certain degree, different. Although the majority of clergymen and clergywomen are from TTC, a wholly PAOG (Z) theological institution, the church still accommodates clergies from other theological institutions. Among them are; Chizela Bible College; an Evangelical Church in Zambia (ECZ) training institution, which is more liberal than conservative, Christian Vision Training College (CVTC); a Pentecostal orientation type, Kaniki Bible College,(an extreme stereotype Pentecostal institution) Baptist Theological Seminary, to name but a few.

Others though, are from the 'old school of theology' whereby, they were just disciplined from their congregations upon becoming Christians and have risen from different leadership positions and given credentials to run congregations. Some of them have attained current 'Bishops' title of the PAOG (Z); which is the highest title in the church.

Obviously, such conspicuous circumstances bring with them a lot of challenges for the church. The issue of social involvement then becomes dependent upon different theological orientations of certain clergies. Those that may have a social component in their initial theological training tend to follow the path of implementing what they learnt during that training. Those that did not have such an element may go the way of their theological orientations.

For example, if they were taught that mission is just about proclaiming the gospel of Jesus Christ, so that people can receive the salvation, that's the direction they will lead their congregations to. In PAOG (Z), hundreds of congregations are evangelistic oriented whereby almost all the programs of the church, year after year are focused towards the realization of such a vision. The majority of the congregations are devoid of social action; which is an essential part of God's mission in the world.

The resultant of such an unchecked phenomenon, coupled with the constitution which embraces autonomy²² type of church governance, has been a massive negative attitude towards the church's approach to the social issues.

While some congregations within the same church are seen to be actively involved in the social issues of the country and elsewhere, other churches are seen to be passive in this endeavor, but very active in evangelizing different communities. It then appears that there is no obligation whatsoever for denominations to pursue social involvement from the supreme church leadership especially that the constitution does not explicitly say so.

On the other hand, Christians who have, in the recent past, been answering God's call to become clergymen and clergywomen in this church are given theological orientation that is compulsive to following the path of social involvement when they finish training. At TTC, a Bachelor of Theology degree has been elevated to a Bachelor of Arts in Theology degree. This means that courses in community development and psychosocial counseling and HIV/AIDS have been fused in with the view of equipping Christians with the necessary skills to begin to getting involved in the communities at different levels.

It remains to be seen whether the theological training would actually be put into practice insofar as social involvement is concerned. Suffice to say that this is because a big number of Christians leading most of these congregations are graduates of TTC. It is one thing to have the knowledge and another thing to put the same knowledge into practice.

If the social component that the ministers of the gospel learn at TTC or at any other theological institutions culminates into reality, I think PAOG (Z) might have much more impact than probably it currently has.

²² Erickson (1985:1078) explains: "by autonomy, we mean that the local church is independent and self-governing. There is no power which can dictate courses of action of the local church. The principle of autonomy means each local church is self-governing. Each congregation calls its own pastor and determines its own budget. It is not bound to follow advice and its decisions do not require outside ratification or approval."

4.10. PAOG (Z)'s theology of tithes²³ and offerings

More likely than not, the subject of tithes and offerings may account to a great deal in terms of PAOG (Z)'s current scenario of social involvement. The subject of social involvement is very wide and there are many areas of social acts that the Church can engage itself in. But in many of these acts, the aspect of using finances as a 'vehicle' of implementation probably takes a big percentage of it.

Therefore, it would be important to look at the theology of finances in the PAOG (Z), particularly the subject of tithes and offerings in relation to the subject of social involvement. In a simpler term, Hode, Zech, Patrick and Donahue (1996: 208) remarks: "Tithe or tithing refers to giving 10 percent of one's income in a strict sense. They do not include proportionate giving or planned giving more generally." In the PAOG (Z) tithes provides a basis for the financial base of its day to day activities. It is even a prerequisite for one to be admitted as a member in any PAOG (Z) congregation.

To this effect, PAOG (Z) constitution (2010: 11, 40) states:

The basis of financing in the PAOG (Z) shall be the scriptural method whereby each member shall pay his tithes and offerings systematically into the work of the church and shall also include such donations for the furtherance of the PAOG (Z) in the area of any specific projects selected by the donor. All persons who have been born again and have become children of God by faith in Jesus Christ and willingly subscribe to the practices and beliefs of this church and who are regular financial supporters of this church shall be eligible for membership.

The issue of giving to the Church may not essentially be a theological problem because it is generally accepted in many churches, Pentecostals, Independent, or mainline denominations like the Catholic Church, etc. However, it is in the way that the denominations give that is different and this is due to different theological orientations.

²³ Redmond (2009) writes: "Tithe (old English Teotha, meaning "a tenth"), generally defined as the tenth part of fruits and profits justly acquired, owed to God in recognition of his supreme dominion, and paid to the ministers of religion. It is an institution of undetermined antiquity, common to many religions. Tithing was adopted in principle by the Christian church from its founding and was subjected eventually to formal legislation by the synod of Tours (567 A.D.) and the synod of Macon (585). The institution was later enforced by civil authority (the late 8th-century capitularies, or decrees, of Charlemagne), recognized in pre-Norman England, and sanctioned by English statute law in 1285. Tithing has continued in modern times in the established church of England and the Roman Catholic Church, especially in Austria and Hungary, but elsewhere has been replaced generally by other systems of voluntary support of the clergy."

Hoge, Zech, McNamara and Donahue (1996: 11) notes:

The level of giving to the churches varies greatly, depending on the denominations. Members of some denominations give five times as much as members of others, in terms of percentage of household income. Why the immense difference? Certainly the religious needs of people do not vary that much from denomination to denomination, and human nature is not that different. We can only conclude that the explanation is to be found in how religious groups differ from one another, both theologically and organizationally.

But it is not the act of giving that is problematic, because as seen above, Christians in different congregations give to the Lord, in one way or the other. The debate lies in the way the funds realized are utilized.

Just as there are different levels of giving to the churches, it must be pointed out that there are diverse ways in which these funds are used in the churches. In the PAOG (Z), for example, emphasis is placed on the upkeep of the pastor than anything else. This is anchored by the 1 Corinthians 9: 13-14 which states: “Do you not know that those who are employed in the temple service get their food from the temple and those who serve at the altar share in the sacrificial offerings? In the same way, the Lord commanded that those who proclaim the gospel should get their living by the gospel.”

There is no problem with the scripture because those that have chosen to serve the Lord as ministers of the gospel should be taken care of by the church. Nevertheless, there are a lot of reservations in the way the above scripture has been interpreted by some clergies. For instance, Informant L (2002) states during a lecture that: “ninety percent of the financial resources collected from church are used for my upkeep. This include pastor’s stipend, educational allowance for my children, house rentals, water and telephone bills, etc. The remaining percentage is for the church’s rentals and electricity bills, etc.”

It cannot be denied that the pastors need to be taken care of by the churches for them to function normally, but there is a need to strike a balance so that we do not end up in a situation whereby all the finances of the local church are used for sustaining the office of the pastor, leaving little or none for the actual work of reaching the unreached who might be even in far places.

One thing noteworthy is the fact that Pentecostals, PAOG (Z) inclusive are known to be good givers of both the tithes and offerings. It must be mentioned that this has more to do with

their theological orientations. Members are encouraged to give as a way to show their love and commitment to God

4.11. Conclusion

It is clear that PAOG (Z)'s perspective of missions is largely based on the understanding that the gospel should be preached so that people can be given an opportunity to believe in Jesus Christ. This has been the primary focus of the church for more than half a century now.

The question of social involvement appears to be optional as long as new people are being converted to Christianity. One long serving clergy who has been pastoring a PAOG (Z) congregation for more than twenty years was asked by a student at TTC during one of the lectures as to why orphans and widows are not being helped by many congregations (PAOG (Z)). The response was that given was more of a warning than the expected one.

Informant 1 (2012) reveals:

The Reverend warned me not to bring out such issues in any of the churches that I would be invited to preach. The reason was that the pastors of those congregations would not take such sermons to the church lightly. The Reverend went to the extent of strongly warning me that I would be chased from those congregations if I dared to.

Such a revelation shows the extent of the disparity that is in this church insofar as the issue of social involvement is concerned. Although there are few churches that are actively involved in the social issues, a big number is not. It must be stated that the most contributing factor to the absence of such an act of mission in most of the PAOG (Z) congregations has to do with the theological orientation of this church.

It appears that some have a dogmatic mindset with regards to their hermeneutics. Those that belong to the old school of theology, and even some from the new school as (Reverend above) are obsessed with evangelism such that they have chosen to cast blind eyes on the issues affecting the society.

If what the Reverend counseled a young clergy is anything to go by, then it appears that a lot needs to be done with PAOG (Z)'s hermeneutics so that the church can actively participate in the whole mission of God. Most likely than not, the policy makers need to re-examine its constitution; vis-à-vis; its theology of missions to see whether it is in conformity with the modern trends of mission enterprise.

CHAPTER FIVE

TOWARDS AN ASSESSMENT OF THE BACKGROUND AND VIEWS OF PAOG (Z) PASTORS IN RELATION TO THE SUBJECT SOCIAL INVOLVEMENT IN THE CHURCH.

5.1. Introduction

This particular chapter seeks to closely examine the backgrounds of selected PAOG (Z) ministers of the gospel before they became pastors in this particular church. I strongly believe that the backgrounds of people in any given society have a big influence in what they become in the future. People that have chosen particular careers in their lives have had a somewhat history of orientations to what they have decided to do in life.

For example, those that belong to Junior Engineers, Technicians and Scientists (JETS) club at secondary schools end up doing engineering courses at tertiary institutions. It may not be a fallacy to suggest that some, if not most of the current engineers have had a history of getting exposed to that related field either through their parents or at learning institutions.

In view of the foregoing, Holenweger (1976:484) in examining the backgrounds of pastors in relation to what they teach alleges and concludes:

In order to determine the relationship between the experience of Pentecostal pastors and the doctrine they teach, we must ask what the prominent elements will be the dogmatic system which arises from the experience of life, and the realities in life. Anyone who is deprived of nourishment, clothing, education, social recognition and the means of expressing himself has two alternatives (a). He may develop a system in which these things, or some of them, are seen as of little value or even harmful. (b). Alternatively, he may develop a system which gives him possession of what he lacks.

In Christian theology and in the discipline of missiology, the issue of social involvement may have a bearing on the backgrounds of pastors and what they teach their congregations. As alluded to above by the above scholar (Hollenweger 1976), those who may have an experience of lack in life, either through their upbringing by their parents or educational orientation may exhibit something that could be seen as a reaction to those experiences.

Human beings that lacked social amenities and exposure to helping others in terms of 'social delivery' may not see the need to promote such when they finally become Christians and take up pastoral works in various congregations. Others may develop their congregations in such a way that almost all the finances collected from the church through tithes and offerings are consumed by themselves overlooking the many needs that characterises a lot of churches.

Members are also blinded into thinking that as long as they give all to their pastors, then they have done the most important thing in their lives and would get all the rewards at stake in the afterlife. They are not encouraged to give towards the social noble cause of the different communities in which they live in.

Informant L (2002), a long serving PAOG (Z) Reverend, reveals during a lecture:

Ninety percent of the financial resources collected from church are used for my upkeep. This include pastor's stipend, educational allowance for my children, house rentals, water and telephone bills, etc. The remaining percentage is for the church's rentals and electricity bills, etc.

In view of the above, Phiri (2009: 87) observes:

It cannot be denied that the pastors need to be taken care of by the churches for them to function normally, but there is a need to strike a balance so that we do not end up in a situation where all the finances of the local church are used for sustaining the office of the pastor, leaving little or none for the actual work of reaching the unreached who might be in far places.

It is such attitudes that some pastors have towards the work of God that makes scholars to make conclusions that such may have more to do with their backgrounds. If such a pastor was exposed to a life of 'selfishness' before coming to Christianity, one would expect that the doctrine of Jesus Christ which demands that we care for others should have changed such a ministerial approach to a more accommodating one. However, the opposite is what is happening in most pastors today. They are more concerned with their upkeep rather than sharing the 'cake' that they get from their congregations with the needy in the society.

Therefore, it is against such a background that prompted me to examine backgrounds of PAOG (Z) pastors to see whether or not there are some traits that one would easily point out to be probable causes of the current status quo. These in-depth evaluations of such circumstances will range from their work, professional careers, where they did their theological training etc.

This is in an effort to try and determine whether such scenarios coupled with the PAOG (Z) constitution have had anything to do with the outcome of this research. It must be noted that this is cardinal in understanding different perspectives of these unique congregations that are governed by one constitution and yet portrays diverse outlooks altogether.

It must be stated on the outset that the motivation to follow this path of the research hinges on my background as well.

I did allude (chapter 1), to the fact that I have a medical background, which over the years have had an influence in my life as a minister of the gospel in the PAOG (Z). Despite my wish that this church had opened up a medical hospital, where I and several other medical personnel (including some ministers) in this church, could dedicate their lives to serving in different capacities; I have tried on few occasions to start up the clinic project with the view of opening up this service to the communities. I will elaborate more on this later on in the chapter.

5.2. General overview: PAOG (Z)'s theology of God's call

In the pursuit of understanding the backgrounds and views of pastors of this church regarding the issue at hand, it must be observed that an overview of how the PAOG (Z) interprets the meaning of God's call becomes very essential. This is alluded to because some Pentecostals in general and PAOG (Z) in particular largely reduce God's call to pulpit ministry. By this I mean that the preaching of the gospel of Jesus Christ only without necessarily any other forms of mission.

What then is the meaning of God's call? Holderness and Palmer (2001:16) explains:

First of all, God's call is an invitation to be in a relationship with God. The term *call* implies a caller, God makes the call. It also implies a receiver, the person who hears the call answers. God's call is also God's bidding us to follow Jesus Christ and to fulfil God's mission and purpose in the world. The invitation is reminiscent of Jesus' calling the brothers Simon (Peter) and Andrew, as they were busy with their careers as fishermen, with the simple invitation to "follow me." He identified their call by saying "I will make you fishers of men."

From the above perspective of God's call, one may think that this is all about the definition and that the PAOG (Z)'s standpoint and attachment of this to mainly the preaching of the gospel of Jesus Christ is wholly correct.

Nevertheless, other scholars have gone a step further by dissecting the meaning of 'God's call.' They have argued that the call of God does not only entail that those that feel having been called by God are supposed to be involved only in preaching the gospel of Jesus Christ, but that they should continue serving God through different capabilities. In short God's call is more than preaching the good news of Jesus Christ. God calls people not only to preach the word of God, but to fulfil his purposes through their different professions.

In this regard, Holderness and Palmer (2001:17) points that:

God calls people to a lifestyle and a vocation. By lifestyle, we are referring to how people chose to live their lives.

This includes values, commitments, family, friends, church involvement, volunteer activities, work, etc. By vocation, we refer to professions, occupations and jobs, but we take it a step further. The word vocation comes from a Latin word *vocare*, “to call.” Your vocation is your calling. It’s what God is calling you to do.

I believe that God calls Christians to both ordained and non-ordained kind of ministry. In fact God gives different gifts in individuals for the sole purpose of fulfilling his purposes in the Kingdom of God. The ordained ministry is clearly shown in Ephesians (4:11-12) where the scripture indicates:

It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God’s people for works of service, so that the body of Christ may be built up until we all reach unity in faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.

As some are called to this ‘specialized’ kind of ministry or commonly known as ‘five-fold ministry’ in Pentecostal circles; others, who are equal players in God’s Kingdom are as well given special gifts in different areas of their callings. Just as Christians are called to the above ministerial diversities, I believe that God has called some Christians to be medical doctors, some to be engineers, some to scientists, some to social workers, some to architectures, some to be chefs, etc. The list goes on and on. All this has been done for the same purpose of fulfilling God’s purpose in this world.

In missiology, this utilization of the former trade or skills to enhance ministry of the word of God is used both as a strategy and a supplement, in terms of material resources which includes, but not only, food, finances, clothing, etc. The supplementary use of such professions or skill is commonly known as tentmaking²⁴.

²⁴ Staub (1989:298) define tentmaking as follows: “Any dedicated Christian who lives and works overseas and who uses secular calling as an opportunity to give personal witness to Jesus Christ.” “Witnessing for Christ while productively employed abroad. The tentmaker is a missionary in terms of commitment, but is fully self-supportive. In mission circles, tentmaking describes a strategy for penetrating restricted-access countries with fully trained missionaries. Among Lay people, tentmaking describes the integration of occupation (job for pay) and vocation (work done to fulfil God’s agenda on earth). It is a concept that emerged when the Church began to reemphasize the role of laypersons in ministry and missions. Dudley (2003:183) adds: “This model of the independent, self-sufficient ministry has biblical foundations in the ministry of the apostle Paul (Acts 18:3).”

It is considered that as some Christians are called in what is widely known in the Pentecostal circles as 'fivefold ministry' comprising apostolic, prophetic, evangelistic, pastoral and teaching ministry, some of them come into this calling with their professions and experiences.

In other churches like the Catholic Church, priests and nuns who, in some cases have been called to other vocations have been seen to be utilizing such for the benefit of the communities in which they serve as well as the world at large.

The story seems to be different among the Pentecostals in general and the PAOG (Z) in particular. It appears that those that have been 'called by God' are mainly and if not wholly confined to the preaching of the gospel in spite of some of them having renowned qualifications that could be utilized for the development of the country and many other parts of the world. In most cases, these degrees and skills are left to collect dust as it were, in the name of concentrating on the ministry of the word of God.

As much as ministry of the word of God is very important so that both Christians and non-Christians are helped to be in close relationship with God through the belief in the Lord Jesus Christ, I do not think that abandoning and non-utilization of former professions is the best option. If anything, I believe that using such can even enhance the very ministry of the word of God.

When Jesus Christ called the disciples to be fishers of men and women, I do not think that he had it in his mind that these people should never fish again! If they needed to fish for the sake of enhancing their ministry and to feed themselves, they were allowed. John 21:3-13 depicts a situation whereby these former fishermen saw the need to go fishing once again. They then decided to do so. There was nothing sinful about the whole issue. After all the fish that they caught benefited not only them, but their master Jesus Christ who seemed to have been in love with fish.

Although the non-evangelicals like the Catholic Church and others have, for several decades been accustomed to this kind of phenomenon, there has been a paradigm shift in this endeavour by most evangelicals like the Pentecostals.

20:34). The contemporary tentmakers come from all sorts of backgrounds, labour and management, farmers and teachers, factory workers and social counsellors.

There has been a realization that if they are going to make meaningful inroads in the evangelization of the world, it was time they changed their traditional way of doing missions.

Even if the benefits of such do not come out explicitly here other than that of wanting to feed, the point I'm trying to drive out is that these people made use of their former profession. I accept as true that people who have been called by God as per PAOG (Z)'s way, and possess other professions or unique skills should be encouraged to use them for the benefit of the body of Christ and the communities in which they will be called upon to serve.

Therefore, if social involvement by this church will be anything to talk about, the use of former professions and skills by those in ordained ministries should be pursued by a way of encouraging them to do so. Congregations that are seen not to promote social involvement may not be entirely blamed for not being proactive in this endeavour because ordained ministers are supposed to guide them in what to do.

Carroll, Dudley, and McKinney (1986:7) supports:

Congregations have been frequently urged into action as agents of evangelization and social transformation and then written off as irrelevant because they failed to perform as desired. But the initial failure may not lie with the congregation but with those who have urged the congregation on without a sensitive understanding of its inner life and resources or of the possibilities as well as the limits placed on the congregation by the context in which God has called it into being.

5.3. PAOG (Z)'s theology of the laity.

The other component that I believe is quite cardinal in the comprehensive understanding of PAOG (Z)'s social involvement case is the subject of the 'laity.' Encarta premium (2009) defines laity as:

Laypersons rather than the clergy: the followers of religion who are not clergy. People not in particular profession: all the people who are not members of a specific profession as distinguished from those who are members.

The reason why I have chosen to bring in this particular issue is that the laypersons are one of the most indispensable human resources that have helped promote and spearhead social involvement by the church elsewhere.

For example, Bosch (1991:470) reveals: "Catholic missions have always had a significant lay involvement. Their participation in the missionary enterprise was, however, clearly auxiliary and firmly under the control and jurisdiction of the clergy."

Laypersons are very essential in the implementation of social involvement in the church. This is because they are endowed with vast experiences and skills including professional qualifications. If PAOG (Z) is going to make meaningful impact in the issue of social involvement, i.e., if it has not done so, more likely than not, the utilization of this particular human resource can help the church achieve this phenomenon. This is principally so, because of the perceived limitations of those ‘called’ into the ‘fivefold ministry’ as indicated above.

Although the issue of social involvement by this church mainly lies on the shoulders of the clergy, I believe that the laypersons can bring meaningful achievement in this field of world missions. It must be noted that besides the PAOG (Z) having hundreds of clergies who have different professional backgrounds, it can be a huge understatement that this church lacks qualified laypersons in different academic fields. Laypersons have their own version of ‘fivefold’ ministry as well in that that’s where we find Nurses, Engineers, Plumbers, etc. However, some of them have been called to the ‘real’ fivefold ministry and are doing tremendous work in the Kingdom of God.

From the interaction that I have had with this church; I have noticed that most of the laypeople in PAOG (Z) are let to be going about doing their businesses without being called upon to have their professions and skills getting utilized for the advancement of social involvement by the church. In most cases, these laypersons are only put in various leadership capacities in the congregations just to enhance the ministry of the word of God.

On the other hand, some congregations only utilize these laypersons in what is widely known as ‘church projects’ conducted within the confines of the church. These include, but not limited to; building, paintings, repair works, etc. In this instance, engineers are called upon to help do repair works at church including putting electrical installations. Architectures are called upon to help in the drawings of projected new buildings at church etc.

Other than the above, what PAOG (Z) mostly requires from their laypersons, who are basically church members is the much needed tithes and offerings and any other contribution that would go towards the welfare of the clergy. Nevertheless, few congregations seem to have crossed this perceived boundary line and have deployed qualified laypersons to spearhead social projects for the benefit of not only the clergy, but the communities at large.

5.4. Professionalism: Irrelevant to PAOG (Z)?

Having looked at the PAOG (Z)'s perspective of God's call, I would like to probe further by critically analysing whether the aspect of other professions besides the theological ones are recognized in this church or not. I have brought out this in view of the many alleged dormant professions that majority of PAOG (Z) ministers of the gospel possess. If they are recognised, to what extent has such recognition taken such professions to? I think this is of great importance and could help provide an explanation of why the situation stands as it is in most of its congregations.

Whereas in most Pentecostal churches, PAOG (Z) inclusive, there is little 'cry' for pastoral staff that possesses other qualifications apart from the theological ones, the scenario in many mainline denominations is seemingly different. If anything, there has been an outcry for many clergymen and clergywomen with extra qualifications to come on board and serve the Lord and their congregations. In fact some denominations like the Catholic Church do send their clergies including 'brothers' and 'sisters' for further training in various fields of study. Upon completion of their training, they are then deployed to different parts of the world to continue serving the Lord in those capacities.

Nesbitt (1997:151) writes:

One of the cries that were articulated to be facing the ministry in mainline religious organizations during the early years 1970s was the increased need for professional specializations, provoked by the encroachment of other occupations- particularly the helping professions. Traditional clergy functions as community leader, teacher, scholar, writer, orator, psychologist, and social worker subsequently have re-emerged as specialities in pastoral counselling, education and supervision, preaching and homiletics, religious education, administration management, urban ministry, fund-raising, agency program development, and various specialized chaplaincies in hospitals, colleges, prisons, and ethnic communities. This professionalization trend has been particularly evident in conservative Protestants denominations, as higher education requirements for ordination increasingly are being stipulated. Electronic technology, having come to have a greater role in worship and evangelism, also has encouraged clergy to develop professionalized technological expertise.

It must be mentioned here that a case of PAOG (Z) is stereotype of many Pentecostal movements in that the above mentioned professions and many more are almost irrelevant to the service of mankind by its clergymen and clergywomen. Except for the few who have taken it upon themselves to pursue other professions, the majority of its clergy are stuck at their congregations because of constitutional impediments.

Clergymen and clergywomen in this church who, by virtue of their circumstances fail to continue leading congregations and are seen to pursue some of the other professions are seen to have backslidden in their calling. In PAOG (Z), one should always remain a pastor leading a congregation even when it is evident that these people can do better in a specified field. This is no wonder why certain congregations that have existed for a decade or more still struggle to have a membership of about one hundred.

The majority of these churches have average membership of fifty or less. If the issue of social involvement is profoundly present or missing in most of the PAOG (Z) congregations, I think that the question of lack of recognition, let alone utilization of other professional qualifications that the pastors possesses could be seen to be one of the major contributing factors to this occurrence.

It cannot be overemphasized that the Catholic Church, for example has done tremendously well because not all the trained priests are leading the parishes, but that the majority of them are operating in different capacities like running radio stations, working in hospitals, orphanages, food relief programs, etc. If PAOG (Z) adopted the same approach, we could see some of the clergymen and clergywomen heading social projects that could help impact the society in a new way and help the church to have a 'strong voice' in the country.

5.5. Criteria for becoming a pastor in PAOG

After looking at PAOG (Z)'s theology of God's call and the issue of professionalism, it would be good to examine the criterion that is being used to choose people who aspire to become ministers of the gospel and subsequently getting placed at particular congregations. PAOG (Z)'s yardstick in this endeavour appears to be different from few other churches. In this particular church, the most important benchmark is that the would-be pastor should be a Christian in good standing with the Lord Jesus and the congregation where they come from.

Regarding the qualification of one to be considered to be a pastor, PAOG (Z) constitution (2007:12) states that one should have the following:

- (a). Blameless in character and of good reputation.
- (b). Sound doctrinal and moral convictions.
- (c). Clear understanding and acceptance of the fundamental truths of the PAOG (Z).
- (d). Personal Pentecostal experience

- (e). Evidence of a God-given call to ministers
- (f). If married, according to the law of God and holding a valid marriage certificate.
- (g). Completion of prescribed course, of Bible training.

However, in most cases, a recommendation is always a prerequisite for other considerations.

Since, these people are expected to lead cosmopolitan congregations in terms of diversity of congregants, it is expected that the applicants who feel that they need to serve the Lord, Jesus this way should have a formal educational background.

In view of the foregoing factor, it is expected that the minimum educational standard that one should attain should be a grade twelve, although in some cases (mainly in the last decade) grade nine's as well were accepted. We also have those that have attained a minimum grade seven school certificate who are pastoring some congregations. This is common in rural areas where literacy levels are very low and that it becomes difficult to find people who would go and live in some of those remote places.

Nevertheless, there are few grade seven pastors who have not had formal theological training and are pastoring congregations and doing tremendously better than some of the graduates, in terms of growing up their churches. However, due to complexities of the congregants and the demands of this noble pastoral service, it has been accepted through PAOG (Z)'s constitution the minimum requirement should be attainment of a grade twelve school certificate. The reason behind such requirements is that the people who decide to go into this pastoral ministry are supposed to be subjected to a strenuous two, three or four year theological training at any recognised theological school.

Although, PAOG (Z) runs its own theological college, qualified ministers having qualifications from recognised theological colleges are also accepted and given congregations to lead. Whereas the minimum educational qualifications for pastoral consideration for the PAOG (Z) is secondary education, the Seventh Day Adventist (SDA) Church, for example requires that one should have a tertiary qualification. One of the SDA pastors who was called upon to do repairs to a broken down computer in one of the offices in the town that I pastored a PAOG (Z) congregation (Kabompo, Copperbelt District), (2009) indicated to me that in their church, for one to be considered for theological training which eventually leads to someone to qualify to be a pastor, they should have a skill.

But, Chishimba (2012) an ardent SDA member reveals during an interview:

Nowadays, there is flexibility in the way they approach such matters. There has been a realization on the part of the church leadership that Christians who would like to pursue what they feel is the right thing for them to do should not be blocked. The only qualification that is being accepted currently is that one should possess a grade twelve certificate with relevant 'O' levels subjects.

However, pastors and ordinary church members with skills are recognised and given room to utilize them. I suppose that these same skills are the ones that have helped this particular church to be actively involved in the developmental projects in the country. Just like the Catholic Church in Zambia, the SDA has a number of infrastructures ranging from the hospitals, universities etc. Among the universities and hospitals that they have are Rusangu University in Southern province and Mwami General Hospital in Eastern province. It has even adopted several wards in some of the government hospitals, supplementing government's efforts in the provision of healthcare to the patients. They are involved in numerous charity works throughout the county.

On the other hand, it appears that the tertiary education in the PAOG (Z) has had little or no significance. However, this chapter will try to address this matter to determine whether this lack of consideration or recognition has had any effect in the current state of affairs regarding social involvement by this church.

I must be quick to mention that PAOG (Z) is endowed with a lot of qualified ministers of the gospel with different tertiary educational background. Some of the ministers have degrees from renowned universities including the University of Zambia in wide range of fields which include; Engineering, Medicine, Education, to mention but a few. There are pastors who have skills in Agriculture, Business Management, Carpentry, Arts, and Plumbing etc. Some of them have abandoned their former professions to give themselves an opportunity to concentrate in the ministry of the word of God.

5.6. Motives for choosing to be a pastor

It must be considered that exploring some of the motives as to why people chose to become pastors in the church, let alone in the PAOG (Z) is of paramount importance as far as this subject is concerned. This is predominantly because the same pastors that lead these congregations are at the centre of this area under discussion.

These men and women are the ones who give direction (either being pro- social involvement or otherwise) to the churches which they happen to pastor. Undoubtedly, I believe that the inclusion of this sub-section will provide a wide spectrum of possible reasons as to why the PAOG (Z) is perceived to either be active or inactive in the social involvement undertaking.

5.6.1. Profession or service/calling?

Generally speaking there is soaring number of unemployment in Zambia and several parts of the world. Pastoral work has, in the recent decades become one of the lucrative 'careers' in the world. Ministers of the word of God in some churches are living lavishly, driving posh cars, staying in beautiful houses etc. Their children go to the most expensive schools in town. The clergies are entitled to a number of good conditions as well. This is even more common in the Pentecostals and the PAOG (Z) is not an exceptional.

In this century, there have been a large number of people purportedly answering 'God's call' than probably in any other history. This is given to the number of churches and ministries that have mushroomed in Zambia. For example, the Registrar of Societies in Zambia (2012) alluded to the fact that there has been an increase of more than 100% church registration in the past decade which translates into a number of pastors, trained or untrained, who are leading these churches. Going by the way some of these clergymen and clergywomen are conducting their approach to the work of God, there is a wide degree of doubt as whether some of them are in the church ministry for service or to benefit materially.

This has been noted because very little or none of the church resources that are gotten from the church members are channelled towards the promotion of social involvement, be it within the church or outside the vicinity of the church. Although the aspect of the majority of clergymen and clergywomen who answer the Lord's call to full time ministry can be said to be genuine in their decisions, it may not be a fallacy to say that there is a percentage of those that are currently in the pastoral ministry because of other ulterior motives.

In most cases they could be in the church to enhance their chances of getting promoted and not necessarily to do a service for the Lord Jesus Christ. For example, in the Zambian defence forces, be it from the army, police, prisons service, a number of service men and service women are entering into theological schools to become chaplains.

However, it is considered to be true that some of these people do it with the hope of getting a high rank when they graduate. Some of them may be there to serve the Lord in their capacities as chaplains without essentially craving for the promotion.

Teachers from the ministry of education also come to the theological colleges to upgrade their qualifications although some end up pastoring churches as well as continuing in their former employment.

Therefore, it would be vital to state that though pastoral ministry is widely considered to be a service to humanity, others have high-jacked this nobility for selfish gains. They are in it because they look at it as a livelihood just like any other profession. During one of the PAOG (Z)'s Copperbelt District meeting Chirambo (2012) vehemently points out:

Church is a business and that it should be profitable to those who have decided to answer the call of God. It should be profitable both numerically in terms of membership and financially as well. I resigned from my work and came into pastoral ministry because I knew that Church is profitable. If it were not so, I was not going to resign from my former employment.

Even though the point that was being pushed forward by the above was about church growth, there has been a mind-set of 'profitability in the church' by some Christians and they choose to become ministers of the gospel in the Church for pursuit of this profitability.

It should be noted that I tend to disagree with such an assertion. Being in employment myself before I answered the Lord's call to full time ministry, I resigned not because I thought that ministry was profitable. I was in a well-paid job as a Clinical Officer/ Associate with a number of incentives. I decided to stop not because I was looking for 'greener pastures' as it were, but because I believed that God wanted me to offer 'spiritual healing' as well.

Although there is the aspect of pastors being looked after well by their congregations with innumerable benefits, this should not supersede the very reasons why people are called to serve the Lord Jesus Christ as pastors. Focus should not be on themselves and the family whereby almost all the resources are used in the parsonage. I think once this happens then there will be little room for social involvement by the church. 'Social involvement' will only be confined to the pastors and their families.

Among the African Pentecostals, and particularly in Zambia, pastoral ministry was considered to be for those that failed to find suitable careers because of failing to get good grades at high schools.

Most people that were entering theological schools in the early mid-20th century were those perceived to have failed to get accepted in the secular colleges. In view of the same, upon completion of their program, graduates were sent to the most remote areas of the country and lived in deplorable conditions. They did not have the respect that other ‘professions’ had in the society. Very few parents were even allowing their children to take up pastoral ministry because of this perceived stigma in the society.

However, the picture has now changed because it seems that pastoral work is more attracting than ever before. It has taken the ‘cream of the society i.e. the most educated people. It is for same reason why we have pastors who hold PhDs, not only in theological studies, but in other fields as well. All these qualifications attract high degree of intellect and people that possess these qualifications are highly respected in the society.

Therefore, there is a possibility that some of the pastors that are pastoring different congregations including PAOG (Z) are not necessarily doing so because of the calling to serve the Lord Jesus Christ in their capacities as pastors. To the contrary, the motive of some of these men and women taking up pastoral appointments has been that of looking for a career or a livelihood, especially that their ‘friends’ are doing exceptionally well in life.

One evident feature is the scenario that is seen amongst most pastors who remain in big cities upon completion of their theological training. They drive posh cars, are exposed to modern facilities like electricity, television; installed with DSTV, internet, and other forms of communication like cell-phones etc. In a way, this has made a number of pastors to stay put in the towns so that they also move with modernity.

PAOG (Z)’s case has not been an exception. Most of the trained pastors would rather remain in cities or at least urban areas rather than taking up congregations in the remote areas. This is due to the fact that cities are more attractive in terms of modern life than the remote places due to the absence of most modern facilities.

Although, the choice of where one need to go to for their pastoral work after getting accepted as a shepherd in the PAOG (Z) mainly lies in the individual human being, sometimes the PAOG (Z) administration be it at the District Executive level or the Council of Bishop’s level, overrules such and dictate where it is appropriate to place such people.

Such a situation has caused a lot of mixed feelings on the part of some pastors, especially if vacant places are in remote areas of the country. In such cases, livelihood becomes paramount at the expense of the service that people professed to pursue. For example; Informant M (2008) declares: “I cannot go to the rural area where there are no proper amenities for my family and myself. I also want to enjoy the modern technologies that the people in towns enjoy. I’m not prepared to suffer and waste away in the remote places of the country.” Nowadays, it appears that pastoral ministry is slowly becoming a profession rather than a service and calling.

Graduates from theological colleges look at what qualifications they have and how many years they have been at particular colleges. Some of them feel that their qualifications are too much for certain places, especially rural areas. They want to have the same type of life that people with other qualifications lead, just because they have spent the same number of years in academic studies.

To this effect, Informant N (2003), one of the graduates from TTC, declares: “I cannot let my degree to go and rot in the rural area. The qualification that I have needs to be used in an urban setting.” This informant subsequently refused to go where one of the districts had opened a door for ministry. This informant is supported by others who feel that their livelihood is of more importance than the actual service of ministry.

Mott (1972:90-91) wrote a hundred years ago:

The financial demands on the minister are greater in proportion to income than upon any other member of the community. He is expected to maintain a high level of respectability in his household, in his personal appearance, and in practices involving expenditure. He cannot live as some of his parishioners. He and his family are more in the public eye than most of them. He and his wife must come well-dressed into homes; otherwise he will not wield influence in some of the most important families. He has many appeals for hospitality and charity, and as a rule, he is the first person solicited by benevolent enterprises and destitute individuals. He must keep fresh and up to date for the sake of his work and influence. This requires money for books, periodicals, reviews, attendance upon conferences, and occasional journals. He may be pious without these things, but he will not hold his position as leader, nor command the confidence of the thinking men of his congregation. As an educated man, he rightly regards the education of his children as an absolute necessity. He must make provision for the old age. How can the minister on the average salary meet as he should these demands, the reasonableness of which must be admitted by all who have a true conception of the work and position of a Christian minister?

Although the above author wrote this more than a century ago, the realities of such are probably more evident in the present age than they were during that period. It should therefore be accepted as true that some pastors are in this 'pastoral work' for career promotion and advancements. For this reason, the expected sound theology that calls for holistic approach to the gospel may not be appealing to them due to the fact that the focus tends so much to dwell on personal and family livelihood.

5.6.2. Premise of outside/parental influence

The trend of having pastors of particular churches or religious ministries belonging to the same family is probably more common in Pentecostal circles than anywhere else. It is very unfamiliar to find clergymen and clergywomen in mainline churches like the Anglicans, Catholics, Methodists, Reformed churches in Zambia and elsewhere originating from the same family; although we may find few such cases. In the affluent North, this is a widespread phenomenon and most of these churches are named after the family names. For example; in the recent past, we have seen ministries named after the founders and family members like; John Hagee Ministries, Kenneth Copeland Ministries, Joel Osteen Ministries to mention, but a few.

In Africa, it may not be a frequent trend, but slowly this scenario is beginning to gain ground, especially in Pentecostal churches. In this instance, PAOG (Z) is not an exceptional. This is evidenced by the fact that some of its pastors are either children or relatives of the serving PAOG (Z) pastors. For example, Rev Paliye Mwale who shepherds a congregation in the Copperbelt District is a brother to a former General Superintendent of PAOG (Z) and Rev Moses, B. Banda and Rev. Moses Banda, are brother in law and son of serving PAOG (Z) pastors in the Midlands and Copperbelt PAOG (Z) Districts respectively. They have been few other relatives and sons of PAOG (Z) bishops who have passed through TTC for theological training.

Although, the motive of keeping some of these churches under the auspices of family administration is for the good cause in terms of fostering the gospel mandate, the system is not devoid of traits that are detrimental to the full implementation of holistic gospel.

The reason being that some of these ‘infused’ pastors may not necessarily be called to serve the Lord Jesus in the real sense of selfless commitment to the work of shepherding the ‘flock’, but are simply there to serve and protect the interest of the family including the ‘accumulated wealth.’

A PAOG (Z) Preacher 1 (2011) who has a big congregation with huge financial resources, in one of the towns in the Copperbelt district had vehemently indicated during one of the sermons in another PAOG (Z) church:

I have laboured to see the church the way it is now. I cannot allow anyone else to take over and enjoy the fruits of my hard work. I will make sure that my son takes over. If he is not called by the Lord Jesus Christ to full time ministry, I will see to it that he gets called by God so that he becomes the pastor of the church.

Supposedly, when such a thing happens, the son will more or less have an ‘imposed calling’ and may not be able to perform the function of a pastor if things turn out to be that even the call of God upon such an individual is missing. However, the issue of inheritance may not be so significant especially if the new ‘pastor son’ ends up fully discharging the task of a shepherd. But, it could become a noteworthy element in the new pastor if the component of social involvement which was very much ‘alive’ in the ‘father’ becomes conspicuously absent.

It is also interesting to note that already, there have been few PAOG (Z) pastor’s children and relatives who have been sponsored to do theological training, with a view of among other things, to be part of the congregations being pastored by these clergymen and clergywomen. Notwithstanding, some of them have ended up being independent and others are leading some PAOG (Z) congregations, although some have completely failed to even continue serving the Lord Jesus Christ.

5.7. Professions of PAOG (Z) pastors before assuming the current status quo.

In this subsection, I will look at the profession of some PAOG (Z) pastors other than the theological ones just to understand further the present state of affairs in their particular congregations.

Coincidentally, I have taken advantage to examine the pastors of the same churches that I have chosen to analyse regarding the social involvement. I have done this so as to synchronize my study, instead of looking at different pastors’ altogether.

Nevertheless, I have opted to include few exceptional cases to enable me equalize the subject and to give allowance to pastors that might not be able to give clear cut answers on the questionnaires due to one reason or another.

PAOG (Z) is a big religious institution and as such, I have not been able to tabulate all the pastors' backgrounds in terms of their former trades before they became pastors. It is believed that the few whom have been chosen represents the general picture of the PAOG (Z) with regards to this research. Probably, a specific research concerning all the PAOG (Z) pastors' former professional qualification could be necessary for the exhaustive evaluation of this subject.

5.7.1 Medical Doctors and other medical professionals

This category looks at a number of medical personnel which include Doctors, Nurses and other Paramedics like Clinical Officers, Laboratory Technicians etc. Since in churches like the Catholics, and SDA for example, they make use of their Priests/Nuns/Pastors to operate the medical facilities that these churches have.

This subsection critically examines whether there are any PAOG (Z)'s clergies with a medical backgrounds who happen to foster such at particular congregations as a way of getting involved in the communities.

5.7.1.1. Clinical Officer/Associate/ Pastor E F Phiri (Myself)

I did introduce myself in chapter 1 as not only a credentialed minister of the gospel in the PAOG (Z), but as a Clinical Associate as well. In fact I worked in different capacities in the Department of Health of the Government of the Republic of Zambia and Tanzania Zambia Railway Authority (TAZARA), a railway company firm owned by two countries.

In all these I worked as a Clinical Officer for a close to a decade before I resigned to answer the 'Lord's call' to full time pastoral ministry.²⁵ Subsequently, I got enrolled for a Bachelor of Theology degree with TTC in 1998 which I completed in 2002. I do not have a congregation at the moment, but definitely I'm waiting to be given or to start up one, probably after I complete my Doctoral thesis.

²⁵ I would like to define 'Full time Christian ministry as that one whereby someone who has decided to choose this path devotes most of their lives serving the Lord Jesus Christ through leading different congregations

Nonetheless, I have, over the years tried to make use of my previous medical profession to contribute to the social welfare of the communities that I was called upon to serve.

The most significant contribution was when I was called upon to work at the PAOG (Z) orphanage which is largely funded by the PAOC (90 %+). I was engaged to work as a Clinical Officer for at least five years providing medical services to the orphans and some family members in the surrounding communities (1999-2001 and 2005-2008).

When I was given an opportunity to go and start up a church in one of the small rural towns in the southern district called Pemba (2002-2005) I started up a Clinic project with the view of opening this facility to that rural community. In fact the vision to start up a private clinic was birthed whilst doing my Bachelor of Theology degree (1998-2002).

I had anticipated that I might end up being sent to lead a congregation where I will have to start a church from no membership at all and grow it to be a big congregation. The clinic project would not only provide the medical services to the community, but could help in putting the church on the map. Since, this community was a poor one; I had envisaged using part of the money that would have been realised through this project to help uplift the standard of the community even in a small way.

I even donated part of the medical equipment including medical supplies to the Government owned clinic to help in offering better medical services to that particular community. Unfortunately, due to circumstances beyond my control, even after investing heavily in the same project, I could not continue and ended up going back to the Copperbelt district to run the Village of Hope (VOH) clinic.

Given an opportunity to pastor another PAOG (Z) church, I would explore the possibility of rekindling this vision that I have had in my life by starting up the clinic project. I believe that this can open a wide range of opportunities to do other forms of social involvement.

5.7.1.2. Clinical Officer/Rev. Zebron Siankanga (Chikuku Assembly)

Rev Siankanga is a senior pastor of Chikuku PAOG (Z) church; in one of the Copperbelt district towns called Chililabombwe and has been at this same congregation for one and half decades now. It has a membership of about 150. The Reverend has a medical background, having trained and worked as a Clinical Officer in Zambia for more than a decade.

He has had long years of community involvement in the area of HIV/AIDS programme whilst working at one of the mission hospitals being run by the Salvation Army church in Mazabuka (Southern PAOG (Z) district before resigning to serving the Lord Jesus Christ on 'full time service'

It is against this background that I took an interest to find out whether this medical background has taken advantage off at church, in terms of using it to foster social involvement. With regards to the issue of HIV/AIDS, the church may not have elaborate social programs like the one that Northmead Assembly above has).

However, they have a unique programme whereby one of the Sundays every month; dubbed 'Health Sunday' has been set aside to specifically look at various health's' related matters. During an interview Siankanga (2012) stated that different health matters are taught to the congregation including HIV/AIDS management and Anti-retroviral Therapy (ART) compliance, etc. It remains to be seen whether these 'Health Sundays' have really had an impact, not only among the church members, but different people as well.

The other aspect of social involvement, which may not be directly related to the former trade of the Reverend under discussion, concerns the identification of vulnerable church members who have difficult financial challenges for basic needs like clothing, food, school fees, etc. During the same interview with Siankanga (2012) above, it was revealed that a specific committee had been formed in the church to spearhead the programme. However, it seems that these two programmes are basically, first and foremost, for the church members.

I believe that an alleged social programme that every church undertakes should not only touch its church members only, but that it should include the community at large. I think the objective of such programmes should be to impact the community where the church operates from, within the country and in other parts of the world.

5.7.2. Teaching professionals

This probably account for a good number of pastors in the PAOG (Z). This is data collected from TTC where most of these pastors got their training from. It must be mentioned here that although it has been stated earlier on (5.2. (f)) that one of the bench marks for one to be accepted in the PAOG (Z) as a pastor/or to subsequently get the necessary training at TTC, for example, is a clear cut evidence of the 'call of God' upon that particular person.

It must be stated further as well that a panel is formulated to interview and ascertain this call on a person taking into consideration several aspects including, but not limited to, a recommendation letter from appropriate persons.

However, looking from the previous experience, some people who apply to undergo training and thereafter wanting to become pastors in the PAOG (Z) have turned out to have followed this path purely for academic purposes rather than dedicating their lives to serving the Lord Jesus on 'full time service' as it were.

I have in mind a certain teacher who is currently part of the pastoral team at one of the PAOG (Z) congregations in the Copperbelt District who underwent training at TTC and later on continued to serve in the same capacity as a teacher. Another medical person has followed the same path after graduating from TTC with a Bachelor of Arts in Theology. This person, has, as well, continued to work in the former capacity without necessarily heading a PAOG (Z) congregation.

Nevertheless, there are teachers that have 'permanently' left their former careers to pursue God's service to humanity in terms of becoming full time pastors of PAOG (Z) congregations. These are the people that I would like to examine and to see whether their former careers as teachers have had any impact whatsoever in the social involvement of their congregations.

I believe that such an insight could provide a clue as to whether any background of a person, academic or otherwise, has any bearing on the social involvement of the Church, let alone the PAOG (Z) in general.

5.7.2.1. Teacher/Bishop Malaika (Mpika Central PAOG (Z))

My pursuit for this study will start by examining one of the long serving pastors of the PAOG (Z) who the current District Bishop for the Northern PAOG (Z) district and is based in Mpika. Recently, the new President of the Republic of Zambia, (Michael C Sata) announced the creation of the 10th province in Zambia. The Northern Province was broken into two; creating another province called Muchinga Province. It remains to be seen whether the PAOG (Z) leadership will break further the Northern District into two just to follow what the government of the Republic of Zambia has done.

Bishop and Mrs Malaika (wife) have had a teaching background, having been teachers in the Department of Education, in the Northern District, Zambia for close to a decade before resigning to serve the Lord Jesus Christ on full time service. They were both teaching at two different schools within the same district.

However, the Bishop sensed the call of God to full time pastoral ministry and went to pursue a two year theological training at Kaniki Bible College in Ndola and currently pursuing a Bachelor of Arts in Theology degree at TTC. The wife is also doing a Diploma in Theology at the same Institution. They are currently running a school for the family. They also have other business in the same town. They have employed number of teachers at school thereby empowering the community through educating children and providing employment to teachers and other supporting staff.

5.7.2.2. Teacher/ Rev. Benson Kangwa

Reverend Kangwa is a shepherd of one of the PAOG (Z) churches in the Northern PAOG (Z) district (Muchinga Province as per country's demarcation). The congregation called People's church, located in Chinsali town; the provincial headquarters of Muchinga province, has a current membership of about two hundred and fifty. It must be mentioned that this is a big number as per PAOG (Z) standard. The Rev. resigned from the teaching profession in 1997 to answer the Lord's call to full time pastoral ministry and subsequently went to TTC for theological training.

When asked about whether the church has deliberate policy of social involvement in the society and whether the teaching profession has had any influence or not in the issue of social involvement, Kangwa (2012) indicated during an interview:

We have a program of giving out second hand clothes to the members of the church and other members from branch churches that we have planted. We also help out school going children with school fees whenever we have money as a church. These are specifically those that have membership from our church. My teaching profession has had no influence whatsoever in the current social programs that we are undertaking at church.

According to Kangwa (2012) above, this is all what the church is involved in insofar as social involvement is concerned. The programmes are strictly for church members only and are not as elaborate as one may expect. It may be difficult to determine and assess the impact that such a program may have in the community at large.

Otherwise, such a degree of social involvement may not impact the society much apart from the few households that could be seen to benefit from the second hand clothes and school fees for the children. Although, they have a family private school which is not part of the church project basically meant for their livelihood, the teaching profession has not had any influence whatsoever on the church in terms of social programs.

5.7.2.3. Teacher/Rev. Peter Samba (Kapoto PAOG (Z) Kitwe

Rev Samba, who originally came from the other side of the Copperbelt district (North-western province), got enrolled at TTC in 2005 after voluntarily retiring from the Department of Education, Zambia. The pastor graduated in 2008 with a Bachelor of Arts in Theology degree.

When asked during an interview (2012) whether the church has social programs, the pastor indicated that they have none at the moment and attributed all to this to the lack of structures at church that could support the same. Not even the teaching profession has played a catalytic role in terms of driving the church into social involvement.

5.7.3. Forester/ Rev. George Malifwa Mapalo (Hope of Glory Worship Centre) Kitwe

Rev. and Mrs Mapalo are the shepherds of the above church which is in the Copperbelt district. Together with the wife, they have been shepherds of this same church since 2001. The church has a current membership of about one hundred.

The Pastor has a Diploma in World Missions from Christian Vision Training College (CVTC) and a Diploma in Forestry from Mwekera Forestry College; all obtained in Lusaka and Kitwe (Zambia) respectively.

Mapalo (2012), who is the pastor of this church, indicated during an interview that the church has 'pockets' of social involvement. The pastor cited what the congregation calls "Blessing Basket' where every Sunday, there is supposed to be a separate offering basket where members are encouraged to give a special offering which is supposed to be specifically used to assist the under privileged both in the church and outside.

However, from what the pastor indicated during the interview, it seems that this is rarely done. Whether this method has achieved tangible results in the community and the local congregation remains difficult to evaluate especially that there seems not to have a mechanism of assessing the program at the end of each particular year.

I have attended worship services in this same church on several occasions and during all those times that I have been in this church (at least 50 times), I have hardly noticed that such a 'blessing basket' exists. There are few other social programs that the church is involved in like that of promoting the issue of HIV/AIDS through a group called HIV Task force. This programme is headed by a church elder, which happens to be a Clinical Officer working for one of big mining companies in the Copperbelt.

Furthermore, in 2010, the church received a number of equipment from the 'Tools with the Mission.' These were; sewing and knitting machines, carpentry tools, plumbing etc. The aim is, in the near future; to open up a skills training centre where various skills will be taught both to the church members and those outside the church so as to empower them. This good intended program could remain only on paper unless programmatic steps are undertaken to make it take off. It still remains to be seen whether such a program will take off in the 'near future' because it has now taken close to five years since the items were received from 'Tools with the Mission.

Asked at to whether the Diploma in Forestry has in any way contributed to the congregation's current social involvement that is being promoted, Mapalo (2012): during an interview implied that the diploma has had little or no influence to the social involvement that is taking place at church.

In fact one could expect that specific social involvement whereby the church is encouraged to promote the protection of the environment including the planting of trees, discouragement of indiscriminate cutting down of trees, etc. I believe that this should have been one of the leading programmes being implemented at the church so as to help the government in this endeavour. This is mentioned because the pastor has a previous qualification which has been abandoned completely.

It must be categorically mentioned here that most evangelicals do not consider any form of preservation of the environment as part of God's mission on earth.

They consider such acts as secular in nature. Therefore, they are left for the political governments to deliberate and implement. If anything, some evangelicals have been seen to be in the forefront the destruction of the environment and find this to be scriptural.

Bragg (1989: 49) affirms:

Evangelicals have been known to openly advocate the exploitation of natural reserves on biblical grounds. One notable advocate was former Secretary of the Interior James Watt, an avowed evangelical, who justified on biblical grounds the opening of national forests to lumber and mining companies, accelerating the sale of oil and gas leases, and expediting surface mining of coal: My responsibility is to follow the Scripture which call upon us to occupy the land until Jesus returns.” Ironically, this is a misquotation of the scriptures. “Occupy the land until Jesus returns” is a misapplication of Luke’s parable of the talents, where Christ is really teaching the opposite of exploitation: good stewardship.

Although, the reasons for exploitation of natural resources, especially the forests are due to poverty alleviation in third world countries, whereby people use such to earn a living, Suffice to say for Christians to take such a strong stance may not be the best thing to do.

In this advent of climate change advocacy which has been going on with a lot of force in this century, it is expected that pastors who have had training in this field be in the forefront to advocate for the same, whether at church level, but in the community as well. This effort should not be left in the hands laymen and laywomen, but the clergies as well.

In Zambia for example, one of the musicians has teamed up with a regional body called Common Market for Eastern and Southern Africa (COMESA) to spread the message of climate change. During a COMESA sponsored programme at Zambia National Broadcasting Corporation Television (ZNBC TV) dubbed; ‘Save the Earth’ Mutambo, (2012) a musician indicates:

I have had a passion to sing songs that affect our daily lives; HIV/AIDS, climate change, Gender based Violence (GBV) etc. I have recently released an album which has songs that promote climate change. This has been done in collaboration with COMESA to try and bring this message to the masses. I have four songs that specifically talk about planting trees.

In view of the foregoing, I cannot overemphasize the importance of such a social act if Mapalo (2012) undertook it at church and the community at large. Pentecostals are very pragmatic Christians in as far as the calling to full time pastoral work is concerned. They tend to completely do away with their former professional qualifications, because of desiring to concentrate on the ministering of the gospel.

But with the issues of global warming that have characterised the world with untold natural disasters taking place every year, Christians should revisit their stand on preservation of the physical nature as much as they put a lot of efforts to 'preserve the spiritual nature' as it were. Hoff (1998:28-30) notes:

Never before in history has human activity had the capacity to alter the basic chemical and climatic conditions of the planet. Scientists have accumulated a lot of sufficient evidence of global warming to garner agreement among world political leaders that the trend is real and that it portends grave and negative consequences for the human society in the next century. Global warming already may be contributing to some of the extreme weather patterns, record-breaking hurricanes, droughts, and floods- occurring around the world. Land is decertified by poor agricultural and forestry practices that contribute to wind and soil erosion.

Such developments which are very much visible by many people including pastors who follow the world current affairs both in the electronic and print media, including the internet should send a message that those who have had a privilege to study in the related field need to scale up their efforts to help preserve nature.

5.8. Clergies professional qualifications: Irrelevant in the PAOG (Z)?

The subject of whether there is some relevance in the former qualifications that the PAOG (Z) pastors have is an interesting one. Whilst some Christians may affirm its relevance to the Christian mission, the scenario seems to be different with the case of PAOG (Z). In this particular church, professional qualifications appear to serve the interest of individual clergy men and clergy women only. The church itself has little or no benefit at all.

Enhancement of Christian mission in this church is basically by the endowment of power by the Holy Spirit, coupled with the theological qualifications that one acquires. It has little to do with the professional qualifications. These are rendered irrelevant so much that those that answered God's call to full time pastoral ministry in the past were prepared to discard the certificates and degrees obtained before the call.

For example, during the Pentecostal revival²⁶ that broke out in Zambia in the late 20th century, Christians were vividly focused on serving the Lord than something else.

²⁶ The Pentecostal revival that broke out in the late 20th century in North America spilled over to Zambia. It was during this time that Evangelist Reinhad Bonke, a German, but resident in South Africa came to conduct evangelistic gospel crusades in Zambia in 1981 and 1985. During that time there was a sense of re-commitment among Christians in different churches, both the evangelical and non-evangelical ones. There was an outpouring of the Holy Spirit in Zambia and many churches experienced the revival. In traditional churches like the African Methodist Episcopal church, conservatives like the Baptist church, RCZ, UCZ all had a share in this revival that

Some of them who felt that God had called them to be full time pastors had to tear down their previous qualifications just to underscore the seriousness that they attached to answering the call of God. This was because they feared that if they kept those certificates, they could easily be tempted to go back to their former professions, thereby defeating the whole essence of having answered the Lord's call to full time pastoral ministry.

I nearly fell into the temptation of destroying my medical qualifications when I finally decided to go for theological training. I cannot overemphasize the fact that my previous qualification (medical) has had a lot of positive bearing not only for my ministry, but for my family as well. It is through such that I have been doing some 'tent-making'; a trend that was not only used by Apostle Paul, but by many contemporary Christians to enhance the spreading of the gospel message.

It is not always that the congregations that people lead will be on hand to meet most of the needs of the pastors (especially the autonomy type of church government). However, the trend has completely changed in the 21st century many Christians are realizing that after all, they could still use some of the previous qualifications for among other things; tent making purposes and for the promotion of social involvement in the communities where they have been called to serve God.

PAOG (Z), just like other Pentecostal and many other churches stick to their doctrines when it comes to enhancing spirituality among its members and other people whom they get into contact with. The issue of social involvement is no exception in terms of doctrinal teachings to the congregants by various churches.

Despite the PAOG (Z) church doctrine that the pastors of this church are supposed to promote, it is an undeniable fact that each one of them has a background and different life experiences that could influence the manner in which they pass on the church doctrines.

Some may value to champion the cause of social involvement whilst others may not see the importance of it, save for the preaching of the gospel of Jesus Christ alone.

went on from 1981 to 1986. Christians in these congregations began to experience a new way of worship. Evangelism was the order of the day where most Christians were seen to get involved in preaching the gospel in many places, including schools, bus stations, busses, trains and whenever opportunity arose. Churches were getting full with new converts. I happen to a convert of that revival that broke out and being a Baptist that time, I remember how explosive the youths of our congregation had become whereby we were busy with evangelistic programs to an extent that we even went 100km away from our base in Lusaka and camped there for five days preaching the gospel to every person that we came across.

Although few pastors have scored some points in making use of their former professions to enhance not only the word of God, but other forms of mission, the issue of this perceived irrelevance may linger on as long as there is no deliberate paradigm shift in the church's doctrine.

5.9. Conclusion

The aspect of assessing the backgrounds of the professions and views that the PAOG (Z) pastors have with regards to the subject social involvement, though quite cardinal seems not to have brought out a clear-cut insight to this phenomenon in PAOG (Z). From the survey conducted through interviews, those with the background of medical profession appear to have been using their medical professions to enhance social involvement relating to this particular field.

Nevertheless, those with teaching backgrounds seem to have, in a way been involved in the provision of education to the community by a way of their school projects. But, a critical analysis of such involvement has revealed that those projects are purely family ones and the monies raised do not necessarily go towards the church programs. Rather, the finances serve the interest of the pastors and immediate family members.

It then appears that the lack of aggressive social involvement by this church has more or less nothing to do with the backgrounds of the pastors, but with their theological orientations. If there is ever going to be a paradigm shift among most PAOG (Z) pastors in the way the issue of social involvement is going to be approached, then focus should be on the theology rather than to try and use some of their professional backgrounds.

The attitude of viewing pastoral ministry as a livelihood rather than service has shifted attention of the centre of focus from the members to pastors. This has led to 'social involvement' to be confined to the pastor's house rather than the 'whole household of Israel' as it were. This means that most of the resources be they financial, material or otherwise; end up being used by the pastor.

If PAOG (Z) is going to practice serious social involvement on a large scale, without reducing it to the confines of their congregations, they may be need for ‘social involvement’ re-evangelization so that the whole church can appreciate the importance of this form of mission as well, and not only what they normally call ‘pure missions’ which is basically proclaiming the gospel of Jesus Christ.

CHAPTER SIX

TOWARDS A SOCIAL IMPACT ASSESSMENT OF PAOG (Z)'S SOCIAL INVOLVEMENT

6.1. Introduction

Although PAOG (Z) cannot be said to have an outlook of 'saturated' social involvement, both in its norms and beliefs and in practice, it has been observed in the study done so far that this phenomenon is visible in some of its congregations. Therefore, to dub this church as one of the Pentecostal churches that have little or nothing to do with the subject of social involvement may be seen to be too economical in terms of the whole truth.

It is a fact that there has been significance social involvement by some PAOG (Z) congregations. It is true as well that few PAOG (Z) congregations and institutions that have been actively involved in the communities may have other projects that they have projected to undertake in their quest to fulfilling God's mandate for the world. Through the interaction that I have had so far by a way of interviews and analysis of the situation on the ground, it is also true that the majority of PAOG (Z) congregations are not involved in the affairs of the communities in which the serve, apart from preaching of the word of God.

Although this chapter is about social impact assessment of the projects earmarked for some communities and the country at large, I will also examine policies, vis-à-vis; constitutions of both the PAOG (Z) and the PAOC, to try and understand the current scenario. I will also take advantage of such an undertaking to examine the impact that the projects already implemented have had in the country or elsewhere.

This is in view of what I had assumed in chapter 1 that the lack of social involvement by the PAOG (Z) on a large scale may have been the reason why this church has got no strong voice in the country. I did allude to the fact that churches like the Catholic Church enjoys much freedom in terms of engaging the Government of the Republic of Zambia by a way of voicing out on the issues affecting the society.

The Catholic Church and most of the mainline denominations have been in the forefront of social involvement in the country. They have tangible projects like schools, hospitals, orphanages, to name, but a few. Chiluba (2012) laments during the interview:

PAOG (Z) as a church has got no tangible projects, like what other churches e.g. the Catholic Church have, save for few individual churches that have schools etc. and the Trans-Africa

Theological College which is run by PAOG (Z) and PAOC. At one time the Government of the Republic of Zambia through one of the government officials challenged the PAOG (Z) through its top leadership to point to any of the projects that the church has in Zambia. The person who was confronted was at pains to answer that question because of the obvious absence of such by the PAOG (Z). It is hoped that the new leadership which has just been sworn in will change the outlook of the PAOG (Z) in the area of social involvement as a church and not necessarily leaving it to individual congregations alone.

Presumably, such an act of social involvement by these other denominations like the Catholic Church has given them impetus to speak out on behalf of the majority poor and the underprivileged in the society. These churches have a strong voice in the country. PAOG (Z) seems not to have such a voice due to the alleged weak social involvement base. During the Copperbelt District PAOG (Z) meeting, Chishiba (2012), in articulating the needs of the District to prop up the building of offices and other projects alludes:

When we have our own offices, and are able to do some projects, like running a poultry farm, piggery, etc., then we will have a strong voice as PAOG (Z) in the country. No one will listen to us if we continue renting offices, failing to even adequately assist our own pastors who are struggling to find ends meet.

It is against such a background that this study would like, not only to assess the impact that this church has had in the country in terms of social involvement, but to look at its constitution and see whether it has had any bearing on the current events. If PAOG (Z) is going to be seen to be relevant in the society, I believe that this undertaking could be vital in the understanding of this church that has been in existence for more than half a century now. The information could provide vital statistics for the PAOG (Z) in general and specific congregations in particular to re-align their programs so that they may be relevant in the communities.

It may also help those individual PAOG (Z) congregations and related institutions to see whether their implemented programs in the communities and elsewhere have had any meaningful impact. If not, then deliberate efforts could be made to do projects that will have significant impact in the communities, though sometimes even small projects have the capacity to make meaningful difference in people's lives. I believe that 'sampling' the social impact assessment data could help congregations in the future planning of their programs of action.

6.2. PAOG (Z)' Social Policy

There have been a lot of disparities in terms of the social involvement among PAOG (Z) churches, whereas some participate in this form of mission, others do not feel led to do it, thereby concentrating their efforts to only preaching the word of God. What could be reason for this scenario? It is for this reason that this study would like to take a closer look at the constitutions, firstly that of the PAOG (Z), with regards to the social policy²⁷. There have been conflicting statements as to whether this church has a clear cut social policy to guide its congregations into doing other forms of missions or not.

While Sakala E (2011) (former Chief Bishops wife) indicated that PAOG (Z) has no social policy, Chileshe (2012) refuted the above statement and affirmed during an interview that in fact PAOG (Z) has a social policy and referred me to the following clauses in the PAOG (Z) constitution (2010); 14.1-14.2 which states:

We consider that there is adequate latitude within the PAOG (Z) for a credential holder to fulfil his ministry and calling. Therefore, we discourage the incorporation of private organizations by individual ministers. However, where it is felt imperative, a separate organization or ministry may be created by PAOG (Z) credential holders by observing the following procedures; Ministers wishing to establish a corporation or register a non-profit organization must apply to the Council of Bishops in writing at least sixty days prior to the Council of Bishops meeting who will give further guidance on the modalities of operating such institutions.

According to Chileshe (2012) above, who is also the General Secretary of the PAOG (Z), the quoted clause in the constitution constitutes PAOG (Z) social policy and should be seen as a driving force for the involvement of the church in the social and any other related affairs of the country. The PAOG (Z) constitution has provided for two positions for the Assistant Chief Bishops. The responsibilities of these two Assistant Chief Bishops include the implementation the 'social policy.' as the PAOG (Z) constitution (2010:17-18) states:

The 1st Assistant Chief Bishop will be to provide oversight of social programs, poverty reduction, disasters, partnership building and resources mobilization. The 2nd Assistant Chief Bishop will provide oversight of education and health initiatives, supervise institutions and departments.

²⁷ Wikipedia free encyclopedia defines social policy as primarily referring to guidelines, principles, legislation and activities that affect the living conditions conducive to human welfare. The Malcolm Wiener Center for Social Policy at Harvard University describes it as "Public policy and practice in the areas of health care, human services, criminal justice, inequality, education and labor. Social Policy is defined as actions that affect the well-being of members of a society through shaping the distribution of and access to goods and services in that society

On the other hand, when asked as to whether PAOG (Z) has a social policy or not, Banda (2012) vehemently indicated during an interview that the church in fact has a social policy and referred me to a clause in the PAOG (Z)'s constitution under 'Aims (4)' which indicates: "To operate such institutions and departments as shall further the accomplishments of these aims" apparently referring to the first three aims (see 3.5.1). According to the above, the clause is a clear social policy statement which is a backbone of PAOG (Z)'s pursuit of social involvement.

A closer analysis of the two clauses including the one which talk about the responsibilities of the two Assistant Chief Bishops, brings out interesting aspects that have had a bearing whether positive or otherwise on the PAOG (Z) participation in the social issues of the country and elsewhere. While there are no problems in accepting that part of the responsibilities of the two Assistant Chief Bishops presents a social policy outlook, the other clause cast a lot of doubts as to whether it is a guiding principle into a full-fledged social involvement by the church.

Although, the responsibilities thereof of the above office bearers are indicative of purported social involvement of the church, the other clauses do not have a clear mandate which 'may' implore the church to get involved in the social issues affecting the country and elsewhere. Constitutional clauses should not have 'hidden meaning' in their documentation, but should be explained in simple terms so that the same could be easily understood by the laity as well.

If Sakala E (2011), a wife of former overall overseer of such a big institution cannot see the 'social policy' the chances are that several other laypersons including clergymen and clergywomen in this church may not see this either. By and large, the implication of this is that some PAOG (Z) congregations may not see the need to follow the path of social involvement. This is particularly so because this section of the constitution is mainly talking about the churches and pastors who would want to register or operate any organization or departments, including but not exclusively to social institutions.

These guidelines to the two Assistant Chief Bishops and those pastors who would want to register organizations fall short of a proper guidelines to the PAOG (Z) churches. Even clause 4 under the 'Aims' is not very clear in terms of it being a guiding principle for the church's social involvement.

There is no indication anywhere in the constitution whereby churches are encouraged or implored to participate in the social issues of the society. If there is then, this should come out clearly than 'hiding' such in some text within the constitution.

This mission mandate is not clearly stipulated in the constitution. This has been left to individual congregations to decide whether this is important or not. Otherwise, the recognised mandates for the congregations as enshrined in the constitution (2010: 6) are:

To preach the gospel with signs and wonders to every area of Zambia and abroad. To establish self-supporting, self-governing and self-propagating Assemblies, which believe, obey and propagate the full gospel message. To provide sound Christian teaching for all members and adherents and to operate such institutions and departments as shall further the accomplishments of these aims.

I think it is from the same reason why there is no uniformity in terms of social involvement by PAOG (Z) congregations, and all the district executive committees in the country. While the duties of the two Assistant Chief Bishops clearly stipulate their social obligation, this is not backed by the actual social involvement that would exclusively make the congregations to initiate and implement the alleged social programs. I think the implementation of this social act has been left to few congregations that are being run by pastors who naturally have hearts for the communities and the country at large in terms of not only helping them to meet their spiritual needs, but the social as well.

This then means that if there is social involvement at certain PAOG (Z) congregations, it is because that particular clergyman or clergywoman has an 'extra calling' other than that of 'pastoral.' Chileshe (2012) during an interview seem to agree:

Those churches that are involved with the social issues of the communities do so depending on the conviction of their pastors. The pastors that do not feel led to get involved in this way cannot do it and will then concentrate on the ministry of the word of God. This is the reason why some churches are involved whilst others are not.

In view of the foregoing, that's why a lot of congregations have not had pragmatic social programs, even those that have been in existence for more than a decade or so. Siame (2012) stated during an interview that their congregation which was started in 1992, with a current membership of 300 or more is not involved in any social programmes. The above vehemently indicated that their mandate as a church was to preach the gospel and this has been the focus over the years.

Others indicated the same lack of social programmes at their congregations. For example, Bwalya (2012) who is the current Assistant Midlands PAOG (Z) District Bishop and pastors a flourishing church with membership of more than 400 in the city of Lusaka revealed during an interview that their assembly is not involved and that's when they are trying to look out for a 'donor' who may assist them in one or two 'identified projects' at church. This church has been in existence for more than fifteen years.

Chileshe (2012) also indicated that they have no significant social programs at their local church except that once in a while they would visit the prisons to minister the word of God, and have been involved in 'some' HIV/AIDs programme as well. But, from the tone of their explanations, these two clergies, who have pastoring their churches for close to two decades, seem not to have significant social programmes at church except for the elaborate ones which has to with the ministry of the word of God.

Banda F (2012), whose church has been in existence for more than thirty years and has served on various leadership portfolios in the PAOG (Z) indicated during an interview that they do not have any social programs at church.

The picture of lack of social involvement is common in most congregations that I have interacted with through several interviews. The following are some of the other interviewees which I can confidently say that they represent the views of most PAOG (Z) congregations in the country. During telephonic interviews (2012), they had indicated that they do not have any social programs at their local assemblies; Nguleka (Western District), Mubanga, (Copperbelt District), Sinyangwe, (Copperbelt District), etc.

There could be several reasons why most churches have closed their eyes to the social issues affecting the societies, in which they operate from. These range from lack of money to start up such programs, focussing only on the preaching the word of God, lack of 'social calling' on the part of the pastors, being out of touch with the issues affecting the community. Nonetheless, the top most reason is the fact the churches have not had proper guidance from the top leadership on these issues.

This has been compounded further by the fact that though these congregations are in one way or the other answerable to the leadership, both at the district level and to the PAOG (Z) HQ, they are autonomous in both their outlook and deliberations of their day to day affairs of the churches.

This means that while some of them may want to participate in the social affairs of the country, they may choose not to because of lack of a ‘strong voice’ and compulsion clause in the constitution regarding the same. What every church will do without even being implored to do so is to preach the message of Jesus Christ; something that most PAOG (Z) clergymen and clergywomen understand to be their primary mandate.

Even if the picture looks gloomy for the PAOG (Z) with regards social involvement, there are some congregations that have been in forefront in this social act. Consequently, it is important to state that the chapter will do a Social Impact Assessment of selected PAOG (Z) congregations/institutions that have shown viability in terms of social involvement in the communities and the country at large.

The fact that these congregations/institutions have had pragmatic social programs in their outlooks and practicality, it means that they have lined up other projects that they may want to implement. I have also decided to include a PAOG (Z) institution, namely Village of Hope (VOH), a brain child of the PAOC which has clear cut social policies as enshrined in its constitution (section 3.5.2.).

It must be noted that one of the mandates of the PAOC as outline in its by-laws calls for the establishment of the orphanages among other benevolent institutions. See section 3.5.2. (By-law, 12.4.5.). VOH is a social oriented institution which runs an orphanage, school and skills training school. It would be cardinal to look at the ‘new’ projects and analyse whether they will have an impact in the communities or not.

I have also decided to include what it seems to be the ‘only PAOG (Z)’ social project called ‘PAOG (Z) – AIDS DESK.’ It has been called the only one because the other ones are run by individual congregations. This is a brain child of the PAOG (Z) HQ and I will analyse it to see what impact this program has had in the Republic of Zambia.

Since I did indicate that there are other PAOG (Z) churches that have been actively involved in this enterprise and may not necessarily have any other projects in sight in terms of social involvement., I will also examine the already ‘active’ projects as it were to see whether communities and other people have been positively impacted or not. In this prospect, I will examine one congregation that has shown commitment to this noble cause.

It has already been indicated in chapter 1 that I will use the pastoral cycle as a research design. In chapter 4, I looked at ‘theological reflection and spirituality’ dubbed ‘hermeneutical dogmatism.’ I would like to state that the last part of the praxis circle, namely; pastoral planning will be at play in this chapter. Holland and Henriot (1983:9-10) reveals that: “Pastoral planning is about planning for action in a particular situation so as to bring new experiences analyzed and reflected upon.”

One cannot effectively tackle this analytical tool without the component of Social Impact Assessment. I’m of the view that through closely monitoring of how the PAOG (Z) has ‘made use of this component’ of the research design; it can bring about an understanding of how effective or ineffective the church has performed in this endeavor. Social Impact Assessment then becomes the natural way of approaching this subject.

6.3. Social Impact Assessment (SIA)

The subject of impact assessment of the PAOG (Z)’s social involvement cannot be well tackled without looking at the technical terms that concerns the issue under discussion.

Burdge (1983:2) defines:

Social Impact Assessment is a sub-field of the social sciences that is developing knowledge base to provide a systematic analysis in advance of impacts on the day –to-day quality of life of persons and communities whose environment is affected by a proposed plan, program, project or policy change. Social Impacts (also effects and consequences) refers to changes to individuals and communities due to a proposed action that alters the way in which people live, work, play, relate to one another, organize to meet their needs and generally cope as members of the society. Wikipedia, the free encyclopedia also reveals, Social Impact Assessment is a methodology to review the social effects of infrastructure projects and other development interventions. As a standard definition, “Social impact assessment includes the processes of analyzing, monitoring and managing the intended and unintended social consequences, both positive and negative, of planned interventions (policies, programs, plans, projects) and any social change processes invoked by those interventions.”

It then stands out clearly, that the issue of social involvement by the PAOG (Z) in the usage of praxis circle can be clearly analyzed in symbiosis with the SIA. This is because SIA is basically about providing vital information that can aid in the planning and implementation of projects and policies including constitutions of different institutions.

Therefore, it can be categorically stated that SIA fits properly with the ‘planning’ component of the praxis circle. Burdge (1983:31) affirms: “SIA may be used as either a planning or policy tool in the decision making process.”

Therefore, before a project is set to take off, the church or any other institution can do well to 'lay their hands' on SIA reports so that they know how to plan properly taking into consideration all the details that may be necessary for their projects.

In the case of PAOG (Z), this assessment is mainly for academic purposes, not certainly to have the concerned congregations to use the information, but to highlight some of the important matters regarding this church's social involvement. It must be stated that those congregations that are really serious about social involvement may have an interest in utilizing the results of such an assessment. When this happens, It is expected that PAOG (Z) may be on its way to having meaningful social involvement in the country unlike now where, most likely than not, only a few out of thousands congregations can be said to be involved.

6.3.1. Social Impact on a Community

Since the social impact assessment will be done in communities where these PAOG (Z) congregations are serving the people, it will also be good to briefly look at the meaning of this process. This is because SIA is wide and it covers many aspects of human endeavor. For the sake of isolating a PAOG (Z) case and related or concerned parties, it is of uttermost importance to isolate and specifically define the parameter in which this will be discussed.

Bowles (1981:7) writes:

In its most elemental terms the notion of social impact assessment on a community assumes that (1) there is a defined community with more –or-less stable patterns of social behavior, social relationships, and way of life; (2) some identifiable intervention (e.g., the construction of a resource project) takes place; (3) this intervention has consequences which produce changes in the pattern of activities, the social relationships, and the way of life; and (4) these changes are different from, or in addition to, those which would have occurred as a consequence of processes already operating in the community.

It has already been alluded to in this subsection that I will do a social impact assessment on selected congregations and institutions. For example, one of the PAOG (Z) congregations; Northmead Assembly of God is named after the surrounding community or township called Northmead. The programs that this church has been undertaking are community oriented, targeting mainly this specific community, although others have been targeted as well.

Village of Hope is surrounded by four communities or 'compounds' as these are widely known in Zambia. These are Racecourse, Kawama, Twatasha and Kamatipa compounds. Most of the social programs have been targeted at helping to meet the needs of these four communities. Therefore, I will do a social impact assessment on these communities and at the same time look at the already existing programs to see how positive or negatively have affected these communities.

6.3.2. Methodology of Social Impact Assessment

SIA is quite a vast subject and has different methodologies that can be used for different social assessments depending on what one wants to assess. It has been explained earlier on that this impact assessment is not necessarily to influence any decision making, though this cannot be completely ruled out. But, it is to highlight certain important aspects of PAOG (Z)'s social involvement which may be vital for several of its congregations which lacks such information.

Although, there are basically three approaches or methodologies of social impact assessment namely; pre-impact, post-impact and decision making aspect, my main focus will be on the post-impact social impact assessment.

Bowles (1981:9) explains:

The methodology of social impact assessment can be most clearly presented if pre-impact, post-impact, and decision-making activities are considered separately. First research must be conducted to establish empirical propositions about processes by which impacting events affects those phenomena considered to be important in the overall planning process. Second, research designed to predict the consequences of impacting projects being considered or planned must be conducted. The third type of activity is not research as such, but rather decision making, using research results. It involves the application of conclusions based on social impact research in the actual planning and implementation of projects which will have social impacts.

The social impact assessment that I will do on Northmead Assembly of God and the Village of Hope (VOH), for example; will be based on the post-impact assessment whereby, I intend to look at some of the existing projects and compare them with the 'planned ones' to assess the anticipated impact that the new ones would make in the communities.

For a case of VOH, whose objective as shall be seen shortly, is to promote change in the named four communities, SIA could play a vital role to the main funders; the Pentecostal Assemblies of Canada (PAOC) who would like to see change in these four communities.

This is because SIA if utilized could provide indispensable information to be used for proper planning by the both the PAOC and PAOG (Z).

Finsterbusch (1985:193-221) attests: “SIA information provides useful criteria for interpreting and evaluating the proposals of outside agents seeking to promote change in the local communities.”

6.4. Social Impact Assessment of Village of Hope: Historical view

In Zambia, just like many Sub-Saharan countries is compounded with the issue of HIV/AIDS pandemic which has left many orphaned children due to the loss of one or both parents including the guardians. The result of all this have been that many of these children who have not had a privilege of being taken care of by the extended families and have ended up on the streets.

Cox and Pawar (2006:350) validate:

In Zambia AIDS orphans are estimated to rise nearly one million by the year 2014. With no or little support from extended families, some orphaned children, are looked after by neighbors, some by orphanages and some are forced to live on the streets. Schooling for these children is a major problem as fee education is not available. While some lobby local schools to not claim fees from children, others raise money for orphans' school fees.

It is against such a gloomy picture that the PAOC in collaboration with the PAOG (Z) decided to embark on a project that would try to mitigate the impact of the HIV/AIDS pandemic on the population, hence the ‘birth’ of VOH. VOH is a ‘cosmopolitan’ state of art facility which encompasses orphans residential houses which are 20, a Pre- School, Primary and High School and Hope Training Institute.

VOH’s vision which is also enshrined in its mission statement as revealed by Chitente (2008) during an interview states:

To bring hope for today and tomorrow to children in need by proving in a Christian environment, with the support of the local church, a loving, safe and secure, education and health care that they may ultimately become independent contributing members of society.

This is the theology behind the establishment of the VOH. It encompasses a school, which runs from pre-school to grade twelve, and Hope Training Institute (HTI), now Youth Empowerment Programme (YEP) which caters for the pupils who complete grade twelve.

YEP also caters for those who fail to go beyond grade nine, even after attempting to sit for the grade nine exams more than two times.

These are imparted with life skills before they are released to join the communities. These skills include bicycle repairing, basic carpentry work, how to run a small business, etc. On the current statistics, Chitente (2012) reports:

There are currently 112 resident children and 952 children from the surrounding communities who come to school at the VOH Community School. VOH has a staff establishment of 69, which includes teachers, administrative staff, house nuns, a nurse, security personnel, and general workers.

The school project offers free education to all the pupils, including provision of various school requisites like books, shoes, pens, pencils, etc. VOH also pays the examination fees especially the grade twelve to the Examination Council of Zambia. VOH also has a feeding programme, where all the pupils are given a high protein diet of porridge from Mondays to Fridays. This is to help children from families or communities who do not get three healthy meals a day.

In fact, most of them rarely have breakfast, due to the economic status of the communities they come from. Most of their parents have either died or cannot afford to provide for them adequately because they are unemployed. The Word of God is preached twice in a designated chapel service, where every child is expected to attend. Some children have believed in the Lord Jesus Christ and become Christians. The PAOG (Z)/PAOC have another project in the remote area of the Midlands District. This is about 60km from Lusaka in a small town called Chongwe.

Bersaglio (2008) reveals during an interview:

We have begun clearing the site so that we begin to erect some buildings. The local PAOG (Z) congregation in the area (Chongwe) has been helping us do the clearing of the site. The challenge we have in this project is that we have to design a different approach with regards to the running of the school and the orphanage. This is because the community here is very much different from that of Kitwe. I will be having a meeting with the Ministry of Education and the Ministry of Community Development and Social Welfare so that we could have an acceptable plan for the community.

The objectives of this project – and various similar projects that the PAOG (Z) intends to establish in the near future – are, first and foremost, to reach out to some of the neglected groups of people in the society with the gospel message of salvation in Jesus Christ.

Since these projects are Christian-oriented where reaching the ‘unreached’ with the gospel is projected, there is every chance of them continuing to impact many lives in the communities where they are operating.

To conclude this section, I would like to state that the programs vis-à-vis the framework under which this institution was started and being run is partly according to the fundamentals of the United Nations Programme on HIV/AIDS (UNAIDS) and the Ministry of Social Welfare and Community Development (Zambia). For example, with regards to the framework of care of the orphans and the vulnerable children (OVCs), the UNAIDS et al (2004: 38-39) partly endorses some of the following principles:

- (i) Focus on the most vulnerable children and communities, not only children orphaned with by AIDS
- (ii) Define community-specific problems and vulnerabilities at the outset and pursue locally determined intervention strategies
- (iii) Involve children and young people as active participants in the response
- (iv) Strengthen partnerships and mobilize collaborative action

According to Chitente (2012), VOH has been proactive in terms of observation of the principles as laid down by the UNAIDS and other related organizations that govern and oversee the programs of the OVCs.

6.4.1. Identified Social Impacts in the four communities

Firstly, the study would look at the social impacts that the VOH has ‘unleashed’ in these four communities before I could assess the impact that the new project will make in these same communities.

Below is the table that shows some of the social impacts that the various projects that are in operational at VOH have made in the four communities

Figure 17: Table showing social impacts of VOH projects in four communities

	<u>SOCIAL IMPACTS</u>	<u>DESCRIPTION</u>
1	Improved nutrition in many children’s lives in all the four communities	Provision of daily High Energy Protein Supplement (HEPS) porridge once daily for every pupil who attends school

2	Employment opportunities for the unemployed youths men, and women	The orphan homes have provided full time employment to house mums, teachers, construction workers, etc., thereby empowering them with monthly incomes which have improved food security.
3	Improved literacy levels, good foundation for the future	The provision of free education from pre-school to grade twelve has enhanced literacy levels for the children and has helped them lay a proper foundation for the future
4	Improved healthcare for the pupils and the workers	VOH has a clinic that provides free medical services to the pupils and the workers and are entitled to be taken to the government hospital for further healthcare management for cases that need special attention
5	Improved road network to the road leading to VOH	From time to time parents and guardians of the pupils are called upon to do community service in a form of road maintenance thereby improving the road network for other users.
6	Impartation of life skills to the pupils	The Hope Training Institute provides training for identified grade twelve in life skills like carpentry, computer studies tailoring which makes them self- reliant when they finish school
7	General security in the communities	The presence of VOH has brought a culture of security among the residents and the VOH community. Before this,

		there were a number of criminal activities especially in Racecourse compound where robberies, killings were the order of the day. People have this sense of security.
8	Attainment of Tertiary Education qualifications, vis-à-vis; Degrees, Diplomas and other certificates thereby empowering the pupils to contribute positively to the development of the country.	VOH has a policy of sponsoring all its orphans and vulnerable children within the VOH campus to the Universities and other tertiary institutions. There are currently various students who have graduated from the Copperbelt University (CBU); one of the country's main University. others are pursuing Accounts, hotel management, Computer studies from renowned government Institutions

From the above table, it can be seen that the PAOG (Z) in conjunction with PAOC through VOH has made some impacts in these communities which has left indelible marks in some of the lives of the people these communities. The women that have been employed to work as house mothers and maids have a steady income that has enabled them to meet the basic needs of their families. The men who have been at the helm of constructing the infrastructures at the VOH complex have not only been empowered in terms of income, but have attained some skills which has made some of them to take up tenders elsewhere to construct other structures.

In these communities there is no high school except for few primary schools. The high school at VOH which is also an examination centre for grade nine, and twelve has made life easy for many learners who could have been travelling long distances to access senior secondary school education. The nearest high school is about four kilometres away from these communities. In fact, even if they were given places in these government schools, most of them could not have afforded because of the fees that are supposed to be paid. VOH offers free education including provision of school requisites, like books, pens, pencils, and uniforms etc., including examination fees for those in examination classes.

One significant social impact that VOH has brought to the community is the experience of peace in these communities. Chitente (2012) explained during an interview that a decade ago, it was unheard of that people would walk freely after 6pm without being attacked. Some people lost their lives in the process. In short people were living in fear and there was no freedom of movement.

When I was a theological student at TTC (which is next to VOH), more than a decade ago, there was this kind of fear that gripped these communities. I was one of those people that restricted my movements because of the same. Chitente (2012) revealed that the coming in of VOH which has provided free education to most of the children, provision of employment including short term temporal employment, distribution of free second hand clothes has somehow helped to curb the criminal activities that were characteristic of this community. People have had a sense of appreciation for what VOH is doing in the communities.

Furthermore, VOH clinic has also helped improve the health of many of its learners and orphans and vulnerable children; some of which are HIV positive and are on Anti-Retroviral Therapy (ARVs). Medical services are also free including referrals to bigger hospitals. The feeding program has also improved the nutritional status of its learners most of which only afford one meal per day. It has also enhanced the alertness during classes.

6.4.2. SIA of the VOH clinic project

Having looked at some of the social impacts that the PAOG (Z) through VOH has been able to do, I will now proceed to do a SIA on the proposed clinic that will now be opened to the members of the public in these four communities. However, before I embark on this undertaking, I would like to give an overview of these communities so as to appreciate the assessment whether positive or otherwise.

6.4.2.1. Towards an understanding of the communities

As already stated above, VOH is surrounded by four compounds (though, the Central Statistics Office in conjunction with the Electoral Commission of Zambia and other stakeholders puts the number of compounds at three) namely; Itimpi, (which includes Ganertone, Ichimpe and Zambia compound) Twatasha (Twatasha and Racecourse) and Kawama (Kamatipa and Kawama).

These communities are one of those densely populated areas due to the urban drift phenomenon which has characterized most communities in Zambia. They are located in one of the largest constituencies in the city of Kitwe namely Chimwemwe constituency.

It comprises Chimwemwe township which is basically the 'hub' and from where the, constituency derived its name from and two others namely, Butungwa, Lubuto. Chimwemwe Townships is one of the largest formal settlements in Kitwe and has attracted big retailers like Shoprite, Pick 'n' Pay, banks, post office, among others. It is very rare in the country's settings to find such facilities in townships like Chimwemwe.

However, the population of each of these communities exceeds that of Chimwemwe Township, mainly because of the reasons that will be seen later on in this same sub-section. According to the Census and population report (2012) Kitwe in which these communities are located have a total population of 517 543 out of which Twatasha has 23,719; Kawama, 37, 966 and Itimpi; 11,777. Chimwemwe Township itself has 14, 193 which is slightly above Itimpi community.

VOH is closer to Twatasha and Kawama than to the other four which are basically poor communities as per Zambia's standards. On the other hand, Itimpi is more of a richer status together with the Chimwemwe Townships. VOH seems to have been strategically located as it mainly services these localities that comprise the poor.

These two locations have a lot of similarities in that most residents of these localities are retirees from the Zambian government departments who decided to acquire some plots to build up structures. The majority of the houses are built from mud bricks without necessarily using cement. This means that these houses are prone to collapsing when there is heavy rain or strong winds; an occurrence that is common during summer.

Some of these people retired or were declared redundant when the mines; (the main employer on the Copperbelt) closed and during the privatisation of companies by the 2nd Zambian Republican President, Frederick Titus Jacob Chiluba. The families decided to settle in these localities.

There is not much economic activities save for few insignificant local industries that deal in timber and its by products. Most residents are self-employed selling merchandise, mainly vegetables just to keep them going. However, there is one significant industry called Chat Milling Company which employs about 50 people. This one is located in Racecourse compound.

With the growing number of retirees and quest for land settlement, more and more people are acquiring residential plots from the Kitwe City Council in these localities especially Kawama. This means that some of the residents are economically active in terms of them being in employment or conducting various businesses in the same area.

Any project targeted at mitigating some of the challenges that face these communities has a degree of significance in some families. Therefore, it appears that the presence of VOH has had a lot of significance insofar as meeting some of the needs of the families is concerned. The proposed initiation of the VOH clinic project will undoubtedly bring positive impacts to the communities.

6.4.2.2. Towards the understanding of Kawama, Itimpi and Twatasha Clinics

Since this subsection is about a SIA of the VOH clinic, it is in order that I highlight the aspects of the existing government clinics in these communities. This is important if a proper SIA is going to be conducted.

As already indicated, these clinics are under the management of Kitwe District Health Management Team (KDHMT). These clinics offer a number of health services to the surrounding communities. They were built to offer out-Patient Services (OPDS) to the communities; although over the years there have been some extensions so as to meet the growing health needs of the communities.

According to the Health Centre Service Delivery Aggregation Form (HIA.2)²⁸ (2012), the services being offered at these clinics include Child Health (CH), which encompasses under five clinics attendance, growth monitoring and nutrition, and immunisation; Reproductive Health (RH) Safe Motherhood which includes, Antenatal, Postnatal, Family Planning Obstetric Care and Neonatal Care. The clinics also offer HIV/AIDS/ TB Services and including dispensing of Anti-Retroviral Therapy and TB treatment. The HIA.2 form goes together with HIA.1²⁹ which provides information on the disease pattern apart from the general statistics of the diseases.

These clinics are wholly funded by the government of the Republic of Zambia which has been working hard to meet the Millennium Development Goals (MDGs) on health³⁰ by the year 2015. Nevertheless, due to the many challenges affecting the country, these goals may not be achieved as targeted, unless other players supplementing the government efforts in providing health services to the country comes on board.

6.5. Towards a SIA of the VOH clinic

In view of the foregoing factor, it then becomes cardinal to see whether VOH, in its full operation can help the country achieve the MDGs. Although the initial purpose for the building of the VOH clinic was to cater for the VOH community alone, it became inevitable for the management of VOH to see beyond this boundary. Part of the reason was because of the growing need of health services by the community. The other one hinged on the vision of the main funder of this project, the PAOC.

Therefore, vision of building clinics and later on opening them to the general public seems to be the vision of PAOC.

²⁸ According to Central Board of Health, Zambia (1998:36), this form provides a summary of information on services provided by the health institutions in each of its areas of operation (outpatient, Inpatient, Maternal and Child Health, Obstetric Care, Vaccinations, Environmental Health etc.). In addition, management information is recorded on drugs, human resources, and supervision. The form is filled on a monthly basis by health institutions. Data is aggregated and forwarded to the District Health Office.

²⁹ (:34) This is a Disease Aggregation Form which is used to aggregate information on diagnoses made at health institutions on a monthly and quarterly basis, for the purpose of mapping disease trends and calculating disease indicators.

³⁰ Wikipedia defines Millennium Development Goals as eight international development goals that all 193 united Nations member states and at least 23 international organizations have agreed to achieve by the year 2015. The health related goals are; Goal 4; Reducing child mortality rates, Goal 5; Improving maternal health and goal 6.; Combating HIV/AIDS, malaria, and other diseases.

Responding to a question on the plans by VOH to open the clinics to the general public; Bersaglio (2012) reveals; “Yes, we do have plans to open clinics in all the three locations. We hope to open up these clinics to the members of the public as soon as logistics are put in place.

The VOH clinic is a state of the art facility which is located within the VOH complex. It is a modern structure built with the guidance and supervision from the Kitwe district health office. The project has undergone a lot of processes to enable it to be ready for public use. Asked as to how far the VOH management has gone in terms of the documents that are needed for them to be finally allowed to open the facility to the members of the public,

Chitente (2012) reveals:

We have been given a certificate of occupation issued by the Kitwe City Council in conjunction with the Environmental Council of Zambia. We are currently waiting for the registration certificate from the Health Professions Council of Zambia and further guidance from the Ministry of Health on how well the government of the Republic of Zambia can assist in the staffing levels and any other related issues.

What it means is that the clinic is fit to be occupied and used by the members of the public. There have been plans to approach the ministry of health over the possibility of attaching some medical staff to help at the clinic when everything has already been put in place. This is due to the fact that it is difficult to find medical staff.

First and foremost, the immediate social impact that this facility, as already alluded to, is the continuous provision of the health services to the members of the VOH community.

Currently, the clinic has employed one nurse and a general worker who are taking care of the health needs. They have also engaged a medical doctor who acts as a consultant whenever need arises and only comes once in a while, mostly once in a month. It is expected that when the clinic is fully operational, the staffing levels will be equalized for the Medical Doctor to be fully utilized.

Nevertheless, there is one significant health service that has been provided for in this facility which is not being offered in any of the three government clinics. The VOH clinic has a dental department which will be offering dental services to various clientele. This department will be stocked with modern state of the art dental equipment.

During the time that I was working for the VOH as a Clinical Officer/Clinical Associate, the VOH management had an arrangement whereby a number of dental surgeons from Canada together with few supporting staffs including nurses used to come every year to offer dental services to the VOH community. It was a programme that used to run for at least a month. Bersaglio in (2007) did indicate to me that when a new clinic is built, the same kind of arrangement would continue, hence the inclusion of this department in the clinic.

It therefore means that the community will be availed with this service that is only accessed in few government clinics in Kitwe. What remains to be seen is whether such an arrangement could be turned into a permanent one whereby a Dental Surgeon or Dental Therapist gets attached to be attending to the people in the community.

According to the indication of Bersaglio (2012) above, it appears that this arrangement will be sustained and that the communities will benefit from this service.

6.6. Towards a SIA of PAOG (Z) HQ's AIDS Desk

6.6.1. Background

The 'coinage' AIDS desk was an idea that was gotten from the term 'vendors desk' which was coined by the then President of the Republic of Zambia Dr Fredrick Chiluba (1991-2001). The vendor's desk was created for the purpose of looking into the affairs of street vendors in the country. It was not a desk as it were, but an office. A Cabinet Minister was in-charge of this vendors' desk.

The PAOG (Z)'s Council of Bishops borrowed the term and modified it to be called AIDS desk in line with the HIV/AIDS pandemic that has characterised the country and elsewhere in the world. Because of the participation of many mainline churches like the Catholic Church and some Pentecostal churches in the fight against HIV/AIDS, the top leadership of this church thought it wise to create an office that would help implement and coordinate the HIV/AIDS programmes for the PAOG (Z). The church did not want to be left out from the issues that were not only affecting the general population, but its membership in particular.

Banda (in 2008) writes:

The Pentecostal Assemblies of God AIDS Desk is a Faith Based Project initiated and established in 2002 by the Pentecostal Assemblies of God Council of Bishops. The Project aims at increasing the capacity of the church and the communities to respond to the

HIV/AIDS pandemic through churches and communities, with the objective of prevention, mitigation and reducing the pandemic. The AIDS desk currently operates in all the nine (9) provinces in Zambia through the 1000 plus churches. To date the project has supported capacity building workshops, People living with HIV/AIDS in church home based care, youth peer education on behaviour change, care and support to Orphans and Vulnerable children .

The office was allocated with full time members of staff and representatives from the PAOG (Z)'s Council of Bishops. Chileshe (2008:8) highlights:

The AIDS desk has two full time workers- project officer Mr Mubanga Emmanuel and administrative accounts officer, Mrs Tembo who were engaged in June 2006. It also has two Council of Bishops representatives, Bishop Siamasumo and Bishop Joshua H K Banda. Some of the goals included the training of 340 counsellors by the end of 2007, formation of 500 support groups by 2010, facilitating the support of 900 children in Midlands, Southern and Eastern districts, and information dissemination for prevention.

At a glance of the report, it appears that the PAOG (Z) had put its strategy in order and set to participate meaningfully in this noble cause in the country. The church views such strategies as great achievements in this area of mission. (Chileshe 2008: 8) notes:

PAOG (Z)'s AIDS desk has scored positive achievements which includes the HIV/AIDS and life skills workshops for youth leaders, capacity building, strategic planning workshops and educational support for orphans and Vulnerable Children (OVC), needs assessments conducted in Mkushi, participation in Orphan Sunday and World AIDS Day, resource mobilization, organization capacity building and affiliation to the Evangelical Fellowship of Zambia.

According to the above, PAOG (Z) has achieved a lot in this area. However, a closer look at some of the purported achievements by the PAOG (Z) HQ's AIDS desk shows that some may not necessarily be termed as achievements. For example, if participation in the Orphan Sunday, World AIDS Day can be termed as an achievement, then there is need for an elaborative explanation so as to back up this claim.

What is seen in the whole phenomenon is that the program has been confined to the PAOG (Z) adherents or faithful's. The capacity building for the youths and the OVCs were basically for those within the system. Although the HIV/AIDS pandemic also affects this church's membership, a program of this nature should have a 'global face' rather than being confined to the local church as it were. After all, by virtue of the formation of this 'desk', the PAOG (Z) was eligible to apply for funding from the 'HIV/AIDS global funds' which was set up to not only fight HIV/AIDS, but was meant to help fight TB and Malaria as well.

It remains to be seen as to whether the AIDS desk will go 'global' in terms of targeting both the affected and the infected people from outside the church as well rather than making it a PAOG (Z) family AIDS desk. Otherwise the desk may fail to make inroads in the thousands of households that desperately need help.

6.6.2. Training of trainers

The devastating effects that the HIV/AIDS pandemic has had on the communities in general and families in particular cannot be overemphasized. It has taken away family members that have been 'bread winners' in the homes leaving children and dependants in the cold.

Cox and Pawar (2006:347) agree:

The impact of the disease has been enormous. It has devastated family life in many countries, leaving households without a male breadwinner and very many children without parents. In Sub-Saharan Africa, there were, in 2003, 12.3 million children orphaned by AIDS- a figure predicted to rise significantly in the future. The situation is particularly alarming in countries with no developed welfare system to provide adequate care for these children. It has devastated the workforce, undermining companies' profitability and affecting the whole economy. For example in South Africa, one in four adults of working age now have a virus. In many of the world's poorest countries in Africa, it has devastated food supply as large numbers of rural people succumb to the disease and unable to engage in their normal productive work.

With the intrusion of western culture in some of the African cultural elements that believes in extended family practices, a lot of orphaned children have not been taken on by relatives of the deceased parents thereby making some of them ending up on the streets. Fortunate ones have been either adopted or have ended up in orphanages.

Therefore, the training of trainers program and the creation of task force in each church of more than one thousand churches in the PAOG (Z) coupled with the input from the health workers can have positive influence in the communities and the entire country. PAOG (Z) has congregations in every corner of the country and as such the trained Christians can help train others and make the dissemination of the HIV/AIDS information more accessible than ever before.

Quoting, Nelson Mandela: "Education is a powerful tool that can change the whole world", if there is collaborate efforts in making sure that such an action plan takes root in most of the PAOG (Z) congregations, then a lot of people would be educated on the dangers of HIV/AIDS and be given information of safer sex.

This in turn could help change the country and reduce on the people that are contracting this virus, thereby ‘preserving’ the breadwinners and the relatives who can be able to look after the children well.

6.6.3. Distribution of educational materials on HIV/AIDS

Although, a lot of Non-Governmental Organizations, (NGOs) and many other stake holders including the donor agencies have been playing a role in making information on HIV/AIDS available, it is a good thing for the PAOG (Z) to specifically use their structures to distribute the materials, to not only its membership, but to other people in the communities as well. The social impact for this resolve can be very much positive.

Since the clergymen and clergywomen are normally close to the people in various communities because of the trust and confidence that the members develop in them over the years, it becomes natural that making use of the Church to distribute literature of any form including that of HIV/AIDS could yield positive results. This is because people could easily embrace it (literature).

Nevertheless, knowing the most of the literature available on the market is in English, there is need to try and have them translated into local languages so that no one is left out. The distribution of such materials could aid in the HIV/AIDS awareness campaign program.

6.6.4. Taskforce of health workers and women in PAOG (Z)

The recognition of important players in the fight against HIV/AIDS is a huge step in the battle against this pandemic. It requires participation of people that play active roles in the communities. Health workers within the various PAOG (Z) churches, if properly utilized can help in the dissemination of information better because they are more conversant with the HIV/AIDS and related diseases. They are able to articulate the information very well. On the other hand, women are very influential in any given society. They are, in most cases, the ones who take care of their sick husbands including the children when their spouses die. They understand better the disease from that point of view. If these two are incorporated in the fight against this scourge, then positive results are likely to be achieved.

Mancoske (1998:137-140) writes:

The HIV/AIDS pandemic is a biological, psychological, and social phenomenon. A community approach to confronting it requires the active involvement of affected families, as well as the involvement of agencies that provide health and social services. Coalition-building activities provide opportunities to share expertise as community based organisations provide leadership for diverse groups to work together on common health promotion activities.

6.7. SIA of Northmead Assembly of God's social programs

This is one of the oldest and at the same time a model of social involvement for the PAOG (Z). It is located in one of the prime areas of the capital city of Zambia and has a membership of about 2000. It seems that the pastoral staffs including the members of this congregation have come to understand, not only the spiritual mandate that the Church of Jesus Christ has, but the social one as well. Banda (2012) indicated during an interview that at Northmead, "We see evangelism and social action as inseparable."

Banda (2009:13) amplifies it further: "This is our spiritual compulsion: To launch developmental initiatives alongside spiritual work in order to restore wholeness in the lives of people."

Northmead assembly has a number of social projects that it is involved in. Some of them have already been highlighted (4.4.1.) and my task now is to look at the social impacts that these programs have had in the communities and the country at large. I will also look at those that were not mentioned earlier on in (4.4.1.) above.

6.7.1. Lazarus Project

This is one of the many success stories of this church in its quest to be relevant in the society.

Banda (2009:18) reveals:

This started as 'Soup Day' program in 1997 as part of the church ministry reaching 50 boys of orphaned and vulnerable children (OVC) background through drama, recreation and ministering the word of God. Currently, it has an educational and rehabilitation centre, skills training outreach, shelter and provides spiritual formation, nutrition and health care and reintegration in the society. The project also runs a farm and a community school. Since December 2002, it has partnered with United Nations International Children Emergency Fund (UNICEF) targeting about 1000 households with love packages which includes blankets, mosquito nets, recreational items etc.

6.7.2. Operation Paseli

A number of commercial sex workers have been rehabilitated through various interventions including provision of skills and six months duration courses which include; home economics and nutrition, tailoring and design, making tie and dye materials, HIV/AIDS and the dangers of high risky sexual life styles, counselling, interactive activities, starting small businesses, budgeting, personal hygiene, cookery and psycho-social support. (Banda 2009)

Figure 18: Table showing observable impacts of Northmead Assembly's projects. Source: Extract from AGWM Forum (2009)

NUMBER	NAME OF PROJECT	OBSERVABLE IMPACT
1	LAZARUS PROJECT	<p>380 OVCs enrolled in the Lazarus Christian Community School of the project.</p> <p>50 boys studying in primary and high schools across the Zambia</p> <p>74 boys (7-18yrs) in full time residential program at the Lazarus project engaged in government approved school and skills training curriculum.</p> <p>850 children lives touched since inception</p>
2	OPERATION PASELI	<p>Massive reduction in the number of street walking girls on Paseli road.</p> <p>Unique behavioural transformation among participants.</p> <p>Evident value added to lives of participants.</p> <p>Enhanced personal responsibility (restoring food security etc)</p> <p>Stability of households and</p>

		family life restored.
3	CIRCLE OF HOPE	<p>Direct participation of people living with HIV/AIDS (PLWHA) in fighting stigma and discrimination</p> <p>Spiritual, physical, emotional and psychological support rendered</p> <p>Voluntary Testing and Counselling (VCT) services offered free of charge</p> <p>Caring for over 4000 HIV+ patients and provision of Anti-Retroviral Treatment (ART) to over 2000 patients including over 900 children</p>

6.7.3. Northmead Assembly of God versus Patriots Worldwide

There are a number of social programs that this church has been involved in apart from the ‘famous’ above. This has been in line with the vision of the church of promoting holistic gospel in the communities.

For example, in the run-up to the Zambia’s general and presidential elections which were held in 2011, there were clear signs of massive tension in the country because of quest to power by various political parties.

The then ruling party; Movement for Multiparty Democracy (MMD) through its security wings realized the need to educate the people on the dangers of violence. The Church was picked to facilitate such a noble cause because of the realization of the fact that it has a natural way of bringing reconciliation and transformation in the minds of the people. Northmead Assembly of God was picked through its senior pastor to facilitate such a program.

To this effect, Banda (2012) reveals during an interview:

In 2011, prior to the presidential and general elections, Northmead PAOG (Z) partnered with Patriots Worldwide to provide civic education to the masses in the country in view of the tensions that were building up in the country. This was done through the request from the Zambian Police. Youths and women who are normally used as tools for political violence were targeted. I was chosen to be a moderator and I brought together a number of stake holders in the country, among them; youths and women from various political parties, marketers, bus drivers, bus conductors, street vendors etc., providing civic education and promoting peace and reconciliation.

When the country finally went to the polls in September 2011, there were very insignificant pockets of violence that were mainly related to the delay in releasing the elections results. But the broader picture of it was that the much anticipated pre and post elections violence was visibly absent. Although there were other players in the promotion of peace and reconciliation in the country during that time, Northmead Assembly of God played its role as well in the whole discourse. The impact that this church and other stakeholders brought to the country has left an indelible legacy that has continued to make Zambia to be seen as one of havens of peace in the world.

6.7.4. Northmead Assembly of God's participation in the Zambian Constitutional making process

In its continued mandate to be relevant to the society, this church has taken a deliberate step to participate in the affairs of governance in the country. Zambia, like many other countries worldwide has continued to experience unprecedented Gender based violence cases (GBV) and human rights abuses especially towards women and children. Banda (2012) indicated that the Northmead Assembly, in partnership with the United Nations Development Programme (UNDP) and the Ministry of Gender Affairs in the county has been promoting the inclusion of a "Gender Sensitive Clause" which will protect the rights of women and children in the country.

The social impact that such a clause could bring, if included and adopted is obvious. Among the social impacts are that perpetrators of women and children rights could be adequately punished thereby resulting in the reduction of GBV and children's rights abuses cases in the country.

6.7.5. Towards an ethnic harmony

Ethnic differences have been one of the many causes of wars in some countries. One needs not to go very far in terms of knowing the devastating effects of ethnicism. Rwanda is a good example of all this whereby more than 800, 000 people died in 1994 due to ethnic violence. Wikipedia, the free encyclopaedia indicates:

The Rwandan Genocide was the 1994 mass murder of an estimated 800, 000 people in the East African state of Rwanda over the course of approximately 100 days. It was a culmination of long standing ethnic competition and tensions between the minority Tutsis who had controlled power for centuries, and the majority Hutu peoples, who had come to power in the rebellion of 1959.

Countries that face ethnic differences need to resolve their differences amicably rather than waiting for the ‘bomb to explode’ as it were. Zambia, as it is the case in a number of countries has not been spared with the matters surrounding tribal differences. Although the founding father of the country, Dr Kenneth Kaunda fought hard to promote ethnic harmony through a rhetoric ‘One Zambia one Nation’ which has been a uniting factor of all the 73 tribes in the country, tribal differences are once again beginning to take toll in this nation.

For example, in the past two decades the country has been experiencing a build-up to the ethnic differences, which, if not checked could result in serious tribal differences including civil war. It is against such a background that Northmead Assembly has developed a concept which seeks to educate the masses including political parties on the dangers of tribal differences.

Banda (2012) says:

We have developed a concept that seeks to discourage nepotism, tribalism and regionalism in the country’s political landscape. We hope to draw up participants from the traditional leaders, political parties, diplomats accredited to the country, artists and other stake holders for a national dialogue on this important subject.

Although, it is not always easy to bring people of such a magnitude together, I believe that when such a thing happens, it could bring about long-standing positive impacts in the country. Consequently, the dream of the first Republican President of Zambia (Dr Kenneth Kaunda) would continue to be alive in the face of peace and tranquillity in the nation.

6.8. Does PAOG (Z) have a 'strong voice' in the country?

In chapter 1 (section 1.1.) I did allude to the fact that the PAOG (Z) has not had a strong voice in the country due to the fact that it lacked significant social involvement programs as compared to other churches.

In trying to address that specific observation I made at the start of this research with regards to whether PAOG (Z) lacks a strong voice in the country or not, I have decided look at it in this section. I will discuss as to whether the above programs and the SIA thereof as discussed in this chapter can surmount the earlier on assertions about this church.

It must be pointed out that the subject of whether PAOG (Z) has a strong voice or not in the country has also been discussed by the other people within the country. For example, one caller put across the same question as to whether PAOG (Z) has a voice or not in the country during a program dubbed 'chat back' on Radio Christian Voice. Sakala (2010) responds:

PAOG (Z) is affiliated to the Evangelical Fellowship of Zambia (EFZ) which is mandated to speak on behalf of the affiliate member churches regarding the issues affecting the country. Therefore PAOG (Z) has got a voice in the country because at appropriate times EFZ has been voicing out on the issues affecting the nation.

Chileshe (2012) during an interview adds:

This is has been done to avoid confusion between the EFZ, which is also considered to be one of the three Church mother bodies. PAOG (Z) has a voice through the EFZ and from time to time it does speak out on specific issues affecting the country through the Chief Bishop, who is authorized to issue press statements on behalf of the church.

It is a well-known fact that it is one thing to speak out on the issues affecting the country and another thing to have the voice heard by the concerned people. I asked the same question to Bishop Joshua Banda (2012) as to whether the PAOG (Z) has got a voice in the nation or not. I was told categorically that the church has a voice and that it has been speaking out on the issues affecting the nation. The above further indicated to me that their 'Role in the run-up to the 2011 presidential elections pointed to the fact that the Government of the Republic of Zambia realized that the PAOG (Z) through Northmead Assembly has a voice that could be heard.'"

To this effect Sakala (2012) held a press conference recently and made a statement on PAOG (Z)'s position on the constitutional making process which is currently taking place in Zambia including the concerns for the spate of murders and reportedly illegal abortions that have been going on recently. The press conference also highlighted the church's position on homosexuality.

Although, on one hand the structures of PAOG (Z) allows for the EFZ to voice out on its behalf on the matters affecting the country, on the other hand, the church has taken up its initiative to specifically voice out in the country as seen from the press statement above. Nevertheless, as mentioned earlier on, such voice by the PAOG (Z) either through the EFZ or Sakala (2012) above may be insignificant, if the government do not respond to the issues that are raised from time to time.

It appears that individual PAOG (Z) congregations like the Northmead Assembly of God, for example, have had their 'voices' heard and acted upon by the Government of the Republic of Zambia than PAOG (Z) as a single entity. This is alluded to because as Chiluba (2012) above had revealed that one of the leaders of PAOG (Z) was challenged by a governmental official to show the government the tangible projects that the church has.

It is clear from what has been discussed in this research that the PAOG (Z) as a church (whole) have not had tangible projects, save for the AIDS Desk. Few social projects that have been initiated and supported by individual PAOG (Z) congregations, although have impacted communities in which they operate from in one way or the other; they have failed to make PAOG (Z) to have a strong voice in the country in the area of engaging the government.

Figure 18 below is the PAOG (Z)'s social profile. All the social programmes undertaken are individual church's initiatives. Except for the training centres (two theological institutions TTC and another one in Eastern district), most schools are run by individual pastors and not necessarily by the local churches. This means that they are income generating ventures for pastor's families, not necessarily for the churches..

Although the PAOG (Z) HQ has an AIDS desk, it is clear from the report that very few churches are involved in this noble cause. Although few pastors that were interviewed gave an indication that they have HIV/AIDS programmes at their local churches, the absence of any statistics in the Chief Bishops reports cast a lot of doubts on how involved some of these churches are or was it an oversight?

Figure 19: PAOG (Z)'s social undertakings profile. Source: Sakala (2012:4)

DISTRICT	TRAINING CENTRE	NO. OF SC SCHOOLS	CLINICS/HOSPITALS	NO. OF ORPHANAGES	HIV/AIDS PROGRAMMES
Northern		6			
Luapula		1			
Copperbelt	1	5		1	
Southern		4	1	7	
Midlands		7			
Eastern	1	3	1	1	

If this is everything in terms of PAOG "s social involvement in the country, then it leaves so much to be desired in terms of social impact in the country.

6.9. Conclusion

The question of social involvement by the PAOG (Z) is clear. It appears that some of its institutions and congregations are involved and the social impacts that these few have brought has been significant. The other players that seem not to have been participating may have their own reasons. But from what has come out of this chapter, it appears that the 'social policy' of the PAOG (Z) has not been well articulated.

What has been emphasised is the pure evangelism and not necessarily the social mandate. This has left room for the majority of its congregations not to engage in this form of God's mission.

Although there is some social involvement going on, it seems that this has been ‘hampered’ by the absence of social policy guidance to the congregations. The social mandate is not clearly stipulated so as to give this mission endeavour the seriousness it deserves.

A SIA conducted has revealed positive impacts in some of the few social projects examined. However, if there is massive participation of PAOG (Z) churches, then social impacts that this could bring in the country cannot be underestimated. It is therefore incumbent upon the Council of Bishops through the two Assistant Chief Bishops who have been tasked to coordinate the social programs of the PAOG (Z) to see to it that this policy reaches all the congregations.

Otherwise as the situation stands, the picture looks gloomy for the PAOG (Z), which is one of the largest Pentecostal congregations in the country. This is particularly so because most people that were interviewed seem not to consider this as an equally important mission in the entire God’s mission on earth. This concludes my SIA of present social involvement by PAOG (Z). My conclusions about the topic as a whole follow in the next chapter.

CHAPTER SEVEN

7.1 CONCLUSION OF THE THESIS

7.1.1 Summary of the conclusions

Having looked at the subject of PAOG (Z)'s social involvement, I now proceed to make a conclusion basing on the research findings. The conclusion will be divided or rather focus on three parts. At the outset, it was mentioned that although the research would be about social involvement, I would look at the PAOG (Z) statistics in terms of its total membership and the number of churches. This was due to various statistics that have been 'floated' by different people.

Therefore, the first part of this conclusion will be about the research findings of the statistics at play. Then I will present my observation regarding the PAOG (Z)'s social involvement, before I recommend areas of future research.

7.1.2. Church statistics

In view of the above, I would like to conclude this research firstly by indicating that traditionally speaking the PAOG (Z)'s main focus has been to proclaim the gospel of Jesus Christ rather than doing other forms of missions. As a result of this, it has been seen that over the years, this church has succeeded in evangelizing the whole country as evidenced by the presence of thousands of congregations spread throughout the country.

Although the number of churches has been put to be at one thousand seven hundred by both the former Chief Bishop and the General Secretary, this number has not been verified. This is noted because when I did an interview with the General Secretary, who is also the custodian of the all the church's records (PAOG (Z) for the whole country. I was told that the statistics of one thousand seven hundred were not the authenticated ones. What the PAOG (Z) HQ has is about one thousand three hundred and twelve as per 2012 report.

The General Secretary said the purported one thousand seven hundred is an estimated number just in case there are some small congregations that have not been able to submit their returns to the PAOG (Z) HQ through the Districts. It must be stated that the issue of statistics is a very important and crucial one and should be given the seriousness that it deserves.

If people are going to come up with figures from their ‘heads’ and present them as ‘authenticated ones’ then it questions the legitimacy of the other information that such an organization can give.

Therefore, the importance of giving accurate information cannot be overemphasized. Consequently, such an approach to the subject of statistics can have negative effects on the Church. This is particularly so if concerned people including donor agencies would want to assist in one way or the other in terms funding certain projects basing on the available data. There is nothing that draws away donor support, whether locally or from the affluent nations when it is discovered that statistics have been ‘blotted’ out of proportion even though the intentions of such given statistics may not have been to work to the advantage of the Church.

I did collect data with regards to the total number of churches in the PAOG (Z). Nevertheless, not all concerned parties, be it the Districts and clergymen and clergywomen were able to divulge such information. In my research, I came up with the total number of nine hundred congregations basing from the information that I got from all the nine Districts. But it must be mentioned that since the legitimate number of churches as per 2012 report during the PAOG (Z) General Conference was one thousand three hundred and twelve, it should be taken to be like that, especially that I could not be given full information during this research. About one thousand three hundred and twelve was arrived at basing on the Districts that remitted the information prior to the General Conference. One thousand seven hundred is a ‘dream figure’ which may not be accepted in the field of modern and genuine statistics.

For that reason, it is in order to use these statistics than the ones that have not been verified. This brings me to another category of data; this time around it is about the total number of membership for the PAOG (Z).

Both the former Chief Bishop and the General Secretary have put the numbers at one million two hundred. Once again these figures are not accurate because there are no records at the PAOG (Z) HQ to verify the numbers at play. The figures that were obtained from the recent PAOG (Z) General Conference were less than one million.

It must be mentioned that every effort was made to collect membership information from as many churches as possible through structured and unstructured interviews.

Going by the figures obtained on the ground, (although data could not be collected exhaustively due to unforeseen circumstances) it is highly unlikely that this church can have a membership of more than one million two hundred.

Zambia has a population of slightly above thirteen million people as per 2012 population census. A membership of one million two hundred can be translated into about 10% of the population. This could be an exaggerated figure due to the fact that the majority of the PAOG (Z) congregations have an average membership of about fifty. The few biggest churches (estimated not to be more than ten), have a membership of six hundred and above. One or two single congregations have a membership of about one thousand or more.

Considering the fact that mainline congregations like the Catholic Church, and other religious organizations have visibly huge membership spread throughout the country including 'un-churched' population, PAOG (Z) may not be nearer the purported 10%. Therefore, PAOG (Z) could have a membership of less than one million.

7.1.3. Social involvement

Turning to the core subject of this research, and as indicated earlier on, the main focus of this church has been to preach the gospel of Jesus as evidenced by the presence of its congregations throughout the country. It seems that the question of social involvement by this church is something alien. This is so because even though there are more than one thousand congregations located in different places with unique social challenges, very few, or even less than twenty percent are actually involved in the communities in which they serve the people.

There have been several factors that have led to such. The main one is its theology of missions. Pentecostals, though in its infancy were seen to be involved in the social issues, their focus on pure evangelism overshadowed this noble cause. PAOG (Z) found itself in the same kind of scenario whereby the focus of ministry was to preach the gospel of Jesus Christ so that people could be given opportunities to believe in the message of salvation. For more than half a century this church has laboured to bring home this kind of message. Christians that have been answering God's call to full time ministry have had only one mandate; to go and preach the gospel for the salvation of mankind.

Furthermore, even the early theological training that was being offered at the then Pentecostal Assemblies of God Bible College had purely the ‘spiritual’ content rather than having both the ‘spiritual and social content.’ However, with the blending of the Bible College, now Trans-Africa Theological College, and Trans-Africa Christian University in the foreseeable future, whereby social courses like community development, psycho-social counselling, HIV/AIDS, have been fused in the new curriculum, there has been new approach in the way some of these clergies in the PAOG (Z) are doing ministry.

We have seen that some of them have significant social programs that have impacted positively on the lives of people in the country. I believe the social oriented courses that are being offered at TTC are having positive influence insofar as social involvement being championed by few PAOG (Z) congregations is concerned.

Whereas there is enough latitude for many PAOG (Z) congregations to be involved in the community given the different social challenges facing most communities in the country and elsewhere, the constitution has been a prohibiting factor to a certain degree. This is so because constitutions everywhere are supposed to guide the membership of any organization very clearly on how they ought to do things.

As for the case of PAOG (Z), there is no obligation whatsoever on the part of the churches on the need to pursue social involvement apart from the traditional ministry in which their pastors have been ‘called to do’; i.e. ‘to preach the gospel.’ If ministers are not preaching the gospel, members have the right to protest and demand the removal of such pastors. Some pastors in the PAOG (Z) have been axed from their congregations for failing to satisfy the members with the word of God. To the contrary, if pastors are not promoting social involvement in their churches, members have no ‘constitutional’ right to demand for the removal of their pastors as long as the mandate of preaching the gospel is being fulfilled.

It is believed that the lack of social involvement on a ‘large scale’ has led to this church not having had a strong voice in the country. Although there have some ‘pockets’ of voicing out on some of the issues affecting the country, I still think that such few instances have not had much significant impacts in terms of compelling the government of the Republic of the Zambia to act accordingly.

Instead, PAOG (Z) including its 'mother body' Evangelical Fellowship of Zambia (EFZ) to which it is affiliated are regarded as 'enemies' and not equal partners in development, at least by the current government.

I did elaborate on this particular aspect in chapter 1 when I alluded to the fact that this church has not had a strong voice in the country over the years in comparison with other main line denominations like the Catholic Church. One of the observations that I made to this effect was that I believed that lack of meaningful social involvement in the country could be one of the reasons why the situation has been like this.

The mandate of the Church is not only confined to the preaching the gospel of Jesus Christ so that people 'believe and get saved', but I think that its obligation goes beyond what has been alluded to.

7.1.4. Areas of future research

Although this research has made a conclusion that very few PAOG (Z) congregations are actually active in terms of significant social involvement in the country, this researcher acknowledges the fact that this may not necessarily be the whole truth. The reason being that there could be some 'players' as it were who have been left out in this research due to logistical impediments or otherwise.

Therefore, I recommend that a comprehensive overview of each and every known PAOG (Z) congregation should be undertaken so as to ascertain to what extent PAOG (Z) is involved in the country and elsewhere. This could undoubtedly give an all- inclusive PAOG (Z)'s perspective of social involvement. I propose that a study be undertaken particularly with special focus on the office of the two Assistant Chief Bishops together with the General Secretary to ascertain to what extent are all the PAOG (Z) congregations are involved.

Issues of statistics have not always been easy to undertake. In most cases academicians in the field of statistics have proved to be indispensable insofar as data collection is concerned. Even though, I worked hard to gather the data for membership, I think research should be undertaken to specifically ascertain the actual number of PAOG (Z) membership.

This is so because the figures that were arrived at are estimated ones. This is due to the fact that I had difficulties in collecting the same kind of information from various people.

I propose that study should be undertaken whereby researchers should reach out to every one thousand or more PAOG (Z) and do physical counts of the membership. This kind of approach could unlock the 'hidden' members who could give useful and necessary information not only to the PAOG (Z) leadership, but to the field of world missions as well.

7.1.5. Recommendation

I noticed that the PAOG (Z), which has been in existence for more than half a century now and with more than one thousand churches, does not have a comprehensive website whereby people could check for a lot of details that they need. Notwithstanding, some individual PAOG (Z) congregations have designed websites which give a little bit more information on what that particular church is all about including different activities that take place in those churches.

In view of this I recommend that the PAOG (Z) leadership should look at possible ways of investing in the coming up in the establishment of the website whereby a lot of information could be posted and later on checked by interested parties. In this modern era where websites are the reliable sites for information dissemination including allowing the people to know who those organizations are all about, PAOG (Z) cannot afford to lag behind in this technological epoch. Statistical facts of various natures can be slotted in as they come and one needs not to struggle to get such data.

Since the two PAOG (Z) constitutional offices of Assistant Chief Bishops that are social focused do exist, I propose that these offices should issue a decree whereby every PAOG (Z) church should be compelled to write reports regarding their social involvements. Since it was revealed in this study that PAOG (Z) has a social policy 'though not clear' such a pronouncement may not be seen as an encroachment on their autonomy because it is in line with the PAOG (Z) constitution. Failure to do this may continue to make these two offices (Assistant Chief Bishops) to be perceived as 'white elephants' as it were. This is particularly so because if there was coordinated efforts in this endeavour, there was going to be en mass social involvement by the majority of PAOG (Z) congregations. Consequently, I could have easily found these vital statistics regarding my research at the PAOG (Z) HQ.

7.1.6. Final word

It is not heresy to be socially involved in the community. A lot of pastors see the needs in the communities in which they serve the Lord. But the focus of ministry has changed in the majority of pastors, not only among the Pentecostals, but the Church of Jesus Christ as a whole. PAOG (Z) is not an exception either. What we see today is more of pastoral-centric rather than the community-or membership-centric. What is meant by this is that there is a lot of emphasis on the care of the parsonage rather than the care for the community and the people that are in need. The majority of the funds raised go towards the pastor's needs and sometimes the clergies 'cast blind eyes' to the immediate needs of the church members. If anything, most of these church members who are poor are even encouraged to 'sow seeds' by a way of giving offerings and special offerings to God for them to get blessed.

I cannot deny the fact that God does bless those who give to Him, but sometimes this 'manipulative' tendency is not necessarily in the interest of working towards the growth and extension of the Kingdom of God, but only works to their advantage (pastors). I believe that the Church of Jesus Christ in general and the PAOG (Z) in particular need to go back to that 'old time' religion which was very holistic and sacrificial in nature. Such religion bred genuine Christians who had a lot of impact in the society. PAOG (Z) has a potential in its members to make greater impacts in this country and become a 'voice for the voiceless' if there is a paradigm shift in terms of its attitude towards this missionary mandate of social involvement. It may have to call for deliberate and vigorous social campaign to sensitise the clergymen and clergywomen of the need to be fully involved in the society. The Church, especially the pastors, should always be encouraged to watch and pray to avoid the temptation of pastoral-centrism, for indeed 'the 'Spirit' (church members) are/is willing, but the 'flesh' (clergymen and clergywomen) are/is weak (Paraphrased from Matthew 26:41).

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Appendix 1



Theology Department

Date : 18 March 2011

Dear Sir/ Madam

TO WHOM IT MAY CONCERN

This is to introduce Pastor E.F Phiri . He is a doctoral student in the discipline of missiology at the University of South Africa in Pretoria. He is registered for a research project on the Pentecostal Assemblies of God in Zambia (PAOG(Z)) and need your help by filling out a questionnaire. Your identity will be protected and all usual care will be taken according to our ethical standards . Your help will be much appreciated.

A handwritten signature in blue ink, appearing to read 'NA Botha', is positioned above a horizontal dashed line.

Yours Faithfully

Prof NA Botha

Discipline Leader: Missiology

Dept of Christian Spirituality, Church History

and Missiology

Tel +27 (0)12 429 4533/4477

Fax: +27 (0)12 429 4619

Appendix 2

QUESTIONNAIRE

This questionnaire is part of a Doctorate Degree in Theology (Missiology)'s research program at the University of South Africa. Please fill in as much information as you can and return it within two weeks. The information you put in this questionnaire will be treated with complete confidentiality. When I refer to the results of this questionnaire in my Thesis, your name will not be mentioned, unless you give express permission for that in the statement below.

Permission: I, _____ (Full names), hereby give permission that my name may be referred to in the Thesis.

NB. In responding to various questions in this questionnaire, you can add additional paper if the space provided is not enough.

A. PERSONAL PARTICULARS

1. Name: _____

2. Postal address: _____

3. Province: _____

4. Telephone/Cell: _____

5. Email address _____

6. Name of the church you belong to: _____

7. What position do you hold in this church? _____

B. INFORMATION ABOUT ANY OF YOUR BRANCH CHURCHES.

8. How many branch churches do your main assembly has? (Indicate the names and where they are located including membership in the table below.

NUMBER	NAME OF BRANCH CHURCH	LOCATION	MEMBERSHIP	TOTAL

C. INFORMATION ABOUT SOCIAL INVOLVEMENT

9. Do you have a local church constitution at your local PAOG (Z) congregation?

If the answer is **YES**, does that church constitution have a policy on church's involvement in the social issues of the community and the country at large including other geographical areas beyond the borders of Zambia?

If the answer is **YES**, tabulate how that aspect of the social policy is formulated in your constitution including the section where it is written etc.

10. Do you regard social involvement by the PAOG (Z) to be part of Christian mission?

9.1. If the answer to the above question is **YES**, can you please answer the following question?

Is your church/branch church involved in any social issues in their localities or anywhere outside your boundaries? Please explain briefly the type of social involvement and the target group including some challenges that you have faced if any.

9.2. If your answer is **NO**, can you please explain why you feel this is not part of Christian mission

D. GENERAL QUESTIONS.

10. PAOG (Z) seems not to have a strong voice compared to the Catholic Church in terms of speaking out for the underprivileged and injustices in the country. Briefly give your view regarding the above statement, highlighting the reason for the PAOG (Z)'s having or lacking the alleged strong voice.

Please return this questionnaire within two weeks to:

Pastor Elisha, F Phiri
P.O. Box 20901
Kitwe
Cell numbers: 0976092424
0967834898
Email: phirifel@yahoo.com
phirifel@gmail.com

Appendix 3

Village of Hope
P.O. Box 20901
Kitwe
Cell: +260976092424
Email: phirifel@yahoo.com

The District Director of Health
Kitwe District Health Management Team
Kitwe

15th August 2012

Dear Dr. Banda,

**RE: REQUEST FOR STATISTICS FOR RACECOURSE/KAWAMA AND
GARNETON CLINICS CATCHMENT AREAS.**

I would like you, through the relevant department at your district health office, to avail me with some of the statistics of the above mentioned clinics. I'm a Clinical Officer as well as a Pastor belonging to the Pentecostal Assemblies of God (Zambia) (PAOG (Z)).

I'm a doctoral student currently studying for a doctorate in theology with the University of South Africa in Pretoria. My thesis is on the social involvement of the Pentecostal Assemblies of God among few other institutions.

One of the chapters in my thesis is about a Social Impact Assessment of some of the PAOG (Z) proposed projects. Village of Hope (VOH), an orphanage for the PAOG (Z) has been running a clinic for more than a decade now and this has mainly been for the purpose of providing health services to the OVCs, pupils and the workers.

For the past few years, the management of the VOH, with the technical advice and guidance from your office and the Kitwe City Council, embarked on a building project to put up a modern structure to meet the requirements of the Health Professions Council of Zambia (HPCZ). The clinic is complete and the management is making frantic efforts to meet the benchmarks of getting a licence from the HPCZ. They are hoping to be given a licence by the end of this year.

The reason for VOH in putting up such a modern structure is to open the clinic facility to the members of the public, mainly those from the nearby communities for free. Of course, this is projected to be done with your authorization and in coordination with your office.

In view of the above proposed project by VOH, I would like to do a Social Impact Assessment to determine the social impact that this undertaking will bring in these communities. But this can best be done if I have some of the statistics from the clinics that are already in operation in the same communities.

Therefore, I would really appreciate if the same is availed to me. I would like to state that the statistics are purely for academic purposes and every care will be taken to adhere to the rules of academic research and to keep the confidentiality as per to our ethical standards.

The following are some of the statistics that I need; population in each catchment area, broken down into the number of children, adults, women etc. These statistics can be in in a form of percentages or otherwise. I would also want detailed maps of each community namely; Racecourse, Kawama, Kamatipa, Twatasha and Garneton, including the disease patterns for these catchment areas. You may also include specific programs that are being undertaken by each clinic including the number of medical staff and general workers. You may also give any other relevant information that may help me in the research. I believe that you are able to provide me with vital statistics that can help me conduct a well- informed research.

Therefore, I cannot overemphasize how appreciative I will be if you assisted me with the requested information. I have attached a photocopy of a letter from the University of South Africa where the approved thesis is indicated. I have also attached another letter which is basically an introductory letter from my supervisor/promoter which I have been using to obtain information from various sources through questionnaires. I have attached an identity (credential) card issued by the PAOG (Z) for your reference as well.

I would like to find out from you as well whether such a projected undertaking by VOH will be accepted by the Ministry of Health or not. This is in view of the fact that there are other government clinics within a radius of 5km or so. Won't such a project be in conflict with your programs in that catchment area? Please state the position of the District Health Management Team regarding the plans by VOH or any other institution who may wish to open the medical services to the public for free of charge.

I'm looking forward to hearing from you soon.

Yours faithfully,

Elisha F Phiri

Appendix 4

House number 2689
Chimwemwe Township
Kitwe
Cell +260976092424

The Director
VOH Africa
Lusaka

Attn: Mr Sergio Bersaglio

11th August 2012.

Dear Sir,

RE: REQUEST FOR VOH STATISTICS: ELISHA FRANCIS PHIRI

Greetings to you in the name of our Lord and Saviour Jesus Christ, Amen. I pray that you and Aunty Nancy are well. We are fine as a family.

This mail is specifically to seek permission from you so that I can be availed with some of the general statistics of VOH, Kitwe and Chongwe. I'm doing a doctoral degree with UNISA and my thesis is about social involvement of PAOG (Z)/ PAOC. I'm looking at how well or 'badly' PAOG (Z) has performed in the social issues that are affecting the country.

I have looked at a number of PAOG (Z) churches that are involved in their communities as well as those that have not taken a step to do so. I have tried to analyse both these cases. VOH is one model that has been a blessing not only to the nearby Racecourse, Kawama, Twatasha and Kamatima compounds, but to the country as whole.

Therefore, I'm doing a chapter of Social Impact Assessment of VOH and few other PAOG (Z) congregations. I'm therefore requesting for permission from you sir, to be availed with the statistics by VOH Kitwe Director. Basically, I would like to have the statistics of the total number of resident children, total number of school pupils at Agape Community School, number of employees both the mothers, maids, teachers, and general workers. I would like to be availed with the current social programs that VOH is involved in apart from the usual ones of taking care of the OVCs. I would like to know if you have other projects that you have lined up for VOH Kitwe and Chongwe in the near future or any other relevant data that can add value to my research.

Do you still have plans to open the VOH clinic to the public and when? If you still have those plans to do so, I would like to do a Social Impact Assessment of this proposed project so as to see the positive impacts that this project will bring to the targeted community. I have already done the preliminary steps of gathering data for the other government clinics in Racecourse and Kawama in readiness for the Social Impact Assessment of the VOH clinic (i.e. if you still have plans to open the clinic to the Racecourse community).

I know that are very busy and as such, with your permission I can get all this information from the VOH Kitwe Director and Mr Zgyambo, unless otherwise. Sir, I cannot overemphasize how appreciative I will be if the information will be availed to me. I'm an academician and the information will be specifically used for academic purposes. I know the rules of academic writing and I pledge to keep the confidentiality of certain information. I may not necessarily mention names of affected parties or the people that will give the information. There is always a way in which we write for we are guided by the ethics of academics.

Otherwise, I hope to submit my doctoral thesis in November this year, Lord willing. I will always cherish the time I was at VOH. I believe that the Lord did that for a very good purpose. I'm always in touch with VOH and from time to time, I do pass by to greet the children, the mothers and other workers. I always feel at home whenever I visit VOH. My wife is also studying with UNISA, doing a BSc in Life Sciences. She graduated at COTSECO few years ago with a Diploma and was posted at Mukuba High School here in Kitwe.

We are in Chimwemwe and we hope to finally settle down after my doctoral studies. Currently, besides my studies, I'm doing part-time work as a Clinical Officer at Carewell with Dr Kautemba Phiri.

If it is well with you that I should be availed with the requested information, please inform the VOH Kitwe Director and Mr Zgyambo. I have not made any a step yet to get information and none of them is aware that I want to do a Social Impact Assessment of VOH. I could not do it not until I get express permission from you. Therefore, I will really appreciate if you helped me with the same.

My doctoral thesis will not be complete without the input from VOH. I pray that you will give me a consideration. May the Lord bless you and Aunty Nancy. May the Lord bless VOH. May the Lord bless PAOC.

My kind regards,

Elisha F Phiri

