

## CHAPTER ONE

### 1.0 INTRODUCTION

The Catholic Church is by far the biggest single denomination in Zambia. Catholicism was introduced first by the White Fathers in the Northern and Eastern parts of Zambia and by the Jesuits in the Southern and Central parts of the country in the 1880s and 1900s respectively. During the 1930s two other missionary orders among others came into the country; the Capuchins in Western Province and the Franciscans on the Copperbelt. In relative terms the membership of the Catholic Church has grown faster than the rate of growth of the population of the country. In order to effectively co-ordinate Catholic missionary work, the Episcopal Conference<sup>1</sup> was founded in 1965. In 1959 an ecclesiastical hierarchy had been established after the apostolic prefectures and vicariates were changed into dioceses. Today the Catholic Church in Zambia consists of eleven dioceses.

Until 1959, the Solwezi Diocese belonged to the Vicariate Apostolic of Ndola. According to Paul Fisher, “the Catholic Church had no *‘pied a terre’* in the North-western province until a widow of a District Commissioner in Mwinilunga wished to bury her husband near Mwinilunga. They had a farm called Matonchi and this was given to the Catholics in exchange for giving the deceased a big memorable grave. It is called Lwawu Mission near Chief Kanongesha.” (Fisher in written communication to Cheyeka, 2006. See also Mazzieri, 1999 and Hinfelaar, 2004).

However, the Catholic Church’s own story in N.W.Province is different. Kalala was the first mission station opened in 1941. It was a station of the Franciscan Friars of our Lady of Consolation Province of the USA, who came to help their Brothers in the Ndola Vicariate, and having acquired some experience, the present diocese of Solwezi was separated and entrusted to them on 9<sup>th</sup> April, 1959. Fr Rupert Hillerich, OFM Conventual was appointed the first Prefect Apostolic. Solwezi and Mwinilunga Parishes were opened in the same year. After Monsignor (Mgr.) Hillerich’s sudden death in 1969, Fr. Severiano Abdon Potani, Order of the Friars Minor (OFM) Conv. was appointed his successor in 1970. Solwezi was raised to the status of Diocese on 9<sup>th</sup> December, 1976 with Mgr Potani as the first Bishop of Solwezi.

<sup>1</sup> In the Roman Catholic Church, an Episcopal conference, conference of Bishops or national conference of Bishops is an official assembly of all the Bishops of a given territory.

The Catholic Church is not a big Church in North-western Province. Its influence is not pervasive as in other provinces such as Northern Province. However, one will find the Catholic Church in major towns like Mwinilunga, Kabompo, Solwezi and Kasempa. The Church has played a leading role in helping refugees from Angola at Maheba. The position of the Church in so far as the North-western Province is concerned is that, Solwezi Diocese occupies the larger part of the political North-western Province. The population is thinly scattered over a large area. Pastoral work is made more difficult because of the use of three dominant languages in the area. Due to political disturbances and the civil wars in Angola and the Democratic Republic of Congo, the diocese is home to a large number of refugees many of whom profess Catholicism. The foregoing factors and the small number of pastoral workers have inhibited the growth of the Church in the diocese. However, the civil war in Angola has ended and peace seems to have returned in the country. Even that has not led to much development because the Catholic Church in North-western Province came late and never built schools as was the case in other provinces.

The above information forms the background to this study which reconstructs the history of St. Andrews Parish in an Evangelical stronghold of Kasempa district of North-western Province.

### **1.1 STATEMENT OF THE PROBLEM**

There has been no written history of the Catholic Church in North-western Province. Yet it is important that this is written for posterity.

### **1.2 PURPOSE OF THE STUDY**

The purpose of the study was to trace the history of St. Andrews Catholic Parish in an Evangelical stronghold of Kasempa district.

### **1.3 RESEARCH OBJECTIVES**

The study had the following objectives:

1. To write a history of St. Andrews Catholic Parish in an Evangelical Stronghold of Kasempa district.
2. To explain the challenges that the Catholic missionaries faced in the opening and administration of the mission station in Kasempa district.
3. To describe the contribution of the Roman Catholic missionaries have made towards the welfare of the people of St. Andrews Parish and other people around the area.

#### 1.4 RESEARCH QUESTIONS

1. How was St. Andrews Catholic Parish established in an Evangelical Stronghold of Kasempa district?
2. What were the challenges that the missionaries faced in the opening of the mission stations?
3. What contribution has St. Andrews Catholic Parish made towards the development of the area in which it is located?

#### 1.5 SIGNIFICANCE OF THE STUDY

The study aimed at gathering and analysing data on the history of St. Andrews Catholic Parish in an Evangelical stronghold of Kasempa in Solwezi Diocese. The study brought out views, opinions and understanding of what have been the challenges, contribution and developments of the Catholic Church in the area. The study is therefore important to all those who would like to research more on the Catholic Church in North-western Province of Zambia. The findings may also add to the scanty knowledge about the Catholic Church in North-western Province.

#### 1.6 DEFINITION OF TERMS

**Achieve** : To carry out successfully

**Alien** : Strange and frightening, different from what one is used to

**Apostolic Vicariate**: Church territory before it is made into a diocese

**Commissariat**: A department that is responsible for food supply

- Contribution** : The act of giving or supplying in common with others
- Convent** : House in which nuns live together.
- Demarcate** : To set apart, separate.
- Development** : is a process of improvement of something from a lesser to a better state.
- Establish** : To bring into existence, to found
- Franciscan** : A member of an order of friars and nuns, founded by St. Francis of Assisi, which now has three separate branches and is largely devoted to missionary and charitable work.
- Friar** : A member of one of the several Roman Catholic religious communities of men who in the past travelled around teaching people about Christianity and lived by asking other people for food.
- Friary** : Buildings in which Friars live.
- Fundamentalism**: A movement in Protestantism that arose in the early part of the 20<sup>th</sup> Century and that stresses the infallibility of the Bible in all matters of faith and doctrine, accepting it as a literal historical record.
- Influx** : The fact of a lot of people, money or things arriving in a given place.
- Jurisdiction** : An area or country in which a particular system of laws has authority.
- Localised** : To assign, to keep within.
- Pastoral** : Act of providing spiritual care or guidance especially of a Church or Congregation.
- Prefecture** : An elevation of a well established and flourishing mission, declaring it a new Diocese and naming the apostolic prefect (Bishop).
- Stronghold** : An area in which there is a lot of support for a particular belief or group of people.

### 1.7 Delimitation

The study was confined to St. Andrews Parish. However, the researcher also interviewed certain key persons outside the parish such as Catholic clergymen at the Solwezi Diocese office in Solwezi.

### 1.8 **Limitations**

The study was very expensive due to the distances between outstations. But the researcher managed to cover much of the research site. Sometimes long distances were covered on foot to get to some key informants. In order to efficiently carry out the task of covering the sampled places, the researcher had to hire a vehicle, although some intended informants could not be reached. This negatively affected findings of the study in the sense that the missed information would have added value to the findings.

## **CHAPTER TWO**

### **2.0 LITERATURE REVIEW**

This chapter reviews literature related to the history of St. Andrews Catholic Parish in Kasempa district, an Evangelical stronghold. The Catholic Church entered Zambia, then known as Northern Rhodesia, from both North and South in 1891 as has been described by others (See: Weller and Linden, 1984; Carmody, 1999 and others). Roman Catholicism was brought to Zambia by three missionary groups; the Society of Jesus (Jesuits), the (Capuchin) and Franciscan Conventual Fathers and the White Fathers. The Catholic Church in Zambia had both human and material resources in the formative years.

The missionary scene in the 1930s in Zambia was one of bustle and great activity. Some of it was focused on the new capital of Lusaka, but most of it was directed to the villages in the rural areas. Meanwhile, among the Lamba, to the north of Broken Hill and on the Copperbelt, a modern world was developing. These were the copper mining towns on the Copperbelt. It was alien to the world of the missionaries, Catholics and Protestant alike. The Regional Superior of the Jesuits visited the new mining compounds of Bwana Mkubwa near Ndola in 1925 and Fr Siemienski came back to Lusaka convinced that the harvest was great but that the young Christians were like sheep that needed a shepherd.

Father Siemienski travelled regularly by train to the Copperbelt, (O'Shea, 1986) and tried to cope with the sacramental needs of the Catholics, but the few priests from Broken Hill were not able to administer to Christians migrating to the mining compounds in thousands from the north, east and south. Siemienski increased his visits to about four times a year. The White Fathers rendered some assistance. Frs. Jan Van Sambeek and Louis Etienne had come down to the Copperbelt from Chilubula in Kasama where they worked from early morning to evening preparing catechumens for baptism and administering the sacraments.

The problem was that the vast area, from Livingstone to the Western and North-western Provinces and then to the Copperbelt, belonged to the Jesuit vicariate of Broken Hill/Lusaka. The missionaries wrote in their annual reports that the mines were outside the Jurisdiction of the priests of Bangweulu who happened to be White Fathers, and were not enough to cater for the Copperbelt as well. Hinfelaar (2004) observes that the first hopeful sign of a possible solution to lack of priests arrived from the Vatican itself. On the order of the Society of the Propagation of Faith, five Conventual Franciscan Fathers and two Brothers from the province of Loreto in Italy set off for Zambia.

The Franciscan Friars belonged to an Order much older than the missionary society of the White Fathers and even older than the Jesuits. They had been founded in 1209 by St. Francis, a lively Italian from Assisi, perhaps the most saintly of all the saints. He obtained the approval of Pope Innocent III to form a society of men whose aim was to imitate the life of Christ as closely as possible. When Francis was a young man he left all his possessions to his wealthy father and assumed a life of poverty. Other young men followed him and a new order called Friars Minor, humble brothers, was founded. Their doctrine of poverty left a permanent impression on Catholicism. As missionaries they went out to the ends of the earth. They popularised such devotions as the Stations of the Cross, the recitation of the rosary and the construction of the crib at Christmas. They had three main divisions: one of men, the friars, one for women, the nuns called Poor clares, and one for lay people, the lay tertiary's, who were called the Third Order.

In spite of the severity of their Rule, the number of Franciscans increased rapidly. Internal dissension and differences of interpretation of St. Francis's ideals, led to the splitting of the Franciscans into three distinct branches, the Observants, the Conventuals and the Capuchins, (Snelson, 1974; Hinfelaar, 2004; Cummings, 1995).

It was a group of Franciscan Friars Minor Conventuals who went to Ndola in 1931 to spearhead the work of the Catholic Church in the rapidly developing Copperbelt. Eventually they entered the North-western Province. Seven Conventual Franciscan Missionaries Fr.Luciano Lelii, Fr. Angelo Truchia, Fr.Giovanni Evandri, Fr.

Bonaventure Rocchi, Bro. Antonio Tofoni, Bro. Alberto Ferrari and Friar Francis Mazzieri, the leader of the group set out for Africa, on 6<sup>th</sup> June, 1930 but they had no idea as to their final destination (Mazzieri, 1999; Hinfelaar, 2004). For all we know, they ended up on the Copperbelt.

It was Archbishop Hinley's final report that had caused the Friars to come to Africa. Hinley had visited Zambia in 1928 as a special delegate of the Pope in order to survey Catholic efforts in the field of education. His aim was to emulate the Protestants in this regard. After his return he wrote eloquently about the vastness of the various vicariates and the great shortage of the missionary personnel. When his report was published, Mgr Larue happened to be in Rome on a visit to the Vatican. Cardinal Van Rossum was then at the head of the Congregation for the Propagation of the Faith. The Cardinal instructed Mgr. Larue to allow the Franciscan Conventuals to come to his Vicariate of Bangweulu, in order to prepare them for the future apostolate. Larue agreed to the coming of the Friars on condition that the White Fathers missionaries in Bangweulu would be asked whether they were willing to receive Italian Conventuals in their midst. When Larue returned to Chilubula he met with fierce resistance from his fellow White Fathers. There was a great deal of negative feeling among them, especially about the idea of dividing the vicariate and giving one half to these young Friars who, according to them, had no mission experience whatsoever (Hinfelaar 2004). This reaction, however, surprised the office of the Propagation of Faith. Thus, after some deliberations, the Ndola Mission in Lambaland was finally assigned to the Franciscan Conventuals who established themselves on the Copperbelt.

The Franciscan Friars left the north at the end of March 1931. Their lorry broke down several times but they managed to reach Broken Hill in time to meet Bishop Wolnik who was the Apostolic Prefect of Broken Hill, now Kabwe, and together with Fr. Siemienski they travelled by train during the night to Bwana Mkubwa and arrived on 8<sup>th</sup> April, 1931. The Sons of St. Francis of Assisi had come to stay in Zambia then known as Northern Rhodesia. Within a month, the men were deeply immersed in pastoral work for there was plenty to do in and around Ndola. In 1931, a separate Ndola vicariate was created for the



Italian Franciscans who had established themselves at Bwana Mkubwa, Luanshya and Kitwe. It is observed by O'Shea (1986) that on the 23<sup>rd</sup> of April, 1931 Mgr Wolnik went to Bwana Mkubwa to formally handover the pastoral responsibility of the Ndola District to the Franciscans. O'Shea blames the strained financial circumstances, shortage of personnel and the war for the delay.

Baur (1994) concludes that it was due to the White Fathers Bishop Etienne Larue that the Italian Franciscans (Conventuals) took over Ndola in 1931, after first looking for work in his vicariate. He said the Sons of St. Francis were astonished to find the vast countryside still lacking mission stations and they combined pastoral work with primary evangelization and their vineyard flourished. Hinfelaar (2004) reports that by 1933, the Franciscan missionaries were established members of the Christian Communities on the Copperbelt (in Northern Rhodesia).

New Friars arrived in 1934, these were Fr. Nicholas Agnozzi, Bro Bonaventure Moscolini, Fr Raymod Maucen and Fr. Philip Zahra. They originated mostly from Italy, but some came from Sicily, Croatia and Malta. Ndola was made a prefecture in 1938, given a Bishop in 1949 and enjoyed an ever increasing influx of old and new Catholics from all over Zambia. New missionaries kept on extending the frontiers of evangelisation and new Parishes were built. The Catholic population needed pastoral care and ongoing guidance, something the hard working Franciscan Friars were able to provide without the aid of schools or big institutions. Eventually they extended into Solwezi.

### **The Beginning of Solwezi Diocese**

The Franciscan Conventuals were intent on preserving their own religious identity in the years prior to the establishment of the Apostolic Prefecture of Solwezi in 1970. They established the general custody of the Franciscan proto-martyrs in the Diocese of Ndola, and the provincial custody of St. Francis in the Solwezi Prefecture. Cummings (1995) reports that there were general custodians or quasi provinces now considered to be entities on the way to becoming Provinces such as Zambia (Ndola) in 1954, Australia in 1969, Bulgaria in 1973, and Korea in 1975. Other Provincial Custodies were Costa Rica,

Brazil and Canada depending on Immaculate Conception (USA) has Custodies in Zambia (Solwezi) and Honduras (Northern Central America). The consultation between the religious Superior of the Conventuals and the Bishop of Ndola took place in 1968 and an agreement was signed in which the diocese was encouraged to look for missionaries from other Orders and Societies. The policy of the Capuchins and Conventuals was to allow vocations in their ranks as noted by Hinfelaar (2004), who further reports that the aim of both congregations was to live a Capuchin way of life and to train local Franciscans. The Capuchin way of life was to imitate the life of Christ as closely as possible. The Conventuals opened their first novitiate at the Franciscan Centre in Ndola in 1968. It was closed because there were no young people coming forth to join the Franciscan order. It was re-opened in 1978.

Bishop Mgr Francis Mazziere of Ndola was insistent on fostering vocations to the diocesan priesthood and for that purpose he opened a minor seminary in Francisdale Mission, fifteen kilometers east of Ndola. In 1969, it was transferred to the Franciscan Centre along Chifubu road in Ndola, where students for the local priesthood and for the Conventuals were taught together. After the minor seminary the candidates for the Conventuals were sent to Italy for further formation or training. In North-western, the Franciscan Friars opened rural missions in Misangwa, Lwawu, Solwezi and Mwinilunga. Kalala was the first mission station opened in 1941. It was begun by the Franciscan Friars of Ndola. The second mission station was opened at Lwawu in 1950.

The Franciscan Friars received help from their American Brothers, the Friars of Our Lady of Consolation Province, who came to Ndola Vicariate to acquire some experience. This resulted in the separation of the present Prefecture of Solwezi. The Friars erected and established a special Conventual Commissariat of Solwezi in 1959, with a view of separating their order from local church. According to the Zambia Catholic Directory (1999), the Solwezi Diocese belonged to the Vicariate Apostolic of Ndola until 1959. Thereafter, the Bishop of Solwezi Diocese was allowed to build his headquarters in Solwezi town in 1959.

On 9<sup>th</sup> April, 1959, Solwezi Diocese was entrusted to the Franciscan Friars and Fr. Rupert Hillerich OFM Conv. Was appointed the first Prefect Apostolic. Thus Solwezi and Mwinilunga Parishes were opened in the same year, Baluvale (now Zambezi) was opened in 1964. Manyinga was opened in 1965, Kabompo in 1969 and Kasempa in 1975.

Further, it has been stated that after Mgr. Hillerich's sudden death in 1969, Fr. Severiano Abdon Potani OFM Conv. was appointed his successor in 1970 and thus Solwezi was raised to the status of diocese on 9<sup>th</sup> December, 1976, with Mgr. Potani as the first Bishop. Fr. Potani was consecrated on February 20, 1977 (Mazzieri, 1999; Hinfelaar, 2004; Strategic Plan, 2008-2012.)

It has been argued that the expansion of mission stations in North-western was slower due to the political and geographical set up of the provinces. For instance, the districts of Zambezi and Kabompo belonged to Livingstone Diocese until 12<sup>th</sup> April, 1996 when they were separated to join the Diocese of Solwezi.

Furthermore, the population was thinly scattered over a large area making pastoral work more difficult. Kasempa District, for example, with an area of 25,000 square miles had only 24,000 people i.e. less than one for each square mile (Mazzieri, 1999).

Another underlying factor was the use of three dominant languages in the area namely Kiikaonde (mainly found in Solwezi, Kasempa and part of Mufumbwe districts), Lunda (mainly found in Mwinilunga and part of Zambezi) and Luvala (mainly found in Zambezi, Kabompo and Chavuma). Other minor tribes and languages include Lamba, found in Solwezi, Luchazi, Chokwe and Mbunda which are predominant in Kabompo district, and Nkoya found in Kasempa. However, English is the official language in the province. Furthermore, the diocese was home to a large number of refugees from Angola and Democratic Republic of Congo because of political disturbances and civil war in these countries. These factors and a small number of pastoral workers had inhibited the growth of the Church. The civil war in Angola has since ended and peace seems to have returned to the country.

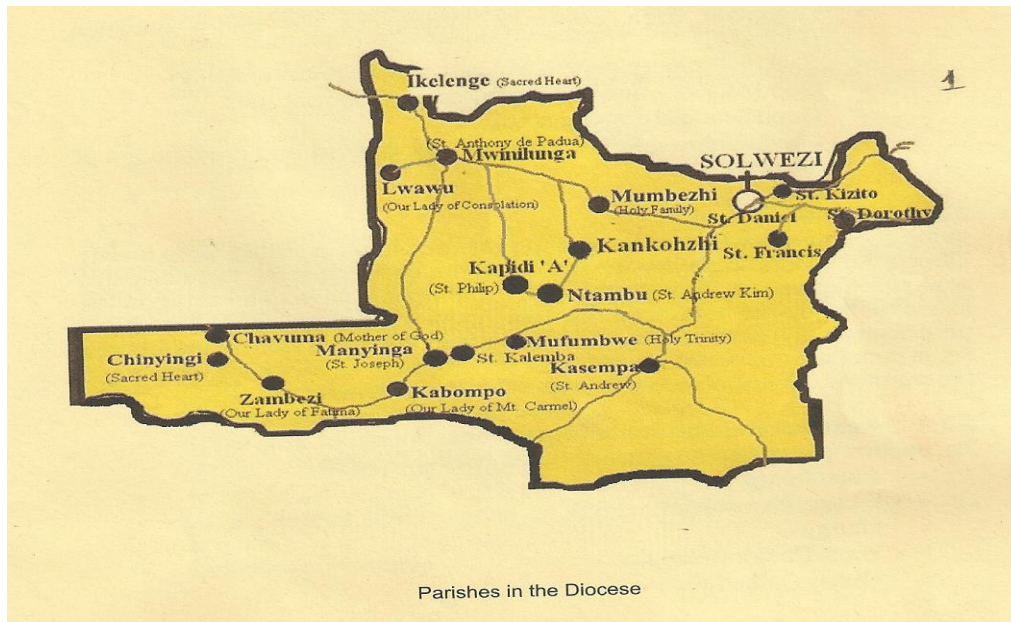
Consequently North-western Province was the last area to be reached by missionaries. As Henkel (1989) observes, North-western Province due, to its peripheral location and sparse population, was of interest to few missions.

### **Road Network in the Diocese**

The road infrastructure in the Diocese is very poor. Most of the roads are gravel and not graded. This makes access to the Diocese as a whole and the Mission Stations and Outstations very difficult and prohibitive. The roads leading to these places become impassable during the rainy season. At the time of writing there was only one tarred road (T5), which stretched from Solwezi to Mwinilunga a distance of about 280km long.

### **Parishes in the Diocese**

The Diocese has the following parishes on the T5: Maheba, about 90kilometres (km) from Solwezi; Mumbezhi, about 130km; Kankozhi, about 190km; Ntambu, about 220km, St. Philip, about 230km; and Mwinilunga, about 280km. On the road to the Copperbelt there is St. Dorothy, about 80km from Solwezi and St. Kizito, which is within Solwezi town. Many other parishes and stations are on the M8 road. These are Kasempa, about 190km; Mufumbwe, about 230km; St. Kalemba, about 330km; Manyinga, about 345km; Kabompo, about 380km; Chavuma, about 600km. The rest of the Parishes are St. Francis, about 50km; Lwawu, about 330km; Ikelenge, about 350km; Zambezi, about 520km; Chinyingi, about 560km; and St. Daniel's Cathedral in Solwezi town.



Source: (Diocese of Solwezi Strategic Plan, 2008-2012)

One of the Parishes in Solwezi Diocese is St. Andrews in Kasempa district. This particular study (mainly) looked at how St. Andrews Parish was established in the midst of Evangelicals. Before the Catholic Church established itself, there were already some missionaries who had arrived earlier there. These were the South African General Missionaries (SAGM). The SAGM is recorded as an interdenominational group. It was formerly called 'Cape General Mission' but later in 1894 it was organised as the South African General Mission for work in South and Central Africa. SAGM missionaries started work in the 1880s and were the first missionaries to appear in the province. They came via Zimbabwe where they had settled in 1897 and opened Chisalala near Kansanshi, in North-western Province in 1910. This mission is now called Africa Evangelical Fellowship. Out of the work of these missionaries from different denominations, a new denomination called the Evangelical Church of Zambia was created (Chuba, 2005:73). This mission body was followed by the Brethrens (Christian Missions in Many Lands - CMML). After these two mission bodies had come, others like the Roman Catholic missionaries followed much later.

According to Snelson (1974), SAGM reached out to the people of Kasempa and in 1912 established a mission there. In 1926, Mukinge Mission five kilometers from Kasempa was opened. SAGM established a hospital and a school at Mukinge.

At the time the Catholic Church was introduced in North-western Province, Kasempa in particular was already dominated by Evangelicals and it was not easy to establish St. Andrews Catholic Parish. Henkel (1989) argues that in theoretical terms the Brethrens and SAGM were similar such that their relationship was good. He further says that the spheres of influence were clearly demarcated as it had been agreed to prevent other mission societies from entering the province with a particular objection to the possible entry of a Catholic Mission. The good relationship between Evangelicals and Brethrens meant that there was no competition unlike in the Southern and Eastern provinces of Zambia where there was competition for converts among Catholics and Seventh Day Adventists and Catholics and the Dutch Reformed Church missionaries, respectively.

Henkel (1989) further reports that the SAGM became the Kaonde Mission and had a practical monopoly, especially in the large Kasempa district until the fifties. He further reports that the Evangelical Church of Zambia's (ECZ) distribution showed a heavy concentration in the Kaonde areas with a strong rural orientation and many of the missionaries lived either at Mukinge Hill (near Kasempa) or Luampa station (Kaoma district).

With regard to education, Henkel (1989) observes that, the missions in the North-western Province; (the CMML and SAGM or ECZ) started few schools as a relatively unimportant part of the missionary work. Fifteen years after the mission began work it had only five schools but these, according to Snelson (1974), gave it an advantage over others which was to last for several decades. The Catholic and Protestant had different perceptions of the importance of schools. Both denominations used education as a tool for evangelization, but Catholics had an additional agenda for education aimed at humanising an individual. According to the *Zambia Catholic Directory* (1999), the

Catholic Church introduced institutions in North-western Province such as Cheshire Home for children and adults, Home craft centers, Pre-schools and others.

## **CHAPTER THREE**

### **3.0 METHODOLOGY**

#### **3.1 Research Design**

The research was largely qualitative. Qualitative studies are those studies which require the description of observations expressed in non-quantitative terms (Sidhu, 1984:32). However, this does not mean that numerical measures are never used, but rather other means of description are emphasised. Descriptive studies are not confined to fact findings only but may also consequently be the formation of important principles of knowledge and solutions to important problems (Kerlinger, 1969). The descriptive design collects data by interviewing or administering a questionnaire to a sample of individuals (Orodho, 2003). This study employed interviews and questionnaires in the collection of data from the respondents who are Kasempa St. Andrews Catholic Parish in an Evangelical stronghold. Kombo and Tromp (2006) assert that a descriptive research design is used when collecting data concerning people's attitude, opinion, habits and social issues. Best and Kahn (2009) point out that descriptive research helps the researcher to find answers to questions through the analysis of variable relationships. This is the method which was used in the study of the history of St. Andrews Catholic Parish in an Evangelical stronghold. This study employed the qualitative research strategy so as to explore the establishment of St. Andrews Parish. By exploring, the researcher was able to unravel the challenges, contributions, the politics and interface of Catholicism and Protestantism in an African context in post-colonial Zambia.

The type of study was a case study because it involved groups of persons in one district. The case study method or approach allows for an intensive study which enables the researcher to know precisely the factors and causes of a particular phenomenon (White, 2005). Accordingly, the researcher aimed at giving an accurate account of the characteristics of the sites and the respondents' views in the area of Kasempa concerning St. Andrews Parish.



### **3.2 Population**

The target population of the (proposed) study included the whole of Kasempa's St. Andrews Catholic Parish.

### **3.3 Sample Size**

A number of people were selected as part of the sample from the target population. The study sample included sixty respondents; twenty Catholic members and twenty non-Catholics, four priests from Solwezi Diocese, one parish priest, two parish executive committee members, five outstation leaders, four old people or members, three Evangelical Church leaders, and one traditional chief.

### **3.4 Sampling Technique**

Simple random sampling and purposeful sampling were used to collect data from respondents and informants. Each of the respondent categories was selected believed to be reliable for the study. The researcher made an effort to contact respondents with information rich for in depth analysis related to the central issue being studied. This was to avoid being bias by getting data from one group of people. Simple random sampling provides each individual in the population to have an equal and independent chance of being selected as a member of the sample (Kombo and Tromp, 2006). Purposeful sampling is specific and aims at inviting people who are deemed to be knowledgeable on a topic of study to participate in the study.

### **3.5 Research Instruments**

The research instruments used were questionnaires to elicit quantitative data from the Catholic and non-Catholic members. Semi-structured interview guides were used for the collection of first hand data using one to one interview schedule with key informants and other members of the Parish. Some data was collected through focus group discussions. In addition, the following research tools: note books, pencils, pens, recorder and a camera were used during data collection. The researcher also took notes at every stage and was therefore a research instrument as well. The researcher was an important instrument

because she was in control but flexible in the interviews. In other words, the researcher elicited the data from respondents by questioning and recording.

### **3.6 Data Collection**

The study used a combination of data collection techniques. Data was in the township and villages in people's memories. This data was retrieved through in-depth interviews and a questionnaire. The questionnaire was taken to be a supplementary instrument to the interview. The researcher herself was the main instrument in the research process as she took notes and conducted the interviews. The interviews with the key informants and other members of the Parish were tape recorded and notes were taken so that the data collected could be stated verbatim for easy analysis and interpretation.

### **3.7 Data Analysis**

The data collected was analysed, coded and categorised according to the major variables. Qualitative data was analyzed thematically. The data recorded from focus group discussions and interviews were transcribed and analyzed by coding them into themes that emerged. By identifying a theme, we isolate something that firstly happens a number of time, secondly, it happens in a specific way (Borg *et al*, 1996; Bless and Achola, 1988). Ely (1984) in Ely, Anzol, Friendman, Garner and Stainmate (1995:150) also defined a theme as a statement of meaning that runs through all or most of the pertinent data or one in the minority that carries heavy emotional or factual impact. Data from focus group discussions were also typed and categorised according to themes.

### **3.8 Ethical considerations**

The research had no negative effects on the respondents. The researcher obtained verbal consent from the respondents, who said they did not mind their names being mentioned because they found the research a historical one. They wanted to be part of the written history.

## **CHAPTER FOUR**

### **4.0 RESEARCH FINDINGS**

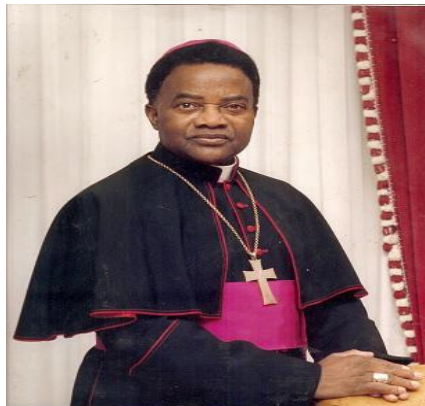
#### **4.1 History of Solwezi Diocese**

This chapter presents the findings of the study. The findings have been grouped under three main salients namely; History of St. Andrews Catholic Parish, Challenges that the Missionaries faced and the Contributions that the Missionaries have made to the welfare of the people in the parish (Catholic and non - Catholic). The main emerging themes have been sub-divided into sub-themes. The history of St. Andrews Catholic Parish starts with the establishment of Solwezi Diocese which is presented under the sub-themes; the establishment of the diocese, challenges and contributions.

When key informants and members of the Solwezi Diocese were asked to explain how Solwezi Diocese was established, the general response was that it was established by the Franciscan Conventuals who were the first to bring the Catholic faith to North-western Province. The conventuals first settled at Kifubwa then Kalala and later spread to Kabompo (St. Joseph and St. Kalembe) and Mwinilunga (Lwawu, Ikelengi and St. Anthony).

The diocese was founded by the Franciscan Friars, who used to come from Ndola and had an outstation in Solwezi at Chief Kapijimpanga, St. Francis now. Solwezi as a Diocese was established in 1976 with Msgr. Abdon Potani as the first Friar Bishop of Franciscans. Bishop Severiano Abdon Potani was born in the year 1922 at Katungwa village in the District of Petauke, in the Eastern Province of Zambia. He did his primary studies and formation at the minor seminary of Kasina in Malawi. In 1939 he started his studies of Philosophy and Theology at the newly founded St. Anthony's Major Seminary at Kachebere. Fr Severiano Abdon Potani was ordained a priest there ten years later, on August 17, 1949. He was the fourth priest to be ordained for the diocese of Fort Jameson, present day Chipata. Nineteen years after his ordination Fr. Potani joined the Order of the Friars Minor Conventuals, in the custody of Ndola, after several years of diocesan priesthood in the Diocese of Chipata. He then completed his novitiate and made his religious profession at the Franciscan Centre, in Ndola. In 1970, Fr. Potani was appointed by Rome as Apostolic Administrator of the Prefecture of Solwezi following the sudden death of Msgr. Hillerich in 1969. The Holy See

appointed Fr. Potani as the first bishop of the diocese of Solwezi, in December, 1976. He was consecrated with the greatest solemnity, on the huge churchyard in front of the new Solwezi Cathedral, on 20<sup>th</sup> March, 1977. The consecrating Bishop was H.E. the Pro-Nuncio Msgr. Luciano Angeloni, with Msgr. Mazombwe and assistant Consecrators Francis Mazzieri, OFM Conv. The entire Episcopal Conference of Zambia, together with a huge crowd of the faithful attended the unforgettable ceremony. The President of the Republic of Zambia, H.E. Dr. Kenneth Kaunda was present, thus giving it the character of a true national event. Solwezi was raised to the status of Diocese on 9<sup>th</sup> December, 1976 with Mgr. Potani as the first Bishop of Solwezi.



*Bishop Severiano Abdon Potani (Source: accessed during field work)*

The researcher also had an opportunity to interview Fr. Juniper Cummings at St. Bonaventure College in Lusaka. In the interview Fr. Cummings reported that he belonged to the Conventual Friars Minor. He first came to Ndola with six other Conventuals from Italy who were assigned to the whole of North-western Province. In 1947 a group of Franciscan Conventuals had arrived from the USA to be missionaries in Northern Rhodesia, now Zambia. These Friars spoke English of course, and later they learned Cibemba easily. There was some segregation among the Friars based on who from Europe or USA, reported Fr. Cummings (interview, 15<sup>th</sup> February, 2011).

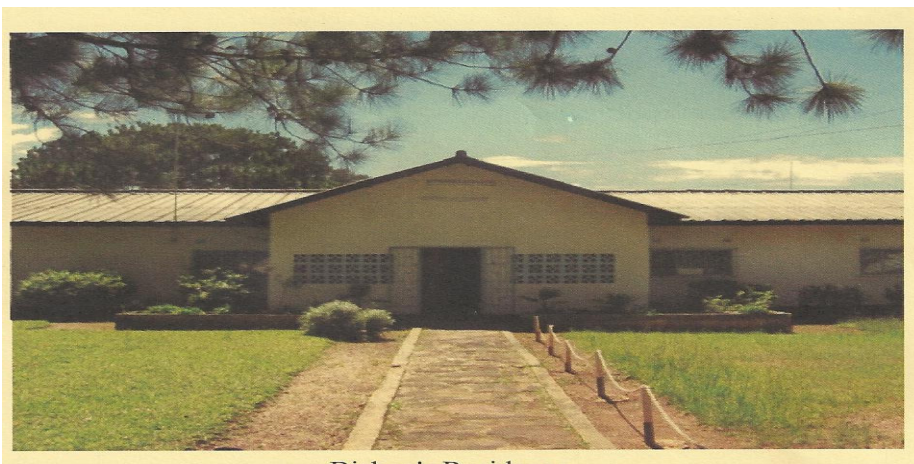
The Franciscan Friars in their variety came to Zambia from different countries and different provinces or regions in countries of origin. This variety within the Friars was played out in Zambia, for example the Irish Franciscan Capuchins worked in Western

Province; the Franciscan Conventuals worked on the Copperbelt. The American Franciscans who were Conventuals were given North-western, but the remote areas of North-western Province.

The Americans were accepted in North-western Province. They were given an area by an English lady who was working there. They were given Lwawu. They settled in Mwinilunga Boma, Manyinga and St. Kalembe. They also started Ikelenge Mission Station within Mwinilunga district.

Among the first four missionaries from the USA, one of them, Bishop Rupert Hillerich became a Prefect Apostolic. Fr. Hillerich accepted the gift of a piece of land on a property that belonged to a Mr Patterson, along the Matonchi stream near Mwinilunga where he built a Primary School in 1951. After the sudden death of Fr. Hillerich in 1960, the Prefect Apostolic of Solwezi, a Zambian Conventual Franciscan, Fr. Severiano Potani, who later became bishop, was appointed as his successor.

When asked how the missionaries managed to establish mission stations in the Diocese of Solwezi, the Vicar General responded that, “it was very difficult because of language barriers. But something we have to appreciate is to forge ahead that as a Diocese, Solwezi focuses on the whole of North-western Province. This is quite huge as it is the biggest Diocese in the Association of Members of the Episcopal Conference of Eastern Africa countries, AMECEA,” (interview: 6<sup>th</sup> August, 2010).



*Bishop's Residence in Solwezi*

The Vicar further said, “ the Bishop managed to build mission stations through the collaboration of the priests and the lay people in different communities where faith was exhibited by the indigenous populace. It should be mentioned here that it was easier to establish these missions in towns because they were easily accessible,” (interview: *ibid*). The Parish Priest for St. Dorothy in Solwezi gave the following response, “with great challenges, parishes were established slowly in the outskirts of districts,” (interview, 19<sup>th</sup> July, 2010).

When asked how they managed to create mission stations, Fr Cummings said that in the Boma they had footholds already and had recognition of the chiefs. He also said Mrs Betty Kaunda, the first lady in the 1<sup>st</sup> and 2<sup>nd</sup> Republics of Zambia, sent one of her sons to school in Lwawu while she had other children going to a high school in the same area.



*Fr. Junniper Cummings OFM Conv.*

Fr. Cummings belongs to the Conventual Friars Minor, a group which was founded by St. Francis of Assisi, Italy in 1209. The aim of the group was to live faithfully the gospel in poverty, chastity, obedience and imitation of Christ poor. Fr Cummings came to Ndola with five other friars from Italy and was assigned the whole of North-western Province. Fr. Cummings is currently at the Franciscan formation centre, St. Bonaventure, in Lusaka’s Makeni area (interview, 15<sup>th</sup> February, 2011).

There have been four Bishops of Solwezi diocese. The first Bishop was Bishop Abdon Potani OFM Conv. who was appointed in 1970, Bishop Noel O’Regan SMA, succeeded him as the second Bishop on 10<sup>th</sup> December, 1995. Later, Bishop Alick Banda was

appointed on 30<sup>th</sup> May, 2007 and was consecrated on the 29<sup>th</sup> July, 2007 as the third Bishop. The current Bishop, Fr. Charles Kasonde, was appointed on 23<sup>rd</sup> March, 2010 as the fourth Bishop of the Diocese of Solwezi and was consecrated on the 29<sup>th</sup> May, 2010.

#### **4.1.1 Challenges encountered by Missionaries.**

When asked about the challenges encountered in establishing mission stations, informants at the Diocese responded that the pioneers had a problem in understanding the culture of the local people. They had to learn and appreciate other people's cultures. It is important to point out that the missionaries had very little or nothing in terms of missiological knowledge. It is possible that many of them came to Africa with the view that Africans were falling into hell and required missionaries to urgently save them.

When asked to explain the problem of culture, the respondents at the Bishop's office, the Vicar General and the Director of Caritas Solwezi focused on language. They said that there were three major languages in North-western Province, namely Kiikaonde, Lunda and Luvale. These three major languages had to be used in evangelisation. It was difficult for missionaries to learn the three languages and operate in them effectively. They also had to cover long distances between districts. The diocese is big with vast distances from one Parish to another. The road network was generally poor. The informants remarked that the Mutanda-Chavuma road which had remained in a bad state for the last forty-four years was a drawback to Catholic work (interview, *ibid*)

There were also other problems reported, such as the vastness of the province, scattered population and poor terrain. The huge forests in most of the areas made it difficult for the work of evangelisation to move at the desired pace. Moreover, Catholics were only allowed to operate from the fringes of society far away from administrative centres. It was only in the 1970s that Catholics were allowed to build parishes in the **Boma** areas. The other challenge was the hostility from the Evangelicals and the CMML.

In answering the question on why the Catholic Church delayed in coming to North-western Province, the Vicar General said that it did not delay in coming to North-western. He argued that the Church entered and progressed into the interior of the country up to North-western Province. He explained the entry of the Catholic Church in the province as

part of the progressive evangelisation work of the country. “We needn’t have been in every part of the country at the same time. We had to have a beginning before covering the entire country”, said the Vicar General (interview: 5<sup>th</sup> August, 2010)

The Director of Caritas Solwezi went on to say that in his own understanding, the Catholic Church was established late in North-western Province due to political interference. He went on to say that the colonialists dictated where missionaries were to settle as they came from outside the country. For instance, they encouraged Catholic missionaries to settle and flourish in the Northern part of Zambia, while the Reformed and Anglican Churches were encouraged to settle and get established in the Eastern part of the country. The Director went on to say that the powers that be at that time encouraged Protestants, Christian Community Churches (CCC) and Christian Missions in Many Lands (CMML) to evangelise North-western Province (interview: 5<sup>th</sup> August, 2010).

The Parish Priest, Fr. Daniel Maungani of St. Dorothy Catholic Church Parish also argued that, first the British colonialists were anti-Catholic in their home country. They brought that hatred with them by putting many Catholic missionaries under house arrest in Northern Rhodesia. He reminded the researcher that Christian Missions in Many Lands (CMML) worked among the Lunda and Luvale, Evangelical Missionaries among the Kaonde, Jehovah’s Witnesses among the Kaonde, New Apostolic Missionaries among the Luvale and this made it very difficult for Catholics to come in (interview: 19<sup>th</sup> July, 2010).

On this, Fr. Cummings responded in the following words:

The Catholics went late to North-western province because there was no one to go and work there. Other Churches like the Jehovah’s Witnesses, Seventh Day Adventists, Christian Missions in Many Lands and the Evangelical Church in Zambia were already there. These Churches did not want to see Catholics settle in the Boma. Eventually, the Catholics managed to establish missions in Solwezi and Mwinilunga.( interview: 15<sup>th</sup> February, 2011).

The respondents reported that there were still hiccups to missionary work. However, it was acknowledged that with the mining industry growing in the diocese, there were



improvements in the road network and infrastructure. The researcher was told that there were some Protestant churches which remained opposed to what was deemed as Catholic intrusion. One priest of St. Dorothy Parish reported that opening or reopening of mines in the province meant that more Catholics from the Copperbelt and other areas were arriving in the diocese and this was important for the growth of the Catholic Church.

The Strategic Plan of the diocese for the period of 2008-2012 showed that the diocese had thirty (30) Catholic mission centres. There were five (5) clergymen and forty nine religious men and women in the diocese running nineteen parishes.

When asked how many local priests Solwezi diocese had, the Vicar General said there were about twenty to twenty one with a good number of seminarians. With regard to missionaries, the Vicar General added that these were old, being the founders of Solwezi Diocese. “We will be depending on local priests. Concerning Franciscans, we still have some but very few in Kalala at Kapijimpanga, our original mission station, in St. Francis,” said the Vicar (interview: 6<sup>th</sup> August, 2010). There are fifteen diocesan priests and twenty-three religious priests and currently, local Diocesan *Fidei Donum* are five, religious priests are eleven, Korean Diocesan Priests are six. The Vicar General said that credit goes to the first Franciscans, otherwise there would be no diocesan priests in Solwezi diocese.

#### **4.1.2 Contributions by the Diocese to the welfare of North-western Province**

When asked about what contribution the Diocese had made to the welfare of North-western Province, the Vicar General asserted that there was an improvement in people’s lives; a lot of people had gone through some of the Catholic institutions and were enjoying a better life today. The diocese had greatly contributed to the development of North-western Province through the provision of pastoral care of the people and through parish infrastructure such as rural health centres at St. Kalemba, Chinyingi, Lwawu and Mumbezhi. The provision of educational support to orphans and vulnerable children in various schools in the province was also reported. The Catholic Commission for Justice and Peace (CCJP) had positively contributed to the development of people in the

province through the promotion of human rights and ensuring good governance in the province. The Home Based Care (HBC) and Orphans and Vulnerable Children (OVC) programmes were mitigating the impact of HIV and AIDS in the Province (interview: 6<sup>th</sup> August, 2010).

On what achievements the Diocese had recorded, responses from the informants indicated that in the beginning various pastoral and socio-economic activities were mainly carried out by individual priests and missionaries in parishes. Departments and programmes have been set up in the diocese to co-ordinate and operate more effectively. On one hand programmes of a pastoral nature are run within the framework of the Church such as in parishes, deaneries as well as at the diocesan level while on the other hand programmes of a social nature are run within the communities by ordinary lay people. The Diocese has recorded quite a number of achievements since its inception. It is important to make mention the most remarkable church establishments such as the biggest solar lit hospital in Zambia, Ntambu in Mwinilunga and the building of the Catechetical Pastoral Centre in Solwezi for the Diocese and the Social Programmes section. Caritas has managed to come up with significant projects in the diocese that are providing positive interventions in the lives of the people.

Regarding progress made by the Catholic Church, the researcher found out that, among other things, the Church had moved from being a *Cibemba* Church to being the Church of all in North-western Province. According to Fr. Cummings (interview: 15<sup>th</sup> February, 2011), the first Catholics used *Cibemba* in their mass and hence the Catholic Church became known as '*Cibemba* Church.' Fr. Cummings indicated that the good thing was that President Kaunda's slogan of 'One Zambia One Nation' helped not to exaggerate the '*Cibemba* Church' idea, thereby forestalling tribalism and denominationalism.

On the issue of refugees, Fr. Cummings responded that Zambia was open to refugees. "There was a small boy from Zimbabwe and refugees from the Democratic Republic of Congo (DRC) who were mostly Catholics and those from Angola too. The refugees came already as Catholic. They became an incentive for conversion."

On strategies used to convert people to Catholicism, Fr. Cummings revealed that the establishment of schools and clinics were important. At the invitation of the local chiefs, a house was built in Kalala, St. Francis Parish and the Home craft Centre opened for girls as well (interview: 15<sup>th</sup> February, 2011).

#### **4.1.3 Institutions**

When asked about how many institutions the Catholic Church had in North-western Province, the informants responded that there were a number of Health centres and Carpentry Workshops. The researcher's document review of the *Zambia Catholic Directory* (1999), the Diocese of Solwezi had the following institutions:-

(i) SPIRITUAL- PASTORAL

St. Andrew Kaggawa Catechetical School  
Zambezi Chaplaincy to Hospital, Schools and Prison.

(ii) DEVELOPMENT

(a) Agriculture and Trades

Kasempa, St. Andrews Carpentry Training Centre.  
Lwawu, Farm Cattle Project

(b) Home craft

Ikelenge, St. Theresa's Home craft  
Kalala, Nazareth Home craft  
Lwawu, Our Lady of Consolation Home craft  
Meheba, St. Mary's Youth Project and Home craft Centre.

(iii) EDUCATION

(a) Nurseries-Pre-Schools

Ikelenge, Nazareth Pre-School  
Lwawu, Our Lady Consolation Pre-School  
Mufumbwe, Pre-School

Mumbezhi, Pre-School

Solwezi Maria Gareth, Nursery

(b) Special Schools and Hostels for the Deaf

Solwezi Cheshire Home

Solwezi, Kalbe House Cheshire Home

(iv) HEALTH

Chinyingi, Sacred Heart Rural Health Centre

Chinyingi, HIV/AIDS Programme (CHAAP)

Kalala, St. Francis RHC and Leprosarium

Kapembe, St. Kalembe RHC

Lwawu, Our Lady of Consolation RHC

Mumbezhi, Mary Aikenhead RHC

Zambezi HBC Programme

The Strategic Plan 2008-2012 summarised it that, there are 35 clerics and 49 Religious men and women in the Diocese who are running 19 Parishes; six mission hospitals, two leprosaria, three Homes for the physically and mentally challenged, 18 kindergarten schools, four Basic Schools and three Home craft centres.

## **4.2 History of St. Andrews Catholic Parish**

Under this theme the researcher writes the history of St. Andrews Catholic Parish in Kasempa of Solwezi Diocese in an Evangelical stronghold as reported by key informants and ordinary respondents from the Parish. As to which Church came earlier between the Evangelicals and the Catholic Church in Kasempa, the respondents comprising Catholics, the Parish Priest, outstation leaders, Catholic members (old and new) and non-Catholic members, Protestant leaders and Senior Chief Kasempa said that the Evangelical Church was the earliest Church. Two non-Catholic respondents and one Catholic indicated that they did not know. His Royal Highness Senior Chief Kasempa who has been Chief since 2<sup>nd</sup> October, 1976 said that the Evangelical Church came earlier in 1910.

This section traces the history of St. Andrews in a detailed manner. Asked when St. Andrews Catholic Parish was established, one old member in the Church, Christina Munthali of Kankolonkolo (born in 1943), said St. Andrews Catholic Parish had recently been built. The first Church started in Chief Ingwe's area at Kankolonkolo in 1960, when the missionary, Fr. Adrian worked together with the community till he left. Then came Fr. Terrence who also worked with them. Thereafter, Fr. Joseph came and later Fr. Stanislaw and Fr. Marian. The first priest who came to start building at Shinene was Bishop Mazzieri and other two Franciscans. They had wanted to build a church at Shinene (a place in Kankolonkolo found behind the Chief's palace where the ceremony called *Lweendela* takes place). However, they took the Church to Mushindamo where it was built and completed (with iron sheets).

Fr. Stanislaw is the one who wanted to build a church in Kankolonkolo. Thus, he went at a later time when two Catechists from St. Francis were already there. When Fr. Stanislaw went there, he found that the population was not big enough to build a Parish. So he just erected a temporary structure with iron sheets and frames of metal. Due to low population and Protestant hostility, the missionaries abandoned the place. Afterwards, the Bishop called Fr. Stanislaw and others to go and open a Parish at Mushindamo. Whilst at Mushindamo, Fr. Stanislaw was attacked by thieves from Congo. This instilled fear in the Catholic priests considering that the Police were far away. In the end Fr. Stanislaw went to Kasempa, by-passing Kankolonkolo in 1981. He joined some groups who were at Kasempa and the young catechists who were groomed by Mother Maria (Mrs Munthali) and a big church was built within the Boma in Kasempa and it became known as St. Andrews. Fr. Stanislaw is therefore credited with the building of St. Andrews.



*St. Andrews Roman Catholic Church in the picture was built by Fr. Stanislaw*

From a focus group discussion with ten (10) respondents, the researcher was told that the Catholic missionaries came to Kasempa in the 1960s. The missionaries used to come from Solwezi and conduct mass in Kankolonkolo. From Kankolonkolo they came to Kasempa, St. Andrews Parish. But they still went to celebrate mass in Kankolonkolo and came back. From there they built Nkenyauna Church.

Regarding when the missionaries came to Kankolonkolo, the researcher was told that there was a small Church which accommodated about forty people only. There was no Church building but mass would be held in a shelter meant to be a bus stop and later a small Church was built. The response from Christina Munthali was that, “the missionaries came and remained because there were problems encountered which could make them go away for good. They were many people to evangelise and they realised that churches were needed around and so they too wanted to build a big church,” (interview: 3<sup>rd</sup> July, 2010).



*Ms Christina Munthali, the researcher's key informant from the lay Catholics*

*(Source: field work picture)*

Initially the missionaries wanted to build a church at Mother Maria (mother of Christina) village. They cleared a piece of land and sand was transported by the driver, Mr. Chibale, to the site. Then mother Maria refused and said the missionaries should relocate to some other place because she feared that people would accuse her of having brought Catholics. The priests asked her to direct them where to build a church and she gave them a site where the present church called St. Mary's still stands and she was rewarded for that. Mother Maria (Mary) was given some clothes and she was put in charge of Kankolonkolo Church when the priests left. The three Catechists whose names were Hunter Kashime, Gibson Kakaya and Redson Musangabantu were left under her care so that she grooms them.



*The old church at Kankolonkolo (source: field work picture)*

In 1987 Fr. Stanislaw left St. Andrews. After his departure, Nigerian Fathers took over. The Nigerian Fathers, Fr. Augustine Onyeneke, Fr. Nicholas Nnabnaku and Fr. Jude Ogbenna were Holy Ghost Fathers. They were assisted by Catechists to run St. Andrews Parish.

The researcher found out that the Franciscan Friars' first plan for a parish in Kasempa was at Kankolonkolo, but the District Commissioner and the Governor were both pro-Evangelical and did not give Fr. Stanislaw any support. The researcher was unable to ascertain the reason why Fr. Stanislaw left St. Andrews Parish.

One of the oldest members in the Church at St. Andrews was Mr. James Musonda Chiposo aged 75 years at the time of the interview. He said, "St. Andrews Parish was started in 1975 by Fr. Efisio Steri, the first Catholic priest to stay in Kasempa and it was built in 1976. Before the building of St. Andrews, members used to gather for prayers in a shelter. There was a man by the name of Safeli Tembo, a worker of Norton Stores (ZCBC), who joined the Catholic Church. He was a strong member. The growing number of Catholics in the area made Mr. Safeli Tembo and Mr. Allas Annito Chiposo to cycle from Kasempa to St. Francis Parish at Kifubwa in Solwezi, to see Fr. Adrian and asked him to come to Kasempa since the number of people had increased and they needed sacraments of Eucharist and Confession," (interview: 9<sup>th</sup> June, 2010).



In terms of the first Catholic missionaries, the parish priest indicated that the first Catholic missionaries to come to Kasempa were Fr. Efisio Steri and Fr. Tobin Terrence in 1974. The Outstation Leaders also stated that the first missionaries to come to Kasempa were the Franciscan Friars and these were Fr. Terrence, Fr. Adrian Perk from America, Fr. Joseph Scolmer and Fr. Potani who later became the Bishop. Fr. Stanislaw came from Solwezi from St. Dorothy and found Fr. Marian by which time there was only one Church at Kankolonkolo. Fr. Stanislaw started reaching other places like Mukunashi, Kelongwa and Mushima before he settled in the Boma. Some old members in the Church recalled the first missionaries as Fr. Efisio who came in 1975 and stayed from 1975 to 1979. After him came Fr. Marian, then Fr. Alexander.

On the allocation of the site to the Catholic missionaries, the responses were more or less the same. From focus group discussions, the researcher was told that when missionaries came to Kasempa area, they went to the Senior Chief Kasempa. After discussing with the Chief and explaining to him how the Catholic Church works, the Chief saw that the early Protestant missionaries had misled the people about Catholics. The Chief concluded that like Protestants, Catholics had come to serve people and lead them to righteousness. The researcher was told that the Chief hoped that Catholics would provide his people some education beyond standard four (4) where the Protestants tended to end. The researcher was also told that Senior Chief Kasempa was convinced that Catholics were going to build hospitals and schools in Kasempa. In short, St. Andrews is a product of Senior Chief Kasempa's permission in 1975, but the researcher reports what she was told concerning this matter in the next section.

#### **4.2.1 Challenges faced by Missionaries**

Regarding the challenges faced by the missionaries in Kasempa, the Parish priest, Protestant leaders, Senior Chief Kasempa, outstation leaders, old members, Catholic and non-Catholic members had various responses. The Parish priest said, "at the beginning, the Evangelicals were not selling things to the priest. There were anti-Catholic sentiments introduced by the first Evangelical missionaries at Mukinge. Evangelicals regarded Catholicism as a second class Christianity and Catholics as people who did not know the Bible and who worshipped Mary the mother to Jesus Christ" (interview: 8<sup>th</sup> June, 2010).

The problems were more denominational than anything else. There were many quarrels picked at random among missionaries of different denominations. Some of them were caused by the poor personal relationships as can be found even among unbelievers. But serious poor relationships were observed between ordinary Roman Catholics and ordinary Protestants. This is the experience that Franciscan Fathers faced in their pioneering days in Kaonde land. Catholic respondents said that Evangelicals expressed fundamentalism.

The outstation leaders responded by saying:

There were many problems. One of the problems was the issue of language barrier. To preach in Kiikaonde was difficult for European priests. On the whole, the Catholic Church was not a true Church in the eyes of Evangelicals. The Friars managed to convince people though it was difficult to do so. The Friars were greatly assisted by lay people, Catholics who had come to work in Kasempa from Northern and Eastern province where Catholicism had been introduced earlier by the White Fathers, (interview: 31<sup>st</sup> July, 2010).

The outstation leaders further indicated that there were some problems from other Churches and that these were numerous. The outstation leaders said, “We have a lot of problems because people always say the Catholic Church is not a Church. It is full of drunkards, gossipers and liars” (ibid). One outstation leader indicated that problems were there and many indeed. “As already mentioned, Catholics came late in this area of the Evangelical stronghold. For Catholics to start growing, it was due to the spirit of God at work. The preaching of the Catholic Church had also helped to make people change,” (interview: 30<sup>th</sup> July, 2010).

Another outstation leader said that the Evangelicals and other denominations wanted to grab Catholic members by propagating a lie to the effect that Catholic teachings were not good and that Catholics worshipped idols. “People with little faith left and still leave the Church to join other Churches. Catholics were also accused of being drunkards and that they did not know how to pray,” (interview: 13<sup>th</sup> June, 2010).

All in all, Evangelicals did not want the Catholic Church’s presence in Kasempa because Evangelicals saw Kasempa and North-western Province as their sphere of influence. Local people had come to understand that Catholics killed Jesus. In fact Fr. Daniel went

to see the District Commissioner (DC) about this campaign. Fr. Daniel was one of the Franciscan Friars who used to come from St. Francis, to evangelise in Kasempa. This was revealed to the researcher by Mr. Chiposo who used to be a prayer leader from 1970-1988 by then (interview: 9<sup>th</sup> June, 2010).

Mr. Zimba who was the District Commissioner's Secretary under the UNIP government and also a member of the Evangelical Church, refused the Catholic missionaries to enter North-western Province. Fr. Daniel was requested to write to Lusaka and a response came from Lusaka to Fr. Daniel which was then brought to Mr. Zimba. The contents of the letter included something about the Universality of the Catholic Church, the Constitution of Zambia and the 'One Zambia, One Nation' slogan. Mr. Zimba offered four sites for the Church building to Mr. James Chiposo and Fr. Daniel to choose from. After the two had sat and decided on the appropriate site, Fr. Daniel shared the information with other missionaries at St. Francis. The contractor, John Hazel, came to build the church structure. Fr. Efisio was the first Catholic Priest sent to come and open the mission of St. Andrews Parish in 1975.

#### **4.2.2 Settling Down**

When asked whether or not it was easy for missionaries to settle down, the Parish priest, Protestant leaders, the Chief and old members gave various responses. Fr. Gandara said it was not easy since the growth of the community was too slow. By 1978 there were only three to four outstations. Evangelicals did not want to lose their members and according to the old members of the Church the priest said they were both anxious and patient.

When asked to explain how Catholics managed to establish themselves, Chief Kasempa said that people made a choice; some members left the Evangelical Church in Zambia to join the Catholics. The Catholics started building Churches in the rural areas which had earlier been ignored by other missionaries who came to North-western Province. The Chief further indicated that the Catholic Church had a big following because they worked well with the people and provided a lot of help to the vulnerable, disabled, orphans and widows. "Yes, I am very happy because Catholics anywhere, they have established themselves, there are good things coming forth. The Catholic Church has brought

education while the ECZ only built Mukinge, Mutanda Schools and just taught up to standard four. When one reached standard four that was the end, one could not advance or proceed further with education. The Catholic Church has built schools and people have advanced in education.”

Asked when the first group of Sisters came to St. Andrews Catholic Parish, one of the old members, Mr. Kyambakuka responded that the first group of Sisters arrived in May, 1995 at St. Andrews Catholic Parish from Lusaka. They belonged to the Daughters of the Redeemer (DOR). These were: Sr. Chilombo Odilia (nurse), Sr. Nkhata Beatrice (pastoral worker), Sr. Zulu Justina (student) and Sr. Zulu Rosariah (pastoral worker). They came to assist the priest in the field of medical care, education and pastoral work. They wore the traditional chitenge skirt together with a headscarf and a white blouse. The Sisters offered education by starting a nursery school.

When one sister left, there was always a replacement. One of the Sisters, Sr. Banda Rosaria was involved in a road accident and was rushed to Mukinge Mission hospital as she sustained internal injuries. But because she was a Catholic Sister, she never got an immediate attention and later died. The researcher could not verify this because no one was willing to talk about this incident.

#### 4.2.3 History Time Line

In order to show the development of the parish, the researcher wanted to know the priests who had served at St. Andrews. Below is the list of priests who have so far served at St. Andrews

2002 to date	—	Fr. Manuel Bernardez Gandara	Current Parish Priest
2010	—	Fr. John Mulenga	Diocesan Priest
2009	—	Fr. Christopher Chenga	Diocesan Priest
2004 – 2005	—	Deacon David Kaputo	Deacon
1997 – 2003	—	Fr. Henry Kalusa Mobela	Diocesan Priest

1997 – 2002	Fr. Daniel Maungani	Diocesan Priest
1995 – 1997	Deacon Paul Kasakula	Deacon
1995	Fr. Peter Chungu	Diocesan Priest
1993 – 1995	Deacon John Mulenga	Deacon
1993 – 1994	Deacon Peter Chungu	Deacon
1992 – 1995	Fr. Peter Mwelwa Safeli	Diocesan Priest
1992 – 1993	Fr. Simon Sakwimba	Diocesan Priest
1991 – 1992	Fr. Nicholas Nnabnaku	Priests
1987 – 1991	Fr. Michael Ojobor	Priest (Holy Ghost Father)
	Fr. Jude Ogbenna	Priest (Holy Ghost Father)
	Fr. Augustine Onyeneke	Priest (Holy Ghost Father)
1981 – 1987	Fr. Lucio Quendelamba	Diocesan Priest
	Fr. Stanslawek Zysk	Polish Priest
	Fr. Marian Flis	Priest
	Fr. E. Njoku	Priest
1975 – 1979	Fr. Efisio Steri, OFM Conv.	Franciscan Priest
1974	Fr. Daniel, OFM Conv.	Franciscan Priest
1955 – 1960	Fr. Adrian, OFM Conv.	Franciscan Priest
	Fr. Tobin Terence, OFM Conv.	Franciscan Priest
	Fr. Joseph Scolmer, OFM Conv.	Franciscan Priest
	Fr. Beet, OFM Conv.	Franciscan Priest

	Fr. Michael Funga	Franciscan Priest
	Fr. Thomas	Franciscan Priest



*Fr. Jose Manuel Bernardez Gandara (left), the current parish priest with Rt. Rev. Bishop Joseph Sampa Kasonde (right) at St. Andrews Catholic Church during the latter's pastoral visit (Source: field work picture).*

#### **4.3 Contribution by the Parish to the local people.**

The Parish has made contribution to the Community of Kasempa as indicated by the Parish priest when he said, “the Church had contributed to HIV and AIDS mitigation through the Home Based Care (HBC) programme. The Church also opened a nursery school and offered help to the leprosarium in Kikonkomene and Kawama,” (interview: 8<sup>th</sup> June, 2010). The Protestant leaders acknowledged the contribution made by the Catholic Church when they cited the HBC. Further, the Protestant leaders said that the Catholic Church had empowered people economically by giving them some assistance in form of farm inputs. Overall, the Catholic Church was helping the vulnerable people in St. Andrews such as orphans, the poor and the terminally ill. The outstation leaders

responded by saying that the Parish was offering a lot of services. Fr. Gandara was cited as sponsoring school going children at Kaimbwe High School and other schools. The outstation leaders acknowledged that the Parish was distributing food to the hungry and impoverished and that the Parish provided seminars on HIV and AIDS. Some Parishioners benefited from a housing project by the Parish.

The old members of the Church reported that the Parish had tried to develop Kasempa area through the cooperatives initiated by the Parish priest. These cooperatives were running hammer mills which generated income for cooperatives and the Church members. With some money in their pockets, cooperative members were able to have decent lives through improved standards of living.

The focus group discussions that followed revealed that St. Andrews had helped the vulnerable people, orphans, the aged, widows, lepers and others. On the whole, St. Andrews Parish had indeed brought Catholicism to Kasempa and many people were converting to the Catholic faith and abandoning their Evangelical Churches. Non-Catholics interviewed also reported that the Parish was really serving the needy in society. Non-Catholics were even more comprehensive in pointing out what Catholics themselves under-reported. For example, they said the Parish was supporting fish farming in the area and running a mini bus in Kasempa to ease transport problems. But most importantly, non-Catholics praised the Catholic priests for introducing the Home Based Care programme.

The informants and some members of the Parish pointed out that the Parish had contributed something towards the Kasempa community. Some of those mentioned are the establishment of the Home Based care Programme which deals with the HIV and AIDS patients, help offered to orphans, widows, vulnerable, people in need, lepers and the aged, sponsoring and paying school fees for school-going children in need, helping in areas of social work, formation of cooperatives, thus empowering people economically. The Catholic Church also provides farm inputs and had installed a number of hammer mills in various places. The Church has also provided civic education through the Kasempa radio station. Above all, the Church has promoted spiritual growth for members of the Catholic Church. The Parish priest indicated that the Church had built chapels in

the whole district including others like Mufumbwe at Mushima and Kaminzekenzeke and that the Church had trained carpenters. The Parish priest further pointed out that the Home Based Care programme was going on very well. The nursery school was among the achievements cited too. Because of the growth of the Church, a good number of Catechists and prayer leaders had been trained by the Diocesan Catechetical School. Promotion of youth activities and training was also important. Women had been encouraged to form cooperatives and another remarkable achievement cited by the priest was the establishment of Justice and Peace groups in the Parish.

The outstation leaders said that despite some challenges, they were doing fine and a lot of people were joining them from different churches because the preaching was different from that of other churches and that is the thing that had attracted a lot of people to leave the Evangelical churches. The Catholic Church had also started teaching children in some schools. Although the Catholic Church did not have her own Secondary School, some clergymen and nuns had entered the government schools in order to help the less privileged with their school fees and were helping in the actual teaching.

The responses from Protestant leaders showed that community based activities conducted by the Catholic Church did not segregate people because as long as people were in that community they benefited from these activities. An example was given of what was known as Prevention Against Malnutrition (PAM). The Catholic Church was in the forefront of working with that programme and the community benefited from it greatly. Protestant leaders admitted that the number of Catholics had increased.

#### **4.4 Attitudes of People towards the Catholic Church**

From the attitudes, views, reactions and behaviour of the people towards the Catholic Church, it can be pointed out that the ECZ in Kasempa had a negative attitude towards the Catholic Church. They viewed Catholics to be immoral people and that the majority of the Catholic Church members misbehaved and did not follow the word of God seriously. Furthermore, the researcher was told that Catholics confessed their sins to their priests who were their fellow human beings instead of confessing their sins to God, the Creator. People thought that the Catholics were superior due to Church sustainability and



viewed them as politicians because of commenting on any issue affecting people in the community.

When asked about what they thought was the attitude of people towards the Catholic Church, the old church members said: “Previously people did not regard the Catholic Church as a real Church. They thought it was not a Christian Church, but now people have seen and realised that it is a true Church and that what they thought was wrong. It was not right to be prejudiced against a good Church” (interview: 30<sup>th</sup> July, 2010).

## CHAPTER FIVE

### 5.0 DISCUSSION OF THE FINDINGS

This chapter further analyses and discusses the data collected through interviews, observation and questionnaires. In the analysis of the data, the researcher utilises frameworks of the study of missions as provided by some scholars some of whom are cited in the literature review.

#### 5.1 Establishment of Solwezi Diocese

Going by the information from the findings it was evident that Solwezi Diocese was established by the Franciscan Conventuals who used to go there from Ndola. These Franciscan Conventuals had an outstation at Chief Kapijimpanga, now known as St. Francis, a mission station in Kalala in Kaonde country along the Kifubwa River near the mining town of Solwezi, three hundred kilometres west of Ndola. It was opened in 1940 by three Friars sent by Bishop Mazzieri to the Solwezi area (Hinfelaar, 2004).

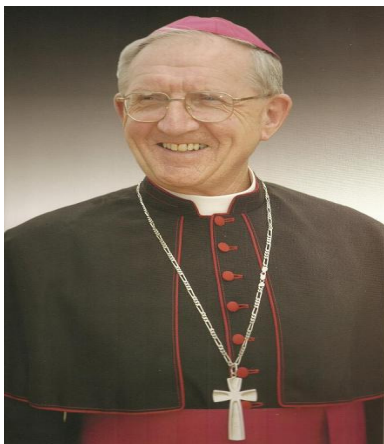
These findings were consistent with Mazzieri's (1999:68) record which alluded to the fact that, during his (Mazzieri's) absence, in the years 1948-49, "our brothers working in that area (near Chifubwa River) decided to move the mission to Kalala, some 30 miles from the main road. This marked the birth of St. Francis mission."

##### 5.1.1 Localising the Clergy

Pope Pius XI, who died at the outbreak of the Second World War in 1939, had placed great emphasis on the importance of, *Plantare Ecclesia*, establishing the Roman Catholic Church through the formation of a local clergy and local laity in missionary countries. The missionaries were instructed not to become resident pastors themselves, but to work in such a way that they could move on, leaving local priests in charge of guarding and cultivating those regions that had already been converted.

In 1968, after consultation between the religious superior of the Conventuals and the Bishop of Ndola, an agreement was signed in which the diocese was encouraged to look for missionaries from other orders and societies. However, the first concern of Bishop

Mgr Francis Mazzieri of Ndola was to foster vocations to the diocesan priesthood and for that purpose he had started a minor seminary in Francisdale Mission, fifteen kilometres east of Ndola. In 1969, it was transferred to the Franciscan Centre along Chifubu Road in Ndola where students for the local priesthood and for the Conventuals were taught together. This saw Fr. Abdon Potani who had been a diocesan priest in the Diocese of Chipata, before asking to join the Franciscan order, ascending to the appointment of a Bishop. Potani had wanted to join the White Fathers but he was refused because of their constitution based on the instruction of their founder, Cardinal Lavigene, who discouraged the recruitment of local people to their own ranks. Having been refused permission to join the White Fathers, he joined the Conventual Franciscan Order in 1968 and was appointed as administrator to the Apostolic Prefecture of Solwezi in June 1970 in order to succeed Bishop Rupert Hillerich, who had died of a heart attack in 1969.

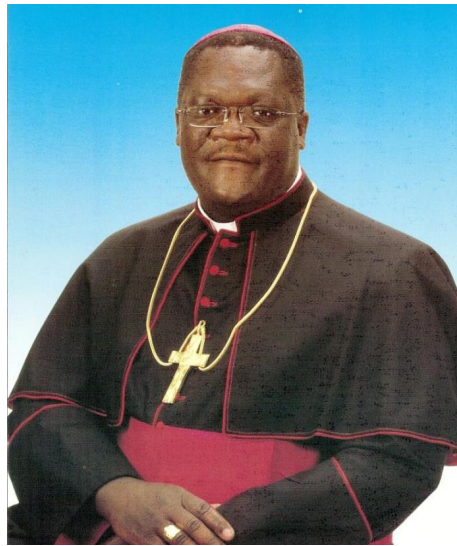


After more than twenty years as bishop, Bishop Potani of Solwezi suffered a massive stroke on August 23, and died aged seventy-four on 30<sup>th</sup> December, 1993. At the end of 1995, Pope John Paul appointed Father Noel O'Regan SMA as the new bishop of Solwezi. His appointment came as a surprise for after more than thirty years of independence and a great desire for localisation, an expatriate priest was put in charge of a diocese in Zambia.

*Rt. Rev. Bishop Noel O'Regan, SMA*

However, the appointment of O'Regan did not mean that indigenisation had been abandoned. This is evident when Noel O'Regan was appointed Bishop of Ndola Diocese, Alick Banda was appointed as his replacement on 30<sup>th</sup> May, 2007 becoming the third Bishop of Solwezi Diocese. He happened to be a local diocesan priest. The Right Rev. Dr. Alick Banda was born on 15<sup>th</sup> November, 1963 in Mufulira. He was ordained priest on 7<sup>th</sup> August, 1994 in Ndola. He did his post-graduate studies and doctorate in Church Law (Canon Law), in Germany. He was the personal and confidential Secretary to the late Bishop Dennis H. de Jong, Parish Priest, Sts. Peter and Paul, Chingola, Chancellor of

the Catholic Diocese of Ndola. He was consecrated as the third Bishop of Solwezi on 29<sup>th</sup> July, 2007.



*Rt. Rev. Doctor Bishop Alick Banda*

Rt. Rev. Bishop Joseph Sampa Kasonde who succeeded him was born on 14<sup>th</sup> December, 1968, in Kalulushi, Copperbelt Province and did his secondary education at St. Francis Secondary School, Malole, in Kasama, Northern Province. He later did a year of spirituality at Emmaus Spirituality Centre in Lusaka, before proceeding to Mpima's St. Augustine Seminary in Kabwe where he got a diploma in Philosophy and Religious Studies, and St. Dominic's Major Seminary in Lusaka where he was awarded a Bachelor's degree in Theology (BT). He finished his seminary studies in June, 1998. Bishop Kasonde also holds a Licentiate (Masters) in Systematic Theology (Dogmatic Theology) from St. Mary's Seminary and University of Baltimore, USA, and a Diploma in Industrial Arts and Metal Work Technology from the Technical Vocation Training (TVT) College in Luanshya.

On 23<sup>rd</sup> March, 2010, the Holy Father, Pope Benedict XVI on 23<sup>rd</sup> March, 2010, appointed Rev. Fr. Charles Joseph Sampa Kasonde as the new Bishop of the Diocese of Solwezi. This was as a result of Bishop Alick Banda moving to Ndola Diocese. Bishop Kasonde was ordained on 29<sup>th</sup> May, 2010 and his motto is: 'Integral Evangelisation of God's People.'



*Rt. Rev. Bishop Joseph Kasonde*

All these Episcopal appointments are an indication that the Catholic Church is serious about the localisation of its leadership.

#### **5.1.2 Establishment of Mission Stations in the Diocese of Solwezi**

The mission stations in Solwezi diocese were founded by a team of Franciscan Friars who came from Italy, but some from Sicily, Croatia and Malta. Before they moved to Solwezi, the Franciscan Friars were deeply immersed in pastoral work for there was plenty to do in and around Ndola. For instance, in 1931 a separate Ndola vicariate was created for the Italian Franciscans who had established themselves at Bwana Mkubwa, Luanshya and Kitwe. As observed by O'Shea (1986) that on the 23<sup>rd</sup> of April, 1931, Mgr Wolnik went to Bwana Mkubwa to formally handover the pastoral responsibility of the Ndola District to the Franciscans. Ndola was made a Prefecture in 1938, given a Bishop in 1949 and enjoyed an ever increasing influx of old and new Catholics from all over Zambia. New missionaries kept on extending the frontiers of evangelisation and new parishes were built. The Catholic population needed pastoral care and ongoing guidance, something the hard working Franciscan Friars were able to provide without the aid of schools or big institutions. Eventually, they extended into Solwezi.

In North-western, the Franciscan Friars opened rural missions in Misangwa, Lwawu, Solwezi and Mwinilunga. Kalala was the first mission station opened in 1941. It was begun by the Franciscan Friars of Ndola. The second mission station was opened at Lwawu, in 1950. Solwezi and Mwinilunga Parishes were opened in 1959, Baluvale now Zambezi was opened in 1965, Kabompo 1969 and Kasempa in 1975. The findings were consistent with those of Snelson (1974) who asserted that in the desire to establish new mission stations from which they could launch campaigns for evangelisation of the indigenous people, missionaries sometimes used unscrupulous methods to obtain favours and support of local chiefs which resulted in bitter rivalry and even hostility in certain instances. In any case, the bishops managed to build mission stations through faithful laymen in the different communities where faith was exhibited by the indigenous populace.

## **5.2 Challenges**

The establishment of Solwezi diocese was a slow process due to several challenges encountered as highlighted in the last chapter. The cultures were different. The missionaries had to learn and appreciate indigenous people's culture. Moreover, the province was very much sparsely populated and the terrain was hard and impassable, due to huge forests in most of the areas. Catholics were only allowed to operate far away from administrative centres. It was also very difficult to establish mission stations because of language barriers. The complexity of the languages in the province with three major languages (Kaonde, Lunda and Luvala), with other minor languages in one province created a huge challenge in the work of evangelisation. In Northern Province Bemba dominates while in Southern and Western Provinces Tonga and Lozi are dominant, respectively.

The other challenge was that of poor road network, which made it difficult for missionaries to reach the interior areas. Late establishment of the Catholic Church was partly due to political interference. The colonialist dictated where missionaries settled as they came into the country. Catholic missionaries only had access to the province in the early 1950s. According to Henkel (1989), it was only from the 1950s onwards that

Catholic missions were also allowed to build near Bomas because by this time a substantial number of people had also moved there.

### **5.2.1 Priests**

Statistics indicate that there are fifteen Diocesan local priests, five Diocesan *Fidei Donum*, eleven Religious priests and six Korean diocesans. There are few missionaries still helping, though they are old, these are the founders of Solwezi Diocese. As seen from the number, very soon there will be a dependence on local priests as there is still a good number of seminarians. According to Hinfelaar (2004), the policy of the Capuchins and Conventual Franciscans was to allow local vocations in their ranks. However, the concern of Bishop Mgr Francis Mazzieri of Ndola was to foster diocesan priesthood and it is for that purpose that he had started a minor seminary in Francisdale mission near Ndola. In 1969, it was transferred to the Franciscan Centres along Chifubu Road in Ndola where students for the local priesthood and for the Conventuals were taught together.

The importance of local priests is that they have knowledge of the cultural background of the people in the area they are operating from. Local priests regard the training of the lay people as a priority. They even further visit the people in their houses and become part of their small Christian Communities. Local priests will not leave the diocese; they can go and be seconded to some other diocese but will still remain priests of the diocese.

### **5.2.2 Contribution**

As seen in the previous chapter Contribution by Solwezi Diocese to the North-western Province are that; it has improved people's lives through the provision of education at St. Daniels' Parish where there is St. Andrews Kaggawa Catechetical School, offering training in spiritual and pastoral care, Maria Goretti Nursery offers early childhood education. There is also the Solwezi Cheshire Home and Kolbe House Cheshire Home for children and adults, for special schools and Hostels for Handicapped. Schools are an important way of bringing converts into the church. For instance, not all children and adults who attain education in these schools are Catholics but the hospitality rendered to them has made the community appreciate the works of the Catholic Church. Chuba (2005) asserts that:

Schools prepared young men and women for a decent job and wage, at mission stations, on the Copperbelt and in the growing towns in the country. It is evident that the education system was meant to lead to evangelistic services in the Church, in all aspects of human life. We must also admit that sometimes the education system made graduates proud and too ambitious for sophisticated work and life. But it is also true that education programmes set up by missions had produced the necessary highly skilled labour force in technical, scientific and academic fields, which they consequently supplied to the nation.

The Catholic Commission for Justice and Peace has positively contributed to the development of people in the province through the promotion of human rights and ensuring that good governance prevails in the province. This is evident even in the work conducted by Caritas Solwezi.

Caritas Solwezi-Strategic Plan (2010-2014) states that the need to promote good governance in the province is one of the biggest challenges the Church is facing and this goes hand in hand with ensuring that human rights are known and observed by the populace. Undoubtedly these are key to human development. The Catholic diocese of Solwezi intends through the plan, to make significant contributions in the enhancement of good governance and observation of human rights in the province.

Home Based Care (HBC) and Orphans and Vulnerable Children (OVC) programmes are mitigating the impact of HIV/AIDS in the province. The growth of the mining industry in the province has a positive impact on the country's economy. As a seemingly endless influx of investors and job seekers arrive in the province, economic growth is evident. There is, however, little sign of the pro-poor development that such growth has the potential to create. The opening of Kansanshi and Lumwana Copper mines in the province have brought a lot of hope for positive changes vis-a-vis social and economic sectors. It is important to note that Kansanshi and Lumwana mines have poured billions of dollars in investment into the province, resulting in far-reaching social, economic and environmental impacts in an area in which such impacts were minimal just three years ago. However, this has its own repercussions as the population is growing by day. The



rate of sexually transmitted infections (STI) is equally increasing. In particular, the transmission and spread rate of HIV is simultaneously growing. It is only logical for organisations that mitigate the impact of the pandemic to scale up their service so that they match with the growing problem. As one of the long time stakeholders in this cause, the Catholic Diocese of Solwezi remains ever committed to contribute positively to this situation through the HBC, Youth and OVC programmes. (Caritas Solwezi-Strategic Plan 2010-2014).

It is unfortunate that despite the copper price rising and being expected to rise further on the London Metal Exchange, the government remained adamant regarding the reintroduction of windfall taxes. Economists have further predicted that the huge demands in copper will result in prices going up as far as US\$12,000 per metric tonne. Despite this advice, the former Finance and National Planning Minister, Situmbeko Musokotwane, had maintained that the government would not shift from its position on windfall tax because such tax had the potential to strain the sector and scare away investors. The *Times of Zambia* (12<sup>th</sup> October, 2010) quoted Musokotwane as having stated as follows: “On the call for the re-introduction of windfall tax, the government position is that this will not be done as the variable profit tax is already in place”.

However, Caritas Zambia calls on the government to reconsider its position on the re-introduction of windfall tax since it is a simpler way of benefiting from the mining industry. Government can improve the welfare of Zambians by increasing its resource base and using revenue collected to boost the social sectors (Caritas Zambia-State of the Nation, 2010).

With regard to the mining industry in North-western Province, people have benefited from the following positive changes which have taken place in the area: Lumwana Mining Company is funding capacity building workshops (entrepreneurship, HIV and AIDS psycho-social training), building staff houses at Luanvundu Basic School, constructed Shiinda Market, construction of Manyama staff houses for teachers and library, painting of Holy Family Rural Health Centre, construction Nyasowe Clinic, and supporting pupils who are doing well at school. Zebesha Mining Company provides sports equipment to selected schools in Mwinilunga and makes financial contributions to

surrounding communities when commemorating for instance, Youth Day, Chisema Chalunda Ceremony and Independence Day. Hetro Mining Company constructed a clinic in Jifumpa, and two (2) staff houses for teachers in Kasempa, and graded the road in Kasempa. Kansanshi Mining Company put up street lights in Solwezi Town, constructed Chawama market, renovated the urban clinic and the Police station, built Kimakolwe Basic School and renovated Solwezi Technical High School and (renovated) the mortuary at Solwezi General Hospital (Zambia Extractive Industry Project – Caritas Solwezi, 2010). The findings show a lot of positive changes as a result of mining activities by Lumwana and Kansanshi respectively. The Kansanshi contributions are all to do with construction work while Zebesha Mining Company comes to the community in form of donations on commemoration days and provision of sports equipment to nearby schools in Mwinilunga. Hetro Mining contribution consists of construction and infrastructure development in Kasempa.

With regard to the diocese, Solwezi Diocese has managed to establish twenty-three parishes, the biggest Solar propelled hospital in Zambia at Ntambu in Mwinilunga, and the Catechetical Pastoral Centre. The diocese is running HBC programmes, OVC projects, Literacy and CCJP programmes.

### **5.3 History of St. Andrews Catholic Parish**

The religious history of the area starts with the coming of the earliest church in Kasempa, which was the Evangelical Church.

Subsequently, the South African General Mission (SAGM) reached out to the people of Kasempa, Mwinilunga, Kabompo and Zambezi. After Kisalala, Kasempa and Mutanda became the next important mission. This made SAGM the only mission society in the sparsely populated Kaonde and Nkoya areas until the arrival of the Catholics in 1940s. Chuba (2005), states that the Evangelical Church are recorded to have been encountering difficulties later in their work in the mission field. This is evident through what the Acting Magistrate and District Commissioner of Kasempa district wrote from Solwezi:

With reference to the facts brought to light in a recent inquest I beg to suggest that possibly this form of mission seems hardly suitable to local

conditions. I presume that this mission attaches practically no importance to anything except religious teaching for it has been established seven years and I have not yet met any native taught there who can earn more than the wages of a raw labourer... Also I think it might be recorded that the missionaries so far sent up by this society do not seem to be people of even moderate education, nor are they at all practical (District Commissioner of Kasempa District) ( Chuba, 2005: 73).

However, in 1922 they managed to work so hard that they extended their work to Kasempa area where they currently run a very successful secondary school at Mukinge and a hospital at Mukinge.

### **5.3.1 Establishment of St. Andrews Catholic Parish**

The first Catholic Church started in Chief Ingwe's area at Kankolonkolo in 1960 with some early missionaries who used to come from Solwezi to celebrate mass in Kankolonkolo. Initially, they had wanted to build a Church at Shinene area in Kankolonkolo which was recognised to be more central and nearer to Chief Ingwe's palace. However, due to the area being sparsely populated and the opposition from the Evangelicals, the Bishop called back Fr. Stanislaw and sent him to Mushindamo where he built a Church of iron sheets. Settling down at Mushindamo proved to be difficult due to the theft that took place which resulted into the priest being removed from there and taken to Kasempa where he built St. Andrews Catholic Church. In 1960, Chief Ingwe shifted from Mukema to Kankolonkolo where he received the first Catholic missionaries. Settling down for the Catholic Church was not easy due to the District Commissioner's and the Governor's pro-Evangelical Church stance. This correlates with what Mhoswa (1980) found with regard to the Jesuits who also failed to establish mission stations in the kingdoms of Khama, Lobengula and Lewanika due to the rivalry between the Protestants and Catholic missionaries.

This situation gives us a clear understanding, that depending with the first missionary society to arrive in a given area, that area becomes their sphere of influence. Garvey (1977) alludes to the point that Coringdon felt compelled to define spheres of influence presumably because, he wished to avoid a situation like the one in Uganda where in

1892 it came to open disagreement even in fighting between the adherents of the Catholic and Anglican Church as well as with the Muslims. Fr. Owen O'Sullivan makes a statement, which may help in grasping the bitter feelings of the Catholics on the issue:

There was another factor as well, and this was the hostility that prevailed between the Protestant and Catholic Churches at the time. The hostility widespread throughout the world, and the missionaries brought it with them. They would not cooperate with one another; indeed that often made a policy of opposition to each other a matter of principle. This attitude was mutual, and none can claim to be innocent. This accounts for the refusal of the Protestant missions that arrived in the country earlier, to surrender their claimed lands even in those areas where they had not established anything, and did not have any chance of doing anything because of lack of limited resources. For instance, Loanja in the Western province was made available to Catholics precisely as a reject because of its remoteness and scarcity of indigenous population (O'Sullivan, 1985).

With regard to the Franciscan Friars coming to Kasempa, it can be said that the first time they came they refused to settle at Kankolonkolo due to the difficulties encountered. The Franciscan Friars rather by-passed Kankolonkolo and went to Kasempa in 1972 where they started the Church and that is how St. Andrews was built in 1976 at a site given by Chief Kasempa.

### **5.3.2 Allocation of the Site**

The North-western Province was dominated by the CMML who were British and they were represented by Walter Fisher and his family. Fisher was born on 28<sup>th</sup> November, 1865 in Greenwich and came to Zambia in 1905 to start Kalene Mission. By 1908, the first permanent medical building at Kalene Hill (on the Northern border of Zambia) was completed resulting into CMML and Evangelical dominance of North-western Province as they provided education and medical care.

Hence the Catholic Church's operation in North-western Province was very hard because of the British administration which was not quite well predisposed to Catholicism. This,

in short entails that CMML and Evangelicals had influence on the colonial administration.

Consequently, the relations between the British South Africa Company administration and the Catholic missionaries in Northern Rhodesia were complex. Both missionary orders, the Jesuits and the White Fathers, originated from ethnic backgrounds totally different from that of the agents of BSA Company. Many of the missionaries did not speak English but felt called upon to try to defend their people against the harsh inroads of the often ruthless administrators (Hinfelaar, 2004).

With regard to Kasempa, after a difficult time to establish themselves, the Catholic missionaries were allocated a site by Senior Chief Kasempa after discussing with the chief and explaining to him how the Catholic Church was in favour of open competition. Mhoswa (1980) argues that it was on the basis of open competition between the Jesuits and Adventists that Chikuni and Rusangu were established.

#### **5.4 Challenges**

Almost all the respondents unanimously submitted the challenges Catholics encountered in an Evangelical stronghold. Catholic respondents said that fundamentalist Christians look at scripture alone for fundamental guidance as to how to live a Christian life and, indeed, most interpret scripture literally. The theological orientation of the SAGM laid stress on evangelisation, such as the preaching of the Gospel, and put less emphasis on the 'Social gospel' which extends the work of the mission into secular fields such as education, health, politics and economic structure. The CMML and the SAGM as missions or churches did not place much emphasis on education (Hopper, 1981 and Kakoma, 1971). Wilkin (1983:144) concluded that, "the lack of mission competition and the poverty of the Brethren and the SAGM minimised their effectiveness and negatively affected each North-western district".

To preach in Kiikaonde was difficult for European priests so they preached in Bemba, resulting in the people of North-western Province calling the Catholic Church the 'Bemba Church'. To some extent, the local people were reluctant to become Catholic because Bemba and not Kiikaonde was used.

Hostility from Evangelicals was yet another problem. The Evangelical Church did not want the Catholics in Kasempa and propagated the negative message that “Catholics killed Jesus.”

The other conflict that was encountered by the Catholic Church was like that between the Free Church of Scotland and the Catholic Church at Lubwa and Ilondola, mission respectively. Ilondola was built in the proximity to the major Protestant post of Lubwa. Ilondola was regarded by the Protestant missionaries as a symbol of Roman power, while the Catholic missionaries regarded their Protestant colleagues simply as erring heretics (Hinfelaar, 1999). The White Fathers had ambitions of taking over Chinsali and this is evident through the building of mission stations around Lubwa, namely, Malole, Katibunga, Mulilansolo, Mambwe, Mulanga and Ilondola itself.

Sir Steward Gore - Browne reported the opening of Ilondola mission to his foreign Mission Committee in 1934 in the following words:

The Romanists have arrived, we do not propose giving way to Rome, but shall with God's help go on. It is a tremendous pity, however, that in so huge a continent so much of which is still unoccupied by any Christian body, there should be any invasions such as this or rivalry such as is scarcely avoidable following such as invasion (Dr. Cheyeka 2008:87).

At Chinsali, the rivalry between the White Fathers and the Protestant Missionaries was expressed in Bemba brochures. Canon Hares started by writing in 1942, ‘50 Reasons why I have not joined the Church of Rome’. In retaliation, the White Fathers produced a brochure also, titled, ‘50 Reasons why I have joined the Church of Rome’. The official policy of both denominations was to keep a polite distance. In the villages considerable tension existed between the Catholic catechists and the Free Church evangelists (Cheyeka, 2008: 87).

Father Owen O'Sullivan in Chuba (2005: 97) explains that this hostility between Protestants and Catholics was widespread throughout the world. But one thing certain was that these conflicts had both bad and good consequences as far as the indigenous

people who were supposed to be beneficiaries of the “Good News” were concerned. Nowadays these conflicts have minimised because people have realised that the Catholic Church has heavily invested in the human development of Zambia. The greatest partner of government among faith communities and institutions is the Catholic Church (in Zambia) which even sets the tone of Church-state relationship.

Some challenges were founded outside communities. As seen in the last chapter, the respondents pointed out that the major possible cause of delay for the Catholic Church was initially due to the geographical position of the district. Everywhere in mission work this was a challenge. For example, Chuba (2005) points out that climate conditions, food, and illness were often sighted as the main concerns that made mission work difficult in many mission fields. Indeed, due to illness, more especially malaria, coupled with environment defects, many lives of missionaries were lost throughout the country.

#### **5.4.1 Settling Down**

From the findings, it is clear that settling down was not easy for the missionaries. The colonial government influenced allocation of mission stations. When it had established an administrative structure itself, it began to give permission for missions to settle in particular areas, or even on a particular site. Mazziere (1999) asserts that for the foundation of a mission, in fact, the government requested the approval of the local chiefs. It was only after settling that they started the establishment of mission stations.

#### **5.5 Contribution**

From the findings, it was evident that St. Andrews Parish has contributed something to the community of Kasempa. The Church has contributed to the community socially through the establishment of Home Based Care (HBC) in the area of HIV and AIDS patients’ support. The starting of a Nursery School which has promoted early childhood education is another social contribution to the community. The Parish has also contributed to the community through the rendering of help to OVC, lepers and the aged. Furthermore, a good number of school going children have been sponsored, enabling them to have access to education. HIV and AIDS seminars are conducted to disseminate information to many people. Also the sick are visited and those without assistance are

assisted in various ways such as food, transport and in times of funerals. With regard to pastoral leaders, a good number of Catechists have been trained by the Diocesan Catechetical School. A number of local boys have gone for priesthood studies.

The Church also facilitates activities such as sports and vocational clubs which may have benefitted the youths in terms of behaviour change. Additionally, women group programmes that promote literacy among women as well as empowering women with sustainable economic skills are offered.

Economically, the Church has also contributed to the community through provision of farm inputs which enhances people's living standard. The Parish has developed Kasempa area by installing hammer mills and by providing buses for transportation. The Church has also provided a tailoring training school and carpentry. The establishment of a cattle rearing Ranch is another economic development to the area. Above all the Parish has contributed to the opening of Kasempa Community Radio Station which has created employment to some people.

Politically, the Catholic Church in Kasempa has contributed to the community through the provision of civic education offered by Caritas by sensitising the community. The Catholic Commission for Justice and Peace (CCJP) is also involved in promotion of justice and peace in the community.



## **CHAPTER SIX**

### **6.0 CONCLUSION AND RECOMMENDATIONS**

#### **6.1 CONCLUSION**

The chapter gives the conclusion and recommendations of this study. The study had three main objectives; to write the history of St. Andrews Catholic Parish in Kasempa an Evangelical stronghold within the Solwezi Diocese to explain challenges that the Catholic missionaries faced in the opening of the mission station; and to describe the contribution that Catholic missionaries have made towards the development of St. Andrews Catholic Parish in the district.

On the first objective, the establishment of Solwezi Diocese and St. Andrews Parish in Kasempa was by the Franciscan Conventuals. Although they managed to establish the mission stations, it was difficult due to language barriers or communication problems. A number of issues caused the delays in the establishment of the Catholic Church in Kasempa. Some issues have been overcome, others are slowly diminishing while others still exist. The first attempt to establish a Church in the area was made in the 1960s and subsequent efforts met a firm refusal and opposition by the ECZ. The establishment of St. Andrews Parish in Kasempa brought about a lot of change in the lives of the people as well as the entire community.

With regard to the second objective, it was clear that Solwezi Diocese and in particular St. Andrews Parish encountered some challenges. Evidence suggests that the early history of St. Andrews Parish was characterised by a number of constraints and setbacks. The study has shown that in spite of the many problems the Parish faced, it managed to establish itself in an Evangelical stronghold and has even become one of the main Christian missions evangelising and preaching in the district.

As for third objective the study has demonstrated the establishment and expansion of St. Andrews Parish. It has shown that during the formative years the parish experienced many problems in its work. Nevertheless, the parish continued to grow and has

contributed something to the community of Kasempa. In the same period, the parish has managed to come up with different programmes and activities to help people in the community. The Church in Kasempa has built many churches and has managed to win a number of converts who have helped in the expansion of the church in its area of influence. After a late start and a slow beginning, St. Andrews Parish rapidly made up for lost time and has become the largest church established in Kasempa. Equally valuable and of more lasting importance is the contribution made by the Parish in the field of evangelisation. Although the role of the Franciscans on the educational scene is comparatively small, their work was unique in that it catered for the needs of all people.

## **6.2 RECOMMENDATIONS**

After a comprehensive analysis of the findings, the following recommendations are made:

- 1- To open a new parish along the Lunga River. The opening of Kankolonkolo is already a big contribution towards the consolidation of the Catholic Church, but the parish and the area is still too big. Currently there are 52 outstations.
- 2- Formation should be a priority. We only love what we know. There is need to give more emphasis to formation so that members of the Catholic Church know the reasons why they are Catholics and understand the Church properly. People must feel that they own the Catholic faith.
- 3- The parish should continue training catechists. Those who have attended the training course in the Diocesan Catechetical School have made a difference.
- 4- Social and developmental issues should also be scaled up, as illiteracy is high, in the area.
- 5- To have pastoral links at the service of the Communion in the parish. The fact that churches are many means that pastoral parish council, zone councils, church councils, pastoral and liturgical committees are needed in order to create Communion, a sense of belonging, coordinating pastoral work and share problems and make pastoral programmes that respond to the needs of the people. At the same time, they are the channels through which the lay people grow in their faith.
- 6- The Catholic Church should guard against creating dependency among the people in Kasempa. Christians and their priests should strive towards self sustainability.

- 7- The Parish should build a mission school, preferably a Catholic Boarding Secondary School. This is because the Chief had given the Catholic Church a place to build with a view that it would give education beyond standard four. The population in the district is growing yet institutional infrastructure is little.
- 8- The Parish should implement projects in the Strategic Plans that are in support of the youth, Home-Based Care, elderly and vulnerable. The plan is cardinal because it helps to be focused, source funding from donors. It will also help the Parish to know its priorities.
- 9- The Catholic Church should maintain effective partnership with co-operating partners and the new mine owners. This will help it to achieve more in enhancing the welfare of the local people.

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### People Interviewed

Name	Position	Institution
Dr. Fr. Albert Sakala	Vicar General St. Daniel Parish	Catholic Diocese of Solwezi
Fr. Philip N. Phiri	Director of Caritas Solwezi, St. Kizito Parish	Catholic Diocese of Solwezi
Fr. Daniel Maungani	Parish Priest St. Andrew's Parish	Catholic Diocese of Solwezi
Fr. Jose Manuel Berrardez Gandara	Parish Priest St. Andrew's Parish	Kasempa District
Senior Chief Kasempa	Chief of the Kaonde people	Kasempa District
Mr. James Musonda Chiposo	Old member in the Church St. Andrew's Parish	Kasempa District
Mrs. Christina Munthali	Old member at Kankolonkolo	Kasempa District
Mr. Mushimbalume	Old member at Dengwe St. Theresa	Kasempa District
Mr. Kyambakuka Moses	Old member St. Andrew's	Kasempa District
Mr. Nkoloko Godfrey	Protestant Church leader	Kasempa District
Mr. Mulenga Mpanga-Yonse	Protestant Church leader	Kasempa District

### Informants' names and place

Name	Place
James Chiposo	Muselepete, Kasempa District
Moses Kyambakuka	Township, Kasempa District
Christine Munthali	Kankolonkolo, Kasempa District
Senior Chief Kasempa	Chief's Capital, Kasempa District
Fr. Junniper Cummings OFM Conv.	St. Bonaventure Franciscan College,



	Lusaka
Mr. Mashau	Muselepete, Kasempa District

### **Focus Group Discussants**

**03/07/2010**

Name	Place in Kasempa District
George Tick	Nkenyauna
Jenala Petros	Kalombe
Lameck Malaya	Lubofu
Bruce Patrick Chombo	Kamakechi
Mwila Fred	Old Kasempa
James Lalwe	Janyauki
Watson Kapyololo-Walembeka	Old Kasempa
Moses Kyambakuka	St. Andrew's

### **Focus Group Discussants at Dengwe St. Theresa Catholic Church**

03/08/2010

Name	Place in Kasempa District
Jameson Tobias Kaleele	Dengwe
Robert Sailunga	Dengwe
Robert Katambi	Dengwe
Binton Munene	Dengwe
Mrs. Kaleele	Dengwe
Mrs. Kaputula	Dengwe
Jones Kaleele	Dengwe
Edson Kanyembo	Dengwe
Faides Mushitala	Dengwe

**Appendix i**  
**THE UNIVERSITY OF ZAMBIA**  
**SCHOOL OF EDUCATION**  
DIRECTORATE OF RESEARCH AND GRADUATE STUDIES  
**DEPARTMENT OF LANGUAGES AND SOCIAL SCIENCES**  
**EDUCATION**  
RELIGIOUS STUDIES SECTION

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**QUESTIONNAIRE:** On the History of St. Andrews Catholic Parish in an Evangelical Stronghold.

Dear Respondent,

I am a Post Graduate student at the University of Zambia carrying out a research for the Award of the Degree of Master of Education in Religious Studies. My theme of study is a history of St. Andrews Catholic Parish in an Evangelical Stronghold. This questionnaire is intended to capture data with regard to my research topic. The outcome of this data will be for academic purposes and for fulfillment of the partial requirement for the award of the said Degree. Therefore, all the information provided in the questionnaire shall be treated as confidential. Kindly fill in your answer truthfully.

**INSTRUCTIONS**

- (i) Indicate your answers by ticking against your response**
- (ii) Where the space has been provided, use it to express your opinion**

**THANK YOU IN ADVANCE**

## Appendix ii

### QUESTIONNAIRE FOR CATHOLIC MEMBERS

District.....Denomination.....

Age..... Sex: Male..... Female.....

Rank..... Date..... Time.....

1. Are you a baptized member of the Catholic Church? YES ☐ NO ☐

2. For how long have you been a member of Catholic?

.....

3. Name any of the five Churches in Kasempa

.....

4. Which Church came earlier between the Evangelical and the Catholic?

.....

5. Give reasons why the Catholic Church delayed in coming?

.....

6. What was the reaction of the Evangelical Church towards the Catholics?

.....

7. Did they work easily with the people they found? .....

8. Do you know any problem that the Catholic missionaries/ priests had when they came to Kasempa? .....

9. What has the Catholic Church done at the parish or for the community?

.....

10. How has the Catholic Church helped the people in Kasempa?

.....

11. (a) Has the Catholic Church developed itself? YES ☐ NO ☐

(b) If Yes how? .....

12. Mention some activities carried out by St. Andrew's Catholic Parish.

.....

13. Which activities/ programmes involve non Catholics?

.....

14. In which way do people benefit from the activities or programmes mentioned above?

.....

15. What role do you play at the Church?

.....

16. What is the attitude of non Catholics to Catholics and why?

.....

17. What do you suggest the Catholic Church should do in future?

.....

### Appendix iii

#### QUESTIONNAIRE FOR NON-CATHOLIC MEMBERS

District.....Denomination.....

Age..... Sex: Male..... Female.....

Rank..... Date..... Time.....

1. What Church do you go to? .....

2. For how long have you been in this Church? .....

3. Who is your Church leader/Pastor/Reverend/Priest? .....

4. Name any five main Churches in Kasempa.....

.....

.....

6. Who allocated land to the Catholic missionaries? .....

7. (a) Did Catholics experience any problems when they came and started the Church?

YES ☐ NO ☐

(b) If Yes what were the problems or difficulties they had?

.....

8. (a) Were the Evangelical and Catholic Church in good terms? YES ☐ NO ☐

(b) If No give reasons.....

9. What contributions has the Parish made to the community of Kasempa?

.....

10. How has the Parish developed itself?

.....

11. What activities carried out in the Catholic Church involve non-Catholics?

.....

12. What do you think about the Catholic Church?

.....

13. In which way have people benefited from these activities?

.....

14. What do you suggest the Catholic Church should do in future?.....

#### Appendix iv

##### INTERVIEW GUIDE FOR THE PARISH PRIEST

District.....Denomination.....

Date..... Parish.....

1. When did you come to St. Andrew's Catholic Church? .....
2. Which Friar do you belong to? .....
3. When were you ordained as Priest? .....
4. Do you know when St. Andrew's Parish became established? .....
5. Who were the first Catholic missionaries to come to Kasempa? .....
6. Which religious congregation did they belong to?.....
7. Who allocated the site to them? .....
8. Why did the Catholics delay in coming? .....
9. What challenges did they encounter when they came in an Evangelical Stronghold?
10. Was it easy for them to settle down? .....
11. When did the first group of Sisters come to St. Andrew's Catholic Parish?
12. To which congregations did they belong? .....
13. What was their main work? .....
14. Mention the priests who were here before you. ....
15. How do priests sustain their living? .....
16. What achievements has the Parish made? .....
17. Explain the developments that have taken place within the Parish? .....
18. State any contribution the Parish has made towards the well being of Kasempa area.....
19. What activities/programmes does the Parish carryout? .....
20. What institutions (i.e. Schools, hospitals, clinics, others) has the Parish come up with? .....
21. How does the Parish fulfill their teachings of the Church? .....
22. How is the position of the Church in terms of membership and outstations?  
.....
23. How do you manage reaching out to all the outstations?  
.....
24. What suggestions do you have for the Parish in future?

## Appendix v

### INTERVIEW GUIDES FOR SOLWEZI DIOCESE

- District.....Denomination.....
- Date..... Parish.....
1. When did you come to this Parish? .....
  2. Which Friar do you belong to? .....
  3. When were you ordained as Priest? .....
  4. Explain how Solwezi Diocese became established? .....
  5. Which Bishops have been here up to the current one? .....
  6. How did you manage to establish mission stations in the Diocese of Solwezi? .....
  7. Why did the Catholic Church delay in coming? .....
  8. What challenges were encountered in establishing these, mission stations? .....
  9. How is the situation now or to-date? .....
  10. What is the total number of mission stations in the Diocese? .....
  11. How many ordained Priests do we have in Solwezi Diocese.....
  12. What achievements has the Diocese made? .....
  13. What contributions has it done to North-Western province? .....
  14. How many institutions has the Catholic Church made in North-Western province? .....
  15. Why has the Catholic Church in North-Western province not invested much in institutions like schools, hospitals and other institutions? .....
  16. What can you say about St. Andrew's Catholic Parish in an Evangelical Stronghold of Kasempa.....
  17. What challenges did the Church face there? .....
  18. What future suggestions are there for St. Andrew's Catholic Parish?  
.....

## Appendix vi

### INTERVIEW GUIDE FOR PROTESTANT LEADERS

District.....Denominational.....

Date..... Time.....

1. For how long have you been a Pastor/Reverend/Elder? .....
2. When did you establish your Church? .....
3. Which Church was the first one to be established in Kasempa-Evangelical or Catholic?
4. Were there any challenges the Catholic Church faced when it found Evangelical Church already here? .....
5. Do you think the Evangelical Church was unhappy to see Catholics come in Kasempa? Give reasons.....
6. What contributions do you think Catholics have made in Kasempa area? .....
7. Are there some activities done by the Catholics which involve non-Catholics? What are they? .....
8. Have people benefitted from these activities? How? .....
9. What do people think about the Catholics? .....
10. What do you suggest the Catholic Church should do in future?  
.....  
.....



## **Appendix vii**

### **INTERVIEW GUIDE FOR SENIOR CHIEF KASEMPA**

District.....Denomination.....

Date..... Time.....

1. For how long have you been in the throne of Chief? .....
2. Which Church came earlier between the Evangelical and Catholics? .....
3. Who were the first Catholic missionaries to come to Kasempa? .....
4. In which year did they come? .....
5. Who allocated the site for them to build? .....
6. Were there any problems they faced when they came? .....
7. How did they manage to establish themselves when the Evangelicals were already here?  
.....
8. How did they get along? .....
9. Did they have a good following of people? .....
10. Being the Chief of the area, how did you manage to have these Churches established?  
.....
11. Were you happy with the coming of the Catholics? .....
12. Are there any achievements that the Catholic Church has made?  
.....
13. Has the Catholic Church contributed anything towards the development of Kasempa  
area? How? .....
14. What activities/programmes do you see the Catholic Church carrying out which are  
helping even non-Catholics? .....
15. What suggestions do you have for the Catholic Church in future?  
.....

### Appendix viii

#### INTERVIEW GUIDE FOR OUTSTATION LEADERS

District.....Denomination.....

Age..... Sex: Male..... Female.....

Date..... Time.....

1. For how long have you been a member of the Catholic Church? .....
2. When were you appointed to be a Church leader? .....
3. How are you finding the work of leadership? .....
4. How have you managed to build a Church? .....
5. What is the community's response towards the Church? .....
6. Do you face any problems from other Churches?  
.....
7. What achievements have you made as a Church?  
.....
8. What contributions are you offering as a Church?  
.....
9. When did St. Andrew's Catholic Parish open?  
.....
10. Who were the first Catholic missionaries to come to Kasempa?  
.....
11. Are there any problems they faced when they came from other Churches? Explain.  
.....
12. What has the Catholic Church done to develop itself?  
.....
13. What activities is the Catholic Church carrying out?  
.....
14. Has the Church expanded from the time it started?  
.....
15. What suggestions do you have for the Church for future development?  
.....

## Appendix ix

### INTERVIEW GUIDE FOR OLD MEMBERS IN THE CHURCH

District.....Denomination.....

Age..... Sex: Male..... Female.....

Date..... Time.....

1. When did you come to Kasempa?.....
2. Are you a Kasempa resident?.....
3. For how long have you been a member of St. Andrew's Catholic Parish?.....
4. When was St. Andrew's Catholic Parish built?.....
5. Who were the first Catholic Missionaries to come to Kasempa?.....
6. Who allocated the site to them?.....
7. Who came earlier than the other- the Catholics or the Evangelical Church?.....
8. What problems did they face when they came?.....
9. How did they manage to settle down?.....
10. Who were the first Priests who came to St. Andrew's Catholic Parish and for how long did they stay? Explain.....
11. Did they encounter any problems?.....
12. What achievements has the Church made?.....
13. Do you think the Catholic Church has contributed something to the area of Kasempa? Explain.....
14. Why has the Catholic Church not built any institution like School, Clinic or others in the area?.....  
.....
15. What do you think is the attitude of people towards the Catholic Church?.....  
.....
16. What do you suggest the Catholic Church to do in future?.....  
.....

## **Appendix x**

### FOCUS GROUP DISCUSSION GUIDE

District.....Denomination.....

Date..... Time.....

1. Which Church came earlier between Evangelical and Catholic in Kasempa? .....
2. When did the Catholic Missionaries come to Kasempa? .....
3. What challenges did the Catholic Church encounter when it came? .....  
.....
4. How were they given the site to build the Church? .....
5. Who was the first missionary priest to come? .....
6. What has the Church managed to do? .....
7. Do you think it has done something towards the well being of Kasempa Community?  
What has it done? .....
8. What activities or programmes has the Church introduced to the Parish.
9. Who are involved in these activities? .....
10. How does the Priest manage to reach the outstations? .....
11. What do you suggest the Church should do in future? .....