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**The role and responsibilities of the Zambian church
to alleviate poverty in the community**

by
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ABSTRACT

The biblical revelation is that God is concerned for the needs of the poor; this does not mean that it is good to be in this state. Jesus' compassion made him to associate with all classes of people regardless of their status in society. His teaching was that good life must issue in service. He ministered to people by meeting their needs and thereby set an example of how the Church should relate to the needy in society. Although poverty has always existed, it does not come from God because all that God does is good; therefore Christian believers in the community have a duty to bring both spiritual and physical changes through their practical way of life.

Concern for the poor was an essential aspect of the life and mission of the early Church. The Church in society should have a role of empowering people in both spiritual and social aspects of life and as Christ's ambassadors on earth, the role of the believer is to engage in the mission he began. Although poverty within Zambia is related to complicated factors at the national and international level, such as debt, trade and aid, effective strategies to improve living conditions must ultimately be established and embraced at household level. Government should take the leading role in poverty alleviation strategies. Corruption remains rampant especially in government institutions, and this is the greatest enemy to the country's development. Government needs to scale up its corruption prevention programmes and Zambia needs a political will in order to fight corruption and bring up a constitution that is people-driven.

Real economic growth should translate into improved health care service, increased employment levels and improved infrastructure. This is not the case with Zambia's purported economic growth. Economic growth should be encouraged by creating an environment which would encourage Zambians to get more interested in diverse business opportunities.

The response of the Church has been to put in place mechanisms that would supplement government efforts in alleviating poverty in the community in which they exist. This has been done by initiating various skills training entrepreneurship programs to empower people with different skills according to

their needs, and the current position of the three mother Church bodies, the Evangelical Fellowship of Zambia, the Christian Council of Zambia and the Zambia Episcopal Conference is to engage government in discussion on how best poverty would be alleviated in the Zambian community.

Having been a church pastor for many years now, I have been in touch with people at all levels of life, both in church and outside church. Therefore, pastoral work has enabled me to know the level of poverty that people are faced with in the community. I have done a research on this subject in order to find a solution out of this problem. I have approached the research from the Biblical revelation of God's concern for the poor and impoverished under the terms and conditions of the Old Covenant and assessed the scriptural presentation of Jesus' compassion for the poverty-stricken as revealed to us by the New Testament accounts. I have further considered the social, moral, political and economic conditions that are currently specific to the Zambian condition and how these might be satisfactorily addressed by the Church. I have also set up questionnaires with regard to poverty and interviewed people from different churches in order to understand why the level of poverty is high in the Zambian community, and how involved churches are in the fight against poverty. From the interviews I have conducted, it has been revealed to me that poverty level is high, and few churches are involved in poverty alleviation programmes.

In order to alleviate poverty in the Zambian community, the Church should supplement government effort by getting fully involved in the fight against poverty in the way of providing education, and initiating community based skills training empowerment projects.

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CHAPTER ONE: INTRODUCTION

1.1 Introduction

In an age where the so-called 'prosperity gospel' seems to be gaining increasing credence amongst Christian believers, Siame (2005:18) says: "God blesses faithfulness, therefore godly people should prosper materially and financially as well, Ps 37:25-26." It might be somewhat appropriate to re-acquaint ourselves with a more biblically balanced perspective on the whole prosperity/poverty issue. A cursory reading of the Old Testament might reasonably lead one to infer that God blessed the righteous with material riches; for example, Abraham (Gen. 13:5-6; 24:1, 35), and Job (Job 1:1-3). Whilst it cannot be denied that prudence, diligence and obedience are seen to be rewarded, the many cases of revealed poverty amongst God's covenant people cannot all be directly linked to personal or national recklessness, laziness or non-compliance (Birch, 1975: 24). Indeed, it was this apparent antithesis of what was expected that caused such consternation for many of the prophets and Job's purported 'comforters' (cf. Harrison, 1979: 1043). The promise of a coming Messiah who would be known as one particularly sensitive to the needs of the poor, downtrodden and marginalized would have been difficult to grasp (see Westermann, 2000: 364-367).

When we come to the pages of the New Testament, any previously perceived ambiguities are entirely absent. In fulfilment of the prophecies made about him, Jesus' life and ministry were dedicated almost entirely to the poor (Sheppard, 1984; Hendriksen, 1997: 251-254). Indeed, such was the impact of arguably his most well-known discourse that the 'Sermon on the Mount' might easily be described as Jesus' kingdom manifesto. Or, in the words of Dr D Martyn Lloyd-Jones: "It is not a code of ethics or morals; it is a description of what Christians are meant to be" (1996: 7). It is not without significance that the teaching of Jesus, as revealed to us in the New Testament gospel accounts, shows material possessions to be a potential stumbling-block to faith. Perhaps the poor are thus uninhibited in their reliance upon God's offer of salvation. If Jesus' mission can be discussed in terms of having any ethical value at all, then this must be in the way he transformed the perception of divine interaction with humanity from expecting rewards for works of 'righteousness' to gratefully receive the forgiving grace of God.

In the Pauline corpus of the New Testament, it is the responsibility of every local church gathering of God's people to care for the needs of the community in which it finds itself (cf. Gal 6:10). This may well be no more so in Zambia than anywhere else, though the opportunities at times seem overwhelming. There is a wealth of Christian

tradition to protect, dating from Livingstone's initial forays into the country (Ferguson, 2004: 145-154) along with the missionary enterprise of both the Roman Catholic Church amongst the people of the Bemba tribe and the Presbyterians at Mwenzo in the mid- to late nineteenth century (Gifford, 1999: 183). Unfortunately, however, there is also ample evidence of mistrust in the country, largely due to the political mismanagement of the 1960s and seventies which, in turn, gave rise to economic volatility (Frame & Murison, Eds, 2004: 1196). In many ways, the country has never recovered.

Despite its constitutional declaration as 'a Christian country' (Phiri, 2003: 401-428), Zambia remains a hotbed of political, economic, social and moral upheaval. Unrealised promises by former presidents have served only to increase the mistrust of powerful national figureheads, whilst allegations by former ministers of government corruption have done nothing to allay such fears (cf. Gifford, 1999: 206). If the true representation of the Christian Church in Zambia is to embrace its divinely appointed pastoral role, then it must first of all reiterate its ministry approach and then acknowledge that the mission remains largely unaccomplished (Saasa, 2002). National growth – whether viewed in political, economic, social or moral terms – is dependent upon community growth (Vanier, 2006). Politically and economically, the Church may well have to content itself with being merely a significant voice for change; socially and morally, however, the welfare of the entire nation could well be in its hands (Noyoo, 2000).

1.2 Problem Statement

The central question of this work, therefore, is: "How may one determine the role and responsibilities of the Christian Church in Zambia to alleviate both the reality and effects of poverty in its own community on the basis of the biblical blueprint?"

The questions that naturally arise from this problem are:

- What can we learn in general terms from the biblical revelation of God's concern for the poor and impoverished under the terms and conditions of the Old Covenant?

- What principles may be identified from the scriptural presentation of Jesus' compassion for the poverty-stricken, as revealed to us by the New Testament gospel accounts?

- What are the current social, moral, political and economic conditions in Zambia and how might these be satisfactorily addressed by the Church there?

- From a hermeneutical interaction between the basis (question 1 and 2) and the meta-theory (question 3), what is the role and responsibility of the Zambian Christian Church to alleviate poverty?.

1.3 The aim & objectives

The aim of this dissertation is to determine the role and responsibilities of the Christian Church in Zambia to alleviate both the reality and effects of poverty in its own community on the basis of the biblical blueprint.

The objectives of this study must be seen in their relationship to the aim. Therefore, I propose to approach the subject from the following angles:

- i) To examine the biblical revelation of God's concern for the poor and impoverished under the terms and conditions of the Old Covenant;
- ii) To assess the scriptural presentation of Jesus' compassion for the poverty-stricken as revealed to us by the New Testament gospel accounts;
- iii) To consider the social, moral, political and economic conditions that are currently specific to the Zambian community and how these might be satisfactorily addressed by the Church there;
- iv) To determine from the basis (i-ii) and meta-theory (iii) the role and responsibility of the Zambian Christian Church to alleviate poverty.

1.4 Central Theoretical Argument

The central theoretical argument of this study is that the evidence of Scripture suggests that each local expression of the Church of Jesus Christ on earth, as an agent of God's kingdom, is entrusted with a social duty of care for those within its own community, and that this includes a responsibility for seeking to alleviate the reality and effects of poverty.

This study is done from within the broad spectrum of the Christian apostolic faith tradition. Therefore, I acknowledge a responsibility to give balanced recognition to sources of information that are not written exclusively by those of that persuasion in order – as far as is practicable – to arrive at conclusions that might otherwise be subject to allegations of undue prejudice.

1.5 Methodology

The methodologies used in this research are both qualitative and quantitative, with the hope that the limitation of each method would be lessened and the benefits of both would apply to the study, and the description of such methods would be done. However, it should be acknowledged that the researcher lacks experience in both content and discourse analysis.

In an attempt to deal with the research under consideration, the following methods will be employed.

A valid exegesis of the relevant historico-biblical accounts in accordance with widely recognised hermeneutical principles;

Detailed analysis of appropriate New Testament passages in conjunction with reliable Greek lexicons;

A consideration of the evidence, as presented by current literary contributions on the subject; and the insights of acknowledged socio-political and economic commentators.

Interviews and questionnaires on the same matter will be conducted to support this literature study. This is to ascertain more information for the purpose of comparing and critiquing my work. The interview discussions will be open-ended questions to allow the interviewees to answer as freely as they want. Interview discussion and names of interviewees will not be recorded to avoid disclosing the respondent's identity.

Finally, there will be a hermeneutical interaction between the basis-theory (i-ii) and the meta-theory (iii) to determine the role and responsibility of the Christian Zambian Church to alleviate poverty.

CHAPTER TWO: GOD'S CONCERN FOR THE POOR AND IMPOVERISHED

2.1 Introduction

One of the central teachings of the Bible is that God is concerned for the needs of the poor, oppressed and impoverished. That is not to say, however, that it is inherently good to be in this state, or indeed that the poor are automatically in a right relationship with God. The testimony of God's compassion for the temporal welfare of people, so epitomised in the practical expression of ministering to the needs of humanity by Christ, surely teaches that this should be a primary consideration of the Church also (Caryer & Kaufman, 1993:81). Unfortunately, the evidence is such that many believers are either oblivious or wilfully ignorant of the plight of their brethren in need. When Christians in one part of the globe are caught in the trap of the philosophy of consumerism whilst people elsewhere are dying from malnutrition, one cannot help but ask, "Is the Church helping to alleviate injustice or contributing towards its propagation?"

My intention as a church pastor is to be practical in the teaching and preaching of God's word by being relevant to the needs of people. In so doing, I will help to, provide them with relevant skills training that will enable them to live a decent life and help other people as well.

2.2 Who are the poor?

Without entering into a detailed discussion of who the "poor" were in the first century in Palestine, for Luke the poor were primarily those who were destitute and who permanently lived under the poverty line. He also uses the word as a sort of collective term for all the disadvantaged, particularly the captives, the maimed or injured, the blind, and lepers, (Morris, 1983:167-168). According to Bosch (1987:7), who-ever experiences misery is in a very real sense- poor. Lazarus (Lk 16:19-21) is primarily portrayed as poor, but also sick. This shows that he suffers double affliction. The author of the book of Luke, describes Jesus as having a definite sympathy and concern for those who are poor and hungry, (Roth, 1997:34-35). The Gospel according to Luke reveals Jesus' attitude towards the poor as the central feature of His social stance.

The poor are those with very little money, possessions or other resources. They are also those with a low quality or standard of life. Furthermore, they are those who are naked, hungry (Lk 9:10-17), oppressed (Lk 8:26-38), imprisoned (Mt 11:2-5), sick (Lk 4:40), bereaved (Lk 8:52-56; Jn 11:38-44), disabled (Jn 9:6,7; Mt 9:6-8) or- widows and orphans (Mk 12:41-43). Jesus and the early Church brought good news to all of these

groups, (Vine, 1981:192; Fausset 1991:578). Henry (1995:747) has the following to say: "Our business should be to spread abroad Christ's fame in every place, to beseech him on behalf of those diseased in body or mind, and to use our influence in bringing sinners to him, that his hands may be laid upon them for their healing." He continues by saying: "We were not sent into this world to live to ourselves only, but to glorify God, and to do good in our generation." Adeyemo (2006:1221) comments that: "When people come to us with their needs, Jesus suggests, we need to believe that we have the resources to meet those needs spiritually, emotionally, economically, culturally and politically." Adeyemo (2006:1219) further comments that Luke 8:26-38 which is the story of the healing of a demon-possessed man, highlights the fact that "The only relevance that really matters is the relevance to deep human needs. To put it differently, we need to reorient the mission of the church homewards to us as African Christian counsellors, theologians, pastors and laity." He further states: "It is important to look homewards in our Christian healing ministry." Richards (1987:667) also says the following: "As we think about our response to Jesus, we must remember just who he is. When we see his acts as witnessed by the men and women of Jesus' day, we know. 'Jesus is Lord, and our Almighty God'. The poor are also those in need of spiritual fellowship with the Lord, which requires emptying ourselves spiritually before we can be filled with God's nature and blessings.

Biblical teaching on poverty is ambiguous. Poverty is described sometimes in negative terms, but sometimes in positive terms. Yet the ambiguity in the Bible is not due to insufficient description of the causes of poverty, rather it is due largely to practical reasons.

At one hand, poverty is seen as the consequences of laziness (Prov 6:6-11; 24:30-34), of lack of discipline (Prov13:18) and of indulging in pleasure (Prov 21:17; 23:31).

It is the reason for being shunned and deserted by many people (Prov14:20; 19:4, 7) and oppressed by the well to do (Prov 14:31; 30:14).

Ironside (1972:65) observes that: "Sleeping in time of labour is out of place in a scene where man has been commanded to eat his bread by the sweat of his face." He further comments: "No one has a right to count on God to undertake for him in temporal matters, who is not himself characterized by energy and wakefulness. Poverty and want follows slothfulness; as in a spiritual sense, endless woe must follow the one who sleeps on in this the day of grace, refusing to be awakened." Macdonald (1990:805-824) also observes that: "The one who disdains correction and discipline earns poverty and shame by his stubbornness." 'The man who listens to a rebuke will be honoured.'

On the other hand, Ironside (1972:194) cautions that "To deal hardly with those in poverty is to reproach God who made both the rich and the poor, and whose

inscrutable wisdom permits some to be in affliction, while others have more than the heart can wish. He who honours God will view the needy as left to test the hearts of those in more comfortable circumstances, and will value the privilege of ministering to them as far as able, thus showing them the kindness of God.” The wisdom of the poor is despised (Eccl 9:16) and hunger is often viewed as punishment from God for the sins of individuals or of a community (Isa 44:12; 65:13; Kidner, 2003:42). Macdonald (1990:909) observes on the same issue of wisdom that “It grieved the preacher that though wisdom is better than power, yet the poor man’s advice was subsequently despised. As soon as the crisis was past, no one was interested in what he had to say.” Nowhere in the Bible is material poverty idealized, or asceticism encouraged.

Poverty is portrayed as a misery (Job 24:4-5, 9-11). Richards (1987:322) writes:

“When Job served as a judge, seated with other elders at the city gates, he rescued the poor who cried for help and the fatherless who had none to assist him. Job searched out any who were defrauding or taking advantage of the poor. He broke the fangs of the wicked, and snatched the victims from their teeth. Job took an active role in crusading for what we today call social justice. In our modern world he would have been an aggressive enemy of city slum landlords and economic oppression.”

2.2.1 Exegesis on quoted chapters and verses in Proverbs

In Proverbs 6:9-11, Solomon urged the sluggard to get out of his bed and start working. Verses 10-11, repeated later in 24:33-34, point out the danger of a person continuing to nap when he ought to be working: poverty will come on him suddenly in the same way a robber or an armed man quickly attacks an unsuspecting victim. Poverty is mentioned frequently in Proverbs (10:15; 11:24; 14:23; 21:5; 22:16; 24:34, etc.). With his time squandered, the lazy person cannot rectify his situation and has little or no money to meet his needs.

The lesson is that although ants do not have a leader a fact underscored by the use of three synonyms for leadership their industriousness is evident in the way they store up provisions at the right time (6:7-8). This is followed by the exhortation, “How long will you lie there, you sluggard? When will you get up from your sleep?” (6:9).

Poverty is a recurring theme in the Bible. It is also the experience of many Africans, for half of those in sub-Saharan Africa live on less than US \$ 1.00 a day. Many are poor because they live in a world where injustice and a skewed economic order mean they lack access to education, land and other means of improving their material conditions (Jas 5:1-6). Nowhere do the Scriptures equate material poverty and piety, and Christians must work to remove the barriers that prevent people from escaping from poverty (Lev 25:38-55; Lk 3:10-14; 18:22; Col 4:1).

The Bible does, however, speak harshly to those who are poor because they have not used their God-given mind, strength and resources. Laziness or slothfulness is condemned. Those who work hard, learn a trade, improve their knowledge and skills, are entrepreneurial, learn to save and invest small amounts, and who are faithful to God are often able to improve their material condition (Prov 21:5; Adeyemo, 2006:762).

2.2.2 Summary of Proverbs

Poverty is ungodly; therefore, we should do all that we can to ensure that poverty is rooted out of our midst, through practical ways of empowering people. God reveals Himself as the one who defends the cause of the poor. To be called righteous, one has to be kind to the poor because that honours God. In other words, one should do good things for the poor, not to be glorified by the people, but with the purpose of honouring God. At the end of the day, the people who receive help from other people experience God's love, who provides for the needs of the poor. Helping the poor people honours God. This implies that if people who are able to help, fail in providing for the needy, they are dishonouring God.

2.2.3 God's dealing with oppressors of the poor

The rich are cautioned with regard to the way they relate with the poor, (Jam 5:1-6; Lk 6:24; 1Tim 6:9), and the rich are rebuked when they oppress the poor (Isa 3:13-15; Jer 5:26-28). Adeyemo (2006:812) comments that: "God also reproaches the leaders of his people for their oppression of the poorest among them. He does not object to their occupying positions of political leadership, but he strongly condemns what they have done with their leadership and use of it to exploit others." He further observes that: "These verses should rouse the African church to action. The gospel planted in Africa pays almost no attention to oppression and social misery. Yet God lays great stress on social issues, and His Church should do likewise."

The poor are promised God's protection. Israelites are reminded of the days of being poor and oppressed in Egypt (Deut 8:10-14). The poor among them will be likewise protected and led by the Lord (Isa14:30; Ps 68:10; 10:15). God assumes the function of protecting the poor because He shows special favour towards them. The Bible also makes it clear that the poor in spirit, longing for righteousness, will always find room in the hands of the Lord (Mt 5:3, 6).

If God assumes the role of the poor people's protector, it seems plain that God's people the Church should fulfil this function, which has been entrusted to it, financially and materially. The principle of equality between the poor and the rich taught by St Paul in (2 Cor 8:14) should be applied worldwide in this age of the global village. Since there are millions of starving people today, all people with enough resources are obligated to save them. No Christian in a reasonable well-to-do society is free from the sin of omission unless he or she feeds and empowers the starving people this is a great act of love.

The believing Church is both for the sake of justice and love, obligated to stand on the side of the suffering innocent and to try to change structures. The Church is mandated to have a role of empowering people in social aspects of life. Gathiram (2005:123) argues that: "Poverty cannot be overcome without developing people's capacity to challenge the economic, political and social organization of society." The disciplined ones of Christ are to draw no boundary that would exclude them from meeting the needs of another person. The local church should not be so focused in upon its own needs that it fails to reach out to meet the needs of those outside the community. Caring for personal needs starts within the community, but this ministry is not complete until it finds expression in meeting the needs of persons who are outside of the Christian community. Although giving to the poor is a legitimate Christian response, it is much better to create social structures that will empower the poor to help themselves: (Asmah-Andoh, 2009:100-111). Therefore, the Church has the duty to work and change the social conditions that contribute to the problem of poverty in any given community. Holistic Christian ministry will incorporate many diverse paths to social change. The mandate of the Church today is to be practical by meeting the needs of society. By doing so, the Church shall be the true ambassador of Christ in this age of the global village.

2.3 Israel's covenant responsibility towards the poor

God's dealing with Israel were in order that every nation of the earth should ultimately be blessed, which was a constant repeated theme with the Old Testament prophets. Isaiah in particular had a clear vision that one day God would bless the world through Israel. It shall come to pass in the latter days that the mountain of the house of the Lord shall be established as the highest of the mountains, and shall be raised above the hills; and all nations shall flow to it, and many shall come and say: "come, let us go up to the mountain of the Lord, to the house of the God of Jacob; that he may teach us his ways and that we may walk in his paths" (Isa 2:2). Isaiah made it clear that God's

house would be called a house of prayer for all nations (Isa 56:7). Similarly Jeremiah and others foresaw the day when all the nations would come and share the blessings of Israel.

God selected Israel from among the nations to represent Him on earth and to be a light among the godless nations of the world, but they failed him at every turn. Christ, the promised Messiah, rendered the perfect devotion and service that Israel had failed to give and met the highest ideals of both his father and mankind. In a messianic passage (Isa 42:1-4) Isaiah depicts the ideal servant of Jehovah and the qualities He will display.

Poverty has always existed but it does not come from God, because all that God does is good (Gen 1:25). He created a world that was intended to ensure that human beings would have everything they needed (Gen 1:29-30). The reason that some people lack what they need is a consequence of the Fall, which brought sin into this world (Gen 3). Recognizing this fact is not the same as saying it is sin to be poor, but rather, sin lies behind all economic, social, political, environmental and psychological factors that result in poverty.

Others may be poor because they are guilty of the sin of laziness (Prov 24:4; 21:25; Matt 25:26) or lack motivation to do the work of caring for the creation that God has entrusted to human beings (Gen 1:28). Some may also fail to use the creativity or initiative that God has given to all human beings. But if we agree that poverty is rooted in human nature, and that people are naturally sinful, that does not mean that we should accept poverty as something we cannot change.

In the Old Testament, God told the children of Israel to be generous. They were specifically instructed to care for the widows, orphans and foreigners (Deut 24:17-22), so that there would not be poor people among them (Deut 15:4). If such people, who lacked husband, parents or land, did not receive help, they would be condemned to live in dire poverty; therefore the Old Testament insists that it is also the responsibility of every member of the society to care for the poor. The concern for the poor extends to ensuring that they have access to some food supplies. Thus a farmer is not to be meticulous about harvesting every single head of corn, grape or olive in his field. After the reaper has passed through the field once, anything that is still there should be left for the destitute (Lev 19:9-10; 23:22). Gaebelien (1990:604) comments that: "It is not natural to let gleanings in one's field 'go to waste.' But Deuteronomy 24:19 promises that this kind of giving to the poor should be done so that the Lord your God may bless you in all the work of your hands." Gaebelien further narrates that "the early church took good care of its poor, its widows, and its orphans. In our affluent society we feel

the need less and leave it all to the government. But the church should be careful to care for its own (Gal 2:10).” With these instructions the Israelites were reminded of what they had suffered when they were defenceless in Egypt. God had shown mercy to them, and they were to show mercy to others.

In the New Testament, there are many examples of generosity and solidarity among local churches. When a famine afflicted Jerusalem, other churches helped the impoverished church there by sending generous gifts (2 Cor. 8). It was in the context of helping others that St Paul said, “Each should give what he has decided in his heart to give, not reluctantly or under compulsion” (2 Cor 9:7).

2.3.1 Exegesis of 2 Corinthians 8 & 9:7

Among the Macedonian churches, the two most well-known were the Philippian church and the Thessalonian church. Thessalonians had become a model to all the believers in Macedonia and Achaia (1Thess 1:7).

Even though the Philippians and the Thessalonians were themselves extremely poor and were experiencing severe trials, still they were filled with rich generosity towards other Christians in need (2 Cor 8:2). In particular, they had contributed generously to the collection that St Paul had been raising in the churches of Greece to send to the poor Christians in Jerusalem. St Paul hopes that the Corinthians will follow the example of the Macedonian churches and contribute to collections for the Jerusalem Christians with equal generosity.

The Corinthians should not give reluctantly or under compulsion, but rather from their hearts and by the guidance of the Holy Spirit (2 Cor 9:7). It must be observed however that St Paul did not glorify poverty. Punt (2000:473-477) argues that St Paul never glorified poverty or lack of sufficient material resources, and he gave the purpose of the collection. Punt then gives four purposes of the collection:

- Helping the poor: Concern for the poor was a dominant element in both Jewish and Christian piety.
- The collection was for charity, a typical way to address poverty in the early church.
- It was also an act of social welfare in an economic emergency. St Paul’s argument is that generous giving is a “sign of grace” and a ministry of the Church.

- Contribution of the collection will demonstrate genuine love of the Corinthian Christians, because they will be imitating the love of Christ (2 Cor 8:1-15).

Our service, our giving, must be done generously; our acts of mercy must be done cheerfully (Rom 12:8). If when we give we are not happy about it, then we are not giving in the right way. Let us remember Jesus' words: "It is more blessed to give than to receive" (Acts 20:35). Jesus said: "As you have received freely, therefore you should also give freely" (Mt 10:8).

2.3.2 Summary of 2 Corinthians 8 & 9:7

Generosity should not be measured by how much one gives, for it has to do with willingness and the ability of someone to give. Let us never think that if we give to the Lord we will suffer loss. If we are generous toward others, God will be generous to us. The more we give where there is need, the more we will receive (See 2 Cor 9:6-7). God loves a cheerful giver.

Not only must churches help each other, but believers must also show practical concern for the destitute in their local church. The letter of James, focuses on Christian behaviour (Adeyemo 2006:1509), it was addressed to Jewish Christians who were passing through several trials. In these verses, James addresses the issue of faith in action. True faith is revealed by the action it produces to alleviate the sufferings of people. Mere claiming to have faith is not enough; works prove genuine faith (Walvoord & Zuck, 1985:31). James clearly considers solidarity and generosity to be essential parts of faith in action. He recognizes that while faith alone is enough for salvation, action must flow from our faith. He says "Show me your faith without deeds and I will show you my faith by what I do" (James 2:8). Thus he argues that it is totally inadequate to simply say, 'Go, I wish you well; keep warm and well fed' to a brother or sister who has nothing (James 2:16). We must go beyond words and must clothe and feed them if we are to demonstrate the authenticity of our faith in Christ. According to Tasker (1983:63) mercy has been shown to be an inevitable product of love, and James proceeds to demonstrate that where loving action is conspicuous by its absence, there is irrefutable evidence that real faith is lacking.

Generosity is not foreign to Africa; it is part of our culture. African solidarity and generosity go together at the family level, in the clan and in the community (Adeyemo, 2006:231). Unfortunately, generosity and solidarity can easily be corrupted by selfish motives. When this happens, these cultural values can lead to tribalism, nepotism or

the clinging dependence of parasitism. But when the gospel guides our generosity and solidarity, these virtues become strong tools with which to build a better world. (Mt 5:43-48). In other words the African Christian generosity should be rooted in a heartfelt response to the generosity of God, who asks us to love our neighbour as ourselves (Mt 22:39).

We should be inspired by the example of Christians in the apostles' time. There were no needy people among them because they had everything in common (Acts 4:32-35, Fleming, 1994:461). That was the best way to deal with poverty in their context. Today, the church should help its poorer members by encouraging them to be creative in thinking of solutions and helping them to obtain the training and equipment they need both technically and spiritually. In those days, the population was small compared to today; therefore it was easier for the church to help everybody. Also the technology of that time was not as advanced as it is today, where people have the opportunity of acquiring skills according to their desires to be self-dependent and contribute to the development of the country. Greenway (1999:114) observes: Today, Christians in many parts of the world are working to break down the wall. They want to bring together word and deed so that they work together. We call this "holism" in mission. A "holistic" way to missions recognizes that both the spiritual needs and the material needs of human beings are real and important. It is not biblical to ignore one or the other.

From the above discussion, it is clear that we should model our generosity on the generosity of the heavenly father, who promises to provide our daily bread (Mt 6:11). But this bread He supplies does not normally drop from heaven, as the manna did in the wilderness (Ex 16:4). Nor is his generosity limited to sharing a crust of bread, which merely staves off hunger. He created a world that would meet our needs for food (Gen1:30). Following His example, we must act to change the situation. We must empower the person who receives help to help others (2 Cor 1:4). And we must not insist on our on preconceived ideas as to how help is to be offered. Rather, we must support the poor in the use of their own creativity and imagination to find a way out of their own poverty, as all people are created to be resourceful.

2.4 Jesus' compassion for the poverty-stricken

Compassion is an attitude of caring about someone's need to a point of doing something about it. Compassion is the quality that makes such things as courage, hard

work, discipline, planning and skill meaningful. It is empathy, putting oneself in the situation of somebody and understanding how they are feeling. (David Ministries Dictionary, 2002:122). All the ability in Christendom falls short as a substitute for compassion and caring about human need. God does not bless gifts, personalities and skills; he simply uses them. They are endowments that come through His grace (Douglas 1986:390). God blesses the character that is within us when our hearts are tender with compassion (Vine, 1981:218).

Jesus identified with the poor by being part of their social class. He could have become incarnate in a family of virtually any social class without cutting off contact with the masses. He came, however, into one of the poorer families of Jewish society. That Joseph was a carpenter may, in view of the high wages earned by skilled construction workers today, seem to belie this, but a carpenter in Israel had rather a modest income, (Brown, 1975:279). In those days there were no engineers as we have them today, so those with skill in carpentry were in demand. They were needed in building constructions and could also make various items from the wood and sell them.

One of the clearest indications of Jesus' concern for the disadvantaged, weak and defenceless was his care for the widows. A number of instances are found in the gospels. One is his denunciation of the scribes, whom he condemned for, among other things, their exploitation of widows. "Beware of the scribes who devour widows' houses" (Mk 12: 38-40; Lk 20:46-47).

It seems quite clear from the Bible's account of Jesus' ministry that his intention was not that his disciples merely listen to his teaching, however wonderful a prospect that might have been for them. They were to follow him by imitating his example; our remit is no different. Of course, they were privileged to spend so much time over a prolonged period in his immediate company. If believers in the twenty-first century are to understand the appropriate Christian response to the issues they face, then we are obliged to discover how Jesus responded to the demands of his day.

One word that sums up Jesus' approach to the needs of humanity during his earthly ministry is 'servant-hood' (Mk 10:44-45). This, however, must not be seen outside of the context of his essentially redemptive mission. In other words, when he offered humanitarian aid, he did so in order to direct the recipients' attention to the fact that righteousness, obedience and blessings were not necessarily mutually exclusive (Mt 6:33).

Throughout his life, Jesus clearly enjoyed being around people. He was uninhibited in the way he expressed his love for them and concerned about physical needs of people (Lk 6:17-19). It is equally clear that he preferred the company of those who recognized their spiritual plight to that of the religious hypocrites of his day, even being identified as “a friend of sinners” (Lk 7:34). For him, compassion for the lost was not wasted if they acknowledged their condition; it was only those who sought to promote the idea of approval based on self-righteousness that were deemed to be without hope (Mt 19: 13; Fraser and Campolo, 1992:274).

Jesus was also unafraid to publicly demonstrate his acceptance of those whom society caused to be disenfranchised but without necessarily approving of their moral behaviour. Examples of this include his dialogue with the Samaritan woman at the well (Jn 4:16-20), his arranging to eat with dishonest Zacchaeus (Lk19: 5-10), and the way he defended the dignity of the woman caught in the act of adultery (Jn 8:1-11), all without underestimating the seriousness of their respective marital status, avarice or licentious lifestyle. Indeed, it might reasonably be argued that only by creating an atmosphere of acceptance was Jesus then able to challenge the real issues of sin.

It is clear that from beginning to end Jesus was oriented to the needs of the poor, both those who were poor within themselves and those who were poor in social, economic and political contexts. His parents were not wealthy (Lk 2:24) and lived in a despised village (Jn 1:46). In his public ministry he lived poorly, mixing with the ordinary people who were the poor, the prisoners, the blind and the ‘oppressed’ (Lk 4:18). Furthermore, he shocked the elite by eating with social outcasts (Lk 5:30; 19:7).

When Jesus delivered his first sermon at Nazareth, he announced his ministry agenda by reading from the scroll of the prophet Isaiah: “The Spirit of the Lord is upon me because he has anointed me to preach Good News to the poor. He has sent me to proclaim freedom for prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord’s favour (Lk 4:18, 19 [Isa 61:1, 2]).

Christ’s life on earth fulfilled many Old Testament prophecies, including those concerning his conception, birth in Bethlehem, and His preaching and healing ministry. Christ referred to this fulfilment in reading Isaiah 61:1-2 in the synagogue at Nazareth. Christ’s first coming partially fulfilled this passage, which also refers to His second advent (Lk 4:21). The prediction of a prophetic ministry of preaching good tidings, a healing ministry of aiding those broken in body and mind, and His work as saviour in giving liberty to captives was fulfilled in Christ’s first advent. Walvoord (1993:25) noted

that: "Some passages, such as Isaiah 35, which refer primarily to the future Millennial Kingdom, anticipated Christ would heal the blind and deaf and -cause the lame to leap for joy (Isa 35:5-6). Those fulfilled prophecies form an important confirmation of the truth and accuracy of prophecy."

2.4.1 Jesus' teaching and ministry

Here begins the greatest sermon ever preached, Jesus' Sermon on the Mount, which Matthew records in Chapters 5-7. Here Jesus sets forth how we ought to live. He spoke on this occasion mainly to His twelve disciples, but others listened also and were amazed at His teaching (Mt 7:28, Hale, 2000:74). Jesus' teaching about God was that God was a God whose very name and nature was good—a God, the very basic principle of whose being was love. Jesus' teaching of the good life was based on the same principle as the life and being of God, which is love. Douglas (1987:395) writes that: "God's self-revelation of his character and will, his word and his law as given to Israel and manifested in and through Jesus Christ, are good." He continues: "The gospel is good tidings and good news." He further states: "The way God establishes and maintains relationships with people is good, as well as the gifts he gives to them and the providential care he exercises over them." The same Douglas (1987:603) observes that: "God loves the world as a whole (Jn 3:16), as well as individuals in it (Gal 2:20), in spite of the sinfulness and corruption of the human race (Rom 5:8-10; Eph 2:4-5).

1. Blessed are the poor in spirit.

This is Jesus' first recorded teaching, in Matthew's Gospel, and it is perhaps His most important teaching of all, because without being poor in spirit, no one can enter the Kingdom of Heaven. Jesus teaches that to be truly blessed one must first become poor (cf. Lk 6:20). In order to be rich in the things of the spirit, one must become poor in things of the flesh.

To be "poor in spirit" means to empty oneself. Before we can be filled with God's blessings, we must first be emptied. Everyone is by nature filled with selfishness and pride. This is called our "old man" or old self (Rom 6:6). Jesus first condemns our old sinful self, and then He saves those who are poor in spirit. Therefore, to be poor in spirit also means that we confess that we are worthy of condemnation. It means that we confess that we are dead in transgressions and sins (Eph 2:1).

Therefore, right from the beginning we must understand that it is impossible to live the Christian life and follow the teaching of Jesus by our own strength. We are unworthy; we are condemned; we are dead. If we think we are worthy, if we think that we can

follow Christ by our own strength and do good things to other people, then we are not being poor in spirit.

To be poor in spirit does not mean to be shy or fearful. To be poor in spirit is not a natural quality; it is a spiritual quality. Indeed, all these beatitudes mentioned in verses 3-10 represent spiritual qualities. To be poor in spirit means to be inwardly humble. God accepts only those who truly humble themselves before Him, (Prov 3:34; 1 Pet 5:5).

2. Blessed are those who mourn.

The word “blessed” means “happy” (David Ministries Dictionary, 2002:63). So Jesus is saying: “Happy are those who mourn.” He is talking about spiritual sorrow, not worldly sorrow. Before we can receive the joy of salvation, we must first mourn for our sin. Such mourning leads to repentance. Godly sorrow brings repentance that leads to salvation and leaves no regret, but worldly sorrow brings death (2 Cor 7:10). Those who mourn will be comforted. When we repent of our sins, Christ will comfort us. We look at ourselves and mourn. We look at Christ and find hope and peace and joy. Without sorrow there can be no joy. Without true repentance, there can be no salvation. We should always desire to mourn for the sufferings of other people and do something about it to end their misery.

3. Blessed are the meek.

The first beatitude, being poor in spirit, means to be humble before God. This third beatitude, meekness, means to be humble before people. That is even more difficult. When God calls us sinners, we can accept it. But if our neighbour calls us sinners, that is more difficult to accept.

Jesus gave us an example of meekness. He said “... learn from me, for I am gentle and humble in heart” (Mt 11:29). This meekness or gentleness is not a natural quality; it is a spiritual quality. It can come from the Holy Spirit. It is a fruit of the Holy Spirit (Gal 5:23). Only when we are born anew of the Spirit and receive a new spiritual nature can we possess true meekness (Jn 3:3, 5). How can a person become meek? First he must become poor in spirit (verse 3). Then he must mourn for his unworthiness and sin (verse 4). Then he must place his faith in Jesus. When a person does that, the Holy Spirit will enter him and make him new (2 Cor 5:17). The Holy Spirit will give him a spirit of meekness.

There are five signs of meekness. First, a meek person does not seek his own rights, his own advantage. Second, a meek person does not become easily offended and hurt when another person wrongs him. A meek person does not care about his honour. He does not try to defend himself, to make excuses, to hide his sins. Third, a meek person never tries to take revenge (Rom 12:19; 1 Pet 2:19-23). Fourth, a meek person is always willing to learn. And fifth, a meek person does not try to have his own way. He does not seek his own will. He submits to the will of God and to the will of others (Eph 5:21). He gives his life and all that he has to God; he keeps nothing for himself (Hale, 2000:75-76).

When a person gives up everything to God, he gets the earth. Blessed are the meek, for they will inherit the earth. This is what the apostle Paul meant when he said he was sorrowful, yet always rejoicing; poor, yet making many rich; having nothing, yet possessing everything (2 Cor 6:10). If we are God's children, then we are heirs-heirs of God and co-heirs with Christ (Rom 8:17).

4. Blessed are those who hunger and thirst for righteousness.

To be righteous means to have right relations with God or to be holy. It is to be like Christ, it is to be filled with the Holy Spirit. In order to be righteous, we must first be free of sin because sin separates us from God and blocks the work of the Holy Spirit in our lives. (Eph 4:30). Blessed are those who hunger and thirst for righteousness. A person who has not eaten for three days hungers for food. Our hunger for righteousness must be like that. If we come to God hungry, He promises to fill us. Jesus said, "...whoever comes to me I will never drive away" (Jn 6:37). We become righteous in the eyes of God through faith in Christ, (Rom 5:1; Gal 2:15-16). We are no longer under condemnation (Rom 8:1).

We must keep on hungering for righteousness. As we continue to hunger, God will continue to fill us. We shall become more and more holy; we shall manifest more and more of the fruit of the Holy Spirit (Gal 5:22-23). From the fullness of His grace we have all received one blessing after another (Jn 1:16). Christ's desire is that we be filled to the measure of the fullness of God (Eph 3:19).

5. Blessed are the merciful.

These eight beatitudes do not describe what we should do; rather they describe what we should be. First we must “be”; then we can “do.” First we must be Christians; then we can act like Christians. We are Christians by God’s grace; it is the gift of God. Having become Christians, having become children of God, we receive through the Holy Spirit the power to lead a Christian life and obey Jesus’ commands.

True mercy always manifests itself in acts of mercy. Acts of mercy are the proof of our mercy, just as obedience to Christ is the proof of faith (Jam: 2:17). If we do not show mercy then we are not merciful. To be merciful and to show mercy must always go together. To be a Christian and to act like a Christian must always go together.

To show mercy does not mean that we ignore someone’s wrong doing, rather we help by advising such a one on how he could come out of that problem. To be merciful is to look at the bad situation that someone is experiencing or passing through and to do something to alleviate the suffering of that person.

6. Blessed are the pure in heart.

In God’s sight our heart is most important. “Man looks at the outward appearance, but the Lord looks at the heart” (1 Sam 16:7). First, to be pure in heart means to have a single mind. We must not be double minded (Ps 86:11; Jam 1:7-8). The person who is pure at heart loves God with all his heart, soul, mind, and strength. This is the greatest commandment (Mk 12:30). If we come to God, poor in spirit (verse 3) and hungering for righteousness (verse 6), He will purify our hearts. If we draw near to God, He will draw near to us (Jam 4:8). We should also draw near to God through rendering various physical services to the needy in our community.

7. Blessed are the peacemakers.

To be a peacemaker, we must first find peace with God ourselves. We can only find peace through faith in Christ (Rom 5:1). We make peace by loving our neighbour as ourselves (Mk 12:31), and by ensuring that we make every effort to alleviate the suffering of those we can manage to help.

8. Blessed are those who are persecuted.

People are persecuted for many reasons, such as sin, foolishness, and bad habits. But only those who are persecuted because of righteousness are blessed. We should be willing to be persecuted for trying to help people out of trouble. Our task is to ensure that we become the voice of the voiceless, ensuring that government continues to render all kinds of social services to its citizens. It is our responsibility to ensure that human rights are observed and implemented in the community we share with others. For this reason, we must be ready to be persecuted.

2.4.2 Jesus' teaching with regard to good life

The good life which necessitates a heart to care for the poor and help them out of their predicament must issue in practical service. The New Bible Commentary Third Edition (1985:822) has the following: "The wise life and speech of the disciple should have their effect on society, but contact without dilution is necessary." That life must be consumed with a passion to help because in the last analysis all services given to our fellowmen is given to God. In the last parable that Jesus ever spoke, the parable of the judgment (Mt 25: 31-46) the test of judgment, and the dividing principle between those who are rewarded and those who are punished is how they have reacted to the claims of those in need. That service must not be nicely calculated; it must overflow, giving not the bare minimum but the extra (Mt 5:40-41). Anyone who tries selfishly to hoard and save his life is losing it; anyone who is willing to spend it for Christ's sake and in doing the same thing as Christ did will find it (Mt 10:39). The service the good life demands must not be given as a duty, grimly and ungraciously; it must not be given as the unwilling fulfilment of unpleasant reward or personal prominence or personal praise or thanks or gain. It must be given simply and solely because the same principle of love that moved Christ to supply the needs of the people of his time dwells in us (Mt 9:10-17). Kapolyo (2006:1117), advises as follows: "Those who have entered the Kingdom must go on to develop the attributes in the present." He further narrates: "They are what every disciple should aspire to and achieve, even if they will only fully blossom in the age to come."

2.4.3 Jesus' teaching with regard to God's love

Jesus taught with special emphasis on the loving character of God. His goodness will extend even to those who are opposed to his rule and refuse his fellowship. Matthew 5:44, 45 is one of the central passages on this issue. "I say unto you love your enemies and pray for them that persecute you; that you may be sons of your Father who is in heaven; for He makes his sun to rise on the evil and good, and sends rain on the just and unjust" (cf. Lk 6:27-36). As noted by Branscom (1959:179), "Jesus went about

calling men to enter into the kingdom of God.” As he spoke about the coming of the Kingdom he also taught what the righteousness of the Kingdom meant. Love, he said, must be the central and dominant element in the life of those who would do the will of God. As observed by Keener (1993:57), “A disciple of the Kingdom who does not live like a disciple of the Kingdom is worth about as much as tasteless salt or invisible light.”

It is obvious from the above quotation that a readiness to forgive is the character of God, as depicted in the story of the prodigal son (Lk 15:11-25). In that story the father ran out to greet his son and asked that the best robe in the house should be put on him and a banquet be prepared for him. God is like that towards the poor and sinners who repent of their sins. The publican who cried, “Lord, have mercy on me a sinner,” went down to his house justified, not because of any list of righteous deeds, but simply through his penitent cry (Lk 18:13). Furthermore, Jesus’ teaching on God’s willingness to forgive is shown by his injunction to Peter to forgive seventy times seven (Mt 18:21-22). From these perspectives forgiveness in the case of humankind is but the imitation of God.

For Jesus, love lies at the heart of the universe and directs its processes (Mk 12:30); God calls people into fellowship with and likeness to himself. The divine blessings are given freely, not on the basis that they deserve it but because of God’s nature.

1. Salt

The ministry of Jesus stood for preserving sinful mankind from destruction; his ministry aimed at purifying the sinful world. Therefore, his ministry was the exact and true picture of what salt does. Salt purifies, salt preserves and salt prevents decay (Hale, 2000:79).

Just as salt salts everything to which it is added; just as light lights the whole area in which it is placed; just as the leaven affects the whole lump in which it is inserted; so those who are of the Kingdom of God must exercise an influence which affects and pervades all spheres and all parts of human life, till all are brought under the sway of Christ. Both salt and light stand for Christians when they stand in right relationship with God (Fausset & Brown, 1998:898).

In the same sermon on the mountain, where Jesus used the light metaphor, He also said, “you are the salt of the earth (Mt 5: 13), describing his disciples. But salt and light are not projects we undertake; they are descriptions of the character of the people of God living in biblical faithfulness. Believers are light, and they are salt. Jesus clearly

differentiated between the two. For one thing, light is visible. Thus, wherever the people of God bear visible witness in a darkened world, this light is seen by all. It cannot be hidden, and it glorifies God. The Christian lifestyle should always be full of God's word which is light (Mt 5:14).

Salt is not so obvious. In fact, when used properly it is not visible at all, at least not in the same sense. In the ancient world, however, salt was a vital staple, both as a preservative and as a seasoning. The first function was particularly critical, since it was the only preservative available. Farmers would slaughter animals, carve the meat, and then rub raw mineral salt into it until it penetrated the flesh and the salt was absorbed. This prevented the meat from decaying. When it came to seasoning with salt, the principle of penetration also applied. If it was to flavour the food, salt had to penetrate and be absorbed (Keener, 1993:57; Hale, 2000:79).

The Church as salt is not only a biblical mandate; it is also particularly applicable in our modern world. There are many ways in which Christians can infiltrate the camps of those who are hostile to Christian truth, and many ways they can bring a Christian perspective to the public arena. Some-times that means infiltrating a command post by gaining a position of influence. Wherever they work and live, Christians must provide the conscience and caring that makes a neighbourhood a good community. That can be true even in the most desperate of places. People need a moral code to live by; and they need to know it is being enforced through the moral conduct of Christian lifestyle (Eph 5: 1, 2).

Being salt demands discernment of our environment and imaginative, innovative, strategic infiltration and influence. Christians must see themselves as ministers of the gospel. They do not simply attend Church, consuming a religious product. Rather, their whole understanding of themselves as members of the body is directed towards being equipped to serve effectively in their vocation and their community, wherever God places them. They should be missionaries of many different services in their communities. They must also be willing to be uncomfortable in order to make other people comfortable. Living in post-Christian culture means that Christian faith will be ridiculed and that Christians will be regarded as strangers. That can be costly. But often obedience is to love the approval of Christ more than the approval of our peers and to be willing to be perceived as odd now and then. As Christians our lives should be practical, matching the biblical principles, for the effectiveness of the gospel largely depends on the practical aspect of it. People need both spiritual and physical attention, for both are important in uplifting human life.

2.5 The contribution of the Apostle Paul and the early Church

According to the context of the New Testament, the early Church certainly considered the gospel to be essential, though not exclusively for the poor (Lk, 19:2). Jesus preached both to Zacchaeus, a wealthy man, and Lazarus, a poor man (Carson, France, Motyer & Wenham, 2005:1007). The gospel was also preached to the rich people, who heard and believed in the message of love; that is why they poured in their resources to the apostles for equal distribution (Acts 4:34). Only a short time after Pentecost, the agenda seems to be set when we are told that “All the believers were together and had everything in common. Selling their possessions and goods, they gave to anyone as he had need” (Acts 2:44,45; cf 4:32-37; 6:1,36). Moreover, in the letter to the Galatian believers, the Apostle Paul informs his readers of the directive he had received from “those reputed to be pillars” in the Church at Jerusalem: “All they asked was that we should continue to remember the poor, the very thing I was eager to do” (Gal 2:9,10). Judging by reports of later periods in ministry, he followed up faithfully on this commitment (Rom 15:26; Acts 20:35). It is quite clear, therefore, that concern for the poor was an essential aspect of the life and mission of the early Church, the result of which was that “the Lord added to their number daily those who were being saved” (Acts 2:47).

One of the central teachings of the Bible is that God is concerned for the needs of the poor and oppressed. That is not to say, however, that it is an inherently good thing to be poor, nor indeed that the poor are automatically in right relationship with God. Jesus remains the way and the truth and the life, regardless of social condition (Jn 14:6). But the testimony of God’s compassion for the temporal welfare of people, so epitomised in the practical expression of ministering to the needs of humanity by Christ, surely teaches that this should be a primary consideration of the Church also (Lk 6: 38).

2.5.1 Relating to Government Authorities

In the New Testament context of establishing the Church, the apostles still managed to ensure that believers were aware of their behavioural responsibility regarding the state. While there is no fully developed theology of social order, there are certain clues that will help to provide the essence of how Christians are called to relate to governmental authorities.

1. Prayer

The Disciples asked Jesus to teach them to pray (Lk 11:1). So He gave them the Lord's Prayer. Our father in heaven. We must address our prayer to our father, and not to an idol, spirit, angel, or saint. We must come to such a God with reverence and awe. (Heb 12:28-29). We need to come with thanksgiving for His greatness and glory (Ps 34:1-3). This is what the phrase "hallowed be your name" means: "May God be praised; to God be the glory" (David Ministries Dictionary, 2002:298).

2. Your kingdom come.

When Christ came, God's kingdom came on earth. And God's kingdom is present in everyone who believes in Christ (Lk 17:20-21). This is why Christ preached: "The kingdom of God is near" (Mk 1:14-15). Our desire should therefore be to have Christ in our lives.

3. Your will be done.

Wherever the kingdom of God is, there His will is being fulfilled. We need to pray constantly that God's will might be fulfilled in our lives each day of our lives.

4. Give us today our daily bread.

This means: Give us day by day all the things we need for our bodies food, clothing, houses, health. It does not mean unnecessary luxuries or conveniences. Our dependence should always be on God and not on our own strength.

5. Forgive us our debts.

According to Luke 11:4, Jesus also said, "Forgive us our sins." The original word that Matthew wrote here was "debt." In Jesus' thought, a sin was a debt owed to God. According to the original Greek text of Luke 11:4, Jesus said: "Forgive us our sins, for we also forgive everyone who is indebted to us." Those who are indebted to us are those who have sinned against us. We should always be willing to forgive all those that offend us daily as the Lord has also continued to forgive our daily sins that we commit against him.

6. And lead us not into temptation.

In this verse, to be “led into temptation” means to fall into sin, to become separated from God. The word “temptation,” as used in this verse, does not mean the kind of “test,” that God allows to come upon all Christians in order to test their faith (1 Pet 1:6-7). These ordinary kinds of tests which strengthen our faith are sent to us for our benefit; when they come upon us, we should rejoice and be thankful (Jam 1:2).

In this verse, however, the word “temptation” has a different meaning (David Ministries Dictionary 2002:707). Jesus is teaching us here to pray that we might not fall into that final temptation, that is, the temptation to turn away from God. “Deliver us from the evil one” must be our constant prayer (1 Pet 5:8).

First of all, Christians are to pray for their rulers (1 Tim 2:1, 2). The New Testament presents government as an institution within God’s divine provision to orchestrate social order and justice (Rom 13:1). The prayers of believers are, therefore, not dependent on whether government abrogates their responsibilities, but on the acknowledgment of the author of their appointment. It might even be argued that governments who neglect their duties are more needy of our prayers than might otherwise be the case. Thus, the praying church can never be indifferent to proper order in society, to the just and proper exercise of power, and it must combat the ever-present temptation of those who wield power with selfish and unjust motives.

A. Submit

Secondly, the New Testament calls Christians to submit to government authorities (Rom 13:1-5; Heb 13:17; Jn 18:28-39). Biblically, submission speaks again of recognition of divine provision and order for human life. It resists the private individual who seeks to overthrow God’s plan and pattern for government in the community (David Ministries Dictionary, 2002:684). Where government seeks to fulfil its role in God’s order, such submission presents few difficulties. Problems occur, however, when authorities seek either to rule tyrannically, thus denying the right to redress, or to introduce laws that are a clear violation of divinely revealed codes of ethical and/or moral conduct. An example is the introduction of laws that support the practice of homosexuality, which have been rejected by the Zambian people on the basis that Zambia is constitutionally declared a Christian nation. Submission to government powers should not, therefore, be equated with quietist and uncritical acquiescence. Although biblically, every authority comes from God, we should be able to politely point out the wrongs being committed by those in government authority and carefully advise the way forward. God expects us to condemn evil and point out injustice. In the case of

John the Baptist, he politely but strongly pointed out to King Herod that it was not lawful for King Herod to have Herodias, the brother's wife, (Mt 14:1-4; cf Jn 18:33-19:11; Rom 13:1-7; 1 Pet 2:13-17).

B. Challenge

In the work of challenging injustice, Christians should ensure that respect for government authorities is observed while making sure that the government authority in place is doing the right thing for its people. Meekness and submission however, should always be part of our approach.

Finally, the New Testament does afford Christians the right to challenge injustice. Perhaps there is no clearer example of this than in the apostle Paul's relationship with authority, particularly whilst at Philippi. Paul was prepared to suffer indignity, meekly submitting to being flogged and thrown in prison. He resisted the temptation to escape when the opportunity presented itself, ensuring instead that all the prisoners were kept safe (Acts 16:25-28). Having endured such hardship at the hands of the authorities, however, he was not slow to exercise his right as a Roman citizen to challenge their unjust wielding of power.

The Church through its leadership should always strive to ensure that government is doing the right thing for the people at all times. All wrong doing should be pointed out politely and where authorities do well they should be commended. Church leaders should never accept inducement from the government or allow any form of corruption for their own personal benefit, at the expense of improving the living standards of the people they serve, or be intimidated or scared to point out evil no matter the cost involved in improving people's living standards. The Church should therefore be the voice of the voice-less, and the mouth piece for the people in the community.

2.6 Liberation theology

The theology of liberation has arisen out of an awareness of the poor and their predicament, and a desire to do something to alleviate their situation. Basically it is the effort to relate the teachings of the Christian faith to the lives of the poor and oppressed. Liberation Theology begins and ends with the down trodden-and vision of life, what should be done in the lives of poor people? It is not to be thought of in the

traditional sense of correct thinking about the nature of God, with the goal of convincing the unbeliever of God's reality. Rather, Liberation theology is reflecting upon the condition of the oppressed poor, with the aim of understanding and explaining that condition, (Macmillan English Dictionary 2006:821). Explication is not the final step. Rather, it is for the ultimate purpose of alleviating the condition of the poor. This conception of theology is fundamentally different from the traditional definition. Liberal theology is not so much concerned with correct thinking as it is with correct action. Liberation theology, however, is more a movement than it is a theology (Longman Dictionary of Contemporary English, 2005:928; Douglas, 1987:594).

Liberation theology is a movement in Christian Theology that emphasizes liberation from social, political and economic oppression. Liberation Theology could be interpreted as a western attempt to the gospel or the early Church where Christianity is politically and culturally decentralized. Liberation Theology proposes to fight Poverty by addressing its supposed source: sin. In doing so, it explores the relationship between Christian theology (www.en.wikipedia.org/wiki/liberationtheology).

Liberation Theology is an attempt to interpret scripture through the plight of the poor. It is largely a humanistic doctrine. Michelle states that: "Liberation Theology was a Theological movement that began in the late 1960's in Latin America. It emphasized that the gospel was meant to liberate the downtrodden from their earthly poverty and oppression, with little or no emphasis on spiritual liberation from sin."

(www.catholic.com/quickquestions/what-is-liberation-theology)

The Church should have a role of empowering people in both spiritual and social aspects of life. Power is the ability to influence another person. (The relationship lies in the area of concern with regard to alleviating their suffering). Empowering can be defined as the attempt to establish power in another person. (Macmillan English Dictionary, 2000:454; Concise Oxford Dictionary, 1963:396). Empowering does not necessarily involve yielding to the wishes of another person or giving up one's own power to someone else. Rather, empowering is the active, intentional process of enabling another person to acquire power is 'to give someone more control over their life or more power to do something. Furthermore, getting free scholarship or reduced fee' (Macmillan English Dictionary,2000:454; Concise Oxford Dictionary, 1963:1126). That does not mean reducing one to slavery, as the case may be where some-body is forced to work for the sponsor for the rest of his life. The person who is empowered has gained power from the encouraging behaviour of another. Empowering is the process of helping another recognize strengths and potentials within, as well as encouraging and guiding the development of these qualities. It is the affirmation of another's ability to learn and grow and become all that he or she can be. Swindoll (1988:15) observes that, "The early Church demonstrated its concern by reaching out to others. The

empowering was done in both word and deed through mission, evangelism, and sharing their lives and possessions with the needy.”

2.6.1 Covenant love

Covenant love is commitment, where grace is the underlying atmosphere of acceptance and empowering is the action of God in people’s lives (Vine, 1981:251, David Ministries Dictionary, 2002:211). It is supremely seen in the work of Jesus Christ. The celebrated message of Jesus was that he came to empower (Jn 10:10; Jn 1:11, 12). The power given by Jesus is power of a personal order, which is mediated to the powerless. Jesus redefined power by his teaching and by his relating to others as a servant. Jesus rejected the use of power to control others, and instead affirmed the use of it to serve others, to lift up the fallen, to make the poor self sufficient, to forgive the guilty, (Lk 6: 37) to encourage responsibility and maturity in the weak, and to enable the unable. During his life on earth, Jesus demonstrated what really true love is (David Ministries Dictionary 2002:625, Fauset, 1987:637).

2.6.2 The nature of God’s love

From the human perspective, the unconditional love of God makes no sense except as an offer of God’s grace (Vine, 1981:170). The word grace connotes relationship. In biblical contexts “grace” refers to God’s calling people to share in relationship with him. The Hebrew word *chen*, traditionally translated “grace”, is in modern versions usually translated “favour” or “unmerited favour” (Douglas, 1987:401, David Ministries Dictionary 2002:285). Thus Genesis 6:8 reads, “Noah found favour in the eyes of the Lord.” As God’s divine representative in this world, the Church should have room to accommodate society in all its operations and be a guideline in all aspects of godliness. The incarnation is the supreme act of God’s grace to human-kind. Christ came in human form to reconcile the world to God. This act of love is the basis for human love. The bottom line for liberating people from any form of oppression or difficulties is love, and whatever good things that people do to help others are results of love, which has its source in God.

One of the greatest needs within contemporary Christianity is for the Church to present a holistic gospel. Holistic gospel means coming to grips with the imperative of Christian social involvement and evangelism. Good theology is reflection on the dialogical relationship between the unchanging nature and givenness of God’s word and the

complexity of our plural and changing context. It demands good exegesis, a discerning understanding of issues of our time, and the relating of the two. So it is with the Church incarnate in the world. It exists not only for the conversion of those outside it but also for the transformation of society and its institutions of family life, law and order, education, and health. The Church is meant to be God's agent of redemption and liberation in the world but not to be absorbed by worldly ways (Pointer, 1984:94-97). Only then is it a sign and a seal of God's coming kingdom on earth and a signpost to it and to God's work of transforming society. Lyon (1983:195) warns: "Christians have no excuse for falling into the trap being only socially reflexive, Our social self-awareness is constantly enriched by our being part of a new community of God's people, identifying no temporary human institution as being a fulfilment of God's purpose, but rather being intent on seeking the City with foundations, whose architect and builder is God."

As a Church, we have a large obligation to motivate ourselves for the task, to be equipped with effective strategies, and to go into action. The Church needs to become more responsible with the community happenings. The poor need our attention because they are suffering people. Johnstone (1998:250) reminds us: We affirm that God is both creator and Judge of all men. We therefore should share his (God's) concern for justice and reconciliation throughout human society and for the liberation of men from every kind of oppression, because mankind is made in the image of God. Every person regardless of race, religion, colour, class, sex or age, has an intrinsic dignity because of which he should be respected and served, not exploited.

In presenting our theology of liberation, we include a discussion of the biblical concept of neighbourliness. One type of Christian social involvement is simply to be a good neighbour to another person in need. The point of the parable of the good Samaritan is that Christians must be prepared to be neighbours to anyone, including the poorest and most despised person in society, or even those we would be tempted to consider enemies (Lk 10:27-37). Christians are to draw no boundaries that would exclude them from meeting the needs of another person. Meeting the needs of another should be thought of as meeting the needs of Christ. As Jesus stated, "If anyone gives even a cup of cold water to one of these little ones because he is my disciple, I tell you the truth, he will certainly not lose his reward" (Mt 10:42 NIV). One on one encounter in which we can meet the needs of another is a means towards social improvement in which all Christians can participate. The physical needs of others can also be met within the context of a Christian community (1 Cor 12:26), that they should care for "those widows who are really in need" (1Tim 5:16), and that they should look after orphans and widows in distress (James 1:27).

In order for the Church to be a valid representation of Christ's kingdom on earth, it must take hold of his message in the practical application of its daily operations. In essence, this will mean that each local expression of the Church becomes more fully involved in the community in which it finds itself. In other words, how truly the body of Christ reflects the message of the head is simply a matter of how far it replicates his ethos and thereby follows his example. Or, to put it another way, the role of the Church today is to stand in the gap between God and humanity and do exactly what Jesus would have done if he was physically present on earth. Sadly the exact opposite is so often the case, as Caryer and Kaufman (1994:81) observe: "When the people of oppressed, poverty-stricken communities see churches leaving, churches not caring, churches with doors closed to them, churches that will not feed them or clothe them, they think that God has left."

Just as meat exposed to the natural elements of air and sun will decay, so society exposed to the elements of evil in this world will decay. For this reason, Christians are to be "rubbed" into culture, penetrating every aspect of life and preserving and seasoning the society in which we live. It is the duty of Christians to ensure that evil is rooted out of the world, by preaching to everybody the Christ, who is the truth that set people free (Mt 28:19; Mk 16:15-19; Jn 8:32). Christians have to be cautious, because often they are so busy building visible institutions, building retreats and places for fellowship, that they are in danger of becoming pillars of salt (Gen 19:26 Lk 17:32). It is important to have such facilities, but the object is not for the world to see how glorious our institutions are, instead the world should feel our presence in its midst. And secondly, we must be careful not to lose our saltiness, which is our very pure godly character. To be a preservative is essential for salt to keep its quality and character intact (Mk 9: 50).

Both the Old Testament and the New Testament emphasize a need for social involvement in the lives of needy people and care for them.

The following are the basic principles for the next chapter:

- The Bible commends social support for the needy in society as true acts of Christian worship and faith in God.
- The Church should care for the needy people in society.

- Our love for God should be practical and must be seen through what we do for others; love and faith in Christ should be seen through the social services that we render to the needy in society.
- The Church should educate people on the dangers of laziness.

2.7 Summary

The duty of the Christian believers in a community is to bring both spiritual and physical changes through their practical way of life. The early Church imitated fully the life of Jesus Christ by meeting the physical needs of the people, and made an impact in the society at that time (Acts 4:32-35). Today we also expect to maintain the same altitude of the early Church to build a society through its exemplary way of living. Believers in the Lord are mandated to provide direction and guidance to the lost world, through the preaching of the word of God and their exemplary way of living. We are therefore expected to provide a fully balanced gospel by ministering to the whole well being of mankind, in both spiritual and physical aspects of life.

The role of the believers, as Christ's ambassadors on earth, is to engage in the mission he began. Not only do Christians have a guidebook in the form of the Bible and the guiding influence of the Holy Spirit, but his example is also available. As the key emphasis of the word 'disciple' is to follow, then Christians are not only to follow Christ as leader, but also the example he set for them to imitate. It seems clear from the revelation in scripture that the purpose of Christ's coming in human form was to set humanity free from both spiritual and physical difficulties. The Christian mandate, therefore, is to ensure that disciples work towards improving the lives of individuals both physically and spiritually. This will necessitate a heart that is moved to compassion, a willingness to persevere no matter what obstacles appear to conspire against us, and – at least as important--a servant disposition.

CHAPTER THREE: RESEARCH METHODOLOGY OF SOCIAL, MORAL, POLITICAL, ECONOMIC AND BACKGROUND OF THE ZAMBIAN SOCIAL CONDITION

3.1 Introduction and work plan

The objective of this research is to consider and discuss the current social, moral, political and economic conditions that are specific to the Zambian community and how these might be satisfactorily addressed by the Church. It will be done by interviewing people from different churches. In this regard, an open-ended method will be used in order to allow contribution of ideas freely. The current conditions that are specific to Zambia are not favourable in terms of improving the living standards of Zambians. There is a lot that needs to be done practically by the Zambian government with the help of the Church in uplifting the living standards of people in the country.

Research in general can take a number of approaches depending on the subject at hand. In this regard, the method to be used will be explained in the next chapter and utilized to bring out the needed results in relating to social, moral, economic and political conditions in Zambia. Poverty in Zambia has had a number of negative attachments resulting in the condition worsening because so far the Church and government have not done enough to bring the situation under control.

It is the duty and responsibility of the Church and government to be devoted to the essential needs of human development in Zambia. The Church, being the representative of people, is called upon to address government over the unequal distribution of the resources from the purported economic gains. Misplaced priorities, wastefulness, greed and corruption have had adverse effects on the lives of poor Zambians. The Church should be concerned about the poor level of corporate social responsibility of the foreign investor mining companies and should urge government to ensure that investors observe Zambian laws, plough back some of their profit into the community, observe human rights, reward Zambian contractors' good contracts and pay Zambian workers decent salaries. The current position of the country is that Zambians need their own people-driven constitution that will stand the test of time, one that will protect and uphold their interest and pave the way in bringing about development and improvement in the economy, and contribute to raising their standard of living.

3.2 The current social conditions in Zambia

The poverty within Zambia relates to many diverse factors, making it difficult for the Church to supplement government efforts to address it. It relates to local, national and international levels, including the scourge of HIV/ AIDS that affects all of us. The Post newspaper, April 7, 2011, page 18, has the following observations: A country can't claim to be developing when its people are not developing... Economic growth should depend, in the very first place, on social progress...' 'There is a great danger when government policies are not combined with clear social concern because they will bring socio-economic deprivation... And this is what we are seeing in Zambia today. Unjust trade relationships are based on competing with developed countries with more advanced and stronger economies, such as Britain and the United States of America; this situation disadvantages Zambian farmers and manufacturers. Also, there exists a burden of external debt that eats up nearly 25% of the Zambian budget. Chileshe (1988:205) observes that: "The inability to pay debt and the fact that a greater proportion of foreign exchange earnings go to service external debt has had serious implications to the future development prospects in Zambia." In addition the agricultural system fails to offer sufficient markets during bumper harvests and also fails to store sufficient maize reserves to guarantee food security during times of drought. The Post, June 12, 2011, page 10 [http://www.postzambia.com/post-read_article.php?articleId=21126 accessed 6 August 2012]. The latter talked about "unplanned and wasteful expenditure in government." And recently, a Food Reserve Agency (FRA) spokesperson told on Zambian national television about the limited space they are having for storage of maize, resulting in difficulties with the collection of maize from all farmers across the country, and the institution is faced with rampant corruption. The government newspaper, Times of Zambia, has the following story: "A Food Reserve Agency (FRA) employee in Kabwe has been jailed for five years with hard labour for theft of 300 bags of maize" (Chisala, 2012:1), Times of Zambia, February 20, 2012, page 1 www.times.co.zm/allafrica.com/stories/201202201475.html). Furthermore, the economy offers formal employment for only one in five eligible workers; insufficient house-hold earnings persists amidst the ever rising cost of living; there is declining quality in public services and infrastructure; questionable prioritization of government expenditure and society-wide corruption. (Macwan'gi, 2011). And also United Nations Children's Fund (UNICEF) education chief, Hassan Ali Mohamed had the following to say: "Corruption has compromised quality of education in Zambia" (Habaalu, 2011:5).

It becomes evident that eradicating poverty is not some simple task that will be achieved by the Church alone or through the effort of only a few people or institutions. This is because it involves the whole country, therefore there should be political will on the part of those in authority, and government should take the leading role in poverty alleviation programs. It is a complicated ambition that will only be realized through the committed action of each and every Zambian, working in partnership with a devoted government and the Church. The Church must challenge it self and must challenge those in civic authority. It must challenge itself to fight against corruption in its own midst. Moreover, it must challenge those in civic authority because its task must be to fight against corruption in government, to work to promote the common good of all the people.

Henriot (2005:17) reminds us that: "John the Baptist was known as confronting head on the ruler of Israel, King Herod, challenging his corrupt and immoral life style. He paid for his courage by his life. Surely he provides a model for us. Best (1975:5) also points out that: "Christians must realize their responsibilities and perform them." They "should redeem the time for the days are evil."

Though poverty within Zambia is related to complicated factors at national and international level, such as debt, trade and aid, effective strategies to improve living conditions must ultimately be established and embraced at household level.

The climatic condition in Zambia is good and suitable for cultivating most agricultural products. The Church and non government organizations working in poverty alleviation can empower people by training them in the skills associated with agriculture. This in turn will contribute to alleviating poverty in the Zambian community. Furthermore, most people in Zambia have access to water, rivers and lakes. If empowered in the rightful use of such facilities, they could earn a decent living. Zambia is also blessed with an abundance of thick forests comprising hard woods, which the Zambian community could use in making furniture, and manufacturing papers etc. Camp and Daugherty (1991:143-144) observe the following: "Our forests and their products and by-products have always been important. From timber for our homes and factories to the pleasure of walk in the woods, we gain many things from the forest. Trees were felled to allow for crop production, and wood was used to build homes and structures. It provided furniture." Calderwood (1976:95) also observes that: "The ability of the people to create wealth depends in a very basic sense on what nature has provided, and if properly used can aid them in economic development."

In addition to awakening Zambian families to the causes of the daily struggle for basic needs, education also compels people to take informed, positive action at grassroots level in the fight against poverty. The government must be devoted to its essential responsibilities of not only developing and empowering the social environment, but also an educated, healthy social capital. But the role of the government could end here, and this is where motivated Zambians must commit themselves to improving living conditions through engagement with government and through hard work and entrepreneurship. Development must be championed at grassroots level, and attention to basic needs could play a crucial role in spearheading positive action across the country.

In Zambia poverty is not uniformly spread across the country. Currently, 73% of the total population of 13 million people is poor, of which 60% are said to be extremely poor (see Civil Society for Poverty Reduction, 2009). There is greater concentration of poverty in various forms in rural areas than in urban areas and in the provinces that lie outside the country's main rail line than in the provinces along the main rail line, such as Western, North Western, Eastern and Luapula provinces of Zambia. In the Zambian condition, most people are lacking food, access to education, access to health care, adequate shelter and clothing. This situation has caused many people in Zambia to feel inferior and suffer from low self-esteem. The poverty situation in Zambia can be attributed to the decline in the economy in the mid 1970s. The causes of this poor economic performance can broadly be divided into internal and external factors.

www.lusakatimes.com/2011/08/10/zambia-alarming-levels-poverty-country-recorded-economic-growthcspr-chief/

3.2.1 Internal factors

Internal factors relate to domestic policies that were already developed and implemented. Transparency International Zambia (2003:15) observes that "Zambia's policies focused on the state taking over private businesses, and on its heavy involvement in the economy. This trend discouraged investment in the productive sectors of the economy, hence the decline in economic growth." The economic reforms that were adopted left the majority of the people insecure in terms of employment, income and health.

3.2.2 External factors

External factors relate to the deteriorating terms of trade for Zambia's main export commodity, copper. Copper exports accounted for 90% of the country's export earning and about 50% of total local production of goods and services or gross domestic production (GDP). The fall in the copper price from the mid 1970s, severely affected the government's capacity to invest in the economy and provide adequate social services. However, it is worth noting that before 1972 Zambia was one of the richest countries in tropical Africa, with great potential for sustainable economic development (Milimo, 2000:24).

3.2.3 Changes in agricultural policies

Apart from copper, Zambia's economy is largely dependent on agriculture. The negative changes in agricultural policies especially between 1992 and 2001 contributed to high levels of poverty especially in rural areas where the majority of Zambians depend on farming for their livelihood. Some of the negative policy changes included the removal of the system by which farmers were offered fertilizer on a pay back basis, and also the liberalization of the market for agricultural produce. During the first Republic, surplus produce was purchased by government at a price that guaranteed farmers an adequate return on their investment. Presently, government is no longer providing inputs or a guaranteed market for the produce. The agricultural sector of the economy is characterised by:

- Inconsistent agricultural policies
- Late arrival of agricultural inputs
- Insufficient agricultural finance or credit
- Expensive agricultural inputs and implements
- Inadequate storage facilities
- Insufficient extension services and market information and
- Endemic livestock diseases and poor road infrastructure especially in rural areas.

All these problems have left most small scale farmers with inadequate income to meet basic needs of life.

3.3. The current moral condition in Zambia

It is appreciated that government has in the last ten years championed a message of zero tolerance for corruption. However, corruption remains rampant, especially in government institutions where large amounts of money continue to be stolen by a few individuals. The Post newspaper has the following story: "Police arrest, charge former

President Banda with the theft of government oil money” (Kalaluka 2013:1). This not only deprives the country of much needed revenue but has also resulted in reduced service provision and deteriorating living conditions for the majority of Zambians, especially those living in densely populated and rural areas. Corruption is the greatest enemy to the country’s development and the government needs to scale up its corruption prevention programme.

Zambia has continued to experience deteriorating and alarming poverty levels despite its recording of significant economic improvement such as the attainment of the single digit inflation rate and an average 6% economic growth in the past three years. The majority of Zambians continue to live below the poverty datum line coupled with an extremely high unemployment rate. This is one result of unequal distribution of resources from the purported economic gains, misplaced priorities, wastefulness, greed and corruption on the part of those in authority and the continued development of policies that favour the investors and outsiders at the expense of the ordinary citizens. Currently foreign investors are more favoured by government as compared to Zambian investors. In the National Food Security Research Report (2007) there is the following:

Some foreign investors are given five years to trade in the country without paying tax, e.g. Shoprite Chain store and foreign furniture companies, but this is not the case with Zambian investors. Furthermore, government has not been strict with foreign mining investors to ensure they are observing Zambian labour laws. As such investors are mistreating and paying their workers slave wages, as little as ninety United States dollars per month.

Poverty is not only a demeaning state of humanity, but also undermines the citizens’ capacity to participate in the country’s agenda. Poverty deprives the people of the God-given ability of free will as their bargaining power is weakened. Poverty has been a recipe for corruption and increased crime rate, and accounts for the majority of electoral malpractices during elections, where people exchange their right to choose for money and other material things.

Government has a primary duty to improve the lives of its citizens and the Church calls upon government to put in place measures that ensure that the country not only records noticeable economic growth, but that the same gains go down to the ordinary citizens. Professor Crehan, a lecturer of economics at the University of Zambia, says the following: “It is criminal for the government to boast of unprecedented development when the majority of Zambians are poor; development was meaning-less if it did not improve people’s wellbeing” (The Post, August 17, 2011 page 8. <http://www.postzambia.com>). Government needs to set up its development agenda so as to be pro the poor. Positive economic growth is meaningless if the lives of the majority of the citizenry are not positively affected.

Land ownership is the best inheritance any government can offer to its citizens. Land alienation in Zambia is marred by corruption and favours the elite and foreigners. Momba (2004:14) states that “Government policies have in the past disadvantaged indigenous Zambians in land ownership, as most times Zambians have had to be forcibly removed from land they have occupied for years just to accommodate foreign investors.” So much land continues to be offered to a few when the majority of Zambians cannot even afford a small piece to build a shelter. This situation has also contributed to the high levels of poverty currently facing Zambians today.

The Church is concerned about the corporate social responsibility of the mines in relation to the poor, as there are no serious investments in social support, that is, roads, health, and education. Furthermore, there is concern about the deplorable working conditions for the indigenous employees, hazardous environmental degradation causing health problems for the people, indiscriminate displacement of people without consultation, whereby they lose their farming land and are permanently disoriented, poor environmental assessment strategies and policies by government and many other evils. Dr Mpande, a lecturer at the University of Zambia in the School of Mines, has the following to say:

“Mining in the way it is being managed is only creating wealth to foreign investors who take away even what they have mined and the money they have obtained outside the economy. The country had remained a loser, ending up with only environmental degradation, polluted rivers and high unemployment levels etc” (Chanda 2011:6).

The Church urges government to ensure that mining contracts are allocated in a transparent manner and to ensure wider participation of all stake--holders in decision-making. The Church has continued calling upon government to review the mining policies in order to balance the benefits between the investors and the people of Zambia. Institutions such as Transparency International Zambia, the Anti-Corruption Commission, Ministry of Labour and Social Services and the Jesuit Centre for Theological Reflection, are called upon to get involved and address the problem. The Church has also continued calling upon government to implement the following:

- That government should improve the conditions of service for all public and civil servants in order to achieve zero tolerance policy on corruption.
- The Electoral Reform Technical Committee must put in place a workable mechanism that provides checks and balances on the aspiring parliamentary candidates and councillors to stop them from bribing the electorates.
- Government should come up with stiffer punishment as a corrective measure to stamp out corruption.

- Government should enact a law to stop defecting parliamentarians and councillors from joining other political parties, and this will reduce costly by-elections.
- Appointments to public office should not be based on tribal nepotism as this creates negative impact on the country's national development through having incompetent personnel. Appointment to positions through nepotism can scare away investors.
- Gender imbalances should be checked at all levels so that there are no discriminatory appointments to positions of authority, and positions should be given on merit.
- Appointment to senior portfolios such as Director of Public Prosecutions should be done by independent bodies and ratified by parliament so as not to compromise fair and mutual decisions of the law process.

3.4 The current political condition in Zambia

Since 1991, Zambia has embraced a democratic system of governance, that is, government of the people by the people and for the people. This means the people's aspirations are to be determined by themselves. Therefore, this calls for principles of equal participation and freedom of expression to be enhanced.

However, it is now twenty years down the line and the Council of Churches in Zambia while addressing a press briefing at the Catholic Church's Kapingila Guest House in Lusaka, has observed that: "there has been a departure from democratic principles to a non-tolerant culture: the objectives and aspirations of the 1990s have diminished. The governance situation does not promote equal participation and justice for the ordinary citizens but rather it benefits a few elite" (Chibaula Silwamba 2011:4).

Zambia has in the last nineteen years been labouring to develop a new constitution. The current process started with establishment of the Mung'omba Constitution Review Commission in 2006 which travelled the country to collect submissions from Zambians before submitting its report simultaneously to the then Republican President, Levy Mwanawasa and the civil society. This report recommended the establishment of a government with members drawn from constituencies, but the government went ahead to enact the infamous and controversial National Constitution Assembly Act establishing the National Constitution Conference which has been sitting since 2007- (see: National Constitution Conference: www.ncczambia.org).

Zambians want a new constitution that is people-driven, one that speaks to their aspiration and desires. Government has continued to ignore the voice of the people.

The majority of the decisions of the National Constitution Conference have dramatically varied from the people's voice as enshrined in the Mung'omba draft Constitution and the Constitution Review Commission. Issues such as having the Republican Vice President as running mate and the one to be the Republican President to be voted with 50+1 votes have been left out of the current constitution, contrary to the wishes of the people.

The National Constitution Conference has with impunity continued to disregard the people's wishes as submitted to the Mung'omba Constitution Review Commission but has opted to approve provisions that seek to guarantee the continuity of the government in power. The deliberations in the Conference point to the fact that the process is controlled by politicians, as only those decisions important to them are favoured and not those favouring the ordinary Zambians. An amendment to Part Three of the Constitution (Bill of Rights) requires the country to hold a referendum, and yet there was no budgetary provision for the holding of the referendum in the 2010- 2011 National Budget. Further, the socio--economic, cultural and political rights which are cardinal to the development of our nation have not been tackled to date and the chances of them being considered for inclusion in Part Three of the Constitution remains remote, going by the conduct of the National Constitution Conference delegates. There currently exists a lack of both the political will and patriotism on the part of the government and National Constitution Conference delegates to deliver to the Zambians a constitution that reflects the desires and aspirations of the general citizenry. Reverend Suzanne, who is the General Secretary of Council of Churches in Zambia, observed that the government had failed the people of Zambia on the Constitution making process (Chibaula Silwamba, 2011).

In the same newspaper article, Oasis Forum, which is an umbrella of Zambia Episcopal Conference, the Law Association of Zambia, the Evangelical Fellowship of Zambia and the Non-governmental Coordinating Council, advocating good governance to democratic tenets and constitution reforms, said in Lusaka that "Vice President George Kunda, who is also justice minister, had been misleading the successive Republican Presidents concerning the constitution-making process, hence costing tax-payers colossal sums of money" (Chibaula Silwamba, 2011).

The exorbitant expense goes against the arguments for the establishment of the National Constitution Conference by government as a cheaper way of adopting the country's constitution. This in itself means that a people driven constitution would not be in place either before or any time soon after the September 20, 2011 tripartite elections. Citizens want a Zambia that is guided by a constitution which speaks of the

aspirations of the Zambians, not only a few individuals; The people want a country where they have a right to choose their representatives in government in a free and peaceful atmosphere; one that guarantees the integrity, dignity and freedom of every person's aspirations and opinion.

3.5 The current economic condition in Zambia

Real economic growth should translate into improved health care service, increased employment levels and improved infrastructure. The benefits of the economic growth are not trickling down, as evidenced by glaring inequalities in almost all the sectors and the obvious rural deprivation. It is evidenced by the large population of the urban poor against a small clique of middle class. Oliver Kaonga, a social conditions researcher for the Jesuit Centre for Theological Reflection, points out that: "quality of life for most Zambians in urban areas has remained low despite the prevailing positive macroeconomic indicators that have failed to uplift the welfare of the people in the country" (The Post newspaper, June 11, 2011, page 12).

The benefits are not being passed on to the majority of people in Zambia, especially in those areas where mining is actually taking place; rather, we are seeing the emergence of a middle class in Zambia who are benefiting from the economic growth, to the disadvantage of the majority of Zambians. The Environmental Council of Zambia (2011:27) has noted that: "One major concern of government has been to move away from a mineral dependent economy thereby widen the country's revenue base. Agriculture has been perceived to play a critical role in all this, that of being an engine of Zambia's economic growth."

Poverty and unemployment had increased during the period of steady growth, as could be seen by the deplorable state (or the non--existence) of infrastructure, especially in the rural areas. The majority of the population remained poor or become poorer, while only a small proportion of the population, and a few privileged ones, benefited. Poverty levels are increasing, as reflected in poor housing, unemployment, poor infrastructure and poor access to social services such as health and safe water. Seidman (1979:43) observes that: "Few new job opportunities are spread into rural areas. She further narrates: "Peasants seeking to escape rural poverty still have little choice but to crowd into urban slums." In the same line, Kapungwe (2003:43) observes that: "Poverty remains substantially a rural phenomenon with the small-scale farmers being the most affected. In this regard, improving small scale agriculture may go a long way in alleviating poverty in rural areas." Rural poverty also remains high, making it difficult for poor people to move out of the poverty cycle. What growth there has been favoured the

mining industry, and was not felt in other sectors like education, health and roads. There is need to review the incentives given to foreign companies in terms of tax breaks; economic growth would be encouraged by creating an environment which would encourage Zambians to get more interested in diverse business opportunities (www.en.wikipedia.org/wiki/Economy_of_Zambia).

Access to finances also needed to be encouraged and regulated because microfinance institutions charges prohibitive interest rates for their loans. There is need to undertake studies that will shed light into how correct the inflation figures were or how appropriate the indicators used were. This would explain why inflation was reported to be falling while prices of general goods were rising. To increase the benefits of a growing economy for the public, the state must take a central role in re-distribution of national income. Dornbusch (1985:17) points out that: "Gross National Product is the basic measure of economic activity. Microeconomic performance is judged by three broad measures: the inflation rate, the growth rate of output, and the rate of unemployment. These affect our daily lives."

The three umbrella mother Church bodies in Zambia, which are referred to as the Church in Zambia, comprise the following: Council of Churches in Zambia, Zambia Episcopal Conference and the Evangelical Fellowship of Zambia. These have united and come up with one voice to advise the Zambian government where necessary. They have had strong points on advising the government on political issues and daily social aspects affecting people's living standards, and they have been practically involved in supplementing government efforts to alleviate poverty in the community by initiating some community projects to empower some people. However, they have failed to get involved practically in the political affairs of our country. For example, the Church needs to practically support some people from the Church to become members of parliament. However, it must be observed that the Catholic Church has had more impact in Zambia (www.lusakatimes.com/2013/15/church-mother-bodies-worried-about-the-continued-deterioration-of-the-political-situation-in-zambia/).

3.6 Summary

The Church, being an agent of God's kingdom on earth, is entrusted with a social duty of care for those within its own community. It is thus regrettable to note that the Church has not done enough in supplementing government effort to alleviate both the reality and effects of poverty in the Zambian community. The citizens of Zambia expect the Church to work hard and to contribute effectively to uplifting the living standards of

people in the country. Although the Zambian Church in general, which is represented by the three mother Church bodies, The Christian Council of Zambia, the Evangelical Fellowship of Zambia and the Zambia Episcopal Conference, has not done much to supplement government effort in alleviating poverty in the Zambian community, the Church is concerned about the high levels of poverty in Zambia and is determined to ensure improvement in the social welfare of people and a continuation of working hand in hand with the Zambian government to alleviate poverty in the community.

Although poverty in Zambia is related to complicated factors at national and international levels, our people need education to change their mind-sets. It is hoped that hard work, discipline and self-reliance, which are keys to the alleviation of poverty, will become the way of life. The Church should speak out to ensure that the Zambian government manages the economy in a way that benefits all citizens, including the grass roots. This could translate into improved health care service, increased employment levels and improved infrastructure. Furthermore, the Church should provide checks and balances to Zambian politicians, to monitor, correct and where necessary advise, and should provide biblical counselling where they will realize that their role is to serve the citizens of Zambia and not their own interests.

The following are the theoretical guidelines deduced from Chapter Three.

- There is need for government to combine its policies with clear social concern to avoid bringing socio-economic deprivation.
- The country needs an agricultural system that offers sufficient market during bumper harvests and also store sufficient maize reserves to guarantee food security during times of drought.
- Government needs to prioritize good expenditure and put in place mechanisms to fight corruption.
- There is need for the mines in Zambia to plough back some of their profit into the community through corporate social responsibility in order to supplement the government effort to alleviate poverty in the community.
- The benefits of economic growth should trickle down to the majority of Zambians.
- Government should adhere to the wishes of people and bring about a people-driven constitution.

CHAPTER FOUR: METHODOLOGY, PRESENTATION, ANALYSIS, DISCUSSION OF RESULTS AND EVALUATION

4.1 Introduction

Research in general has a number of approaches depending on the subject at hand. The following are some of the research methods.

4.2 Research methods

In this research, quantitative and qualitative methods will be utilised to gather the data.

4.2.1 Why Quantitative method?

I have been guided here by Van Rensburg (2007:7) who has argued in the following manner:

- Quantitative method is objective and focuses on the facts. In this regard, respondents will be presented with a range of answers from which to select one answer.
- The method is easier for respondents because it makes provision for guidance and gives access to a bank of answers and at certain points participants are required to answer in percentage form, which enables the researcher to gain an overview of the situation.
- The method is structured and goes beyond a mere questionnaire which can easily be drawn up and distributed. It provides time to plan the type of questions to present to the respondents.
- The researcher will be enabled to know what information is needed and why, and to arrive at the right deductions and conclusions.

The following material depend on my self as a researcher

An open-ended questionnaire will be set up and presented to the respondents for discussion. From the discussion, the researcher will weigh answers and pick on one.

- The questionnaire will be structured in such a way that only one answer will be possible, although there may be other interpretations and answers as well.
- Terminologies used in the questionnaire will be clearly defined and explained, as well as what is required of the participants.

4.2.2 The advantages of the qualitative method

I have been guided by Crehan (2011), who has argued in the following manner:

- This method has a personal quality; therefore information will not be gathered from a distance but through personal contact.
- The meanings and feelings behind words may be established and an attempt made to interpret them.
- The method works with words and not statistics and therefore it will enable the researcher to easily understand people's thoughts, emotions and actions that can otherwise not be determined by or expressed with statistic (Pieterse 1993:72).

How it is to be done:

- The questionnaire will be set and then used for interviewing a few carefully selected individuals in order to present a valid research project. This is acceptable because qualitative research works on a much smaller scale than quantitative research.
- Care will be taken to ensure that as many variables as are reflected in the presentation of the group are considered.
- Participants will be chosen in accordance with the research objectives. This will be done by carefully selecting people that will be interested in addressing the goals of this research.

Although qualitative research could be undertaken using different methods, such as observing people under certain circumstances; examining personal documents like letters, photos, tapes, and videos etc, -the questionnaire method will best facilitate the planned direction of the process, and will help the researcher to collect quality information.

4.3 Limitation and difficulties

The following are some of the difficulties that are associated with quantitative and qualitative methods (Macwan'gi, 2011).

4.3.1 Quantitative research

- This method works with numbers, therefore difficulty can arise with recording of results, which involves the exact language of mathematics in analysis and classification.
- Guesswork may be used to estimate a general interpretation if the data is not well manipulated.
- Although quantitative research is considered to be objective, many factors may influence its objectivity, for instance choosing participants in a way that would favour the outcome (Babbie 1998:141-145).
- Difficulty may arise in coming up with correct statistics.
- A low percentage of responses could influence the validity of the research.
- The method is impersonal, making it difficult for the researcher to know the thoughts, emotions and actions of participants.

4.3.2 Qualitative research

- In this method words are used rather than numbers. Therefore, there may be a barrier to research due to grammar and vocabulary, especially when the participants speak different languages (Mouton 1993:53-75).
- It works on a much smaller scale; therefore the outcome of the research may not always present a valid view of the whole situation (Leedy 1997).
- People are limited to responding to questions that are set before them.
- The choice of questions and the interpretation of answers may be biased.

Looking at the aim and objectives of this research, quantitative and qualitative methods have been utilised. The methods are helpful even to people who are illiterate. However, care was taken to ensure that the limitation of each method used would be lessened and the benefits of both would apply to the study. Quantitative method allows the researcher to measure and analyze the data. The relationship between an independent and dependent variable is studied in detail leading to the researcher being objective about the findings of the research. Qualitative research looks at context and social meaning and how it affects individuals. The disadvantage of quantitative research is the context of the study or experiment is ignored. It also involves a large sample of the population to be studied in order to come up with accurate results. The disadvantages of qualitative method are that the researcher is heavily involved in the process, which gives the researcher subject view of the study and its participants. The researcher may interpret the research according to his or her own biased view, which skews the data gathered, and its time consuming.

This chapter focuses on the presentation and analysis of results and my own reflection on the issues. In understanding the role and responsibility of the Zambian Church to alleviate poverty in the community, the discussion will focus on the various questions compounded in one questionnaire and interview responses, as well as relevant allusions to the issues emerging. The summary of this chapter will be the reflection of the Zambian Church on poverty with regard to its involvement in the community in which it exists and measures to be taken to alleviate poverty in the Zambian community.

The questionnaire was presented to 115 people from various Church denominations and dioceses. From the 115 people, 103 people responded. Instructions were such that the respondents should tick on the choice of their response. These were: A. Very active, B. Active, C. Little, D. Very little, E. Inactive and on a few questions they were instructed to tick on “yes” or “no”, and others to respond in percentage form. The questionnaire it self is presented as an annexure at the end of this chapter.

4.3.3 Responses to the questionnaire

Here the analysis and the writer’s reflections will be organized under the various question issues.

4.3.4 The Church’s responsibility to the community

On the question whether the Church/Dioceses have a responsibility to the community or not, with regard to community—based skills empowerment projects, and if it is fulfilling this God given--responsibility to the community, two different positions were identified among the respondents.

Twenty six (26) of the respondents responded positively. In other words their responses showed that the church has a social responsibility to the community in which it exists. On the other hand, seventy six (76) respondents showed that the church has no responsibility to the community in which it exists

Reflection:

From the responses, it is clear that most of the churches in Zambia acknowledge no responsibility to the local community in which they exist. This situation has contributed to the high levels of poverty in the country. Poverty would be alleviated when local churches commit them-selves to supplementing government efforts in poverty alleviation in their local community. Every local expression of the church exists not only to preach the gospel, but also to attend to people’s physical needs.

On the question, "What are the main social/economic problems in the country/your community?" respondents expressed different views. Fourteen (14) of the respondents showed that government debt burden was responsible, while nine (9) of them thought it was external dependence, nineteen (19) respondents attributed the problem to changes in agricultural policies, while seven (7) had a view that low income was the major factor. In other words, the poor salaries paid to most Zambian employees were the major cause of social/economic problems in the country. On the other hand, fifty four (54) respondents identified the major problem as poverty.

Reflection:

From the responses it is clear that poverty is the factor responsible for socio-economic problems in Zambia. Churches in Zambia should work to supplement government effort in poverty alleviation by initiating various skills empowerment projects. In order for churches in Zambia to be the valid representation of Christ's kingdom on earth in meeting the needs of humanity (Mk 10:44, 45) they must take hold of his message in the practical application of their daily operations. In essence, this means that each local expression of the church becomes more fully involved in the community in which it finds it-self. In other words, how truly the body of Christ reflects the message of the head is simply a matter of how far it replicates his ethos and, thereby, follows his example. Or, to put it another way, the role of the churches today is to stand in the gap between God and humanity and do exactly what Jesus would have done in alleviating the sufferings of people if he was physically present on earth. Sadly, in Zambia, the exact opposite is so often the case. Van Deventer (1997:3) argues that "his humble contribution might form part of the chain of effort to understand the Biblical and theological responsibility of the Church towards the poor. There is still poverty in the churches today, both out side and inside the Church. Therefore, the Church can not just sit and relax whilst the problem persist. If Church does not become involved in solving the problem, people will remain poor." Although churches have not been active because of lack of enough financial resources, they would from now (hopefully) be doing all that they can within their ability to empower people with various life skills. This is because they have realised that with the few financial resources they have been having, they could still utilise the same to support the few people that they could afford to empower. I lectured them during the interviews, and also the three mother Church bodies, the Evangelical Fellowship of Zambia, the Zambia Episcopal Conference and the Christian Council of Zambia, have from time to time held meetings involving various church leaders where lectures have been conducted.

On the question about the causes of poverty, respondents responded differently. Thirty nine (39) of the respondents attributed the problem to insufficient productive resources while twenty five (25) of the respondents thought it was poor performance in agriculture. Twenty three (23) of the respondents said that it was house hold food insecurity while three (3) respondents indicated that it was due to climatic variation, and thirteen (13) pointed out that the problem was due to gender inequality in economic development.

Reflection:

From the responses, it's clear that insufficient productive resources are one of the major contributing factors to high levels of poverty in Zambia. Most of the churches in Zambia are inactive in addressing the causes of poverty. Churches should actively contribute in supplementing government efforts by empowering people with productive resources such as farming equipment and inputs.

On the Question, "Among the problems you have ticked above, how many of them is your church/diocese responding to?" two (2) respondents indicated "all of them" while 101 showed "none of them".

Reflection:

The position of most churches in Zambia is such that they have not done enough in supplementing government effort in alleviating the suffering of the majority poor Zambians. Although the position is this, it is, however, worthwhile to note, encourage and appreciate the efforts that some Christian denominations such as the Catholic Church, Seventh Day Adventist Church, and the United Church of Zambia are putting in place to alleviate poverty in the community. These churches have already undertaken a few developmental projects and some are still in the pipeline to enhance the living standards of people in the community, (<http://www.mwandi.com/projects.html>). Generally the body of Christ in Zambia has had limitations and difficulties in its operations because of financial difficulties; it is, however, determined to be committed in doing all that it can to supplement government effort in alleviating both the reality and effect of poverty in the community. Poverty would be reduced if every local church in the country practically partnered with government in fighting the scourge.

On the question "In your opinion, what is the percentage of the success of your project?" (referring to question number: 12), fifty five (55) respondents rated the Catholic Church at ninety percent (90%) and thirty five (35) respondents rated the

Seventh Day Adventist Church at eighty percent (80%), while thirteen (13) respondents rated the United Church of Zambia at seventy percent (70%).

Reflection:

From the above percentages of success given to Church denominations, it is clear that the Catholic Church is the leading positive respondent to the causes of poverty in the Zambian community. Poverty alleviation needs the full participation of all churches in the community in which they exist.

On the question regarding the definition of their church/diocese involvement in fighting against government debt and external dependence, fourteen (14) respondents showed that their church was very active, sixteen (16) respondents indicated that their church was active, while twenty (20) respondents, responded that their church was: little active. On the other hand, nineteen (19) of the respondents indicated that their church was very little active and thirty four (34) of the respondents showed that their church was inactive.

Reflection:

From the above responses, it is clear that most churches in Zambia are either not involved or not doing enough to alleviate the sufferings of the too many poverty stricken Zambians. It is time churches got involved in attending to the physical needs of people as well. The churches should start implementing skills training empowerment projects, which in turn will enable people to stand on their own economically. Some churches in Zambia, including the Pentecostal Assemblies of God church and the Bread of Life church, have realised a need to actively get involved in the social welfare of the people in which they exist, in the following areas: health, education and the general promotion of human development.

On the question, "How would you define your Church/diocese involvement in pursuit of gender equality/employment?"

seven (7) respondents answered very active, thirteen (13) respondents indicated active, three (3) respondents showed little active, while twelve (12) respondents said very little active and sixty eight (68) of the respondents indicated inactive.

Reflection:

It is clear from the responses that gender in-equality is also a contributing factor to high levels of poverty that most Zambians are faced with to-day. It can be argued that the role of churches in the overall development of the country has not been comprehensive

enough to address all these concerns. Many feel that the determination of the churches to protect human rights has not always been sensitive enough to the many forms of social and economic exploitation and injustice from which people seek liberation (Duffy, 2010). Notwithstanding whatever judgement may be made with respect to the past, some churches such as the Catholic Church and the United Church of Zambia are determined to play the role in helping to overcome the present difficulties and working towards the attainment of a more just and human society. In supplementing government effort in poverty alleviation, the role and responsibility of the churches should be to ensure that women are treated equally with men, by advocating equality in all areas of life, such as education and employment opportunities.

On the question, "How would you define your church's involvement in fighting against poor performance of agriculture/climatic variation?"

thirteen (13) respondents answered Very active, nine (9) of the respondents showed active, seventeen (17) respondents indicated little active, while thirty one (31) responded very little active, and seventy three (73) respondents showed inactive.

Reflection:

Looking at the responses, it is clear that, lack of involvement in the fight against poor performance of agriculture/climatic variation is one of the major contributing factors to poverty in Zambia. To alleviate poverty, various churches should start working hand in hand with government by supporting most farmers in need of farming equipment and input, also churches should be empowering farmers with education so that they should know how to go about their farming projects. Furthermore, churches should be speaking to government on behalf of farmers regarding the provision of good roads, as most roads in Zambia leading to farming areas are impassable.

On the question of whether the church or dioceses have a project to address the problem of food insecurity, twenty six (26) respondents responded positively. In other words, their responses showed that their churches have projects to address the problem of food insecurity; on the other hand seventy seven (77) respondents showed that their church has no project to address the problem of food insecurity.

Reflection:

Poverty cannot be alleviated in the community without the involvement of local citizens. In this case, churches should work with the government of the day to help empower people economically through various life empowerment skills. In turn, this would alleviate the problem of food insecurity in the Zambian community.

On question of, whether the church or diocese is involved in educating the community on work culture, twenty one (21) of the respondents answered positively, showing that the church was involved in educating the community on work culture, while eighty four (84) respondents responded negatively, showing that the church was not involved in educating the community on work culture.

Reflection:

Poverty cannot be alleviated with poor work culture. This is a contributing factor to increased poverty in the Zambian community. Churches should play the role of empowerment by providing the community with the education needed in line with responsible work culture.

On the question, "In your opinion, what are the causes of poverty in the country/community?" sixty seven (67) respondents responded that: lack of education was the cause, four (4) respondents answered that: dependence on the state was the cause, thirteen (13) respondents showed that the cause was as a result of: lack of planning, while seventeen (17) respondents attributed the problem to: lack of investment and two (2) respondents thought rather that the problem was as a result of: laziness.

Reflection:

The response is clear that one of the major causes of poverty in the Zambian community is lack of education. Poverty would be reduced if most Zambians could acquire quality education. Churches should play the role of supplementing government effort in providing education to the local communities in which they exist. This should be done by coming up with quality primary and secondary schools and a manageable number of pupils in classes that teachers would afford to concentrate on, and ensuring that teachers are well paid. When teachers are motivated, quality education would be guaranteed.

On the question, "How would one define the involvement of the church or diocese in the fight against the culture of dependence on the state?" eight (8) respondents showed that the church was very active, ten (10) respondents responded that the church was active, eighteen (18) respondent answered that the church was little involved and eleven (11) respondents had a view that the church was very little involved, while fifty six (56) respondents indicated that the church was inactive.

Reflection:

From the responses, it is clear that most churches are not doing enough to help people out of the culture of dependence. Poverty alleviation measures demand discipline and coordinated effort from all churches in educating people on the importance of hard work and self-reliance.

On the question, "How would one define the church's involvement in fighting against lack of planning/ lack of investments?" eight (8) respondents indicated that the church was very active, six (6) respondents showed that the church was active, sixteen (16) respondents answered that the church was little active while twenty five (25) respondents responded that the church was very little active, and forty eight (48) respondents indicated that the church was inactive.

Reflection:

As can be seen from the responses, lack of planning/investment for most Zambians is also the cause of poverty. To tackle the problem of poverty, churches should educate people on the importance of planning for their future and investments and then empower them in various ways according to their needs.

On the question, "Does your church-diocese have a project to address the problem of education in the community?" twenty (20) respondents responded positively, showing that the church has a project to address the problem of education in the community. On the other hand, eighty three (83) respondents answered negatively, showing that the church does not have a project to address the problem of education in the community.

Reflection:

From the responses, it is obvious that most churches in Zambia are not committed to providing education in the communities in which they exist. Education is the best tool in life, therefore in order to alleviate poverty in the community; churches should focus their attention on education in the community in which they exist.

On the question of whether the church or dioceses have any responsibility to the community with regard to education, twenty (20) respondents answered positively, showing that the church has at least some responsibility in the community with regard to education, while eighty three (83) respondents showed that the church does not have any responsibility to the community with regard to education.

Reflection:

As can be seen from the responses, most churches do not acknowledge any responsibility to the community with regard to education. To tackle poverty alleviation in the community in which they exist, churches need to be practical by presenting a well

balanced message, which would positively affect people physically and spiritually, raising their standard of faith in the Lord and standard of living in their lives.

On the question, "If yes, in which area is your church/diocese providing education to the community?" two (2) respondents showed that their church is providing education from grade one up to the university, and has also introduced skill training programmes such as tailoring and knitting, bricklaying, mechanics and auto electrical programmes. Five (5) respondents answered that the church is providing education from Grade One up to college level, including computer lessons, and seven (7) respondents responded that the church is providing only nursery and primary school while eighty nine (89) respondents responded that the church is not providing any form of education in the community in which it exists.

Reflection:

From the respondents, it is clear that most churches in Zambia have been dormant; they have been more on the human spiritual aspect than the physical part. One of the reasons why most churches have been dormant is because most church leaders in Zambia are not well educated. There is need to have church leaders, especially church pastors, to be well educated, and then the communities in which they exist would be helped.

On the question of the major contributing factors to the causes of health problems in the country/community, twenty one (21) respondents attributed the problem to lack of safe water and sanitation, twenty eight (28) respondents responded that it was lack of medical care and fifty one (51) showed that the problem was as a result of lack of drugs in hospitals, while three (3) respondents thought rather that it was lack of qualified manpower.

Reflection:

It is clear that lack of drugs in hospitals is one of the major contributing factors to the causes of health problems in the country. Health problems would be alleviated when churches start to support hospitals by contributing or donating lacking drugs in hospitals. Churches should also urge government to pay health workers well, as this would reduce the brain drain and the theft of drugs in hospitals by the same health workers.

On the question of how one would define the church/diocese involvement in pursuit of social justice, eight (8) respondents answered that the church was very active, six (6) respondents showed active, twenty two (22) respondents indicated little and eighteen (18) respondents responded that the church was very little active, while forty nine (49) respondents indicated that the church was inactive.

Reflection:

From the responses, it is clear that most churches in Zambia are not involved in the pursuit of social justice. Churches should partner with government to promote social justice by providing civic education to their local community. Social injustice results in poverty as some circles of people are marginalized, sidelined or disadvantaged in the running and social welfare of the country.

In the fight against the scourge of corruption, the Anti-Corruption Commission of Zambia and the Christian Information Network convened a workshop with the United Church of Zambia. Church bishops, heads of departments, and institutions met at the Diakonia Centre in Kabwe Town from 19th to 21st February 2004, under the theme "The Role of the Church in the Prevention of Corruption". The workshop covered various important topics in relation to corruption, such as moral decision-making as an intervention tool in the fight against corruption, an overview of corruption in the church, and the use of biblical ethics to prevent corruption.

Emanating from the workshop content, the church is going to put in place within its structures a mechanism for implementing anti-corruption programmes through seminars and workshops in various denominations and congregations.

After three days of deliberations, the United Church of Zambia and the Anti-Corruption Commission participants resolved that: the Church would use biblical ethics as a tool in combating corruption and that Zambia must have God-fearing leaders who can enlighten Zambians on the evils of corruption.

The workshop added:

The United Church of Zambia appreciates and acknowledges the effort government has rendered to the body of Christ through the Anti-corruption Commission. The United Church of Zambia has pledged to supplement government efforts in the fight against corruption. The Christian Churches in Zambia are willing and committed, and also would like to be serious partners in the fight against the scourge that has become a great concern to government, the Churches and society. (The voice of the United Church of Zambia, UCZ Magazine: edition number 10. July, 2004).

On the question, "Does your church/dioceses have a project to address the problem of environmental/health care?" three (3) respondents responded positively, showing that the church has a project to address the problem of environmental/health care. On the other hand one hundred (100) respondents answered negatively, showing that the church does not have a project to address the problem of environmental/health care.

Reflection:

From the responses, it is clear that most churches have no projects to address the problem of health care. Poverty alleviation would be achieved if all or most churches get involved in environmental/health care projects. However, it should be appreciated that churches such as the United Church of Zambia, the Catholic Church and the Seventh Day Adventist Church are actively participating in poverty alleviation programmes at their financial level. They have come up with a number of projects, which include educating the community on environmental issues, and a hospital in the village of Mwandu. The hospital is located near the famous and most preferred Zambian tourist city, Livingstone, in the southwest corner of Zambia. The hospital is a mission of the United Church of Zambia. Hospitals in Zambia generally fall into three categories: there are those that are government hospitals, those that are private and privately funded (some of which are sponsored by religious organizations), and those which are owned and operated by a church but with some governmental funding support. The Mwandu Christian hospital falls into this last category. Thus, though it is owned and managed by the United Church of Zambia, it also receives government funding to pay the operation costs and salaries (<http://www.mwandu.com/information.htm>).

On the question, "If yes, what is the name of your project?" one (1) respondent responded that the name of the project is "Keep Zambia Clean". Members of the community are being taught on the importance of keeping themselves and the environment clean; this project will also help to reduce some diseases such as cholera and diarrhoea and to preserve our natural habitats. This is an effort to supplement the on-going government campaign to keep Zambia clean and preserve natural resources.

Reflection:

From the response, it is clear that most churches are not involved with projects regarding poverty alleviation. It is important therefore that churches participate in supplementing government efforts to avoid some diseases in the community in which they exist by keeping the environment clean. At national level, the three mother Church bodies, The Evangelical Fellowship of Zambia, the Christian Council of Zambia and the Zambia Episcopal Conference, are involved in discussions with the Zambian government on how local churches could best contribute to poverty alleviation. To this end, churches such as the United Church of Zambia have come up with a number of developmental projects pending the provision of financial resources.

On the question, “How would you measure the percentage of the success of your project?” the respondent rated the percentage at fifty percent (50%). In other words, the church involved did halfway well.

Reflection:

Looking at the result of one church, it is clear that if many churches were involved in the programme, so much work would be done to improve the health standard in the Zambian community. Poverty alleviation needs concerted effort; therefore, there is need for individual local churches to get fully involved with poverty alleviation projects in the communities in which they exist.

4.4 Solution/Evaluation: The involvement of the Christian Church in Zambia with poverty

For the purpose of improving people’s living standards, the United Church of Zambia came up with a Mission Centre on which it has constructed a number of buildings to implement its programme of poverty alleviation. The mission consists of a hospital, a group of schools, a retirement home, and a centre for orphans and vulnerable children, as well as other ongoing projects. The church has had a number of projects lined up. The first project was to bring electricity to the hospital, and then to repair and renovate existing buildings, and then later to erect new buildings needed in order that the facility might better serve as a hospital. A teaching-learning centre has been constructed and a surgery/recovery suite was erected as well as some other new buildings. In order to enhance medical services, a guest house for volunteer visiting medical personnel has been constructed. Furthermore, a new programme has been established called “Adopt a Child” to provide pre-school experience for children at a cost of only \$60 per year per child. A sewing centre has been established to create an economic boost to the community; agriculture and animal husbandry programmes have been initiated as well (<http://www.mwandi.com/projects.html>).

For the purpose of improving people’s living standards, the Catholic Church and the United Church of Zambia have lined up a number of projects that will hopefully be accomplished in the near future, given the resources. The following are some of the planned projects:

- Initiate some more carpentry and joinery, bricklaying, tailoring and knitting schools.
- Agricultural and animal husbandry programme.
- Clean water and well drilling and new piping system.

- Construction of public health centres.
- Initiating of orphanages and old people's home.
- Initiating of some more community schools.

The above projects will require trained manpower to be implemented, and funds will be needed to accomplish the projects. The entire project will take some time to be fully accomplished and the components will be initiated sequentially. Funds will come in great part from donations of individuals, and the project will later be generating its finances to continue in operation.

4.5 The response of the church in Zambia

The response of churches such as the Catholic Church, the United Church of Zambia and the Seventh Day Adventist Church has been to put in place mechanisms that would supplement government effort in alleviating poverty in the community in which they exist. This has been done by initiating various skills training entrepreneurship programmes to empower people in different skills according to their needs. Projects of various natures such as carpentry, bricklaying and mechanics have been initiated. www.jctr.org.zm page 2. Charles Chisala says, "Government has commended the Catholic Church in Livingstone for helping to reduce employment among the youth, (Chisala, 2012:1, www.daily-mail.co.zm/?p=13620).

Arguably one of the greatest needs within contemporary Christianity is for the Church to present a holistic gospel. As far as evangelicalism is concerned, this means coming to grips with the imperative of Christian social involvement. Nash (1983:1) observes that: "Evangelicals have become increasingly involved in social action. They have come to recognise that as Christians they have an obligation to be concerned about more than the condition of their neighbour's soul." Practical theology is a relationship between the unchanging nature of God's word (Mal 3:6) and the complexity of our changing pluralistic context. It demands sound exegesis, a discernment of our time, and, perhaps more important, an understanding of the relationship between the two. Moreover, the Church exists not only for the conversion of those outside, but also for the transformation of society and its institutions of family life, law and order, education, health, etc.

Fraser and Campolo (1992:274) point out:

"The Church is to arrange its own life to match its new life in Christ. Its relationship to the larger civic community will also express an awareness of that

new human community. It will seek not only to transform the inner communal relationships of Christians within the church proper but to transform the social relations of the civic community as well.”

The Church is designed primarily to be a kingdom agent of redemption and liberation in the world and a sign post to God’s transforming work in society. Lyon (1983:195) states:

“Christians have no excuse for falling into the traps being only socially reflexive. Our social self-awareness is constantly enriched by our being part of a new community of God’s people, identifying no temporary human institution as being a fulfilment of God’s purpose, but rather being intent on seeking the city with foundations, whose architect and builder is God.”

4.6 Learning from the past

The role of churches such as the Catholic Church, United Church of Zambia and the Seventh Day Adventist Church in the life of the Zambian society has been to strive and fulfil the biblical mandate of being the salt and the light of the world (Mt 5:13). The Churches have been the conscience of the nation. This is so in the sense that in the past, Churches have always spoken out and registered their concerns during the time of political strife in the country. The Catholic Church spoke against the one party state and dictatorship and abuse of human rights during the first Republic, when Dr Kenneth Kaunda was President from 1964 to 1991, and in 2001 when the second Republican President Fredrick Chiluba wanted to breach the constitution and go for a third term in office against the revised Zambian constitution. The constitution allows only two Presidential terms of five years each in office. (Jesuit Centre for Theological Reflection, 2001). The United Church of Zambia Speak Out Magazine, Volume 15, page 16 of 2001, has the following comment: “The Church condemned the undemocratic tendencies of the first Republic and is still condemning the current government on issues of bad governance.”

The three mother Church bodies, the Christian Council of Zambia, the Evangelical Fellowship of Zambia and the Zambia Episcopal Conference stood with one voice against the situation and halted the move. This kind of co-operation within the body of Christ is unique to Zambia and should be maintained. In this way the Zambian Church in general has become the partner of the state in the process of nation building.

The Zambian citizens are tempted to believe that, because of this role that the three mother Church bodies have been playing in Zambia, the nation has been spared from

experiencing major calamities like those that have befallen some countries on the continent of Africa. However, the political situation is far from getting any better (Mwanakatwe, 1994:128). Therefore, the three mother Church bodies will continue building on the foundation that they have put in place for the betterment of the Zambian citizenry. It is the hope of Zambians that the spirit of unity which has existed among the three mother Church bodies will continue so as to ensure that the Church in Zambia will be able to face the new challenges of the 21st century.

4.7 Looking Ahead

In all spheres of human endeavour, churches in Zambia share the joy and the hopes, the suffering and the anxieties of the people and leaders of our country. Hence, we need to share our responsibility and concern, our practical involvement, and our suggestions as members of society, as followers of Christ, and as leaders of churches in Zambia.

This concern for socioeconomic development leads us to draw the attention of the members of churches to a number of biblical principles of particular relevance to the socioeconomic crisis affecting us. We are striving to raise their awareness so as to enable them to respond to the present situation. Morreau (2005:17) points out that: "We must look at life in its long term nature, that what we do will benefit many. It is in giving that we receive and in dying to ourselves that we grow."

As leaders of churches we furthermore give our fellow Christians guidelines for greater involvement in the promotion of development, social justice and liberation from all forms of oppression. Our concern for integral development also moves us to fulfil our role as the moral conscience of the nation. To a certain extent, we are therefore addressing our selves to all Zambians. There cannot be any development without social justice. In this respect, our prayerful reflection has led us to realise that it is not enough for churches to denounce or to try to redress individual malpractices. The goal of churches is to continue to strive to make the country better. It is our hope that through the efforts that churches are putting in place to supplement government efforts in poverty alleviation, our people in the communities will in the near future be relieved from extreme poverty and enjoy better living standards.

4.8 A proposed plan of action

The current position of the three mother Church bodies, the Evangelical Fellowship of Zambia, the Christian Council of Zambia and the Zambia Episcopal Conference, is to

engage government in discussion on how poverty would best be alleviated in the Zambian community. Churches intend to ensure that economic and social rights are adequate for meeting physical needs.

The aim is to ensure that everyone has access to resources, opportunities and essentials for an adequate standard of living. They intend to ensure that economic and social rights such as the right to education, health, food, safe water and sanitation, housing, employment and clean environment are included in Part III of the Bill of Rights in the constitution of the Republic of Zambia.

Part IX, Article 112 of the Bill of Rights, entitled "Directive Principles of State Policy," states that government shall endeavour to provide, *inter alia*, clean and safe water, equitable educational opportunities in all fields and at all levels, adequate medical and health facilities, decent shelter for all persons, and development of person's culture, tradition, custom or language. However, it clearly states in Article 111 that these shall not be justiciable or be legally enforceable in any court, tribunal or administrative institution or entity. This means that the government cannot be taken to the court of law and forced to act if it cannot provide for these rights (citing a shortage of funds), or will not provide for their realisation (asserting other priorities). (http://www.jctr.org.zm/index.php?option=com_joomdoc&task=doc_download&qid=4&Itemid=77)

Therefore, basic rights such as adequate food, clean water and sanitation, proper health care, basic education, adequate housing, etc., are simply not constitutional priorities. This is why churches have seen the need to move economic and social rights from the weak category of "guiding principles" in part IX to the justiciable category of "fundamental rights" found in the Bill of Right, Article 111. There must be willingness to change the status quo which continues to deny many Zambians an opportunity to fully develop in an environment that legally recognises respects, protects and assures a standard of living worthy of human dignity. There is no development without provision of economic and social rights (www.jctr.org.zm/publications.htm).

In the current new draft constitution, Article 72 is entitled, "Enforcement of Bill of Rights". In this Article people shall be empowered to take action for violation of human rights. The Article provides for the enforcement of the Bill of Rights. Article 73, "Human Rights Commission", provides for the establishment, functions and powers of the Human Rights Commission. The rationale for the Article is that providing for the Commission in the Constitution will enhance its status and strengthen respect for human rights. Article 74, "Gender Equality Commission", provides for gender equality,

putting Zambians at the same level. If these Rights are enacted in the final Constitution, they will improve the development and the living standards of Zambians (Zambia Daily Mail Volume 16, No. 166, July 18, 2012. www.daily-mail.co.za).

4.9 Summary

The various responses to the questionnaire are a reflection of the causes of poverty in the Zambian community. It is clear that most churches have not been involved in poverty alleviation programmes in the communities in which they exist, which is a disappointment to both the government and the Zambian community. With the realisation of the role and responsibility of churches in the community, churches will endeavour to participate in poverty alleviation programmes at the rate of their financial ability.

One of the causes of poverty in Zambia is the unbalanced Constitution of the Republic of Zambia which does not fully promote and protect economic and social rights of the Zambian citizenry. Therefore, at national level, the three mother church bodies will certainly dialogue with government and highlight the need to include the economic and social rights in the Constitution of the Republic of Zambia. Poverty in Zambia has many related factors, making it difficult for the government to end it alone. These include illiteracy, disease, insufficient access to food, education, health care, adequate shelter, clothing, adequate income, safe water and sanitation, and many more (Sinfukwe, 2003). Churches working in partnership with a devoted government will result in the poverty level being reduced. Churches will put education as first priority, because it is the key to poverty alleviation.

The body of Christ in Zambia should continue working hard by coming up with more practical work in areas of people's expectations, such as prevention of corruption, advocacy for human rights, gender equality, education, building community schools, orphanages, medical centres and initiating many other skills training entrepreneurship programmes, that would enhance poverty alleviation measures. It is worthy of note that the Zambian churches have many shortcomings in their operations; they are, however, determined to continue striving to be relevant to the expectations and needs of people in the communities in which they exist.

CHAPTER FIVE: SUMMARY

In the introduction to this work, I stated that my first objective would be to examine the biblical presentation of God's concern for the poor and impoverished under the terms and conditions of the Old Covenant. I have sought to address this in Chapter Two by giving a balanced presentation of God's concern for the poor and impoverished and explaining more important scriptural references surrounding it. The aim of this dissertation is to determine the role and responsibilities of the Christian Church in Zambia to alleviate both the reality and effects of poverty in the community on the basis of the biblical blueprint. The Church does not exist by the will of humans but according to the purpose of God, which is to attend to the spiritual and physical needs of humanity. Scripture suggests that each local expression of the Church of Jesus Christ on earth, as an agent of God's kingdom, is entrusted with a social duty of care for those within its own community, which includes a responsibility for seeking to alleviate the reality and effects of poverty. The Church should have a role of empowering people in both spiritual and social aspects of life.

The second objective I posited in the introduction was to assess the scriptural presentation of Jesus' compassion for the poverty-stricken as revealed to us by the New Testament gospel accounts. In Chapter Two we examined his exemplar lifestyle, particularly in how he addressed his concerns for the needs of his fellows. We discovered that his ministry was essentially one founded upon a disposition of servant hood. Jesus addressed the specific needs of individuals as he came into contact with them, whatever they might be. He ministered to people both spiritually and physically, his sole motivation being that of compassion provoked by a love that was not governed by background, social status or culpability. It must be observed, however, that Jesus was not interested in making people respectable in the eyes of their companions, nor even in merely changing their outward behavioural patterns. Rather, he was concerned with transforming them on the inside, so that their attitudes, motives, desires and longings were realigned to mirror those of their God, in justice and righteousness.

The final objective was to consider the social, moral, political, and economic conditions that are currently specific to the Zambian community and how these might be satisfactorily addressed by the Zambian Church. The Church should continue to work hand in hand with the Zambian government, and advise government on all aspects of governance. It is the responsibility of the Church to supplement government efforts in providing necessities to the community in which it exists and to ensuring that government is transparent and accountable in its execution of national duties.

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ANNEXURE: QUESTIONNAIRE

This questionnaire is presented to you for the purpose of you (the respondent) helping to establish the involvement of your church/diocese with poverty in the community in which your church/diocese exists. It is my belief that denominations/churches/dioceses have a moral obligation of contributing to government efforts in uplifting the general social welfare of people in the community in which they exist. The questionnaire is presented to you so that you may help to establish how involved your denomination/church/diocese is in poverty alleviation programme in the community in which it exists.

For the sake of confidentiality, your name and address will not be exposed to your church/diocese and community. You are therefore requested to be truthful in providing full balanced information as you can with regard to the position of your church in the community.

INSTRUCTION

Instructions are such that you should tick on the choice of your response and provide a brief written explanation where applicable. Please ensure that you respond to all questions according to the way they are phrased. You should either tick on: "A. Very active, B. Active, C. Little, D. Very little, E. Inactive and on a few questions you are instructed to tick on yes or no, and others to respond in percentage form.

QUESTIONS

1. Does your Church/ Diocese have a responsibility to the local community? Is it fulfilling the mandate? Yes ___or No___

2. What are the main social/economic problems in the country/your community, if any?
(Tick)

- A. Government debt burden
- B. External dependence
- C. Changes in agricultural policies
- D. Low income
- E. Poverty

3. Others: In your opinion, what are the causes of poverty? (Tick)

- A. Insufficient productive resources
- B. Poor performance of agriculture
- C. Household food insecurity
- D. Climatic variation
- E. Gender inequality in economic development

4 Among the problems you have ticked above, how many of them is your Church/Diocese responding to and how?

5. How would you define your Church's/Diocese's involvement in fighting against government debt burden/external dependence? (Please tick)

- A. Very active
- B. Active
- C. Little
- D. Very little
- E. Inactive

6. How would you define your Church's involvement in pursuit of gender equality/employment? (Tick)

- A. Very active
- B. Active
- C. Little
- D. Very little
- E. Inactive

7. How would you define your Church's involvement in fighting against insufficient productive resources/household food insecurity? A. Very active B. Active

- C. Little
- D. Very little
- E. Inactive

8. How would you define your Church's involvement in fighting against poor performance of agriculture/climatic variation? (Tick)

- A. Very active
- B. Active.
- C. Little
- D. Very little
- E. Inactive

9. Does your Church have a project to address the problem of food insecurity?

YES _____ or NO _____

If yes, what is the name of the project? _____

In your opinion, what is the percentage of the success of your project?

0% _____ 100%

10. Does your Church/ Diocese have a responsibility to the local community with regard to skill empowerment projects? Yes ___ or No ___

11. Is your Church involved in educating the community on work culture? Yes ___ or No ___

12. In your opinion, what are the causes of poverty in the country/ community? (Please tick)

- A. Lack of education
- B. Dependence on the state
- C. Lack of planning
- D. Lack of investment
- E. Laziness

13. Among the causes of poverty you have ticked above, how many of them is your Church/Diocese responding to and how?

14. How would you define your Church's involvement in fighting against the culture of laziness or dependence on the state?

- A. Very active
- B. Active
- C. Little
- D. Very Little
- E. Inactive

15. How would define your Church's involvement in fighting against lack of planning/lack of investment? A. Very active B. Active C. Little D. Very Little E. Inactive

16. How would you define your Church's involvement in pursuit of literacy/education?

- A. Very active
- B. Active
- C. Little
- D. Very Little
- E. Inactive

17. Does your Church have a project to address the problem of education?

Yes _____ No _____

18. If yes, in which areas is your Church providing education to the community?

A. How long have you been in this Church? _____

B. Does your Church have any responsibility to the local community with regard to education? Please (tick) Yes _____ or No _____

19. What are the major contributing factors to the causes of health problems in our country/ communities? (Tick)

- A. Lack of safe water and sanitation
- B. Lack of medical care
- C. Lack of drugs in hospitals
- D. lack of qualified manpower

20. How will you define your Church's involvement in pursuit of social justice?

- A. Very active B. Active C. Little D. Very little E. Inactive

21. Does your Church have a project to address the problem of environmental/health care? Yes _____ or No _____

22. If yes, what is the name of your project? _____

23. In your opinion, how would you measure the percentage of success of your project?

0% _____ 100%