



East Zambia Field office

Photo courtesy of East Zambia Field.

East Zambia Field

EMMANUEL MWALE

Emmanuel Mwale

East Zambia Field is a subsidiary church administrative unit of the Southern Zambia Union Conference of Seventh-day Adventists.

The East Zambia Field comprises the entire Eastern province of Zambia and Chama district in Muchinga province. In June 2018, the population of the Eastern province region is 2,304,579, while the Adventist membership is 34,520 and the number of churches is 126.¹ There are also 193 companies, three grant-aided church schools, and one grant-aided church clinic. The number of ordained ministers is ten and licensed ministers is six. East Zambia Field operates three schools and one clinic: Mwami Primary School, Mwami Central Primary School, Chisitu Adventist Community Primary School, and the Chipembe Clinic.

Origin of Adventist Work in the Territory (1927-1949)

Seventh-day Adventism officially reached eastern Zambia on July 4, 1927, when Dr. George E. Marcus came to Mwami from Malamulo Mission in Nyasaland (modern Malawi).² Mwami is 480 kilometers from Malamulo.³ Mwami Mission Station was part of the North-East Rhodesia Field administered from Chimpempe Mission under the Nyasaland Union Mission. For this reason, pioneers of the Seventh-day Adventist work in eastern Zambia came from Malawi. It is noteworthy that Seventh-day Adventism came to eastern Zambia through medical missionary work.

Before Dr. Marcus was sent to Mwami, the church, through G. A. Ellingworth, superintendent of the Nyasaland Union Mission, bought a 3,035-acre piece of land in Paramount Chief Mpezeni's chiefdom, near what was then called Fort Jameson (now Chipata). This land, which used to be a tobacco farm and had many old brick buildings, was acquired on October 2, 1925.⁴ It is situated about 30 kilometers south of Chipata city in Luangeni political constituency along Vubwi Road. Before Dr. Marcus was called from the USA, Malamulo had no missionary to send to Mwami.⁵ Thus, a native, Samuel Moyo, became the first director of Mwami Mission, where he served from 1925 to 1927, when Dr. Marcus arrived. Another native worker who helped build the mission work in the area was S. Kanjanga.

Shortly after Dr. Marcus arrived, a blind man who had cataracts was the first person to seek medical attention. After prayer, Dr. Marcus successfully operated on Packin under a tree on a rock, and he was able to see. It was with the news of this former blind person who could now see that the Holy Spirit broke down the people's prejudices. When the first baptism was conducted in 1929, Packin was "among the first fruits from Mwami Mission."⁶ When the mission extension funds pledged by the General Conference were received, Dr. Marcus used the money to put up a house, school building, and other necessary buildings.⁷

Building the general hospital progressed slowly. When Dr. J. A. Hay took over the administration of Mwami Hospital in 1948, he immediately set his heart at its expansion. He called A.V. Bambury, a builder, to put up a structure to house 400 leprosy patients.⁸ The work progressed well, though slowly, until the general hospital was completed in 1952. By 1960 the colonial government was so impressed with the work at Mwami that it decided to give grants to the project. This enabled the hospital to start a nursing program. The nursing school was opened in 1962, while the expansion project was still going on.

Mwami Central Primary School was opened on the mission land and was built for use by the leper colony. Other schools such as Kalunga and Lukhalo were opened in the villages away from Mwami Mission but within Mpezeni's chiefdom. In total, there were eight schools in the surrounding villages.⁹ The schools were built to serve as evangelism centers. In 1955, F. G. Reid, president of the Zambesi Union, reported that 56 primary schools in Northern Rhodesia had been relinquished by the church.¹⁰ Among these schools were some existing in the eastern region of Northern Rhodesia. Although Kalunga and Lukhalo Primary Schools are managed by the government of the Republic of Zambia, they are still identified by the surrounding communities as SDA mission schools because they are situated within the premises of Adventist churches known by similar names.

At time of writing (in 2020), only Mwami Primary School and Mwami Central Primary School were still operated by the Seventh-day Adventist Church as grant-aided schools. Chisitu Adventist Community School was established in 2000 by Chisitu SDA Church in Chipata city.¹¹ Instrumental in the establishment of this school was Vincent Mandauka, who served as a volunteer untrained teacher until the Ministry of Education provided government-paid teachers.¹² Enock Kaluba was the first trained teacher to volunteer as head teacher of the school, and under him the school developed and attracted the attention of the Ministry of Education. It is now a grant-aided Adventist community school. This school has taken care of the educational needs of the mainly poor community surrounding Chisitu SDA Church.

Two church buildings stand at Mwami Mission as testimony to the early work of the pioneering missionaries. Initially there was only one church—Mwami SDA Church. But when a leprosarium was established and the need to take care of the spiritual needs of leprosy patients arose, Mwami Central SDA Church was organized. Today, Mwami Central SDA Church is no longer a church for those afflicted by leprosy only; it welcomes anyone who desires to be a member there.

For a long time, Adventist mission work in eastern Zambia generally focused on evangelizing the Ngoni people of Fort Jameson (Chipata) area.¹³ All the early churches were organized near Fort Jameson, the first being Mwami SDA Church. The other early churches established included: Mwami Central, Lufazi, Ngocho, Lunyike, Kalunga, and Lukhalo.¹⁴ Lufazi SDA Church was organized in Lufazi village, established by Mwami Mission for former lepers who could not go back to their original homes. At first all the villagers were Seventh-day Adventists. The headman too has always been a Seventh-day Adventist. The current headman is Moyenda Kwenda.

As children were born who did not know how the village was established, they started leaving the church of their parents to join other churches. In spite of this, the only church that exists in Lufazi Village today is the Lufazi Seventh-day Adventist Church.

Development of Work in the Territory (1950-1987)

There seems to have been no organized plan to enter the entire Eastern region, while the territory was being managed from Malawi, in spite of its proximity and language similarity. Nevertheless, three places stand out as

pioneering missions in eastern Zambia. These are Malawila in Lundazi, Chipembe in Nyimba, and Chibvungwe in Chipata.

Malawila Mission

In 1950 one white missionary and two Malawian pastors reached Chief Mwase's area in Lundazi district in the northeast part of Northern Rhodesia (now Zambia).¹⁵ Chief Mwase Nthembwe of the Chewa people welcomed the group through Headman Kandange of Kandange village. They built a grass-thatched house from which they went out to the villages to evangelize the local people. Some of the Chewa people in the area converted to Adventism.

In 1952 a mission primary school was established at Malawila Village. It had Sub-A and Sub-B grades and the teachers were Mazunda and Nyirongo. The school operated well for at least one year and there were signs that it would grow.

The greatest challenge the Church faced in the area was the Chewa tradition called *Gule Wamkulu* or *Nyau*, which made it very difficult for the people, especially men, to convert to Adventism. *Nyau* is a masked cultural dance, which the Chewa people believe was given to them by God at creation.¹⁶ *Nyau* is believed to be the heart of Chewa identity.¹⁷ The Chewa men say that the *Nyau* are *zilombo* (wild animals), reincarnated from the *mizimu* (spirits) of the departed.¹⁸ Members of the *Nyau* secret society use secret codes to communicate among themselves.¹⁹ From the time of the early Christian missionaries, *Nyau* has been used by Chewa men to prevent the Chewa people from receiving the gospel. *Nyau* is the custodian of Chewa Traditional Religion (CTR), the religion of the Chewa people of central Malawi, Mozambique, and Zambia.

The church faced another challenge in 1954 when the chief wanted the primary school to be jointly run by the colonial government and the church.²⁰ When the church refused, the chief banned the school from his area. This forced the church to withdraw the teachers from the area. Pastor Custom Mbewe remained to nurture the believers. He was replaced by Pastor Makawa in 1957. However, when Alice Lenshina from the Northern province brought her church to Lundazi in 1958, all of the Chewa Adventists in Malawila Village converted to her church. They did this for fear that they might lose their lives because Lenshina instructed her followers to kill people who refused to convert to her church. The Adventist pastor was withdrawn from the area.

A few kilometers from Malawila Village, Mwase East SDA Church was organized in 2001.²¹ Today there is a branch Sabbath School of seven members in Malawila village managed by the Mwase East SDA Church.

Chipembe Mission

In 1955, Abel Mumba, a Seventh-day Adventist member, arrived from South Africa and settled at Sichipale village in Chief Nduke's area,²² and he started meeting with his nephew, Samson Paulo Lungu. Around the same time, Wilson Kansalu Banda, a carpenter, arrived from Malawi through Tanzania and settled in Mawanda village in the same chiefdom. He did not know of any other Adventists residing in the area.

However, one Sabbath morning, a client knocked on his door. The client wanted Wilson Banda to make a bench for him. Wilson explained that he could not do it because it was his day of worship. The man was amazed because this was the second family that he had encountered who observed the seventh-day Sabbath. He stated that Wilson K. Banda's family resembled another family he had met in Sichipale village, and Wilson expressed interest in knowing the other family. The following Sabbath he visited Sichipale village where he met and worshipped with Abel Mumba and Samson Lungu. The two families agreed to take turns worshipping at each other's villages. He continued to worship with these people for about one year. Wilson also witnessed to six people in his village.

In 1956, Banda sent a telegram to Malawi, seeking for help in spreading the gospel. A team of missionaries consisting of Dr. K. Seligman, Stephen de Lang, Gordon R. Doss, and Olivine arrived one Sabbath morning in a car with a caravan (trailer). They had traveled from Mombela Mission with at least one of them from Mzimba. On this Sabbath, 29 people attended the worship service at Mawanda village where Chikuyu SDA Church stands today. After the Sabbath, arrangements were made to acquire a piece of land where they could establish a mission station. Out of the three options available (Pagomo, Matongwe ya Mlima, and Pandilasi), Chief Ndake offered Matongwe ya Mlima to the missionaries, which was later named Chipembe. This place was chosen because of a nearby dam. The chief insisted that the missionaries should commit themselves to establishing a mission to benefit his subjects. The missionaries stayed on for a few days, showing films on the life of Jesus Christ. Later they left, promising to come back. In 1957 they returned with a truck laden with boxes of secondhand clothes which were used to pay the people who volunteered to mold bricks.

In June 1958 the missionaries returned with 14 bricklayers and 14 helpers. They brought with them building materials such as cement, iron sheets, planks, and concrete legs for benches, to mention just a few of the things they brought. Within a month they constructed a church building. It later took a week to build the pastor's house. Pastor Jimmy Ziyenda, a Malawian, became the first minister posted at Chipembe Mission Station. Since he was not ordained, another minister from Malawi, Pastor Welford Katundu, came to baptize the first eight converts. Samson Paulo Lungu was among the first people baptized. Pastor Ziyenda stayed there until he was replaced by Pastor Makadani Kalonga Maseko.

In 1962 Pastor Lymond Njoloma, whose wife, Elizabeth Moyo Njoloma, was a nurse, was sent to serve at Chipembe.²³ A clinic was established at the station in 1962-1963. The materials used to build the clinic were brought by Pastor Njoloma when he arrived at Chipembe. The patients were treated at the pastor's house until the clinic was completed. In 1967, Pastor Smarton Macknet Elijah Shonga replaced Pastor Njoloma. From Chipembe Mission, Adventism spread to Petauke and Nyimba political districts of the Nsenga people. Today Chipembe Mission District has three organized churches.

Bethel Mission

Bethel Mission Station (previously Chibvungwe Mission) was the first Adventist mission station to be established solely by the native Adventist members of eastern Zambia without the support of external missionaries.²⁴ These had become Adventists while they were living outside of eastern Zambia. Bethel Mission is situated about 40 kilometers northwest of Chipata city.

Chitembeya Nyirenda arrived there from Luanshya in the Copperbelt province, to settle in Chibvungwe village in Chief Chikuwe's area. Nyirenda was followed by Petro Kamoto Phiri, who came from Congo. Both of them were Adventists and they built a church in Chibvungwe village. As a result of their work, Chief Chikuwe (Penias Phiri) became a Seventh-day Adventist. He was the only Chewa chief in eastern Zambia then who converted to Adventism and remained a Seventh-day Adventist until his death. During his reign, he did not allow *Nyau* or *Gule Wamkulu* (the Chewa masked dance) in his chiefdom.

In 1962 the Seventh-day Adventist congregation moved to a new site near Kapita Primary School. The reason for move is not known, but it is suspected that the leaders of the church did not want their church to be viewed as if it belonged to Chibvungwe village. It is also believed that Adventist members wanted enough land for future development, which would include the establishment of a school and a clinic.

In 1962 an evangelist, Makadani Kalonga Maseko, was sent to Chibvungwe Mission Station. The church grew as a result of his evangelistic preaching. By that time, Chibvungwe village no longer raised pigs, because all the villagers were Seventh-day Adventists. In 1966, Evangelist Maseko left the area, and Pastor Smarton M. E. Shonga arrived to replace him. The church continued to grow.

Beginning about 1967, people started leaving the Seventh-day Adventist Church to join other churches. Chibvungwe village, which initially was dominated by Seventh-day Adventists, now had people who belonged to other denominations. The villagers wanted to grab part of the land belonging to the church because they claimed that the name of the church showed that the land where the church was had been given by Chibvungwe village. Because of these threats, the East Zambia Field office advised the members of Chibvungwe SDA Church to change their name. Thus, Chibvungwe Mission's name was changed to Bethel Mission.

Camping structures have now been built on Bethel SDA Church land and there are plans to build a health clinic there. It is hoped that when the clinic is established, many people in the area will become acquainted with and receive the Seventh-day Adventist message.

Organizational History of East Zambia Field

In 1972, when Zambia Union Mission was organized, eastern Zambia was delinked from Malawi Union Mission and attached to South Zambia Field. Beginning at that time, mission work in the Eastern province was managed from the South Zambia Field, whose head office is situated about 789 kilometers from Chipata city at Rusangu Mission near Monze, in the Southern province of Zambia. This was longer than the 480-kilometer distance to

Malamulo Mission in Malawi. This long distance from the administrative office may have contributed to the slow growth of Adventism in eastern Zambia. It was not until the late 1970s and 1980s that the Seventh-day Adventist Church started spreading to other regions in the Eastern province.

The efforts of Adventists who came from other parts of Zambia to work in the Eastern province, as well as that of the nursing graduates from Mwami Adventist Nursing School, helped the Adventist message spread to Vubwi, Lundazi, Katete, Chadiza, Mambwe, and Chama political districts.²⁵ Chipata Main SDA Church served as a missionary outreach hub from which evangelistic groups and individuals went out to spread the message in other areas, such as Chipembe, Nyimba, and Petauke. Pastor Boyd Doctor Shawa started work as a literature evangelist in 1981 and was later ordained as a gospel minister in 2004, after he had served as an auditor, accounts clerk, and licensed minister. Pastors such as Redson V. Daka, Lawrence Lungu, Andrew M. Banda, and Astone Mbewe were sponsored by the Church to attend the Rusangu Ministerial School for training.

In 1988, when Zambia Union Mission was reorganized, the Eastern Province Region was delinked from South Zambia Field and given field status.²⁶ At first it was attached to the union mission because its membership and income were very low. The first president of East Zambia Field was Pastor B. Ndatoya, who served from 1988²⁷ to 1990.²⁸ He was replaced by Pastor M. A. C. Phiri, who served from 1991 to 1993. Pastors who joined the gospel ministry in the 1990s were: Robert A. Phiri, John H. Shumba, Benson J. Phiri, Hachibala U. Kaima, and Chisapa Mulenga.

The work grew slowly until in 2001, when Pastor Fred N. Muloongo came from South Zambia Field to serve as president.²⁹ The Zambia Union Mission, under the leadership of Dr. Passmore Hachalinga, supported the evangelism thrust initiated by Pastor Muloongo. It was during Pastor Muloongo's administration that a plan to consolidate Adventist work in eastern Zambia was developed. During that same period, the General Conference and Riverside Farm Institute sponsored a number of Adventist Mission Pioneers (lay Bible workers) who helped in the spread of the Adventist message in the villages of the Eastern province.

Some of the Adventist Mission Pioneers who worked in eastern Zambia were: Robby Lupambo from Luapula province, who pioneered the work in Chief Mbang'ombe's area of Katete; Roy Habasimbi from Southern province, who pioneered the work in some of the villages of Chadiza; and Bob Mparuli from Zimbabwe, who pioneered the work in some of the villages of Chipata. Amazingly, some of these pioneers did not know how to speak the languages of the indigenous people, but the Holy Spirit still used them in miraculous ways.

In Vulamkoko area, Katete district, where Robby Lupambo went to pioneer the work, Seventh-day Adventism is now very strong, with local people leading the church. There are currently three organized churches in the area. It is in this area that a good number of the Chewa men who belonged to the Nyau secret society converted to Adventism. Significant work was also done by Adventist mission pioneers such as Jackson Gondwe and Maliseni Zulu who served in Chama and Vubwi districts. Other pioneers who served in Chadiza district were: Neckias Vumisa, Hamasowe Chooka, Andrew M. Banda, Thomas Mwale, and Hassan Banda. Chamveka Phiri and Cosmas

Kalonga served in Chief Kawaza's area of Katete district while Daniel Phiri worked in Chief Msoro's area of Mambwe district. Thomas Phiri, Seveliyano Zulu, and Vincent Nkhoma served in the villages of Katete and Chipata, respectively.

The following pioneers worked in Lundazi district: Kamphani Phiri, Chola Chikobe, Whyson Kaira, Lawrence Mtonga, Mulabizi Kasaro, and Costa Tonga. Those who worked in Petauke were Samson Phiri and Stephen Kalinda Tembo. Pastors Moses M. Banda and Emmanuel Mwale, who joined the gospel ministry in January 2000, were mentored by Pastor Muloongo. Both of these pastors have served as presidents of East Zambia Field. By the time Pastor Muloongo left East Zambia Field in 2004, the membership had grown from 6,525³⁰ to 10,482.³¹

Unfortunately, on October 26, 2006, ten churches—two in Chipata Mission District, four in Kapata Mission District, and four in Chadiza Mission District—were disbanded because of rebellion, which caused the East Zambia Field to lose 1,861 members—an average of 186 members per church.³² The causes of the rebellion were mainly two. Some lay members claimed that the Women's Ministries Department was introduced into the SDA Church by enemies of the Church. They also claimed that because elders do the same work that pastors do, they should be paid from the tithe. Legal battles ensued, and these slowed down the work of evangelism in the field until the end of 2009.

In 2010, the SID leaders, Pastor Paul Ratsara (president) and Pastor Passmore Mulambo (Personal Ministries director), launched a massive evangelistic campaign program dubbed "Explosive Evangelism."³³ The president of Zambia Union Conference, Harrington S. Akombwa, and the union personal ministries director, Josephat Hamoonga, launched the evangelism thrust in the East Zambia Field in February 2010. Thus, the focus shifted from legal issues to evangelism again. The leaders of the disbanded churches requested a reconciliation meeting and it was granted by the field.

After the reconciliation meeting and the reconciliation worship programs which were held in Chipata and Chadiza, all four churches in Chadiza were reclaimed and given new names. Gondar Barracks Church in Chipata was renamed Sunrise SDA Church. The other churches in Chipata split, with one group returning to the mainstream church, while the other group split further into Three Angels SDA Ministry and the Restoration Message SDA Ministry, respectively, and registered as business entities. These have continued to function as independent ministries, with no ties to the official Seventh-day Adventist Church.

As a result of the shift from legal cases to evangelism, the membership grew from 14,593 in 2009³⁴ to 29,378 in 2015.³⁵ The membership more than doubled in just six years. There has been steady growth of work in East Zambia Field since 2015. In 2016 the Southern Zambia Union Conference voted an evangelism thrust program titled "Reaping God's Harvest," and under "Chipata for Christ," the union conference conducted 23 evangelistic campaigns in East Zambia Field in October 2016, which added 1,618³⁶ new members. By December 2017, the membership of East Zambia Field was 33,803.³⁷ The 2019 *SDA Yearbook* places the membership at 34,520.

Office and Church Infrastructure

When the eastern region was granted field status in 1988, there were no offices to operate from. The field rented a house along the Mfuwe/Lundazi Road, from which the president, Pastor Bedinical Ndatoya, and an accountant, Beatrice Maboshe, could operate.³⁸ Later, Pastor Ndatoya worked with Amon Goma as the treasurer. Next the field rented offices at the Chipata Municipal Council from which the officers operated until 1990, when Pastor Ndatoya left and was replaced by Pastor M. A. C. Phiri. Before Pastor Ndatoya left, the field acquired a plot of land along Magwero Road near the Zambia/Malawi border. The field offices later moved from the Chipata Municipal Council to the Zambia Railways offices. The succeeding two presidents, M. A. C. Phiri and Rodgers Chansa, operated from there.

While Pastor Chansa was president and Musa Ngwira was treasurer, a small house was built in 1995 on the land which had been purchased and the office operations were conducted there. In 1998 a four-bedroom house was built, which also served as an office until 2007. The following presidents operated from that house: Maxwell Muvwimi, John H. Shumba, and Robert A. Phiri. Another four-bedroom house was built in 1998 to accommodate the field president, but it was not occupied until the end of 2004 when Pastor Robert A. Phiri became president. Although the house still needed to be completed, lay members advised that since it was habitable, the president should occupy it in order to reduce rental expenses. They advised that the money thus saved should be used to complete the house.

In 2005, when Pastor Phiri was in his first year as president, a Malawian builder named Makanja was contracted to build the foundation for an office block.³⁹ The plan for the office block had three wings. In 2006 it was decided that instead of constructing the entire office block at once, which would take many years because of limited resources, the construction should be done in phases. Therefore, the south wing, which has eight offices, was completed in 2007 and occupied. Then a semi-detached house was built. This was necessitated by scarcity of accommodation for office staff, but it meant that the office block would not be completed as envisioned. The east wing of the office block was built in 2008 and 2009 and has since served as a conference hall.

In 2010 and 2011 the focus was on improving the liquidity of the field which had become very low as a result of conducting massive building projects, but in 2012 construction work resumed. Another semi-detached house was built to house two office staff, and then a house was built to accommodate the chief financial officer. By the end of 2015, the walls for the west wing of the office block had been completed; however, it has still not been roofed. There are plans to build a more modern office block that would be more representative of the Seventh-day Adventist Church. An infrastructure development committee was constituted in 2019 to spearhead the construction of the new office block. Another building project that was started in 2013 to address the need for Adventist education at the secondary school level in the region, involved the building of hostels at Mwami Mission by the East Zambia Field, but the project has stalled since 2015.

Currently, most of the Seventh-day Adventist churches in East Zambia Field have permanent buildings. But until the 1980s, only churches established by the early missionaries had permanent buildings. Thereafter, churches began to build permanent structures either using their own resources or through donations from benevolent individuals and organizations. The church in East Zambia Field has benefited from “Roofs for Africa” and Maranatha Volunteers International, working through Riverside Farm Institute, in the Southern province. Dr Lindsay Thomas from the USA was instrumental in promoting and providing resources for the construction of appropriate infrastructure in eastern Zambia. Katete SDA Church and Nyimba Main SDA Church benefited from the building project fund organized by Dr Thomas.

Future Outlook

Although all ethnic groups (Chewa, Ngoni, Nsenga, Tumbuka, Senga, Kunda, and Bisa) have been reached with the Adventist message, there are some areas within East Zambia Field that still need to be reached. There is still need to consolidate the work in the region.

As old ministers are retiring, others have accepted God’s call to serve as gospel ministers. Most of these young ministers have received basic theological training. These ministers include: Bernard T. Mbawa, Christopher K. Mukuka, Venancio Sakala, John Phiri, Thomas N. Njobvu, Ambassador Shalubobya, and Kenneth Nyavita. Other ministers are attending the training program at Rusangu University during school holidays, such as: Isaac Daka, Lawrence Mtonga, Simon Sakala, Alick D. Banda, and Mbenga Masiye. It is envisioned that by the power of the Holy Spirit working through these young ministers and the laity, East Zambia Field will soon attain conference status.

Research has been done among the Ngoni people to see how African traditional rituals are impacting the Seventh-day Adventist Church.⁴⁰ Other research is being conducted among the Chewa people to find out how to deal with the problem of dual religious allegiance, which has been identified as a major challenge.⁴¹ It is hoped that after this problem has been addressed, new ways will be found for helping Seventh-day Adventists in East Zambia Field to begin to faithfully support God’s work through tithe and offerings. Currently very few members seem to have clearly understood how to support God’s mission.

List of Presidents:

B. Ndatoya (1988-1990), M. A. C. Phiri (1991-1993), R. Chansa (1994-1995), M. Muvwimi (1996-1999), J. Shumba (2000), F. N. Muloongo (2001-2004), R. A. Phiri (2005-2009), E. Mwale (2010-2015), J. Shumba (2016-2018), Moses M. Banda (2019-present).

Office Address:

2028 Magwero Road, Chipata City, Eastern Province of Zambia.

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NOTES

1. *Seventh-day Adventist Yearbook* (Nampa, Idaho: Pacific Press, 2019), 305.
2. "News Notes," "South East African Union." *The African Division Outlook*. November 15, 1927, 3.
3. G. A. Ellingworth, "South East African Union: Our Work at Mwami Mission, Fort Jameson, North-East Rhodesia," *The African Division Outlook*. April 15, 1927, 5.
4. Matandiko, Cornelius M. *Seventh-day Adventism in Zambia* (Lusaka: Zambia Adventist Press, 2003), 110.
5. Ibid.
6. E. Kotz, "Africa News, No. 2," *ARH*, September 5, 1922, 22.
7. Wilson, N. C., "Medical Work in Southeast Africa Union Mission," *ARH*, October 4, 1928, 9.
8. C. M. Matandiko, *Seventh-day Adventism in Zambia* (Lusaka: Zambia Adventist Press, 2003), 136.
9. Ibid., 135.
10. F. G. Reid, "Zambesi Union," *The Southern African Division Outlook*, January-March 1959, 39.
11. Benjamin Simbani, interview by the author, Chisitu Adventist Community, Chipata, March 3, 2020.
12. Emmanuel Mwale, personal knowledge. Mwale ministered at Chisitu SDA Church, which established the school and interacted with Vincent Mandauka from 2005 to 2008, and also when he was the East Zambia Field president from 2010 to 2015.
13. Emmanuel Mwale, personal knowledge. Mwale has served in East Zambia Field as a pastor for 20 years and is doing research on Seventh-day Adventist work in the region for his Ph.D. in missiology at Mzuzu University.
14. Emmanuel Mwale, personal knowledge. Mwale served as district pastor for Mwami Mission District from September to December 2004.
15. Kepson Zimba, Interview by the author. Lundazi East Park SDA Church, March 31, 2016.
16. Hodgson, A. G. O. 1933. "Notes on the Achewa and Angoni of Dowa District of the Nyasaland Protectorate." *Journal of the Royal Anthropological Institute* 63, 146.
17. Van Breugel, *Chewa Traditional Religion* (Blantyre: CLAIM, 2001), 126.
18. Ibid., 132.

19. Emmanuel Mwale, personal knowledge. Mwale is a Chewa by tribe, and he lived with the Chewa people in Chimate village, Chief Zingalume, in Chadiza district, until he left for school in 1981.
20. Kepsonimba, interview by the author, Lundazi East Park SDA Church, March 31, 2016.
21. Rabson Mang'anda, interview by the author, December 27, 2018, Lundazi District.
22. Samson P. Lungu, personal knowledge. Lungu is Abel Mumba's nephew and was there when Mumba came from South Africa in 1955.
23. Elizabeth Moyo Njoloma, interview by the author, Chipata, January 23, 2020.
24. Sophia Sakala, Interview by the author. Lundazi District, August 22, 2018.
25. Emmanuel Mwale, personal knowledge. Mwale served in East Zambia Field for 20 years and is acquainted with the spread of Adventism in the region.
26. Matandiko, 207.
27. Seventh-day Adventist Church (Lusaka, Zambia), Minutes of Meetings of the Zambia Union Mission of Seventh-day Adventists, Meeting of April 19, 1988. Available in the Southern Zambia Union Conference Secretariat Archives.
28. Bedinical Ndatoya, telephone interview by the author, Kabwe, Central province, February 27, 2020.
29. Mwale, Emmanuel, personal knowledge. Mwale served under the leadership of Fred N. Muloongo from 2001 to 2004 and witnessed the growth of Seventh-day Adventism in the region during those years.
30. *Seventh-day Adventist Yearbook* (2000), 81.
31. *Seventh-day Adventist Yearbook* (2004), 303.
32. Seventh-day Adventist Church (Chipata, Zambia), Minutes of the Meetings of East Zambia Field, Minutes of the Special Session of October 26, 2006. Available in the East Zambia Field Secretariat Archives.
33. Emmanuel Mwale, personal knowledge. Mwale was president of East Zambia Field from 2010 to 2015, and attended the launch of "Explosive Evangelism" by the Zambia Union Conference president, Dr. Harrington S. Akombwa, and personal ministries director, Dr. Josephat Hamoonga, in February 2010, and also participated in the fieldwide evangelistic campaigns held that year.
34. *Seventh-day Adventist Yearbook* (2009), 338.

35. *2016 Annual Statistical Report: 152nd Report of the General Conference of Seventh-day Adventists for 2014 and 2015* (Silver Spring, MD: General Conference, 2016), 24.
36. Seventh-day Adventist Church (Chipata, Zambia), East Zambia Field Statistical Reports, Report of December 2016. Available in the East Zambia Field Secretarial Archives.
37. *2018 Annual Statistical Report: 154th Report of the General Conference of Seventh-day Adventists for 2016 and 2017* (Silver Spring, MD: General Conference, 2018), 24.
38. Bedinical Ndatoya, telephone interview by the author, February 27, 2020, Kabwe, Central province.
39. Robert A. Phiri, interview by the author, February 27, 2020, Chipata.
40. Moses M. Banda, "Unique African Traditional Religious Rituals and Their Impact on the Seventh-day Adventist Church" (M.A. Thesis, Zambian Open University, 2014).
41. Emmanuel Mwale, personal knowledge. Mwale is a student at Mzuzu University, studying for a Ph.D. in theology and religious studies (missiology), whose research focuses on the interaction between Seventh-day Adventism and Chewa Traditional Religion.

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