

# ***Blessings Beyond Burdens***

**THE HISTORY OF THE SEMINARY GRADUATES IN THE LCCA**

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## BLESSINGS BEYOND BURDENS: THE HISTORY OF THE SEMINARY GRADUATES IN THE LCCA

### INTRODUCTION

“On this day we got our first glimpse of Africa. We were awakened about six o’clock a.m. Looking out we could see about fifty little native boats with their occupants, most likely on their way fishing. In just a few minutes we were just outside the harbor of Freetown. It’s so hard to describe one’s feeling at the sight of land, especially at the sight of a new and strange land which is to be your home”<sup>1</sup>

Rev. William Schweppe, the first Wisconsin Synod missionary sent to Africa opened his diary with these words. Rev. Schweppe was called to be a missionary in the African country of Nigeria, after the Synodical Conference had resolved to explore mission work in Africa. Two weeks after his first glimpse of Africa, Rev. Schweppe wrote about attending his first worship service in Nigeria:

“About 9 A.M. Dr. Nau and I went to the Abak Ibiaku Uruan church, about 14 miles from here, for services. The rest stayed at home. Dr. Nau has already done marvelous work here. In this service he baptized nine, married six couples, and gave holy communion to nine....He has been instructing them and now has baptisms, marriages, etc., almost every Sunday. --- The churches are very crude buildings – mud walls, thatched roofs, and home-made benches. No floor, of course, but it’s their place of worship, they are satisfied, and as we can see, the Word is just as powerful in them as in our elaborate buildings at home. We see many crude sights, but it’s their way, and we are rapidly becoming accustomed to it. We got home at 12 noon.”<sup>2</sup>

This was life as it was in Africa back in 1937, and in many of our ‘bush’ congregations, this scene is still familiar. The mission work that the Wisconsin Synod began in Africa (with the help of the Synodical Conference) has expanded beyond Nigeria, into Zambia (then Northern Rhodesia) in 1953, and into Malawi (then Nyasaland) in 1963. In all that time the goal has always been clear: saving lost souls. The difficulty and importance of this work is expressed by Rev. Schweppe when he writes, “We are gradually getting an idea of the enormity of the work here in Africa. The field is indeed white unto harvest, and people will come at any time to hear.”<sup>3</sup> What Rev. Schweppe expressed is something that is virtually true in any mission field. In the decades that followed, many WELS missionaries have followed after Rev. Schweppe, sharing the gospel of Jesus Christ with the Nigerians, the Zambians, and

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<sup>1</sup> Rev. William Schweppe’s personal diary for April 12, 1937

<sup>2</sup> Rev. William Schweppe’s personal diary for April 25, 1937

<sup>3</sup> Rev. William Schweppe’s personal diary for April 25, 1937

the Malawians. Through their tireless efforts, the Lord has brought forth fruit in abundance, so that today the Lutheran Church of Central Africa (LCCA) has over 50,000 baptized members, 287 congregations or preaching stations, and 49 national pastors!<sup>4</sup> Just by sheer numbers, this outnumbers all other WELS world mission fields. It is an amazing gift of God's grace that he has showered upon our African missions.

These blessings are tremendous, more than the WELS could have hoped for when the LCCA set down roots in Zambia in 1953. These are blessings that we can rejoice about here in the States, just as the LCCA rejoices in its growth. Stanza 2 of "The Church's One Foundation" provides a reminder of the great blessing of unity that our two visible church bodies share in the invisible Church of all believers, "Elect from every nation, yet one o'er all the earth; Her charter of salvation; One Lord, one faith, one birth. One holy name she blesses, Partakes one holy food, And to one hope she presses, With every grace endued."<sup>5</sup> It is a wonderful blessing to know that halfway across the world there are believers who are proclaiming the gospel. As we rejoice, however, we must also recognize that the church is always one generation away from losing the gospel.

In order to retain the gospel in all its truth and purity, we must never tire of delving into the Scriptures and also have men who are trained to study the Bible in its original languages. This is as true for the Synod in Zambia and Malawi as it is for our Wisconsin Synod here in the States. It is for this reason that the LCCA has implemented a worker training system as a way to train up leaders in its their church body. The men that have been trained by this system have become the foundation of this still-young church body. "When you think of how our church began, you might not have a lot of 'big' names, but a lot of men who just did their job faithfully; it wasn't because of outstanding workers"<sup>6</sup> now-

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<sup>4</sup>"Malawi Mission Statistics," accessed Nov. 30, 2010 <http://archive.wels.net/cgi-bin/site.pl?2617&collectionID=689&contentID=1116&shortcutID=1815> and "Zambia Mission Statistics," accessed Nov. 30, 2010 <http://archive.wels.net/cgi-bin/site.pl?2617&collectionID=697&contentID=1092&shortcutID=1906>

<sup>5</sup> Samuel Stone, *The Church's One Foundation*, 1866

<sup>6</sup> Pastor John Janosek, interview with author on November 29, 2010

retired, long-time missionary John Janosek wonderfully explains. This is not to say that the LCCA has not seen its share of difficulties and hardships. “Whenever you do mission work, casualties are more extreme in the early years; you learn not to panic.”<sup>7</sup> In the early years of the LCCA (both in Zambia and Malawi), there were cases of students dropping out of the Bible Institute and the Seminary for various reasons. Even today, national pastors have left or had to be removed for cause. That is because the same sinful nature dwells in every one of us. Janosek would remind new missionaries to the field that these national pastors are fellow workers first and foremost, in need of the same law, in need of the same gospel. However, “the Lord, in spite of all of the fallacies and troubles, brought forth what he wanted to, and it was a real blessing.”<sup>8</sup>

“Blessings beyond burdens” is how you might describe the history of all the men who have been trained at our LCCA Seminary in Lusaka, Zambia. It is the wonderful story of how God continues to use jars of clay to bring his message of salvation to lost souls. These men have been an overwhelming blessing to not only the LCCA church body but also to the WELS. Throughout the years our missionaries have had close ties with many of these men. As the LCCA gradually takes steps to become a nationally independent, self-sustaining church, we reflect upon the past and look toward the future with the men who have shaped this church body.

#### **BRIEF OVERVIEW OF THE WORKER TRAINING IN THE LCCA**

Before we can look at the history of the graduates, it would be good to understand the system of training that they went through. As is the case with any mission, the goal is to have a nationally independent church, or as one former missionary put it, “the missionaries’ goal is to work themselves out of a job.”<sup>9</sup> While this is a universally accepted goal, there have been different ideas about how to achieve this goal. A primary contributing factor in the work to make the LCCA an independent church body is the establishing of a worker training system. Pastor Ernest H. Wendland was called in 1962 to

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<sup>7</sup> WLS President Paul Wendland, interview with author on October 22, 2010

<sup>8</sup> Janosek interview

<sup>9</sup> Janosek interview

start such a system. He expresses the difficulty of his task in his book *To Africa with Love*, "They know less about Christian doctrine than a young confirmand in America. Your assignment? Make preachers and teachers out of them. You have two years in which to do it. Mission impossible?"<sup>10</sup>

As can be imagined, starting a worker training system from scratch would be a difficult task. This worker training program would be ever evolving to suit the needs that arose. The initial step that the LCCA decided to take was to start a Bible Institute, initially a two-year program to train men to be evangelists (not pastors yet). Pastor Wendland began his labors by surveying several Bible Institutes around the Lusaka, Zambia, area; this gave him a starting point and a good foundation upon which to begin the training of called workers. A 40-acre plot of land was purchased 8 miles outside of Lusaka in Chelston, upon which was built classrooms, dormitories, married student housing, and a house for the resident principal. This was the beginning of the Bible Institute and ultimately the Seminary in Zambia. Once the property was bought, the curriculum was the next priority. The initial Bible Institute curriculum was set up to be a two-year program; in these two years students would learn Bible study, Doctrine, Bible and church history, the Lutheran Confessions, and Practical Theology. There was also a class of "Study Helps" (for help in the English language) and "Liturgies."<sup>11</sup> With the buildings built and the curriculum set up, everything was in place to begin classes. The Lutheran Bible Institute opened and was dedicated on August 25, 1964, and there was an opening enrollment of nine students.

Two years later, four men (Benford Kawiliza, Charles Manangi, Ignatius Mwanabaleya and Timothy Tonga) graduated from the Lutheran Bible Institute and were assigned as evangelists. It would be three years after the first graduating class from the Bible Institute until the Seminary would be started (in 1969). Students who had proved faithful as evangelists were recommended by missionaries to attend further training to become a pastor. The curriculum at the three-year seminary would build upon what was learned at the Bible Institute. "Preparatory (Propaedeutic)" would be preparing the

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<sup>10</sup> Ernst H. Wendland. *To Africa with Love*. Milwaukee, WI: Northwestern Publishing House (1974), p. 90

<sup>11</sup> *Prospectus: The Lutheran Bible Institute*. Lusaka, Zambia: the Lutheran Press (Date unknown), p. 4-5

student for theological study, including work in the original languages. There would also be further Biblical Theology (of Isagogics and Exegesis), Systematic Theology (Doctrines of the Lutheran Church and Comparative Religion), and Practical Theology (Preaching, teaching, liturgies, etc).<sup>12</sup> The first graduating class from the LCCA Seminary in 1972 consisted of three men: Salimo Hachibamba, Benford Kawiliza, and Lot Lubaba. After serving the required two years as vicars, they were all ordained in 1974.

This was the beginning of our worker training system in Africa, both the Bible Institute and the Seminary on the same campus, training both Zambian and Malawian national pastors. In the beginning, missionaries were teaching all the classes, with the hope that someday, they might be able to hand off some of the teaching and administrative duties to qualified nationals. As the years went by, and our mission field in Malawi grew, another Bible Institute was started in Lilongwe, Malawi.<sup>13</sup> Over the years, our worker training system has adjusted to the changing culture, “they are different today than yesterday.”<sup>14</sup> One of the adjustments has been the entrance requirements; in the beginning years when the missionaries were looking for students there was more need for Bible introduction courses. Now there are certain academic requirements. All of this has added up to an established worker-training system that has been able to place national pastors into teaching positions. It is with the first class of graduates that we begin our look at the blessings beyond burdens in the history of the graduates of the LCCA Seminary.

#### **A HISTORY OF THE GRADUATES**

From when the Seminary began training men for the pastoral ministry in 1969 to the present day, there have been 89 men who have graduated. For some of these men, there is more information than others. Part of the reason for this is some of the earlier men have been in the field longer and have had a bigger impact on the goings-on in the LCCA; another part of the reason is that the missionaries

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<sup>12</sup> *Prospectus: Lutheran Seminary*. Lusaka, Zambia: The Lutheran Press (Date unknown), p. 4-9

<sup>13</sup> For a detailed history of this Bible Institute look to Erich Westphal’s paper, *A History of The Lutheran Bible Institute, Lilongwe, Malawi, Africa* (2003)

<sup>14</sup> Wendland interview

(and former missionaries) I communicated with could recollect less about some men than others. I do not mean to imply that the men about whom not much is written are any less faithful to the task of being a pastor; I simply was not able to obtain more information.

#### Pre-Seminary Graduates<sup>15</sup>

*Albert Muyangana & Brown Lawrence Chipoya* – Before the Seminary began in Lusaka, these two men were seen to have the gifts of leadership in the church. In 1958, they were sent up to the Nigerian Lutheran Church’s Seminary (a mission arm of the LCMS). Pastor William Schweppe was still working up there, as this was still before the LCMS-WELS split in 1961. They graduated and came back to Zambia (then Northern Rhodesia) at the end of 1962 to be assigned by LCCA. Lawrence Chipoya refused to be assigned, and left the church. Pastor Muyangana was assigned as a pastor in the Northwest Province. He was actually ordained at the dedication of the LBI in 1964.<sup>16</sup> Pastor Muyangana was assigned to a remote and isolated area of Zambia. After serving for a few years, he resigned because of lack of support.

#### Class of 1972 (3 graduates)

*Salimo Hachibamba* – Pastor Hachibamba came from the Southern Province of Zambia. The fact that he came to the Seminary was, as one former missionary put it, “almost serendipity.”<sup>17</sup> His father was looking for a good education for his son; he sold a cow in order to obtain that. He came to the Seminary as a very young, very “raw” youth, but from very early on you could tell that he could one day be very instrumental in training future pastors. Even though he came from a rural background, he showed a mastery of languages. “EH Wendland used to say, ‘He came to us as a young barefoot boy from a little village in the Southern Province.’ That barefoot boy became a man – an instructor at

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<sup>15</sup> Before the Seminary was started in Lusaka, the LCCA recognized two gifted men whom they sent to the LCMS mission Seminary in Nigeria.

<sup>16</sup> Pastor Raymond Cox. E-mail to the author on December 2, 2010

<sup>17</sup> Wendland interview



the LBI & Sem – and also served as principal.”<sup>18</sup> Upon graduation from the Seminary, he was called to serve immediately in a teaching capacity at the LBI and the Seminary. Missionaries who knew him speak highly of the observations that he made and the leadership that he showed. Examples of this high praise are “he brought to light a lot of the cultural differences [like witchcraft],”<sup>19</sup> and “He had the respect of many – both expatriates and nationals...Salimo was, I believe, the most influential man in the LCCA to urge ‘self-support.’ The Africans listened to him and followed his suggestions.”<sup>20</sup>

Pastor Hachibamba has served mainly at the Seminary, elevating to the position of Principal, but he has also served vacancy congregations in the Lusaka area. In addition to this, “he has served on the LCCA Chairman’s Advisory Council (CAC) – made up of the Chairman of the LCCA and three African members of the LCCA.”<sup>21</sup> Over the years Pastor Hachibamba has been involved in many translation projects with Dr. Ernst R. Wendland at the Seminary, translating materials for use both inside and outside the church.

Sadly, in the recent past, it became known that Pastor Hachibamba was trapped in a sin and was removed from the ministry. This was a tragic end to the service of one of the most brilliant men to have gone through the Seminary.

*Benford Kawiliza* – Pastor Kawiliza was a pastor before he was a pastor. He was actually a member of the first graduating class from the Bible Institute. He came to Zambia from Malawi to find work in the 1950s, settling down in the Lusaka area and becoming a member in the Matero Lutheran Church (an urban congregation in Lusaka). In 1962 (two years before the Bible Institute opened), “Kawiliza became the first African layperson to be ‘called’ by an African congregation to serve them as their ‘evangelist/shepherd (Mbusa).”<sup>22</sup> He would help missionaries by interpreting their sermons and

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<sup>18</sup> Pastor Raymond Cox. E-mail to the author on October 30, 2010

<sup>19</sup> Wendland interview

<sup>20</sup> Cox, e-mail

<sup>21</sup> Cox, e-mail

<sup>22</sup> Cox, e-mail

their Bible studies. During his time at the Bible Institute and Seminary, he helped serve the Matero congregation on the weekends (this is what many students do). After graduating <sup>from</sup> the Seminary in 1972, he was assigned as a pastor to the Matero Church. Pastor Cox remembers the day well.

“Benford Kawiliza – first African pastor from our schools! I took part in the service...was the only missionary to speak in Chinyanja – my verse from Jeremiah 1:8-9. What a thrill! What a marvelous blessing from Almighty God. We (the LCCA) have come a long way, but still much to do.”<sup>23</sup> As a pastor, Kawiliza was an indefatigable evangelist; he loved people and would hand out tracts (this was in the days when any literature was craved) to anyone whom he would meet. Kawiliza cared for the congregation at Matero with all his heart. “He was faithful, and for his faithfulness he was loved...he was a role-model of faithfulness to future pastors.”<sup>24</sup> Quite naturally his love for people would include his family. Pastor Kawiliza’s love is expressed in a story recollected by Pastor Cox:

“The following year Benford Kawiliza asked if I would instruct his father. Makuruni Kawiliza was an old man – thought to be about 100 years old. He was blind. He was not baptized! I had the wonderful privilege of baptizing him. At his baptism he asked, ‘When I get to heaven will I see Jesus ‘eye to eye?’ My reply, ‘Yes, you’ll see Jesus eye to eye and live with him forever!’”<sup>25</sup>

His model of faithfulness not only brought his father to know Christ but has also born fruit in his immediate family as his son Sam is also now a pastor in the LCCA.

*Lot Lubaba* – Pastor Lubaba was a Tonga man, who lived in Choma, Zambia (a few hours south of Lusaka). He came to the Seminary with “a big family, a deep voice; he was a gentle giant.”<sup>26</sup> He was a hard worker and “was considered a shining star at the Seminary and a bright future was expected of him.”<sup>27</sup> After graduating from the Seminary, he received a call to the southern province of Zambia at Pemba. At the time there were not many congregations in the area, so Pastor Lubaba

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<sup>23</sup> Pastor Raymond Cox’s personal diary for July 14, 1974

<sup>24</sup> Pastor Mark Rieke, interview with the author on November 20, 2010

<sup>25</sup> Cox, e-mail

<sup>26</sup> Wendland interview

<sup>27</sup> Pastor Stephan Lawrenz. E-mail to the author on November 5, 2010

was left fairly isolated. He had a good work ethic, but also a strong desire to send his children through school. A combination of the location and situation in life brought out an unfortunate case about him that caused him to be removed from the ministry. In the 90s he was brought to repentance and was restored to the ministry, again in the southern province of Zambia. By this time in life he was not filled with the same vigor that he had as a younger man. He is now retired.

### Class of 1975 (3)

*Benson Mavika* – Pastor Mavika was another man who had excellent abilities, “it is said that Rev. Mavika could take a text and figure out a theme and parts in fast order.”<sup>28</sup> He was assigned to Shibuyunji in the Mwembezi district (west of Lusaka); current WLS President Wendland served with him at that location. Although he was intelligent and charming, he was lacking in character and was soon removed from the ministry.

*Raphael Mbulo* – This is a man I was unable to obtain much information about. “He was sweet, but also had problems.”<sup>29</sup> He died prematurely. The specific reason is unknown.

*Deverson Ntambo* – Pastor Ntambo was our first Malawian pastor; he was “a stellar man of great character.”<sup>30</sup> “Ntambo learned about the LCCA through a mailing program of sermons, Sunday school lessons, and prayers that Mueller had started while he lived/worked in Zambia.”<sup>31</sup> When Pastors Mueller and Cox arrived in Malawi, Deverson Ntambo and his wife Miriam were some of their initial contacts. Before Ntambo became a pastor, he had a secure job at the Blantyre Veterinary Department and was an active member of an LCCA congregation down in Blantyre. At the suggestion of our missionaries, he left his secure job to attend the Bible Institute and subsequently the Seminary. It was a decision that would change not only his life but also the lives of many others. Before he graduated from the Seminary, he worked with Pastor Cox among the

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<sup>28</sup> Lawrenz, e-mail

<sup>29</sup> Wendland interview

<sup>30</sup> Lawrenz, e-mail

<sup>31</sup> Cox, e-mail

African Muslims in the Njata area (Southern Region of Malawi). After graduating from the Seminary, he was ordained and installed at *St. Peter's* congregation in Lilongwe (Central Region), Malawi. He finished his faithful ministry by serving *Our Savior* congregation in Zomba. In the years that he spent in the ministry, he showed his love for his Savior and for the salvation of souls in many ways.<sup>32</sup>

While at the Seminary, he named his new born son Martin (for Luther). He wrote several songs for use in the congregations (one of which was entitled "We are workers of the Lord"), and he shared valuable insight with the missionaries about the African customs and culture, such as witchcraft and superstition. He served as the secretary for the LCCA for a number of years and also became one of the chief national proponents of "shepherding" rather than the "supervising ministry" for national pastors.<sup>33</sup> In 1981, he began serving as a part-time teacher at the "new" Bible Institute in Lilongwe. He taught not only the students at the Bible Institute but also their wives – helping them to understand what it would be like to be the wife of a church worker. Pastor Ntambo was called to glory in 1998 while serving *Our Savior* congregation in Zomba. "Deverson Ntambo was blessed by God and became a blessing to Christ's kingdom."<sup>34</sup>

His son Martin continues to be a blessing in the LCCA. A gifted man, he has been elected to various offices in the LCCA and is serving as a lay leader at Beautiful Savior in Blantyre and working on translation projects with the United Bible Societies.

### Class of 1977 (2)

*Lackson Lozi* – Pastor Lozi came from the Northern Region of Malawi. He was not a Christian, but he was instructed in the word of God. On November 24, 1968 he was baptized<sup>35</sup> "He is one of the reasons

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<sup>32</sup> Cox, e-mail

<sup>33</sup> For quite a while, national pastors wanted to be given a vehicle and serve many congregations just like the missionaries (supervising ministry), Ntambo pushed for national pastors to be shepherds of only 2-3 congregations so that they might get to know the people (shepherding).

<sup>34</sup> Cox, e-mail

<sup>35</sup> Cox, e-mail

we got into the north in Malawi.”<sup>36</sup> When the LCCA was getting started in Malawi, they started in the south, in Blantyre, the economic capital of (then) Nyasaland. It was through tracts that were sent out that Lozi came upon the LCCA. When Pastors Cox and Janosek made visits up north, Lozi was the main contact person. He got the villages to welcome the LCCA; through him the missionaries were able to have services, Bible readings, and prayers. Lozi had expressed interest in becoming an evangelist for the LCCA; soon after this he was recommended to go to the Bible Institute in Zambia. He returned to the Northern Region as an evangelist and then, a few years later, he was recommended for the Seminary. He was known for his friendliness and faithfulness to the mission. Some missionaries have commented how he had more zeal and was more ‘effective’ as an evangelist than he was as a pastor. Unfortunately, in 1996, he was removed from the ministry.

*Timothy Mulando* – Pastor Mulando was from Zambia and was a faithful evangelist, then pastor. He was a faithful worker who knew his Scriptures. Pastor Cox remembers his sermons from his time at the Seminary, “Many of his sermons were filled with about as many Bible passages as he had exposition and application.”<sup>37</sup> He received a call out of the Seminary to serve in the Mwembezhi district; later he received a call to Chelston in the Lusaka area, “but he was a bush minister at heart.”<sup>38</sup> He would spend more time out in the bush than in town doing ministry. Pastor Mulando understood people and served as an invaluable guide to some missionaries, “When I requested, he would drop anything he was doing to help me at a congregation when I couldn’t figure out what negative things were happening at that congregation. He would figure it out in fifteen minutes when it would have taken me months.”<sup>39</sup> Pastor Mulando retired in 1998 and “was one of the few men to actually retire on

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<sup>36</sup> Janosek interview

<sup>37</sup> Cox, e-mail

<sup>38</sup> Pastor Philip Birner, e-mail to the author on November 24, 2010

<sup>39</sup> Lawrenz, e-mail

good terms with the congregation.”<sup>40</sup> He is still alive and living a few miles from the Mwembezi Rural Health Center (our Lutheran clinic) in Shabasonje.

#### Class of 1980 (1)

*Daison Mabedi* – Pastor Mabedi was another man who came from Malawi, from a little village near Kamoto (in the Southern Region). He was confirmed and was an active member of one of our congregations in the South; he assisted missionaries with their labors. He graduated from the Bible Institute and returned to Malawi as an evangelist helping out in various congregations, including working at Epiphany (a bi-lingual urban congregation in a suburb of Blantyre)<sup>41</sup> “He was a man, who was every bit Salimo’s equal.”<sup>42</sup> He was a very gifted man – in languages, preaching, and teaching. In an unfortunate turn of events, Mabedi’s original class was dismissed because of an unfounded rumor, but Mabedi was allowed to return. After graduating in 1980, then serving two years as a vicar, Pastor Mabedi was installed as the first national pastor of Epiphany Lutheran Church. In 1988, Pastor Mabedi became the first full-time national teacher at the Bible Institute in Lilongwe (Deverson Ntambo was called part-time); he served in that capacity for five years. In another step towards nationalization, in 1997, Pastor Mabedi was called to be the principal of the Bible Institute. As one of the ‘shining stars’ of the LCCA, “he was chosen to come to the States and attend conference and meetings. He preached in some of our WELS congregations in the greater Milwaukee area.”<sup>43</sup> As was the case with Pastor Hachibamba, Pastor Mabedi became trapped in a sin and was removed from the ministry for a short while. In an act of God’s grace, after a few years he repented and was invited back as a pastor at the beginning of this year.

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<sup>40</sup> Birner, e-mail

<sup>41</sup> Cox, e-mail

<sup>42</sup> Wendland interview

<sup>43</sup> Cox, e-mail

Class of 1983 (3)

*Peter Chikatala* – Pastor Chikatala was a Zambia man. He served his vicar and eventually pastoral years in the Mwembezi district. He was remembered as being sharp and intelligent. This led him to be elected as the first national LCCA chairman in 1985, and he served in that capacity until 1994. Pastor Chikatala was a man who wanted to get things done, although he found he wasn't able to get as much done as a chairman as he wanted to.<sup>44</sup> He began his ministry in an exemplary fashion, but he ran into some problems of getting paid by his congregations. Most of this was because he would start preaching stations and would spend more time there than at the original congregation which was paying him. Eventually his called congregation would stop paying him. You cannot fault his zeal for wanting to spread the Gospel; however, the approach that he took was not the best. He repeated this cycle on three separate occasions; finally this caught up to him so that no congregation would pay him. As a result of this behavior, he was removed from the ministry.

*Joseph Maganga* – “Pastor Joseph Maganga, of Malawi, is a man of great charm and if you ever meet him, you will like him the moment you talk with him.”<sup>45</sup> While this friendly nature is a great tool in helping to spread the Gospel, it (like anything else) can lead a person into some serious temptations. Like various men before him, he became ensnared in a sin which caused him to be removed from the ministry. He did for a short while come back as a translator. He is no longer a member at any LCCA congregations.

*Gladson Nyasulu* – Pastor Nyasulu was an enthusiastic evangelist, serving in that role in the Southern region of Malawi. As a pastor he served with Pastor Cox in the Northern Region of Malawi. As a graduate of the Seminary, he served the Mlowe congregation along the shores of northern Lake Malawi. Pastor Nyasulu was a very hospitable individual, often inviting Pastor Cox and his wife for a

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<sup>44</sup> Rieke interview

<sup>45</sup> Lawrenz, e-mail

meal at his house.<sup>46</sup> He had been removed from the ministry for cause but was repentant and came back into the ministry and served as a faithful pastor. He is now retired, but still serves some of our congregations full-time.

#### Class of 1985 (2)

*Joseph Kandaya* – Pastor Kandaya served in the Central Region of Malawi for his whole ministry, first in Salima near the lake, then at one of our congregations north of the capital city of Lilongwe. He was an able individual who served his Lord faithfully in the congregations that called him. He retired in 2006, and was called to eternal glory just this past year.

*Robert Baloyi* – Pastor Baloyi was another northern man from Malawi; he was one of the first people that Pastor Lozi introduced missionaries Cox and Janosek to. He was recommended to go to the Seminary and, upon graduating, was assigned to the Northern Region of Malawi, but suddenly died before being ordained.

#### Class of 1988 (6)

*Frackson Chinyama* – Chinyama grew up in the Southern Region of Malawi, was confirmed by Pastor Janosek, and was recommended to go to the Bible Institute to train to be an evangelist. After serving as an evangelist, he studied at the Seminary and received a call at the Blantyre city congregation of Epiphany.<sup>47</sup> One of the difficulties that Pastor Chinyama faced was his last name. At the time of the first president of Malawi (Hastings Kamuzu Banda) one of the president's enemies names was named Chinyama. While President Banda was in office, he took the last name "Beston."<sup>48</sup> He was academically very talented and very ambitious. He became the second national chairman of the LCCA. Sometimes his heart was in the right place, but his attitude wasn't. Later in his ministry he did some exploratory work for the LCCA in Mozambique.

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<sup>46</sup> Cox, e-mail

<sup>47</sup> Janosek interview

<sup>48</sup> Rieke interview



*Daison Boloweza* – Pastor Boloweza served at one of the original ‘Janosek’ churches<sup>49</sup> in Thyolo, Malawi (Southern Region). He was one of the more gifted leaders of the LCCA as far as pastors go, a man of considerable abilities.<sup>50</sup> He also did some exploratory work in Mozambique. Pastor Boloweza retired as a faithful pastor and was called home to glory in 2005. Unfortunately, since his death, rumors have come out about his ministry.

*Chitanzane Mapulanga* – Pastor Mapulanga was a Malawi man who served Malawi congregations. He entered the ministry when he was an older man. He served a congregation west of Lilongwe for much of his ministry. On the side, he also served as a teacher at a school. He retired in 2006.

*George Mpule* – Pastor Mpule is one of the oldest active pastors in the LCCA. He is a Zambia man and has served in several places in his ministry: He has served at Mwembezhi, followed by a 10 year ministry in Ndola (the Copperbelt Province in Zambia). He is presently serving four congregations in the Lusaka area. He is considered a gifted individual, and part of the old-guard pastors.<sup>51</sup>

*Alexander Mubita* – Pastor Mubita, a Zambia man, “had only one thing that he wanted to do in life, and that was to be a pastor.”<sup>52</sup> He attended the Bible Institute when he was young and served as an evangelist for several years. He returned to the Seminary, but in his final classroom year the faculty decided that he did not have the intellectual abilities to be a pastor. Mubita begged the faculty to let him at least finish his final year, even if he couldn’t become a pastor. The Seminary and Board of Control granted his request. At the end of the year, the faculty was so impressed by his zeal that they decided to continue to use him as an evangelist, so they sent him to the difficult Northwestern Province of Zambia. Following this, he was called to the Mwembezhi District. The Zambian pastors

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<sup>49</sup> These churches became a template for future churches. A church sanctuary was built and also a parsonage. Everything was set up well, the congregation was taught about giving for a pastor’s salary and providing their called worker with a house as well.

<sup>50</sup> Rieke interview

<sup>51</sup> Birner, e-mail

<sup>52</sup> Lawrenz, e-mail

were so impressed by the work that he had done that they wanted to make him a pastor. He was ordained and served congregations north of Lusaka.<sup>53</sup>

*Isaac Njirlima* – Pastor Njirlima is an outspoken man with independent ideas and wisdom. Until recently, he had served at the same three congregations in Southern Malawi for the duration of his ministry. Since 2008, he has sought to revive congregations that once existed but had died. He is a man who says what he feels; you may not always agree with it, but you know where he is coming from.<sup>54</sup> “Despite being near retirement, he seems to have abounding energy.”<sup>55</sup>

#### Class of 1991 (10)

*Genius Moyo* – This man was from Zambia, and as a student at the Seminary, he was President of the student body. Unfortunately, during his vicar years in the Mwembezhi District, he fell into a public sin and was not ordained as a pastor. He is still a member of an LCCA congregation.

*Akim Efron Daile* – Pastor Daile came into contact with the LCCA in the Northern Province of Malawi through Pastor Cox. “He was a quiet man, but eager to learn more about the Bible and about our LCCA.”<sup>56</sup> He attended the Bible Institute in Lilongwe and then served as an evangelist in the Northern Region. After he graduated from the Seminary in 1991, he requested to return to his home village, a request motivated by love. “He wanted to serve his Lord, but he felt that he also had a family responsibility. There were no men living in his home village. They had all died because of AIDS and its complications. The church granted that loving request.”<sup>57</sup> Pastor Daile still serves in the Northern region of Malawi. He is a man of leadership and numerous abilities.

*Batson B. Liwonde* – Pastor Liwonde came from the Southern Region of Malawi, from the Khanyepa congregation (one of several LCCA pastors to come from that congregation). He has served in

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<sup>53</sup> Lawrenz, e-mail

<sup>54</sup> Rieke interview

<sup>55</sup> Lawrenz, e-mail

<sup>56</sup> Cox, e-mail

<sup>57</sup> Cox, e-mail

Malawi in several different congregations; he is currently at the city congregation in Zomba (Southern Region). He is remembered as being “shy, but an effective pastor and evangelist. He had a good sense of humor, and had the respect of the people.”<sup>58</sup> His sterling character led him to occupy many offices in the Malawi Synod, including President for a time. Besides serving his congregation, he is also the Synod secretary.

*Hempel Bickster Katambo* – This man graduated from our Seminary, but never became one of our pastors. Instead he joined the Evangelical Lutheran Church of Malawi (ELCM which is supported by the ELCA in America) and served as a pastor. He has since <sup>passed</sup> past away.

*Pedros Zombe* – He was a man from the Northern Region of Malawi and was assigned as a vicar, but he refused to take the assignment. Zombe eventually became a worker in the ELCM. Later, however, he was allowed to be a pastor in the LCCA, but in 2008 he was removed for cause. He did not have the respect of fellow national pastors.<sup>59</sup>

*Samuel Kawiliza* – Sam Kawiliza is the son of the late Benford Kawiliza, who was a member of the first graduating class from the Seminary. He is a sharp, clever individual with quite a few gifts; some thought he was the most gifted man to go through the program<sup>60</sup> He is a man of vision and was elected and remained Chairman of the Zambia Synod for a number of years. He received a call as a professor at our Seminary in Lusaka, and after the removal of Pastor Hachibamba from the ministry, he assumed the role of President there. People speak highly of his work at the Seminary.

*James Meja* – Pastor Meja is another one of our pastors who came from the Khanyepa congregation in the Southern Region of Malawi. After graduating from the Seminary, he has served in several congregations in the Thyolo district in the Southern Region of Malawi. There he served the church

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<sup>58</sup> Janosek interview

<sup>59</sup> Lawrenz, e-mail

<sup>60</sup> Rieke interview

well.<sup>61</sup> “He is a man zealous for spreading the Word of God. This, for example, is shown in the work he does in three congregations in Mozambique...Also, he is presently working to bring back to life the Soche congregation.”<sup>62</sup>

*Lackson Wowa* – Pastor Wowa is from the Northern Region of Malawi. He got involved with translating work at the Seminary. This led him to work for the United Bible Society (UBS) in the Northern District of Malawi. It is a perplexing matter, because he still serves congregations part-time, but his full-time job is with the UBS.<sup>63</sup>

*Nangwale John Chimombo Phiri* – Pastor Chimombo (he went by that name) came from Malawi and served a number of congregations in the Southern region of Malawi. He was called to eternal glory in 2004.

*Joseph Shakauma* – He was a man from Zambia who graduated from the Seminary and was assigned as a vicar in the Copperbelt District of Zambia. “He was as gifted as Kawiliza was.”<sup>64</sup> While he was a vicar, he began to work for the UBS. He was also found guilty of a sin and was not permitted to become a pastor. He came back to the LCCA as an assistant language coordinator for the LCCA-Zambia, but was removed when the same sin surfaced again.

#### Class of 1993 (6)

*Bismark Balyobwe* – “Rev. Bismark Kalyobwe, of Zambia, a Tonga or Sala man, served for a while as the Chairman of the LCCA and also as the Chairman of the Mission Board. He presently serves as a pastor in Lusaka.”<sup>65</sup>

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<sup>61</sup> Janosek interview

<sup>62</sup> Lawrenz, e-mail

<sup>63</sup> Lawrenz, e-mail

<sup>64</sup> Rieke interview

<sup>65</sup> Lawrenz, e-mail

*Kabwe Luanga* – He is also known as John Luanga. Lwanga came from the Copperbelt Region of Zambia to the Seminary. He was removed from the Seminary twice but was brought back and graduated.

He was assigned to be a pastor in Choma (Southern Province of Zambia) but was removed for cause.

*Milton Mpofo* – Pastor Mpofo is from Zambia. Upon graduating from the Seminary, he served in the Southern Province and then in the Lusaka area. In the beginning of his ministry, he was a faithful pastor, so he was called to be the Dean of Students at the Seminary. “As time went on, people noticed he became less and less effective in his seminary job.”<sup>66</sup> This man was considered by many to be a paragon of honesty, but he was removed from his position at the Seminary and the ministry for cause.

*Royd Mumba* – “Rev. Royd Mumba, of Zambia and a Tonga speaker, had served congregations in the Chongwe District, in Lusaka, and now works in Choma in the Southern Province.”<sup>67</sup>

*Joseph Mwanamulela* – Pastor Mwanamulela was a Zambian man and served in the Eastern Province of Zambia. He had self-caused difficulties in the congregations that he served which ultimately led to his congregations failing to support him financially. He took an early retirement and promptly left the LCCA completely.

*Jofael Zulu* – Pastor Zulu was an older man (of retirement age) by the time he became a pastor. During his Seminary years and beyond, he had marital difficulties. He served as a pastor in the Nyimba area after Pastor Mwanamulela. He retired from the ministry and no longer belongs to the LCCA.

#### Class of 1994 (8)

*Metebele Chijoka* – “Rev Mutebele Chijoka, of Zambia and a Tonga man, is the pastor of our congregation on Burma Road in Lusaka. He is presently the Vice-Chairman of the LCCA-Zambia. He is a man of forceful character and strong opinions about the independence of the Zambia church.”<sup>68</sup>

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<sup>66</sup> Lawrenz, e-mail

<sup>67</sup> Lawrenz, e-mail

<sup>68</sup> Lawrenz, e-mail

*Boniface Choongo* – Pastor Choongo was from Zambia and served in Chipata (eastern Zambia). He served the Lord with the talents that he was given. Later in his ministry his service was limited due to sickness. He has since been called home to eternal glory.

*Joseph Jamiton* – Pastor Jamiton came from the Southern Region of Malawi. He was introduced to the LCCA in Blantyre where he took classes. He was a man of limited gifts and a disability (eye problem, but served his Lord faithfully in the Central Region of Malawi until his sudden and unexpected death.<sup>69</sup>

*Kissinger Lusio* – Pastor Lusio is a fine man from Malawi. He is presently serving a large congregation in Jali town (in the Southern Region), another one of the “Janosek” churches. He is faithful and has been gifted academically, and this is transferred into his ministry. His congregation is run well, and he is honored among his members.

*Alick Mbonga* – Pastor Mbonga is a Zambian man, known as a man of zeal for the Lord. Upon graduation from the Seminary, he was assigned to the Eastern Province of Zambia, then to the Copperbelt Region in Kitwe. While he was a pastor in Kitwe, he was paid poorly, which led him to resign from the ministry. Seeing the abilities that he had, missionaries sought to ‘normalize’ the situation so that he could once again serve as a pastor. He now serves in the Mwembezi area, living on our Medical Clinic’s campus.<sup>70</sup>

*Paul Mkwasega* – Pastor Mkwasega is a faithful and talented pastor, who came from the Khanyepa Congregation in the Southern Region of Malawi. He is presently serving several congregations in the Southern Region of Malawi. He also serves as a vacancy pastor in addition to four congregations across the border in Mozambique. As a senior pastor he is reserved and unassuming.

*Manuel Phiri* – Pastor Phiri was from Malawi. He was a talented individual. Unfortunately, Pastor Phiri died suddenly in the early days of his ministry.

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<sup>69</sup> Janosek interview

<sup>70</sup> Lawrenz, e-mail

*Davis Wowa* – Pastor Davis Wowa is the younger brother of Lackson Wowa (1991 graduate). He served in the Northern Region of Malawi in Mzuzu. He became very effective as a pastor, almost too effective; he started acting like a Pentecostal. He was removed from the LCCA. Afterwards, he helped form the LCMS in Malawi.

Class of 1999 (11)

*Jones Baloyi* – Pastor Baloyi came from the Northern Region in Malawi with a fiery personality. This personality sometimes didn't get along well with his congregations, and this led him to be out of the ministry for some years. Currently, he is back in the ministry, serving a congregation in the Central Region, east of the capital city of Lilongwe.<sup>71</sup>

*Kenneth Chiumia* – Pastor Chiumia was another Malawian from the North. Pastor Janosek remembers that Northern men tended to fare better at the Seminary than men from the South. When he became a pastor, he was assigned to the Northern Region, where he currently serves as a faithful pastor.

*Ellason Kambalame* – In his short ministry, Pastor Kambalame, from Malawi, has served in the Southern Region of Malawi and currently serves one of our congregations near Blantyre. Until recently, he was the Chairman of the Mission Board.

*Patrick Magambo* – Pastor Magambo has always had a reputation for being zealous for the Lord. He served in the Central Region of Malawi until he was removed from the ministry for cause. He repented of his sin, has been forgiven, and has been accepted back into the ministry.

*James Masiya* – I do not have much information about this man. He was from Malawi but was removed from the ministry in 2004 for cause. He is presently living in Blantyre and working for an insurance company; he is also a member of one of an LCCA congregation.

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<sup>71</sup> Lawrenz, e-mail

*Riphath Matope* – Pastor Matope is a faithful pastor from Malawi. He serves at four separate congregations in the Southern Region of Malawi; these congregations have a total membership of over 1000. He is currently in his second term as the President of the LCCA-Malawi.

*Brester Msowoya* – Pastor Msowoya is from Malawi and is a faithful and wise pastor. He serves a congregation in Lilongwe (Central Region) and has served as a Second Vice-President of the LCCA-Malawi.

*Smart Mvula* – Pastor Mvula is a wonderful model for pastors in Zambia. He serves in the Eastern Province, ministering to several congregations. He is highly respected as a dedicated pastor, mainly because he does his job as a pastor.

*Shadreck Njobvu* – Pastor Njobvu from Zambia was an older man when he became a pastor. He trained at the Bible Institute in Lusaka in the 80s and served as an evangelist until he graduated from the Seminary. He currently serves in the Eastern Province as a dedicated pastor.

*Daison Phiri* – Pastor Phiri was another gifted man who went through our Seminary. He received a call to become the pastor at Crown of Life congregation in Lilongwe, Malawi. Unfortunately, in 2004, he was caught in a sin and was removed from the ministry.

*Charles Masinga Phiri* – Pastor Masinga (this is what he went by more than Phiri, Phiri was his clan name) served congregations in Malawi but was removed from the ministry for cause. Shortly after his second removal, he died.

#### Class of 2002 (10)

*David Baloyi* – “Rev. David Baloyi, of Zambia, presently serves in the Mwembhezhi district and is widely respected for his abilities and dedication. Everyone admires him for his work and his wisdom”<sup>72</sup>

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<sup>72</sup> Lawrenz, e-mail



*Edward Bangwe* – Pastor Bangwe was different than many pastors in the LCCA; he grew up in Kitwe, a city in the Northwest Province. He is remembered as a gifted individual.<sup>73</sup> He is the pastor at the English-speaking congregation in Lusaka, Zambia. He is serving faithfully there.

*Bright Munthali* – Pastor Munthali was a man from Malawi who served congregations in the Northern Region. For some reason or another, the ministry didn't agree with him, so he left in 2007. In 2009, he reapplied and is currently available to be a pastor, but no congregation has called him yet.

*Sylvester Mwanza* – Former Pastor Mwanza served in Zambia in the Eastern Province. He was a gifted man, although he did not always apply those gifts to being a pastor. He became a business man on the side and eventually left the ministry because of this. He does not belong to any LCCA congregations.

*Lackson Nkhunje (Mwanza)* – Pastor Mwanza, from Zambia, was a hard worker with a 'gruff' personality that prevented many people from taking a liking to him right away. He showed good conduct for the first few years of his ministry, but has since taken a negative turn. He was asked to leave the ministry, which he did.

*Lambulani Mzalule* – He is a man who graduated from our Seminary and was considered young and immature. After serving one vicar year, he was required to serve a second vicar year (in 1995 they changed the Seminary curriculum so that graduates would only serve one vicar year). He did not become an ordained pastor.

*Cappy Shamwanga* – Pastor Shamwanga is a capable and talented pastor from Zambia. He served his vicar year "at the difficult Mandevu congregation in Lusaka. He was assigned to be the pastor at that Mandevu congregation because it was obvious that only he had the ability to serve them."<sup>74</sup> He is a skillful people-oriented pastor, knowing how to handle difficult situations in the church peacefully. He is presently serving at a congregation in the Eastern Province of Zambia.

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<sup>73</sup> Rieke interview

<sup>74</sup> Lawrenz, e-mail

*Simon Mweete* – “Rev. Simon Mweete, of Zambia and a Tonga or Sala man, serves a parish in Chipata, Zambia. He is particularly charming and is a hard worker.”<sup>75</sup>

*Lucius (Kawelama) Renard* – He is a dedicated, talented man who works well with people. He is presently serving a congregation of over 1,000 members in the Thyolo District of Malawi (Southern Region). His initial last name was Renard, but when he came to the congregation in the Thyolo district, he changed his last name to Kawelama. The congregation was delighted to have a serious, dedicated pastor after several poor pastors before.

*Fainos Tarisayi* – Pastor Tarisayi hails from neither Zambia nor Malawi, but rather Zimbabwe. He began his ministry in the Copperbelt Region of Zambia in Ndola but has since taken a call to serve one of our congregations around Lusaka. “He is skilled in leading a large congregation to get its act together...He is a man who never stops thinking of ways to do things better and ways to get things done. He’s a man with an active mind and an ability to lead a large and difficult congregation.”<sup>76</sup> He is also the blood brother of Pastor Foster Soko (2005 graduate).

#### Class of 2005 (9)<sup>77</sup>

*Kesten Chinyanga* – Pastor Chinyanga, from Malawi, was assigned to serve at Chisomo Congregation in the Thyolo District (Southern Region). Even though he is a strong and able man, he was not accepted kindly by the church officers or members. He now serves at Crown of Life in Lilongwe.

*Willard Chipembere* – Pastor Chipembere, from Malawi, has a considerable skill in dealing with church officers and turning bad situation into good ones. He is another one of the men who was originally from the Khanyepe congregation. He is presently serving in the Thyolo District

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<sup>75</sup> Lawrenz, e-mail

<sup>76</sup> Lawrenz e-mail

<sup>77</sup> Many of the men in the following two classes have not been in the ministry long, so there is limited information about them. All of the information about these men has come from my e-mail communication with Malawian missionary Stephan Lawrenz.

*Clarence Maganga* – “The late Rev. Clarence Jeffrey Maganga, of Malawi, suddenly died while he was serving a parish in the Zomba/Phalombe area. He was a zealous pastor and had an enthusiastic way about him.”

*Godfrey Matina* – I do not have any information on this man other than that he serves in Zambia.

*Davison Mutentami* – Pastor Mutentami is a man with many gifts who knows how to effectively apply himself to his work. He is presently the Chairman of the LCCA-Zambia and is the pastor of the congregation that worships in the Chelston Seminary Chapel.

*Jonathan Nguluwe* – He graduated from our Seminary but refused his vicar assignment because he regarded the pay as too low. He was never ordained as a pastor.

*Bright Pembeleka* – Pastor Pembeleka, from Malawi, is a man of considerable abilities. He was assigned to the Thyolo District, but is now the pastor at the Blantyre city church Beautiful Savior (in the Southern Region).

*Cosmas Shamabanse* – “Rev. Cosmas Shamabase, a man from Zambia, is serving at a rural parish that is infamous for its bad performance. His considerable abilities, his charming ways, and his intelligence are carrying him through.”<sup>78</sup>

*Foster Soko* – Pastor Soko of Malawi (brother of Fainos Tarisayi) serves in the Nyimba area of Zambia. He is noted for his zeal for the Lord and the able application of his work ethic. One noteworthy thing about him is that on his day off from work, he works at the local hospital as an AIDS counselor.

#### Class of 2008 (14)

*Faidal Beza* – Pastor Beza is a man of high intelligence and is always ready with good ideas. He currently serves in his home region in the north of Malawi.

*Stanley Daile* – Pastor Daile is from Malawi and currently serves an urban congregation in the Lilongwe area. He is a man of enthusiastic zeal.

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<sup>78</sup> Lawrenz e-mail

*David Kamwata* – Pastor Kamwata, from Zambia, is a talented and able man; he was at the top of his class at the Seminary.

*Alfred Kumchulesi* – Pastor Kumchulesi of Malawi refused to serve his first vicar assignment. After a while, he repented and was given another vicar assignment the following year. He completed this and has now been recently ordained.

*Kelvin Milambo* – I have no information other than that this man serves as a pastor in Zambia.

*Mascrif Mulonda* – I have no information other than that this man serves as a pastor in Zambia.

*Elias Mututwa* – I have no information other than that this man serves as a pastor in Zambia.

*Boniface Mwanacho* – Pastor Mwanacho serves as a pastor in the Southern Region of Malawi. He is extremely popular with his members, having a winning way about him.

*Silage Phiri* – Pastor Phiri of Malawi serves a congregation in Mzuzu (Northern Region). He is almost legendary for being a hard worker and among Malawians is noted for his abilities as a comedian.

*Amanzi Sakala* – I have no information other than that this man serves as a pastor in Zambia.

*Foreward Shamachona* – I have no information other than that this man serves as a pastor in Zambia.

*Mervyn Shanzala* – Pastor Shanzala of Zambia, is another gifted individual serving in Zambia. He gave up a career as a radiologist to be a minister of the Gospel; he is considered very able.

*Chibikubantu Simweeleba* – Pastor Simweeleba of Zambia is a man of considerable abilities and interesting opinions. He is always well dressed.

*Jeffrey Wisick* – Pastor Wisick, of Malawi, serves a congregation in the Thyolo district. He is a well-equipped pastor and has a humble spirit as well as a spirit of dedication. He has notable intelligence.

#### **SOME COMMENTS ABOUT OUR WORKER TRAINING IN THE LCCA**

Over the last 40 years we have been helping the LCCA train national pastors to serve their congregations, and over those 40 years, over 90 men have graduated from our Seminary. Most of these

men have served in the ministry. What a wonderful blessing from our good and gracious God! But while looking through the history of these men, there are some things I begin to notice. The first thing that I notice is that there were a number of these men who left the ministry for some reason or another. As I looked through the different graduates, certain patterns began to emerge as to why they left the ministry. Of the 89 graduates, there were seven that were removed for sins against the Sixth Commandment, eleven that were removed for sins against the Seventh Commandment, and another six that decided being a pastor in the LCCA was not for them. I do not bring up these numbers to show how sinful these men are, because who of us have not committed these same sins in our hearts? Rather, I bring these numbers up so that we may be more aware of the challenges that many of these men face on a regular basis.

As a comparison, I looked at the graduates of three WLS classes (1980, 1990, 2000)<sup>79</sup> to see how many of our own men are still in the ministry. From the class of 1980 there are 38 of 51 (75%) who are still in the ministry, from the class of 1990 there are 40 of 59 (68%) remaining, and in the class of 2000 there are 34 of 37 (92%) who are still in the ministry. From this cross section of classes, this adds up to 112 of 147 (77%) men who are still in the ministry. If we total up the graduates from the LCCA Seminary, there have been 65 of 89 (73%) men who have either retired or are still in the ministry. From just this small sample of numbers, there is a similar comparison of pastors who are still in the ministry.

The comparison in numbers brings out an important thing to note, that there are similar challenges that face both pastors in the States and also pastors in Africa. Granted, some pastors leave the ministry because they feel it is not their calling, and this is not in and of itself sinful. But other pastors have fallen into public sins that have caused their removal from the ministry. After speaking with some missionaries and former missionaries, a general theme that seemed to run through is even

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<sup>79</sup> Using the 2009 Synod yearbook. I understand from these numbers I do not have the specifics to why a person left the ministry, but it gives us something to compare.

though the challenges of the African pastors maybe similar, they face these challenges more to the extreme. The very influencing factor is the culture.

The culture that is in Africa is something that we will never understand fully, and sometimes missionaries underestimated the differences between cultures. “We itched where it didn’t scratch,”<sup>80</sup> in other words, we thought we knew how to handle the cultural difference. One example of the difference in culture is how we both view witchcraft. To non-Africans, witchcraft is a nothing more than a primitive mindset; it is something that you don’t need to be afraid of. For the Africans, witchcraft is a part of life and a big part at that. “Nothing happens by accident or naturally, there is always a cause or reason.”<sup>81</sup> Often this cause or reason is thought to be witchcraft. If someone dies in the village, you go to the funeral; otherwise, you will be accused of using witchcraft to kill them. We might just glance over the exorcism stories in the Bible, but to the African, this is more real.

In the African culture the temptations are more real. Even more so than our culture, their culture has commitment issues, their culture has theft issues, and their culture has adultery problems. As one former missionary put it, “we cannot look down upon them, because we have no idea how we would act if we were in their shoes.”<sup>82</sup> I was able to get the responses of six national pastors concerning what they felt were challenges in their ministry.<sup>83</sup> Their number one challenge that they expressed in their ministry was people’s lack of response to the gospel. This is something that pastors in the States can relate to. The number two challenge that they expressed was lack of a living wage salary. Here, we are not talking about not having enough money to buy the things that we want, but having enough to support a family on. For pastors in Malawi, their wages run anywhere between a “meager” \$40 per

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<sup>80</sup> Wendland interview

<sup>81</sup> Janosek interview

<sup>82</sup> Janosek interview

<sup>83</sup> Pastor Samuel Kawiliza. E-mail to the author on November 11, 2010

month to a more “livable” \$100 per month.<sup>84</sup> Even with the different standard of living, there are not many pastors in the States who can relate to this.

#### CONCLUDING REMARKS

“We need to recognize the temptations that are there, and not bury our head in the sand.”<sup>85</sup>

The temptations will always be there, whether here in the States or in Africa, but we have our God, who is right there by our side, who loves us and has saved us. Recognizing the temptations is the first thing we can do to be better prepared against them. It is when we recognize (or begin to understand) the magnitude of the challenges the African pastors face that we can rejoice even more that the Holy Spirit has kept so many of these pastors faithful in their ministries. The Lord of the Church promised: “I will build my church!”<sup>86</sup> The Lord certainly has used these men to build his church.

“Blessings beyond burdens,” yes, there have been burdens that the graduates of the LCCA have had, but the blessings that we have gained through them have far outnumbered those burdens. We can look to the cross-cultural understanding that has taken place in the last generation. We can look to the work that missionaries and national pastors have been doing side-by-side for a generation, bringing the Gospel to new hearts and lives. We can look to the wonderful grace that our God has lavished on all of us, that even though we are continents apart, we are all members of the body of Christ and will one day rejoice and sing praises before the throne of our king.

Soli Deo Gloria

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<sup>84</sup> Pastor Paul Nitz. E-mail to the author on November 29, 2010

<sup>85</sup> Rieke interview

<sup>86</sup> Matthew 16:18

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