

# PEACEFUL AND CREDIBLE ELECTIONS

*A Call for Servant Leadership*



**ELECTIONS REPRESENT A PLATFORM FOR THE EXPRESSION OF PEOPLE'S DECISIONS,  
AND THEY ARE A SIGN OF LEGITIMACY FOR THE EXERCISE OF POWER"**  
**(Africae Munus #81)**

## Lenten Reflections 2021



**Caritas**  
Zambia



**G**od our heavenly Father, you called your servant Moses to be a shepherd and a worthy pastor in your Church. In a spirit of love for the things of God and detachment from worldly affairs he devoted himself to the service of your people especially the poor and lowly. Grant your servant Moses we pray, a share in the heavenly glory you promised those who serve you: and through his prayers bless our church in Monze diocese and in our country of Zambia. Grant us also your servants that we may respond to our Christian vocation in a spirit of love for you and for our neighbour. Through Christ our Lord. **Amen.**

## **PRAYER FOR FREE, FAIR, CREDIBLE AND PEACEFULL 2021 ELECTIONS**

**G**od of love and mercy, we thank you for the many gifts of your creation; we thank you for our beautiful country of Zambia. You have called us to work with you in building and developing our country so that all its children may enjoy its fruits and live together in dignity, peace and harmony. Grant us we pray the light and guidance of your Holy Spirit as we prepare for General Elections. Enlighten your people so that they may choose wise and capable leaders who will lead them along the paths of justice and peace. May our electorate take their responsibility seriously and not be influenced by fear, favour, intimidation or money, but rather elect good leaders committed to working for the benefit of all especially the poor and marginalized. We pray for leaders of integrity who will be led by Christian values and great respect for the Constitution of the land; and who will strive to lead our country forward in the right direction. We make this prayer through Christ our Lord.

**Amen.**

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**Credible and Peaceful Elections**  
*A Call for Servant Leadership*

The year 2021 is very special for Zambia because it is a year given to us to choose and elect our political leaders. We want to go to these polls with the knowledge of what it entails to elect good leaders. It is particularly important because we have now experienced what it means when we elect leaders without taking into account their leadership qualities, beliefs and moral standing in our communities.

The past four years have been characterised by cries of the poor and vulnerable people who have been struggling to sustain themselves amidst harsh political and economic realities. There has also been a very loud cry by many citizens, for more responsibility and accountability from those we had given positions of leadership in 2016. The Auditor General and the Finance Intelligence Centre reports were full of incidents of alleged corruption, misappropriation of funds and outright theft from the public coffers and the list goes on and on. A number of court cases to try and hold persons responsible were witnessed but nothing tangible came out. Citizens attempted to compel government to pay attention to these evils through civil actions against corruption but were met with threats and arrests. This is why the theme of this reflection on *Servant Leadership* is very important. Our task as responsible citizens is to vote for servant leaders who are responsible and are full of integrity.

It is instructive that we must now vote for leaders not because of their ethnicity or wealth, as has been the case in the past. There must be a fundamental change in the way we elect our leaders. In this year's Lenten Campaign, we wish to impress upon all people of goodwill to elect leaders of integrity who uphold ethical values. We need responsible leaders who will deliver what they promise, who will be mindful of the people's wellbeing and act responsibly.

For us to achieve this, we should be guided by the Gospel and the social teachings of the Church. Even though the Church teaches us to avoid worshipping money, many are the people who will vote only for monetary gains. We should examine the intentions of those who have offered themselves for elections and vote with our conscience and not our stomachs.

Pope Francis calls for a better kind of politics as one of the most valuable forms of charity because it is placed at the service of the common good. Politics

which expresses the right form of populism recognises the importance of people. The right type of "populism" rejects the type that attracts consensus only in order to exploit it for its own service and for the sake of its popularity. **"Better politics protects work, which is an "essential dimension of social life". Better politics eradicates poverty and does not render the poor powerless, but in solidarity with them and guided by the principle of subsidiarity seeks to improve their condition".** (Cf. FT, #169)<sup>1</sup>

Pope Francis further reminds us that *"politics is something more noble than posturing, marketing and media spin. These sow nothing but division, conflict and a bleak cynicism incapable of mobilizing people to pursue a common goal. At times, in thinking of the future, we do well to ask ourselves, "Why am I doing this?", "What is my real aim?" For as time goes on, reflecting on the past, the questions will not be: "How many people endorsed me?", "How many voted for me?", "How many had a positive image of me?" The real, and potentially painful, questions for those who seek re-election in this year's General election is "How much love did I put into my work?" "What did I do for the progress of our people?" "What mark did I leave on the life of society?" "What real bonds did I create?" "What positive forces did I unleash?" "How much social peace did I sow?" "What good did I achieve in the position that was entrusted to me?"*(Cf. FT, #197). These questions will either enhance a politician's chances of being elected or diminish them.

Expressing our faith through **Justice for the Common good** remains one of the biggest challenges we have for a long time been experiencing as a country. That is why it is the focus of the **First Week** of Lent. We live among Christians whose spirituality of justice has diminished to such levels that the common good is no longer respected. For us to promote peace, we must work for justice. We need leaders that are just in their private and public life. Justice is a cry for many poor whose lives have been made miserable by injustice and plunder of their resources. How will the poor small-scale farmers find justice from those who have grabbed their and sold their land? How will the ever-increasing gap of inequality be reduced? Who will protect the common good for all Zambians? Do we have laws that ensure justice and the protection of the common good?

The focus for the **second week** will be on **Christian Heritage and National Identity**. Many Zambians are proud to associate themselves with Christianity and are happy that Zambia was declared a Christian nation because they share **Christian** cultural elements that include values, laws and institutions which have been

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<sup>1</sup> Pope Francis, 2020, Fratelli Tutti

inherited from the past. We owe a great debt to our **Christian ancestors** who have been faithful to God and our Lord Jesus Christ and by keeping and following his teaching, have passed on this heritage to us. If Zambia has to shape its national identity from Christian heritage, it still has a long way to go. A country can not be Christian by declaration but by deeds that expresses the love and care that Jesus showed his people. As we choose our leaders in August, we must look out for those who have been showing us in deed, strong Christian moral values. These are the values that will help to build a strong nation.

In **the third week**, you shall discuss **Unity in Diversity-Peaceful Co-existence**. Zambia is a country that has more than 72 tribes and over the past 50 years, these ethnic groups have enjoyed living together, in unity guided by the moto, One Zambia One Nation. There has been a lot of intermarriages and ordinary Zambian men and women have no problem about this. However, the past ten years have been characterized by tribalism and nepotism where public jobs have only been available to certain ethnic groups at the expense of the rest. Political rhetoric has also seriously created divisions among the Zambian people thereby creating unnecessary political tension. Failure to harness political tolerance especially among politicians is fueling hate and Zambia has witnessed the use of the state security and the public order act to stifle democracy and instead, disrupt unity and peaceful co-existence. In choosing our new leaders, we are called to pay attention to those who promote disunity and encourage tribalism. Ignore them. Cast your vote on Zambians that promote unity in diversity. Our ethnic groups are an inescapable reality. This should not be a source of conflict. We must celebrate our diversity and look at how we can share with others our rich cultural inheritance. To this end, we must shun negative ethnicity where we demean other communities by our thinking that we are better. Negative ethnicity goes against the teachings of Christ. In Galatians 3:27, Paul reminds us that there is no more Jew or Greek, female or male, and slave and free. We are all created in the image and likeness of God. For this reason, we must appreciate all people if we are going to be children of God.

During this coming election, the participation of the youths will be very critical. They will determine Zambia's progressive future. That is why the **fourth week theme** for the Lenten period will focus on the **Youth and democracy**. One weakness in our society is that we do not do much for our youths. In fact, politicians for the past ten years have been using the youths to commit acts of political and electoral violence which in a number of cases led to injuries and deaths. We must ask ourselves whether we what to continue on this path or we need to create structures that will help our youths in character formation, Christian maturity and meaningful entertainment. Time has come for the youths to make their own decisive action at the ballot.

In the **fifth week**, we shall discuss **Active Citizenship**. Development of any country, depends on the active participation of the citizens. An enlightened population that know their rights and are able to claim them compel duty bearers to effectively promote people's rights. The right to vote during this elective year will become the main area of focus. As we move to choose leaders, let us pay attention to those that have expressed greater desire to defend and promote people's rights, especially that of voting freely without due influence by either force or money and other gifts.

During the **last week of lent**, we shall discuss **Respect for Human Dignity-Servant Leadership**. Respecting the dignity of every person is important because it makes us realise that all humans were created in the image and likeness of God. To show love and care for people regardless of their status, creed and gender is a serious call to servant leadership. We need to scrutinize all those who are offering themselves to be elected. Have they been showing in deed, that they enjoy working for others?

We are all called to come out to vote and vote wisely. And when the candidate of your choice loses, it is important for those seeking elective positions to accept the outcome of elections if they are credible, free and fair. They should look for legal and peaceful means to settle grievances. We should all appreciate that the opposition's work is as important as that of Government. They must keep the Government in check. Without a formidable opposition, our leaders may not be responsible, transparency and accountable. Elections are not about winning and getting a lot of money; rather it is a process to ensure the country develops in the right way.

Let us pray and fast this Lenten period so that we can get responsible and leaders of integrity and that we become responsible citizens as well. I also exhort you to conduct yourselves peacefully before, during and after elections by avoiding any form of violence.



**Rt. Rev Evans Chinyama Chinyemba, OMI**

*Bishop Director Caritas Zambia*

*Chairperson for Catholic Commission for Justice, Peace and Integral Human Development*



**LAUNCH OF THE NATIONAL 2021 LENTEN CAMPAIGN**  
**ADDRESS BY RT. REV. GEORGE COSMAS ZUMAIRE LUNGU**  
**PRESIDENT OF THE ZAMBIA CONFERENCE OF CATHOLIC BISHOPS (ZCCB)**

## **PEACEFUL AND CREDIBLE ELECTIONS**

*A Call for Servant Leadership*

### **Preamble**

To you all my brother Bishops, Priests, Religious men and women, the lay faithful; and all people of good will. I greet you in the name of our Lord, who in today's gospel is telling us to be humble and avoid showing off and pretending that we are very good and prayerful people, when not. He is telling us to be true to ourselves and to him who created us. This way, we shall receive his mercy.

At the time of our first Lenten Campaign launch in Zambia, in 2020, which was held in the Diocese of Kabwe, I made reference to the happenings in the country that were a danger to peace in our country. My concern at that time was the gassing incidents that were taking place then and up to now there has been no explanation as to why this was happening and who was behind it, and yet a number of Zambians lost their lives. I bring this again because I have noticed that, Zambia as a nation of late, has a tendency of doing nothing about the many issues that have been affecting the lives of ordinary men and women. As we move towards the elections, this tendency, if not stopped, can easily affect the credibility of the elections, thereby building an unnecessary tension once again. Reflecting back and endeavoring to participate in genuine dialogue to iron out all outstanding electoral process issues, will be a sure step towards free, fair, peaceful and credible elections.

By divine providence, we are just beginning our Lenten Season, a time that helps us not only to prepare for the celebration of Easter but also liturgically relive the passion, death and resurrection of our Lord Jesus Christ. This is then an opportune time to pursue the journey of personal and communal conversion from any form of sin, cultivate a spirit of prayer and self-denial through fasting works of charity work and reaching out to our enemies to seek peace and reconciliation.

**The Lenten Campaign: "PEACEFUL AND CREDIBLE ELECTIONS- A Call for Servant Leadership.**

During the Lenten period, we are reminded to fast and pray. The Word of God through the Prophet Isaiah explains to us what this means; *"This is the kind of fast*

day I'm after: to break the chains of injustice, get rid of exploitation in the workplace, free the oppressed, cancel debts." What I'm interested in seeing you do is: sharing your food with the hungry, inviting the homeless poor into your homes, putting clothes on the shivering ill-clad, being available to your own families. Do this and the lights will turn on, and your lives will turn around at once. Your righteousness will pave your way. The God of glory will secure your passage" (**Isaiah 58:6-8**).

As we reflect on the Word of God, we know that we have a civic duty this year of electing our political leaders for the next five years. For the Catholic Church, every election is a moment of grace and an opportunity for self-appraisal as a nation and as individuals, especially those that will offer themselves to be elected. It is not only about the election of political leaders but as we have said before, it is an opportune time to review our past economic, political social and governance performance in order to prepare for better political choices that will help to achieve the building of the Zambia we want.

Furthermore, we believe that an election ought to be a time of celebrating our democratic independence as opposed to acrimony, violence and the squeezing of each other's political spaces in an attempt to take undue advantage of our political opponents. As some of our brothers and sisters offer themselves to be elected, they should remember the words of Jesus to his disciples; *"You know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. It shall not be so among you. But whoever would be great among you must be your servant and whoever would be first among you must be your slave, even as the Son of Man came not to be served but to serve, and to give his life as a ransom for many."* (Mathew 25-28). So this challenge is a call to all aspiring candidates in the coming elections to servant leadership. At the same time, it is a call to those given the responsibility of organising the elections to make sure that all candidates are treated fairly and accorded opportunity to engage the electorate. This way, Zambia will score yet another true milestone of holding peaceful and credible elections.

Let us use this period to fast and pray for none violent general elections where the winners will congratulate the losers who in turn will gracefully accept the genuine will of the people because processes would have been free, fair and credible.

**The launch of this 2021 Lenten Campaign: A response the Church's invitation to do charity works with renewed vigour.**

Last year during the launch of the 2020 Lenten Campaign, I reminded you of the words of Emeritus Pope Benedict XVI in his apostolic letter, *"Intima Ecclesiae Natura"* given in Rome, on 11 November, 2012, that "service of charity is a constitutive element of the Church's mission and an indispensable expression of her very being. Therefore all of us have the right and duty to devote ourselves personally to living the new commandment that Christ left us (cf. *Jn 15:12*), and to offering our contemporaries not only material assistance, but also refreshment and care for their souls (cf. *Deus Caritas Est*, 28). In calling upon the whole Church to exercise the *diakonia* of charity, whether in the small Christian communities or at the Parish level, the Zambian Bishops endorsed the idea of a deliberate organisation of various efforts to collect funds for charity, to be available to the Church in Zambia to respond to emergencies and the needs of the poor. This is the *"ZCCB Lenten Campaign Strategy"*. The Strategy is meant to help the Church in Zambia to work together in the collection and utilization of the **Lenten fund**.

This is our local response to the Holy Father's appeal he made Eight years ago, to do ordinary charity work in a very extraordinary way. To help us carry out our Lenten Observances of prayer, fasting and almsgiving, the Bishops' Conference has designed materials for the six weeks before the Holy Week, for reflections. There are six weeks of this Campaign and each week has a separate sub-theme that Small Christian Communities are requested to reflect upon in the light of the Sunday readings. The subthemes for the 2021 Lenten period are:

**Week One:** Expressing our faith through Justice for the Common good, **Week Two:** Christian Heritage and National Identity, **Week Three:** Unity in Diversity-Peaceful Co-existence, **Week Four:** Youth and democracy, **Week Five:** Active Citizenship, **Week Six:** Respect for Human Dignity-Servant Leadership. These subthemes are to be discussed within the main theme of a **Credible and Peaceful Elections: *A Call for Servant Leadership***

## **CONCLUSION: AND APPEAL TO ALL**

We therefore call upon all of you in Zambia to be part of the National Campaign for contributions towards Charity. This appeal is not meant only for the Catholic faithful and Catholic organizations. It is also addressed to all people of good will in Zambia. You know what the Catholic Church means and what it does in Zambia. Faced with more reoccurring incidences of calamities such as COVID-19, floods, draught and other calamities induced by climate change, the Catholic Church needs to be proactive and ready to quickly respond to the needs of the suffering. Calamities do not respect rank, Colour, creed or status. Time to prepare IS NOW. Time to GIVE is NOW. Be rest assured that your

contributions, regardless of the amount will be channeled to genuine beneficiaries in a very transparent manner.

*“Amen, I say to you, insofar as you did it for one of these least of my brothers, you did it for me.” (Mt 25: 40) May God Bless you and the Lenten contributions that you shall make in the coming 40 days. God Bless Zambia.*

*Given on 17<sup>th</sup> February 2021 on the occasion of Launching the 2021 ZCCB Lenten Campaign-*

A handwritten signature in black ink, appearing to read 'GZ', written in a cursive style.

**Rt. Rev. George Zumaile Lungu**  
**Bishop of Chipata Diocese**  
**ZCCB President**

## Introduction

### **Lent in the Catholic Church**

In the Christian tradition, this is the period in the liturgical calendar from Ash Wednesday to evening of Holy Saturday. This annual commemoration prepares the faithful through prayer, repentance, giving alms and self-denial. The event is linked to the Passion of Christ and the celebration of his Resurrection. It is also in this liturgical period that catechumens are baptized on Easter.

### **Why 40 days?**

The number 40 is important in the life of Christians. Moses and the Israelites, for example, wandered in the desert for 40 years as they prepared to go to the Promised Land. Moses was on Mount Sinai for 40 days and 40 nights without eating or drinking water, where he had gone to receive the tablets of the Covenant God made for the Israelites. In the time of Noah, it rained for 40 days and 40 nights. Elijah spent 40 days and 40 nights on his way to Mount Horeb to encounter God. In the New Testament, Jesus was led to the wilderness where he fasted for 40 days and 40 nights.

Therefore, 40 is a period of renewal, new beginning, discipline, re-commitment and of encounter with God. This is what the Lenten Campaign is all about. We would like to start afresh to living in harmony, we would like each one of us to re-commit ourselves to loving God and our neighbour by living the Word of God through charity.

### **Why the 2021 Lenten Campaign?**

In the spiritual mood of Lent, the Catholic Church in Zambia works to awaken all people of God to the realisation of the problems affecting our society today and see ways of responding to them in the light of the Gospel. Through the Lenten Campaign, the Zambia Conference of Catholic Bishops is calling for all Christians and people of goodwill to join them in addressing these problems by providing for the needs of the poor and vulnerable people in Zambia.

We are told by Isaiah, that true fasting entails helping the vulnerable and the poor, "releasing those bound unjustly, setting free the oppressed, sharing bread with the hungry, bringing the afflicted and the homeless into your house, clothing the naked" (Isaiah 58:6-7).

Therefore all are called to be part of the 2021 National Campaign as we pray for credible and peaceful elections and also make contributions towards Charity. The contributions will go a long way towards helping our brothers and sisters who lack their daily physiological needs, responding to incidents of drought, floods and other calamities that affect people, especially the poor.

## Week One: Faith that does Justice for the Common good



**“Well, it looks like everyone is buying into the changes.”**

### Context/Situation

Many Christians in the modern world have forgotten about their faith and how this ought to influence their actions. Honourable Mutengule was very excited after his appointment as a Minister of Health. Since he had vast experience in the health sector, he was determined to make a huge difference, by improving not only the infrastructure there but the quality of services offered in all government facilities. Having toured all the health facilities and determined what they needed, he asked the permanent secretary to prepare a report of his tour and also determine how much money, the Ministry needed to improve the situation.

The following morning, a young man from the procurement committee come into his office to discuss the 3billion dollars that was given to the ministry for infrastructural development and supply of modern equipment for all the major Hospitals.

“Sir, this is a lot of money we need to show you how things work here when dealing with tenders. The permanent secretary asked me to discuss with you first before we invite any bids for the tenders”. The young man started as he took the seat next to the door.

“Yes, so how do things work here?”

“Well, sir we have a matrix that we use which enables us to officially and lawfully carry out the tender procedures. The Matrix however automatically allocates benefits to key officers in the Ministry, including your boss.”

“Who is my boss? the Minister asked.

“The President of course.”

“Why does the President need any payment out of these funds?”

“Well, that is how it works and I hear She needs money for her party”.

“Giving money to a party is not health infrastructural development!” Shouted the minister.

“Well sir, you have to choose between your job, and being honest and play according to the laid down rules.” The young man replied while standing up and leaving the Minister's Office.

The Minister was confused. Is this why many people working for the health Ministry have become so rich? What should he do? Disobey his faith in God and the value of common good for poor people to benefit or take a share of the stealing and supply substandard materials for the rehabilitation of Hospitals?

### **Judge/Situation Analysis**

This situation is common practice in many government and private sectors in Zambia today. Reports of Financial mismanagement and abrogation of procurement rules are found in the Auditor General's reports and the financial Intelligent trend reports. Very few people in Zambia today are able to rely on their faith to make decisions that benefit many people. In most cases, public resources are squandered by a few people who individually benefit at the expense of the majority.

The Catechism of the Catholic Church notes *three essential elements* of the common good: 1) *respect for the individual*, 2) *the social well-being and development of the group*; and 3) *peace* which results from the stability of a just society. Failure to use our faith in our decision making has serious consequences. For instance, respect for individuals demands that public authorities are bound to respect the fundamental and inalienable rights of the human person. This entails having the greatest good for the greatest number,” but also insists that majorities respect individual rights.

## Readings

Genesis 9:8-17

1 Peter 3:18-22

Mark 1:9-15

## Theological Reflection

Today's Gospel from Mark presents us with a short version of the Temptation of Jesus in the desert. Matthew and Luke give many more details, such as Jesus' threefold temptation from Satan. But Mark simply states the fact that Jesus was driven into the desert for forty days and was tempted.

What's interesting to note is that it was "The Spirit" Who drove Jesus into the desert. Jesus did not go there against His will; He went there freely in accord with the will of the Father and by the direction of the Holy Spirit. Why would the Spirit drive Jesus into the desert for this time of fasting, prayer and temptation?

First of all, this time of temptation took place immediately after Jesus was baptized by John. And though Jesus Himself did not spiritually need that baptism, these two series of events teach us much. The truth is that when we choose to follow Christ and live out our baptism, we receive a new strength to fight evil. The grace is there. As a new creation in Christ, you have all the grace you need to conquer the evil one, sin and temptation. Jesus, therefore, set for us an example in order to teach us this truth. He was baptized and then was driven into the desert to face the evil one so as to tell us that we also can conquer him and his evil lies.

As Jesus was in the desert enduring these temptations, "the angels ministered to him." The same is true with us. Our Lord does not leave us alone in the midst of our daily temptations. Rather, He always sends us His angels to minister to us and to help us defeat this vile enemy.

What is your greatest temptation in life? Perhaps you struggle with a habit of sin that you fail at time and time again. Perhaps it's a temptation of the flesh, or a struggle with anger, self-righteousness, dishonesty or something else. Whatever your temptation may be, know that you have all you need to overcome it on account of the grace given to you by your Baptism, strengthened by your Confirmation and regularly fed by your participation in the Most Holy Eucharist.



A crucial component of Catholic thinking is the fundamental concept of the *common good*. The Catechism, following Pope Saint John XXIII in *Mater et Magistra* and Vatican II, defines the common good as "the sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfillment more fully and more easily." The common good applies to each human community, but its most complete realization occurs in the political community where the state's role is "to defend and promote the common good of civil society, its citizens, and intermediate bodies." If people that are given the responsibility of managing state affairs fail to create an environment where people fully actualise their common good, they need to be held accountable for their actions at the elections time.

### **Act: Reflective Questions**

1. What is the just way of exercising public authority?
2. Is Public Office the only way a Christian can be of service to the nation?
3. Which other ways are important?
4. What do I understand by the Common Good?
5. What should be a Christian's attitude to mob/instant justice?
6. What is the connection between faith, Justice and the common good?

### **Examination of Conscience**

1. Is my proclamation of the word of God commensurate with action for justice?
2. Do I put the poor and the marginalised at the centre of things and judge reality by their experiences?
3. Have I participated in mob/instant justice? why?
4. What did I do to show that I stand for justice and the common good?

## Week Two: Christian Heritage and National Identity



### Context/Situation

Vivien was a devout, committed and cultured Catholic. She was also a member of one of the largest political parties in the country. In her party, she was the leader of the district mobilisation committee. Elections were a few months away and campaigning by all participating political parties had heightened. One day, as members of Vivien's party were doing their campaigning, they were verbally abused and attacked by members of another political party. The members of Vivien's party wanted to retaliate but Vivien stopped them. Being a strong Catholic Christian and a firm believer in peace and non-violence, she advised her team against a move which was only going to perpetuate violence and, in the end, solve nothing. In conscience, she believed that politics was not meant to create problems, but solutions. She advised her members against doing anything that was going to worsen the situation and advised her to rather focus on the message of development which they had. Other members of her party felt she was being weak by allowing others to override them. But Vivien

stood her ground and insisted that there was going to be no violence from her team, and no amount of political provocation was not going to compromise her principle of non-violence, motivated by her Christian heritage. She was determined to see her group deliver a violence-free campaign and she asked all those who wanted to be violent to leave her team. At the end of elections, her party did not only win the election but was she also promoted to a higher office on national level for her good leadership and exemplary behaviour. All thanks to her Christian values which she applied to politics.

### **Judge/Situation Analysis**

Political violence has characterised many election campaigns in the Zambian political history. Many people have lost their lives and many more have been injured due to this scourge. Unfortunately, political leaders have mostly turned a blind eye on this violence, seemingly believing that it helps them win elections. The saddest thing is that some of these political leaders, who either promote or tolerate political violence are Christians or at least claim to be Christians. Over and above all, this political violence is happening in a so called Christian nation, whose principals are tolerance, love for one another and co-existence. Clearly, our Christian heritage, our national identity and indeed our own personal identity as Christians seemingly become obscured or even completely get lost when politics come to play. Political players seem to want to win elections at any cost, even at the cost of their faith and Christian heritage.

*There are several factors that lead to a loss of Christian heritage and national identity*

**1. Lack of Christian leadership:** Leadership in general can be understood as an art of motivating a group of people to act towards achieving a common goal. Christian leadership in particular relates to leading like Christ, i.e. servant leadership, where a leader offers his life for the sake of others and not the other way round. This type of leadership promotes equity, sacrifice and justice, and subsequently gives a positive identity to the nation.

**2. Selfishness:** When one only think of themselves, they automatically wander from the Christian principle which teaches us to love others as we love ourselves (Mk 12:31). These selfishness can be found in many sectors of life but more so in politics. Political violence is one of the sure signs of perpetrators only thinking of themselves and not others. They only think of what they are going to gain and

not what the country is going to gain from them. If this wasn't the case, the ugly scenes of violence witnessed at almost every election wouldn't have been present.

**3. Greed:** There is a very high sense of greed not only in politics but in many sectors of the national service. This is seen by the low levels of sacrifice exhibited in most civil services. People want to be paid extra even for things that are their rightful responsibilities. Many want high gain for the least output.

**4. Poor integration of Christianity and other areas of life:** For some people, Christianity does not affect their everyday decision-making process and it remains nothing but a mere written doctrine. The failure to integrate the Christian dictates into everyday life creates a rift between what one professes and what one lives. When this occurs, Christian heritage is hence lost in the labyrinth of self-seeking, which by extension makes the country lose its desired identity.

## Readings

Genesis 17:1-7, 15-16  
Romans 4:13-25;  
Mark 8:31-38 or *Mark 9:2-9*

## Theological Reflection

The readings of today are a reminder of how the realisation of one's identity makes it easy for them to make certain decision in life. In the first reading from Genesis, God makes a covenant with Abram and at that point his name changes to Abraham. He will be the father of all nations and God was going to make him fruitful. Abraham's role was to remain faithful to the covenant and remain at the service of God. (Rom 4:13). The 2<sup>nd</sup> reading from Romans reiterates how faith in God was the reason of Abraham's legacy and how his obedience to God caused him to be called righteous. His righteousness was as a result of his of obedience to God's will. The gospel narrates how Jesus was determined to do the will of God, which is to go to Jerusalem and die on behalf of humanity. Not even Peter could stop him. He narrates how his mission demands that he has to carry the cross so that the world can be free from of its burden. That is service that comes out of love and from his identification as the son of God.

## Act: Reflective Questions

1. What should be the relationship between one's Christian heritage and every life?
2. What is the role of Christian leadership in politics?
3. How can the tenets of Christian heritage help avert political violence?
4. What things contribute towards a desired identity of a nation?
5. In what ways can the church promote a strong national identity and Christian heritage?
6. When my ethnic affiliation comes into conflict with my Christian faith, which should take precedence over the other?
7. Is there a Christian way of manifesting one's ethnic identity?
8. What is Christian heritage?
9. How does our Christian heritage influence our national identity?

## Examination of Conscience

1. Do I believe that we are all created in the image and likeness of God and that no one should be used for any selfish reason?
2. Does my Christian faith build my nation as a community within the Universal Human Family?
3. To what extent do I accept that **all human** beings are **born** free and **equal in dignity and rights**, endowed with reason and conscience and should act towards one another in a spirit of brotherhood?
4. Does my faith teach me that my tribe alone is the chosen one?
5. Does my Christian faith annul my ethnic identity?
6. How has my Christian heritage contributed towards a positive national identity?
7. In what ways have I used my Christian heritage and identity to promote peace and coexistence in the country?
8. In what ways can I use my Christian identity to avert violence during elections?
9. What am I willing to sacrifice for the sake of my country's wellbeing as a Christian?

## Week Three: Unity in Diversity-Peaceful Co-existence



### Context/Situation

During the time of colonialism, white people did not value the black people and so began creating philosophies and programmes that hindered black people's ability to fully participate in the development of their countries. Apartheid was a philosophy of separation of races where the white people were given the best socio-economic and political services while the blacks were relegated to the lowest strata of society. Marvis, grew up during this time and she could not understand why whites were always treated differently. One day when she



was 11 years, she decided to talk to Mr. Smith, her friend's father who was always friendly to her own dad.

"Why does Janet go to a different school from me? Are we not in the same grade and age?"

Mr. Smith obviously did not expect such a question from an 11-year-old and somehow, he had been taking matters of racial separation lightly. "My daughter, now you can not understand but later, you will know" Smith explained while looking away from Marvis.

Why do you look sad? Mervis asked.

I have been fighting this racial segregation for a long time, but am the minority. My friends do not realise the beauty of unity in diversity. They think that development is only for white people and not all of us. However, I believe that the day is coming when white and black will stand shoulder to shoulder in a

unity of purpose for the betterment of the entire human family. For the time being, we must fight this evil from within. Marvis decided to invite her friend to the school so that they could teach the adults a lesson. She was very disappointed when the guards at the gate stopped Jane to enter the school, because the school was only reserved to blacks!

### **Judge/Situation Analysis**

What exactly is diversity? It seems that this word is everywhere; from college campuses to the workplace, people are talking about diversity more and more. As the world becomes more interconnected, it is evident that people from all walks of life need to work together. Diversity is exactly that – it is people of different races, religions, nationalities, and communities coming together for a singular purpose.

**Unity in diversity** is used as an expression of harmony and unity between dissimilar individuals or groups. It is a concept of "unity without uniformity and diversity without fragmentation that shifts focus from unity based on a mere tolerance of physical, cultural, linguistic, social, religious, political, ideological and/or [psychological](#) differences towards a more complex unity based on an understanding that difference enriches human interactions.

In Africa after independence, unity has always been a problem because of ethnicity orientation where tribalism and nepotism took the center stage. This way a number of states in Africa were torn apart due to divisions. In Zambia, there has been increased segregation where other ethnic groups are either removed from government jobs on retirement in the so-called National Interest or are not offered any jobs at all. This is a danger to the unity of Zambia because, the very people given the responsibility of uniting Zambia are in the forefront of dividing it.

### **Readings**

Exodus 20:1-17

1 Corinthians 1:18-25

John 2:13-22

### **Theological Reflection**

In our dealings and encounters with other people, we are often quick to dismiss them or even write them off when they don't meet our standards or expectations. Thankfully this is not how God treats us. Just as *God is love*, so also *God is patient*. Time and time again, God offers us the opportunity to change, repent and start again. This is beautifully illustrated in the gospel for the third Sunday of Lent. The owner of the orchard is quick to up root and cut the down

the fig tree because it bears no fruit. However, the gardener gives the tree yet another chance to mature and produce fruit.

During Lent, the voice of God calls to each of us with these words, '*Come back to me with all your heart, for I am all tenderness and compassion*'. Tempted as we might to give up on others and even ourselves, when we feel or Lenten promises are producing no fruit, God never gives up on each. God calls us by our name and waits, and waits so that we become full members of God's children.

### **Act: Reflective Questions**

1. What is meant by unity?
2. What basic truth promotes unity?
3. What social conditions promote peace and harmony?
4. Is it possible for a Christian to love one's enemies?
5. Can this maxim (love one's enemies) work in the Zambian democratic space?
6. How can the church prepare the faithful not only to love their enemies but also to turn the other cheek, without being abused?

### **Examination of Conscience**

1. To what extent am I a bearer of peace?
2. Is the peace of God evident in me?
3. Do I always build non-violence methods of resolving conflicts?



## Week Four: Youth and Democracy



### Context/Situation

Despite making up more than half of the population in Zambia, young people (ages 18-30) often find themselves marginalized from mainstream politics and decision making. They struggle to gain the respect of public officials and are seen as lacking the skills and experience to engage in political activity and lead positive change in their communities. This situation has not been helped by political and electoral violence that is always associated by youths from political parties.

This exclusion, combined with limited educational and economic opportunities, available to the youths have left the youths both idle and frustrated with the status quo. Their Idea of democracy has been twisted by elders whose ability to promote political tolerance has weaned. As a result, the youths have been expressing this political intolerance by beating up their opponents to stop them from sharing their ideas.

The involvement of youths in violence has been recorded in Zambia mainly during elections. Unfortunately, a number of people have been killed as a result of this violence born out of intolerance and failure to appreciate the multiparty status of Zambia. In kaoma, a UPND cadre was killed during the by-elections there. In Sesheke, and many other parts of Zambia, there were beatings of opponents by the youths.

## Judge/Situation Analysis

Today's youth need real opportunities to participate in political processes and contribute to practical solutions that advance development. When given an opportunity to organize, voice their opinions and play a meaningful role in political decision making, young people consistently demonstrate their willingness and ability to foster positive, lasting change. They also become more likely to demand and defend democracy, and gain a greater sense of belonging.

The current environment concerning the participation of youths in democracy, is not conducive because it only allows youths that are pro-government to take centre stage. Those whose ideas are democratic but centrally to the views of the government are not given any room to express themselves. Some time in 2020, some youths were forced to carry out their demonstration in the bush. This is because the state, threatened to break people's bones should they demonstrate against corruption, misuse of public resources and reduced civic space in Zambia.

This way of practicing democracy teaches youths that, democracy only works when people speak the same language as government and when no questions are raised against misrule.

### Readings

Numbers 21:4-9  
Ephesians 2:1-10  
John 3:14-21

### Theological Reflection

*"The joys and hopes, the grieves and the anxieties of the people of this age, especially those who are poor or in any way afflicted these are the joys and hopes, the grieves and anxieties of the followers of Christ". Cf. (Church in the Modern World).<sup>2</sup>*

The Church in the Magisterium (entire teachings of the Church) recognizes the validity of the division of powers of a state. It is good that each power assigned to a democratic institution is balanced by other powers that are available elsewhere, in order to keep all spheres of responsibility within proper bounds. This

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<sup>2</sup> The Church in the Modern World is a document that was developed from the Vatican II Council. Approved by a vote of 2,307 to 75 of the [bishops](#) assembled at the council, it was promulgated by [Pope Paul VI](#) on 7 December 1965.

is the principle of the rule of law in which law is sovereign, and not the arbitrary will of individuals (Compendium of the Social Doctrine of the Church, 221).

In a democratic system, political authority is accountable to the people. Therefore, representative bodies must be subject to effective social control. This control can be carried out above all in free elections which allow the selection and change of representatives. Although leaders need to be answerable to the governed, they have the freedom to make decisions and act accordingly as long as they pursue for the greater part, the common good. That is why elections are key because they are meant to evaluate the actions of the elected leaders.

Political parties are instruments of political participation. They have the task of fostering widespread participation and making public responsibilities accessible to all. Furthermore, they are called to interpret the aspirations of the civil society, orientating them towards the common good, offering citizens the effective possibility of contributing to the formulation of political choices. Political parties must be democratic in their internal structures and must be capable of political synthesis and planning.

Elections are regarded as democracy at work. During an election people can assess the performance of their representatives and choose to re-elect them or elect new ones. Through elections leaders are given the authority to represent the people.

Elections can only fulfill their role in promoting and achieving democracy if they are conducted **regularly, freely and fairly**. This also applies to those elections held to fill positions in community organizations, religious groups, labour unions and others.

The idea of citizen, especially the youths, participation becomes meaningful if the citizens are empowered and informed. Youths need to be aware that they cannot be by-standers but have to participate in the governance of their Country and this starts with participation in choosing their representatives to govern and direct affairs to do with the people of God's well-being.

The Catholic Church recognizes the importance of elections as an aspect of expressing representative democracy as provided for by the Constitution. Elections are important because they form the basis for recruiting political leaders; making government accountable; providing representation;

contributing to building a sense of responsibility among political leaders; granting legitimacy to elected leaders; influencing policy changes and formulation; educating voters and social political and economic readjustment.

### **Act: Reflective Questions**

1. What evil should the youths fight in Zambia?
2. How can the church groom the youths on the values and principles of Servant leadership so that they participate in politics responsibly?
3. How can the youth avoid being mobilised into senseless demonstrations and violence?

### **Examination of Conscience**

1. What kind of a youth am I in the eyes of my fellow youths?
2. What kind of a youth am I in the eyes of adults?
3. Why am I used to fight political opponents of my party?
4. What have I done as a youth to promote the tenants of democracy?

## Week Five: Active Citizenship



THE LGMA (SA) COMMUNITY MANAGERS NETWORK IS PLEASED TO PRESENT THE 2014 CONFERENCE

### ACTIVE CITIZENSHIP: THE FUTURE OF LOCAL GOVERNMENT?

#### See/Context/Situation: Story

Mrs. Zulu and Mrs. Mwaba were having a discussion about the forthcoming tripartite elections. The former is a registered voter while the latter is an aspiring candidate in a named ward.

**Mrs. Zulu:** "Even though I got my new voter's card, I am having second thoughts about using it in the forthcoming elections."

**Mrs. Mwaba:** "Why is that?"

**Mrs Zulu:** "Reasons abound. In the last elections for instance the party I support did not adopt my preferred candidate, and there is no assurance this time around. Besides, it seems to me that all politicians are the same. Do you remember the many promises they made to us in the run up to the last elections? How many of those have they fulfilled since they took office? – close to none. How sure are we that a new group would do things differently? But you my friend, at least I trust you. Should your run for office, I will vote for you."

**Mrs Mwaba:** "Your observations carry water. That is why I want to put myself up for leadership. I would love to make a change. But I must admit that I am also having second thoughts about it."

**Mrs. Zulu:** "No my friend. No second thoughts. Just go for it and we shall support you."

**Mrs. Mwaba:** "My dear, it's easier said than done. The political terrain is too rough for us women. There are thugs out there masquerading as political carders. I am a very respected person in society and I dread the very prospect of being showered with insults day in and day out. Besides, I am not even sure if the party will adopt me. The risk of losing everything is so high."

### **Judge/Situation Analysis**

The aspirations of any nation can only be achieved through the active participation of all its citizens. Even though politicians are entrusted with the driving seat of the nation, it is the right and duty of every citizen to participate in steering the nation forward, regardless of gender, status and position. Besides, politicians themselves do not fall from without – they arise from the general citizenry.

Therefore, to leave the decision as to who should run the affairs of the nation to others and to comfortably sit on the terraces of the game of steering the nation forward is to do a disservice not only to the very nation but also to oneself.

### **Readings**

Jeremiah 31:31-34

Hebrews 5:5-10

John 12:20-33

### **Theological Reflection**

As we listen to the word of God for this Sunday, we ask ourselves: What would Jesus have done in the situation of Mrs. Zulu and Mrs. Mwaba?

In today's Gospel, Jesus announces the arrival of the hour of his glorification in the passion, death, resurrection and ascension: "The hour has come". He also states the principle by which all his followers must live in order to be channels of life: "Unless a grain of wheat falls into the earth and dies, it remains just a single grain, but if it dies, it bears much fruit."

For every well-meaning citizen, in the forthcoming tripartite elections “the hour has come” to steer this nation forward by either casting the vote or participating at various levels. It is a time to die to one’s fears, delusions and disappointments in order that the nation might have life.

This year’s theme, “**Peaceful and Credible Elections: A call for Servant Leadership**” will remain only an aspiration on paper unless every eligible citizen rises to the occasion and plays their role charitably and proudly.

### **Act: Reflective Questions**

1. What are the long-term aspirations of this country?
2. To what extent have they been met and to what extent do they still remain elusive?
3. What is the role of the Church and the Small Christian Community in ensuring servant leadership through peaceful and credible elections?
  1. What does it mean to be active citizen?
  2. What prerequisites do we need to fully participate in active citizenship?
  3. How can we be proactive like the two servants in the bible?
  4. Leaders have the mandate, but I also have a duty as a citizen; discuss what this means

### **Examination of Conscience**

1. How can I make sure that good deeds begin with me?
2. What activities am I involved in that show active citizenship on my part?
3. How do I express active citizenship in Zambia?
4. Have I participated in sabotaging the nation’s aspirations and goals through voter apathy or political aloofness?
5. Have I ever had the opportunity for leadership in the nation but used it only to fatten myself and my family?
6. Have I deprived the nation of would be servant leadership by perpetrating political violence, vote buying and other electoral malpractices?

## Week Six: Respect for Human Dignity-Servant Leadership



### Context/Situation

After every five years, the Naloolo villagers elect their representatives to the local government, the council. However, those elected have been falling short of people's expectations. Instead of being servant of the people who elect them, they pursue their own agenda and without considering the interests of their voters begin to enrich themselves through land deals. Some of them have undertaken simple and small projects with exaggerated budgets, leaving the council with huge debts owed to other well-off villages, and business men and women. In a number of instances, some of the leaders have held big ceremonies for villagers to eat and make merry. No one is courageous enough to ask them where they are getting the money they are lavishly spending.

Whenever elections draw closer, these people have been known to buy and bribe villagers to vote in their favour, with others always seen giving women lessons and packets of salt and other essential commodities.

When the spiritual leaders and other likeminded CSOs learnt of this corruption they carried out civic and voter education. The villagers of Naloolo have now realised the power of their vote and vowed to bring change through picking leaders who will involve them in decision-making and implementation of development projects. Some of the sitting Nalolo leaders have read the mood of the community and decided to disrupt the villagers' plan. Others went to the extent of hiring youths as militia to intimidate the voters. Come elections and



most of the bad representatives were voted out. Naloolo council now has leaders who are involving the people in prioritizing development projects and representing them well in the local council.

### **Judge/Situation Analysis**

In Zambia, an election is a formal decision-making process, which enables the electorates to choose individuals they want to lead them. Country elections are democratic processes where citizens aged 18 and above elect political candidates to represent them and their interests locally and nationally. The candidate with majority votes wins.

In Zambia, elections give power to the people to elect leaders who will make decisions on their behalf either at the parliamentary level or local government level. In order to determine the way, they want to be governed people have to fully participate in the electoral process. During election campaigns, the electorate and their representatives are expected to create an environment conducive for free, fair and peaceful elections. Likewise, the institutions entrusted with monitoring and administering the electoral process should be trustworthy and assure credibility of the process.

Article 46 of the Constitution of Zambia provides for rights to register as voters, join any political party and participate in voting. To register as a voter, one must: Be an adult citizen. Be of sound mind. Not have been convicted of any electoral offence for the preceding five years. It is important that citizens familiarize themselves with the provisions of the Constitution and the Electoral Process Act which contain the electoral code of conduct.

### **Readings**

Isaiah 50:4-9a

Philippians 2:5-11

Mark 14:1-15:47 **or** Mark 15:1-39, (40-47)

### **Theological Reflection**

God chooses good leaders if we cooperate. This means when voting, we must use our conscience. As God guided Samuel to anoint David as the rightful leader (1 Samuel 16:1-13), we should also pray that God guides us to elect leaders of integrity and who will work for the common good of Zambians. Those who vote through ethnic and material considerations are still in darkness. St Paul

exhorts us: "Take no part in the unfruitful works of darkness but instead expose them." This we can do by our votes. Many a times, we are blinded by earthly considerations but Christ comes so that he can heal our blindness and see who genuine leaders are.

### **Act: Reflective Questions**

1. Is there human dignity in accepting electoral incentives and bribes?
2. Why?
3. Is poverty justification for accepting political incentives?
4. Should the church accept donations from prospective candidates during the election period?
5. How do we distinguish between a person and their political party brand?
6. Is a good political brand a guarantee that the person it brands is good leadership material?
7. How can we tell that a person is of good leadership quality?
8. A good leader should present clear and convincing political, economic and social programmes that have a greater chance of reducing poverty and human degradation in Zambia; discuss

### **Examination of Conscience**

1. How do I contribute towards the selection of poor leaders?
2. Do I take time to reflect before choosing a leader of my choice?
3. What qualities appeal to me as being good?
4. Do I believe in servant leadership?

**APPENDIX I**  
**2020 LENTEN CAMPAIGN COLLECTIONS**

## DIOCESE OF KABWE

NO	PARISHES	LOCATION	LENTEN FUND
1	SACRED HEART CATHEDRAL	TOWN	4000 (given to NO)
2	HOLY TRINITY	RAILWAYS	X
3	ST.MARY'S	MINE	X
4	BLESSED MARIS THERESA	CHOWA	800.00
5	ST.FRANCIS XAVIER	BWACHA	X
6	ST.MONICA	LUKANGA	1,121.00
7	OUR LADY OF SORROWS	CHING'OMBE	10.00
8	ST.PETER'S SELENJE	SELENJE	250.00
9	HOLY ROSARY	MUKOBEKO	1,000.00
10	ST.JOHN MARIA VIANNEY	MONDAKIE	X
11	ST. JOSEPH'S	NGUNGU	X
12	ST. ANTHONY OF PADUA	MKUSHI	X
13	ST.FRANCIS OF ASSISI	SELENJE	300.00
14	ST. ANTHONY OF PAUDWA	FRINGILLA	574.00
15	ST.FRANCIS DE SALES	LITETA	1,300.00
16	ST.PAUL OF THE CROSS	CHIBOMBO	X
17	MARY HELO OF CHRISTIANS	CHILUMBA	X
18	CHRIST THE KING	LIKUMBI	X
19	ST.CHARLES LWANGA	CHINDWIN	1,871.00
20	IMMACULATE HEART OF MARY	KAPIRY MPOSHI	1,351.00
21	ST. MONICA	MULUNGUSHI AGRO	253.00
22	ST.JOHN BOSCO	MAKULULU	24.00
23	DIVINE MERCY	MASANSA	X
24	ST. KIZITO	KIZITO	X
25	HOLY CROSS	MPUNDE	101.00
26	ST.BERNARDINE	KAPIRY MPOSHI	155.00
27	ST. PAUL OF THE CROSS	CHIBOMBO	X
28	BODY OF BLOOD JESUS	MUKONCHI	X
29	HOLY EUCHARIST	PCC	X
30	HOLY CROSS	CHISAMBA	X
31	ST. BONAVENTURE	KAPIRI MPOSHI	X
32	ST. VERONICA	KAMUSHANGA	895.00
	<b>Total</b>		<b>13,902</b>

**DIOCESE OF MONGU**

<b>PARISH</b>	<b>2020 CONTRIBUTION</b>
St. John	K2, 228=00
St. Peter the Rock	K800=00
St. Michael	K1, 454=50
St. Joseph	K400=00
Holy Spirit	K520=00
St. Francis	K4, 500=00
St. Martins	K5, 000=00
St. Jude	K4, 120=00
Sancta Maria	K1, 300=00
Our Lady of Lourdes	K27, 000=00
St. Gabriel	K910=00
St. Lawrence	K6, 032=00
St. Agatha	K7, 360=00
<b>TOTAL</b>	<b>61, 624.50</b>

## DIOCESE OF MPIKA

#	Parish	Amount
01	Chilonga Parish	K2,420
02	Shiwangandu Parish	556.50
03	Mafinga Parish	192
04	Kopa Parish	460
05	Nakonde Parish	5258
06	Chalabesa Parish	400
07	St. Andrew's Parish	4123
08	Mulilansolo Parish	442.50
09	St. Joseph Parish	219.75
10	St. Monica Parish	2,000
11	Mpumba Parish	400
	<b>Total</b>	<b>16,471.75</b>



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