

**“THAT THEY MAY BE SAVED AND SERVED”: A BIOGRAPHY OF
MEDARDO JOSEPH CARDINAL MAZOMBWE, 1931-2013**

BY

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**A Dissertation Submitted to the University of Zambia in Partial Fulfilment of
the Requirements of the Degree of Master of Arts (History)**

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2021.

DECLARATION

I, **MONICA MBIRI** do hereby declare that this dissertation represents my own work and that it has not been previously submitted for a degree at this or any other University.

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ABSTRACT

The use of biographies as a method of analysis and understanding historical change in Zambia had been on an increase in the recent past. However, while other scholars in Africa brought to light the importance of the clergy in providing spiritual, social, political and economic aspects of various countries through biographical studies, this had not been the case in Zambia. The scholars who employed a biographical approach focused on the political and chiefly actors downplaying in the process the significant role played by the religious leaders in the development of Zambia. The objective of the study was to highlight the important role played by religious leaders in economic, political and social aspects of post-colonial Zambia. This study therefore sought to make shift from a focus on political and chiefly biographies by earlier scholars in the history of Zambia by studying the life and career of Medardo Joseph Cardinal Mazombwe to illustrate the importance of the clergy in the post-colonial Zambia. Specifically, the study sought to contribute to understanding the role of the clergy in the development of Zambia by demonstrating that Mazombwe's early life which revolved around the rural setting of Eastern Province of Zambia was greatly influenced by the Catholic doctrine. The study also showed how Mazombwe's involvement in various social sectors positively helped many Zambian citizens in the post-colonial Zambia especially in health and education sectors. The study further sought to analyse Mazombwe's contribution to political and economic aspects and his elevation to the position of a Cardinal to become the first indigenous Zambian in the history of the Catholic Church in Zambia to attain that high rank. The study established that Mazombwe was not only a man of prayer as a clergy but was an educationist and promoter of religious vocations. He initiated several projects aimed at promoting not only religious vocations but education in general benefiting not only the Catholic faithful but Zambians at large. He equally championed the provision of health care services, care for the vulnerable and marginalised not to Catholics alone but across all religions in Zambia. The study also demonstrated that Mazombwe was pro-poor, with a heart for the poor and that saw him start a number of projects aimed at alleviating poverty. He also came up with projects in agriculture to encourage self-sustainability for the holistic development of a person. The study further showed that Mazombwe was a voice for the voiceless who spoke on national and global issues that affected the ordinary citizens. He was an ardent campaigner of Zambia's external debt cancellation to empower ordinary citizens economically and alleviate their poverty. Based on the above discussion, the study demonstrated that the clergy played a vital role in the history of Zambia's post-colonial social, economical and political development of the nation and the Association of Member Episcopal Conference of Eastern Africa (AMECEA) region.

Keywords: Cardinal Mazombwe, social, economic and political contribution, promoter of health services, pro-poor, ardent campaigner of Zambia's external debt, a voice for the voiceless.

Total number of words: 55, 445.

DEDICATION

This dissertation is dedicated to my late father, Francis Mbiri for laying a firm foundation of hard work and Christian values in me. I also dedicate the work to my mother Cecilia Tembo Mbiri who inspired and encouraged me to believe in myself in whatever I did.

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LIST OF ABBREVIATIONS

AIDS – Acquired Immune Deficiency Syndrome

AMECEA –Association of Member Episcopal Conference of Eastern Africa

AZADCC –Association of Zambian Diocesan Catholic Clergy

CAFOD – Catholic Agency for Overseas Development

CARYM –Catholic (Christian) Agricultural and Rural Youth Movement

CCJP – Catholic Commission for Justice and Peace

CCZ – Council of Churches in Zambia

CFZ –Christian Fellowship of Zambia

CRC – Constitution Review Commission

CSOs – Civil Society Organisations

CUEA –Catholic University of Eastern Africa

DMI –Daughters of Mary Immaculate

FAWSNR –Federation of African Welfare Societies of Northern Rhodesia

FDD – Forum for Democracy and Development

FENZA – Faith and Encounter Zambia

G.S.S – Good Shepherd Sisters

HIPC – Highly Indebted Poor Countries

HIV – Human Immune Virus

IMF –International Monetary Fund.

JCTR –Jesuit Centre for Theological Reflection

LAZ –Law Association of Zambia

LWA –Little Way Association

MC –Male Circumcision

MDGs –Millennium Development Goals

MIC – Missionaries of Immaculate Conception

MMD –Movement for Multiparty Democracy

MPs – Members of Parliament

MSOLA –Missionary Sisters of Our Lady of Africa

NAZ –National Archives of Zambia

NGOCC –Non-Governmental Organisation Coordinating Committee

NGOs –Non-Governmental Organisations

NOCE –National Organisation for Civic Education

OAU –Organisation of African Union

OVC – Orphans and Vulnerable Children

PAGE – Programme for the Advancement of Girls’ Education

SAP – Structural Adjustment Programme

SCC –Small Christian Community

SDA – Seventh Day Adventist

TB –Tuberculosis

UCZ – United Church of Zambia

UN – United Nations

UNIP – United National Independence Party

UNZA – University of Zambia

VAT – Value Added Tax

VCT –Voluntary Counseling and Testing

YCS – Young Christian Students

YCW – Young Christian Workers

YMCA –Young Men’s Christian Association

ZCCBs – Zambia Conference of Catholic Bishops

ZCCM –Zambia Consolidated Copper Mines

ZEC –Zambia Episcopal Conference

ZIMT –Zambia Independent Monitoring Team

ZOA-US – Zambia Orphan Aid- United States

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CHAPTER ONE

INTRODUCTION

1.0 Introduction and Historical Background

The importance of history to the contemporary social, political and economic discourse of a country is that it gives identity to any nation. The clergy have played an important role in many African countries from the colonial times to the present. As rightly observed by Mandy Goedhals, relatively little had been written about significant African Christian leaders for the 1930s and 1940s who combined a search for social justice with a commitment to an indigenous expression of Christianity.¹ Mandy's observations rightly apply to the twenty-first century in which the African clergy had been given little scholarly attention in the historiography of many African countries. Literature on biographies for African clergy is scanty as shown in the literature review. While some scholars in Africa have researched on the indigenous clergy, studies on political and historical change in Zambia is limited to methods and approaches that examined institutions² or specific events³ to the exclusion of the individual or vice versa. In the years after Zambia's independence in 1964, historical studies played an important role in the self-conscious construction of a Zambian identity. The historical studies evolved and were shaped around a nationalist metanarrative of injustice, exploitation and struggle for independence.⁴ Despite the dominance of individual figures such as the President in the post-colonial period, students of Zambian post-colonial history like scholars elsewhere in Africa retained a significant interest in institutional topics that gave little consideration to individual activities. A focus on institutional subjects, though important in itself, impoverishes our understanding of historical events and change. In more recent years, this neglect of the role of the individual began to change. Researchers turned to the use of a historical biography to capture the useful and significant insights that a focus on an

¹Mandy Goedhals, "African Nationalism and Indigenous Christianity. A Study in the Life of James Calata, 1895-1938." *Journal of Religion in Africa*, Vol. 33 No. 1 (February 2003), p. 64.

² Kenneth Vickery, "Old Man Out: Labour, Politics and Dixon Konkola," Jan-Bart Gewald, Marja Hinfelaar and Giacomo Macola (eds.), *Living the End of Empire: Politics and Society in Late Colonial Zambia* (Leiden Brill, 2011). Pp. 103-125

³Bizeck Jube Phiri, *A Political History of Zambia: From the Colonial Period to the Third Republic, 1890-2001* (Trenton: African World Press 2006).

⁴ Richard Hall, *Zambia, 1890-1964: The Colonial Period*, (Longman: London 1965 and 1976), Andrew Roberts, *A History of Zambia* (Heinemann: London 1976); Henry S. Meebelo, *Reaction to Colonialism* (Institute of African Studies, University of Zambia, Manchester: Manchester University Press 1971).

individual provided. Macola's work on Harry Mwaanga Nkumbula, Larmer's study of Valentine Musakanya and Sishuwa's biography of Michael Sata are all useful examples that provided a clear case for studying history through the lens of a biography.⁵ These scholars demonstrated that a study of historical change in any particular era can best be understood by a close historical analysis of how individuals in those times influenced the wider happenings and how the individuals were shaped by those times. As Larmer indicated, the turn to biography had the potential to shed significant light on the failure of the post-colonial Zambian state to achieve meaningful social and economic progress, but this of course depended on the quality of the evidence available, for example in the presentation of historical biography by the actors concerned.⁶

The works of Macola⁷ and Sishuwa are key to this study because they demonstrated the value of using historical biography to shed light on important questions about Zambian history. Macola showed that scholarly biography holds the promise of illuminating the interplay between individual agency on the one hand, and a more profound structural historical dynamics on the other. He pointed out that the adoption of a biographical approach brought fresh perspectives to bear on debates about twentieth-century Central African history and specifically, Zambian politics.⁸ Sishuwa also employed a historical biography in a way that married structure and agency. In so doing, these two researchers departed from the established tradition of early students of historical biography whose works tended to focus on the 'big men' political actors such Kaunda,⁹ or colonial figures such as Gore-Brown.¹⁰ Other scholars moved the focus from Kaunda to other nationalist freedom fighters and chiefly figures as shown in the literature review. All these early historical biographies in Zambia had one thing in common: focus on the political and chiefly actors

⁵ Sishuwa Sishuwa, "I am Zambia's Redeemer": Populism and the Rise of Micheal Sata, 1955-2011" PhD Thesis, St Cross College, University of Oxford, Trinity, 2016 p. 4. Miles Larmer, "Chronicle of a Coup Foretold: Valentine Musakanya and the 1980 Coup Attempt in Zambia." *Journal of African History*, Vol. 51, No. 3 (2010) pp. 391-409, Giacomo Macola, *Liberal Nationalism in Central Africa: A Biography of Harry Mwaanga Nkumbula*. (London: Palgrave Macmillan, 20210).

⁶ Miles Larmer, Review Article, "What Went Wrong? Zambian Political Biography and Post-colonial Discourse of Decline" *Historia*, 51, 1, (May, 2000), p. 239. (235-256)

⁷ Giacomo Macola, *Liberal Nationalism in Central Africa: A Biography of Harry Mwaanga Nkumbula*. (London: Palgrave Macmillan, 2010).

⁸ Macola, G. *Liberal Nationalism in Central Africa: A Biography of Harry Mwaanga Nkumbula*. p. 1.

⁹ Richard Hall, *Kaunda: Founder of Zambia* (Lusaka: Longmans 1964); Fergus Macpherson, *Kenneth Kaunda of Zambia: The Times and the Man* (Oxford: Oxford University Press 1974); John Mwanakatwe, *End of Kaunda Era* (Lusaka: Multimedia Publication 1994).

¹⁰ Robert Rotberg, *Black Heart; Gore-Brown and the Politics of Multiracial Zambia* (Berkeley: University of California Press, 1977).

to the marginalisation of other actors such as the religious leaders. This study thus sought to build on the existing academic works by focusing on a category of influential Zambian public actors who had received little attention in scholarly studies: the clergy.

The existing literature showed that the participation of the clergy through the church in political, social and economic aspects of Zambia as well as other countries in Africa went as far back as the colonial period. This was after the coming of various missionaries who set up mission stations in the country towards the end of the nineteenth century. The Roman Catholic Church was said to have the earliest contacts with the people of Northern Rhodesia (now Zambia) from 1730 but only managed to establish a mission post near Mambwe-mwela in 1891 when other missionaries such as the London Mission Society (LMS) and Plymouth Brethren Missionary had already set up mission stations in 1877 and 1882 respectively.¹¹ It was from these mission stations that churches in Zambia came into being. The coming of the missionaries brought western education to Africa and it was those Africans who received some western education that started championing the call for independence. Some Africans were inspired to join the missionaries in preaching the gospel of Jesus Christ and became Priests and Pastors who in their own special way contributed to the call for independence, spoke out on critical issues about the government in the colonial times, and defended public interests after the achievement of independence. As indicated by Fr. Joe Komakoma¹² and Mandy Goedhals¹³ the clergy had been involved in Africa's political, social and economic aspects from the colonial times to date.

The role of the clergy in the existing literature in many African countries¹⁴ had unfortunately been seen through their church organisation and institutions. This scenario had underplayed the significant roles played by the individuals in such institutions. It was this oversight that the study aimed to address by examining the life and career of Medardo Joseph Cardinal Mazombwe and

¹¹ Teddy Chalwe Sakupapa "Christianity in Zambia," Dietrich Werner and Isabel Phiri (eds.) *Anthology of African Christianity*. (Regnum Books: No Year). P. 759. John McCracken, *Politics and Christianity in Malawi 1875-1940: The impact of the Livingstonia Mission in Northern Province*. (Cambridge: Cambridge University Press, 1977)

¹² Joe Komakoma, (ed.) *The Social Teaching of the Catholic Bishops and Other Christian Leaders in Zambia: Major Pastoral Letters and Statements*. (Ndola: Mission Press, 2003).

¹³ Mandy Goedhals, "African Nationalism and Indigenous Christianity. A Study in the Life of James Calata, 1895-1938." *Journal of Religion in Africa*, Vol. 33 No. 1 (February 2003),

¹⁴ Margaret Musonda Chileshe, "Church and Politics in Zambia, 1950-1991" MA. Dissertation, (Lusaka: The University of Zambia, 2014.); Austin M. Chiyeka, "Church State and Political Ethics in Post-colonial State: The Case of Zambia" PhD. Thesis, (Lusaka: The University of Zambia, 2002) and Carl Hallencreuz and Ambrose Moyo (eds.) *Church and State in Zimbabwe*. (Gweru: Mambo Press, 1988).

his involvement in the wider public of Zambia, both under the one-party State (1972-1991) and the return to multipartism.

1.1 Situating Mazombwe, 1931-2013

This is a brief synopsis of Cardinal Mazombwe's life. Cardinal Mazombwe was born in September, 1931 at Chundamira village in Chief Mbang'ombe's area in the present day Katete District of the Eastern Province of Zambia. His father, Adriano Mazombwe was a catechist first at Mphangwe Mission Station and then at Chassa Mission Station in Chipata, Zambia. It was from the work of his father as catechist that Mazombwe first expressed his desire to be a teacher from an early age. He attended primary school at Chassa Parish from 1941 to 1943 and at St Mary's Preparatory Seminary in Chipata from 1943 to 1945. Mazombwe then proceeded to Kasina Minor Seminary in Dedza Diocese- Malawi for his secondary education from 1945 to 1951. Following the completion of his secondary education, he went to Kachebere Major Seminary in Malawi for Priesthood training from 1951 to 1960. He was ordained as a Catholic Priest at Katete Parish on 4 September, 1960. His interest in education earned him an opportunity to be sent to Canicius Teachers Training College (now St Charles Lwanga Teachers' Training College) in Monze District in the present day Southern Province, where he obtained a Primary School Teaching Certificate from 1957 to 1958. Mazombwe then obtained a job at St Mary's Preparatory Seminary in Chipata in 1961. Two years later in 1963, he was sent to Louvanium University in the Democratic Republic of Congo for further theological studies. On return from his studies in 1965 while teaching at St Mary's Preparatory Seminary, he was given an additional responsibility of serving as a Vocations Director in 1966. Among the duties of his new task included, educating and recruiting young candidates for priesthood especially at secondary schools in Chadiza District. Mazombwe left teaching in 1968 when he enrolled at the University of Zambia (UNZA) to study for his Bachelor of Arts with Education degree Majoring in French. While studying at UNZA, he co-founded the Association of Zambian Diocesan Catholic Clergy (AZADCC) in 1968. It was in the middle of his studies in November, 1970 that he received news of his episcopal appointment and he was

consecrated as Bishop of Chipata Diocese on 7 February, 1971 with an episcopal motto of “*kuti alandire cipulumutso*” (that they may be saved, 2 Timothy 2: 10).¹⁵

Just a year after Mazombwe’s appointment as Bishop, he became the first Zambian to serve as President of the Zambia Episcopal Conference (Z.E.C.) now Zambia Conference of Catholic Bishops (ZCCBs) a position he held from 1972 to 1975. He was re-elected to the same position in 1988 and 1999 due to his leadership qualities and dedication to duty. These periods had important issues that the church, through his leadership discussed with the government for the good of all the Zambian citizens. In 1976, taking advantage of the policy of Zambianisation taking place in the country, Mazombwe founded a local congregation of the Good Shepherd Sisters (G.S.S) to localise the church that had at the time been dominated by foreign congregations of sisters (nuns).¹⁶ From 1979-1986, Mazombwe served as Chairman of regional conferences of the Association of Member Episcopal Conferences in Eastern Africa (AMECEA.). He served as Bishop for Chipata Diocese from 1971 to 1996 when he became the Archbishop of Lusaka.

In the months leading to the year 2000, he was an ardent campaigner for the cancellation of Zambia’s external debt in the Jubilee 2000 movement.¹⁷ In the early 2000s, Mazombwe was among the key clergymen who stood up to defend the Zambian Constitution from the attempts by President Fredrick Chiluba to amend it and give himself a third term in office. In 2010, Mazombwe became the first indigenous Zambian to be created Cardinal. He died on 29 August, 2013. Mazombwe, while holding various positions in the church was influential in the social, political and economic aspects of the nation. Studying his life helped to understand the role of individuals specifically the clergy, in broader processes of momentous changes that occurred between 1931 and 2013 and also allowed us to capture new insights that may not be covered by traditional approaches of studying Zambian history through institutions.

¹⁵ Hugo F Hinfelaar, *History of the Catholic Church in Zambia 1895-1995*. (Lusaka: Bookworld Publishers, 2004), pp. 243-244.

¹⁶ Brendan Carmody, *Education in Zambia: Catholic Perspectives*. (Lusaka: Bookworld Publishers, 1999), p. 282.

¹⁷ Paul Samasumo, “A Letter released on 29th August, 2013 in Lusaka.”

1.2 Statement of the Problem

Much of the history of post-colonial Zambia had been written from the prism of institutions such as the judiciary, political parties, the presidency, trade unions,¹⁸ the church and ethnicity¹⁹ overlooking as a consequence the role of individual figures in such institutions. However, in recent years, a few historians such as Macola²⁰ Kalusa²¹ and DeRoche²² sought to add a different dimension by studying the role of an individual in broader processes of historical change by employing what Sishuwa²³ called ‘contextualised biography’ as a method of historical analysis. While efforts of these latter writers was commendable, they were all interested in similar actors which was a focus on political and chiefly elites and the neglect of another important layer of individual figures such as religious actors. Although scholars such as Hinfelaar²⁴ stressed the importance of the Catholic Church in providing opposition to the one-party state and consolidating Zambia’s democracy following the return to multiparty politics in 1991, little attention was paid as to how much of that opposition rested on the actions, efforts or role of individual religious leaders. It was this facet of what may be termed as ‘religious elites’ that this study sought to bring to light. The research was motivated by the desire to investigate the role of the clergy in social, political and economic aspects of the history of Zambia through a case study of Medardo Mazombwe, one of the major religious leaders whose individual experiences illustrated the broader

¹⁸ Kenneth Vickery, “Old Man Out: Labour, Politics and Dixon Konkola,” Jan-Bart Gewald, Marja Hinfelaar and Giacomo Macola (eds.), *Living the End of Empire: Politics and Society in Late Colonial Zambia* (Leiden Brill, 2011). Pp. 103-125. Friday Eliya Mulenga, “The Development of Worker Consciousness among the African Railway Workers in Zambia 1953-1972” MA. Dissertation, (Lusaka: The University of Zambia 1987);

¹⁹ Austin M. Chiyeka, “Church State and Political Ethics in Post-colonial State: The Case of Zambia” PhD. Thesis, (Lilongwe: The University of Malawi, 2002). Margaret Musonda Chileshe, “Church and Politics in Zambia, 1950-1991” MA. Dissertation, (Lusaka: The University of Zambia, 2014.)

²⁰Macola, G. *Liberal Nationalism in Central Africa: A Biography of Harry Mwaanga Nkumbula*. (London: Palgrave Macmillan, 2010).

²¹ Walima T. Kalusa, *Kalonga Gawa Undi X: A Biography of an African Chief and Nationalist*. (Lusaka: Lembani Trust, 2010).

²² Andrew DeRoche, *Kenneth Kaunda, the United States and Southern Africa*. (London: Bloomsbury 2016).

²³ Sishuwa, S. “I am Zambia’s Redeemer”: Populism and the Rise of Micheal Sata, 1955-2011” P. 7.

²⁴Marja Hinfelaar, “Legitimizing Powers: The Political Role of the Catholic Church, 1972-1991,” Jan-Bart Gewald, Marja Hinfelaar and Giacomo Macola (eds.) *One Zambia, Many Histories: Towards a History of Post-colonial Zambia*. (Leiden: E.J. Brill, 2008).

history of Zambia because he was able to see changes spanning across different historical periods in post-colonial Zambia up to 2013.

1.3 Rationale

Although Cardinal Mazombwe contributed to the social, political, and economic growth of Zambia, his contribution has not yet been acknowledged. By studying the life and career of Cardinal Mazombwe, the study sought to contribute to the increasing use of historical biography as a method of studying Zambian history. The study also sought to demonstrate the important role played by the religious leaders in the history of Zambia. It is also hoped that study will stimulate further research interest on the subject.

1.4 Objectives of the Study

The overall objective of the study was to bring out the role of the clergy in social, economic and political development of Zambia. The specific objectives study were to: -

1. Trace the early years and career of Medardo Joseph Cardinal Mazombwe from 1931 to 2013.
2. Investigate Mazombwe's social contribution in post-colonial Zambia from 1971-2013.
3. Analyse Mazombwe's role in Zambia's economic and political developments and his elevation to Cardinalship 1971-2013.

1.5 Literature Review

There exists a handful of literature on biographies of the clergy in some African countries with little attention given to them in Zambia. Notable among the biographies in Africa include that of Laurean Cardinal Rugambwa of Tanzania,²⁵ Francis Cardinal Arinze of Nigeria,²⁶ James Calata of

²⁵Lauren Cardinal Rugambwa 1912-1997. First African Cardinal <https://www.encyclopedia.com>education>. (Accessed on 22/11/2019)

²⁶ Arinze, Francis Cardinal 1932-/ <https://www.encyclopedia.com>history>. (Accessed on 22/11/2019)

South Africa²⁷ Bishop Lucas of Tanzania²⁸ and Bishop Patrick Kalilombe of Malawi.²⁹ In Zambia, a number of students of Zambian history have increasingly turned to historical biography as a method of analysis and understanding historical change. Among these are Mwangilwa, Kalusa, Lungu and Sishuwa, to mention but a few.³⁰ However, a close look at the literature available on Zambia showed that many of the existing works focused on high profile politicians, chiefs and other individuals who were involved in the nationalist movements during the struggle for independence. The individuals who did not fall in any of the cited categories but who had equally played important roles in the making of Zambia were neglected. One such category was that of the religious leaders whose role had been mainly looked at in terms of the institutions they belonged to, under the umbrella of the 'Church.' This study, focusing on the life and career of Cardinal Mazombwe, sought to expand the focus of biographical accounts on Zambian history beyond the traditional studied subjects, and in so doing, hopefully shed significant light on the involvement of the clergy in Zambia's political, social and economic processes as some scholars did in other African countries.

Laurean Cardinal Rugambwa was one of the African clergies that made headlines in 1960 when he was elevated to the position of Cardinal by Pope John XXIII becoming the first African Cardinal. That historic appointment signified the growth of the church and clergy's leadership in non-European countries. He was born in 1912 in a noble family of the Nsiba ethnic group that had the honour to supply chiefs for the Kihanja District of Tanganyika now Tanzania. At his birth, the family did not follow any religious doctrine until 1920 when they joined the Roman Catholic Church and at the age of eight, he was immediately identified by the French-founded White Father Missionary Order as a potential Priest of the native church. The Priests nurtured and tutored him until he was ordained Priest. At his elevation as Cardinal he pointed out that in the missions where

²⁷ Mandy Goedhals, "African Nationalism and Indigenous Christianity: A Study in the life of James Calata 1895-1938," *Journal of Religion in Africa*, Vol. 33 No. 1 (February 2003), pp. 63-82.

²⁸ Annie Marie Stoner-Eby, "African Clergy, Bishop Lucas and the Christianizing of Local Initiation Rites: Revisiting the Massai Case," *Journal of Religion in Africa*, Vol. 38 (2008), pp. 171-208.

²⁹ Steven Alfred Likhucha, "Biography of Bishop Patrick Kalilombe," www.ecmmw.org/new/2012/09/25/biography-of-bishop-patrick-kalilombe-missionaries. (Accessed on 02/03/2019)

³⁰ Goodwin Mwangilwa, *Harry Mwaanga Nkumbula: A Biography of the Old lion of Zambia* (Lusaka: Goodwin Mwangilwa, 1967); Walima T. Kalusa, *Kalonga Gawa Undi X: A Biography of an African Chief and Nationalist*. (Lusaka: Lembani Trust, 2010); Edina Lungu, "Senior Chief Mukumbi Ibaloli XV: A Biography of Beston Kabaya Mulota Mukomo Mukuka of Solwezi West, 1932-2015" MA Dissertation, The University of Zambia, 2015. Sishuwa Sishuwa, "I am Zambia's Redeemer" : Populism and the Rise of Micheal Sata, 1955-2011,"

segregation was a fact of everyday life, it was important to cooperate with non-Catholics in all possible ways adding that mindset was cardinal in all issues. It was that mindset of dealing with other religions that never wavered until his death in 1997. Cardinal Rugambwa was instrumental in involving everybody in the growth of the church as he looked at the church as a teacher of life and not a museum nor an archive.³¹ Rugambwa's biography was important to the study of Mazombwe as it helped to illustrate that the Church in Africa and Zambia in particular had reached a state of stability and growth with Mazombwe's appointment as Zambia's first indigenous Cardinal.

Like Cardinal Rugambwa, Cardinal Arinze's biography was important to this study as it showed how he, as the youngest Bishop at 32 in 1965 and youngest Cardinal in 1967 in the world³² was instrumental in the promotion of unity among people of different religious beliefs and political development in his country Nigeria. He was rumored to have been a preferred successor to Pope John II in 2005. Cardinal Arinze rose to various high ranking positions in the Catholic Church. Coming from a country split down between Christianity and Islam, he was an advocate for interfaith dialogue and the idea that communication and cooperation among representatives of different faiths would help to diffuse religious extremism. He was actively involved in Nigeria's mediation of peace, unity and reconciliation during the civil wars with both religious and ethnic groups between 1967 and 1970. His rising to high ranks was also credited by the Catholic appointing authorities to his ability to convert many people to Catholicism in an Islam dominated country.³³ Cardinal Arinze's biography was essential to the study of Cardinal Mazombwe which highlighted the importance of the clergy in the promotion of peace, unity and reconciliation in Zambia just as Arinze contributed to Nigeria and the world in the promotion of peace and reconciliation.

Adding to the study of the clergy is Mandy's work on Calata that investigated the African agency of the clergy in the political, social and economic life of Africans during the British control of South Africa. Calata was presented as one who saw himself as a missionary in a wider sense of the word – liberation of Africans from political, social and economic injustice in the colonial

³¹ Lauren Cardinal Rugambwa, 1912-1997. First African Cardinal <https://www.encyclopedia.com>education>. (Accessed on 22/11/2019)

³² Francis Arinze Cardinal 1932-/ <https://www.encyclopedia.com>history>. (Accessed on 22/11/2019)

³³ Francis Arinze Cardinal 1932-/ <https://www.encyclopedia.com>history>. (Accessed on 22/11/2019)

period. Mandy's work was important to this study as it helped in shedding light on the role of the clergy in post-colonial Zambia using Mazombwe's experiences.

Like Mandy in South Africa, Stoner-Eby highlighted the crucial role of the African clergy in spinning change in their societies. Stoner-Eby argued that Bishop Lucas was credited for his initiative of localising Christianity among the Massai people in Tanzania. Bishop Lucas was seen as a prime example in the African clergy's effort to "adapt" rather than "destroy" African cultural life.³⁴ Stoner-Eby's work was also cardinal to this study which aimed at bringing out Mazombwe's desire to localise Christianity by founding a local congregation of nuns to meet the Zambian needs in all spheres of life.

Likhucha's study of Bishop Patrick Kalilombe of Malawi like Mandy and Stoner-Eby was not only important to this study by virtue of being a biography on an African clergy but also because Bishop Kalilombe was at some point a classmate of Mazombwe at Kachebere Major Seminary in Malawi. Likhucha's biography stressed the role of the clergy in Malawi motivating this work to study the role of the clergy in social, economic and political spheres of Zambia that had not been an area of interest by earlier scholars.³⁵

While biographical studies of the clergy had been done in other countries in Africa as shown above, the earliest scholars to employ the biographical approach in the study of Zambian history centered on specific personalities who led the nationalist struggle such as the first Republican President of Zambia, Kenneth Kaunda and Harry Mwaanga Nkumbula. John Mwanakatwe's work focused on Kenneth Kaunda. Kaunda was portrayed as a freedom fighter tracing his career from birth to the end of his political career in 1991.³⁶ Although Mwanakatwe's work contributed to our understanding of Kaunda's upbringing, little was done to demonstrate the wider context or forces that shaped his subject and presented Kaunda as an exceptional person. Similarly, earlier biographies such as the works of Hatch, MacPherson and Hall all focused on Kaunda- a political actor. These scholars did not see the need to show how Kaunda was shaped by his times and how

³⁴ Stoner-Eby, "African Clergy, Bishop Lucas and the Christianizing of Local Initiation Rites: Revisiting the Massai Case," *Journal African Religion* Vol. 38. P. 171.

³⁵ Steven Alfred Likhucha, "Biography of Bishop Patrick Kalilombe," www.ecmmw.org/new/2012/09/25/biography-of-bishop-patrick-kalilombe-missionaries. Accessed on 02/03/ 2019.

³⁶ John M. Mwanakatwe, *End of Kaunda Era*. (Lusaka: Multimedia Publications, 1994)

he himself shaped those times. As Handlin noted, ‘the proper subject of historical biography is not the complete person nor the complete society, but the point at which the two interact; there, the situation and the individual illuminate one another.’³⁷

Andrew DeRoche’s recent work though focusing on Kaunda was different from the above cited studies as it looked at Kaunda’s role in the diplomatic involvements with the United States in Southern Africa. DeRoche’s study of Kaunda was important to this study as it illuminated not only how Kaunda was shaped by the experiences and atmosphere of the Cold War but also how Kaunda influenced that atmosphere as seen in the way the American government changed its foreign policies towards Southern Africa.³⁸ This study sought to investigate how Mazombwe was shaped by the social, economic and political aspects of his times and how he influenced some happenings in the country’s history.

Some scholars like Godwin Mwangilwa turned their focus from Kaunda to other political figures and Mwangilwa was the first to explore the life of Harry Mwaanga Nkumbula through the use of a biography. In a work that emerged a few years after independence, the author contended that Nkumbula was one of the most influential personalities in the making of modern Zambia.³⁹ However, Mwangilwa’s work celebrated Nkumbula to the point where he was presented as a flawless saint and more importantly without showing the wider forces that shaped his actions. Although Mwangilwa’s work presented a shift from Kaunda, the focus was still on political figures, not other actors beyond this field such as the clergy.

Another person who turned Nkumbula into a subject of historical biography was Giacomo Macola. Macola’s study was different from Mwangilwa’s as it brought to light the role played by Nkumbula in the nationalist struggle without trivialising the contribution of other freedom fighters and the extent to which his subject was constrained by his times.⁴⁰ However, despite its uniqueness to earlier biographies, scholars still found interest in studying political figures just like John

³⁷ As quoted in Sishuwa Sishuwa, “I am Zambia’s Redeemer: populism and the Rise of Micheal Sata, 1955-2011,” p. 113.

³⁸A. DeRoche, *Kenneth Kaunda, the United States and Southern Africa*. (London: Bloomsbury 2016).

³⁹G. Mwangilwa, *Harry Mwaanga Nkumbula: A Biography of the Old lion of Zambia*, p. 1.

⁴⁰G. Macola, *Liberal Nationalism in Central Africa: A Biography of Harry Mwaanga Nkumbula*.

Mwanakatwe and Mwangilwa. This study sought to expand on the existing biographies by investigating the role of the clergy using Cardinal Mazombwe in the history of Zambia.

Like Mwangilwa and Macola who turned to other actors away from the focus on Kaunda, Musambachime's work focused on what he termed 'forgotten veteran politician' Dauti Lawton Yamba. Musambachime who traced Yamba's early life presented him as being different from earlier politicians including Kaunda in the way he fought for independence. Yamba's political career was seen as a foundation for the emergence of radical politicians like Nkumbula, Kaunda and Kapwepwe. Musambachime portrayed Yamba as a fearless politician who, while holding various positions including that of President of the Federation of African Welfare Societies of Northern Rhodesia (FAWSNR), spoke for the voiceless without fear or intimidation from the whites in power at that time.⁴¹ Musambachime, like Mwangilwa and Macola were interested in focusing on political actors.

Miles Larmer's study of Valentine Musakanya like Musambachime looked at a unique figure. Musakanya was one of the people that were involved in the 1980 attempted coup in Zambia and provided useful insights on the post-colonial actors. Larmer who used most of Musakanya's writings presented him as an intellectual who gave critical critiques to the government using his vast local and foreign experiences. Larmer tried to answer the question as to what led Musakanya to be involved in such a dangerous act as an attempted coup.⁴² Larmer's unique biography of Musakanya is important in shaping this study as it looked at yet other individuals: the religious leaders, in the history of Zambia thus expanding in the process the areas of biographical studies to understand historical changes and analysis.

Robert I. Rotberg's biography of Stewart Gore-Brown departed from the focus on black nationalists to concentrate on a white politician who played a key role in the multiracial politics of colonial Zambia. Rotberg's study brought to light the fact that it was not only Zambians who fought against colonialism but non-Zambians too.⁴³ Rotberg's study is important to this work

⁴¹Mwelwa Musambachime, "Dauti Yamba's Contribution to the Rise and Growth of Nationalism in Zambia, 1941-1964" *African Affairs* (1991), 90, p. 258-281.

⁴²Miles Larmer, "Chronicle of a Coup Foretold: Valentine Musakanya and the 1980 Coup Attempt in Zambia." *Journal of African History*, Vol. 51, no. 3 (2010). P. 407.

⁴³Robert I. Rotberg, *Black Heart; Gore-Browne and the Politics of Multiracial Zambia* (Berkeley: University of California Press, 1977).

because it demonstrated the point that the success of the nationalist struggle was the work of different people: black and white, Africans and non-Africans, elites and ordinary citizens. What this study hoped to demonstrate was that this diversity of efforts on important national matters found expression in the post-colonial period and included individuals such as the clergy.

More recent academic research that used the biographical approach as a method of understanding historical analysis in Zambia shifted attention to non-political actors such as traditional leaders or chiefs. Examples of these latter writers were Kalusa⁴⁴ and Lungu.⁴⁵ Kalusa gave an account of the life of Kalonga Gawa Undi the X and his involvement in nationalist movements in the 1950s and 1960s. The central theme of Kalusa's study was to bring out the African 'agency.' He demonstrated the ways in which colonial institutions shaped Gawa Undi's activities and how he, in turn used those same institutions to subvert or undermine colonialism. It also showed how, after the attainment of independence, Gawa Undi X continued his involvement in national life through his chiefly office, demonstrating the usefulness of studying an individual whose experiences are closely intertwined with those of the country. Kalusa's work was useful not only because it departed from the focus on political elites but also because it located Gawa Undi's experiences within the wider institutions he operated under. This study sought to employ a similar approach, but in relation to another segment of non-political actors: clergymen, represented by one of the prominent Catholic Bishops who lived in the one party state and the multiparty era of Zambia and who was involved in many of the events that took place during these different periods.

Lungu, like Kalusa wrote a biography of Senior Chief Mukumbi Ibaloli XV in which she explored the life of Beston Kabaya of Solwezi West. She demonstrated how the chief used Western education to advance the interests of his chieftdom without abandoning the traditional values, customs and beliefs of his subjects. In so doing, Lungu contended that Chief Mukumbi XV stood separate from those traditional rulers for whom western education meant abandonment of their cultural roots and the advancement of colonial interests. Like Kalusa, Lungu's work is useful because it demonstrated that the struggle for independence was a multifaceted affair that was fought on different topographies by different actors such as chiefs. Indeed, what the study hoped

⁴⁴Kalusa, W.T. *Kalonga Gawa Undi X: A Biography of an African Chief and Nationalist*.

⁴⁵E. Lungu, "Senior Chief Mukumbi Ibaloli XV: A Biography of Beston Kabaya Mulota Mukomo Muluka of Solwezi West, 1932-2015." MA Dissertation: The University of Zambia, 2015.

to demonstrate using the case study of Mazombwe is that many of the key political developments in post-colonial Zambia such as the return to multiparty democracy and the protection of the presidential term limits in late 1990s and early 2000s were secured on the backdrop of support from non-political actors such as religious leaders. Cardinal Mazombwe was representative of such individual figures.

Sishuwa's study of Micheal Sata's rise to political power offered enriching insights into the use of historical biography as a method of analysis. He provided a piece of work that was a precise biography of Sata and at the same time one that also provided broader insights into the political history of Zambia from the mid-1950s to 2011. Of particular importance was how Sishuwa, like Kalusa before him, located Sata's strategies of mobilising political support within his times.⁴⁶ Sishuwa's work was relevant to the study of Mazombwe as it illuminated the usefulness of studying a person whose individual experiences cut across different historical periods.

The biographies of the clergy did not only find favour in the eyes of the above scholars but also those who have written on churches and religion in the political, social and economic evolution of Zambia. Such scholars, though not writing biographies, have seen the clergy through the institutions the clergy were found in or presented them in general terms. Such a case in point is Marja Hinfelaar in her chapter "Legitimizing Powers: The Role of the Roman Catholic Church, 1972-1991" in *One Zambia Many Histories: Towards a History of Post-colonial Zambia*⁴⁷ sketchily used the activities of Archbishops Elias Mutale and Emmanuel Milingo to illustrate her arguments. Much of the focus of her chapter was presented through the umbrella of 'Roman Catholic Church.' In other words, the author highlighted the activities of these two clergymen through the umbrella of the 'church'. My effort in this study sought to build on these early studies by demonstrating the role that Cardinal Mazombwe played in Zambia's multiparty era, a period that Hinfelaar's works did not cover.

⁴⁶ Sishuwa, S. "I am Zambia's Redeemer": Populism and the Rise of Micheal Sata, 1955-2011," P. i.

⁴⁷ Hinfelaar, M. "Legitimizing Powers: The Political Role of the Catholic Church, 1972-1991," Jan-Bart Gewald, Marja Hinfelaar and Giacomo Macola (eds.) *One Zambia, Many Histories: Towards a History of Post-colonial Zambia*. (Leiden: E.J. Brill, 2008).

1.6 Research Methodology and Data Collection

The study used a biographical approach, qualitative in nature and drew its information from a wide range of sources which included the Special Collection of the University of Zambia library which provided secondary sources, books, dissertations and journals. The Zambia Conference of Catholic Bishops (ZCCBs), provided primary sources on Mazombwe's activities as Archbishop of Lusaka, and as ZCCBs President. The library at Faith and Encounter Zambia (FENZA), provided secondary and primary sources such as Pastoral Letters. The study also utilised data from both private and government owned newspapers. The Government owned included *Times of Zambia* and *Zambia Daily Mail* and the privately owned such as *The National Mirror*, *The Post* and *The Daily Nation* at the National Archives of Zambia (NAZ) and FENZA. Chipata Diocese Archives provided primary sources and secondary sources. Oral interviews conducted with Bishops that worked and knew Cardinal Mazombwe, Catholic Priests, and some key position persons of the Good Shepherd Sister's Congregation who were tasked to answer questions from the interviewer. At Radio Maria in Chipata, interviews were conducted with the Director, Fr. Clement Banda, of the Radio Station. None Religious people like the former Chief Justice of Zambia, Ernest Sakala and Ms. Flora Banda, a Lecturer of French at UNZA were also interviewed. Some relatives of Cardinal Mazombwe were also interviewed to provide more information on the life and career of Cardinal Mazombwe.

1.7 Organisation of the Study

The study consist of five chapters. This first chapter is the introduction of the study and it gives a synopsis of Cardinal Mazombwe. It also outlined a detailed account of the statement of the problem, objectives of the study, rationale, literature review, methodology and organisation of the study. Chapter two traced the early life and career of Cardinal Mazombwe. It showed that he grew up a soft spoken and respectful person who was a role model to his peers and family in the rural setting of the Eastern Province of Zambia. His early childhood was greatly influenced by the Catholic doctrine from his Catholic parents especially that his father was a catechist. The chapter demonstrated that his education evolved around the Catholic faith, his primary and secondary level and later his Priesthood training at Kachebere Major Seminary in Malawi. He was ordained as a Catholic Priest in 1960 and did some tertiary education at St Charles Lwanga in Monze District of

Zambia, at Louvanium University in the Democratic Republic of Congo and the University of Zambia. The chapter also demonstrated that his leadership skills could be noticed in the early years of his Priesthood and so was elevated to various positions. His interest and foresight in the training of Priests and education in general were equally noticeable in those early years. The chapter also showed what influenced his personality and the development of some of his interests from the people he interacted with in his early life which later made him shape his times later in his career. The chapter relied heavily on oral interviews and other primary sources due to the scanty documented evidence on his early life. Of those interviewed, none was in a position to give the early life experiences and hence a reliance on Msimuko's work documented for the Good Shepherd Sisters (G.S.S.) congregation. The subject under discussion held very high ranking positions in the Catholic Church which made it difficult to find weaknesses in both oral and written sources.

Chapter three investigated Mazombwe's contribution to the social growth of the church and nation in post-colonial Zambia. It was established that because of his desire to ensure maximum primary evangelisation in his diocese, he invited different congregations of priests and religious women. In order to localise the Vocation to Sisterhood in Zambia, he founded a congregation of the Good Shepherd Sisters of Chipata (G.S.S) which at the time of the research had become an international congregation. The chapter further demonstrated that Cardinal Mazombwe had a heart for the refugees, the vulnerable and the poor in society. He was equally passionate on the provisions of health care services which led to the building of clinics, Cheshire Homes in Chipata and Mother Theresa Hospice in Kabwe.

Chapter four analyses Mazombwe's contribution to economic and political aspects of Zambia's post-colonial era and his elevation to the position of Cardinal. The section demonstrated that Mazombwe was a team player and his leadership qualities earned him several positions at national and regional level. He encouraged the church to diversify its pastoral activities to encompass developmental projects to economically empower his flock. He fostered a number of developmental projects which led to infrastructure development at church and national levels. He was a vocal advocate for the cancellation of Zambia's external debt. The chapter showed that although there were several people, Civil Society Organisations (CSOs) and the Church that called for the cancellation of the external debt, Mazombwe was instrumental in representing the other clergy in Zambia which made him travel to European countries to call for the cancellation of the

debt. His voice to the call for external debt cancellation was worth noting and Zambia had some of her debt cancelled. Politically, the chapter established that he boldly spoke out on the political ills and was actively involved in defending the Republican Constitution when President Fredrick Chiluba wanted to manipulate the constitution to give himself a third term in office. Mazombwe spoke out against corruption pointing out that it deprived the poor majority access to the national resources. He also spoke for the poor and voiceless in the nation and was a promoter of peace, justice and reconciliation. He with other religious leaders were key advisors at defining points in the political development of Zambia. His efforts did not go unnoticed in the eyes of Pope Benedict XVI as he became the first indigenous Zambian to be appointed as Cardinal four years after his retirement as Lusaka Archbishop. A Cardinal is one of the highest ranks in the Catholic Church and his creation brought joy to many people in the nation especially the Catholics. The section ended with the death of the Cardinal in 2013 and noted that despite his death, his legacy lived on through the Cardinal Mazombwe Foundation founded in 2016 to champion his visions and dreams. Chapter five is the conclusion of the study which gave overview of each of the chapters discussed. The chapter demonstrated that he seemed to have worked according to his motto, “*That they may be saved*” and that he was indeed at the service of the church and nation, a voice for the voiceless.

1.8 Conclusion

This chapter was an introduction to the entire study whose main aim was to outline what the study was all about. To achieve this aim, the chapter was divided into nine (9) sections, the first being the introduction and historical background. A synopsis of Mazombwe then followed. This was important as it outlined the major activities of Mazombwe from 1931 to 2013. This was also important as it showed that religious leaders played a significant role in the history of post-colonial Zambia. The statement of the problem and rationale of the study were also outlined. The objectives, literature review, research methodology and data collection were the other sections that followed the above. The study had three objectives: to trace the early years and career of Medardo Joseph Cardinal Mazombwe from 1931 to 1970, to investigate Mazombwe’s social contribution in post-colonial Zambia, 1971 to 2013 and to analyse Mazombwe’s role in Zambia’s economic and political development and his elevation to the position of Cardinal. The literature review showed that while some scholars in Africa had written biographies on the clergy, none of the earlier scholars that used a biographical approach as a method of understanding and analysing historical

change in Zambia was interested in studying the religious leaders. The study moved away from the concentration on studying political and chiefly figures using a biography to a focus on the clergy with Mazombwe as a case study.

CHAPTER TWO

THE FORMATIVE YEARS OF CARDINAL MAZOMBWE, 1931-1970

2.0 Introduction

The role of the clergy in the existing literature¹ was seen through their church organisations and institutions. This scenario underplayed the significant roles played by the individuals in such institutions. It is this oversight that this study aimed to address by examining the life and career of Cardinal Mazombwe and his involvement in the wider public of Zambia. The chapter seeks to trace his early years and career. The section further demonstrates that his childhood was rooted in the Catholic faith. A background of his family revealed that his father's dedication to Catholicism as a Catechist had an impact on young Mazombwe's dream of becoming a teacher. The discussion contends that his education evolved around the Catholic doctrine from primary through to his Priesthood formation and tertiary education. This section further sheds light on what shaped Mazombwe's personality. The discussion ends in 1970, ten years after Mazombwe's ordination as a Catholic priest. The arguments on Cardinal Mazombwe's early life relied on the work of Sister (Sr.) Cecilia Msimuko who documented his life for the Good Shepherd Sister Congregation as none of those interviewed were in position to provide adequate information on the early life of the cardinal. Sr. Msimuko's work was conducted through interviews of Cardinal Mazombwe and his family at a time he was Archbishop of Lusaka.

2.1 Mazombwe's Family Background and Early Life 1931-1970

The history of any individual would be incomplete without tracing where one hailed as it is the early experiences that in most cases would later shape the character of people in our societies. It was therefore imperative to trace where the subject of the study hailed if the public was to appreciate the individual's contribution to society. Both oral and primary sources revealed that Adrian Joseph Mazombwe was the father of Medardo Joseph Cardinal Mazombwe.² Mazombwe

¹ Margaret Musonda Chileshe, "Church and Politics in Zambia, 1950-1991" MA. Dissertation, (Lusaka: The University of Zambia, 2014); Austin M. Cheyeka, "Church State and Political Ethics in post-colonial State: The Case of Zambia" PhD. Thesis, (Lilongwe: The University of Malawi, 2002).

² Interview with Adrophina Wiscot Banda Sitima at Al-Jemima's Guest House, Mtedza Road, Rhodespark in Lusaka on 28 November, 2019.

Karel Hannecart, "From Fort-Jameson to Chipata: Some Historical Notes" Vol. 2 (1992), p. 205.

senior was one of the Africans that embraced Christianity- the Catholic faith when the White Missionaries reached his area. The evidence available revealed that Mazombwe senior was a catechumen (people undergoing lessons for baptism and other sacraments to be a member of the Catholic Church) as early as 1914 when old Mphangwe Mission was founded in the present day Katete District of Eastern Province of Zambia.³ He then proved to be committed and dedicated to his faith and was made one of the first catechists (a teacher for the catechumen) at old Mphangwe and later at Chassa.⁴ Sr. Cecilia Msimuko pointed out that Mazombwe senior was well known around his area for his eloquence in teaching and preaching the word of God and worked with various foreign priests at old Mphangwe adding that when Fr. Oscar Julien founded Minga Mission- Katete in 1923, Mazombwe senior was one of the catechists who joined Fr. Julien in the evangelisation of the Gospel of God in Katete. When Chassa Mission in Katete was founded in 1936, he moved from Mphangwe to Chassa where he worked with Fr. Stephen Hoffer, Fr. Duboe and Fr. Pelletiel.⁵

Sr. Msimuko recorded that Mazombwe senior married three times and had eleven children from the three women. He married Eugenia Phiri, his second wife after the death of the first wife Adalia. Eugenia Phiri was the mother of Medardo Joseph Mazombwe. The information available about Eugenia showed that she was marked by cleanliness and hardwork. She was a disciplinarian who did not entertain laziness and brought up her children in a typical African way where each member of the family did some work at home.⁶ She was also known for her generosity.⁷ Eugenia was a quiet lady and probably Cardinal Mazombwe took after his mother to be on the quiet side.⁸ Mazombwe senior later moved from Chundamira village with his family and founded their own village called Mazombwe Village where he continued to serve as a catechist.

The evidence available from written sources showed that Medardo Joseph Mazombwe, later Cardinal was born in September, 1931 at Chundamira village in Chief Mbang'ombe's area of the

³Cecilia Msimuko, *The Biography of the Arch-bishop Medardo Mazombwe: The Founder Father of the Good Shepherd Sisters Congregation of Chipata* (Chipata: Kolbe Press, NY). P. 2.

⁴Karel Hannecart, "From Fort-Jameson to Chipata: Some Historical Notes" Vol. 2 (1992), p. 205.

⁵Msimuko, *The Biography of the Arch-bishop Medardo*, p. 2.

⁶Msimuko, *The Biography of the Arch-bishop Medardo*, p. 3

⁷Mazombwe Medardo Joseph, 1931-2013 <https://webdept.fiu.edu/bio2010> (Accessed 03/10/2019).

⁸Interview with Mrs. Adrophina Wiscot Banda Sitima at Al-Jemima's Guest House, Mtedza Road, Rhodespark in Lusaka on 28 November, 2019.

present day Katete District. What varied however, in the evidence was the Cardinal's date of birth as being 24⁹, 27¹⁰ and 29¹¹ September. After an analysis of the sources, 24 September appeared to be the date of birth on most of his official documents, 27 September was the possible date of birth as it appeared on the most recent curriculum vitae written by himself after he was created Cardinal barely three years before his death. When asked on the date of birth, Dr. Jerome Banda pointed out that it was difficult to have an exact date as birth dates were attached to seasons in those old days.¹² He further pointed out that Mazombwe was the fifth born in a family of eleven. Adrophina Banda Sitima agreed with Dr. Jerome Banda by adding that only one of the eleven children, Albertina Mazombwe was still alive in the village at the time of the research.¹³ Coming from parents that believed in the Catholic Christian faith, Mazombwe was baptised as an infant, according to Hannecart on 10 October, 1931 at Chassa Parish.¹⁴

Mazombwe lost his mother when he was a young man and so was taken care of by his mother's relatives at Nunda Village. Having been born from a father who was catechist, Mazombwe admired what his father did as a catechist and soon learnt the common prayers of the church as a child. As he grew up, Mazombwe became a very prayerful person and that differentiated him from the rest of his friends. When he visited his mother's village before she passed on, Mazombwe's informal lessons about the church prayers continued under the guidance of Bernard Nachize Phiri, his uncle.¹⁵ Mazombwe was quoted to have said something about his father's view of his character when he once said that his father would always say, "God created him like that."¹⁶ His parents were proud of his good reputation among his peers. Commenting on Mazombwe's character was a lady only identified as Elizabeth who once stayed with him in his early childhood who said "Meda was a good boy and gave a good example to his peers at the village. He never complained about food but he liked '*chimphonde*' (peanut butter) very much."¹⁷ This demonstrated that

⁹ Hannecart, K. "From Fort-Jameson to Chipata: Some Historical Notes" Vol. 2 (1992), p. 205.

¹⁰ Mazombwe, J.M. Curriculum Vitae of His Eminence Medardo Cardinal Joseph Mazombwe, 2010. p. 1.

¹¹ Funeral Programme, Life History of His Eminence Medardo Joseph Cardinal Mazombwe, 2013.

¹² Interview with Dr. Jerome W. Banda at Vision Care Eye Clinic in Lusaka on 21 July, 2019.

¹³ Interview with Mrs. Adrophina Wiscot Banda Sitima at Al-Jemima's Guest House, Mtedza Road, Rhodespark in Lusaka on 28 November, 2019.

¹⁴ Hannecart, "From Fort-Jameson to Chipata: Some Historical Notes" Vol. 2 (1992), p. 206.

¹⁵ Interview with Mrs. Adrophina Wiscot Banda Sitima at Al-Jemima's Guest House, Mtedza Road, Rhodespark in Lusaka on 28 November, 2019.

¹⁶ Msimuko, *The Biography of the Arch-bishop Medardo*, P. 6.

¹⁷ Msimuko, *The Biography of the Arch-bishop Medardo*, P. 6.

Mazombwe easily adapted to new environments and could eat whatever food was served. Similarly, Adrophina Sitima stated that when Mazombwe's mother died, she stayed with him at her mother's place in Nunda village especially during holidays. He was one who ate whatever meal was served.¹⁸

Mazombwe grew up like any other child of his age and so suffered the common childhood accidents. At the age of eight, in 1939 while undergoing lessons to start receiving Holy Communion with his elder brother Ferdinard, Medardo fell and had a dislocation of his wrist on one of his hands. That dislocation made it impossible for him to complete the lessons in his second step after the infant baptism to become a full member of the Catholic Church and so was delayed to start receiving Holy Communion by a year. Sr. Msimuko further stated that the accident turned out to be a blessing in Mazombwe's life as in the following year, in 1940, when he resumed the lessons, he had an opportunity of meeting for the first time in his life an indigenous Zambian Priest. Most of the priests at that time were foreign missionaries. Mazombwe recounted to Sr. Msimuko how Fr. Pelletiel then called him with the other candidates to receive blessings from the then newly ordained Zambian Priest, Fr. Zachariah Kapingira. Fr. Kapingira was on his way to Minga Mission in Katete when he stopped over at Chassa where Mazombwe was undergoing lessons. Mazombwe was nine years old when he started receiving Holy Communion and when he first saw an indigenous Zambian who was a priest.¹⁹ The local priest encouraged the young people that priesthood was not only for the European missionaries but even Africans were called to priesthood although at this stage it did not dawn on Mazombwe that he would one day be a priest. His admiration of what his father did as a catechist inspired him to the teaching career as from early childhood, he would lead his family in prayers.

2.2 Mazombwe's Western Education and Priesthood Training

Mazombwe's western education started informally first from his father and later his uncle, the mother's relative at Nunda village. As catechists, Mazombwe senior and Bernard N. Phiri taught Mazombwe how to read and write. It was his uncle's lessons that ignited Mazombwe's desire to

¹⁸ Interview with Mrs. Adrophina Wiscot Banda Sitima at Al-Jemima's Guest House, Mtedza Road, Rhodespark in Lusaka on 28 November, 2019.

¹⁹ Msimuko, *The Biography of the Arch-bishop Medardo*, P. 6.

go to a formal school and the opportunity came in 1941 when Fr. Martin, who was celebrating Mass at Mkwapatira outstation [an outstation is a sub-centre of the main Parish] near Chundamira sent word with some Christians to tell Mazombwe to start school at Chassa Parish. Mazombwe seized the opportunity and accepted the invitation to start school.²⁰ A week after that invitation, he was escorted to school by his father and was the only boy from his village at that school. The Curriculum Vitae consulted confirmed that he started his primary school at Chassa Parish in 1941 to October, 1943.²¹ While at school, he proved to be an intelligent boy who already had some basic skills of reading and writing from the lessons taught at home and Sr. Msimuko pointed out that the basic skills acquired in informal lessons at home enabled him do two classes in one year, that is, Sub A and B, now grades one and two respectively.²² Mazombwe did not finish his primary education at Chassa as while there, he moved to Old St Mary's Preparatory Seminary which was located near the present day Seminary of the Missionaries of Africa Fathers in Chipata on the road to the Zambia-Malawi Mwami boarder in 1943.

As alluded to earlier, Mazombwe's dream was to be a teacher as he was inspired by what his father did as a catechist. His father would ask him to teach the younger children in the catechism classes. The change of carrier to priesthood came in October, 1943 while he was at Chassa Parish School when some Seminarians from Kachebere Major Seminary in Malawi came to Chassa Parish for a two weeks holiday. Mazombwe was the only boy who remained at Chassa during holidays as for him, that was home and that made him to serve as an altar boy whenever there was Mass at the parish. Sr. Msimuko indicated that it was during such Masses that the seminarians on holiday observed that the young boy had a vocation to priesthood. A discussion with the seminarians made Mazombwe realise that it was actually very possible for him to be a priest as well as a teacher.²³ The seminarians' visit in 1943 was followed by yet another visit that changed the course of events in Mazombwe's life. The second visit was by Monsignor Martin who was then the Prefect Apostolic of Fort Jameson, now Chipata, who came to Chassa Parish. Mazombwe was said to have walked to the Monsignor and said, "in my innocence I said, I want to become a priest."²⁴ Being a boy that was well known for his good disposition and character, Monsignor Martin recommended

²⁰Msimuko, *The Biography of the Arch-bishop Medardo*, P. 6.

²¹Medardo J. Mazombwe, Curriculum Vitae of His Eminence Medardo Cardinal Joseph Mazombwe, (2010). p. 1.

²²Msimuko, *The Biography of the Arch-bishop Medardo*, P. 7.

²³Msimuko, *The Biography of the Arch-bishop Medardo*, P. 9.

²⁴Msimuko, *The Biography of the Arch-bishop Medardo*, P. 9.

him immediately to go to Old St Mary's Preparatory Seminary. That recommendation made Mazombwe leave Chassa Parish Primary to join St Mary's Preparatory Seminary on 2 November, 1943 and just like at Chassa Parish primary school, he was able to do a three years course in two years.²⁵

According to his 2010 Curriculum Vitae, from Old St Mary's Preparatory Seminary, Mazombwe proceeded to Kasina Minor Seminary in Dedza Diocese in Malawi for his secondary education from 1945 to 1951.²⁶ Clemence K. Sitima confirmed Mazombwe's being at Kasina Minor Seminary pointing out that that was the period he met Mazombwe in 1950 when he also went to the same school for his secondary education.²⁷ Sr. Msimuko recorded that Mazombwe learnt a lot from his teachers while at the Minor Seminary and it was during his studies at the Minor Seminary that he developed a deep and great love for liturgy. This love for liturgy was inspired in him by Fr. Quaring who taught him liturgy and was made one of the Mass servers for most of the Feast days. C.K. Sitima also added that Mazombwe was hardworking at school and very active in his quiet way when it came to issues of Mass organised at school level.²⁸

Following Mazombwe's completion of his secondary school at Kasina Minor Seminary, both oral and written sources showed that he went to Kachebere Major Seminary in Malawi for his Priesthood training from 1951 to 1960. While at the Major Seminary, Mazombwe read a lot of books to further deepen his liturgical and spiritual life. It was stated by Sr. Msimuko that Mazombwe was at that time helped by his Spiritual Director, Fr. Piet Mol who made him Master of Ceremonies for the seminary for some years. That task kept Mazombwe busy as he had to prepare booklets and distribute them to the sub-deacons and sometimes deacons for practice days before the activity. His love for liturgy was accompanied by the love of playing musical instruments such as the guitar and violin which he did on most of the feast day celebrations.²⁹

Mazombwe was not only active in spiritual activities but also extra-curricular activities such as playing football. Sr. Msimuko stated that Mazombwe was appointed to various positions during

²⁵ Msimuko, *The Biography of the Arch-bishop Medardo*, P. 9.

²⁶ Medardo J. Mazombwe, Curriculum Vitae of His Eminence Medardo Cardinal Joseph Mazombwe, (2010). p. 1.

²⁷ Interview with Clemence Kalikoka Sitima at El-Jemima Guest House, Mtedza Road Lusaka on 28 November, 2019.

²⁸ Interview with Mr. Clememnce Kalikoka Sitima at El-Jemima Guest House, Mtedza Road, Rhodespark in Lusaka on 28 Novemeber, 2019.

²⁹ Msimuko, *The Biography of the Arch-bishop Medado*, P. 10.

his study at Kachebere including as captain of the Seminarian football team. He did not only hold the position of captain but also as Sports Master for a long period of time at the seminary.³⁰ C.K. Sitima confirmed Sr. Msimuko's argument and stated that Mazombwe loved football and played during school sporting activities at Kasina Minor Seminary and continued at the Major Seminary.³¹ His involvement in extra-curricular activities demonstrated that he was not only a man disciplined with academic work but also took part in social activities at school in his quiet way. He led by example in both academic and extra-curricular activities and his leadership skills could be seen from those early days as a young man as he was given responsibilities by his mentors to lead others. His self-discipline was demonstrated when Sr. Msimuko who quoted him to have said, "This self-discipline has helped me in my ministry as a Priest and Bishop."³² Sr. Stella Mwanza and Sr. Josephine Pelekamoyo echoed similar sentiments when they pointed out their founder was an organised and disciplined man in the way he carried out his activities, a virtue he imparted in them as a congregation.³³

Mazombwe's early life was as ordinary as any other person during that time and faced some challenges. The days at Kachebere were not without financial challenges and other setbacks. Mazombwe narrated to Sr. Msimuko how he struggled to buy school requirements while at the Major seminary. The narration revealed that according to the Chewa tradition, (matrilineal society) he was the responsibility of his uncles. It was recorded that his uncle from Nunda Village gave him a cow to sale so he could buy the items needed at the Major seminary which he sold at twelve pounds, enough for the requirements at the major seminary. But upon his return home, he was told to share that money with his cousins and his father intervened, going against tradition to raise money for him to get back to the seminary as no one at that time was willing to help him.³⁴ Sr. Msimuko further stated that because of his good disposition and rapport with the people he interacted with at all levels, Mazombwe was admired and liked by many including some Priests who taught him. She indicated that one such priest was his namesake, Fr. Medardo Chikufenji, a

³⁰Msimuko, *The Biography of the Arch-bishop Medardo*, P. 9.

³¹ Interview with Mr. Clemence Kalikoka Sitima at El-Jemima Guest House, Mtedza Road Lusaka on 28 November, 2019.

³²Msimuko, *The Biography of the Arch-bishop Medardo*, P. 11.

³³Interview with Sr. Stella Mwanza and Sr. Josephine Pelekamoyo at their Foxdale Community House in Lusaka on 24 February, 2019, Interview with a Chipata Good Shepherd Sister at their Mother House in Chipata on 16 March, 2019.

³⁴Msimuko, *The Biography of the Arch-bishop Medardo*, P. 11.

Diocesan Priest from Lilongwe Diocese in Malawi who offered to help Mazombwe with all his needs during his Priestly training to the very end. Mazombwe was quoted to have recounted to Sr. Msimuko that it was that particular priest who apart from shoes and other clothes bought him the first wristwatch Mazombwe ever owned.³⁵ It was clear from the narrative that Mazombwe knew what it meant to lack some basic needs in life and the importance of helping other people in need which probably from that early stage made him develop a soft spot for the vulnerable and desire to help the need later in his life. The seminarians undergoing priestly training meet some cost towards their training such as transport to the seminary and some groceries among others.

The other challenging event in Mazombwe's life was in 1947 when he lost his mother. According to one of Mazombwe's friend, Fr. Toon Van Kessel during Mazombwe's memorial Mass held at Kapingila House in Lusaka, Mazombwe made mention to him how difficult it was for him to cope with the loss of his mother when he was at the Minor Seminary.³⁶ Adrophina Sitima agreed with Fr. Toon Van Kessel when she stated that Mazombwe went to live with her parents at Nunda village after the death of Eugenia Phiri pointing out that although she could not remember the exact year, she was sure that Mazombwe was at Kasina Minor Seminary in Malawi.³⁷ Losing one of the parents as a youth is a painful experience and looking at Mazombwe's passion for the orphans later, one would probably assume that it was that experience of losing a mother that aroused in him the desire and passion to care for the orphans and vulnerable later in the communities he worked.

Mazombwe did not only experience challenges in terms of finances and the loss of his mother, he also suffered from tuberculosis (TB), an illness that made everyone at that time think that his Priestly ordination was going to be delayed. This was in 1959 towards the end of his Priestly training when Mazombwe was diagnosed with tuberculosis, a fatal disease. Though in its early stages, he was quarantined for three months under the care of the Sisters of Charity of Ottawa. The Superior to this Congregation was a nurse and Mazombwe was only allowed to move around for five minutes each day. This made him stop studies for some time and the most painful thing for

³⁵Msimuko, *The Biography of the Arch-bishop Medardo*, P. 12.

³⁶ Fr. Toon Van Kessel, A Speech during Cardinal Mazombwe's 5th Memorial Mass held at Kapingila House in Lusaka on 1 September, 2018.

³⁷Interview with Mrs. Adrophina Wiscot Banda Sitima at Al-Jemima's Guest House, Mtedza Road, Rhodespark in Lusaka on 28 November, 2019.

him was the thought of being delayed for ordination to sub-diaconate, now diaconate.³⁸ Dr. Jerome Banda agreed with Sr. Msimuko and stated that Mazombwe was diagnosed with TB while at the Major Seminary.³⁹ Adrophina Sitima also indicated that she and other members of the family went to visit Mazombwe at Kachebere Major Seminary when he was diagnosed with TB.⁴⁰ Amazingly, his health improved and as an intelligent young man, he studied alone and caught up with his friends, wrote the examination and passed. His Bishop then, F. Courtemanche accepted him for sub-diaconate ordination. This was a stage at which the seminarians swore to live in obedience to the Bishop and the church and also a life of a celibate.⁴¹ The sub-diaconate ushered Mazombwe in the final year of his Priestly training.

Due to his interest in education and then coupled with his failing health, Bishop Courtemanche thought a change of environment would be half a cure to Mazombwe's ill health.⁴² Instead of sending Mazombwe for a one pastoral year, he was sent to St Canicius Teacher's Training College, now St Charles Lwanga Teacher's Training College in Chikuni, Monze District to pursue his teaching course from 1957 to 1958. In 1959, he went back to the seminary and that was the time he was diagnosed with tuberculosis as alluded to earlier and after recovery, he wrote the examination.

Both oral and written sources confirmed that Mazombwe was ordained as a Catholic Priest on 4 September, 1960 at his home Parish in Katete District of the Eastern Province of Zambia. Dr. Jerome Banda vividly recalled that Mazombwe was ordained as Catholic Priest in 1960 as that was the year when one of his daughters was born.⁴³ C.K. Sitima also pointed out that Mazombwe was ordained Priest in 1960, the year he married his wife Adrophina Banda Sitima.⁴⁴

Mazombwe's education did not end at ordination as immediately after ordination, he went back to St Charles Lwanga to complete his teaching course where he graduated with a Primary School

³⁸Msimuko, *The Biography of the Arch-bishop Medardo*, P. 13-14.

³⁹ Interview with Dr. Jerome W. Banda at Vision Care Eye Clinic in Lusaka on 21 July, 2019.

⁴⁰ Interview with Mrs. Adrophina Wiscot Banda Sitima at Al-Jemima's Guest House, Mtedza Road, Rhodespark in Lusaka on 28 November, 2019.

⁴¹Msimuko, *The Biography of the Arch-bishop Medardo*, P.14.

⁴²Hannecart, "From Fort-Jameson to Chipata: Some Historical Notes" Vol. 2 (1992), p. 206.

⁴³ Interview with Dr. Jerome W. Banda at Vision Care Eye Clinic in Lusaka on 21 July, 2019.

⁴⁴ Interview with Mr. Clemence Kalikoka Sitima at El-Jemima Guest House, Mtedza Road, Rhodespak Lusaka on 28 November, 2019.

Teacher's Certificate. Upon completion of his course, his first appointment took him back to his former school, Old St Mary's Preparatory Seminary as a teacher in 1961. He taught at that school for two years then he was sent to Kinshasa in Zaire, now Democratic Republic of Congo (DRC), at Louvanium University where he studied Theology and Secular Sciences from 1963 to 1964.⁴⁵ On his return from his studies in 1964 while teaching at Old St Mary's Preparatory Seminary, Mazombwe was appointed to head the school, a position he served for just one year, 1964 to 1965 before the school was closed down. Old St Mary's Preparatory Seminary was closed in 1965 citing an enormous disproportion between the number of boys starting formation at the school and the number of young men reaching priesthood. The proportion was said to have been one in a hundred pupils becoming priests. The other reason put forward for the closure of the school was financial constraints.⁴⁶ The closure of the Preparatory Seminary presented a challenge to the promotion of vocations to priesthood and Mazombwe was appointed Vocations Director in 1966 a position he held for a year before going back to teaching at a government school, Chadiza Secondary School where he taught Religious Education.⁴⁷ The position of Vocations Director was not an easy one for him as he had to physically move around schools in Chadiza District to recruit candidates to join priesthood. Mazombwe's zeal to promote vocations was not dampened by the closure of the school and from that point in time, he started thinking of reopening the junior seminary which came to reality later.

Mazombwe left teaching in 1968 when he enrolled at the University of Zambia (UNZA) to study for his Bachelor of Arts with Education majoring in French. As a young priest in a church that was dominated by white missionary congregations of Priests, Mazombwe saw the need to look into the welfare of the local diocesan priests beyond ordination. As a former Vocations Director and in a bid to promote the vocation of priests, he looked forward to have a body that would govern the local Catholic clergy. His vision was shared by Fr. Barnabas Mushota and so the two co-founded the Association of Zambian Diocesan Catholic Clergy (AZADCC) in August, 1969.⁴⁸ The AZADCC programme to commemorate its 50 years in existence (1969-2019) indicated that Fr. Medardo Joseph Mazombwe was a student at UNZA while Fr. Barnabas Mushota was a Rector at

⁴⁵Mazombwe, Curriculum Vitae of His Eminence Medardo Cardinal Joseph Mazombwe, (2010). p. 1.

⁴⁶ Chipata Diocese Archive, The History of St Mary's Junior Seminary.

⁴⁷Msimuko, *The Biography of the Arch-bishop Medardo*, P. 18, M.J. Mazombwe, Curriculum Vitae of His Eminence Medardo Cardinal Joseph Mazombwe, p. 1.

⁴⁸ Catholic Diocese of Solwezi, AZADCC Programme for the meeting held in Solwezi from 26-31 August, 2019. P. 1.

Lubushi Minor Seminary in Kasama Archdiocese. The first national meeting of AZADCC was attended by a representative from the Holy See –Italy and Mazombwe was elected the first President. One of the driving forces behind the founding of AZADCC was inculturation and self-reliance of the local Priests to make the church self-supporting as well as self-ministering. Like Bishop Lucas of Tanzania who tried to “adapt” rather than “destroy” African cultural life among the Massai people, AZADCC aimed at incorporating some Zambian culture in their praise and worship. This probably gave birth to allowing some of the African dances such as the *Buomba* singers. It was also to look into the relationship between Religious Priests and Diocesan Priests, the role of the local Priests in the Zambian society and the just sustenance, support of local Priests and the organisation structure.⁴⁹ Today all Zambian Diocesan Priests belong to the association which look at their welfare and promoted unity, solidarity and on-going formation among Priests. The Association celebrated its golden Jubilee, (50 years) in 2019. This showed that Mazombwe and Fr. Mushota, (both late) had a foresight for the welfare of the local clergy beyond ordination.

2.3 Mazombwe’s personality and interests

Mazombwe grew up a very quiet and soft spoken person who loved to help his parents with house chores. Dr. Jerome W. Banda stated that he witnessed Mazombwe’s youth as a Seminarian while at Kachebere Major Seminary. He indicated that “Mazombwe was not only a quiet and soft spoken person but also humble, never in a rush when doing things and always respectful to all, young and adults. Our grandmother always referred to Mazombwe’s good character and we admired him especially when he wore his cassock.”⁵⁰ Dr. Banda further stated that it was inspiring to see one of their own training to be a priest especially that at that time priesthood was associated with whites. To Fr. Edwin Mwale, Mazombwe’s humility remained unchanged and stated that he was humble and respected Fr. Mwale’s position as Parish Priest at Thornpark’s St Francis De Sales Parish in Lusaka to a point where Mazombwe, as a retired Archbishop, asked which Mass he was to celebrate.⁵¹ Fr. Mwale found that as a deed of humility especially that he was ordained by Mazombwe who was then asking to be assigned duties, respecting Fr. Mwale as the Parish Priest. Mazombwe’s humility was also pointed out by the retired Chief Justice Honourable Ernest Sakala

⁴⁹ Catholic Diocese of Solwezi, AZADCC Programme. P. 2-3

⁵⁰ Interview with Dr. Jerome W. Banda at Vision Care Eye Clinic in Lusaka on 21 July, 2019

⁵¹ Interview with Fr. Edwin Mwale at Holy Trinity Parish in Kabwe on 28 August, 2019.

who stated that Mazombwe was human, humble and his embodiment of humility was worth of emulation.⁵² Commenting on Mazombwe's personality, Sr. Ernestina Zulu, one of the first four G.S.S, agreed with Dr. Banda by stating that Mazombwe respected everyone regardless of their age and status, a virtue that he instilled in the G.S.S.⁵³ Adrophina Banda Sitima echoed Dr. Banda and Sr. Ernestina's remarks by stating that Mazombwe was very respectful and that they respected and admired him as one who had been to school. She pointed out that it was difficult to chat with Mazombwe for a long time as he was a quiet person but hardworking at household chores. *"Akatseka masukulu, aMazombwe anali kupedzeka ku mpala pamodzi ndi akulu-akulu. Kumpala akulu-akulu anali kupanga dzintu dzosiyanasiyana ngati tukambwili, tukatemo, mitiko ndi mipini."*⁵⁴ (When schools closed, Mazombwe would be found at a village men's workshop where they made different crafts like hoes, axes, cooking sticks and handles for hoes and axes.) She added that Mazombwe was a hardworking man at the farm and he tended to cattle like any young man of his age in the village. She also stated that he never played outside the family pointing out that he played with two other young men of his age within their family. Giving his views on Mazombwe's personality, Clemence Kalikoka Sitima pointed out that he came to know Mazombwe in 1950 at Kasina Minor Seminary in Malawi. He stated that Mazombwe was a very quiet man and it was difficult to know his thoughts stating that he lived a secluded life most of his life unless he had to take part in the school activities. He confirmed his wife's, argument that Mazombwe's spirit of hardwork was also reflected at school. Mazombwe was not only hardworking at household activities and at school but in his ministry as a priest as pointed out by Emeritus Archbishop of Lusaka George Telesphore Mpundu who described Mazombwe as "an impeccable priest, consistent and faithful to his commitments and worked hard to earn the various positions he held in life."⁵⁵

When it came to the family gatherings, Mazombwe attended and was kind and generous to the family. The kindness and generosity was pointed out by Honourable Chief Justice Ernest Sakala

⁵² Interview with Honourable retired Chief Justice Ernest Sakala at his Waterfall residence along Great East Road in Chongwe District in Lusaka on 9 October, 2019.

⁵³ Interview with Ernestina Zulu at Twalumba Rural Mission Health Centre in Chisamba District on 19 September, 2019.

⁵⁴ Interview with Mrs. Adrophina Wiscot Banda Sitima at Al-Jemima's Guest House, Mtedza Road, Rhodespark, in Lusaka on 28 November, 2019.

⁵⁵ Interview with the Emeritus Archbishop of Lusaka Telesphore George Mpundu at his Office at the Cathedral of the Child Jesus in Lusaka on 5 September, 2019.

that “Mazombwe was a gem of a priest who was kind and generous. He had a captivating and persuasive smile that warmed, calmed and cheered disturbed souls and brightened the day for those who interacted with him.”⁵⁶ Dr. Banda indicated that Mazombwe had a way of uniting the family and he was even awarded with a family medal called *Mwansala*. According to Dr. Banda, *Mwansala* was a name of the eldest sister of the three sisters and a brother who came from Mozambique to settle at Nunda in Eastern Province in the late 1880s. The award was in recognition of Mazombwe’s contribution and inspiring the family to a Christian way of life which motivated most of the young men and women in the family to be either nuns or priests.⁵⁷ Mazombwe’s presence in the family gatherings was also mentioned by Adrophina Banda Sitima who stated that he attended the *Tidzibane* (Let us know each other) meetings. It was such meetings organised every after three years that the history of the clan would be told to the young and as a way of coming together as a family.⁵⁸

Despite taking part in the family gatherings and helping when called upon, what came out was that Mazombwe led a secluded kind of life and was not very free with his blood relatives but the adopted family, the fellow Priests. The family members in separate interviews pointed out that he always told them he did not only belong to them alone but belonged to everyone to a point that he would not openly acknowledge the family members by not picking them out when in the presence of others. Mazombwe would discuss issues with the immediate family when in private.⁵⁹ When asked what could have led Mazombwe distance himself from his immediate biological family, Dr. Almond Sitima said that his common phrase to the family was, “I do not belong to you only, I belong to everybody.”⁶⁰ Dr. A. Sitima indicated that he respected Mazombwe’s principle that he belonged to everybody and found time to discuss issues in private. This showed that Mazombwe was human and that some family members felt he could have done more by openly associating

⁵⁶ Interview with Honourable retired Chief Justice Ernest Sakala at his Waterfalls residence along Great East Road in Chongwe District in Lusaka on 9 October, 2019.

⁵⁷ Interview with Dr. Jerome W. Banda at Vision Care Eye Clinic in Lusaka on 21 July, 2019.

⁵⁸ Interview with Mrs. Adrophina Wiscot Banda Sitima at Al-Jemima’s Guest House, Mtedza Road, Rhodespark in Lusaka on 28 November, 2019.

⁵⁹ Interview with Dr. Jerome Banda at Vision Care Eye Clinic in Lusaka on 21 July, 2019, Interview with Mrs. Adrophina Wiscot Banda Sitima at Al-Jemima’s Guest House, Mtedza Road, Rhodespark in Lusaka on 28 November, 2019, Interview with Dr. Almond Sitima at the Ministry of Fisheries and Livestock, Department of Veterinary Services, Kabelenga Road in Lusaka on 21 November, 2019.

⁶⁰ Interview with Dr. Almond Sitima at Ministry of Fisheries and Livestock, Department of Veterinary Services, Kabelenga Road in Lusaka on 21 November, 2019.

himself with the immediate family when found with others. They felt they did not fully enjoy that sense of belonging to him. Mazombwe's inclination to the church and not the family was made apparent when Sr. Ernestina Zulu pointed out that he was a man who had so completely given himself to the church and he always put church first before the biological family.⁶¹

As someone who freely interacted with his adopted family, the religious, some of Mazombwe's values and interests were traced as far back as his school days during his association with various Priests that taught him. In addition to what he acquired from his parents and extended family during his early life, there were four outstanding Priests that imparted some values and interests he cherished until his death. The family imparted in him the spirit of prayer and hardwork. Early spiritual growth in Mazombwe was inculcated in him by his father and uncle, both catechists.⁶² First of these four priests was his spiritual father in the last years of his formation, Fr. Bernard Surig who supported Mazombwe up to the time he offered himself at the altar. Mazombwe admired Fr. Bernard for his clarity, preparations for lessons and being up to date in Theology. Fr. Bernard was also a good teacher and preacher and cared for his people.⁶³ Mazombwe learnt from this Priest the importance of planning his day's activities and prepare written homilies (sermons) before preaching or giving retreats. This value became part of his life as testified by almost everyone who knew him. Fr. Mark S. Mwanza, the Rector of St Mary's Junior Seminary in Msupadzi- Chipata,⁶⁴ the Auxiliary Bishop of Chipata, Right (Rt.) Reverend (Rev.) Dr. Benjamin Phiri⁶⁵ and the G.S.S. all confirmed that Mazombwe prepared and wrote his homilies before preaching. They pointed out that he was a very punctual and organised man who planned all his activities for the day and strictly followed that plan. He always had time for personal prayer for each day on the activities planned. Fr Leonard Namuhumba, Lusaka Archdiocese Pastoral Director pointed out that Mazombwe was a good preacher who prepared and wrote his homilies before preaching although he never

⁶¹ Interview with Sr. Ernestina Zulu at Twalumba Rural Health Centre in Chisamba on 19 September, 2019.

⁶² Interview with Mrs. Adrophina Wiscot Banda Sitima at Al-Jemima's Guest House, Mtedza Road, Rhodespark in Lusaka on 28 November, 2019,

⁶³ Msimuko, *The Biography of the Arch-bishop Medardo*, P. 16.

⁶⁴ Interview with Fr. Mark S. Mwanza at St Mary's Junior Seminary in Msupadzi –Chipata on 17 March, 2019.

⁶⁵ Interview with the Auxiliary Bishop Benjamin Phiri at his Office in Chipata on 19 March, 2019.

published his writings. Fr. Namuhumba stated that, “Among the many priestly duties I admired in the Cardinal was preparation for liturgy and preaching.”⁶⁶

The second priest who shaped Mazombwe’s personality was Fr. McSherry who was said to have been equally a good teacher. Sr. Msimuko pointed out that Fr. McSherry aroused in Mazombwe the desire and love of reading books. He helped Mazombwe to be a public reader by making him chief reader of the seminarians while at Kachebere Major Seminary. At that time Mazombwe gave reading practices to his fellow seminarians and sometimes to deacons. Mazombwe also learnt from Fr. McSherry the importance of being patient and accommodating people from all walks of life. This Priest contributed to what Mazombwe was, a person who valued everyone and wanted to see them happy. In separate interviews with the G.S.S, the Auxiliary Bishop of Chipata and Fr. L. Namuhumba, they pointed out that Mazombwe loved reading and had a library wherever he lived. Adrophina Banda Sitima also stated that Mazombwe loved reading books as a young man, “Although I couldn’t understand or know what he read, all I remember was that I saw him reading some books whenever he finished doing his household chores.”⁶⁷ Fr. L. Namuhumba described Mazombwe as a man who had a big heart, able to relate with everyone, priests and the general public both at a personal and professional level. Mazombwe accommodated all sorts of personalities to a point that he shared their pains and joys.⁶⁸

Fr. Piet Mol, Mazombwe’s spiritual father in the early years at Kachebere was yet another priest from whom Mazombwe acquired some of his values and interests. Fr. Piet was not only remembered to have inspired Mazombwe in music and liturgy but also the love of flowers and shrubs. This later became Mazombwe’s hobby and it was recorded that he planted and cared for flowers wherever he was sent and lived as a Priest.⁶⁹ Fr. Edwin Mwale confirmed Sr. Msimuko’s argument that Mazombwe loved natural flowers and took part in planting them at Francis De Sales Parish in Lusaka. Fr. E. Mwale also added that Mazombwe’s love for flowers made him to be so particular with the appearance of the altar and decorating the altar with artificial flowers was not

⁶⁶ Interview with Fr. Leonard Namuhumba in his Office at the Cathedral of the Child Jesus in Lusaka on 22 March, 2019.

⁶⁷ Interview with Mrs. Adrophina Wiscot Banda Sitima at Al-Jemima’s Guest House, Mtedza Road, Rhodespark in Lusaka on 28 November, 2019.

⁶⁸ Interview with Fr. Leonard Namuhumba in his office at the Cathedral of the Child Jesus in Lusaka on 22 March, 2019.

⁶⁹ Msimuko, *The Biography of the Arch-bishop Medardo*, P. 16-17.

entertained by Mazombwe. Mazombwe was quoted to have said that “God communicated through nature and so flowers were to be taken care of to beautify the altar.”⁷⁰ This was a hobby he maintained even as Cardinal. Fr. Piet was also remembered as a great disciplinarian. Mazombwe pointed out to Sr. Msimuko that he learnt to discipline himself from Fr. Piet. The Auxiliary Bishop Benjamin Phiri also pointed out that among the many characteristics and values Mazombwe possessed was discipline. The Auxiliary Bishop said that Mazombwe was a disciplinarian who was very strict and particular especially with how a seminarian presented himself. Mazombwe always emphasised that seminarians were to be smart, clean shaven and in presentable clothes and shoes. Bishop Phiri added that Mazombwe was a very focused and firm person who stood for what he believed could be done even when others thought was impossible.⁷¹ This aspect of Mazombwe being a disciplinarian also came out during the interviews with the G.S.S at their Foxdale and Chipata Communities.⁷² Fr. E. Mwale also pointed out that Mazombwe was a disciplinarian and so particular with the order of Mass, how liturgical items were placed and the priest was to be presentable at all times when celebrating Holy Mass.⁷³ “As a young priest, Mazombwe was a disciplinarian, something he continued even when he was appointed Bishop. He was tough on the Priests in his Diocese. He was equally financially disciplined.”⁷⁴ Mr. Charles Nachize, during a memorial mass the researcher attended, pointed out that Mazombwe’s discipline cut across all including his relatives without favour.⁷⁵

Last but not the least of the priests who shaped Mazombwe’s career and personality was Fr. Raymond Bernier. Fr. Raymond was described by Mazombwe as being a teacher that was never late for his lessons.⁷⁶ Cardinal Mazombwe learnt the value of punctuality from Fr. Raymond and those who closely associated with Mazombwe testified that he was a person that observed appointments. The G.S.S in Chipata and Lusaka confirmed the fact that their founder father shared the value of being punctual and instilled in them the importance of punctuality, a value that they

⁷⁰ Interview with Fr. Edwin Mwale at Holy Trinity Parish in Kabwe on 28 August, 2019.

⁷¹ Interview with the Auxiliary Bishop B. Phiri in his office at Chipata Diocese Offices on 19 March, 2019.

⁷² Interview with Sr. Stella Mwanza and Sr. Josephine Pelekamoyo at their Community in Foxdale Lusaka on 24 February, 2019, Interview with the Chipata G.S.S. at the Mother House in Chipata on 15 March, 2019.

⁷³ Interview with Fr. Edwin Mwale at Holy Trinity Parish in Kabwe on 28 August, 2019.

⁷⁴ Interview with Mr. Clemence K. Sitima at El-Jemima’s Guest House, Mtedza Road, Rhodespark in Lusaka on 28 November, 2019.

⁷⁵ Charles Nachize, A Speech during Mazombwe’s 5th Memorial Mass at Kapingila House, 1 September, 2018.

⁷⁶ Msimuko, *The Biography of the Arch-bishop Medardo*, P. 17.

had kept to date.⁷⁷ The Auxiliary Bishop and Fr. L. Namuhumba in separate interviews echoed the same views on punctuality. The auxiliary Bishop pointed out that the idea or common language of “Zambian time” was never part of him. He would be seated a few minutes before the agreed time for any appointment or meetings.⁷⁸

With the above arguments, we see Mazombwe being shaped by the times and people he associated with and in turn influenced happenings of his times in the church and nation. He was at the service of people and always available as pointed out by Fr. Namuhumba that his common phrase was “I am available.”⁷⁹ His early life experiences made him align and identify himself with the vulnerable in society.

2.4 Conclusion

The chapter discussed the family background and early life of Mazombwe. It established that Mazombwe’s early life revolved around the rural setting of Eastern Province of Zambia. He experienced the village life of doing household chores, tended cattle and lived in an extended family like any of his peers at that time. He worked at the farm and joined elderly men’s councils called *mpala* during holidays where they made metal and wood crafts such as hoes, axes, handles for hoes and cooking sticks. The section has also shown that he grew up a soft spoken and respectful young man. He was equally on a quiet side probably taking after his mother. It has been argued that his growing up was greatly influenced by the Catholic doctrine. Mazombwe’s prayer life developed at this early stage as he grew up in a family that believed in the Catholic faith especially that his father and uncle were catechists. He learnt the common Catholic prayers at home and the riesthood training enhanced his prayer life and the love for liturgy. The discussion also established that his Western education and Priestly training equally revolved around the Catholic doctrine. As a young man Mazombwe experienced the pain of losing a mother and also faced financial challenges, experiences that shaped his life and career later. The chapter further demonstrated that he was influential in promoting priestly vocations among the young men

⁷⁷ Interview with Sr. Stella Mwanza at Their Community House in Foxdale, Lusaka on 24 February, 2019, Interview with the Chipata G.S.S. at their Mother House in Chipata on 15 March, 2019 and Interview with Sr. Ernestina Zulu at Twalumba Rural Mission Health Centre in Chisamba District on 19 September, 2019.

⁷⁸ Interview with the Auxiliary Bishop B. Phiri at his office at in Chipata on 19 March, 2019.

⁷⁹ Interview with Fr. Leonard Namuhumba in his Office at the Cathedral of the Child Jesus in Lusaka on 22 March, 2019.

especially in Chadiza District when he was Vocations Director during his early years as a priest. The section further showed that he was a person who learnt good attitudes from the priests who taught him. It was from some of those he admired that influenced his personality later and developed some of his values and interests until his death. His love for reading books inspired him to have a library wherever he lived. It has been established that Mazombwe was a firm, organised and a punctual person, values he cultivated from the people he interacted with. The section also showed that Mazombwe's disposition earned him an opportunity to be helped at the time he experienced challenges especially during his time at the seminary.

CHAPTER THREE

MAZOMBWE'S SOCIAL CONTRIBUTION IN POST-COLONIAL ZAMBIA, 1971-2013

3.0. Introduction

The Episcopal appointment of Mazombwe by Pope John Paul VI on 11 November, 1970¹ as Bishop of Chipata Diocese brought Mazombwe in the lime light through his involvement not only in the Catholic Church but the nation and the AMECEA region. At his episcopal consecration on 7 February, 1971 he adopted the phrase “*That they may be saved*” (2Timothy 2:10) as his episcopal motto. This chapter therefore endeavoured to investigate Mazombwe's social contribution in post-colonial Zambia. The section is divided into three main parts. The first part examines his work in the church to propagate the growth of the Catholic faith to the farthest parts of Chipata Diocese. This included invitation of missionary congregations of priests and religious sisters into the diocese, founding of the Good Shepherd Sisters (G.S.S.) and creation of new parishes. Secondly, the chapter discusses the development of institutions to meet religious and general needs of the society and these included prayer centres and educational institutions from primary to university level. Last but not the least, Mazombwe's social contribution to the provision of healthcare, the plight of the vulnerable and refugees is brought to the fore.

3.1. Mazombwe's Pastoral Contribution and Ministry 1971-2013

Bishop Firmin Courtmanche was in charge of Chipata Diocese from 1947 to 1970 when he retired. Mazombwe was then elevated to the position of Bishop by Pope John Paul VI in 1970, taking over from Bishop Courtmanche. Mazombwe was consecrated episcopal Bishop of Chipata Diocese at St John's Parish at Katete in Chipata Diocese becoming the first Zambian Bishop of the diocese.² His Grace, Emeritus Archbishop Telesphore George Mpundu, stated that Mazombwe's appointment by Pope John Paul VI was based on his good work performance and was judged to be the most suitable.³ His ascendance to the position of bishop at the time was not an easy task as

¹ Hugo Hinfelaar, *The History of the Catholic Church 1895-1995*, P. 243-244.

² M.J. Mazombwe, *Curriculum vitae of His Eminence Medardo Joseph Cardinal Mazombwe*, 2010. P. 1.

³ Interview with Emeritus Archbishop Telesphore George Mpundu at his office at the Cathedral of the Child Jesus in Lusaka on 5 September, 2019.

most bishops and priests were white missionaries. The challenge before him was to continue with the expansion of the church and bring in his ideas to localise the church to suit the Zambian culture.

Fr. Gabriel M. Nyoni, Chipata Diocese Pastoral Coordinator, alluded to the fact that Mazombwe had a vision for the diocese which led him draw up a five year pastoral plan booklet titled “*The Sower went to sow.*” The booklet stipulated Mazombwe’s acknowledgment of the work done by his predecessor to the local church and pledged to continue to develop the church. Mazombwe stated in the introduction of the booklet that, “It must be firmly stated that this planning has not the intention to depreciate or criticise the work of the past. On the contrary, the pastoral work of the past and its success in many fields are a basis on which this present pastoral planning is built up.”⁴ Mazombwe further argued that the aim of the pastoral planning was to involve all Christians and Christian communities according to their conditions and abilities in the development of the local church. This was out of his awareness of the changing conditions in the society and he pointed out that:

the changing mind in the church and the changing conditions of life ask however for further development and extension. And where possible, our pastoral work must be improved and above all adapted to these new conditions. This is why this pastoral planning is not a break with the past but rather a development of it.⁵

One of the challenges before Mazombwe with his tabulated pastoral plan when he took over was acute shortage of personnel, priests and religious women [nuns] and finances to help in the implementation of the plan in the diocese. To solve the problem of shortage of personnel, Mazombwe went on a search for manpower, travelling to Europe and many African countries. Mazombwe was quoted to have said, “This was an exercise more difficult than looking for money.”⁶ To deal with the shortage of priests, Mazombwe invited several Congregations of Priests and Religious Brothers to help in the spread of the Catholic faith to all corners of Chipata Diocese. The missionaries of St Patrick’s Missionary Society- Kiltigans from Ireland were the first to be

⁴ Catholic Diocese of Chipata, “*The Sower went to sow*, (NY) p. 1.

⁵ Catholic Diocese of Chipata, “*The Sower went to Sow.*” p. 1.

⁶ Moses Chitendwe, “Archbishop Mazombwe: Initiating growth in the Catholic Church,” *National Mirror*, 23-29 November, 1997, p. 10.

invited by Mazombwe. Hannecart, K. argued that two Kiltegan Priests arrived in the Chipata Diocese in 1974, Fr. E. Ryan and Fr. B. Feerick who were immediately sent to Petauke and Chikungu respectively. This congregation of priests took over Chassa Parish by 1981.⁷ These Priests, Hannecart added, brought with them some lay people with different professional skills such as teachers, builders and nurses to serve the communities where they were operating. This slowly opened up the diocese not only to the development of the Catholic Church in Eastern Province and evangelisation but also the social services provided by those professionals who came with foreign priests benefiting not only Catholics but also the general public.

Then came the Missionaries of Africa at Chadiza in 1975 followed by the Comboni Missionaries from Ireland and Poland respectively. Little was written about the activities of the Missionaries of Africa at Chadiza. What existed on the Comboni Fathers at Chadiza and Vubwi in 1978 was that until the invitation of Mazombwe, they had not worked in Chipata Diocese. The Comboni Priests later spread to other parts of the diocese and were at Mathias Mulumba Parish in 1983 and had a community in Chikokwe by 1985. Hannecart also argued that in addition to the Comboni Priests, the Montfort Priests had a community in Vubwi and the Sacred Heart Priests at Ukwimi in 1987 and 1988 respectively.⁸ These priestly congregations also promoted the vocation to Priesthood among Zambians in the diocese as some local people were inspired to join them.

The challenge of personnel was not solved with the coming of priests and Religious Brothers to Chipata Diocese, Mazombwe still had to grapple with the lack sufficient religious women to help in evangelisation and promotion of sisterhood among the local people. The Auxiliary Bishop of Chipata Diocese, Benjamin Phiri, alluded to the fact that Mazombwe brought in a number of missionaries, priests and religious women to encourage primary evangelisation of the Catholic faith in the diocese. He pointed out that Mazombwe's goal was to see to it that the gospel of Jesus Christ reached all corners of the diocese especially the Catholic faith.⁹

The Missionaries of Immaculate Conception (MIC) Sisters were the first to be invited by Mazombwe. Hannecart stated that the MIC sisters came to Chipata Diocese in 1972 and in 1973;

⁷ Karel Hannecart, *From Fort-Jameson to Chipata: Some Historical Notes* vol. 2, 1992. P. 209.

⁸ Karel Hannecart, *"Intrepid Sowers": From Nyasa to Chipata 1889-2012, Some Historical Notes* (Revised Edition) (Lusaka: Artperfect, 1999), p.232.

⁹ Interview with the Auxiliary Bishop of Chipata Diocese, Benjamin Phiri at his office in Chipata on 19 March, 2019.

the diocese bought land and built a house for them. These visited people in their homes, taught catechism to children and were available whenever their services were needed in Kapata area. They did not stay long in the diocese due to the illness of their Sister in Charge, Francoise Pageau and they left the country.¹⁰ The Missionary Sisters of Our Lady in Africa (MSOLA) were then invited to replace the MIC in the same area in 1977. Among them included teachers who taught at Chipata Day Secondary School in addition to doing pastoral work in the Parish. Hannecart pointed out that these too left and were replaced by the Teresian Sisters from Malawi to be at Kapata in 1989. The Teresian Sisters were in the Diocese from 1974 and they also had some who were teachers. Their interest in growing vegetables and fruits led Chief Mlolo to give them more land.¹¹ The Teresian Sisters seemed to have shared Mazombwe's vision and desire for a diversified church as seen from what Mazombwe stated that "The coming of the Teresian Sisters brought a new impetus to enhance a variety of services in the Diocese of Chipata. I also recruited some sisters from Tanzania to promote the missionary spirit in African Sisters."¹²

The demand for the services of the Teresian Sisters led to the development and construction of Church infrastructure in many parts of Chipata Diocese. The infrastructure included Convents, Novitiates and Postulates. The convents included Chassa- 1975, Kokwe- 1988, Mathias Mulumba- 1989, Kapata- 1990 and Lundazi in 1995. A novitiate was opened at Chassa in 1988 and two postulates at Chassa and Chadiza in 1994.¹³ The development of these structures also opened up the Diocese not only to evangelisation but also opportunities for their services to surrounding villages.

3.2 Mazombwe Found a Local Congregation of Catholic Sisters –G.S.S

Despite the many congregations of missionary sisters he invited in the Diocese, Mazombwe still felt the need to have a local congregation which would share his vision in meeting the needs of the local church. Fr. Toon Van Kessel and Dr. Jerome W. Banda both indicated that Mazombwe was firm on decisions he made and ensured they were fulfilled even when others around him felt his

¹⁰K. Hannecart, *From Fort-Jameson to Chipata: Some Historical Notes vol. 2, 1992*. P. 207.

¹¹Hannecart, *From Fort-Jameson to Chipata: Some Historical Notes vol. 2, 1992*. Pp. 207-208.

¹²M. Chitendwe, "Archbishop Mazombwe: Initiating growth in the Catholic Church," *National Mirror*, 23-29 November, 1997, p. 10.

¹³Hannecart, *"Intrepid Sowers": From Nyasa to Chipata 1889-2012, Some Historical Notes (Revised Edition)* p. 233.

dreams were impossible and unrealistic.¹⁴ His conviction to establish a local congregation was influenced by two people: his predecessor, Bishop Courtemanche and Pope John Paul VI. Bishop Courtemanche was aware of the impact the indigenous sister's congregation would have on the local church. In a circular of 8 July, 1966, he expressed his regret that till then, no local women religious congregation had been founded. Bishop Courtemanche was quoted by Hannecart to have said:

Since I have taken charge of the Diocese, I very often thought of this problem, reflected [on] it, and prayed to obtain that special charismatic gift, which is traditionally recognised by the church in the founders of religious institutes. I humbly confess that I neither came to any satisfactory conclusion nor received that special Charism. In order to help me, I would welcome your suggestions and views on the possibility of a woman religious institute in the Diocese and beg your prayers to obtain the special Charism needed.¹⁵

The need for a local congregation was also echoed by Pope John Paul VI during his address to the African Bishops at Kampala- Uganda in 1969. The Pope challenged the Bishops to think of the need to make the local church indigenous and missionary to itself by training local personnel and found new congregations.¹⁶ Consequently, Mazombwe took up the challenge and founded the Good Shepherd Sisters of Chipata (G.S.S.) in 1976. Sr. Stella Mwanza argued that permission to establish the congregation was granted by the Zambia Episcopal Conference (ZEC) now Zambia Conference of Catholic Bishops (ZCCBs) in July 1976 and by the Pope in Rome in the same year.¹⁷ Both oral and written sources showed that the final approval by the Institute of Diocesan Right and by the Holy See of the G.S.S was granted on 9 July, 1981. The history, vision and mission

¹⁴ Interview with Fr. Toon Van Kessel at FENZA in Lusaka on 13 February, 2019 and Interview with Dr. Jerome W. Banda at Vision Care Eye Clinic in Lusaka on 21 July, 2019.

¹⁵ Hannecart, *From Fort-Jameson to Chipata: Some Historical Notes vol. 2, 1992*. P. 257.

¹⁶ Sr. Mary Margret Banda, Sr. Cecilia Msimuko and Sr. Stella Ireen Mwanza, "Summary of the History of the Good Shepherd Sisters on the Occasion of the Celebration of their Silver Jubilee, 2001"

¹⁷ Interview with Sr. Stella I. Mwanza at their Foxdale Community house in Lusaka on 21 February, 2019.

statement of the congregation were clearly outlined in statements posted on the walls of the Mother House in Chipata as shown in figure 1 below.

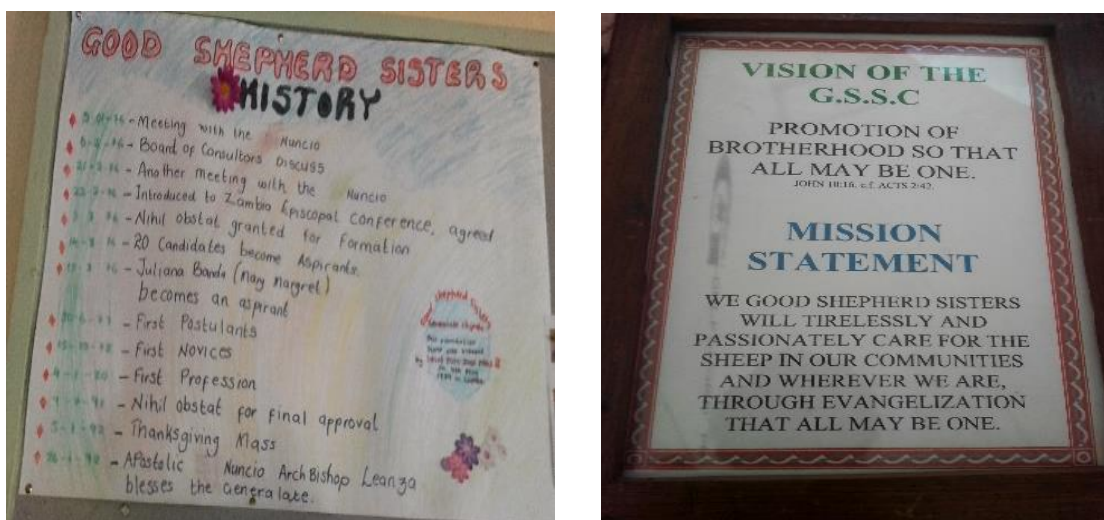


Figure 1: Taken on 15 March, 2019 showing the history, vision and Mission Statement.

The G.S.S started with fifteen aspirants in 1976 and by June 1977, the first five Postulants arrived at Nyimba Postulate to start formation. Although the formation was not smooth at the beginning, Frs. Peter Jailos, Anziberto Sikuwenga, Paladio Gundamwala and the founding Father, Mazombwe worked hard in the formation of the Postulants.¹⁸ The next level of formation for the novices was facilitated by sisters from missionary congregations at the Katete Novitiate in 1979. These sisters, in addition to the founder- Mazombwe included Sr. Cornely of the Missionary Sisters of Our Lady in Africa (MSOLA), Sr. Emelda (MIC), Sr. Pauline Roy (MIC) and Sr. Elianne.¹⁹ Mazombwe was quoted by Moses Chitendwe to have said, “The founding of the G.S.S was a most difficult experience but at the same time it has been rewarding to me because they are involved in various activities in the Diocese of Chipata.”²⁰ The first profession of vows were made by four out of the five novices on 4 January, 1981, committing themselves to God and a life of celibate. By May, 1981, a new house was opened at Minga and some Sisters were nominated to key positions in the

¹⁸ Sr. Mary Margret Banda, Sr. Cecilia Msimuko and Sr. Stella Ireen Mwanza, “Summary of the History of the Good Shepherd Sisters on the Occasion of the Celebration of their Silver Jubilee, 2001”

¹⁹ K. Hannecart, *From Fort-Jameson to Chipata: Some Historical Notes vol. 2*, 1992. p. 259.

²⁰ M. Chitendwe, “Archbishop Mazombwe: Initiating growth in the Catholic Church,” *National Mirror*, 23-29 November, 1997, p. 10.

congregation. Sr. Mary Margret Banda- Superior General, Sr. Ernestina Zulu Superior of the new sisters at Minga and later appointed as assistant Superior General.²¹

The foundation of the G.S.S. like other foreign congregations before them also led to the development of infrastructure as they equally built convents, postulates and novitiates in various parts of the diocese as they were spreading. Sr. Stella Mwanza and another G.S.S. in Chipata who opted to remain anonymous, (delegated to speak by Mother General Sr. Maureen Ng'andwe Mbewe who was away at the time of the interview), indicated that although the G.S.S were a local congregation, they had become an international congregation by 2019. The Sisters pointed out that the G.S.S had spread to Malawi in Mangoche town at Chikwaba, Botswana and in Pretoria-South Africa. The Sisters added that the congregation was also found in other dioceses in Zambia which included Lusaka, Kabwe, Ndola and Solwezi.²² Sr. Stella added that the number of G.S.S had been growing from four (4) in 1981 to about eighty-five (85) in 2019. The G.S.S were involved in other social and economic development of the nation in addition to their pastoral responsibility. The economic aspect is discussed in the next chapter. As a pastoral congregation, they were involved in the general formation of various groups of the church at parish level, teaching and training of catechetical personnel.

The founding of the G.S.S. did not prevent Mazombwe from inviting more religious congregations of women to ensure maximum evangelisation of the Catholic faith in the diocese. He invited the Sisters of Charity of Ottawa and blessed their house in 1980.²³ These sisters, Hannecart stated, had teachers who taught at St Monica Secondary School in addition to their religious duties. The other congregations were invited to specifically deal with the provision of health care and other services in his diocese which are discussed later in this chapter.

Mazombwe did not only look at religious men and women as the sole tools in the evangelisation and growth of the local church. He believed that even the married people were called to spread the

²¹ The Reporter, "Bishop Blesses new Home," *National Mirror*, 8-21 May, 1981. P. 8.

²² Interview with Sr. Stella I. Mwanza at their Foxdale Community house in Lusaka on 21 February, 2019 and G.S.S. in Chipata at their Mother House on 15 March, 2019.

²³ Hannecart, *From Fort-Jameson to Chipata: Some Historical Notes* vol. 2, 1992. P. 214.

Gospel and bring about development in the church. Mazombwe was quoted by Hannecart to have indicated that,

The lay apostolate is not something introduced into the life of the church for the lack of priests. Lay men [and women] do not receive their apostolic task as second hand delegates of the hierarchy. It is their own right and duty, received from Christ in baptism.²⁴

His awareness of the importance of the lay people in the church made him come up with the *Adzimai apaMtondo* (Women's Council). Fr. Henk Van Kessel indicated that Mazombwe founded the *Adzimai apaMtondo* in addition to founding the G.S.S.²⁵ Sr. Ernestina Zulu [one of the first four G.S.S] mentioned that *Adzimai apaMtondo* was a women's organisation founded by Mazombwe in the early 1970s. She pointed out that it was an umbrella for women's organisation whose basic qualification was by virtue of joining or belonging to any of the women's lay groups such as Catholic Women's League, St Anna, Nazareth and many others in the Catholic church. It was a duty of the Women's Council, whose motto was 'Prayer and Work' to help in praying for the church, fundraise using their own resources and be advisors to the church on certain spiritual and social issues affecting the Christians in the Catholic Church. The women in the organisation comprised persons trained in different professional fields. It was the duty of the umbrella women's organisation to organise religious functions such as priestly ordinations, religious professions to Sisterhood and major feasts using their resources in addition to praying for the church.²⁶ The amalgamation of the lay people in the affairs of the church was not limited to women but the youths too. The aspects of the youth is discussed later in this chapter. Hannecart argued that by 1976, Mazombwe stated that, "to engage in intensive organised, planned and concerted action at the level of prayer centres, outstations and parishes, let every catechumen and every Christian feel that everybody is indispensable in the Lord's house."²⁷ To that effect, Hannecart added, Mazombwe appointed five chaplains for the five major lay apostolates at the time.

²⁴Hannecart, *From Fort-Jameson to Chipata: Some Historical Notes vol. 2, 1992*. P. 237.

²⁵ Interview with Fr. Henk Van Kessel at Chipata Diocesan Offices in Chipata on 18 March, 2019.

²⁶ Interview with Sr. Ernestina Zulu at Twalumba Mission Rural Mission Health Centre in Chisamba District on 19 September, 2019.

²⁷Hannecart, *From Fort-Jameson to Chipata: Some Historical Notes vol. 2, 1992*. P. 238.

The importance of the lay people in the church was also made apparent when Mazombwe obtained from the Pope Apostolic Blessings for the retired Chief Justice Ernest Sakala and his family. Chief Justice Sakala pointed out that Mazombwe, on two occasions obtained certificates from the Holy Father Pope John Paul II. First was in 1993 when the Pope imparted on him and the family an Apostolic Blessing. The other was on the occasion of Sakala's 25 wedding anniversary in which the couple was paternally imparted with an Apostolic Blessing pledge of Heavenly Favours in 1997.²⁸ Chief Justice Sakala showed the certificates which hang in their house as shown below.

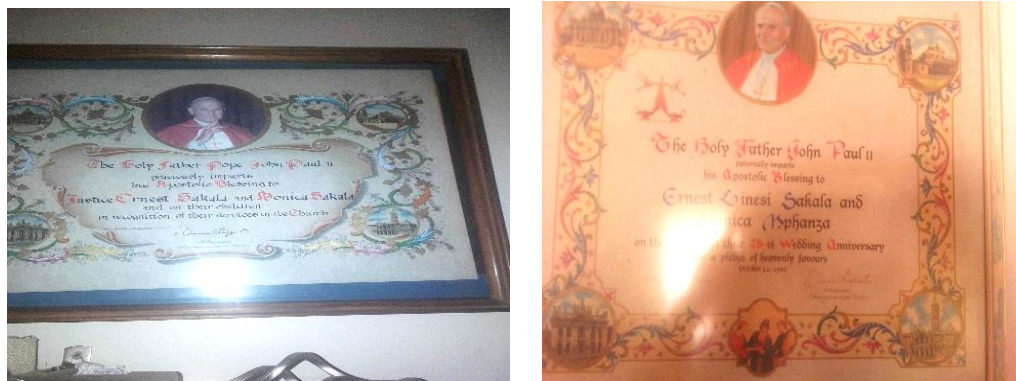


Figure 2: Photos of certificates of recognition taken on 9 October at Chief Justice Ernest Sakala's residence in Lusaka.

The Apostolic Blessing given by the Pope has a biblical backing from the Old Testament of the Bible when the Lord commanded Moses to use a certain form of words to Aaron the High Priest and sons. The words given to Moses were, "The Lord bless you and keep you; the Lord make his face shine upon you and be gracious to you; the Lord turn his face toward you and give you peace." (Numbers 6:22-27). It was a type of blessing that was needed and important as it came from a Pope who was the successor of St Peter, the Disciple of Jesus Christ. The Apostolic Blessing came with power [though not visibly seen] as a result of apostolic authority bestowed on the Pope. The blessing was for enriching, strengthening and protection of the individual or family by the Saints.²⁹ Using the authority vested in the Pope, he had the power to give special blessings for certain events in the lives of the baptised members of the Catholic Church. The blessing also called Papal

²⁸ Interview with Chief Justice Ernest Sakala at his Waterfalls residence along Great East Road in Chongwe District in Lusaka on 9 October, 2019.

²⁹ Apostolic Blessing>>Peace-Peace Apostolic Ministries. <https://www.peace.org.au>apostolic>ap...> (Accessed on 30/04/2020).

Blessing or Benediction Papalis was given by the Holy Father to commemorate a special life occasion on baptised Catholics only. This could be on baptism, First Communion, Confirmation, Catholic weddings and anniversaries. While the Pope's blessing may not be seen physically, it was immortalized on a special document with names of the persons being blessed³⁰ (as those certificates received by Chief Justice E. Sakala through Mazombwe shown above).

Mazombwe's zeal for the expansion of the local church and evangelisation to all corners of the diocese motivated him initiate the creation of new parishes. Moses Chitendwe explained that Mazombwe would be remembered in Chipata Dioceses for his tireless efforts to bring the people in far flung areas closer to the Diocese by opening new parishes.³¹ Kalichero, which was an outstation of Chikowa Mission Parish, was created a parish called Christ the King in 1973³² and in 1980, Mazombwe felt that Chassa Parish had become too big to manage, Mbwindi was made a Parish registering its own baptism in 1981.³³ Hannecart further added that Chikowa became a Parish in 1983 and Chama and Mchini in 1997 and 1998 respectively. Emeritus Archbishop Mpundu pointed out that the creation of parishes was an on-going obligation of each bishop and acknowledged that Mazombwe created some parishes during his reign in Chipata Diocese and Lusaka Archdiocese.³⁴ Fr. Edwin Mwale, Parish Priest for Holy Trinity Parish in Kabwe, indicated that Mazombwe created several parishes when he was Archbishop of Lusaka including Mkushi as Diocesan Parish.³⁵ Mazombwe did not just create new Parishes, he also supported and acknowledged the efforts by Christian communities in the building of new parishes. Precious Mwewa reported that Mazombwe commended the efforts by St Dominic's community to build a parish of their own. Mazombwe blessed the land earmarked for the construction of the church in Kabulonga stating that:

³⁰ Natali Aldern, "How to get a Papal Blessing," Italy Magazine, 05/06/2011. <https://www.italymagazine.com>how-ge...> (Accessed 30/04/2020)

³¹ M. Chitendwe, "Archbishop Mazombwe: Initiating growth in the Catholic Church," *National Mirror*, 23-29 November, 1997, p. 10.

³² Hannecart, *From Fort-Jameson to Chipata: Some Historical Notes vol. 2, 1992*. P. 214.

³³ Hannecart, *From Fort-Jameson to Chipata: Some Historical Notes vol. 2, 1992*. P. 207.

³⁴ Interview with Emeritus Archbishop Mpundu in his Office at the Cathedral of the Child Jesus in Lusaka on 5 September, 2019.

³⁵ Interview with Fr. Edwin Mwale at Holy Trinity Parish in Kabwe on 28 August, 2019.

Building a church is building the Kingdom of God physically and this will eventually build the community...I pray that you may be united spiritually, morally and socially as a group of people who are baptized in the name of Jesus Christ. I pray that you regularly come to this place and celebrate the Eucharist to give witness that you are Christo-centry.³⁶

The creation of new parishes went hand in hand with an increase in the number of Small Christian Communities (SCCs) in which each parish was subdivided. The Auxiliary Bishop Phiri pointed out that several SCCs were created during Mazombwe's reign in Chipata Diocese. The creation of these SCCs was in response to the call made by the Bishops of the Association of Member Episcopal Conferences in Eastern Africa (AMECEA) from 14-21 December, 1973 when Mazombwe attended the fifth Plenary Assembly of the AMECEA in Nairobi-Kenya. The theme for that plenary Assembly according to Fr. Peter Lwaminda was "Planning for the Church in Eastern Africa in the 1980s." Fr. Lwaminda's argument was that some of the decisions made during the assembly were to establish a local church which was self-ministering, self-propagating and self-supporting and building SCCs as a major pastoral priority in AMECEA.³⁷ The creation of the SCCs in the region was seen as a way Christians would be involved in the development of the church and so by 1976, "Building SCC in Eastern Africa" became the theme of the sixth Plenary Assembly held between 13-23 July. Among the decisions made were that each diocese in the AMECEA was to put the creation of SCCs as first priority and give adequate training of all church personnel on how to run these SCCs.³⁸

Influenced by these discussions in the region, Mazombwe started to implement the creation of SCCs in his diocese. By the time Mazombwe was Chairman of AMECEA in 1979, Fr. Lwaminda pointed out that the Bishops reported on the benefits of the SCCs in their respective countries.

³⁶ Precious Mwewa, "Bishop Mazombwe nods Church building project," *National Mirror*, 11-17 May, 2002. P. 12.

³⁷ Fr. Peter Lwaminda, *Association of Member Episcopal Conferences in Eastern Africa: The Beginning and Development of AMECEA, July 1961-1992*. (Zambia: Multimedia, 1992), p. 26.

³⁸ Fr. P. Lwaminda, *Association of Member Episcopal Conferences in Eastern Africa: The Beginning and Development of AMECEA, July 1961-1992*. p. 26.

Some of the benefits noted by Fr. Lwaminda were that the SCCs were a means by which the church was brought down to the daily life and concerns of people where they actually lived and proved to be the most effective means of making the Gospel message truly relevant to African cultures and traditions.³⁹ Fr. Toon Van Kessel also indicated that Mazombwe was so keen and interested in SCCs that he physically visited families in SCCs to see how they lived and took note of their needs.⁴⁰ Even when he moved to Lusaka Archdiocese, Mazombwe continued to strengthen the SCCs and in November, 1997, he was reported to have formed the Archdiocesan Pastoral Council whose goal was to make the church become more effective in its ministry and work towards self-sustainability.⁴¹ Emeritus Archbishop Mpundu also confirmed that the creation of SCCs had become part of on-going formation and there were SCCs that were created under Mazombwe's reign in the Archdiocese of Lusaka. Some parishes that were too large were sub-divided.⁴² The creation of Parishes was confirmed when Mazombwe clearly stated that "I established a number of new parishes in the Diocese of Chipata and the Archdiocese of Lusaka."⁴³ The SCCs were currently still a way in which members of the Catholic Church became involved in religious, social and economic activities of the church. It was the grassroot of primary evangelisation of the Catholic faith in which each member was actively involved.

3.3 Mazombwe's Contribution to Infrastructure Development

In addition to the SCCs, Mazombwe encouraged the Catholic faithful to develop institutions to meet their immediate needs such as the Village Centre in Chipata in 1974. Later there arose the need to develop institutions to cater for the needs of not only the Catholic but also the general public. That saw the birth of a Diocesan Communication Centre in 1975 near St Anne's Cathedral in Chipata. Hannecart stated that the Communication Centre had four departments namely, recording room, duplicating room, audio-visual library and bookshop. He pointed out that apart from the usual recording of programmes such as 'Thought for the Day', morning prayers, evening

³⁹ Fr. P. Lwaminda, *Association of Member Episcopal Conferences in Eastern Africa: The Beginning and Development of AMECEA, July 1961-1992*. p. 29.

⁴⁰ Interview with Fr. Toon Van Kessel at FENZA in Lusaka on 13 February, 2019.

⁴¹ Chitendwe, "Archbishop Mazombwe: Initiating growth in the Catholic Church," *National Mirror*, 23-29 November, 1997, p. 10.

⁴² Interview with the Emeritus Archbishop of Lusaka Archdiocese Telesphore George Mpundu in his office at the Cathedral of the Child Jesus in Lusaka on 5 September, 2019.

⁴³ Mazombwe, Curriculum vitae of His Eminence Medardo Joseph Cardinal Mazombwe, 2010. P. 2.

prayers and Sunday services, the recording room played an important role in ensuring that the local hymns were harmonised to be in the same tune in all the parishes in the Diocese which helped whenever there were diocesan activities. He further pointed out that the audio-visual library offered some slides and films, especially religious films, which could be borrowed and shown in different parishes.⁴⁴

Chipata Diocese Bookshop was another institution initiated by Mazombwe. Sr. Daines Mwila explained that the idea was to provide religious books and other religious materials as a way the church would evangelise and proclaim the word of God through reading. She pointed out that the bookshop was opened in 1975 with the help of the MIC sisters who later handed it over to the Teresian Sisters.⁴⁵ A look around the bookshop it was confirmed that the objective of supplying religious materials was being met and some of the items included religious books, Bibles, Catholic Church *Chitenges* (wrappers), rosaries of all types, crucifixes, clerical shirts, religious musical videos and audios. The bookshop was diversified to stock not only Catholic materials but other Churches and educational books from primary to secondary level. There were religious books for the United Church of Zambia (UCZ) and Seventh Day Adventist (SDA). The educational books included African writers novels, (English and Nyanja), Science, Biology, Mathematics, English, Integrated Science and Teacher's Guides of various subjects. It was revealed during the research that one of the three workers at the bookshop was an Adventist (belonging to the Seventh Day Adventist Church). That showed that as an institution, the bookshop management employed people on merit and not based on their religious affiliation.

As early as 1978, through the discussions at AMECEA Mazombwe had come to appreciate the use of print media in spreading not only spiritual programmes but also the developmental projects carried out by the church. Mazombwe reported to AMECEA Bishops that ZEC had decided to devote one page of the Impact newsletter to report on all developmental work taking place in the Dioceses of Zambia.⁴⁶ By 1979, Mazombwe reported to the AMECEA Bishops that one page of the Impact newsletter was devoted to dissemination of developmental information to all Catholic Secretariats.⁴⁷ In a bid to offer services to the church and the general public, Kolbe Press was

⁴⁴Hannecart, *From Fort-Jameson to Chipata: Some Historical Notes vol. 2*, 1992. P. 209-210.

⁴⁵ Interview with Sr. Daines Mwila at Chipata Diocese Catholic Bookshop in Chipata on 18 March, 2019.

⁴⁶ Minutes of AMECEA Executive Board, 12-14 September, Blantyre-Malawi, 1978. P. 12.

⁴⁷ Minutes of AMECEA Executive Board, 21-23 February, Nairobi- Kenya, 1979. P. 3.

opened in 1989. The G.S.S. of Chipata pointed out that some of the G.S.S trained in Mass Communication were helping to run Kolbe Press on behalf of the diocese.⁴⁸ A visit to Kolbe Press in Chipata at St Anne's Cathedral showed that the institution did not only cater for the Catholics but also non-Catholic members of the nation. Some of the services offered included printing of books, photocopying, printing on T-shirts, Caps, banners and cards for all events.

Although Radio Maria Chipata was officially launched by Mazombwe when he had moved to the Archdiocese of Lusaka, preparatory works started during his reign. This was confirmed by the *National Mirror* when it reported that:

Before leaving Chipata diocese to take up his new appointment as Lusaka Archbishop in March this year [1997], Archbishop Mazombwe launched a project to set up Radio Maria station which is about to be established in Chipata. All the equipment has already been acquired and only installation is remaining.⁴⁹

This was confirmed by Dr. Almond Sitima who stated that Mazombwe planned to set up a radio station in Chipata Diocese as early as 1979. He recalled that Mazombwe explained that vision to him in 1979 when Mazombwe pointed out that it became difficult to visit Parishes in remote areas especially during the rainy season when most of the roads became impassable. Dr. Sitima remembered Mazombwe stating that it would be easier during such seasons to celebrate Mass on Radio for remote areas of the diocese.⁵⁰ That was before the African Bishops were challenged to use radio as a method of evangelisation.

An opportunity to implement Mazombwe's vision to set up a radio station came to be realised after the African Synod of Bishops in 1994 as argued by Fr. Clement Banda, the Director of Radio Maria Chipata. Fr. Banda indicated that the radio operated under the auspices of Radio Maria World Family. He explained that the idea of having a Catholic Radio Station was conceived after the 1994 African Synod of Bishops. In that Synod, Bishops were challenged to make use of mass

⁴⁸ Interview with the Chipata G.S.S. at their Mother House in Chipata on 15 March, 2019.

⁴⁹ Chitendwe, "Archbishop Mazombwe: Initiating growth in the Catholic Church," *National Mirror*, 23-29 November, 1997, p. 10.

⁵⁰ Interview with Dr. Almond Sitima at the Ministry of Fisheries and Livestock, Department of Veterinary Services Kabelenga Road in Lusaka on 21 November, 2019.

media in the work of evangelisation. Fr. Banda further stated that as Bishop of Chipata, Mazombwe invited Radio Maria World Family to help the diocese to set up a radio station to promote evangelisation and as a step towards the implementation of the African Synod recommendation. Fr. Banda recalled that the equipment was brought in the country in 1997 but was only installed on 31 January, 1999 and by June of the same year, Radio Maria Chipata began its full broadcast to the people of Chipata and surrounding areas.⁵¹ Fr. Banda acknowledged that the Radio station had met its objective of evangelisation. The radio covered the entire Eastern Province, part of Muchinga Province, some parts of Malawi and Mozambique. Figure 3 below showed the coverage area for Radio Maria Chipata.



Figure 3: Photo taken on 19 March, 2019 showing the Radio Station's coverage area.

Fr. Banda added that the radio station, which had increased in its coverage area also provided social, economic and political programmes to the nation. There were specific programmes featuring skilled people in health care, agricultural information for the farmers, education and it also provided air space for politicians from different political parties, ruling and opposition parties alike. Although the radio was non-partisan, political adverts were given air space to educate the voters and the general public to make informed decisions especially during the years of elections.⁵² According to Fr. Banda, “Cardinal Mazombwe was a man with the church and nation at heart. He had a vision to develop the Catholic Church and uplift the lives of the Zambian people.”⁵³ Chief Justice Sakala was also part of the preparations and drafting of the constitution for setting up the

⁵¹ Interview with Fr. Clement Banda in his Office at Radio Maria in Chipata on 19 March, 2019.

⁵² Interview with Fr. Clement Banda in his Office at Radio Maria in Chipata on 19 March, 2019.

⁵³ Interview with Fr. Clement Banda in his Office at Radio Maria in Chipata on 19 March, 2019.

radio in Chipata Diocese.⁵⁴ Chief Justice Sakala further explained that he was subsequently made president for Radio Maria Chipata, a position he held for ten years. He argued that the radio station had spread to Lusaka under the name Radio Maria Yastani Voice. Mazombwe continued to support the radio station in Lusaka and was reported to have noted that pastoral programmes in the Archdiocese of Lusaka had become more effective with the use of the most update means of communication in proclamation of the Gospel. Mazombwe pointed out that the radio station was a major breakthrough as in addition to the Archdiocese Newsletter, Radio Maria Yastani Voice was reaching out to many people in the church and nation.⁵⁵

As someone who was described as a man of prayer by many of the people interviewed in Chipata and Lusaka, Mazombwe encouraged and supported the construction of prayer centres where people would meet and conduct prayers in a conducive environment and have other activities to grow and enrich their faith. Up until 1985, Chipata Diocese had no place where diocesan activities (such as meetings, Liturgical Courses and retreats) could be held. After discussions and deliberations between Mazombwe, priests and the lay people in Chipata Diocese, Chikungu Pastoral Centre was built in 1985. Hannecart indicated that the Centre was built in phases with a spacious chapel being opened in 1983 and then other structures were completed in 1985. The centre still remained a hive of Diocesan activities ranging from pastoral to domestic skills lessons offered by the G.S.S. Another Centre called Mphangwe was opened in 1998 and was run by the Missionaries of Africa and some G.S.S. Fr. Mwale also explained that Mazombwe always put prayer first, venerated Mother Mary and in that regard started the construction of the chapel at the Marian Shrine in Lusaka Archdiocese.⁵⁶

The other major project in the development of infrastructure was the spearheading of the construction of the Cathedral of the Child Jesus. The idea of building a new Catholic Cathedral in Lusaka had its origins in the announcement of the Pastoral and State visit of the Holy Father Pope John Paul II in 1989. Both Emeritus Archbishop Mpundu and Fr. Edwin Mwale explained that before the construction of the Cathedral of the Child Jesus, the Assumption of Mary, Roma Parish was the Cathedral while the national and diocesan offices were at St Francis De Sales Parish in

⁵⁴ Interview with Chief Justice Ernest Sakala at his residence in Lusaka on 9 October, 2019.

⁵⁵ Moses Chitendwe, "Mazombwe Clocks 30 years as a Shepherd," *National Mirror*, 15-21 March, 2000. P. 10.

⁵⁶ Interview with Fr. Edwin Mwale at Holy Trinity Parish in Kabwe on 28 August, 2019.

Thornpark.⁵⁷ According to the Souvenir published at the consecration of the Cathedral of the Child Jesus, Pope John Paul II celebrated Mass on an open space in Longacres on 4 May, 1989. The place came to be commonly known as ‘Pope Square’. It was recorded in the Souvenir that it was at the end of the Eucharistic celebration when the then Archbishop of Lusaka Adrian Mun’gandu requested the Pope to bless the foundation stone of the new Cathedral. Archbishop Mun’gandu was quoted to have said:

Most Holy Father, you have spent three wonderful days among us in Zambia. And now as you prepare to leave us, we are naturally sad. However, you have left us wonderful memories. You have confirmed and strengthened us in our faith in our Lord Jesus. Now, Holy Father, before you bestow on us your Apostolic Blessing, I call upon you to bless the foundation stone of the new Cathedral of the Child Jesus which will be raised to the glory of God in this very site where you have celebrated Holy Mass.⁵⁸

The blessing of that foundation stone by the Holy Father marked the beginning of a long journey to the building of the new Cathedral. It was indeed a long journey as works of the construction stalled from that time until the time Mazombwe came to Lusaka as Archbishop in 1997. Although he was appointed Archbishop of Lusaka in 1996, he only moved to Lusaka on 15 March, 1997 after his installation ceremony held in Lusaka.⁵⁹ Upon arrival in Lusaka, Mazombwe organised a dedication service to pave way for the construction at which thousands of Catholics and other sister denominations such as the United Church of Zambia, Anglican and the Reformed Church in Zambia attended to revive the project of building the Cathedral. The service was also part of the fundraising venture for the construction.⁶⁰ The Souvenir indicated that by 19 October, 1997, Mazombwe had appointed a new 26-member Cathedral Committee to lead the preparatory works for the construction of the Cathedral. The new committee was led by Emmanuel J. Kasonde, former

⁵⁷ Interview with Fr. Mwale at Holy Trinity Parish in Kabwe on 28 August, 2019, interview with Emeritus Archbishop Telesphore G. Mpundu in his Office at the Cathedral of the Child Jesus in Lusaka on 5 September, 2019.

⁵⁸ Archdiocese of Lusaka, *Souvenir at the consecration and opening of The Cathedral of ‘The Child Jesus’* (Lusaka: ADL, 30 April, 2006). Pp. 12-13.

⁵⁹ Interview with Auxiliary Bishop Benjamin Phiri at his office in Chipata on 19 March, 2019.

⁶⁰ Chitendwe, “Archbishop Mazombwe initiating growth in the Catholic Church,” *National Mirror*. P. 10.

Minister of Finance in Zambia. The first committee was led by Valentine Musakanya, former secretary to the Cabinet and former Governor of the Bank of Zambia.⁶¹ The Kasonde led committee had four main sub-committees: fundraising, Technical, Liturgical and Publicity. It was through these committees that Mazombwe solicited for funds from within and outside Zambia for the construction of the Cathedral. At national level, the committee with the guidance and approval of Mazombwe, organised a number of fundraising activities which included lunches, dinners, musical festivals and concerts, golf tournaments and many more. The committee involved everyone, from the rich to the poor in the “buy-a-brick stamps” sold at as low as K2. Appeals to local and international organisations were made and the international community played a vital role in supplementing the funds raised locally.⁶² The Souvenir clearly indicates on page 18 the list of benefactors to the construction of the Cathedral of the Child Jesus. As earlier alluded to, the national and diocesan offices were housed at Francis De Sales. Emeritus Archbishop Mpundu explained that it was Mazombwe’s initiative to build national and diocesan offices at Pope Square, Cathedral of the Child Jesus. Archbishop Mpundu added that Cardinal Mazombwe found partners to fund the construction of the curia offices that were officially opened in 2005 and the Cathedral of the Child Jesus was consecrated in 2006.⁶³

The pictures below show part of the curia and the Cathedral of the Child Jesus at Pope Square in Lusaka.



Figure 4: Photos taken on 5 September, 2019 showing part of the Curia.

⁶¹ Archdiocese of Lusaka, *Souvenir at the consecration and opening of The Cathedral of 'The Child Jesus.'* P. 13.

⁶² Archdiocese of Lusaka, *Souvenir at the consecration and opening of The Cathedral of 'The Child Jesus.'* P. 13.

⁶³ Interview with Emeritus Archbishop Mpundu in his Office at the Cathedral of the Child Jesus in Lusaka on 5 September, 2019.



Figure 5: Photos taken on 5 September, 2019 showing the Cathedral of the Child Jesus.

The Auxiliary Bishop, Fr. Gabriel M. Nyoni and Dr. Jerome Banda all elucidated that Mazombwe had a persuasive language when sourcing for funds from the international community to embark on the various church projects. His contribution to spearheading the construction of prayer centres was categorically outlined when he stated that, “For pastoral and spiritual animation programmes, I spearheaded the construction of Chikungu Pastoral and Catechetical Training Centre as well as Mphangwe Prayer Centre (Marian Shrine). I also spearheaded the construction of the new Cathedral in Lusaka, the Cathedral of the Child Jesus.”⁶⁴ Fr. Mwale also added that even when Mazombwe retired, he continued to help in infrastructure development of church structures by sourcing funds whenever he had an opportunity to travel abroad adding that Mazombwe helped in the renovations of the roof of the church at Francis De Sales in Lusaka.

3.4 Promotion of Education and the Vocation to Priesthood

Mazombwe’s motto, “*That they may be saved*” could only be realised if there were Priests who, together with religious women and the lay people would work to spread the Gospel of Jesus Christ especially the Catholic faith. The problem in the promotion of the vocation to Priesthood was the closure of Old St Mary’s Preparatory Seminary as earlier discussed. Fr. Toon indicated that as a teacher, education was high on Mazombwe’s agenda. Similarly, Fr. Namuhumba stated that Mazombwe was someone who looked ahead and saw the needs of not only the church but the general education of the community. Mazombwe saw education as a means of promoting not only

⁶⁴ Mazombwe, Curriculum vitae of His Eminence Medardo Joseph Cardinal Mazombwe, 2010, p. 2.

vocation to priesthood but other vocations too. St Mary's Junior Seminary in Chipata was seen as a sure way of promoting the vocation to priesthood. As one who was Vocations Director at the time Old St Mary's was closed, Mazombwe understood the difficulties in moving from one government school to the other recruiting young candidates to join priesthood. To Mazombwe, the closure was not an end to the call to priesthood and thus looked forward to the day a junior seminary would be reopened. Fr. Mark S. Mwanza, Rector of St Mary's Junior Seminary and a former pupil of the school stated that Mazombwe expressed the desire to reopen St Mary's Junior Seminary long before he was appointed Bishop of Chipata Diocese. Fr. Mwanza explained that preparatory meetings with priests and the laity started in 1975 and after some deliberations, the idea to reopen St Mary's Junior Seminary was agreed upon. Fr. Mwanza further pointed out that Mazombwe sourced funds for the construction of the Junior Seminary which was built in 1978, not at the old site but in Msupadzi. He added that the school opened its doors to the general public in 1980 with 32 pupils in grade eight (8) and Fr. Peter Jailos as its first Rector.⁶⁵

The main objective of the Junior Seminary according to Fr. Mwanza was to revamp the vocation to priesthood as the number of young men going for priestly training in Chipata Diocese had tremendously reduced. The school was to serve as a seedbed for the vocation to priesthood. In terms of the School living up to Mazombwe's vision, Fr. Mwanza pointed out that from the first class which was in grade 12 in 1984, two were priests serving in the diocese, Fr. Mathias Muchona and Fr. Gabriel Msipu Phiri as Chaplain at Chipata Central Hospital and ZCCB Financial Controller for Chipata Diocese respectively.⁶⁶ Fr. Mwanza indicated that more vocations to Priesthood came from the school as two or more went to the Major Seminary each year. At the time of the interview, Fr. Mwanza stated that there was a total of 56 ordained priests who came from the school. Those who did not go for Priesthood turned out to be responsible citizens pursuing different careers including nursing, social work, medicine, teaching and many other professions. The school had produced a 100 per cent quality pass rate in the 2018 final national examinations and had been producing good results through the years. What Fr. Mwanza shared about the school was in line with Mazombwe's comments back in 2000 when he claimed that "To date, St Mary's

⁶⁵ Interview with Fr. Mark S. Mwanza at St Mary's Junior Seminary- Msupadzi, Chipata on 17 March, 2019.

⁶⁶ Interview with Fr. Mark S. Mwanza at St Mary's Junior Seminary-Msupadzi, Chipata on 17 March, 2019.

Junior Seminary is one of the best run and maintained schools in Eastern Province with good results for priesthood and has produced some of the graduates at the University of Zambia.”⁶⁷

On staffing at the school, Fr. Mwanza stated that being a Junior Seminary, all the teaching staff were Catholic comprising two priests, one religious Sister and seven lay qualified teachers. He added that the idea was to produce priests and so the Catholic faith and doctrine could only be instilled in the learners by Catholic teachers. The writings on some of the school buildings acknowledged Mazombwe’s vision and input as founder of the school as shown below.



Figure 6: Photos taken on 17 March, 2019 showing the Chapel and Dinning Hall at St Mary’s Junior Seminary –Msupadzi, Chipata.

Mazombwe did not only support the education of the young men intending to be priests, he also encouraged the development of education in general at all levels if the people were to be liberated and saved spiritually, economically and politically. He saw education as the answer as an educated citizen would make informed decisions in a holistic development of the country. Dr. Banda narrated how he was helped by Mazombwe when he was selected to grade eight. He pointed out that Mazombwe paid his school fees adding that he also promoted and encouraged not only his family to go to school but everyone with the vulnerable occupying a special place in his heart.⁶⁸ Sr. Ernestina Zulu agreed with Dr. Banda by pointing out that Mazombwe educated a lot of people, family and non-family. She also argued that Mazombwe had a big heart for the poor to the point

⁶⁸ Interview with Dr. J.W. Banda at Vision Care Eye Clinic in Lusaka on 21 July, 2019.

that he easily bought items as he drove around just to support those selling along the way and later gave away the items to the needy.⁶⁹

Mazombwe also encouraged and supported the construction and provision of education through the G.S.S. Sr. Stella Mwanza, Headteacher at Mejocama Secondary School in Foxdale's Ng'ombe area, disclosed that the G.S.S. contributed greatly to the provision of education in the country. Sr. Mwanza explained that they lived up to their founder's vision and were doing their best to continue with the vision by providing education at all levels. The G.S.S. were either running schools or teaching in both mission and government schools at all levels. In Chipata, the G.S.S. were running Mwindi Secondary School in Sinda, Minga Secondary School in Petauke, Mejocama Primary Schools in Nyimba and Katete. On the Copperbelt, the G.S.S. were running Mpelembe Secondary School and in Lusaka, Mejocama Secondary School. Others were teaching in several schools around the country. The name Mejocama was an acronym for Medardo Joseph Cardinal Mazombwe. Sr. Mwanza further contended that the schools started after Mazombwe was created Cardinal in 2010 adding that his interest in education continued even after his retirement as Archbishop of Lusaka Archdiocese in 2006.⁷⁰ These schools had a record of producing good results in national examinations and sending their students to higher learning institutions including the University of Zambia.

The G.S.S. were also providing trade and craft skills education to various communities. These trades' institutions included Chipata Art and Craft Centres established in 1996, Minga, Petauke and Chikungu Homecraft Centres. The courses offered included carpentry, ceramics, weaving and sewing, tailoring, cookery and agricultural skills.⁷¹ The provision of education by the G.S.S. did not only cater for the Catholics but the general populace thereby contributing and supplementing the government's effort in the provision of education.

Mazombwe's desire to establish an educated society did not end at the provision of primary, secondary and craft education as he also supported university education. Fr. Namuhumba pointed

⁶⁹ Interview with Sr. Ernestina Zulu at Twalumba Mission Rural Health Centre in Chisamba District on 19 September, 2019.

⁷⁰ Interview with Sr. S. Mwanza, at their Community house in Foxdale- Lusaka on 21 February, 2019.

⁷¹ Sr. Mary Margret Banda, Cecilia Msimuko and Stella Mwanza, "Summary of the History of the G.S.S. on the Occasion of their Silver Jubilee. P. 3.

out that Mazombwe through ZCCBs helped in the development of the Catholic University in Kalulushi on the Copperbelt and the coming of the Daughters of Mary Immaculate (DMI) - St Eugene University to Zambia. He indicated that for Mazombwe, development of a nation was impossible without quality education from primary to tertiary level.⁷² The information obtained from the Auxiliary Bishop of Chipata and the DMI showed that DMI- St Eugene University came to Zambia at the invitation of Mazombwe through ZCCBs when he was Archbishop of Lusaka in 2007. DMI-St Eugene started operating from their Woodlands Campus in Lusaka now named Cardinal Mazombwe Campus. DMI-St Eugene in Chipata operated from what used to be the Youth Centre.⁷³ Mazombwe stressed the importance of university education when he officiated at the ground breaking ceremony for the construction of the Chibombo Campus on Great North Road when he stated, “A University is the highest level of learning and that’s the reason why there is a university in the world. It is for human development. The university [DMI-St Eugene] was not only going to enhance high levels of education among the people in the surrounding areas but also improve development in the country.”⁷⁴

Mazombwe also supported university education at the regional level. He with other Bishops of the AMECEA spearheaded the construction of the regional Catholic university: Catholic University of Eastern Africa (CUEA) in Kenya. His contribution to AMECEA was clearly spelt out when he wrote that,

On the regional level, I was a member of the Executive of the Association of Member Episcopal Conference of Eastern and Central Africa (AMECEA) from 1973 to 1986. I also served as Chairman for AMECEA for seven years [1979-1986]. My contribution during my tenure was the establishment of the Catholic University of Eastern Africa (CUEA) [in Kenya]. We started in 1980 and by 1984, we received the first set of students and I was honoured to give the Inaugural Speech. In 1985, I accompanied the Holy Father, Pope John Paul II when he blessed the campus. Last

⁷² Interview with Fr. L. Namuhumba at the Cathedral of the Child Jesus in Lusaka on 22 March, 2019.

⁷³ Interview with the Auxiliary Bishop Benjamin Phiri in his office in Chipata on 19 March, 2019 and www.dmiseu.edu.zm

⁷⁴ Kombe Chimpinde, “Vote for Leaders who can deliver- Mazombwe,” *The Post*, 10 February, 2011. P. 4.

year, 2009, on the occasion of the Silver Jubilee of the University, I was one of the six honoured with the Honourary Degree of Doctor in Theology.⁷⁵

The importance of university education instilled in the G.S.S. was also seen in their commitment to education. Sr. Ernestina Zulu explained that one of the G.S.S was a lecturer at Kwame Nkrumah University in Kabwe and the congregation had dedicated their Kabwe Community House to accommodating Sisters studying at the University. Fr. Edwin Mwale also pointed out that Mazombwe's passion for education continued even when he retired that he volunteered to teach Liturgy at St Dominic's Major Seminary in Lusaka.⁷⁶

Mazombwe was also concerned with the youths who were not assimilated in the above forms of education. According to Fr. Nyoni, Mazombwe had a heart and passion for the youths. Hannecart elaborated that it came to the attention of the Bishop [Mazombwe] that the youths were not adequately taken care of by the church at the stage they were neither children nor adults. That led to an inquiry by Sr. Fernade Patry in 1983. Her research, carried out on both the youths and adults in Chipata town led Mazombwe to react to the results of the research by sending a circular letter to apply for funds outside the country for the construction of a Catholic Youth Centre in the diocese. He made it clear however that the youths were to contribute by making bricks. "In this diocese labour replaces money which most people do not have, said Mazombwe."⁷⁷ The Youth Centre was opened to the general public in 1985 with Sr. Fernade Patry as Youth Coordinator from 1985-1989.

The main objective of the centre was to train young people to become apostles among themselves committed to the faith that searched for involvement, trained young people to be self-reliant and self-confident so that they could take charge of their own lives and stand for what they believed in.⁷⁸ Other services offered at the centre, Hannecart added, included communication skills, arts

⁷⁵Medardo J. Mazombwe, *Curriculum Vitae of His Eminence Medardo Joseph Cardinal Mazombwe*, 2010, p.2.

⁷⁶ Interview with Fr. Mwale, E. at Holy Trinity Parish in Kabwe on 28 August, 2019.

⁷⁷Hannecart, *From Fort-Jameson to Chipata: Some Historical Notes vol. 2*, 1992. P. 220.

⁷⁸Hannecart, *From Fort-Jameson to Chipata: Some Historical Notes vol. 2*, 1992. P. 219.

and crafts, pottery making, carpentry and sewing. The youths were also encouraged to launch projects and movements, form clubs and were provided with guidance and counselling services.

The youths continued to be on Mazombwe's agenda even when he moved to Lusaka and so the construction of the Curia at the Cathedral of the Child Jesus included offices for the youth desk. Speaking at the opening of an art exhibition held to fundraise for the construction of the Cathedral, Mazombwe encouraged the youths to get involved in art as it played a vital role in spreading the word of God through sculptures and paintings. He advised the youths not to forget good traditional values for the sake of modernisation adding that, "they are losing values from their own traditions and adopting other values which may not be good for them...the church should teach the youth that the encounter between different cultures can be both enriching and as a source of loss of important values...."⁷⁹ This demonstrates that in as much as Mazombwe encouraged the youths to learn from other cultures, the youths were to be cautious not to lose important customs and traditions of their African culture. The youth department in Lusaka coordinated various youth activities in the diocese and had its own annual calendar for the activities.

The promotion of the vocation to priesthood did not end with the opening of St Mary's Junior Seminary or upon one being ordained a priest, Mazombwe looked ahead to see how the priests and seminarians would be taken care of after ordination. The seminarians were not left out on Mazombwe's agenda. Fr. Nyoni indicated that Mazombwe had a passion for the seminarians and their formation. He further stated that Mazombwe did not only source funds to develop structures, he also found sponsors for seminarians during their formation.⁸⁰ Fr. Namuhumba echoed Fr. Nyoni's statement by adding that Mazombwe loved to see the young ones go to school and priests go for further studies adding that he went for his Masters and Doctorate degrees with the help of Mazombwe.⁸¹ Fr. Edwin Mwale added by stating that Mazombwe promoted priests education and sent them for further studies abroad in various fields including Canon Law, Liturgy and Communication among the many.⁸² Emeritus Archbishop Mpundu also acknowledged that although it was an obligation for every Bishop to send priests for further studies, there was a considerable increase in the number of seminarians being ordained as priests and priests going for

⁷⁹ Nomusa Maunga, "Mazombwe urges Levy to do more for women," *Sunday Post*, 4 April, 2004. P. 4.

⁸⁰ Interview with Fr. Gabriel Mugwazo Nyoni in his Office in Chipata on 19 March, 2019.

⁸¹ Interview with Fr. L. Namuhumba in his Office at the Cathedral of the Child Jesus in Lusaka on 22 March, 2019.

⁸² Interview with Fr. E. Mwale at Holy Trinity Parish in Kabwe on 28 August, 2019.

further studies during Mazombwe's reign as Bishop and Archbishop.⁸³ The desire to help the seminarians in their priesthood training was probably from his experience as a seminarian who could not meet the Seminary requirements. He understood what it meant to lack school necessities hence the effort to find sponsors for the seminarians when he was Bishop.

Mazombwe did not only support and ordain the seminarians to priesthood without cautioning and advising them on what they had chosen. He urged the twelve ordained priests to express by action what they proclaimed by word of mouth. "You should do the will of God generously. Do not only listen to God's word but also preach it," Mazombwe said.⁸⁴ Addressing leaders from various Christian Council of Zambia member churches, Mazombwe said that the millennium needed Pastors who were able to stand in the face of difficulties and disappointments for the sake of the Gospel. He further stated that the millennium also needed holy Pastors, those dedicated to prayer and in constant communion with God. Pastors dedicated to the promotion of peace and justice. Mazombwe encouraged the clergy to do their duty in the many areas affecting the people when he pointed out that,

My dear brothers and sisters in Christ, we have a challenge, let us not flee from our mission. There is extreme poverty, socially and spiritually. Illiteracy is increasing. We risk to have a generation of illiterates. Health services need to be improved, people who do not have to die are dying. Let us work together to save life.⁸⁵

Mazombwe also found time to warn the Priests not to abandon spiritual works in preference to other vocations. He stated this when he ordained two priests in Mufulira on the Copperbelt. He reminded the Priests that the vocation to Priesthood was both tempting and challenging. He advised the Priests to conduct themselves in an exemplary manner to bring people closer to God.⁸⁶ He also pointed out during the installation Mass of Fr. Leonard Namuhumba as Episcopal Vicar for Kabwe region in Kabwe that people must find peace and joy in church leadership. He urged the clergy in

⁸³ Interview with Emeritus Archbishop T.G. Mpundu in his Office at the Cathedral of the Child Jesus in Lusaka on 5 September, 2019.

⁸⁴ The Mirror Reporter, "Twelve Seminarians Ordained," *National Mirror*, 11-17 August, 1991. P. 5.

⁸⁵ Juliet Chibuta, "Millennium needs faithful Pastors," *National Mirror*, 24-30 April, 2000. P.5.

⁸⁶ Shimelis Kulunga, "Do not abandon Spiritual work, Mazombwe cautions church leaders," *The Post*, 22 June, 2004. P. 1.

the Catholic Church to realise that people always wanted to find peace whenever they sought the services of priests.⁸⁷ This meant that Mazombwe saw the clergy as a solution to the problems in people they served and were to lead by example in the way they conducted themselves. Mazombwe reminded priests that being a clergy was something not easy as they were required to put the welfare of other people first which he tried to do, “*that they may be saved and served.*” He lived to see others have a better life for the salvation of their soul. Such charism made the Auxiliary Bishop Phiri to describe Mazombwe as an example of selfless leadership, the leadership that did not benefit oneself.⁸⁸

3.5 Mazombwe’s social Contribution to the Provision of Health and the wellbeing of the Refugees.

The provision of health just as education was high on Mazombwe’s agenda who believed that if people were to be active in the activities of the church and nation, they were enquired to be in good health. Hannecart contended that Muzeyi Health Centre in Kalichero, in Chipangali District came into existence at the request of the then Chief Chikuwe in 1978. He stated that the request for a rural health centre in the area was presented to the Parish Priest, Fr. Leclair who also presented the request to Bishop Mazombwe. Mazombwe promised the chief that he would do something about it and he then turned to the Sisters of Charity of Ottawa and asked if they could offer that service to the area. It was after sourcing funds and negotiating with the Provincial Medical Officer that the building of the health centre began.⁸⁹ The health centre was officially opened on 1 June, 1987 and was run by the Sisters of Charity of Ottawa. The centre helped in the provision of health services to the surrounding communities benefiting not only the Catholics but also the general public.

Minga Hospital in Petauke was yet another institution started during Mazombwe’s reign in Chipata Diocese. The Hospital was run by the Sisters of Our Lady of Kilimanjaro from Tanzania who were invited by Mazombwe in 1988. These sisters immediately took over the running of the hospital

⁸⁷ Alfaron Sinalungu, “People must find peace and joy in church leadership-Mazombwe,” *The Post*, 30 August, 2004. P. 1.

⁸⁸ Christopher Miti, “Real leadership entails putting the interest of others first-Bishop Phiri,” *The Mast*, 27 August, 2019. <https://www.themastonline.com/2019/real-leadership-entail...> (Accessed 24/03/2020)

⁸⁹Hannecart, *From Fort-Jameson to Chipata: Some Historical Notes* vol. 2, 1992. P. 221

when they came into the diocese.⁹⁰ The Chipata G.S.S also disclosed that some of its qualified members were working at the hospital. Although St Francis Mission was founded by the Anglican Church, it was during the reign of Mazombwe as Bishop of Chipata Diocese that it became a joint venture with the Catholic Church in 1986. According to the annual reports of the institution, the hospital was founded in 1948 and became a joint venture after reaching an agreement in 1986. This was confirmed in the Diocesan Pastoral Programme which stated that,

*Tsopano apa Dayosizi ya Chipata yinapangana ndi anzathu a Cianglikani kuti ayendetse pamodzi cipatala ca St Francis, Katete. Cipatalaco cilinso ndi sukulu leni-leni la anamwino. Pa nkhani ya anamwino, ndi cinthu cokondwetsa kuona kuti tsopano nambala ya anamwino eni-eni ndi ya othandidza ena akulu-akulu amene atumidwa ku zipatala za mishoni yakula.*⁹¹

(Recently, Chipata Diocese agreed with the Anglican Church to run St Francis Hospital in Katete as a joint venture. The Hospital also has a Nursing School. On the issue of nurses, it was gratifying to note that there was an increase in the number of nurses and other helpers who were sent to Mission hospitals.)

According to the 1997 annual report, the Chairmanship alternated between Bishop Mazombwe of the Catholic Church and Rev. John Osmers, Anglican Bishop of the Diocese of Eastern Zambia.⁹² By 2018, the hospital, which provided both first and second level health services, served a total population of 1,000,000 people, half of Eastern Province and the other half being serviced by Chipata Central Hospital. St Francis Hospital also accommodated patients from Mozambique.⁹³

Twalumba Mission Rural Health Centre in Chisamba's Fringila area is run by the G.S.S. Sr. Ernestina Zulu explained that the rural health centre was built by a Belgian Non-Governmental Organisation (NGO) called Abantu-Zambia through Mr. and Mrs. Dupark Bruno in 1997. The

⁹⁰Hannecart, *From Fort-Jameson to Chipata*. P. 222.

⁹¹ Catholic Diocese of Chipata, *Sinodi Ya Chipata Dayosizi: Mlozo Wa Nchito* (Ndola: Mission Press, 1988). Pp145-146.

⁹² St Francis Mission Hospital, Annual Report 1997. P. 15.

⁹³ Fred Paison Ntongwe, St Francis' Hospital, Katete, Annual Report 2018. P. 6.

couple felt there was need for a health centre as the nearest clinic in the area was in Chibombo District. Upon completion of the centre, the couple could not hand it over to the Zambian government as it was built on the land belonging to the Catholic Church and so they approached Mazombwe who was then Archbishop of Lusaka to find people in the church to run the institution. Mazombwe turned to the G.S.S to run the clinic in 2003 and it was officially opened by the First Lady, Maureen Mwanawasa in 2005. It was a grant-aided clinic with some medical personnel, in addition to the qualified G.S.S, on the government salary. Sr. Zulu also pointed out that the health centre offered several services which included a maternity wing, out-patient and in-patient with a total of sixteen (16) beds, eight (8) in the female ward and eight (8) in the male ward. The centre also offered Voluntary Counselling and Testing (VCT) of HIV/AIDS, Male Circumcision (MC), and detection of some diseases including Tuberculosis (TB) and outreach programmes especially for under five clinics.⁹⁴ Sr. Zulu further explained that there were four G.S.S qualified in various fields at the centre, one Mid-wife, one Registered Nurse, one Psycho-social Counsellor and an Accountant. On the total number of staff at the Centre, Sr. Astrida Njobvu pointed out that there were eight nurses, two Lab Technicians, one Environmental Health Technician, one Dental therapist among others. Sr. Njobvu added that the rural health centre rendered its services to 9,787 people.⁹⁵

Apart from providing health services to the local people, the G.S.S at Twalumba linked some Orphans and Vulnerable Children (OVC) to various sponsors. Sr. Zulu pointed out that they had at that time linked some girls to study at Trinity and Oak Universities in Lusaka. The sponsorship was either 75% or 100% adding that they were trying to live the dream and vision of their founder Cardinal Mazombwe to ensure that the young people were educated.⁹⁶ All these health centres, hospitals and education efforts helped in the development of individuals and the nation. The mission hospitals and clinics were doing a commendable job in supplementing the government's effort in the provision of health care services as stated in the Pastoral Programme that:

⁹⁴ Interview with Sr. Ernestina Zulu at Twalumba Rural Mission Health Centre in Chisamba District on 19 September, 2019.

⁹⁵ Interview with Sr. Astrida Njobvu at Twalumba Rural Mission Health Centre in Chisamba District on 19 September, 2019.

⁹⁶ Interview with Sr. Ernestina Zulu at Twalumba Rural Mission Health Centre in Chisamba District on 19 September, 2019.

Boma litsimikiza kuti zipatala za mpingo wathu zimathandiza zedi anthu okhala ku midzi ndipo limapempa kawiri-kawiri kuti mpingo upitirize nchitoyo. Zoonadi zipatala ndi makliniki a mpingo amafikitsadi zofunikira za boma pa za kucinjiriza matenda ndi pa Nchito za othandiza pa za kubereka mwana ku midzi.⁹⁷

(The government acknowledges that mission hospitals and clinics helped people in the villages and time and again the government asked the church to continue with the provision of health services. For sure our mission hospitals and clinics met the government's desire in health services in prevention of diseases and the village health care givers who helped those who gave birth in villages).

In his five year pastoral plan for the Diocese, Mazombwe clearly outlined his desire to help the old, the sick and the handicapped people, whether Christians or not. He stated that:

If Christians, they are entitled to receive pastoral care. Regular visits by the Priests, the lay people should be asked to cooperate. A certain organisation is necessary to ensure continuity. If not Christians, the same guidelines apply. But these visits may result in visits with outspoken aim of preparing them for baptism and Christian life. The teaching must be simple especially for the old...limit itself to the main truth about God, man, salvation....⁹⁸

Mazombwe's awareness of the presence of such people in the society drove him towards organisations that could offer services to them. Sr. Josephine Pelekamoyo described Mazombwe as a man for the poor who had a heart for the vulnerable in society.⁹⁹ Similarly Fr Namuhumba described Mazombwe as a 'pro-poor' person who created room for poor and spoke for them.¹⁰⁰

⁹⁷ Catholic Diocese of Chipata, *Sinodi Ya Chipata Dayosizi: Mlozo Wa Nchito*. P. 146.

⁹⁸ Catholic Diocese of Chipata, *The Sower Went to Sow*. Pp. 30-31.

⁹⁹ Interview with Sr. Josephine Pelekamoyo at their Community House-Foxdale in Lusaka on 24 February, 2019.

¹⁰⁰ Interview with Fr. L. Namuhumba, in his Office at the Cathedral of the Child Jesus in Lusaka on 22 March, 2019.

The Sister-in-charge of Chipata Cheshire Homes, Sr. Grace Abonge explained that Cheshire Homes Foundation came to Zambia in 1973 operating in Lusaka's Kabulonga area. Sr. Grace pointed out that Cheshire Homes was extended to Chipata in 1983 but only started its operations in 1985. The existence of the facility came about following Mazombwe's attendance of one of the Home's workshops and was then attracted by the services offered to the general public. Mazombwe then turned the orphanage that was run by the MIC sisters into Cheshire Homes Chipata. Sr. Grace added that Mazombwe gave them part of the Diocese's land to put up structures to accommodate as many children as possible in need of the services.¹⁰¹ The Home helped children from the entire Eastern and part of Muchinga Provinces. Apart from meeting the health needs and medical operations of different deformities, the Home supported and met the educational expenses of the children to university level. At the time of the interview, five of their clients were at the University of Zambia, two had completed their studies at Evelyn Hone College, one at Chipata College of Education while others were training to be nurses.¹⁰² The researcher observed that there were several children with different deformities at the Home, some had just come back from Lusaka where they underwent some medical operations. One girl who had her leg amputated at knee level was in the process of healing and was waiting to have an artificial leg fixed. The Home was also running a pre-school to give early childhood education to the children.

Additionally the plight of the sick and vulnerable in Kamushanga area of Kabwe prompted Mazombwe to invite and ask for the services of the Sisters of Mother Theresa of Calcutta to set up a hospice in the area. This was at a time he was Archbishop of Lusaka before Kabwe became a diocese in 2011. A Sister belonging to the Sisters of Mother Theresa, who opted to remain anonymous because of their ethics which required that they should not be publicised, indicated that the Archbishop of Lusaka, Mazombwe was attracted to their congregation by the services they offered to society especially that there was no hospice in Kabwe. She pointed out that Kabwe Hospice was founded in 1999 but opened its doors to the general public in 2000. The number of Sisters at the hospice had risen from four when the hospice opened to seven at the time of the interview of which four of the seven were qualified nurses.¹⁰³

¹⁰¹ Interview with Sr. Grace Abonge at Cheshire Homes in Chipata on 18 March, 2019.

¹⁰² Interview with Sr. Grace Abonge at Cheshire Homes in Chipata on 18 March, 2019.

¹⁰³ Interview with a Sister of Mother Theresa at Mother Theresa Hospice in Kabwe on 14 August, 2019.

The hospice had a total of sixty (60) male patients, fifty (50) female patients and thirty (30) children. The hospice provided food and medication to the patients with illnesses ranging from TB and HIV/AIDS to malnutrition in children. The hospice ran a pre-school with 260 pupils. The number included those under the hospice and those coming from surrounding areas. The Sister pointed out that they managed to meet the needs of the people under their care by God's providence. "It is by God's providence. We stand as a bridge between the rich and the poor. The rich and other well-wishers give us money and other materials such as groceries and in turn we gave to the poor by providing the services".¹⁰⁴ She also indicated that the hospice arranged for priests who came to the hospice to celebrate Mass, anoint the sick and offer other sacraments to the patients.

Mazombwe's desire to uplift the lives of the poor and marginalized in society compelled him to start the Mpanshya Farm situated in Rufunsa District of Chief Mpanshya's area. Emeritus Archbishop Mpundu stated that Mazombwe had a heart for the orphans especially the double orphans who were victims of the HIV/AIDS pandemic which led him to initiate the construction of the Mpanshya Farm.¹⁰⁵ Mazombwe's compassion for people living with HIV/AIDS was publicly expressed when he officiated at the 50 anniversary of Mother Theresa's works in Lusaka's Mtendere Compound. He implored all Zambians not to despise people living with the disease but show them love. He pointed out that the number of street kids in Zambia had increased adding that many were victims of HIV/AIDS. "They are only hoping that someday someone will give them love like Mother Theresa, he said."¹⁰⁶

Mpanshya Farm was later in 2014 renamed Cardinal Mazombwe Agricultural and Life Skills Centre by Emeritus Archbishop Mpundu in honour of its founder. Evidence available both oral and written showed that Chief Mpanshya was approached by Mazombwe who expressed his desire to build a farm for the orphans and the poor in the area. The Chief responded by donating nearly 200 acres of land to Lusaka Archdiocese in order for Mazombwe to develop a farm project

¹⁰⁴ Interview with a Sister of Mother Theresa at Mother Theresa Hospice in Kabwe on 14 August, 2019.

¹⁰⁵ Interview with Emeritus Archbishop T.G. Mpundu, in his Office at the Cathedral of the Child Jesus on 5 September, 2019.

¹⁰⁶ Bevan Saluseki, "Archbishop Mazombwe seeks compassion for people with AIDS," *The Post*, 9 October, 2000. P. 1.

so that the orphans might learn to support themselves and provide funding for their education.¹⁰⁷ The Zambia Orphans Aid-US (ZOA-US) Annual Report recorded that the centre was established to respond to the growing number of orphans and other vulnerable children in the area where the majority of the families were very poor.¹⁰⁸ Both Emeritus Archbishop Mpundu and the ZOA-US report indicated that the centre allowed orphans whose age was from 10 to 21 years to cultivate food for their own consumption and to sell any surplus to raise funds to put themselves through school and college. Emeritus Archbishop Mpundu explained that the orphans were encouraged to continue supporting other orphans upon completion of their education and were in employment. This ensured continuity of support to the orphans and poor in the area. ZOA-US reported that by 2014, there were 40 students residing at the farm during school and college holidays or at the end of one's educational level. The farm was under the management of Lusaka Archdiocese and depended on donations from well-wishers. The orphans participated in agricultural skills training workshops in which they were empowered with skills and knowledge in pest and insect control through the usage of special plants and trees such as repellents and insecticides.¹⁰⁹ According to Dr. Almond Sitima, Mazombwe who shared his vision of the Mpanshya Farm told him that he planned to turn the Farm into an Agricultural University and so asked Dr. Sitima if he would spare some time to be a part time lecturer or a visiting academic when the University was in operation.¹¹⁰

Mazombwe's passion for the vulnerable was extended to the marginalised in society, especially the refugees. Zambia had a long history of accommodating refugees from its neighbours in the region. It had accommodated refugees from Mozambique, Rwanda, Democratic Republic of Congo (DRC), South Africa, Zimbabwe, Namibia and Angola. During the 1980s, a large number of refugees running away from civil unrest in Mozambique crossed into Zambia and the Eastern Province encountered them. According to Hannecart, some of those refugees lived among the Catholic Christians around Chassa as early as 1985 before Ukwimi Refugee Settlement in Petauke was opened by the Zambian government in 1987. It was the Priests around Ukwimi that brought

¹⁰⁷ "NEW-Cardinal Mazombwe Agriculture and Life Skills Centre," www.saintpeterclaversociety.com/new-agriculture-life-skills-centre (Accessed on 23/03/2020)

¹⁰⁸ Zambia Orphans Aid-US, Annual Report, 2014. P. 9.

¹⁰⁹ ZOA-US Annual Report, p. 9.

¹¹⁰ Interview with Dr. Almond Sitima at the Ministry of Fisheries and Livestock, Department of Veterinary Services, Kabelenga Road in Lusaka on 21 November, 2019.

the issue of refugees to the attention of Bishop Mazombwe. Hannecart further indicated that in 1985, under Mazombwe, 250 refugee families were helped by Chipata Diocese. The Diocese gave each family a bag of urea and D-compound fertilizers, three hoes each and maize seed. He added that the Catholic Secretariat gave the refugees assorted food, blankets and bags of maize in 1990.¹¹¹

Auxiliary Bishop Phiri and Chipata G.S.S confirmed that Ukwimi Refugee Camp was established by the Zambian government and Mazombwe opened it up for evangelisation. Priests and G.S.S were sent to the area to help the refugees. The civil war in Mozambique was a challenge to Mazombwe as he felt obliged to assist the refugees at Ukwimi and so he had to overstretch the financial and material resources of the diocese to meet some of their needs as shown in the quotation below,

My most touching experience was receiving Mozambican refugees. I shared with them the pain of having to flee and live far away from home. I had to help them to come out of the trauma of having to flee from home by helping them start a new life.¹¹²

His involvement in the affairs of the refugees was seen in his letter to Catholic Secretariat in Lusaka dated 21 February, 1994 which in part reads:

As you are aware, the Diocese of Chipata is involved in the repatriation of the 25,000 Mozambican refugees who have been at Ukwimi Refugee Settlement over the last seven years, following signing of the General Peace Accord, in 1992 between the Government of Mozambique and Renamo. The Diocese is involved in preparations of the repatriation, accompaniment of returnees and resettlement process of the same refugees in collaboration with Tete Diocese in Mozambique and NGOs for a proposed period of three years. In order to implement a programme of such magnitude there

¹¹¹Hannecart, *From Fort-Jameson to Chipata*. P. 245.

¹¹²Chitendwe, "Archbishop Mazombwe: Initiating Growth in the Catholic Church," *National Mirror*. P. 10

are a number of resources that are required, one of them being transport....¹¹³

William Lane, acting Secretary General at the Catholic Secretariat in Lusaka responded to the letter and wrote,

I refer to your letter of 21 February 1994 concerning a vehicle to facilitate the activities of the Diocese in the repatriation of Mozambican Refugees.... From reading your letter I can clearly see how proper it is that this vehicle should be sent for your work described. I am hereby sending Toyota Hilux AAL 4890 in response to your request as so well expressed in your letter.¹¹⁴

Speaking during the commemoration of World Refugee Day at Young Men's Christian Association (YMCA) in Lusaka, Mazombwe pointed out that discrimination and xenophobia was completely contrary to the law of God and the tradition of hospitality that Zambia enjoyed. He then called on Zambians to treat refugees as the poorest in the society when he remarked,

May refugees and asylum seekers be centered among the poorest of the poor due to the loss they suffered when leaving their country and legal restriction imposed on them afterwards.... Against the xenophobic statements that are continuously served up for the public opinion, we call the attention of the Zambian people to the great potential for contribution to the country's development that would result from integration of long term refugees with whom, we enjoy mutual familiarity.¹¹⁵

All the efforts that seemed so ordinary then attested to Mazombwe's desire for a better society with people that cared for each other for the development of the country and to the Glory of God. His support for the refugees also impacted positively at the AMECEA region. A priest of Rwandan

¹¹³ Mazombwe's Letter to the Catholic Secretariat in Lusaka on 21 February, 1994. ZCCBs Archive, Lusaka.

¹¹⁴ William Lane's Letter to Mazombwe, 2 March, 1994. ZCCBs Archive, Lusaka.

¹¹⁵ Bevan Saluseki, "Mazombwe seeks fair treatment for refugees," *The Post*, 21 June 2001. Pp. 1 and 4.

origin, who opted not to be mentioned, explained that Mazombwe promoted the vocation to Priesthood among refugees in the region. The priest pointed out that while Mazombwe was a member of AMECEA, he and other Bishops visited some refugee camps in Rwanda. The Bishops agreed to help in the formation of priests. The AMECEA Bishops through their governments were to take up some seminarians to be trained in their respective countries. The priest also indicated that the other countries delayed to respond to the agreement and so twenty-seven (27) Seminarians came to Zambia through ZCCBs for priesthood formation at Mpima's St Augustine Major Seminary in Kabwe and St Dominic's Major Seminary in Lusaka adding that twenty-four (24) out of the twenty-seven (27) were ordained as Catholic Priests.¹¹⁶

These and many of Mazombwe's contributions to the nation came to light during his funeral. The *Daily Nation* upon acknowledging his efforts to uplifting the lives of the ordinary Zambians reported that,

It was during the service that Zambians learnt of Cardinal Mazombwe's passion for safeguarding the lives of refugees, the homeless and the indigent persons. Zambians were told that he had been a crusader for their lives, and protection of Rwandan refugees. That he stood in breach when forcible repatriation was considered in 2006. That he mediated with the government and various authorities to rescind the decision and introduce a more voluntary scheme of repatriation.¹¹⁷

With all these social issues discussed above, Mazombwe indeed contributed to the social development of not only the church but the nation and AMECEA region. It was no wonder the Nuncio, Archbishop Nicola Girasoli stated during the Eucharistic celebration to mark Mazombwe's fifty (50) years as a priest at the Cathedral of the Child Jesus in 2010 noted that, "You have been an excellent shepherd looking at your pastoral ministry and at the so many projects

¹¹⁶ Phone Interview with a Priest of Rwandan Origin in Ndola on 26 July, 2019.

¹¹⁷ Daily Nation Reporter, "Celebrating Integrity," *The Daily Nation*, 5 September, 2013. P. 1.

realised in Chipata and in Lusaka. I would dare to say that not only are the people still remembering and are very grateful for what you have done, but also the stones speak gratefully about you.”¹¹⁸

3.6 Conclusion

This chapter discussed Mazombwe’s social contribution in Zambia’s post-colonial. It has been argued that Mazombwe had a desire to uplift the lives of the people he served for them to receive salvation. The section discussed how Mazombwe contributed to the expansion of the church to ensure maximum primary evangelisation of the Catholic faith to the farthest parts of Chipata Diocese by inviting foreign priest and sisters. Mazombwe also founded a local congregation of the Good Shepherd Sisters (G.S.S.). The discussion also showed how he developed various institutions ranging from Craft centres to schools and health service centres to meet religious and general needs of the society. Notable among these institutions included St Mary’s Junior Seminary in Msupadzi-Chipata and Mejocama schools in Eastern and Lusaka Provinces, the Cathedral of the Child Jesus, Twalumba Rural Health Centre, Chesire Homes in Chipata and Mother Theresa Hospice in Kabwe. The services offered in these institutions went beyond the Catholic community to the nation and region. Last but not the least, it has been argued that Mazombwe had a heart for the refugees. His services towards the refugees at Ukwimi supplemented the Zambian government’s efforts in providing for the refugees. The infrastructure that was still there attested to Mazombwe’s desire to uplifting the lives of all ordinary Zambians. It showed that he had a heart and passion for the poor and marginalised people in the Zambian society from the young to the old and priests.

¹¹⁸ The Post Reporter, “Vatican Ambassador to Zambia Apostolic Nuncio Nicola Girasoli has hailed Archbishop Mazombwe,” *The Sunday Post*, 18 July, 2010. P. 2.

CHAPTER FOUR

MAZOMBWE’S CONTRIBUTION TO ECONOMIC AND POLITICAL ASPECTS AND HIS ELEVATION TO CARDINALSHIP 1971-2013

4.0 Introduction

Cardinal Mazombwe’s involvement in the Church and nation went beyond the provisions of health care services, education, infrastructure development and the plight of the poor and the marginalised in society. He also played a major role in the economic and political development of Zambia. The chapter aims at analysing his contribution to economic and political aspects between 1971 and 2013 and his elevation to the position of Cardinal. This section is divided into three main themes. First, the chapter examines the Mazombwe’s economic contribution from 1971 to 2013 which included a discussion on his role in the campaign to secure cancellation of Zambia’s external debt because for him and many other actors, external debt was viewed as a hindrance to economic development of the majority Zambians. Secondly, the discussion investigates how the political environment of the nation at different times influenced him to voice out on political issues. For instance, Mazombwe added his voice during the Constitutional debates on the term of office a President in the “No Third Term Campaign.” This was when he joined other civil society groups and NGOs in defending the Republican Constitution when President Fredrick Chiluba and some members of his ruling party, the Movement for Multiparty Democracy (MMD) wanted to manipulate the constitution for personal gain to give a sitting President a third term in office. Last but not the least, the chapter discusses Mazombwe as the ‘Prince of the Church’ when he was elevated to the position of Cardinal, one of the highest ranks in the Catholic Church.

4.1 Mazombwe’s Contribution to Economic Activities 1971-2013.

Mazombwe’s contribution to national economic activities started from the Parish level. The parish gardens [fields] were one way of economically empowering the Church which later benefited the nation. Mazombwe supported the full development of the parish gardens started earlier in the 1970s by his predecessor, Bishop Courtmanche. The idea behind these gardens was to make the outstations self-supporting as the money realised from the sale of the products was used for church projects and helping the poor in the communities. Hannecart stated that the parish gardens grew

and brought about a sense of responsibility and stimulated some pride in the Catholic members' communal achievement during Mazombwe's reign. Hannecart argued further that the communal work in the parish gardens became a greater testimony of unity to the non-Catholics adding that the use of new farming methods such as the use of fertilizers learnt in the parish gardens improved the agricultural skills of the members as they employed similar methods in their own fields. In the 1973 farming season, one outstation produced 1,000 bags of maize from the parish gardens.¹ Hannecart also noted that with these parish gardens, slowly the idea of economic development started to be stimulated in the people of Chipata Diocese who were mainly subsistent farmers. Heannecart pointed out that it became apparent that together as a community they could achieve more in the agricultural sector as these activities spread from outstations to all levels of Chipata Diocese. This acceleration in development was not so in the 1960s when the majority of Christians felt that Priests were limited to preaching the word of God, administer sacraments and not champion economic developments.² Mazombwe met this skepticism to development when he took over as Bishop and so tried to present a different view when he addressed parish priests in 1973 on the need to diversify the church. In his address, he encouraged the priests to look beyond their duties as preachers of the gospel and administrator of religious sacraments to fostering economic development in their various parishes as long as they did not depart from their main call as Priests. Mazombwe pointed out that:

Our pastoral activity has to be diversified. Priests may stimulate and guide development schemes, train leaders for that purpose or be directly involved.... However, the results of this kind of work are tangible and therefore the work is more attractive. Transport and financial matters connected with development are time consuming. Development in the more restricted and technical sense is recommendable in so far as talent, personal dispositions, means and local opportunities permit and provided no other pastoral work is jeopardized.³

¹Hannecart, *From Fort-Jameson to Chipata*. p. 256.

²Hannecart, *From Fort-Jameson to Chipata*. p. 239.

³Hannecart, *From Fort-Jameson to Chipata*. p. 239.

It was from this meeting with the priests that slowly developmental projects started to be part of the pastoral activity in the ministry of priests and parishes. In addition to religious activities, priests and parishioners started implementing some economic activities such as small farming schemes. Thus diversification to economic activities in the parishes opened up the diocese to various financial opportunities. Financial institutions interested in development projects were embraced in the diocese. Mazombwe encouraged small schemes that would not need heavy equipment to help the villages start development projects. Caritas, an international Catholic Non-Governmental Organisation became an answer to such a desire for development. Although Caritas was officially established in Zambia in the early 2000s, its activities were already benefiting Zambians in the Eastern Province through Caritas in Malawi which was established in 1984.⁴ Caritas provided some revolving funds to enable people obtain loans for the purchase of agricultural inputs such as fertilizers and certified seeds. Through Chipata Diocese, Caritas made available \$25,000 for the loan scheme and it became so popular that eight parishes with a total number of 1,000 people were part of scheme across Chipata Diocese.⁵ With the passage of time, the use of fertilizers was discouraged as it was damaging the soil and Caritas started educating people on how to make and use compost manure. Chipata Diocese also encouraged people to practice crop rotation and use compost manure to avert the dangers posed by the use of artificial fertilizers in a bid to improve the crop yields.⁶ A number of achievements were recorded by farmers on the Caritas scheme and became economically stable from the sale of the farm products. Through Mazombwe, the Catholic Secretariat released a grant called Agricultural Rehabilitation Fund amounting to K40, 000 and K115, 000 from Caritas Germany in 1984 and in 1985 respectively.⁷ Hannecart further indicated that a monitoring team through the Development Commission was instituted to oversee the projects which had representatives from Parish level through to the diocese. With such developments, a wave of good farming practices was blowing across among the Catholics who shared these economic activities from outstations, parishes to the diocese level in Chipata.

The youths were not left out in the development of their villages and nation and so there was a call from Bishop Mazombwe to look into the plight of youths. Mazombwe bemoaned the fact that the

⁴ www.caritas-africa.org>cadecom-caritas... CADECOM- Caritas Malawi (Accessed on 8/11/ 2021).

⁵Hannecart, *From Fort-Jameson to Chipata*. p. 240.

⁶ Catholic Diocese of Chipata, *Sinodi Ya Chipata Dayosizi: Mlozo wa Nchito*. (Ndola: Mission Press, 1988), pp. 147-148.

⁷Hannecart, *From Fort-Jameson to Chipata*. p. 241-242

‘back to the land policy’ did not yield good results as youths continued to migrate to urban areas in search of jobs.⁸ Influenced by the Bishop’s desire to keep the youths in the villages and in a bid to help school drop outs and school leavers, Adriano Nkhoma, a retired school headteacher, started the Mtowe Project Chipta Diocese in the 1970s. The project was to train youths in various skills to respond to specific needs of the villages. Hannecart stated that in order to have a successful project, Chipata Diocese requested for technical assistance from the Institute for International Cooperation in Vienna- Austria in 1975 which saw the coming of Johannes Ranch and Getrude Ranch to the Chipata Diocese’s Mtowe project and with Nkhoma, rolled out the project in phases to ensure they trained the right people to foster development in the area and at the same time be self-employed.⁹

According to Hannecart, the first phase of the project involved the recruitment of young men and women who were then made to work on a given field for two seasons to prove their suitability and cooperation. This was followed by the actual training in agriculture and basic craft skills which included carpentry, blacksmithing and sewing. This lasted for 3-5 years and the group was given some essential tools to continue with agricultural activities. The group was also expected to build a simple training workshop for their various activities. Upon completion of that stage, the individual was believed to be capable of being a self-employed farmer, craftsman or carpenter. These individuals were monitored and further trained in improved agricultural methods such as crop rotation as need arose. It was at that stage that each member was expected to make an ox-cart to be battered for a pair of oxen and a second ox-cart would eventually empower each member with not only their own mode of transport but the animals for farming too. Once the group was self-employed, they had a responsibility to render their services to develop the village including digging water wells, access roads and soil erosion control. From the village, the group had to develop the community by addressing the specific needs such as the purchase of oil pressing machines, grinding mills, construction of rural roads and health posts. In 1990, the trained group at Mtowe had started operating a Central Store in Chipata.¹⁰

⁸Catholic Diocese of Chipata, *Sinodi Ya Chipata Dayosizi: Mlozo wa Nchito*. P. 143.

⁹Hannecart, *From Fort-Jameson to Chipata*. Pp. 247-248.

¹⁰Hannecart, *From Fort-Jameson to Chipata*. p. 248-249.

With so much success recorded at Mtowe, Hannecart further argued that other villages wanted to benefit from the services and so the project was extended to Kachikoti in 1978, Kalichero in 1980, Mkwewe in 1984, Sairi in 1986, Lunyike in 1987 and Luangeni and Kombe in 1988 respectively. The name was changed from Mtowe to Msekhochika since it had been extended to other areas. Other skills were also added to meet the demands of specific areas such as shoe-making, tyre-mending, bicycle repair and women were trained in sustainable agriculture and the use of oxen.

The other way to encourage the youths to be spiritually and economically involved in the development of their rural areas was through the creation of youth organisations. This came as way of implementing what Pope John Paul VI had earlier challenged the Bishops to actively involve the youths. In his call, the Pope stated that:

Circumstances invite us to make special mention of the young. Their increasing number and growing presence in society and likewise the problems assailing them should awaken in everyone the desire to offer them with zeal and intelligence the Gospel ideal as something to be known and lived. And on the other hand, young people must become more and more the apostles of the youths. The church counts greatly on their contributions, and we ourselves have often manifested our full confidence in them.¹¹

Influenced by the Pope's call, Mazombwe used the Pope's ideas to shape his diocese by encouraging formation of youth organisations. Mazombwe wrote a letter to parishes on 10 March, 1981 outlining the need to involve the youths in spiritual and economic development pointing out that they were the leaders of tomorrow.¹² This led to the establishment of Catholic (Christian) Agricultural Rural Youth Movement (CARYM). The main objective of CARYM was to make the youths aware of their importance in the development of the rural areas by making them participate actively in agricultural activities to meet their spiritual and physical needs. The movement was also a way of curbing rural-urban migrations by the youths who when they could not get jobs in

¹¹ Pope John Paul VI, *Evangelisation in Modern World: Apostolic Exhortation*, Rome: St Peter's, 8 December, 1975, note no. 72.

¹² Catholic Diocese of Chipata, *Sinodi Ya Chipata Dayosizi: Mlozo wa Nchito*. P. 95.

urban areas led to the increasing number of street kids, thieves and drug abusers in cities.¹³ Other youth groups came up in Chipata Diocese including Little Way Association (LWA), Young Christian Students (YCS) and Young Christian Workers (YCW) to actively involve the youths in rural development.¹⁴ Some of these groups were still active in Chipata Diocese. The Cardinal Mazombwe Agricultural and Life Skills Centre in Mpanshya's Rufunsa District was yet another economic undertaking initiated by Mazombwe to economically empower the youths. To date, the youths at the centre fend for themselves through agricultural activities at the farm.

Following the Bishop's call on the Priests' involvement in developmental projects of the diocese, Fr. Theo Nieland started Msekhochika Credit Union in 1976 apart from being involved in the Mtowe project. The Credit Union served as a bank for its shareholders and gave out loans for agricultural inputs. The Credit Union proved to be a success as the members not only benefited from its educational value but also gave them greater financial security as seen from the figures presented by Hannecart. The information showed that the Union grew steadily in both membership and shares, from 17 members with K69 shares in June, 1976 to 194 members with K5, 954 shares in September, 1979.¹⁵ Membership was extended to non-Catholics and this demonstrated that the spread of development initiated by the Catholic Church were spreading to other members of the general public. Fr. Galmiche also took up the Bishop's challenge and diversified the pastoral activities by starting the Kasenengwa Cooperative in 1977. The main objective of the cooperative which had 250 acres of land for cultivation was to raise funds to support Priestly vocation at St Mary's Junior Seminary, promotion of vocations of the G.S.S. and to pay the expenses of the studies for the local sisters.¹⁶

Sr. Josephine Pelekamoyo pointed out that, "The Cardinal never entertained laziness and always told us, 'prayer and hard work' was what would help us to forge ahead."¹⁷ She also explained that Mazombwe encouraged them to be self-sufficient and promote sustainable development. The Chipata G.S.S also explained that as a congregation, they had farms in Chipata Diocese, one at Apollo Dam 2 where they grew maize and groundnuts, in another farm they had a sizeable herd of

¹³ Catholic Diocese of Chipata, *Sinodi Ya Chipata Dayosizi: Mlozo wa Nchito*. P.147.

¹⁴ Catholic Diocese of Chipata, *Sinodi Ya Chipata Dayosizi: Mlozo wa Nchito*. P. 104.

¹⁵ Hannecart, *From Fort-Jameson to Chipata*. p. 255.

¹⁶ Hannecart, *From Fort-Jameson to Chipata*. p. 255.

¹⁷ Interview with Sr. Josephine Pelekamoyo at their Community House- Foxdale in Lusaka on 24 February, 2019.

cattle and a piggery. The researcher was taken to their butchery at the Mother House in Chipata where there was beef and pork products for sale. The Sister further pointed out that they were also involved in chicken rearing, gardening and they had a bakery, ‘Good Shepherd Bakery’ at Nyimba.¹⁸ The G.S.S. employed some people to help with the farming activities which in turn was economically empowering the local people. Sr. Ernestina confirmed this by stating that each Convent in Chipata Diocese was self-sustainable and was involved in agriculture.¹⁹

The pictures show various agricultural activities of the G.S.S in Chipata.



Figure 7: Photos taken by G.S.S during the 2019 vegetable farming season in Chipata



Figure 8: Photos taken by G.S.S during the 2019 farming season in Chipata

¹⁸ Interview with the Chipata G.S.S at their Mother House in Chipata on 15 March, 2019.

¹⁹ Interview with Sr. Ernestina Zulu at Twalumba Mission Rural Health Centre in Chisamba District on 19 September, 2019.

According Auxiliary Bishop Phiri, Mazombwe understood the importance of land in development and so acquired huge chunks of land for the diocese of Chipata. Mazombwe also negotiated with the Provincial Lands Officer when church land was almost taken by the government as shown in the letter which states that:

On 2 January, 1981, I received a letter from the Provincial Lands Officer. In this letter, the Provincial Lands Officer told us that subdivision A of Farm No. D 216 had been compulsorily acquired by the State and has asked us to surrender the title deed within a month. We went to see the Provincial Lands Officer to ask for an explanation of two points: 1). Since we had not received any previous notice, we asked the Provincial Lands Officer if he had sent us any. 2). We asked if it is still possible to negotiate with the Lands Officer to let us start developing subdivision A of Farm D 216, since nobody has started developing it so far as we know. In fact, on 29 September, 1980, I went to the plot to make arrangements to develop it and three years ago I went there to identify and investigate the plot. We are prepared to surrender the title deeds, but the Provincial Lands Officer's recent letter reaches us at a difficult time, just when we want to start developing the plot. The Provincial Lands Officer told us that a notification had been sent to us in 1978, but we never received it....²⁰

From the letter it was clear that Mazombwe understood the country's land tenure policies and that made him demand for an explanation when the State through the Provincial Lands Officer asked the church to surrender the title deed of the land in question. It could further be argued that Mazombwe did not only have foresight, but also personal commitment to check on diocesan projects and assets as shown in the letter. The dedication and commitment to projects fitted well with Fr. Henk Van Kessel's description that "Mazombwe was all the time on the job, ever busy as

²⁰ Medardo J. Mazombwe's Letter to the Commission of Lands in Chipata on 8 January, 1981. ZCCBs Archive in Lusaka.

a Priest and Bishop.”²¹ The Stock-taking of projects in Chipata Diocese done in 1981 showed that developmental projects were firmly established empowering the Catholic community economically. Although the number of beneficiaries was not established, Msupadzi Farm among other diocesan projects recorded 150 acres of maize, 150 herd of cattle, 120 pigs and an egg production unit in the 1981 stock-takings of the projects in the diocese.²²

It was on one of the lands Mazombwe acquired on behalf of the Diocese where today stood St Mary’s Junior Seminary, the Church and Benedictine Monastery. According to Fr. Mwanza, the Msupadzi farm was developed to meet the expenses of the Junior Seminary. The farm had since been taken over by the Junior Seminary Management. Fr. Mwanza explained that they too were self-sufficient. They grew maize which was later processed into mealie-meal and meal samp using their own grinding mill. In addition to maize, Junior Seminary also grew sunflower to make cooking oil for the Seminary, beans and at some point grew rice but had not done so in the past two years due to poor rainfall.²³ The Seminary also reared chickens making it truly self-sufficient as desired by their founder Father- Mazombwe.

Mazombwe was a team player and pastoral collaborator and so at national level, with the other Catholic Bishops in Zambia, he championed economic development as demonstrated in some pastoral letters outlining concerns on economic matters of the nation especially the plight of the farmers in the rural areas.²⁴ One of the pastoral letters on economic aspects of the nation was in 1990 when the Catholic Bishops voiced out on the economic crisis in Zambia. Mazombwe and the other Bishops raised a number of questions that bordered on the way the Zambian economy was being run then. They expressed their concern as to why the economic system seemed to benefit the rich at the expense of the poor and helpless. They questioned why there were perennial delays in the provision of agricultural inputs, collection of farm produce from farmers and why there were delays in paying the farmers. The other apprehension of the Bishops was the criteria used to allocate foreign aid as it seemed to be only readily available for government Officials’ welfare and overseas travel at the expense of economic development such as improvement of health, education,

²¹ Interview with Fr. Henk Van Kessel at his office in Chipata on 18 March, 2019.

²² Hannecart, *From Fort-Jameson to Chipata*. pp. 244-245.

²³ Interview with Fr. Mark S. Mwanza at St Mary’s Junior Seminary in Msupadzi-Chipata on 17 March, 2019.

²⁴ Komakoma, J. (ed.) “Christian Liberation, Justice and Development: The Churches’ concern for Human Development,” *The Social Teaching of the Catholic Bishops and Other Christian Leaders in Zambia*. Pp.173-179.

maintenance of roads and other key projects.²⁵ The July, 1990 Pastoral letter came at a time the country experienced social unrest due to the sudden and drastic rise in the price of meal-meal, a staple food of Zambia.

The other phenomena was in 1992 when the economy had deteriorated and there were calls by the ruling MMD government to liberalise and privatise the economy. The Zambian clergy then acknowledged that there was need to restructure the economy but pointed out that the restructuring must serve all, not the minority. The Zambian clergy cautioned the government to look at all angles of a liberalised economy and ensure that it promoted the common good of all citizens. Mazombwe and the other Bishops recommended development of the agriculture sector especially in rural areas as it offered potential for the recovery of Zambia's economic problems then. They also pointed out that there was need to provide food at prices that would give a just return to the farmer and at the same time reasonable to the consumers. This, they contended, required addressing various aspects such as land tenure policies, availability of inputs and markets, extension services and ecologically sustainable farming methods.²⁶

The other issue the clergy spoke out against was some policies that the government had embraced. One of the policies was the Structural Adjustment Programme (SAP). Mazombwe and the other Bishops pointed out that SAP made the majority of Zambians suffer especially that it brought about the liberalisation of the agricultural sector which disadvantaged the farmer specifically the small scale farmers. The clergy stated that SAP was not a fixed law of nature that could not be modified or that it should be accepted as the only solution to Zambia's economic problems at the time.²⁷ The clergy and other civil organisations in the country viewed SAP as economic policies which worsened the suffering of the ordinary Zambians and widened the gap between the rich and poor.

²⁵ Catholic Secretariat, Economic, Politics and Justice: Pastoral Statement of the Catholic Bishops of Zambia. (Ndola: Mission Press, 23 July, 1990). P. 4. FENZA Archive-Lusaka.

²⁶ Catholic Secretariat, The Future is Ours: Pastoral Letter by the Catholic Bishops of Zambia. (Ndola: Mission Press, February, 1992), p. 8. FENZA Archive-Lusaka.

²⁷ Komakoma, J. (ed.) "Hear the Cry of the Poor," *The Social Teaching of the Catholic Bishops and Other Christian Leaders in Zambia*. p. 298.

4.2 Mazombwe's role in the Campaign to have Zambia's External Debt Cancelled

Apart from the internal problems to economic growth, Mazombwe like other concerned citizens at the time, saw the burden of external debt as a hindrance to economic development in Zambia. Thus, he joined many other people and organisations which advocated for debt cancellation. The problem of Zambia's external debt can be traced from the mid-1970s, when the country started accumulating debt following a slump in the copper prices on the World market and high prices of oil which negatively affected the country's economy. Marko Nokkala noted that the share of medium- and long-term loans of total inflows to Zambia grew from 32 per cent (32%) in 1970-74 period to 92 per cent (92%) in the 1983-84 period.²⁸ Apart from the falling copper prices on the world market, the other factor was the change in political leadership in 1991 which brought about several reforms in the economy. Between 1991 and 1999, Zambia had a total of nine policy based loans provided by multilateral institutions of which seven of the loans were from the World Bank and two from the International Monetary Fund (IMF). The conditionalities of these loans included a wide range of policies ranging from introduction of Value Added Tax (VAT) to civil service reforms and privatisation of key institutions such as Zambia Consolidated Copper Mines (ZCCM) to liberalising foreign trade.²⁹ Such economic policies made the Zambian economy to be highly dependent on foreign aid and external debt accelerated to uncontrollable levels and the only way out of such a debt trap was qualifying for the Heavily Indebted Poor Countries (HIPC). The HIPC was an initiative of the IMF and World Bank which was launched in 1996 whose aim was to reduce the external debt of all eligible countries. Zambia attained the HIPC completion point and had a total write off of US\$3.8 billion in 2005.³⁰

Despite Zambia having some of her external debt written off through the HIPC initiative, poverty levels were still high and the economy had not improved. This prompted many Zambian Civil Societies (CSOs), the government, NGOs and the Church to start calling for an unconditional total external debt cancellation. The government through the Minister of Finance, Dr. Katele Kalumba

²⁸ Marko Nokkala, "Stimulating the Effects of Debt Relief in Zambia, Discussion Paper No. 2001/118." P.5. <https://www.researchgate.net/publication/23984787> (Accessed 24/03/2020).

²⁹ Marko Nokkala, "Stimulating the Effects of Debt Relief in Zambia, Discussion Paper No. 2001/118." P. 6. <https://www.researchgate.net/publication/23984787> (Accessed 24/03/2020).

³⁰ Jack Jones Zulu, "JCTR Policy Brief, Promotion of Social Justice and Concern for the Poor, First Quarter, 2006: Zambia after the HIPC 'Surgery' and the Completion point. www.jctr.org.zm (Accessed 24/03/2020).

appealed for total cancellation of Zambia's external debt if the country was to develop its social, political and economic sectors and alleviate the high poverty levels in the country.³¹ The call by the government was supported by many CSOs including leading women's rights groups such as the Women for Change whose members were dispersed by the armed riot Zambian police when they attempted to protest against IMF in Lusaka.³² The women planned to protest against IMF as they accused it for the misery by imposing strict conditions on developing country's economies which benefited the rich at the expense of the poor in poor countries.

It was the plight of the poor, high poverty levels and the need to alleviate the suffering of the majority of Zambians that compelled Mazombwe to join the government and other civil societies in calling for a total cancellation of Zambia's external debt. He, like other Zambian citizens, saw total external debt cancellation as one of the major solutions to the eradication of poverty and a way to economic development. Fr. Namuhumba stated that Mazombwe "was pro-poor, with a heart for them. Mazombwe led a campaign for debt cancellation by publicly speaking about it and extended his services beyond the Catholic Church to every citizen in the country. Already from 1985-1990, he was a member of the Cor Unum, a Pontifical Council which dealt with charity towards the poor and the vulnerable in the world."³³ Fr. Namuhumba's statement was supported by Mazombwe who recorded that, "I was a member of the Cor Unum for five years".³⁴ The Cor Unum was a Pontifical Council founded by Pope John Paul VI on 15 July, 1971. The Council was established to meet three main objectives for human and Christian development. First, to assist the Pope and be his instrument for carrying out special initiatives in the field of humanitarian actions when disasters occurred and the integral human promotion. Second, to foster Catechesis of charity and encourage the faithful to give a concrete witness to evangelical charity. Lastly, to encourage and coordinate the initiatives of Catholic organisations through exchange of information and by

³¹ University of Pennsylvania –African Studies Centre, "Zambia: debt Cancellation Appeal, 11/26/00." https://www.africa.upenn.edu/Urgent_Action/apc-112600.html (Accessed on 24/03/2020).

³² Dickson Jere, "Anti-IMF protests in Zambia: IMF faces new round of protests in Lusaka." <https://www.nadir.org/nadir/initiative/agp/free/imf/africa/zambia.htm> (Accessed 24/03/2020).

³³ Interview with Fr. L. Namuhumba in his Office at the Cathedral of the Child Jesus on 22 March, 2019.

³⁴ M.J. Mazombwe, Curriculum Vitae for His Eminence Medardo Joseph Cardinal Mazombwe, 2010. P. 2.

promoting fraternal cooperation in favour of integral human development. The Council also made several donations to various countries to ease people's suffering worldwide.³⁵

By virtue of belonging to such a Pontifical Council, Mazombwe could not ignore the suffering of the Zambians and the rest of Africa. It was probably his membership to the Council that led Mazombwe initiate projects aimed at alleviating the suffering of the poor majority and to see external debt as one of the causes of poverty in Zambia and Africa. Mazombwe's interactions with the international world through the Cor Unum and the AMECEA in the 1980s made him even more aware of the Jubilee 2000 campaign in its early stages as they moved to different countries as a council to help people in need on behalf of the Pope as stated in the objectives of the Council and as AMECEA Bishops. Micheal J.A. Long noted that the Jubilee 2000 campaign had its origins in the early 1980s and 1990s with disjointed campaigns. Various development agencies had been drawing attention to the growing problem of the debt crisis and its consequences for impoverished countries. Many influential politicians and clergy drew attention to the dilemma of the poor countries in the face of debt and thus advocated measures for external debt cancellation. Long further stated that in 1986, the United States Bishops made mention of the debt crisis in their Pastoral letter.³⁶

The Jubilee Campaign was officially launched in Britain in 1996 with the help of Christian Aid, Tear Fund and the World Development Movement. The Debt Crisis Network and the Jubilee 2000 later arranged for a tour of Britain comprising African politicians, economists and the clergy to draw attention to the need for external debt cancellation.³⁷ As a movement, the Jubilee 2000 was credited to Martin Dent, a political Science lecturer at Keele University –United Kingdom in the early 1990s who became instrumental in leading students concerned with world development to monitor the debt situation.³⁸ Long argued that as a mass movement, international Jubilee 2000 campaign started in early 1997 and 1998 with the first and most successful demonstration taking place on 18 May, 1998. He indicated that 70,000 people gathered in the centre of Birmingham as

³⁵ The Pontifical Council Cor Unum-The Vatican. <http://www.vatican.va>corunum>documents> (Accessed 03/11/2019)

³⁶ Micheal John Adrian Long, "Theological Reflection on the International Debt: A Critique of the Jubilee 2000 Debt Cancellation Campaign," PhD Thesis (The University of Birmingham, 2010). P. 37.

³⁷ Long, "Theological Reflection on the International Debt: A Critique of the Jubilee 2000 Debt Cancellation Campaign," p. 39 and 42.

³⁸ Ann Pettifor, "Breaking the Silence" *New People*, September, 1998. 20.

the G8 conference met nearby. The people formed a huge human chain around the City centre, symbolizing the bonds of debt repayment. National and international campaigns were later established in 69 countries, Zambia being among the most successful in the campaign.³⁹ It was from the first demonstration that Zambia got the symbol of the chain in their campaign, 'Break the Chain.'

In Zambia, the Jubilee 2000 was launched in 1998 as part of an international movement championed by the Catholic Commission for Justice and Peace (CCJP) coordinated by the Jesuit Centre for Theological Reflection (JCTR) in Lusaka. The Catholic Bishops had already started drawing attention to the debt burden before this launch in their 1992 pastoral letter. Mazombwe and the other Bishops stated that:

Indeed, we hear the cry of many that Zambia's economic future is being enslaved to the demands of repaying our huge external debt. Some of this debt is admittedly due to our own poor planning, inefficient management, corruption and lack of commitment to the national welfare. But by far the major bulk of it is due to factors beyond our control and increasing external interest rates.⁴⁰

The clergy stated at that point that they could not remain silent and stand by and watch as the nation's resources were being diverted away from meeting the people's needs towards paying governments and banks in the developed countries. The Bishops also pointed out that such developments threatened the country's political stability and wellbeing. The 1992 Pastoral letter came at a time Zambia entered the third republic and people had high hopes on the economic development of the country, with special emphasis on agriculture as already alluded to.

With that background of the Jubilee 2000 movement and a wind blowing towards the call for external debt cancellation, Mazombwe's voice in the campaign made a difference as he took it as a personal assignment. Although many people including the clergy and other civil society

³⁹Long, "Theological Reflection on the International Debt: A Critique of the Jubilee 2000 Debt Cancellation Campaign," pp. 53-54.

⁴⁰ Catholic Secretariat, "The Future is Ours." P. 9.

movements called for the cancellation of Zambia's external debt, Mazombwe's efforts were noticeable as seen in Fr. Pete Henriot's statement as quoted by Mwansa Pintu. It stated that:

Archbishop Mazombwe linked the concern for the poor with the need to get debt relief for the people of Zambia and Africa in general. His encouragement to the campaign certainly made a difference, since it gave both credibility and authority to the cry for debt cancellation. Comments made by the Cardinal during the 1998 visit to the United States (US) spelt out his concern about the growing debt crisis in Zambia where the per capita was slightly more than \$250 annually.⁴¹

As early as 1994, Mazombwe represented other Bishops at the first African Synod held in Europe where he addressed several Bishops on the need to have external debt cancelled. In his Curriculum vitae, Mazombwe clearly stated that:

In 1994, I attended the first African Synod in which one of the sub-themes was 'Justice and Peace.' My intervention was on the cancellation of international debt. My argument was, i) The international debt was an injustice to the developing countries, ii) The international debt was an obstacle to any attempt towards any meaningful development, iii) Therefore, it must be cancelled. From that time, I was invited to address international Conferences on debt cancellation such as, a) In Austria-Vienna at St Gabriel's Monastery in 1995. b) In the USA at Seaton Hall University in 1998. c) In Italy at Podova in 2001. d) In the UK- England, at Liverpool Archdiocese as well as in London at the Cathedral of Westminster in the presence of His Eminence Cardinal Basil Hume.⁴²

This was a clear indication that Mazombwe took it upon himself not only as a representative of the other Bishops but in his personal capacity as he tirelessly advocated for the cancellation of

⁴¹ Mwansa Pintu, Catholic News Services. <https://www.catholicnews.com>. (Accessed 03/10/2019)

⁴² M.J. Mazombwe, Curriculum Vitae of His Eminence Medardo Joseph Cardinal Mazombwe, 2010, pp. 3-4.

external debt for the developing countries and not only Zambia. His exposure to the international world on the Jubilee Campaigns was an added advantage to debate positively on the issue. During the African Synod, Mazombwe was quoted to have said, “The burden of repaying even a modest share of only the interest due on that debt is stifling the fragile economies of our countries, endangering our new democracies and imposing immense hardship on the poor who make up the majority of our people.”⁴³ Mazombwe also stressed at the Synod that the church could not ignore the suffering of the people. It was at the Synod that he said one of his often-quoted phrases the researcher noted in the literature on his role in the campaign. It stated that, “The debt problem is not simply an economic issue. It is fundamentally an ethical issue because it is radically a human problem, affecting the well-being of families, the survival of the poor, the bonds of the community, the security of the future.”⁴⁴ His link of the debt burden to the poor and hindrance to development validated the call for external debt cancellation of developing countries.

The call for cancellation of external debt brought the clergy and Christians together and they released a joint letter to bring out the negative effects of debt servicing to the Zambian economy. Mazombwe and other religious leaders stated that “Zambia’s total debt is clearly unpayable. Zambia cannot pay back because the debt burden is economically exhausting. It blocks future development. Zambia will not pay back because the debt is politically destabilizing. It threatens social harmony.”⁴⁵ It was in that Pastoral letter that the religious leaders categorically stated that they were not asking for debt ‘forgiveness’ as forgiveness meant to acknowledge guilt of sin. They instead called for debt cancellation adding that debt destroyed the very fibre of the citizens. It was later in 1998, Mazombwe represented the Zambian clergy in New Jersey where he spoke not only on behalf of Zambia but Africa and the world. Mazombwe stated that:

I come from a country called Zambia, where every woman, man and child owes US \$750 in external debt. What servicing this debt meant for Zambians was lack of education opportunities, inadequate health

⁴³ The Mirror Reporter, “Church News from Abroad: Bishop Mazombwe calls for forgiveness of debt,” *The National Mirror*, 1-15 May, 1994. P. 5

⁴⁴ The Mirror Reporter, “Church News from Abroad: Bishop Mazombwe calls for forgiveness of debt,” *The National Mirror*. 1-15 May, 1994. P.

⁴⁵ Joe Komakoma, (ed.) “Jubilee 2000, Joint Pastoral Letter: The breaking of chains is the World-wide Symbol of the Jubilee 2000 Campaign, 7 August, 1998,” in *The Social Teaching of the Catholic Bishops and other Christian Leaders in Zambia*. p. 398.

care facilities, poor housing, water and sanitation structures, and insufficient productive investment for promoting jobs. These are the serious wounds that Zambians experience because of debt and demands for debt servicing.⁴⁶

That presentation showed just how debt had affected the lives of the citizens from the young to the old and therefore gave a justification to the call for the cancellation of Zambia's external debt to give hope to alleviate the people's suffering.

Influenced by the writings of Pope John Paul VI, Mazombwe brought a new twist to the call for external debt cancellation in 1999. Pope John Paul VI had stated in 1967 that "If you want peace, work for peace. Development is the new name for peace."⁴⁷ It was the Pope's quotation that formed the basis of Mazombwe's address and he stated that:

My theme here relates to an essential foundation for justice and development in Africa today, the cancellation of the unbearable burden of the external debts of the poor countries. Indeed I believe that I can paraphrase the words of Pope John Paul VI by saying, as we enter the Jubilee Year 2000, *without the Jubilee cancellation of debts, there will be no peace, no justice [and] no development in Africa.*⁴⁸

Mazombwe saw debt cancellation as a precursor to development, peace and justice as it was during that conference that he pointed out the biblical meaning of a jubilee year quoting Deuteronomy 15, Leviticus 25 and Luke 4: 19. He stated that the biblical teaching about debt was that it provided the structures for restoring the fractured bonds of the community where some people became rich at the expense of others. Mazombwe further pointed out that there was need to start anew in the

⁴⁶ Archbishop Medardo Joseph Mazombwe, "Conference on Ethics Dimensions of the Global Debt-Seton Hall University (Newark: New Jersey), 23 October, 1998." www.usccb.org...>Debt Relief: A Jubilee Call for Debt Forgiveness-United States Conference of Catholic Bishops. (Accessed 28/09/2019).

⁴⁷ Pope John Paul VI, "The Development of Peoples" 26 March, 1967 note no. 76. <https://www.vatican.va/encyclicals/documents>. (Accessed 05/10/2019).

⁴⁸ Archbishop Medardo Joseph Mazombwe, "If Development is the new name for peace," then Debt Relief is absolutely necessary for peace: The Debt burden as a Challenge to the Church and the World community." (London: Pope John Paul VI Memorial Lecture Theater, 22 April, 1999). P. 2.

year 2000 adding that jubilee year was precisely a time to cancel the external debt. In his earnest appeal for debt cancellation, Mazombwe made it clear that he and other organisations would monitor to ensure that debt relief went towards the social and development goals of the nation. That meant ensuring that proceeds of debt relief were channeled to the improvement of education, health care and better agricultural development to feed the people. He also pointed out that it became difficult to preach to people who were suffering and so a conducive social, economic and political atmosphere was necessary for religion and Christianity to flourish.⁴⁹

Mazombwe continued to call for external debt cancellation beyond the year 2000 and advised the Zambian government that it was economically unwise and morally wrong to continue spending millions of dollars to service external debt. Mazombwe acknowledged that while the Highly Indebted Poor Countries (HIPC) relief for Zambia was welcome, he explained that it was not enough as the country had continued spending millions of dollars each year servicing the debt rather than servicing people's needs. He further stated that it was for that reason the religious leaders in Zambia called for the total cancellation of debt, along with more accountable debt management. That was the call he made on behalf of other religious when he met the G8 leaders.⁵⁰ In the tour of the G8, he with the other Catholic clergy in Africa asked the British Chancellor Gordon Brown to make poverty history by taking action ahead of the G8's summit slated for July that year.⁵¹ Reporting on his return from the European tour, Mazombwe noted that the United Kingdom (UK) had taken a lead in pledging total debt cancellation, global trade reforms and doubling aid to poor countries.⁵² Mazombwe further indicated that the European tour had energised the debt cancellation fight stating that "Looking back at our frank discussions with Chancellor Gerhard Schroeder of Germany, Prime Minister Tony Blair of Britain and President Jacques

⁴⁹ Archbishop Medardo Joseph Mazombwe, "If Development is the new name for peace," then Debt Relief is absolutely necessary for peace: The Debt burden as a Challenge to the Church and the World community." (London: Pope John Paul VI Memorial Lecture Theater, 22 April, 1999). Pp.2-3.

⁵⁰ Bevan Saluseki, "It's foolish to continue spending money on debt servicing-Archbishop Mazombwe," *The Post*. 25 May, 2005, pp. 1 and 4.

⁵¹ Bevan Saluseki, "Mazombwe meets Brown to press for debt write off," *The Sunday Post*. 29 May, 2005. P. 1.

⁵² The Daily Mail Reporter, G8 shows positive change to debt write off- Mazombwe," *The Daily Mail*, 3 June, 2005. P. 1.

Chirac of France and their respective finance ministers, as well as President Manuel Barroso of the European Commission, I can confidently describe it [tour] as worthwhile.”⁵³

The Vatican Ambassador to Zambia, Apostolic Nuncio Nicola Girasoli acknowledged Mazombwe’s contribution towards Zambia’s external debt cancellation campaign when he celebrated Mazombwe’s Golden Jubilee fifty (50) years as a Priest at the Cathedral of the Child Jesus. The Nuncio pointed out that Mazombwe spoke with zeal at any given opportunity stating the need for external debt cancellation in order to eradicate poverty among the majority of Zambians. Addressing Mazombwe, Girasoli stated that, “You made several convincing statements and speeches underlying that ‘international debt cannot be paid, that it is a block to development and a structure of an injustice’”⁵⁴ Mazombwe noted that “with regard to debt cancellation, I feel the response has been positive. For instance, Italy as a State and the Church put funds together to cancel the Zambian debt. I am happy to say that our own Zambian Catholic University [Kalulushi] and the National Catholic Hospital (Cardinal Adam Memorial Hospital) have both benefited from this initiative.”⁵⁵

The results of the call for external debt cancellation were positive as some of Zambia’s debt was cancelled. Thanks to Mazombwe’s tireless and persistent efforts and working with others fought to have Zambia’s external debt cancelled. Levy Patrick Mwanawasa like other government officials also fought to have Zambia’s external debt cancelled when he pointed out that “the debt is too gigantic to repay and we are spending all the money we are earning to pay these debts...there is very little remaining to invest in useful sectors of education and health.”⁵⁶ The discussion has shown that although it was a collective fight, Mazombwe’s voice in the call for external debt cancellation could not go unnoticed and his positions at various levels gave the campaign credibility and authority as pointed out by Fr. Henriot. Mazombwe did not only use the biblical meaning of the Jubilee Year but also linked external debt cancellation to poverty eradication and general national development. The *Daily Nation* described Mazombwe on debt cancellation as “a

⁵³ Derick Sinjela and Hone Liwanga, “Debt cancellation renewal cheers Archbishop Mazombwe,” *The National Mirror*. 1-13 June, 2005. P. 3.

⁵⁴ “Apostolic Nuncio Nicola Girasoli has hailed Archbishop Mazombwe,” *The Post*. 18 July, 2010. P.2.

⁵⁵ Mazombwe, Curriculum Vitae of His Eminence Medardo Joseph Cardinal Mazombwe, 2010, p. 3.

⁵⁶ The New Humanitarian, “Mwanawasa Calls for total Debt write off,” <http://www.thenewhumanitarian.org/fr/node/219266> (Accessed 01/05/2020)

man who never minced his words on issues that were sometimes controversial. No task was too big or too small for him. He spoke out against the world order on debt and cancellation to the extent that he made this task personal and it was gratifying that within his time HIPC was no more.”⁵⁷

Mazombwe equally made a connection between debt cancellations as a step towards meeting the Millennium Development Goals (MDGs). Speaking when he and other clergy made a tour of Europe to press the G8 countries for debt write off, Mazombwe stated that debt cancellation was necessary in order to give HIPC countries like Zambia a new start pointing out that without such a step, the MDGs set for 2015 would not be attained. Mazombwe indicated that the clergy on the European tour took the initiative to remind the G8 nations on their commitment to the MDGs before their crucial meeting⁵⁸. Fr. Namuhumba explained that Mazombwe reminded the Donor Community to be serious in implementing the MDGs global partnership by cancelling poor countries’ debt and give fair access to their markets and new technologies.⁵⁹

Upon getting some debt relief, Mazombwe reminded the Zambian government that the MDGs were attainable. He stated that it was possible for the country to attain the MDGs by the year 2015 if the government practiced good governance adding that there was potential if the country worked hard. “It is possible to reach the MDGs if we work hard enough by putting in place infrastructure that will look into the resources achieved from the debt cancellation.”⁶⁰ He also noted that he contributed to the call for commitment to attainment of MDGs in collaboration with other clergy. Mazombwe stated that:

I was in a team of one Cardinal, two Archbishops and one Bishop which advocated for a serious implementation of programmes for attainment of MDGs. This was an organisation planned by Catholic Agency For Overseas Development (CAFOD) and CIDSE. We went to some G8 countries like France, Germany, Belgium, England

⁵⁷ *The Daily Nation*. 2 September, 2013. P. 1.

⁵⁸ “Mazombwe calls for debt cancellation,” *The Times of Zambia*. 3 June, 2005. P. 4.

⁵⁹ Interview with Fr. L. Namuhumba in his office at the Cathedral of the Child Jesus in Lusaka on 22 March, 2019.

⁶⁰ Timothy Malumo, “MDGs attainable, says Archbishop Mazombwe,” *Monitor Digest*, Issue No. 94, 8-11 July, 2005. P. 3.

and Scotland. We addressed Heads of States on this subject saying- ‘Time for Action is now.’ The MDGs were declared in 2000 and by 2005, nothing serious had happened. In Scotland at the Cardinal’s home in Edinburgh, we had an opportunity to speak with members of parliament...the message was clear- ‘Time for Action in Now.’⁶¹

4.3 Mazombwe’s Input to the Political Discourse 1971-2013

Fr. Toon pointed out that Mazombwe’s passionate heart for the plight of the poor brought him into national issues adding that Mazombwe was a keen observer of what was happening in the nation and the world and avoided politics at all costs.⁶² Similarly retired Chief Justice Ernest Sakala noted that “Mazombwe was not political. If he had to comment on political issues, he guarded his language and never spoke recklessly.”⁶³ The *Daily Nation* described Mazombwe as “a soft spoken, resolute and determined individual who worked towards the uplifting of the lives of the poor and marginalised quietly and definitely not confrontationally.”⁶⁴ These descriptions of Mazombwe clearly showed that he got into political issues to serve the Zambian citizens and for the development of the nation with the poor and marginalised at the centre of his involvement and not political ambitions. His service to the church and nation was a driving force that made him give timely advice to the government. His desire was to see people free from social, economic and political bondage if they were to be active Christians was in line with as his episcopal motto, ‘*that they may be saved.*’ Like other concerned citizens in the country at the time, he saw political incompetence as a contributing factor to the high poverty levels in Zambia. This led him to criticise government and advise them to initiate policies for the common good and so championed good governance in his personal capacity and collectively with the other clergy in the country.

His humility and humble approach to political issues was seen in the early 1970s when he assumed the position of Bishop and as the first Zambian President of Zambia Episcopal Conference (ZEC) now Zambia Conference of Catholic Bishops (ZCCBs) in 1972 to 1975. Leading other Catholic

⁶¹ M.J. Mazombwe, Curriculum Vitae of His Eminence Medardo Joseph Cardinal Mazombwe, 2010, p. 3.

⁶² Interview with Fr. Toon Van Kessel at FENZA in Lusaka on 13 February, 2019.

⁶³ Interview with Chief Justice Ernest Sakala at his Waterfalls residence along Great East Road, Chongwe District in Lusaka on 9 October, 2019.

⁶⁴ The Daily Nation Reporter, “Celebrating Integrity,” *The Daily Nation*. 5 September, 2013.

Bishops as president, he discussed several issues that bordered on the development of Zambia during the One-party State. Outstanding among the events was on the occasion of Zambia's tenth independence anniversary in 1974. The Catholic Bishops then acknowledged that despite the challenges faced at that time, the country had recorded some successes and the country was on the right track to development. It was in a Pastoral letter signed by Mazombwe as President that applauded the then President, Dr. Kenneth Kaunda for introducing the One-Party State to promote peace, unity and reconciliation in the country. The Bishops pointed out that:

As we enter upon the second decade of independence, we are in the midst of celebrating a Holy Year whose theme is 'Reconciliation.' We applaud the measures which have been taken by His Excellence the President of Zambia in bringing about reconciliation necessary for the establishment in Zambia of a One-Party State for we realise that the unity of the Nation is of paramount importance....⁶⁵

Apart from endorsing the One-Party State politics as a way of promoting peace, unity and reconciliation, the Catholic clergy supported the philosophy of Humanism as a solution under the impact of industrialisation, urbanisation, migration and technological developments.⁶⁶ The pastoral letter was an important guide to the political development of Zambia as it enlightened the people as to what was happening in the country. It pointed out the need for peace, unity and reconciliation if the country was to forge ahead and develop in all spheres.

Elections were an important issue to the clergy if the country was to develop in the One-Party State as the clergy saw elections as a solution to the difficulties the country started facing then. In 1978, the Catholic clergy encouraged the general public on the importance of voting. They stated that the difficulties faced in terms of shortage of essential commodities, corruption and unemployment could only be solved if citizens voted. It should be noted that voting in the One-Party State was centred on one candidate, Kenneth Kaunda. However, Mazombwe and the other Bishops still

⁶⁵Komakoma, (ed.) "Pastoral Letter of the Catholic Bishops of Zambia on the occasion of the 10th Anniversary of Independence, 24 October, 1974," *The Social Teaching of the Catholic Church and other Christian Leaders in Zambia: Major Pastoral Letters and Statements 1953-2001*. P. 91.

⁶⁶Komakoma, (ed.) "Pastoral Letter of the Catholic Bishops of Zambia on the occasion of the 10th Anniversary of Independence, 24 October, 1974," P. 92.

enlightened the citizens that it was their God given right to vote and not only a right given in the Zambian Constitution. They stated that:

We therefore remind all our Christian people that they have the vote as a right, not only accorded to them by the constitution of our country, but also as a responsibility given by God for the proper exercise of human rights and freedom as well as for the establishment of good Government. We urge all our people to make full use of their right to vote and consider it a Christian responsibility to do so. While respecting the freedom of the individual to vote according to his choice, our Christian conscience calls us also to vote wisely and only for men and women who are known for their honesty, ability and dedication as well as their concern for the good and welfare of all the people of Zambia.⁶⁷

This showed that the clergy were concerned about the political development of the nation and their voice to issues pertaining elections encouraged their members and general public to actively take part in voting for leaders who had a vision and welfare of the whole country at heart. Voting wisely was seen as an answer to the many challenges the country faced at the time even when there was only one candidate to vote for.

Perhaps one of the major defining points in the political development of Zambia that the clergy became involved during the One-Party State was in 1979 when President Kaunda and his government tried to introduce Compulsory Study of Scientific Socialism in all institutions of learning from primary to University level. The government's argument was that Scientific Socialism would enhance promotion of the philosophy of Humanism which had become the State's ideological model for development. The clergy had endorsed the philosophy of Humanism but the introduction of Scientific Socialism was met with stiff opposition from the clergy and Mazombwe was one of the clergies that signed a pastoral letter against the ideology. The clergy collectively explained in detail the history and meaning of Socialism, Communism, Capitalism and Marxism,

⁶⁷Komakoma, (ed.) "Statement of the Catholic Bishops in Zambia on Elections, 1978," *The Social Teaching of the Catholic Church and other Christian Leaders in Zambia*. P. 103.

pointing out the dangers of each to a country like Zambia. The clergy rejected the ideology as it viewed religion as an obstacle to men and women becoming masters of their own destiny. They stated that, "... on the one hand we know that Scientific Socialism normally treats religion as an enemy to be destroyed. Governments who follow it usually try to wipe out belief in God and place many difficulties in the way of the Church."⁶⁸ The clergy concluded their joint Pastoral letter by warning Zambians on the dangers of Scientific Socialism and noted that:

Dear Brothers and Sisters, we must warn you that if Zambia follows a Marxist-Leninist Scientific Socialism, then the freedoms enshrined in our Constitution will be threatened. We can indeed expect the kind of pressure on religion and personal freedom that is found wherever this inhuman doctrine is applied...we call on all our Church members to take a stand so as to protect our present liberties.... Now is the time for everyone to take political life seriously and not to allow an oppressive system to be introduced....⁶⁹

The clergy's intervention against the introduction of Scientific Socialism was important to the political development of Zambia. It was the church's intervention that made Dr. Kaunda and his government not to introduce the ideology in Zambian schools. Dr. Kaunda did not easily give up the fight in trying to introduce Scientific Socialism. Because the clergy proved to be a force to reckon with on the issue, Dr. Kaunda organised a workshop for all the clergy in 1982 in order to try and explain to the clergy his reasons for wanting to introduce the ideology. It was at that workshop which was held at Mulungushi Hall that Mazombwe advised Dr. Kaunda to allow criticism of his government and against branding people who pointed out the dangers of the ideology as capitalists. Mazombwe told the President Kaunda that it did not pay to pretend that there were no tensions in the country even where they existed. Mazombwe was reported to have

⁶⁸ Zambia Episcopal Conference, Christian Council of Zambia and Zambia Evangelical Fellowship, "Marxism, Humanism and Christianity: A Letter from the Christian Churches in Zambia to all of their Members about Scientific Socialism," (Lusaka: Teresianum Press, 1979). P. 1. FENZA Archive- Lusaka.

⁶⁹ Zambia Episcopal Conference, Christian Council of Zambia and Zambia Evangelical Fellowship, "Marxism, Humanism and Christianity: A Letter from the Christian Churches in Zambia to all of their Members about Scientific Socialism," P. 21-22. FENZA Archive-Lusaka.

pointed out to the President that just as Dr. Kaunda had been frank in his address to the clergy, he too found it necessary to be frank on the issue. Mazombwe then stated that the Church would always oppose the kind of Socialism which alienated man from Church on the basis that man was capable of solving his own problems without the intervention of the supernatural God. Mazombwe stated that, “We support mutual service and promote the kind of Humanism which believes that the son of my brother is my son.... This is the kind of Humanism that does not displace people from the church and promotes equal opportunities for all people. Church and State were different sides of the same coin. We cannot divide man to have his body in the State and soul in the Church.”⁷⁰ This argument demonstrated that it was the same person who was found in the state and church and so could not be divided. What was good for the person in the State was to be equally good for the person in the church. This showed how determined Mazombwe was when it came to the service of the nation. He spoke against policies that would not benefit the welfare of the citizens. He saw the members of the church as being in the government which meant that the two had to work side by side for the development of the nation.

When debates to reintroduce multi-party politics in Zambia were going on in the early 1990s, the clergy played an important role in guiding the general public. Unlike in 1972 when the clergy openly endorsed the introduction of the One-Party State, they did not take any side in the 1990 debates. Mazombwe and the other clergy however acknowledged that “it is clear that there is no one ‘ideal’ political system. No system has ever succeeded in fully protecting and promoting the right of all its people and in completely realising the goal of a just and equitable society. Both one-party and multi-party systems have their strengths and weaknesses.”⁷¹

A national referendum was proposed to determine whether to return to multi-party politics or maintain the one-party state system. The clergy recommended that before the referendum, certain political aspects were to be put in place to create a conducive environment for the referendum. Some of the recommendations included that special attention was to be taken to prevent any form of intimidation, violence, character assassination or undue pressure on government employees. The church also suggested that there should be an updated registration of voters prior to the

⁷⁰ The Times Reporter, “Allow criticism, Bishop advises,” *The Times of Zambia*, 19 March, 1982. P. 2.

⁷¹ Catholic Secretariat, “Economics, Politics and Justice: Pastoral Statement of the Catholic Bishops of Zambia.” (Ndola: Mission Press, 1990). P. 7. FENZA Archives.

referendum or National Registration Cards should be accepted as sufficient identification for voting. The ballot boxes needed to be properly supervised during the voting process as well as during the counting of votes by supporters of both sides and an environment for free debate to ensure greater justice for all participants needed to be promoted. The church further suggested the lifting of the State of emergency in the country.⁷²

It is important to note that the recommendations made by the clergy on how to go about the national referendum that was slated for 17 October, 1990 influenced the political scenario as the government changed the date to 13 August, 1991. The change was to take into account some of the recommendations by the clergy. This had an impact on public awareness of political issues at the time. The referendum was later cancelled and general elections were instead held which ushered Zambia back to multi-party politics in a momentous 1991 Presidential and general elections. The elections saw the fall of the Kaunda's United National Independent Party (UNIP) and the coming into power of Frederick Chiluba led Movement for Multi-party Democracy (MMD). Mazombwe and the other clergy played a vital role in the smooth transition of power after elections. They called on all political leaders to observe the electoral regulations and refrain from bad vices such as violence, bribery and intimidation for free and fair elections.⁷³

Apart from collective statements as clergy, Mazombwe spoke out on political issues as an individual. Just as he advised President Kaunda during the one-party state, he did the same to the government and its leadership in the multi-party system. He advised President Fredrick Chiluba's government to leave the Church run its own affairs. He implored the State not to interfere in the affairs of the church but that although the two were independent entities, they should co-exist. The co-existence was needed to promote effective management of the society and not to live in unknown worlds. "The two [church and government] should relate to the extent that the State is in the Church and the Church is in the State. They should co-exist but should not hinder each other's movement in order to achieve their respective goals."⁷⁴ Mazombwe further stated that as church

⁷²Catholic Secretariat, "Economics, Politics and Justice: Pastoral Statement of the Catholic Bishops of Zambia." p. 8. FENZA Archives.

⁷³ Fr. Joe Komakoma, "Letter to all Christians before 31 October, Elections: From the Christian Churches' Monitoring Group, 23 September, 1991," *The Social Teaching of the Catholic Church and other Christian Leaders in Zambia*. Pp 260-263.

⁷⁴ Moses Chitendwe, "Leave the Church alone, Archbishop Mazombwe tells State," *The National Mirror*, 16-22 November, 1997. P. 5.

leaders, they were primarily spiritual leaders who could enlighten the political arena without necessarily taking any political positions. He added that the role of the church was to teach on matters of faith and morals and also assist in training people on matters of service to society in promotion of peace and justice. Mazombwe believed that a citizen with Christian values, good morals and understood his role to the service of the nation would equally promote peace and justice making the Church be in the State and vice versa. That was the same call Mazombwe made to Dr. Kaunda in 1982 when he pointed out that the two were different sides of the same coin as discussed earlier.

Mazombwe's contribution to the political sphere of the nation did not end at advising the governments of the day, he viewed political leaders as key players in the eradication of poverty in the country. That made him voice out against corrupt practices as to him corruption contributed to the high poverty levels in the country. Mazombwe noted that the high cases of extreme poverty in Zambia were a manifestation that certain duties had not been carried out appropriately by those entrusted with power. He made that observation when he officiated at the blousing [blousing is a ceremony at which members of the Catholic wishing to join a lay organisations make their vows to be loyal to a particular group and the church and are given a specific uniform] of the Catholic Women's League (CWL) in Lusaka. Mazombwe bemoaned the fact that it became difficult to preach the Gospel of God in circumstances where there was high poverty levels among the people.⁷⁵ To Mazombwe, both Church and political leaders had a role of not paying a blind eye to the suffering of the majority in the country if the Gospel was to be meaningful. His link between leadership and poverty was made more evident when he pointed out that poverty levels in Zambia were abnormal as the country was infected with a virus of inefficiency as far as service delivery was concerned.

We can only improve if our priorities are aligned very well...*the inefficient virus* has affected Zambia, as people could not effectively deliver service for the betterment of the country.... There was too much social injustice at various levels of society...there was need to develop a culture of hard work.... There is total absence of delivery

⁷⁵ Bevan Saluseki, "Archbishop Mazombwe blames poverty levels on those entrusted with power," *The Post*, 4 September, 2000. P. 1.

of quality services ranging from proper documentation in ministries to poor health care. Imagine a situation where a person who is claiming terminal benefits has to be told his file is missing. You tend to wonder whose responsibility it is, Mazombwe said.”⁷⁶

This indicated that Mazombwe viewed the suffering of the people and high poverty levels as a symptom of laxity by the people in key positions at different levels in government and the church. He added that the poverty levels were worsened among small scale farmers due to poor policies executed by the government and its leadership. He pointed out that poor farming policies contributed to high poverty levels as farmers could not be paid on time, there was delay in the distribution of farming inputs and that was made worse with poor marketing policies. He questioned how farmers would develop with such policies in place noting that, “Right now people’s maize stocks for last season, (2003/2004 season) are rotting in the fields due to poor marketing policies. How can you develop?”⁷⁷

Mazombwe also advised political parties in the country to exercise a sense of maturity if they were to effectively solve the problem of extreme suffering of the local people. He pointed out that everything was not well in the country as people were facing difficulties in meeting the basic needs of daily survival. He urged the ruling MMD party leadership and the opposition parties to stop bickering among themselves if they were to address the country’s social problems.⁷⁸ For Mazombwe, political leaders had a big role to play in the eradication of poverty noting that their decisions were to be aligned towards the well-being of the majority and not the minority. Presenting his Easter message on 25 March, 2005 in Lusaka, Mazombwe lamented that there was a big gap between the rich and the poor adding that although Easter was an occasion for hope and peace, it came at a time when a lot of people were wallowing in extreme poverty. “People are worried and anxious about this year’s [2005] shortfall of food and that alone removes peace. What happened to the spirit of sharing? Poverty can be there but it should not be extreme, Mazombwe

⁷⁶ Chansa Kabwela, “Poverty levels are abnormal- says Archbishop Mazombwe,” *The Post*, 16 December, 2004. P.4.

⁷⁷ Chansa Kabwela, “Poverty levels are abnormal- says Archbishop Mazombwe,” *The Post*, 16 December, 2004. P.4.

⁷⁸ Kennedy Gondwe, “All isn’t well for the majority of Zambians: Catholics call for political change,” *The Post*, 19 June, 2000. Pp. 1 and 4.

said.”⁷⁹ He also attributed the problem of street kids to a breakdown and instability in families pointing out that love for one another and peace would help address the problem of poverty because if people shared what they had and loved one another, it would be easier to notice those lacking in society and help them.

His passion to uplifting the lives of people by trying to eradicate poverty compelled him to speak out strongly against corrupt leaders who abused national resources in the face of poverty of ordinary Zambians. He urged Zambians not to remain silent but speak out against those stealing public resources stressing that corruption was suicidal. He implored Members of Parliament (MPs) not to boss people around or work for their pockets only. Mazombwe said this when he was asked to give his views on corruption in the country. He encouraged people to speak out on issues of theft, corruption and injustice because in the end it was Zambians that would suffer. He advised the MPs to support policies that would make it difficult for people to steal public resources so that aid given to the poor did not give an opportunity for a few people to become rich.

Our children are going to suffer in future in fact they are already suffering.... Violence of course will not help. Members of Parliament should change their mindset and begin to look at the plight of the people wallowing in poverty. Don't boss around. You have to change. Don't pull us by the nose. Work for the nation and not for your pocket,” he stated.⁸⁰

Mazombwe saw corruption as an evil that had to be fought by all who were concerned about the welfare of the majority Zambians. He indicated that corruption denied the majority and needy citizens from benefiting from their national resources as those entrusted with the responsibility to administer the resources were corrupt. “I do not have to talk about it, everybody feels that corruption is a crime that we have to fight. The administrators of State property must be transparent. What is necessary is to administer the little resources that we have so that everybody

⁷⁹ Chansa Kabwela, “There is a big gap between the rich and the poor-Mazombwe,” *The Post*, 25 March, 2005. P. 1 and 4.

⁸⁰ The Post Reporter, “Speak out against those stealing public resources, says Archbishop Mazombwe,” *The Post*, 3 June, 2005. Pp. 1 and 4.

can benefit from these resources, he noted.”⁸¹ Mazombwe also castigated Christians that plundered the national resources at the expense of the poor majority. He sounded his warning to Catholics in Kabwe pointing out that it was not healthy to have Catholics as plunderers of national resources.⁸² This showed that he was against corrupt practices be it done by political leaders or church leaders. He believed that church leaders were to lead by example and not to be involved in certain vices. To him leadership was service to the people and not for enriching oneself. Mazombwe’s arguments came at a time President Fredrick Chiluba’s MMD government was characterised by high levels of corruption by government officials in 2012. Auxiliary Bishop Phiri during Mazombwe’s Memorial Mass pointed out that Mazombwe was an example of selfless leadership that did not benefit oneself but others.⁸³

Acknowledging Mazombwe’s contribution to the eradication of poverty and fight against corruption, Nicola Girasoli had this to say: “We have always admired your homilies, speeches and statements directed to sensitize the public opinion and more in general the public authorities for making efficient and concrete efforts for reducing the poverty and corruption in the country. Indeed you have always been on the side of the poor. You have never been afraid to defend the rights and voice of the poor and voiceless.”⁸⁴

From the above discussion, it was clear that Mazombwe was indeed a voice for the voiceless who saw leadership at various levels as a solution to some of the political and economic problems the country faced. Eradication of poverty and fighting corruption were high on his agenda so much that even when he was a religious leader, he found himself voicing out on political issues as they affected Christians and the general public. As a pro-poor person, service to the church and nation was key hence his motto, *‘that they may be served and saved.’* He believed that if the few resources were equally shared, poverty levels would not be high and at the centre of the distribution of these resources were leaders at various levels of governance. However, the leaders paid a blind eye to

⁸¹ Kombe Chimpinde, “Corruption is an evil- Mazombwe,” *The Post*, 19 January, 2012. P. 1.

⁸² Alfaron Sinalungu, “It’s not healthy to have Catholic plunderers, says Archbishop Mazombwe,” *The Post*, 1 February, 2005. P.1.

⁸³ Miti, “Real Leadership entails putting the interests of others first –Bishop Phiri <https://www.themastonline/2019/08/27/real-leadrship-entail...> (Accessed 24/03/2020)

⁸⁴ The Post Reporter, “Vatican Ambassador to Zambia hailed Archbishop Mazombwe,” *The Sunday Post*, 18 July, 2010. P. 2.

the suffering of the majority due to corrupt practices, a vice that according to Mazombwe was to be fought by all who championed national development and equal access to national resources.

4.4. Mazombwe's involvement in the 'No Third Term Constitution Debate'

"Upholding, protecting and defending the Zambian Constitution" was a theme that characterised the campaign against the "No third term" in 2001. These were calls made by the Law Association of Zambia (LAZ), Non-Governmental Organisation's Co-ordinating Committee (NGOCC), Zambia Episcopal Conference (ZEC), the Evangelical Fellowship of Zambia (EFZ), Christian Council of Zambia (CCZ), some political elites especially from MMD and many other Zambians. The debate started when President Fredrick Chiluba and some of his MMD members wanted to manipulate the Zambian Constitution for their greed and personal gain and allow President Chiluba a third term in office. According to part IV, article 35 of the Constitution of Zambia, the Republican President could only serve two terms of five years each. "Notwithstanding anything to the contrary contained in this Constitution or any other law no person who has twice been elected as president shall be eligible for re-election to that office."⁸⁵

The Church and many other Civil Society Organisations (CSOs) put up a strong fight against those calling for Chiluba's third term in office. Chiluba's plan to solicit for a third term in office divided members of the ruling MMD and the general public as others were in support of his plan while others opposed the move. Those against the third term came together in an anti-third-term social movement called the Oasis Forum or the Green Ribbon Campaign and held meetings to prevent the change of the national Constitution. Among the activities of the Oasis Forum were the distribution of the green ribbons to show solidarity against the third term and honking of cars every Friday at 5pm. Notable CSOs in the Oasis Forum included the three church mother bodies –(CCZ, FEZ, ZEC), NGOCC and LAZ. These CSOs were backed by high-ranking politicians.⁸⁶

It is important to note that a recent study by Sishuwa was illuminating to the debate on the third-term bid by Chiluba. Sishuwa argued that it was not only the effort by the church and CSOs that

⁸⁵ The Constitution 8 Zambia 1996 <http://www.thezambian.com/constitution/1996constitution.aspx> p. 22. (Accessed 04/05/2020).

⁸⁶ Moonga Hangoma Mumba and Rudo Phiri Mumba, "The Status of Civil Society in Zambia: Challenges and Future Prospects," <https://www.civicus.org>CSI>za...> (Accessed 05/05/2020)

made Chiluba to abandon his plan to seek for a third term in office but the anti-third-term MMD MPs and ministers and the Military force too. He pointed out that to effect any changes to the national Constitution through the amendment Bill, two-thirds of the Members of Parliament needed to vote for the motion to change some parts of the Constitution. The internal divisions in MMD with sixty-nine (69) MPs against the third-term bid made it impossible for Chiluba to have the votes needed to effect the any change to the constitution.⁸⁷ The anti-third-term debate needed some concerted effort by many: CSOs, the church, individuals and the political elites for it to be a success and it was not done by one person or organised group to fight it as rightly noted by Edith Nawakwi (Former MMD member of Parliament, now Forum for Democracy and Development (FDD) President quoted by Sishuwa who stated that,

the internal cracks within the MMD were the catalyst to the outside opposition against the third term. The Oasis Forum was formed towards the end of February, 2001. Before that time, there had been widespread dissent in the MMD. After the expulsion of B.Y. Mwila, a senior MMD leader, in July 2000 over his opposition to the third term, a number of us in the party...felt it was better if we asked those in the civil society to lead the campaign against the third term in order to avoid a witch-hunt...I worked closely with the Catholic church, raised money for them to facilitate meetings such as the one that led to the formation of the Oasis Forum because we knew that the church had the capacity to get people together...Thereafter, we continued working with Oasis Forum until President Chiluba abandoned his plans. You cannot say one person or one organise group fought the third term.⁸⁸

⁸⁷ Sishuwa Sishuwa, "Surviving on Borrowed Power; Rethinking the Role of Civil Society in Zambia's Third-Term Debate," *Journal of Southern African Studies* (2020) DOI: <https://doi.org/10.1080/03057070.2020.1730644> (Accessed 05/05/2020)

⁸⁸ As quoted in Sishuwa Sishuwa, "Surviving on Borrowed Powers: Rethinking the Role of Civil Society in Zambia's Third-Term Debate," *Journal of Southern African Studies*, 2020 DOI: <https://doi.org/10.1080/03057070.2020.1730644>

The quotation shows that even those MMD MPs against the third term, influential as they could have been in Parliament, they could not fight the battle alone to dissuade Chiluba from going for a third term and so sought the help of the CSOs and the Church, who had the capacity to mobilise people on a large scale for the debate to have a formidable force. Collectively as the political elites, CSOs, the Church, the military⁸⁹ and some individuals, the third term was a success and Chiluba announced that he had no intention of seeking a third term and chose Levy Patrick Mwanawasa, who had served as his vice president to succeed him.⁹⁰

Mazombwe as president of ZEC while working with religious leaders, LAZ, NGOCC, EFZ and CCZ at the Oasis Forum released a press statement in which they termed the ‘third term bid as unconstitutional and undemocratic. The press release clearly stipulated that “The Church leadership is totally opposed to calls for the incumbent President to go for a third term, a move that is not only unconstitutional but undemocratic.”⁹¹ The clergy further pointed out that the standard of the Constitutional democracy set out in 1991 elections were to be preserved in 2001 elections. They contended that the constitutional provisions must not be manipulated to advantage individuals adding that the rule of law would suffer if such were to be allowed.

In addition to a collective statement by the clergy, Mazombwe’s voice to the debate added some vigor to the debate as he brought out a number of issues that made many Zambians add their voices against the bid. This was clearly seen in his speech when he addressed thousands of Zambians who filled to capacity the Lusaka’s Oasis Restaurant. Having identified Mazombwe’s eloquence and diplomatic way of handling national issues, LAZ, CCZ, EFZ ZEC and NGOCC organised a forum for the debate at which they invited Mazombwe to address the mass of people gathered at the Oasis Forum on 22 February, 2001. It was at that forum that Mazombwe said the third term debate was ill-founded.⁹² It was equally during the address that Mazombwe observed that some people were putting personal interests and gain above God and the country adding that would plunge the

⁸⁹ For a detailed discussion on the role of the military in the third-term debate see Sishuwa Sishuwa, “Surviving on Borrowed Powers: Rethinking the Role of Civil Society in Zambia’s Third-Term Debate,” *Journal of Southern African Studies*, 2020 DOI: <https://doi.org/10.1080/03057070.2020.1730644>

⁹⁰ Moonga Hangoma Mumba and Rudo Phiri Mumba, “The Status of Civil Society in Zambia: Challenges and Future Prospects,” <https://www.civicus.org>CSI>za...>

⁹¹ Komakoma, “Press Release: The Third Term Bid by President Chiluba, 25 January, 2001” *The Social Teaching of the Catholic Bishops and Other Christian Leaders in Zambia*. p. 434.

⁹² Brighton Phiri, “3rd term debate ill-founded, says Archbishop Mazombwe,” *The Post*, 22 February, 2001. P. 1.

country into a political and constitutional crisis. “Such people see some articles in the Republican Constitution as merely obstacles and encumbrances to personal ambition and privileges. It sounds like a simple popularity test but what is at stake is deeper and more serious.”⁹³ Mazombwe questioned if it was morally justified to change the constitution for one person or section of society. It was at the peak of his address that Mazombwe reminded President Chiluba of what he had pledged to follow the time Chiluba addressed the Organisation for the African Union (OAU) summit in Senegal in 1992. The reminder was made by quoting Chiluba’s address who had said that:

A great deal of turmoil of Africa is as a result of its leaders’ propensity to equate political office to their former colonial masters hereditary royal throne...in this regard the authoritarianism that has been the hallmark of governance on our continent contributed and continues to contribute to our non-performance in many fields.⁹⁴

Using the quotation, Mazombwe then urged President Chiluba to exercise statesmanship by unambiguously pledging to follow the country’s constitution. Mazombwe expressed his fears that the lobby for a third term in office might be a deliberate scheme to divert national attention from real issues affecting the nation. He complained that Zambia lacked a constitutional process which was completely legitimatised as each of the three attempts to review the constitution made at that time were not fully representative as the governments of the day picked and chose aspects that were convenient to their stay in power rejecting in the process other important recommendations. Mazombwe also urged the MPs to examine their conscience on matters that affected the nation. “We urge you not to abdicate your responsibility for the love of money, power or personal glory,”⁹⁵ After a passionate plea to the audience, Mazombwe concluded his speech at the Oasis Forum in Lusaka by saying, “Should our Republican Constitution be torn up every time we have an election?”⁹⁶ That address seemed to have been a major turning point in the third term debate as the debate intensified with many other Zambians joining in the discussion against the bid. The debate could be termed as a major turning point as resolutions were put in place, published and

⁹³Phiri, “3rd term debate ill-founded, says Archbishop Mazombwe,” *The Post*, 22 February, 2001. P. 4

⁹⁴Phiri, “3rd term debate ill-founded, says Archbishop Mazombwe,” *The Post*, 22 February, 2001. P. 4.

⁹⁵Phiri, “3rd term debate ill-founded, says Archbisho Mazombwe,” *The Post*, 22 February, 2001. P. 4.

⁹⁶ Moses Chitendwe, “Third Term: Where to now?” *The National Mirror*, 3-9 March, 2001. P. 5.

distributed widely in the nation enlightening the general public of what was on the ground as far as the Constitution was concerned as shown above. This educated the citizens on the dangers of manipulating the constitution.

The Oasis resolutions were published in most of the daily newspapers and Mazombwe as Archbishop of Lusaka directed the Parishes in his Archdiocese to read the Forum's resolutions as part of the homily for 25 February, 2001 Sunday Mass. This was not received well by some civil organisations and individuals in the country and so sparked off debates. Mazombwe was verbally attacked and denounced together with his secretary, Fr. Ignatius Mwebe. The duo were accused of taking a political stance with that directive to the Parishes. The National Organisation for Civic Education (NOCE) and the Zambia Independent Monitoring Team (ZIMT) in separate interviews by Nicky Shabolyo stated that it was wrong for Mazombwe and his secretary to take sides in the raging debate on the presidential term. The two Non-Governmental Organisations (NGOs) were reported to have advised the two religious men to stop dictating political views on behalf of the church but personally contribute to the debate. The spokespersons of the two NGOs, Mike Zulu and Alfred Zulu respectively advised Mazombwe and Fr. Mwebe to desist from using the church to fulfil their political ambitions adding that they should form their own political parties where they could do that freely.⁹⁷ Such attacks on Mazombwe continued in the daily papers with Norman Mbozi calling the entire Catholic Church the 'least democratic institution' following the directive that was seen to be dictatorial on the part of the Archbishop.⁹⁸ Mike Zulu pointed out that it was unfair and immoral for the Catholic Church to use "the children of God in fighting the third term debate."⁹⁹ Zulu also claimed that the Catholic Church was receiving some money from some sections of society to speak against the third term. However, such allegations were dismissed by the MMD spokesman Vernon Mwaanga who pointed out that the church was merely contributing to the debate which the President had encouraged. Mwaanga added that the Church was contributing to the debate just as it had done before in other national debates.¹⁰⁰ Mwaanga's statement was valid as the Oasis Forum resolution was a way the church participated in the civic

⁹⁷ Nicky Shabolyo, "Catholic Clergy political stance sparks debate," *The Zambia Daily Mail*, 27 February, 2001. P. 1.

⁹⁸ Norman Mbozi, "Catholic Church is the least democratic institution," *Zambia Daily Mail*, 23 March, 2001. P. 6.

⁹⁹ Shabolyo, "Catholic Clergy political stance sparks debate," P. 1.

¹⁰⁰ Shabolyo, "Catholic Clergy political stance sparks debate," P. 1.

education of the majority of Zambian citizens especially that the resolutions were read during Masses across the country.

Mazombwe who was probably aware that he and the church were simply adding their voice to an important constitution debate did not respond to the media attacks that came after that directive to read the resolutions in church. The Apostolic Nuncio, Archbishop Orlando Antonini's reaction to the media attacks on Mazombwe and the Catholic Church was illuminating to the debate. Antonini responded to ZIMT President, Alfred Zulu's allegations that Mazombwe circulated the Oasis Declaration to all churches in Lusaka at the instruction from the Holy See. "I strongly dismiss your pejorative and offensive way of making statements about the Roman Catholic Church and the role of the Pope, repeating tired preconceptions, thus also insulting a huge part of the Zambian population. You speak about matters you show you don't know...."¹⁰¹ Antonini also dismissed the contentions about the Pope's directives on political debates contending that,

In fact Catholics always lived in very different socio-political systems in this world and are called to give witness of their faith regardless of the political circumstances of their respective countries. In this context the Catholic Bishops and Priests in Zambia did not receive instructions 'from Rome' or from anyone on the political situation of the nation. They speak out and act autonomously in virtue of being conscious and concerned Zambian citizens and awake Christians with a high sense of responsibility in all areas of human and civic life."¹⁰²

The Church's contribution to the debate through Mazombwe's speech at the Oasis Forum and some NGOs mounted such formidable pressure and the government called for dialogue between the parties involved in the debate. Reverend Peter Chintala, the Religious Affairs Deputy Minister called for dialogue between the Church and State. He pointed out that the State was ready to sit down and discuss with all stakeholders on the affairs of the country.¹⁰³ Following the clergy, civil society organisations and NGOs campaign against the third term, Chiluba and his supporters bowed

¹⁰¹ Moses Chitendwe, "Catholics tick off ZIMT," *The National Mirror*, 17-23 March, 2001. P. 1.

¹⁰² Chitendwe, "Catholics tick off ZIMT," *The National Mirror*, 17-23 March, 2001. P. 3.

¹⁰³ Macdan Ziwa, "State now calls for dialogue," *The National Mirror*, 7-13 April, 2001. P. 1.

to the pressure and abandoned his bid to manipulate the national Constitution to give himself a third term in office.

The criticism and attacks that appeared in the daily newspapers did not deter Mazombwe from contributing to national political matters and defending the country's constitution as he continued with other Bishops to voice out on the Constitution Review Commission that was initiated by the President Levy Patrick Mwanawasa in 2003 after the failed attempt of the third term bid by Chiluba. The Catholic Bishops reminded the nation on what they had pointed out during the 1995-1996 constitutional debates.¹⁰⁴ In a Pastoral letter, *Let My People Go*, the Bishops categorically stated that constitutional issues could not adequately be dealt with without the widest possible consultation with a view of reaching a national consensus. Mazombwe and the other Bishops gave reasons why the Constitutional Review Commission (CRC) appointed by President Mwanawasa was necessary pointing out that the document was the fifth. These were the 1964 Constitution drawn in London, the 1972 Chona Commission which introduced the one-party State, the 1991 Mvunga Commission which re-instated multi-party politics and the 1996 John Mwanakatwe commission which was massively rejected by Chiluba's ruling government.¹⁰⁵ The clergy discussed a number of issues that were to be considered by the CRC. Among the issues was the inclusion of the 'Economic and Social Rights' articulated in both the United Nations (UN) Universal Declaration of Human Rights and the OAU Charter of Human and People's Rights. They also suggested the requirement to obtain at least 51 per cent of the votes for a President to be declared a winner. Setting of a specific date for elections was also discussed by the Bishops so as not to leave it to the whim of the sitting President at any given time.¹⁰⁶

As an individual, Mazombwe appealed to the Sata led government to exercise its will and promote the wishes and recommendations of the people in the constitution that would stand the test of time. "A process has been going on, what is now needed is goodwill to assemble what we have said [in the past] and put in place a constitution to say as Zambians that at this particular time in history of

¹⁰⁴ Fr. Joe Komakoma, "Call for Legitimising the New Zambian Constitution, 3 October, 1995," PP. 330-332, "Church Leaders Statement on the Constitution Debates," 1 December, 1995," Pp.333-336. "Open Letter to the President and Members of Parliament, 26 April, 1996," Pp. 337-341. *The Social Teaching of the Catholic Bishops and other Christian Leaders in Zambia*.

¹⁰⁵ Catholic Secretariat, "Let My People Go: A Pastoral Letter from the Catholic Bishops of Zambia on the 2003 Constitutional Review Process, November, 2003. (Ndola: Mission Press, 2003). Pp. 3-5.

¹⁰⁶ Catholic Secretariat, "Let My People Go." Pp. 8-11. FENZA Archive-Lusaka.

our country we are going to move forward, said Cardinal Mazombwe.”¹⁰⁷ These discussions showed that Mazombwe had the zeal to serve his church and together with other religious leaders contributed to constitutional discussions of the nation. That also proved that the clergy were and still are active actors in many spheres of the development of Zambia.

In addition to joint statements with other religious leaders, Mazombwe in his personal capacity was a promoter of peace, justice and reconciliation. Dr. J.W. Banda indicated that Mazombwe was a man who promoted peace and reconciliation wherever he was found. He never missed the family gatherings and always reconciled the family members and promoted peace. Dr. Banda recalled the last words of the Cardinal on his death bed to him, “Unity and peace in the family and always be faithful to God.”¹⁰⁸ Sr. Ernestina Zulu agreed with Dr. Banda by stating that Mazombwe always wanted to see peace among people and so championed reconciliation in the Church and family. She added that he brought people together and reconciled them even when others felt it was impossible.¹⁰⁹ She further pointed out that Mazombwe usually stated that for world peace to take place anywhere, there must be freedom to religion, politics and movement adding that wars, increased prices of essential goods and harassment of travelers in the world were a sign of moral decay which needed to be fought at all costs if world peace was to be achieved.

Like all peace loving Zambians, Mazombwe spoke out against political ills and called for justice for Zambians regardless of their political affiliation. One such example was on 30 January, 2004 when Mazombwe demanded for justice by calling for the arrest of the MMD cadres who had beaten the Post Columnist Roy Clark’s supporters at the Supreme Court. Mazombwe bemoaned the President’s silence on the issue and expressed his sadness that the court had ceased to be a place of safety and protection for the people of Zambia. He stated that “the court is supposed to be the safest area for every citizen. The very physical structure of the court speaks freedom, respect and promotion of human rights. He then advised the cadres to be law abiding citizens and urged those

¹⁰⁷ Kombe Chimpinde, “Vote for leaders who can deliver-Mazombwe,” *The Post*, 10 February, 2011. P. 4.

¹⁰⁸ Interview with J.W. Banda at Vision Care Eye Clinic in Lusaka on 21 July, 2019.

¹⁰⁹ Interview with Sr. Ernestina Zulu at Twalumba Mission Rural Health Centre in Chisamba on 19 September, 2019.

responsible for the cadres to guide them on how to behave in society to positively contribute the development of the country.”¹¹⁰

Before the 2011 elections¹¹¹ and during political instabilities in the country, Mazombwe always called for peace and justice to prevail. Even when there was war in different countries in the world, he called and prayed for peace to reign. He urged Zambians not to be used as instruments of violence instead urged them to promote peace. He pointed out that in the face of violence, development of any sort became impossible. Mazombwe stated that:

No one should promote violence, not even under the name of democracy, not even under the cover of fighting terrorism...love is the only force that can direct the course of history. All the conflicts in Africa, which have claimed millions of lives, the problems in Palestine as well as the sad state of affairs in Iraq, are fed by violence. There is no justification for the ruthless destruction going on and the only lesson [learnt] is that violence does not solve anything,”¹¹²

Similarly, during the Marian Pilgrimage in Lusaka, Mazombwe called for an end to the hostilities and wars in the Middle East stating that all people were to be committed to ending the war.¹¹³ Mazombwe was committed to see peace prevail in Zambia and the world over especially that he was part of the 1994 African Synod that discussed and promoted peace and justice.

Shaped by what was happening in the country and world, Mazombwe called for more women to be in key decision making positions to promote peace and unity in the nation. He urged President Mwanawasa to do more for women pointing out that it was not enough to call for more than thirty (30%) per cent of women in key positions. “It’s not enough to just say we must exceed 30 per cent of women in decision making positions. What amount of education has been invested is

¹¹⁰Tabitha Mvula and Larry Moonze, “Mazombwe demands for the arrest of MMD cadres,” *The Post*, 30 January, 2004. P. 1.

¹¹¹ Chibaula Silwamba, “Mazombwe calls for peaceful 2011 polls,” *The Post*, 26 November, 2010. Pp. 1 and 4.

¹¹² Chansa Kabwela, “Zambians shouldn’t accept to be used as instruments of violence, says Mazombwe,” *The Sunday post*, 9 January, 2005. P. 1.

¹¹³ Nomsa Michelo, “Mazombwe calls for end of hostilities,” *The Post*, 20 August, 2006. Pp. 1 and 4.

crucially important,” Mazombwe stated.¹¹⁴ He contended that the development of Zambia also depended to a great extent on the participation of as many women as possible. He indicated that: “Women are naturally gifted to be industrious and God has done that purposefully because they are the base where life starts.”¹¹⁵ However, Mazombwe commended the government for making it a policy to educate girl children through the Programme for the Advancement of Girls’ Education (PAGE) as it was a step in the right direction to educate women if they were to meaningfully take part in the development of the country.

Mazombwe did not only call for women to be included in decision making positions, he also did not take lightly any form of abuse against women. He was against any tradition or society that abused women to make them less human. He urged the church to interrogate cultures and traditions that belittled the women to have a better society. He stated that: “We must look at tradition and see how it can fit with Christian values. We must not condone cultures, traditions and customs that degraded any human being. We pretend in tradition that men should boss the women in the home. This should be opposed.”¹¹⁶ He also pointed out that any nation that tangled and neglected the women was doomed. He was however quick to warn that women were like bees and if they were disturbed, they could sting despite giving honey.¹¹⁷ Mazombwe’s contribution to the welfare of women was highlighted during his funeral by Beatrice Grillo of NGOCC who noted that: “The death of Cardinal Mazombwe has indeed deprived the women’s movement in Zambia of a true friend, who stood with us shoulder to shoulder in the struggle to fight poverty, inequality and above all injustice regardless of gender, class, status or creed. We shall forever remain indebted and remember the Cardinal for the cardinal role he played to fight for the country’s debt cancellation.”¹¹⁸

¹¹⁴ Nomsa Maunga, “Mazombwe urges Levy to do more for women,” *The Sunday Post*, 4 April, 2004. Pp. 1 and 4.

¹¹⁵ N. Maunga, “Mazombwe urges Levy to do more for women,” *The Sunday Post*, 4 April, 2004. P. 4.

¹¹⁶ Nomsa Maunga, “Mazombwe urges society not to condone abuse of women,” *The Sunday Post*, 11 January, 2004. P. 4.

¹¹⁷ Bevan Saluseki, “Archbishop Mazombwe blames poverty on those entrusted with power,” *The Post*, 4 September, 2000. P. 4.

¹¹⁸ The Daily Nation Reporter, “R.B. mourn ‘great’ Mazombwe,” *The Daily Nation* 3, September, 2013. P. 3.

4.5 Mazombwe Prince of the Church

Mazombwe's contribution to religious, social, economic and political development of Zambia could not go unnoticed by the Holy Father, Pope Benedict XVI. To acknowledge and appreciate Mazombwe's dedication to the church and nation, the Pope appointed him Cardinal elect in October, 2010 and was created Cardinal on 20 November, 2010 at the Vatican. Mazombwe became the first indigenous Zambian to hold such a high ranking position in the history of the Catholic Church in Zambia. A Cardinal is still one of the highest ranks in the Catholic Church. Bishop George Lungu stated that: "the Holy Father is acknowledging and appreciating the work done by His Grace [Mazombwe] as a shepherd of God's people."¹¹⁹ Explaining the role of Cardinals in the Church, Fr Paul Samasumo said Cardinals are fondly referred to as 'Princes' because it was from the College of Cardinals that a new Pope was elected. Fr. Samasumo stated that the red colour worn by the Cardinals, *Zucchetto* (skull cap) and a red *biretta* (hat) was a symbolic reminder that they must be willing to shed their blood for the Christian faith. The appointment as Cardinal meant an enrichment of unity among Catholics in the country and region on the one hand and the Holy See of Rome and the Bishops on the other. Upon creation as Cardinal, Mazombwe came to be officially addressed as His Eminence Medardo Joseph Cardinal Mazombwe and automatically became a member of the College of Cardinals. The College of Cardinals had powers to elect among itself a new Pope. The right of election was valid only to a time one was below the age of 80. Upon turning 80, a Cardinal lost that right but still remained a Cardinal.¹²⁰ Commenting on Mazombwe's appointment as Cardinal, Auxiliary Bishop B. Phiri said it was an honour given on merit for his contribution to the church and the region adding that wherever he worked, there was spiritual growth and infrastructure development.¹²¹ Dr. Banda recounted how the appointment was a joyous moment to the family, friends, Church and the nation that a group was organised to accompany Mazombwe to Italy where he was to be installed as Cardinal.¹²² Below are some of the pictures of Mazombwe as a Cardinal.

¹¹⁹ Chibaula Silwamba, "Mazombwe's new job thrills Bishop Lungu," *The Post*, 17 November, 2010. P. 2.

¹²⁰ Fr. Paul Samasumo, "Mazombwe: A Prince of the Church," *The Post*, Lifestyle, 28 November, 2010. P. iv.

¹²¹ Interview with the Auxiliary Bishop Benjamin Phiri in his office in Chipata on 19 March, 2019.

¹²² Interview with Dr. Jerome W. Banda at Vision Care Eye Clinic in Lusaka on 21 July, 2019.

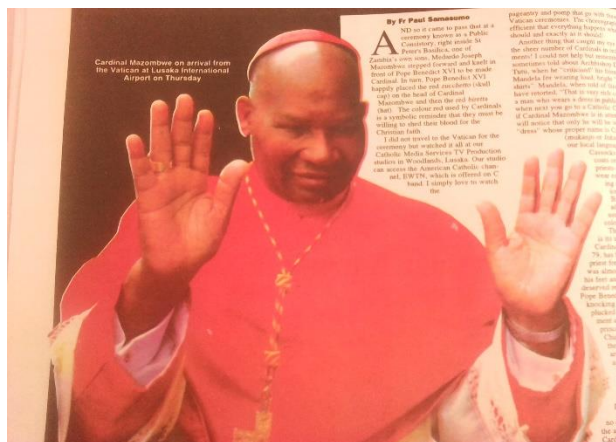


Figure 10: Cardinal Mazombwe on arrival from the Vatican at Lusaka International Airport. Source: The Post

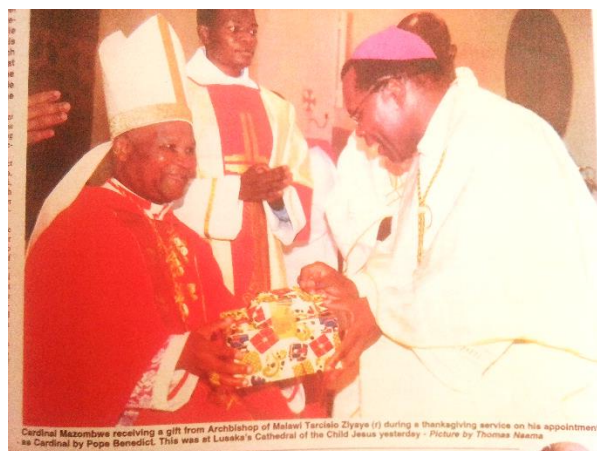


Figure 9: Cardinal Mazombwe receives a gift from Archbishop of Malawi Tarcisio Ziyaye during a thanksgiving Mass. Source: The Post

Reacting to his appointment, Mazombwe said he experienced some fear and trembling as the appointment came as a surprise and he stated,

It's a feeling of fear and trembling because it's something that comes unexpectedly. But one accepts to participate in the building of the Kingdom at any level the Holy Father invites us to. This invitation is not only for me, it's for all Zambians, the Holy Father is inviting us....The Lord through the Holy Father is inviting our local church to participate in building the Kingdom of God both locally and universally and the feeling is definitely that the responsibility is there.¹²³

Mazombwe narrated how he received the news of his appointment pointing out that he was in Mpika doing his usual pastoral activities as seen in the quotation below,

I was doing my usual pastoral activities in a Parish in Mpika Diocese, down in Katibunga. I went there on the 13 October [2010] to preach to Sisters of the Child Jesus, knowing absolutely nothing. On the last day of the retreat, the Nuncio sent a message to the

¹²³ Chibaula Silwamba, "My Appointment was a Surprise- Mazombwe," *The Post*, 16 November, 2010. P. 4.

Bishop of Mpika that before 13.00 hours, I must speak to this man [Mazombwe]...Fr. Lesa had to drive down to Katibunga....I came out of the Church and Fr. Lesa said, *I have come to take you...to a place where you can communicate*. When we got to a place with mobile network, the Nuncio said, *tomorrow you must be in a place where people will be able to communicate with you. You will receive many messages but one thing, I have a message for you from the Holy Father*. Just like that. I had not expected it.¹²⁴

Cardinal Mazombwe explained that the Nuncio asked him if he accepted the appointment as the Pope wanted to know to which he responded, “Well in humility, I accept to serve under him and with him on the level of the church universally but especially in my own country. I know am not alone, the ZCCBs is there and all those involved in evangelisation are with me, so I accept that responsibility.”¹²⁵ Mazombwe thanked God for the opportunity adding that the appointment was a message from God that the Church in Zambia had grown and the need to participate more beyond the boundaries of the nation. He also stated that the appointment gave Zambia more opportunities to be involved in the building of the Kingdom of God as it was going to enhance the promotion of unity given from God among His people. Indeed the appointment united all Zambians regardless of their religious affiliation as seen from the people who went to welcome him at the International Airport on his return from the Vatican City. Former President Rupiah Banda described Mazombwe as a great man whose life was a success and a patriot to the nation and then pointed out that:

I was President when Cardinal Mazombwe was elevated to Cardinal by retired Pope Benedict XVI and my government made sure that all was arranged to have an entourage of ten (10) people to support his elevation. As a government we realised that his ordination was a plus not only to the Catholic community but to the country as a whole. I knew him from Chipata and he had always been a selfless man as seen when he championed the debt cancellation with Jubilee

¹²⁴Silwamba, “My Appointment was a Surprise- Mazombwe,” *The Post*, 16 November, 2010. P. 4.

¹²⁵Silwamba, “My Appointment was a Surprise- Mazombwe,” *The Post*, 16 November, 2010. P. 4.

2000 and his desire to help the poor people throughout the country.¹²⁶

In the midst of all the jubilations and showers of praise given to Cardinal Mazombwe, Fr. Samasumo also recalled that it had not always been all rosy for Mazombwe in his ministry and pointed out that:

One incident stands out visibly in my mind. A few years ago Mazombwe was persuaded to chair a meeting of Zambian Opposition Parties. This was because the political parties needed a neutral person. For that action, Mazombwe was roundly jeered and accused in the state media of treason and all sorts of crimes. Cardinal Mazombwe quietly retreated to Chelstone's Marian Shrine to pray. He did not hit back in any way at his accusers. Instead he went to pray for the nation and he stayed there until the storm passed.¹²⁷

When the Cardinal returned from Italy on 25 November, 2010, there was a thanksgiving Mass for the appointment at which Dr. K. Kaunda, Micheal Sata, Chief Justice Ernest Sakala, the Vice President George Kunda and traditional leaders and the Archbishop of Blantyre Tarcisio Ziyaye attended. It was during Mass that the Cardinal stated that leaders should use the power they wield for the benefit of the people they led. "Leadership is not a logic of dominion or power. It is a logic of service, a logic of the cross, Mazombwe stated."¹²⁸ He thanked Rupiah Banda and all Zambians for the support shown to him since the appointment and further asked all to pray for him to be a good servant of the church and society.

The joyous moment did not last long as barely three years down the line, a dark cloud covered Zambia with the death of Cardinal Mazombwe on 29 August, 2013. The Cardinal passed on in Lusaka at the University Teaching Hospital aged 81. Chief Justice Sakala who witnessed his

¹²⁶The Daily nation Reporter, "RB mourns 'great' Mazombwe,"

<https://www.zambiadailynation.com/2013/09/03/rb-mourns-great...> (Accessed on 24/03/2020)

¹²⁷ Fr. Paul Samasumo, "Mazombwe: A Prince of the Church," *The Post: Lifestyle*, 28 November, 2010. P. IV.

¹²⁸ Lenganji Sikapizye and Salim Dawood, "Forgiveness Marks Mazombwe's Day," *The Post*, 5 December, 2010. P. 4.

passing on said it was one of the saddest moments he would live to remember.¹²⁹ Cardinal Mazombwe was reported sick two years before his death in August, 2012 and was admitted to the Italian Orthopaedic Hospital in Lusaka. Archbishop Telesphore Mpundu pointed out in Lusaka that Cardinal Mazombwe was admitted to the Italian Orthopaedic Hospital on 26 July, 2012 suffering from severe spinal pains and described the Cardinal's condition as serious.¹³⁰ President Micheal Sata visited Cardinal Mazombwe on 8 August, 2012.¹³¹ Cardinal Mazombwe was evacuated to South Africa for expert treatment on 8 August, 2012, two weeks after his admission at the Italian Hospital and was admitted to Morningside Clinic in Johannesburg. Chief Justice Enerst Sakala pointed out that Cardinal had an insatiable zeal for projects even when the Cardinal's health was failing him. Justice Sakala further stated that, "when I visited him in hospital in South Africa on my way to Seychelles, the Cardinal spent time with me explaining numerous projects he was to undertake once he left hospital."¹³² Similarly, Fr. Paul Samasumo, ZEC Spokesperson pointed out that, "Cardinal Mazombwe's optimism and courage in the face of cancer inspired many that visited him in the last twelve months. Even as he grew weak, Cardinal Mazombwe never gave up his passion for the affairs of the church and nation."¹³³ Additionally, Flora Banda, a member of the Cardinal Mazombwe Foundation and a Lecturer at the University of Zambia described Cardinal Mazombwe as a forgiving, accommodative and sociable man. She echoed Fr. Samasumo's view and pointed out that even in face of prostrate cancer, Cardinal Mazombwe gave a warm smile which gave hope to people who visited him in hospital.¹³⁴

In his condolences to the people of Zambia, Pope Francis applauded Mazombwe for his unfailing commitment to the spread of the Gospel in Africa and his tireless efforts on behalf of the poor. The Pope further pointed out that even when the Cardinal grew weak on his sick bed, he never

¹²⁹ Interview with Chief Justice Ernest Sakala at his Waterfalls residence along the Great East Road, Chongwe District in Lusaka on 9 October, 2019.

¹³⁰ "President Micheal Sata Visits ailing Cardinal Mazombwe in Hospital" www.lusakatimes.com/2012/08/08 (Accessed on 09/11/21).

¹³¹ "President Micheal Sata Visits ailing Cardinal Mazombwe in Hospital" www.lusakatimes.com/2012/08/08 (Accessed on 09/11/2021).

¹³² Interview with Rtd Chief Justice Enerst Sakala at his Waterfalls residence along Great East Road in Chongwe District in Lusaka on 9 October, 2019.

¹³³ "Zambia's First Indigenous Cardinal Medardo Joseph Mazombwe has died," www.lusakatimes.com/29/08/2013 (Accessed on 09/11/2021)

¹³⁴ Interview with Flora Banda in her office at the University of Zambia on 4 November, 2021.

gave up his passion for the affairs of the church and the nation.¹³⁵ The Auxiliary Bishop Phiri described Cardinal Mazombwe during his memorial Mass held at St Anne's Cathedral in Chipata as a selfless leader. The Auxiliary Bishop pointed out that when Cardinal Mazombwe died, he did not leave a fat bank account "literary, there was just K5, 000 in his account. Every time he had money, he shared it with those in need. In his will he prepared before his death, Cardinal asked me and the Sister-in-charge of the G.S.S. to be administrators of his estates. In the will, the Cardinal indicated that he had no properties, my clothes should go to the needy and if there will be money, it should be used for the formation of the G.S.S. and everything belonged to the church."¹³⁶

The funeral was held in Lusaka and Dr. J.W. Banda explained that the Cardinal's body was flown from Lusaka to his home Diocese of Chipata with the help of the Government.¹³⁷ The body was flown to Chipata Diocese because that was his place of birth and he had served in the Diocese as Bishop for 25 years, 1971-1996. It was also to allow the people in Chipata who could not travel to Lusaka for the funeral to pay their last respects to the Cardinal. The body laid in state at St Annie's Cathedral before being flown back to Lusaka's Cathedral of the Child Jesus for burial. He was put to rest on 3 September, 2013 at the Cathedral of the Child Jesus in Lusaka, the designated burial site for such a figure in the Catholic Church, not only as a Cardinal but also as one who had served as an Archbishop of the Archdiocese of Lusaka.

Although death robbed the country of Cardinal Mazombwe's contribution to the Church and nation, his legacy lived on as a foundation was started to continue helping the needy in society, promote the health sector and champion infrastructure development. The Cardinal Mazombwe Foundation was officially registered by the Registrar of Societies on 18 August, 2016.¹³⁸ According to the Foundation's Constitution, the Executive consisted of not more than ten members with the Secretary General of ZCCB as an ex-Official.¹³⁹ The leaders of the Cardinal Mazombwe Foundation included General Emelda Chola –Chairperson, Dr. Jerome W. Banda –Vice

¹³⁵ "Mazombwe: Zambian Cardinal Medardo Mazombwe," <http://cny.org/stories/zambian-cardinal-medardo-mazombwe,9853> (Accessed on 24/03/2020).

¹³⁶ Miti, "Real leadership entails putting the interest of others first-Bishop Phiri," *The Mast*, 27 August, 2019. <https://themastonline.com/2019/08/29/real-leadrship-entail...> (Accessed 24/03/2020)

¹³⁷ Interview with Dr. Banda J.W. at Vision Care Eye Clinic in Lusaka on 21 July, 2019.

¹³⁸ Programme for the 5th Memorial Mass of the Late Cardinal Mazombwe held at Kapingila House on 1 September, 2018. P.9.

¹³⁹ Constitution of Cardinal Mazombwe Foundation. P. 2.

Chairperson, Sr. Veronica Nyoni –Secretary, Mrs. Mwaka Simbule –Vice Secretary, Kenneth Phiri –Treasurer, Chief Justice Ernest Sakala (Rtd) –Committee Member, Happy E. Phiri –Committee Member and Dr. Anna Chifungula –Committee Member.¹⁴⁰ Dr. Banda pointed out that Cardinal Mazombwe was so dedicated to his projects to a point that even on his sick bed, he talked of nothing but what he was to do once he recovered but alas, God decided to take him away at that time.¹⁴¹ Looking back at his life, it could be said that he tried to live to his motto, “*That they may be saved*” and was at the service of his church and nation.

4.6 Conclusion

The chapter discussed in detail Cardinal Mazombwe’s contribution on economic and political sectors of Zambia. Economically, it has been argued that Mazombwe encouraged and promoted the growth of the agriculture sector for self-sustainability a virtue that he instilled in the G.S.S and the communities in Chipata Diocese. His work to promote economic development involved everyone, men, women and youths. He encouraged diversification of pastoral activities so that even Priests became part of the developmental projects in his Diocese. Several developmental projects came up such as the Cardinal Mazombwe Agricultural and Life Skills Centre in Mpanshya’s Rufunsa District and developed not only the spiritual part of a human being but also economic aspects. The section has also showed Cardinal Mazombwe’s efforts in the calls for Zambia’s external debt cancellation for the economic development of the nation. The call was also aimed at alleviating the high poverty levels in the country. Politically, it has been argued that Mazombwe together with other religious leaders and civil societies contributed to the political development of Zambia and provided checks and balances to the leaders to put the welfare of the majority Zambians first. His contribution to the ‘No third term campaign’ especially his address to the Oasis Forum preserved the Zambian Constitution from being manipulated by President Fredrick Chiluba to give himself a third term in office. It has also been contended that Cardinal Mazombwe’s efforts in the Church and nation did not go unnoticed in the eyes of the Holy Father, Pope Benedict XVI as he was appointed Cardinal, one of the highest ranks in the Catholic Church. His appointment also proved that the church in Zambia had grown and it brought about unity

¹⁴⁰ Programme for the 5th Memorial Mass of the Late Cardinal Mazombwe held at Kapingila House on 1 September, 2018. P. 11.

¹⁴¹ Interview with Dr. Banda J.W. at Vision Care Eye Clinic in Lusaka on 21 July, 2019.

especially among the Catholics in Zambia. The joyful moment however did not last for a long time as the Cardinal answered God's call on 29 August, 2013 and was put to rest on 3 September, 2013. His legacy lived on through the Cardinal Mazombwe Foundation registered in 2016. The discussion demonstrated that the clergy were active actors in the development of the post-colonial Zambia as seen from Mazombwe's economic and political activities.

CHAPTER FIVE

CONCLUSION

The study which was divided into five chapters attempted to highlight the role of the clergy in the development of post-colonial Zambia using the life and career of Medardo Joseph Cardinal Mazombwe, a Catholic clergy. The biographical study outlined the statement of the problem, objectives, the rationale, literature review, methodology and organisation of the study. It has been established that Cardinal Mazombwe was born from parents that believed in the Catholic faith in 1931 at Chundamira village of Chief Mbang'ombe in Katete District, a rural setting of the Eastern Province of Zambia. It has been contended that his upbringing was greatly influenced by the Catholic doctrine especially that his father was a catechist. The Cardinal lost his mother as a young man and was taken care of by his mother's relatives at Nunda Village. That sad experience later shaped Mazombwe to influence his times when he became Priest, Bishop and later Cardinal as seen from the many projects he initiated to help the orphans and vulnerable in society.

The document demonstrated that his education started with informal lessons at home given by his father and uncle who were both Catechists. His formal education evolved around the Catholic faith, his primary at Chassa parish, 1941-1943 then Old St Mary's Preparatory seminary November, 1943-1944. He went to Kasina Minor Seminary in Dedza Diocese in Malawi for his secondary education from 1945-1950 and later his Priesthood training at Kachebere in Malawi from 1951-1960. It has been argued that his education was without challenges as he lacked financial and material support necessary for a smooth academic life. Cardinal Mazombwe's desire to help the needy and vulnerable in society has its roots in the early days as he understood what it meant to lack social amenities in life. That compelled the Cardinal to help people in need throughout his career.

Cardinal Mazombwe's character and personality was influenced by his mother Eugenia Phiri and the lecturers who taught him at various levels of his education. The virtues of hard work, respect for the people he interacted with in his career and discipline were inculcated in him by his mother while punctuality and his hobbies such as the love for flowers and shrubs and reading developed from his lecturers. The early life experiences shaped the Cardinal to have a heart for poor,

vulnerable and orphans in his Priesthood career which positively impacted not only members of the Catholic Church but also the nation and region.

His tertiary education continued after his ordination as a Catholic Priest on 4 September, 1960. He went to St Charles Lwanga in Monze District where he trained as a Primary School teacher. He later went to study at Louvanium University in the Democratic Republic of Congo and then at the University of Zambia in the school of Education. The document also demonstrated that his leadership skills could be noticed in the early years of his Secondary School and Priesthood and so was given various positions and responsibilities at school and the church. His interests and foresight in the training of priests and education in general were equally noticeable in those early years when he co-founded the Association of Zambia Diocesan Catholic Clergy (AZADCC) with Fr. Barnabas Mushota while he was studying at UNZA and today every Diocesan Priest in Zambia belong to the association.

The paper established that Cardinal Mazombwe's desire to ensure maximum primary evangelisation in Chipata Diocese prompted him to invite different congregations of priests and religious women. In order to localise the church, he founded a congregation of the Good Shepherd Sisters of Chipata (G.S.S) who at the time of the research had become an international congregation. The religious men and women also offered various services to the communities they were sent to work from ranging from spiritual to teaching at mission and government schools in the Eastern Province.

Cardinal Mazombwe's passion for the welfare of the church and nation inspired him to develop various infrastructure. Notable among the infrastructure developed for the church are Chikungu Pastoral Centre, Mphangwe Prayer Centre in Chipata Diocese and a chapel at the Marian Shrine in the Archdiocese of Lusaka. Mazombwe also spearheaded the construction of the Cathedral of the Child Jesus which had stalled from 1989 to 1997 when Mazombwe moved to Lusaka and the Cathedral was opened in 2006. The Cardinal also sourced funds for the construction of the curia offices in Lusaka at Pope Square which opened in 2005. Before the Cathedral of the Child Jesus and the Curia were constructed, the Assumption of Mary-Roma Parish was the Catholic Cathedral and Francis De Sales in Thornpark housed the diocesan and national offices.

As an educationalist, Mazombwe contributed to the development of education and still did years after death through the G.S.S who were either running schools in some parts of the country or were teaching at government schools across the country. The G.S.S were running the following primary schools, in Eastern Province Mejocama Primary at Nyimba and Katete Districts. The secondary schools included Mbwinda Secondary in Sinda District, Minga Secondary in Petauke, Mejocama Secondary in Lusaka and Mpelembe Girls Secondary School on the Copperbelt Province. The existence of St Mary's Junior Seminary in Msupadzi in Chipata is all proof of Mazombwe's passion towards the development of education in the nation. Mazombwe also promoted trade and craft skills education to cater for those that were not assimilated in the formal academic schools which included Chipata Art and Craft Centre opened in 1996, Minga, Petauke and Chikungu Home Craft Centres with courses such as carpentry, ceramics, weaving and sewing, tailoring, cookery and agricultural skills. Mazombwe's vision of education did not end at secondary and craft centres but continued to university education which led to the coming of DMI-St Eugene University to Zambia in 2007 and supported the Catholic University in Kalulushi. At regional level, he was part of the team of the AMECEA Bishops that championed the construction of the Catholic University of Eastern Africa (CUEA) in Kenya in 1984. The CUEA acknowledged Mazombwe's contribution to the institution and honoured him with the Honourary Degree of Doctor in Theology in 2009. These developments helped in supplementing government efforts in the provision of education at various levels.

Mazombwe's social contribution went beyond the provision of education to health care services, the plight for the vulnerable and the refugees. The need for health care services and the plight of the vulnerable in society came about either by direct involvement or brought to his attention by people in some communities. These included Muzeyi Health Centre in Kalichero in Chipangali District which opened in 1987 and Minga Hospital in Petauke opened in 1988 run by the Sisters of Charity of Ottawa and the Sisters of Our Lady of Kilimanjaro from Tanzania respectively. St Francis Mission Hospital in Katete District was yet another institution championing the provision of health care services in Eastern Province which became a joint venture between the Anglican Church and the Catholic during Mazombwe's reign as Bishop of Chipata Diocese in 1986. The hospital provided health services to a total population of 1,000,000, which was half of the Eastern Province with the other half being serviced by Chipata Central Hospital. St Francis Hospital also accommodated patients from Mozambique and had a nursing School. Twalumba Mission Rural

Health Centre in Chisamba's Fringila area was also doing a commendable job in supplementing government's effort in the provision of health care services in the country. The Health Centre which was built by a Belgian NGO in 1997 was handed to the Catholic Church as it was built on Church and Mazombwe as Lusaka Archbishop asked the G.S.S who are running it since 2003. Their services catered for a total population of 9,787 people.

The Vulnerable and marginalised people in society occupied a special place in Mazombwe's heart as seen from the institutions built to support them. The plight of the handicapped compelled Mazombwe to invite Cheshire Homes to Chipata in 1983 but only started its operations to the general public in 1985. Mazombwe provided the Home with part of the Diocese land to put up structures to accommodate as many children as possible in need of the services. Cheshire Homes Chipata provided services to the entire Eastern and part of Muchinga Provinces regardless of the patient's religious affiliation. The plight of the vulnerable in Kabwe inspired Cardinal Mazombwe to invite the Sisters of Mother Theresa to set up a Hospice in Kabwe. The Hospice opened its doors to the general public in 2000 and had patients with diseases ranging from TB and HIV/AIDS to malnutrition in children. In addition to the provision of health services, the Hospice also arranged Priests who celebrated Mass, anoint the sick and offered other sacraments to the patients.

Mazombwe's passion towards orphans and the victims of HIV/AIDS prompted him to start the Cardinal Mazombwe Agricultural and Life Skills Center in Rufunsa District. It was revealed that in 2014, there were forty (40) students residing at the farm. The refugees also occupied a special place in Mazombwe's heart as seen from the help he rendered to their wellbeing. Mazombwe complimented government's effort in providing for the refugees at Ukwimi Settlement in Eastern Province. With the help of the Catholic Secretariat, Mazombwe actively took part in the repatriation, accompaniment and resettlement of 25,000 Mozambican refugees at Ukwimi Settlement in the early 1990s. This was after the signing of the General Peace Accord between the Government of Mozambique and Renamo. He also supported the vocation of Rwandan refugees to Priesthood through AMECEA. Mazombwe through ZCCBs and the Zambian government brought twenty-seven (27) Seminarians to Zambia who went to study at Mpima's St Augustine Major Seminary in Kabwe and St Dominic's Major Seminary in Lusaka. Twenty-four (24) out of the twenty-seven seminarians were ordained Catholic Priests.

Economically, Cardinal Mazombwe encouraged the church to diversify its pastoral activities to encompass developmental projects to economically empower his flock which started with his support of the Parish Gardens (fields) in the early 1970s. The aim of the fields was to raise funds to support the church and the needy in the communities and the fields were a success. The youths (school drop outs and school leavers) were not left out in the economic activities and their involvement was also a way to curb the rural-urban migration by the youths. That vision led to the development of the Mtowe youth project in the 1970s. The project helped in training of the youths with various skills which included agricultural skills, carpentry, blacksmithing and sewing. The G.S.S were equally doing a commendable job in the agricultural sectors with two farms in Chipata, one at Apollo Dam 2 which had a maize field, groundnuts and the other farm had a sizeable herd of cattle, piggery and chickens. The G.S.S had a butchery in Chipata and a bakery at Nyimba. They also grew vegetables and tomatoes and each convent was self-sustaining just like St Mary's Junior Seminary in Msupadzi.

The document argued that although there were several CSOs, NGOs and the Government that called for the cancellation of Zambia's external debt, Mazombwe's voice through the Jubilee 2000 campaign was worth noting. The plight of the poor and economic hardships experienced by the ordinary Zambian citizens compelled Mazombwe to add his voice to the calls that were made by others at the time. Mazombwe personalised the campaign and travelled to European countries representing the other clergy in Zambia and made several speeches that led to the cancellation of 6.2 billion United States dollars of Zambia's external debt. These concerted efforts made Italy as the Church and State to cancel some of Zambia's debt and Cardinal Adam Memorial Hospital and Catholic University in Kalulushi benefited from the debt cancellation in addition to the national benefits.

Cardinal Mazombwe's experiences in different political systems enabled him to contribute positively to political issues in the country as an individual and collectively as the clergy. For instance, in 1978-1982, he with the other clergy spoke against the introduction of Scientific Socialism at all levels of education in Zambia by President Kenneth Kaunda and the ideology was not introduced. The Cardinal also spoke out against corruption pointing out that it deprived the poor majority access to the national resources. He was a voice for the voiceless on political aspects of the nation and was a promoter of peace, reconciliation and justice. The various positions he held

enabled him debate political issues with the governments with the poor and vulnerable at the centre of his involvement in political matters. Cardinal Mazombwe was also influential in the campaign against the manipulation of the Zambian Constitution by President Fredrick Chiluba to give himself a third term in the Presidential office. Although it was a collective effort that compelled President Chiluba to abandon the idea of running for a third term, Mazombwe's voice in the debate could not go unnoticed as he spoke to a mass of people that gathered at the Oasis Forum and directed that the resolution of the meeting be read out as part of homily in all the Catholic churches. That contributed to the civic education of the general public on the political standing of the country especially that the Church had the ability to mobilise people on a large scale across the country.

The personal efforts and involvement in the various activities at different levels of the church and nation did not go unnoticed in the eyes of Pope Benedict XVI as Mazombwe was appointed Zambia's first indigenous Cardinal four years after his retirement as Lusaka Archbishop. Acknowledging Mazombwe's contribution to the nation and AMECEA region, the Pope appointed Mazombwe Cardinal elect in October, 2010 and he was created Cardinal on 20 November, 2010 at the Vatican in Italy. The position of Cardinal was one of the highest ranks in the Catholic Church and his creation brought the Catholics together in Zambia and the AMECEA region. Mazombwe became a member of the College of Cardinals from which a new Pope was elected. The right to vote was only valid to Cardinals below the age 80 and upon turning 80, a Cardinal lost that right but still remained in the College of Cardinals. Cardinal Mazombwe had lost the right to vote before his death. The joyous celebration of having a Cardinal in the country did not last for a long time as the Cardinal answered God's call on 29 August, 2013. Cardinal Mazombwe died at University Teaching Hospital (UTH) at the age of 81. With the help of the Zambian government, his body was flown to Chipata where it lay in state at St Anne's Cathedral to accord an opportunity for the majority of the mourners in his home Diocese of Chipata to pay their last respects. The body was flown back to Lusaka and he was buried at the Cathedral of the Child Jesus, Pope Square on 3 September, 2013. Despite his death, Mazombwe's legacy and vision still lived on through the Cardinal Mazombwe Foundation which was officially registered by the Registrar of Societies on 18 August, 2016.

Cardinal Mazombwe's activities in the Catholic Church and nation are a testimony that the clergy were active actors in the development of post-colonial Zambia. His projects at social, economic

and political levels did not only benefit the Catholic faithful but the nation and region especially in the provision of education and health care services.

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