ECUMENICAL CO-OPERATION: A SEARCH FOR A NEW PLATFORM FOR SOCIAL JUSTICE AND PEACE IN THE ARCH-DIOCESE OF LUSAKA IN ZAMBIA.

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A Thesis Submitted in Partial Fulfillment of the Requirements for a Master’s Degree in Theology with Specialization in Moral Theology

NAIROBI 2016
DEDICATION

This work is dedicated to my dear family: Mum, my brothers and sisters as well as my extended family of the Religious Sisters of Charity, who have guided and supported me in my studies.
EPIGRAPHY

For those who love, nothing is too difficult, especially when it is done for the love of our Lord Jesus Christ (St. Ignatius).
ACKNOWLEDGEMENTS

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EFZ and the CCJP Programme Coordinator, who created a conducive environment for me to write this theological piece of work.

Lastly, but not the least, I am also grateful to all my friends and classmates for their companionship and encouragement throughout the period of my studies in Nairobi.

May the almighty God bless you all!
STUDENT’S DECLARATION

I, the undersigned, declare that this long essay is my original work, achieved through my personal reading, scientific research method and critical reflection. It is submitted in partial fulfillment of the requirements for the Degree of Master of Arts in Theology with specialization in Moral Theology. It has never been submitted to any other college or university for academic credit. All sources have been cited in full and acknowledged.

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<td>AIDS</td>
<td>Acquired Immune Deficiency Syndrome.</td>
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<td>Can.</td>
<td>Canon.</td>
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<td>CCZ</td>
<td>Council Churches in Zambia.</td>
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<td>Cf.</td>
<td>Confer, compare.</td>
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<tr>
<td>Co.</td>
<td>Company.</td>
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<td>CSDC</td>
<td>Compendium of the Social Doctrine of the Church.</td>
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<td>DR</td>
<td>Democratic Republic.</td>
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<td>e.g.</td>
<td>For example.</td>
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<td>EFZ</td>
<td>Evangelical Fellowship of Zambia.</td>
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<td>GS</td>
<td>Gaudium et Spes.</td>
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<td>HIV</td>
<td>Human Immune Virus.</td>
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<td>Is.</td>
<td>Isaiah.</td>
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<td>JCTR</td>
<td>Jesuit Centre for Theological Reflection.</td>
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<td>Jer.</td>
<td>Jeremiah.</td>
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<td>Km</td>
<td>Kilometres.</td>
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M Metres.
Mk. Mark.
No. Number.
% Percent.
PWYP Publish what you pay.
RN Rerum Novarum.
UCZ United Church of Zambia.
USA United States of America.
WIG Women in Governance.
ZEC Zambia Episcopal Conference.
ZINGO Zambia International Networking Group on HIV-AIDS.
GENERAL INTRODUCTION

Motivation

I chose this topic, ‘Ecumenical co-operation: A search for a new platform of social justice and peace in the Archdiocese of Lusaka in Zambia, following an experience I had. I happened to be at one of the ecumenical meetings in one of the parishes in Lusaka. I was impressed with the discussions. It followed that among many other things discussed under the health sector, representatives from different Churches critically looked at the suffering of the sick people in clinics (Health Centers). The situation actually affected the whole community. Most of the community clinics in the peri-urban areas of Lusaka had very few toilets and no shelters for those accompanying the sick, and very few mattresses in the wards. It became a felt need during the meeting to work together as Christian Churches to address those problems. Consequently, each denomination raised some funds, and cooperated towards the project. This showed how the Churches embraced the common good of the people. The action demonstrated the essence of equality among the people, which is a necessary element for social justice. I thought that such initiatives could go even further by critically addressing the root causes of such injustices and by creating some awareness.
This personal motivation could also be likened with the biblical experience of the people of Israel. Peace and justice runs through the proclamation of the word of God as presented in the scriptures. This is portrayed in the history and life of the people of Israel; the chosen people of God. These people had some binding rules of life. Boundaries of their communities were not only maintained by some isolated individuals, but were also observed by the entire community of the people of God. Precisely, prophets like Amos show us that justice is a need in every society. It seems, for Amos, that justice is linked inextricably with life. He does not mention the word ‘Justice’ but what he does and say show justice. He was against oppression, especially that the rich were oppressing the poor (cf. Amos 5: 9-11). In fact, in the Bible, “justice means treating everyone fairly and decently, the way, ourselves would like to be treated (cf. Mark 12:29-31). It involves doing what is best for other people to the best of our ability.”\(^1\)

There are acts and situations of social injustice in today’s world, such as: corruption, poverty, political violence, lack of equitable land reforms, to mention but a few. These invite a deep necessity for joint advocacy and action by Churches. Justice must reign in society; each person’s right must be respected. Justice, like charity, begins at home and Christians themselves must be the first to give witness to it. This calls for continual self-examination and conversion. The followers of Christ must therefore, take some necessary steps to disassociate themselves from the many unfair, unjust and dehumanizing corrupt practices which are numerous in society today. All Christian

denominations are affected by the plight of the poor and it does not suffice to work in isolation. This signifies that Christians should work together in such a task. In fact, by so doing, Christians will be obedient to the prayer of Jesus: “Father, I pray that they may be one” (John 17: 21). In this context, the underlining principle is unity in diversity. Jesus Christ is the center of all Christians and what he commands should be obeyed. So Christians have to be one even as they evangelize. Otherwise, if they do not work together, they will be contradicting the prayer of Jesus.

Therefore, I advocate that, ecumenism, being an existing framework for cooperation, should be open to collaboration among different Churches to bring about Social Justice and Peace in the Arch-Diocese of Lusaka in Zambia. Consequently, ecumenical Churches should be open to work with other denominations in order to alleviate the suffering of the people.

Purpose and Aim

The purpose of this paper is to propose ecumenical co-operation as one of the major ways of overcoming social injustices, and advocate for peace by taking into consideration the situation of the Arch-Diocese of Lusaka. I am fully convinced that the propagation of equality and justice in a multi-denominational city like Lusaka would be better achieved if ecumenical collaboration is taken into account. This is true since “Churches are key social institutions in Africa, especially in the provision of health and
education services, and promotion of social and political development such as democracy, social justice and poverty reduction.\textsuperscript{2}

**Statement of the problem**

We may all be aware of some justice matters in development. Barriers to accessing justice are major factors of poverty and putting in place an effective justice system is essential in ensuring capable and accountable governance. In Zambia today, and in many other parts of the world, “people strive and desire to live in a fair community environment; where power is not exercised arbitrarily and fundamental human rights are respected.”\textsuperscript{3} Thus if Social Justice and Peace were authentically practiced, it could bring about an ecumenical cooperation, implying unity among Christians. Social Justice and Peace is an ideal platform of addressing different forms of oppression. The dignity of a human being must be protected at all times because every person is created in the image and likeness of God (Cf. Genesis 1: 27). A human being has the right to enjoy life and live in freedom. In fact, Justice creates peace.

The collaboration of Churches in rooting out social injustices is an effective framework. So far, only three Mother Body Churches, namely the Evangelical Fellowship of Zambia (EFZ), Council Churches in Zambia (CCZ) and Zambia Episcopal Conference (ZEC), are doing their best in fostering peace and justice. Christianity in Zambia is mostly spoken of in terms of the three Mother Body Churches

mentioned above. This means that ecumenism is already at work, though there is still more to be done. The efforts of the three mother bodies have their own limitations.

It is clear that Protestantism has become prevalent nowadays, and within it, there is a serious split and division into numerous and different denominations bearing contradictory traditions and theologies. Consequently, it seems that some of the denominations in Zambia do not understand that “Christians are called to involve themselves in the transformation of the world, since true religion is not merely a private or spiritual matter.”

Though, we have the Evangelical Fellowship of Zambia which represents Protestants, it does not mean that every registered Protestant Church responds to the call for ecumenism.

We also have jointly controlled organizations which clearly show some limitations in their ecumenical work. These include the “Multimedia, the Mindolo Ecumenical Foundation and the Africa Literature Centre. These organizations are limping seriously although they have managed to survive simply because they are ecumenical.”

They do not work as effective as they are supposed to. Gifford argues that “part of the reasons for this ineffectiveness is that even the Catholic Church which seems powerful in ecumenical work has not committed itself to these jointly controlled organizations to make them work simply because it has no total powers but only little incentives.” This in turn limits the three Mother Body Churches’ efforts as they always

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5 P. GIFFORD, African Christianity: Its Public Role, 188.
want all genuine Christian denominations to work with them for the betterment of the country.

I therefore, propose to examine how wide ecumenical co-operation could serve as a platform for addressing social injustice in a city like Lusaka.

**Study objectives**

This study intends to achieve the following objectives:

1. To expose the historical development of Social Justice and Peace in the Church
2. To bring out the significance of Social Justice and Peace in search of Interdenominational Co-operation in the Arch-Diocese of Lusaka in Zambia.
3. To discuss and analyse the dimensions of Social Justice and Peace in the light of dealing with some Social Injustices in Lusaka.
4. To highlight current challenges in the promotion of Social Justice and Peace and propose the way forward.

**Assumption**

Ecumenical co-operation assures a broad basis for action and appeals to the moral force of Christian denominations. It is our hope that the co-operation already achieved in the domain of ecumenism could be extended to such concrete actions as fighting together injustice and promoting peace. This work will be of great assistance in fostering wider inter-denominational co-operation in fighting some existing social injustices in Zambia.
Church law is the instrument which facilitates the Catholic ministry in ensuring, safeguarding and promoting the obligations and rights of the faithful who are equal in dignity, as they strive to build up the body of Christ (Cf. Can. 208).

**Rationale of the study**

The rationale of this paper is that modern societies are not only multi-cultural but also multi-denominational. I therefore feel duty bound to argue that collaboration of Churches is fundamental and could help in fighting some detrimental activities which affect the socio-political and economic situation of any country or city in the world. Consequently, my argument is based on the fact that since the Church is by nature an icon of peace and justice, it is logical that it be involved in the propagation of such matters. In fact, if the Church was to neglect matters of Social Justice and Peace, it could be a serious contradiction of its *raison d’être*. This also signifies that Churches have to work in collaboration with one another as they carry out their mission and promote unity among themselves.

**Scope and limitation of the study**

In a broader perspective, this essay focuses on Ecumenical co-operation as a platform for Social Justice and Peace. However, the topic specifically narrows down to the Arch-Diocese of Lusaka in Zambia. Thus, the paper will concentrate on the social injustices that are evident in the Arch-Diocese of Lusaka. In this regard, it will be emphasized that it is imperative for Churches to work together as key social institutions. This is so because Churches are a multifaceted face of the presence of Christianity in
society and have the capacity to provide proper health and education services, thereby bringing forth other developments as far as socio-economic and political activities are concerned.

The above explanation shows that the study has been done within the geographical context of Lusaka, the capital city of Zambia. This is a “bustling city that has grown from a mere village of chief Mwaalusaka in 1935.” The name of the city was derived from the aforementioned chief. Later, “the British colonialists made it the capital of Northern Rhodesia (now Zambia) in 1935 and the newly independent country declared the town its capital city at independence in 1964.” Presently, “Lusaka is the biggest city in Zambia and has a population of 2,198,996.”

**Difficulties and how they were overcomed**

This research required some data to be collected through some interviews. The foreseen difficulties were that, not all respondents may have been able to give correct information, most likely due to some unknown fears. To overcome this difficulty, the researcher had to interview some specific prominent persons in order to obtain the so much needed accurate information. These were the Secretary Generals from each Church Mother Body (ZEC, CCZ, and EFZ). For further clarity, the interview was also extended to the Catholic Commission for Justice and Peace (CCJP) office.

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7 [www.zambia-advisor.com/Lusaka.htm](http://www.zambia-advisor.com/Lusaka.htm), 10/11/16.  
9 The NEPAD Cities Programme, *African cities driving the NEPAD initiative*, 41.
Research Questions

1. According to you, what is the significance of Social Justice and Peace?

2. How could Social Justice and Peace constitute an effective platform for ecumenical co-operation?

3. Which structures and organizations could promote Social Justice and Peace? Are these structures stable? If not how should they be strengthened?

4. In which specific ways could ecumenical co-operation promote social justice and peace in Lusaka?

5. What are the current challenges of social justice and peace in Lusaka? What could be the way forward?

Methodology

The study was done using a qualitative approach method. We examined ecumenical information from the three mother bodies in Zambia; EFZ, ZEC and CCZ. This information was accessed through some personal interviews, questionnaires, pastoral letters and observation. The research also made use of the library material and some electronic sources, with the aim of supplementing the already existing information.

Outline

The thesis comprises four chapters. Chapter one focuses on the historical development of Social Justice and Peace in the Church. In this chapter, we have given
the biblical understanding of Social Justice and Peace. The teaching of Jesus Christ in the New Testament is the fulfillment of the teaching of the prophets. The Old Testament emphasizes that the prophets had a special concern for the weak; the defenseless, the poor, widows and orphans (cf. Amos 2:7a; 4:1; Isaiah. 10:2; Jeremiah 5:28). They raised their voices against social injustices and corruption (cf. Amos 2: 6-8; Hosea. 4: 1-3).

We have also given an explanation of what is meant by Social Justice and Peace in the Catholic Tradition; from antiquity to the present. Poor understanding of these concepts leads to the shallow appreciation of justice. There is need to establish the teaching of Christ as a pillar of ultimate Social Justice and Peace.

Chapter two presents the data collected from the research. We have paid attention to the existing structures of the three Church Mother Bodies in Lusaka; EFZ, ZEC and CCZ. We have highlighted the existing ecumenical co-operation in Zambia; how the Christian Churches have directed ecumenism towards Social Justice and Peace issues. The chapter also invites us to reflect about the recurring social injustices in Lusaka.

Chapter three analyzes the collected data. It underscores the interdenominational concern about social injustice, and explains why ecumenical co-operation is fundamental for Social Justice and Peace. Basically, the chapter synthesizes the data presentation from chapter two.
Chapter four explores and suggests some ways of overcoming social injustice in order to promote peace through ecumenical co-operation. It proposes the way forward, in as far as recommendations are concerned.

Finally, a general conclusion has been made concerning the possible future direction of the theme of the thesis.
CHAPTER ONE

HISTORICAL DEVELOPMENT OF SOCIAL JUSTICE AND PEACE

1.0. Introduction

According to the New Dictionary of Theology, peace is a biblical call: “Let justice roll like a river” (Amos 5: 24-27); it is a vocation. Justice is considered to be suum cuique trader; to render to each other’s due and then proceed to analyze the various relations this involves in the light of reason.\(^{10}\) Justice is of different types. There is Distributive Justice also known as Economic Justice, Procedural Justice and Restorative Justice. When we talk about Social Justice, we are focusing on society. Some of the important dimensions of Social Justice include unity, peace, and solidarity, of which, when we put all these things together, we come up with the common good. We want each and every person to be treated equally. Consequently, we are asking the question: How should we be behaving towards one another? Justice is actually doing what we ought to do.

The term peace is used as a technical terminology. Peace is not possible where there are sickening inequalities of human basic needs. Hence, in this paper, we are not

speaking about Social Justice in isolation from peace. This is so because peace seeks to 
establish justice and fair ways of living with one another, establish just structures, 
respect, protect and promote rights and duties of citizens.\textsuperscript{11} Therefore, this paper talks 
about Social Justice and Peace.

\textbf{2.0. Definition of Peace}

The word \textit{peace} has been used at various levels, including international level, to 
mean the absence of war. This is sometimes referred to as \textit{negative peace}. According to 
Naidu, “negative peace is the absence of physical violence that destroys life or that 
creates disabilities that deny the enjoyment of life.”\textsuperscript{12} However, to many people, peace 
is more than the absence of war or the absence of physical violence. It is from this 
perspective of peace that this chapter relates peace to Social Justice and not to its 
international understanding.

\textbf{2.1. Relationship between Justice and Peace}

Peace and justice are what are known in Latin as \textit{binomium}, double terms: One 
concept consisting of two components. This particular \textit{binomium} is derived from the 
prophecy of Zechariah:

Tell the daughter of Zion, ‘Behold, your king is coming to you; He is just and 
having salvation, lowly and riding on a donkey, a colt, the foal of a donkey. He 
shall speak peace to the nations; his dominion shall be from sea to sea and from 
the river to the ends of the earth (Zechariah 9:9-10).

\textsuperscript{11} Cf. P. RUTECHURA, “Church in Reconciliation, Justice and Peace in the AMECEA 
Region,” 167.
\textsuperscript{12} J. KENNY - M. KOYLU, \textit{Philosophy of Muslim world: Authors and principle themes}, 
119.
God’s justice is righteousness. In addition, from Isaiah 32: 15-17, peace is possible only where there is righteousness, and righteousness, only where God’s Spirit transforms humankind. Isaiah 57:20-21 says that ‘the wicked are like the tossing sea, which cannot rest, whose waves cast up mire and mud. There is no peace, says the Lord, for the wicked.13

Peace and justice do not work in opposition. This is so because the latter is at the centre of peaceful co-existence. In other words, one would argue that justice and peace work concomitantly. Thus, from the Old Testament, we could realize that peace and justice are viewed as parallel terminologies. The two terms associate with each other to the extent that peace could be said to have similar contents as that of justice.14 In fact, from the Scriptures, it is evident that peace encompasses a relationship that is ordered; one of equity. One of the typical examples is from Psalms 85:10, which states that peace and righteousness join together. Similarly, we are told that peace is the effect of righteousness (cf. Psalms 32:17). In this context, peace is far beyond the cessation of war or the absence of conflict.15 Consequently, “peace is not seen as mere tranquility and order, but rather it is a deep commitment to the works of justice.”16

Peace also points to the future and it is given by the Lord or will be brought into existence by the Lord. This brings into account the call to work for peace in view of its

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full realization in the future, with the Lord as its true bearer and giver. Therefore, harmony rests on justice and peace.

As far as we talk about justice and peace, the invitation remains that burdens and benefits ought to be distributed equally in every society. The embracement of the aforementioned point could enhance the propagation of peace in any society where it is sought. As highlighted above, peace and justice work concomitantly and could be viewed as two opposite sides of the same coin. In this vein, no society could claim to have justice if it has no peace. In fact, we could argue that justice must increase for peace to spread. The above stated points exemplify the fact that we could assume that the degree of peace which exists in the emerging society is proportional to the perception that burdens and benefits should be distributed fairly.\(^\text{17}\)

3.0. Social Justice and Peace in the Bible

3.1. The Old Testament

The concept of Social Justice and Peace in ancient Israel is represented primarily by the phrase ‘justice and righteousness’ which occurs thirty times in the Hebrew bible. Besides, there are numerous other occasions in the bible where these two words; justice and righteousness, occur in parallel, as well as texts in which one or the other word features, perhaps in conjunction with other terms such as equity, in Isaiah 11: 4.\(^\text{18}\) Although it centres on some of the Hebrew prophets, Social Justice begins with another

\(^{17}\text{Cf. T. R. McFaul, } The Future of Peace and Justice in the Global Village, 4-5.}\)

\(^{18}\text{Cf. K. J. Del, } Ethical and unethical in the Old testament, 104.}\)
text of relevance, from Psalms 72, widely recognised as of pre-exilic origin.\textsuperscript{19} The text provides a paradigm for the ethical concerns of the prophets:

The prayer of Psalm 72 was recited at an enthronement or royal festival. The request for justice and righteousness features at the start as the overarching theme and summary of the whole prayer, ‘Give the king your justice, O God and your righteousness to a King’s son.’(Verse1). The psalmist elaborates from the verses that follow as a series of attributes of the ideal monarch, each of which flows from the outpouring of God’s justice and righteousness upon his human representative. From verses 2-4 of the psalm we realise the outworking of this in society and encompass everything from correct legal governance to practical care for the poor. Peace and righteousness will flow from the mountains and hills onto the people of his kingdom. Both the position of this verse in the psalm and its use of the vocabulary of justice and righteousness suggest a connection between the maintenance of divinely instituted order in society and the well-being of the wider creation.\textsuperscript{20}

The king is portrayed as the one who delivers the poor and has pity on the weak. Next to this, is the expectation that his land should flourish and blossom with abundance (verse 16). As a matter of fact, we see “a fundamental connection between human and non-human creation; justice and righteousness are strongly thought of in society today.”\textsuperscript{21} An element of conditionality here is such that the fruitfulness of the land is dependent upon the just rule of a king.

3.2. The Prophets

The whole of the history of the people of Israel should be perceived in the light of the Covenant. God made a Covenant with his people and proposed that if “they kept his commandment they would be his people and He would be their God” (Jeremiah 31: 31-34). Faithfulness to the Covenant is the core and goal of God’s people. Prophets

\textsuperscript{19} K. J. Dell, \textit{Ethical and unethical in the Old testament}, 105.
\textsuperscript{20} K. J. Dell, \textit{Ethical and unethical in the Old testament}, 105.
\textsuperscript{21} K. J. Dell, \textit{Ethical and unethical in the Old Testament}, 106.
reminded the people of their Covenant with Yahweh (God). As a consequence, judgement comes in because of the sin of unfaithfulness to the Covenant. We could therefore say that, faithfulness to the Covenant was regarded as Social Justice and Peace by the prophets. The plan of God, through the Covenant, was to have people living as brothers and sisters.

However, if justice and righteousness are the characteristics of the ideal of the Israelite king, and by implication, of the Israelite society, the reality seems to be very different, at least from the perspective of some of the prophets. Micah, Amos and 1st Isaiah offer a social critique which roundly condemns the excesses of the rich and the exploitation of the poor and the weak. This is exemplified in Micah 6:8 which reads: “He has declared to you, O human, what is good, and what the Lord requires from you. It is to do justice, love kindness and walk humbly with your God.”\(^{22}\)

The Old Testament prophets protest against the outrages committed against the poor by the rich and powerful (cf. Isaiah 3: 15; Amos 4:32- 37; 5:12; Ezekiel 22: 29. They condemn those who use political, economic and religious authority for their own selfish ends (Isaiah 59: 6- 8). Speaking in the name of Yahweh (God), the prophet Amos says that prayers and sacrifices are of no value unless at the same time people are concerned for the poor and needy.

Amos tells those who do not practise justice that God does not accept their worship and sacrifices: “I (God) hate, I spurn your feasts. I will not accept, nor consider

your staff-fed peace offerings” (Amos 5: 21- 24). Isaiah tells us what pleases God: “To remove unjust burdens, and let the oppressed go free. To share your bread with the hungry and shelter the homeless poor, to clothe the man you see to be naked” (Isaiah 58: 6-7). The context is “the prophet’s reflection on the acceptable means of entry into God’s presence.”23 The prophets understood that the earth and its resources were created by God for all to share and must not be appropriated by individuals or groups in an exclusive manner.

Human beings are stewards of creation rather than its owners (cf. Isaiah. 10:2; Jeremiah 5:28). The relationship between justice in society, and fruitfulness and peace in the world, points to the fundamental belief in the divinely instituted order. This order does not absolve people from their responsibilities. Rather, human beings, particularly those in positions of power or influence, are held accountable for both social and environmental breakdown.24 The well-being of the poor and the earth itself, would appear to lie in the hands of human beings. For this reason, the prophets raised their voices against social injustice and corruption (cf. Amos 2: 6-8; Hosea. 4: 1-3). The consequences of injustice and oppression towards the marginalised in society are expressed in terms of the failure of the land to produce the expected return.25 God judges our conduct towards him by the way we behave towards our fellow human beings. In fact, to show respect to another human person, even if that person is an enemy, is a precept of high moral standards.

23 K. J. Dell, Ethical and unethical in the Old testament, 106-7.  
24 Cf. CSDC, 456.  
25 Cf. CSDC, 81.
3.3. Social Laws

Basically, the law or Torah was a precious gift and an expression of God’s love to the people of Israel. God chose the Hebrews and made a Covenant with them through their history and their laws. The “Torah is the basis for the Mosaic Covenant. It is a sign of the Hebrews’ unique status before God.”26 God said to the Israelites: “Therefore, if you will obey my voice and keep my Covenant, you shall be my own possession among all peoples; for all the earth is mine” (Exodus 19:5).

In the promise of the Covenant made by Yahweh to his people, we find elements that show that between God and Israel, there is a special relationship; an agreement. What is unique about social laws is that all of them are God’s; there is no distinction among various types of laws, namely; civil, ethical, religious and sacrificial. There is also no room for a human activity, which does not fall under God’s instruction or teaching. (cf. Deuteronomy 22:8). The intention was to protect the community. The people of Israel would become God’s special possession, a holy nation and a kingdom of priests (cf. Exodus 19:5-6), and they were to do the will of God. The purpose of the Covenant was to create a new society; a people of God. Israel was to be an example to other nations.

The Law given on Mount Sinai constituted Israel into a nation, which was not structured as a pyramidal society; elitarian society, in the way it was in Egypt, but an egalitarian society in which all the people were seen as brothers and sisters, and not as

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subjects (cf. Deuteronomy 15:4). Therefore, social laws emphasised no exploitation or marginalisation, unlike in Egypt. The law stated that each family was to be given a piece of land (cf. Leviticus 25:23). It provided a social security system. No one was to be poor in that society, socially marginalized, and economically exploited: “You shall not wrong a stranger or oppress him, for you were strangers in the land of Egypt. You shall not afflict any widow or orphan. If you do afflict them, and they cry out to me, I will surely hear their cry” (Exodus 22:21-23). This is the ideal law, but the people did not always fulfil it. Israel was to be a holy nation, separate and different from other nations.

The purpose of the Exodus was to pass from the pyramidal society to a circular society (a kind of model society), to make of the Israelites who were no people into the people of God. By being different from other nations, Israel became the light for other nations.

Moreover, the “Torah may be pictured as a hedge around Israel, just like the Ten Commandments are for us today.”27 There are two types of laws that are noted in the Hebrew law codes. These are the apodictic laws and the casuistic laws. The Hebrews were the first to receive and attempt to live by absolute laws; the thou shall nots of the Decalogue. The apodictic and the casuistic laws are different in that the former are those laws which gave divine commands. In fact, we could infer from the above that the Ten Commandments are a type of apodictic laws.

If we assess the Ten Commandments, we could realize that they are statements of a general policy. Unlike the apodictic, casuistic laws are not stated in the imperative. Instead, the casuistic laws or case laws, as they are sometimes called, were conditional. Casuistic laws dealt with special circumstances. The conditionality of these laws for example, entitled that if a certain crime was committed, the next thing to follow was a punishment. But to know the type of punishment to assign to a particular case, the Hebrews interpreted the apodictic laws. In short, the principles of apodictic laws were applied. Furthermore, we could hold that the Israelites had some social laws, which promoted the egalitarian type of society, and not that of the pyramid. So people were to be treated equally, since inequality was destroyed by the social law. In addition, the Torah had the purpose of conserving human rights. The point is that society was not to be divided into classes of the poor and the rich. Thus, great concern was given to the poor, widowed and orphaned. The aforementioned is to a great extent promotion of peace and justice.

3.4. The New Testament

The gospel tends towards Social Justice and Peace. The mission and message of Jesus is summarized in Luke 4:18-19. He wants to give sight to the blind, liberty to the captives and deliverance to the oppressed. If we look at the actions of Jesus throughout the gospels, He did everything both spiritually and physically in order to grant wholeness to people. No amount of helping people would transform society and bring

Social Justice and Peace in the world, unless it is first founded upon Jesus Christ. He fulfills the Old Testament in the New Testament; he is the perfect revealer of God’s love to humankind. Along the lines, that had been traced out by the prophets and in a manner that was no less daring, Christ preached love and Social Justice and Peace; He made himself the relentless champion of the poor, children the oppressed and all the marginalized people in the society of his day (cf. Matthew 5:3-6; Luke 6:20). We also need to realize that Jesus did not promote free handouts (cf. John 6:25 ff); He never called on the government to provide free things, but it was the responsibility of the people to one another.

In accordance with the Christian vision, this means that our neighbors, and more especially the poor and the lowly, are kinds of Sacraments who make Christ present among us. Christ is recognized more in the poor people and the most vulnerable (cf. Matthew 25:40-45). As a matter of fact, when we oppress others and victimize them through all forms of injustices, it is Christ himself who is wounded (cf. Acts. 9:5).

3.5. Jesus, the Source of Social Justice and Peace

The Church has taken the idea of Reconciliation, Justice and Peace from Jesus Christ Himself. The Point is that Jesus preached peace. In fact, the message of the Risen Lord is Peace.

The message of Jesus was that peace will come through the willingness to get reconciled and using just measures in restoring the wrong in the community of

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believers. The mission of the Church in addressing issues related to Peace, Justice and Reconciliation cannot, but seek the authenticity and power from Jesus Christ and the Spirit of the Father and the Son. In this respect, one could argue that in biblical terms, Reconciliation, Justice and Peace are interrelated. In the Christian perspective, any claim of Social Justice and Peace should not contradict the justice that Christ himself laid down.

3.6. Apostles on Social Justice and Peace

The apostles followed in the footsteps of their master; Jesus Christ. They upheld His teachings to the extent that they wanted every community to be a loving one, where people could be at the service of one another. Jesus taught that people should care for one another. Hence, the teaching of Christ is handed over from one generation to the next. The apostles did not relent in conserving that which Christ taught them about peace and justice. Initially, they tried to live it themselves and then preached it through their words and deeds to other people. It is for this reason that the early Christian community “devoted themselves to the apostles’ teaching and to fellowship, to the breaking of bread and to prayer. Everyone was filled with awe at the many wonders and signs performed by the apostles. All the believers were together and had everything in common” (Acts 2:42-44). This is the promotion of the common good. Today, the Church carries out her office of promoting the common good through the promotion of Social Justice and Peace.

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4.0. Social Justice and Peace in the Catholic Tradition

4.1. Church Fathers

Social Justice has over time developed into what it is today. Numerous people, including some great figures in the Church, have commented on Social Justice and Peace. Let us briefly look at the views given by some of the Church fathers.

4.1.1. St. Ambrose

The Church fathers stood up for the lowly and vigorously preached Social Justice and Peace. But they also insisted very much on the idea that together with prudence, temperance and fortitude, justice is an essential basis for the Christian life, and without it, all other virtues would collapse. “Ambrose therefore defines justice as the virtue which gives to every person his due that never seizes the goods of another, that makes a person ready to neglect his own advantage in order to protect equity and the common good.”

4.1.2. St. Augustine

In his treatise on free will, “St. Augustine equally affirms that justice is the virtue which gives every man his due.” Elsewhere, he teaches that it is one of the four cardinal virtues and describes their functions and implications.

4.1.3. St. Thomas Aquinas

With Thomas, there must also be love. This means that a person must be ready to go beyond what is strictly due: “It is not enough to want to maintain peace among men by commandments of justice, if love does not take root among them”35

This is the way the Church fathers strove to expose matters of Social Justice and Peace to the Church. In order to establish a political, social and economic life which is truly human, there is nothing more important than the development of the interior virtues of justice, kindness, and dedication to the common good. As far as virtues of justice are concerned, technical progress cannot work towards the development of all.36

5.0. The Papal Teachings

According to the papal teachings (encyclicals), Social Justice generally refers to the idea of creating a society or institution which is based on the principles of equality and solidarity, which understands and values human rights, and which recognizes the dignity of every human being.37 However, some authors have different opinions concerning the meaning of Social Justice. Some regard it as merely another expression of legal justice and distributive justice for they equate the two.38 Again, other authors consider Social Justice as a different kind of proportionate justice, distinct from the other forms. Nevertheless, Social Justice and Peace are fundamental to the Catholic social teaching.

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35 The Catholic Secretariat of Zambia, Justice and Evangelization in Africa, 10.
36 Cf. GS, 35, 73.
37 Cf. CSDC, 81-82.
Systematic teaching on social matters, especially in the 20th century, could be traced “from 1891 when in response to the social question, Pope Leo XIII addressed in the encyclical letter the conditions of labor; *Rerum Novarum*.”\(^{39}\) He spoke against the inhuman conditions faced by the working people (salaried workers) in industrialized societies. Pope Leo XIII recognized that the three key factors underlying economic life are workers, productive property and the state. According to him, “these indicated that their just and equitable interrelationship is the crucial issue of the Catholic social teaching.”\(^{40}\) The principles, which Pope Leo XIII set forth, are used to guide “the formation of a just society in view of which there is obligation to identify a criteria of judgments that will help to evaluate existing socio-political systems and to suggest lines of action for their appropriate transformation.”\(^{41}\)

The prominence of Social Justice as an essential component of Christian faith, and the evangelizing mission of the Church began with Pope Paul VI’s encyclical *Populorum Progressio* (The development of peoples) in 1967. The Pope referred to it as the *Rerum Novarum* of the present age.\(^{42}\) After the industrial revolution, economic, political and social problems began to emerge which required the Church to address the social order more directly and systematically.\(^{43}\) The Church has always held that “this doctrine is based on the gospel and the natural law, and hence has always been

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\(^{39}\) D. DORR, *Option for the Poor*, 11.
\(^{40}\) D. DORR, *Option for the Poor*, 11-12.
\(^{41}\) D. DORR, *Option for the Poor*, 15.
\(^{42}\) Cf. RN No.8.
proclaimed by the Church.”

The Church declared “the right of every person to integral human development and for this it appealed to international solidarity.” To encourage this enterprise, the Pope set up the Pontifical Council for Justice and Peace.

The other document of significance is Pope John Paul II’s Apostolic Letter Octogesima Adveniens in 1971 (A call to action). In it, the Pope insisted on concrete action on defending the dignity of a human person and involvement by each and every local Church. “All Christians should be both hearers and doers of the word, to be the voice for the voiceless. We proclaim words of hope and assurance to all who suffer and are in need.”

We are called to share our hope for the dialogue and action for the common good of the people in the life and words of Jesus and the teaching of the Church.

In the same year 1971, the world’s Bishops gathered in a Synod and prepared the statement, Justice in the world. In this document, they declared “action on behalf of justice and participation in the transformation of the world fully appear to us as a constitutive dimension of the preaching of the gospel, or in other words, of the Church’s mission for the redemption of the human race and its liberation from every oppressive situation.” The regional and national conferences of Bishops continued to teach about

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44 T. Rourke, The Social and Political Thought of Benedict XVI 129.
47 The United States Conference of Catholic Bishops, Economic Justice for all, ix-x.
48 M. J. Schulteis - E. P. DeBerr, Catholic Social Teaching and the Church in Africa, 10.
social problems. This means that there cannot be true Christian faith without real commitment to justice.

The vision of the social involvement of the Church as an integral part of her mission is slowly being imbued in the life of the whole Church as seen from “the innumerable programmes of Episcopal Conferences, Small Christian Communities, Catholic action groups in parishes and individuals and dioceses”.\(^{49}\) The plan of salvation includes combating injustice.

**Conclusion**

Both the Old and New Testaments support the Church’s involvement in political issues. This is very important for everybody in the whole nation of Zambia, but particularly in the Arch-Diocese of Lusaka as it will help to promote social and moral order rooted in the scriptures.

The Church’s prophetic words concerning the community of men and women are problems regarding Social Justice, Peace and Unity. It should be made clear that these problems are not foreign to evangelization. The *compendium of the social doctrine of the Church* affirms this when it says: “Evangelisation would be incomplete if it did not take into account these mutual demands concretely.”\(^{50}\) Because of this, the Church cannot work in isolation; it needs others to collaborate with.

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\(^{50}\) CSDC, 66.
CHAPTER TWO

FINDINGS ON THE SIGNIFICANCE OF SOCIAL JUSTICE AND PEACE IN SEARCH OF INTERDENOMINATIONAL COOPERATION IN THE ARCH-DIOCESE OF LUSAKA IN ZAMBIA

1.0. Introduction

Chapter two seeks to present the findings on the significance of Social Justice and Peace in the search for interdenominational co-operation in the Arch-Dioece of Lusaka. This is in order to raise the awareness of the steady rise of Social Injustices in the area. We shall present the data obtained from the research which was done in Lusaka. The themes presented below are drawn from the questions which were asked by the researcher to those who were interviewed.

The terminology ecumenical will be used interchangeably with interdenominational Churches.

2.0 Data Presentation

The presentation of data will incorporate a brief history of Lusaka, and religions found there. This will lead us to see the relationship between the government and the Church. The understanding of the relationship between the government and the Church
will help us to understand the response of the Church in Zambia towards Social Justice and Peace.

2.1. Historical location of Lusaka

Zambia is a landlocked Country with “a population of 14 638 505, as per record of the 2014 census. It is situated in the Southern part of Africa. It shares boarders with Tanzania, Malawi, Congo DR, Angola, Zimbabwe Botswana and Namibia.” The capital city of Zambia is Lusaka, which “is situated 1, 280 m above sea level, with a total landscape of 360 square kilometres with an estimated population of two million people, of which 60% are unemployed.” “The annual population growth is put at 3.8% per annum.” The official language in Zambia is English. The name “Lusaka is derived from a Lenje village once located on the site that was named after the village leader chief Lusaka.” The city’s main growth occurred after 1935, when it became the capital of the British colony of Northern Rhodesia. Upon independence in 1964, it became the capital of Zambia.

2.2. Religions in Lusaka

The recorded religions as per 2010 statistics are:

Protestant: 75%, Roman Catholic: 20%, then Anglicans, Methodists, Baptists, and Seventh Day Adventist all have established a presence as well at the percentage of 2%. Predominantly Zambia is a Christian nation; it has a very

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51 www.rad-aid.org/wp.../ZAMBIA-COUNTRY-REPORT-FINAL.pdf 01/05/16.
52 The Nepad Cities Programme, African cities driving the NEPAD initiative, 41.
53 The Nepad Cities Programme, African cities driving the NEPAD initiative, 41.
54 http://www.newworldencyclopedia.org/entry/Lusaka 22/04/16.
small Jewish community, composed mostly of white Ashkenazi. Muslim, Hindu and Baha’i citizens, together representing about 2% of the population.\(^{55}\) The main stream Churches have their administrative offices in Lusaka.

2.3. The Relationship between the State and the Church in Zambia

The Church and the government have had a good relationship such that the Church can challenge the government to advocate for good governance. This relationship has been influenced by the philosophy of humanism which has guided the government. President Kaunda, the first President of Zambia “introduced an ideology which was intended to unite the country towards working for the common good. The Church accepted the philosophy of humanism because it had elements of Christian values such as belief in God and the dignity of human beings.”\(^{56}\) This became an opportunity for the Church to speak on behalf of the poor, and the oppressed. However, Bishops have always published some pastoral letters to guide the Zambian society. They express their concerns and give guidance on some particular issues of the state of the nation:

From 1991, Zambia adopted a liberal economy with the promise to bring back the economy to prosperity and dignified lives for the majority of Zambians. Poverty levels, particularly rural poverty, have escalated. The transition from 2015 into 2016 can be classified as a challenging period in as far as livelihoods of Zambians is concerned. The cost of living has gone up due to escalation in inflation. We are experiencing massive loss of jobs for bread winners and households are being left with no income. Although the major cause in the slump of the economy has been attributed to external factors, and while appreciating what the government is doing to offset the challenge, this situation must be arrested locally.\(^{57}\)

\(^{55}\) http://www.newworldencyclopedia.org/entry/Lusaka_22/04/16.


To go by this letter, major cities like Lusaka which are largely affected by urbanization are no exceptional. The “work or mission of the Church in society is mainly a spiritual one and not political, economic or social. It is therefore, necessary for the Church to work in society and to help that society.”\(^{58}\) In spite of the government investing in many social improvements; schools, hospitals and physical infrastructures (roads, railroads, water and sanitation), there are high poverty levels in the city of Lusaka.

### 2.4. Social Injustices in Lusaka

According to the Central Statistics’ Office, “Zambia’s annual rate of inflation has hit a high record of 22.9% for February, 2016 on account of continued price hikes in essential food and non-food items.”\(^{59}\) Rising inflation will continue to increase the cost of living, especially in urban areas like Lusaka. “The Jesuit Centre for Theological Reflection has been keenly monitoring the rising cost of living in some urban towns in Zambia.”\(^{60}\)

Zambia needs Justice in every aspect of life. “The poverty levels are extremely high and so are the inequalities that the Country continues to suffer. These are of human creation arising from selfishness, corruption and sin.”\(^{61}\) The issue is lack of distributive social justice, whereby the country’s resources reach and profit every Zambian in every corner of the country, and not forgetting “liberalization, privatization,

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budget cuts, and imposition of fees for education, and health care, devaluation of the kwacha, retrenchment of workers in both the public sector and the private sector. All of this means hardships for those already suffering from the economic decline. It is in this context that the Church in Zambia speaks boldly to advocate for Social Justice and Peace in the nation.

2.5. Networking System on Social Justice and Peace in Search of Interdenominational Cooperation in Lusaka

According to Komakoma, “in an effort to be guided where social issues are concerned, the Zambia Episcopal Conference (ZEC) established the Commission for Justice and Peace (CCJP) in Zambia in 1986.” The overall aim of the CCJP, as approved by the ZEC, is that of social education. CCJP was tasked to awaken “God’s people through the process of sensitization to a fuller understanding of their call as Christians with regard to Social Justice and Peace, leading to a greater awareness of human rights and consequent duties.” Furthermore, CCJP has a duty “to form in people a critical conscience which empowers to challenge, and to act, in order to overcome unjust situations.” Therefore, in order to make people aware of the different situations in the Country, though most of the pastoral letters are from the Catholic Bishops of Zambia, a good number of the statements are co-signed by the three

63 J. KOMAKOMA, ed., The social teaching of the catholic Bishops and other Christian leaders in Zambia, 1.
64 J. KOMAKOMA, ed., The social teaching of the catholic Bishops and other Christian leaders in Zambia, 1.
65 J. KOMAKOMA, ed., The social teaching of the catholic Bishops and other Christian leaders in Zambia, 1.
Christian Church Mother Bodies in Zambia. The three Church Mother Bodies are the Council Churches in Zambia (CCZ), the Evangelical Fellowship of Zambia (EFZ) and the Zambia Episcopal Conference (ZEC).

2.6. Table 1. Shows the three Church Mother Bodies in Zambia interacting

![Venn Diagram with EFZ, ZEC, and CCZ]

The Evangelical Fellowship of Zambia (EFZ) is a faith based Church Mother Body of the Evangelical and Para-Church Institutions. It is a composition of some Pentecostal Churches in Zambia. Its mission is evangelizing, empowering communities and contributing to national development and good governance in the country.

The Zambia Episcopal Conference (ZEC) is the Mother Body for the Catholic Church in Zambia, whose mission is based on the Social Teachings of the Church.

The Council Churches in Zambia (CCZ) is an Ecumenical Umbrella Organization of Christian Churches which seeks to promote co-operation and fellowship between Christian Churches and other organizations in the nation.
2.7. Table 2. Shows how the Three Mother Body Churches Coordinate and Network

Main objective

The researcher observed that the three Church Mother Bodies share something in common, and this is the promotion of Social Justice and Peace for the well-being of a human being. They co-ordinate matters of Social Justice and Peace and network through meetings and publication of pastoral statements on issues affecting the nation. The pastoral letters of the Catholic Bishops are statements from the Catholic
Commission for Justice and Peace (CCJP) and ecumenical statements of ZEC. EFZ and CCZ also issue national declarations. Sometimes national pastoral letters are co-signed by the three Church Mother Bodies. They have all emphasized the need to attend to economic issues with more concern on social consequences and the promotion of good governance in the country.

3.0. Significance of Social Justice and Peace, and how it could constitute an Effective Platform for Ecumenical Co-operation

The research conducted interviews with some prominent people for accuracy of information. The researcher sought to get information on the importance of Social Justice and Peace and how Social Justice and Peace could form an effective platform for Ecumenical Co-operation. The three Secretary Generals and the Programme Coordinating office for Justice and Peace; Caritas, were interviewed. The following were their views on Social Justice and Peace.

3.1. The Council Churches in Zambia

We all believe in the Bible and its message. The Bible is one book that gives hope and life to people in the world. Justice and Peace are some of the favorite messages of our Lord Jesus Christ. The Bible is full of instructions on how those who love and trust God should always preach Justice and Peace in the world. John 10:10 says that we have to guard against the thief who comes to steal our joy, kill our spirits (souls), destroy our peace. And Jesus says that He has come to give life and give it in abundance, and this could only be achieved through Justice, Peace and Hope.
The Secretary General further added that the promotion of Social Justice and Peace is a matter of all who are Christians, regardless of their Church affiliations. To work for Social Justice and Peace is therefore, a good platform for Church unity. It is an open space for forming the body of Christ with one mission and focus; the common good of all people. Ecumenism ought to be encouraged everywhere in the world. Psalm 133 talks about how good and pleasant it is for brothers and sisters (Christians) to live in unity. My understanding of unity is that it provides a platform for the dispensation of Justice and Peace. It is a good ingredient of Peace and Social Justice. Where there is no unity there is no Peace and no Social Justice.

3.2. Evangelical Fellowship of Zambia

At the Evangelical Fellowship of Zambia offices, the Secretary General was available for the interview and provided all the information which was needed. He said that Social Justice and Peace is significant in providing the rights to Justice for every person in the areas of social service delivery such as basic necessities of human life. He added that these social services should be provided without undue discrimination on the basis of gender, tribe, race or ethnicity. In the absence of peace, no one can fully enjoy the privileges of social services. These should be provided in the context of peace.

When asked how Social Justice and Peace could create an effective platform for Ecumenical Co-operation, he responded saying that some practices of Social Justice and Peace could influence Ecumenical Co-operation because Social Justice and Peace is a felt need; many people are suffering and need our voice. Shared platforms also
strengthen the joint understanding of issues so that where differences occur, such platforms could provide an opportunity for re-alignment.

3.3. Zambia Episcopal Conference

The Zambia Episcopal Conference Secretary General said that the work of promoting Social Justice and Peace is important because it ensures good governance and protection of Human Rights, as well as the common good which is the bedrock of any stable and progressive Society and Nation. It could also constitute an effective platform for Ecumenical Co-operation. It provides an opportunity for Churches or faith-based organizations to act in solidarity in addressing and fighting some structures of injustice in society. In that way, there is less room for contradictions in the advocacy work of the Church. Indeed, unity of purpose in fighting some evil forces is key in overcoming the roots of injustice in the community.

3.4. The Catholic Commission for Justice and Peace

The Co-ordinator of the Catholic Commission for Justice and Peace said that Social Justice is important because it helps to create Peace, and Peace leads to integral Human Development. The dignity of every person is the most important element a person has. To protect and promote Human Dignity, with Social Justice, where human relationships promote growth, respect of Human Rights, participation of both women and men in development, is very important. There can never be peace without justice.

When I asked him how Social Justice and Peace could constitute an effective platform for Ecumenical Co-operation, he said that Social Justice and Peace, being a
felt need, draws together people of different denominations and helps to understand the question of Justice in the light of the gospel. Therefore, reaching out to all the Christian Churches would help to root Justice into faith.

4.0. Measures put in place by some Ecumenical Churches to promote Social Justice and Peace

The researcher inquired from the three Secretary Generals about what measures the Church Mother Bodies and the Catholic Commission for Justice and Peace have put in place to promote Social Justice and Peace. The following were their views on the measures:

4.1. The Council Churches in Zambia

Different denominations work together for Social Justice and Peace; be it in advocating for the better lives of the people, in the provision of services to improve the lives of people, praying together for peace and harmony in the land or indeed, teaching people about their fundamental rights and responsibilities. These programmes are under the auspices of the Ecumenical umbrella movements. For instance, there are three mainline Church Mother Bodies in Zambia, namely the Council of Churches in Zambia (CCZ), the Evangelical Fellowship of Zambia (EFZ) and the Zambia Episcopal Conference ZEC), as already mentioned above. These work very closely on matters of Social Justice and Peace. As a result of this alliance, the ecumenical impact is greater than if each Church did its own programmes in its corners. The effect is felt more by the people in the nation and messages of advocacy are usually listened to by the leaders of
the Nation. Prayers are conducted ecumenically, which brings out a breath of fresh air to see people from all Churches singing, praising and praying together as brothers and sisters.

4.2. The Evangelical Fellowship of Zambia

The Secretary General revealed that they established some structural provisions which allow for regular and systematic engagements in social issues which allow for Churches to gather and engage in various issues as an integral part of the ministry of Churches. In addition, the mission statements of the Churches include a focus on Social Justice, and in this way, it keeps the thrust of the Church towards the clear goal of ensuring that this is part of the purpose of existence.

4.3. The Zambia Episcopal Conference

The Secretary General highlighted that in Zambia, we do not have ecumenical Churches as such, but ecumenical efforts, programmes and structures. For example, in the early years of the third millennium, the Church Mother Bodies, such as the Council of Churches in Zambia (CCZ), the Evangelical Fellowship of Zambia (EFZ) and the Zambia Episcopal Conference (ZEC), resolved to combine efforts and act together in combating the pandemic of HIV and AIDS. They became part of the Zambia International Networking Group on HIV and AIDS (ZINGO), which is still active and doing some excellent work in terms of responding to the challenges of victims of this pandemic as well as mitigating its impact while also addressing the root causes of the pandemic.
When asked if this structure is stable, he said that what could be done to improve the programme is to increase the stake of local funding. At the moment, the programme heavily depends on funding from the western world, especially the United States of America. In addition, the Secretary General; Rev. Fr. Lungu, pointed out that the above mentioned Church Mother Body periodically issues joint Pastoral Statements in the exercising of its prophetic role, while acting as the conscience of the nation. This structure has been very effective as it gets some moral support from the nation.

4.4. The Catholic Commission for Justice and Peace

Each member of the three Church Mother Bodies; EFZ, CCZ and ZEC, has a social programme which promotes Social Justice and Peace. At the same time, they have programmes and projects which bring these three bodies together to promote justice. These include the election monitoring project, publish what you pay (PWYP), which deals with the effects of mining and other extractive industries in Zambia. The three bodies also belong to the Oasis Forum in which issues of democracy, governance and other such national issues are discussed.

5.0. Stability of the structures put in place and how they are strengthened

The researcher required information on the stability of the structures put in place and how these structures are strengthened. The following was the feedback from the Secretary Generals of CCZ, EFZ, and coordinator of CCJP.
5.1. The Council Churches in Zambia

According to the Secretary General of the Council Churches in Zambia, though structures are there and there is room for improvement, concerted efforts should always be made to ensure that there is no slackening in those structures. Leaders of the various Churches must all be alive to the fact that Ecumenism is not only for the purposes of singing and dancing, rather, it is a place for serious consideration of issues that affect God’s people. With so much poverty in African Churches under the umbrella of Ecumenism, it is necessary and should be encouraged.

5.2. The Evangelical Fellowship of Zambia

The Secretary General said that their structures are stable as they are managed by full time professional staff who carry out activities and train local Churches to ensure that they are fully equipped with the understanding of Social Justice and Peace.

5.3. The Catholic Commission for Justice and Peace

According to the Catholic Commission for Justice and Peace, the structures are based on projects and so not very stable. However, there are meetings that take place among the Churches which are more faith related; these are stable and happen all the time. Such meetings include the joint celebration of Palm Sunday, national prayers and many other initiatives for promoting Social Justice and Peace.
6.0. Some ways in which Social Justice and Peace in Lusaka Arch-Diocese could encourage Ecumenical Co-operation

The researcher wanted to know some specific ways in which Social Justice and Peace in Lusaka could realize Ecumenical Co-operation. The following were the comments:

6.1. The Council Churches in Zambia

According to the Council Churches in Zambia, if very well understood theologically by all, Social Justice and Peace could bring everybody together. Therefore, it should be promoted by embracing the theological courage to be prophetic about messages so that people do not receive contradictory messages, thereby getting confused. This could be better done by embracing some practical actions in the work of advocacy, for instance, doing research so that the advocacy is evidence based. It could equally be cemented through writing joint pastoral letters, meeting frequently to talk about some issues of national importance so as to attend well to people, especially the poor.

6.2. The Evangelical Fellowship of Zambia

According to the Evangelical Fellowship of Zambia, there should be an increased level of interaction and engagement, which allows for high level interaction on a regular basis. There should also be publications which should foster social justice and peace, as well as ecumenism. This will allow a fully understood social justice and peace by the grassroots Churches and their leaders.
6.3. Zambia Episcopal Conference

The Secretary General asserted that there is working together through joint pastoral statements, meaning joint national declarations. He gave an example of the year 2009 when the three Church Mother Bodies (CCZ, EFZ and ZEC), issued a joint theological declaration through which the Churches committed themselves to fighting against gender injustice in the Church and promoted gender justice within and outside the Church. In addition, Fr. Lungu said that the Catholic Church was running a programme called Women in Governance – (WIG). This programme aims at promoting the participation of women in leadership within the Church and in Society.

6.4. The Catholic Commission for Justice and Peace

The Programme Coordinator for the Catholic Commission for Justice and Peace pointed out some existing ways of promoting Social Justice and Peace, which also promotes Ecumenical Co-operation in Lusaka. There are some joint programmes for Social Justice and Peace. These programmes involve some Joint Pastoral Statements to the Nation and advocate for good governance in view of the following:

a) Experiencing similar training for Social Justice and Peace;

b) Raising public awareness on the importance of Ecumenism;

c) Designing a proper Ecumenical training programme for Social Justice and Peace defenders.
7.0. Current Challenges faced in the promotion of Social Justice and Peace in Lusaka, and the way forward

The researcher aimed at collecting information on challenges the Church Mother Bodies and CCJP were facing in their promotion of Social Justice and Peace in Lusaka. The following were their views on the challenges.

7.1. The Council Churches in Zambia

According to the Council Churches in Zambia, the mushrooming of Churches in the land, which have no strong theological foundation, have introduced very confusing doctrines, and because of the poverty of the people, they are growing at a very fast rate as they are promising heaven on earth if people do certain things. This is destroying the fabrics of ecumenism in the land as Churches no longer speak with one voice on matters of Social Justice and Peace. However, Churches in Zambia are trying their best to ensure that they continue on the firm foundation and so not allow new doctrines to destroy the fiber of the society.

7.2. The Evangelical Fellowship of Zambia

For the Evangelical Fellowship of Zambia, there is no clear common agreement on the importance of ecumenism because most of the Churches tend to focus on their own beliefs and programmes. The Secretary General; Rev. Pastor Mpukuta added that the way forward over these challenges could be publishing theological papers on ecumenism to help explain the full significance of ecumenism and the benefits to the
Christian faith. Some Churches view ecumenism negatively, and therefore, a common discussion would help to dispel the myths and misconception on the subject.

7.3. The Zambia Episcopal Conference

According to the Zambia Episcopal Conference, there is a lack of favorable legislation due to continued failure to have a people-driven-constitution with an expanded bill of rights, including the cultural, economic and political rights which should be justifiable.

There is a culture of silence which is influenced by the traditional culture in which women are not encouraged to claim their rights but leave the authority to men. Equally, there is a culture of fear which leads some people to suffer silently, instead of standing up for their rights. In the same vein, there are some greedy politicians who abuse the vulnerable and unemployed youths and use them as instruments of political violence in order to intimidate and instill fear in their political opponents.

What should be done is to strengthen the role of Social Justice and Peace groups in parishes through continued formation and animated programmes.

7.4. The Catholic Commission for Justice and Peace

According to the Catholic Commission for Justice and Peace, there is poor linkage and co-ordination of the Ecumenical movement; there are no leaders visible. Linkage is only visible when a project is available and funded. Equally, there are poor social justice and peace programmes in some Churches.
The way forward would be to reorganize the ecumenical movement in Lusaka so that it coordinates the work of individual Churches in promoting Justice and Peace in the whole country. There is need to revitalize the ecumenical movement in Lusaka.

Conclusion

The moral aspect of the research for Social Justice and Peace, as a new platform for Ecumenical Co-operation springs from the recognition of the immeasurable dignity and value of a human being. By way of observing the effectiveness of Ecumenical Co-operation for Social Justice and Peace platform, the three Church Mother Bodies, according to the research, showed that Co-operation does exist among them.

The Catholic Commission for Justice and Peace asserts that even though there could be some co-operation as such, the poverty levels are escalating, hence, there is need to re-organize the ecumenical movements in Lusaka so as to co-ordinate the work of individual Churches in their effort to promote Social Justice and Peace in Zambia. But then, not only is the poverty level growing, but Lusaka is a multi-denominational city with a big population as seen from the statistics.

The effectiveness of the Ecumenical Co-operation in the promotion of Social Justice and Peace could be strengthened if the Ecumenical movements extended to encourage inter- denominational dialogue which could bring all religions on board, in the promotion of Social Justice and Peace in Lusaka.
CHAPTER THREE

ANALYSIS OF SOCIAL JUSTICE AND PEACE IN THE LIGHT OF RESOLVING SOCIAL INJUSTICES AND PROMOTING INTERDENOMINATIONAL CO-OPERATION IN THE ARCH-DIOCESE OF LUSAKA

1.0. Introduction

This Chapter analyzes the findings of the study and seeks to assess Ecumenical co-operation as a search for a new platform for Social Justice and Peace in the Arch-Diocese of Lusaka in Zambia. To analyze the data, themes were formulated under each objective of the study. The themes were drawn from the questions of the interview.

2.0. Discussions and Analysis of the Findings

2.1. The State and the Church in Zambia

Having reflected on the relationship of the Church and the State as explained in the previous chapter, we could contend that there is still a stable relationship. Analytically, this relationship is essential. Thus, the current President, Edgar Lungu stated that the Church “is an important partner with the State in Health and Education, as well as in advocacy for good governance.”66 In promoting Social Justice and Peace,

66http://livingchurch.org/5000-celebrate-zambia 01/05/16.
the Catholic Church has continued to work with policy makers in order to influence policies which respond to the needs of the poor in Zambia. This is done at both National and Diocesan level through Caritas Zambia. By increasingly demanding for accountability from the government, the Church hopes that service delivery will reach all, especially the poor. At the same time, the Church has continued to play her prophetic role by condemning evil and preaching the good news. This is what the bishops talk about in their Pastoral letters.

2.2. Social injustices in Lusaka and the Ecumenical response

2.2.1. Poverty as a Human Creation

Critically speaking, high poverty levels are human inventions. This means that poverty could be fought against without much difficulty, provided that we team up as concerned human beings. It is indisputable that if the Church in Zambia was to continue promoting Social Justice and Peace, poverty would be mitigated.

The year “2015 into 2016 can be classified as a challenging period in as far as livelihoods of Zambians is concerned. The cost of living has gone up due to the escalation in inflation.”67 There has been an “experience of massive loss of jobs for bread winners and households are being left with no income.”68 Lusaka, a major city which has been largely affected by urbanization is no exceptional. It is in this vein that the Church feels duty bound to advocate for Social Justice and Peace. Evidently, the Catholic Church has been involved in Socio–Economic and Political issues throughout

Zambia’s history. Its involvement in Socio- Economic and Political issues is influenced by its Social Teachings of the Church. Moreover, this is to assert that the Catholic Church is not only concerned about issues of faith but morals, as far as they affect a human being and society.

Generally speaking, the Church in Zambia ensures that Social Injustices are spoken against. Precisely, the Church embarks on responding in a favorable way to all injustices. However, If Social Justice and Peace refers to the idea of creating a society or institution which is based on the principles of equality and solidarity, which understands and values human rights, and which recognizes the dignity of every human being, everybody should benefit from the basic human needs. In other words, we need Distributive Justice in Zambia. If this is neglected, the country will continue experiencing high poverty levels and thereby deteriorate the Socio-Political and Economic situation.

As stated by the Zambia Episcopal Conference Secretary General, lack of favorable legislation due to continued failure to have a people driven Constitution with an expanded bill of rights, including the cultural, economic and political rights which should be justifiable leads to poverty. He also said that some politicians are greedy to the extent that they abuse the vulnerable and unemployed youths and use them as instruments of political violence in order to intimidate and instill fear in their political opponents. This suffices to conclude that poverty is a human creation out of sin.

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69 Cf. CSDC Nos. 81-82.
2.2.2. Violence in Lusaka

In the recent concurrent events, as the country prepares for the forthcoming presidential elections, which will be held on 11th August 2016, political parties have inflamed political violence which is affecting the country’s economic system. Consequently, leaders convened by the three Mother Body Churches issued a statement following a meeting with political party leaders.70

Through the common understanding of Social Justice and Peace, to protect the poor, the Church works for peaceful solutions to social and political problems. As stated by the current President of Zambia, Edgar Lungu, “the Church in Zambia advocates for good governance and speaks to protect the poor.”71 The Church condemns violence surfacing among political leaders; “the Secretary General of ZEC, Father Cleophas Lungu confirmed that the Catholic Church has issued statements condemning these barbaric acts of violence and called for Peace.”72 Indeed, Zambia needs Justice in every aspect of life.

2.3. The Significance of Social Justice and Peace, and its promotion as an Effective Platform for Ecumenical Co-operation

In this study, the term ‘significance’ is employed to mean the understanding and impact of Social Justice and Peace on Ecumenical movements. The Council Churches in Zambia Secretary General’s response was that Social Justice and Peace is deeply

70 Cf. https://www.lusakatimes.com/2016/03/30/18-political-party-presidents-agree-end-violence/01/05/16.
71 http://livingchurch.org/5000-celebrate-zambia_01/05/16.
72 http://en.radiovaticana.va/news/2016/04/22/catholic_church_in_zambia_01/05/16.
rooted in the bible: “The human person is social by nature, and throughout the scriptures, God calls humanity to live in a just Community.” \(^{73}\) Those who love and trust God should always preach Justice and Peace in the world. The impact, according to the Secretary General of the Evangelical Fellowship of Zambia, is also in the observance of human rights. Justice is a right for every person in areas of social service delivery such as the basic necessities of human life. He added that, these social provisions should be provided without undue discrimination on the basis of gender, tribe, race or ethnicity. In the absence of peace, no one can fully enjoy the privileges of social services.

The Zambia Episcopal Conference Secretary General highlighted the fact that Social Justice is also ensuring good governance and protection of human rights as well as the common good which is the bedrock of any stable and progressive society. It follows that: “Human dignity is the basis for the Church’s affirmation of human rights, which becomes the minimal standard for evaluating any particular government.” \(^{74}\) Therefore, “we are called to share our hope for the dialogue and action for the common good of people in the life and words of Jesus and the teaching of the Church for integral Human development” \(^{75}\) The dignity of every person as alluded to by the Council Churches in Zambia, is the most important element a Person has.

2.3.1. Social Justice and Peace, a New Platform for Ecumenical Co-operation

As proposed by the Social Teaching of the Church to the brethren of other Churches and ecclesial communities, who are committed to serving the common good,

\(^{74}\) J. M. THOMPSON, *Introducing Catholic Social Thought*, 33.
\(^{75}\) The United States Conference of Catholic Bishops, *Economic Justice for all*, ix-x.
the Catholic Church is convinced that from the common heritage of the social teaching, there will come motivations and orientations for an ever closer co-operation in the promotion of Social Justice and Peace. As a platform for Ecumenical Cooperation, Social Justice and Peace was acknowledged by all the three Church Mother Bodies and the Catholic Commission for Justice and Peace, namely that it is a felt need in the Arch-Diocese of Lusaka. The Zambia Episcopal Conference shades more light, namely that with dialogue, there is less room for contradictions in the advocacy work of the Church.

Social Justice and Peace can and does constitute an effective platform for Ecumenical Cooperation, “for service and advocacy are essential for internalizing the social gospel, and such witness will move others in the same direction.” Promoting Justice will provide an opportunity for Churches or Faith based Organizations to act in solidarity in addressing and fighting structures of injustice in Society. “Evangelisation would be incomplete if it did not take into account these mutual demands concretely.”

2.4. Measures put in place as Ecumenical Churches Promote Social Justice and Peace

In this section, we shall focus on some dimensions and existing structures of ecumenism which promote Social Justice and Peace in the Arch-Diocese of Lusaka.

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76 Cf. CSDC, 12.
77 J. M. THOMPSON, Introducing Catholic Social Thought, 48.
78 CSDC, 66.
2.4.1. The Elections Monitoring Project

In so far as each member of the three Church Mother Bodies (EFZ, CCZ and ZEC), according to the Catholic Commission for Justice and Peace, have their own social programmes which promote Social Justice and Peace, the Catholic Commission for Justice and Peace has programmes and projects which bring them together to promote Justice in the country. These programmes include the elections monitoring project and publish what you pay (PWYP), which deals with the effects of mining and other extractive industries in Zambia. The three Church Bodies also belong to the Oasis Forum in which issues of democracy, governance and other such national issues are addressed. The Catholic Commission for Justice and Peace is an established Commission for Justice and Peace appointed by the Zambia Episcopal Conference in 1986 “in an effort to be guided where social issues affecting the nation are concerned.” It therefore, means that the Catholic Commission for Justice and Peace has a duty “to form in people a critical conscience which empowers to challenge, and to act, in order to overcome unjust situations.”

Other ecumenical efforts, programmes and structures approved by the Church Mother Bodies are the combined efforts to combat the pandemic of HIV-AIDS through the Zambia Interfaith Networking Group on HIV-AIDS (ZINGO) which is still active. Then, the Church Mother Bodies periodically issue joint pastoral statements in the exercise of the prophetic role while acting as the conscience of the nation. The effect

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79 J. Komakoma, ed., The Social Teaching of the Catholic Bishops, 1.
80 J. Komakoma, ed., The Social Teaching of the Catholic Bishops, 1.
felt by people in the nation according to the Council Churches in Zambia, and messages of advocacy are usually listened to by the leaders of the nation.

2.4.2. The Christian Unity Week

There is also the dimension of the week of prayer for Christian unity which is held from 18th January to the 25th of January every year. The promotion of Christian unity was one of the formal reasons Pope John XXIII convoked the Second Vatican Council. The reason was to reform and renew the Catholic Church, which, he said, was the best way the Church could contribute to the re-union of Christians. In the end, both reasons were related to unity among the followers of Jesus.  

Pope Francis affirms that “Christian unity needs to be “a priority” for the Church,” It is a golden occasion to pray together and to see how Christians could cooperate in various activities for the spreading of the Kingdom of God. By virtue of the sacrament of baptism, Christians come together to share the same faith. This coming together of Christians who share the same baptism, involves also “entering together with other Christians into the great challenge of the inter-religious dialogue in order to bear witness to the hope that is within us (1 Peter 3:15).” By principle, inter religious dialogue is of supreme importance today as “we live with people who belong to various

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81 Cf. T. RYAN, Christian Unity: how you can make a difference, 11.
83 Cf. CCC 818 838.
religions and faiths."\textsuperscript{85} Prayers are conducted ecumenically for unity, peace and harmony in the country.

2.4.3. Joint Palm Sunday Celebrations

The Catholic liturgical celebration of Palm Sunday brings together different Christian Churches; it is an ecumenical gathering, for example,

Nine different Churches in Kabwata area within Lusaka, gathered together for a colorful procession to mark the triumphant entry of our Lord in Jerusalem. These Churches were: African Methodist Episcopal Church, Roman Catholic Church, Kabwata Church of Nazarene, Kabwata Pilgrim Wesleyan Church, Reformed Church in Zambia, Anglican Church, The Salvation Army, The United Church of Zambia (UCZ) and the United Presbyterian Church in Southern Africa. The procession covered about three to four kilometres. 86

These Churches join the Catholic liturgy of Palm Sunday during the procession only. It is magnificent to see people from different Churches singing, praising and praying together as brothers and sisters. These ecumenical structures have been very effective as they have been getting moral support from the nation.

2.4.4. National Day of Prayer

The three Church Mother Bodies, through their joint meetings, came up with the advocacy to call for a national day of prayer, and “President Lungu declared October 18th 2015, a day of repentance, fasting and prayer in response to the overwhelming requests that ordinary citizens and clergy from all denominations had made.” 87 He said “our desire to come before God at such a time as this when the country is experiencing socio-economic challenges which are causing

86 https://mafrsaprovince.com/2016/03/20/palm-sunday-in-lusaka-ecumenical-procession-christ-
is-y/ 01/05/16.
87 http://lusakavoice.com/2015/10/19/president-lungus-statement-on-the-day-of-prayer-and- fasting/. 01/05/16.
anxiety and distress amongst the people, is a sign of our reverence to God and acknowledgement of His sovereignty.” National prayers and many other initiatives for promoting Social Justice and Peace are stable and strong. Networking is important.

2.5. Stability of the structures put in place and how they are strengthened

Undoubtedly, we need to have stable structures so as to revamp the socio-economic and political situation of the nation. To do this, it is vital to embrace Social Justice and Peace. In this vein, the term stability is used to imply the consistence of existing structures in resolving social injustices in the Arch-Diocese of Lusaka.

2.6. Some specific ways in which Social Justice and Peace could bring about

Ecumenical Co-operation in the Arch-Diocese of Lusaka

2.6.1. Equal Distribution of Wealth

In this study, the phrase specific ways means the actual dimensions of Social Justice and Peace which could bring about ecumenical co-operation in the light of resolving social injustices in Lusaka. From the teachings of the Church, we see that Social Justice and Peace encourages a proportionate and equitable distribution of wealth in a given nation. This is in order to promote happiness and well-being of all. “The Second Vatican Council highly commends co-operation with our separated Christian

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88 http://lusakavoice.com/2015/10/19/president-lungus-statement-on-the-day-of-prayer-andfasting/01/05/16.
89 Cf. CSDC, 201.
brethren for the promotion of Justice in the world, for bringing about development of peoples and for establishing peace.”

The ecumenical co-operation should be promoted by embracing a uniform theological courage to be prophetic of God’s word of Justice to people so as not to confuse people. In fact, good governance in the country has been advocated through indaba meetings by the three Mother Church Bodies. In recent times, the three bodies “worked to create a powerful lobby calling for talks aimed at securing fair and non-violent peaceful elections.” Here, we see the practical dimensions of promoting Social Justice and Peace in the Country.

2.6.2. Pastoral Letters

The other specific dimension of Social Justice and Peace; to bring about an ecumenical co-operation has been through the writing of some joint pastoral statements or national declarations, for example, the “issued joint Theological Declaration through which the Churches committed themselves to fight against Gender injustice in the Church and promoted Gender Justice within and outside the Church.” The three Mother Church Bodies meet frequently to address some issues of national importance related to people, especially the poor, in bringing about Social Justice and Peace.

The overall aim of the Catholic Commission for Justice and Peace, as approved by the Zambia Episcopal Conference, is “social education in order to promote Social

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91 http://in-zambia-cathedral-indaba-eases-political-tensions, 01/05/16.
92 Gender Document by the Church in Zambia, The Voice of the Church 1.
Justice and Peace and form in people a critical conscience which empowers to challenge, and to act, in order to overcome unjust situations.” According to the programme co-ordinator of the Catholic Commission for Justice and Peace, the specific dimensions of Social Justice and Peace contributes among what has already been mentioned above are that they offer training programmes on Social Justice and Peace in parishes and at inter-denominational level. They bring about an ecumenical co-operation by offering joint programmes on Social Justice and Peace. By so doing, they also raise public awareness on the importance of ecumenism.

2.7. Current challenges faced in the promotion of Social Justice and Peace in search of Ecumenical Cooperation in Lusaka and the way forward

The social teaching of the Church is a fertile soil for dialogue and collaboration in the ecumenical sphere concerning the defense of the dignity of a human person. Therefore, inter-denominational dialogue increases awareness that all are brothers and sisters in Christ, and makes the journey along the path of ecumenism easier.

2.7.1. Mushrooming Pentecostal Churches

There is the mushrooming of Churches in the land: “Pentecostal Churches are coming into being. The challenge is that these Churches have no clear doctrine since the practice of religion is according to their whims and caprices,” whatever doctrine they may have, borders on superstition. Many people are flocking to them because of the

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93 J. Komakoma, ed., The Social Teaching of the Catholic Bishops, 1.
94 Cf. CSDC 534.
95 Cf. CSDC 535.
96 A. Ikechukwu, “What are we dialoguing about?” 143.
promise of prosperity. According to the Council Churches in Zambia, these churches do not have a strong theological foundation which has led to the confusion of the people. And because of the poverty of the people, they are growing at a very fast rate as they are promised heaven on earth if they did certain things. Mushrooming of unclear Churches is destroying the fabrics of ecumenism in the land as different Churches no longer speak with one voice on matters of Social Justice and Peace.

2.7.2. A negative attitude towards Interdenominational Dialogue

True unity of purpose, “as is demanded by the world society, a lasting atmosphere of dialogue is essential to overcome the day by day obstacles which characterizes division towards a more human society.”\textsuperscript{97} According to the Evangelical Fellowship of Zambia, there is no clear common agreement on the importance of ecumenism because most of the Churches tend to focus on their own beliefs and programming. This challenges Churches to authentically co-operate in works of Social Justice and Peace.

Some Churches view ecumenism negatively and therefore, in the “dialogue of life, besides official theological dialogues, there can be an authentic unity with Christians belonging to different Churches.”\textsuperscript{98} This would help to dispel the myths and misconception on the subject as pointed out by EFZ.

\textsuperscript{97} Synod of Bishops 1971, Justice in the World, 11.
\textsuperscript{98} W. RUSSELL, Eighty Principles of Ecumenism, 55.
2.7.3. Poor Social Justice and Peace programmes in individual Congregations

The formation of Social Justice and Peace groups in parishes has been usually facilitated by the Catholic Commission for Justice and Peace. According to the Catholic Commission for Justice and Peace, it is challenged by poor Social Justice and Peace programmes in individual congregations. It follows that “all Christians should regard the work of promoting Social Justice and Peace as of great importance.”99 This calls for the re-organization of the ecumenical movements in Lusaka. The work of Social Justice and Peace should not be undertaken by only a few Christians who organize or attend seminars or courses on Social Justice and Peace, but should be for all.

The other challenge mentioned by the Catholic Commission for Justice and Peace is poor linkage and co-ordination of the ecumenical movement; there are no visible leaders, namely that the linkage is only visible when a project is available and funded.

3.0. Conclusion

Guided by the Philosophy of Humanism in Zambia, the Church should address issues concerning socio-economic and political issues, which affect people’s lives; and since the Church serves people in society, she has a role to play in their social and political life. The analysis shows that there is need to have open inter-denominational and inter-religious dialogue to enhance Social Justice and Peace in order to mitigate poverty and Social injustices in the country.

CHAPTER FOUR

THE WAY FORWARD IN THE PROMOTION OF SOCIAL JUSTICE AND PEACE IN SEARCH OF ECUMENICAL COOPERATION

1.0. Introduction

This Chapter concludes the study and also makes some recommendations based on the findings. These recommendations are to enhance ecumenical co-operation in the Arch-Diocese of Lusaka. The three Church Mother Bodies need to go beyond occasional meetings, evident only during political crisis; they need to be in constant dialogue with the significant other Churches to enhance ecumenical co-operation.

2.0. Summary of the Findings

The study was conducted to determine Ecumenical Co-operation in search of a new platform for Social Justice and Peace in the Arch-Diocese of Lusaka in Zambia. This was done in Lusaka with the Zambia Episcopal Conference, the Council Churches in Zambia and the Evangelical Fellowship of Zambia who are the Church Mother Bodies in Zambia, and the Catholic Commission for Justice and Peace. Targeting prominent figures in this case, Secretary Generals of each group were interviewed. The study collected primary data from questionnaires, and interviews. Secondary data was obtained from books, Church documents, electronic sources and from observations. The researcher basically employed a qualitative method.
Major findings from the study suggest that Social Justice and Peace are key principles towards ecumenical co-operation. They are key principles because they are fundamental in the promotion of human dignity in the sense that it is imperative for faith Churches to walk with the people, to accompany them, that national resources are equitably distributed. As a matter of fact, a human being is made in the image and likeness of God, it is therefore, right and fitting that every person is treated fairly. It also follows that factors which fuel conflicts and disharmony among people are violations of human rights.

Social Justice and Peace has shown to be a platform for ecumenical co-operation through ecumenical efforts. These efforts are advocacy for good governance through the writings of joint pastoral letters by the three Church Mother Bodies and sometimes pastoral letters from Catholic Bishops only. These pastoral letters make the prophetic role of the Church to be the voice of the voiceless in matters of faith and morals. This however, implies that in championing democracy in Zambian politics, the Church has tried to fulfill her role by intervening in politics so that Social Justice and Peace may prevail in the nation. It clearly shows that the Church cannot just sit by seeing people taken for granted by some political rhetoric.

Social Justice and Peace is also a platform for ecumenical co-operation as seen from the ecumenical efforts of the election monitoring project which aims at free and fair elections in the country. There is also the project called publish what you pay which

\(^{100}\) Cf. GS 12.
deals with the effects of mining and other extractive industries in Zambia. The project seeks to protect the people who would be at high risk of the consequences of mining.

The Christian unity week is scheduled from 18\textsuperscript{th} January to 25\textsuperscript{th} January every year, whose purpose is to unite all Christians as followers of Christ. This brings peace and harmony in the country as various activities of Social Justice and Peace are shared for effective participation in ecumenism.

The joint celebration of Palm Sunday is another ecumenical effort. It becomes an opportunity for the Catholic Church to be united with the Churches which share in the same faith of the sacrament of baptism.

National days of prayer, like the candle light service which commemorates the World Aids day, bring different Christian Churches together in prayer and solidarity with the sick.

The national day for fasting and praying puts Churches in solidarity with the government in seeking God’s guidance in the governance of the nation. This has occurred in times of political crisis.

Zambia’s economy has contributed to harsh living conditions, especially of the poor people. Poverty levels are very high making it difficult for the poor to survive. Ecumenical advocacy for Social Justice and Peace comes in to mitigate their needs.

Generally, it could be asserted that ecumenical efforts have improved in the promotion of Social Justice and Peace through the advocacy for good governance. The interaction between the three Church Mother Bodies, as a continuum of solidarity with the people and the government alludes to this fact. Thus, integrated care of God’s
people, meets the witnessing of the gospel values as the Church stands in for people, especially the poor in so far as the gospel of Matthew says: “I was hungry and you gave me food, I was thirsty and you gave drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me” (Matthew 25: 35-36). Therefore, Social Justice and Peace indeed creates a platform for ecumenical co-operation.

3.0. Recommendations

We have looked at the growing area of interest between Social Justice and Peace and Ecumenical Co-operation. We have also looked at the challenges preventing close collaboration with all Christian Churches, in this case, the mushrooming of some Pentecostal Churches.

This section will be dedicated to offering some suggestions of ways in which works of Social Justice and Peace could be enhanced in so far as ecumenical co-operation is concerned. The researcher therefore recommends the following:

3.1. Every Church in Zambia should have a proper Theological foundation

According to the Council Churches in Zambia, there is a mushrooming of Churches in the land, which have no strong theological foundation. For sure, the mushrooming of Churches in any country could have its own challenges. It is undeniable that Churches have an influence on the citizens of every society. Hence, the registrar of Churches is to be more and more effective so as to achieve its intended role. For instance, since those Churches, which may not have a strong theological foundation
are prone to misleading people, the registrar of Churches should be strict in registering them.

The essence of the Church should be safeguarded. Moreover, the Church should not be considered implicitly or explicitly, as a financial business entity. It is obvious that if a Church is considered as a business entity, preaching will be based on the promotion of that Church so that people may give more and more for the benefit of the preachers. Apparently, this is social injustice in itself.

It is apparent that injustice could exist anywhere, provided there are people. However, the degree of injustice differs from one person to the other or from one organization to the other. So, if some Churches do not have a proper theological foundation, it is likely that such Churches could contribute negatively to the genuine fight against social injustices. This is a contradiction since the Church is intrinsically supposed to be the major stake holder of justice and peace. In addition, Social Justice and Peace is to be promoted by everyone. Analytically, it may be argued that no Church is supposed to preach social injustice. Despite this argument, it still stands that some Churches could relax in somewhat, there being major stakeholders of peace and justice. In fact, the idea is that we have to understand that “action on behalf of the justice and participation in the transformation of the world fully, which appear to us as a constitutive dimension of the preaching of the Gospel.”\(^{101}\)

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In this vein, the gospel has to be preached to the extent that it influences the world in a positive way. This suffices to argue that the way the gospel is preached has a great influence on the recipients. For instance, if a Church is solely based on one person who even does not have a proper theological foundation, it is likely that all the theology of that particular Church will be based on their sole pastor.

3.2. Educating People on the reason and importance of Promoting Social Justice and Peace

3.2.1. Jesus willed that People live in Peace and Justice

The collaboration of Christian Churches is essential in the promotion of Social Justice and Peace. One may argue that the significance of the aforesaid collaboration is founded on the words of Jesus himself. He prayed: “The glory which thou have given me I have given to them, that they may be one even as we are one, I in them and thou in me, that they may become perfectly one” (John 18: 22-23). Jesus Christ wanted all those who believed in him to be one. The point is that those who believe in Jesus and precisely today, could be regarded as Christians (cf. John 18:21). Thus, the collaboration of Christians stems from the fact that they have the same Head, who is Jesus Christ. In this respect, ecumenism is important and all those who have a negative understanding of it need to be sensitized about its importance. But, generally speaking, all Christians are to be educated on the importance of ecumenism.

In accordance with the above information, ecumenism is significant in the sense that it stems from the very mandate of Jesus Christ, namely that people be one.
Precisely, the aforesaid is the propagation of what is called ecumenical mandate. The implication is that Social Justice and Peace is not a choice but an obligation. One would understand the implications of Social Justice and Peace only after reflecting on some biblical texts like Mathew 25: 31-46. In this text, God shows us that he wants his people to be just to one another. He wants us to be at the service of one another. We have to feed the hungry, welcome the stranger, cloth the naked, help and visit the sick and those in prison. In short, God wishes that His children live in harmony and genuine love for one another. The basic reason for us to love one another is simply because God Himself is love. Hence, he extended His love to us by giving us his son. The Bible attests: “For God so loved the word that he gave his only son, that whoever, believes in him should not perish but have eternal life” (John 3:16).

3.2.2. Education for Social Justice and Peace and Ecumenical Formation

In so far as the Catholic Commission for Justice and Peace’s role is to educate communities and parishes “to awaken consciences to the knowledge of concrete situations of Social Justice and Peace, by this means, transformation of the world has already begun.” The researcher recommends that there should be more efforts in education to bring in new initiatives that will integrate the social teachings of the Church more fully into educational and catechetical programmes in parishes and institutions. It is very clear from the findings that in some educational programmes, the social teachings of the Church are not sufficiently integrated and explicit. As a result, many Christians do not adequately understand that the social teaching of the Church is

102 Synod of Bishops 1971, Justice in the World, 17.
an essential part of the Catholic faith. The Catholic social teaching for calls commitment to serving the poor. We are called to put the needs of the poor and vulnerable first. If this is made clear to all; our separated brethren, ecumenical cooperation would be very welcomed by all the Churches. This poses a serious challenge to the Catholics, since it weakens their capacity to be a Church that is true to the demands of the Gospel.

Commitment to Social Justice and Peace is at the heart of who we are and what we believe in, it must be shared more effectively. Then Ecumenical formation is not about us, but about service to others. Ecumenism has always been a sharing of our faith with others and inviting them to walk with us as we follow Jesus Christ. This is even the implications of the new evangelization. It calls for our efforts to reach out to those who have never followed Christ. We could therefore, learn something more about God.

3.3. Promoting Practical Ways of Propagating Social Justice and Peace

3.3.1. Media

The media is one of the most important ways of evangelization. In Lusaka, in as much as one could argue that the three Church Mother Bodies use the media to promote Social Justice and Peace, we could still hold that there is always room for improvement. Strictly, the problem could not be lack of the media in Lusaka, but more seriously the wrong attitude of the people towards promoting Social Justice and Peace through the already available media. It follows that if people understand the reason and importance
of promoting Social Justice and Peace, they would on their own see the media as a powerful means of communication as it is able to cover a wide range of places.

3.3.2. Social Justice and Peace in Schools

Schools could help us to spread the message of Social Justice and Peace. The researcher recommends that Schools have projects which could promote Social Justice and Peace. For instance, students may be engaged in various deliberate projects such as clubs on Social Justice and Peace. It would be a strategic plan for such clubs so as to sensitize students on the meaning, importance and purpose of Social Justice and Peace. Students, regardless of their tribe, culture or religion have to be sensitized on Social Justice and Peace. They should be made to understand that “peace is understood as not simply the absence of war but the presence of all the conditions that promote Social Justice.”

Social Justice and Peace calls for genuine respect for human dignity. In fact, when Schools capture numerous students, regardless of their religion, it is promotion of ecumenism. The logic is that all those students who mingle together in matters of justice and peace finally find working with people of other religions pleasant. This is a proper way of embracing ecumenism at the grassroots.

In higher Schools like Universities and Colleges, Social Justice and Peace could also be promoted. Students could in their own capacity within their registered clubs, propagate peace and justice. For example, there could be projects which would be working practically towards Social Justice and Peace. Such clubs could embark on

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helping the poor and the needy. In addition, clubs could put in place some programmes of visiting the sick and those in prison and generally offer community service. This is to say that schools could be used as channels of promoting Social Justice and Peace. These very students could be afforded an opportunity to practice their knowledge on Social Justice and Peace in an open manner the by school authorities. Having finished School, they could be given chance to volunteer as promoters of Social Justice and Peace.

3.3.3. Strong Collaboration of the State and the Church against Social Injustice

The Church and the State should work in serious collaboration. The bottom line is that the Church and the state both operate among people of a particular society. In other words, the Church and the state, both have an influence on a particular society. Thus, it is just proper that the Church and the state work together for the betterment of the country and its citizens. The collaboration of the Church and the state against social injustices is important, this is so because citizens will be accorded the opportunity to learn more on Social Justice.

3. 3.4. Co-operation of State Leaders in Areas of raised Issues

The Church is renowned for being the voice of the voiceless. In this respect, the Church could raise an issue on a particular situation, for example, mining pollution. It is a pity that sometimes if there is no serious co-operation between the Church and the state, such an issue will not be listened to. In as much as we say that the Church has the responsibility of speaking on behalf of the voiceless, it still remains a fact that everybody in society has a moral obligation to protect one another. However, the
Church and the state have a viable capacity to fight any form of injustice in a country. The protection of all human life and concern for the protection of nature is a new form of a balanced understanding of anthropology according to Pope Francis.\textsuperscript{104} This suffices to argue that human beings have a moral obligation towards nature. Since, the approach of a human being to the environment at times seems to be destructive, the Church has deemed it essential to call for a caring approach to the environment. So, close collaboration between the Church and the state is recommended.

Thus, if issues are raised by the Church, the state has to analyze them in the spirit of truth, for the attainability and significance of a proposed project, as far as it is for the benefit of citizens. Moreover, the Church has to do everything possible to see to it that oppression is spoken against. In Zambia, some Churches are working hard to safeguard the oppressed. For example, the Catholic Church has never been silent towards oppression. Consequently, Churches and the government in Zambia should work closely together.

3. 3.5. **Proper Linkage and Co-ordination of the Ecumenical Movement**

Since Zambia is said to be a Christian nation, those Churches working together should take advantage of this declaration. There is need to promote Social Justice and Peace to the extent that Churches, particularly in Lusaka, could practically and with a common voice engage in some campaigns to change the face of Lusaka. This is a welcome idea since Jesus calls them to advocate for the marginalized. The most important thing to understand is that Christians do not strive for mere unity. This

\textsuperscript{104} Cf. *Laudato si’* 120.
implies that “ecumenism is intended for responding to the contemporary human realities, irrespective of religious, cultural or ethnic boundaries.”\textsuperscript{105}

We could contend that ecumenism has to be at the service of the needs of human beings. Strictly, it has a role even to educate others about the importance of promoting Social Justice and Peace. Hence, one could argue that “the ultimate goal of ecumenism should be humanization. It refers to the holistic empowerment of all people and liberation of oppressed groups from the snares of oppressive structures and systems.”\textsuperscript{106} Since, the Church is the voice of the voiceless; it follows that ecumenism “directly points to the active involvement of Churches in the efforts of the oppressed masses to reclaim Social Justice.”\textsuperscript{107}

3. 3.6. Forming an Ecumenical Alliance for Social Justice and Peace’

Collaborations

Following the discussion from the findings, each Church Mother Body, has its own way of approaching Social Justice and Peace: Foundations and organizations could develop an affiliation to conducting joint programmes for forming an alliance for Social Justice and Peace. Forming this alliance could also become a moment of learning, locate, select and activate ecumenical co-operation in order to achieve Social Justice and Peace. If the ultimate goal of Social Justice and Peace is to make a long lasting change in the attitudes and values of a society, and above all, to witness to the gospel, it needs recognition that collaboration among different Churches are a necessary

\textsuperscript{105} M. D. CHAPMAN, ed, \textit{Pathways for Ecclesial Dialogue in the Twenty-First Century}, 139.
precondition for such. There should be a deliberate move by the three Church Mother Bodies to have consistent meetings so as to create a good and authentic ecumenical relationship.

We are ecumenical because it is good to know one another. Ecumenical relationships are absolutely necessary, if we are to have ecumenical communities which will serve the common good of everybody. We are called to care for those in need, the less fortunate, and the poor. We could do this by working together through social ministries. We could maximize our resources by working together as Jesus intended. Ecumenical Christians are advocates for the poor. Pope Francis keeps urging us to go out and serve those on the periphery. We must offer a circle of protection for those in need.

3. 3.7. Affiliation and Contributions

From the findings of the research, it was mentioned that lack of resources makes some projects for Social Justice and Peace not to be viable. It is therefore, recommended that there should be a system of affiliation or better still, contributions from all the Churches. These contributions could help to conduct seminars and meetings. Contributions could also facilitate a clear relationship between donor funding and the impact of a particular project. This means reducing on donor funding, whose resources in most cases are not available. This would require developing clear goals and measures of progress which all parties involved would agree on if they participated in the contributions.
3.3.8. Ecumenical Spiritual Life

The researcher affirms the work of ecumenism, namely that it is indeed to promote Christian unity out of love, ecumenical conversations about our life as Christians and faith so much as “the search for Christian unity is rooted in praying together.”\textsuperscript{108} Not only does ecumenism help us to understand one another but it can also lead to a deeper friendship, and deeper love for one another. We work for Christian unity because it is a divine command.

In John’s gospel, chapter 17: 20-26, we see that after his last supper, Jesus prayed that his disciples be one. In his letter to the Ephesians 4: 1-16, St. Paul calls for the unity of Christians. We work for the unity of Christians because it is the teaching of the Church. Christian unity calls us to follow the guidance of the Holy Spirit. However, we see from the findings of the study that ecumenism is flourishing at the national level in the area of the spiritual life; the Christian unity week of prayer and advocacy for Social Justice and Peace in the bringing about of the common good. Everybody should work together for the good of all in the nation.

The researcher also affirms that Christian unity is also about serving others. We must work for Christian unity because Christ has called us to do so. We shall become holy like Christ together, not apart. The spiritual maturity and wisdom we seek will not come in isolation; it will come as we share the gifts given us by God with one another and across boundaries. Therefore, the researcher recommends an up lift of the spiritual life of ecumenism.

\textsuperscript{108} W. KASPER, \textit{Searching for Christian Unity}, 180.
3.3.9. Ecumenical dialogue and inter-religious dialogue

The researcher recommends ecumenical dialogue and inter-religious dialogue to enhance works of Social Justice and Peace. In so far as ecumenical dialogue applies “primarily to Christians of different Churches and communities, calling them to a visible unity, inter-religious dialogue seeks mutual understanding and the common good among persons of different religious traditions."\(^\text{109}\) As stated in the Second Vatican Council decree on Ecumenism, *Unitatis redintegratio*, 21 November, 1964, “the restoration of unity among all Christians is one of the principle concerns of the Council.”\(^\text{110}\) This is precisely because “Christ the Lord founded one Church and one Church only,”\(^\text{111}\) and yet the fact remains that there are many Christian Churches, which by understanding themselves to be true followers of the Lord, continue to be separated and divided brethren. Such disunity in the body of Christ is simply unacceptable.

Indeed, the separation between the Catholic Church and other ecclesial communions “openly contradicts the will of Christ, scandalizes the world, and damages that most holy cause, the preaching of the gospel to every creature.”\(^\text{112}\) Ecumenism is therefore, our work as Christians and above all, God’s gift. It is our work because according to the Catechism of the Catholic Church, Christ always gives his Church, the gift of unity, but the Church must always work to maintain or enforce and perfect the unity that Christ wills for her.\(^\text{113}\) It is God’s gift, because it originates and finds its

\(^{110}\) *UR*, 1.
\(^{111}\) *UR*, 1.
\(^{112}\) *UR*, 1.
\(^{113}\) Cf. *CCC*, 820.
consummation in the Lord himself who on the eve of his passion prayed to His Father with “the prayer that they may all be one so that the world may know that you have sent me” (John 17: 21). But then to respond to the prayer of our Lord Jesus Christ, there are many requirements which Christians should seek, namely, “we must strive for the conversion of heart” meaning common knowledge of other Christian policies and practices, ecumenical formation, dialogue and collaboration. But perhaps one aspect to be highlighted is the singular importance of prayer which is the necessity to pray with and for our separated brethren.

This practice is an intrinsic part of coming together in Christ who by grace could help us all to overcome our differences and draw us together in our similarities. According to John Paul II, “if Christians despite their divisions can grow ever more united in common prayer around Christ, they will grow in the awareness of how little divides them in comparison to what unites them.”

On the other hand, we have the inter-religious dialogue, as Pope John Paul II puts it: “from the beginning, Christian revelation has revealed the spiritual history of Man as including in some way all religions, there by demonstrating the unity of humankind with regard to the eternal and ultimate destiny of Man.” The Church sees the promotion of this unity as one of its duties.

In addition, inter-religious dialogue proceeds from the fact that our human reason has the ability to know God and so we ought to strive to speak of Him to our people and

114 W. RUSSELL, Eighty Principles of Ecumenism, 72.
115 C.E. BRAATEN-R.W. JENSON, Church Unity and the Papal Office, 85.
116 B.L. SHERWIN – H. KASIMOW, John Paul II and Interreligious Dialogue, 27.
with everybody. In the Second Vatican Council’s declaration on the relationship of the Church to none Christian religions, we read:

That there is found among different people a common quest for meaning that originates in the ever restlessness of our human heart. The quest for meaning and purpose for an answer to sin and suffering, for the lifting up the veil that separates our final and transit life here, with that shadowy world of infinite beauty and life we call heaven.\textsuperscript{117}

As stated by the Council Fathers, namely that such questioning among the people of all religions often leads to “a certain awareness of a deep religious sense that culminates in the recognition of the Supreme Being.”\textsuperscript{118} To this extent, they go on to say that the “Catholic Church rejects nothing of what is true and Holy in these religions.”\textsuperscript{119}

However, while the Church is duty bound to proclaim Christ who is the way, the truth and the life, and in whom God reconciled all things to himself, it also urges us to enter with prudence and charity into discussion and collaboration with members of other religions.

This could lead us to collaboration in a variety of social issues in the public square, also as a way of serving society at large; by bearing witness to those moral truths which we hold in common with all men and women of good will. We all need to join in the strengthening of the ties of solidarity to preserve and promote Social Justice and Peace. The Church understands ecumenical and inter-religious dialogue as having distinct goals. Both ecumenical and interreligious dialogue, never the less share a common

\textsuperscript{117} NA, 1-2.  
\textsuperscript{118} NA, 2.  
\textsuperscript{119} Cf. NA, 2.
denominator, namely, the absolutely need to strive for greater understanding and respect which produces an environment of trust, which leads to ever greater co-operation and unity.

4.0. Conclusion

In this section of the paper, we could deduce that the major findings of the study suggests that Social Justice and Peace are key terms in as much we talk about Ecumenical co-operation. Probably, the connection is that a human person has to be respected as far as he or she shares in the dignity shared by all human beings. The idea is that a human being is created in God’s image. We could rightly contend that if Justice and Peace are not taken seriously, the consequence is proportionate to the fact that even a human being will not be respected. So, Social Justice and Peace should be promoted at all levels of human life. In this case, everybody has to contribute positively to the promotion of Justice and Peace. In fact, every believer in Christ is mandated to work and promote harmony in society.

In this vein, this paper has given some recommendations which could help. For example, it has been argued that there is need to embrace some practical ways of promoting Social Justice and Peace. For example, the media should be used effectively, for the wide coverage of information. In addition, Schools, parishes and other institutes should be used to promote Social Justice and Peace. Social Justice and Peace could also be extended to inter-religious dialogues so that together as one body of Christ, we could enhance the common good of everybody.
GENERAL CONCLUSION

Social Justice and Peace has its own developmental stages. Although the term Social Justice was not used before, we could still contend that the essence of Social Justice and Peace has been there all along. Evidently, this paper has explained the historical development of Social Justice and Peace. It follows that the idea of being at the service of one another is clearly shown in the Bible, Catholic tradition and Papal teachings. Hence, we cannot argue that Social Justice and Peace has not been there; instead we could contend that the idea of Social Justice and Peace has developed and matured to a certain extent. This is in line with the fact from the Bible, we realize that the idea of Social Justice and Peace is apparent.

This paper has highlighted that in the Old Testament, we find laws which helped people to live in harmony with one another. Precisely, the Old Testament gives us some social laws. As stated above, the concept of Social Justice and Peace in ancient Israel is represented primarily by the phrase justice and righteousness which occurs thirty times in the Hebrew bible. Besides there are numerous other occasions in the bible where these two words justice and righteousness, occur in parallel, as well as texts in which one or the other word features. Moreover, the book of Psalms provides a paradigm for
the ethical concerns of the prophets. All such endeavours were for the promotion of peace, justice and therefore, love in the community.

The idea of Social Justice and Peace went further until it reached the New Testament. In fact, the major proponent of Social Justice and Peace was Jesus himself. The apostles of Jesus emulated Him as He promoted Social Justice and Peace through his words and actions. There was, and there is still a succession going on, meaning that Jesus fulfilled the meaning of Social Justice and Peace and then handed over the teaching to his apostles who later handed it down to the Church, up until today when the Catholic Church and other Churches are now the custodian of Social Justice and Peace.

The Church fathers in the Catholic Church saw to it that they safeguarded the real meaning of Social Justice and Peace. It is for this reason that the paper has acknowledged Thomas Aquinas and other Church fathers such as Ambrose and Augustine, to be among those renowned to have spoken about Social Justice and peace. For example, according to Ambrose, justice is the virtue which gives to every person his or her due, which never seizes the goods of another, which makes a person ready to neglect his or her own advantage in order to protect equity and the common good.

Today, Social Justice and Peace is still being promoted by some concerned people. In this respect, the paper holds that ecumenical efforts are fundamental in promoting Social Justice and Peace. Thus, the researcher has presented the data gotten from the three Church Mother Bodies in Zambia about Social Justice and Peace. Precisely, the researcher focussed on the capital city of Zambia, which is Lusaka. The findings on the significance of Social Justice and Peace in search of inter-
denominational co-operation in the archdiocese of Lusaka have been availed in this paper.

The three Church Mother Bodies gave their respective views on the issue. For example, The Evangelical Fellowship of Zambia, The Council Churches in Zambia and The Zambia Episcopal Conference, gave their views on the significance of Social Justice and Peace and how it constitutes an effective platform for ecumenical co-operation, the measures that have been put in place so as to promote Social Justice and Peace, and also the challenges encountered in promoting Social Justice and Peace in Lusaka.

The Findings were analysed; a critical analysis was given so as to discuss and thereby resolve some social injustices and promote inter-denominational co-operation in the Arch-Diocese of Lusaka. For example, the relationship between the Church and the state was analysed to the extent that it was affirmed that such a relationship is essential in fighting social injustice in a country. For instance, it was argued that by increasingly demanding for accountability from the government, the Church hopes that service delivery will reach everybody, especially the poor. This means that the Church is the voice for the voiceless, and as it works with the government in promoting Social Justice and Peace. However, the Church does not compromise with the government and tolerate that which is unjust.

Since this paper talked about the challenges in promoting Social Justice and Peace in Lusaka, it therefore gave the recommendations on how to overcome the very challenges. Among the recommendations is that the people of Lusaka should be
sensitized more and more on the meaning and importance of ecumenism. It has been indicated that ecumenism is a response to the prayer of Jesus who prayed that *all may be one*. Analytically, Jesus wills that those who believe in Him be at the service of one another and be ready to feed the hungry, dress the naked, visit prisoners and the sick.

In addition, in Lusaka, there is need to put in place some practical ways of promoting Social Justice and Peace. This could be achieved by engaging schools, parishes and other reliable institutes which could promote Social Justice and Peace. Moreover, let there be a strong collaboration between the Church and the state, proper linkage among those promoting Social Justice and Peace, and education for Social Justice and Peace, where people could learn the real meaning and importance of Social Justice.
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Dear Respondent,

I am Sr. Helen Namutami, a Student of Theology at Tangaza University College in Nairobi, Kenya. I am carrying out an academic research on “ECUMENICAL CO-OPERATION: A SEARCH FOR A NEW PLATFORM FOR SOCIAL JUSTICE AND PEACE IN THE ARCH-DIOCESE OF LUSAKA IN ZAMBIA,”

I humbly request for your assistance in answering the questions in this questionnaire to help me collect accurate information for my research. Your positive response will be very much appreciated. This study is strictly for academic purposes and all information will be held in confidence. A copy of the research work will be sent to you upon completion. I thank you very much for your help. God bless you.

Interview questions to the Council Churches in Zambia (CCZ) Evangelical Fellowship of Zambia (EFZ), Zambia Episcopal Conference (ZEC) and Catholic Commission for Justice and Peace (CCJP)

1. Gender (please tick in the box) Male [ ] female [ ]

2. Position held in the Church……………………………………………………………………………………………..

3. What is the Significance of Social Justice and Peace, and how can it constitute an Effective Platform for Ecumenical Co-operation?

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4. What are some of the measures put in place as an ecumenical movement in order to promote Social Justice and Peace?

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5. Are these structures stable? If not, how should they be strengthened?


6. In what ways could Social Justice and Peace in Lusaka Arch-Diocece Encourage Ecumenical Co-operation?


7. What are some of the challenges do you face in the promotion of Social Justice and Peace in Lusaka?


8. What could be the Way forward over these Challenges?


9. Additional Comments if any


Thank you Very much for your assistance and may the good Lord in his mercy richly bless you in all you do.