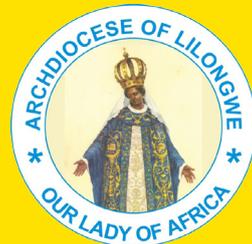


# MPINGO NDIFE TONSE

## TIYENDERE LIMODZI

Archdiocese of Lilongwe Magazine

Easter 2018  
Vol. II No. 1



**K1,000**

# 2017 - A YEAR OF BLESSINGS

**LIKUNI HOSPITAL:  
IN THE SERVICE OF  
LOVE**

**THE ART OF  
CELEBRATING**

**MEET REV FR  
AUGUSTINE LEWIS  
KALIU**

# VOCATIONS SUNDAY 22 APRIL 2018 AND SEMINARY DAY 20 MAY 2018

## THEME: LISTENING, DISCERNING AND LIVING THE CALL OF THE LORD



*"The harvest is abundant but the labourers are few;  
so ask the Master of the harvest to send out many labourers". Luke 10:2*

Vocations Sunday is celebrated on the 4th week of Easter also known as Good Shepard Sunday every year; it is promoted by the Pontifical Mission Society of Saint Peter the Apostle, one of the Societies of Pontifical Mission Societies.

### 1. What is Vocations Sunday?

This is a day set aside by the Universal Church for World day of Prayers and Animation for Vocations and Contribution of money for supporting all formation houses (seminaries and noviciates) in the needy, young and suffering Churches in the whole world:

- It is a day for the young people to develop prayer life and discern their vocations seriously as future priests, religious and lay people: Young missionaries
- It is a day the young people are given chance to serve, participate actively in liturgy and raise awareness to people of God on need for vocations in the church
- It is a day of collection of money for the Solidarity Mission Fund for St Peter the Apostle for the formation of future Priests and religious men and women.



### 2. Why Vocations Sunday?

- In the past there was no day for universal prayers and financial collections for supporting vocations in the whole world
- The laity were not actively participating in the promotion of vocations and formations of the clergy and religious.
- Jeanne Bigard in France 1889 started the Society of St. Peter the Apostle to promote vocations, missionary activities for the youth and collections of money.
- Collection of funds for supporting houses of formation in the whole world.
- Giving an opportunity and encouragement to youth people to witness to their faith as young missionaries: Promoting missionary spirit among the youth.

### 3. How is the money for Vocations Sunday collected?

The money for Vocations Sunday, meant for universal solidarity fund for St. Peter the Apostle is collected through:

- Offertory contributions/collections by the faithful on Vocations Sunday.

However, the subsidy is not enough for all these needy in our houses of formation e.g. subsidy from Rome is K50,000,000 - Yet the seminary needs K150,000,000 per year that is why the local church is encouraged to find local means like the National seminary Fund to collect additional funds for sustainability of the seminaries.

You can send Donations to: PMS National Director, Catholic Secretariats, P.O. Box 30384, Capital City, Lilongwe 3. Or deposit money to ECM/Pontifical Mission Societies, National Bank of Malawi, Capital City Branch. Account Number 1002038915  
PHONE: +265 (0)881001014(Mpamba line) 0991281474 (Airtel Money line)  
Email: pmsmalawi@gmail.com

- Other fundraising activities organised in Catholic communities, lay groups and institutions throughout the year for houses of formation in the whole world.
- Committed individuals or families or communities or organisations who become sponsors/ benefactors/ benefactress to seminaries and noviciates through the National and Diocesan offices of PMS.
- Any other way proposed/ designed by the community for the same cause of supporting formation of future priests, sisters and brothers in the Catholic Church.

### 4. Where does the money for Vocations Sunday go?

- The contributions and collections from Individuals, Families, SCCs/Miphakati, Outstations and other communities/institutions are sent to the Parish.- From the Parish the money is sent to the Diocese
- From the Diocese the money is sent to the National Office of PMS in Lilongwe
- The National office of PMS sends the money to the Holy Father in Vatican at the Universal Solidarity Fund (The Pontifical Mission Society of St. Peter the Apostle).

### 5. Use of money collected on Vocations Sunday.



The money is distributed to different seminaries and noviciates in the young needy churches as subsidies for:

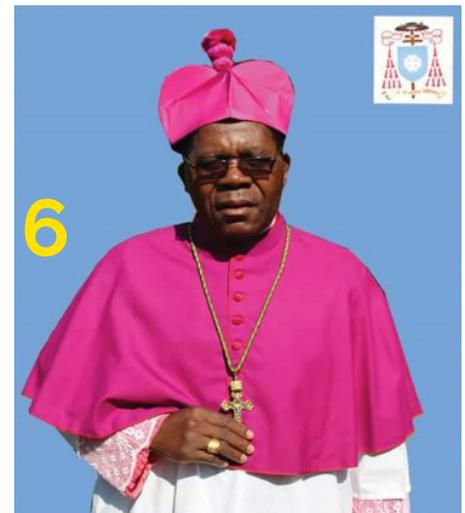
- Buying food or farm inputs for food production for seminarians and novices.
- Buying books and other learning materials in seminaries and noviciates
- Paying for various utility bills e.g. water, electricity, internet, etc.
- Paying support staff and making provisions for Priests/ Sisters/ Brothers serving as formators.
- Building new seminaries or additional infrastructure and maintaining the existing buildings.

**I SUPPORT PONTIFICAL MISSION SOCIETIES OF MALAWI (PMS)**

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Saturday 15<sup>th</sup> July 2017 was a great day in the Archdiocese of Lilongwe as there was a grand event which saw three deacons being ordained priests as well as a celebration of silver and golden jubilees of priests and silver jubilee of the Archbishop.



MPINGO NDIFE TONSE is produced by the Archdiocese of Lilongwe Administration.

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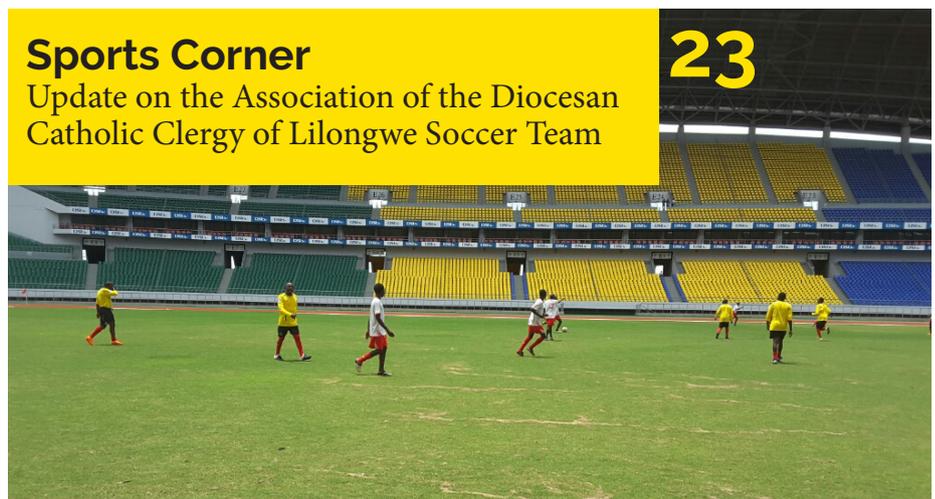
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## ARCHBISHOP'S FOREWORD

### Word from the Archbishop

We are happy to present to the world the second issue of our magazine “Mpingo Ndife Tonse – Tiyendere Limodzi”. For us in Lilongwe, we are striving to live up to be “A Holy Spirit filled family of God, committed to holistic evangelization and development of all.” We want to make Mpingo Ndife Tonse magazine one of our reliable tools of fulfilling this calling.

It is imperative for us to use all necessary channels to spread the gospel of our Lord Jesus so that as many people as possible should call on the name of the Lord and be saved. “But how are they to call on one in whom they have not believed? And how are they to believe in one on whom they have never heard? And how are they to hear without someone to proclaim him?” (*Romans 10:14*).

As we all work together to propagate the faith, the various articles presented in the magazine will try to fill the information gaps that are there in our Archdiocese. Many people will be updated on the various developments in our Archdiocese. The magazine will thus always endeavour to bring unity to all members of our Archdiocese so that in the end we all continue to march together. I call upon all the clergy and religious, the lay faithful and the people of good will to support this initiative for as the saying goes, united we stand, divided we fall, “Tiyendere Limodzi” should be our song.

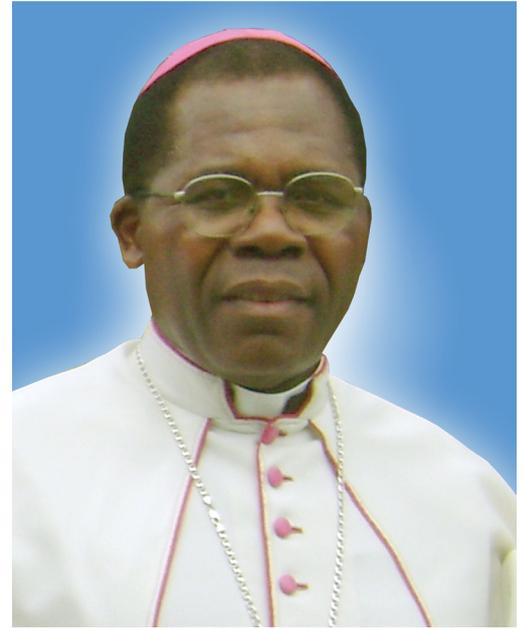
God bless the Archdiocese of Lilongwe, God bless you all.

“Behold I am with you all days” (*Matthew 28.20*)

Happy Easter!

+T. G. Ziyaye

ARCHBISHOP OF LILONGWE



## EDITORIAL

*Nos Nuntiare magna nuntium!* (we announce great News). The second Easter issue, volume 1 of our beloved Mpingo Ndife Tonse-Tiyendere Limodzi Magazine. This is yet another essential tool of evangelisation in our Archdiocese. The magazine continues to offer all the people of God in the Archdiocese the forum to share faith experiences and missionary actions.

In this issue as an Archdiocese, we celebrate the blessings the good lord showered upon us in the year of the Lord 2017. The Archdiocese received the precious gift of three Diocesan priests: Fr. Denis Mwanza, Fr. Demetrio Banda and Fr. John Kaliwamba; Silver Jubilee in priesthood of Rev. Father Gerald Kubetcha, Golden Jubilee in priesthood of Fr. Audifasio Kapinga and Fr. Silvesto Zanardi and to crown it all, Episcopal Silver Jubilee of His Grace, Archbishop Tarcizio Gervazio Ziyaye. We have all the reasons to thank God, *chifukwa cha Atumiki akewa amene akhala akugwira ntchito m'munda mwa Ambuye mwa utoto moyo!*

It is my hope and prayer that the articles contained in this issue will initiate meaningful encounter, interface and debate among the Clergy, Religious and the Lay Faithful on how best we could inculcate the gospel message in our lives, parishes, communities and institutions. It is in the same vein, that I call upon all the people of God in our Archdiocese to fully and wholly embrace and support the magazine through your constructive feedback and contributions to the subsequent editions.

I would like to sincerely thank the entire editorial board for your impeccable commitment and dedication towards the entire process of coming up with this magazine. To our contributors, we say: *zikomo kwambiri!* We are looking forward to more contributions to volume 2, Christmas Edition.

*Wishing you all a Happy Easter!!!! "We are Easter People and Alleluia is our song"*

*Editor*

## Forthcoming Events April to November 2018

- 21st April  
Archdiocesan Vocations Day  
Mponela Parish
- 22nd April  
Vocations Sunday  
All Parishes
- 9th June  
Carmelite Missionaries – Final Profession  
Kapiri Parish
- 23rd June  
Poor Clares Golden Jubilee  
Poor Clare Monastery
- 30th June  
CWO Thanksgiving - Macheza  
Maula Grounds
- 13 – 23 July  
AMECEA  
Ethiopia
- 28th July  
Sisters of Charity – Jubilee and Final Profession  
Ludzi Parish
- 2nd August  
CWO Annual General Conference  
Opening Mass  
Likuni Parish
- 25th August  
St. Benedict the Black – Nanthomba  
Parish Silver Jubilee  
Nanthomba Parish
- 20th October  
Ludzi Girl's Secondary 75 years Jubilee  
Ludzi Secondary School
- 27th October  
Missionaries of Mary Mediatrix Silver Jubilee of Chezi Rehabilitation Centre and Final Profession  
Chezi Parish
- 13th November  
Requiem Mass  
Likuni Parish



## 2017 - A YEAR OF BLESSINGS

By Levi Chirwa

Saturday 15<sup>th</sup> July 2017 was a great day in the Archdiocese of Lilongwe as there was a grand event which saw three deacons being ordained priests as well as a celebration of silver and golden jubilees of priests and silver jubilee of the Archbishop. Firstly was the ordination of three Deacons: Demetrio Banda, John Kaliwamba and Denis Mwanza as priests in the Archdiocese of Lilongwe. Secondly were the silver jubilee in priesthood of Rev. Father Gerald Kubetcha, golden jubilee celebration in priesthood of Rev. Fathers Audifasio Kapinga and Silvestro Zanardi and silver jubilee celebration of His Grace, Archbishop Tarcizio Gervazio Ziyaye as Bishop.

The Eucharistic celebration took place at Our Lady of Africa – Maula Cathedral grounds in Lilongwe and was attended by thousands of Christians with the Vice President of the Republic as a guest of honour.

In his homily Bishop Emmanuel Kanyama of Dedza Diocese (now Late), said that the Church in Lilongwe has every reason to thank God for the gift of His servants who have served Him in different roles at parishes and other offices of the Church.

“It is God who calls people to serve, and we have to respond to the call to serve Him. We don’t just wake up and say I want to be a priest and you become a priest, or someone asks you to become a priest. It is God who chooses priests and calls them from among the people. For that reason we have to thank God,” said late Bishop Kanyama.

He also indicated that the jubilands had gone through a lot. Difficult moments as well as joyful moments, but they found joy in serving the Lord.

He said, “If you ask them they will tell you that they had difficulties from people they are serving, from fellow clergy. But because of their faith, they have endured all that because they know they serve God and God protects them as God protects those who trust Him.”

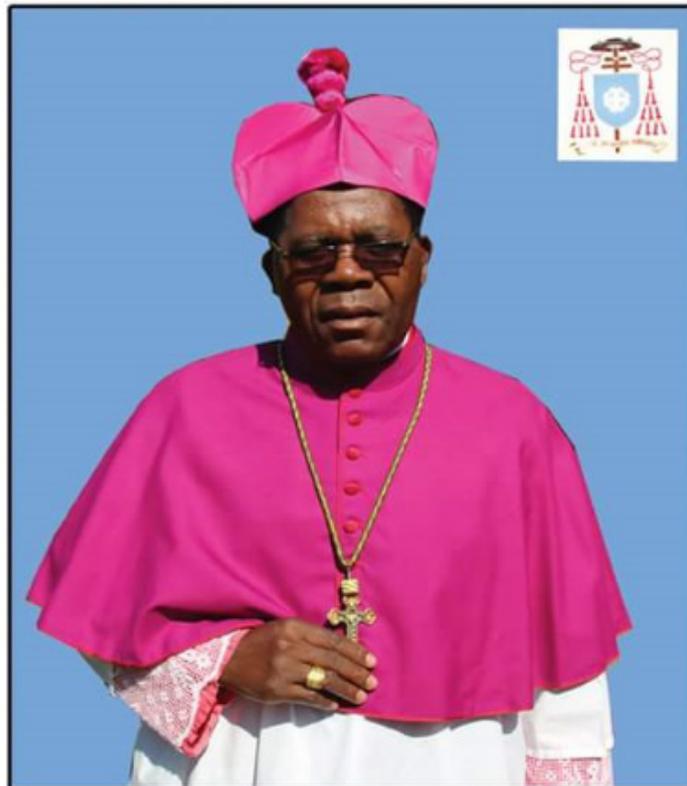
Late Bishop Kanyama also asked the candidates for ordination to emulate the jubilands who are examples of humility, generosity, faithfulness, calmness and composed servants of God. He further said that priesthood is a good and fulfilling life but has challenges which if one is not careful would make it hard and painful.

Speaking on behalf of the parents, Mr. Mwanza, father to Fr.

Denis Mwanza thanked God for the gift of priesthood in the families. He also thanked Archbishop Ziyaye for accepting to ordain the priests. He further advised the newly ordained priests to serve with joy and generosity as this is a calling by God. He assured them of continuous prayers for them.

The Chairman of the Episcopal Conference of Malawi, Archbishop Thomas Luke Msusa was full of praise for Ziyaye. He recalled the consecration of Bishop Ziyaye in Dedza in 1992 at the heat of the Pastoral Letter entitled “Living Our Faith” which provided light to the Nation henceforth heavily contributed to the change of political system.

### EPISCOPAL SILVER JUBILEE The Most Rev. Tarsizio G. Ziyaye 1992 - 2017



*He is with me (John 8:29)*

“You were ordained at the time when the relationship between the Church and the Government was so tense. But you have carried your role diligently since then. You are a true visionary leader and a true missionary in your own country. Continue showing love to all as it is through love that we conquer everything.” Archbishop Msusa said.

Msusa said that Archbishop Ziyaye served as Chancellor of Catholic University of East Africa, the Catholic University of Malawi, Bishop of Lilongwe, Archbishop of Blantyre and now Archbishop of Lilongwe.

Archbishop Msusa also thanked the Vice President, Dr. Saulos Chilima for being an inspiration to many and an example of a true Catholic.

He said, “Leaders who pray are a blessing. You are a blessing to this nation.”

Archbishop Ziyaye in his speech thanked God for the

25 years as bishop which enabled him to meet people from all walks of life.

He also shared that the 25 years as Bishop had good times and bad times but he had been relying on God. He reminded the congregation of his Motto “He is with me. (John 8:29)”.

The Archbishop appointed the newly ordained priests, Fr. Demetrio Banda to St. Anne’s – Guillieme Parish, Fr. John Kaliwamba to St. Benedict the Abbot –Mponela Parish and Fr. Denis Mwanza to Holy Rosary -Likuni Parish.



## GOGO SCHOOL SHOT IN THE ARM

*By Felix Kalonga*

Catholic Development commission in Malawi (CADECOM) under the Archdiocese of Lilongwe, a relief and development arm of the Episcopal Conference of Malawi constructed two classroom blocks and eight pit latrines as well as procuring 240 desks at Gogo Primary School in Traditional Authority Chiwere in Dowa district.

Speaking at the function, Japanese Ambassador to Malawi, Her Excellency Kae Yanagisawa thanked the Archdiocese of Lilongwe for the tremendous works that had highly improved the educational environment at the School. She encouraged learners to take care of both the old and the new infrastructure at the school.

"I am filled with joy that the project has been completed earlier than the planned deadline. We did not expect it would be that fast. I can assure you of our appreciation to the Archdiocese of Lilongwe. This why I urge, learners, parents and school management to take good care of the infrastructure both new and old as a way of appreciating the effectiveness of the Archdiocese," she said.

She reaffirmed the continued partnership between the Embassy of Japan, and the Archdiocese

In her remarks, Deputy Director for Basic Education in the Ministry of Education Science and Technology, Mrs. Ellena Simango thanked the Archdiocese and the Embassy of Japan for the timely response to the needs of Gogo Primary School learners.

She said, "It is the Ministry's wish to have large numbers of children enrolled in schools with a strong bias towards a girl child who often drops out of school because of several factors some of which are the partnership of the Archdiocese and the Embassy has donated".

Representing His Grace Archbishop Tarsizio Ziyaye, of the Archdiocese of Lilongwe during the handover ceremony of the facilities to the Government of Malawi was the Vicar General of the Archdiocese Monsignor Francis Sonkhani.

Monsignor Sonkhani assured all stakeholders that the Archdiocese through commissions like CADECOM will continue to make remarkable strides

especially in areas where the marginalised continue to face challenges to access the basic social amenities. He was optimistic that the structures erected at Gogo will help both learners and teachers to achieve their goals.

The project was a second Japanese government funded project through CADECOM after a similar one at Kathyuka in Mchinji district. The Embassy of Japan in Malawi gives grants to successful organisations whose proposals prove beyond reasonable doubt of their capacity. This particular grant amounted to USD98,642.00 which translated to Seventy Million Five Hundred Twenty-Nine Thousand and Thirty Malawi Kwacha.

CADECOM's mission is to create awareness and empower disadvantaged men, women and the youth at all levels to undertake development which is integral, gender and environmentally sensitive, sustainable and which promotes justice, human dignity and self reliance with active participation of the people.

## LIKUNI MISSION HOSPITAL: IN THE SERVICE OF LOVE

By Sister Agness Lungu, Principal Hospital Administrator

**L**ikuni Mission Hospital is located about ten kilometers west of Lilongwe. The hospital was founded as a dispensary in 1940 by the Missionaries of Our Lady of Africa. Likuni Hospital is a 256 bed health facility.

The hospital's catchment area has a population of over 168,904 which largely of low income rural Subsistent farmers, small scale traders and peri-urban wage earners. The majority are within the area of Traditional Authority Malili.

The hospital is under the Catholic Archdiocese of Lilongwe under the leadership of His Grace, Archbishop Tarsizio Ziyaye. Currently, the hospital is being managed by the Franciscan Missionary Sisters of Assisi since 2012. Likuni Mission Hospital is a member institution of Christian Health Association of Malawi (CHAM).

The hospital has a total number of 224 members of staff. The hospital has a private wing that helps subsidize services offered at the facility to members of the general public considering that it is a mission health facility. The facility functions as a district hospital although it offers more services which include preventive health services e.g. immunizations, maternal and child health services, general medicine, laboratory, radiology, pharmacy and mortuary services. Other services offered at the hospital are general surgery and orthopaedic services, inpatient and outpatient services.

The facility has a well-established HIV/AIDS department that offers HIV Management. Presently, the department has a cohort of about 8,000 clients on ART. The department is mostly in HTC, ART, STI, EID and TB management of clients. HIV department also attends to antenatal mothers ensuring that all clients in maternity and all other wards are aware of their HIV status through counseling and testing. Through the department, Likuni Mission Hospital reaches out through clinics to communities with information to enable people make informed decisions on HIV and AIDS. This information helps those diagnosed with the virus start taking life prolonging drugs in good time to suppress the viral load.

As a hospital, our aim is to be a center of excellence in the provision of health care within the catchment area and beyond. A new maternity wing was refurbished with the help from Norwegian Church Aid while the Episcopal Conference of Italy, Irish Embassy and Active Africa assisted with the furniture for the wing. With this development, the facility is now registering high numbers of expectant mothers wishing to have maternal health services accessed within the wing.

The handover ceremony of the facility was a colorful event which was graced by His Grace, Archbishop Tarsizio Ziyaye in the presence of the Minister of Health and Population Services, Hon Atupele Austin Muluzi, MP.

We thank God for all the blessings He continues to bestow on all the Members of Staff working at the hospital, the patients with their guardians who participate in the suffering of our Lord Jesus Christ, thus making us appreciate the presence of God. We thank all the friends of Likuni Mission Hospital who help and encourage us in one way or the other. Special appreciations to our Father, His Grace Tarsizio Ziyaye, Archbishop of Lilongwe, the Board of Directors for being with us in the management of the hospital and for their technical advice.



From top to bottom

1. Archbishop Tarsizio Ziyaye and Hon. Atupele Austin Muluzi
2. Hon. Atupele Austin Muluzi, Minister of Health and Population Services cutting the ribbon during the official opening of the new Maternity Wing
3. Minister of Health and Population Services explain a point to the in charge of the Maternity Wing during the official opening ceremony
4. Some of the Board Members who attended the opening ceremony of the new maternity wing

## FAKE NEWS VS JOURNALISM FOR PEACE:

*A preview of Pope Francis' forth coming 52<sup>nd</sup>  
World Social Communications Day letter*

*By Rev. Fr. Louis Chikanya*



*Spreading information through radio. (Radio Alinafe FM)*

In September, 2017 the Secretariat for Communications in the Vatican issued a press release warning people in advance about the traditional communication that the Pope makes on the World Social Communications Day, a day that comes every year and celebrated on a Sunday preceding Pentecost. This year 2018 the day falls on the 13<sup>th</sup> of May.

Why would the Pope choose the topic of fake news as the subject of reflection on this day?

Technology today has made many activities easier and has significantly minimized the time that a task has to be done. Communication technology, for example has eased the problems of reaching each other. Important information is accessed instantly without much ado. The mushrooming of a variety of communications channels such as the main stream media of radio, television, newspapers and magazines and the new media of internet such as FaceBook, WhatsApp, Twitter, Instagram, etc. etc. has really brought the world to a single village where everybody else can be reached.

Once upon a time, a funeral message in our locations would take a month to reach the intended person. Chiefs would send young men on bicycles or if the village had no bicycle, on foot to

deliver a funeral message to the nearby village. Those days are gone. The world is now in the hands of everybody. Just at the grasp of a simple smart phone and a click on the subscribe field, one gets on the web; can access to any information they like and as well send any information they like.

Gone are the days when news was



*Communication made simple*

a rare commodity; not every Jim and Jack could access news. We heard news from MBC Radio 1, and nowhere else. Internationally, the privileged would get some news from the BBC Radio, not BBC Television as it was a gem.

Indeed gone are the days when only few people were known to be journalists and reporters of news. They reported truth and nothing but truth. They went to the fields to verify information; they reported facts with balance and fairness. We trusted the media like the Gospel,

the Word of God. Anything announced on MBC Radio 1, BBC and other well-known media operatives was truth.

Alas! Today's journalism has been neutralized and humbled to the level where everybody who wishes can become one. The professional journalism of reporting facts with balance and fairness after a thorough research has been thrown to dogs. Today every citizen is a journalist, and reporting is done at home without any research, without putting a thought on fairness or balance, not to say of checking facts.

The media today, especially the social media is most liked by many because of its characteristics of being quick and instant, timely, fun, its being trend focused and more especially its being driven by visuals. Everybody feels the urge to look at a picture than a text, so social media does this well.

On social media everybody wants to be the first to send news; no wonder a good part of the texts that one receives on a particular day are forwarded messages, (thanks, some acknowledge, by writing 'copied'). If the copied and forwarded message is a lie, then expect half the world reading a lie. It is that drive of wanting to be the first to send the news that people have no time to check whether that particular news article is true or not.

The pope in the coming 52<sup>nd</sup> World Social Communications Day, 2018 wants to write on this topic of fake news on the 'media channels' to invite everybody to reflect on the repercussions at the level of individual and collective behaviour that leads to polarization of opinions.

The baseless information that media users generate involves often a misleading distortion of facts that gradually reaches an individual and impact on their behaviour. Spreading fake news is a sign of a moral and ethical problem in the society, a society without values.

Read truthful information; spread truthful information; copy and forward truthful information, for "the truth will set you free" (Jn.8:32).



## ZAKA 25 MU EPISKOPI: 1992 MPAKA 2017

*Ambuye Akiepiskopi Tarcizio G. Ziyaye adakwanitsa zaka 25 akutumikira ngati episkopi muno m'Malawi m'chaka cha 2017. Kodi utumiki wao ngati episkopi augwira bwanji? Ayenda kuti ndi kuti? Bambo Louis Chikanya (LC) a Mpingo ndife Tonse adacheza ndi Ambuyewa (TG) ndipo tikupatsirani gawo loyamba la kucheza kwawo.*

**LC: Kodi mphepo itakupezani kuti mwasankhidwa kukhala episkopi, mudamva bwanji mu mtima mwanu?**

TG: Nthawiyo nkuti ndili Nduna ya Episkopi wa Dayosisi yathu ino ndiponso Mlembi wa Zautumiki mu Dayosisi ino; ndinalinso Bambo Mfumu wa Maula Parish. Tsono pamene uthenga udafika kudzera kwa Ambuye Episkopi za kusankhidwa kwanga kukhala Episkopi Wothandiza ku dayosisi ya Dedza, ndidadzidzimuka kwambiri, ndidachita mantha, ndidavutika poganzira kuti udindo wa u Episkopi ndiwaukulu kwambiri; ndiponso makamaka kuti uEpiskopiwo ndinkawudziwa kuvuta kwake kwambiri chifukwa ndidakhalapo Mlembi wa Ambuye Chimole kwa zaka zinayi pophatikizira pa maudindo ndatchula kale aja. Ndiye ndinkawona kulemera kwantchitoyo, ndipo kuti ndinkadziwa kuti ndi ntchito yofunika kuyigwira mwa toto moyo. Tsono ndidadzikayikira kwambiri ndikusowa chonena. Koma Ambuye Episkopi Chimole adandilangiza ndipo ndimakumbukirabe kuti anati “Kapemphereni mtchalichi, ndipo a

Nthumwi ya a Papa (Nuncio) afuna kuti muyankhe lero lomwe.” Nthawi imeneyo monga mukudziwa kuti Nthumwi ya a Papa amakhala ku Zambia ndiye adatuma Ambuye Chimole kuti andiuze uthenga wolemera umenewu; ndiye ndidavutika nawo. Ndidavomera pambuyo pake.

**LC: Ndiye mungakumbukire tsiku limene adakudzozani kukhala episkopi?**

TG: Eya, ndidadzozedwa pa 23 May, 1992 ku Bembeke, ndipo adandidzoza ndi Ambuye wolemekeka, Ambuye Akiepiskopi James Chiona omwe pano ndi malemu, amene adali Akiepiskopi a ku Blantyre.

**LC: Ntchito yanu ngati episkopi mu zaka zimenezi mwagwirira kuti ndi kuti?**

TG: Monga ndanena kuti ndinali ku Dedza ngati Episkopi Wothandiza malemu, wolemekezeka Ambuye Gervazio Chisendera kwachaka chimodzi. Kenaka a Papa adandisamutsa kuti ndibwere ku Lilongwe kudzakhalira Episkopi amene Woyembekezera kudzalowa m'malo mwa Episkopi, mwini wake wa diocese (Coadjutor bishop). Nthawi imeneyo nkuti kuli malemu, wolemekezeka Ambuye Mattias Chimole.

Ku Lilongwe ndinafika m'chaka cha 1993, ndipo mchaka cha 1994 ndipamene ndidakhala Episkopi wa dayosisi ya Lilongwe mpaka chaka cha 2001 pamene a Papa adandisamutsira ku Blantyre kukawalandira ntchito malemu,

Ambuye Chiona amene zaka zawo zopumira pa u Episkopi zinakwana.

Ku Blantyre ndidakhala zaka 12, ndi zambiri ndithu. Chinali chaka cha 2013 pamene ndidadzidzimutsidwa ndi uthenga wina wochoka kwa a Papa wonditumanso kuti ndibwerere kuno ku Lilongwe. Pano ndine ndikadali konkuno.

**LC: Mzaka za ku Blantyre ndi chinthu chiti chimene chili chosayiwalika mu utumiki wanu Ambuye?**

TG: Ndili ku Blantyre, maganizo amene ndidali nawo kuno ndi omwewo tinali nawo kumeneko kuti tiyeni tizamitse poyamba maphunziro ampingo; kuzamitsa chikhulupirilo chathu, Choncho tidakhala ndi Utumiki wa Chiphunzitsso cha Mpingo (Catechetical Commission) ndi cholinga chakuti tiphunzitse anthu ndiponso nkhani ya kudzidalira. Ndili okondwa kuti nkhani ya kudzidalira pozamitsa chikhulupirilo chathu chidasunthira patsogolo, sikuti zonsezo kudalibe ayi, koma kuti tidathandizira kuzipitsa patsogolo.

**LC: Kodi pa utumiki wanu ngati episkopi mumatsogozedwa ndi mau ati?**

TG: Pa utumiki wanga, mawu amene amandilimbikitsa makamaka poyambirirapo pamene ndidavomera kukhala Episkopi, ndi mau amene Ambuye Yesu adanena mu Mthenga wa Yohane Woyera 8:29. Ine ndimati ‘Iye Alinane’. Ndiye kuti nthawi zonse ndimakhulupilira



kuti ntchito imene ndikugwirayi, utumiki umenewu si wanga ndi utumiki wa Ambuye Yesu Khristu. Ndipo potsamira kwa Ambuye Yesu Khristu ndekuti sindili ndekha. Ngati a Papa adati nditumikire pa udindo umenewu ndiye kuti nditsamire pa mwini wake utumiki kuti nkhosha za Mulungu tizifikitse kwa Ambuye Yesu Khristu omwewo.

Popitiriza zimene ndanena kuti Iye alinane, chimene chili chothandiza kwambiri ndi mapemphero. Ndi chifukwa chake mumaona kuti m'nyumba iliyonse ya Episkopi muli tchalichi. Choncho zimene takumana nazo zokhoma kaya zabwino, ndimaona kuti tidzimutulira mwini wake Ambuye Yesu Khristu. M'mapemphero muli mphamvu zodabwitsa. Kucheza ndi Ambuye Yesu Khristu, kupemphera nsembe ya Misa, mapemphero a Mpingo, kusinkhasikha mawu a Mulungu, m'menemu ndim'mene muli mphamvu zodabwitsa kwambiri. Choncho ndimaona kuti chimene chili chothandiza kwambiri osati kwa ine ndekha koma tinene kuti kwa akhristu onse, a nsembe, a sistere, a brazala, ndi kucheza ndi Ambuye; kukawakhuthulira zonse zimene tikufuna kuti tichite, kapena kupempha maganizo kwa Ambuye Yesu Khristu. China chothandiza ndi kupempha malangizo kwa anzathu, kaya a nsembe, a sistere, a brazala, a khristu eni ake, zonsezi zimathandiza kuti munthu utumikire bwino.



# HIGHLIGHTS OF EVENTS MAY 2017 TO FEBRUARY 2018

## New Cathedral Project Fundraising Launch

The Church in Lilongwe officially launched the fundraising for their ambitious New Cathedral project on 20<sup>th</sup> May, 2017. The Mass was led by His Grace Archbishop T. G. Ziyaye. All 38 Parishes were represented. The Parishes competed to win trophies in the various categories, but it was Mponela, Mtima Woyera, and St. Patrick's Parishes who carried the day in their respective categories. St. Patrick's had a double celebration as they also emerged the overall winners. Over K40 million was raised.

## Priestly Ordination at Don Bosco

A multitude of Christians converged at Don Bosco Parish on 27<sup>th</sup> May, 2017 to witness the ordination to priesthood of Deacon David Njolo. He was ordained priest by His Grace Archbishop T. G. Ziyaye and belongs to the religious order of Salesians of Don Bosco.

## Feast Day for Atumiki Achifundo

All roads led to Nkhotakota Parish on 3<sup>rd</sup> June 2017 where the Atumiki Achifundo were celebrating their feast day. The members from about 30 parishes praised God for making them to be genuine witnesses of the gospel through charitable works.

## CWO Thanksgiving

Popularly referred to as "Macheza", thousands of women descended on Maula podium grounds on 10<sup>th</sup> June, 2017 for their thanksgiving mass and fundraising. The liturgy was spiced up with the singing by a choir from Kachebere parish which reminded people of the Zambia touch of the tunes from the Western border of Malawi, Mchinji.

## Chancol Alumni

The Chancellor College Catholic Alumni had their AGM and the Archbishop of Lilongwe celebrated mass for them on 17<sup>th</sup> June, 2017. Among the alumni were the Vice President of the Republic of Malawi, Rt. Hon. Dr. Saulos Klaus Chilima, and other prominent people like Mrs. Innocentia Ottobre.

## Episcopal Silver Jubilee

A grand event was celebrated on 15<sup>th</sup> July, where the Archbishop was commemorating 25 years having served God as a priest, then Rev. Father Audifasio Kapinga was celebrating his Golden Jubilee in priesthood, whereas Fr. Gerald Kubetcha was celebrating 25 years of priesthood. In addition there was ordination to priesthood of Demetrio Banda, Fr. John Kaliwamba and Fr. Dennis Mwanza.

## Jubilee and Final Profession

Ludzi Parish was the centre of activity in the Archdiocese on 22<sup>nd</sup> July, 2018 as the Sisters of Charity of Ottawa a colourful event of Jubilees and Final Profession. Sisters Veronica Massa and Beatrice Chidatha celebrated their silver jubilees while Sister Prisca Mwausageha made her final vows. The mass was celebrated by Archbishop Tarsizio G. Ziyaye, and Bishop Martin Mtumbuka.

## Final Profession in Namitete

On 29 July the Christians across the Archdiocese joined the Carmelite Sisters in Namitete as they witnessed and celebrated the final profession of Sisters Carol Kalimba, Christina Chagunda and Onesta Basikolo, in the presence of the Archbishop of Lilongwe who led the Eucharistic Celebration.

## Launch of Strategic Plan

4<sup>th</sup> November 2017, will go down in the history of the Archdiocese as one of the most important days as its formation centre, St. Paul's – Mlale Minor Seminary launched its strategic plan, on the day they were also welcoming first year students. The Archbishop, the Rector and staff, members of the Board of Mlale Seminary, the Parents-Teachers Association witnessed this historic function.

## Blessing of New Church in Benga

One of the newest parishes in the Archdiocese of Lilongwe, Benga, Nkhotakota district, celebrated the blessing of the new "Mary Mother of the Church" by the Archbishop of the Archdiocese on 5<sup>th</sup> August, 2017. The priests belonging to the Missionary Community of St. Paul are the ones running.

## The Catholic Women's Organisation AGM

The Catholic women Organisation held their annual general meeting from 9 to 13 August at Mponela Parish. Archbishop Tarsizio Ziyaye officially opened the AGM on 18<sup>th</sup> March, 2017 and the function was graced by the presence of the wife of the Vice President, Madame Mary Chilima. Women from all 7 deaneries attended the function.

## Chezi Parish Jubilee

Christians in Chezi Parish were all smiles as they converged to celebrate the Silver Jubilee of their Parish on 12<sup>th</sup> August 2017. It was also a day they were celebrating Golden Jubilee of one of the longest serving priests in this Archdiocese, Rev. Fr. John Arnault, popularly known as Fr. Yohane.

## Teresian Sisters' Jubilee

It is not uncommon to hear about golden jubilees of priests and religious. But 75 years is quite a remarkable achievement. 9 September 2017 saw the Teresian Sisters celebrating 75 years of Sr. Teckla Dziko in the religious life. She was supported by Sr. Sabina Boma who was herself celebrating her Golden Jubilee and Sr. Colleta Bester who was celebrating Silver Jubilee in religious life. The function took place at Mlale where the Teresian Sisters have their formation centre.

## Care of the Environment

From 25 to 27 September, all the priests in the Archdiocese took off their vestments and habits and took to the field to learn about care of the environment. The session was facilitated by CCJP and World vision and the priests visited fields and forests in Mchinji and Mtengowanthena.

## HIGHLIGHTS OF EVENTS MAY 2017 TO FEBRUARY 2018

### Jubilee in the Monastery

Sister John Paul of the Poor Clares celebrated her silver jubilee in religious life during a function held at their chapel at 'Nyumba Ya Mapemphero' on 21<sup>st</sup> October, 2017.

### Jubilee of Carmelite Missionaries

On 22<sup>nd</sup> October, 2017, Sr. Julita Kasang'azi Chaka celebrated her Silver Jubilee of serving God as a religious sister in the congregation of the Carmelite Missionaries. She is one of few Malawian pioneer sisters in their Congregation.

### Blessing of new Sacred Heart Church

On 28<sup>th</sup> October 2017, Archbishop T. G. Ziyaye blessed the new Mtima Woyera Church. Several priests and religious attended the function. It was indeed a dream come true as it had taken more than 20 years to have the structure in place.

### The New Cathedral Project Dinner and Dance

The Fundraising committee organized a successful fundraising dinner and dance and BICC on 3<sup>rd</sup> November, 2017. The Archbishop, priests, religious and lay faithful came together to support the project. They managed to raise about K15 million.

### Blessing of New Bunda Church

The Archbishop of Lilongwe blessed the new St. John Paul II church at Bunda Catholic Community in the Parish of Mlale. The event took place on 2<sup>nd</sup> December, 2017.

### 150<sup>th</sup> Anniversary

The Missionaries of Africa, popularly known as the White Fathers, and the Missionary Sisters of Our Lady of Africa also known as the White Sisters launched the 150<sup>th</sup> anniversary of the foundation of their religious congregations at St. Dennis – Chinsapo – Parish on 16<sup>th</sup> December, 2017.

### Children's Mission Day

Over 8,000 children from all the 38 parishes in the Archdiocese of Lilongwe converged at Mtima Woyera Parish on 13<sup>th</sup> January, 2018 for the celebration of their epiphany in our Archdiocese. The mass was celebrated by His Grace Archbishop T. G. Ziyaye, with several priests, religious, children's animators and lay faithful in attendance.

### Missionary Union Day

On 3<sup>rd</sup> February, 2018 all priests and religious in our Archdiocese came together at Maula Cathedral to celebrate their union commemorating the Day of the Consecrated. The Archbishop led the Eucharistic celebration and other lay faithful who attended the function included CWO members, choir from and students from Likuni Girls Secondary School.

### Lenten Recollection

Mindful of the Master who called each one of them to be what they are, and to suffer with him during the Lenten Season, the priests and religious once again abandoned their places of work to pray together on 19<sup>th</sup> February 2018. The Recollection was preached by Rt. Rev. George Lungu, Bishop of Chipata.

## CATHOLIC TEACHERS CALLED TO DUTY

*By Sam Kalimba*

The Office of the Pastoral Secretary of the Archdiocese of Lilongwe has called upon all Catholic teachers in the Archdiocese to embrace a spirit of offering themselves to assist the church in catechizing children in their parishes, churches and small Christian communities.

Speaking on the sidelines of a high profile meeting of the church commissions in Blantyre in March, the Lilongwe Archdiocese Pastoral Secretary, Rev. Fr. Innocent Mtapawonga said Catholic Teachers have a challenge before them to offer their time to the good cause.

"It is important that children and youths are properly and adequately catechised and instructed from kindergarten age through primary school, secondary school and college. We hope Catholic Teachers in all levels of education will take up the challenge to provide these instructions. We are developing a new syllabus of the instructions and gaps that have been there will be adequately taken care of and we ask teachers to play leading role," said Fr. Mtapawonga.

The meeting was organized by the National Secretaries of the commissions of Pastoral, Pontifical Missionaries Society (PMS), Communications, and Catholic Commission for Justice and Peace (CCJP) from the eight dioceses and National PMS Director. All secretaries to these commissions were present at the indaba and shared best practices and planned ahead together.

According to the Secretary to the Archbishop of the Lilongwe Archdiocese, Fr. Francis Lekaleka, who also was in attendance, the meeting apart from addressing the issue of the new Catechesis that the PMS is developing for youth groups in the church, it also tackled issues of elections.

"The CCJP and the Communications Commissions have been identified and tasked by the National Electoral Commission to conduct civic education to the electorate in view of the forthcoming general elections," said Fr. Lekaleka.

Fr. Lekaleka said that the commissions felt that it was necessary to brief and inform Pastoral Secretaries about the forthcoming elections so that together thoughts would be shared as to how best this noble task would be performed without compromising the non-partisan status of the Church in such matters.

Fr. Lekaleka said that the Archdiocese believes that because the deliberations on the thoughts shared during the briefing session, all commissions are going to act from point of knowledge and not from point of ignorance.

"We all now know what we are supposed to do and how we are supposed to do it in respect to our different roles. The meeting has unified us to work as a unit. Sometimes the electoral process is one that is approached with negative excitement by church leaders which creates a compromise. This is to be avoided," said Fr. Lekaleka.

In his comment on the forthcoming elections, Fr. Mtapawonga said that as for the civic education part, the accreditation officially gives recognition to the Catholic Church to go on with playing its role of educating the masses the values of participating in the electoral process as a way of responding to God's call on us to effect world order in a way that is pleasing and acceptable by God the creator.



## CCJP Lilongwe

The Catholic Commission for Justice and Peace of the Archdiocese of Lilongwe (CCJP Lilongwe) has a mandate to contribute to the creation of a God fearing, just, loving and peaceful Malawian Society that respects integrity of creation. CCJP Lilongwe has over the years played this role in contributing towards integral development by effectively raising public awareness on social, economic, cultural and political issues. It is one of the leading Commissions in the country that has been very instrumental towards the promotion of democracy, good governance and respect for human rights, especially for the marginalized.

The Commission focusses on five strategic pillars:

*Human Dignity and Access to Justice*

*Human Rights and the Rule of Law*

*Gender Equality, Women Empowerment and Social Inclusion*

*Good Governance and Democracy*

*Environmental Justice/Integrity of Creation*

In order to achieve this, CCJP Lilongwe works with different Development Partners in various Projects. Over the years, CCJP Lilongwe has worked with the Department for International Development of the UK Government to improve access to justice for women and children through improving the quality and accessibility of Primary Justice Systems.

This Programme is implemented using so many stakeholders including Community Based Educators (CBEs). In the picture below, Patron of CCJP Lilongwe, His Grace the Archbishop Tarcizio G. Ziyaye receives 3,100 bicycles from Jenn Marshal, Head of DFID in Malawi as the Chief Justice of the Republic of Malawi, Justice Andrew K.C. Nyireda SC JA looks on at British High Commissioner's Office.



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# Missionaries of Mary Mediatrix Nyumba ya a Maryi Maria



## A BRIEF HISTORY ABOUT THE MISSIONARIES OF MARY MEDIATRIX (MMM) IN MALAWI, LILONGWE ARCHDIOCESE.

*Sr. Mercedes Arbesú , SMM*

The Missionaries of Mary Mediatrix, an international Congregation, was founded in Spain in 1942 by Mother Rosario Fernandez Pereira with Fr. Esteban Gonzalez Vigil as co-founder. MMM received the Decretum Laudis of the Sacred Congregation of Religious on May 8th 1975. At present they are serving in Spain, Italy, Germany, India, Honduras, Colombia and Malawi.

The charism of the Congregation is to relive and to continue in the Church the unity and love of the early Christian community based on Lord's commandment of "love one another as I have loved you". MMM continues to make it alive and to live it in the Church, in our communities and with the people with whom we are working.

MMM came to Malawi in 1986 accepting the invitation made by the late Rt. Rev. Bishop Mathias Chimole. Since the Sisters of Our Lady of Africa were about to leave some of their missions, MMM accepted to be at St. Theresita Rural Hospital, known as Mlale Rural Hospital, Mitundu Area.

In 1993 Bishop Mathias Chimole invited the MMM to open a new mission at Chezi, along Salima Road. The main objective was to identify the undernourished children in the area. Since its inception St. Mary's Rehabilitation Center has a health center, a center for undernourished children and an orphanage. At present 120 orphans stay at Chezi and others are supported from the mission.

In 2006 the MMM opened a new mission in Lilongwe, Area 49 with two communities: boarding school for girls and formation house.

Following the dream of its foundress, they are involved in health care, pastoral work, orphan's programs and support for those in need like children, widows and elderly people.

MMM continues working in all apostolates the Archdiocese of Lilongwe has entrusted it with.

As missionaries they are happy to serve in the Archdiocese of Lilongwe where they have received a hearty welcome and being accepted as full members of the Archdiocese. Missionaries of Mary Mediatrix thank God for giving them the opportunity to share their faith and lives with Malawians and be part and parcel of the Archdiocese's mission.



# HOLY MARTYRS OF UGANDA OUTREACH

By Levi Chirwa



For some years now Catholic Christians in Malawi have been going on pilgrimages to various holy places such as Rome, Jerusalem, Rwanda and Uganda. But it is a well known fact that the most frequented holy place is Uganda, especially the Namugongo Shrine. To this end, we talked to some members of a newly formed grouping called Friends of Uganda Martyrs in the Archdiocese of Lilongwe who are on an outreach campaign.

## Why go to Namugongo on a pilgrimage?

Blessings Sambo upon arrival from this pilgrimage in 2013 had this to say:

“I have benefitted a lot from this pilgrimage. Spiritually now I am a different Blessings. I long for a close relationship with God. You know God created us for himself, so we have to be God’s people in everything we do. My faith has been further strengthened.”

Encouraging remarks have also been made more often by Bishop Montfort Stima of Mangochi Diocese who has been instrumental in the organization of such trips and being part of it:

“It is important that Catholics go for pilgrimages so that they benefit spiritually as it increases their faith. As Catholics in Malawi, we need to move a step ahead in our spirituality, to deepen our faith so that we emulate the martyrs.”

## Friends of Uganda Martyrs

There is an effort being pursued to share with others the experiences learnt from the pilgrimages to the Namugongo Shrine, by going beyond the usual Maula Cathedral Parish and nearby parishes. The effort is being championed by a group of Catholic pilgrims calling itself Friends of Uganda Martyrs from Lilongwe Archdiocese. To

this effect, the group’s regular meetings are now being done with outreach as one of the aims by among other things rotating the venues of their meetings among the parishes in the Archdiocese.

The Chairman for the Friends of Uganda Martyrs in the Archdiocese, Mr. John Baptist Magalasi said that these meetings now serve two purposes: sensitizing the parishioners of the importance of the pilgrimages to the holy shrine and planning of activities for the progress of the group including next pilgrimage.

Magalasi further said that as a group, they believe that pilgrimages are an important aspect of every Christian and that the lessons learnt could be an inspiration in their journey as pilgrims on earth.

“Through these meetings, we are also encouraging many to go for the pilgrimages or sponsor a Priest or any of the religious because this would confirm their faith and the cost is also quite reasonable,” added Magalasi.

Magalasi also said that the first pilgrimage to Namugongo Shrine, in Uganda in 2010 by the Catholics from Malawi made them recognise that life and martyrdom of the Holy Uganda Martyrs demonstrates faith, hope and charity, which are highest theological virtues of the teachings of the Catholic Church. The Friends of Uganda Martyrs group was thereafter formed with the aim of making known the devotion to the Martyrs of Uganda and to help them keep their candle of faith burn brightly. The Uganda Martyrs heroic witness to Jesus Christ is also the source of inspiration of the group’s efforts of evangelization as they aim to endeavour to emulate these heroes and show faith and love of God.

## 2018 Pilgrimage to Uganda

Speaking on the same, the Secretary for the group, Keta Monica Mwalweni said that the aim now is to have at least a full 60 seater bus to Uganda from Lilongwe for this pilgrimage other than one bus for Malawi alone.

Last year, the complete package (transport by bus, accommodation, food and local transport) for the pilgrimage was costing K365,000 and the same cost has been

announced for this year.

This year’s pilgrimage will be from 27<sup>th</sup> May to 5<sup>th</sup> June 2018 where included on the program is as usual the participation in the Feast of St. Charles Lwanga and Companions on 3<sup>rd</sup> June.

According to Magalasi, so far, in this effort of outreach, the group has held meetings at different parishes and churches such as St. Padre Pio Church under St. Andrew Kaggwa Parish, St. Dennis Sebuggwawo – Likuni and Utatu Woyera Parish – Kawale. He said that more meetings are being planned for St. Francis Parish – Kanengo, St. Peter’s Parish- Namitete and Mtima Woyera Parish.

## Who are Uganda Martyrs?

These are 24 men and boys Catholic Martyrs from Uganda. The 22 martyrs were killed between 1885 and 1887 by Kabaka (King) Mwangi of Buganda in the South of Uganda of which 13 of the martyrs were burnt to death at Namugongo.

All these killings happened within a few years from first hearing of the Gospel of Jesus Christ. They had the courage to live and die by the Gospel’s paradox which says that anyone who wants to save his life will lose it, but anyone who loses his life for his sake, will save it (**Matthew 16:25**).

The twenty-two martyrs were beatified by Pope Benedict XV on 6th June 1920 and canonized by Pope Paul VI on 18th October 1964. The other 2 martyrs (Blessed Jildo Irwa and Blessed Daudi Okello) were speared to death in Paimol, Gulu in the North of Uganda in October 1918.

Yes, they are Africans and they are martyrs, their story is so amazing and indeed they are our ancestors in faith.

In understanding the increased fame of the Ugandan Pilgrimage, it has been established that because the shrine is within the AMECEA region, therefore could be quite affordable in terms of costs compared to other pilgrimages such as to the Vatican and to the Holy Land. Again the mystery of the martyr hood is easily understood as it relates to fellow black African Christians.

## THE CATHOLIC MEN ORGANISATION (CMO)

By Gabriel Kamlomo

All adult Catholic men are eligible members of the Catholic Men Organization (CMO). In this respect, therefore, it is also encouraged that all Catholic men to belong to their parish CMO. CMO is one of three main Church laity organizations in the Catholic Church. The other two are; the Catholic Women Organization (CWO) and Catholic Youth Organization (CYO).

Like the CWO and the CYO, the CMO has its roots at the Christian community level, sprouting to the parish, the deanery and the diocese level.

Each of the three has their own exclusive roles and contributions to the local Church and their existence is in fulfilment of the church provision that laity can form and belong to associations

CMO is, therefore, loyal to the established Church hierarchy in all matters relating to faith.

Its' membership is open to men who are either married or single but aged 25 and above.

### CMO Malawi

The idea to introduce CMO in Malawi was hatched by the Episcopal Conference of Malawi ECM ahead of hosting the last AMECCEA in 2014. The idea was meant to mobilize Catholic men into a group that would support and complement the existing commendable work by CWO and CYO.

### CMO Lilongwe Archdiocese

St. Patrick's, St. Kizito and Padre Pio parishes pioneered establishment of CMO in the archdiocese.

They later constituted CMOs at Mtima Woyera, Utatu Woyela, Banja Loyela, Don Bosco, Msamba and St Dennis parishes. These have constitutions which have been ratified by their parish priests.

Close to 25 parishes have since incorporated CMO formally as a church group and, a significant number of them, with full representation at Parish Council level.

The following parishes Mponela, Mlale, Namitete, Guillime, Nathenje, Mpherere, Kachebere, Ludzi, St. Francis, Kaggwa, Chiphaso, Likuni, Mchinji has also been

active in the initial stages.

In a number of fora, His Grace Archbishop Tarsizio Ziyaye has acknowledged existence of CMO in Lilongwe Archdiocese although the organization has yet to be formally constituted at that level.

The Pastoral Secretary, Fr. Innocent Mtapanga, currently doubles as CMO Spiritual Director.

Initially, the launch of CMO in the archdiocese was slated for 11 November, 2017. It was, however, postponed due to unforeseen circumstances. A new date for the launch is yet to be set.



### Lilongwe Archdiocese CMO Objectives

Among other things;

- \* to support the church in encouraging the practice of Catholic doctrines, principles and ideals at small Christian community, parish, deanery and archdiocese levels
- \* to encourage participation of men in liturgy and other church activities as a way of deepening their Christianity and strengthening unity amongst them
- \* to respond to the socio-economic needs of the members, the Church and the community

CMO in Lilongwe Archdiocese is being driven by the desire to see Catholic men take a clear cut role in liturgy at Church level as well as the SCC, cope with how they feel as individuals and how they relate to others and; meet obligations on

financial requirements of the Church and the group.

### Activities

Since the formation of CMO in the pioneer parishes, a string of activities aimed at popularizing the movement have been held at various levels in the Church. At archdiocese level, this on-going exercise has included;

- Election of office bearers
- Oversight on establishment of structures at diocesan, parish, SCC and deanery levels
- Outreach and popularization of the organization in other parishes of the archdiocese
- Popularization interactions and briefings with the Presbytery of Priests and also His Grace the Archbishop
- Constitution review by the executive committee
- Attended, by invitation, the Episcopal Conference of Malawi Family Conference held at Don Bosco in August, 2017
- Held first council meeting at St. Francis Parish guided by Fr. Kuppens

CMO Lilongwe archdiocese has designed and printed its identification clothe which is already on sale at K3,800 for two meters. This is particularly in readiness for the formal launch.

### Archdiocese of Lilongwe CMO office bearers

Chairperson: Mr. Ignatius Chadwala, Mtima Woyera  
 Vice Chairperson: Mr. Dalitso Sambo, St. Patrick's  
 Secretary: Mr. Elias Dziko, St. Patrick's  
 Vice Secretary: Mr. Moses Chirambo, Mpherere  
 Treasurer: Mr. Chimwemwe Kandodo, Utatu Oyera  
 Vice Treasurer: Mr. Ausesio Sakali, Kaggwa  
 Dean - Mchinji: Mr. Juvensio Iwalani, Guellime  
 Dean - Likuni: Mr. Dominic Gomani, Nathenje  
 Dean - Madisi: Mr. Petro Galasoni, Chiphaso

# THE ART OF CELEBRATING

## *The Case for an inside look at liturgical postures and the homily*

By Rev. Fr. Frank Phiri

**T**he Constitution of the Liturgy (Sacrosanctum Concilium) teaches us that: *nevertheless, the liturgy is the summit towards which the activity of the church is directed: it is also the fount from which all her powers flow* (SC 10). Further, it teaches us that *...every liturgical celebration because it is an action of Christ the priest and his body the church, is a sacred action surpassing all others.* (SC 7).

Pope Benedict XVI teaches us that Faith is professed, celebrated and lived. The liturgy helps us profess the faith and celebrate it and live it. At the heart of the celebration of the liturgy, is the Eucharistic celebration, the Mass, but also the church celebrates the sacraments, sacramentals, etc. Their proper celebration cannot be overemphasized, because the church is a sacramental church, and since sacraments are signs, they instruct, meaning, we have to live what we celebrate. Thus every aspect of the liturgical celebration be it the postures, the gestures, the word, intercessions, the homily etc. are important. There is need today for us to re-educate ourselves on the fact that the Faith, which is Apostolic Faith, firstly belongs to the church and we by our baptism, share in this Faith of the church.

What does the Christian community celebrate? The catechism of the Catholic Church articulates that we celebrate the Trinity. We learn from it (the catechism), that the whole of God's work is a blessing. In worship, God, the Trinitarian God, is at the heart of the worshiping assembly. This is what we celebrate in the Mass. St John Paul II in *Ecclesia de Eucharistia* says: In these or similar words the church, while pointing to Christ in the mystery of his passion, also reveals her own mystery: *ecclesia de Eucharistia*

This is where we set our case: **The art of celebrating, the Case for an inside look into liturgical postures and the homily.** If the liturgy is at the heart of what the church is, isn't there the need for proper celebration? proper preparation? Meaningful gestures, postures and actions? Is what we do as celebrants and participants in our various ministries at worship worthy of the dignity of the Liturgy? Since what we do is about the Church, it is imperative then, that the community of believers, perceive and

understand what the church teaches about the liturgy.

To begin with, in the Sacrament of Redemption issued by the Congregation for Divine Worship and the Discipline of Sacraments, we read: *finally all priests should go to the trouble of properly cultivating their liturgical knowledge and ability, so that through their liturgical ministry God the Father, and the Son and the Holy Spirit will be praised in an ever more excellent manner by the Christian communities entrusted to them.* (no 33).

Secondly, during the priestly ordination, as the Bishop handed to us the paten and the chalice, he said: *receive the oblation of the holy people, to be offered to God. Understand what you do, imitate what you celebrate and conform your life to the mystery of the Lord's cross.* So the ordained minister must conform. This is not a choice but rather a dictate of the ministry.

Thirdly, Pope Benedict XVI in the Post Synodal Apostolic Exhortation: *Sacramentum Caritatis* states that: *the primary way to foster the participation of the people of God in the sacred rites is the proper celebration of the rites. The arscelebrandi is the best way to ensure their actuosaparticipation* (n 33).

The above implies that the ordained ministers act in the person of Christ and the Church (*in persona Christi et ecclesiae*). This is important to understand because the ordained ministers are entrusted with the task of leading the community of believers in the liturgy. **Further, to the question: Who celebrates the liturgy?** The book of revelation says that there is a liturgy celebrated in heaven. Our earthly liturgy is a sharing in that heavenly liturgy

It follows from here, then that whatever we do in the liturgy, should be done with great passion and respect. The worthy liturgical celebration includes: the observation of liturgical postures, gestures, actions etc. because the liturgy is interwoven from signs and symbols, these postures, gestures actions etc. are critical to the celebration. To concretize this, let us look at standing:

**Standing:** Expresses respect between people it also defines the relationship between persons. It is also a posture that symbolizes readiness, also a posture

of dignity. It is a principal gesture of Judeo Christian prayer. This is rooted in scriptures e.g.in Ezra opened the book and all the people stood (Nehemiah 8:6-7;9:5ff etc.).

This posture as a symbol for redness, it is a symbol for celebration (the Passover meal as found in Exodus 12:11. In the Gospels, Jesus, the Scribes and the Pharisees, even though they have different attitudes, stand when they are praying e.g. MK 11:25; Lk 18: 11-13.

St Paul uses it as a symbol of the end of slavery as found in Galatians 5:1; Eph 6:14. In the book of revelation, it is a symbol of worthiness, standing in the presence of the Lamb, It also connotes waiting Rev 7:9

A second point of reflection is the word of God: The liturgy of the Word is an integral part of sacramental celebrations. The Word of God should be emphasized: the book of the Word (a lectionary or a book of the Gospels), its veneration (procession, incense, candles), the place of its proclamation (lectern or ambo), its audible and intelligible reading, the minister's homily which extends its proclamation, and the responses of the assembly (acclamations, meditation psalms, litanies, and profession of faith).

**The homily:** The Gospel as preached by the church is not just a message but a divine and life giving experience for those who believe, hear, receive and obey the message. As Pope Benedict in *Verbum Domini* states that it is decisive, from the pastoral standpoint, to present the word of God in its capacity to enter into dialogue with the everyday problems which people face. (*Pope Benedict XVI, Verbum Domini, 23*)

In his Apostolic Exhortation *Sacramentum Caritatis*, Pope Benedict XVI said: 'given the importance of the word of God, the quality of homilies needs to be improved. The homily "is part of the liturgical action" and is meant to foster a deeper understanding of the word of God. The faithful should be able to perceive clearly that the preacher has a compelling desire to present Christ, who must stand at the center of every homily". It is very apparent here, that the homilist must be the first to "hear the word of God which he proclaims" (VD 59).

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## A CLOSE LOOK AT THE SMALL CHRISTIAN COMMUNITIES TODAY

By Rev. Fr. Sylvester Chasweka

The name *Small Christian Community (SCC's) or Mphakati* has without a doubt become a household name in the Church today. Even if this is the case, it must be pointed out that there seems to be a *Lacuna* as far as initiation and sustainability of the SCC's are concerned. Interestingly, the concept of the SCC has through the ages undergone a considerable transformation. As much as this is delightful, the regions that have embraced SCC's, no proper prominence and significant emphasis have been given to the formation of the pastoral agents. This has resulted in the widespread misunderstanding and confusion as to what SCC's actually are, should be and their significance as ecclesial communities; and Lilongwe is no exceptional.

It is in this vein that it is imperative to seek refuge in the history of the genesis of the SCC's. It is commonly and fairly agreed that the origin of the modern times SCC's is traced back to Brazil in the mid-fifties where they were commonly referred to as Base Ecclesial Communities. Having spread across most of Latin America, it was at Medellin, Colombia, in 1968, that Pope Paul VI, opened the General Assembly of Latin American Bishops, which was a key moment in launching the Base Communities. And the AMECEA region modeled their SCC's after the Latin Church. At a study conference in 1973, Nairobi, the Bishops in AMECEA region resolved to build SCC's for the Church to be economically independent, pastorally dynamic and for the Church to be *truly local* – thus self-ministering, self-propagating and self-supporting.

The debate on the establishment of the SCC's in AMECEA region and in Africa falls horribly short if Bishop Patrick Augustine Kalilombe's name (The Late Emeritus Bishop of Lilongwe) is not acknowledged. He is the brain, the champion behind the establishment, organization and formation of SCC's in Africa. In the ground breaking Lilongwe Diocese Mini-Synod (24<sup>th</sup> November 1973 to 24<sup>th</sup> August 1975), formation and establishment of SCC's became a pastoral priority as the most local incarnations of the One, Holy, Catholic and Apostolic Church. This coughed into action a shift in ecclesiology in Lilongwe Diocese and eventually the entire Episcopal Conference of Malawi; a shift from the Outstation to the Small Christian Community. The shift had two main objectives: firstly, generating and nurturing the internal life of the local

church and secondly, being the light, salt and leaven of the society around it in order to bring the kingdom of God. "Each community is a self-standing ecclesial entity, the most basic manifestation of the Church in the locality" thereby achieving the vision of the Church as the communion of communities. This shift would deal away with overdependence on foreign aid in the form of money, material and human resources; at the same time, it would encourage the participation of the Laity in the life and activities of the Church and the nation at large.

He contended that the success of the SCC's hinged on three points: firstly that the SCC's should be clearly adverted to and accepted by all members in the Diocese- the clergy, the religious and the lay faithful- *mavu adapangana kuning'a pakati*. Secondly, that the higher levels and authorities in the Church know the nature and implications of the new system and put them into account as a pastoral policy. Lastly, that the conception of the Church's role in the society should permeate and make sense of the social, political and economic aspects. The pastoral orientation and stability that the Archdiocese enjoys today, is heavily indebted to the unshakable foundations laid down by the 1973-75 Mini Synod. Let us be quick to point out that an honest evaluation of the SCC's today will reveal gaps that are in dire need of filling. Forty three years down the line, have we achieved a self-ministering, self-reliant and self-propagating church? The SCC's today are slowly but surely plunging into queer waters beset by modern societal challenges.

The SCC's ought to be centered on the Eucharist and the word of God which are the core values. More often than not, our SCC's gatherings are evolving into merely social gatherings marked by banqueting. And at times, in the name of self-reliance, the SCC's have become so commercialized as fundraising tools and the funds realized hardly trickle down to meaningful charity. Cf. 1Cor 11:18-22.

SCC's ought to advocate for good and sound leadership, to be the conscience of the society and to foster existential human development. It is very disheartening to notice that the moral compass of the society of which a good number in policy decision making bodies are Catholics has reached record low levels. The culture of corruption, nepotism and self-aggrandizement seem to overthrow Christian values of honesty, charity and

love. Cf. Acts. 5: 1-11

SCC's are tools for deeper evangelization since they are structured to help members bear authentic witness to the gospel message. This is failing to bear solid fruits due to the continued dwindling numbers of active members. It should be emphasized that no member of the Church should be passive or spectators; we are all called to be instruments of Christ's salvific work in the world. How missionary are our SCC's today?

Most of the SCC's are devoid of dynamism and initiative, rendering them monotonous. Most of the issues shared and discussed are irrelevant to the children and the youth, becoming more or less a group for elders; this may explain the incessant bracketing of these meetings by the youth and children. On this Bishop Kalilombe had this to say: "a SCC should not become a sect, or a ghetto, closed on itself and not concerned about those many others whom God may be wishing to call into the Church". No wonder some commentators are proposing for the establishment of Youth SCC's.

Big SCC's defeat the purpose of making the church truly local where members know each other on a deeper and personal level. Most Parish teams have met stiff resistance at the mention or decision to divide big SCC's into smaller and realistic SCC's. It is even trickier in rural parishes where SCC's are aligned with village boundaries; the resistance is very stiff as SCC's division is mistaken with altering of the village boundaries.

The internal life of most SCC's is plagued by a number challenges. Struggle for positions, lack of transparency and accountability in finances, "the terrorism of gossip" (Pope Francis), jealousy, divisions (cf. 1Cor 3:3-9), favouritism (cf. Acts 6:1-7), dried up spirituality and limited concern for the vulnerable members.

These challenges have cropped up mainly due to the lack of formation of the Lay faithful on the intricacies of SCC's. Every pastor should be called upon to prioritize proper formation of the SCC's so that all are aligned with the pastoral orientation and policies of the Archdiocese.

The foregoing deliberations are not designed just to paint a gloomy picture of the state SCC's life, but it is a deliberate move for us to appreciate the challenges we face. There is need for renewed approach and understanding of SCC's

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# CONTEMPORARY UNDERSTANDING OF MARRIAGE

## *Is Marriage a Mere Social Event?*

By Rev. Fr. Samson Kumkumbira

### Introduction

Marriage is a God given gift, already designed through creation. It is a necessary social unit which forms the very basis of every society. The prosperity of the community be it religious, tribal, social or political depends on solid marriages that are true love and partnership. While marriage is an essential part of God's plan, and a life time commitment, there is a trend in today's world which reduces marriage to a once off event after which partners do not see the reason of living and sharing life.

Cases of domestic violence, separation and break-ups are on the rise and it seems the family is no longer a safer place even for children. It is surprising to note that most of the social ills or human rights violations happen in the home where members were supposed to be protected. This calls for a critical view into the real nature of marriage as conceived in God's plan in comparison with what is being lived in the contemporary worlds.

### Real meaning of marriage

Marriage is conventionally the union between man and woman who promise to dedicate their entire lives to each other. The Catholic Church understands marriage as *a covenant by which a man and a woman establish between themselves a partnership of their whole life, and which of its own nature is ordered to the well-being of the spouse and to the procreation and upbringing of children...* (Code of Canon Law can. 1055). It is for this reason that the Church understands matrimony as the Sacrament of Unity and the embodiment of the unity between Christ and his Church, which is without end.

The natural quest for love and belonging to a person of different sex, already points to the importance of marriage. Through a marriage union, relational boundaries expand beyond one's own immediate family. To this far, marriage plays a great social function of bringing people of different races, status and creed together. Most religious and traditional customs emphasize on the sacredness of marriage. In the Christian tradition, married couples have a sacred duty of leading each other to salvation, to stand before the Lord, spotless and without blemish (Eph 5: 25ff). This is possible where love and obedience to the Lord reigns. Thus if the original intention of marriage is strictly respected, the world would be at peace.

### Distorted meaning of marriage

In the contemporary world, the meaning of marriage has been diverted from what it really is. There are a number of issues that surround the celebration of marriage that undermine the sacred nature of marriage giving it only a secular dimension. For instance, poor preparation of the celebration of the marriage in both cultural and spiritual areas; misplaced emphasis in the manner of celebration where prominence is given to superficial things in that way forgetting the deeper realities surrounding marriage; and immature intentions. It seems the marriage bond is not strong enough to bind the two people together to the extent that marriage seems to be the coming together of two individuals who want to act marriage in their life. Their intention is not to commit themselves to the life partnership but to act married life and they part ways when they are tired of acting.

### Poor preparation of the celebration of marriage

The preparation for the celebration of marriage nowadays is very poor. Many young people and parents are very much preoccupied with things that cannot strengthen the marriage. Much attention is placed on what to wear, what type of car to use, which hall or what place to book for reception. It is indeed a fact that these things add color to the wedding celebration. Nevertheless, they add nothing to the strength and love of the marriage bond.

The parties preparing for marriage today are very happy when catechetical sessions on marriage are very brief. They rush through activities giving them spiritual preparation for marriage but much attention to the social part of marriage preparation. Couples take months in preparing how to dance, how and where to sit, how to smile, how to eat and the list goes.

There is poor preparation because many young people today celebrate marriage for a number of reasons that are radically contrary to the purpose of marriage. Among them are; a feeling of success, business, sexual gratification, a feeling that one has reached marriage age, fear of becoming a 'disgrace' to relatives, desire for children, the need for independence, peer pressure, over and above all marriage has become fashionable. The coming in of some fashionable celebration of marriage has seriously diverted the attention of the

young people from concentrating on the essence of marriage.

### Secular and social elements of today's celebration of marriage

It is not wrong to prepare well for the liturgical celebration for marriage. However, exaggerations can twist the attention of this sacrament. The way people dance, the way people dress and the mood of people during the celebration overshadow the solemn element of marriage. When the celebration becomes too social, the real meaning of marriage is distorted. When we go to the roots of many of our cultures, the climax of marriage was the time for giving advice to the bride and the bridegroom; celebrations and giving of gifts were just colorants of marriage.

To the contrary today's climax of many marriages is the time of celebration, dancing and giving of gifts. Dancing and gifts cannot strengthen marriage. They may just give temporary happiness to the newly married couple. After all the ecstatic joys, they find themselves in a situation where they need to start living their married life without a solid foundation to build from. This is because the peripherals have dominated the core of the celebration of marriage.

### The effects of marriage today

The contemporary understanding of marriage has drastically affected the social, political and spiritual life of people. We have many dysfunctional marriages today; so many break-ups, separations and divorces. We have many lawsuits involving married couples in civil courts, traditional courts and religious tribunals. Marriage counselors are working overtime to mend relationships that were not built at all.

This also affects children. There are many unruly or insolent children resulting from actors of marriage. Children are discovering their identity on their own because they have nobody to guide them. The understanding has affected many disadvantaged young people not to get their marriages blessed at Church. Hence, there are many cases of elopement and or co-habitation. Marriage has become one of the luxurious and fashionable social events. It is no longer an important way of life. The society in all spheres is destabilized because this understanding of marriage has brought chaos.

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## THE ART OF CELEBRATING

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In Catechesis Today, St John Paul II says: "For your part priests, whether you are in charge of a parish, or are chaplains to primary or secondary schools or universities or have responsibility for pastoral activity at any level or are leaders of large or small communities, especially youth groups, the church expects you to neglect nothing with a view to a well-organized and well-oriented catechetical effort. (No 64) and the homily as part of this effort.

The Congregation of the clergy in its document: The priest and the third Christian millennium, teacher of the word, minister of the sacraments and leader of the community, says: *...service demands a personal dedication on the part of the minister to the preached word. Preachers should firstly become personally familiar with the word of God...and be the first believers in the word, fully conscious that the words of their preaching are not their own but those of the one who sent them* (pg. 17).

Ministers are to remember that preaching has a twofold character namely missionary and ministerial. It is missionary when it is aimed at and delivered for the purpose

of unbelievers. Preaching is ministerial when it is aimed at the nourishment of the faith of the community of believers. It is also aimed at the faith formation of the community of believers. (*Joseph Kahumburu Kiragu in The Renewal of Liturgical Preaching, Pauline publications Africa 2010.*

With this the case for the Art of celebrating: an inside look at liturgical postures and the homily has been set. Priest and deacons, who are preachers of the word, have to deliberately develop a habit to prepare well their ministry of preaching and celebrating. Proper postures, gestures etc. and a nourishing homily, will give the Christians the necessary theological, liturgical nutrients for the formation and growth of the faith of the community of believers.

The observation of postures, gestures, actions proper to the liturgy, accounts for the meaningful and active conscious participation. The reason for the celebration is: the transformation of the people and the world. Through the Art of celebrating, evangelization is achieved. Thus the liturgy being the public prayer of the church, observation of the art of celebrating is imperative for a worthy and dignified Liturgical celebration.

## A CLOSE LOOK AT THE SCCs TODAY

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that would help us not to derail from the original intention of making the Church truly local. SCC's ought to be places where members experience the "face of the Father" which is Mercy and Love, places where members deepen their faith by rendering authentic and bonafide witness to the Gospel Message. Prayer, celebration of the Holy Sacrifice of the Mass and discernment of the Sacred Page are hinges on which the SCC life solely depends, minus these; a SCC would surely become a mere social organization.

## CONTEMPORARY UNDERSTANDING OF MARRIAGE

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### A desired future of married life

Pure understanding of marriage will help in bringing peace in the society. It is only couples who properly understand the true meaning of marriage that will make their house a home of people not a store room of living organisms. Genuine marriages will always produce good citizens and good leaders. Genuine marriages will be very instrumental in the development of the social, political and spiritual life. And we can have genuine marriages if, and only if celebration of marriage is understood the way it ought to.

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# Za Utumiki wa Bungwe la Chifundo cha Mulungu (Divine Mercy Apostolate) mu Diocese ya Lilongwe

Wolemba: Dr Janet Chikaya Banda

## Chiyambi cha Bungwe la Utumiki wa Chifundo cha Mulungu

Bungweli gwelo lake ndi mauthenga amene Ambuye Yesu anapereka kwa sisiteri oyera wina wotchchedwa Faustina Kolwaska ku dziko la Poland amene anamuonekela mu zaka zapakati pa 1933 ndi 1938. Ambuye Yesu anamusankhula kuti akhale Mlembi wawo ndinso mtumiki okumbutsa anthu a dziko lonse la pansi za chifundo cha Mulungu kudzela m'ma uthenga osiyanasiyana amene anamupatsa. Ma uthengawa akupezeka mu dayale (Buku lolebamo zochitika pa moyo wa munthu wa tsiku ndi tsiku) imene analemba mowuzidwa ndi Ambuye Yesu imene imatchedwa Dayale ya Faustina.

## Uthenga weniweni wa Bungweli

Uthenga weniweni wa Bungweli ndi wakuti 'Mulungu ndi Chifundo, Mulungu ndi Chikondi'. Anthu alape nthawi yino pamene Ambuye akubwera ngati Mulungu wa chifundo osati ngati Mulungu oweruza.

Ambuye Yesu akuti uwu ndi mwayi otsiliza woti anthu apeze chipulumutso.

## Cholinga cha bungweli

Cholinga cha Bungweli ndi kufalitsa ndi kukumbutsa anthu za chifundo cha Mulungu powalimbikitsa kulapa machimo awo ndi kutembenuka mtima kuti abwelere kwa Mulungu wawo. Bungweli limalimbikitsa mamembala ake kutenga chikhalidwe cha umulungu, pakukhala achifundo ndi a chikondi kwa anzathu nthawi zonse kupyolera mnjira zitatu zimene Ambuye Yesu anaphunzitsa Faustina Woyera ndinso kudzela mu zida zisanu zimene anapereka zotithandiza kuyesa kukwaniritsa chikhalidwechi.

Njira zitatu ndi izi:

- Tipemphe Chifundo kwa Mulungu nthawi zonse kwa ife ndi ochimwa onse. Izi zimamusangalatsa Mulungu.
- Tikhale achifundo kwa anzathu kudzera mu ntchito zathu, malankhulidwe athu ndi mapemphero athu (**Luka 6:36; Mateyu 5:7**)
- Tikhulupirire Yesu Khristu mu nyengo zonse za moyo wathu (**Aroma 7**)

Zida zisanuzo ndi izi:

- Kolona wa Chifundo cha Mulungu wopempha chifundo kwa ife ndi dziko lonse la pansi.

b. Ola la Chifundo cha Mulungu (3 koloko masana) limene Ambuye Yesu anapempha kuti tizisinkha sinkha za masautso awo.

c. Chithunzi cha Chifundo cha Mulungu choonetsa magazi ndi madzi amene anatumphuka mu mtima wa Ambuye Yesu ngati kasupe wa chifundo kwa ife anthu choyimila sakalament la Ukalistia, la ubatizo ndi la kulapa.

d. Novena ya Chifundo cha Mulungu yoyamba lachisanu loyera mpaka loweruka lotsiriza mu Pasaka imene Ambuye anapereka magulu osiyanasiyana oti apempheredwe.

e. Chaka cha Chifundo cha Mulungu (Feast of Divine Mercy) chimene chimakhala la mulungu lotsatila Easter Sunday, tsiku limene timalandila zaulere zochulukika tikatsata mwambo womwe anapempha Ambuye Yesu eni ake.

Zida zonsezi zili ndi ndondomeko yake ndipo chida chili chonse pachokha pachokha chili ndi zaulere zake zomwe Ambuye Yesu analonjeza.

## Ma Parish amene Bungweli likupezeka mu Diocese ya Lilongwe

Bungweli likupezeka m'ma Parish awa mu Diocese ya Lilongwe: St Kizito Parish (Chigoneka), St Patricks Parish (Area 18), St Ignatious Parish (Area 30), Kagwa Parish (Area 49), St Mathias Parish (Lumbadzi), Likuni Parish, Utatu Woyera Parish (Kawale), Banja Loyera Parish (Chilinde), Nambuma Parish, Kapiri Parish (Mchinji), Nathenje Parish, Mphelere Parish (Ntchisi), Mlale Parish, Bunda College Catholic Students.

## Amene angalowe bungweli ndani?

Mkhristu aliyense amene akuzindikila umphawi wake wa uzimu komanso kuti akusowa chifundo cha Mulungu pa moyo wake wa tsiku ndi tsiku ali olandilidwa ku bungweli. Akhristu akugwa akulimbikitsidwa kulowa bungweli kuti athandizidwe kubwelera ku ma sakramenti koma asapatsidwe udindo wa utsogoleri.

## Zimene ma membala amayenela kuchita ndi ziti?

Mamembala amayenera kuchita izi kuti akhazikike m'moyo wachifundo ndi chikondi:

- Kupita ku nsembe ya Misa mowilikiza ndikulandila Ambuye Yesu mu Sakalament la Ukalistia pafupipafupi (Misa ya tsiku ndi tsiku).
- Kulandila Sakalament la Kulapa pafupi pafupi.
- Kupembedza Ambuye Yesu mu Sakalament la Ukalistia
- Kupemphera Kolona wa chifundo cha Mulungu mowilikiza tsiku lili lonse komanso pambuyo pa Misa kapena Misa isanayambe tsiku ndi tsiku.
- Kupemphera Kolona wa Amayi Maria tsiku ndi tsiku
- Kugwira ntchito za chifundo mowilikiza kuphatikizapo kupempherera ochimwa onse, amene akumwalira, mizimu ya mu puligatolio, ansembe ndi onse a muzipani nthawi zonse.
- Kukumana ndi kupemphera pamodzi sabata ili yonse.

## Nanga ma parish ofuna kukhazikitsa bungweli ayenera kutsatira ndondomeko yanji?

Bambo Mfumu wa parish akafuna kukhazikitsa bungweli aimbe pa manambala ali munsiwa kapena kulemba pa address ili pamunsiyi kufotokoza za chidwi chawo chofuna kukhazikitsa gululi mu parish yawo.

Ngati akhristu eni ake ndi amene akufuna gululi, apemphe chilolezo kwa Bambo Mfumu kuti aitanitse ndi kukhazikitsa gululi.

Atumiki a Chifundo cha Mulungu akamva kuitanaku, adzakonza tsiku Lamulungu mogwirizana ndi Bambo Mfumu, lakuti adzalankhule kwa mpingo wonse mtchalitchi za bungweli kuti pambuyo pa misa akhazikitse bungweli.

## Ofuna kudziwa zambiri za bungweli afunse kuti?

Afunse anthu awa: The **Chairperson** or the **Vice Chairperson**, Divine Mercy Apostolate, C/O St Kizito Parish, Area 47/2, Chigoneka, Post Office Box 716, Lilongwe. Akhozanso kuyimba phone pa nambala izi: 0999 965 133/0884 260 535; kapena kulemba email ku keyala iyi: **Divine.Mercy.Apostolate@gmail.com**

**CHIFUNDO CHA MULUNGU  
CHILIBE MALIRE**

# St. Patrick's – Chimutu Parish

By Levi Chirwa, parishioner

## Introduction

We are proud to introduce to our readers the column where we will be featuring Parishes' Profiles. We will be learning more about the history of the parishes and the current status of those parishes. In this edition we begin with St. Patrick's Parish.

St. Patrick's Parish also known as Chimutu Parish, is found in Area 18, in the city of Lilongwe, the Capital of Malawi. It is one of the 8 parishes in the Maula Deanery.

## History

The transfer of the Central Government Headquarters (Capital City) from Zomba to Lilongwe in 1972 required the Government institutions move to Lilongwe. This meant that Government officials (civil servants) working in these institutions also moved to Lilongwe for residence in Areas 10, 11, 12, 15 and 18 where property estates were specifically established for them.

Among these civil servants were Catholic Christians who were meeting regularly for prayers on a place (the site where Area 18 Car Park now) along the M1 road opposite Area 18 Filling Station. Slowly, the membership started growing with more people registering and this led to the request for some space at Chimutu L.E.A. School near the Area 18 Circle (Roundabout) for use as a prayer house. These prayer gatherings were every Sunday, but mass was celebrated once a month. The first priest to celebrate Mass on a Sunday at this place was Fr. Pierre Picard, who was coming from Our Lady of Africa - Maula Cathedral. Other Priests who served the Christian Community at that time were the late Fr. Albert Kamera, and His Lordship Bishop Chisendera (RIP) before he was consecrated Bishop of Dedza Diocese and Fr. Julio Felio among others.

The Priests were administering the

Sacraments of Baptism (infants and adults), Eucharist, Penance and Marriage. In fact the first Sacrament of Matrimony to be administered at Chimutu Primary School was that of Mr. Andrew and Mrs. Elita Whyo on 8<sup>th</sup> June, 1975 by Fr. Pierre Picard.

Having noticed the growth of the community, the Diocese made arrangements to have a church constructed in Area 11 (a place now Episcopal Conference of Malawi Secretariat, commonly known as Catholic Secretariat). Due to the request by the community that

saint, Saint Patrick, Bishop of Ireland, hence the name Saint Patrick's Catholic Parish. This building which served as the first Church is what is now used as the main Parish Hall, Tuck-shop and Parish Offices.

As a parish, it had five (5) Small Christian Communities(Miphakati). The fifth mphakati was for Christians and catechumens from Police Headquarters in Area 30, which is now St. Ignatius Parish. There was mass celebrated weekly every Sunday from 9:30am. The first parish priest was Fr. P. Federle (1975-1976) who

was non-residential while the second was Fr. Samson Muza. With the increased number of Christians and catechumens, two masses 7:30 am and 9:30 am were celebrated on Sundays.

With time, although there were two masses celebrated on Sunday, the church was found to be small that it was necessary to build a bigger church and Christians started making contributions towards this cause. Funds amounting eight thousand Kwacha (K8,000.00) were raised through various ways such as Big Walk from St. Patrick's Parish to St. Francis (Kanengo) Parish, Big Walk from Mchinji to Lilongwe and bicycle ride from Lilongwe to Kasungu. The new church

building project started during the reign of the late Right Reverend Bishop Mathias Chimole (RIP). The church was greatly financed by external donors and built by Terrastone Construction Company. The eight thousand kwacha (K8,000.00) mobilised by the parishioners was in the end used to construct the current carpark.

Bishop Mathias Chimole officially opened and blessed the new parish church on 26<sup>th</sup> June, 1986.

## Some developments since the New church was built

1. Two outstations were opened at Kauma



used to have regular meetings at Chimutu L. E. A. School, and considering that most members from Area 10, 11, 12 had means of transportation, the then ordinary of the Diocese of Lilongwe, Bishop Patrick Kalilombe, decided that the church be built at Area 18, which at that time had a larger population.

## The first Parish Church

Thus the first church was built at Chimutu Village (Area 18) and it was opened in 1976 by His Lordship Bishop Patrick Kalilombe. It was in order to show gratitude to the Bishop for the assistance in building the church that the parishioners agreed to name their Parish after the Bishop's patron

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**ST PATRICKS'S - CHIMUTU PARISH**

- and Mgubo, seven (7) and twenty five (25) kilometres away from the parish church.
- 2. Father's Residence was built under the leadership of His Grace, Most Reverend Tarcizius Ziyaye, Archbishop of Lilongwe, when he was Parish Priest at the Parish. He left for another appointment just when he was ready to occupy the house. Fr. Matthias Perekamoyo, who took over, occupied the new house in 1989.
- 3. The parish community mobilised resources for construction of a brick wall around the parish between 1998 and 1999.
- 4. Two Grottos for Our Lady have been built, one in 2011 and another in 2016 as donations from some individual parishioners.
- 5. Two houses for commercial rent as income generating were built and have been occupied since 2015.
- 6. A New Parish Office block is under construction and will be ready by June 2018.

**The Present situation and life at the Parish**

Although the new church is big, it is still not enough to cater for the ever increasing congregation such that now there are three masses celebrated on Sunday, 6:00 am in Chichewa; 7:30 am in English and 9:00 am in Chichewa while one mass is celebrated at the outstation of Kauma and Mgubo Outstations on Sundays, respectively. There are daily masses during the week.

There are now 25 Small Christian Communities (SCCs); Sixteen (16) within the parish centre, Seven (7) at Kauma Outstation and Two (2) at Mgubo Outstation. Two teaching sessions on Catholic Doctrine/Catechesis accompanied by Masses are conducted in each of the Small Christian Communities each and every year.

The SCCs are very active. They make Annual Programmes and are submitted to the Parish Priest. Each SCCs organises at least one Corporal Work of Mercy in a year to be done to a particular community of the needy be it in a hospital, prison, in the neighbourhoods, etc.

Every Wednesday, at 6pm, SCCs meet for the following, which are given on the Parish Programme (MLOZO):

- Monthly Meeting (topic at discretion);

- Bible Sharing (Reading is given);
  - Catechesis (Passage is given for discussion);
  - Rosary.
- (SCCs at the two Outstations meet on Sundays)

Choir meetings for practices are mainly done on Tuesdays, Thursdays and Saturdays. Other organisations, committees or apostolates meet on Mondays and Sundays, but few meet on their agreed days except on Wednesday which is for SCCs.

Every Tuesday, the Parish Priest and the Sisters visit the sick in the SCCs and administer communion.

Holy Childhood meetings, Tilitonse, is done on Saturdays. Sisters together with a number of committed ladies and young men instruct the children on Catechism of the Church and Holy Childhood missionary activities. Adult Catechumenate instructions are done on Sundays from 7:30 am.

The demand for pastoral care and support make it impossible for only one priest to attend to all issues at the parish such that it is always necessary that there should be a parochial vicar at this parish. However, with the shortage of priests in the Archdiocese, the ones assigned other duties time and again do assist at the parish.

**Special Occasions and special items to note**

The parish has had a fair share of hosting of big events of eminent visitors such as:

- The Inter-domination Service of Worship on 3<sup>rd</sup> March, 1985, in remembrance of the political martyrs who died fighting for the country's freedom, where the guest of Honour was the first President of the Republic of Malawi, the late Ngwazi Dr. Hasting Kamuzu Banda.
- On June 11, 2009, Feast of Corpus Christi, the Parish hosted the Thanks Giving Mass following the election to Presidency for the late Prof. Bingu Mutharika and other Members of Parliament.
- On 31<sup>st</sup> January 2010, His Eminence Keith Patrick Cardinal O'Brien, the then Archbishop of St. Andrews & Edinburgh – Scotland celebrated Mass at the Parish.
- On 20<sup>th</sup> July 2014, the parish hosted Archbishops and Bishops from some

parts of the world other than the AMECEA region who had come for the AMECEA Conference. Archbishop Joseph William Tobin, Archbishop of Indianapolis presided over the Mass. (He is now Joseph Cardinal Tobin appointed on 9<sup>th</sup> October, 2016 by Pope Francis).

- On 1<sup>st</sup> August 2015, His Grace Most Rev. Tarsizio Gervazio Ziyaye laid a foundation stone for the New Office Complex for the Parish.
- On 6<sup>th</sup> November 2016, Prefect of the Congregation for the Evangelization of Peoples, His Eminence Fernando Cardinal Filoni celebrated Mass together with six of the 8 Bishops in Malawi at the parish.
- On 6<sup>th</sup> December 2016, the protest march to stop the tabling in Parliament of the bills legalising Abortion and Same Sex Marriages started from the parish grounds and had heavy participation from the parishioners.
- On 14<sup>th</sup> January 2017, St. Patrick's Catholic Parish hosted the Diocesan Holy Childhood Celebrations which was attended by more than 6,000 children and some parents.

**Priests that served at the parish**

Today, the Catholic congregation at St. Patrick's Parish has grown to more than 8,000 faithful and their spiritual needs have been well looked after by the following Diocesan Fathers who have served as Parish Priests after Fr. Federle:

1. Fr. Samson Raphael Muza 1976 – 1984
2. Fr. Ezekiel Chibwinja 1984 – 1987
3. Fr. Tarsizio Ziyaye (Now Archbishop) 1987 – 1989
4. Fr. Matthias Perekamoyo 1989 – 1994
5. Fr. Nazarius Kamzere 1994 – 1997
6. Fr. George Chimndozi 1997 – 1998
7. Fr. Innocent Mtapaonga 1998 – 2000
8. Fr. Maurice Kalino 2000 – 2004
9. Fr. Augustine Katundu 2002 – 2008
10. Fr. Vincent Mwakhwawa 2008 – 2010
11. Fr. Maximian Khisi 2010 – 2012
12. Fr. John Makola (Acting) 2012 – 2013
13. Fr. Maxwell Kubalasa 2014 – to date

*Article done using information from parish records, and narration by members of early Christian community.*

## MEET REV FR AUGUSTINE LEWIS KALIU

By Fr. Alberto Elifala



**M**pingo Ndife Tonse Magazine Issue 1 brought you Fr. Kalu as a musician. In this issue, Fr. Elifala gives you who really Fr. Kalu is in respect to his music career.

**Father, may you please introduce yourself: family, education and Christian background (including your year of ordination, previous places of appointment as a priest)**

I am Fr Augustine Kalu, from St Benedict the Black (Nanthomba) Parish in Dowa district. I was born on 2<sup>nd</sup> August, 1987 in a family of five children (three girls and two boys). I have attended a number of primary schools (Buzi-Ntchisi, Chidothi-Mponera in Dowa, Mphandula-Namitete, Kamwendo Model-Mchinji, Likuni Boys and Ntanora-Madisi in Dowa)

After completing my secondary school studies at Likuni Boys Secondary School in Lilongwe, I started my priestly formation at Kasina Spiritual Center in Dedza in 2005. From Kasina I went to St. Anthony's Major Seminary for my Philosophical studies and finally at St. Peter's Major Seminary in Zomba for my Theological studies.

I was ordained a priest on 16<sup>th</sup> August, 2014 by His Grace Archbishop T. G. Ziyaye. Since then, I have served at Christ the King (Nambuma) Catholic Parish, St. Paul's Minor Seminary, and I am now at Our Lady of Fatima (Mpherere) Catholic Parish. I am also serving as the Archdiocesan Master of Ceremonies and Chaplain for Choirs.

**Many people find it difficult to discover their talents, how did you discover your talent?**

I discovered my talent at a very tender age. I liked to sing as a young boy. In addition to this, my mother's influence was there for me

to discover the talent more. In fact, she used to take me to choir practices and through the choir, the talent kept growing.

**Who or what are the most significant influences in your musical life?**

In addition to my mother's influence in my musical career I also attribute it to other people. Allow me to mention Miss Jessy Sangalakula, my very first choir mistress (Kamwendo Trading Catholic Choir in Guilleme Parish) she is the one who also trained me first to be a choir master. The list goes on and on.

The contribution of my friends too can never go without recognition. I have Frs F. Damaseke, M. Hannock, J. Mkwenzalamba, F. Lekaleka, I. Mtapaonga, M. Kubalasa, A. Katundu, V. Mwachwawa and of course my Archbishops Remi-Ste Marie and the incumbent T.G. Ziyaye and all people of good will.

**What is your first tune in the Music industry?**

Ndi Mulungu

**Do you admire any other Musicians? Who are they (if any) and why?**

I have admired Sir Paul Banda since I was a young boy. I also admire other artists like Bishop of Togo.

**Which musical instruments do you enjoy playing?**

I am simply a vocalist. I may learn how to play the instruments later.

**Do you perform in public? If yes, where have you performed so far?**

Not much because of the nature of the priestly work. However, I have so far performed at Mtima Woyera in 2015 during my first album launch, at St Kizito-Chigoneka 2016 for my DVD Launch and at Kachebere Major Seminary during Association of Catholic Diocesan Priests (ADCCOM) plenary

**When and where was your favorite performance done? (and why is it your favorite)**

Among many others, at St Kizito Parish I sung together with Sir Paul Banda and Alleluia band and this was for me, a dream come true. During ADCCOM plenary too (meeting all diocesan priests in the country)

**Does your band have dancers too? If yes, where did you get them?**

Yes it has, I have a group of young men "Ndi Mulungu sons" who are dancers and soon

we will also have "Ndi Mulungu dancing queens.

**Have you ever been nervous before performing? How do you cope up with it?**

It is normal but as time passes, it goes away

**A priest is thought to be a busy person, he has to be close to the people, offering sacraments, giving hope to the hopeless and many more. How do you balance your music career with other obligations as a priest?**

I always say first things first. Primarily, I do understand that I have to try as much as possible to prioritize my "priestly office" hence I do work first in terms of sacramental life of the people at my Parish as well as other diocesan functions as Master of Ceremonies and Choir chaplain. In addition to this, as a singer, I still find time to compose songs.

**As a musician, how do you define happiness?**

Glory to God for the gift "art of Music" for mankind. Life is empty and dull without Music. In fact, what is life without music? Music purifies and soothes the soul

**What are your challenges in your career as a musician?**

Piracy which has been aided heavily with the technological advancement as a result the musicians do not benefit from the fruits of their sweat.

**Any advice to the aspiring musicians?**

The following are very important: patience, hard work and faith.

**Any advice to parents and guardians who do not boost up the talents of their children?**

Let talents of their children flow. Encourage them as well to balance up talent and hard work in school.

**How many albums have produced so far?**

Ndi Mulungu 2015, Tikhale achifundo 2016, Patrick Woyera (four Singles) 2017 and Melchizedek to be released in 2018

**Any final words?**

I appeal for support from people of good will. I keep thanking the Lord for the gift of life, Christianity, Catholicism, priesthood and my music talent. I will sing songs of praise for this glory always and I say, "Not to us Lord not to us, but to your name be the glory Psalm 115:1. **He is God (Ndi Mulungu)**



In the picture: Fr. Mkwezalamba, Fr. Chasweka, Fr. Mwanza and Fr. Malemya

The following is the list of games that have been played so far by this team.

The Teams played against ADCCOL	Venue	Results
Reserve Bank of Malawi Soccer Socials Team	Nankhaka Stadium	3-3
Kamphemvu CMO (Guilleme Parish)	Kamphemvu	2-1
Ludzi medicals	Ludzi	4-0
Namitete Socials	Namitete	8-1
Association of Diocesan Catholic Clergy of the Archdiocese of Blantyre (ADCCAB)	St Pius Seminary	3-1
Alumni of St Paul's Mlale Minor Seminary	Bingu Stadium	5-1

## SPORTS CORNER

by Rev. Fr. Alberto Elifala

“These priests, when on the pitch, eish! They can run at a supersonic speed and within a few seconds you just hear *“It is a goal!”* this was one of the comments from one of the fans of the Association of the Diocesan Catholic Clergy of Lilongwe (ADCCOL) Soccer Team.

As previously introduced in the first issue of our magazine, the Archdiocese of Lilongwe has a soccer team comprised of Diocesan Catholic Clergy. The team has marked history both in the life of the Archdiocese and in the lives of the soccer fans in the Archdiocese. The team has been continuing to organize games both within the Archdiocese and outside the Archdiocese.

“In fact it is gaining momentum exceeding our expectations” these were the words of Fr. Mathews Sitolo, one of the veterans of the team. “As you might have observed, the team is growing and we want to tell our supporters that we do not intend to frustrate them. This year we went to the Archdiocese of Blantyre. It was an inter-diocesan soccer game.

The Lilongwe Archdiocesan soccer team has been winning in all these games. Do you intend to play against the team? Do not panic! The team is always ready to accept requests from different soccer teams to play against them. Remember that the spirit behind this team is to provide an interactional space among priests, between priests and their Christians and catechumens.

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## COMMENCEMENT

TERM : 22.7.18  
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WEEKEND : 9.6.18  
REGULAR : 25.6.18



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