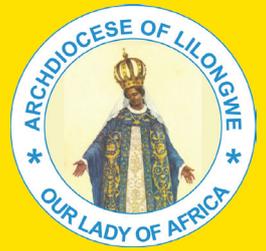


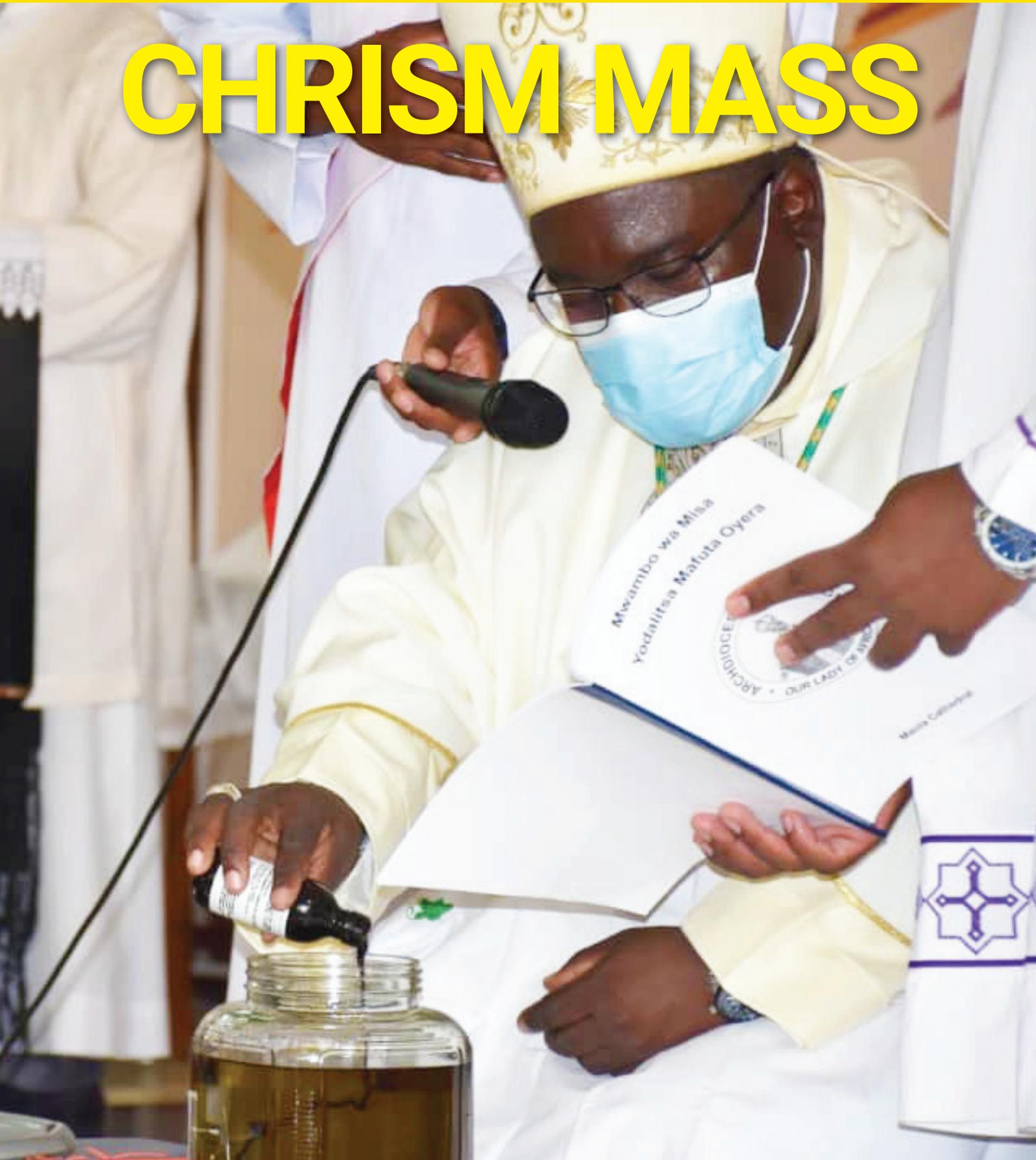
# MPINGO NDIFETONSE TIYENDE LIMODZI

Issue No. 8  
Easter 2022

Archdiocese of Lilongwe Magazine



## CHRISM MASS



**INSIDE:** The Return of Catholic Scouts and Girl Guides | Archbishop Challenges Catholic Graduates | CADECOM on the Move | Ode to Fr Patrick Byrne



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## Cover Image

### *Chrism Mass*

*Archbishop George Desmond Tambala during Chrism Mass at Maula Cathedral*



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## ARCHBISHOP'S FOREWORD

Let me begin by wishing all our valued readers of Mpingo Ndife Tonse, Tiyende Limodzi Magazine a very happy Easter. The risen Lord has a great message for us. The message for all of us is to go and tell the world that he is risen. Indeed his rising changed the whole course of the world. With St. Paul we can say,

“If Christ has not been raised, then empty is our preaching; empty too your faith. Then we are also false witnesses to God, because we testified against God that he raised Christ, whom he did not raise if in fact the dead are not raised. For if the dead are not raised, neither has Christ been raised, and if Christ has not been raised, your faith is in vain; you are still in your sins. Then those who have fallen asleep in Christ have perished. If for this life only we have hoped in Christ, we are the most pitiable people of all.” (1Corinthians 15:14-19)

The Church of Lilongwe is taking part in the Universal Synod called called by the Pope where we are asked to give our ideas on where we want the Church to be. Communities should give their ideas freely. “No-one can be excluded,” the Pope said. Let me encourage everyone to participate actively as the three major themes invite us to do; thus to commune, to participate and to be on the mission.

We have also before us the local synod, thus the synod for our Archdiocese. If I may ask, *where do we want to be in ten years to come?* It is the dream of everyone in the Archdiocese to be somewhere. I therefore urge everyone to participate in our Archdiocesan Synod. Let us work together with the Synod leaders to make it a success.

The Church of Lilongwe is growing every day. Workload is also growing against the number of pastors, which is small. This calls for all the faithful to come out and take up the rightful roles, to collaborate with the clergy and religious in bringing the Good News of the resurrection of the Lord to all the people.

Once again, happy Easter to you all.

+ George Desmond Tambala  
Archbishop of Lilongwe



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## EDITORIAL

*Adsumus Sancte Spiritus* - We stand before You, Holy Spirit as we celebrate the resurrection of our Lord Jesus Christ through this 8<sup>th</sup> edition of the Mpingo Ndife Tonse Tiyende Limodzi Magazine. May the resurrection of Christ bring us a new lease of spiritual life and growth.

Preparations for the celebrations of the 4 anniversaries of the Pontifical Mission Societies, preparations for the holding of the Archdiocesan Synod, and the journey through Lenten season form part of the period between the last edition and this one.

The Magazine also features notable events that happened within the period between the 2021 Christmas and 2022 Easter.

The loss of a Missionary of the St. Patrick's Society and many other Christians from around the parishes including that of one experienced and loyal journalist, Beatrice Kampango shocked the Archdiocese.

The magazine continues to extend Pope Francis' invitation to the entire Church to reflect on a process that is vital for its life and mission through listening and dialogue.

Mpingo Ndife Tonse Tiyende Limodzi Magazine also explains the processes and reasons for establishing a Parish in the Archdiocese.

*Beatus Pascha* - Happy Easter and enjoy the reading.

Sam Kalimba

Chief Editor



For a synodal Church

communion | participation | mission

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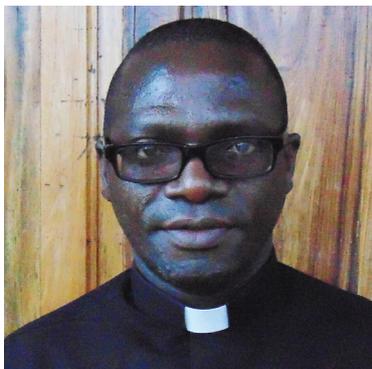
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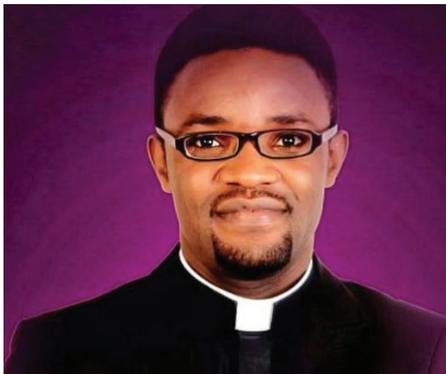
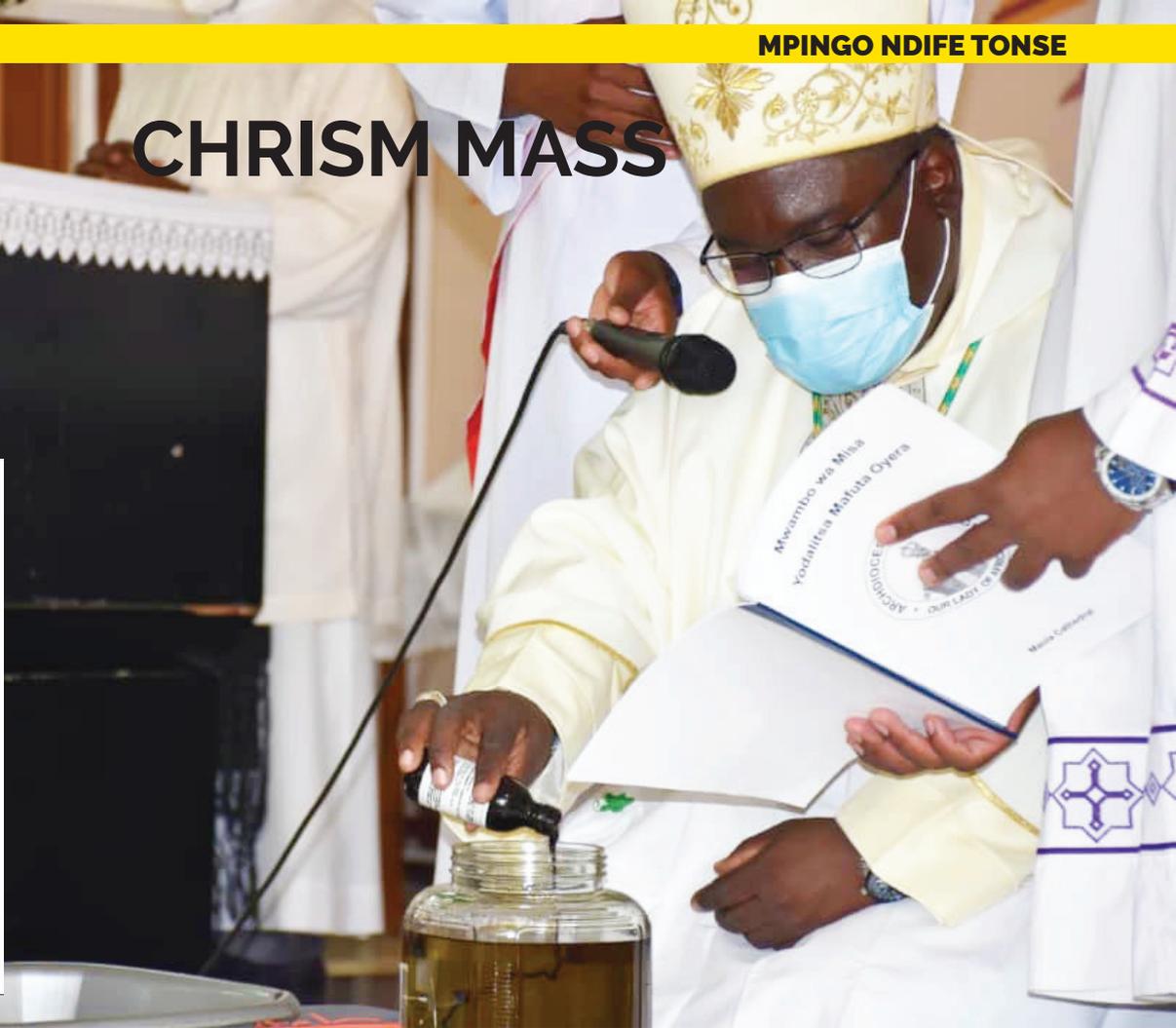
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# CHRISM MASS

By Fr Kelvin Ugwu



April 12, 2022 was no ordinary day for the Archdiocese of Lilongwe as Archbishop Desmond George Tambala celebrated Chrism Mass, a special and unique service for the church. The Chrism Mass is a mass celebrated by the Archbishop/Bishop with all the priests of his diocese.

During the mass, two important things happen:

1. The priests renew their vows.
2. The Bishop blesses the three oils that will be used throughout the year.

The three oils are:

1. The oil of Chrism
2. The oil of catechumens
3. The oil of the sick

Archbishop Tambala blessing the oils. Insert: Goya oil

I will keep saying this, and I won't get tired of saying it. If you are Catholic (I can excuse other denominations) you have no reason or any business using Goya oil<sup>1</sup>. No reason whatsoever. And it is good that Nsukka diocese in Nigeria has banned it in their diocese because the abuse is just too much.

If you are sick, invite the priest to anoint you with the oil of the sick. This is a sacrament for anyone that is sick. It is not only administered to those who are so sick and about to die, No! The sacrament is a healing sacrament.

If you are tormented by the devil, you need the exorcist. Every diocese has a provision for that. Ask questions and stop jumping from one minister to another and increasing your problem. And if you are baptized or you have received the sacrament of confirmation, you have already been anointed with the oil of Chrism. The catechism teaches us that the mark the anointing creates in you is indelible. The anointing with Chrism confers on you the three characters of a child of

God: priest, king, and prophet.

The oil of Catechumens is used before your baptism. The prayer said during the anointing is to exorcise you of all demonic powers. This is why I keep saying that the demon possessing most of you is the one you created in your imaginations because if you truly understand what you have received, you won't be feeling like a slave when you are a King.

<sup>1</sup>*Goya oil is made from olive, but it was made specifically for cooking. Some pastors and ministers have taken the oil as anointing oil. It is very popular in Nigeria, when you attend church program, you will see people with the oil.*

*When people from other countries go to Nigeria seeking healing, they are often made to buy Goya oil...most ministers sell it very costly claiming it has power to cure all sickness and diseases So, people go as far as drinking it, or putting it in their private parts so as to conceive... And many other abuses.*

*Stop it!*



# Ash Wednesday

Photo: Lawrence OP, Flickr

By Sam Kalimba

No Lenten season without Ash Wednesday! Surely a Catholic Christian ought to know this as it is an opening to the season of fasting, penance, charity and prayer. Jesus Christ lived a life of fasting, prayer and giving to the needy before performing major errands as commanded by God His father. Remember how he raised the dead, cured the sick and the lame and fed the hungry. It is a season of penance, spiritual reflection and fasting to prepare us for Christ's Resurrection on Easter Sunday through which we attain redemption.

According to one of the six Catholic Church regulations, a faithful ought to fast and abstain from meat on Ash Wednesday and Good Friday. Ash Wednesday ushers us to a season of experiencing Christian life just as Jesus Christ did, "If we say that we have no sin, we deceive ourselves and the truth is not in us. ... He went into the desert to fast and pray for 40 days" (Mk 1:13). A life that we need to preserve throughout our life on earth. Unfortunately, many of us tend to live this Christian life only on Ash Wednesday or only during the Lenten season.

The Catholic Spirit Newsletter ([thecatholicspirit.com](http://thecatholicspirit.com)) states that Ash Wednesday is an ancient Jewish tradition of penance and fasting. Back then, the season included wearing of ashes on the head to symbolize the dust from which God made us. As the priest applies the ashes to a person's forehead, he speaks the words: «Remember that you are dust, and to dust you shall return.»

Ashes in our context is not that very significant. In some cultures, when you remove dust from where fire was lit during a funeral ceremony it means the end of mourning period (kusesa). But in the church, history tells us that ash is used as a sign of penance. Priests administer ashes during Mass and all are invited to accept the ashes as a visible symbol of penance. Even non-Christians and the

excommunicated are welcome to receive the ashes on this opening day to the Lenten season.

The Catholic church teaches us that everyone 14 years of age or older is bound to abstain from meat on Ash Wednesday, all the Fridays of Lent and Good Friday. We also learn that everyone between 18 and 59 years is obliged to fast on these days; Ash Wednesday and Good Friday. Only one full meatless meal is allowed. Two other meatless meals, sufficient to maintain strength, may be taken according to a person's needs but together they should not equal another full meal. Eating between meals is not permitted. When health or ability to work would be seriously affected, the Church law does not oblige. Catholics are asked not to lightly excuse themselves from these prescribed minimal penitential practices. Those under 14, the elderly and sick are exempt from this observance. For an effective Ash Wednesday, Isaiah 58:3 tells us how best fasting is done. God speaks to us through Isaiah that hypocrisy stifles the intentions for fasting.

The importance of this experience lies in the mercifulness of God. God hears our sorrowfulness for our sins and purifies our spirit. A Christian undergoes a process of hating sin and liking righteousness. This is not an easy process but one just has to do it as commanded by the Church. No mother wishes her children to suffer in vain and the Church, as a mother, must have known the outcome of the suffering during the season.

It has to be emphasized that Ash Wednesday is a day of penitential prayer and fasting. To better observe this, some faithful take the rest of the day off work for some meditation at home. It is generally inappropriate to dine out, go shopping or loitering in public after receiving the ashes. Feasting is highly inappropriate.

## PARISH CREATION

A parish is a portion of a diocese under the authority of a priest legitimately appointed to secure in virtue of his office for the faithful dwelling therein, the helps of religion. The faithful are called parishioners, the priest *parochus*, curate, parish priest, pastor. To form a parish there must be:

1. A certain body of the faithful over whom pastoral authority is exercised; the ordinary manner of determining them is by assigning a territory subject to the exclusive jurisdiction of the parish priest. Uncertainty of parish boundaries may do harm and the Council of Trent (Sess. XXIV, c. xiii, de ref.) orders the boundaries of parishes to be defined. The faithful become parishioners by acquiring a domicile or a quasi-domicile within the territory, or by simply living in it for a month (Decree, «Ne temere», on marriage, 2 August, 1907). Travellers, however, may address themselves to the parish priest of the locality, though without detriment to the rights of their own pastor.
2. A special priest, having in virtue of his title a mission and authority to give religious succour to the parishioners, is required. In strict law, the care of souls in a single parish must devolve on several priests, and in fact, such was formerly the case in most chapters (q.v.); but the Council of Trent (Sess. XXIV, c. xiii, de ref.) commands bishops to assign to each parish its own individual rector. If the care of souls is entrusted to a moral body, like a chapter, it must be exercised by a vicar, perpetual as far as possible, who is called the “actual” curate, the chapter remaining the «habitual» curate, without right of interfering in any way in the parochial ministry (Sess. VII, c. vii).

In principal, the local Church has based on factors such as population of Christians and the vastness of the area corresponding to the available priests in a diocese to establish a new parish.

### History of Parishes

The first Christian communities were founded in cities and the entire Divine service was carried on by the bishop and his clergy; the few faithful outside the cities went to the city or were visited from time to time by clerics from the presbyteries. In the fourth century we find in the villages groups sufficiently large to be served by a resident clergy. Canon 77 of Elvira (about A.D. 300) speaks of a deacon in charge of the people (*diaconus regens plebem*). In the East at a very early period the churches of the cities and of the country districts were organized; the Council of Neocæsarea, about 320 (can. 13), speaks of country priests and bishops of villages, the “chorepiscopi”, who had a subordinate clergy. Such churches and their clergy were originally under the direct administration of the bishop; but soon they had their own resources and a distinct administration (Council of Chalcedon, 451, can. 4, 6, 17). The same change took place in the West, but more slowly. In proportion as the country districts were evangelized (fourth to sixth centuries), churches were

erected, at first in the vici (hamlets or villages), afterwards on church lands or on the property of private individuals, and at least one priest was appointed to each church. The clergy and property depended at first directly on the bishop and the cathedral; the churches did not yet correspond to very definite territorial circumscriptions: the centre was better marked than the boundaries. Such was the church which the councils of the sixth and seventh century call *ecclesia rusticana*, *parochitana*, often *dioecesis*, and finally *parochia*. By that time most of these churches had become independent: the priest administered the property assigned to him by the bishop, and also the property given directly to the church by the pious faithful; from that moment the priest became a beneficiary and had his title. More plentiful resources required and permitted a more numerous clergy. The devotion of the faithful, especially towards relics, led to the erection of numerous secondary chapels, *oratoria*, *basilicæ*, *martyria*, which also had their clergy. But these *tituli minores* were not parishes; they depended on the principal church of the *vici*, and on the archpriest so often mentioned in the councils of the sixth and seventh centuries, who had authority over his own clergy and those of the oratories.

These secondary churches emphasize the parochial character of the baptismal churches, as the faithful had to receive the sacraments and pay their tithes in the latter. The monasteries in turn ministered to the people grouped around them. From the eighth century parochial centres multiplied on the lands of the churches and the monasteries, and the *villæ* or great estates of the kings and nobles. Then the *villæ* were subdivided and the parish served a certain number of *villæ* or rural districts, and thus the parish church became the centre of the religious and even the civil life of the villages. This condition, established in the eleventh and twelfth centuries, has scarcely varied since, as far as concerns the parochial service. As benefices, however, parishes have undergone many vicissitudes, owing to their union with monasteries or chapters, and on account of the inextricable complications of the feudal order. Parish churches had ordinarily attached to them schools and charitable works, especially for the poor enrolled on the *matricula*, or list of those attached to the Church. In the episcopal and other cities the division into parishes took place much more slowly, the cathedral or the archipresbyteral church being for a long time the only parochial church. However, numerous the city churches, all depended on it and, properly speaking, had no flock of their own. At Rome, as early as the fourth century, there was a quasi-parochial service in the «titles» and cemeterial churches (Innocent I to Decentius, c. 5, an. 416). It is only towards the close of the eleventh century that separate urban parishes began; even then there were limitations, e.g. baptism was to be conferred in the cathedral; the territories, moreover, were badly defined. The chapters turned over to the clergy of the churches the parochial ministry, while the corporations (guilds) insisted especially on the granting of parochial rights to the churches which they founded and supported.

*The missions or quasi-parishes*

Certain churches are designated by the bishop which are to be regarded as parish churches (*ad instar paræciarum*). Over these churches are placed priests provided with the necessary faculties. They are designated missionary rectors, or quasi-parish priests, though familiarly referred to as pastors or parish priests. A certain district around each church is then more or less definitely marked out by the bishop, within the limits of which the pastor is to exercise jurisdiction over the faithful and have care of ecclesiastical buildings. Within the limits of such missions or quasi-parishes, the bishop may institute new ecclesiastical divisions when such action becomes advisable. If the parish be held by members of a religious order, the bishop is not thereby constrained to entrust the newly-formed district to regulars. The institution of new quasi-parishes proceeds generally along the same lines as those prescribed by Church law for the erection of canonical parishes. Consequently, the bishop can erect a new parish by way of creation, union, or division. If the territory in question has not yet been assigned to any parish church, the institution is said to be by way of creation. There cannot be the slightest doubt that the bishop can proceed to such action in virtue of his powers as ordinary of the diocese. In creating such new parish, he is bound to provide as far as possible for the proper support of the

now incumbent. In English-speaking countries there is no necessity of recurring to the civil power for the creation of a new parish. When the bishop establishes new quasi-parishes by way of division, he is not required to observe all the formalities prescribed by law for the dismemberment of canonical parishes. He must, nevertheless, act on the advice of his consultors, and after hearing the opinion of the pastor whose territory is to be divided. It is obvious that a division which would cripple or impoverish the church would not be in the best interests of religion, yet the bishop can proceed to such dismembering even against the will and advice of the pastor. In that case, however, an appeal against the decree of the ordinary can be lodged with the metropolitan or the Holy See. It is to be noted that, while very specific reasons are laid down in canon law according to which a bishop may divide parishes, yet our bishops are not limited to such reasons. Leo XIII lays down explicitly in his Constitution "Romanos Pontifices" that our missions may be divided by the ordinaries for a greater number of reasons and for less important ones than those specified in the common law of the Church.

**Reference:** Boudinhon, Auguste, and William Fanning. "Parish." *The Catholic Encyclopedia*. Vol. 11. New York: Robert Appleton Company, 1911. 29 Mar. 2022 <<http://www.newadvent.org/cathen/11499b.htm>>.

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## CONSECRATED LIFE

*By Sr Janet Angala, FSP*

### Definition

Consecrated life also known as religious life is a state of life in the Catholic church lived by those faithful who are called to follow Jesus Christ in a radical way.

According to the Catechism of the Catholic Church (art 944), consecrated life is characterized by the public profession of the Evangelical Counsels of Poverty, Chastity and Obedience in a stable state of life recognized by the church.

On the other hand, the Code of Canon Law, Can. 573, 1 defines Consecrated life as a stable form of living by which the faithful following Christ more closely under the action of the Holy Spirit are totally dedicated to God who is loved most.

It is however necessary to bear in mind that all Christian life is consecrated life for all Christians are consecrated to the Lord in Baptism and anointed for the mission of the Church. Moreover, Lumen Gentium (Light of the Nations) 39 reminds each one of us that all Christians are called to live the evangelical counsels, according to their state of life whether single or married, lay life or as priests or religious.

### Types of Consecrated Life

The institutes of consecrated life are either religious or secular institutes.

#### 1. Religious institutes:

Are societies in which members pronounce public vows according to proper law and lead a common life as brothers and sisters wherever they find themselves. For example, Daughters of St Paul, Capuchins, Canossians, Salesians of Don Bosco, just to mention a few.

#### 2. Secular institutes:

These are the Christian faithful who living in the world strive for perfection of charity and work for the sanctification of the world especially from within, e.g the Focolare Movement.

#### 3. Societies of Apostolic life:

They are dedicated to pursuit of an apostolic purpose such as educational or missionary work. Although they resemble institutes of consecrated life, the Societies of Apostolic life are distinct from them. In that the members do not take religious vows however they live in common and observe the constitutions to which they belong. Such societies include Daughters of Charity, Dominican sisters of Mission San Jose.

#### 4. Hermits and Consecrated virgins

The later devote their life to the praise of God and salvation of the world through a stricter separation from the world, silence or solitude and assiduous prayer and penance. While the former both men/women through the vow of perpetual chastity consecrate themselves to prayer and the service of the church. These include

Carmelites, Dominicans and Poor Clares, and Benedictines.

There are various forms of living consecrated life. However, in all these forms, there is an underlying unity: the one call to follow Jesus, Chaste, poor and obedient in the pursuit of perfect charity. The consecrated therefore witness clearly to the organic unity of the commandment of love; of God and neighbour.

**Distinguishing prophetic character**

The profession of the evangelical counsels: poverty, chastity and obedience are not a denial to possess the goods of the earth, inherent human sexuality or to make personal decisions. Rather, they affirm and revitalize those values by pointing to God as the only absolute.

**Poverty**

In our modern world, materialism craves possessions. The primary meaning of consecrated poverty is to attest that God is the true wealth of the human heart accompanied by the preferential love for the poor.

**Chastity**

This vow witnesses to the true nature of human love and human sexuality. Consecrated life witnesses to what many have believed impossible is possible with Lord's grace.

**Obedience**

The vow of obedience proclaims the true understanding of human freedom when it is put at the service of others. True freedom respects human dignity. Above all, Christ shows that there is no contradiction between obedience and freedom.

**Relevance of consecrated life in the Church and today**

Consecrated life is a gift at the heart of the Church. This is reasonable because the Church is the community of the disciples of Jesus Christ. The consecrated members remind the pilgrim church that they are called to be witnesses of a different way of doing things, of acting, of living! It is possible to live differently in this world looking at this reality from an eschatological outlook; of the values of the kingdom incarnated here on this earth. The radicality and a prophetic character about community in the consecrated life reminds the church of its primary communion of the members with their Creator and Triune God.

To add on, the diversity of Charisms in the Church reminds of the generous providence of the Father, giver of all gifts



*Noviciate is the initial step to Sisterhood.*

in and through his Son and the Holy Spirit who actualises the communion.

**Challenges and temptations**

Consecrated life is essentially missionary because their mission is to be a sign of communion in the Church. Thus, they are called to model their service on Christ's total availability to God his Father and to people. In this, noted challenges have emerged;

1. Decline in the number of vocations
2. Cost of discipleship which is often accompanied by the cross
3. Loss of confidence in consecrated life
4. Lack of commitment and over emphasis on success
5. Rapid change in the field of technology

**Temptations**

- Desire to become close to the men and women of our day, believers and unbeliever, rich and poor has often led to assimilation of a worldly style of life and promotion of human values without any reference to God.
- Quest to be familiar with the world and society in order to respond to the challenges can lead to a surrender and lessening of spiritual fervour and discouragement
- Misuse and abuse of the new means of social communication

Amidst all these, its necessary to remember that what to others can seem like waste makes complete sense to the consecrated person who has heard the call of Christ deep in the heart. Consecrated life is an expression of unbounded generosity and love not only for Christ but for the entire humankind. God still calls!

## POPE'S CORNER

# Don't Blame Misfortunes on God, instead Turn to Conversion, Pope Francis Says

By Joe Bukuras

Boston, 20 March, 2022 / 3:00 pm (ACI Africa).

Jesus implores us not to blame God for misfortunes and points us instead to conversion as a solution to evils which oppress us, Pope Francis said Sunday.

“We must be careful: When evil oppresses us, we risk losing our clarity and, to find an easy answer to what we are unable to explain, we end up putting the blame on God,” Pope Francis said to crowds gathered in St. Peter’s Square for his March 20 Angelus address. “And so often the very bad habit of using profanities comes from this.”

“How often we attribute to Him our woes and misfortunes in the world, to Him who instead leaves us always free and hence never intervenes imposing, but only proposing; He who never uses violence and instead suffers for us and with us,” he said.

Pope Francis’s comments included reflections on Sunday’s reading from the thirteenth Chapter in the Gospel of Luke.

In that reading, the pontiff said, Jesus “refuses and contests strongly the idea of blaming God for our evils: Those persons who were killed by Pilate and those who died when the tower collapsed on them were not any more at fault than others, and they were not victims of a ruthless and vindictive God, which does not exist!”

When bad things happen to us, we should not blame God, he said. Jesus tells us “we need to look inside ourselves,” he added. “It is sin that produces death; our selfishness can tear apart relationships; our wrong and violent choices can unleash evil.”

The Lord offers a “true solution,” Pope Francis said, which is “conversion.” Citing the Gospel reading, he said, “If you are not converted, [Jesus] says, you will all perish in the same way.”

God can never be the source of evil, he said, because, citing Psalm 103, God does not treat us according to our sins, but according to his mercy.

Mercy is God’s “style,” Pope Francis said. “He can’t

treat us otherwise. He always treats us with mercy.”

Pope Francis offered an invitation to “turn from evil,” to “renounce the sin that seduces us,” and to “open” ourselves to the “logic of the Gospel.”

Where “love and fraternity reign, evil has no more power,” he said.

Pope Francis said that converting is not easy and Jesus knows this. Jesus wants to help in this conversion, he added.

Jesus knows that, oftentimes, “people repeat the same mistakes and the same sins,” and that can bring discouragement,” Pope Francis said.

“Sometimes our commitment to do good can seem useless in a world where evil seems to rule,” he added.

But Jesus encourages us by telling a parable that shows God’s patience, he said. Jesus “offers the consoling image of [a] fig tree that does not bear fruit during the accorded season, but it is not cut down. Jesus “gives it more time, another possibility,” the pope observed.

Pope Francis told the crowd that he enjoys “thinking that a nice name for God could be ‘the God of another possibility’: God always gives us another opportunity, always, always.”

God does not “cut us out of his love” nor does he “lose heart or tire of offering us again His trust with tenderness,” he said. “God believes in us! God trusts us and accompanies us with patience, the patience of God with us. He does not get discouraged, but always instills hope in us.”

Pope Francis said that “God is Father” and “looks after you like a father,” while noting that God does not look at the “achievements you have not yet reached” but rather “encourages your potential.”

“He does not dwell on your past, but confidently bets on your future,” he said. “This is because God is close to us.”

## 2022 MISSIONARY ANNIVERSARIES OF THANKSGIVING

By Sam Kalimba

The Catholic Church across the world is celebrating four anniversaries (Jubilees) this year.

These anniversaries are a moment of thanksgiving to God for the gift of these institutions and persons behind them that helped the Catholic faith come to other Continents and countries including Malawi.

The Church is commemorating 400 years of the establishment of the Congregation for the Propaganda Fide (Evangelization of Peoples by Pope Gregory XV in 1622); 200 years of the foundation of the Missionary Society for the Propagation of faith by Pauline Marie Jaricot in 1822; 100 years of the establishment of Pontifical Mission Societies (PMS) by Pope Pius XI in 1922; 150 years of the birth of Blessed Paulo Manna, born in 1872, founder of the Pontifical Missionary Union (PMU).

Through these missionary anniversaries the Church in Malawi has an opportunity to reflect on the past missionary activities that brought the Catholic faith and an opportunity for missionary reflection about the future of the Catholic Church in Malawi in the coming 50, 100 and 500 years. He therefore, encouraged Catholic communities to prepare and celebrate the anniversaries in their ordinary daily activities as faith communities.

The anniversary celebrations have three dimensions namely Prayer: Offering thanksgiving prayers for the growth of the Church in many continents with so many parish Churches, priests or sisters houses, hospitals, schools, seminaries and other houses of formation constructed with the guidance from Propaganda Fide and spiritual and financial support from PMS. Offering prayers for the future of the Church in Malawi and the whole world in the years to come; Historical and missionary reflections on the strategies and activities done in the universal and local Church in the past 400, 200 and 100 years; Missionary awareness and missionary/pastoral plans for the future of the Church in Malawi and beyond for the coming 50, 100 and 500 years.

The National Launch for the preparations of the celebrations was held in the Diocese of Dedza on the 5<sup>th</sup> February 2022 when the Church in Malawi was also celebrating the Day for the Consecrated life and the Pontifical Missionary Union Day. This event was followed by Arch/Diocesan launches with Archdiocese of Lilongwe launching it on 12<sup>th</sup> February.

The Anniversaries are being coordinated by the Pontifical Mission Societies in collaboration with the Pastoral Offices and all pastoral agents.

The actual celebration for these anniversaries will be on 23rd October 2022, the World Mission Sunday.

In the past 400 years, the Congregation has registered

many important achievements including the Instruction of 1659 where it instructed all the Vicariates Apostolic in China and Indochina to rediscover his mission *ad gentes*; the Collegium Urbanum in 1627, where Pope Urban VIII (1623-1644) founded a Pontifical College for the formation of candidates for the priesthood from mission countries. He found it necessary to establish a central seminary for the missions where young priests could be educated. Today, candidates from mission countries are chosen, and sent, by their bishops to the Urbanum in Rome for their theological and pastoral formation at the Pontifical Colleges of St. Peter and St. Paul. In Malawi, we have a good number of priests have been at the PUU; the Printing Press – *Polyglotta* in 1926 established its own printing press called Polyglotta, for the printing of books in different languages of the peoples found in the mission territories; the establishment of new ecclesiastical circumscriptions.

In Malawi, the last to be established is in the Diocese of Karonga; the ratification of institutes for the consecrated where the Congregation has approved hundreds of institutes of consecrated life with a missionary specificity or which were founded in missionary jurisdictions.

Some of these institutes or congregations have been involved in the evangelisation of Africa like: the Congregation of the Holy Spirit (1703), the Society for African Missions (1856), the Missionaries of Scheut (1862), White Fathers (1868), Combonis (1855), Montfort Missionaries – 1705, the Missionaries of Consolation (1901); Pontifical Missionary Societies (PMS) was a divine providential response to the challenges the Congregation of Propaganda Fide was facing: ranging from spiritual, financial and personal resources and lack of animation to the people of God on missionary work of the Church.

The Pontifical Missionary Societies (PMS) are charismatic organisations born and founded for the growth of the Mission of God. There are four namely: The Society for the Propagation of the Faith, the Society of St. Peter the Apostle, the Missionary society for Holy Childhood and the Pontifical Missionary Union of Priests and Religious. They originated from charismatic initiatives begun by lay people and priests, inspired by the Holy spirit with the intent of supporting the activity of missionaries through prayer and financial resources, animating people of God and directly involving priests, consecrated persons and lay people in prayer, in offering of sacrifice, in promoting vocations, in charitable and concrete activities for mission; and the Centre for Missionary Animation in 1986, where the Congregation constructed the Centre for Missionary Animation, or C.I.A.M beside the Collegium Urbanum. Besides other things, the centre provides renewal programs and courses in spirituality and the spiritual exercises.



## ARCHBISHOP TAMBALA INVITES THE CONSECRATED TO NURTURE THE YOUTH

By Sam Kalimba

Archbishop George Desmond Tambala of the Catholic Archdiocese of Lilongwe has called upon the clergy and the religious in the archdiocese to work towards ending the challenges youth are facing. He said this on the occasion of celebrating the World Day of the Consecrated on 12 February, 2022 at Our Lady of Africa – Maula Cathedral.

Archbishop Tambala cited drug abuse as an example of the growing challenges facing young people in the archdiocese

“If we don’t deal with this now we are pitching a future without the Church. The future Church is being built on these youths hence I urge all congregations to take this issue as a matter of life and death. The Church needs the youth more than anything else,” said Archbishop Tambala.

He further asked for unity among the consecrated saying it was only through unity in congregations such as the union of the Association for Men Religious Institutions in Malawi (AMRIM), the Association of Women in Religious Institutions in Malawi (AWRIM), and the Association of Diocesan Catholic Clergy of Lilongwe (ADCCOL).

“I don’t expect individuals but the whole congregation. I know that

it is the contribution of individual members but let the results be focused on unity and not the individual,” said Archbishop.

For the first time in the history of the archdiocese, the local ordinary also announced establishment of the office of Vicar for Religious, a Canonical move meant to enhance the spirit of building unity among the religious.

Archbishop Tambala said the new office should act as bridge between and among associations and between the associations and his office, announcing that Rev. Fr. Bill Turnbull, M Afr. And Rev. Fr. David Niwagaba, SMM had been appointed Vicar for the Religious and Vice Vicar for the Religious in that order.

“You will see them coming to your communities and associations. They will only be doing their prerequisite function of bringing us together,” Archbishop Tambala told the packed Cathedral.

### CHRISM MASS, 12<sup>th</sup> April, 2022

The archbishop made similar sentiments on unity among the clergy and religious in the archdiocese during the 2022 Chrism Mass also at Maula Cathedral on April 12<sup>th</sup> where he attacked obsession for money, power and pleasure.

In homily during the mass today in Lilongwe Archdiocese, Archbishop George Desmond Tambala urged priests to strive to be exemplary as the faithful look up to them with expectation.

“You are called to free people from the bondage of modern day slavery of money, power and pleasure,” Archbishop Tambala said observing that “You cannot free others from their bondage and slavery when you, yourself are in maximum security prison. Let the word of God change you, if you are to free others. That includes me”.

Tambala reminded priests that “the word of God is not a personal property” and that as such, it has to be shared with all other people especially the voiceless and the youth.

The archbishop further advised the clergy to look after their very lives and always remember they lost their privacy on ordination such that public attention is always focused on them with expectation and hope.

“A priest is a public figure, he will always be followed, monitored and much is expected of him,” Archbishop Tambala said adding “be willing to die for others and for God”.

# ARCHBISHOP TAMBALA URGES CMO TO BROADEN HORIZON

By Gabriel Kamlomo



Members of CMO after their meeting with His Grace, Monsignor Thawale as Patron then was in attendance

**A**s new shepherd of the Archdiocese of Lilongwe, Archbishop George Desmond Tambala first met the Catholic Men Organization, one of many churches umbrella bodies, on 23 December, 2021.

His Grace George Desmond Tambala emerged from the front of the archdiocesan administration block in his usual white cassock with the purple sash and his purple ecclesiastical skullcap.

It was a momentously joyous occasion as leadership of the organization, clad in their colorful identification cloth, interacted with the new archdiocesan leader sharing ideas and policy direction

The archbishop was met by then CMO chaplain, Monsignor Patrick Thawale, accompanied by then CMO chairman Mr. Ignatius Chadwala as the cathedral podium venue of the gathering.

To describe the event merely beautiful would be an under-statement of the spiritually electric moment as men of the Archdiocese of Lilongwe demonstrated their zeal to take part in the church.

These were CMO leaders from Salima, Likuni, Maula and Mtima

Oyera; four of the seven deaneries of the archdiocese including members from Chezi Parish, Nathenje Parish, Maula Parish, Mtima Oyera Parish, Banja Loyera Parish, Don Bosco Parish, Utatu Oyera Parish and many others.

“CMO comes as a cry and need from many of men’s absence from church life in spite of Vatican II calls for lay people to be part of the Church. Remember the Church sprouts from the family, small Christian community, parish and Archdiocese,” said Archbishop Tambala urging the Catholic men to journey towards an identity and mission. He challenged them to search for male spirituality and what it means to be a male disciple of Christ and a son of the Catholic Church.

He said the organization should establish levels of membership according to fidelity to CMO.

The archbishop further advised that CMO should establish formation structures for distinct spirituality, giving as an example, criteria for admission and how to assess new entrants and having some yardsticks. He stressed that CMO needs to have content of the various stages of formation.

“Let’s find out and discern what

comprises a CMO prayer and spirituality. Talking of methods and parameters. What is the CMO charisma in the Church? Let us be thinking around this” he narrated while pushing for strong structures at all levels.

For over 40 minutes, Archbishop Tambala spelt out his vision and mission for the Catholic men in the Archdiocese of Lilongwe under the theme of “*The Gift of CMO to the Church*”. It was a message to all Catholic men in the archdiocese represented by those who attended the gathering.

He begun by congratulating the men. He described their organization as being formed timely.

Archbishop Tambala told participants that CMO needed to move away from the general ‘helping the church to specific,’ and well-organized missions in the Church but also focus on the poor and less privileged, the family, youths, priests and the religious, evangelization and mission towards non-Catholics.

The participants were later offered an opportunity to interact with the archbishop to make comments, ask questions and offer suggestions based on the presentation that was made.

## THE RETURN OF CATHOLIC SCOUTS AND GIRL GUIDES MOVEMENT



*Dr Mtumbuka delivering a motivation talk to St Patrick's Girl Guides and Scouts on the first anniversary.*

*By Pilirani Tambala*

**T**alk is cheap! And the talk about passiveness of Catholic youths in church towards development works and liturgy is common in Malawi, almost in all the dioceses and archdioceses. But it seems a solution has now been found through the revival of Catholic Scouts and Girl Guides movement.

Back in the early days of Malawi's independence from colonial era, the movement used to be a vibrant arm in the church established to keep them active after receiving the sacrament of confirmation. A platform used to grow the youth into decent devout Christians and self-reliant citizens.

Dr. Mary Shaba, global coordinator of the movement recalls how well animated it was before being abolished on political grounds, thus, breeding a generation of passive youths. Acting as observers and spectators during liturgy upon graduating from serving as altar boys and flowers girls-*Ana a Teresa*.

Later, it was decided in Rome that the movement be revived to maintain activeness of the youth as a resource for firming Catholicism. In Tanzania and Zambia, according to Dr. Shaba, it has remained vibrant.

She explained, "The purpose was to ensure that our children after confirmation should continue to understand the Catholic doctrine and faith while sharpening their skills through various tasks they perform for their self-reliance."

The movement is now back, years after its abolition in the church. Karonga Diocese was the first to embrace its return in 2007 followed by Mzuzu and Lilongwe Archdiocese in 2021 with St. Patricks' as a model parish in the Archdiocese.

"We need to move with our children after confirmation to the time they respond to their vocations like marriage. The movement helps them deepen their understanding of Catholic doctrines, provides a handy group to perform

tasks in church while growing their spirituality," added Dr. Shaba.

Such tasks include ensuring that there is order in the church, cleanliness, discipline during church service, leading the liturgy and even taking part in the choir guided by the three principles of the movement; duty to God, duty to others and duty to self.

Deogratius Mlia, Coordinator of Catholic Scouts in Malawi said the excitement is apparent in the youth now because they are finding the fun they used to miss when performing tasks in the church while growing their Catholicism and sharpening their skills.

Immediate past chairperson for the movement at St.



*Dr Mary Shaba, Global Coordinator for Girl Guides and Scouts*



*Deogratias Mlia, National Coordinator in Malawi and fellow scout leader adjusting a Scout Scuff on Dr Mtumbuka*

Patrick's parish Violet Machika adds that the uniform and activities such as hiking, self-awareness, sports, charity works and care for the environment have added value the youth find in serving the church as they deepen their spirituality.

Fifteen-year-old Ernest Hastings Kasonda affirms the goodness of the movement. "It helps me think critically and imparts in us skills on how we can generate income to complement efforts by our parents and guardians in satisfying our daily needs"

Likewise, 11-year-old Rhoda Ng'oma admits her passiveness before joining Girl Guides movement.

"I used to admire the confidence in my friends who were members of Girl Guides. I was compelled to join and now I am able to take up tasks during liturgy, I can even stand and speak in front of congregants," she said cheerfully.

Not only has the movement revived activeness of the youth, it has also come at the right time when they needed guidance to attain goals in life, that is according to Dr. Matthews Mtumbuka, St. Patrick's parish council Vice Chairperson.

The challenge these days, he said, is that with social media, the youth are being given too much information which mostly is garbage and leads them astray.

"It is thus providing a platform for them to network with like-minded people and access right information for better choices in life," said Dr Mtumbuka.

There is no better time to teach them about God, religion and spirituality other than in their younger years, says Fr Varian Mtseka, Deputy Secretary General for Episcopal Conference of Malawi who is also national youth chaplain in Malawi.

"The youth can take on any role they like in the church. They can be and do anything. If they are encouraged enough to participate in the life of the church when they are young, they will continue to do that in their childhood," he added.

Pope Shenouds III of Alexandria once said "A Church without youth, is a church without a future. Moreover, youth without the Church is youth without future"

Moving forward since the movement in the Archdiocese of Lilongwe is dotted in few places, Dr. Shaba believes soon it will be introduced in other parishes with the bishops acknowledging the need to have it properly constituted.

Scouts and Girl Guides movement was formerly founded by Robert Baden-Powell and his sister Agnes Baden-Powell in 1910.



*Climax for the first anniversary celebration, cutting the anniversary cake.*

# ARCHBISHOP TAMBALA CHALLENGES CATHOLIC GRADUATES

By Levi Chirwa



*Chanco Alumni pose for a photo with His Grace George Desmond Tambala*

Archbishop George Tambala challenged Catholic graduates of the Archdiocese of Lilongwe to form a movement that will help influence the Church and society.

He said this on Saturday 19<sup>th</sup> February 2022 during an Annual General Meeting (AGM) for the Chancellor College Catholic Alumni Association – Lilongwe Chapter. The AGM was preceded by the Eucharistic celebration that took place at Our Lady of Africa – Maula Cathedral in Lilongwe.

In his homily, Archbishop Tambala said that much as there are different avenues and forums where people express their opinions on different topics or disciplines, it is wise to be careful in what we say and how we say it.

“Don’t be like the teachers condemned in the first reading from St. James’ Epistle. We must watch and tame our tongues by controlling what we say and how we say it, as a sign of our humility, maturity and how cultured we are because what we speak can either build or destroy,” said the Archbishop.

He further said, “Just learning from Peter’s reaction during the Transfiguration of the Lord where he said a lot of things in awe, we should be prudent in speech so as not to distract others from the main issue or experience.”

The Archbishop also said, “I advise you that not every truth can be said at a time. So don’t be like Peter who wanted to say it all. Sometimes learn to keep quite as there are some professional secrets for our homes, our professions, our work places and our businesses that must be kept wrapped as such and not be uttered at all.”

He went on to give an example of the confidentiality of issues in confession box when he stated that ‘not even at gun point can the issues in confession be revealed.’

After the Eucharistic celebration, members of the association were joined by the Archbishop and Rev. Fr. Frank Phiri, Patron of the Association and Ms. Patricia Kanyumbu an animator from Pontifical Mission Societies as observers at the Annual General Meeting where one of the agenda

items was election of new office bearers. At that point, Mr. Francis Matita, the outgoing Chairperson and Mr. Martin Chiotcha, the outgoing Treasurer presented the activity and financial performance reports for the association, respectively. They also made recommendations on how the association would move forward with the new leadership.

Speaking during the AGM, Archbishop George Tambala told the gathering that as Archbishop of Lilongwe, he needed the association to work with him and his office in various roles.

“Based on the recent statistics at the Vatican, the Church is growing in numbers mostly in Africa. Therefore, the future of the church is in our hands. This means that the laity’s role is important as we priests alone, cannot handle everything,” the Archbishop said.

He also assured the association that he follows the grouping from the various activities such as the Chancellor College Catholic Alumni Choir, to the

evangelization and outreach activities at Chipoka.

“I am grateful that through your activities, it is a clear testimony that you have remained in the Church practicing what Simon Peter answered the Lord, ‘to whom shall we go?’ In John 6:68-69,” He said.

“Since your mission is immense and strong, I would like to invite you to aid the church in communicating our faith, for example through radio or TV programmes.” Archbishop said.

He also challenged the association to add another mission to bring together Catholic graduates from other universities into a social movement to influence policy and society.

“Such a movement would be welcome to help the Episcopal Conference on social and economic issues affecting our society in addition to being advisors to the bishops,” stated the Archbishop.

“As we will be launching the Synod 2021-23 titled ‘For a Synodical Church:- Communication, Participation and Mission’ this year in the Archdiocese, we, the Clergy want to work with you, the laity, as you have a great role to play for the future of our Church and its mission,” the

Archbishop added.

Talking of the music/songs by the Chancellor College Catholic Alumni Choir, the Archbishop said that the doctrine is sound, and there has to be a way to document some of the songs for use by various choirs and groupings and indeed teaching church choirs’ Catholic music.

“Can we not get a music school where you can teach other choirs singing for the Lord and also allow people to learn the traditional Catholic music?” said the Archbishop.

Towards the end of the day’s program, the gathering sampled some songs to be released by the Catholic Alumni Choir and pledged financial support towards the finalization of the project. A total of K2.7 million was pledged for the cause of this album project.

One of the participants at the AGM, Ms. Tione Chilambe expressed gratitude noting that the Archbishop was clear in his perception on the direction of the Church, the role of the laity in particular the role of the Catholic graduates in shaping society and the Church.

The Eucharistic celebration and the AGM were attended by over 65 members from the Association. Mass readings were taken from James 3:1-10 and Mark 9:2-13.

## 2022 EPIPHANY THAT WAS

By *Pilirani Tambala*

2<sup>nd</sup> January, 2022 at Kaggwa Woyera Parish: Fr. Francis Lekaleka, the outgoing Director for the Pontifical Mission Society (PMS) of the Archdiocese of Lilongwe called on parents to ensure training their children at home to be able to do simple household chores by themselves. He was speaking on the sidelines of commemorating the 2022 Epiphany for the Archdiocese in a ceremony that took place at Kaggwa Woyera Parish in Area 49.

He told a fully packed Church with some parishioners in tents outside that the Holy Childhood mission would be meaningless if the children only knew how to pray, but forgetting to work with their own hands. He therefore asked the parents to give some tasks to their children even if they have maids and house keepers.

“Let our children grow like foot soldiers of Jesus Christ. Jesus was a hardworking child himself as we read from other Church teachings that he used to help his foster father Joseph. If you visit boarding schools, you will find bossy children failing to clean their own kitchen utensils. This is a result of raising children like small bosses,” he said.

He told the gathering that while technology is slowly invading our society, let the children remain human beings

and not robots. He said that for children to make informed decisions, they need to be trained by the parents at home.

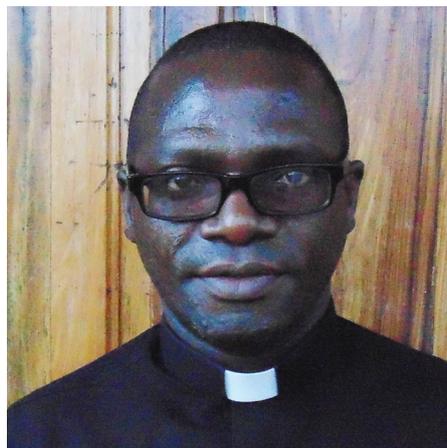
“Give the children a program that they must follow at home. Don’t keep them behind screens all the time. Let them wash dishes after eating, let them solve their little problems by themselves,” he added.

He went on to ask the parents and guardians to remember to do spiritual and Church homework a long side the academic homework. He said this would help the children grow like Jesus Christ who grew in body and soul.

“If children are not well founded in spiritual and Church matters, we end up having Christians and citizens that leave a lot to be desired. If you love your children, take a deliberate step to help them receive the word of God and practice the life of a Christian,” he said.

Epiphany is the celebration of the manifestation of the Son of God as the savior and messiah, it falls on the second Sunday after Christmas.

Fr. Francis Lekaleka was appointed Archdiocesan PMS Director in 2015 by the late Archbishop Tarcisius Ziyaye. He has since been succeeded by Fr. Paul Chitende, OCD with effect from 1<sup>st</sup> January, 2022.



Fr. Francis Lekaleka, DP



*Construction team briefing His Grace Archbishop Tambala at Area 18 Parish*

## NEW LOOK ST. PATRICK'S - CHIMUTU PARISH BUILDING AT AREA 18 UNDER CONSTRUCTION

After 36 years withstanding all pressures of nature and serving the ever-increasing number of the faithful at St. Patrick's Chimutu Catholic Parish, the church building is now in the process of wearing a new and more imposing face courtesy of a multimillion kwacha rehabilitation project that is underway.

The new look church is set to transform the face of the parish established 46 years ago in 1976 under the then ordinary for the then Diocese of Lilongwe, Bishop Patrick Kalilombe.

Parish priest, Rev. Fr. Henry Zulu, who is also Chairperson of the Parish Council alongside the Parish Council Secretary, Mr. Chancy Muloza Banda are up-beat completion will be soon.

"We are confident that the challenges will be worked on and that with the continued faith, prayers and support of the parish community we will finish building soon. The project was initiated after noting a number of shortfalls some of which posed a danger to parishioners," says Mr. Muloza-Banda. The church building roof was leaking, termites were eating up wood, metal was eroding, the walls had developed cracks and the timber for the roofing was damaged.

The decision to rehabilitate the church building brought in the dilemma of coming up with a modern structure in and outside and preserving the traditional Catholic prayer house as it was.

The project, pegged at six hundred and ninety-four million kwacha (K694 million), began on 1<sup>st</sup> November, 2021 and is expected to finish by 31<sup>st</sup> December, 2022. Thirty per cent (30%) of works were completed by March, 2022. The church rehabilitation project is largely financed by contributions made by Christians. Meanwhile, parishioners are continuously engaged in various fundraising activities such as paper Sundays, aerobics, city to city cycle riding and special collections every Sunday.

Archbishop of Lilongwe His Grace, the Most Reverend George Desmond Tambala who recently inspected the project thanked St Patrick's Community for the courageous spirit and ensured them of the support from the Archdiocese.

However, although this is a progressive community, the project at St. Patrick's Parish is facing such challenges as the need to raise more funds because of construction cost inflation. Elsewhere, contributions by some individuals have plummeted because of the difficult economic times that have come about in the wake of the Covid-19 pandemic; declining Sunday Mass attendance since services were temporarily moved to the smaller church, lukewarm response of parishioners to some fundraising initiatives and other challenges.

But these are problems that shall, without doubt, end when the project is finalized and parishioners return to their normal prayer life in a more conducive environment.



CADECOM Coordinator, Charles Matewera interacting with members of a community in Mchinji

## CADECOM ON THE MOVE

By Felister Neddie, Mchinji

Achieving food security is a prerequisite for sustained economic growth and poverty reduction as highlighted in the Malawi Development Goals (MDGs). In light of this, CADECOM Lilongwe supports Mchinji District’s reform of solar powered Irrigation Scheme in Mchinji district with the aim of providing irrigation water to the communities.

The Scheme is part of the Project (Strengthening of Small holder Famers’ resilience and self-help capacities against the effects of Climate Change in Mchinji) that is being implemented in the district. In March this year,

the organization, with funding from German Ministry of economic Cooperation and Development through Hoffnungszeichen/ Sign of Hope (SoH) finalised the development of a 5.1 irrigation Scheme at Tikolore irrigation scheme in Group Village Headman (GVH) Chinkhota of Traditional Authority (T/A) Zulu.

The Scheme is targeting about 100 smallholder farmers of which 64% are female and 34% are male and the project intends to construct at least two more Irrigation Schemes to reach 200 other small holder farmers.



A field demonstration (left) and another project (right) in Mchinji

# KNOW YOUR ARCHDIOCESE

By Brian Leonard Banda



*Some of the clergy in the Archdiocese during 2022 Chrism Mass*

**Head: Most Rev. George Desmond Tambala**

**Deaneries: (7)**

**Parishes: (41)**

**Coverage: Lilongwe, Mchinji, Dowa, Ntchisi, parts of Kasungu, Nkhotakota & Salima.**

	NAME OF PARISH	PATRON SAINT	EST.	PARISH PRIEST	PAROCHIAL VICAR / CURATE / ASSISTANT PRIESTS	PRIESTS CONGREGATION
<b>MAULA DEANERY (8)</b>						
1	Maula Cathedral	Our Lady of Africa	1954	Msgr. Fr. Dr. Patrick Thawale, DP	Fr. Louis Chikanya, DP	Diocesan
2	Chigoneka [Area 47]	St. Kizito	1975	Fr. Martin Kavisu, SPS		St. Patrick's Missionary Society (SPS) or Kiltigans
3	Chimutu [Area 18]	St. Patrick	1976	Fr. Henry Zulu, DP	Fr. Peter Muwanga, DP	Diocesan
4	Kanengo [Area 25]	St. Francis [of Assisi]	1976	Fr. Bill W. Turnbull, M Afr.	Fr. Alfred Mkundimana, M Afr./ Fr. James Ngahy, M Afr.	Missionaries of Africa (M. Afr.) or White Fathers
5	Lumbadzi	St. Matthias [the Apostle]	1987	Fr. Thomas Kasiya, DP	Fr. Augustine L. Kaliu, DP	Diocesan
6	Police Headquarters [Area 30]	St. Ignatius of Loyola	1989	Fr. Steven A. Likhutcha, DP		Diocesan
7	Kaggwa	Andrea Kaggwa Woyera	1992	Fr. Constantine Mgunda, DP	Fr. Mathews Potani, DP / Fr. Thomas Msalala, DP	Diocesan
8	Chinsapo	St. Denis Ssebugwawo	2009	Fr. Patyk Pawel Michal, M Afr.	Fr. Jean Kesse Tanoh, M. Afr.	Missionaries of Africa (M. Afr.)

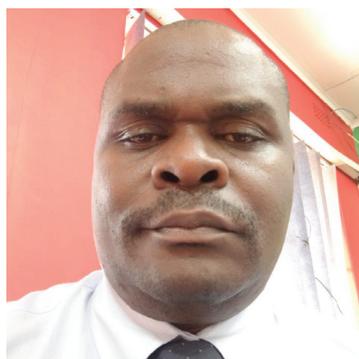
MTIMA WOYERA DEANERY (6)						
9	Mtima Woyera	Sacred Heart of Jesus	1955	Fr. Deusdedit Kanyambo, DP		Diocesan
10	Chilinde	Holy Family [Banja Loyera]	1974	Fr. Augustine Katundu, DP		Diocesan
11	Msamba	St. John the Baptist	1974	Fr. Jean D. Kossi, MCCJ	Fr. Silvio Zanardi, MCCJ	Comboni Missionaries of the Heart of Jesus (MCCJ)
12	Kamuzu Barracks	St. Mary	1986	Fr. Augustine Likado, DP		Diocesan
13	Kawale	Holy Trinity [Utatu Woyera]	1991	Fr. Kelvin Khodola, DP		Diocesan
14	Don Bosco [Area 23]	St. Don Bosco	1996	Fr. Joseph Czerwiński, SDB	Fr. Martin Nguyen, SDB / Fr. Peter Khan Nguen, SDB / Fr. Michael Mbandama, SDB	Salesians of St. Don Bosco (SDB)
MCHINJI DEANERY (7)						
15	Kachebere	Our Lady of Help	1902	Fr. Richard Mthana, DP		Diocesan
16	Guilleme	St. Anne	1935	Fr. Mathews Sitolo, DP	Fr. Elias Chizule	Diocesan
17	Ludzi	St. Joseph	1942	Fr. Mathias Chimbalu, DP	Fr. Evance Malili, DP	Diocesan
18	Kapiri	Our Lady of Mount Carmel	1966	Fr. Augustine Matola, OCD	Fr. Ephraim Kufankumodzi, OCD / Fr. Chitende, OCD	Order of the Discalced Carmelites (OCD)
19	Mkanda	St. Mark	1984	Fr. Emmanuel Diliwo, DP	Fr. Daniel Kanzimbe, DP	Diocesan
20	Kamangilira	St. Augustine	2019	Fr. Peter Chatambalala, DP		Diocesan
21	Mchinji	St. Paul	2020	Fr. Frank L. Phiri, DP	Fr. Cornelius Kanyambo, DP	Diocesan
LIKUNI DEANERY (6)						
22	Likuni	Our Lady of the Holy Rosary	1902	Fr. Benedict Kamdabweni, DP	Fr. Alberto Elifala, DP / Fr. Francis B. Lekaleka, DP	Diocesan
23	Mlale	St. Theresa of the Child Jesus	1950	Fr. Kennedy Malemya, DP		Diocesan
24	Namitete	St. Peter	1960	Fr. John Nyongani, DP	Fr. Anselmo Chiwaya, DP	Diocesan
25	Nathenje	Sts. Peter & Paul	1960	Fr. Steven Chikhasu, DP	Fr. James Mkwezalamba, DP	Diocesan
26	Chilinda	St. Clara	2010	Fr. Jean Damacene, OFM	Fr. Mbuvi, OFM	Order of the Friars Minor (OFM) or Franciscans
27	Chitedze	St. John Paul II	2018	Fr. Innocent Mtapanga, DP	Fr. Elias Chizule, DP	Diocesan

<b>MADISI DEANERY (5)</b>						
28	Chiphaso [Kasungu]	Our Lady of Hope	1930	Fr. Paul Nampota, OCD	Fr. Emmanuel Chimombo, OCD	Order of the Discalced Carmelites (OCD)
29	Madisi	Our Lady of Victory	1957	Fr. Alphonso D. Kaphira, DP	Fr. Geoffrey Chikapa, DP / Fr. Audifansio Kapinga, DP	Diocesan
30	Kasungu	St. Joseph	2000	Fr. Terry Mutesha, SJ	Fr. Ludwik Zapala Louis, SJ	Society of Jesus (SJ) or Jesuits
31	Kalembe [Chamama, Kasungu]	St. Thomas Aquinas	2011	Fr. Kelvin Ugwu, MSP	Fr. Bonaventure Iyogun, MSP / Fr. Henry Emeziem, MSP	Missionary Society of St. Paul of Nigeria (MSP)
32	Kaphatika [Malomo, Ntchisi]	St. Vincent Pallot	2016	Fr. John Wellos, SAC	Fr. Dumisan Nkhoswe, SAC / Fr. Francis Chibota, SAC	Society of the Catholic Apostolate (SAC) or Pallotines
<b>DOWA DEANERY (5)</b>						
33	Nambuma	Christ the King	1928	Fr. Maxwell Kubalasa, DP	Fr. Andrew Kholowa, DP	Diocesan
34	Mpherere [Ntchisi]	Our Lady of Fatima	1939	Fr. Raphael Piringu, DP	Fr. John Chibweza, DP	Diocesan
35	Mtengo-wanthenga	St. Augustine	1959	Fr. Frank Taylor, SPS	Fr. Regis Kamera, DP	St. Patrick's Missionary Society (SPS) or Kiltegans
36	Namthomba	St. Benedict the Black	1992	Fr. Sebastian Unsner, OFM	Fr. Simeon Mteteka, OFM	Order of the Friars Minor (OFM) or Franciscans
37	Mponela	St. Benedict the Abbot	2010	Fr. Francis Sonkhani, DP	Fr. Regis Mshyanga, DP	Diocesan
<b>SALIMA DEANERY (4)</b>						
38	Salima	Our Lady of Fatima	1948	Fr. Michael Malomo, DP	Fr. Mathias Modilamu, DP	Diocesan
39	Nkhotakota	St. Paul	1978	Fr. Alphoncious Hamweete, SDB	Fr. Mariusz / Fr. Irvin Lumano	Salesians of St. Don Bosco (SDB)
40	Chezi	St. Charles Lwanga	1992	Fr. Charles Sunday Ntaki, M Afr.	Fr. Marcellin I. Mubalama, M. Afr.	Missionaries of Africa (M. Afr.) or White Fathers
41	Benga	Mary, Mother of the Church	2010	Fr. Emmanuel Hernandez, CSP	Fr. Steven Ochieng, CSP / Fr Fernando, CSP	Missionary Community of St. Paul the Apostle (MCSPA)

	<b>NAME OF THE PRIEST</b>	<b>POSITION</b>
1	Monsignor Dr. Patrick Thawale, DP	Vicar General - Archdiocese of Lilongwe
2	Fr. Hodges Mzungu, DP	Archbishop's Secretary - Archdiocese of Lilongwe
3	Fr. James Mkwezalamba, DP	Pastoral Coordinator - Archdiocese of Lilongwe Chaplain - Laity Council [Archdiocese]
4	Fr. Francis B. Lekaleka, DP	General Manager - Likuni Press & Publishing House
5	Fr. Loius Chikanya, DP	Communications Coordinator - Archdiocese of Lilongwe Director - Radio Alinafe

6	Fr. Peter Muwanga, DP	Chaplain - Bwaila Hospital, Kachere Rehabilitation Centre, Maula Prison
7	Fr. Claudio Biliati, DP	Chaplain - Kamuzu Central Hospital & Poor Clares
8	Fr. Demetrio Kadelera, DP	Chaplain- St. John's Boys Catholic Secondary, St. Maria Goretti Girls Secondary & Teresian Sisters; Confessor - Poor Clares; St John of God
9	Fr. Audifasio Kapinga, DP	Chaplain - Madisi Mission Hospital
10	Fr. Archangel Banda, DP	Lecturer - St. Peter's Major Seminary [Zomba]
11	Fr. Henry Zulu, DP	Chaplain - Catholic Action [Aksio Katolika]; Bible Apostolate Coordinator
12	Fr. James Ngahy, M. Afr.	Director - Centre for Social Concern [CSC]
13	Fr. Denis Mwanza, DP	Teacher - St. Paul's [Mlale] Seminary
14	Fr. Demetrio Banda, DP	Bursar - St. Paul's [Mlale] Seminary
15	Fr. Peter Kapiri Mwale, DP	Rector - St. Paul's [Mlale] Seminary
16	Fr. Vincent Mwakhwawa, DP	National Coordinator - Pontifical Missions Societies [PMS]; Chaplain - National Laity Council
17	Fr. Sylvester Chasweka, DP	Study leave, Italy
18	Fr. Deus Kanyambo, DP	Judicial Vicar
19	Fr. Evans Malili, DP	Chaplain - Atumiki Achifundo
20	Fr. Augustine Kaliu, DP	Director of Liturgy & Master of Ceremonies - Archdiocese of Lilongwe
21	Fr. Augustine Matola, OCD	Chaplain - Catholic Women Organisation [CWO]
22	Fr. Francis Damaseke, DP	Director, Social Communications & Research - Episcopal Conference of Malawi [ECM]
23	Fr. John Makola, DP	Teacher & Formator - Mlale Seminary
24	Fr. Kelvin Khodola, DP	Chaplain - Youth
25	Fr. Francisco Bisai, DP	Child Protection Officer - Archdiocese of Lilongwe
26	Fr. Frank Phiri, DP	Patron of Celebrations & Assembly Guide - Archdiocese of Lilongwe
27	Fr. Paul Chitende, OCD	PMS Director - Archdiocese of Lilongwe
28	Fr. Kennedy Malemia, DP	Chaplain for Laity
29	Fr. Benedict Kamdabweni, DP	Director of Social Development & Industries
30	Fr. John Nyongani, DP	Vocations Director
31	Fr. Thomas Msalala, DP	Vocations Director
32	Fr. Augustine Katundu, DP	Archdiocesan Human Resources Manager
33	Fr. Bill William Turnbull, M. Afr.	Vicar for Religious
34	Fr. David Niwagaba, SMM	Assistant Vicar for Religious
35	Fr. Innocent Mtapaonga, DP	Chaplain - Catholic Men Organisation (CMO)
36	Fr. Jean Kessy, M. Afr.	Youth Ministry Director
37	Fr. Misheck Banda, DP	Chaplain - Catholic Charismatic Renewal
38	Fr. Mathias Chimbalu, DP	Chaplain - Marriage & Family Apostolate
39	Fr. Steven Chikhasu, DP	Chaplain - Legion of Mary; Friends of Martyrs of Uganda; Divine Mercy Apostolate; Aksio Katolika
40	Fr. Peter Chatambalala, DP	Chaplain - Catechists

# ARCHDIOCESE OF LILONGWE – NEW OFFICE BEARERS FOR THE LAITY GROUPS



**Gabriel Kamlomo**  
Chair, Archdiocese of Lilongwe Laity



**Nicholas Chithumba**  
Vice Chairman, Archdiocese of Lilongwe Laity



**Janet Kathewera Siliya**  
Secretary, Archdiocese of Lilongwe Laity



**Gibson Angel Mkanda**  
Chair, Archdiocese of Lilongwe CMO



**Chisomo Nkhoma**  
Chair, Archdiocese of Lilongwe Youth



**Dr Mary Shaba**  
President Legion of Mary, Laity  
Member representing Legion Of Mary



**Rosemary Banda**  
Administrative Assistant PMS  
Lilongwe, Laity Member  
representing Holy Childhood

## CATHOLIC MEN ORGANISATION

Chairman – Mr. Gibson Mkanda: Maula Deanery  
 Vice Chairman – Mr. John Chimphamba: Mchinji Deanery  
 Secretary – Mr. Potiphar Banda: Mtima Woyera Deanery  
 Vice Secretary – Mr. Hastings Scott: Salima Deanery  
 Treasurer – Mr. John Phiri: Likuni Deanery  
 Vice Treasurer – Mr. Charles Maluwa: Mtima Woyera Deanery  
 Member 1 – Mr. George Nkhoma: Dowa Deanery  
 Member 2 – Mr. Matthews Chidothi: Madisi Deanery  
 Liturgy Chairperson – Mr. Ignatius Monjeza: Likuni Deanery  
 Finance & Development. Chair. – Mr. Joseph Njoka: Salima Deanery

## CATHOLIC WOMEN ORGANISATION

Chairlady – Christina Lupia: Maula Deanery  
 Vice Chairlady – Martha Kaliati: Mtima Woyera Deanery  
 Secretary – Agnes Kachiwala: Dowa Deanery  
 Vice Secretary – Esinta Katutu: Mchinji Deanery  
 Treasurer – Monica Chimodzi: Likuni Deanery

Vice Treasurer – Patricia Kaipa: Salima Deanery  
 Member 1 – Lydia Chawinga: Salima Deanery  
 Member 2 – Maria Chirwa: Madisi Deanery  
 Member 3 – Odette Makalani: Dowa Deanery  
 Member 4 – Salome Kankhande: Mchinji Deanery  
 Member 5 – Helen Chisindo: Likuni Deanery

## YOUTH

Chairperson – Chisomo Nkhoma: Madisi Deanery  
 Vice Chairperson – Felix Kataika: Mtima Woyera Deanery  
 Secretary – Miss Chimwemwe Kapilikwete: Mtima Woyera Deanery  
 Vice Secretary – Tarsizio Luis: Dowa Deanery  
 Treasurer – Miss Mwayi Mthini: Maula Deanery  
 Liturgy 1 – Blessings Saopa: Salima Deanery  
 Liturgy 2 – Colleen Mvona: Madisi Deanery  
 Sports 1 – Clement Zalewa: Dowa Deanery  
 Sports 2 – Martha Gumbo: Salima Deanery  
 Entertainment 1 – Innocent Chikoko: Mchinji Deanery  
 Entertainment 2 – John Phiri: Madisi Deanery

# CHANCELLOR COLLEGE CATHOLIC ALUMNI ASSOCIATION EXECUTIVE COMMITTEE



**Clara Mlamba Chindime:** Chairperson  
Period at Chancellor College: 1993-1997  
Profession: Adolescent Development Specialist



**David Kayuni:** Vice Chairperson  
Period at Chancellor College: 2002-2006 (Bachelors Degree), 2008 - 2010 (Masters Degree)  
Profession: Political Scientist



**William Mwanza:** General Secretary  
Period at Chancellor College: 2002 to 2006  
Profession: Economist



**Mirriam Matita:** Vice Secretary.  
Period at Chancellor College: 2000-2005  
Profession: Economist



**Francis Ekari M'mame:** Treasurer General.  
Period at Chancellor College: 2002-2007  
Profession: Legal Practitioner



**Stewart Paul:** Publicity Secretary  
Period at Chancellor College: 2012-2016  
Profession: Community and Youth Development Specialist



**Ian Malera:** Member  
Period at Chancellor College: 1991 - 1997.  
Profession: Legal Practitioner.



**Deus Lupenga:** Member  
Period at Chancellor College: 2000 to 2004  
Profession: Youth Development Specialist



**Angella Kachipapa Mhone:** Member  
Period at Chancellor College: 2008-2012  
Profession: Economist

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## ODE TO FR PATRICK BYRNE

I want to write something about you  
But I last interacted with you until  
my eleventh year

I was young  
But still remember how your first  
Mass was at Mtsiriza

My first Eucharist  
My Sacrament of Confirmation  
My first Alter serving  
My first glimpse of the Lord

I want to give a picture of you  
But only remember how on Fridays  
you entertained us at St. Kizito

I was a poor son of a poor tinsmith of  
Mtandire

But you made me brush shoulders  
with sons of middle to upper class of  
Areas 15 and 47

My first video show  
My first feel of social safety  
My first feel of sense of belonging  
My inspiration for the love of



education

I want to tell them that you took me to  
the airport for the first time

But my brother friend who was with  
me may not like it

I was in rags and barefoot on that day  
But you threw to me and my friend a  
T-shirt, shorts and shoes for the airport  
trip

My first adventure  
My first straw  
My first waving bay experience  
My first plum food

I want to talk about my height  
But you still called me 'short cake'  
even if I thought I had grown taller

I just reminded you of my place  
Ntandire and you remembered me  
after decades

Byrn Patrick Fr, you were more than  
enough

Your death is a symbol of God's love  
Your death is a symbol of God's glory  
Your death is a symbol of God's  
trustworthiness

Your death is a symbol of God's  
presence

Your life continues  
Your life transforms  
Your life is safe  
Your life is not lost

## BEATRICE KAMPANGO'S LAST MILE



By Fr. Louis Chikanya

On Wednesday, March 16 2022 close to midday, at Daeng Luke Mission Hospital, one beautiful soul left this world to heaven. Beatrice Kampango, aka Beats K, succumbed to the fibroids of the womb.

### HER EDUCATION

Born on 3rd March, 1979, Beatrice went to Chipoka Secondary School and graduated at Motomoto Private Secondary School in 2002. In 2012 she obtained a

certificate in Radio Broadcasting and Multimedia Journalism with the Polytechnic Journalism and Media Studies Department. She studied up to third level Diploma in Marketing, Advertising, Public Relations and Selling and Sales Management. In 2008 she was sponsored by Radio Alinafe through the Swedish International Development Cooperation Agency to do a four-week training in Public Service Broadcasting Management in Stockholm, Norway. She was awarded a certificate.

### WORKING FOR RADIO ALINAFE

Beatrice Kampango joined Radio Alinafe in 2003 as a volunteer announcer. She worked as a volunteer until she was employed as a permanent member of staff. She worked hard for the Radio as an editor, a producer, and an announcer. On 29 March, 2019, she was appointed Station Manager.

She held this position until her death on 16 March, 2022.

Beatrice Kampango will be missed as a hardworking lady, friendly, honest and selfless. She was a no-nonsense Manager. At Radio Alinafe, she was a disciplinarian. She taught many young journalists on broadcasting, and editing. Beatrice Kampango will be missed by many. She was a giver.

BEATRICE, MAY YOUR BEAUTIFUL SOUL REST IN THE PEACE OF THE LOVING GOD.

# RADIO ALINAFE



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