

# Mpingo ndife Tonse

*Tiyendere Limodzi*

*Archdiocese of Lilongwe Magazine*

*Issue 1 Easter 2017*

## Easter Reflections: *Soly Week! Why?*



***Cardinal Filoni in Lilongwe!***

# Editorial

*Nos nuntiare magna nuntium!* (we announce great news). The birth of the Archdiocesan Magazine which is yet another essential tool of evangelisation in the modern epoch as enumerated by the African Synod (Ecclesia in Africa 71). The magazine intends to offer all the people of God in the Archdiocese the forum to share experiences within our missionary action. This is in line with the teaching of the Second Vatican Council which notes that: “*the pilgrim Church is missionary by her very nature*”. (AG 2).

Propelled by the rich pronouncements and resolutions from the two mini-synods the Archdiocese had, the magazine has been called *Mpingo Ndife Tonse* and *Tiyendere Limodzi*. This magazine will offer a golden opportunity for an interface and encounter among the Clergy, Religious and the Lay faithful. As people of one big family, we march on with humility, courage and unity. It is for this reason that the magazine has been called: “*Mpingo Ndife Tonse—Tiyendere Limodzi*”.

We will be producing two issues in a year: The Easter Edition and The Christmas Edition. We would like to call upon all the Clergy, Religious and the Lay faithful to fully embrace and support the magazine through your constructive feedback and contributions to the subsequent editions.

We would like to wish you all a **Happy Easter!!!!** “We are Easter People and Alleluia is our song”

*Editor*

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# Archbishop's Foreword

**D**ear Reverend Fathers, Brothers, Sisters Catechists, Seminarians and beloved Laity of our Archdiocese.

With great and profound joy I greet you by way of introducing our maiden Archdiocesan Magazine "**Mpingo Ndife Tonse – Tiyende Limodzi**", a Special Easter Gift to us all! It has been my long-time dream that one day, we could have a Magazine for the Archdiocese.

A Magazine is a tool that helps us to express ourselves as an Archdiocese. In it we say who we are, what we believe in and how we live that belief in our pastoral, spiritual and social engagements in our different areas of work. Through this magazine we will also be able to see the challenges that lie before us.

It is my hope that articles in this magazine will initiate a meaningful debate and discussion in our Parishes, Communities and Institutions on how best we can forge ahead as ambassadors of Christ in ensuring that the message of the gospel is not only being proclaimed but also accepted and lived.

I am particularly happy that the name of the Magazine is a reflection of the two great moments that have shaped and reshaped our Archdiocese pastorally; the first Mini Synod of 1973 and the second one of 2004. *Zoonadi, "Mpingo ndife Tonse" choncho tiyeni "Tiyende Limodzi" nthawi zonse kuti Ufumu wa Mulungu ukhazikikeponse mu Archdiocese yathu ino ya Lilongwe.*

I congratulate the whole team that hatched the idea of coming up with this Magazine, especially for bringing it to fruition. I congratulate the Editorial Team that has ably designed and arranged all articles in the Magazine for the job very well done. I congratulate the contributors for leading us; let us all be ready to support it by contributing well prepared and quality articles for publishing in the follow up editions. It is our Magazine.

May I take this opportunity to wish you all a Spirit-filled Easter Season. May our Lord's Resurrection brighten our hope and belief in our own Resurrection.

**A Happy Easter** to you all and a happy reading of this Magazine during this festive season.

+T.G. Ziyaye,  
**Archbishop of Lilongwe.**  
 11<sup>th</sup> April, 2017.



*Un-reflected life is indeed not worthy living.*

**H**oly week is the focal point of the ecclesiastical and liturgical year. It is a moment of meditation on how the passion of our Lord Jesus Christ touches us individually. It is a time for spiritual retreat. Above all, it is a period of devotion to the passion of Christ.

The spiritual activities in this holy week are arranged in such a way that we can spiritually journey together with Christ in his passion and appreciate the theological meaning of his actions as he travelled to Calvary. The main days that carry extraordinary activities are the Palm Sunday, Holy Thursday, Good Friday and the Easter vigil on Saturday.

**Palm Sunday**

We begin this special week by commemorating the triumphant entry of our Lord Jesus Christ into Jerusalem. We happily celebrate this symbolic entry through the celebration of Palm Sunday. Through this celebration we renew our pledge of unswerving loyalty to Christ our Saviour and King. We become an army rallied around its commander. On this liturgical ceremony we publicly assure Christ that come hailstorm, come sunshine, our daily lives; more so during the holy week will never fail to be a wholehearted

*Hosanna to the Son of David.* Unlike the former crowds that escorted Christ into Jerusalem, through our Jubilation on

this day we promise our Lord and Savior that we will never desert him but we will be steadfast in following and living his teaching. Let our spiritual lives be very focused on the cross of Christ.

**Holy Thursday**

On Holy Thursday the Church begins the Easter Triduum. The redemptive actions of Christ are on this day demonstrated in the following three major ways; the institution of the Eucharist, the institution of priesthood and his command for brotherly love.

Christ gave us the spiritual food through the Eucharist in order to nourish our spiritual life. A hungry person is always prone to abuse. Christ instituted the Eucharist to fill us with the spiritual energy that can

**THE JOURNEY of the  
HOLY WEEK;  
Time for SELF -INTROSPECTION**

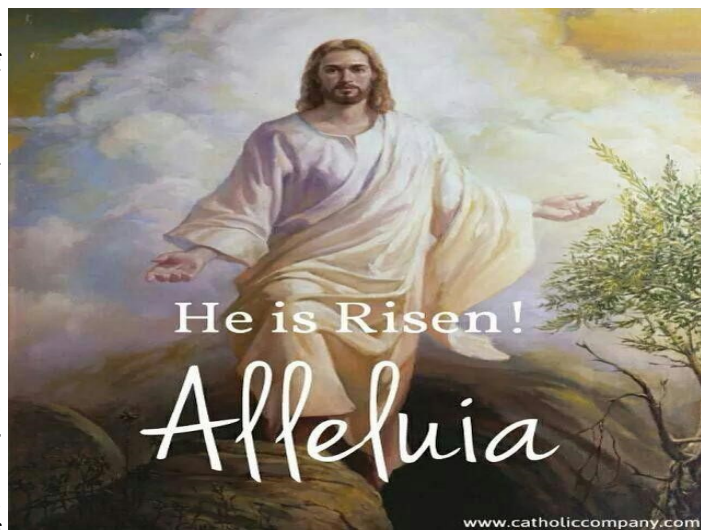
*By Rev. Fr. Samson Lawrence Kumkumbira*

help us fight the temptations of life.

He also instituted priesthood on the Last Supper in the evening to make sure that his presence should be felt through the anointed priests. He wants his disciples to be under good stewardship always. Priests are stewards of

Christ who are endowed with the responsibility of preparing the spiritual food and feed the sheep of God. Christ wants his sheep to be under the care of loving stewards.

Christ also commanded us to love one another. As sheep feeding on the same *spiritual feed*, the Eucharist, and as one sheepfold under



Crucifix.

**Holy Saturday / Easter Vigil**

The whole Church on the dawn of this day awaits with hope the victory of Christ over death. With full hope we wait for the resurrection of our Lord and Savior. In the evening of this day with joy filled hearts we celebrate the resurrection of

Christ. We thank him for nailing our sins on the Cross. We thank him for burying our sins in the Grave. We thank him for the assurance of eternal life through his resurrection.

We thank God for his love on his creation. The salvation history is actualized and given full meaning through the resurrection of Christ.

The holy week is a time for prayer and it is a Great Week in which we can get all the graces we need from God if we observe it passionately and properly. Let us intensify our prayer life, charity services and abstaining from pleasures of life. Our real discipleship will be seen by how we respect and observe the Holy Week. Let us make full use of this marvelous opportunity and prepare for our salvation.

*Have a blessed and fruitful Holy Week!!!!!!*

*“The Salvation history is actualized and given full meaning through the resurrection of Christ”*

one Shepherd, we are supposed to love one another and direct all our weapons towards the devil.

**Good Friday**

On Good Friday, we commemorate the salvific battle that Christ fought for us on the cross. Christ today walks through a thicket of insults and we accompany him through the exercise of the way of the Cross. Christ is stands before hordes of persecutors and we show our solidarity through fasting and abstinence. Christ is nailed on the cross for the salvation of the sinful world and we acknowledge our sinfulness by hating our sins. We allow our sins to be nailed together with Christ on the Cross. Over and above all we salute the love of Christ through the veneration of the





# HIGHLIGHTS OF EVENTS IN THE ARCHDIOCESE

By Rev. Fr. Francis Lekaleka

## The Year of Mercy

His Holiness Pope Francis Opened the Year of Mercy on 8<sup>th</sup> December, 2015. In the Archdiocese of Lilongwe it was opened in a colourful ceremony on 15<sup>th</sup> December which started with a procession that started from the Poor Clares Monastery to Maula Cathedral.

Among the events to mark the Year of Mercy, various groups were encouraged to make pilgrimages to holy sites that were earmarked by the Archdiocese and these were: Mlale Seminary, Kachebere Parish, Carmel Prayer House and Maula Cathedral. To show the union of Missionaries, a recollection was organised on holy Monday for all the Religious and Priests at Msamba Parish on 21<sup>st</sup> March, 2016. His Lordship Bishop George Tambala preached the recollection.

As Archdiocese, we closed the Year of Mercy with another colourful function at Maula Cathedral on 13<sup>th</sup> November, 2016.

## Visit of His Eminence Fernando Cardinal Filoni

His Eminence Fernando Cardinal Filoni, Prefect of the Congregation for the Evangelisation of the Peoples, visited Malawi from 3<sup>rd</sup> to 7<sup>th</sup> November specifically for the Consecration of St. Joseph the Worker Cathedral in the Diocese of Karonga which took place on 5<sup>th</sup> November. The Archdiocese of Lilongwe was lucky to host the Prelate on four occasions right from the day of his arrival to the day he left. Below are the highlights:

3<sup>rd</sup> November, Cardinal Filoni arrived in Lilongwe, and presided over the Eucharistic Celebration in Maula Cathedral, and later addressed the priests and religious, challenging them to open up to their calling, offering themselves to evangelisation.



6<sup>th</sup> November, the Cardinal presided over the Eucharistic Celebration at St. Patrick's Parish, and thereafter addressed the Laity encouraging them to take up their missionary role in the Church.

7<sup>th</sup> November, the final day of the Cardinal's visit saw him celebrating the Eucharist at the Poor Clares, before proceeding to Kawale Orphanage run by the Missionaries of Charity Sisters at Utatu Woyera Parish to visit the abandoned children. Later in the afternoon, he departed through Kamuzu International Airport.

## Ordination and Jubilee Celebrations

On 9<sup>th</sup> July, 2016, The Archdiocese saw seven new priests ordained by Archbishop Ziyaye, and these are Fathers Francis Damaseke, Tadeo Jobo, Alberto Elifala, Kelvin Khodola, Andrew Kholowa, and Raphael Piringu, all diocesan priests and Father Richard Njanje, a Pallotine priest.

The same function saw three priests celebrating their Silver Jubilees: Father Innocent Mtapanga, Dp from Mphere-re Parish and Father Matthews Potani, Dp from Chiphaso Parish, and Father Juliano Kasiya, a White Father from Guilleme Parish.

The event was crowned with the celebration of the Golden Jubilee of Profession of Fathers Julio Feliu and Jean Arnault as Missionaries of Africa.

The Archdiocese of Lilongwe also took advantage of the occasion to launch the ambitious New Cathedral Project.

## New Cathedral Project Consultative Meeting

On 9<sup>th</sup> of April the Archdiocese of Lilongwe had a very successful Consultative meeting of Parish representatives and professionals. This is where the Archbishop laid out the ambitious plans to build a new Cathedral in the Archdiocese of Lilongwe, and sought the views of the state holders. Among the facilitators were Rev. Father Patrick Thawale from the Catholic University in Kenya who unbundled what a Cathedral is and the necessity of having a new one in the Archdiocese, and Rev. Father Jos Kuppens a White Father who ably moderated the meeting. The meeting concluded with all members being of one mind: That the new Cathedral was a necessity, hence, it should start right away.

A few days later committees were put in place and these were the Liturgy and Art, The Technical and The Fund-raising, which were to report to the Steering Committee. A Prayer for the new Cathedral was formulated so that people in all parishes should pray for the project.





The first fundraising for the Cathedral was done on 17<sup>th</sup> September at the Archbishop's residence where about K20 million was raised. As we are speaking, plans are there to continue with the Fundraising events starting with the official launch of the Fundraising slated for the 20<sup>th</sup> of May, 2017 at the Maula Cathedral grounds.

### Meeting with Religious

The Administration convened a meeting of all the Religious on 20<sup>th</sup> of April, 2016 to discuss a number of things. The meeting provided an opportunity for the administration to appreciate the work and the various charisms of the Religious in the Archdiocese. They were encouraged to not to forget their original mission, much as they were adapting to new approaches in the ever developing world and growing Church in Malawi.

### New Parish of Kaphatika

On 8<sup>th</sup> December, 2016, The Catholic Church in Lilongwe also saw the birth of a new Parish in the name of Kaphatika, which largely was part of Mpherere Parish. The Pallotine Fathers took up the administration of this parish after years of thorough ground work. The first Parish Priest is Father Ignacio Chiphiko and is currently being assisted by Fr. Ildephonse Bizimungu from Rwanda but who has mastered Chichewa very well after going an initial language and cultural course at Mua Parish.

### The CWO and The WUCWO Meeting

The Archdiocese was also host to the World Union of Catholic Women Organisation (WUCWO) Regional Conference which was held for the first time in Malawi. The Big conference was opened on 1<sup>st</sup> August 2016 at Civo Stadium under the theme "Women of Africa: Proclaimers of God's Mercy. *Come and see the man who told me every-*



*thing that I did."* The meeting shook every Christian in the Archdiocese and in the nation and it was reminiscent of the AMECEA meeting which took place in 2014.

In attendance at the opening Mass was the State President of Malawi and the Mass was presided by the President of the Episcopal Conference of Malawi, with all the ECM bishops present. The meeting was officially closed on 4<sup>th</sup> September with the Holy Mass which was held at the Bingu Conference Centre, which was also the venue of the Conference.

In attendance at the closing mass were the First Lady of Malawi, Madame Gertrude Mutharika and the wife to the Vice President, Madame Mary Chilima.

The Catholic Women Organisation also held its annual conference in August 2016 at St. John's Catholic Secondary School, where Archdiocesan elections were held. A new executive was elected under the supervision of the National representatives and the Pastoral Secretary. In December the same

year at the National Conference a new committee was also ushered into office and Lilongwe got two positions in the executive: the National Treasurer, Mrs Catherine Nyangulu and Mrs. Anita Kaliu as committee member.

The new Archdiocesan Committee is: Chairperson: Mrs. Anita Kaliu (Maula); Vice Chairperson: Mrs. Prudence Kadiwa, (Mtima Woyera); Secretary: Mrs. Kachiwala, (Madisi); Vice Secretary: Mrs. Anne Zimba, (Mtima Woyera); Treasurer: Mrs Catherine Nyangulu, (Maula); Vice Treasurer: Roselyn Saidi, (Likuni); Committee members: Mrs. Patricia Kaipa, (Salima); Mrs. Susan Kankhande, (Mchinji); Mrs. Clara Malindi, (Mchinji).

### The Pontifical Mission Societies

The PMS continued its objective of evangelisation, and making Christians aware of their duty as missionaries. This was done through the active role it played in publicising and making things happen especially on its days of obligation like the Holy Childhood, the Missionary Union Day, (otherwise known as the day of the Consecrated life, the Vocations Day and the Mission Sunday).

The PMS team went around all the deaneries doing the animations of Holy Childhood animators. Priests, Religious and seminarians were not spared in these animations. One most significant thing that happened was the formation of Holy Childhood committees at Parish, Deanery and even Archdiocesan levels.

The Archdiocesan committee has the following members: Chairman: Mr. Godfrey Chingoli, (Mtima Woyera); Vice Chairperson: Mrs Fanny Kawalewale (Salima); Secretary: Mrs. Grace Mphandamkoko, (Maula); Secretary: Mr. Andrea Manda, Vice Secretary, (Madisi) Treasurer: Mr. Daniel Kampani, (Namtete); Vice Treasurer: Mr. MacDonald Kapuzang'ona, (Mchinji); Liturgy Chair: Mrs. Josephine Gompho:



The First Lady, Dr. Gertrude Mutharika and wife to the Vice President Mrs Mary Chilima at the WUCWO closing Mass. Inset: the New Archdiocese CWO EXecutive



(Maula); Vice Liturgy Chair: Mr. Boniface Malata, (Likuni); Committee members: Evelyn Ishimwe, (Salima) and Geoffrey Albert, (Likuni).

### Session on Pentecostalism, Fellowship and Islam

From 28<sup>th</sup> March to 30<sup>th</sup> March, Fr. Alfred Chaima and Fr. Edward Kanyike took the clergy in the Archdiocese through emerging challenges like the Pentecostalism and Islam respectively.

There were emerging trends and threats in the Church that resulted in mushrooming of these Pentecostals. We are losing out many Christians, more so because there are a number of missing links such as programs for children and youth. Best way to radicalise people is to get them while they are still children. What are we doing ourselves? We need to do something, reach out to them.



## SOCIAL INJUSTICE IN MALAWIAN SOCIETY

By Rev. Fr. Samson Lawrence Kumkumbira

**W**e normally say *Malawi is a God fearing nation*. From the look of things this is a very good wish. We all wish Malawi had God fearing people. This wish has never been fulfilled. There are so many vivid examples that prove this statement wrong. I think we should still keep on hanging to this wish. God willing one day He will grant us this wish.

The characteristics of a God Fearing people are not hard to notice. One can easily discover them through what they do not what they say. They are peaceful, loving, not power hungry, humble, other-centered, patriotic, hard working and honest. As a nation, one may opine that we do not qualify to be called a God fearing nation due to the prevailing social injustices engulfing our nation and society.

Our society is largely occupied by ill-willed people, people who are not other-centered but are just busy with their personal welfare. These are people who have parasitic tendencies. Their joy depends on the suffering of others. When nobody is suffering their happiness is suffocated.

It is so disheartening to see corrupt actions controlling the whole society from all angles and in all sectors of life. The political, traditional and religious sectors are all engulfed in social injustice. The poor are becoming poorer than before, the orphans are becoming more miserable than before and the hungry are plagued by starvation.

The poor, the orphans and the hungry are well explained in project proposals but when the aid comes they are physically invisible. They exist when there is no aid but when aid comes they do not exist. Those *charitable* people, who were asking aid on behalf of the poor, become the poor when aid arrives. It is all like this because social injustice has become the rule of life in our society.

Our eyes are very quick at seeing the suffering of the poor. Our hands are very quick at writing proposals for aid to assist the poor. Surprisingly, our hands are too stingy to distribute the aid to the proper beneficiaries. This is all because many hearts are staunch believers in the *religion* of social injustice. All important corners of life are indeed guarded by social injustice. A politician is busy embezzling money meant for the common good and uses it for personal and selfish interests. A traditional leader is busy abusing his power through favoritism. A religious leader is busy enjoying him/herself at the expense of the poor, the orphans, the needy and the blind believers. Social injustice doing what it knows best.

It is the responsibility of everyone to fight social injustice. We can make it our enemy through being patriotic and other-centered. Social injustice brings disunity, hatred and all kinds of evil acts. Philosophy says that like begets like. Social injustice is evil hence its fruits are also evil. The fight against social injustice in our society will really qualify us to be a God fearing nation.



### Forthcoming events

The Cathedral Fundraising launch to be held on 20<sup>th</sup> May 2017.

The Ordination and Jubilees on 15<sup>th</sup> July 2017. Rev. Father Audifasio Kapinga is celebrating the Golden Jubilee, Rev. Father Gerald Kubetcha is celebrating Silver Jubilee while His Grace Archbishop Tarsizio Ziyaye is celebrating Silver Jubilee of the Episcopate. The Sisters of Charity of Ottawa, Final Professions and Jubilee on 22<sup>nd</sup> July, 2017. The Carmelite Sisters final Profession on 29<sup>th</sup> July, 2017.

Blessing of New Church at Benga Parish on 5<sup>th</sup> August, 2017.

Chezi Parish Silver Jubilee and Jubilee of Fr. Jean Arnault, on 12<sup>th</sup> August, 2017.

Teresian Sisters Golden and Silver Jubilees on 9<sup>th</sup> September, 2017.

Centenary Celebrations of Our Lady of Fatima Salima Parish on 21<sup>st</sup> October, 2017.

Carmelite Missionaries Jubilee and Final Profession on 28<sup>th</sup> October, 2017.

Bunda Catholic Church, blessing of New Church on 29<sup>th</sup> October, 2017.

Requiem Mass at Likuni Parish, on 7<sup>th</sup> November, 2017.



# JOB: A MODEL FOR OUR FAITH

by Rev. Fr. Sylvester Chasweka

**T**he book of Job is generally acknowledged to be one of the masterpieces of human nature. The most intriguing aspect of the book of Job is that as much as it is a masterpiece it is also the most difficult book to deal with as it is loaded with multiple meanings. Anyone reading the book of Job will note the difference between the prose (1-2 & 42:7-12) and the poetry (3-42:6). The Job of the prose is pious while the Job of the poetry appears more rebellious and sceptical. It is in resolving the relationship between the prose and the poetry that the book of Job is clearly understood.

The magnificent folktale about the man called Job is a concrete formulation of the traditional theory of retribution which teaches that: “God rewards the just and punishes the evil”. It is in this vein that it would be a failure on our part to think that the purpose of the book is to solve the problem of human suffering. The kernel of the book deals essentially with man’s relationship with God based on these questions: **why do we (humans) worship God? Is there anything like disinterested piety?**

Satan sets the ball rolling. He had been prowling around the earth to see whether or not a single individual worshipped God from the heart (1:6). God proudly tells him how satisfied He is with the fidelity of Job: he was blameless, upright, feared God and avoided evil (1:1). Sa-

tan meets God’s evaluation of Job with cynical scepticism: “*Is it for nothing that Job is God-fearing?*” (1:9b) “*Have you not surrounded him and his family and all that he has with your protection?*” (1:10a) Satan said these words because Job was thoroughly blessed by God and he was greater than any of the men of the East (cf. 1:2-3).

Satan shifts the grounds of debate to the question of what motivates Job’s behaviour. Satan does not deny that Job is a devout and a good man but he questions the disinterestedness of his service or worship of God. He disapproves the authenticity of Job’s sincerity and God’s activity in protecting and blessing Job. God and Job are mutually deceived in thinking that piety can ever be freely offered when it is routinely met

*When all is said and done we will find out that our faith is a camouflage of motivations that are economical, social, political, cultural and psychological.*

with blessings. Satan challenges God: “*Put forth your hand and touch anything that he has and surely he will blaspheme you to your face*” (1:11). God gives Satan a go ahead and Job loses everything he had. Despite facing these nerve-racking calamities, Job exudes unbelievable courage to an-

swer from his deep-seated faith and trust in God: “*Naked I came from my mother’s womb, naked I shall go back again. The Lord gave and the Lord has taken away; blessed be the name of the Lord*” (1:21). Satan has hit a blank wall, no wonder he goes for a second wager this time targeting the very person of Job. “*But now put forth your hand and touch his bone and flesh, and surely he will blaspheme you to your face*” (2:5). Due to God’s trust in Job, Satan is given the green light again and he attacks Job repulsively: his flesh is full of sores and he suffers social death by being excluded from the community. Job finds himself in the thick of things, he is at crossroads either to curse God and die or endure all and hold fast to his integrity. His disenchanted wife exhorts him to “*curse God and die*” and Job does

not have sweat words for his wife: “*are you going to speak like senseless women do?*” (2:10a) Job’s piety is truly disinterested: “*we accept good things from the God; should we not accept evil?*” (2:10b).

Job’s perseverance is a further expression of his disinterestedness. Job is very sure of his innocence but he questions God’s justice. Why has God allowed him to suffer innocently? The friends of Job (Eliphaz, Bildad and Zophar including Elihu) came with somewhat a mockery tone of consolation, condolence and sympathy of Job’s suf-





fering. They fiercely and stoutly defend retribution theology—Job is a sinner that is why he suffers. Suffering comes from human activity and it is divine punishment for the wicked living. Job must repent and all will be well again.

Less we forget, Job is a man steeped in the same tradition (retribution) but his despicable situation has shown him the limitedness of this theory—it is out of touch with life and reality. He craves to square the issue with God himself. Finally God opens his eyes, what was at first a false relationship based on self-sufficiency was transformed into a relationship of a personal and just surrender to God's Providence.

Job teaches us the authentic relationship that ought to characterise the divine-human relationship. The radical teaching presented by Job breaks through any rigid interpretation of divine justice. Job challenges us to ask throbbing and mind boggling questions about our faith today. *Why do we worship God? Is our worship of God motivated by the promise of heaven or by the fear of hell?* If heaven and hell were not in the picture could we still worship God with the same vigour we have today? More often than not, our service to God is motivated by the promise of the joys of heaven. Our worship of God has strings attached. Our adoration of God is interested. Our religion is dictated by hope of rewards or rewards already received. Job challenges us today: *why are we Catholics in the first place?*

Are we not motivated by the benefits and status the Roman Catholic Church has to offer? If the brutal Nero and Diocletian Era resurfaced could we be practising Catholics? The list continues; *why am I a priest? Or why am I a religious?* Are our vocation services fruits of love for God? Or are they based on convenience, crafty calculations, and status quo? Are we able to love without hope for return? Is our execution of freedom untainted? Or is it motivated by subtle calculations and gains? Is our faith dictated by self-interest, resentment or desire for revenge? When all is said and done we will find out that our faith is a camouflage of motivations that are economical, social, political, cultural and psychological.

From the foregoing discussion, the theory of retribution has proven to be a flawed theology and should never find subscribers among Christians. God cannot be stereo-typed, pigeon-holed or put in a box; God is free to lead all followers through the mysteries of life.

Thus, God wins people's adoration and their allegiance through freedom and not by seduction of rewards—(Carroll Stuhlmueller). Retribution is very superficial and produces a mechanistic, mathematical and impersonal spirituality.

Divine-human relationship under retribution traps both God and human beings—thus humans must be perfect before God will accept them, likewise God has no chance but to reciprocate the exacting justice upon human beings. Retribution eliminates freedom, mystery and graces from interaction between God and Human Beings. This theory puts a puppet in the place of God with strings attached for humans to pull; there is no divine-human friendship, only rigid code of norms and rules to be followed—(Kathleen M. O'Connor).

Job teaches us that our faith must be pure, selfless, a deep-seated faith for its own sake. We must live good ethical lives because it is the right thing to do—it is imprinted in our very nature. Come rain come sunshine, our faith in God should be as solid and as stable as Job's. We were created to give adoration to God in freedom and not necessarily for gains in this life or the next. **Faith must be disinterested. The story of Job is the story of every human being. He best portrays the right divine-human relationship.**



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# The Catholic Health Commission of the Archdiocese of Lilongwe

By Mr. Boniface Banda—  
Health Secretary

## Introduction

Catholic Health Commission of the Archdiocese of Lilongwe (LLCHC) is one of the social arms of the Catholic Archdiocese of Lilongwe whose mandate is to ensure that the health services that the Catholic Church provides in the archdiocese are accessible to the rural masses of Malawi and that the quality of care provided is in line with professional standards and following the footsteps of Jesus Christ the founder of the Healing Ministry.

Catholic Health Commission of the Archdiocese of Lilongwe covers seven districts in the Central Region namely; Lilongwe, Dowa, Salima, Nkhatakota, Kasungu, Mchinji, and Ntchisi with a Catchment population of over 4,000,000 people.

## Aim

ECM established the Catholic Health Commission in 2004 to coordinate all issues including projects pertaining to health and HIV/AIDS.

## Vision

Provision of equitable, sustainable and quality health care for all

## Mission statement

To continue the Healing Ministry of Christ through the promotion of human life, the provision of preventive, curative and rehabilitative services in a holistic manner, through participation in collaborative networks and partnerships, in accordance with the needs and capacities of the communities, and in line with Catholic core values and principles

## Values

- Sanctity of life, human dignity and equality .
- Integrity of creation.
- Responsiveness.
- Solidarity.
- Dialogue.
- Ecumenism and Interfaith Cooperation.
- Moral integrity and accountability.

- Confidentiality.
- Professionalism, efficiency and effectiveness.
- Ongoing formation

## Governance

The LLCHC is governed by a Board appointed by the Archbishop of the Diocese comprising of professional experts in the fields of Health, Legal, finance and administration. The roles and responsibilities of the Board are to:

- To provide strategic direction to the Commission by adoption of strategic plans;
- To ensure that the assets of the Commission are kept in good order and are within the control of the Commission;
- To lobby on issues of health service delivery and training programs
- To monitor operational performance and management and provide guidance on improving the quality, the resource base, cost effectiveness and sustainability of the health services and programs to ensure effective risk management and internal control
- To enforce LLCHC policies and review general policies to ensure that such policies are in line with the objectives of the Church those having a direct bearing on the health services and programs
- To fundraise for finances for the commission

## Secretariat

The Lilongwe Diocese Catholic Health Commission is managed by a Secretariat, headed by the Health Secretary, to assist the Board in the day-to-day running of the operations.

## PROGRAMS WE DO

### Home Based Care Program

- Since 1998, the program has ever registered a total of 4000 clients and a total of 1000 care givers
- A total of 5060 clients on ARV treatment adherence
- The program aims at building the capacities of communities to care for the chronically ill patients in their communities and mitigate the impact

- Distribution of Home based care kits.
- Palliative care treatment and training.

## OVC Program

- Since 2004, the Catholic Health Commission has registered a total of 9020 OVCs.
- 500 children have been supported with School fees and School materials.

## Community Based Care Centers

- 40 Community Based care Centers established.
- 3040 children attending Early Childhood development.
- 3070 Children attending Children Corner.

## HIV Impact mitigation

- 80 families with chronic illness are being supported with palliative care 2000 children benefiting from the care group model.
- Over 250 Support groups of People living with HIV formed across the Diocese.
- 1000 ART Defaulters brought back to treatment.

## The Youth

- 10 support groups for the youth living with HIV.
- Provision of youth friendly health services in all the 15 health facilities of the Diocese.
- Sexual reproductive health and rights for the youth in Lilongwe District.



Women discussing Village savings and loans



**Disability**

Running an inclusion and equality program for the disabled in six TAs of Lilongwe district.

**Livelihoods**

500 beneficiaries are benefiting from the village savings and loans.

**Radio Program**

Production of radio program on HIV prevention, care and support targeting the communities that work with the Catholic Health Commission in the Archdiocese and beyond.

**Faithful House (mutual faithfulness)**

-Faithful House Program, so far 800 couples have joined the faithful House program

-Faith house is a project where couples are targeted in HIV infection. World Health Organization (WHO) have found out that new HIV infection is taking place more in married couples thereby defeating the target of having zero infections.

**Climate Change Initiative**

Over 2000 households are provided with seedlings to plant new trees besides having woodlots

**Water Hygiene and Sanitation (WASH)**

Less than 100 households in Mchinji are drilled on community lead total sanitation where the community is sensitized on proper disposal of waste including excreta and the advantage of drinking safe water.

**For more information please Contact:**

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**CLERGY AND RELIGIOUS IN THE ARCHDIOCESE OF LILONGWE**

1. Comboni Missionaries (MCCJ);
2. Discalced Carmelites (OCD);
3. Diocesan Priests (DP);
4. Order of Friars Minor Capuchins (OFM-Cap);
5. Missionaries of Africa; (M.Afr.);
6. Missionary Society of St. Paul of Nigeria (MSP);
7. Salesians of Don Bosco (SDB);
8. Society of Jesus (SJ);
9. St. Patrick’s Missionary Society (SPS);
10. Order of Franciscan Friars (OFM);
11. Missionary Community of St. Paul the Apostle (MCSPA);
12. Marist Brothers (FMS);
13. Figlia della Carita Canossiana— Canossians (FDCC);
14. Carmelite Missionary Sisters (CMS);
15. Congregation of Mother of Carmel (CMC);
16. Carmelite Sisters (CS);
17. Franciscan Sisters of Daughters of the Sacred Heart of Jesus and Mary (FCJM);
18. Little Servants of Mary Immaculate (LSMI);
19. Medical Missinaries of Mary (MMM);
20. Missionary Sisters of the Immaculate Conception (MIC);
21. Missionaries of Charity (MC);
22. Missionary Sisters of Our Lady of Africa (MSOLA);
23. Poor Clare Sisters (PC);
24. Sisters of Charity of Ottawa (SCO);
25. Sisters of Mary Mediatrix (SMM);
26. Sisters of John the Baptist (CSJB);
27. Teresian Sisters (TS);
28. Franciscan Missionary Sisters of Assissi (FMISA);
29. Daughters of Mary Immaculate (DMI);
30. Daughters of St. Paul (FSP);





# Kuitanidwa ku Utumiki wa Akhristu Eni Ake: Mabungwe

By Rev. Fr. Innocent Mtapaonga

**M**u Archdiocese ya Lilongwe akhristu eniake akudzipereka monyadira mwanjira yapadera mmapharish onse. Akuchita izi chifukwa chokonda Mulungu, mlengi wawo ndi mwana wake Yesu Khristu. Chikondi chimenechi akuchionetsa pa kuikapo mtima pamoyo wawo wa chipembedzo ndi mapemphero komanso pothandiza pa zosowa za mpingo pamodzi ndi zosowa za atumiki ake. Uku ndiye kunyada ndi mpingo komanso kunyadira mpingo; kunyadira chipulumutso!

Izi tidzazikamba motsindika mtsogolo muno kuti kodi tidaali poti? Tafika poti? Zikutheka bwanji? Ndipo tingathe kufika poti? Nanga tingafikepo bwanji? Koma pano ndifuna kungotchulapo mabungwe amene akupezeka mu archdiocese ya Lilongwe ndi ntchito zodalirika, zonyadira mpingo, zonyaditsa mpingo ndi zonyadira chipulumutso zimene mamembala a mabungwewo akugwira mmadera osiyanasiyana mma Parish mwawo. Nkutheka kuti ena mwa inu mpakana pano simunalowe m'bungwe liri lonse la mpingo mparishi mwanu. Paja tikutitu Mpingo ndife Tonse, ndiye poti Mpingo Ndife Tonse ganizirani bwino zolowa nawo mu ena mwa mabungwewa kuti tsopano Tiyende Limodzi.

## LEGIO YA MARIA

Iri ndi bungwe limene muli azibambo ndi azimayi. Mamembala a bungweli ayenera kukhala amene amalandira ma Sakalamenti. Amayi Maria ndiye nkhoswe yawo ndipo amadzipereka kwathunthu kwa iwo mmoyo wawo wa tsiku ndi tsiku kudzera mmaphemphero komanso potengera chitsanzo chawo chokoma. Mmapemphero awo amachita khama kupemphera kuti athe kukwanitsa kuyera mtima kudzera mu Legio komanso achite khama kuyeretse ena. Amagwira ntcjito zawo mofatsa ndi mosadzionetsera. Kuyendera akhristu akugwa ndi ntchito imene amaikapo mtima kwambiri. Amawayendera ndi kuwapempherera komanso kukambirana nawo za kukonza milandu yawo yomwe idawaimitsa kuti abwerere mmasaklamenti. Nthawi zonse ansebe ndi Agulupa timanyadira ndi kukondwera tikaona kuti talandira ndi kuphunzitsa akhristu ambiri pa maphunziro obwerera mmasaklamenti. Koma ndi kangati timaganizirako kuti mwina ambiri mwa anthuwa adatembenuka mtima ndi kubwerera mmasakalamenti chifukwa cha khama ndi mapemphero a mamembala a bungwe la a Legio ya Maria?

Iriponso Legio ya ana. Nawonso amadzipereka kwa Amayi Maria ndi cholinga choti adakali pa msinkhu wochepe athe kuyambiratu kukometsa moyo wawo. Wa Legio aliyense amapemphedwa ndi kulimbikitsid-

wa kukwaniritsa kumapemphera mapemphero apadera payekha tsiku ndi tsiku. Amayeneranso kukumana ndi amzake ndi kupemphera nawo pamodzi kamodzi pasabata.

Wa Legio ayenera kukhulupirika pa ntchito zimene bungwe lamutuma ndipo ayenera kugwirira ntchitozo modzichepetsa ndi motsogozedwa ndi mapemphero.

## ATUMIKI ACHIFUNDO

Mu bungwe la Atumiki Achifundo muli azibambo ndi azimayi. Iwo amatengera chitsanzo cha Yesu Khristu yemwe sanali otopa pa kutumikira ena chifukwa ndi zimene adabwerera panso pano. Alipo pakati pathu anthu ambiri amene ali mmavuto a matenda, kufedwa, kukhala okhaokha (makamaka anthu okalamba), umphawi, umasiye wa ana, amayi, abambo ndi mavuto ena osiyanasiyana. Anthu amene ali mmavuto ngati awa nthawi zina amasowa abwenzi owayendera, kuwachezetsa, kuwathandiza ndi kuwalimbikitsa.

Atumiki Achifundo amasanduka abwenzi a anthu otere. Kuthandiza kwawo kwakukulu ndi kowaonetsa anthu amene ali mmavuto ngati awa kuti iwonso ndi ana a Mulungu ndipo kuti iwo monga ana a m'banja la Mulungu ndi abale awo a anthu ovutika chonchowa. Atumiki Achifundo amayetsa kuti atengeko kangachepe pokayendera azibale awowa monga mmene angakwaniritsire, koma kuzama kwa utumiki wawo kuli kwenikweini pa chikondi ndi ubale wawo pa anthu ovutikawa.

## AMAYI ACHIKATOLIKA

Amayi onse omwe adabatizika mchikatolika ndipo amapemphera mu mpingo wakatolika ndiwo amene amaitanidwa kulowa mbungweli. Utumiki wawo umatsogozedwa ndi unkhoswe wa amayi athu Virgo Maria, Mayi wa Mpingo. Amatsogozo mtima wa Umayi pa ntchito zawo ndipo amalimbikitsana kukhala pa umayi wokhulupirika ndi wodzichepetsa pogwiritsa ntchito kwathunthu mphatso zimene Mulungu adawapatsa potumikira nazo mpingo.

Bungweli ndi lokhazikika mdziko lonse lino la Malawi ndipo Malamulo oyendetsera bungwe limeneli ndi ovomerezedwa ndi Bungwe la Maepiskopi a Mmalawi muno. Bungweli likuyenera kupezeka kuyambira ku mphakati, Outstation, ku Parish ku Deanery komanso ku Archdiocese.

Bungwe la Amayi Achikatolika limafuna kulimbikitsa Utumiki wa Amayi mu Mpingo. Mchifukwa chake limanyadira ndi kulimbikitsa amayi kuti pamene ali m'bungwe limeneli ayesetsenso kutumikira





m'mabungwe ndi m'magulu komanso m'mautumiki ena mu mpingo monga ku ma kwaya, ku Legio, ku Atumiki Achifundo, ku Bungwe la Owerenga ndi mabungwe enanso osiyanasiyana.

### FRANCISCAN 3<sup>RD</sup> ORDER (Lay Franciscans)

Awa ndi azibambo ndi azimayi amene amatsata moyo wa Uzimu wa chipani cha Franciscan monga adaukhazikitsira Francisko Oyera wa ku Assisi. Kwakukulu iwo amachulukitsa mapemphero ndi kukhala ovomera ndi okwaniritsidwa ndi zimene Mulungu adawapatsa komanso kuzigwiritsa ntchito mwa njira yoti zithandizenso ena. Sayenera kukhala ndi moyo wodzikundikira. Ayenera kukhala achitsanzo chokoma pa kumvera. Ali pa ubale weniweni ndi magulu ena a zipani za Francisco monga ansembe ndi ma Sistere a Franciscan chifukwa zazikulu za moyo wawo wauzimu ndi zimodzi. Ndi nthambi imodzi ya banja lailikulu la ma Franciscan.

### MARRIAGE ENCOUNTER

Kuno kwathu bungweli ndi la mabanja achikatolika. Limatenga, kufungatira ndi kuphunzitsa banja lonse lathunthu; bambo, mayi ndi ana. Limalimbikitsa mabanja kumasukukirana, kukhulupirana ndi kutsogoza mapemphero pa moyo wawo komanso kuchitira zonse limodzi. Limalimbikitsanso umodzi wa mabanja amene ali mamembala a gululi. Potsata njira zawo zogwirira ntchito bungweli likukometsa kwambiri moyo ndi makhalidwe a mabanja achikhristu makamaka kuchitira zinthu limodzi ngati banja ndi kumasukirana osati wina azingomva zothaitha. Kumasukirana sikuli pakati pa makolo okhaokha komanso pakati pamakolo ndi ana, malinga ndi nkhani zake. Izi zimathandiza kuti ana akule bwino mmoyo wa umunthu komanso mmoyo wachikhristu. Kuno ku Malawi bungweli lidafikira mma Parish a ku town ndipo litafika silidafalitsidwe nsanga ku maparish a kunja kwa town. Pachifukwa ichi anthu ena amaganiza kuti ndi bungwe la anthu ophunzira okhaokha, a pa ntchito okhaokha kapena a ku town okhaokha. Koma sichoncho ayi. Padakali pano a Marriage Encounter akujijirika kuti bungweli lifalikirensa m'ma Parish a ku midzi.

### PARISH YOUTH MOVEMENT (YCS, YCW, STELLA, STEFANO)

Ili ndi bungwe Lalikulu la Achinyamata pa Parish limene limafungatira mabungwe onse a achinyamata monga YCS, YCW, Stella, ena amati ana a Tereza ndi Stefano. Bungwe la YCS ndi la anyamata ndi atsikana amene ali mmasukulu a Secondary. YCW ndi bungwe la anyamata ndi atsikana amene ali pa ntchito. Bungwe

la Stella, limene ena amalitchanso Tereza, ndi bungwe la ana amene amakometsa chipembedzo pakuvina pa nthawi ya chipembedzoyo, pamene bungwe la ana a Stefano ndi la anyamata amene amathandizira misa.

Bungwe la YCS ndi YCW limathandiza achinyamata kukhala ofufuza bwino zinthu mmoyo uno kuti atamvetsa athe kuchitapo kanthu moyenera pounikiridwa ndi kuwala kwa uthenga wabwino. Amachitanso izi pomvetsa kuti iwo ali ngati mchere wadziko lapansi. Amagwira ntchito izi mmasukulu mwawo ndi mmalo awo a ntchito komanso pena paliponse pamene akukhala.

Mfundo zotsogolera misonkhano yawo komanso moyo wawo ndi *Fact – See – Judge – Act – Reflect*. Izi zitanthauza kuyambira pazimene ziripodi ndipo zikuchitika osati zongopeka. Ndipo azionetsetse ndi maso a umunthu komanso a muntima zimene ziripozo, mmene ziliri, mmene zikuchitikira ndi amene zikuwachitikira. Kenaka aone ngati moyodi uyenera kukhala choncho ndipo mmalo mungoona adzifunse kuti kodi Ambuye athu Yesu Khristu akuziona bwanji ndipo akutipo bwanji pa zimenezi? Malembo Oyera amatsogolere pakafukufuku wa mu mtima ameneyu ndipo kenaka sangokhala olakalaka koma oyesetsa ndithu kukwanitsa kuchitapo kanthu kuti zinthu zisinthe. Amanetsetsa bwinonso kuti pofuna kusintha zinthu achite chiyani kwenikweini ndipo akusowa chiyani kapena akusowa ndani owathandiza. Akakwanitsa kuchitapo kanthu amakhala pansu ndi kudzifunsa kuti kodi ntchito yawo kapena udindo wawo wosintha zinthu watheka? kapena wayenda bwanji. Amafufuza izi mosamala kuti ngati mwina sizinayende moyenera mtsogolo muno zisadzalawikenso. Njira ya *Fact – See – Judge – Act – Reflect* ndi yopindulitsa kwambiri ndipo ndi yotha kusintha moyo wa anthu ambiri. Yasintha moyo wa achinyamata ambiri pa nthawi yawo ya sukulu kapena ya moyo wawo wongoyamba kumene ntchito kuti akhale ndi moyo wochitira Mulungu ulemu wolemekeza anzawo, wodzilemekeza, wodziletsa, wokhulupirika ndi wodalirika. Nthawi zina a gulu la YCS ndi YCW amawala mfundo yoyambirira ya *fact* ndi yotsirizira ya *reflect*. Ndibwino kutsata mfundo zonse bwino lomwe osachita chidule.

### AKSIO KATOLIKA

Bungweli ndi la amuna ndi akazi amene amachita khama kuzamitsa moyo wawo wakumvetsa ndi kuphunzira Malembo Oyera kuti akatero akawalalikire anzawo kumalo kumene ansembe safikako ndiponso mwina panthawi imene ansembe sangathe kufikako. Amalikiranso anthu amene sangathe kupezeka malo amene ansembe amalalikirako uthenga wabwino. Bungweli likupezeka kwambiri mma Parish a Deanery ya Mchinji, ngakhale kuti ma Parish ena ku Lilongwe lafikako. Bungwe la AKSIO titha kulitchulanso bungwe la Alaliki chifukwa ku maparish kumene liri, mamembala ake akuchita khama kuchititsa misonkhano ya Chitsitsimutso mmadera osiyanasiyana. Komanso chifukwa cha mmene amadziwira bwino malembo oyera mwa mlingo wawo ndi kuwalalika molimba mtima, a AKSIO KATOLIKA ndi amene amene amapemphedwa kulalika pa maliro pamene palibe ansembe kapena agulupa.





### CHRISTIAN FAMILY MOVEMENT

Bungwe la CFM ndi bungwe la Mabanja Achikhristu. Ali ndi zolinga zosasiyana kwenikweni ndi bungwe la Mariage Encounter. Akungosiyana pa njira zofikira ku zolingazo. A CFM nawonso akuyesetsa kuti bungwe lawo lifikire mmapharish onse a Archdiocese ino makamaka ma Parish a ku midzi. Ndi ma Parish ochepa amene mpakana pano kudakalibe bungwe la CFM. Popeza moyo wachikhristu kuti ulimbe kwenikweni umayambira ku banja, ndi bwino kuti ansembe ndi atsogoleri a Parish achite khama kuitana atsogoleri a bungwe la CFM pa Level ya Archdiocese kuti abwere ku mapharish kwawo kudzafotokozera cholinga ndi utumiki wa bungweli. Achite izi ndi cholinga chakuti bungweli likhazikike mparish iriyonse. Mavuto ambiri amene anthu akukukmana nawo m'banja ndi kwapafupi kuwachepetsa kapena kuwathetsa kumene patakhala kuti mabanja ambiri asankha kukhala mamembala a bungweli.

### BUNGWE LA MTIMA OYERAYERA WA AMBUYE YESU.

Cholinga cha bungweli ndi kuyesetsa kuzamitsa moyo wa kudziyeretsa, kudziletsa ndi kudana nawo machimo pakusunga chaulere cha kulapa ndi kutembenuka mtima. Mamembala a bungweli amagwiritsa ntchito mapemphero osiyanasiyana a Mtima Oyera wa Ambuye Yesu kuphatikizapo ma Novena, ndi Litania. Amayesetsanso kukonda, kulemekeza, kuyendera ndi kupembedza Ambuye Yesu okhala mu Ukaristia. Ndi amene amalalaka Mwambo wa Udalitso utabwereranso mma Parish onse. Tsiku lawo limene amachulukitsa mapemphero ndi tsiku lachisanu lirilonse. Komanso tsiku lachisanu loyamba la pamwezi kwa iwo ndi tsiku limene amalimbikitsana kudzipereka kwapadera ku cholinga chawo. Kwa amene angathe amayenera kupita kukaperka nawo msembe ya Ukaristia. Amachitanso khama kupempherera chifundo cha Mulungu pa mizimu ya mpuligatorio.

### CATHOLIC CHARISMATIC RENEWAL

Bungweli limalimbikitsa mamembala ake kuti azimulola Mzimu Woyera kuti aziwatsogolera ndi kugwira nawo ntchito zosiyanasiyana zokometsa mpingo. Amafuna kukumbukira kwambiri tsiku lija la Pentekoste limene ophunzira onse adali pamodzi ndi kumapemphera kuyembekeza Mzimu Oyera amene Ambuye adawalonjeza. Ndi Mzimu Oyera ophunzira sadzakhalanso amasiye ayi

kapena kuti adzasowa choyankha pamene adzawatengera ku mabwalo a milandu. Ndiye amene adzalankhula mmalo mwawo ndipo adzawakumbutsa zonse zimene Ambuye adawaphunzitsa. A Catholic Charismatic Renewal amafuna kuti kudzera mu utumiki wawo, ndi Mzimu wake Woyera Mulungu alikozenso ndi kulikometsa dziko lonse lapansi.

Pokana chisokonezo mu mpingo, a Catholic Charismatic Renewal amatsata ndondomeko yokhazikitsidwa ndi mpingo wa Katolika pochita mapemphero awo. Saloledwa ndipo sayenera ndi pan'gono pomwe kutsatira kapena kutengera zimene amachita anthu ampingo ina. Yathuyi ndi CATHOLIC charismatic osati Pentecostal charismatic, kapena, Lutheran Charismatic ayi. Ampingo ina asabweretse zina kapena kupereka maganizo kapena kutsogolera zochitika m'bungwe la Catholic Charismatic Renewal.

### CATHOLIC MEN ORGANIZATION

Ili ndi bungwe la azibambo onse obatizidwa ndipo amapemphera mu mpingo wakatolika. Yosefe Oyera ndiye nkhoswe yawo. Amakufuna kutsatira chitsanzo cha Yosefe pakusamalira mabanja awo; mayi ndi ana. Akufuna kukhala chitsanzo chabwino cha kuchita kufuna kwa Mulungu mmabanjamo. Amakudziwa kuti kufuna kwa Mulungu kumeneku atha kukuzindikira pokhala anthu okonda kupemphera.

Bungweli langoyamba kumene. Linayambitsidwa ndi azibambo a mma Parish a St. Kizito, Utatu Oyera ndi St. Patrick's ku Lilongwe. Parish imodzi kapena awiri mu Deanery iriyonse yayenderedwa kale ndi mamembala a bungweli ochokera ku Lilongwe ndi cholinga choti bungwe limeneli likhazikike mparish iriyonse. Umodzi wa azibambo mu mpingo ungathandize kuti uphungu umene azimayi amaupeza ku CWO ndi uphungu umene azibambo aziupeza ku CMO zikaphatikazana moto wa chikondi cha utumiki wa mpingo mmabanja uyake kwathunthu ndipo mpingo ukome.



# COLLABORATION AND ANIMATION OF CHURCH GROUPINGS, "MABUNGWE", FOR EFFECTIVE PARISH PASTORAL MINISTRY

*"How can I understand unless someone instructs me?"*

By Rev. Fr. Innocent Mtapaonga

In all our Parishes we have different church groupings locally known and herein referred to as "*mabungwe*" whose different activities make our parishes very active, vibrant and, always at work. These *mabungwe* show Catholic Action on the ground, at the grass-roots. While we may not actually see *mabungwe* at work, we see the results of their work without knowing or acknowledging that what we are reaping are the fruits of their hard work.

Beautiful singing by some choirs make our liturgies feel so angelic and heavenly that they bring our hearts closer to the creator during worship. When choirs sing well, congregations feel like praying more and more. They do not feel the length of the liturgy. Yet it takes a lot of different efforts for a choir to sing well. The beautiful singing is the result of these different efforts.

Often priests rejoice over the great numbers of people enrolling and participating in '*maphunziro obwerera m' masaklamenti.*' We may not have followed up things to know how far these people had strayed. Let alone the experiences they had in their straying and what actually happened for them to finally decide to reconcile with the Church.

The Legion of Mary does a lot of work in following up any strayed Christians with the sole aim of bringing them back to the sacramental life of the Church. They do it with a lot of persistence and perseverance, guided and inspired by prayer. Often they do not talk about these things outside their prayer meetings.

As Church, we may not be much in the fore-front giving alms and hand-outs. *Atumiki achifundo* in their own meager ways still reach out to those in need. Their activity baffles all during these days when the culture of giving seems to be eluding our society except by Non Governmental Organizations, some of whom, do it as a personal livelihood business resulting from successful project proposals to donors.

These are just few examples of the many *mabungwe* activities in our Parishes.

It is also true that some of the *mabungwe* we have are in real conflict amongst

themselves. Some of these conflicts are so old that everybody, including Priests and Catechists know that their members are almost sworn enemies.

It is also possible that amongst the *mabungwe* themselves there is a misconception about each other's core work and functions; they do not understand each other, they look at each other with contempt and suspicion. They do not see each other as complementary groups that help and promote the pastoral ministry of the church in their area of work.

The pastoral life of the Church has its axis in Jesus Christ, present in the Eucharist, a Sacrament of love and unity. By receiving the same Eucharist, we become one and must remain so. This unity ought to be evident in the life of those who serve in the *Church's Catholic Action Groups*. Priests have a humble privilege of service as chief ministers of the Eucharist, not only by celebrating it, or presiding over its celebration, **BUT ALSO** by drawing the faithful into adoration of the same Eucharist outside its celebration. It is such an adoration that would energize people to live the unity of the Eucharist as they get into their different apostolates in

*Both Religious and Priests ought to take it upon themselves to see to it that they are voluntarily, joyfully and whole heartedly accompanying mabungwe in the Church*

their respective *mabungwe*.

A meaningful personal presence of Priests to *mabungwe* in all parishes would certainly enhance the performances of individual *mabungwe* and bring about healthy co-existence and sense of being complementary to each other.

It is not only Priests who should avail themselves to *mabungwe* to animate and accompany them. Both Religious and Priests ought to take it upon themselves to see to it that they are voluntarily, joyfully and whole heartedly accompanying *mabungwe* in the Church.

What made the early Church flourish was first and foremost Prayer, during which was the breaking of bread. Listening to the teachings of the Apostles effectively prepared them for the Breaking of Bread. After the Breaking of Bread there was the sharing of material things and joyfully eating together any food in fellowship. Prayer inspired them to love and have

tremendous concern for each others' well being. This love pushed them to readiness of service to one another outside fellowship gatherings. Without prayer and without listening to the teachings of the Apostles, love and service to one another could have miserably flopped.

Generally members of different *mabungwe* are simple and humble members of the Christian community. They are not satisfied with just being Christians. They want to do more. Through their belonging to different *mabungwe* they want to love Jesus Christ more and serve him in others more. They want to draw from Christ the energies to be effective in doing their work of service. They want to do the best and they keep seeking more effective methods to excel in their work. For this reason they walk long distances from their homes to the Parish, often foregoing lunch, to meet and discuss how best they will achieve their goals.

Amazingly the early comers, even though from so distant outstations where mass is as rare as twice or three times a year, they will sit under a tree shed waiting for others to come hours on. Whole groups will have their meeting for several hours in the Parish hall or at a different meeting site other than the Church, and leave from there for their homes without entering the Church to pray in front of the Blessed Sacrament, reposed in the Tabernacle. They do not see any problem with that way of doing and for them it is alright. This is a tragedy! It is sad.

Yes, we Religious and Priests know very well that any presence at a Parish should first and foremost invite the Christian to reverently enter the Church and adore Jesus Christ present in the Blessed sacrament; this is adoration by prayer, meditation, meditative silence or just a reverent presence to Christ in the Church, attentive to listen to him. This too is adoration. But do our people understand why they must do this? Why do they not?

## HOW CAN WE UNDERSTAND, UNLESS SOMEONE INSTRUCTS US? (Acts 8:31)

Just like the Ethiopian eunuch, our people are filled and guided by good will. They want to maintain the momentum of





baptism; they are the light and salt of the earth, they want to do good, they want to get busy...busy...and busy... doing good. In getting busy doing good they do not know how they can effectively discover the will of God and do only that good which is discovered in the will of God. It is our duty to instruct our people to learn to listen to God, listening to Jesus Christ, the son of God before doing good.

We may not effectively teach people to pray by telling them to, but by praying with them, accompanying them in prayer. Religious and Priests, ought to take interest in any groups that come to the Parish for whatever reason they may do so. We should be able to guide them into the Parish Church and lead them into prayer of meditation and adoration. We should accompany them into vocal prayer of thanksgiving and prayer that petitions God. We should be able to teach our people how to be reverently silent in the presence of God’s son in front of the tabernacle in order to listen to what he has to say to us. Only by praying with them in these different ways shall our people be instructed and learn how to pray and to listen to God in order to know and discover his will.

Through such acts of prayer members of *mabungwe* will discover God’s will for them as they carry out their work and they will draw from him the energy to work effectively.

We will therefore do well to deliberately be attentive to any groups that come to the Parish Centre for meetings and accompany them, at least in prayer so that no group should come all the way to the Parish, spend several hours, whole morning, whole afternoon, whole day or even several days without taking any of those lengths of time as opportunities to meet Christ present in the Blessed Sacrament.

If only all sodalities and lay groups approached parishes in this manner surely the different works and apostolates carried out by their groups could be carried out in the best possible way and members would ever be sustained by the Lord and the results of their work could be truly effective.

That we have managed to come and stand out to the priesthood and Religious Life ourselves is largely because some Priest or Religious someday somewhere introduced us to the presence of Jesus Christ in the Eucharist, in the Parish Church and in the Tabernacle and we loved it the experience. Through that experience we discovered a personal

call. We are what we are now and we don’t regret. We owe it to that experience.

Through formation we have been instructed to the heart how we ought to relate with Jesus Christ in the Blessed Sacrament. We go to him to adore, to petition, to praise, to thank him but more over just to be present in our silence before him. Our people know we are able to do this or at least they think and believe we do it. For that they admire us. This is exactly why they very often ask us to pray for them. But let us not limit ourselves to exactly doing what they ask us to do for them. Let us go beyond that by teaching them to pray by accompanying them in prayer before the Sacrament when they come to the Parish.

Choirs are the worst culprits and we follow suit. They come to the Parish and practice in the hall or at some place just next to the Church. Never do they enter the Church as a group or as individuals to kneel and pray before the Blessed Sacrament. We follow suit because sometimes we accompany the Choir in practices and some Religious have even gone to the extent of joining the Choir. Never has it occurred to us that it is our first and foremost responsibility to teach the Choirs that prayer and adoration must precede our Choir practices.

When members of *mabungwe* learn to listen to the will of God before doing their work, God will make them excel and their work will renew the face of the earth. It is our responsibility to instruct and guide them.

*Religious and Priests, ought to take interest in any groups that come to the Parish for whatever reason they may do so.*

### *Spiritual Humour*

*By Rev. Fr.s. Sylvester and Alberto*

- Blessed are those who can laugh at themselves, they will have no end of fun.
- Blessed are those who know how to relax without looking for excuses; they are on the way to becoming wise.
- Blessed are those who are sane enough not to take themselves too seriously: they are on the way to becoming wise.
- Happy are you if you can take small things seriously and face serious things calmly; you will go far in life.
- Happy are you if you can be kind in understanding the attitudes of others even when the signs are unfavourable; you may be taken for fool but this is the price of charity.
- Blessed are those who think before acting and pray before thinking; they will avoid many blunders.
- Happy are you if you know how to hold your tongue and smile, even when people interrupt and contradict you or tread on your toes; the Gospel has begun to seep into your heart.

*(by Joseph Folliet)*



It is said that every organisation has four “bones”

The **wishbones** – wishing somebody else could do something about it.

The **jawbones** – doing all the talking but nothing else

The **knucklebones** – that knock everything

The **backbones** – that carry the load and get on with the work.

*(Anonymous)*

*What type of bone are you?*



The meeting of two personalities is like the contact of two chemical substances: if there is any reaction, both are transformed. *(By Carl Jung)*

For one, God is the “the last straw”: for another, a life-jacket! *(By anonymous)*

When I don’t feel as close to God, as I did in childhood, I admit it is I who has done the moving, God hasn’t moved a bit. *(By Erwin J. Toner, SJ)*



# Everything happens for a purpose: Make use of your talents

*Spiritual Story By Rev. Fr. Alberto Elifala*

“God’s ways are indeed different from man’s ways!” exclaimed Regina as she jumped in disbelief. Regina was a poor widow living in Kachikho village, a village distantly located away from the trading centre of Chiuzira Lilongwe district. Regina’s husband faced a sudden death five years before the day that she saw the hand of God releasing her from the pit that was full of rejection by the community members due to the fate that had struck her family.

To begin with, Regina was the most beautiful girl in her entire village. Apart from being a good girl to her parents and relatives, Regina was also a faithful girl before God. She was a dedicated Christian and never allowed a day to pass without sparing some time to chat with God in prayer. Many boys tried as much as possible to get her hand in marriage, but they failed. “I do not believe that you were made for me....” This used to be the usual response every time that a boy asked to marry her.

One day, Fredrick came to Regina’s home and asked for her hand in marriage. He was a tall, slim and light-skinned handsome young man. Without any hesitation Regina accepted the request and after a good period of acquaintance, they got married. The two moved to Chamosola village in Mchinji district where they got settled for a long period of time. While there, the family was blessed with a male child and they named him Christopher, a name of his grandfather.

A tragedy hit the family a year after Christopher was born. It was during rainy season and the family was together weeding in their maize field. They were still working in the field though it had begun raining. All of a sudden, Fredrick was struck by lightning. Regina watched with shock as her only beloved husband breathed for the last time and his body getting colder and colder.

Many people in the village began to accuse Regina as the source

of the sudden death of her husband. As a result, she was forced not to witness the burial of her husband. Life then became so tough for Regina. She had no one to rely on, the community continued to reject her to the extent that as a way of kicking her away from Chamosola village, the fellow villagers grabbed her piece of land. Regina began to ask God why she deserved all that. According to her understanding, she never deserved all such bad experience because she was a dedicated Christian.

At the age of 4, Christopher, Regina’s only son got attacked by a strange disease. She took the boy to all nearby hospitals but nothing materialized. She was told that there was a doctor who was working in overseas who would be in a very good position to assist her child. However, Regina was very poor to source money that would take her to that hospital to see the doctor. Helplessly, Regina got settled with her son languishing.

One evening as it was raining, Regina laid her son in her hut. She heard a sound of a car coming towards her house. The car stopped next to her hut. Suddenly, a man came out of the car. Regina went out of the hut in order to meet the man. He was handsome and middle aged with a bald head. “Sorry for disturbing you madam. I am stranded. I am coming from my mother’s place. I came to see her but rains started and I cannot manage to proceed. The road is too muddy for my car. May you please offer me some accommodation so that I continue with the journey tomorrow?” requested the man.

“Yes sir, I have a room that is almost empty. You can use it for tonight” said Regina as she was showing the stranger the room that he could use for the night. The man slept in the room and the night was just quite except the disturbance from the singing of the crickets that were enjoying their life in some dirty pots.

Within the beautiful music of the crickets, the man noticed a strange

sound: it was like someone was screaming and sobbing. When he directed all his attention to this sound, the man discovered that it was a lady and it was coming from the sitting room. The man moved towards the door of his room without making any noise just like a cat moving close to a mouse to make sure that the screaming lady would not notice him coming. He opened the door slowly and to his surprise, it was Regina, the woman that had warmly welcomed him into the house. He moved quickly and sitting on a brick lying next to the woman, he asked her why she was crying.

The woman narrated all that had happened beginning with the death of the husband, the accusation by the community, poverty that had stricken the family and the sickness of the child. “God snatched my husband away from me, he also withdrew the love and support that my friends used to offer me in the past and now it is this child that he wants to take from me. Now I have realized that God never loves me...I am poor and how can I help this child?” sobbed submissively Regina as she looked at a crucifix hanging on the wall in the house.

“You see, do not lose heart madam. I know you cannot manage to go and see the doctor that you have been advised to meet. Your God has answered your prayers today. I am the doctor that you were told to meet. Like I said, I came to see my mother and I am going back to my work place. We will go together tomorrow morning. Please get some rest and prepare yourself for the trip.” Said the man.

The following morning they all left for the hospital and the child got healed and the doctor offered to sponsor him.

Dear reader, how much do you use your talents to serve your neighbour? Remember that everything happens for a purpose: Make use of your talents to serve other no matter how small it may be.





# The Catholic Archdiocese of Lilongwe

## Brief Profile

By Rev. Frs. Francis and Sylvester

### Introduction

The Archdiocese of Lilongwe is found in the Central Region of Malawi, a small country in the Southern part of Africa bordering Tanzania, Mozambique and Zambia. It is metropolitan and its headquarters is situated in the heart of the Capital City of Malawi, Lilongwe. The 24,025 square kilometre area covered by the Archdiocese has a Catholic population of more than 1.3 million people out of five million people.

### Background history

The Vicariate of Nyasa was erected on 12<sup>th</sup> February 1897. The name Nyasa Vicariate was changed to Likuni on 12<sup>th</sup> July 1951 before being changed further to Lilongwe on 20<sup>th</sup> June 1957. It was raised to the status of a Diocese on 25<sup>th</sup> April 1959. The Diocese of Lilongwe covers seven districts of the Central Region of Malawi: - Dowa, Kasungu, Lilongwe, Mchinji, Nkhotakota, Ntchisi, and part of Salima. The Diocese of Lilongwe was then erected into an Archdiocese on 9 February, 2011 and Dedza, Karonga and Mzuzu are its suffragan Dioceses.

### Local Ordinary

The Local Ordinary is currently the Most Reverend Archbishop Tarcisio G. Ziyaye.

Below is the list of Ordinaries who have served in the Archdiocese.

Rt. Rev. Joseph Dupont (M. Afr.)	1897-1911
Rt. Rev. Mathurin Guilleme (M. Afr.)	1911-1935
Rt. Rev. Oscar Julien (M. Afr.)	1935-1951
Rt. Rev. Joseph Fady (M. Afr.)	1951-1972
Rt. Rev. Patrick Kalilombe (M. Afr.)	1972-1979
Rt. Rev. Matthias Chimole M (DP)	1979-1994
Rt. Rev. Tarcizio G. Ziyaye (DP)	1994-2001
Rt. Rev. Felix Mkhori (DP)	2001-2007
Most. Rev. Remi Ste-Marie (M. Afr.)	2007-2013
Most. Rev. Tarcizio G. Ziyaye (DP)	2013-

The Archdiocese of Lilongwe has a total number of 38 parishes covering all the districts of the central region of Malawi with the exception of Ntcheu and Dedza districts. It has 7 deaneries: Likuni, Mtima woyera, Maula, Mchinji, Dowa, Madisi and Salima. The list below gives a picture about the organisational structure of our beloved Archdiocese.

### MAULA DEANERY

(Fr. Julio Feliu, M.Afr.- Dean)

Our Lady of Africa-Maula Cathedral Parish (1954)  
 St. Francis-Kanengo Parish (1976)  
 St. Matthias-Lumbadzi Parish (1987)  
 St. Andrea Kaggwa Parish (1992)  
 St. Kizito-Chigoneka Parish (1975)  
 St. Patricks-Chimutu Parish (1976)  
 St. Denis Ssebuggwawo-Chinsapo Parish (2009)  
 St. Ignatius- Police Headquarters Parish (1989)

### MTIMA WOYERA DEANERY

(Fr. Oswald Mlenga, SDB- Dean)

Sacred Heart of Jesus Parish (1955)  
 St. John the Baptist-Msamba Parish (1974)  
 Holy Trinity-Kawale Parish (1991)  
 St. Don Bosco Parish (1996)  
 Holy Family-Chilinde Parish (1974)  
 St. Mary's- Kamuzu Barracks Parish (1986)

### LIKUNI DEANERY

(Fr. Regis Mshyanga, Dp- Dean)

St. Theresa of the Child Jesus-Mlale Parish (1950)  
 St. Peter's- Namitete Parish (1954)  
 Sts. Peter and Paul-Nathenje Parish (1960)  
 The Holy Rosary-Likuni Parish (1902)  
 St. Clare-Chilinda Parish (2010)

### MCHINJI DEANERY

(Fr. Vincent Epulani, Dp-Dean)

St. Anne's-Guilleme Parish (1935)  
 St. Joseph-Ludzi Parish (1942)  
 Our Lady of Carmel-Kapiri Parish (1966)  
 St. Mark-Mkanda Parish (1984)  
 Our lady of Help-Kachebere Parish (1902)

### DOWA DEANERY

(Fr. Samson Kunkumbira, Dp- Acting Dean)

St. Benedict the Abbot-Mponela Parish (2010)  
 Our Lady of Fatima-Mpherere Parish (1939)  
 Christ The King-Nambuma Parish (1928)  
 St. Augustine-Mtengo wa Nthenga Parish (1959)  
 St. Benedict the Black-Nanthomba Parish (1992)

### MADISI DEANERY

( Fr. Mathews Sitolo, Dp- Dean)

St. Joseph-Kasungu Parish (2000)  
 St. Thomas Aquinas-Kalembe Parish (2011)  
 St. Vincent Pallot-Kaphatika Parish (2016)  
 Our Lady of Victory- Madisi parish (1939)  
 Our Lady of Hope- Chipanso Parish (1930)

### SALIMA DEANERY

(Fr. James Mkwezalamba, Dp- Dean)

Our Lady of Fatima-Salima Parish (1948)  
 St. Charles Lwanga-Parish (1992)  
 Mary Mother of the Church-Benga Parish (2013)  
 St. Paul's-Nkhotakota Parish (1978)



## Rev. Fr. Augustine Kalin: Bringing a New Touch to Spiritual Music

By Rev. Fr. Alberto Elifala

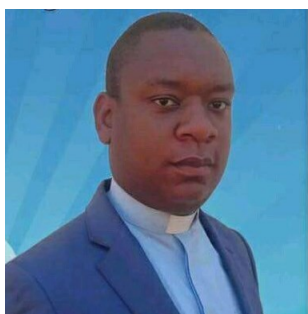
"I like it when I hear a priest singing at the Eucharistic celebration. When the singing is combined with the gestures, it is like I am already in heaven..." This was expressed by an aged fellow Christian when I went to his home to cheer him up for he was sick. As if that was not enough, he continued by saying that it would be very good if a priest would also come up with music that would not only be sung at the Eucharistic celebration, but also even outside the celebration.

Indeed the number of musicians joining the music industry is highly increasing. On the one hand, there are artists who are coming up with secular music and on the other hand, there are people who, apart from singing in a choir, have come out with gospel songs that when listened to, your soul feels like being smeared with mouthwatering honey that one could ever imagine.

The question is: do we have priests who can, apart from offering the sacraments, offer good music to their Christians, Catechumens and all other people? The answer is now yes! Rev Fr. A. Kalin, a fruit and servant of the Archdiocese is our leading cleric in this area. In fact, when he sings, he really does it.

As of now, there are already two albums on the Market that have been released so far. Thus *Ndi Mulungu* and *Tikhale achifundo* albums. Those of you, who would want to see the videos, don't worry because there is DVD which comprises all songs from these two albums.

The third album is yet to be released in June this year on the priestly ordination and jubilee day. Check out the interview with Rev Fr. A. Kalin in our next issue.



## Can Priests Play Football?

By Rev. Fr. Alberto Elifala



Can a priest in his busy schedule find time to relax, play football and other games? Yes he can! He can even perform well to the extent that you can be tempted to think that they too need to be joining different leagues that are there in the country. I guess some of you have begun asking where this issue is coming from and even may be wondering how far true this could be. It would be great if we reconsider the necessity of the sporting activities in our life. Sports or put in other words, physical exercises do great good than harm to our life. Sporting activities have a social, psychological, physical and above all spiritual importance. Briefly, let us just look at two of these benefits:

Socially, such physical exercises help us to interact with our friends. In the case of priests, you will discover that it is not often that they gather at one place to socialize with each other. Through forums such as these, the clergy spend some time together, interacting; and sharing old good memories.

From a spiritual point of view, we can say that physical exercises are good in the sense that they aid our body in removing toxins and waste that can clog up our organs and make us slow, sick and tired. If we get used to sitting and lying around without regular physical activity, our muscles and body organs become weak. Illness will then invade the entire inactive body just in the same way as weeds would sprout and dominate in an untended field. The results would be so drastic because instead of helping others, one relies on others to help him or her...and by the way, we have all been using the proverb which says: an idle mind is the devil's workshop: there is a high possibility that one who shuns such necessary activities may end up in things that he or she would avoid had it been that he or she was on the exercising platform.

With this in mind, our dear priests from the Archdiocese of Lilongwe came up with an idea of forming a football team. This soccer team is made up of **Diocesan** priests and it is called Archdiocesan Catholic Clergy of Lilongwe Soccer team (ADCCOL soccer team). It was established in 2015. The team was officially launched on 5<sup>th</sup> December, 2015 when His Grace Archbishop Tarcisius Ziyaye opened a new parish in Mponera, Dowa. That day, the team played its first game against Mponera Youth Team. The team has been playing against several other teams within Lilongwe district and sometimes even outside the district. The following are the games the team has played so far:





## SCORE SHEET

Adccol	4 -	1	Mponera Youth
Adccol	4 -	2	Chilinde CMO
Adccol	4 -	3	Chilinde CMO
Adccol	4 -	0	St. Patricks CMO
Adccol	4 -	3	St. Padre Pio CMO
Adccol	7 -	1	St. Anne's Secondary School
Adccol	6 -	6	Mlale Seminary Alumni
Adccol	6 -	4	Mlale Seminary



*Watch out for updates on how the team is excelling and in case you would want to see the clergy playing friendly match with your team, do not hesitate to invite them!*



### PEMPHERO LOPEMPHA CHITHANDIZO CHA MULUNGU PANTCHITO YOMANGA CATHEDRAL YATHU

Ambuye Mulungu wathu.  
Ndinu mudaika maganizo mu mtima mwa Davide, mtumiki wanu,  
kuti akumangireni nyumba yoti muzikhalamo. Solomoni, ndiye amene adakwaniritsa cholinga cha Bambo wake, Davide.  
Pomanga nyumbayi mkati mwa ulemerero wa ulamuliro wake wamzeru, adafuna kukuthokozani chifukwa chomuchirikiza pa utsogoleri wake, monga adakupempherani.  
Tikukuthokozani Ambuye chifukwa cha mphatso ya Arkidayosezi yathu ya Lilongwe.  
Mwanzeru, chikondi ndi chifundo chanu chopanda malire, mukutipatsa zipatso zochulukuka, posayan'ganira kufooka kwathu.  
Chaka chiri chonse mukukulitsa mbumba yanu mwanjira zodabwitsa.  
Mukutipatsa mphatso zochulukuka zauzimu, komanso zathupi.  
Mukutipatsa mphatso za chitukuko mmiyoyo yathu yosiyanasiyana.  
Mwatiunikira ndi kutitsogolera kuti timange matchalitchi amakono mmalo osiyanasiyana mu Arkidayosezi yathu ino.  
Tsopano yafika nthawi Ambuye, yakuti nafenso, monga mudachitira ndi Davide ndi Solomoni uja, tikhale ndi maganizo oti tikumangireni **Cathedral,**

nyumba yamakono yoyenerera ulemu wanu pakati pathu, yoonetsa umodzi wa Arkidayosezi yathu, ndi chikondi chatu pa Inu;  
Pamene tiri pa maganizo amenewa Ambuye, mutithandize kuzindikira kuti,  
ngakhale nyumba yeniyeni yokhalamo inu iri kumwamba, Inu mumakondwera ndi changu, ndi khama lathu lofuna kukumangirani nyumba yoonetsa ulemerero wanu panso pano.  
Mutipatse changu, umodzi, kudzichepetsa ndi kudzipereka pa ntchitoyi.  
Poyamba timange nyumbayi ndi mitima yathu kuti kenaka tithe kuimanga ndi manja athu.  
Amayi Maria, Amayi athu ndi Amayi aku Afrika, mutipempherere kwa mwanu wanu Yesu Khristu, atitumizire Mzimu wake Woyera woti atitsogolere pa ntchitoyi.  
Zonse zimene tingachite pokonzekera ntchitoyi ndi pakuigwira,  
tizichite potsata kufuna kwa Iye yekha, amene mwa Iye timapeza zonse.  
Tikupempha zimenezi kudzera mwa mwana wanu yemweyo,  
Yesu Khristu Ambuye Athu. **Amen !!**

Imprimatur:  
+Most Rev. T. G. Ziyaye  
Archbishop of Lilongwe  
15th May, 2016

## Uthenga ku Ma Parish, Mabungwe ndi Ma community onse pa za KUMANGA CATHEDRAL YATSOPANO

Potsatira msonkhano wa oimira magulu onse amu mpingo: akhristu eni ake, a muzipani za mumpingo komanso ansembe, womwe Ambuye Arkiepiskopi Tar-sizio Ziyaye adaitanitsa pa 9 April 2016 ku Msamba Catholic Centre, padatuluka mfundo zofunika kwambiri pa maganizo omwe alipo omanga Cathedral Yatsopano. Zina Mwa zomwe zidakambidwa ndi izi:

### Kodi Cathedral ndi Chiani?

Cathedral ndi tchalitchi koma imasiyana ndi matchalitchi ena onse chifukwa imapambana ma tchalitchi ena onse mu diocese: Ndi Mai wa Matchalitchi onse mu diocese. Monga momwe mawu oti Tchalitchi amaimira Thupi la Khristu, (*Aefeso 5:29-30*), chonchonso Cathedral monga Mai wa Matchalitchi onse amaimira umodzi wa Akhristu onse mu Archdiocese.

### Chifukwa chofunira Cathedral

Kwa nthawi yaitali takhala tikugwiritsa ntchito tchalitchi ya pa Maula ngati Cathedral, koma panopa tchalitchiyi ndi yochepera kwambiri moti sikugwirizana ndi kuchuluka kwa Akhristu tsopano. Tikusowa Cathedral yaikulu ndithu.

Kenakanso, pali zinthu ndi zizindikiro zingapo zomwe zimayenera kukhala mu Cathedral, zomwe mu tchalitchi yomwe ilipoyi palibe. Tikusowa Tchalitchi yatsopano yomwe ikhale ndi zonse zoyiyeneretsa kuti ndi Cathedral.

### Kodi ndikofunikira?

Cathedral yatsopano ndi yofunikira, panthawi ino yomwe padziko lonse aliyense ali kalikiliki kuti amange zinthu zooneka, tilekeranji kuchita chimodzimodzi ndi Nyumba ya Mulungu, imenenso ili chizindikiro cha Thupi la Khristu? Tilekeranji kumanga Cathedral, imene ili Mai wa matchalitchi onse mu Archdiocese? Mulungu ayenera kulandira za pamwamba kwambiri.

### Ndani agwire ntchitoyi?

Ntchito yomanga Cathedral ndiyaikuludi ndipo itha kutenga zaka zambiri. Ntchitoyi njotheke ngakhale ikuoneka yovuta. *“Khotekhote n’ngwanjira kwalinga mtima nkomweko”*. Tingathe kumanga Tchalitchi ndipo ndizotheka. Mbumba yonse ya Mulungu kuno ku Lilongwe ingathe kugwira ntchito, monga mwa chiongolero chathu, *“Tiyende Limodzi”*. Akhristu eni ake, a muzipani za mumpingo, ndi ansembe, sikuti ali mu mpingo, koma onsewo ndiye mpingo, monga timanyadira kuti *“Mpingo Ndife Tonse”*.

### Ndondomeko

Pokhala iyi ndi ntchito ya Mulungu, Mulunguyo ayenera kukhala patsogolo. Choncho pemphero la Cathedral lidapangidwa ndipo likunenedwa mu miyambo yamapemphero yonse. Ma komiti a akadaulo osiyanasiyana apangidwa kale. Makomitiwo ndi:

- Architecture and Construction – Luso lomangamanga; Wapampano: Mr. Paul Kulemeko;
- Worship, Liturgy and Art – Luso pa Chipembedzo ndi zokongoletsa; Wapampano: Fr. Augustine Kaliu
- Fundraising – Luso pakapezedwe ka chuma. Wapampano: Mr. Wilfred Dodoli.
- Finance—Owona za chuma .

Parish iliyonse ikuyenera kukhala ndi komiti ya Cathedral yomwe izilumikizana ndi makomiti a ku Archdiocese. Zina zofunika zizidziwitsidwa kudzera m’ma deanery. Account yosungitsirako ndalama za ntchitoyi ku bank idatsegulidwa. Anthu tizitha kupeza zambiri kudzera pa makina a Internet, tikafufuza pa [www.archdioceselilongwe.org](http://www.archdioceselilongwe.org) ;

Ambuye Arkiepiskopi akupempha akhristu eni ake, a mu zipani za mu mpingo ndi ansembe onse muno mu Archdiocese yathu kuti tigwirane manja ndi kuyenda limodzi kuti tikwaniritse masompheya athuwa, zomwe zionetse kwathunthu umodzi womwe ulipo mu Archdiocese ino.

### Kukhazikitsa Ntchitoyi

Mwambo wokhazikitsa ntchito yomanga Cathedral udachitika pa 9 July, 2016. Koma kukhazikitsa kapezedwe ka ndalama zogwirira ntchitoyi (Fundraising launch) kuchitika pa **20 May, 2017** ku Maula Cathedral, ndipo maparish onse ali kuitanidwa ku mwambowu.



*Tchalitchi latsopano la Mponela Parish  
Lomangidwa ndi Akhristu eni ake*







Pauline is an apostolic ministry of the Daughters of St. Paul. We are consecrated women communicating Christ with our lives.

We are 100 years of collaboration among the Clergy, religious, and the lay faithful to help people connect with Jesus Christ and the church in a secular digital culture.

Following our model St. Paul, we live Christ so that we can give Christ in today's digital world.

We are here for you in the Archdiocese of Lilongwe! We wish to inform all our co-operators, benefactors, friends and all people of good will, that we have opened a new Book Centre called, **Pauline's Book and Media Centre**. It is located at the Old Montfort Bookshop in Lilongwe, Area 3. Come and encounter Jesus Master, Way, Truth and Life through books, magazines, CDS and DVDS

**Opening hours**

Monday to Friday 8 am to 4:30 pm

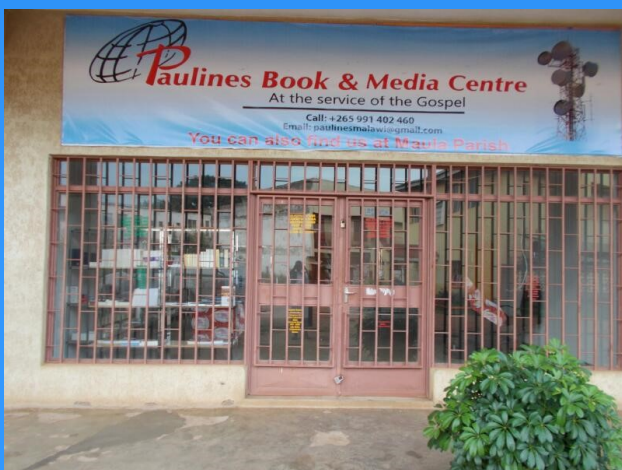
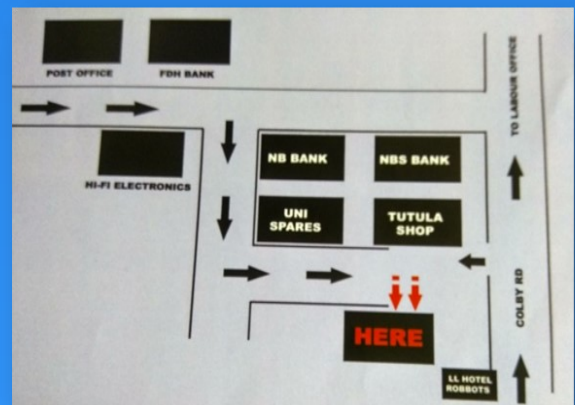
Saturday 8:00 am to 12:00 Noon

You can also find us at Maula Parish.

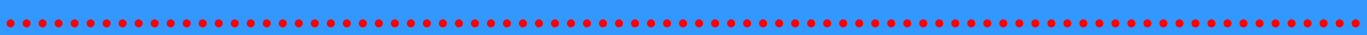
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*At the Service of the Gospel*





*I support Pontifical Missionary Societies – Archdiocese of Lilongwe*

