

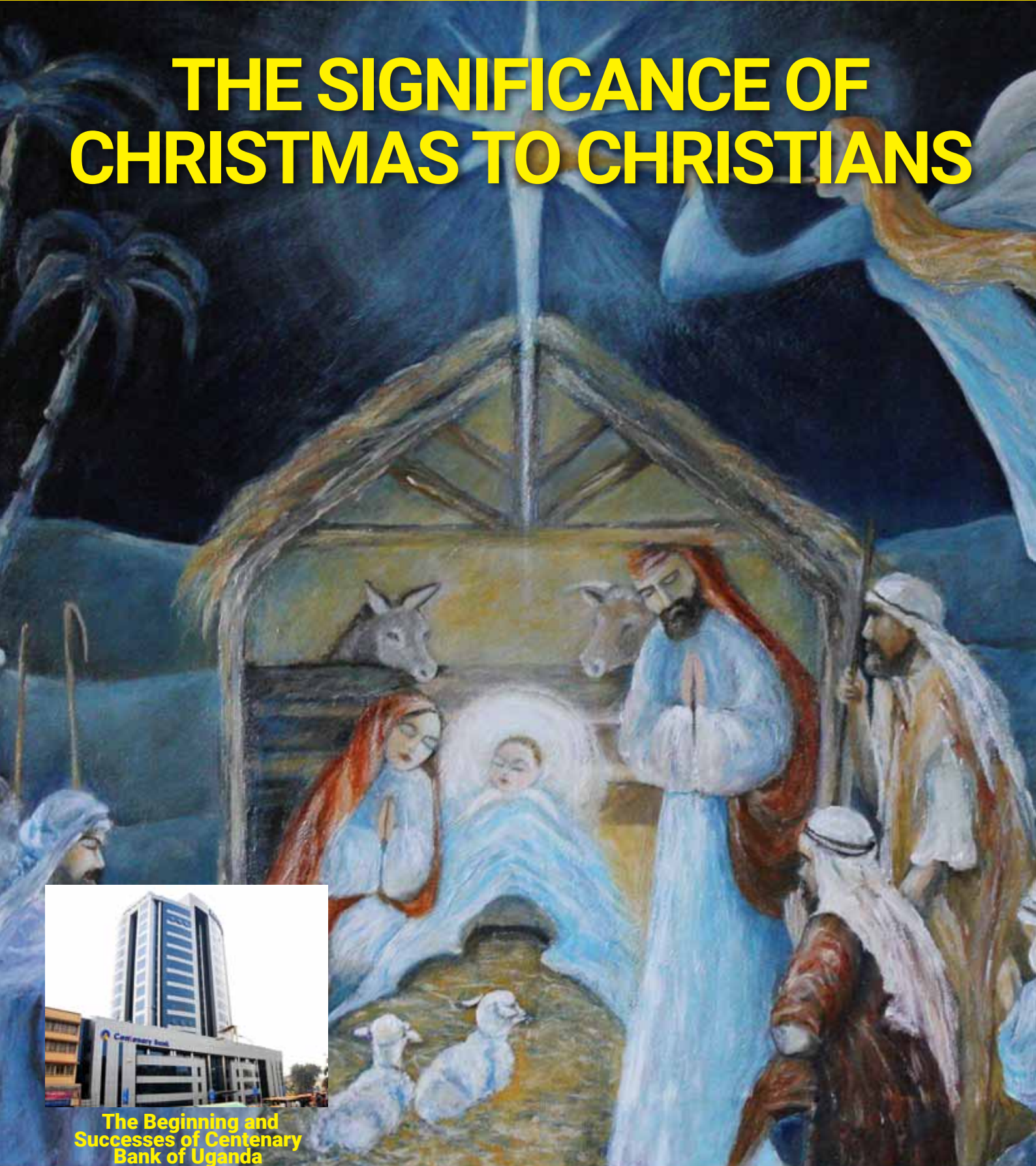
MPINGO NDIFE TONSE TIYENDE LIMODZI

Issue No. 9
Christmas 2022

Archdiocese of Lilongwe Magazine



THE SIGNIFICANCE OF CHRISTMAS TO CHRISTIANS



**The Beginning and
Successes of Centenary
Bank of Uganda**

INSIDE: Archdiocese Open Five new Parishes in Six Months | Summary of First Two Synods of Archdiocese of Lilongwe | Understanding Inculturation in Malawi



www.radioalinafe.com  [radioalinafe97.1fm](https://www.facebook.com/radioalinafe97.1fm)

RADIO ALINAFE



*DEEPENING LOVE IN
THE SOCIETY*

*97.1 FM - Lilongwe , Dowa & Surrounding Areas
Streaming Live on www.radioalinafe.com*

CONTENTS

MPINGO NDIFE TONSE is published by the Communications and Research Office of the Archdiocese of Lilongwe.

Managing Editor
Fr. Louis Chikanya

Chief Editor
Sam Kalimba

Editors
Sr. Janet Angala
Levi Chirwa
Pilirani Tambala
Gabriel Kamlomo
Grace Kapatuka

Marketing & Sales
Fr. Francis Lekaleka
Brian Banda

Layout and design
Austin Madinga

Contacts:

The Managing Editor,
Mpingo Ndife Tonse Magazine,
Archdiocese of Lilongwe,
P.O. Box 631,
Lilongwe, Malawi
Tel: +265 998 733593 / 0882 843237
Email: louis2chikanya@gmail.com
Web: www.lilongwearchdiocese.org

All correspondence should be addressed to the Managing Editor.

Cover Image

The significance of Christmas



Contents

<i>Archbishop's Foreword</i>	4
<i>Editorial</i>	5
<i>Editorial team</i>	6
<i>The significance of Christmas</i>	7
<i>The beginning and successes of the Centenary Bank of Uganda</i>	8
<i>Consecrated life</i>	10
<i>Summary of the first two Synods of the Archdiocese of Lilongwe</i>	12



Catholic Women Organisation at 50

<i>Mbiri ya St Anthony of Padua Parish</i>	13
<i>"Speak out for the poor," Archbishop Tambala urges Catholics</i>	14
<i>Understanding inculturation in Malawi</i>	16
<i>Sr Veronique clocks 25 in service</i>	17
<i>Archdiocese of Lilongwe opens five new parishes in six months</i>	20
<i>Know your Archdiocese</i>	22
<i>Other assignments for priests</i>	25
<i>Hospitals and health centres under Archdiocese of Lilongwe</i>	26
<i>Catholic schools in Archdiocese of Lilongwe</i>	26
<i>Understanding a Diocese/ Archdiocese</i>	28
<i>Catholic Women Organisation at 50</i>	32

ARCHBISHOP'S FOREWORD

We are happy, once again to present to our dear readers, this Christmas edition of *Mpingo Ndife Tonse, Tiyende Limodzi*.

We are in this time of celebrating Christmas, the coming of the Word among us, Jesus has become human; he has taken our flesh. The reading for the Christmas Day, from the letter to Hebrews, we learn that in times past, God spoke in partial and various ways to ancestors, through the prophets; in the last days He has spoken to His people through His Son, Jesus Christ, God made man.

Jesus Christ came to his own people but they did not recognise him. However, those who recognised him, he turned them to be God's children. As I wish you a Merry Christmas, may all of us be true children of God.

The Word of God always reminds us of the context in which Jesus was born, an environment of poverty, an environment of need. This should tell us that Jesus stands with those in need, the less privileged. Let us not forget those among us who are less privileged.

We also learn from the context of Jesus' birth and childhood that at one time he and his parents were strangers – immigrants in another country. They fled their own country and became strangers. Certainly, they received some assistance and care from the natives of Egypt, where they had fled. What does this mean to us today? As we celebrate the birth of Jesus Christ, may I call upon every Catholic, every Christian and every person reading this message to reach out to the strangers; embrace them and spread the good news of Christmas to them.

On behalf of the Archdiocese of Lilongwe, I would like to wish everyone Merry Christmas and Happy New Year in families, places of work and in this time especially when many are preparing their fields with the rains that are coming; I wish you all every blessing, and that our work will be fruitful.

+ George Desmond Tambala

ARCHBISHOP OF LILONGWE



ARCHDIOCESE OF LILONGWE

+265 998733593

www.lilongwearchdiocese.org

Get the latest News, Events and Activity updates from the Archdiocese of Lilongwe.

communications@lilongwearchdiocese.org Archdiocese of Lilongwe

EDITORIAL

Dear reader

Welcome to the December edition of the 2022 **Mpingo Ndife Tonse Tiyende Limodzi** Magazine. In this edition, we have teamed up yet again to give information that will help our Archdiocese to journey together in synodality. Some highlights are the following: We have for you a summary of stages so far passed in the min synod the Archdiocese is in.

From the Easter edition to this edition, the Archdiocese broke the good news to the nation about its intention to partner with the Centenary Group of Uganda in purchasing MyBucks Bank in the country. The team brings you some insights as to what inspired the Church in Uganda to own a rural development bank, Centenary.

It is Christmas time, the Magazine wishes you a merry Christmas and a prosperous new year in form of a tip on how we should all live in this period.

The Magazine also echoes the voice of the Archbishop in imploring all of us to speak for the poor of the poorest as part of the Christmas celebrations for this year.

The Archdiocese this year hosted the double launch of the 50th Anniversary and the 2022 CWO Annual General Meeting at the Likuni Girls Secondary School. The magazine gives a summary of what the launch was all about in terms of speeches.

You might be reading from one of the newly established parishes in the Archdiocese. A phenomenon that was experienced in this year, One of the new parishes is featured, looking at a history.

If you have not known how dioceses are established, then grab your copy for better reasons.

Let us journey together.

Chief Editor

EDITORIAL TEAM



**Fr. Louis Chikanya, DP
Managing Editor**



**Sam Kalimba
Chief Editor**



**Sr. Janet Angala, Dsp
Editor**



**Pilirani Tambala
Editor**



**Grace Kapatuka
Editor**



**Gabriel Kamlomo
Editor**



**Levi Chirwa
Editor**



**Fr. Francis Lekaleka, DP
Marketing & Sales**



**Brian Banda
Marketing & Sales**



**Austin Madinga
Layout & Design**

By Fr Kelvin Ugwu



THE SIGNIFICANCE OF CHRISTMAS



By Fr. Steven Likhucha

Every year Christians and people of goodwill celebrate Christmas, the apex of which

is on 25th December when they remember the birthday of Jesus Christ, the Son of God. But why should this be celebrated every year? What is the significance of this celebration?

It was the divine will that human beings should be holy as we hear from Pauline epistles that 'before the foundation of the world God chose us to be holy and blameless in Christ.' (Eph. 1:4) and that 'this is the will of God, your holiness, that you refrain from immorality...For God did not call us to impurity...but to holiness and whoever disregards this, disregards not a human being but God.' (1 Thes. 4: 3.7-8).

To emphasize on the holiness of humanity, God created human beings

in his own image (cf. Gen. 1: 26-27) so that human beings should have divine attributes in everything they do. This means that actions of a human being are meant to reflect the nature of God who is the source of all goodness because his/her source of being is the Lord God.

Simply put, a human being ought to be holy, kind, good, tolerant, humble, helpful, understanding, merciful, cheerful, responsible, mature, patient, considerate, meek, peaceful, supportive and caring because these are some of attributes found in God. But we know that over time not all human beings possess these qualities. Most of us fall short of them and we

continued on page 9



THE BEGINNING AND SUCCESSES OF THE CENTENARY BANK OF UGANDA

By Sam Kalimba

We heard the Church say she is buying MyBucks Bank. We heard the Church is partnering with the Centenary Group who owns the Centenary Bank in Uganda. We heard that the Centenary Bank is owned by the Uganda Episcopal Conference. The Mpingo Ndife Tonse Magazine traveled to Uganda in November 2022 and now brings you some insights of how it all begun and how it stands.

Beginnings of Centenary Bank

It was late Archbishop Dr. Joseph Nakabale Kiwanuka, consecrated Bishop by Pope Pius XII who envisioned a financial institution in Uganda. Most Rev. Dr. Joseph Nakabale Kiwanuka was born on 11th June 1899 and died on 22nd February 1966. He hoped for an economic emancipation for the poor, not only for the laity but also for the clergy that he led. He was always concerned with the financially unfortunate people who lived without fundamental freedoms of action and choice; individuals who lacked adequate food, shelter, education and health.

While he was serving as Bishop of the Catholic Diocese of Masaka in Uganda, Bishop Kiwanuka assisted the laity of Masaka to start a savings and credit society called *Bwavu Mpologoma*, which is literary translated to mean 'poverty is like a lion, and it will devour you if not fought'.

According to Sharon Bosa, Strategy and Investments Specialist for the Centenary Group, Bishop Kiwanuka was convinced that through 'Bwavu Mpologoma' the qualitative human development of ordinary people would improve. She also said that he hoped that poverty would be eradicated; the standard of living would improve; individuals would be organized into small societies preferably of the same occupation like farmers or youth and individuals would get financial advice that would help them improve their well-being. She said that due to lack of professionals at that time, *Bwavu Mpologoma* did not survive for long. It died.

After some time in 1963, Archbishop Kiwanuka rejuvenated his dream and asked Rev. Fr. Kibirige to start a small savings society as a *continued on page 9*

model for low-income earners and hoping that at an opportune time, this would become a financial institution.

In 1964, Rev. Fr. E. Kibirige established Mengo Primary Teachers' Savings and Credit Society for;

- i. Human development i.e. to provide loans for income generating economic activities to ordinary targeted people.
- ii. Education to provide loans for school fees to members and their children, loans for school block expansion and building new schools.
- iii. Social security or poor man's insurance.
- iv. Credit for life cycle from birth to death and even after death for the family members.
- v. Saving and credit societies to be linked to the people's bank.

The Mengo Primary Teachers' Savings and Credit Society became very successful and fulfilled the purpose for which it was established. It proved to be the best society in Uganda and could easily serve as a model for establishing a financial institution that would assist the poor.

Realizing the successes of Mengo Primary Teachers' Savings and Credit Society and the way it was being professionally managed, Archbishop Kiwanuka started a small core group of professional lay dedicated Catholics and priests from the Archdiocese of Rubaga to form a financial institution. This core group of professionals was being coordinated by Monsignor Emmanuel Kibirige, who had the experience, expertise and interest in credit unions. This group became convinced of the economic advantages of people's banks and savings societies and was determined to establish a financial institution mainly focusing on the poor to become *self-reliant* in line with the vision of Archbishop Kiwanuka.

Despite the dictatorship and insecurity of Idi Amin and general insecurity in the 1970s, the idea of forming a financial institution still lingered on. Mr. H.F. Pule spearheaded the forming of another group that established a financial institution in Uganda. Members of the group included:

- Mr. Simeon Lutaakome
- Mr. John E.W. Ogutu
- Mr. Vincent Kirabokyamaria
- Mr. Paul Kateregga
- Mr. Emmanuel Mpande

The group managed to establish a Financial Institution Trust to commemorate the 100th anniversary of Catholic Church in Uganda. (The first men to announce Christ to the Ugandans were Simeon Lourdel, a priest, and brother Amans Delmas, members of the Society of Missionaries of Africa or "The White Fathers", who on the seventeenth of February 1879, after crossing Lake Victoria, landed at Entebbe.) The group registered the institution and Church worked with it closely under the leadership of Msgr. Kibirige and the following leaders:

- His Grace Archbishop Joseph Nakabaale Kiwanuka
- Rev. Fr. Emmanuel Nsubuga (who later became a cardinal)
- Mr. Joseph Mubiru (who later became the first Governor of Uganda and was killed during the Idi Amin regime)
- Professor L. Kyalwazi, a surgeon from Makerere University
- Rev. Fr. C. Kiggundu who was a famous journalist in Uganda (later was killed during the Idi Amin regime)
- Mr. L. Ssebalu who was a prominent lawyer in Kampala.

This group failed to continue due to insecurity in the country. After 1979 insecurity issues were resolved after the end of the infamous Idi Amin Regime.

In 1983 on 6th April, Centenary Rural Development Trust Bank (CERUDET) was incorporated as a private Company under the Company's Act (Cap:85) by the statutory declarations Act, 1835. The major purpose of establishing the institution was to promote human development in the rural areas of Uganda aiming at poverty eradication and thus the full name to read as **Centenary Rural Investment Trust**.

Objectives of the Trust

continued on page 10

THE SIGNIFICANCE OF CHRISTMAS

continued from page 7

live contrary to such divine values.

The Season of Christmas which is preceded by Advent Season is meant to remind human beings about God's profound mercy and love in redeeming humanity through his Son Jesus Christ who humbled himself to be born from a human being, through the Blessed Virgin Mary, to live among people and show them the way to God. This is what we call 'incarnation.'

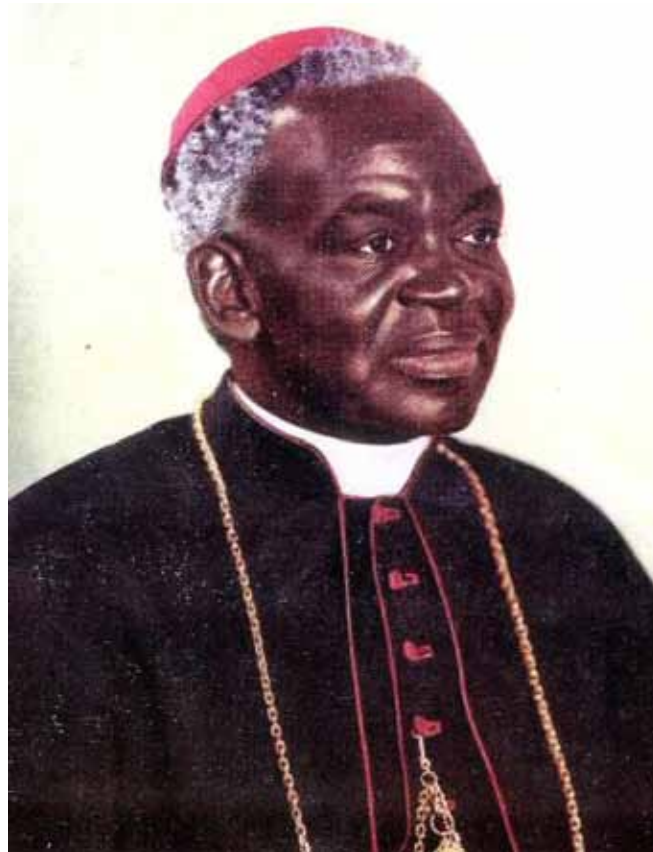
Through incarnation, God lives with his people as prophesied by Prophet Isaiah that 'the virgin shall be with a child, and bear a son, and shall name him Immanuel' (Is. 7:14) which means 'God is with us' (Mt. 1:22). Sometimes people do wrong and sinful things because there is nobody watching them. The theology of Incarnation somehow implies that we should all the time be holy because God is with us, around us and in us.

Christmas is a period of renewal for our lives. It is the time we need to bring ourselves back to the original intention of God. We should always desire to do good things just as God is good enough to us in many ways. We are all called to sanctity and our destination in life is God Himself who is all holy as such we also need to be sacred all the time.

In reality we try as much as possible to be decent in different ways, to look good and beautiful each and every day. In this season we see some people buying new clothes and decorating their houses or offices or shops. Such gestures should not only be external but internal too. We need to make our hearts clean, decent and well decorated for the little Jesus Christ to be born in our hearts.

Any Christmas celebration devoid of purity of heart is useless and empty. Christmas should be connected to the life of Christ calling for us to renew our hearts. The consequences of the renewal of our lives should eventually compel us to celebrate because we now understand that we have purified our hearts as intended by God. Merry Christmas and Happy New Year to you all!

- To inculcate in the minds of all people the sacred call and obligation for material development of self and neighbor for the glory of God and one's country.
- To harness socio-economic development efforts and the teamwork among both the laity and the clergy.
- To educate and instill in the people awareness of the prevalent social and economic problems of the country and the adverse effects of their welfare if left unattended.
- To instill into the people the spirit of self-help and self-reliance in the rehabilitation and reconstruction of the country through direct involvement in pilot rural development projects.
- To mobilise and provide for short-, medium-, and long-term credit facilities to the citizenry for the much-needed development of the country.



*The late Archbishop Dr. Joseph Nakabale Kiwanuka.
Image: New Vision, Uganda*

- To guide and provide technical assistance in the various social economic development activities.
- To undertake such other activities necessary or relevant in the furthering of the forgoing objectives.

The Trust was established with an aim of serving all people indiscriminately. The operational motto for the Trust was to "UNITE, LOVE and SERVE" all God's people irrespective of their religious beliefs and political affiliations. It was guided by the banking and investment principles. All powers of the day-to-day operations of the Trust were vested in the Management, which was reporting to the Board of Directors with guidance of the Memorandum and Articles of Association.

Lobbying with the Government

At that time, there was no indigenous financial institution and hence there was need to get a buy in from the government. On 9th May, 1984, a meeting was held between the delegates of Centenary Rural Development Trust led by Rt. Rev.

James Odong and the Government of Uganda led by President Milton Obote who was the chief host. The government welcomed and accepted the proposal to have an indigenous Trust. The President however, warned them not to get involved in politics. The license was not immediately granted until later when the Obote government was overthrown. The license was granted in 1985. It was in 1986 that the CERUDET started offering financial services.

Change of Ownership

By special resolution of the extraordinary General Meeting held in 1989, the Articles of Association were amended to have the ownership include the Registered Trustees of each Catholic Diocese in Uganda. The Catholic Church assumed full ownership of the financial

institution from the six people that got it registered. However, two of the original members remained in the board.

Mobilisation of resources

The political crisis almost caused the collapse of the institution and hence there was a great need to venture into a resource mobilisation drive. Rev. Fr. Emmanuel Kibirige was very instrumental in mobilizing funds for CERUDET. He succeeded in convincing the board of non-professionals to seek financial and technical assistance from Germany. He contacted MISEREOR, a Germany Catholic Development Funding Agency. They gave **800, 000.00 DM** to CERUDET, as loanable funds. In 1990, Gaiger who was by then the president of German Savings Bank Foundation recommended the engagement of IPC a consultancy firm from Germany which specialized in microfinance and management. With the newly acquired knowledge in microfinance banking, foreign investors were attracted including SIDI, which eventually became a shareholder.

The Crisis

Years after the registration of the Centenary Rural Development Trust, the institution was faced with a crisis;

- The Guerilla civil war also known as the "Luweero war" or the Resistance war for the period 1981-9186 greatly hampered the operations of the Trust.
- The activities of the Trust almost reached to a standstill because they could not mobilize resources; there was too much fear in the country.
- The 1987 Currency reform; The Uganda currency was demonetized by a factor of 100, and to assist in the reduction of liquidity, a conversion tax of 30% on all cash holdings applied.
- The internal conflict between the laity and Bishops over the ownership of the Trust and the

continued on page 11



CENTENARY RURAL DEVELOPMENT GROUP AND THE CATHOLIC ARCHDIOCESE OF LILONGWE TO ACQUIRE 100% SHAREHOLDING IN MYBUCKS BANKING CORPORATION

Further to the Press Release on 11th July 2022 on the subject matter, MyBucks Board of Directors would like to inform its valued customers and the public that the potential investor (a consortium of two institutions namely Centenary Rural Development Group Limited from Uganda and the Catholic Archdiocese of Lilongwe) has submitted a final binding offer to acquire 100% shareholding in the bank. The submission of the final binding offer comes after three months of conducting due diligence on the bank. Meanwhile, the bank, the Receiver Manager for MyBucks S.A. (in liquidation) and the consortium are in the process of applying for all relevant regulatory approvals to finalize the acquisition. Centenary Rural Development Group Limited owns 100% of Centenary Bank of Uganda, the largest microfinance bank in Uganda.

The Board and the Consortium would like to thank the bank's valued customers, the public and the registrar of Financial institutions for continued support to the bank.



www.mybucksbanking.mw | info@mybucksbanking.mw | Tel: +265 887 875 611

there was also the problem of share contributors.

- Mismanagement of the Trust; there was frequent changes on the Board and Management, and there was an internal corruption, untimely annual accounts, the lending volume became low, and arrears were high.
- There were bad loans or non-performing loans.

The Transition from Trust to Commercial Bank

In 1993, the Trust became a fully-fledged commercial bank. The activities of the bank increased thus attracting new equity – Hivos Tridos, DFCU. Six branches from the defunct Co-operative Bank were acquired by CERUDEB and four new branches were created.

Diocesan Advisory Committees (DACs)

The Arch/Diocesan Advisory Committees were formed from the following existing committees:

- The basic Catholic Community Committees
- The Sub Parish Committees
- The Parish Committees

The main role of the DACs at each level was advisory, and they carried out the following functions:

- Publicising the Trust – its objectives and services
- Mobilising share capital contributions in each Diocese
- Educating the local people to save, invest and open up accounts with the Trust

Ownership of the Bank as the year 2000

The bank's ownership was composed of

- 19 Catholic Dioceses of Uganda with 31.1% shares
- The Registered Trustees of the Uganda Episcopal Conference with 24.0%
- SIDI with 10.2%
- Hivos Tridos with 14.8%
- DFCU with 19.3%
- Four Individuals with 0.6%

The Decade of 2000

This is the period when the bank experienced tremendous growth in terms of assets, deposits, loan portfolio, branch networks and ATMs.

The bank started paying meaningful dividends. It started the construction of the Mapeera House, the iconic building that was unveiled by His Excellence President Yoweri Kaguta Museveni on June 10, 2012. The Mapeera House boasts of 19 floors, 24 teller counters, and 16 Automated Teller Machines (ATMs), and 96 car parking spaces. The building which cost USD 40 million (US\$ 100 billion – around MK28 billion) was financed from the Bank's retained earnings without external funding. The commissioning of the iconic building coincided with the 29th anniversary of the Bank's existence.

The Centenary Group

In 2015, the Board and Management resolved to establish a holding company as a strategic vision for the organization. It was established as a public limited liability company on 25 October, 2019 and became operational in July 2020. The group was formed to

- Create structures for diversification and expansion, without interfering with the bank's operations;
- Create avenues for consolidating investments of the shareholder;
- Create opportunities for maximizing values and synergies among entities owned by shareholders;
- Create strategies for raising capital; and
- Address the changing business environment by creating strategies for managing business disrupts such as mobile money operators, counter strategies adopted by competitors, and responding to the changing customer preferences.

The Group has 5 subsidiaries in Banking, Community and Environment, Technology, Insurance and Investment Management. Centenary Bank in Uganda is the Group's flagship company that is serving customers through a network of 80 branches, 5,200 agents, and 192 ATMs across Uganda on top of an online banking. It is the Centenary group that is partnering with the Archdiocese of Lilongwe in purchasing MyBucks Bank in Malawi at a 51:49 shareholding ratio.

SUMMARY OF THE FIRST TWO SYNODS OF THE ARCHDIOCESE OF LILONGWE

By Fr. Louis Chikanya

The diocese of Lilongwe, prior to the first synod, was under the administration of Bishop Joseph Fady, who was the Bishop of the diocese, from 1951 to 1972. Bishop Patrick Kalilombe took over from Fady in 1972. Bishop Patrick Kalilombe, just like his immediate predecessor, was a Missionary of Africa, but a Malawian. He foresaw the type of church that we would have if no action regarding self-reliance was taken.

A year after being elected as the Local Ordinary of Lilongwe, Bishop Kalilombe convoked the first synod known as *Mpingo Ndife Tonse; Mavu adapangana kuti aning'e pamimba*. It ran from 24th November, 1973 to 24th August, 1975.

What was the objective of the synod?

The synod was mainly aimed at empowering the faithful to own the church; to take active role in the activities of the church. Hence, we have ideas such as the self-ministering church, self-propagating church and self-reliant church.

On self-ministering church

The church of Lilongwe, prior to the first synod relied solely on missionaries in almost everything from singing, church development and finance management. A priest was the answer to all the problems of the parish and to all the problems of the faithful. A priest was a provider of everything from sacraments to church buildings.

The idea of a self-ministering church brought the awareness to the faithful that they have the duty to take part in the preaching of the Gospel to their fellow local people. Consequently, schools for catechists were established and some lay faithful were trained to be catechists who would assist priests to preach the Word of God.

On self-propagating church

The idea of a self-propagating church meant that the local church should spread by the preaching and activities of the local people themselves. The idea that local people knew one another well and knew their culture, they were in a position to reach out without much effort.

On self-reliant church

The idea of a self-reliant church was aimed at slowly weaning the local church from too much dependency on the missionaries. The local leaders and all the faithful were trained to work for the support of the church and indeed for the support of their own families. Gradually, tithe, first

fruits, etc. were introduced.

Some identified potential leaders were trained to take up leadership roles in development, in finance, etc. Today, the Archdiocese of Lilongwe boasts of self-ministering, self-propagating and self-reliant church. All the parishes are able to raise their own money for the running of the parish and even make contributions for the running of the Archdiocesan Administration. The Archdiocese boasts of over 60 local priests trained locally for the administering of sacraments to their fellow local people. The Archdiocese has 46 parishes within the seven deaneries and over two million Catholics.

The church in Lilongwe boasts of strong small Christian communities, *miphakati* in all the parishes. All pastoral, spiritual issues are handled through *miphakati*. *Miphakati* in fact, are the lasting impression that the synod left.

TIYENDE LIMODZI POFALITSA UTHENGA

In 2004, almost 30 years after the first synod, then under the episcopacy of Rt. Rev. Felix Mkhori, Lilongwe had another synod titled *Tiyende Limodzi, pofalitsa Uthenga* from 2004 to 2006.

What were the objectives of the second synod?

The second synod was convoked as a follow up of the issues in the first synod. The first synod contains rich ideas which were not fully implemented. There were, for example, issues to do with the roles of priests and laity in the church, the role and collaboration of the religious in the ministry of the church.

The dominating idea of the synod was to have a church that does things together, a church that moves together. Different instruments of evangelisation in the diocese were looked at; Catholic education, Catholic health centres, media of communications, (Radio Alinafe and Likuni Print). Other issues were also scrutinised such as the issue of liturgy, the youth, HIV/AIDS, which was not an issue in the first synod, Christian funeral and burial, dialogue with other faiths, Justice and Peace issues, inculturation, and self-reliance.

In summary, the second synod was a revisit and an evaluation of the first synod. Furthermore, it was aimed at reflecting on the new challenges that emerged such as youth ministry, HIV/AIDS and others.



Late Bishop Patrick Kalilombe

MBIRI YA ST. ANTHONY OF PADUA (AREA 25) PARISH

Wolemba Brian Leonard Banda

Kalero, dela la Area 25 ndi 49 lidali pansi pa Parish ya St. Francis-Kanengo mu Archdiocese ya Lilongwe. Nthawi imeneyo Fr. Andrew Edele ndi omwe anali Bambo Mfumu. M'chaka cha 1992 Ambuye Mathias Chimole adakhazikitsa Outstation ya Andrea Kaggwa Woyera kukhala Parish yoyima payokha ndipo Ansembe oyambilira adali Achipani cha Capuchin (Order of Friars Minor Capuchins). Bambo Francis adasankhidwa kukhala Bambo Mfumu oyamba wa Parish ya Kaggwa Woyera, ndipo Mgulupa oyamba pa Parish imeneyi anali Auxension William Banda.

Parish ya Kaggwa Woyera idapatsidwa dela la Area 49 proper, Shire, Gulliver, Chimoka, Senti, ndi midzi yozungulira Senior Gulupu Matanda, Chimombo, Mzumazi, Chambu. M'chaka 1993 a bungwe la Habitat for Humanity Malawi adagula mbali ina ya dela la Area 25-Sector 7 kumangira Nyumba anthu pa ngongole ndipo m'chaka cha 1994 nawo a Lilongwe City Council anayambaso kugulitsa ma plot. Izi zidapangitsa dela la Sector 7 kuyamba kutukuka ndipo Banja loyamba la Chikatolika (Bambo ndi Mayi Matoga) lidadzalowa Nyumba yawo mwezi wa March m'chaka cha 1995. Pambuyo pake, Abambo Mfumu panthawiyo (Fr. Davis) adauza Banjali mothandizana ndi malemu Bambo Martin Saopa kupanga kalemba (census) ndi cholinga chofuna kukhazikitsa Mphakati ndipo maanja omwe adapezeka adali osakwana 20. Uku kudali kumayambiro a chaka cha 1996 koma pofika chaka cha 1997 maanja adafika 27.

Abambo Mfumu adavomereza kuti maanja adali okwanira kukhazikitsa Mphakati komanso

adanena kuti, pali kale maganizo oti pamangidwe Tchalitchi pafupi ndi Dzenza CCAP Mission ndi cholinga chofuna kuthandiza ana (atsikana) apa Dzenza Boarding, omwe nthawiyo mwambo wa Misa ankachitira mkalasi mothandizidwa ndi munthu wina yemwe ankapemphera ku Outstation ya St. Monica otchedwa Sylvester Dalileni Mwale, ndipo Bambo Mfumu adatinso, pali munthu wina amene adatumiza ndalama yokwana US\$10,000 yomwe panthawiyo



imakwana ngati K40,000 ya Malawi, kuti zithandizire kumanga Tchalitchi yatsopano koma mosayembekezeka, munthuyo adayimitsidwa ntchito kwawoko motero sadathenso kutumiza ndalama zina.

Pa 9th March 1997, Mphakati udakhazikitsidwa ndipo Nkhoswe idasankhidwa kukhala Anthony Woyera (wa ku Padua) komanso ndi cholinga choti pamene pazichitika chikondwelero cha Nkhosweyi, adziyikizidwanso m'mapemphero Anthony Woyerayo. Atsogoleri a Mphakati oyamba anali awa:

Wapampando: Mr Chrispin Amos Matoga

Wachiwiri kwa wapampando: Mr Sylvester Oswald Paul Chirwa

Mlembi: Mr Y.C. Nkhoma, Wachiwiri kwa Mlembi: Mr

Auxensio William Banda

Msungichuma: Mr Abraham Mvula (Malemu).

Akhristu oyambawa adawapempha Abambo Mfumu kuti mbali yomwe adaganiza kuti kumangidwe Tchalitchi asinthidwe ndi cholinga chakuti malowa akhale pakati pa Sector 7. Choncho malo pomwe pali Tchalitchi yayikulu ya Parish ya Anthony lero, adasankhidwa amene kukula kwake ndi 0.94ha ndipo ndalama yoyamba kuperekedwa ku Lilongwe City Council idali yokwana MK10,000 yomwe adapereka ndi Mkhristu wina wa ku Kaggwa Parish dzina lake Jatula Mkandawire pomwe zotsalirazo idapereka ndi Parish ya Kaggwa. Akhristu obwera dela limeneli ankachulukirachulukira zomwe zidathandiza kuti chitukuko chisayime kufikira pomwe Tchalitchi lidamangidwa.

M'chaka cha 2003 St. Anthony idakhazikitsidwa kukhala

Outstation ndipo idayamba

ndi Miphakati iwiri: St. Michael ndi St. Paul. Pa 11th December,

2004 Tchalitchi chidatsegulidwa motsogozedwandia Pastoral Secretary,

amene nthawi yo adali Bambo Peter Muwanga. Ndipo 2006 Mphakati

wachitatu udakhazikitsidwa otchedwa St Agnes. Choncho kuchokera nthawi

imeneyo Mpingo wakhala ukukula, ndipo nacho chitukuko chakhala

chikuchitika monga kuonjezera mbali zina za Tchalitchi, kumanga ofesi

ndi mpanda, nyumba ya Ansembe komanso Hall yomwe ili tsidya lina

la mseu (moyang'anana ndi chipata *continued on page 14*

“SPEAK OUT FOR THE POOR,” ARCHBISHOP TAMBALA URGES CATHOLICS

By Gabriel Kamlomo

Defending the poor is a great pillar of the Church derived from Jesus’ own life and teachings. Solidarity, preferential option for the poor and the universal destination of goods are some of the elements of the Catholic Social Teaching on poverty. According to Catechism of the Catholic Church: 2445, Love for the poor is incompatible with immoderate love of riches or their selfish use.

The Archdiocese of Lilongwe hosted the national day for the poor celebrated by the Episcopal Conference of Malawi at an event that took place at Mpale, along the Dzenza Chitukula road on the outskirts of St. Francis Parish on November 13, 33rd Sunday of Ordinary time.

Archbishop George Desmond Tambala, president of the Episcopal Conference of Malawi (ECM) led the Church in supporting the selected few members of the society that are in need. He said that the Catholic Church should always defend and speak for

the voiceless, the vulnerable and the poor even when what they voice out does not, please some quarters.

The archbishop, who is also prelate for the archdiocese of Lilongwe said that the Catholic Church will never stop speaking out whether some people like it or not. He said that It’s unfortunate that some of those who don’t like the Church to speak out are Catholics themselves. He said that this must not be condoned at all cost. He said that it is the duty of Christians to be the light of the world and to be salt among people.

“Individual Catholics must also know that they are the voice of the voiceless. The poor have no voice, Catholics must speak for the poor. Catholics must never be quiet in the face of injustices. The martyrs of Uganda died for defending justice. Catholics must remove all fear. Speak out against theft and corruption that impinge on freedoms of the poor,” said archbishop Tambala.

His comments followed an observation from one speaker at the event who said while poverty has been around for a long time in Malawi, most of it is actually perpetuated by social injustices such as avoidable corruption and theft in public service delivery system.

Archbishop Tambala further expressed concern with reports that for some weeks, the majority of the prisons in the country did not have food such that prisoners stayed hungry.

“ I am not sure what the situation is now. But I got authentic reports of what has been going on and I know the exact prisons where this was happening. We throw people in prison, that is punishment enough. But we further leave them there without food? To me, that is a big sin.

“I want to plead with those responsible in government. Those in prison are humans, our brothers and sisters. And we have to be careful because tomorrow we may find ourselves in

prison. Let’s care for prisoners as human beings, as our brothers and sisters. The national budget must consider people in prisons,” said the prelate adding that he was surprised that while prisoners in some prisons produce food in farms, they have no food.

“Where does the harvest go? I want us to reflect on these things. I am only pleading with the authorities. This is only one example of things happening in this country,” he said.

The Archbishop was grateful to God for the gift of life and opportunity to celebrate mass on the day with the poor and underprivileged and together partake of the Holy Eucharist.

“I also want to thank Pope Francis for setting this day aside. He lives by example, himself. He is not only always reminding us never to forget the poor, he personally goes to the poor to help without being noticed. I would like this day to be one of the most important days in our archdiocese. We will need to discuss this. A day when we shall meaningfully help the poor. Perhaps we dedicate one Sunday collections for this purpose,” he said noting the elderly, orphans, street children, jobless youth, are among the most suffering.

During the ceremony, over 150 individuals from different faith denominations who included the elderly, orphans, widows, widowers, people with disabilities and child-headed homes were handed bags of maize, beans, Likuni Phala, soap, salt, clothes and other items courtesy of the Catholic Development Commission- CADECOM and the ECM.

“No one should thank anybody for what has happened today. We were supposed to do this. We are slaves of Jesus Christ. We are here to serve you. Instead, we should thank you for sparing time to be with us during the payers. Some of you are not Catholics,” Archbishop Tambala told the beneficiaries of the World Day of the Poor.

continued from page 13

MBIRI YA ST. ANTHONY OF PADUA (AREA 25) PARISH

cholowera ku Parish) ndi zina zambiri.

Parish ya St. Anthony of Padua (Area 25) idatsekulidwa pa 17th September ndi Ambuye Archbishop George Desmond Tambala. Parish’yi ili pansu pa Maula Deanery ndipo ili ndi Miphakati 40 ma outstation 5, omwe ndi: St. Maximilian Kolbe, St. John Bosco, St. Mother Theresa, St. Monica ndi St. Anthony. Bambo Regis Kamela, DP adasankhidwa kukhala Abambo Mfumu oyamba a Parish’yi.

2023

WORLD YOUTH DAY

LISBON, PORTUGAL



"Mary arose and went with haste" Luke 1:39

Registration Fee

MK 2,500,000

Deposits

- 1st deposit by 31st January 2023
MK 500,000 (Registration)
- 2nd deposit 30th March 2023
MK 1,000,000
- Final deposit 30th May 2023
MK 1,000,000

Dates Dates

Saturday, 22 July to
Monday, 7 August 2023

Eligible

Those aged 16 to 35. We especially encourage young adults in their 20s and early 30s to attend the International World Youth Day events.

For payments

Acc Name: ECM YOUTH APOSTOLATE
Acc Number: 1006468884
Bank Name: National Bank
Branch: Capital City

Register through your diocesan youth chaplain

Registration Period: December 2022 - 20th January 2023

To know more contact:

Fr. Mtseka : +265 888 55 18 37 Sidonia Dzikholidaya: +265995808783
Email: violetmachika@gmail.com



UNDERSTANDING INCULTURATION IN MALAWI



By Sam Kalimba

From the first special assembly for Africa of the Synod of Bishops - the Church in Africa and Her evangelizing Mission Towards the Year 2000: 'You Shall Be My Witnesses' (Acts 1:8) that took place from 10 April to 8 May in 1994 where there were 242 synod fathers, we pick one perspective of inculturation as a point of reflection in the context of Malawi.

On 6 January 1989 the Holy Father (Pope St. John Paul II) announced his intention to convene this Special Assembly and appointed a Pre-Preparatory Commission, made up primarily of members of Bishops from Africa. The following June, this group was expanded to constitute the Council of the General Secretariat, and entrusted with helping prepare for the synodal Assembly. In conjunction with the meeting of representatives of the African episcopate in Lomé, Togo, July, 1990, the *Lineamenta* document "outlining" the Synod topic was published, beginning a period of prayerful reflection on the local level. The responses from the local Churches were used in formulating the Special Assembly's "working paper" or *Instrumentum laboris*, released during the Holy Father's Ninth Pastoral Visit to Africa, Kampala (Uganda), February, 1993.

With this document as a point of reference, the Synod Fathers discussed in the month-long session the general topic of evangelization from the following perspectives: 1. Proclamation of the Message; 2. Inculturation; 3. Dialogue; 4. Justice and Peace; 5. Means of Social Communication. In addition to the lively and in-depth discussion of the topic during the various phases of Synodal activity, a highlight of the Special Assembly was the opening and closing ceremonies which incorporated many elements from liturgical traditions in Africa.

28 Years down the line, the understanding of inculturation has been misplaced in Malawi. It could be the style of messaging that might have caused this mis-match. Those of us who grew up in this period of 28 years thought that inculturation meant taking our culture into our faith. Wrong! Very wrong indeed.

By definition inculturation is the gradual acquisition of the

characteristics and norms of a culture or group by a person or another culture. But in Christianity, inculturation is the adaptation of Christian teachings and practices to cultures. In our Church, Catholic inculturation is defined as the adaptation of Church doctrine and ritual to unreached or non-Christian cultures. In Catholicism, inculturation involves the adaptation of the liturgy to different cultures and the tolerance of various pagan practices that are deemed part of the traditional culture.

In simple terms, inculturation is preaching the Word of God from known elements to unknown ones. It is not taking pagan traditions and cultures into liturgy. It is not taking traditional dances like *ingoma*, *ngoma*, *vimbuzo*, *beni*, *chiterera* etc into liturgy. Inculturation in this case should be learning from what forms those dances, reasons for the dances and effects of the dances to help spread the Word of God. We learn that for a dance to be of good performance it requires training. It is therefore easy to preach to *ingoma* dancers that Christianity needs training or practice as well. Philippians 4:9 teaches that the things we have learned and received and heard and seen in Christ, we should practice those things, and the God of peace will be with us. We also learn from the reasons of the dances as being source of joy. It should be easy then to teach that for our souls to be joyous we need to dance in the Lord. Ecclesiastes 3:4 tells us that there is a time to weep and time to laugh; a time to mourn and a time to dance. Inculturation is bringing the Word of God to those that have not received it using their own traditions and cultures. More less to say, letting our faith to absorb our traditions and cultures.

What we do is only to take our dances to liturgy but we are not transformed yet. It is high time we allowed the scripture lead our lives. If we indeed accepted the inculturation effect, there would be no one being too poor to afford a sleep of a meal. Real inculturation means leaving our old ways and accept the teaching of the Church that has a preferential option for the poor and weak at heart. Love would have been at the center of our cultures instead of nepotism and regionalism.



SR. VERONIQUE CLOCKS 25 IN SERVICE

By Gabriel Kamlomo

An attempt to describe Sr. Veronique Ng'omba, will successfully lead you out of failure. Prayerful; friendly; compassionate; outspoken; an extrovert; patient; ever-smiling; community player; or may be, Sr. Veronique 'the dancer'.

She tends to fit in each depending on where you stand. So choose the description you like the most. But one thing we will all agree on is the fact that Sr. Veronique Ng'omba is the darling of many; Catholics, non-Catholics, the laity, priests and even fellow nuns.

Sister Veronique grew up in Blantyre. Raised in a staunch Catholic family setting. A daughter of a father who 'was too active in the activities of the church, a great joker, a ward councilor for many years who hosted all kinds of people and was too social'. When you meet Sr. Veronique, the first thing you will notice is the attention she pays to you and conversely, the magnetic attraction

people around have towards her. Sr. Veronique Ng'omba is a member of the congregation of Sisters of Charity of Ottawa, otherwise known as Grey Nuns. On Saturday October 15th, 2022, she clocked 25 in the service of God. And the silver jubilee mass held at Ludzi Parish in Mchinji deanery was evidence of the gift that she is from God to humanity. The turn up of people from all walks of life and class.

"Sr Veronica is that Grey Nun whose all-time infectious smiles cut through the trepidations of her mission through the Church. She is the epitome of a good servant through a religious life," sums it up Dr. Henry Chingaipe who has known Sr. Veronique from way back her novitiate days. And the dancing and jubilation that accompanied the occasion; and most of all the mass and speeches of the day said it all. She went to Stella Maris for her secondary school education. She had always wanted to join Sisters of Our Lady

until one Saturday when a nun paid a visit to the school with books. "She left us with some vocational books among them was this book belonging to the Grey nuns. I feel the Holy Spirit enlightened me, because without hesitating I searched for the address and applied. My letter landed in South Africa. By God's Grace it was sent back to Malawi and landed in the hands of Sr. Lorraine Desjades, the then regional superior. She responded favorably. Sr. called me to Ludzi. She wanted to know how serious I was about becoming a nun.

"By then I had already applied for nursing. By God's Grace, I was successful in the interviews. I had enrolled with Muona School of Nursing. During holiday, I left Muona Nursing and followed Jesus to Mchinji at Ludzi, where I met Srs. Ermina and Mabulabo for three days. I never knew the grey nuns in Mchinji," she told us in an interview later. In homily during mass for her *continued on page 18*

jubilee at Ludzi, Archbishop George Desmond Tambala said he was sure that Sr. Veronique Ng’omba can only have been guided by God to be able to achieve what she has. “Today Sr. Veronique is 25 years old in her calling. I think that looking back, she realizes it was not her ability that carried her along. It is God who has helped you along. Your daily prayers. The love that you have been showing Jesus through people. That is what I think has helped you get this far. “I say this because there is a disease in our midst. We seem to increasingly think that we can be good people without following Jesus Christ. It is true that some people do good even when they do not believe in Jesus Christ. It is true. But we can never go far in that direction without Christ. Christ prunes every branch that bears fruit so that it bears more fruit than before,” he said while congratulating Sr. Veronique for her perseverance and determination in her calling to serve. “To be a Sister for me means to put on an armor of happiness, bringing people closer to God. For me, the anniversary is a great achievement as a sister, freely chosen, a pure gift from God. I feel the 25 years were well spent, and have achieved what God planted in me. At the same time I have been energized, I feel like using gear five and will indeed accelerate, celebrating God-given gifts through the power of the Holy Spirit,” says Sr. Veronique Ng’oma.

Sr. Veronique did her teaching certificate at Chipata Teacher’s Training College, worked as a teacher and boarding mistress at Guillemé and Ludzi primary schools and later enrolled at the Catholic University. She has worked with people of different caliber and has initiated projects, twice won competition on up keep of schools holding



position one in Malawi. She has participated in TV Luntha programs, youth and teaching apostolates. At Ludzi, Archbishop Tambala said the mass for the day was to ask God to help Sr. Veronica get to Him. “We thank Sisters of Charity of Ottawa for grooming Sr. Veronica. We also thank you for your work in



the archdiocese of Lilongwe. But remember that to whom much is given, much is also expected. The community of Sisters of Charity of Ottawa is growing. This is a blessing. We will expect that you will also help more. Those who give more will receive more,” said the prelate. In her remark, the Mother Superior for Sisters of Charity of Ottawa, Sr.

Veronica Tenthani said: “Today we witnessed your commitment to service. We know that it has not all been plain sailing. 25th anniversary is no mean feat but this should only be a reason to commit more to prayer and community life. We shall also help you”. Sr. Veronique is motivated by Job 12:7-10 :

“But ask the animals, and they will teach you; the birds of the air, and they will tell you; ask the plants of the earth, [a] and they will teach you; and the fish of the sea will declare to you. Who among all these does not know that the hand of the LORD has done this? In his hand is the life of every living thing and the breath of every human being.”

And as though defying norms, on her jubilee at Ludzi, Sr. Veronique burst into spectacular song and dance at the sound of the manganje drum and accompanying traditional instruments. Typical of her character, she was buried deep inside the dancing mammoth crowd that showed up to celebrate with her, including her students. But even the crowd dance, Sr. Veronique was conspicuously the odd one out. The venue for her jubilee was simply ecstatic.

“During holiday time I often visit my village, interact with people of different ages, during festivals like Christmas, weddings, new year, traditionally one would never miss drums, that’s part of our culture. We mourn with those mourning and celebrate with those celebrating,” reflects Sr. Veronique matter-of-factly.

But as she repeated her vows, her conviction was so clear. This Bwaila Secondary School teacher is a Grey Nun focused on serving God through Humanity. The dancing is but icing on the cake.

lunthattv
Bringing wisdom into your home

ADVERTISING

FOR LIVE COVERAGE

DOCUMENTARY PRODUCTION ETC



CONTACT: +265883815055

lunthattvdirector@lunthattv.com

 CHANNEL 51

 CHANNEL 807

 CHANNEL 386

 CHANNEL 474

 CHANNEL 007



ON



LUNTHA TV OFFICIAL



LUNTHA TELEVISION

WWW.LUNTHATV.COM

ARCHDIOCESE OF LILONGWE OPENS FIVE NEW PARISHES IN SIX MONTHS



His Grace George Tambala blessing the church at St. Anthony of Padua Parish, 17 September, 2022

By Gabriel Kamlomo

In under six months, the count of parishes in the Catholic archdiocese of Lilongwe has shot to 46 from 41. This is an unprecedented feat in the Catholic church in Malawi in recent times.

The local ordinary, Archbishop George Desmond Tambala, says the idea is to get more and more of the faithful closer to accessing holy sacraments as they journey in their search for salvation.

The parishes, he says, would also act as nucleus for anticipated easier public access to such social services as schools and hospitals in future.

The newest to be established being St. Bernadette (Chitula) Parish, also under Madisi denary, an amalgamation of Small Christian Communities (SCCs) from Nambuma and Namitete Parishes.

In his homily on the day of official presentation of the new parish, Archbishop Tambala, said the parish represented Jesus Christ on the Cross crying out “I am thirsty” for response from faithful.

“God will save us here through Sacraments. Mass for example. Jesus Christ said all those who do not eat my body and drink my blood will die. When mass is offered, we are saying Jesus Christ in the Eucharist should save us. When we forget that, then we have forgotten why we have parishes. And again, priests will be nearby to anoint the sick and suffering.

“The sick cannot save themselves. They need anointing. They are asking God for salvation. Shall we waste our time here despising each other (as did those two on crosses with Jesus)? Jesus is on the Cross to redeem us through His suffering,” Tambala said emphasizing parishes are established in service of the suffering.

“If you look around, you will find many people who are thirst together with Jesus Christ on the Cross. Some of them are not Catholics. They belong to other denominations. But they are suffering and begging for water. What I mean is that any parish that ignores the poor is giving Jesus Christ bad wine on the Cross instead of water. Any parish which ignores helping those suffering is giving Jesus

bad wine,” he said.

The local ordinary noted that establishment of a Catholic parish also helps enhance socio-economic welfare of all people around it with the provision of essential public needs such as education and health services.

“When God blesses us, many things will happen in this new parish. May be a bigger Church will be built in this place. When God will bless us, there will be a school. When God blesses us, there will be a hospital. This is the dream we have and we believe this will happen.

“But all this that we do does not aid our own salvation. It’s not our wisdom, our strength or cleverness that runs a parish. Each one of us here is poor and pleading for salvation. If we forget that, then a parish is headed to destruction. Some people waste time jostling for parish positions. Some waste time stealing church funds. Yet others backbite, eavesdropping, tearing each other apart and dividing people in parishes.

“Brothers and sisters, such people are not any different from the people who



St Francis de Sales parish priest Fr. Chinnappan Sebastian Robert, MSFS pledging cooperation to the Local Ordinary

were despising Jesus when he was on the Cross. Where there is salvation, you do not waste time doing bad things,” explained the prelate as he expounded on the Gospel of the day taken from Luke 23; 35-43 focused on Jesus Christ on the Cross.

Archbishop Tambala encouraged the Catholic faithful to resolve differences through dialogue rather than confrontation saying demanding priests out of parishes over misunderstandings is not a lasting solution.

“I once said should any parishioners demand removal of a priest, I shall do so. But at the same time, also close that parish till the return of Christ. If you have problems with a priest, the solution is not to chase him out. Do not despise your priests. And priests too should not despise Christians. Sometimes we priests are a problem. People have questions about our behaviors. Do not waste time with useless things,” he said.

Everywhere the archbishop went to officially present a parish in the five instances, excitement was evident on the faces of the new parishioners the

majority of whom had for a long time hoped to have parishes close.

Florentina Jalasi of Chitula had this to say; “At last we have the parish we always hoped to have. It has been a long journey. We now have easier access to sacraments. We are happy and feel counted. Madera ambiri aKhristu timakhala nthawi yaitali osalandila (Ukalistia) olo kulapa. Tsopano zikhala pafupi pano”.

At Chitula where the prayer-house was dilapidated, the faithful already embarked on a new church project under Christ the King (Nambuma) Parish one of their parent-parishes led by Father Maxwell Kubalasa.

In all the new parishes, the majority faithful realize that they now have a daunting task before them to work toward a self-evangelizing, self-propagating and self-sustaining local church alongside all other faithful.

FR. James Mkwezalamba is the Pastoral Coordinator for the Archdiocese of Lilongwe. Here is how he sums up the journey to realizing the five new parishes in the archdiocese:

Between June 9th and November

19th 2022, Archbishop Tambala has established St. Barnabas Parish at Dwangwa in Salima denary, St. Phillip Parish in Mtima Woyera denary, St. Anthony Parish in Maula denary and St. Francis de Sales (Manyani) Parish under Madisi denary.

Archbishop George Desmond Tambala has assigned diocesan priests to St, Barnabas, St. Phillip and St. Anthony parishes whereas missionaries; Salesians to St. Francis de Sales and Chitula, Vincentians (priests belonging to the Order of St. Vincent de Paul).

“I would like to request that (in the parishes) people should speak in different languages. Not just one. We should stop thinking like non-believers segregating others on the basis of where they come from. Allow all people in (the parishes). All tribes and nationalities, from all cultures and traditions. Let all come. Let each show their talents and skills. Do not oppress them. Sometimes we think that those languages (Apostles being heard in many languages) mean nothing. Everything that happened during the suffering of Jesus Christ has meaning...,” says the prelate.

KNOW YOUR ARCHDIOCESE

By Brian Leonard Banda

Head: Most Rev. George Desmond Tambala

Deaneries: (7)

Parishes: (46)

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

	<u>NAME OF PARISH</u>	<u>PATRON SAINT</u>	<u>EST.</u>	<u>PARISH PRIEST</u>	<u>PAROCHIAL VICAR / ASSISTANT PRIESTS</u>	<u>PRIESTS CONGREGATION</u>
MAULA DEANERY (9)						
1	Maula Cathedral	Our Lady of Africa	1954	Very Rev. Fr. Vincent Mwakhwawa, DP	Rev. Fr. Louis Chikanya, DP	Diocesan
2	Chigoneka	St. Kizito	1975	Rev. Fr. Martin Kavisu, SPS		St. Patrick's Missionary Society (SPS) or Kiltigans
3	Chimutu	St. Patrick	1976	Rev. Fr. Henry K. Zulu, DP	Rev. Fr. Hodges Mzungu, DP / Rev. Fr. Peter Muwanga, DP	Diocesan
4	Kanengo	St. Francis (of Assisi)	1976	Rev. Fr. Thomas D. Pouya, M. Afr.	Rev. Fr. Mekonnen Tadewos, M. Afr. / Rev. Fr. Alfred Nkundimana, M. Afr. / Rev. Fr. James Ngahy, M Afr.	Missionaries of Africa (M. Afr.) or White Fathers
5	Lumbadzi	St. Matthias (the Apostle)	1987	Rev. Fr. Daniel Kanzimbe, DP		Diocesan
6	Police Headquarters	St. Ignatius of Loyola	1989	Rev. Fr. Steven A. Likhutchu, DP		Diocesan
7	Kaggwa (Area 49)	Andrea Kaggwa Woyera	1992	Monsignor Patrick Thawale, DP	Rev. Fr. Peter Kapiri, DP / Rev. Fr. Mathews Potani, DP	Diocesan
8	Chinsapo	St. Denis Ssebuggwawo	2009	Rev. Fr. Pawel Patyk, M. Afr.	Rev. Fr. Jean Kessy Tanoh, M. Afr.	Missionaries of Africa (M. Afr.) or White Fathers
9	Area 25	St. Anthony (of Padua)	2022	Rev. Fr. Regis Kamera, DP		Diocesan
MTIMA WOYERA DEANERY (7)						
10	Mtima Woyera	Sacred Heart of Jesus	1955	Rev. Fr. Innocent Mtapanga, DP	Rev. Fr. James Mkwezalamba, DP	Diocesan
11	Chilinde	Holy Family (Banja Loyera)	1974	Rev. Fr. Augustine Katundu, DP		Diocesan
12	Msamba	St. John the Baptist	1974	Rev. Fr. Kossi A. Hounongbe, MCCJ	Rev. Fr. Silvio Zanardi, MCCJ	Comboni Missionaries of the Heart of Jesus (MCCJ)
13	Kamuzu Barracks	St. Mary	1986	Rev. Fr. Augustine Likado, DP		Diocesan
14	Kawale	Holy Trinity (Utatu Woyera)	1991	Rev. Fr. Deusdedit Kanyambo, DP	Rev. Fr. Geoffrey Chikapa, DP	Diocesan
15	Don Bosco	St. Don Bosco	1996	Rev. Fr. Joseph Czerwinski, SDB	Rev. Fr. Peter Nguyen, SDB	Salesians of St. Don Bosco (SDB)

16	Area 44	St. Phillip (the Apostle)	2022	Rev. Fr. Alberto Elifala, DP		Diocesan
MCHINJI DEANERY (7)						
17	Kachebere	Our Lady of Help	1902	Rev. Fr. Mathias Chimbalu, DP		Diocesan
18	Guilleme	St. Anne	1935	Rev. Fr. Mathews Sitolo, DP		Diocesan
19	Ludzi	St. Joseph	1942	Rev. Fr. Thomas Msalala, DP	Rev. Fr. Anselm Chiwaya, DP	Diocesan
20	Kapiri	Our Lady of Mount Carmel	1966	Rev. Fr. Augustine Matola, OCD	Rev. Fr. Paul Chitende, OCD	Order of the Discalced Carmelites (OCD)
21	Mkanda	St. Mark	1984	Rev. Fr. Emmanuel Diliwo, DP		Diocesan
22	Kamangilira	St. Augustine	2019	Rev. Fr. Peter Chatambalala, DP		Diocesan
23	Mchinji	St. Paul	2020	Rev. Fr. Frank L. Phiri, DP		Diocesan
LIKUNI DEANERY (6)						
24	Likuni	Our Lady of the Holy Rosary	1902	Rev. Fr. John Chibweza, DP	Rev. Fr. Francis B. Lekaleka, DP/ Rev. Fr. Denis Mkomwa, DP / Rev. Fr. Alpheus Zikomankhani, DP	Diocesan
25	Mlale	St. Theresa of the Child Jesus	1950	Rev. Fr. Cornelius Kanyambo, DP		Diocesan
26	Namitete	St. Peter	1960	Rev. Fr. John Nyongani, DP	Rev. Fr. Richard Mthana, DP	Diocesan
27	Nathenje	Sts. Peter & Paul	1960	Rev. Fr. Steven Chikhasu, DP		Diocesan
28	Chilinda	St. Clara	2010	Rev. Fr. Jean Damascene, OFM	Rev. Fr. Mbuvi, OFM	Order of the Friars Minor (OFM) or Franciscans
29	Chitedze	St. John Paul II	2018	Rev. Fr. Constantine Mgunda, DP	Rev. Fr. Elias Chizule, DP	Diocesan
MADISI DEANERY (6)						
30	Chiphaso	Our Lady of Hope	1930	Rev. Fr. Paul Nampota, OCD		Order of the Discalced Carmelites (OCD)
31	Madisi	Our Lady of Victory	1957	Rev. Fr. Kelvin Khodola, DP	Rev. Fr. Audofansio Kapinga, DP	Diocesan
32	Kasungu	St. Joseph	2000	Rev. Fr. Terry Mutesha, SJ	Rev. Fr. Ludwik Zapala Louis, SJ	Society of Jesus (SJ) or Jesuits
33	Kalembe	St. Thomas Aquinas	2011	Rev. Fr. Bonaventure Iyogun, MSP	Rev. Fr. Henry Emeziem, MSP	Missionary Society of St. Paul of Nigeria (MSP)
34	Kaphatika	St. Vincent Pallot	2016	Rev. Fr. Jones Wellos, SAC		Society of the Catholic Apostolate (SAC) or Pallotines
35	Manyani	St. Francis de Sales	2022	Rev. Fr. Chinnappan Sebastian Robert, MSFS		St. Francis de Sales

DOWA DEANERY (6)						
36	Nambuma	Christ the King	1928	Rev. Fr. Maxwell Kubalasa, DP	Rev. Fr. Andrew Kholowa, DP	Diocesan
37	Mpherere	Our Lady of Fatima	1939	Rev. Fr. Julius E. Malili, DP		Diocesan
38	Mtengowan-thenga	St. Augustine	1959	Rev. Fr. Francis Taylor, SPS		St. Patrick's Missionary Society (SPS) or Kiltigans
39	Namthomba	St. Benedict the Black	1992	Rev. Fr. Sebastian Unsner, OFM		Order of the Friars Minor (OFM) or Franciscans
40	Mponela	St. Benedict the Abbot	2010	Rev. Fr. Francis Sonkhani, DP	Rev. Fr. Regis Mshyanga, DP	Diocesan
41	Chitula	St. Bernadette	2022	Rev. Fr. Sojan John, CM		St. Vincent de Paul (Vincentians)
SALIMA DEANERY (5)						
42	Salima	Our Lady of Fatima	1948	Rev. Fr. Mathias Modilamu, DP		Diocesan
43	Nkhotakota	St. Paul	1978	Rev. Fr. Alphoncious Hamweete, SDB		Salesians of St. Don Bosco (SDB)
44	Chezi	St. Charles Lwanga	1992	Rev. Fr. Charles Sunday Ntaki, M Afr.	Rev. Fr. Willem Kerkoff, M Afr. / Rev. Fr. Marcellin I. Mubalama, M. Afr.	Missionaries of Africa (M. Afr.) or White Fathers
45	Benga	Mary, Mother of the Church	2010	Rev. Fr. Manolo Hernandez, CSP	Rev. Fr. Steven Ochieng, CSP	Missionary Community of St. Paul the Apostle (MCSPA)
46	Dwangwa	St. Barnabas (the Apostle)	2022	Rev. Fr. Kennedy Malemya, DP		Diocesan

OTHER ASSIGNMENTS FOR PRIESTS

1. Vicar General	Very Rev. Fr. Vincent Mwakhwawa
2. Pastoral Secretary	Rev. Fr. James MKwezalamba
3. Assistant Pastoral Secretary	Rev. Fr. John Chibweza
4. Archbishop's Secretary	Rev. Fr. Hodges Mzunga
5. Director of Social Development and Industries	Monsignor Patrick Thawale
6. PMS Director	Rev. Fr. Paul Chitende
7. Judicial Vicar	Rev. Fr. Deusdedit Kanyambo
8. Patron of Celebrations & Assembly Guide	Rev. Fr. Frank Phiri
9. Acting Director of Liturgy & Master of Ceremonies	Rev. Fr. Augustine Kaliu
10. General Manager of Likuni Press	Rev. Fr. Francis Lekaleka
11. Archdiocesan Legal Advisor	Mrs. Innocentia Ottober
12. Communications Secretary and Director of Radio Alinafe	Rev. Fr. Louis Chikanya
13. Assistant Communications Secretary and Assistant Director of Radio Alinafe	Rev. Fr. Elias Chizule
14. Vocations Directors	Rev. Fr. John Nyongani & Rev. Fr. Thomas Msalala
15. Rector of Mlare Seminary	Rev. Fr. John Thawale
16. Bursar of Mlare Seminary	Rev. Fr. Demetria Banda
17. Bible Coordinator	Rev. Fr. Henry Zulu

COLLEGE OF CONSULTORS

- | | |
|--|-----------------------------------|
| 1. Rev. Fr. Vincent Mwakhwawa | 6. Rev. Fr. Augustine Matola, OCD |
| 2. Rev. Fr. Patrick Thawale | 7. Rev. Fr. Sebastian Malambo, SJ |
| 3. Rev. Fr. William Turnbull, MAfr. | 8. Rev. Fr. Innocent Mtapanga |
| 4. Rev. Fr. Henry Zulu | 9. Rev. Fr. Constantine Mgunda |
| 5. Rev. Fr. Henderson Kumbasa, OMF, Cap. | 10. Rev. Fr. James Mkwezalamba |

FINANCE OFFICE

- | | |
|--|----------------------------|
| 1. Financial Administrator | Mr. Alfred Ngalande |
| 2. Financial Management Trainer for Parishes | Rev. Fr. Maxwell Kubalasa |
| 3. Archdiocesan Human Resource Manager | Rev. Fr. Augustine Katundu |

FINANCE & INVESTMENT COUNCIL

- | | |
|------------------------------|----------------------------|
| 1. Rev. Fr. Patrick Thawale | 6. Dr. Matthews Mtumbuka |
| 2. Rev. Fr. Maxwell Kubalasa | 7. Mrs. Innocentia Ottober |
| 3. Mr. William Mwanza | 8. Mrs. Alice Mankhambera |
| 4. Mr. Thomson Mbalule | 9. Mr. Moses Yakobe |
| 5. Mr. Steven Mangwaya | 10. Mr. Phillip Madinga |

PROJECTS DEPARTMENT

- | | |
|---|----------------------------|
| 1. Rev. Fr. Mapalo Hernandez - Director | 6. Rev. Fr. Demetria Banda |
| 2. Rev. Fr. Louis Chikanya | 7. Rev. Fr. Hodges Mzungu |
| 3. Sr. Rebecca Mathole, SBVM | 8. Rev. Fr. Thomas Msalala |
| 4. Rev. Fr. Augustine Katundu | 9. Sr. Teresa Banda, TS |
| 5. Rev. Fr. John Chibweza | 10. Sr. Teresa Mulenga |

AGRIBUSINESS DEPARTMENT

- | | |
|-----------------------------------|-------------------------------|
| 1. Mr. Morut Martin Isyagi | 3. Rev. Fr. Innocent Mtapanga |
| 2. Rev. Fr. Sebastian Malambo, SJ | |

YOUTH MINISTRY

- | | |
|---|---------------------------------------|
| 1. Rev. Fr. Jean Kessy, M.Afr. - Director | 4. Rev. Fr. Thomas Msalala |
| 2. Sr. Esther Banda, Carmelite Sisters | 5. Rev. Fr. Alphoncious Hamweete, SOB |
| 3. Sr. Veronica Ng'omba, SCO | |

VICARS FOR RELIGIOUS

1. Rev. Fr. William Turnbull, MAfr. - Vicar for Religious
2. Rev. Fr. David Niwaggaba, SMM - Assistant Vicar for Religious

LILONGWE ARCHDIOCESAN SYNODAL PATH PLANNING COMMISSION

- | | |
|--|-------------------------------------|
| 1. Rev. Fr. Vincent Mwakhwawa - Director | 6. Mr. Alfred Ngalande |
| 2. Rev. Fr. Innocent Mtapanga | 7. Chairperson of the Laity Council |
| 3. Rev. Fr. James Mkwezalamba | 8. Chairman of CMO |
| 4. Sr. Veronica Ng'omba, SCO | 9. Chairlad.y of CWO |
| 5. Br Francis Jumbe, FMS | 10. Dr. Henry Chingaipe |

CHAPLAINCIES

- | | |
|--|---------------------------|
| 1. Laity Chaplain | Fr. Emmanuel Diliwo |
| 2. Chaplain for Prisons | Fr. Peter Muwanga |
| 3. Chaplain for Kamuzu Central Hospital | Fr. Geoffrey Chikapa |
| 4. Chaplain for Bwaila Hospital | Fr. Peter Muwanga |
| 5. Chaplain for Poor Clares | Fr. Michael Malomo |
| 6. Chaplain for Catechists | Fr. Peter Chatambalala |
| 7. Chaplain for AtumikiAchifundo | Fr. Evance Malili |
| 8. Chaplain for CWO | Fr. Augustine Matola |
| 9. Chaplain for CMO and AksioKatolika | Fr. Innocent Mtapanga |
| 10. Chaplain for Marriage & Family Apostolate | Fr. Mathias Chimbalu |
| 11. Chaplain for Legion of Mary & Catholic Chiefs Association | Fr. Steven Chikhasu |
| 12. Chaplain for Divine Mercy Apostolate | Fr. Steven Likhutcha |
| 13. Chaplain for Friends of Uganda Martyrs | Fr. James Mkwezalamba |
| 14. Chaplain for Catholic Charismatic Renewal | Fr. Mishek Banda OFM, Cap |
| 15. Chaplain for St. John of God, Teresian Sisters, St. Maria Goretti and St. John's Secondary Schools | Fr. Demetria Kadelera |

ARCHDIOCESAN THEOLOGICAL COMMISSION

- | | |
|-------------------------------------|------------------------|
| 1. Fr. Vincent Mwakhwawa - Director | 4. Fr. Frank Phiri |
| 2. Fr. Archangel Banda | 5. Fr. Patrick Thawale |
| 3. Fr. DeusdeditKanyambo | 6. Fr. Henry Zulu |

ONGOING STUDIES

- | | |
|------------------------------|---|
| 1. Rev. Fr. Augustine Kaliu | Licenciate in Sacred Music, Pontifical Ambrosian Institute of Sacred Music, Milan, Italy. |
| 2. Rev. Fr. Raphael Piringu | Licentiate in Pastoral Theology & Media - University of Heiligenkreuz, Austria. |
| 3. Rev. Fr. Alphonso Kaphira | Missionary Work and Studies, Diocese of Vitoria, Spain. |

HOSPITALS & HEALTH CENTRES UNDER THE CATHOLIC ARCHDIOCESE OF LILONGWE

- Likuni Mission Hospital (Lilongwe)
- Madisi Mission Hospital (Dowa)
- St. Gabriel's - Namitondo Mission Hospital (Lilongwe)
- St. Michael's - Guilleme Community Hospital (Mchinji)
- Ludzi Community Hospital (Mchinji)
- Nambuma Community Hospital (Dowa)
- Alinafe Community Hospital (Nkhotakota)
- Fransisco Palau - Kapiri Community Hospital (Mchinji)
- Fransisco Palau - Mtengowanthenge Community Hospital (Dowa)
- Mlale Community Hospital (Lilongwe)
- Thavite Health Centre (Salima)
- Chitala Health Centre (Salima)
- Kaphatenga Health Centre (Salima)
- Chezi Health Centre (Dowa)
- Malambo Health Centre (Ntchisi)
- Mtsiliza Health Centre (Lilongwe)
- St. Chavara Health Centre (Lilongwe)

Source: Catholic Health Commission



A nurse attending to a patient



Loyola Jesuit Secondary School

CATHOLIC SCHOOLS IN THE ARCHDIOCESE OF LILONGWE

- Loyola Jesuit Secondary School (Kasungu)
- Ludzi Girls Secondary School (Mchinji)
- Likuni Girls Secondary School (Lilongwe)
- Likuni Boys Secondary School (Lilongwe)
- St. John's Boys Catholic Secondary School (Lilongwe)
- St. Paul's-Mlale Minor Seminary (Lilongwe)
- Chaminade Marianist Boys Secondary School (Lilongwe)
- St. Maria Gorret Girls Secondary School (Lilongwe)
- Guilleme Private Primary School (Mchinji)
- Ludzi Boys Primary School (Mchinji)

UNDERSTANDING A DIOCESE

By Sam Kalimba



The Concept

Originally the term diocese in Greek (dioikesis) signified management of a household. It meant administration or government in general. This term was soon used in Roman law to designate the territory dependent for its administration upon a city (civitas). What in Latin was called ager, or territorium, namely a district subject to a city, was habitually known in the Roman East as a diocesis. But as the Christian bishop generally resided in a civitas, the territory administered by him, being usually conterminous with the juridical territory of the city, came to be known ecclesiastically by its usual civil term, diocese.

The original term for local groups of the faithful subject to a bishop was ekklesia (church), and at a later date, paroikia, i.e. the neighbourhood (Lat. porœcia, parochia). The Apostolic Canons (xiv, xv), and the Council of Nicæa in 325 (can. xvi) applied this latter term to the territory subject to a bishop.

On the other hand, the present meaning of the word diocese is met

with in Africa at the end of the fourth century (cc. 50, 51, C. XVI, qu. 1), and afterwards in Spain, where the term parochia, occurring in the ninth canon of the Council of Antioch, held in 341, was translated by "diocese" (c. 2, C. IX, qu. 3). This usage finally became general in the West, though diocese was sometimes used to indicate parishes in the present sense of the word.

Historical origin

It is impossible to determine what rules were followed at the origin of the Church in limiting the territory over which each bishop exercised his authority. Universality of ecclesiastical jurisdiction was a personal prerogative of the Apostles; their successors, the bishops, enjoyed only a jurisdiction limited to a certain territory: thus Ignatius was Bishop of Antioch, and Polycarp, of Smyrna. The first Christian communities, quite like the Jewish, were established in towns. The converts who lived in the neighbourhood naturally joined with the community of the town for the celebration of the Sacred Mysteries.

Exact limitations of episcopal territory could not have engrossed much attention at the beginning of Christianity; it would have been quite impracticable. As a matter of fact, the extent of the diocese was determined by the domain itself over which the bishop exercised his influence. It seems certain on the other hand, that, in the East at any rate, by the middle of the third century each Christian community of any importance had become the residence of a bishop and constituted a diocese. There were bishops in the country districts as well as in the towns.

The number of dioceses was also quite large in some parts of the Western Church, i.e. in Southern Italy and in Africa. In other regions of Europe, either Christianity had as yet a small number of adherents, or the bishops reserved to themselves supreme authority over extensive districts. Thus, in this early period but few dioceses existed in Northern Italy, Gaul, Germany, Britain, and Spain. In the last, however, their number increased rapidly during the third century. The increase of the faithful

in small towns and country districts soon made it necessary to determine exactly the limits of the territory of each church.

The cities of the empire, with their clearly defined suburban districts, offered limits that were easily acceptable. From the fourth century on it was generally admitted that every city ought to have its bishop, and that his territory was bounded by that of the neighbouring city. This rule was stringently applied in the East. Although Innocent I declared in 415 that the Church was not bound to conform itself to all the civil divisions which the imperial government chose to introduce, the Council of Chalcedon ordered (451) that if a civitas were dismembered by imperial authority, the ecclesiastical organization ought also to be modified (can. xvii). In the West, the Council of Sardica (344) forbade in its sixth canon the establishment of dioceses in towns not populous enough to render desirable their elevation to the dignity of episcopal residences. At the same time many Western sees included the territories of several civitates.

Creation of Dioceses

From the fourth century we have documentary evidence of the manner in which the dioceses were created. According to the Council of Sardica (can. vi), this belonged to the provincial synod; the Council of Carthage, in 407, demanded moreover the consent of the primate and of the bishop of the diocese to be divided (canons iv and v). The consent of the pope or the emperor was not called for. In 446, however, Pope Leo I ruled that dioceses should not be established except in large towns and populous centres (c. 4, Dist. lxxx). In the same period the Apostolic See was active in the creation of dioceses in the Burgundian kingdom and in Italy. In the latter country many of the sees had no other metropolitan than the pope, and were thus more closely related to him. Even clearer is his rôle in the formation of the diocesan system in the northern countries newly converted to Christianity. After the first successes of St. Augustine in England, Gregory the Great provided for the establishment of two metropolitan sees, each of which included two dioceses. In Ireland, the diocesan system was introduced

by St. Patrick, though the diocesan territory was usually coextensive with the tribal lands, and the system itself was soon peculiarly modified by the general extension of monasticism. In Scotland, however, the diocesan organization dates only from the twelfth century. To the Apostolic See also was due the establishment of dioceses in that part of Germany which had been evangelized by St. Boniface. In the Frankish Empire the boundaries of the dioceses followed the earlier Gallo-Roman municipal system, though the Merovingian kings never hesitated to change them by royal authority and without pontifical intervention. In the creation of new dioceses no mention is made of papal authority. The Carolingian kings and their successors, the Western emperors, notably the Ottos (936-1002), sought papal authority for the creation of new dioceses.

Since the eleventh century it has been the rule that the establishment of new dioceses is peculiarly a right of the Apostolic See. St. Peter Damian proclaimed (1059-60) this as a general principle (c. 1, Dist. xxii), and the same is affirmed in the well-known "Dictatus" of Gregory VII (1073-1085). The papal decretals consider the creation of a new diocese as one of the *causæ majores*, i.e. matters of special importance, reserved to the pope alone (c. 1, X, De translatione episcopi, I, 7; c. 1, X, De officio legati, I, 30) and of which he is the sole judge (c. 5, Extrav. communes, De præbendis et dignitatibus, III, 2).

Creation and modification of dioceses

We have noticed above that after the eleventh century the sovereign pontiff reserved to himself the creation of dioceses. In the actual discipline, as already stated, all that touches the diocese is a *causa major*, i.e. one of those important matters in which the bishop possesses no authority whatever and which the pope reserves exclusively to himself. Since the episcopate is of Divine institution, the pope is obliged to establish dioceses in the Catholic Church, but he remains sole judge of the time and manner, and alone determines what flock shall be entrusted to each bishop.

Regularly, before becoming a diocese, the territory is successively a mission, a prefecture Apostolic, and finally a

vicariate Apostolic. The Congregation of Propaganda makes a preliminary study of the question and passes judgment on the opportunities of the creation of the diocese in question. It considers principally whether the number of Catholics, priests, and religious establishments, i.e. churches, chapels, schools, is sufficiently large to justify the establishment of the proposed diocese.

These matters form the subject of a report to Propaganda, to which must be added the number of towns or settlements included in the territory. If there is a city suitable for the episcopal see, the fact is stated, also the financial resources at the disposal of the bishop for the works of religion. There is added, finally, a sketch, if possible accompanied by a map, indicating the territory of the future diocese. As a general rule, a diocese should not include districts whose inhabitants speak different languages or are subject to distinct civil powers.

Division or dismemberment of a diocese

This is reserved to the Holy See. Since the pope is the supreme power in the Church, he is not bound to act in conformity with the canonical enactments which regulate the dismemberment of ecclesiastical benefices. The following rules, however, are those which he generally observes, though he is free to deviate from them.

- First, to divide a diocese, a sufficient reason must exist (*causa justa*). The necessity, or at least the utility, of the division must be demonstrated.
- There is sufficient reason for the subdivision of a diocese if it be too extensive, or the number of the faithful too great, or the means of communication too difficult, to permit the bishop to administer the diocese properly. The benefit which would result to religion (*incrementum cultus divini*) may also be brought forward as a reason for the change. In the main, these reasons are summed up in the one: the hope of forwarding the interests of Catholicism. Dissensions between inhabitants of the same diocese, or the fact that they belong to different nations, may also be considered

a sufficient reason. Formerly, the mere fact that the endowment of a diocese was very large — a case somewhat rare at the present day — formed a legitimate reason for its division.

- The second condition is suitability of place (*locucongruus*). There should exist in the diocese to be created a city or town suitable for the episcopal residence; the ancient discipline which rules that sees should be established only in important localities is still observed.
- Third, a proper endowment (*dos congrua*) is requisite. The bishop should have at his disposal the resources necessary for his own maintenance and that of the ecclesiastics engaged in the general administration of the diocese, and for the establishment of a cathedral church, the expenses of Divine worship, and the general administration of the diocese. Formerly it was necessary that in part, at least, this endowment should consist in lands; at present this is not always possible. It suffices if there is a prospect that the new bishop will be able to meet the necessary expenses. In some cases, the civil government grants a subsidy to the bishop; in other cases, he must depend on the liberality of the faithful and on a contribution from the parishes of the diocese, known as the *cathedraticum*.
- Fourth, generally for the division of a diocese the consent of the actual incumbent of the benefice is requisite; but the pope is not bound to observe this condition. John XXII ruled that the pope had the right to proceed to the division of a diocese in spite of the opposition of the bishop (c. 5, *Extrav. common., De præbendis, III, 2*). As a matter of fact, the pope asks the advice of the archbishop and of all the bishops of the ecclesiastical province in which the diocese to be divided is situated. Often, indeed, the division takes place at the request of the bishop himself.
- Fifth, theoretically the consent of the civil power is not required; this would be contrary to the principles of the distinction and mutual

independence of the ecclesiastical and civil authority. In many countries, however, the consent of the civil authority is indispensable, either because the Government has pledged itself to endow the occupants of the episcopal sees, or because concordats have regulated this matter, or because a suspicious government would not permit a bishop to administer the new diocese if it were created without civil intervention (see Nussi, *Conventiones de rebus ecclesiasticis*, Rome, 1869, pp. 19 sqq.). At present, the creation or division of a diocese is done by a pontifical Brief, forwarded by the Secretary of Briefs.

Union of dioceses

As in the case of the division of a diocese, the union of several dioceses ought to be justified by motives of public utility, e.g. the small number of the faithful, the loss of resources. As in the case of division, the pope is influenced by the advice of persons familiar with the situation; sometimes he asks the advice of the Government, etc. It is a generally recognized principle in the union of benefices, that such union takes effect only after the death of the actual occupant of the see which is to be united to another; at least when he has not given his consent to this union. Though the pope is not bound by this rule, in practice it must be taken into account. The union of dioceses takes place in several ways.

- First, the *unio œque principalis* or *œqualis* when the two dioceses are entrusted for the purpose of administration to a single bishop, though they remain in all other respects distinct; each of them has its own cathedral chapter, revenues, rights, and privileges, but the bishop of one see becomes the bishop of the other by the mere fact of appointment to one of the two. He cannot resign one without *ipso facto* resigning the other. This situation differs from that in which a bishop administers for a time, or even perpetually, another diocese; in this case there is no union between the two sees. It is in reality a case of plurality of ecclesiastical benefices; the bishop holds two distinct sees, and his nomination must take place according to the rules established

for each of the two dioceses. On the contrary, in the case of two or more united dioceses, the election or designation of the candidate must take place by the agreement of those persons in both dioceses who possess the right of election or of designation. Moreover, in the case of united dioceses, the pope sometimes makes special rules for the residence of the bishop, e.g. that he shall reside in each diocese for a part of the year. If the pope makes no decision in this matter, the bishop may reside in the more important diocese, or in that which seems more convenient for the purposes of administration, or even in the diocese which he prefers as a residence. If the bishop resides in one of his dioceses he is considered as present in each of them for those juridical acts which demand his presence. He may also convoke at his discretion two separate diocesan synods for each of the two dioceses or only one for both of them. In other respects the administration of each diocese remains distinct. There are two classes of unequal unions of dioceses (*uniones inœquales*): the *unio subjectiva* or *per accessorium*, seldom put into practice, and the *unio per confusionem*. In the former case, the one diocese retains all its rights and the other loses its rights, obtains those of the principal diocese, and thus becomes a dependency. When a diocese is thus united to another there can be no question of right of election or designation, because such a dependent diocese is conferred by the very fact that the principal diocese possesses a titular. But the administration of the property of each diocese remains distinct and the titular of the principal diocese must assume all the obligations of the united diocese.

- The second kind of union (*per confusionem*) suppresses the two pre-existing dioceses in order to create a new one; the former dioceses simply cease to exist. To perpetuate the names of the former sees the new bishop sometimes assumes the titles of both, but in administration no account is taken of the fact that they were formerly separate sees. Such a union is equivalent to the suppression of

the dioceses.

Suppression of dioceses

Suppression of dioceses, properly so called, in a manner other than by union, takes place only in countries where the faithful and the clergy have been dispersed by persecution, the ancient dioceses becoming missions, prefectures, or vicariates Apostolic. This has occurred in the Orient, in England, the Netherlands, etc. Changes of this nature are not regulated by canon law.

Change of boundaries

This last mode of innovatio is made by the Holy See, generally at the request of the bishops of the two neighbouring dioceses. Among the sufficient reasons for this measure are the difficulty of communication, the existence of a high mountain or of a large river, disputes between the inhabitants of one part of the diocese, also the fact that they belong to different countries. Sometimes a resettlement of the boundaries of two dioceses is necessary because the limits of each are not clearly defined. Such a settlement is made by a Brief, sometimes also by a simple decretum or decision of the Congregation of the Consistory approved by the pope, without the formality of a Bull or Brief.

Different classes of dioceses

There are dioceses properly so called and archdioceses. The diocese is the territorial circumscription administered by a bishop; the archdiocese is placed under the jurisdiction of an archbishop. Considered as a territorial circumscription, no difference exists between them; the power of their pastors alone is different. Generally, several dioceses are grouped in an ecclesiastical province and are subject to the authority of the metropolitan archbishop. Some, however, are said to be exempt, i.e. from any archiepiscopal jurisdiction, and are placed directly under the authority of the Holy See. Such are the dioceses of the ecclesiastical province of Rome, and several other dioceses or archdioceses, especially in Italy, also in other countries. The exempt archbishops are called titular archbishops, i.e. they possess only the title of archbishop, have no suffragan

bishops, and administer a diocese. The term "titular archbishop", it is to be noted, is also applied to bishops who do not administer a diocese, but who have received with the episcopal consecration a titular archbishopric. For the better understanding of this it must be remembered that archdioceses and dioceses are divided into titular and residential. The bishop of a residential see administers his diocese personally and is bound to reside in it, whereas the titular bishops have only an episcopal title; they are not bound by any obligations to the faithful of the dioceses whose titles they bear. These were formerly called bishops or archbishops in partibus infidelium, i.e. of a diocese or archdiocese fallen into the power of infidels; but since 1882 they are called titular bishops or archbishops. Such are the vicars Apostolic, auxiliary bishops, administrators Apostolic, nuncios, Apostolic delegates, etc.

Administration of the diocese

The bishop is the general ruler of the diocese, but in his administration he must conform to the general laws of the Church. According to the Council of Trent he is bound to divide the territory of his diocese into parishes, with ordinary jurisdiction for their titulars (Sess. XXIV, c. xiii, De ref.), unless circumstances render impossible the creation of parishes or unless the Holy See has arranged the matter otherwise (Third Plenary Council of Baltimore, nos. 31-33). The bishop needs also some auxiliary service in the administration of a diocese. It is customary for each diocese to possess a chapter of canons in the cathedral church; they are the counsellors of the bishop. The cathedral itself is the church where the bishop has his seat (kathedra). The pope reserves to himself the right of authorizing its establishment as well as that of a chapter of canons. In many dioceses, principally outside of Europe, the pope does not establish canons, but gives as auxiliaries to the bishop other officials known as consultores cleri diœcesani, i.e. the most distinguished members of the diocesan clergy, chosen by the bishop, often in concert with his clergy or some members of it. The bishop is bound to ask the advice of those counsellors, canons or consultors, in the most important matters. The canons possess, in some cases, the right to nullify episcopal

action taken without their consent. The consultores cleri diœcesani, however, possess but a consultative voice (Third Plen. Council of Baltimore, nos. 17-22; Plen. Cone. Americæ Latinæ, no. 246. — See DIOCESAN CONSULTORS). After the bishop, the principal authority in a diocese is the vicar-general (vicarius generalis in spiritualibus); he is the bishop's substitute in the administration of the diocese. The office dates from the thirteenth century. Originally the vicar-general was called the "official" (officialis); even yet officialis and vicarius generalis in spiritualibus are synonymous. Strictly speaking, there should be in each diocese only one vicar-general. In some countries, however, local custom has authorized the appointment of several vicars-general. The one specially charged with the canonical lawsuits (jurisdictio contentiosa), e.g. with criminal actions against ecclesiastics or with matrimonial cases, is still known as the "official" it must be noted that he is none the less free to exercise the functions of vicar-general in other departments of diocesan administration. A contrary custom prevails in certain dioceses of Germany, where the "official" possesses only the jurisdictio contentiosa, but this is a derogation from the common law. For the temporal administration of the church the bishop may appoint an œconomus, i.e. an administrator. As such functions do not require ecclesiastical jurisdiction, this administrator may be a layman. The choice of a layman fully acquainted with the civil law of the country may sometimes offer many advantages (Second Plenary Council of Baltimore, no. 75). In certain very extensive dioceses the pope appoints a vicarius generalis in pontificalibus, or auxiliary bishop, whose duty is to supply the place of the diocesan bishop in the exercise of those functions of the sacred ministry which demand episcopal order. In the appointment of this bishop the pope is not bound to observe the special rules for the appointment of a residential bishop. These titular bishops possess no jurisdiction by right of their office; the diocesan bishop, however, can grant them, e.g., the powers of a vicar-general.

Reference: Copyright © 2021 by New Advent LLC. Dedicated to the Immaculate Heart of Mary.

CATHOLIC WOMEN ORGANISATION

2022 NATIONAL ANNUAL GENERAL MEETING

DATE: 14-18 DECEMBER, 2022

Area: Lilongwe Archdiocese

Ajuni Ticutanjidwa Kukhala Oyera mu Mpinga, Oyembara Limodzi



CATHOLIC WOMEN ORGANISATION COMMENDED AT 50

By Sam Kalimba

The Church in Malawi has commended the Catholic Women Organisation (CWO) for unwavering dedication and loyalty displayed in 50 years of existence.

Both the President of the Episcopal Conference of Malawi (ECM) Most Rev. George Desmond Tambala, prelate of the Archdiocese of Lilongwe and the Bishop Chairman for the Pastoral Commission of the Conference, Rt. Rev. Martin Anwel Mtumbuka local ordinary for the Catholic Diocese of Karonga in Northern Malawi bordering Tanzania recognised the role Catholic Women play in the country on 15 December during the opening ceremony of the 2022 National Conference that took place at Likuni Girls Secondary School in the Archdiocese of Lilongwe during which the CWO also lit a Jubilee candle marking the launch of a one year celebration.

Archbishop Tambala said that women in their individual capacity as well as through their mother body, CWO have stood strong as pillars of the Church.

“When we meet with my fellow Bishops as a conference, we speak of how you women support and protect the Church. Please continue for we

are always proud of you,” he said.

He said these remarks during homily where he also preached to the theme of the 43rd annual general conference, ‘Women are called to be holy in a synodal Church’. The prelate of Lilongwe said that what is found in the book of Genesis is practically being lived by many.

“Man is still running away from God today as Adam and Eve did. Both men and women do not like attending church services because of sin. They run away from being asked by God where they are. It is therefore the duty of you women to create a new world that will not run away from God by training your children the love of God at a tender age. The model of Mary mother of God should be your standard all the time. When Eve brought sin, it took another woman to bring salvation. Be that woman that brings salvation to all. Desist from being used by other forces to destroy the kingdom of God,” said Archbishop Tambala.

The ECM President also urged all humanity to avoid being taken up by unfounded freedoms saying these do not build nations but rather it is only God who can.

“With freedoms many are denying the truth just as Eve did. Don’t we see men and women going wrong but end up refuting being as such? May you not be like them. When you go wrong be there to accept and repent,” he said.

He also turned Catholic priests to ensure accept that they are human beings and that erring is inevitable. To them he asked them to be able accept where they have gone wrong and apologise to the offended be it Christians or fellow clergy.

His Counterpart, Prelate for Karonga during his speech as line Commission Chair thanked the women for, he said they participate in all Church activities in their large numbers and that despite that the majority of them are in small scale farming or businesses, they generously give to the Church. For this reason, he pledged continued support from the Bishops’ conference.

“To show our commitment, we ask you that through the Pastoral Commission share with us two concepts that we should be able to support you. Let the first one be on Christian families, modeled on the Holy Family, founded on the Sacrament of Marriage and nourished by the holy Eucharist. There second one should be on

Spirituality of CWO. Let them be presented before the January plenary of Bishops and you the Commission's support," he told the meeting.

He encouraged women to ensure regularize their marriage statuses if they are outside the sacraments. He said that all the bishops and any reasonable priest are at pains when they see devoted Christians not being in good standing with the Church. He since asked the women in this category to ensure meeting their respective Judicial Vicars so that they reconcile with the Church as soon as possible.

He also advised the women to conduct research on the levels of the suffering of destitute in the country that would guide the January 2023 Bishops' Plenary. In the same line, he asked the women to search for good leaders all the time by not considering how they look, how they speak and how their statures are. He discouraged them from voting for thieves and plunders in government positions.

The outspoken Bishop Mtumbuka reiterated the point raised earlier by Archbishop Tambala about priests who tend to even obstruct the faithful who have some intentions at the Parishes.

"Parishes are not personal and therefore no Parish Priest is bigger than the Conference. Time for priests treating parishioners as children is over. This must stop. I am speaking in

my capacity as in charge of Pastoral work at the Conference. If this happens in my Diocese, I bet you, action will be taken the soonest," said Bishop Chair.

Bishop Mtumbuka had no mercy to Catholic Men Organisation (CMO) leadership, which was in attendance in as far as participation levels at small Christian communities is concerned.

"I know Catholic Men have started their path to participation in the Church through an organized grouping and I hear you are coming up with your constitution for consideration in our next plenary. Let me be frank with you, I will guide my fellow Bishops not to accept the intention until we see that men attend meetings at small Christian community level. We cannot pass a resolution in support of a group of imbibers who meet for their personal interests. You must improve as soon as possible so that we recommend what is tangible," he told the gathering.

In attendance was a visiting Rt. Rev. Diamantino Guapo Antunei prelate for the Catholic Diocese of Tete in the City of Tete in the Ecclesiastical Province of Beira in Mozambique a long side his Vicar General Very Rev. Fr. Vital Adriano Conala. The visiting Bishop who came to the See in 2019 said he was on a familiarization tour as his diocese borders three of the eight dioceses of in Malawi. He said Diocese of Tete borders the Diocese of Chikwawa and Archdiocese

of Blantyre in the Ecclesiastical Province of Blantyre and Archdiocese of Lilongwe itself.

Also in attendance was Honourable Justice Gloria Alinafe Namonde as Guest Speaker. She is the Chairlady for CWO St Padre Pio Church under St. Andrew Kaggwa Parish and Vice Chairlady for CWO, at St. Andrew Kaggwa parish of the Archdiocese of Lilongwe. She also is a holy childhood teacher her Church. Justice Namonde also takes part in readings at her church.

Being appointed Judge of the High Court of Malawi in February, 2022 and that is now working for the newly established Commercial Division of the High Court in Lilongwe, she was the right candidate for her role as Guest Speaker on the day.

National Chairlady for the Catholic Women Organisation Mrs. Doreen Banda Zimba thanked the first cohort of 1972 for the visionary leadership and thanked Church that provided support for its establishment through late Archbishop James Chiona and the then Parish Priest for St. Pius Parish (Blantyre) who is now Bishop Emeritus of Diocese of Zomba in Ecclesiastical Province of Blantyre, Rt. Rev. Allan Chamgwera.

The climax of the 50th Anniversary will be in December 2023 in the Catholic Diocese of Mzuzu in the Ecclesiastical Province of Lilongwe.



MSAMBA CATHOLIC CENTRE

ARCHDIOCESE OF LILONGWE

*We offer quality accommodation,
meals, and conference facilities
at affordable prices. We are
located in a serene, safe and
secure environment just before
you reach Msamba Parish*



“Come and experience the best hospitality services”

Area 36, Lilongwe


Tel: (+265) 01 726 396/01 725 607

RADIO ALINAFE



KUZAMITSA CHIKONDI PAKATI PATHU

- 97.1 FM in Lilongwe, Dowa and surrounding areas
- Streaming live on www.radioalinafe.com

 [radioalinafe97.1fm](https://www.facebook.com/radioalinafe97.1fm)





LIKUNI PRESS AND PUBLISHING HOUSE

The Home of Quality Printing



LIKUNI PRESS AND PUBLISHING HOUSE
P.O. BOX 133, LILONGWE, MALAWI
TEL: +265 997 766122
EMAIL: LIKUNIPRESSPH@GMAIL.COM