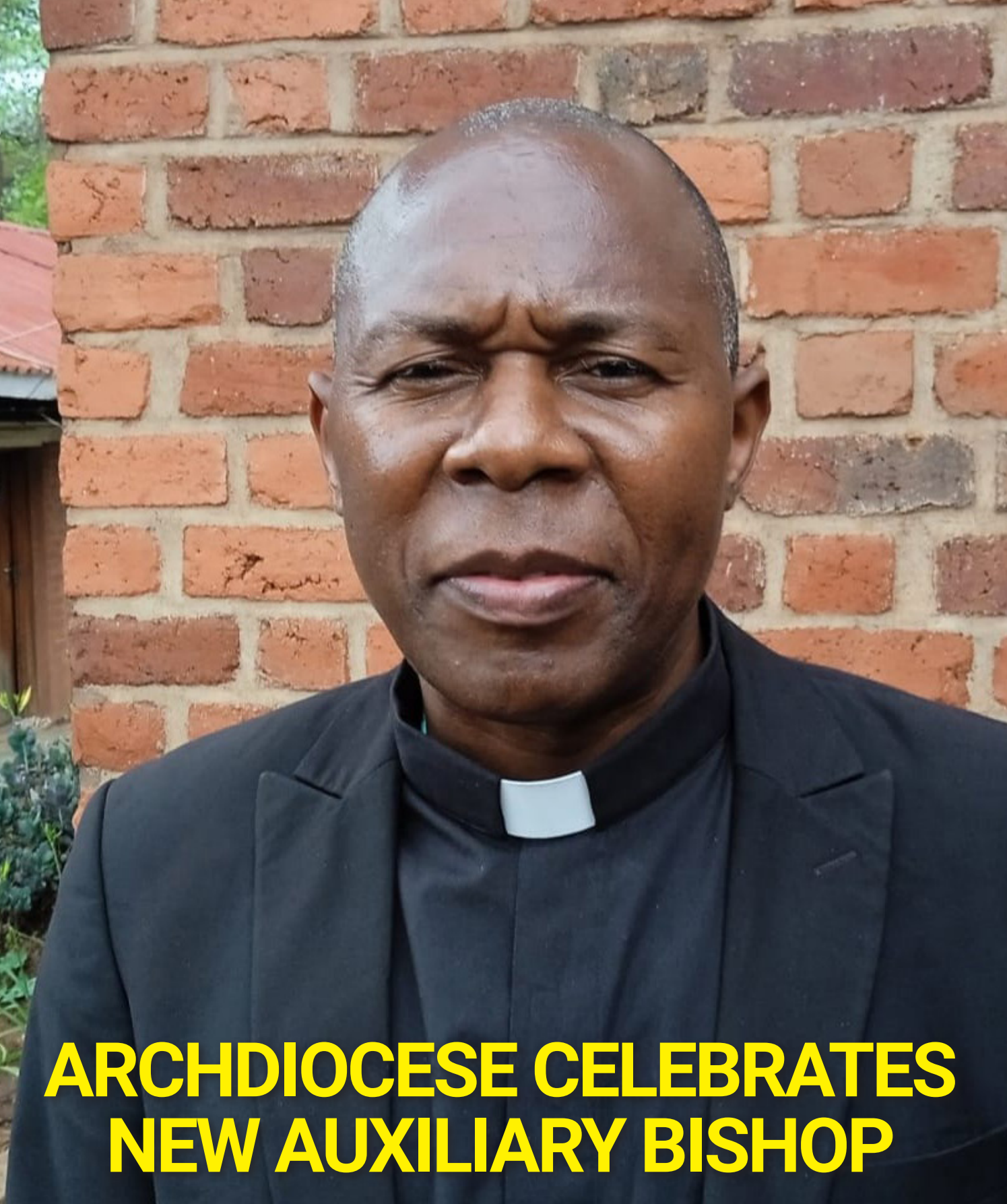


MPINGO NDIFE TONSE TIYENDE LIMODZI

Archdiocese of Lilongwe Magazine

Issue No. 11
Christmas 2023



ARCHDIOCESE CELEBRATES NEW AUXILIARY BISHOP

INSIDE: Number of parishes hit 49 in Lilongwe | Sr Teresa helping women stand tall
Archdiocese mourns two priests in one week | Surviving the devaluation



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Cover Image

*PMS Director appointed
Auxiliary Bishop*



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ARCHBISHOP'S FOREWORD

We are once again happy to present to you our dear reader this Christmas edition of Mpingo Ndife Tonse, Tiyende Limodzi Magazine. The Catholic Church in Lilongwe is ever growing from strength to strength in all the sectors of life.

In pastoral area, the establishment of more parishes in different parts of the Archdiocese is a positive sign of the demand of pastoral work to the people of God.

In social sector, the activities of Catholic Development Commission, Health Commission, Education and Justice and Peace Commissions bear witness of the Church's concern for the whole development of the human being. Catholic hospitals, Catholic schools, and other Catholic institutions are doing their best to serve the society. We may not be 100 percent in performance but we know we are on the right truck.

In development and finance sector, it is common knowledge that our region including our country is experiencing an economic turbulence. We the Church are not spared from this. When we talk of the Church, we talk of the faithful, who struggle every day to fend for their families and at the same time they have to contribute to the Church. The struggle of the faithful is therefore the struggle of the Church.

Our appeal to all is to stay vigilant and focused; to be resilient and spirited. Let the coming of baby Jesus whom we are all expecting to be born on Christmas be our hope and solace in our struggle.

Finally, may I make a special appeal to all to continue living in the Synodal spirit. Make the Church the place for all, listening to the feelings of others with love and respect. Each one of us has a place in God's space. I impart to all my Episcopal blessings and have a Merry Christmas and Happy New Year.

+ George Desmond Tambala

ARCHBISHOP OF LILONGWE



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EDITORIAL

Dear Reader

Mpingo Ndife, Tonse Tiyende Limodzi Magazine continues providing you with news on activities mostly taking place in the Archdiocese of Lilongwe. Meanwhile, the Archdiocese is in a joyous mode for a big early Christmas gift of an Auxiliary Bishop. We wait for the consecration of the Very Rev. Fr. Vincent Fredrick Mwakhwawa as an Auxiliary Bishop of the Archdiocese of Lilongwe in January 2024.

The waiting period for the coming of an Auxiliary Bishop provides a true picture of what must be done in Advent, the waiting period for the coming of the Messiah. This Christmas edition of *Mpingo Ndife Tonse Tiyende Limodzi Magazine* offers you a wide range of Christian values that will help you understand the meaning of Advent and Christmas.

The Archdiocese also received new parishes in this half of the year. St. Padre Pio (Gulliver) Parish and Maria Mthandizi wa Akhrsitu Mtandire Parish join the Archdiocese in their new statuses. The Magazine gives insights of the events that marked the inauguration of these two new Parishes.

In this issue you will also get to know modern platforms of evangelisation. The article, *Tools for Evangelisation* is a tutorial for you be able to follow Christ or bring Christ to others in this digital era.

We at the *Mpingo Ndife, Tonse Tiyende Limodzi Magazine* wish you a merry Christmas and a prosperous new year 2024.

Chief Editor

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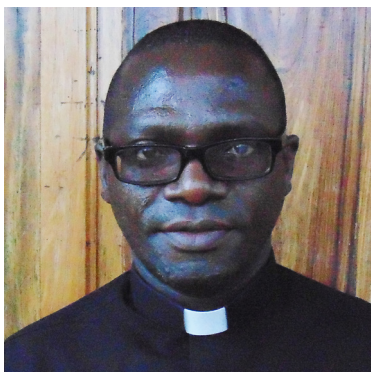
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PMS DIRECTOR APPOINTED AUXILLIARY BISHOP

By Sam Kalimba

His Holiness Pope Francis has appointed the National Director of Pontifical Mission Societies (PMS) at the Episcopal Conference of Malawi (ECM) and Vicar General of the Archdiocese of Lilongwe, the Very Rev. Fr. Vincent Fredrick Mwakhwawa, as the Auxiliary Bishop of Lilongwe.

According to a statement released by the Episcopal Conference of Malawi (ECM) Secretary General, the Very Rev. Fr. Valeriano Mtseka the appointment was officially announced in Rome on Wednesday, 15th November, 2023 at 13:00 hours local time (12:00 noon in Rome), at Vatican City.

The country's State President, His Excellency Lazarus MacCarthy Chakwera, congratulated the Very Rev. Mwakhwawa on his appointed.

“The First Lady and I extend our heartfelt congratulations to Reverend father Vincent Fredrick Mwakhwawa on becoming the Auxiliary Bishop of the Archdiocese of Lilongwe. His exceptional dedication, demonstrated through his roles as Vicar General, National Director of Pontifical Mission Societies and Parish Administrator of Our Lady of Africa – Maula Cathedral, showcases his remarkable leadership. We are confident that his guidance will continue to significantly impact the spiritual growth of our nation. Our prayers are with the Bishop Elect, and

may God's grace continue to guide and inspire him in this significant chapter of his journey”, reads the statement from the Presidential Press Office.

Another congratulatory prayerful message came from the Office of the Secretary to the Archbishop of Lilongwe,



Fr Vincent Mwakhwawa with members of CWO

Rev. Fr. Hodges Mzunga. In his statement, Rev. Mzunga further explained that the Archdiocese had set aside the 18th of November, 2023 which happened to be the birthday of His Grace Archbishop George Tambala of Lilongwe, for a thanksgiving celebration and to wish the Auxiliary Bishop Elect best wishes. The Clergy, the Religious and some selected faithful were invited to attend.

According to a curriculum vitae (CV) released by the ECM, the Very Rev. Fr. Vincent Fredrick Mwakhwawa was born on 20th November, 1975 in Salima District. He is a Catholic priest of the Archdiocese of Lilongwe ordained on 12th July, 2003 in the Archdiocese of Lilongwe. He hails from St. Paul's (Nkhotakota) Parish.

The CV further states that after his ordination to priesthood in 2003, Fr. Vincent served in 3 different parishes and held other responsibilities in the Archdiocese such as Treasurer of Diocesan Mini Synod of the Diocese of Lilongwe from 2004 to 2006, Commissioner of Lilongwe Catholic Commission for Justice and Peace (CCJP) and Bishop's Secretary at Bishop's Administration Office from 2006 to 2007 and Pastoral Coordinator of the Diocese of Lilongwe from 2007 to 2010. He was later sent for further studies in August, 2010 at the Catholic University of Eastern Africa (CUEA) in Nairobi, Kenya from where he obtained a Master's Degree in Pastoral Theology in 2012. He was appointed Formator and Lecturer at St. Anthony's (Kachebere) Major Seminary in in the Diocese from July 2012 to December 2013. He was then appointed National Director of Pontifical Mission Societies from 2013 to the time of his appointment as Auxiliary Bishop in November, 2023. He has also been serving as the National Chaplain and Coordinator of the Laity for the Episcopal Conference of Malawi from 2013 to 2023. the Very Rev. Fr. Vincent Mwakhwawa is at present the Vicar General of the Archdiocese of Lilongwe, Parish Administrator



Fr Vincent Mwakhwawa with clergy from AMECEA

of Our Lady of Africa- Maula Cathedral, Chairman of the Archdiocesan Synodal Path and he also chairs the Archdiocesan Theological Commission.

The Archdiocese of Lilongwe has since set 20 January 2024 as the consecration day for the Auxiliary Bishop.

The Archdiocese of Lilongwe is growing in both numbers of parishes and the faithful. Currently, the Archdiocese has 49 Parishes. 🙏



Fr Vincent Mwakhwawa with children in Diocese of Dedza during a Pontifical Mission Societies (PMS) commemoration



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NUMBER OF PARISHES HIT 49 IN LILONGWE

– PRELATE CALLS FOR AN END TO DISCRIMINATION

By Sam Kalimba

The Catholic Archdiocese of Lilongwe on Saturday, 25th November, 2023 inaugurated the 49th Parish originating from the Society of St. Patrick's (Kiltegan) and returned to the same Society at a location called Mtandire in Lilongwe City.

The Parish, Mary the Helper of Christians (Mtandire) is an off shoot of St. Kizito Chigoneka (Parish) in the Archdiocese. While the parent Parish remains with 17 Small Christian Communities, the newly inaugurated one has 6 outstations and 52 Small Christian Communities.

Speaking when he presided over Mass to mark the inauguration of the new Parish, the Prelate of the Archdiocese, His Grace Archbishop George Desmond Tambala called on the parishioners to desist from any tendencies of dividing themselves into 'indigenous' and 'visitors' groups of Christians, saying there are no such groups in the Catholic Church.

"The name of your Parish, Mary the Helper of Christians should be lived. Mind you, it is not Mary the Helper of indigenous Christians or Mary the Helper of new coming Christians. This Parish is in a City and you should expect Christians to be coming from all corners of the country for various reasons. While some will not stay long, others will

be here for a long period of time. So, what is important is the brotherhood and sisterhood we share in Christ the son of Mary. Instead looking at each other as 'indigenous' or 'visitor', you must do whatever Jesus tells you just as those servants filled the jars with water to the brim at the Cana Wedding after Mary had told them to do whatever Jesus would tell them. There were visitors and family members at the wedding but they all enjoyed the good wine. If you do what Jesus wants you, to do you will not discriminate each other. It is in both ways, either new comers might consider themselves civilised and think that they best fit to be in positions or the indigenous might consider themselves owners of the Parish and hence deemed fit for positions. I do not want to hear anything of that sort here. You must be one and steadfast to develop this Parish", said Archbishop Tambala.

And speaking to journalists after the Mass, Archbishop Tambala clarified that it was only a general concern that he made those sentiments not that he noticed or heard anything from the new Parish about divisions.

"It was my general concern. This is a contentious issue in this country and we must not ignore it in the Church. This is happening in government, political parties and



His Grace George Desmond Tambala blessing the altar in Maria Mthandizi wa Akhristu church

communities; and no doubt in the Church too. So, in order to safeguard Christians against this, I felt that I must begin the process of ending this syndrome by being open on the matter. I, therefore, recommend the same to be applied in the whole of Archdiocese of Lilongwe to set as a model for our country,” he said.

Concurring with the Archbishop, Senior Group Village



The new Maria Mthandizi wa Akhristu Parish priest, Fr Dennis Zaki Agi (right) with the recently deceased Fr Martin Kavisu of St Kizito Parish, Chigoneka

Headman Chigoneka said he did not expect to hear any squabbles arising from differences in residential status of the faithful staying in the area.

“Archbishop Tambala said it all. What I know is that we are all on a journey returning to God. So, no one owns the earth. I know Catholics are good citizens in my area and, therefore, I wish to urge them to uphold that *status quo* for the good of our place and your new Parish. I am happy that I have witnessed this moment from the inception and I therefore welcome this development”, said GVH Chigoneka.

During the declaration of the new Parish Priest, it was discovered that the new Parish would remain under the administration of the Kiltegan Fathers who are also the administrators of the parent Parish, St. Kizito (Chigoneka) as Rev. Fr. Dennis Zaki Agi (SPS) was appointed the inaugural Parish Priest of the new Parish, fondly named Chichewa as *Maria Mthandizi wa a Khristu (Mtandire) Parish*. Rev. Zaki Agi was installed as Parish Priest on the same day and pledged to be faithful to Church doctrines and canons of running a Catholic Parish.

Chigoneka Parish was opened in 1975 while the new Parish was established in 2006 and construction of the Church building was completed and consecrated in 2007.

The Archdiocese of Lilongwe announced of the establishment of the new Parish on 11 March, 2023 but the official decree was made on 1st July 2023.

The Parish was being inaugurated two days before Archbishop Tambala clocked two years as the local ordinary of the Archdiocese. He came in 2021 when the Archdiocese had 41 Parishes and 7 deaneries. 🙏



A MPONELA NON-CATHOLIC BUILDS A CATHOLIC CHURCH

A local Presbyterian philanthropist and Village Headman Kasangadzi, born Lyson Atwell Banda, from Kapichi at Mponela in Dowa has broken a record as he enjoyed a rare privilege of brushing shoulders with His Grace Archbishop George Desmond Tambala of the Archdiocese of Lilongwe, right at his backyard in Mponela.

It all begun with natural calamity of stormy winds early in 2023 that brought down a Catholic church building at St. Louis Montfort Small Christian Community (SCC) in Kasangadzi Village.

According to the St. Benedict the Abbot (Mponela) Parish Priest, Rev. Fr. Francis Sonkhani Nyendwa, when the church building got damaged, Christians in the SCC lost hope.

“I recall when the Chairperson of St. Louis Montfort SCC called to inform me about the sad development, he explained that spirits of the faithful in and around the prayer house had gone down because they thought it would take years to reconstruct the building”, he said.

Fr. Sonkhani explained that he just encouraged the

Chairperson to remain hopeful that something would be done about the building although he did not anybody in mind who would come to their rescue.

“We visited the place and indeed it was a bad sight knowing how it was when we last celebrated Mass in the village”, said Fr. Sonkhani.

The Parish Priest said after sometime the SCC Chairman called to inform him that there was a good Samaritan in the community who was shocked with the destruction of the church building and had offered to construct a new one for them on condition that they contribute bricks for the project. He explained that since the benefactor was not Catholic but a member of the Church of Central African Presbeterian under Nkhoma Synod, the SCC sought approval from the Parish Council which was granted and the project started.

“I, on behalf of the Parish, encouraged them to accept the offer and to proceed to contribute the bricks as requested by the potential donor; and each member contributed at least two bricks towards the project, as per condition of the potential donor”, Fr. Sonkhani told this Reporter in a

continued on page 13



His Grace George Desmond Tambala blessing the new church telephone interview.

So, a new, beautiful all weather resilient church was constructed. Its external and interior looks are very imposing.

Despite being a Small Christian Community of about of about sixty (60) families, it pleased the Archbishop of Lilongwe, Most Reverend George Tambala to accept an invitation to consecrate it. On Sunday, 19th November, 2023, Archbishop Tambala travelled to Kasangadzi Village in Mponela, some 65 kilometers north of Lilongwe City to consecrate the new Church building.

In his speech at the consecration ceremony, Archbishop Tambala hailed Mr. Lyson Atwell Banda for his kind and selfless gesture and said that his motivation to consecrate the Church building was to amplify the strong message Mr. Banda is sending to all Catholics in the Archdiocese and Malawians in general that we should all be concerned with problems others are facing and be ready to help unconditionally.

“Mr. Atwell Banda has demonstrated an extra-ordinary character a Christian worthy emulating. He has evangelised in a special way and we all must learn that it is possible to be self-reliant at all levels. As a Church in the Archdiocese, we have learnt



Mr Artwell Banda

what we must practice and this is a challenge. As a country, we must learn that we can develop our country by ourselves,” said Archbishop Tambala in a media interview after the church consecration Mass.

On his part, the soft spoken Lyson Atwell Banda who participated in all the Rites including Mass marking the consecration of the church building said that his utmost reward on the day was to brush shoulders with an Archbishop of the Catholic Church apart from his belief that the gesture pleases God.


“I am happy to see the top brass in

the Catholic Church hierarchy, the Archbishop himself in my village. This is utmost and profound gift I will live to remember and cherish in my life. I thank God for this day”, he said.

He observed that faith is something that is difficult to explain and that was the reason Jesus was crucified.

“The Roman authorities could not understand his mission and for this reason I tell you that my motivation for doing what I have done is my faith and I owe no explanation to anyone as to why I have moved to support the Catholic Church in my village at the time they needed help most. This I do to many churches and I know it pleases God and He will bless me”, Mr. Banda explained.

The Catholic Small Christian Community of St. Louis Montfort is under Mwancheke Outstation which is under St. Benedict the Abbot (Mponela) Parish, Dowa Deanery in the Archdiocese of Lilongwe. The SCC started in May 2005 with 30 families and the number of families has increased to 60 by the day of consecration of the Church building.

It is rare in Malawi for a person who is not a partisan politician to support groups of people such as churches let alone for a member of a different denomination to support a group from another denomination. Ecumenism has one, faith has one. 



TOWARDS CHRISTMAS THROUGH ADVENT SEASON

By Rev. Fr. Steve Likhutcha

Advent Season is once again here. This is a journey of four Sundays before the birth of the Saviour. Very soon we shall wind up the year with the big celebration of Christmas when we remember the birth of Jesus Christ, our Lord.

Advent Season is a special period whereby Christians are called upon to prepare in a special way for the coming of the Lord. 25th December is the date and prior to that we see people, Christians and non-Christians alike being very busy with various things.

Currently most of the mega-shops in town have or will have new looks with Christmas decorated materials. Individuals also would like to look different as some buy new things others desire to have a holiday away from home with their families. All this is done in the name of Christmas. The key question in our preparation for 25th December this year is this; Have we included God in our plans for Christmas?

Paradoxically, although the Saviour was born among us and was named “Emmanuel” meaning ‘God is with us,’ he preferred to be born in a manger and stayed with cows just because there was no space for him among us, our houses were full. What has filled our hearts today so much so that the Saviour until now cannot be born in us? What is it that as individuals, families, societies, churches and nation are doing making the Child Jesus not to find a better place in us? We need to clean ourselves and prepare well for the Child Jesus.

In preparing the people for the Saviour John the Baptist had this to say, ‘..make straight his paths, every valley be

filled, every mountain be made low and winding road be straight and rough ways be made smooth.” Lk. 3:4-5.

An application of this is very important in our daily lives since Christ wants to be immanent in us as his name ‘Emmanuel’ suggests. In making his paths and roads straight we should avoid being crooked in various ways so that what we do should be transparent to the rest.

As Christians there are some things that are expected of us apart from following the Decalogue. To heed John the Baptist’s call of filling all the valleys then we need to look into our lives and find out all the things we are failing to do as Christians and we start fulfilling them. If we fail to be faithful, do works of mercy, observe times of prayer, love and forgive our dear ones and being generous then it means that the gaps are many and we need to fill them.

Sometimes we overdo certain things. We need to make low our mountains if our intentions for praying, for doing works of mercy, being generous and regular involvement in ecclesiastical events are wrong. Humility is called for.

No need to be rough and tough to others for nothing at all. We need to be cheerful, approachable, joyful and smiling people. We belong to a living God who sent us the Saviour to get us out of sorrowful state as such we should reflect the nature of joy to others by being kind and cheerful to them.

When we fulfill all these things then we will prepare meaningfully for Christmas this year. Have a meaningful Advent Season. Be blessed. 🙏

ORDER OF FRIARS MINOR CAPUCHINS RETURN TO ARCHDIOCESE OF LILONGWE AS ARCHBISHOP CALLS FOR PROGRESSIVE APPROACH

By Sam Kalimba



It had been 8 years when the Order of Friars Minor Capuchins left the Archdiocese of Lilongwe only to return on 9th September, 2023 through the newly commissioned St. Padre Pio Parish situated in Gulliver in Area 49 in Lilongwe City. The Capuchins came to the Archdiocese of Lilongwe in the early 1990s with the opening of a new Parish, Andrea Kaggwa Woyera which is located in Area 49. Kaggwa Woyera Parish gave birth to St. Padre Pio as its outstation.

In around 2015 the Capuchins wound their mission in the Archdiocese and a Regional Custody near the St. Padre Pio church which was being run by Kaggwa Woyera Parish under Diocesan priests.



Archbishop Tambala opening the doors of St Padre Pio Church

When Archbishop George Tambala became the prelate of Lilongwe, the Archdiocese had 41 Parishes which in 2022 prompted him to embark on a mission to open more Parishes. It is through this initiative that St. Padre Pio was 9th September, 2023 commissioned as a 48th Parish in the Archdiocese. The Archbishop appointed and installed Rev. Fr. Henderson Kumbasa, OFM. This signalled the return of the Capuchins in the Archdiocese.

In his brief speech during the commissioning ceremony, Archbishop Tambala urged parishioners for both Andrea Kaggwa Woyera and St. Padre Pio Parishes to the past, begin anew and co-exist.

“Like in the Gospel that we have read today, all of us are urged to spread the word of God led by love. I don’t expect any one of you, either from this new Parish or the old Kaggwa Parish to dig the past. Let bygones be bygones. As a new Parish focus on what’s good for you and the kingdom of God. The main role of a Parish is for Christians to come closer to Sacraments through the presence of a priest and pray for their needs. A parish is not an NGO and, therefore, preserve the nature of a Parish in accordance with the Church doctrine”, he said.

On his part, Fr. Kumbasa said that it was gratifying that the Capuchins had been assigned a new Parish through which they would carry out with their mission of evangelisation.

“Over the years we have been wandering about in our mission but we now thank *continued on page 16*

ORDER OF FRIARS MINOR CAPUCHINS RETURN



Archbishop Tambala with Fr Henderson Kumbasa (in habit) at a reception

God for this grace of a settlement. We will now be able to plan and measure our contribution to the Archdiocese and the kingdom of God. We don't take this for granted and we will fulfil God's mission in us. We are grateful to God, we are grateful to His Grace, Archbishop Tambala, we thank the Andrea Kaggwa Parish Priest, Monsignor Patrick Thawale and the parishioners of Kaggwa Parish for their support", he said.

Fr. Kumbasa urged his newly found


flock to be ready to support the work of evangelization and focus on building the new parish.

Among the high profile people who graced the commissioning of ceremony of St. Padre Pio Parish was the State Vice President, Right Honourable Dr. Saulos Klaus Chilima, who attended the event as a Catholic.

In his remarks, St. Padre Pio Parish Vice Chairperson, Alex Chisanthi, said that parishioners of the new Parish had welcomed the Parish

warmly and promised to work with the new Parish Priest. He, however, invited Archbishop Tambala to keep visiting them whenever he would be free so that they get the fatherly support as they begin their new journey as a Parish.

St. Padre Pio Church started in 1990s. In early years, Christians were congregating under one Small Christian Community but more were established over time. On St. Bernard SCC was promoted to become an outstation under the Capuchins from Andrea Kaggwa Parish. In 2001, the SCC changed its name to St. Padre Pio in readiness for canonisation of the founder of the Order of Friars Minor, Franciscans (Capuchins).

The foundation stone for the Church was unveiled by late Bishop Felix Mkhori on 8th May 2005. Construction of the church was completed in 2014 and was officially inaugurated by the late His Grace Archbishop Tarsizio Gervazio Ziyaye on 5th October, 2014. St. Padre Pio Church boasts of producing a Nun, Sr. Prisca Mulande of Teresian Sisters, and two Priests, Fr. John Mangwere of the Pallotines and Fr. Mayamiko Kachipapa of the Society of Jesus. 

CALLED TO BE THE SIGH OF RELIEF TO OTHERS

By Rev. Fr. Steve Likhutcha

There are times when you really realise that life is difficult. In some moments of our existence life becomes a mystery. In other circumstances life is good. Life opens up opportunities to various things that gladden our hearts and desires. One needs special graces, talents, wisdom and skills to manage the affairs of life and balance up properly all aspects of life.



The current global situation particularly for the developing nations,

which are unfortunately hit by regular natural disasters, demonstrates how difficult life is to all ordinary people

who happen to be the majority in such nations. The case of Malawi is not different and so is our beloved Archdiocese of Lilongwe whose majority of the Christians are in the rural areas and over 70% of them live below the poverty line.

A human being who is at the centre of life should be in the forefront sorting out the problems of life. In all unbearable situations a human being should stand out and become in reliable solving all things that *continued on page 17*

CALLED TO BE THE SIGH OF RELIEF TO OTHERS

perturb them. This is why I applaud all people with positive mentality who, even in the most hopeless of situations, are able to bring light and uplift the doubting ‘thomases’ through their cognitive application to the situations at hand.

Since life is difficult, we run up and down daily trying to sort out the challenges of life. Those who do not understand that life is difficult mostly take their time relaxing, resting, sleeping and do all sorts of leisure things before toiling. The few people who understand how difficult life is spend much of their time toiling and relax later.

Unfortunately, the world sometimes does not support such diligent people. They are at times hated for their hardwork and so many things, and in most cases bad things bad things are said about them. The more one listens to such critics the more our societies become poorer and poorer. The more those in authority subdue such people the more those in authority suffer to get support for the rest.

Life is a mystery. One needs to understand all the complexities of life to surpass the ordinary. The harder you become now the easier you live tomorrow and conversely the easier (lazy) you become now the harder (difficult) you live tomorrow. Life is better lived with nuts and bolts of discipline. Discipline controls one from being loose, irresponsible and reckless. It encourages one to be at their best and give out the best to oneself or others.

Human beings in the world will continue facing difficulties in various ways. This can be in a hard or easy way. The human cognitive faculty is there to provide solutions to the challenges faced in life. This is why no human being should smile at the suffering, poverty or needs of others. We should wake up from our slumber and become active, visionary and pragmatic in different ways otherwise we are nursing the poverty life for tomorrow.

Life is good when all of us as social beings realise the significance of being supportive to others in various

ways so that their needs are met or their inadequacies are bridged. We need to come out clearly and become a beacon of hope to those who are suffering in various ways. Those who are born lazy should be encouraged to realise the potential they have so that we all do our part in alleviating the common poverty around us.

We are privileged to live in a country that is very rich in natural resources. We cannot go beyond the poverty line if we do not become diligent like being seasonal farmers even in a small way and plant the stable food, rear animals



and feed ourselves for the entire year. For how long shall we depend on the few people who are diligent in life? What is our role in life and what is the meaning of our existence? Why should we mount a lot of pressure and stress on them with our idleness and backbiting when we have the potential to join hands with them to batter our lives and society at large?

In the words of St. John Paul II, we all need to help one another and we all need one another at one moment of life for “nobody is so rich as not to need the other and nobody is so

poor as not to help the other”. We are meant for each other, we need to complement each other and we all need to do our assignments in life. When we are sincerely for the other person we become a sigh of relief to them. The current scenario in the country is calling all of us to be the sigh of relief to the others as we learn from Sacred Scripture.

Life was very difficult to Abraham when he was told to sacrifice his only son Isaac to God but the Angel of God became the sigh of relief to him when he was told to sacrifice a ram which was in the nearby shrubs, instead (cf. Gen. 22:1-14).

Life was very difficult to Joseph when his brothers wanted to kill him because of the dreams he had but Reuben and Judah became the sigh of relief to him when the two brothers insisted not to kill him but to put him in the pit or sell him (cf. Gen. 37:1-28).

Life was very difficult to the Israelites in Egypt but Moses became the sigh of relief to them when God had told him to drive them out of Egypt and go to a new place he was to show them (cf. Ex. 9-15:21).

Life was very difficult to the Israelites under the constant threats of Goliath the Philistine until David became the sigh of relief to them by defeating the mighty Philistine with his shepherd’s pouch, sling and a stone (cf. 1Sam. 17-18:15).

The life of Susanna was at stake as she was condemned to death by the judges after the two men who wanted to rape her failed to fulfill their evil desires and misled the judges but Daniel became the sigh of relief to her by enlightening more that judges so that they cross-examine the two men separately. Thus, life of Susanna was saved.

We too today, with all the economic constraints all of us are going through, are called to be the sigh of relief to various people including our relatives so that our lives should be safe. Nobody should be lazy. All of us should be active to reach to the desired goal. This will show that we are the sigh of relief to others. 🙏



ECM PRESIDENT SAYS THEY ARE BACKED BY SCRIPTURE, TRADITION, AND MAGISTERIUM OF THE CHURCH

By Sam Kalimba

Episcopal Conference of Malawi (ECM) President His Grace Archbishop Geroge Desmond Tambala who is also prelate of the Archdiocese of Lilongwe reiterated that the position of the conference on the ‘Declaration on the Pastoral Meaning of Blessings’ (Fiducia Supplicans) released this week is backed by scripture, tradition and magisterium of the Church. He said this as he was responding to a questionnaire from this reporter on whether the ECM position does not conflict any Church protocols.

“The main reason we issued our position as a conference on 19 December is in reference to Scripture, Tradition, and Magisterium of the Church. This is where our faith is founded upon and has a greater bearing on our culture as Malawians,” he said.

A statement titled ECM clarification on the declaration on the pastoral meaning of blessings (fiducia supplicans) started by expressing the wish of the conference to clarify the declaration amidst widespread fears by both Catholics and non-Catholics in the country.

“We, your Bishops, do so having noted certain erroneous interpretations of this declaration that have generated interest, fears and worries amongst Catholics and people who look up to the Catholic Church for moral, spiritual and doctrinal guidance,” began the letter.

The four-point statement agreed with the declaration and provided a deeper interpretation that was missed in the local media but ended up shutting the door for effecting the declaration in Malawi.

“Having stated the above, and to avoid creating confusion among the faithful we direct that for pastoral reasons, blessings of any kind and for same sex unions of any kind, are not permitted in Malawi,” said the statement.

The statement concluded with words of comfort and encouragement to many Catholics who showed signs of loss of trust and hopelessness upon hearing about the declaration released by Rome through social media and discussions in their small Christian communities.

“While we understand the legitimate interest and fears this Declaration

has generated, we wish to assure all Catholics and all those interested in Catholic teaching that the teaching of the One Holy Catholic and Apostolic Church on Marriage remains the one indicated in Paragraph 4’ “an exclusive, stable, and indissoluble union between a man and a woman, naturally open to the generation of children”.

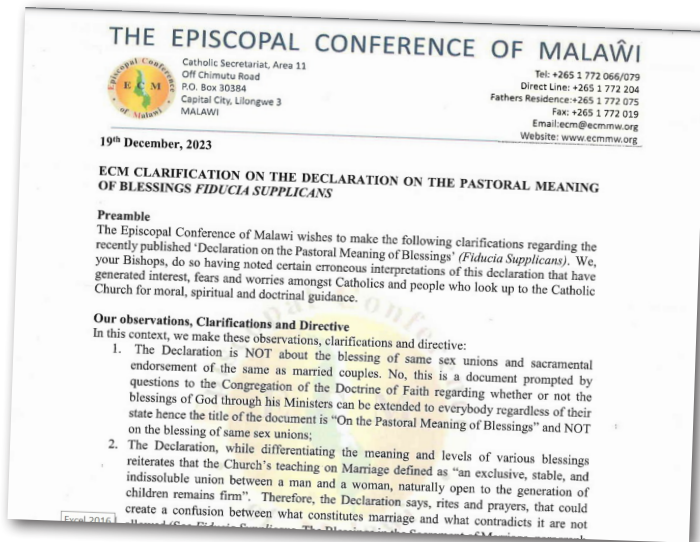
Catholic media houses played a critical role within these days of the declaration by trying to interpret the meaning of the dealation in the context of Malawi.

Rev. Fr. Andrew Kaufa, AMECEA Communications Director and a member of the Pope’s Communications Dicastery was in Malawi for holidays and became useful source for many Catholic media houses without undermining the role Media House Directors also played in their Dioceses.

He told this reporter that he was happy to hear and observe the anger in the tone of Catholics on social and mainstream media.

“People are speaking from deep down t h e i r *continued on page 19*


BACKED BY SCRIPTURE, TRADITION, AND MAGISTERIUM OF THE CHURCH



hearts. The anger they have speaks to the level of faith they have. Soon or later the Church in Malawi will circulate synodality questionnaires for Christians to supply with responses. I pray that they will be able to share their sentiments in the manner they are doing now so that their position is considered in Rome. I know the declaration has come in good faith but the understanding is different from this end. We have deep rooted faith in this part of the world as evidenced by the increasing numbers of priestly ordinations and baptisms as compared to the same numbers in the West,” he said.

Canonist Rev. Fr. Dr. Israel Madziakaphwa of the Catholic Diocese of Mangochi and Coordinator of the Catholic University in Lilongwe said that both the declaration and statement made by the ECM had canonical strengths. He said that the declaration did not flout any tradition, doctrine or Canon of the Church. He said that as long as it supports the value of natural order and Canonical marriage, the declaration was canonically correct. When asked about whether the Church in Malawi through the ECM statement of clarification was in conflict with authorities, he said that in no way did the local Church contradict the declaration. He said that as a conference, they were at liberty to find means of implementing the declaration after considering all factors.

“So, they have decided as a conference to give a blind eye to the declaration as means of effecting it. Who can question them? They have good reasons in their own right as they pastor the sheep under their responsibility,” said Fr. Israel.

Some other African Conferences that have also issued statements that this reporter has seen and have a similar direction though put in different styles include the Zambia Conference of Catholic Bishops (ZCCB), the Kemya Conference of Catholic Bishops (KCCB) and the Catholic Bishops Conference of Nigeria (CBCN). 

BISHOPS IN MALAWI GIVE GUIDANCE ON SAME SEX BLESSINGS

By Fr. Elias Chizule

The Episcopal conference of Malawi, a conference of Catholic Bishops has directed that blessings of any kind for same sex unions are not permitted in Malawi for pastoral reasons. The Bishops said this in a statement which they issued on 19 December 2023 offering a clarification on the declaration on the pastoral meaning of blessings, ‘Fiducia Supplicans’.


The document Fiducia Supplicans authored by the Dicastery of the congregation for the Doctrine of faith and approved by Pope Francis was a response to some questions presented to the office of the Pope (Dubia) regarding whether or not the blessings of God through his ministers can be extended to everybody regardless of their sinful state. The Document which was released on December 8 allowed the blessing of same sex couples and couples living in irregular situations.

The document from the Vatican continued to differentiate the meaning and levels of various blessings but reiterated that the Church’s teaching on Marriage remained the same that it is a union between a man and a woman defined as exclusive, stable and indissoluble and open to the generation of children.

However, in giving clarification and guidance to the faithful and clergy of Malawi the Bishops conference of Malawi said that “ We direct that for pastoral reasons, blessing for same sex unions of any kind are not permitted”

In the statement the Bishops said they offered the clarifications having noted certain erroneous interpretations on the declaration. They said they had observed that the declaration had generated interest, fears and worries among Catholics and people who look up to the Catholic Church for Guidance. They clarified that the Declaration is not about blessing same sex marriages or unions or sacramental endorsement of the same.

The Canon law of the Church numbers, 12,13 and 455 of the church grants Bishops in particular jurisdictions to form particular laws and guidance in the implementation of certain declarations and universal law in their areas considering different cultures and situations.

The Catholic Church teaches that marriage is between a mature man and woman who give mutual consent. 

KNOW YOUR ARCHDIOCESE

By Brian Leonard Banda

Head: Most Rev. George Desmond Tambala

Deaneries: (7) Parishes: (49) Coverage: Lilongwe, Mchinji, Dowa, Ntchisi, parts of Kasungu, Nkhatakota & Salima.

	NAME OF PARISH	PATRON SAINT	EST.	PARISH PRIEST	PAROCHIAL VICAR / ASSISTANT PRIESTS	PRIESTS CONGREGATION
MAULA DEANERY (11)						
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	<i>Vacant</i>		St. Patrick's Missionary Society (SPS) or Kiltegens
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. Alfred Nkundimana, 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	Rev. Fr. Patrick Thawale, DP	Rev. Fr. Mathews Potani, DP	Diocesan
8	Chinsapo	St. Denis Ssebuggwawo	2009	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 Kamela, DP	Rev. Fr. Thomas Kasiya, DP	Diocesan
10	Gulliver	St. Padre Pio	2023	Rev. Fr. Hendricks Kumbasa, OFM-Cap		Order of the Friars Minor - Capuchins (OFM-Cap)
11	Mtandire	Maria Mthandizi wa Akhristu	2023	Rev. Fr. Dennis Agi, SPS		St. Patrick's Missionary Society (SPS) or Kiltegens
MTIMA WOYERA DEANERY (7)						
12	Mtima Woyera	Sacred Heart of Jesus	1955	Rev. Fr. Innocent Mtapanga, DP	Rev. Fr. James Mkwezalamba, DP	Diocesan
13	Chilinde	Holy Family (Banja Loyera)	1974	Rev. Fr. Augustine Katundu, DP		Diocesan
14	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)
15	Kamuzu Barracks	St. Mary	1986	Rev. Fr. Augustine Likado, DP		Diocesan

16	Kawale	Holy Trinity (Utatu Woyera)	1991	Rev. Fr. Deusdedit Kanyambo, DP	Rev. Fr. Geoffrey Chikapa, DP	Diocesan
17	Don Bosco	St. Don Bosco	1996	Rev. Fr. Joseph Czerwinski, SDB	Rev. Fr. Peter Nguyen, SDB	Salesians of St. Don Bosco (SDB)
18	Area 44	St. Phillip (the Apostle)	2022	Rev. Fr. Alberto Elifala, DP	Rev. Fr. John Thawale, DP	Diocesan
MCHINJI DEANERY (8)						
19	Kachebere	Our Lady of Help	1902	Rev. Fr. Mathias Chimalu, DP		Diocesan
20	Guilleme	St. Anne	1935	Rev. Fr. Mathews Sitolo, DP	Rev. Fr. Mathias Modilamu, DP	Diocesan
21	Ludzi	St. Joseph	1942	Rev. Fr. Thomas Msalala, DP	Rev. Fr. Richard Mthana, DP	Diocesan
22	Kapiri	Our Lady of Mount Carmel	1966	Rev. Fr. Augustine Matola, OCD	Rev. Fr. Paul Chitende, OCD	Order of the Discalced Carmelites (OCD)
23	Mkanda	St. Mark	1984	Rev. Fr. Emmanuel Diliwo, DP		Diocesan
24	Kamangilira	St. Augustine	2019	Rev. Fr. Dennis Mwanza, DP		Diocesan
25	Mchinji	St. Paul	2020	Rev. Fr. Frank L. Phiri, DP	Rev. Fr. Andrew Khembo, DP	Diocesan
26	Nkhwazi	St. Mathew the Apostle	2023	Rev. Fr. Christopher Chikweza Chilaula, DP		Diocesan
LIKUNI DEANERY (6)						
27	Likuni	Our Lady of the Holy Rosary	1902	Rev. Fr. John Chibweza, DP	Rev. Fr. Francis B. Lekaleka, DP	Diocesan
28	Mlale	St. Theresa of the Child Jesus	1950	Rev. Fr. Cornelio Kanyambo, DP		Diocesan
29	Namitete	St. Peter	1960	Rev. Fr. John Nyongani, DP	Rev. Fr. Anselmo Chiwaya, DP	Diocesan
30	Nathenje	Ss. Peter & Paul	1960	Rev. Fr. Peter Kapiri, DP	Rev. Fr. Charles Emmanuel Phiri, DP	Diocesan
31	Chilinda	St. Clara	2010	Rev. Fr. Jean Damascene, OFM	Rev. Fr. Mbuvi, OFM	Order of the Friars Minor (OFM) or Franciscans
32	Chitedze	St. John Paul II	2018	Rev. Fr. Constantine Mgunda, DP	Rev. Fr. Elias Chizule, DP	Diocesan
MADISI DEANERY (6)						
33	Chiphaso	Our Lady of Hope	1930	Rev. Fr. Emmanuel Chimombo, OCD	Rev. Fr. Ludovic Bafuta, OCD / Rev. Fr. Charles Jester Banda, OCD	Order of the Discalced Carmelites (OCD)
34	Madisi	Our Lady of Victory	1957	Rev. Fr. Kelvin Khodola, DP	Rev. Fr. Damiano Precious Chitha, DP	Diocesan
35	Kasungu	St. Joseph	2000	Rev. Fr. Terry Mutesha, SJ	Rev. Fr. Ludwik Zapala Louis, SJ / Rev. Fr. Mayamiko Kachipapa, SJ	Society of Jesus (SJ) or Jesuits
36	Kalembe	St. Thomas Aquinas	2011	Rev. Fr. Bonaventure Iyogun, MSP	Rev. Fr. Henry Emeziem, MSP	Missionary Society of St. Paul of Nigeria (MSP)

37	Kaphatika	St. Vincent Pallot	2016	Rev. Fr. Jones Wellos, SAC		Society of the Catholic Apostolate (SAC) or Pallotines
38	Manyani	St. Francis de Sales	2022	Rev. Fr. Chinnappan Sebastian Robert, MSFS		Missionaries of St. Francis de Sales (MSFS)
DOWA DEANERY (6)						
39	Nambuma	Christ the King	1928	Rev. Fr. Maxwell Kubalasa, DP	Rev. Fr. Andrew Kholowa, DP	Diocesan
40	Mpherere	Our Lady of Fatima	1939	Rev. Fr. Julius E. Malili, DP	Rev. Fr. David Tonje, DP	Diocesan
41	Mtengowan-thenga	St. Augustine	1959	Rev. Fr. Francis Taylor, SPS	Fr Atanas Chacha Nchore, SPS	St. Patrick's Missionary Society (SPS) or Kiltegens
42	Namthomba	St. Benedict the Black	1992	Rev. Fr. Sebastian Unsner, OFM		Order of the Friars Minor (OFM) or Franciscans
43	Mponela	St. Benedict the Abbot	2010	Rev. Fr. Francis Sonkhani, DP	Rev. Fr. Regis D. Mshyanga, DP	Diocesan
44	Chitula	St. Bernadette	2022	Rev. Fr. Sojan John, CM		St. Vincent de Paul or Vincentians
SALIMA DEANERY (5)						
45	Salima	Our Lady of Fatima	1948	Rev. Fr. Peter Chatambalala, DP		Diocesan
46	Nkhotakota	St. Paul	1978	Rev. Fr. Alphonsius Hamweete, SDB		Salesians of St. Don Bosco (SDB)
47	Chezi	St. Charles Lwanga	1992	Rev. Fr. Charles S. Ntaki, M Afr.	Rev. Fr. Willem Kerkoff, M Afr. / Rev. Fr. Marcellin I. Mubalama, M. Afr.	Missionaries of Africa (M. Afr.) or White Fathers
48	Benga	Mary, Mother of the Church	2010	Rev. Fr. Steven Ochieng, CSP	Rev. Fr. Manolo Hernandez, CSP	Missionary Community of St. Paul the Apostle (MCSPA)
49	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 Mzungu
5. Director of Social Development and Industries	Rev. Fr. 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. Director of Liturgy & Master of Ceremonies	Rev. Fr. Damiano P. Chitha
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. Kelvin Khodola
15. Rector of Mlare Seminary	Rev. Fr. Peter Kapiri
16. Bursar of Mlare Seminary	Rev. Fr. Demetria Banda
17. Bible Coordinator	Rev. Fr. Henry Zulu
18. Farms Manager (Archdiocesan Farm - Mlale)	Rev. Fr. Stephen Chikhasu

COLLEGE OF CONSULTORS

- | | | |
|-------------------------------------|--|-----------------------------------|
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| 2. Rev. Fr. Patrick Thawale | 5. Rev. Fr. Henderson Kumbasa, OMF, Cap. | 8. Rev. Fr. Innocent Mtapaonga |
| 3. Rev. Fr. William Turnbull, MAfr. | 6. Rev. Fr. Augustine Matola, OCD | 9. Rev. Fr. Constantine Mgunda |
| | | 10. Rev. Fr. James Mkwezalamba |

FINANCE OFFICE

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

PROJECTS DEPARTMENT

- | | | |
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| 2. Rev. Fr. Louis Chikanya | 5. Rev. Fr. John Chibweza | 8. Rev. Fr. Thomas Msalala |
| 3. Sr. Rabecca Mathole, SBVM | 6. Rev. Fr. Demetria Banda | 9. Sr. Teresa Banda, TS |
| | | 10. Sr. Teresa Mulenga |

AGRIBUSINESS DEPARTMENT

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

YOUTH MINISTRY

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

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

CHAPLAINCIES

1. Laity Chaplain: Rev. Fr. Emmanuel Diliwo
 2. Chaplain for Prisons: Rev. Fr. Peter Muwanga
 3. Chaplain for Kamuzu Central Hospital: Rev. Fr. Geoffrey Chikapa
 4. Chaplain for Bwaila Hospital: Rev. Fr. Peter Muwanga
 5. Chaplain for Poor Clares: Rev. Fr. Michael Malomo
 6. Chaplain for Catechists: Rev. Fr. Peter Chatambalala
 7. Chaplain for Atumiki Achifundo: Rev. Fr. Evance Malili
 8. Chaplain for CWO: Rev. Fr. Augustine Matola
 9. Chaplain for CMO and Aksio Katolika: Rev. Fr. Innocent Mtapanga
 10. Chaplain for Marriage & Family Apostolate: Rev. Fr. Mathias Chimbalu
 11. Chaplain of Choirs: Fr. Alberito Elifala
 12. Chaplain for Legion of Mary & Catholic Chiefs Association: Rev. Fr. Steven Chikhasu
 13. Chaplain for Divine Mercy Apostolate: Rev. Fr. Steven Likhutcha
 14. Chaplain for Friends of Uganda Martyrs: Rev. Fr. James Mkwezalamba
 15. Chaplain for Catholic Charismatic Renewal: Rev. Fr. Mishek Banda OFM, Cap
 16. Chaplain for St. John of God, Teresian Sisters, St. Maria Goretti and St. John’s Secondary Schools: Rev. Fr. Demetrio Kadelera
 17. Chaplain for Likuni Girls Secondary School: Rev. Fr. John Thawale

ARCHDIOCESAN THEOLOGICAL COMMISSION

1. Very. Rev. Fr. Vincent Mwakhwawa - Director
 2. Rev. Fr. Archangel Banda
 3. Rev. Fr. Deusdedit Kanyambo
 4. Rev. Fr. Frank Phiri
 5. Rev. Fr. Patrick Thawale
 6. Rev. Fr. Henry Zulu

PRIESTS AT RETIRMENT HOME (LIKUNI)

- Rev. Fr. Audofasio Kapinga, DP
 Rev. Fr. Alpheus Zikomankhani, DP

ONGOING STUDIES

1. Rev. Fr. Augustine Kaliu: Licenciante 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.
 4. Rev. Fr. Sylvester Chasweka: Rome, Italy
 5. Rev. Fr. Samson Kunkumbira: Bachelor of Commerce, Business Administration, Catholic University of Malawi.
 6. Rev. Fr. Francisco Bisai: Bachelor of Commerce, Accountancy, Catholic University of Malawi.
 7. Rev. Fr. Tadeyo Jobo: Bachelor of Commerce, Accountancy, Catholic University of Malawi.
 8. Rev. Fr. John E. Kaliwamba: Bachelor of Laws (Hons), Catholic University of Malawi.
 9. Rev. Fr. Peter Chimvalenji, study leave

MUKUKONZEKERA BWANJI KHISIMISI?

Wolemba Levi Chirwa



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Khrisimasi ndi nyengo yapadera pa chaka imene Akhristu amakondwerera kubadwa kwa Mpulumutsi, Yesu Khristu. Pakukhala Mpulumutsi, Yesu Khristu, Iye amene ndi Mulungu Mwana, anabwera pa dziko lapansi pobadwa mwa Maria Virgo. Choncho ndi momwe Mulungu anadzionetsera padziko lapansi.

Chodabwitsa nchakuti, m'nyengo imeneyi ya Khrisimasi, dziko lonse limatekeseka, Akhristu ndi akunja omwe amakhala yakaliyakali, kukonzekera ndiponso kusangalalira tsikuli. Anthu ochita malonda nawo amadziwa kuti nyengo yopha makwacha ndi imeneyi. Tsono lero tigawanepo za momwe anthu osiyanasiyana akukonzekera Khrisimasi chaka chino.

Tinafunsa anthu angapo kuti akonzekera bwANJI Khrisimasi ya chaka chino cha 2023 ndipoo anayankha mosiyana.

“Palibe kukonzekera mwapadera, koma mwina tidzasonkhana pamodzi ndi abale ndi alongo anga ndi kudya komanso kumwa mosangalala”, anatero mwina tidzakhala ndi mkumano ndikudya ndi kumwa mokondwerera pamodzi.” Anatero a Prisca a ku Area 49, mu Mzinda wa Lilongwe.

A Mary omwe amakhala ku Area 18 ananena kuti, “ngakhale zinthu zikuvuta kutsatira kuchepa mphamvu kwa ndalama ya Kwacha, koma keke ikhalapo, mpunga ulipo komanso tidzaotcha ndithu nyama kuti tikhwasule patsikuli”.

Enanso ananena kuti akukagula zokongoletsera m'nyumba zosiyanasiyana monga chithunzi cha Mwana Yesu ali mu chodyera cha ng'ombe, mtengo wa Khrisimasi (Christmas Tree), magetsi a thwanithwani, ndiponso zovala zatsopano makakama za ana.

Pomwe a Patrick omwe amachokera ku Parish ya Utatu Woyera ku Kawale anati iwo ndi anzawo akusonkherana ndalama zoti adzagulire zakumwa ndi zakudya pa tsikuli. Koma choyambirira nchakuti madzulo a pa 24 Disembala adzapita ku Misa m'mawa mwake pa 25 Disembala adzapitanso ku Misa yoyambirira. Pambuyo pake mpamene kudzakhala kudya ndi kumwerera pamodzi ndi anzawo aja.

“Chaka chilichonse timakhala ndi mkumano wa pabanja, ndipo chaka chino nkumanowu ukuchitikira kunyumba kwathu ndipo abale achokera ku Blantyre ndi ku Zomba ndi ena ambiri mu Lilongwe momwe muno adzabwera. Choncho tapentetsa nyumba, tagula zofunda za alendo zatsopano, ndiponso tikutolera pang'ono pang'ono za zakumwa ndi zakudya kuti tidzasangalale ndi kuthokoza Mulungu pa zabwino zomwe amatichitira nthawi zonse” anatero a Luciano a ku Are 43.

Izi ndi zina za m'mene anthufe tikukonzekera Khrisimasi ndipo ndi zabwinodi. Koma ngati Akhristu, akuti pali njira yabwino yokonzekera Khrisimasi. Mu Ulaliki wawo pa Nsembe ya Misa ya pa 10 Disembala 2023, Abambo Hodges Mzunga, wansembe wotheadizira Bambo Mfumu pa Parish ya St. Patrick's ku Area 18 adati, “Nyengo ya Adventi itithandize kukonzekera bwino Khrisimasi. Pakuti nyengoyi ndi yodikirira kukumbukira kubadwa kwa Mpulumutsi wathu, Yesu Khristu. Tikuyenera kukonzekera moyenera kuti adzapeze malo abwino, omuyenera, mu mtima mwathu.”

Pofotokozera Mawu Oyamba a m'Malembu Oyera adachokera tsikuli amene oyamba anachokera m'Buku la Mneneri Yesaya 40:1-5, 9-11, Achiwiri amene anachokera m'Kalata Yachiwiri ya Petro Woyera 3:8-14 ndi Mthenga Woyera wa Marko 1:1-8, Abambo Mzunga, omwensho ndi Mlembe wa Ambuye George Tambala a Arkidiyosizi ya Lilongwe, anati “Nyengo ya Adventi siyongowerengera kuti Khrisimasi yayandikira, koma ndi nyengo yoti tiunikenso moyo wathu ndi ubale wathu ndi Mulungu.”

Abambowa adafotokozanso kuti monga Yohane Mbatizi amalalikira ndi kukopa anthu kuti alape ndi kubatizidwa, ifenso tiogole moyo wathu, tisalaze mapiri athu ndi kudzaza zigwa zathu kuti Yesu alowe mwa ife mosavuta. Iwo anapitiriza kunena kuti m'nyengo imeneyi tikuyenera kukhala odzichepetsa, tilape machimo athu ndi mtima woona ndi wodzichepetsa ndipo tithandize ena kumdziwa Yesu ndi kumkhalupirira.

Abambo Hodges Mzunga anafunsa kuti, “Kodi ndi liti munalandira Sakramenti la Kulapa kapena Sakramenti la Chiyanjano? Ndi chaka chino, kapena papita zaka?”

Iwo anastiriza ndi kumene Akhristu kuti akonzekere Khrisimasi polapa machimo ndi kuwaleka, ndipo alandire Sakramenti la Kulapa.

Tsono inu mwaikonzekera bwANJI Khrisimasi? 

KUDZIWA ZA CHIKATOLIKA

Wolembe Charles Katunga Jnr

KUDZIWA TANTHAUZO LA CHIZINDIKIRO CHA UPAPA (COAT OF ARMS) CHA PAPA FRANCISCO

Dzina lenileni la Papa Francisco ndi Jorge Mario Bergoglio. Kwawo ndi ku Argentina. Papa Francis ndi wa Chpani cha Society of Jesus chomwe chimadziwika kwambiri kuti Jesuits Order. Chipanichi adayambitsa ndi Ignasio Woyera wa ku Loyola.

Chizindikiro cha Upapa wake


Pamwamba pa Chizindikiro cha Upapa wa Papa Francisco pali chisoti/chipewa ndi makiyi awiri opingizana. Makiwo akuimira mphamvu zomasula kapena kumanga monga kumwamba chomwecho pansu pano. Ndipo chisoticho chikuimira udindo wake womwe ndi Kuphunzitsa, Kulamula komanso Kuweruza.

M'munsi mwake muli mawu oti HIS omwe akuimira Ambuye Yesu. Mawuwa ndi chizindikironso cha Chipani cha Society of Jesus.

Mawu oti HIS ngofiira ndipo pansu pake pali mitanda itatu yakuda. Kumanzere kuli nyenyezi yomwe ikuimira Virgo Maria, Amayi a Ambuye Yesu komanso Mpingo wonse. Ndipo pali Mtanda womwe walowa pachilembo cha H.

Kumanja kwake kuli phava la zipatso za mpesa womwe ukuimira Yosefe Woyera, Nkhoswe ya Mpimgo wa pamaloponse. Nyenyezi and zipatsozi zikutsindika za chikondi chomwe Papa Francisco ali nacho ku Banja Loyera lija.

Mawu amene Papa Francisco adasankha kuti aziwatsogolera pa utumiki wawo (Motto) omweyo amene imamutsogolera ali episkopi. Mawuwa ali m'Chiyankhulo cha Chilatini akuti, *miserando atque eligendo*,” kutanthauza kuti “*pakukhala ndi chifundo, posankha Iye*” imene inaitenga pa ulaliki wa Venerable Bede wokhuza kuitanidwa kwa Mateyu Woyera: “Yesu ataona okhometsa msonkho uja, mwachifundo chake adamusankha kukhala Mtumwi ndipo adamuza kuti unditsate ine” (VERSE). Ulaliki umenewu umakhuzwa kwambiri pachifundo cha Mulungu.

Mchaka cha 1953, pa chaka cha chokumbukira Mateyu Woyera ndi pamene, Jorge Bergoglio adaona (yemwe tsopano ndi Papa Francisco) adaona chifundo cha Mulungu pamene adamva kuitanidwa ndi Mulungu ndipo adasankha kutsatira mapazi a Ignasio Woyera mu utumiki wake. 

YOSEFE WOYERA AMENE MUDALERA NDI CHANGU YESU KHRISTU

Timamutchula Yosefe Woyera kuti ndi amene adalera Yesu Khristu ndi changu chifukwa panthawi imene moyo wa Yesu Khristu udali pachiopsezo pamene Mfumu Herode ankafuna kumupha, iye adateteza Maria ndi mwana Yesu. Yosefe adamvera zimene Mulungu adamuza, ndipo adalitsogolera Banja Loyerali ulendo waku Ejipito.

Atapita akatswiri a nyenyezi aja omwe adadza kudzapembedza Yesu, Mnjelo wa Ambuye adaonekera Yosefe m'maloto. Adamuza kuti, “nyamuka tenga mwanayu ndi Mayi wake uthawire ku Ejipito. Ukakhale kumeneko mpaka ndidzakuze, popeza Herode azidzafunafuna mwanayu kuti amuphe. Apo Yosefe adadzuka usiku womwewo, nkutenga mwanayo ndi amayi ake kupita ku Ejipito (Mateo 2:13-14). Ifenso tili ndi mwayi komanso udindo woteteza Khristu ndi Mpingo wake lero. Tili ndi Khristu amene akupezeka kwathunthu pakati pathu mu Sakramenti Loyera la Ukaristia. Ukalistia ndi thupi lenileni komanso Magazi enieni a Khristu, Mzimu, ndi Umulungu wake, ndipo ndi mphatso yake yamtengo wapatali kwambiri kwa ife tonse. Komabe anthu ambiri samamvetsetsa kapena kukhulupilira za kupezeka kwake mu Ukalistia. Kodi ifenso timaonetsadi chikondi ndi ulemu kwa Khristu mu Sakramenti Loyera la Ukaristiali?

Kodi timapita ku ku nsembe ya Misa mokhulupirika ndi kuwatsogolera anthu kwa Ambuye wathu mu Ukaristia? Monga ophunzira okhulupirika a Yesu, anthu ambiri kuphatikizapo abale ndi abwenzi adzatitsutsa, kutida, kutinyoza chifukwa cha dzina la Yesu.

Tiyeni lero titsimikize kuti Ukarisitiya ukhale patsogolo m'miyoyo yathu. Tiyeni tilole Yesu asinthe mitima yathu. Tiyeni tikhale chotengera chopatulika cha Khristu ndi kukhala nyale younikira dziko lapansi lomwe ndilodzala ndi mdima. Ngati tikufuna kukhala kuunika kwa Khristu kwa ena tiyenera kubwera ndi kulandira Khristu mu Ukarisitiya Woyera ndi modzichepetsa komanso modzipereka.

Yosefe Woyera, Woteteza Khristu! Tiphunzitseni momwe tingatetezere Khristu mwachangu. Mutipempherere ife kuti tikhale oyenera kukonda ndi kuteteza Yesu monga munkamukondera ndi kumuteteza. 

KUDZIWA ZA CHIKATOLIKA

Wolemba Charles Katunga Jnr

KUSINKHASINKHA ZA YOSEFE WOYERA

Yosefe Woyera amatipatsa chithunzithunzi kapena kuti chitsanzo cha munthu wopanda mantha komanso kulimba Mtima. Pamene m'njelo adamuza kuti, "Usaope kumtenga Maria mkazi wakoyu" (Mt 1:20), iye molimba mtima ndi mopanda mantha adayenda ulendo wautali kupita ku Betelehemu kuti akalembedwe pamodzi ndi mkazi wakeyo. Idali nyengo yozizira komanso kudali mphepo yamphamvu. Kumeneko adasowa malo ogona chifukwa malo ogona alendo adali atadzaza komanso anthu ena adakana kuwapatsa malo. Choncho adapeza malo m'khola la ng'ombe momwe Yesu adabadwira.

Patapita masiku Yosefe adanyamuka ndi mwana Yesu pamodzi ndi Amayi ake kuthawira nawo ku Ejipito pamene Mfumu Herode ankafuna kupha mwanayo. Panali mavuto ambiri amene Yosefe adakomana nawo patchito yake yosamala Banja lake koma onsewo adawagonjetsa.

Mphatso ya kulimba Mtima imapereka **c h i l i m b i k i t s o** komanso kuchotsa mantha ndipo imathandiza kuti munthu uzindikire ndikuchita chifuniro cha Mulungu ngakhale panthawi imene ukukumana ndi zovuta. Kulimba Mtima kumathandiza kugonjetsa zovuta komanso kumachotsa mantha, kumathandiza munthu kulimbana ndi zovuta zimene zingamulepheretse kukwaniritsa maloto ake.

Kodi mukuopa chiyani? Kodi ndi matenda, kutha kwa ntchito, kusamalira banja lanu kapena parishu yanu; kapena mumaopa kulephera kukwaniritsa zinthu m'moyo wanu? m'Malembo Oyera Mulungu akutiiza

kuti, "Musaope" kokwana 365. Nambala imeneyi ikuimimira chaka chathunthu. Izi zikutanthauza kuti Mulungu akutiwitana kuti timukhulupirire ndi kukhala olimba mtima. Mwa ena, Mulungu akutiiza kuti tisaope pa Genesesi 15:1, 21:7, 6:24, 50 :21; Ekesodo 14:13, 20:20; Numeri 14:9; Deuteronomo 1:17; 1:21; Yoswa 8:1, 10:8 ndi 25; Oweruza 4:18; 1 Samuele 12:20, 22:23, 23:17, 1 Mafumu 17:13; 2 Mafumu 1:15, 6:16; 1Mbiri 28:20; 2 Mbiri 20:15; komanso Yesaya 8 :12, 10:24, 35:4 ndi 44:8,54:4.



Ndikosavuta kukhala olimba mtima panthawi imene zinthu zikuyenda bwino koma ndizovuta kulimba mtima nthawi yomwe pali mavuto. Zinthu zikafika povuta, tiyeni tipemphe Mulungu, kudzera mwa uneneri wa Yosefe Woyera, kuti atithandize kukhala olimba mtima. Titha kupempha kuti Ambuye Yesu atilimbikitse ndi kulimba mtima kudzera mu mphamvu ya Mzimu Woyera. Pakuti ndi kuchokera kwa Yesu Khristu pomwe timalandira chaulere ndi mphatso ya kulimba mtima, kuti tisangokhala ana a bambo ake a padziko lapansi pano

pokha, yemwe ndi Yosefe Woyera, koma ana a Atate ake a kumwamba.

“Yosefe Woyera ndithandizeni kuti nditsanzire kulimba Mtima kwanu, makamaka m'nthawi ya mavuto komanso chisoni. Ndithandizeni kukhala wolimba mtima kuti ndikhale mboni yabwino komanso yokhulupirika ya Yesu Khristu m'mayankhulidwe komanso m'zochita zanga.” Amen. 🙏

SR. TERESA MULENGA: HELPING WOMEN STAND STRONG



By Gabriel Kamlomo

Sr Teresa Mulenga: "Lives are transforming"

“I live with street and abandoned children. Some are children from abusive homes. They all come here. I live with 94 children in my house. When we learnt these skills from Sr. Mulenga, we are now able to eke a living out of it. I am grateful,” says Hellen Maseko, a resident of Ndirande, a suburb of Blantyre city in the Archdiocese of Blantyre.

Some of the children she alludes to, have also been taught the skills for their benefit. The point, however, being that when you empower a woman to reach her full potential, the positive changes achieved spread further throughout the family and out to the community around her.

Today, Hellen is hired by the Technical, Entrepreneurial and Vocational Education Training Authority (TEVETA) to impart skills to villagers outside the city of Blantyre.

“These are out-of-school youths who are underprivileged and unemployed. TEVETA hires me to train them in the art of making soap and oil ointment. This way, they are able to earn some money,” she says musing “TEVETA pays me. Money I would not get doing nothing”.

The charism for Teresian Sisters is to free people from various forms of suffering.

In Malawi, this could be liberation from the bondage of, and not limited to; poverty, lack of information, physical and sexual abuse, especially among women and girls.

To achieve their charism, Teresian Sisters in Malawi work in social ministry, in hospitals and schools, paying special attention to women. This became a targeted mission in 2021 when the COVID-19 pandemic triggered rising

poverty among most women in the country.

The pandemic further induced the number of gender-based violence among women and girls.

So, Sr. Teresa Mulenga, a member of the Teresian Sisters and an ambassador of the World Women’s Observatory (WWO) collaborating with the Catholic Women Organization (CWO) resorted to skills development to empower women facing challenges due to these factors.

And the women turned up to be trained in soap making, briquette making, body ointments, manure making, and others. The training has improved lives. For instance, women and girls who faced violence because they were not engaged in anything concrete are now safe and most of them have small-scale businesses while others have begun registration of their companies.

“I am also hired to impart these skills at a vocational school somewhere in Lirangwe”, says Hellen one of the women now hired by TEVETA to impart skills learned from Sr. Teresa.

The women are no longer abused on the basis of contribution to daily family welfare.

Illiteracy is relatively high among women in Malawi such that skills development remains one of the most meaningful and impactful ways out of their dehumanising situations. However, for young girls there are on-going campaigns encouraging them to go back and stay in school.

Here is where begins the story *continued on page 27*



Progressive grins: Products before producers

of Sr. Teresa Mulenga fondly called Sr. **Biochar** among women who are benefiting from her organic fertilizer-making project using **Biomass** and **Charcoal**.

Sr. Teresa is a Teresian Sister based in the Catholic Archdiocese of Lilongwe.

Her work, largely, involves women across the country. As a Teresian Sister, she helps with the mission to liberate Malawian women through trainings, equipping them with survival skills.

An ambassador of the World Women's Observatory (WWO), Sr. Teresa Mulenga, has been working in coordination with the Catholic Women Organization to impart basic survival skills aimed at empowering women facing a lot of challenges in Malawi.

Among these are skills in alternative energy sources to conserve trees.

"We teach underprivileged women to take advantage of available alternative energy sources such as maize stalks, reeds, elephant grass, sugarcane peeling and fireless cooker, etc. as a means to protect trees and the environment", says Sr. Teresa.

The collaboration between Teresian Sisters in Malawi and the CWO has gone a long way in filling the existent gaps and bringing positive change in women's lives.

Additional to offering skills in alternative sources of energy, says Sr. Teresa, Teresian Sisters are also providing skills in making detergents, ointments, tie and dye, briquette and organic fertilizer at a time that prices for inorganic

fertilizers are astronomic.

These are ventures the women later use in generating incomes and saving time to be able to concentrate on other pressing matters for the well-being of their families.

"Most of them have stopped walking long distances to fetch firewood. As a result, they are protecting themselves from different dangers and forms of abuse. The women are also able to save money which they were using for buying firewood and charcoal. With the savings, they can do small scale enterprises to uplift their lives and welfare of their families", she observes.

Due to the work being led by Sr. Teresa Mulenga, lives of many underprivileged women of diverse backgrounds are transforming in Malawi and testimonies abound.

When underprivileged women are able to make detergents on their own, they do not spend money on the same but still achieve clean homes and generate income selling the surplus.

The impact of the work being carried out by the Teresian Sisters is also evidenced by the fact that two of the women trained through these programmes have been hired as trainers by TEVETA in a programme aimed to replicate this for the benefit of even more women across the country.

The women on these programmes are also taught how to make organic fertiliser from manure, maize husks and kitchen ash from which applied to crop fields, farmers are able to harvest enough food for their struggling home and for sale, for some cash.

At Bembeke in Dedza Diocese, for example, Teresian Sisters carry out an HIV and AIDS project in a way liberating women from the bondage of slavery of stigma and discrimination.

"Women and girls who faced different forms of violence are now safe. Most of them now have small-scale businesses. In fact, some are registering their own companies. They are now free from abuse. They can now contribute to the welfare of their families more significantly than before," she says.

The phenomenal transformative story of Bernadette Kunkawa of Ntcheu in Dedza Diocese is evidence of impactful change getting to communities via 'seemingly small interventions'.

"I am able to make soap, ointments, glycerine, shampoo and other things. I am able to make these things and bring them to the market. There is a lot of demand now. I package products to market standard. I am only remained with getting pre-certification stamp from the Malawi Bureau of Standards", says Bernadette Kunkawa.

Already, Kunkawa is a registered member of Comesa Federation of National Associations of Women in Business (COMFWB) such that she has access to markets in member countries where is also at liberty to exhibit and sell products during trade fairs.

continued on page 28



Beneficiaries: A dance says it all

She is now into value addition; manufacturing and packaging of nutritious feed for babies and children, export grade sausages, packaged graded groundnuts.

“I am thankful for Biochar. Look, I am now a cross-border trader. I am thankful to Sr. Teresa for this because she helped me out of the situation that I was in, in the past”, Kunkawa says.

In Catholic parishes and small Christian communities with active women, there has also been witnessed high turn up to various activities for women, including meetings, as they now realise what value such spiritually nourishing and ecumenical gatherings add to their holistic lives.

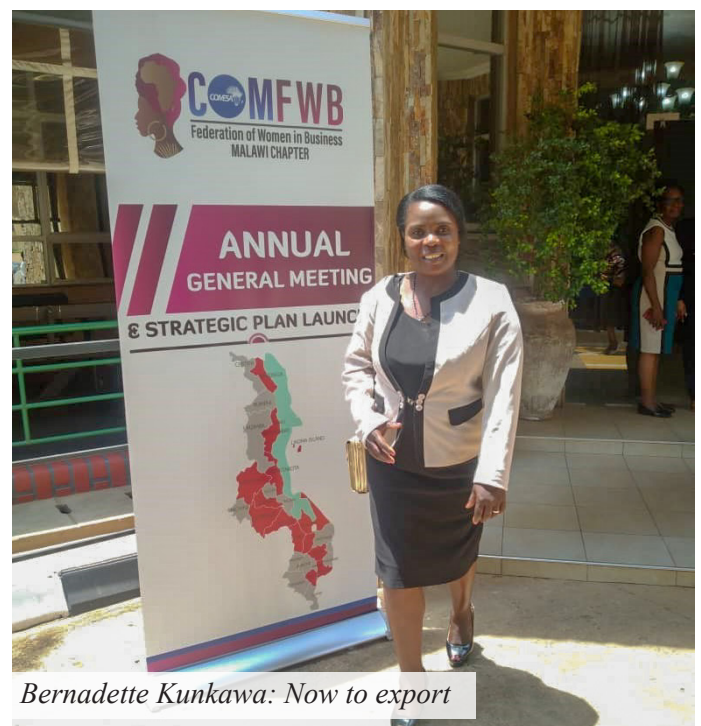
The story of how this program led by Sr. Teresa Mulenga has become a tool for spiritual nourishment and ecumenism; and has attracted international media attention including that of World Women’s Observatory www.worldwomensobservatory.org and <https://www.missio-hilft.de/mitmachen/afrikatag-2024/> is evidence of the transformative nature of the intervention

Sr. Teresa Mulenga believes that being an agro-based economy, solutions to existing poverty in Malawi need to be tackled through agriculture but not for primary industry being the end.

“The women are trained to add value to their products so that they could be competitive on the market. We encourage them to have their products certified and properly registered. Since such processes are not easy in Malawi the women are asked to work in groups and seek expert advice from the Malawi Bureau of Standards and the Ministry of trade”, she says. 🙏

ABOUT Sr. TERESA MULENGA

- * Holds a Masters’ Degree in Education Policy Planning and Leadership- University of Malawi
- * Degree in Education- Catholic University of Eastern Africa (CUEA) obtained in
- * Advance Diploma-Information Communication Technology
- * Pursuing a diploma in Canon Law with the Dicastery of Consecrated Life –Italy.



Bernadette Kunkawa: Now to export

CHURCH INVITES EX-SEMINARIANS TO RISE TO THE OCCASION

By Sam Kalimba



Fr. Henry Zulu left and Fr Henry Chinkanda after Mass

In the quest to encourage its faithful to respond to the call: ‘For a Synodal Church: Communion, Participation and Mission’, the Church in Malawi has invited ex-seminarians to feel part and parcel of the Church.

The call was made by the Chaplain of the National Association of Ex-Seminarians at the Episcopal Conference of Malawi, Rev. Fr. Henry Chinkanda, on Sunday, 28th May, 2023 at St. Patrick’s (Chimutu) Parish in Area 18 in the Archdiocese of Lilongwe during the double launch of Seminary Day and Seminary Fund.

Speaking during the event, Fr. Chinkanda said that ex-seminarians should not feel bitter they did not make to priesthood for whatever reasons but take it positively that God called them to serve Him in other capacities, which is critical for the growth of the Church.

“Come out and participate in the Church activities. Do not hold any grudge against any one about what happened for you to leave the seminary”, said Fr. Chinkanda.

He gave an example of his own father who, he said, was an ex-seminarian but saw him his first-born son become a priest. He also said sisters also produced priests.

“What would it be if my dad became a priest? We would not be talking of three priests from one family for sure. This is why we call upon you all ex-seminarians to be present in the Church and accept the vocation you are in”, he said.

Rev. Fr. Henry Kamganga Zulu, who is the Bible Coordinator for the Archdiocese of Lilongwe, concurred with Fr. Chinkanda by advising the ex-seminarians to serve the Church with pride.

Fr. Zulu, who served as a bursar at St. Peter’s Major Seminary in Zomba for 10 years shared with them his experiences as the Seminary’s purse keeper.

“Let me reveal why I left the Major Seminary back to my Archdiocese. For the 10 years I was there, I was being looked at as someone mismanaging the Seminary’s resources and yet the truth was that the resources were not enough to run through an academic year. My fellow priests had all their eyes on me to ensure that all the activities were done as normal without any moderation. Thanks to few lay members of the Church who kept running up and down mobilising additional resources to ensure that the Seminary was running smoothly”, said Fr. Zulu, who is

also Parish Priest for St. Patrick’s Parish.

Fr. Zulu, who was the main celebrant of the Mass for the double launch, explained that he was sharing his experience to underscore the importance of the Seminary Day and Seminary Fund which were being launched that day to raise awareness on the needs of seminaries in Malawi and raise funds to cushion their operations, adding that that was why he did not hesitate to accept to host as well as preside over the launch ceremony.

Making a rejoinder, Fr. Chinkanda explained how Rectors of Major Seminaries were perceived by the plenary of bishops when the Rectors were making presentations to them on the operations of the seminaries.

Said he, “I can assure you that our bishops did not hesitate to resolve to have the Seminary Day and Fund because during their plenaries they were always worried when Rectors were to present. They already knew that the end of their presentations they would seeking bailouts. It is, therefore, high time we started preparing for safety-nets where such calls for bailouts arise, the bishops would have somewhere to start from”.

According to the Board Chairperson of the National Association of Ex-Seminarians in Malawi, Mr. Edson Ngopola almost MWK2,500,000 was realised during that single, which, he said, was a good starting point. He expressed optimism that would be higher if all the parishes remitted Sunday collections for the day to assist seminaries as was requested by the Episcopal Conference of Malawi earlier on.


“We have started very well. The money we have realised at this one centre is good enough. We expect this to rise if all parishes are involved because the Pentecost Sunday, which is also the Seminary Day, is celebrated by the local Church in all the Catholic Churches with offertory for the day going to ECM through the Seminary Fund account”, he said.

Ngopola said that the Seminary Day celebration shall continue being organised by the National Association of Ex Seminarians at national level while Member Associations of Ex Seminarians will continue organising it at Diocesan level. He said that all celebrations shall be aimed at raising funds for the Seminary Fund that is managed by ECM for the purpose of bailing out Major Seminaries and Formation Centres from their financial woes.

When asked on the next the 2024 celebration for the Seminary Day, Ngopola said that the modalities for the celebrations at national level would be agreed at the Association’s Annual General Meeting (AGM) which had been slated for July, 2023.

The Seminary Day and Fund is celebrated on the Pentecost Sunday as resolved by the bishops in Malawi to keep memories of the birth of the Church in the future Church through the formation of priests.

The Bishops in Malawi approved the National Association of Ex-Seminarians in Malawi as one way of bringing everyone to participate in the activities of the Church.

There are two major seminaries, Kachebere in Mchinji and St. Peter’s in Zomba run by the ECM and Inter-Congregation Institute run by missionaries, two diocesan formation centres and seven minor seminaries in Malawi. 

CHIKHULUPIIRO CHATHU

By Brian Leonard Banda

KODI NDI ZOONA KUTI AMENE AMWAMWA MOWA, KUSUTA FODYA, KUDYA NYAMA YA NKHUMBA NDI NYAMA ZINA SAKAPULUMUKA?

Pali anthu ena omwe amakhulupirira kuti anthu emene amamwa mowa kapena kudyanya nyama ya mtundu wina uliwonse sakapuluma. Komatu izi si zoona.

Malembo Oyera saletsa munthu kumwa mowa kapena kudyanya nyama ina iliyonse. Tikawerenga pa Deutronomo 29: 6 komanso Yesaya 5:17 tikumva kuti, “mumameretsa udzu ndi zomera kuti ng’ombe zizidya ndipo kuti munthu azilima ndi kupeza chakudya m’nthaka, amapezamo vinyo wosangalatsa mtima wake, mafuta odzola kuti thupi lake lisisire ndiponso buledi kuti ampatse mphamvu.” Malembo Oyera akufotokozanso pa Masalimo 104:14-15 ndi Amosi 9:14 kuti, “ndidzawabwezeranso pabwino anthu anga a Israele. Adzamanganso mizinda ya mabwinja ndi kumakhalamo. Adzalima munda ya Mpesa ndipo adzamwa vinyo wake. Adzalima munda ndipo adzadya zipatso zake. Ndipo M’neri Yesaya akuti, “bwerani mudzagule vinyo ndi mkaka oslipira ndalama, 55:1).

Ambuye Yesu amene adasandutsa madzi kukhala vinyo pa ukwati wa ku Kana ngati mlakuli wawo woyamba. (Yohane 2:1-11).

Choncho chakumwa kapena chakudya sichingamuiptse munthu. Koma chimene Mulungu amalamula Akhristu ndi chakuti asamwe zakumwa zozedzeretsa mwa uchidakwa. Malembo oyera amadana ndi kuledzera ndi uchidakwa (Onani Aefeso 23:29-35).

Katekisimu wathu wa Katolika amatiphunzitsa kuti tiyenera kupewa chilakolako cha kudyanya, kumwa, kusuta kaya kumwa mankhwala osokoneza bongo mopitiriza muyezo (Katekisimu wa Katolika Ndime 2290). Tikuyenera kukhala ndi mtima wodziletsa pa zimenezi.

Choncho palibe amene adzalephere kulowa mu Ufumu wa Kumwamba chifukwa choti amamwa mowa kapena kudyanya nyama ya mtundu wakutiwakuti.

KODI NDI ZOONA KUTI AKATOLIKA TIMAPEMBEDZA

ANTHU OYERA MTIMA?

Ife Akatolika timavomereza kuti lamulo loyamba mwa malamulo khumi a Mulungu ndi lakuti, “Usapembedze Mulungu wina koma Ine ndekha” komanso “Usagwadire fano lililonse kapena kulipembedza” (Deutronomo 5:7, 9). Ndi Mulungu yekha amene anthu ndi zolengedwa zonse ziyenera kumpembedza. Munthu Woyera ngakhale mnjelo amene sitiwapembedza ndipo sitiyenera kuwapembedzayenera kupembedzedwa.

Anthu Oyera pamodzi ndi Anjelo timangowalemekeza chabe basi. Timawalemekeza chifukwa:

- Tsopano iwo ndi oyenera kuwalemekeza ndi kuwachitira ulemu (Aroma 13:7);
- Tsopano asanduka monga m’mene Mulungu alili (1 Yohane 3:2);
- Iwo amaonetsa ulemelero wa Ambuye (2 Akorinto 3:18);
- Anawapatsa madalitso aakulu ndi a mtengo wapatali (2 Petro 1:4);
- Amagawana kuyera ndi Mulungu (Aheberi 12:10);
- Amagawana ulemelero ndi Mulungu (Aroma 8:17; 1 Petro 5:1);
- Amagawana nzeru zake (1 Akor. 13:12); komanso
- Ali ndi mphamvu za kuweruza ndi kulamula (1 Akorinto 6:2-3, 2 Timoteo 2:12, Chivumbulutso 3:21).

Choncho titha kuona komanso kutsimikiza kuti ife Akatolika sitipembedza Mnjelo kapena Munthu Woyera wina aliyense kuphatikizapo Amayi Maria, Amayi a Mpulumitsi wathu Yesu Khristu. Timangowalemekeza chabe!

ZOONA ZAKE ZA NAMBALA YA 666 MU BUKU LOYERA

Nambala ya 666 timayipeza m’Bukhu la Chivumbulutso pa Mutu 13 Ndime ya 18. Nambala imeneyi yasokoneza Akhristu ambiri makamaka chifukwa choti sayimvetsa bwino tanthauzo lake. Anthu ena ongofuna kutsutsana ndi Chikatolika mwadala, amanena kuti 666 ndi nambala ya Papa, ndipo kwa iwo nambalayi imaimira mphamvu za satana. Izi ndizosokeretsa kwambiri ndipo cholinga chake ndi kuwasokoneza anthu pa udindo wa Apapa. Koma pofuna kumvetsa za nambala ya 666 tiyenera tione chiyambi chenicheni cha Buku la Chivumbulutso.

Buku la Chivumbulutso lili m’gulu la mabuku a Aneneri a Mulungu zomwe ntchito yake kunali kuulula zobisika ndi kulosera za kutsogolo. Mabukuwa analembedwa mu nthawi imene Akhristu amazunzidwa kwambiri. Anthu amene amazunzidwawa anayamba kupeza mawu ophiphiritsa okamba za zomwe anali kukumana nazo omwe anayenera kumamvana okhaokha pofuna kubisa tanthauzo lake kwa owazunza. N’chifukwa chake m’Buku la Chivumbulutso muli mawu ambiri ophiphiritsa. Buku lina limene limafanana ndi Buku la Chivumbulutso ndi Buku la Daniele

m’Chipangano chakale. Tikawerenga Buku la Daniele pa Mutu 7 kuyambira Ndime yachitatu mpaka ya chisanu n’chitatu (Daniele 7:3-8), timamva za chilombo chimene chimatchulidwanso m’Buku la Chivumbulutso, ndipo mawuwa amaimirira mfumu imene imazunza Akhristu. Chilombo chimenechi chikupezeka m’Buku la Chivumbulutso pa Mutu 13.

Ambiri mwa anthu amene anaphunzira za Baibulo amagwirizana kuti Buku la Chivumbulutso linalembedwa pafupi zaka makaumi asanu ndi anayi Ambuye Yesu atabwera padziko lino lapansi (90 AD). Pa nthawiyi Akhristu anali kunzunzidwa kolimba ndi Mfumu za ku Roma. Choncho wolembe Bukuli amagwiritsa ntchito mawu oti Chilombo potchula mfumu. Mfumuyi amaichula kuti ndi chilombo chifukwa inali ngati chiopsezo kwa Akhristu. Nambala ya 666 amaigwiritsa nthito pofuna kufotokozera kuipa kwa mfumu. Dziwani kuti m’Malembo Oyera, nambala ya 6 imatanthauza choipa.

Choncho poitchula nambalayi, 666, wolembe Buku la Chivumbulutsoyoyi amafuna kutanthauza andi kutsindika

kuti mfumuyi inali yoipitsitsa. M’Baibulo Oyera, kutchula kanthu katatu kumatanthauza kuti chinthucho ndi chathunthu; ndipo potchula nambala ya 6 katatu zikutanthauza kuti iyi inali mfumu yoipa kwathunthu. Anthu amene adaphunzira mozama za Baibulo ayesetsa kufufuza kuti mfumu imeneyi inali ndani; ndipo amavomerezana kuti mfumu yoipa chotereyi inali Nero. Choncho titha kuona kuti amene analamba Buku la Chivumbulutso anagwiritsa ntchito dzina la chilombo choipitsitsa, 666, potanthauza Mfumuyi Nero.

KODI N'CHIFUKWA CHIYANI MPINGO WA KATOLIKA ULI NDI A EPISKOPI?

Timoteo Woyera ku Aefeso, ndi Tito Woyera ku Krete, aliyense analandira malangizo kuchokera kwa Paulo Woyera mtumwi pa zoyenera woyang'anira Mpingo (1 Timoteo 3:1-7). Ayenerakuphunzitsandikuyendetsa zochitika za Mpingo mudera lililonse. Mawu oti, “episkopos”, amatanthauza “woyang'anira”.

Kodi udindo wa uepiskopi unabwera bwani? Ambuye wathu Yesu anasankha Atumwi (Apostoli) kuti aziphunzitsa ndi kuyendetsa Mpingo (Mateyu 28:16-20). Kuyambira nthawi imene malo a Yudasu Iscariote anakhala opanda munthu chifukwa chakuti iye anazikhweza pambuyo popereka Yesu, wolowa m'malo a Yudasu, anasankhidwa ndi Atumwi (Apostoli) ena aja (Ntchito 1:20). Koterokuti Atumwi oyamba aja anali maepiskopi monganso momwe analili olowa m'malo mwao.

Pokambapoza atsogoleri odzozedwa a Mpingo, alembi osiyanasiyana m'Buku Loyera, nthawi zambiri sankasiyanitsa momveka bwino pakati pa (maepiskopi/oyang'anira) ndi (atsogoleri/akulu ampingo/ anseme). Komabe m'katikati mwa m'badwo woyamba, pambuyo pa Apostoli (Atumwi), kusiyantsa pakati pa atsogoleri amenewa, kunayamba kuonekera poyera. Mwachitsanzo, muzolembedwa za amene anangolowa kumene m'malo mwa Apostoli- monga ngati Ignazio Woyera episkopi wa ku Antiokea.

Choncho, kuyambira pa chiyambi, Mpingo wa Akatolika wakhala ukuyendetsedwa ndi maepiskopi. Mpingo wa Akatolikawu unalandira kayendetsedwe ka mtundu umenewu kuchokera kwa Khristu, kudzera mwa Atumwi (Apostoli) omwe anasankhidwa ndi Yesu. Izi zakhala zili chomwechi angakhale kuti masankhidwe ndi mayendetsedwe a udindo wa uepiskopi, akhala akusinthana poyang'anira kusinthana kwa nyengo ndi malo.

A Episkopi amatumikira ngati abusa a amene ali ake a Khristu (1 Petro 5:4). Poyendetsa Mpingo ayenera kutsanzira chisamaliro cha Yesu mwini pa anthu ake. Iye ndiye m'busa ndi woyang'anira wamkulu (episkopi) wa mizimu (1 Petro 2:25).

KODI NDI ZOWONA KUTI AKATOLIKA SAKAPULUMUKA CHIFUKWA AMAPEMPHERA TSIKU LA MULUNGU?

Si zoonza kuti Akatolika ndi anthu a mpingo ina omwe amapemphera tsiku Lamulungu sakalowa mu Ufumu wa Kumwamba. Poyamba tidziwe kuti Mawu oti Sabata amachokera ku chilankhulo cha Chiheberi kutanthauza kuti kupuma. Mulungu atagwira ntchito zonse zolenga dziko lapansi, nyama zakuthengo ndi anthu anapuma patsiku la chisanu nchiwiri (7) lomwe linali Loweruka (Genesis 2:1-3). Ili ndi tsiku limene Ambuye Mulungu analikonza kukhala lopuma kwa anthu onse pabanja, ogwira ntchito, a zamalonda ndi ena onse (Eksodo 20:10, 23:12). Tsiku la Sabata linali Loweruka mpaka pa nthawi ya imfa ya Ambuye Yesu. Yesu anafa ndi kuikidwa m'manda tsiku Lachisanu, anauka tsiku Lachitatu lake lomwe ndi tsiku Lamulungu lomwe Akhristu analitchula kuti tsiku la Ambuye. Pamenepo Akhristu onse anayamba kupemphera tsiku Lamulungu polemekeza kuuka kwa Yesu Khristu kwa akufa.

Tikamawerenga Malembo Oyera, tsiku la Sabata limatikumbutsa chilengedwe chathu, popeza m'masiku asanu ndi limodzi Mulungu analenga zonse zikuonekazi ndipo anapuma pa tsiku la chisanu nchiwirinambala seven lomwe ndi Loweruka. Choncho “Mulungu anadalitsatsiku lachisanu ndi chiwirilo naliyeretsa chifukwa choti patsiku limenero adapumaatatsiriza zonse zimene ankachita” (Genesis 2:3) Tchimo la Adamu ndi Eva litasokoneza zolengedwa zonse, Mulungu anatiipatsa Adamu watsopano, ndiye Yesu Khristu amene anabwera kudzabwezeretsa moyo wa ulemelero umene unatayika chifukwa cha mphulupulu za Adamu ndi Eva. Choncho kuuka kwake kwa akufa kunadzetsa moyo watsopano ndipo kunachitsa kuti tsiku Lamulungu likhale loyenera kumapemphera.

Tikuyeneranso kudziwa kuti tsiku lopemphera palokha silipulumutsa ndipo silidzapulumutsa munthu koma ubale wa munthu ndi Mulungu ndi umene uli wofunika kwambiri.

KODI N'CHIFUKWA CHIYANI MPINGO SUMADZOZA AMAYI UNSEMBE?

M'Buku Loyera muli amayi ambiri amene amatipatsa zitsanzo za chikhulupiriro ndinso kuyera mtima. Ena mwa iwo ndi Debora (Oweruza. 4:1-5:31) komanso Amayi Maria, Amayi a Yesu (Lk. 1:26-56). Kuyambira kalekale Mpingo wa Katolika wakhala ukulandira amayi a mphatso zapadera amene akhala akuchitira umboni Ambuye Yesu mwanjiranso zapadera. Mwachitsanzo, Tereza Woyera wa ku Avila, Tereza Woyera wa ku Liziye ndi Katarina Woyera wa ku Siena. Mpingo unavomereza amayi amenewa ngati alangizi a Mpingo chifukwa cha kuzama kwawo pophunzitsa za uzimu. Koterokuti Mpingo umavomereza kuti amayi, angathe kukhala atsogoleri ndi aphunzitsi a zauzimu ndipo Mpingo wakhala ukupindula ndi mphatso zawo.

Koma ngakhale zili choncho, Mpingo wa Katolika sudzoda amayi kukhala anseme. Nchifukwa chiyani zili choncho chonsecho Mpingowo umapindula ntchito zawo zophunzitsa za uzimu?

Poyamba tiyenera tizindikire kuti unseme wodzozedwa sumadalira mphatso koma kuitanidwa, ndipo Mulungu Yekha ndiye amaitana.

Ambuye athu Yesu Khristu anali ndi amayi ambiri oyera pakati pa ophunzira awo kuphatikizapo amayi ake omwe, Maria (Luka 8:1; Ntchito 1:14). Koma Yesu anasankha abambo kuti akhale Apostoli ake khumi ndi awiri. Apostoli'wa anachitanso chimodzimidzi posankha ogwira nawo ntchito, anzawo, olowa m'malo mwawo ndi athandizi awo pa unseme wodzozedwa (Mt. 10:1-4; Ntc.1:15-26; 6:1-6). Katekisimu wa Akatolika amati mpingo ndi “womangidwa” ndi chisankho chimenechi chimene anachita Ambuye Yesu mwini wake. Koterokuti n'kosatheka kudzoza amayi kukhala anseme (Yohane Paulo Woyera II, MD 26-27).

Popeza kuti ndi Mulungu yekha amaitana munthu kuti adzozedwe unseme, palibe wina aliyense amene ali ndi ufulu wotero. Kuitanidwa ku unseme wodzozedwa, kuyenera kulandiridwa mopanda kudziyenera. Koma Mpingo uli ndi mphamvu ndi udindo woona munthu amene ali woyenera kumudzoza unseme, limodzi ndi woitanidwayo, kudzera mwa Episkopi wopereka Sakramenti la Ukulu limene ndi unseme wodzozedwa.

ARCHDIOCESE MOURNS TWO PRIESTS IN ONE WEEK

By Austin Madinga



Late Fr Denis Mkomwa



Late Fr Martin Kavisu

The Archdiocese of Lilongwe experienced the worst moments in the third week of December, 2023 when two of her clergy returned to the Lord.

Rev. Fr. Denis Mkomwa died on 13th December, 2023 at Likuni Hospital where he was receiving treatment. The late Fr. Denis Mkomwa, was born on 19th May, 1963, and he was coming from Namitete Parish. He was ordained priest on 6th August, 1988. He was the first Diocesan Parish Priest for Chilinde Parish and among other assignments he was a formator at Kasina and teacher at St. Paul's Mlare Minor Seminary. He was also the Chaplain for the Poor Clare's monastery.

It was on Friday 15th December, 2023 when the remains of late Fr. Mkomwa were to be interred when the Archdiocese was greeted with a devastating sad announcement. The demise of Fr. Martin Kavisu of Chigoneka Parish.

The night before, Rev. Fr. Martin Kavisu and parishioner Francis Dzanjalimodzi had been killed in a tragic road accident near Kamphata, outside of Lilongwe town.

Fr Martin was born on 7th August 1982 in Kitumbi location in Kitui town under St Paul's Mutane Parish in Kitui Diocese, Kenya. He was a dedicated Christian from childhood and this saw him join St Patrick's Missionary Society (SPSS) in 2007. He studied philosophy at St Joseph's Theological Institute in Kwazulu Natal. In 2011, Fr Martin spent his pastoral year at St Margaret's Parish

Kokwe in Chipata Diocese, Zambia.

Fr Martin was ordained a priest on 28th May 2016 at Our Lady of Africa Cathedral in Kitui, Kenya. He served as parochial vicar at St Augustine Mtengowanthenge Parish from 2016 to 2018 and at St Kizito Parish Chigoneka from 2018 to 2022. He was appointed parish priest of Chigoneka in 2022, a position in which he served until his death. Fr Martin was buried at St Patrick's Society Cemetery, Nakuru, Kenya on 21st December 2023.

Marto, as Fr Martin was fondly called by his nieces and nephews, was a friendly, jovial and ever-smiling person. He was dedicated to his vocation and missionary work. Nicknamed "Agogo" - a name that signified a jack of all trades, Fr Martin also served as Master of Ceremonies for Maula Deanery, Vocations Director for SPSS in Malawi and Zambia and as Burser for SPSS Malawi.

Fr Martin's last major assignment was overseeing the successful establishment of the new Maria Mthandizi wa Akhristu Parish in Mtandire. A grouping of six churches in Mtandire, Mtsiliza and Airwing, the parish was an outstation of Chigoneka.

One of Fr Martin's favourite sayings was "A candle does not lose its light when other candles are lit from it". He lit many candles in Chigoneka, Mtandire, Mtengowanthenge and beyond. 🕯️



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Pictures from the requiem mass and burial for Rev Fr Denis Mkomwa at Likuni Cathedral.



Radio Alinafe



Pictures from the requiem mass for Rev Fr Martin Kavisu at St Augustine Kiamunyi Church and burial at St Patrick's Cemetery in Nakuru, Kenya.



MODERN TOOLS FOR EVANGELISATION

By Austin Madinga

By 1967 the Church, through, Pope Paul VI was already aware of the new and modern means of communication. Pope Paul VI said that the Church, realising that she is truly and intimately linked with mankind and its history, wishes by means of this initiative, proposed by the Second Vatican Ecumenical Council, to draw the attention of her children and of all men of good will to the vast and complex phenomenon of the modern means of social communication, such as the press, motion pictures, radio and television, which form one of the most characteristics of modern civilization.

“Thanks to these wonderful techniques, man’s social life has taken on new dimensions: time and space have been conquered, and man has become as it were a citizen of the world, sharing in and witnessing the most remote events and the vicissitudes of the whole human race”, says the Vatican Ecumenical Council in a statement, adding, “we can already speak of a true social and cultural transformation, one which has repercussions on man’s religious life as well”.

Today, digital tools are an integral part of the fabric of modern living. As a church, we have to adjust to this new reality and become digital missionaries, digital evangelists and digital disciples.

Many tools allow us to preach and spread the Good News on digital platforms where people are spending more time socialising. This article lists some of the tools and how they can be used to develop content to nourish the lives of the faithful and give hope to those caught by life’s social, economic and psychological problems.

Most online tools and mobile Apps are free and come with basic features. A paid subscription will give you access to additional and advanced features. Some of these tools are powered by Artificial Intelligence (AI), a technology that simulates and mimics human intelligence and behaviour.

Learning how to use these applications and tools is relatively simple via YouTube. There are many ‘how-to’ videos from the basic tips to the advanced videos. You are also likely to find free tutorials on the websites of the tools and applications.



WRITING

Writing comes naturally for some but is not a gift for all. Several AI-assisted tools help writers churn out good articles.

ChatGPT and Google’s Bard

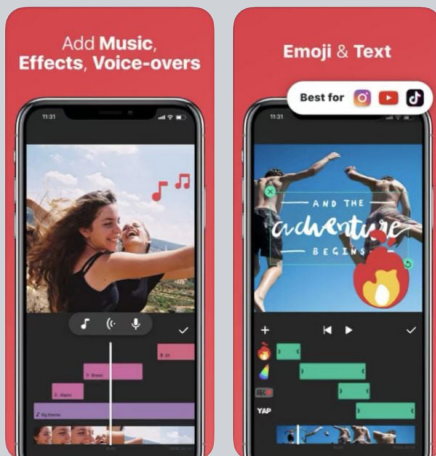
These two tools have similar functions although they are quite different in terms of how they generate results. For writers, Bard and ChatGPT can be used to explore creative ideas and explain things simply. You can generate text ideas for a blog post based on the instructions you give to it. They can be used to translate text in a different language and also to analyse images.



Grammarly

Grammarly is an AI writing assistant. It reviews your document’s spelling, grammar, punctuation, clarity, engagement, and delivery mistakes in English texts, detects plagiarism, and suggests replacements for the identified errors. The paid version allows users to customise their style, tone, and context-specific language.

This app can be installed on your computer or smartphone and is used together with Microsoft Word or Google Docs. Grammarly will also work in your web-based email and website content management system.



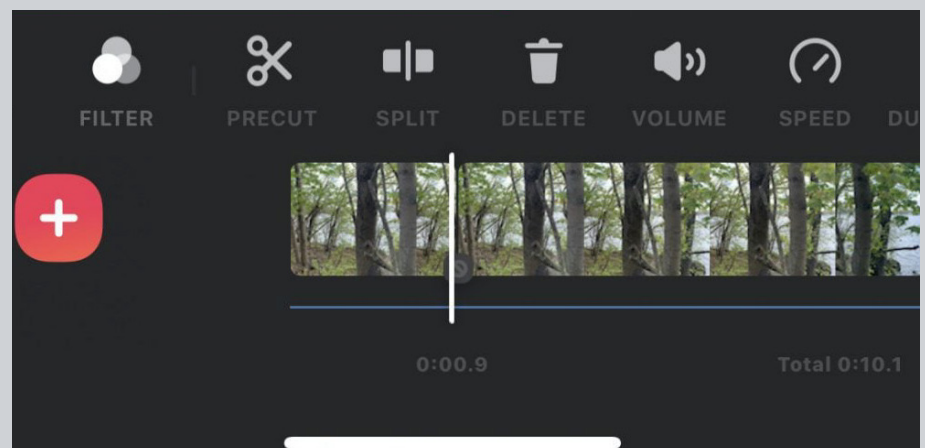
VIDEO

Looking to deliver succinct visual sermons? Or perhaps explain the Eucharistic celebration in a series of bite-sized videos?

Inshot and CapCut

These are video creation and editing apps. Using your phone, you can create high-quality videos to share on social media including short sermons as WhatsApp Stories or on Instagram and Facebook as posts. Videos recorded on your mobile phone can be pieced together with songs, other audio and pictures using simple slide and drag features.

The ability to cut out and piece together videos or images makes it easy to keep your content short and sweet - necessary in today's world where people have limited attention spans. You can also add additional audio and text to videos, adding clarity to your content.



Canva

CREATIVE

Do you have a parish Facebook page and need to create elegant posts? Or you have a website that you frequently update with imagery?

Canva

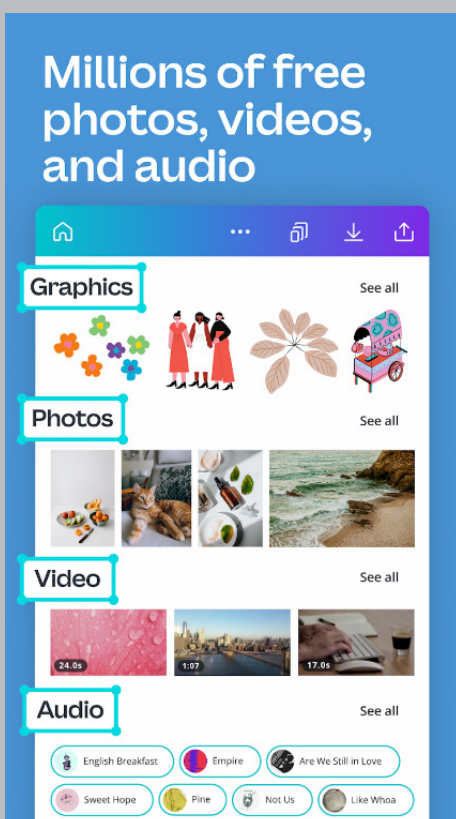
Canva is an online graphic design platform that is used to create social media graphics and presentations among others. Consider it an online, stripped-down version of Photoshop but capable of creating wonderful artwork of different kinds. Canva has a multitude of different templates for reports, newsletters, social media posts and presentations. You can also create your own custom template for website graphics or other artwork. Canva has a library of different images and elements that can be used in your artwork.

Royalty-Free Images

If Canva doesn't have suitable images for your artwork, you can search for images on websites like www.FreeBibleImages.com, www.FreeChristImages.com and www.Pixabay.com among others. Most images are free to use and can be uploaded and used in Canva. Always make sure to check the license conditions as some images require acknowledgements.

Other royalty-free stock

Sites like Pixabay allow you to find and use royalty-free video clips, music and other material. The music and video can be used for your podcasts or videos. But do make sure you read the license conditions. Sites like Facebook usually check for usage rights and can mute videos with audio that has violated copyright rules.

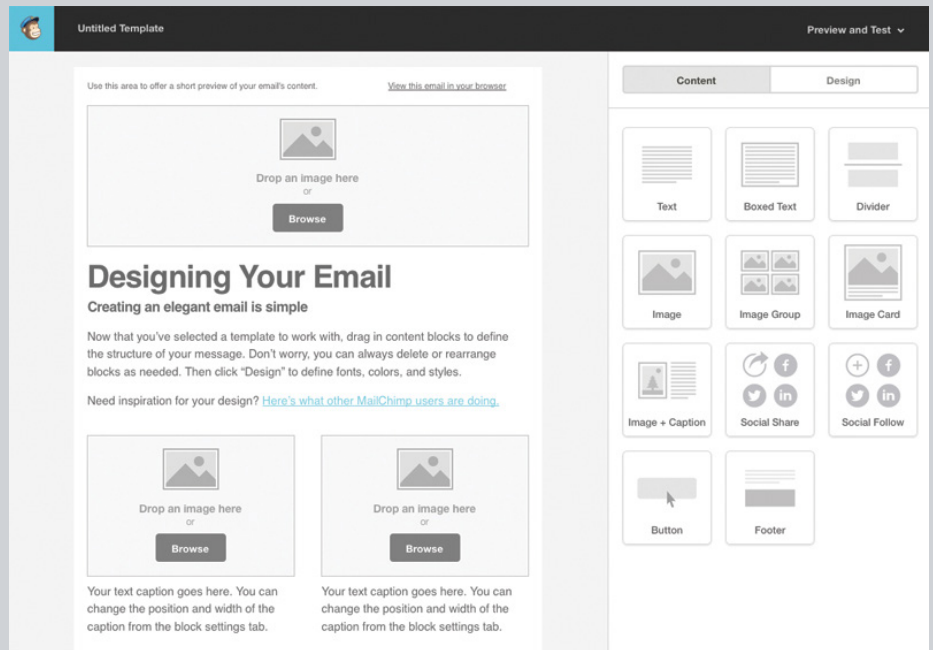


EMAIL NEWSLETTERS

Although not very popular, email marketing is one of the most effective ways to reach your target audience, especially your donors and other partners.

MailChimp

Mailchimp is an all-in-one marketing platform that helps you manage and communicate with your clients, customers, and other stakeholders. Institutions in the church can use this platform to professionally engage with donors, customers and stakeholders as it is almost expected that your partners use email. It is more effective and professional to update partners about projects and developments via email than through social media. As your email list can be segmented, it is easy to target a particular segment of recipients with the type of communication best suited for them.



PODCASTING

Perhaps audio sermons are your cup of tea? Podcasting is a popular means of consuming audio content.



SoundCloud

SoundCloud is an audio streaming service that enables you to upload, promote, and share audio to your listeners.

Many other podcasting services are available online.



Rudolf Gehrig of EWTN's Vatican Bureau, wrote on 20 April 2023 that from the first pope to use radio to the first to tweet, the Vatican's media strategy has evolved with the times. He said that today, Pope Francis is

using social media giants like Twitter, Instagram, and YouTube to stay in touch with his flock and spread the message of the Gospel.

It is about a digital world.

SURVIVING THE TOUGH ECONOMIC TIMES FOLLOWING DEVALUATION

By Levi Chirwa

There has been big and growing outcry following the 44 percent devaluation of the Malawi Kwacha by the Reserve Bank of Malawi on 9th November 2023. The immediate impact of the devaluation has been the surge in prices of goods and services. For example, a day after the devaluation was announced, the price of fuel went up by about 42 percent. This has aggravated the pain and suffering that the people were already experiencing as a result of the already high inflation that was prevalent.

The financial and economic situation lives households to wonder how they could cope up with the effects of the devaluation. Prices of goods and services have gone up, so has travel costs, school fees and utilities, while the income of the majority of the people is very low. Some employers have responded to slightly increased salaries for their workers while others have not done anything due to the apparent increase in the cost of production.

There have been some thoughts on how to survive in the middle of this sweeping devaluation. Someone observed that the current economic situation offers an opportunity to adjust lifestyles before become worse, otherwise the consequences of carelessness could indeed be costly.

One civil servant based in Kawale Township in the City of Lilongwe said this is the time to make sure that one does not lose his job.

“We need to save our jobs because having an income is better than none at all. Hold on to your job, do not quit even if you are not well paid and there is no salary increase”, said the Civil Servant who did not want to be named.

He advised fellow workers to work hard to avert any possibilities of being laid off, noting that this is the only way they can be assured of a steady income.

A lady working for one of the commercial banks in Lilongwe City said that there was need for people to protect their assets by investing the money into something profitable.

A Lecturer at Lilongwe University of Agriculture and Natural Resources (LUANAR) advises that we need to stay healthy by avoiding or stopping bad habits such as smoking and alcohol abuse.

“Exercise to keep fit. If you get sick, it would be hard to survive as government services might be reduced and hospitals might have limited capacity to treat you and private hospitals are expensive that most people cannot afford”, said the Lecturer, who also a farmer and has a grocery hawker.

Mrs. Mbewe is a Primary School Teacher who stays in Chilinde, also in the Capital. She believes education can

bailout people out of this economic bondage.

“If you are not employed, let your mind go to no waste. Do some course or voluntary work that can lead to a new job. Educate yourself, read, get new skills so that you can be more efficient”, advises Mrs. Mbewe.

Mr. Betha who runs a grocery shop in Area 23 advises

that people should cultivate a saving culture or keeping money in assets, no matter how small it might be.

Said he, “You can learn from me, I stock as much as I can, especially those items that are on high demand by my customers all the time”.

George, a young Economist working at the Ministry of Finance and Economic Affairs in Lilongwe says, “In these tough times, cut back on unnecessary spending such as on gadgets. Avoid restaurants, and if you have extra, manage it prudently”.

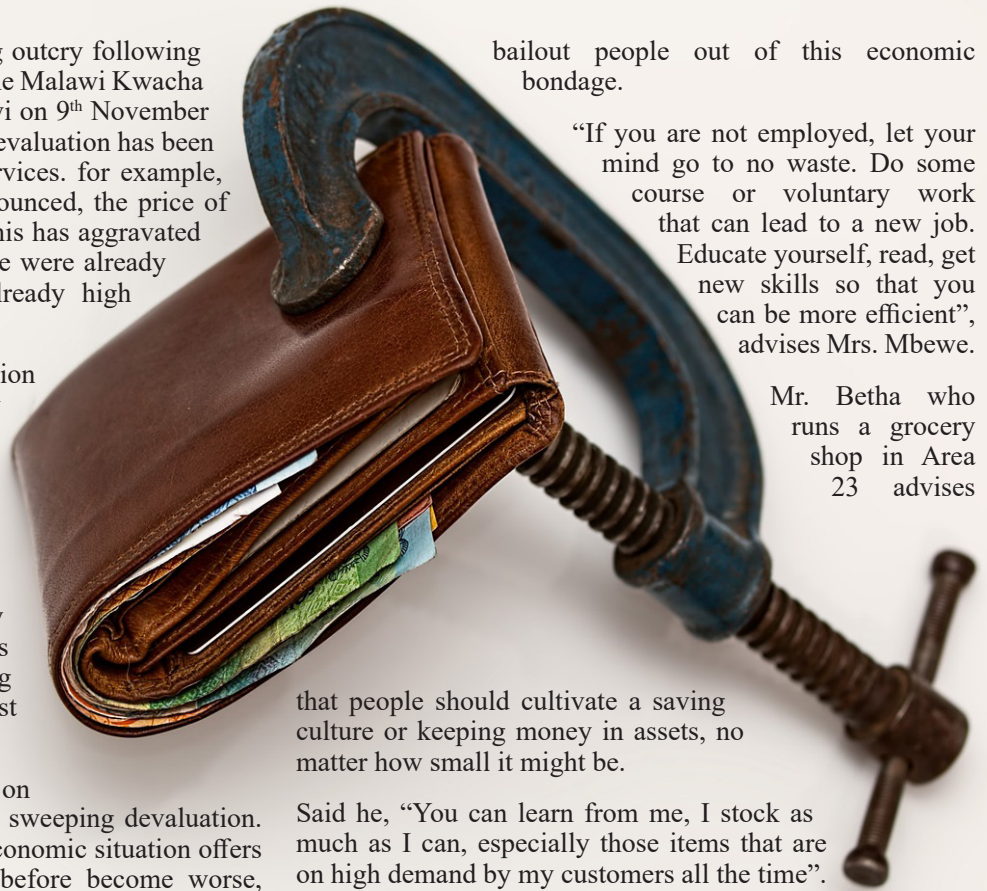
Another lady who works for one of the commercial banks in Lilongwe echoes George’s sentiments saying, “Now it is time to cut off spending. No luxury, no funny stuff, no shopping, and adopt a simple life by selling everything that is of no use to you or is expensive to maintain”.

Mr. Masache, a retired Civil Servant staying in Area 18 says it that is important not to accumulate debts if one is to survive this tough economic situation. He particularly advised against getting Katapila.

He further advises that as much as possible, people should save on utilities (water and electricity) bills and buy data bundles for communication. He also encouraged people to grow vegetables in their yard or engage in small scale poultry farming which would be a source of protein through meat and eggs.

In view of the fact that the current economic situation is causing stress in people, a psychologist advises people to stay positive, noting this will pass as there is no problem that is permanent.

“In addition, to efforts you make to survive this economic situation, be active physically, walk, run, cycle or do anything that will get you sweat to manage the stress levels”, he says.



CATHOLIC MEN'S HEARTS ON FIRE AND THEIR FEET ON THE MOVE

By Sam Kalimba



It was not a sheer coincidence that on 1st October the very start day of the Mission Month, the Archdiocese of Lilongwe was launching the diocesan activities at one of the newest parishes on the south west outskirts of Lilongwe City, and that a Catholic Men's Choir within the City of Lilongwe was launching their first choral music album. The men knew it was going to be on this day of the month whose theme is 'Hearts on fire, feet on the move'.

According to the Chairperson the Choir named after the Martyrs of Uganda, Davis Sado described the event as an organized crusade for Catholic men at their parish in particular and in the whole Archdiocese of Lilongwe in general to evangelize one another.

"It is common knowledge that today is the start of the month of Rosary as well as the start of the mission month of October. We set the day to launch our first album so that we bring together men to be able to discern on what they would offer to the Church in this month. We started with Rosary prayers just to make sure every participant was made aware of the period we are in. To our surprise, the prayers brought peace and the most sought success. The launch was surprisingly successful in all spheres; talking of performances, attendance of invited choirs, and patronage by families. It was indeed a family day," said Sado.


The Chairman also thanked the choirs that honoured their invitation to curtain raise the event.

During the event Rev. Fr. Matthews Potani DP, who is the Chaplain of Choirs at the Parish told the patrons and the participating choirs that the Martyrs of Uganda Choir started like the life of a mustard seed tale of the Bible and that by the time of the launch, the choir had made

remarkable strides.

"They started like they would not last long. They started like they would not produce male golden voices. They started like they would not produce an album. To see them still meeting after work hours twice a week for practices in the past three years it is worthy thanking God for. To hear them sing like male angels during Mass it is worthy clapping hands for them. Now that they have produced the Catholic hymns in an album it is for them to rejoice as their day. I would like to thank you all for the support you have shown to these noble Catholics who have chosen among their busy schedules to respond to the call made by Jesus Christ that the harvest is plentiful, but the workers are few. As Parish Team here at St. Andrew Kaggwa, we feel their presence positively," remarked Fr. Potani.

Among other patrons that attended the album launch were Rev. Fr. Steven Likhutchu DP who is also the Malawi Police Services Chaplain, Rev. Fr. Raphael Piringu DP who is a resident priest at the Parsih, Rev. Frs. John Mangwere and Francis Chibotho (Society of Pallotines), Rev. Fr. Emmanuel Zikabuma of the Society of St. Patrick, Principal Secretaries from various government ministries, Police Commissioners and business persons in the city of Lilongwe. Fr. Likhutchu performed songs that were done by a famous composer of gospel music with Catholicism touch, Paul Banda backed by little known *Akumudzi* Band.

Martyrs of Uganda Catholic Choir started animating Mass in 2021. They produced a ten-track album entitled *Nyimbo Zathu Zokoma*, which simply means 'Our Melodious Songs'. It is an all-men's choir founded during the commemoration of St. Joseph the husband of Mary on 19th March, 2019. 

BUILDING PARISH CAPACITY TO ADDRESS DEVELOPMENT NEEDS



'When it comes to the issue of charity and servanthood, more is expected from Christians because we are compelled to follow the steps of Christ for the Gospel acknowledged us to be his true image.' Charles Matewera, Coordinator for Catholic Development Commission of the Archdiocese of Lilongwe, on Thursday 14th September 2023.

Matewera spoke during an orientation of the St. Vincent Palloti (Kaphatika) Parish CADECOM committee on how best to work hand in hand with the commission to spearhead development and humanitarian relief work in its catchment areas.

Matewera further stressed that the involvement of the Parish committee is the best means possible to ensure sustainability upon the closure of the project documentation.

The CADECOM committee at Kaphatika Parish have already started to become a beacon of hope and vision for the community at large as they are growing various crops and engaging in animal husbandry practices for profit making.

The development aims to empower and support the poor and the needy at the local church level to help them improve their livelihoods.

CADECOM DONATES TO MAULA PRISON

The Lilongwe Archdiocese through the Catholic Development Commission in Malawi (CADECOM) on Thursday 12 January 2023, donated 60 bags of Maize and 9 cartons of 1 litre cooking oil, each carton comprising 12 bottles to Maula Prison.

Director of Social Development in the Archdiocese, Monsignor Dr. Patrick Thawale said the gesture follows what Pope Francis told the Catholic church to put at heart the poor and those in need, including those in prison.

He further asked Christians and all well-wishers to follow Jesus Christ's teachings by showing love to fellow brothers and sisters who are in prison.



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Monsignor Thawale and Fr. Mkwezalamba making a symbolic presentation of items at Maula Prison



Matewera (far left) giving a background of the donation

Expressing his gratitude upon receiving the donation, Maula Prison Station officer, Senior Superintendent Peter Kalawo, hailed CADECOM for the timely donation, saying it will ease food shortages.

Books to cordially cater for the thirst of both the body and the soul.

Among the representatives from various churches, Rev. Fr. Julius

Malili graced the event by delivering a sermon and in his remarks, he thanked donors in the USA through Design Outreach for supporting the Catholic Church in Malawi in reaching out to

In a related development during the year, the Catholic Development Commission in the Archdiocese of Lilongwe facilitated the installation and donation of a water pump to residents at Mchetechete village, Traditional Authority Kalumo in Ntchisi district with support from Design Outreach.

The water pump installed at Madzimayera Primary School was expected to benefit about 50 (fifty) households in the community area.

Alongside ensuring that the community has access to safe and clean water, the community was also gifted with 20 Bibles and Gospel




Rev. Fr. Julius Malili posing with the beneficiaries carrying the gifts of the bible (above). Rev. Fr. Julius Malili blessing the Bibles and pump materials (below)



the disadvantaged people.

Speaking to some of the community members, they were very excited to be provided with the Water Pump, the Bibles and the Gospel Books.

Commenting on the Water pump one beneficiary in the village appreciated its steel-made design saying there is hope it will last a long time without maintenance and without concerns of damage, as opposed to plastic alternatives. 

CATHOLIC ARCHDIOCESE OF LILONGWE OPENS 3 NEW PARISHES IN 2023

As we are wrapping up the year 2023, the Archdiocese of Lilongwe has officially opened three new parishes namely; St Padre Pio - Gulliver Parish (Maula Deanery), St Mathew the Apostle - Nkhwazi Parish (Mchinji Deanery) and Maria Mthandizi wa Akhristu - Mtandire Parish (Maula Deanery).



All the three Parishes were opened by the Archbishop of the Catholic Archdiocese of Lilongwe, His Grace George Desmond Tambala.

Here is Eric Norman Mkwaira's Pictorial Focus of the Inauguration Ceremonies.

St Mathew the Apostle - Nkhwazi



St Padre Pio , Gulliver



Maria Mthandzi wa Akristu - Mtandire

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