

MPINGO NDIFE TONSE TIYENDE LIMODZI

Issue No. 12
Easter 2024

Archdiocese of Lilongwe Magazine



Pope Francis Honours Rev. Fr. Thawale



Special Guest

**“We have different gifts
and talents” - Malera**

INSIDE: Papal Envoy Tips Bishops | The Sad Story of Malawi | Archbishop urges Local Nuns to be Ready for Missionary Work | The Value of Consecrated Life in the Church



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*Pope Francis honours
Rev. Fr. Patrick Thawale*



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ARCHBISHOP'S FOREWORD

Greetings to all our readers of *Mpingo Ndife Tonse Tiyende Limodzi Magazine*, an archdiocesan magazine. In the spirit of discerning with the Spirit, as we walk together as a family of God, I wish to convey our hearty Easter wishes to all our dear readers.

We are celebrating our salvation brought by our Lord Jesus Christ. Our life of Christian faith makes sense because of the suffering, death and the resurrection of Jesus Christ. It is this faith in the resurrection of Christ that makes us to be witnesses of him who was raised from the dead; for if he was not raised from the dead, then empty is our preaching, empty too is our faith, and then we are false witnesses. (1Cor. 15:14-15).

THE SYNOD

Let me turn to the subject of the Synod in our Archdiocese. So far we have done the two phases in our Synodal path. We have done the first pillar, which is PASTORAL. We did the Second pillar, which is LITURGY. I am grateful to all who participated in the discussions of the two pillars.

The consultations for the third pillar, FINANCE and ADMINISTRATION in the final phase is done. I would like to invite all the faithful in all the Small Christian Communities to fully take part in this final phase. Your ideas and contributions are required by the Synod Commission. These ideas and suggestions will turn into recommendations and ultimately regulations for the running of our Archdiocese. Therefore, your participation is vital for strong recommendations.

May I also, in a special way encourage priests and the religious to take part in the discussions.

May the risen Lord guide us in the path that we have taken. May the Holy Spirit accompany us as we walk together as a family of God towards a realization of His Kingdom.

May God bless you.

+ George Desmond Tambala
Archbishop of Lilongwe



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EDITORIAL

Let's join hands to redirect Malawi from 'Bagamoyo' to the 'Promised Land'

In the wake of *The Sad Story of Malawi*, a Pastoral Letter of the Catholic Bishops of the Episcopal Conference of Malawi that was released on 25th February, 2024, the Second Sunday of Lenten Season, the *Mpingo Ndife Tonse, Tiyendere Limodzi* Magazine would like to commend the official response from the Government of Malawi and at the same time request some self-acclaimed political advisors on social media to consider the spirit behind the literature. In the letter, the Church is not playing dissidence but is only logically stating ten facts as per the objective of the letter.

In the Letter, the Bishops have pointed out fruitless engagements with the State President, rampant corruption, people doing as they choose and not as laid down policies, rules and law say under the watch of the Tonse Government, the Judiciary appearing to have abandoned its integrity and has embroiled itself in corruption and partisanship, victimisation of the elderly people on accusations of practicing witchcraft, lost respect and care for creation; and Malawi arriving at 'Bagamoyo' instead of the 'promised land', intraparty squabbling, religious intolerance and violence as some of the challenges affecting Malawians. They also gave guidance on the roadmap towards 2025 general elections.

All these are what the Catholic Bishops request us all, Malawians, to consider taking action on.

The *Mpingo Ndife Tonse, Tiyendere Limodzi* Magazine, as one of the tools of communication in the Archdiocese of Lilongwe stands obliged to amplify the message and meaning of the Pastoral Letter. What must be done during this period of reflection is to pray for this sad story to turn into an opportunity as authorities consider taking action to address these matters so that Malawi becomes again a place for everyone.

The *Sad Story of Malawi* is the 28th Pastoral Letter issued by the Catholic Bishops in Malawi; and the second one to be released during the reign of the Tonse Government. It has come out at the time some quarters of the society have been demanding the Bishops to rise to the occasion and stand for the poor and marginalised. *Mpingo Ndife Tonse, Tiyendere Limodzi* Magazine, therefore, appreciates the role the Catholic Bishops have played and implore all concerned individuals to do their part in redirecting this country from 'Bagamoyo' to the 'Promised land.'

As you read this edition, be the change agent.

Editor in Chief.

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Papal Envoy to Malawi and Zambia tips Bishops on qualities of a good Bishop

By Sam Kalimba

The Papal envoy to Malawi and Zambia, His Excellence Archbishop Gian Luca Perici, shared with Bishops in Malawi some of the attributes of a good Bishop.

“A good Bishop must be humble, meek, compassionate, caring for the sick and the less privileged in society,” said Archbishop Perici.

He spoke at the consecration ceremony of Auxilliary Bishop of the Archdiocese of Lilongwe, Right. Reverend Vincent Mwachwawa at Civo Stadium in Lilongwe on 20th January, 2024.

Archbishop Perici, who delivered his message in the format of the Beatitudes, found in the Gospel of St. Matthew 5:1-12, advised newly consecrated Bishop that on that day the Lord had invited him (Mwachwawa) to work with determination in the path of the beatitudes. He said the Lord is asking him to follow him on the path of poverty that becomes a path of sharing with those who cry, by coming close to those who suffer, on the path of meekness that transforms every difficulty into joy, on the path of justice that becomes a commitment for men in the

narrow path of mercy, of purity, peace and of tenderness, revolutionary gospel values in a world that is polluted by continuous condemnation that will stand in the words. He said mercy, peace, tenderness, purity, meekness, joy, justice and revolutionary gospel values were not theological treatises, philosophical or moral abstractions but, are first and foremost, the portrait of Jesus our Lord and Master; and that they are given to people by the Gospel so that they can learn and re-write them with their lives by living a life that conforms to His teaching.

He, therefore, said Bishop Mwachwawa had been called to rewrite the Beatitudes in the new service that the Church had entrusted to him.

Said the Apostolic Nuncio:

“Blessed is the Bishop who makes poverty and sharing his life style because with his testimony he is building the kingdom of God;

“Blessed is the Bishop who is not afraid to strike his face with tears so that the pain of the people and the efforts of the priests can be reflected *continued on page 9*

in them and find the consolation of God in the embracing those who suffer;

“Blessed is the Bishop who considers his ministry as a service and not a power, making meekness his strength, giving everyone the right of citizenship in him to inhabit the land promised to the meek;

“Blessed is the Bishop who does not close himself in government buildings, who does not become a bureaucrat who pays more attention to statistics to produce stories tied to fate alongside the people for the dream of justice of God because the Lord meeting him in the silence of the daily prayer will be his nourishment;


“Blessed is the Bishop who has a heart for the misery of the world, who is not afraid to dirty his hands with the dirty of the human soul to find the gold of God who is not scandalized by the sin and fragility of others because he is a way of his misery because the gains of the crucified and the risen will be for him a seal of infinite forgiveness;

“Blessed is the Bishop who drives away the double-ness of the heart, who avoids every ambiguous dynamic, who dreams of good even amid evil because he will be able to rejoice in the face of God finding his perfection in every part of the city of man;

“Blessed is the Bishop who works for peace, who accompanies the path of reconciliation, who sows the seed of communion in the heart of the presbytery, who accompanies a divided society on the path of reconciliation, who takes every man and every woman of goodwill to build brotherhood, God will recognise him as his son; and

“Blessed is the Bishop who for the sake of the Gospel is not afraid to go against the current, who makes his face hard like that of Christ heading to Jerusalem without letting himself be held back by misunderstandings and obstacles because he knows that the kingdom of God advances in the contradiction of the world”.

Archbishop Perici prayed for Rt. Rev. Vincent Mwachwawa through Mary who, he said, is the woman of the beatitudes who witnessed the apostles, waited, invoked and received the gift of the Spirit.

In his fourteen minute Homily, Right. Rev. Gabriel Msipu Phiri, Auxiliary Bishop of the Catholic Diocese of Chipata in Zambia, acquainted his newly consecrated counterpart about episcopacy. And on his part, His Grace Archbishop George Desmond Tambala called upon Bishop Mwachwawa to immediately get to work, saying there was more work to be done in the Archdiocese. 



Bishop Gabriel Msipu Phiri (top left), family congratulates Bishop Vincent Mwachwawa (top right), Fr Frank Phiri with the Papal Bull (bottom left) and Archbishop Gian Luca Perici blesses the new bishop (bottom right)





VP COMMENDS CATHOLIC CHURCH FOR FOSTERING DEVELOPMENT

By Grace Kapatuka

Malawi's State Vice President, Dr. Saulos Klaus Chilima said government appreciates the role the Catholic Church plays in fostering and complementing national development.

He was speaking at Civo Stadium in Lilongwe on 20th January, 2024 during consecration of the very Reverend Vincent Frederick Mwakhwawa as Auxiliary Bishop of the Archdiocese of Lilongwe where he represented the country's State President, Dr. Lazarus McCarthy Chakwera.

Chilima said the church contributes a lot in shaping the future of the country through provision of different services such as education, health, women and youth empowerment, governance as well as agriculture, through its institutions and development arms.

In his message to the newly consecrated Bishop, the Vice President advised him to be a true shepherd by discharging his duties with courage.

He urged Bishop Mwakhwawa to be guided by the scripture from the book of Deuteronomy 31 verse 6 as he embarks on his new role.

“Be strong and courageous. Do not be afraid or terrified

because of them, for the Lord your God; He will never leave you nor forsake you,” he said,

He further urged Bishop Mwakhwawa to see Jesus in every human being and situation, as did Saint Teresa of Calcutta.

The Vice President also conveyed message of good will to the Auxilliary Bishop from President Lazarus Chakwera.

“The State President Dr. Lazarus McCarthy Chakwera wish you well in your role. He wished to be here and celebrate together with you but travelled to Democratic Republic of Congo (DRC) for official state duty,” said Chilima.

In his remarks, Apostolic Nuncio to Malawi and Zambia His Excellency Archbishop Gian Luca Perici encouraged the new Bishop to be part of vulnerable people in his ministry; and to remain vigilant as he will be discharging his daily duties.

Archbishop Perici prayed for Rt. Rev. Mwakhwawa through Mary the woman of the beatitudes who witnessed the apostles, waited, invoked and received the gift of the spirit.

“Blessed is the bishop who for the sake of the Gospel is not afraid to go against the current, who makes his face hard like that of Christ heading *continued on page 11*



Archbishop George Desmond Tambala (above) and Mr Gabriel Kamlomo (below)



to Jerusalem without letting himself be held back by misunderstandings and obstacles because he knows that the Kingdom of God advances in the contradiction of the world," he said.

Archbishop George Desmond Tambala of Lilongwe urged priests in the country to join hands in building the church by among other things support the youth both spiritual and physical lives.

"Our youths in the country are going through numerous challenges and need a lot of support from us," he said.

He also urged Bishop Mwakhwawa to preach the word of God focusing on salvation, mending broken families and assisting disadvantaged youth who are facing numerous challenges.

The newly consecrated auxiliary bishop Mwakhwawa thanked Archbishop Tambala for his support which made him to reach that position.

He promised to take all the duties assigned to him by bishop Tambala for the growth of the diocese and entire church.

In his remarks, the Archdiocesan Laity Council Chairman, Gabriel Kamlomo, disclosed that the Archdiocese of Lilongwe has 49 parishes and the Auxiliary Bishop has come at the right time when his services are needed to complement that of Archbishop Tambala.

Bishop Mwakhwawa was appointed by Pope Francis to become the Auxiliary Bishop of the Archdiocese of Lilongwe in November 2023. He was born in 1975 and was ordained as a priest in 2003.

The consecration ceremony was also attended by both local and foreign Catholic Bishops and faithful and Government officials including the former Vice President, Khumbo Kachali, Speaker of the National Assembly, Catherine Gotani Hara, Minister of Lands, Deus Gumba, Leader of Opposition in Parliament, Kondwani Nankhumwa, Presidential Advisor on Religious Affairs Rev. Brian Kamwendo and Malawi Congress Party (MCP) Regional Chairman for Centre, Patrick Zebbron Chilondola, among others.

SUMMARY OF THE SAD STORY OF MALAWI

PASTORAL LETTER OF THE CATHOLIC BISHOPS OF THE
EPISCOPAL CONFERENCE OF MALAWI
SECOND SUNDAY OF LENT, 25TH FEBRUARY, 2024



Catholic bishops of Malawi with Apostolic Nuncio Archbishop Gian Luca Pirici

1. Fruitless Engagements with the State President

Fellow Malawians, mindful of our prophetic role to be the voice of the voiceless, we have privately engaged the State President several times. Still, we fail to see any positive change in the general governance of our dear Malawi or any improvement in the plight of our poor brothers and sisters across the country. We have repeatedly warned the Government leadership that if poor governance continued, the state of our nation would become far worse than it was four years ago. Unfortunately, our prediction has come true. While our efforts to engage the Government leadership have been largely unsuccessful, as Christians we keep on trying hoping for change at some stage. With the hope of hastening such change we hereby amplify the cry of the poor and suffering Malawians through a different approach.

2. Corruption

Corruption is still rampant. From the top down, people with high connections are unjustly turning into multimillionaires overnight to the detriment of the

majority of people who are being kept in grinding poverty. Sadly, the corruption has seeped into all areas of life in Malawi. This is the reality we are in now. Every effort has been made to systematically hollow out and weaken oversight institutions, almost all of which have now been rendered useless. The fight against corruption has been allowed to collapse. Shame on those who have allowed this to happen! What remains is a game of make-believe, the mere appearance of fighting corruption. People are not fooled by this. As followers of Jesus Christ, we live in hope. In this context of Christian hope, we salute the heroic few, like the Malawi Law Society and others who firmly believe that the sin of corruption is not the way to go and who are still at the forefront of the fight against corruption. They have not lost hope that true justice for all is possible under proper leadership.

3. Under the Watch of the Tonse Government

What is happening to our leadership? Under their watch and too often with their collusion, we note the following:

a. Speeches about curtailing expenditure on leadership are just empty words. In *continued on page 13*

reality nothing changes at all. Continuous excuses for travel and accumulating allowances for large entourages which drain public funds, have become the norm.

b. There is a perception that suppliers under investigation for corruption are being favoured with millions of dollars in payments at a time when the nation is suffering due to a shortage of forex.

c. Dubious deals with suspect and shady suppliers are the order of the day. There appears to be no prioritising the needs of the majority who struggle to survive day by day. The cry of the poor is drowned out by the prevailing mis-procurement in ministries, departments and agencies through the use of dubious middlemen, some of whom are linked directly to the President's Advisors at the State House.

d. We have seen the issuance of sovereign guarantees to dubious individuals with nothing to show for the welfare of the country, thus putting the country at risk of an even further debt burden.

e. We have seen a journalist go into hiding for merely telling the nation the truth about the military's transactions with an individual who is under investigation for corruption. Is it an attempt at taking us back to the one-party state style of dictatorship?

f. We are disturbed by the lingering rumour that there are plans to hurriedly change the 50%+1 electoral system. Pursuing this would be as grave a mistake as attempting to change our constitution to allow a third term. If it is indeed being considered, the wise thing to do is to take it off the table right away, as it would cause great discontent among the public.

g. Nepotism is also rife. Appointment of senior officers in government appears to favour one tribe or region over the others. All Malawians are equal. During the campaign, we were told repeatedly that nepotism would be history, yet now what we see is different from what was promised.

h. Confusion surrounds the Public Service Reform Report. There is a general feeling that the Report has very beneficial recommendations for citizens of the country, but for unknown reasons, it is kept a secret.

i. The Tonse Alliance seems not to care at all about any of the promises it made to the people.

j. The Affordable Inputs Programme has become a joke, targeting only a handful of people. Where is the fertiliser which is to be bought for MK4,995 per bag? As a result, the nation faces food insecurity.

k. The purchasing power of the Kwacha has been greatly reduced, yet incomes have not kept pace with the devaluation.

l. The suffering in the villages has worsened. Some families face starvation, as they could not afford the fertilizer that was on the market and further problems due to erratic rains.

m. Parents/guardians cannot afford school/college fees for their children/wards and many students/pupils

are forced out of all levels of education. As well as an injustice to those immediately affected, this will have negative repercussions for our country going forward.

n. Our roads continue to deteriorate rapidly. For instance, main routes like the M1 and the M5 roads are an embarrassment to our nation.

4. Judiciary

Even the Judiciary appears to have abandoned its integrity and has embroiled itself in corruption and partisanship. The price of judges and magistrates is no longer taboo; it's an open secret that some lawyers thrive by bribing judges and magistrates to defeat the ends of justice. Some judges and magistrates are accountable to no one. They take years to hear a case, yet the Judiciary does nothing to discipline them. Instead, they are rewarded with promotion. We believe that the Ministry of Justice is frustrating efforts by the Malawi Law Society to put in place a law that regulates the judges. This law deserves our support because a solid legal system is the backbone of any country that wants to eliminate corruption.

5. Victimization of Elderly People on Accusations of

Practicing Witchcraft Some elderly people in Malawi live in fear that their lives are in danger. Many older men and women face the reality of being victims of witchcraft-based violence and other grave human rights violations and abuses. In the year 2023 alone, 78 elderly persons were tortured and 25 were killed for being accused of practicing witchcraft. A recent (27th December 2023) case of assault and harassment was of Christina Chiwoko, aged 66 from Mwanza Village, Traditional Authority Chiwere in Dowa District. Christina was buried up to the neck while being interrogated about alleged witchcraft activities. While cases of victimisation of older women and men are on the rise, there are no noticeable concrete steps by the Government to address and remedy this critical human rights problem. One avenue to ensure the provision of effective justice to elderly persons is to strengthen the legal framework. The Government has been coy on the tabling of the Elderly Persons Bill in Parliament to pass it into law. With the enactment of the Elderly Persons Law, it is envisioned that elderly men and women will be protected through enhancing their security and guaranteeing their access to justice.

6. Respect and Care for Creation

It is now universal knowledge that planet Earth is under grave threat from climate change brought on by our failure to respect and care for the environment. If we continue as we are, future generations will be deprived of what they need to live on. Malawi, too, must honour the international agreements on climate and environment that she has signed up to. We call on the Government to renew its efforts to:

- a. manage and preserve our forests;
- b. continue to encourage the planting of trees;
- c. provide and promote alternatives to charcoal;
- d. promote solar and other clean energy sources;

continued on page 14

- e. enforce sustainable ways of using natural resources;
- f. promote sustainable farming methods, for example, climate-smart agriculture, etc.

7. Malawi Arriving at ‘Bagamoyo’ instead of the ‘Promised Land’

Fellow Malawians, we feel very sorry to say that because of all the difficulties and failures listed above, most Malawians have lost hope in the Tonse Government and its leadership. In spite of all the excitement that the Tonse Government would lead Malawians to the promised land, only four years later, to the disappointment of all except the few well-connected people, Malawi has ended up at Bagamoyo – a city on the east coast of Tanzania, which when a slave arrived there, he or she lost all hope of being free again. Instead of reaching the promised land of prosperity we are bogged down in the same land we wanted to leave, namely the land of hunger, disease, poverty, corruption and a like. Hence, most Malawians, except the very few well connected ones, feel strongly that there is nothing else they can do to turn around the country or improve the deteriorating living conditions. They fail to see anybody in the current Government who cares about them or who is able to improve their situation. They wonder how this Government would answer God’s question to Cain: “Where is your brother Abel?” Would they answer like Cain? “I don’t know. Am I supposed to take care of my brother?” (Genesis 4:9).

8. Intraparty Squabbling


We watch with dismay the continuous squabbles that are being manifested in the political parties. What is seen are continuous fights that either end in circles of expulsions of members from parties or court injunctions and cases. In our view, these are actions that are driving democracy backwards and have the potential to throw this country into chaos and further dehumanizing poverty. Are these individuals or groupings fighting for an opportunity to serve the interest of Malawians or to forge opportunities to take up advantageous positions and satisfy their own interests? Malawians are crying out for political parties that put the interests of the nation before their own interests.

9. The Evil of Religious Intolerance and Violence

Recently, we have witnessed increased incidents of religious based physical and verbal attacks in some parts of our peaceloving country. Regardless of what triggered the said forms of violence and attacks, we condemn such attacks in the strongest terms possible. Such barbaric behaviour has no place in a democratic and God-fearing country which is based on the rule of law, love and a constitution which guarantees freedom of religion for all people in this country. We call on all citizens to respect the religious beliefs of others and to allow them to practice their faith in freedom. We call upon law enforcements agents to act decisively wherever such evil and criminal acts occur without fear of favour. We call upon all religious leaders, Christian or not, to assist their fellow believers to translate their religious beliefs to love, peace, unity and justice as anything contrary to these values comes from the evil one, namely Satan.

10. Roadmap Towards 2025 Elections

“For I know the plans I have for you,” declares the Lord, “plans to prosper you and not to harm you, plans to give you hope and a future”, (Jeremiah 29:11). When these words were spoken, Israel was in exile for their disobedience. A false prophet had told Israel that God would deliver them from Babylon in two years’ time, and Jeremiah had come to set the record straight. He delivers the heartbreaking news that Israel will spend the next 70 years in Babylon. This is not the news that they wanted to hear. This would mean that an entire generation would die in exile. But God wants them to know that He still has a plan for the wayward nation. As time drags on, they need to hold onto the belief that God has not abandoned them. This hope will help them maintain their stamina in the decades to come. With all the ills and challenges listed above and many more, we might be tempted to believe that we are a doomed nation. This is not true. God does not forsake His children. We too, as time drags on, need to hold onto the belief that God has not abandoned us. Our faith in the merciful God should help us maintain our stamina in the decades to come as we limp towards prosperity. God requires our cooperation in order to assist us get out the mess we are in. One way of cooperating with Him is to actively and wisely participate in forthcoming elections. As much as our leaders are responsible for the many problems we face as a country, we the citizens, the voters, are also responsible for these problems by choosing leaders who are not able to govern the country properly. Hence, as we approach the 2025 elections, we want to remind everyone that:

- a. Not being interested in politics translates to not being concerned about your quality of life, well-being, job, freedom and future.
- b. Politics needs sound foundations, legitimacy and an ethical framework to be humane and useful.
- c. It is important that everyone exercises their right to vote so that those elected are truly representatives of the people.
- d. It is essential that young people exercise their right to vote as the outcome of the elections will determine their future.
- e. Every citizen has the duty to stand up for freedom and justice.
- f. In the lead-up to the elections, every Malawian is called upon to be a good citizen by avoiding violence and destructive behaviour.
- g. The media, money, power, and government/party machinery can be used by politicians in devious ways to secure votes.
- h. It is essential to ask of candidates, what their record of service has been, what they are capable of doing, before voting for them – not who they are or where they come from or what connections they have. 

By Sam Kalimba

St. Patrick's Parish excited to host the Auxiliary Bishop of Lilongwe

Parishioners at St. Patrick's Parish in the Catholic Archdiocese of Lilongwe are excited to have an Auxiliary Bishop reside at their Parish.

Situated 3.8 miles from the Our Lady of Africa (Maula) Cathedral, St. Patrick's (Chimutu) Parish, will be the residence of the Auxiliary Bishop.

This announcement brought joy and excitement to the faithful at the Parish.

"As a Parish, we are very excited about this development. Parishioners have, in general, received this news with great joy, excitement and humility. We are humbled to have this privilege of playing host to the Auxiliary Bishop. There are many parishes in the Archdiocese and so to have this honour is quite humbling for us," said Dr. Matthews Mtumbuka, Laity Council Chairperson for the Parish.

Dr. Mtumbuka said the parish will take the responsibility of hosting honourably and without fear.

"We know that our Parish will now have more attention across the Archdiocese, naturally. We know that we will now see more visitors to the Parish, including those coming to have meetings or audience with the Auxiliary Bishop. And we welcome this responsibility with an open heart because we are one Catholic Church and as a Parish, we serve the local as well as the global church," he said.

He said that Parishioners there have high expectations at the prospect of hosting the Auxiliary Bishop. He explained that the more the visitors come to meet the Auxiliary Bishop, the bigger the responsibility that will be placed on their shoulders. He, however, said that will come with the Parish's contacts, exposure and networking. He said that if used well, this can be for the good of the Parish and for


the greater Glory of the Lord; something which gives them even greater joy and hope.

He explained that the development has coincided with the near completion of renovating of the Church building which started in 2022.

"The Church renovation project has really progressed so well. It is nearly complete. What remains is the construction of the bell tower which is in progress and then landscaping. Besides that, the contractor will have to close out what they call snags, or the small imperfections in the buildings such as broken window glasses, broken tiles or fading part of paint and so on. This too is in progress. Our plan is to start using the new Church building by the end of January, 2024; and have it consecrated around April, 2024, subject to approval by the Archdiocesan authorities. This gives us great joy and a chance to thank God for everything He does for our Parish," said Dr. Mtumbuka.

Dr. Mtumbuka thanked the Parish Priest, Rev. Fr. Henry Kamganga Zulu, and his entire pastoral team for what he termed as great pastoral care they provide to their flock. He also thanked his fellow leaders and parishioners for what he called great unity that they enjoy at the Parish; and the great support and collaboration they generously give to the Parish.

"These are the ingredients, among many, that have enabled us together achieve a lot for the Parish and for God. Above all this, we are able to pray together always and pray for one another as well as offer support to each other is a great gift among us which we need to sustain always," he said.

Bishop Vincent Mwachwawa was consecrated on 20th January, 2024 at a colourful ceremony that took place at Civo Stadium in Lilongwe. 



POPE FRANCIS HONOURS REV. FR. PATRICK THAWALE

By Fr. Louis Chikanya

On the celebration of the Chrism Mass at Maula Cathedral on Thursday, 26th March, 2024, His Grace George Tambala of the Archdiocese of Lilongwe revealed to the congregation of the honour conferred on Father Patrick Thawale, Parish Priest of St. Andrew Kaggwa Parish in area 49.

“Today, at this Mass, we thank the Lord that one of us priests, has been honoured by the Pope. Reverend Father Patrick Thawale has been honoured by the Pope with the honour of a Monsignor. I know we used to call him with this title, but today it is coming from the Pope, we thank God,” he said.

Monsignor Patrick Thawale, who hails from Ludzi Parish, was ordained priest in the Diocese of Lilongwe in 1984. Since his ordination, he has served at Mtengowanthena, Madisi and St. Andrew Kaggwa/Andrea Kaggwa Woyera Parishes, among other parishes.

For many years, Monsignor Thawale taught in seminaries in Malawi, including Kachebere Major Seminary in Mchinji, where he served a Lecturer and Rector. He taught also at Bakanja Seminary in Kenya, where he also served as a Lecturer and Rector and Catholic University of Eastern Africa (CUEA) for over 13 years. He was later appointed Coordinator for the Catholic University of Malawi, Lilongwe campus in Msamba.

Currently, Monsignor Thawale is the Chairperson for the Public Affairs Committee, (PAC) a quasi-religious umbrella organisation, comprising major faith institutions in the country. For one to be honoured with the title of monsignor, he must show discipline in the ministry, be hardworking and give a good example of service and fidelity to the Church.



KNOW YOUR ARCHDIOCESE

By Brian Leonard Banda

Archbishop: Most Rev. George Desmond Tambala

Auxiliary Bishop: Right Rev. Vincent Fredrick Mwakhwawa

Deaneries: (7) Parishes: (49) Coverage: Lilongwe, Mchinji, Dowa, Ntchisi, parts of Kasungu, Nkhotakota & 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	Rev. Fr. Louis Chikanya, DP		Diocesan
2	Chigoneka	St. Kizito	1975	Rev. Fr. Martin Mulholland, SPS		St. Patrick's Missionary Society (SPS) or Kiltigans
3	Chimutu	St. Patrick	1976	Rev. Fr. Henry K. Zulu, DP	Rev. Fr. Hodges Mzungu, DP / Rev. Fr. Peter Muwanga, DP	Diocesan
4	Kanengo	St. Francis (of Assisi)	1976	Rev. Fr. Thomas D. Pouya, M. Afr.	Rev. Fr. 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.	Rev. Fr. Guelord Mahongole, 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. Henderson 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 Kiltigans
MTIMA WOYERA DEANERY (7)						
12	Mtima Woyera	Sacred Heart of Jesus	1955	Rev. Fr. Innocent Mtapanga, DP	Rev. Fr. James Mkwezalamba, DP/ Rev. Fr. John Chibweza, DP	Diocesan
13	Chilinde	Holy Family (Banja Loyera)	1974	Rev. Fr. Augustine Katundu, DP		Diocesan
14	Msamba	St. John the Baptist	1974	Rev. Fr. Alfred, 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 (Chaplain Kamuzu Central Hospital)	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 Chimbalu, 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		Order of the Discalced Carmelites (OCD)
23	Mkanda	St. Mark	1984	Rev. Fr. David Tonje, DP		Diocesan
24	Kamangilira	St. Augustine	2019	Rev. Fr. Dennis Mwanza, DP		Diocesan
25	Mchinji	St. Paul	2020	Rev. Fr. Constantine Mgunda, 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. Damiano Precious Chitha, DP	Rev. Fr. Francis B. Lekaleka, DP (Manager of Likuni Press)	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. Frank Lazaro Phiri, 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		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	Rev. Fr. Dumisan Cyril Nkhoswe, 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		Diocesan
41	Mtengowan-thenga	St. Augustine	1959	Rev. Fr. Francis Taylor, SPS	Fr Atanas Chacha Nchore, SPS	St. Patrick's Missionary Society (SPS) or Kiltegans
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. Dillio, DP		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. Teresphord Chota, 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	Rt. Rev. Vincent Mwakhwawa
2. Pastoral Secretary & Patron of Celebration	Rev. Fr. Frank Phiri
3. Assistant Pastoral Secretary	Rev. Fr. John Chibweza
4. Archbishop's Secretary	Rev. Fr. Hodges Mzungu
5. Director of Social Development and Industries	Mr Brian Odhiambo
6. PMS Director	Rev. Fr. Thomas Msalala
7. Judicial Vicar	Rev. Fr. Deusdedit Kanyambo
8. Director of Liturgy	Rev. Fr. Damiano P. Chitha
9. General Manager of Likuni Press	Rev. Fr. Francis Lekaleka
10. Archdiocesan Legal Advisor	Mrs. Innocentia October
11. Communications Secretary and Director of Radio Alinafe	Rev. Fr. Louis Chikanya
12. Assistant Communications Secretary and Assistant Director of Radio Alinafe	Rev. Fr. Elias Chizule
13. Vocations Director	Rev. Fr. Kelvin Khodola
14. Rector of Mlale Seminary	Rev. Fr. Benedict Kamdabweni
15. Bursar of Mlale Seminary	Rev. Fr. Demetrio Banda
16. Bible Coordinator	Rev. Fr. Henry Zulu
17. Farms Manager (Archdiocesan Farm - Mlale)	Rev. Fr. Stephen Chikhasu
18. Assembly Guide	Rev. Fr. Francis Damaseke, DP
19. Chaplain for the Centenary Bank	Rev. Fr. John Mangwele, SAC

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- | | | |
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| 2. Rev. Fr. Patrick Thawale | 5. Rev. Fr. Henderson Kumbasa, OFM, 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 |

DEANERY

Maula Deanery
Mtima Woyera
Likuni Deanery
Dowa Deanery
Madisi Deanery
Mchinji Deanery
Salima Deanery

DEANS

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Rev. Fr. Augustine Katundu, DP
Rev. Fr. John Nyongani, DP
Rev. Fr. Maxwell Kubalasa, DP
Rev. Fr. John Wellos, SAC
Rev. Fr. Mathias Chimbalu, DP
Rev. Fr. Steven Ochieng, MCSPA

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Rev. Fr. Joseph Czerwinski, SDB
Rev. Fr. Jean Damascene, OFM
Rev. Fr. Julius Malili
Rev. Fr Mathews Sitolo

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

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| 3. Monsignor Patrick Thawale | 7. Mrs. Alice Tenthani | 11. Mr. Morut Martin Isyagi |
| 4. Mr. Godfrey Byekwaso | 8. Mr. Fred Kalonga | 12. Mrs. Bridget Jumbe |
| | | 13. Rev. Fr. Pawel Patyk |

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| 2. Sr. Teresa Mulenga | 5. Rev. Fr. John Chibweza | 8. Rev. Fr. Thomas Msalala |
| 3. Sr. Rebecca Mathole, SBVM | 6. Rev. Fr. Demetrio Banda | |

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- | | | |
|----------------------------|-----------------------------------|-------------------------------|
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|---|------------------------------|
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| 2. Sr. Esther Banda, Carmelite Sisters | 4. Rev. Fr. Thomas Msalala |

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- | | |
|---|--|
| 1. Rev. Fr. William Turnbull, MAfr. - Vicar for Religious | 2. Rev. Fr. David Niwaggaba, SMM - Assistant Vicar for Religious |
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LILONGWE ARCHDIOCESAN SYNODAL PATH PLANNING COMMISSION

- | | | |
|--|-------------------------------------|---------------------|
| 1. Rt. Rev. Vincent Mwachwawa - Director | 4. Sr. Veronica Ng'omba, SCO | 7. Chairman of CMA |
| 2. Rev. Fr. Innocent Mtapanga | 5. Br Francis Jumbe, FMS | 8. Chairlady of CWA |
| 3. Dr. Henry Chingaipe | 6. Chairperson of the Laity Council | |

OTHER ASSIGNMENTS FOR PRIESTS

CHAPLAINCIES

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

ARCHDIOCESAN THEOLOGICAL COMMISSION

- | | | |
|--|--------------------------------|-----------------------------|
| 1. Rt. Rev. Vincent Mwakhwawa - Director | 3. Rev. Fr. Deusdedit Kanyambo | 5. Rev. Fr. Patrick Thawale |
| 2. Rev. Fr. Archangel Banda | 4. Rev. Fr. Frank Phiri | 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: Licentiate in Sacred Music, Pontifical Ambrosian Institute of Sacred Music, Milan, Italy. | 4. Rev. Fr. Sylvester Chasweka: Rome, Italy | 7. Rev. Fr. Tadeyo Jobo: Bachelor of Commerce, Accountancy, Catholic University of Malawi. |
| 2. Rev. Fr. Raphael Piringu: Licentiate in Pastoral Theology & Media - University of Heiligenkreuz, Austria. | 5. Rev. Fr. Samson Kunkumbira: Bachelor of Commerce, Business Administration, Catholic University of Malawi. | 8. Rev. Fr. John E. Kaliwamba: Bachelor of Law (Hons), Catholic University of Malawi. |
| 3. Rev. Fr. Alphonso Kaphira: Missionary Work and Studies, Diocese of Vitoria, Spain. | 6. Rev. Fr. Francisco Bisai: Bachelor of Commerce, Accountancy, Catholic University of Malawi. | 9. Rev. Fr. Michael Chimvalenji, study leave |

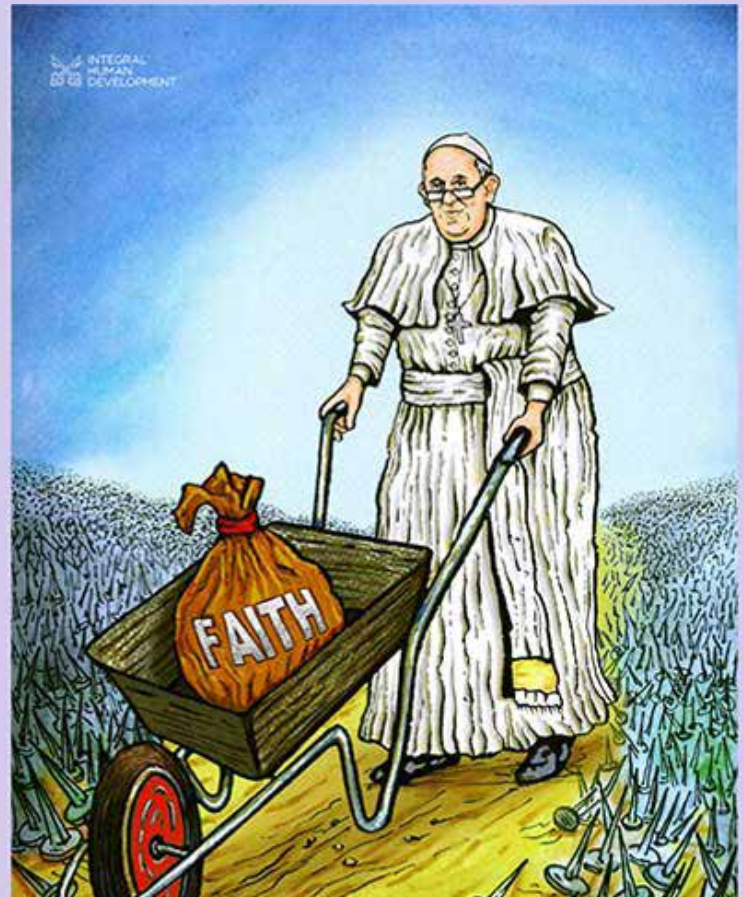
“Through the Desert God Leads us to Freedom”

«I am the Lord your God,
who brought you out
of the land of Egypt,
out of the house of slavery»
(Ex 20:2)



#LENT
2024

DICASTERY FOR PROMOTING
INTEGRAL
HUMAN
DEVELOPMENT



MESSAGE OF HIS HOLINESS POPE FRANCIS FOR LENT 2024

Through the desert God leads us to freedom

Dear Brothers and Sisters!

When our God reveals himself, his message is always one of freedom: “I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery” (Ex 20:2). These are the first words of the Decalogue given to Moses on Mount Sinai. Those who heard them were quite familiar with the exodus of which God spoke: the experience of their bondage still weighed heavily upon them. In the desert, they received the “Ten Words” as a thorough fare to freedom. We call them “commandments”, in order to emphasise the strength of the love by which God shapes his people. The call to freedom is a demanding one. It is not answered straightaway; it has to mature as part of a journey. Just as Israel in the desert still clung to Egypt – often longing for the past and grumbling against the Lord and Moses – today too, God’s people can cling to an oppressive bondage that it is called to leave behind. We realise how true this is at those moments when we feel hopeless, wandering through life like a desert and lacking a promised land as our destination.

Lent is the season of grace in which the desert can become once more – in the words of the prophet Hosea – the place of our first love (cf. Hos 2:16-17). God shapes his people, he enables us to leave our slavery behind and experience a Passover from death to life. Like a bridegroom, the Lord draws us once more to himself, whispering words of love to our hearts.

The exodus from slavery to freedom is no abstract journey. If our celebration of Lent is to be concrete, the first step is to desire to open our eyes to reality. When the Lord calls out to Moses from the burning bush, he immediately shows that he is a God who sees and, above all, hears: “I have observed the misery of my people who are in Egypt; I have heard their cry on account of their taskmasters. Indeed, I know their sufferings, and I have come down to deliver them from the Egyptians, and to bring them up out of that land to a good and broad land, a land flowing with milk and honey” (Ex 3:7-8). Today too, the cry of so many of our oppressed brothers and sisters rises to heaven. Let us ask ourselves: Do we hear that cry? Does it trouble us? Does it move us? All too many things keep us apart from each other, denying the fraternity that, from the beginning, binds us to one another.

During my visit to Lampedusa, as a way of countering the globalisation of indifference, I asked two questions, which have become more and more pressing, “Where are you?” (Gen 3:9) and “Where is your brother?” (Gen 4:9). Our Lenten journey will be concrete if, by listening once more to those two questions, we realise that even today we remain under the rule of Pharaoh. A rule that makes us weary and indifferent. A model of growth that divides and robs us of a future. The earth, air and water are polluted, but so are our souls. True, Baptism has begun our process of liberation, yet there remains in us an inexplicable longing for slavery. A kind of attraction to the security *continued on page 22*

of familiar things, to the detriment of our freedom.

In the Exodus account, there is a significant detail: it is God who sees, is moved and brings freedom; Israel does not ask for this. Pharaoh stifles dreams, blocks the view of heaven, makes it appear that this world, in which human dignity is trampled upon and authentic bonds are denied, can never change. He put everything in bondage to himself. Let us ask, “Do I want a new world?”

Am I ready to leave behind my compromises with the old? The witness of many of my brother bishops and a great number of those who work for peace and justice has increasingly convinced me that we need to combat a deficit of hope that stifles dreams and the silent cry that reaches to heaven and moves the heart of God. This “deficit of hope” is not unlike the nostalgia for slavery that paralysed Israel in the desert and prevented it from moving forward. An exodus can be interrupted: how else can we explain the fact that humanity has arrived at the threshold of universal fraternity and at levels of scientific, technical, cultural, and juridical development capable

of guaranteeing dignity to all, yet gropes about in the darkness of inequality and conflict.

God has not grown weary of us. Let us welcome Lent as the great season in which he reminds us, “I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery” (Ex 20:2). Lent is a season of conversion, a time of freedom. Jesus himself, as we recall each year on the first Sunday of Lent, was driven into the desert by the Spirit in order to be tempted in freedom.

For forty days, he will stand before us and with us, the incarnate Son. Unlike Pharaoh, God does not want subjects, but sons and daughters. The desert is the place where our freedom can mature in a personal decision not to fall back into slavery. In Lent, we find new criteria of justice and a community with which we can press forward on a road not yet taken.

This, however, entails a struggle, as the book of Exodus and the temptations of Jesus in the desert make clear to us. The voice of God, who says, “You are my Son, the Beloved” (Mk 1:11), and “You shall have no other gods before me” (Ex 20:3) is opposed by the enemy and his lies.

Even more to be feared than Pharaoh are the idols that we set up for ourselves. We can consider them as his voice speaking within us. To be all-powerful, to be looked up to by all, to domineer over others: every human being is aware of how deeply seductive that lie can be. It is a road well travelled. We can become attached to money, to certain projects, ideas or goals, to our position, to a tradition, even to certain individuals. Instead of making us move forward, they paralyse us.

Instead of encounter, they create conflict. Yet there is also a new humanity, a people of the little ones and of the humble who have not yielded to the allure of the lie. Whereas those who serve idols become like them, mute, blind, deaf and immobile (cf. Ps 114:4), the poor of spirit are open and ready: a silent force of good that heals and sustains the world.

It is time to act, and in Lent, to act also means to pause. To pause in prayer, in order to receive the word of God, to pause like the Samaritan in the presence of a wounded brother or sister. Love of God and love of neighbour are one love. Not to have other gods is to pause in the presence of God beside the flesh of our neighbour. For this reason, prayer, almsgiving and fasting are not three unrelated acts, but a single movement of openness and self-emptying, in which we cast out the idols that weigh us down, the attachments that imprison us. Then the atrophied and isolated heart will revive. Slow down, then, and pause! The contemplative dimension of life that Lent helps us to rediscover will release new energies. In the presence of God, we become brothers and sisters, more sensitive to one another: in place of threats and enemies, we discover companions and fellow travellers. This is God’s dream, the promised land to which we journey once we have left our slavery behind.

The Church’s synodal form, which in these years we are rediscovering and cultivating, suggests that Lent is also a time of communitarian decisions, of decisions, small and large, that are counter current. Decisions capable of altering the daily lives of individuals and entire neighbourhoods, such as the ways we acquire goods, care for creation, and strive to include those who go unseen or are looked down upon. I invite every Christian community to do just this: to offer its members moments set aside to rethink their lifestyles, times to examine their presence in society and the contribution they make to its betterment. Woe to us if our Christian penance were to resemble the kind of penance that so dismayed Jesus. To us too, he says: “Whenever you fast, do not look dismal, like the hypocrites, for they disfigure their faces so as to show others that they are fasting” (Mt 6:16). Instead, let others see joyful faces, catch the scent of freedom and experience the love that makes all things new, beginning with the smallest and those nearest to us. This can happen in every one of our Christian communities.

To the extent that this Lent becomes a time of conversion, an anxious humanity will notice a burst of creativity, a flash of new hope. Allow me to repeat what I told the young people whom I met in Lisbon last summer, “Keep seeking and be ready to take risks. At this moment in time, we face enormous risks; we hear the painful plea of so many people. Indeed, we are experiencing a third world war fought piecemeal. Yet let us find the courage to see our world, not as being in its death throes but in a process of giving birth, not at the end but at the beginning of a great new chapter of history. We need courage to think like this” (Address to University Students, 3 August 2023). Such is the courage of conversion, born of coming up from slavery. For faith and charity take hope, this small child, by the hand. They teach her to walk, and at the same time, she leads them forward. [1]

I bless all of you and your Lenten journey.

Rome, Saint John Lateran, 3 December 2023, First Sunday of Advent.

FRANCIS



By Sam Kalimba

The Prelate of the Catholic Archdiocese of Lilongwe, His Grace George Desmond Tambala has urged local nuns to prepare themselves and be brave for international missionary work. He said this on Saturday, 27th January, 2024 at St. Andrew Kaggwa Parish in his Archdiocese on the occasion of first profession of two novices Apronia Mahowe and Stella Mkwezalamba of the Missionaries of Mary Mediatrix.

Archbishop Tambala said that the religious of Malawi origin must cast off fears of leaving their land to serve the Lord in other countries.

“I must underscore this specifically to you my fellow Malawian religious. Let’s detach ourselves from the love of our land and be ready to serve others outside our country. Many of you tend to decline international appointments for petty reasons. You see, the Missionaries of Mary Mediatrix had to come all the way from Europe and Asia to work amidst us. They selflessly help the local Church and therefore time is up for you to do likewise elsewhere. Take an example of Abraham and Mary who only acted on the will of God. You remember what Jesus talked about Peter that when he said that when you were young, you used to dress yourself and walk wherever you wanted, but when you are old, you will stretch out your hands, and another person will dress you and carry you where you do not want to go. This is what is about working in the vineyard of the Lord. You must learn to change your mindset and take up the challenge,” he said.

The Prelate centred his homily on the First Reading of the day that came from Genesis 12:1-4. He said that Abram was asked to go away from his country, his people and his father’s household to the land the Lord would show him.

“We find total obedience in this text. Your first vows are as important as your perpetual vows are going to be. At all levels you need to obey the Lord and do his will. So, Abraham went, as the Lord had told him; and Lot went with him. This is similar to what Mary the Mother of Christ did by accepting the will of God to take its course on her life. These two great believers must be our models in our journey to follow Christ,” said Archbishop Tambala.

He congratulated the two sisters and thanked them for accepting to be servants of the Lord through the congregation of the Missionaries of Mary Mediatrix. He told the two that the love they had shown during their first profession was paramount for the rest of their religious life.


“Many authors debate on what is important between first profession and perpetual vows? It is debatable but what I know is that there is only one love. Love does not change. Hold on to what you have loved today and you will be happy sisters,” he said.

St. Andrew Kaggwa Parish Priest, Monsignor Patrick Thawale advised Rev. Sr. Apronia Mahowe and Rev. Sr. Stella Mkwezalamba to forget about resting but be steady fast in responding to their call daily.

“We do not respond to God’s call, in order to be on holiday. We join the congregations to work. And many times, we tend to have pride after joining these congregations as if we are the best. God does not call us because we are pure at heart but because He wants to cleanse us. Be ready to be cleansed and receive God’s blessings as you work. You have living examples around you. For instance, before she became head of the congregation, your own Mother Superior General, Rev. Sr. Mercedes Arbesu, used to cycle around villages in the Archdiocese to meet the needy. A good example of all what I have said. There are others who after joining a congregation they impoverish it by being liabilities and not assets. Choose to be an asset,” said Monsignor Thawale.

He thanked and blessed the parents of the two sisters for their decision to give their daughters to the Lord.

The Missionaries of Mary Mediatrix have four communities in the Archdiocese of Lilongwe. Its mission focuses much on pastoral work, provision of education and services and helping the needy and the less privileged in society.

The Superior General came all the way from Spain to grace the occasion and thanked the Archdiocese of Lilongwe for the cordial working relationship her congregation enjoys in Malawi. 



OUR SPECIAL GUEST

OMBUDSMAN GRACE MALERA

Meet our Special Guest, Ombudsman Grace Malera

Can share with us your background as a child and youth and your involvement in Church activities?

First of all, my name is Grace Tikambenji Malera. I was born on 8th May 1978 at Likuni Mission Hospital. I had a very happy and great childhood. I was raised by my loving parents, my father, Dr. Willie Lipato, and my mother, Rosalia Janet Chikwapula. I am married to Ian Malera, a Lawyer by profession and a staunch Catholic, too. I was baptised at Nguludi Catholic Parish in Chiradzulu in 1984, during one of the summer holidays when we had gone to our village for a holiday. I vividly remember my *Tilitonse/Masonkhano* classes at Nchocholo Outstation, under the Mayi Makuwira, a dedicated Masonkhano Teacher. I was one of her very ardent learners, taking in all the Catechism Teachings, most of which I still remember to this day. A year later I started receiving the Eucharist at St. Teresa Catholic Church in Zachima in Chiradzulu. I remember that on the first day to receive the Eucharist, my grandmother prepared a very big feast for me, and I received a lot of gifts, with the whole village literally grabbing anything that they saw fit to give me as presents, most of which were chickens. To-date, I still like to sing the song that accompanied the gift presentation ceremony, *Kwiyo Kwiyo, gwirani kangachepe gwirani, ka 1 Tambala, gwirani kangachepe gwirani!* Later I received the Sacrament of Confirmation, again at Nguludi Parish, administered by the Late Ambuye James Chiona, who was Archbishop of Blantyre then.

As a staunch Catholic herself, My Mother made sure that all her children strictly stuck to Catholic virtues and teachings as we grew up. There was a soft mandatory rule for us to attend morning Mass every day. So as early as at the age of 8 years I was a member of a Church choir at Senga Bay in Salima as well as being a member of the Children's Legion of Mary. (One of my friend's elder sister, now a Poor Clare's Nun, Rev. Sr. Catherine Vakusi, is the one who introduced me and my friends to the Legion of Mary). Naturally, like all girls my age at that time, I was also a member of Ana a Stella. But perhaps my life at Pirimiti Girls' Boarding School in Jali in Zomba, where I did my Standards 7 and 8 is what deepened my faith further. This is where my eyes were opened to all the beautiful and rich traditions of the Catholic Church in which we, as young girls, fervently participated in. For example, at Pirimiti Boarding School I developed a great love for and understanding of Rosary prayers and total devotion to Jesus. A great admiration for Mother Mary was planted then in my little mind, and I also developed great admiration for Jacinta, Francisco and Lucia, the three children to whom Mother Mary appeared at Fatima. In fact, one of my favourite songs of all time is *Ku Fatima Maria Anaoneka.....!*

Later, as a youth I served in various leadership roles in the Young Christian Students (YCS) at Balaka Secondary School and at the University of Malawi, Chancellor

College in Zomba. Perhaps one of the most outstanding moments in my service in the YCS leadership is when we mobilised funds to buy blankets, food stuffs and other household basics that we donated to the elderly in the Chikanda area, the village adjacent to Chancellor College. This was the first activity of its kind, considering that we, the students of Chancellor College, were famous for notoriety by Chikanda residents, rather than charity work.

Where did you go to school and how far did you go with your education?

I did my primary education at Likuni Girls' Primary School in Lilongwe, Senga Bay Full Primary School in Salima and Pirimiti Girls' Boarding School in Jali, Zomba. From there, I went to Liwaladzi and Chipoka Secondary Schools before going to Balaka Secondary School from where I was selected to go to the University of Malawi, Chancellor College in 1996.

In 2002, I graduated from the University of Malawi with a Bachelor of Laws Degree (LLB Honours) after which I obtained a Master's Degree in Law (LLM) in Human Rights from the University of the Free State in South Africa in 2007.

And your Work experience?

Upon graduation from the University of Malawi, I joined the Anti-Corruption Bureau where I served as Prosecutions Officer from 2002 to 2003. Between 2003 and 2016, I worked for the Malawi Human Rights Commission as Principal Legal Officer, Deputy Director of Legal Services, Director of Legal Services and Executive Secretary, respectively.

In 2017 I worked briefly for Engender Health Inc. as Country Programme Manager and in the same year I joined Action Aid International Malawi as Executive Director, a post I held until 2018; and in 2019, I became Team Leader of *Tithetse Nkhanza* Programme, a UKaid-funded Violence Against Women and Girls Prevention and Response Programme. I served in this position until 2021 before being appointed the Ombudsman of the Republic of Malawi on 1st September 2021, a position I am holding to-date.

What have been the most memorable moments in your life?

Some of my memorable moments were when I was selected to be the representative of my class for the classic Malawi Broadcasting Corporation (MBC) Secondary School Quiz Competition, a role I held for the two years when I was at Chipoka Secondary School. I couldn't contain the excitement that came with the thought of my dad listening to me over the radio and boasting to his friends that here was his daughter, his Tikambenji, was a member of her school's Quiz Team. Winning a

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national essay writing competition on the importance of educating girls was also one of my happiest moments. The grand happiest moment remains my selection to Chancellor College in 1997; and eventually being selected to read Law. The University selection was such a huge milestone for me, it was a dream come true. Then the moments when I gave birth to my first-born child, my son Maziko Francis, in 2002 and later when I gave birth to my second born son, Mzati William-Michael, in 2008; and of course, when my princess, my last-born daughter, Mwatikondera Maria-Rosa, arrived in 2012. Child birth is wondrous experience, and I thank God for the special gifts that these children are to us.

And your saddest moment?

Sad moment? I would say it is the time when I lost my father in 2002 and later my mother in 2014, even though I was an adult at this time. The loss of a parent makes us all feel like a child once more. We never really recover from losing our parents. May the departed souls of my Mum and Dad keep resting in eternal peace! I am forever thankful for all the great memories they created for me, and want to continue their legacy of hard work.

Your key message during this Lenten season to Easter season?

The Lenten Season should be a period of serious reflection for us all, about what the death and resurrection of Jesus Christ mean to each one of us; and reawakening our faith and trust in the risen Lord. It is a period for penance and reconciliation with our Lord. It is a time to share love. What I find to be fundamental Lent is that it should not only be a period where we go on fasting (*Kusala ndi kupunguza*), but it is also about giving up on things such



as hatred for others, boastfulness, pride and envy. It is a time for waiting in hope for the Lord. Which brings me to one of my favourite verse, Isaiah 40:31 which says, “But those who hope in the Lord will renew their strength. They will soar on wings like eagles; they will run and not grow weary, they will walk and not be faint.”

Finally, what are your thoughts on participating in Church activities?

We all have different gifts and talents that God bestowed upon us. We must use such gifts and talents in the best way we know how to serve the Lord and to serve others, to the glory and honour of God. It should never be about us as individuals, it must always be so that we glorify God through service in the Church using our God-given talents and gifts; as it is said on James 2: 17, “In the same way, faith by itself, if it is not accompanied by action, is dead.”

THE VALUE OF CONSECRATED LIFE IN THE CHURCH: NURTURING FAITH GROWTH

By Sr. Janet Angala

Consecrated life holds a profound significance within the Catholic Church, embodying a unique call to radical discipleship and spiritual dedication. Those who embrace consecrated life, whether as religious priests, brothers, sisters or consecrated laypersons, commit themselves wholeheartedly to a life of prayer, service and community living. This article explores the value of consecrated life in the Church and how it best contributes to the growth of faith among the consecrated themselves and the broader faith community.

1. Witness to Gospel Values: Consecrated individuals bear witness to the Gospel values of poverty, chastity, and obedience; and offering a tangible example of living out the teachings of Jesus Christ. Their radical commitment to simplicity, selflessness and surrender to God's will inspires others to deepen their own faith and embrace the call to discipleship (Matthew 19:21).

2. Prayer and Contemplation: Central to consecrated life is a life of prayer and contemplation. Consecrated individuals devote significant time to personal and communal prayer, fostering a deep intimacy with God and a profound sense of spiritual awareness. Through their prayerful presence, consecrated persons become channels of grace, interceding for the needs of the Church and the world (Luke 18:1).

3. Service and Ministry: Consecrated life is marked by a commitment to serve others, especially the most vulnerable and marginalised members of society. Whether through education, healthcare, social work or pastoral ministry, consecrated individuals actively engage in works of mercy and compassion, embodying the love and mercy of Christ in their service to others (Matthew 25:40).

4. Community Life: Living in community is a fundamental aspect of consecrated life, providing a supportive environment for spiritual growth and mutual encouragement. In community, consecrated individuals learn to live in harmony, sharing their gifts and talents for the greater good of the community and the Church. Community life fosters a spirit of fraternity, solidarity, and collaboration in the mission of evangelisation (Acts 2:42-47).

5. Witness to Joyful Sacrifice: Consecrated life is a path of joyful sacrifice, in which individuals freely offer their lives in service to God and others. Through their joyful witness of self-giving love, consecrated individuals inspire others to embrace the cross and find meaning in suffering. Their willingness to renounce worldly comforts and embrace the cross of Christ testifies to the transformative power of

sacrificial love (Mark 8:34-35).

6. Call to Holiness: Consecrated life is a vocation to holiness, calling individuals to strive for perfection in love and virtue. By embracing the evangelical counsels of poverty, chastity and obedience, consecrated individuals are invited to imitate Christ more closely and grow in holiness. Their radical commitment to God's kingdom challenges others to pursue lives of holiness and spiritual depth (1 Peter 1:15-16).

On 3rd February, 2024 at Mtima Woyera Parish, all religious and members of the clergy congregated to savor on the Lord's goodness. The day began with a talk from Fr. John Mangwele. In his talk, Fr. Mangwele urged the religious men and women that we all face that one moment we work zealously. However, this begins to deteriorate with time due to exhaustion. While serving, we use physical, mental, psychological and emotional capital/faculties exhaustively. We easily get tired and end up compromising the work of God eventually losing vocation and ministry. In all these, burn out can be prevented if we adapt to a system of self-care. To avoid being functional, it's necessary to take measures so that the fuel within each religious or clergy is not completely consumed. This call however, is not only for the consecrated but for all. Burn out is real and its repercussions can be witnessed in different ways. For instance, feelings of hopelessness, loneliness and discouragement, just to mention a few.

To add on that, the Archbishop of Lilongwe, His Grace George Desmond Tambala, urged the religious to discern their vocations carefully. He insisted that the world of today is merciless and unforgiving if proper discernment and formation is not done well. His Grace, picking on few highlighted points from the dicastery, highlighted the need to form formators, dialogue and sensitivity to the poor amidst other valuable points. Religious life faced by different challenges in the country, still holds a prophetic responsibility. Let the fidelity of Anna and Simeon help each one to remain faithful until the end.

In conclusion, the value of consecrated life in the Church cannot be overstated. Through their witness to Gospel values, life of prayer, service, community living, joyful sacrifice and pursuit of holiness, consecrated individuals play a vital role in nurturing faith growth within the Church and inspiring others to deepen their own relationship with God. As we celebrate the gift of consecrated life, may we continue to pray for and support those who have dedicated their lives to the service of God and His people.



TIDZIWE ZA CHIKATOLIKA

Wolembe Charles Katunga Jnr



KUSANTHULA NDI KUMVETSA MALAMULO A MULUNGU

Pa Nyengo ino ya Lenti, tiyeni tikonze moyo wathu posinkhasinkha ndi kumvetisa Malamulo a Mulungu motsogozedwa ndi mafunso otsatirawa.

Lamulo Loyamba: Usapembedze Mulungu wina koma ine ndekha.

Kodi Mulungu ndimamkonda ndi mtima wanga wonse, ndi maganaizo anga onse, ndi nzeru zanga zonse ndi mphamvu zanga zonse?

Kodi ndimamutenga Mulungu kukhala woyambilira pa zonse? Kodi ndimapatula nthawi yanga ndi kupemphera, kuwerenga Malembo Oyera kapena kupemphera ndisanadye tsiku ndi tsiku?

Kodi ndakhala ndikupembedza milungu ina m'moyo mwanga zimene zimachtitsa kuti ndilephere kulunjika kwa Mulungu, kulephera kusamala banja langa kapena kulephera kusamala mnzanga wachikondi chifukwa chakuti ndili ndi ndalama, udindo, mphamvu kapena ndine wotchuka?

Kodi ndakhala ndikulandira Sakramenti Loyera la Ukaria ndili wochimwa? Kodi ndakhala ndikunena

bodza mwadala pamaso pa wansembe pamene ndapita kolapa? Kodi ndakhala ndikukana chiphunzitso cha Mpingo? Kodi ndakhala ndikuchita zinthu za matsenga? Kodi ndakhala ndikuwafunira ena zoipa ndi kumamuuza Mulungu kuti awalange anthu enawo?

Lamulo Lachiwiri: Usatchule pachabe dzina la Ambuye Mulungu wako.

Kodi ndimatchula dzina la Ambuye makamaka dzina loyera la Yesu chifukwa choti ndakwiya kapena ndikusasamala? Kodi ndalankhula molakwika monyozza kapena kutemberera ena?

Kodi ndanyozza dzina la Mulungu potchula dzina lake mwanthabwala komanso kunyozza Virgo Mria Wodala ndi anthu Oyera onse a mu Mpingo? Kodi ndanyozza ndi kuononga zinthu zoyera mu Mpingo?

Lamulo Lachitatu: Uzikumbukira kuyeretsa tsiku la Mulungu.

Kodi ndimapita ku Nsembe ya Misa patsiku Lamulungu ndi pa Masiku Oyera? Kodi ndimalephera mwadala kupita ku Nsembe ya Misa tsiku Lamulungu ndi pa Masiku Oyera

popanda zifukwa zoyenera kapena chifukwa cha ulesi chabe?

Kodi ndikapita ku Nsembe ya Misa ndimachitadi zosonyeza kuti ndili pamaso pa Mulungu? Kodi ndimalilemekezadi tsiku la Mulungu popatula nthawi yanga kupita ku Nsembe ya Misa, kupemphera pandekha, kupumula ndi kucheza ndi banja langa?

Lamulo Lachinayi: Lemekeza Atate ako ndi Amayi ako.

Kodi ndimalemekeza ndikuwapatsa ulemu makolo anga? Kodi ndimamvera malangizo oyenera amene makolo amandipatsa? Kodi ndimakwanitsa kugwira ntchito zanga moyenera komanso mokondwera?_

Kodi ndimatha kuzindikira chithandizo chimene abale anga akufuna ndipo ndimawathandiza moyenera? Kodi ndimatha kusamalira makolo anga, agogo anga, anthu achikulire ndi okalamba?

Kodi ndimalemekeza kuitanidwa kwanga popemphera limodzindianaangatsikunditsikundipondimawaphunzitsa chiphunzitso cha Eklezia? Kodi ndimalemekeza adindo (mwachitsanzo olemba ntchito, aphunzitsi, adindo a Boma ndi anthu oonetsetsa kuti malamulo akutsatidwa)? Kodi ndi mamvera malamulo owona? Kodi ndimalemekeza atsogoleri anga mu Mpingo kapena pa chikhulupiriro (monga Ansembe ndi akulu a Mpingo)?

Lamulo la Chisanu: Usaphe.

Kodi ndimalemekeza ndi kuteteza ulemelero wa moyo wa munthu kuyambira pamene moyo wake Wayamba (pamene mayi watenga pathupi) mpaka imfa yake? Kodi ndinachotsapo pathupi kapena kulimbikitsa ena kuchotsa pathupi kapena kuthandiza ena kuti atero? Kodi ndinavulazapo kapena ndavulazapo munthu kapena kupha kumene?

Kodi ndakhala ndikulimbikitsa ena kuti amwe mankhwala oti ziwalo zina za thupi lawo zife kapena kuti adziphe m'njira zosiyanasiyana?

Kodi ndaziononga ndekha pomwa mowa mwa uchidakwa kapena mankhwala ozunguza bongo kapena kudya chakudya mobzola muyeso? Kodi ndazivulaza ndekha podula zina mwa ziwalo zanga (mutilation), kudzithena kapena kudzifula (sterilisation)?

Kodi ndawawonongera ena moyo wa uzimu wa anthu omwe ndimayang'anira kapena kuwatsogolera; kapena ali m'manja monga ana posapemphera nawo limodzi, posawaphunzitsa za Chikhristu ndi posawatengera ku Nsembe ya Misa patsiku Lamulungu ndi pa Masiku Oyera? Kodi ndapha ena mu uzimu powakwiwira, powanyoza ndi powajeda?

Kodi ndikusungira mangawa mumtima mwanga? Kodi ndakana kukhulukira munthu? Kodi ndachita zinthu zimene zachititsa kuti wina achimwe kapena kugwedeza chikhulupiro chake? Kodi ndasokoneza umunthu wanga pokhala pakati pa anthu amene akhoza kundigwetsa m'mayesero pa moyo wanga wauzimu kapena wakuthupi?

Lamulo Lachisanu ndi Chimodzi: Usachite Chigololo.

Kodi ndimalemekeza ndi kuteteza ulemu wa munthu komanso chiyero cha moyo wogonana pakati pa mwamuna ndi mkazi, ndinso kufunika kopatsana ulemu ndi kukondana mbanja? Kodi ndakhala osakhulupilika kubanja langa pochita chigololo? Kodi ndakhala ndikuzembera wachikondi wanga kapena m'nzanga wabanja? Kodi ndakhala wodziletsa m'maganizo, m'malankhulidwe ngakhalenso m'zochita zanga? Kodi moyo wanga ndimatsanzira moyo wa Maria Virgo Wodala ndi Yosefe woyera?

Kodi ndimayetsesa kuchotsa maganizo a zadama m'moyo mwanga? Kodi ndakhala ndikuchita kapena kuonera kanema wolaula? Kodi ndimachita m'chitidwe wodzigona ndekha (musturbation)? Kodi ndakhala ndikuchita m'chitidwe wogonana ndi amuna kapena akazi anzanga?

Kodi ndakhala ndikugwiritsa ntchito njira za kulera zimene zimaopseza moyo wa mutnhu? Kodi ndagwiritsa ntchito njira zakulera zimene ndizosutsana ndi chiphunzitso cha Eklezia? Kodi ndimavala modzilemekeza? Kodi ndimayankhula modzilemekeza ndi kulemekeza ena?

Lamulo Lachisanu ndi Chiwiri: Usabe.

Kodi ndimayetsesa kuchita zinthu zanga mwachilungamo pamene ndikugwira ntchito ndi anthu ena? Kodi ndimalemekeza katundu wa eni? Kodi ndimaba kapena kuononga katundu wa anthu ena? Kodi ndakhala ndikuba kapena kuzembetsa katundu wa ena?

Kodi ndimagwira ntchito mokhulupirika ndi moona mtima ndi kulandira malipiro ogwirizana ndi ntchito imene ndagwira? Kodi ndimatha kugawira katundu kwa anthu osowa? Kodi ndinathandiza Mpingo ndi Mabungwe ake omwe amagwira ntchito za chifundo?

Potengera ndizomwe Ambuye andidalitsa nazo, kodi ndimapereka mtulo? Kodi ndimaononga zinthu (monga chakudya, nthawi kapena luso) zomwe ena akuzisowa?

Lamulo Lachisanu ndi Chitatu: Usachite Umboni Wonama.

Kodi ndimalankhula zoona kapena zonama kapena kungokhala chete pomwe ndimayenera kulankhula? Kodi ndachtitsa anthu ena kutaya chikhulupiro mwa ine chifukwa cha mayankhulidwe anga kapena pokhala chete pomwe ndimayenera kuyankhula?

Kodi ndinanamiza ena? Kodi ndimalankhula bwino? Kodi ndimanena bodza? Kodi ndimaononga mbiri ya anthu ena m'mayankhulidwe anga? Kodi ndimakanena kwa adindo oyenera pamene ndaona anthu ena akuphwaya malamulo?

Lamulo Lachisanu ndi Chinayi ndi Lakhumi: Usasilire Chikwati Chamwini; Usachite Kaduka ndi Zinthu Zamwini.

Kodi ndimasilira kapena kuchitira nsanje mnzanga wa banja; kusilira kapena kuchitira nsanje mkazi kapena mwamuna wa mnzanga? Kodi ndimachita nsanje kapena kaduka ndi zomwe ena ali nazo, kuthekera kwawo, luso lawo, nzeru zawo kapena anzawo omwe ali nawo? Kodi sindikhutitsidwa ndi moyo wanga ndipo ndimakhala ndikulingalira kuti zinthu zikadandikhalira mwakutimwakuti kapena zikadayenda motere?



N'CHIFUKWA CHIYANI NYENGO YA LENTI IMAKHALA MASIKU MAKUMI ANAYI?

Makumi anayi (40) ndi nambala imene ndiyozama kwambiri tikatengera m'Malembo Oyera.

Nyengo ya Lenti imakhala ya masiku makumi anayi chifukwa, atabatizidwa, Ambuye Yesu adapita kuchipululu komwe anakapepemphera ndi kusala masiku makumi anayi usiku ndi usana m'chipululu, asanayambe ntchito yake.

Sikuti Ambuye Yesu adasankha kukhala m'chipululu muja masiku makumi anayi mwangozi ayi. Tikamawerenga Malembo Oyera, makamaka Chipangano Chakale nambala ya makumi anayi (40) ili ndi tanthauzo lakuya kwambiri. Nambalayi kwambiri imaimira chilango kapena kuzilanga; ndiponso kudzikonzekeretsa.

Nazi zina mwa zitsanzo zotsimikiza izi:

- 1) Panthawi ya Nowa Mulungu adaononga dziko lapansi ndi mvula ya chigumula yomwe idangwa masiku makumi anayi; (Gen. 6).
- 2) Kaamba kopanda chikhulupiliro Aisraeli adazungulira

m'chipululu kwa zaka makumi anayi asanafike kudziko lolonjezedwa; (Eks. 15:22-26).

3) Anthu a ku Nineve adasala zakudya ndi kulapa kwa masiku anayi kuti Mulungu asawalange malinga ndi m'mene m'Neneri Yona adawuzira; (Yona 3:5-10) komanso

4) Mose ngakhale Eliya amasala kudya kwa masiku makumi anayi asanakumane ndi Mulungu kapena pamene amayankhula ndi Mulungu. (Eks. 34:28-35), (1 Mafumu 19).

Pamene nthawi idakwana kuti Ambuye Yesu ayambe ntchito yawo pansi pano, adatsatira chikhalidwe chomwecho pokhala m'chipululu zaka makumi anayi. Poto, Ambuye Yesuwa adapherezera kufunika ndi tanthauzo la masiku anayi pa chikhalidwe cha Chiyuda.

Nthawi yomwe adakhala m'chipululu muja ikulingana ndi zaka makumi anayi zomwe ana a Israeli adakhala m'chipululu muja. iye analoledwa kulangidwa chifukwa cha mphulupulu zathu zomwe zimatilepheretsa kukafika kudziko lolonjezedwa lija, dziko la Kumwamba.



KUDZIWA ZA MWAMBO WA PHULUSA

Kodi tsiku la Phulusa ndi Chiyani ndipo Cholinga chake ndi Chani?

Tsiku la Phulusa ndi tsiku loyamba ulendo wa masiku makumi anayi (40) a nyengo ya Lent imene Akhristu a Mpingo wa Katolika amakonzekera za Masautso ndi Kuuka kwa Ulemu kwa Yesu khristu kumanda, patsiku Lamulungu Loyera.

Tsiku la Phulusa Akatolika komanso Akhristu a mipingo ina amalandira phulusa limene limalembedwa pa mphumi pawo ngati chizindikiro cha mtanda, chomwe chimatikumbutsa kuti ndife ochimwa ndipo kuti tikuyenera kulapa komanso kuzilanga.

Phulusa ndi chizindikiro chakuti tidzafa ndithu ndipo patsikuli timakumbusidwa kuti tidzamwalira ndi kubwerera kudothi. Ichi n'chifukwa chake, pokulandiritsa phulusa, wansembe amati, “Kumbukira kuti ndiwe fumbi ndipo kufumbi udzabwerera” kapena “Lapani ndi Kukhulupirira Mthenga Wabwino”.

Mwambo wa Phulusawu udayamba pafupifupi zaka mazana khumi ndi limodzi chibwerere Ambye Yesu padziko lapansi (11th Century) ndipo adakhazikitsa tsiku la Phulusa adali Papa Urban Wachiwiri. (The Conversation. com)

Tsiku la Phulusa ndi tsiku losala ndi kupunguza kwa Akhristu a Chikatolika. Malinga ndi Malamulo a Eklezia, Akatolika onse osachepera zaka khumi ndi zinayi (14) sakuyenera kudya nyama patsikuli. Kuonjezera apo Mkhristu aliyense wa zaka pakati pa 18 ndi 59, kupatula

amayi oyembekezera ndi oyamwitsa amayenera kupunguza zakudya pongodya kamodzi kokha patsikuli.

Kodi nkololedwa kuchita nawo mwambo wa Phulusa m'tchalitchi lomwe si la Katolika?

Mpingo umatiuza kuti palibe mwambo wa mapemphero wa mipingo ya mpatuko umene ungalowe m'malo mwa Nsembe ya Misa. Komabe munthu atha kuchita nawo mwambo waphulusa ku tchalitchi lomwe si la Katolika; ndipo kutero sikulakwa. Izi zili choncho chifukwa Phulusa ndi Sakramentalia chabe, ndipo silili ngati Maskramenti ena monga Sakramenti la Ukaristia.

Kodi oyenera kupereka Phulusa ndi Ansembe okha?

Ayi. Atumiki ena monga Masisteri ndi Mabulazala atha kupereka Phulusa. Wansembe akhozanso kutuma munthu kukapereka phulusa kwa athu ena amene ali kunyumba, alephera kubwera ku tchalitchi pazifukwa zosiyanasiyana. Chachikulu nchakuti wansembeyo ayenera kudalitsa phulusali.

Kodi nkulakwa kupukuta phulusa lomwe walandira pa tsikuli?

Mpingo sunapereke ndondomeko ina iliyonse lokhudza nthawi yomwe phulusa walandira pomupaka pamphumi lingakhale. Zili ndi mwini wakeyo kuti alisunga nthawi yayitali bwanji. Koma mwina ngati munthu akupita kugulu monga kuntchito mwina nkwabwino kulipukuta. Izi zili choncho, munthu ali ndi ufulu kulisunga posayang'anira kapena kuganizira malo amene ali.



ZIFUKWA 43 ZOMWE TIKUYENERA KULEMEKEZERA AMAYI MARIA, VIRGO WODALA NDI AMAYI A MULUNGU

Akhristu, makamaka Akatolika Atiyenera kumalekeza Amayi Maria nthawi zonse chifukwa adatibalira Mpulumutsi, Yesu Khristu. Pa anthu onse amene adalengedwa, Mulungu adasankha Maria kuti akhale Mayi wa Mwana wake. Nazi zina mwa zifukwa zomwe tiyenera kuwalemekezera Amayiwa:

1. Mngelo Gabriel adalemekeza Maria.
2. Elizabeti, Amayi a Yohane M'batizi adalemekeza Maria.
3. Tithokoze chifukwa cha mawu ake awa oti, ".....andichitire zimene mwandiuza....." Ndi mawu amenewa, kumwamba kunatitsegukira.
4. Ambuye Yesu adatipatsa Amayi ake Maria kuti akhale mayi wathu mu mzimu.
5. Yesu ndi Munthu ndi Mulungu pamodzi, ndipo ndi Amayi Maria amene adapatsa Yesu umunthu umenewu.
6. Amayi Maria ndi Epifania. Kudzera mwa iye Mulungu Atate osaoneka adaziulula kwa ife (Gal. 4:4).
7. Maria ndi wa Chaulere chodzadza (Luke 1:28). Amatitengera zaulere kwa Mulungu. Popanda chaulere cha Mulungu palibe chomwe tingachite (John 15:5).
8. Amayi Maria amatinenera kwa Mwana wake. Uneneri wa Virgo Maria ndi wamphamvu (John 2:1-).
9. Amayi Maria amasakasaka ndi kupeza mwana amene wasowa. Amatilondola tikasowa (Luke 2:46). Ngati uli mwana weniweni wa Maria, Amayi Maria amakusakasaka kukulondola ndipo sungataike.
10. Lamulo Lachinayi la Mulungu limatiuza kuti, "Lemekeza Atate ako ndi Amayi ako. Amayi Maria ndi Amayi athu chifukwa anatibalira Mpulumutsi.
11. Amayi Maria amamukonda Yesu kwambiri ndipo amatikonda ifenso.
12. Popanda Maria palibe Yesu. (Ngakhale kuti Yesu monga Mulungu adalipo kale). Tisaiwale kuti Amayi Maria ndi amene adapatsa Yesu umunthu wake.
13. Polemekeza Amayi Maria, tikutsanzira Yesu amene adzalemekeza Amayi akewo mpaka muyaya.
14. Kuchokera mwa Maria kudadza Ukaristia umene ndi thupi ndi magazi a Ambuye athu, Yesu Khristu.
15. Mulungu adasankha Maria ngati njira yoti afikire kwa ife.
16. Maria amatithandiza kugonjetsa Satana.
17. Makedzana anthu akuluakulu oyendetsa Mpingo adalemekeza Maria.
18. Amayi Maria adagwira ntchito yofunika kwambiti m'moyo wa Yesu Khristu.
19. Mulungu adapereka Mwana wake kwa Maria.
20. Mulungu adalemekeza Maria kupambana zolengedwa zonse.
21. Kuvomera kwake kuchifuniro cha Mulungu kudadzetsa Yesu pa dziko lapansi pano. Kuvomera kwake kudali kofunika kwambiri pa chipulumutso chatu.
22. Amayi Maria adagwira ntchito

ZIFUKWA ZOLEMEKEZERA AMAYI MARIA

yaikulu ndipo adaona mazunzo chifukwa cha Mwana wawo makamaka pa nthawi ya masautso ndi imfa yake pa Mtanda paja.

23. Kuvomera kwa Maria pachifuniro cha Mulungu Atate kudachititsa Mulungu kukhululuka makolo athu oyamba aja (Adamu ndi Eva) amene adachoka pamaso pake chifukwa cha kusamvera.
24. Amayi Maria ndi chitsanzo chakumvera.
25. Amayi Maria ndi osachimwa.
26. Amayi Maria ndi odala kopambana akazi onse.
27. Amayi Maria ndi Amayi a Ambuye Yesu.
28. Amayi Maria adalemekezedwa ndi Mulungu Mwini.
29. Amayi Maria adanena kale kuti anthu a mitundu yonse adzawatcha odala.
30. Amayi Maria ndi oposa Oyera onse.
31. Amayi Maria ndi Mfumukazi ya kumwamba.
32. Amayi Maria adawona mazunso chifukwa cha ife.
33. Amayi Maria ndi Amayi athu malinganso ndi chifuniro cha Yesu mwini wake.
34. Amayi Maria ndi chitsanzo chabwino pa khalidwe la zolengedwa.
35. Ngati bokosi la chipangano m'Chipangano chakale chija momwe munkakhala mawu olembedwa kuli bwanji bokosi la Chipangano limene lidasunga Mawu opatsa moyo lomwe ndi Amayi Maria?
36. Anthu amakondwera ndi chomera chomwe chidzetsa maluwa okongola. Kodi zomerazi zapambana bwanji Amayi Maria amene anatibalira Yesu khristu?
37. Amayi Maria ndi mtsogoleri wathu wotitengera kwa Yesu Khristu.
38. Kopanda Maria Yesu Khristu sakanabadwa, sakanauka kwa akufa, anthu a padziko lapansi sakanapeza chipulumutso, Ukaristia ngakhalenso Chipangano chatsopano.
39. Ngati munthu alephera kulemekeza Amayi Maria ndiye kuti akulepheranso kudziwa Amayi ake.
40. Amayi Maria amatipempherera nthawi zonse choncho anthu amene amamulemekeza amatha kumupempha kuti aziwanenera kwa mwana wake.
41. Tikamalemekeza Amayi Maria, iwo adzakhala nafe panthawi yakufa kwathu monga muja adachitira pamane Ambuye Yesu amamwalira pa Mtanda paja.
42. Yesu atamwalira pa Mtanda, thupi lake analilandira ndi kulisamala ndi Amayi Maria. Popanda imfa imeneyi, inu ndi ine sitikanapulumuka.
43. Amayi Maria, Virgo Wodala, adagwira ntchito yaikulu pa chikonzero chake chofuna kupulutsa anthu padziko lino lapansi kudzera mu imfa ya Mwana wake.

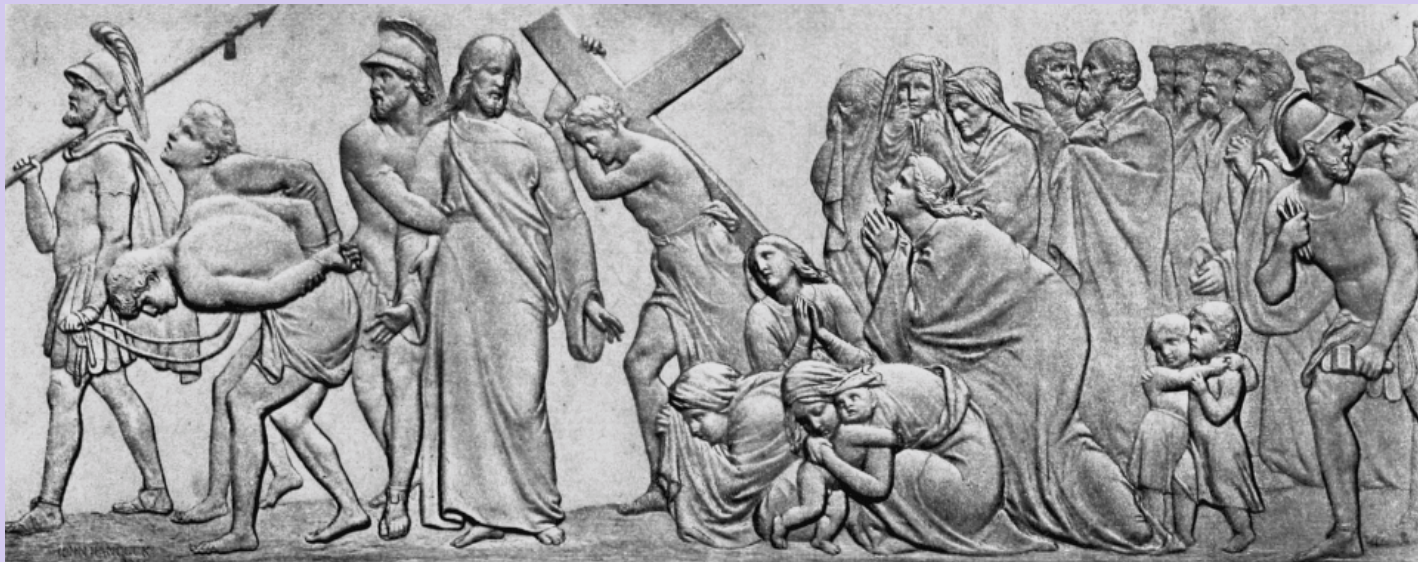
ZOMWE TIYENERA KUTSATIRA PA NSEMBE YA MISA



Pamene tikonzekera kupita komanso pamane tili pa Nsembe ya Misa tiyenera kutsatira zinthu izi:

1. Tikonzekere powerenga Mawu omwe awerengedwe pa Misa.
2. Tifike ku Tchalitchi kapena malo omwe achitikire Misa mwachangu.
3. Tikalowa m'tchalitchi kapena kufika pamalo omwe pachitikire Misa, tikhale chete.
4. Tizipemphera pamene tikudikira kuti Nsembe ya Misa iyambe.
5. Kwaya ikamaimba, nafenso tiimbe nawo.
6. Tiyankhe nawo mapemphero ovomerezana.
7. Timvetsere modekha Mthenga Wabwino tikupemphera.
8. Timvetsere ulaliki mwachidwi.
9. Titsatire mwachidwi monwe mwambo wonse wa Nsembe ya Misa ukuyendera.
10. Tizindikire kuti nthawi yonse pamene tili pa Nsembe ya Misa Ambuye Yesu Khristu amakhala ali pomwepo ngati muja anachitira pa mgonero wotsiriza.
11. Tipemphere kapena kuimba pemphero la Atate Athu mopereka Ulemu.
12. Tipereke mafuno a mtendere kwa anzathu tikumwetulira komanso mwaulemu.
13. Tilandire Thupi la Yesu Khristu mwaulemu ndipo tibwerere pamalo pathu ndi kugwada ndi kuyankhula ndi Yesu Khristu kwa kanthawi.
14. Tisanyamuke pamene Wansembe watidalitsa ndi kunena kuti, 'Pitani bwino Misa yatha'. Titidikire mpaka Wansembeyo atuluke kenako titha kunyamuka.
15. Tikagawane ndi banja lathu kapenanso anzathu zomwe tazimva pa Mawu ndi ulaliki womwe tamva kutchalitchi.

Mukondeni Yesu pa Misa!



KUSINKHASINKHA ZA NJIRA YA MTANDA

1) Yesu Kubwalo la Pilato

Kukhala Mnzawo wa Ambuye Yesu Ndi Mtanda Wawo

Funso lomwe tiyenera kumadzifunsa n'lakuti, Kodi Ambuye, ife amene timati ndife anzanufe tili kuti? Anthu anu ali kuti? Timakuthawani ndipo takhala tikukuthawani zaka zochulukuka. Anthufe timathawa Mtanda, timauthawatu Mtanda wanu.

Nthawi zonse tiyenera kukhala okhulupirika pamaso pa anzathu ndi nthawi imene anzathu ali pachipsinjo; pamene mavuto awo amakhala olemetsa kuti awasenze okha.

Ngati Ambuye Yesu ali mnzathu wa pantima, kodi ubale wathu ndi iye pamaso pake ndi waphindu ngati sitili okonzeka kuyenda naye limodzi?

Ndipo wina akadzafunsa kuti “Nanga zilonda zili kumsana kwakozi udatani?”. Iye adzati, “Zilondazi ndidazilandira m'nyumba mwa abwenzi anga’ (Zekariya 13:6).

2) Asenzetsa Ambuye Yesu Mtanda Wawo

Kuopa Mavuto ndi Kuopa Mtanda

Pamene munthu wasiya kuchita mantha ndi mtanda, ndipo akuvomera kufuna kwa Mulungu ndi pamene amapeza mtendere ndipo mavuto, nkhwana ndi mazunzo onse amachoka.

Sitingachosetu mantha pamene tikhala ndi mantha pakuchita zinthu, momwemonso zikufanana ndi mtanda

wathu, sitingadziwe kuti kusenza mtanda ndi chani pamene tiopa kuusenza mtanda wathu, tisamaope kusenza mtanda wathu.

Nthawi zonse tidziwe kuti pamene tisenza mtanda wathu sitili tokha koma tili naye iye amene amatikonda koposa amene ndi Yesu khristu.

Tiyeni tikumbukire zabwino zimene anthu Oyera ochulukuka mu Mpingo adaziyeza zokhuza mtanda.

3) Ambuye Yesu agwa Kachimodzi

Ngati Pali Kulimbana ndi Zovuta ndiye kuti pamenepo pali Moyo ndithu

Ngati pali kulimbana ndi zovuta ndiye kuti pamenepo pali moyo ndithu. Ambuye akutiya kuti tikhale ndi chifuniro chofuna kumukonda mu zinthu zomwe timazona kuti ndi zazing'ono tsiku ndi tsiku.

Kukhala Mkhristu sizikutanthauza kuti sitingagwe m'zovuta. Ngakhale Ambuye wathu Yesu khristu, paulendo wa ku Gologota, adafika pena nkugwa ndithu kaamba ka kulemera kwa mtanda.

Zovuta m'moyowu ndizoyenera ndithu chifukwa zimatichitsa kuzindikira kufunika kwa Mulungu, kupezeka kwake, zaulere zake ndi chikondi chake kuti tithe kudzukanso. Tizindikire kuti pakugwa timakhala ndi chithunzithunzi cha kupemphera, kutembenuka ndipo kukondwera pomulola Mulungu kuti asinthe moyo wathu.

4) Ambuye Yesu Akomana ndi Amayi Awo

Maria Ndiye Kuwala Kwathu mu Mdimba wa Usiku

Timawafuna iwo nthawi zonse pamene tili mu mdima,. Pamene mwana ali ndi mantha amalira mokweza kuitana amayi ake kuti amuthandize. Umu ndi momwe tikuyenera kuchitira nthawi zonse ndi mtima wathu, kuti amayi musatsiyiye tokha.

Kodi Ambuye Yesu akadatani kupanda chitonhozo chochokera kwa Amayi awo? Malinga ndi kuchulukuka kwa mitanda imene timasenza, mayesero osiyanasiyana m'moyo mwathu tiyeni tisaleke kukhala pafupi ndi Amayi Maria. Mavuto akatizinga, ndi Mayi yekhayu amene angatithandize. Tiyeni tifuule poitana dzina lake ndipo adzakhala nafe.

5) Simoni asenza Mtanda wa Ambuye Yesu

Ino ndi Nthawi Yosenza Mtanda Wathu

Sikuti nthawi yatha kapena kuti zonse zataika ngakhale tikhoza kumaona choncho. Anthu ochulukuka akutinyoza, kutifooketsa kapena kutibweza m'mbuyo. Koma sitiyenera kukaika chifukwa ifetu tafika nthawi yabwino kuti tisenze mtanda wathu. Kuombedwa kwafika tsopano. Ambuye Yesu akufuna a Simoni ochulukuka.

Ngati mawu amenewa akukhudzani ndiye kuti ndinu okonzeka kumutsatira Ambuye Yesu. Amatiyang'ana ife ndi maso a chikondi, monga momwe anamuyang'anira Simoni wa ku Kerani uja ndipo mkati mwa mitima yathu

akutiyankhula kuti, “Kodi mukufuna kuzenza mtanda ndi ine?” Ngakhale ndife osayenera,

koma panthawi iyi tikuyenera kumukonda potenga malo a Simoni pafupi ndi Ambuye.

6) Munthu Wamayi atsangula Nkhope ya Ambuye Yesu

Kukhala ndi Chithunzithunzi cha Yesu pa Nkhope Yathu

Ambuye Yesu, ndithandizeni kuti ndichotse nkhope ya kunyada, kudzikuzana ndi zoipa zina zambari podzilanga ndipo kuti zochita zanga kapena kuti moyo wanga nditsanzire Inu ndipo kuti ndikhale ngati Inu.

Pamene tisenza mtanda wathu, pamene tivomereza ndi kudekha ngakhale tikumane ndi zowawa za moyo uno, pamene tilola mavuto m'moyo wathu ndipo pamene aoneka pankhope yathu, pamenepe tioneke ngati Ambuye mwini, ngakhale ambiri timakaika.

7) Ambuye Yesu agwa Kachiwiri

Amalingaliranso Za Kugwa Kwathu

Ambuye Yesu anagwa chifukwa cha kulemera kwa Mtanda (chifukwa cha ife amene timatanganidwa ndi kukomedwa ndi za m'dziko, adalolera kugwa ndi Mtanda osati kuusiya Mtandawo. Umu ndi momwe Ambuye Yesu amachizira matenda osowa chikondi omwe ali pakati pathu.

Tidziwe kuti si zofooka ndi zolephera zathu zokha zimene zimatigwetsa, koma ngakhaleenso za anzathu.

Anthu ambiri akhoza kunena kuti sitili ochilimika ngati m'mene adaliri Ambuye Yesu, ndipo kuti tikhoza kugwa m'mayesero ndi kuutaya mtanda wathu. Tikhoza kutero ndithu chifukwa tili ndi Yesu yemwe tikuyenda naye, amene akutiphunzitsa kukonda.

8) Ambuye Yesu alangiza Akazi a ku Yerusalemu

Kukonda ndi Kotheke Ndithu

Nthawi zonse Ambuye Yesu amakhala nafe pafupi ndipo amatiyang'ana; ndipo nafe tikamuyang'ana amatimvetsera. Ngati sitimukana, amatiphunzitsa kudzipereka kwatunthu pa zonse zimene tichita.

Ambuye Yesu, paliponse pamene mudutsa ndi Mtanda wanu ndidzakhlapo. Ndikufuna kukupemphani kuti mundiyang'ane pamene mukupita ku Gologota. Mundikhululukire Kamba ka kudzikonda kwanga, koma ndikufunitsitsa kuti mundiyang'ane ndi chifundo kuti nanenso ndikonde ena.

9) Ambuye Yesu agwa Kachitatu

Pamene Mtanda Ukuoneka Wolemetsa

Tithokoze Mulungu kuti amalola kuti tiyesedwe. Koma chifukwa timalimbika, nthawi zina zimaoneka kuti dziko lonse latitembenekira, timasowa kolowera. Tikayesa kulowera uku zosatheka, kulowera uko, ayi ndithu. Kumakhaladi kumakhaladi kovuta kuti tichoke m'mavutowa zimazaoneka kuti dziko lonse latitembenekira.

Koma tisaiwale kuti zosatheka ndi munthu zimatheka ndi Mulungu. Ichi ndicho chitetezo chathu champhamvu. Koma modzipereka tili ndi chikhulupiliro chonse kuti Mtandawo sudzatifooketsa ndipo pamapeto pake chidzapambana ndi chikondi.

10) Avula Ambuye Yesu Malaya awo

Kusiya Zinthu Zimene Zimandichititsa Kutali ndi Mulungu

Kuti tikafike kwa Mulungu, Yesu ndiye njira yathu; ndipo Yesu ndiye ali ndi Mtanda ndipo kuti tikafike pa Mtandawo tikuyenera kukonza mtima wathu kuti ukhale womasuka ndipo kuti usamangike ndi zinthu za dziko.

Ndipo ndi pa Mtanda umenewu pomwe tikuyenera kuyang'ana. Pamene tazingwa, tilibe kothawira; ndipo khumbo lathu lili kwa iye, ndi pamene iye amabwera. Ngakhale timadzion ngati ofooka, tisagwe mphayi tichilimikebe kuti tisafooke.

11) Apachika Ambuye Yesu pa Mtanda

Yang'anani Mtanda ndi Kukweza Mitima Yanu

Musanayambe ntchito yanu tsiku lina lililonse, ikani Mtanda wa Ambuye Yesu opachikidwa pa tebulo lanu kunthchito yanu, ndipo mwanthawi ndi nthawi yang'anani Mtandawo. Pamene mwalema, maso anu azalunjika kwa Yesu ndipo mudzapeza mphamvu.

Mtanda ukuyenera kukhala pamwamba poti nthawi zonse uzitikumbutsa komwe tikuyenera kuyang'ana. Izi tisamaiwale.

12) Ambuye Yesu amwalira pa Mtanda

Kukhala Wekha ndi Kupezeka kwa Ambuye

Nanunso nthawi ina mudzakhudzidwa panthawi ina muli nokhanokha kuti Ambuye Yesu adachimva chiyani kuti akhale pa Mtanda paja okhaokha. Mukafika pamenepe, yang'anani kwa iye amene adafa ndi kuuka kwa akufa. Pezani malo mumabala a m'manja, m'mapazi ndi m'nthiti mwake ndi chikhumbokhumbo chofuna kuyambanso moyo watsopano wodzipereka kwa Iye. Pamene Ambuye walola kuti mukhale mwa iye, umenewu ndi mwawi wokuthandizani kuti mukhale pafupi ndi mtima wake. Musaope, chifukwa mukakhala pafupi ndi Ambuye Yesu poyang'ana Mtanda wake, chikondi cha Mulungu chimakhala pomwepo.

13) Atsitsa Maliro a Ambuye Yesu

Chopambana chimene ndingawapatse Ambuye Yesu ndi Chikondi changa

Anthu sadadziwike kuti adali ophunzira ake, pamene adali kulowa mu mzinda wa Yerusalemu mwaulemu muja. Iwo sadalowe naye koma panthawi imene zinthu zidavuta adali naye limodzi. Pamene ena adali atamuthawa, iwo adalibe mantha kukhala nawo Ambuye Yesu.

Apa tikuona anthu amene adali osadziwika, koma anasankha kukhala ndi Ambuye Yesu mpaka kumapeto. Tisaiwale kuti ndife operewera pamaso pake, koma chinthu chopambana chomwe tiyenera kukhala nacho ndi Chikondi.

14) Aika Ambuye Yesu M'manda

Tidziuka Naye Ambuye Yesu Tsiku Ndi Tsiku Ndi Kuyambanso Moyo Watsopano

Ndipita nawo limodzi pansu pa Mtanda kuti ndikafungatire nawo thupi la Ambuye ndi Chikondi.

Ambuye tiloleni kuti tisiye njira zathu zina zonse kukuikani mu mtima mwathu, ndipo kuti tikhale nanu mpaka muyaya.

C H I K H U L U P I R I R O
C H A T H U

By Brian Leonard Banda

KODI KUTI MUNTHU ATCHEDWE KUTI NDI WOYERA ZIMAKHALA BWANJI?



Ndondomeko imene Mpingo umatsata kuti ulengeze poyera kuti munthu wina ndi Woyera imatchedwa kuti *Canonisation*. Malingana ndi ndondomeko komanso malamulo a Mpingo, Apapa sapanga munthu kukhala Woyera, koma kuti kuyerako kumadziwika ndi zimene Mulungu mwini adazichita kale kudzera mwa iyeyo. Kwa mazana ambiri, anthu Oyera ankasankhidwa kufikira zaka mazana khumi zapitazo pamene Papa Yohane XV adakhazikitsa ndondomeko imeneyi ya canonization.

Pali ndondomeko zisanu zomwe Mpingo umatsata kuti munthu atchedwe Woyera. Poyamba Episkopi wa munthu amene akufuna kuti atchulidwe kuti ndi Woyera amafufuza za mbiri yake kuchokera ku mboni zosiyanasiyana zomwe zidakhala naye komanso zomwe adalembapo za moyo wake ngati zilipo. Ngati Episkopiyo wapeza umboni wokwanira ndipo waona kuti n’koyeneradi kuti munthuyo atchedwe Woyera kuchokera ku zomwe kafukufuku wawo wapeza, iye amatumiza zonsezo ku Nthambi kapena Dipatimenti yoona za anthu oyera ku likulu la Mpingo ku Vatican lotchedwa *Vatican Congregation for the causes of Saints*. Kenako Nthambi kapena Dipatimenti yoona za anthu oyerayi limaunika zotsatira za kafukufuku uja ndipo limatha kukana kapena kuvomera zotsatira za kafukufukuyo ndi kuyamba kafukufuku wawo. Kachitatu, ngati Nthambi kapena Dipatimentiyi yakhutira ndi kuvomereza kuti munthuyo atha kukhaladi woyera, limalengeza kuti munthuyo adakhaladi moyo wabwino panso pano. Komatu izi sizitanthauza kuti munthuyo ali kumwamba ayi, koma kuti anakhala moyo wachiye ali pa dziko lino lapansi.

Kuchoka apo, munthuyo amadziwika kuti ali kumwamba pakachitika m’lakuli kuchokera mu pemphero lodzera mwa munthuyo. M’lakuliwo umakhala kuchiza munthu ku matenda zomwe kumayenera kuchitika pompopompo ndipo wodwalayo sadzadwalanso matenda amenewo mpaka muyaya; komanso machiritso akewo akhale oti akatswiri a sayansi sangathe kufotokoza momwe achitikira. Koyamba madotolo oima paokha amayenera kuvomereza ngati machiritso ngovuta kapena ngosatheka kuwafotokoza ndipo zikatero gulu la anthu odziwa za Mawu a Mulungu ndi chiphunzitsa cha Mpingo wa Katolika (Theologians) limalengeza poyera kuti munthuyo ali

N’CHIFUNKWA CHIYANI TIMALANDIRA PHULUSA TIKAMAYAMBA NYENGO YA LENTI?



Tikamawerenga Buku Loyera (Gen. 18:27; Yobu 30:19), phulusa limatengedwa ngati chizindikiro cha chisoni komanso kulira. M’chipangano chakale, anthu amagwiritsa ntchito phulusa ngati chizindikiro cha kutembenuka mtima. Amagona paphulusa ndi kumagubuduka. Ena amatapa phulusa n’kumadziwaza pamutu pawo ndipo lina amaliphatikiza ndi chakudya kapena chakumwa. Amachita zimenezi powonetsa kulapa ndi kupepesa kwa Mulungu.

Nyengo ya Lenti imayamba tsiku la Phulusa. Pa nthawi imeneyi timasinkhasinkha za ubale wathu ndi Mulungu pomwe Mpingo umatipempha kuonjezera mapemphero, kusala zakudya ndi kuchita ntchito zachifundo. Lenti imatithandiza kufufuza mbali za moyo wathu zomwe ziyenera kukula pa uzimu ndipo mbali zina zomwe tiyenera kuzipewa kuti moyo wathu wauzimu ukule. Kutembenuka mtima ndi kuleka machimo athu ndi kuyang’ana kwa Mulungu. Timagwiritsa ntchito phulusa ngati chinthu chooneka ndi maso pofuna kusonyeza kuti tatembenuka mtima ndipo tayambanso moyo watsopano.

Phulusa limasonyezanso kufa ku thupi monga m’mene timamvera tsiku la Phulusa lija kuti unachokera kufumbi ndipo kufumbi komweko udzabwerera. Tinachokera kufumbi ndipo matupi athu adzabwereranso kufumbi mpaka pamene tidzaukitsidwe kwa akufa mwa Yesu Khristu. Tikapakidwa phulusa ndi kulisiya likuoneka kwa kanthawi ndithu, timachita ngati tikulengeza kwa otiona kuti takonzeka kufa ku zilakolako zathu za thupi ndipo kuti tikufuna kufanana ndi Ambuye Yesu mu zochita zathu. Choncho mwambo wa Phulusa ndi wofunika kwambiri maka tikamalowa nyengo ya Lenti.

kumwamba ndipo kenaka Apapa ndiwo amalengeza komaliza. Zikatero munthuyo amatchedwa Wodala.

Pomaliza, kuti Mpingo ulengeze poyera kuti munthuyo ndi Woyera pakachitika mlakuli wachiwiri womwe umavomeredzwa potsata ndondomeko yomwe ija imene mlakuli woyamba uja udavomeredzera. apa mpamene munthuyo tsopano amatchedwa Woyera.

KODI N'CHIFUKWA CHIYANI AKATOLIKA AMAKHALA NDI MITANDA YOONETSA YESU KHRISTU ATAPACHIKIDWAPO (CRUCIFIXES)?



A khristu ambiri amene si Akatolika sasangalala kuona mtanda umene umasonyeza Yesu Khristu atapachikidwa. Amakonda kungoona mtanda chabe. Funso lawo limakhala lakuti, ngati Yesu adauka kwa akufa, n'chifukwa chiyani kumamuonetsanso atapachikidwa pantanda?

Kuti timvetsetse chifukwa chake tiyenera kuwerenga ndi kumvetsa tanthauzo la mawu a Paulo Woyera akuti, “Mawu onena za imfa ya Khristu pa mtanda ndi chinthu chopusa kwa anthu amene akutayika, koma kwa ife amene tili panjira ya chipulumutso, mawuwo ndi mphamvu ya Mulungu”, (1 Akorinto 1:18); komanso aja akuti, “...adzati atamuyang'ana amene adambaya, adzamalira kwabasi monga muja amamulilira mwana akakhala m'modzi yekha...”, (Zakariya 12:10). Mawuwa amapezekanso mu Mthenga wa Yohane (onani Yohane 19:37).

M'neneri Zakariya akunena kuti kwa anthu amene amayang'ana Yesu wopachikidwa pa mtanda, Mulungu, “...adzawadzaza ndi mtima wachifundo ndi wakupemphera”, (Zakariya 12:10). Mtanda wosonyeza Yesu atapachikidwa umadzetsa chaulere cha mawu otamanda mpatso za Mulungu mwa anthu amene amaayang'ana mtandawo. Mawu otamandawo ndi monga amene amapezeka pa Masalimo 116:12-13. Komanso kuyang'ana Yesu wopachikidwa pa mtanda kumathandiza munthu kudana kwathunthu ndi tchimo limene linabweretsa imfa ya Yesu (Aroma 6:1-12).

Mtanda wokhala ndi Yesu atapachikidwa umatikumbutsa za mphamvu za kugonjetsedwa kwa mphamvu zamdima, (Akolose 2:13-15). Pomaliza, kusinkhasinkha poyang'ana mtanda wokhala ndi Yesu atapachikidwa nthawi imene tili m'mavuto kumatipatsa chithunzi chotikumbutsa kuti Khristu akumva nafe zowawa (2 Akorinto 1:5-7). Mazunzo athu amakhala ndi tanthauzo lalikululu tikawalumikiza ndi masautso a Khristu (Akolose 1:24).

KODI MALELIKI (RELICS) NDI CHIYANI?



Zinthu zotsala za munthu woyera kapena zomwe zidayeretsedwa zitakhudzana ndi munthu woyera zimatchedwa *mareliki* (relics). Zinthuzi zimakhala ndi mphamvu zochitira zozizwitsa kapena kuti milakuli. Mphamvu zimenezi si matsenga ayi, koma ndi njira imodzi imene Mulungu amafuna kuonetsera poyera mphamvu zake. Mwachitsanzo, Mneneri Elisa atamwalira adaikidwa m'phanga. Patapita nthawi munthu wina adamwalira ndipo thupi lake lidayenera kuti aliike m'phanga lomwelo. Koma pamene thupilo lidakhudza mafupa a Mneneri Elisa uja, munthuyo adakhalanso ndi moyo naimirira (2 Mfumu 13: 20-21).

Mpingo wachitira umboni milakuli yambiri yochitika kudzera mu zinthu zosiidwa kapena kuyeretsedwa ndi anthu ojera (*maleliki*). Kuchokera pa chiyambi cha Mpingo wa Katolika, anthu ambiri adachira ku nthenda zosiyanasiyana atakhudza zinthu zosiidwa kapena kuyeretsedwa ndi anthu oyerazi. Choncho Mpingo umasunga ndi kulemekeza zinthu zosiidwa kapena kuyeretsedwa ndi anthu oyerazi ngati zizindikiro cha chaulere, chikondi ndi kuyera kwa Mulungu.

Mpingo umagawa zinthu zosiidwa kapena kuyeretsedwa ndi anthu ojera (*maleliki*) patatu. Gawo loyamba ndi la zinthu zimene zimakhudza thupi la munthu woyerayo, monga momwe zidalili ndi mafupa a Mneneri Elisa. Gawo lachiwiri limakhudza zinthu zina zilizonse zomwe woyerayo amagwiritsa ntchito ali panso pano. Baibulo limakambanso za zinthu zosiidwa kapena kuyeretsedwa ndi anthu ojera zoterezi ndi mphamvu zawo monga pomwe mwinjiro wa Elia udagawa madzi mu mtsinje wa Yolodani Elisayo atamenya madziwo ndi mwinjiro wakewo (2 Mafumu 2:14).

Gawo lachitatu ndi logwirizana ndi zinthu zosiidwa kapena kuyeretsedwa ndi anthu ojera za m'gawo lachiwirili. Baibulo limapereka zitsanzo komanso milakuli yomwe idachitika kudzera m'zinthu zosiidwa kapena kuyeretsedwa ndi anthu ojerawa. Mwachitsanzo, tikawerenga buku la Ntchito za Atumwi, timamva kuti anthu ankachira ku nthenda zosiyanasiyana akakhudza nsalu zimene Paulo ankagwiritsa ntchito (Ntchito za Atumwi 19:11-12).

Tisaiwale kuti milakuli yomwe inkachitika kudzera m'zinthu zosiidwa kapena kuyeretsedwa ndi anthu ojera si matsenga ayi, koma ndi mphamvu ya Mulungu.

Source: *Catholic Answer Bible*, Fireside Bible Publishing, Kansas, USA.

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