

HERE WE ARE!
70 YEARS OF EVANGELISATION
AND
SOCIAL CONCERN

REGIMENT PARISH
(ST CHARLES LWANGA CATHOLIC CHURCH)
(1939-2009)

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FOREWORD

St Charles Lwanga Parish popularly known as Regiment Parish in the Capital City of Lusaka has, like all parishes, a unique history to tell the treasures which ought to be shared with the rest of the Family of God in the Archdiocese of Lusaka. Divine Providence made itself evident when five years ago this month, the then Parish Priest of Regiment, Rev. Fr. Marc Nsanzurwimo, M.Afr. proposed to write a book about his parish. I was delighted and encouraged him to go ahead with this noble task which he undertook with enthusiasm and dedication. He was very faithful in updating me at every step and chapter seeking comments on each chapter. It has taken five years to realize the project; the length of time is due to the miracle of writing the book and at the same time pursuing the demanding advanced doctoral studies in Missiology at a Rome university.

The model of the African, and specifically Zambian Church and experience presented in this book connect at least two generations of communities spanning seventy years of the Parish's existence and nurturing of the faith of so many Catholics who now have settled in various parts of the Southern and Eastern African regions and beyond. Indeed, as Our Lord says, "the Kingdom of Heaven is like a mustard seed but when it has grown into a big tree birds of the air come and shelter in it" (Mt 13:31-32). There is no doubt that Regiment Parish is a good example of this statement from the Lord's mouth. The writing and publication of this book is a laudable attempt to show how our Lord's parable of the Mustard Seed has been concretised in the origin and development of Regiment's St Charles Lwanga Parish in Lusaka.

This book is one of the privileged glimpses into the effectiveness of the fruitful collaboration when the Family of God's "Three Tribes" of the Laity, Religious and Clergy work in harmony. It is a worthy example of the domestication of the vision of the National Catholic Forum. It is not surprising therefore that various chapters and articles were contributed by the Laity, the Religious and the Clergy. It is an acknowledgement and celebration of the numerous and various gifts of the Spirit to the Church in the various states of the life of the members, both indigenous and expatriate. It is also significant that this group includes people who don't share the Catholic Faith but are part of the history of Regiment Parish according to God's design (1 Co 12:4-11; 1 Co 3:9).

Fr. Marc Nsanzurwimo is a member of the Missionaries of Africa (White Fathers), the missionary Congregation which pioneered the evangelisation of this country beginning in the last decade of the 19th century. Arriving and warmly welcomed in Zambia two decades ago, he is the latest generation of missionaries of his Congregation that continue to evangelise Zambia. This book is yet another milestone in the realization of their founder Cardinal Lavignerie's vision for an evangelised Africa evangelised by African themselves.

In the first two chapters, namely evangelisation, leadership and self sustainability, the book can greatly help to enhance the Archdiocese of Lusaka's efforts to attain a self propagating, self ministering and self sustaining Church as envisioned by the Author's Congregation Founder Charles Lavigerie and reiterated a century later by the AMECEA Bishops. Our ancestors in faith, namely those who came to plant the seed of faith, were indeed men and women of faith whose ideas were far ahead of their time. Fr. Marc and his missionary family members both living and gone before us must be rejoicing to see the fruits of their labours being harvested in plenty. I am honoured and privileged to commend this book to all who wish the Holy Spirit at work in the local Church in our country in general and in the Archdiocese of Lusaka in particular. We are deeply indebted to all people, alive and deceased whose faith and missionary zeal helped in one way or another to make St Charles Lwanga Parish, Regiment what it is today. May the God Almighty, who cannot be outdone in generosity, give them the reward which they so richly deserve. In their own way they indeed are, like the Patriarchs of old, the Apostles and Saints, our Ancestors in faith.

T-G. Mpundu

ARCHBISHOP OF LUSAKA

ACKNOWLEDGEMENTS

This publication is first and foremost a result of a faith experience that I made when I was Parish Priest of Regiment, St. Charles Lwanga Catholic Church, for three years and four months (2006-2009). It is a thanksgiving to the Lord who called me to serve his people in that particular context. The book is also a token of my appreciation to the people of God I ministered to and with, during my “tour of duty”.

The first meeting of the Parish Book Committee was held on 27th March 2008. The following people were present: Mrs. Anne H.K. Sililo, Mr. Cosmas Chiselebwe, Mr. Henry Sikatali, Mr. Mathias Nchalisoni, Mr. Trevor Mukelabai, Mrs. Veronica Chindetu and Fr. Marc Nsanzurwimo. As the project moved forward, other “volunteers”, most of them Parish Leaders, former Parish Priests and Parishioners came on board. They played an important role by writing articles, providing information, photos and making other valuable contributions.

I am particularly indebted to my immediate predecessor Fr. Wim Wouters for his articles, his interest in the project and as a resource person.

Right from the outset, this work required a careful proof reading and critique. May all those who helped me to respect Shakespeare’s language be represented by Fr. Donald MacLeod and Fr. Claudio Zuccala.

This book is published thanks to the financial aid from the Missionary Sisters of St. Peter Claver. I thank them wholeheartedly. May the Lord Jesus Christ bless their missionary endeavours and their generosity.

Last but not least, I am grateful to his Grace Telesphore George Mpundu for his solicitude and his guidance during the writing of this book.

Thanks very much indeed to you all.

Fr. Marc Nsanzurwimo, M.Afr.

GENERAL INTRODUCTION

Regiment Parish, first named after St. Francis Xavier, then St. Charles Lwanga, was the third parish to be established in Lusaka town in 1939, after St. Francis de Sales (1922) and St. Ignatius of Loyola (1937).

Seventy years on, one marvels at what the Lord has accomplished for and through his people. The Holy Eucharist is still celebrated on the very spot where first, some soldiers and students who came from different parts of Zambia and the world, had Mass. They were only a small number. The community has now grown into a huge parish of several thousands of Christians. The spirit is the same, we are one in Christ. The parish has also given birth to many others in Lusaka.

Before the building of Roma Parish, the Assumption of the Blessed Virgin Mary's pro-Cathedral in 1968, so many of the Apostolic Vicar's and later on the Archbishop of Lusaka's liturgical celebrations took place at Regiment that some voices claim that "our church was the first cathedral".

Regiment Parish's impact goes beyond the Church: it includes a national dimension which caught President K.D. Kaunda's attention as he graced the golden jubilee celebrations: "This Regiment Church and Parish contributed greatly to the unification and nation building at a time when unifying forces were few."

Going by the Latin saying according to which *verba volant scripta manent* (what is written remains while words fly away), this book endeavours to present to the reader some of the salient features, realisations and challenges which marked the faith and ecclesial journey of the Family of God at Regiment. Some of them have inspired other parishes in Lusaka Archdiocese and beyond. For instance, do you know (a) that the Small Christian Communities (SCCs) which have become a way of being a Church especially in the AMECEA (Association of Member Episcopal Conferences in Eastern Africa) started at Regiment in the late sixties? (b) That the Home Based Care, a holistic approach to look after those infected or/and affected by HIV/AIDS was initiated at the parish in the early nineties? (c) That Mulemwanana Youth Skills Training Centre is one of the few projects of its kind which started and still operates on self-sustainability philosophy and praxis?

This is a collective undertaking, hence the diversity in the style of writing: the articles were drafted by a selected group of people representing the Clergy, the Sisters and the Laity; they were or still are involved in the leadership of the parish in various capacities.

The book contains six small chapters namely evangelisation, leadership, the woman factor, the youth, the social ministries and the two African Synods. In addition to the articles that he has personally authored, the editor bears responsibility over the entire work. In order to make the reading more pleasant, only the names of the other contributors appear next to their articles. In the same vein, references where

kept to a minimum and photos were included. A selected bibliography is added at the end.

Together with all those who have been associated to the life of Regiment Parish, in a particular way those who have contributed directly or indirectly articles for this book, I am happy to present to you “testimonies” about the Parish so as to mark its seventy years of evangelization and social concern.

CHAPTER I

EVANGELISATION

I.1 BRIEF HISTORY OF REGIMENT PARISH

In 1931, after two years of discussion, the British colonial government decided that Lusaka should become the new site for the capital of the country. Consequently, the *Boma* moved from Chilanga to Lusaka (a Soli chief), originally a railway station started by British settlers in 1905.

The rise of the Copper belt towns, the more central location of Lusaka in the amalgamation of North East and North Western Rhodesia and the cooler climate were the main reasons. It is in this context that the Northern Rhodesia Regiment arrived from Livingstone in Chilenje (now Woodlands) area in 1932 and the government followed suit in 1935. The new capital site was situated to the east of the railway in the area on which now stand many government buildings, e.g. State House, Foreign Affairs, Cabinet Office.

As there were many Catholics among the soldiers, Fr. John Spendel s.j., the Parish Priest of St. Ignatius, started to



Fr. J. Spendel s.j.

visit them. He celebrated the first Mass in the camp on 10th October 1937. Soon after, Mass became well attended as records show averages of one hundred and twenty communions on Sundays. In November the same year, the first preparation for Confirmation started. In that year the first Christmas was celebrated with hundreds of people receiving sacraments. During this period, St. Ignatius Church the mother parish saw a significant increase and change of personnel with some buildings and growth at Regiment. On 13th June 1938, Fr. Etienne (M. Afr.) from Chilubula preached a week long “popular mission” to the Bemba speaking in the camp. Everyday at 9:00 he would be with the women and girls; at 17.00 it would the turn for men and boys. About 150 people took part in the instructions.

During the month of August 1938, the site for the church to be called St. Francis Xavier was designated in the vicinity of the camp. On 10th April 1939 the first solemn Easter Sunday was celebrated in the camp. A month later on 4th May 1939, preparations were made to make bricks for the future church. The plans for the church were approved on 4th October 1939 and the same day Br. Joseph Gaydos s.j. started digging the foundations. Fr. Stanislaus Simieski s.j, a brilliant and imaginative man was the Priest-in-charge. The foundation stone was blessed and laid by Mgr. Bruno Wolnik s.j., the Apostolic Prefect, in the presence of prominent persons from



First Church with an Iron Sheets Roof.

the town and the army, together with the Catholics of the camp and of schools like Munali, now Lusaka Trades School.

On 12th May 1940 the first Eucharist was celebrated in the new, but unfinished church. It was blessed on 27th October 1940. The ceremony started at 9.00. One hundred-fifty soldiers under a Sergeant Major from the Regiment waited on parade outside the church. All the sections of the people of Lusaka: students from Munali, Jeanes school (Chalimbana), Mandevu, Kasisi were grouped together. The outside of the church was first blessed, then the inside. After hundreds of people had entered, the High Mass started.

During World War II, a big group of Italian prisoners of war were lodged in the military camp. Many were practicing Catholics. The church became too small and they offered to extend it. With that work, the first Regiment church got its final shape. Less than thirty years later, the church became too small again and in 1968, a much bigger one, the present one, was built with the help of the then Archbishop and later Cardinal, Adam Kozlowiecki.

On 27th May 1941, a wooden bell tower was erected. The bell rang for the first time on *Corpus et Sanguis Christi* day on 12th June of the same year. That very day, the first *Kutandasha/Chikuku* (procession with the Blessed Sacrament) took place at Regiment.

In 1952 Fr. Patrick Walsh s.j. started building the Priests' house (presently part of the Sisters Convent). He moved into it the following year in April. From that day, Regiment became an independent parish. Up till then it had been an outstation of St. Ignatius Parish where the Priests were living. The first baptism was entered on 27th June 1953. Thus, Regiment became the fifth oldest Parish in Lusaka district after Kasisi (1905), Katondwe (1912), St. Francis de Sales (1922) and St. Ignatius (1937).

When Fr. Patrick Walsh left in 1957, Fr. Francesco Spartacus Ciccotti s.j. took charge of the parish. The Jesuits were in charge until 1962 when Fr. Adrian Mung'andu (later Archbishop of Lusaka) took over as Parish Priest assisted by Fr. Ignatius Mwanza. It is worth noting that from 1963 to 1965, Jesuits, Diocesan Priests and Missionaries of Africa worked together to minister to both Regiment and Kabwata parishes. Then for about fifty years, the parish developed new structures, pastoral and social initiatives. On 2th August 2009, a new era dawned when the parish was handed over to the diocesan clergy.

I.2 THE ROLE OF THE SOLDIERS AND THEIR FAMILIES

During Mass, Catholic soldiers would sit with their families to listen to Jesus and receive his Body and Blood. Prompted by their faith, they approached military authorities for a place where they could gather for prayers in the barracks. A place in the southern part of the barracks was allocated to them for celebrating the Eucharist.



The Army Brass Band

They continued to look for ways of developing a parish. Since there was no building, an old *muputu* tree, on the western side of the current Parish Hall served as a shade under which the Eucharist was celebrated in the early days of Regiment Parish. The community prepared the surroundings by clearing the bushes. They constructed a grass thatched structure. On Sunday a military tent would be spread under a table that served as an altar. At consecration, when the priest raised the Holy Host and the Chalice, six soldiers used to form a line behind him and salute Jesus in the Eucharist. They expressed in a military style their reverence to God. Jesus meant everything to them. They are really the Ruben, the eldest community of the parish.

I.3 THE FRUITS OF EVANGELIZATION: EXPANSION

Geographically, Regiment Parish initially included Kabwata, Kalingalinga and Roma areas. Later on, the parish extended to Libala, Chilenje (old, new and south), Woodlands, Woodlands Extension, and Kabulonga. The first subdivision into other parishes was made in March 1959 when Kabwata Parish was established. Then Chelstone (1967), Roma (1968), Mtendere (1970), Bauleni (1972), Chilenje South (1998), Mary Immaculate (2004), the Cathedral (2006). Each time a new parish was born the church was filled again in no time. So is the case currently. “Day by day the Lord added to the community those destined to be saved” (Acts 2:47). The Catholic population which was estimated at 17,000 in 1999 should by now be around 20,000.

This is due to the increase of Catholic population especially because of urban expansion southwards. That has prompted the parish leadership to increase the

seating capacity by building the “upper floor” especially for the English Mass and during feasts. It is already clear that a new parish is needed in Libala South area/Chalala area. As we wait for this to materialize, three new SCCs were created in 2009 to pave the way.



Mikango New Church Building

The only outstation of the parish is Mikango Barracks, St. Pontiano Catholic Church, about eighty km south of Lusaka on Leopard’s Hill Road. Started in the early 80s, it is geographically situated within Bauleni Parish. The special link is the fact that it is a military station like Regiment. Since the foreign priests who ran the parish for a long time, were not allowed in the barracks, the Archdiocese appointed visiting Zambian priests including Fr. Telesphore George Mpundu (the current Archbishop). The other priests were Fr. (now Mr.) Sylvester Mubengwa, Mgr. Fidelis Washeni, Mgr. Ignatius Mwebe, Fr. Lazarous Mwansa and Fr. Albertus Chitoshi. They were constantly liaising with the Parish Priest and all the Sacraments administered at Mikango are recorded at Regiment Parish Office. Mikango Church Council representatives take part in the Pastoral Parish Council. The Executive Parish Council makes regular pastoral visits. Collaboration has been increasing especially since 2008. This lively outstation started in the early 2000’s to build a bigger church. There are three other outstations in the vicinity; they are an expression of the radiating influence these believing soldiers and their families are having on the neighbourhood.

Regiment Parish is a living community of 28 SCCs. On Sunday 26th November 1989, the then President, Kenneth D. Kaunda graced the golden jubilee celebrations and said the following words of praise: “This Regiment Church and Parish contributed greatly to the unification and nation building at a time when unifying forces were few.”

The following congratulatory words of Medardo Mazombwe, Archbishop Emeritus of Lusaka, on the silver jubilee of the parish in 1999 are appropriate: “So much has been done by so many but few. Your history was a living testimony to the strength of faith and burning zeal of those who were exemplary Christians at home, in the communities and in their parish (...) the seeds which they have sown still bears fruit abundantly everyday as is evident in the life of a vibrant and rapidly growing Parish.”

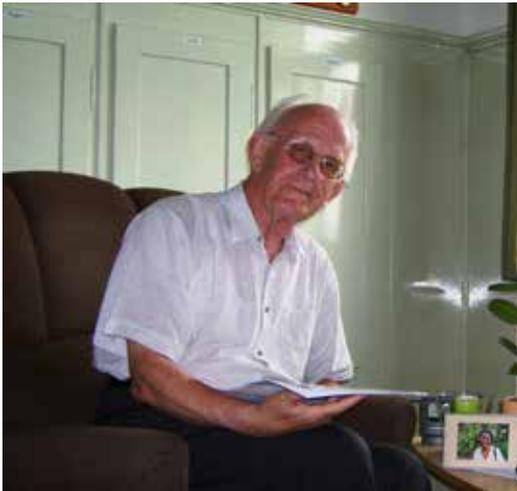
I.4 FAITH FORMATION

When Fr. John Spindel started to organize the parish, he did not start from the scratch since there was a Catholic presence in the town. There were Catholics who

had moved in mostly from the northern, eastern and the southern parts of the colony. These regions were evangelized a couple of decades earlier. Among the colonial administrators and the rest of the European population there were some individuals who played a role in “planting” the seed of the Gospel. The priests worked hand in hand with the Catechists and Catholic movements to lay the foundations of the faith. The contents of the teaching can be summarized in what we read in the dairies and other reports as follows: catechism, baptism, hearing and counting confessions, saying Mass and counting communion and teaching about the “true faith and true church”, i.e. the Catholic Church as opposed to heretics, that is, the other churches! As time went on, Catechists and Catechisers were introduced and SCCs and profoundly changed the way of being a Church.

I.5 THE BEGINNING OF THE SMALL CHRISTIAN COMMUNITIES IN ZAMBIA: SOME VERSIONS

I.5.1 Fr. Andreas Edele



Fr. A. Edele, M.Afr.

When I arrived at Regiment, I had no experience of town apostolate. Thus, I followed the advice of Fr. Piet Sanders, who told me that visiting the families was the most important parish activity. Nearly every evening, for more than a year, I visited all the families, and, being very methodical, I wrote for each one a “family status”. But when I wanted to start again, I was dismayed at the fact that I was constantly knocking at wrong doors, since about a third of the families I had visited, had in the mean-time moved somewhere else.

Thus, at the beginning of 1969, sitting together with Sr. Simone Marceau MSOLA, who meanwhile had joined the Parish Team, and Catechist “Seba”, we planned a new strategy, borrowing ideas from South America, namely establishing “Small Christian Communities”. To start with, we chose an area of twenty to thirty Catholic families. We visited each one of them and invited them for an initial meeting in one of the houses. We explained our intention and asked them to attend eight sessions, at the end of which they were asked to choose leaders for the different services needed in the community. Then we celebrated the Eucharist in the community as a sign that “the Small Christian Community” had been established.

Amazingly, other areas within the Parish pleaded with us (like St. Paul) to start similar communities in their place. Therefore we trained leaders to help us in the

work of establishing new communities. Within a couple of years, the whole area of Libala, New Chilenje, Chilenje South and practically the whole parish was covered with SCCs. Soon afterwards, they were adopted as pastoral priority in other parishes of Lusaka. Therefore Regiment Parish can be truly considered as the cradle of the SCCs in Zambia.

I often asked myself, why this pastoral policy was much more effective in town than in rural areas. A possible answer is that as a Church, we succeeded to present the SCCs as a “family”. City dwellers miss the natural family. Further more the African family consists not only of the living but also the living dead (ancestors). When we introduced “Patron Saints” it gave to the people an additional identification. In town the SCC gives the family security and solidarity which still exists in rural areas especially in times of misfortune like accidents or deaths. During the whole process, I received more of theological insight from the people, than I was able to give them.

I.5.2 Mr. Simon Banda alias “Dr. Marehemu wa Moyo”

The first Section, as it was then called, was formed in Libala stage II towards the end of 1973. Sr. Kelementina (Sr. Clementine Collot), also known as Ana Phiri, organized the Catholic members to meet at house no. 4 Chilune Street, the house of Mr. and Mrs. Banda. A lot of people like Mr. and Mrs. Alfred Banda house no1 Luntandanya Street came. They later moved to Malawi where Mr. Alfred Banda died. Others who joined include late Mr. and Mrs. Jere no. 15 Chilune Street, Mrs. Ngabwe, no. 3 on the same street. She is now in South Africa; Mr. and Mrs. Lungu no.19 Mulilima Street now in Chipata; Mr. and Mrs. Vincent Banda no. 20 of the same street. Those who attended the first meeting formed the first Section which was called St. Matthew. Mr. Mark N. Mbewe was elected Chairman



Mr. S. Banda

while Mr. Simon Banda became Secretary. Sr. Kelementina formed two more Sections. The Mass was celebrated at no. 4 Chilune Street by Fr. Andrew Edele. Due to leadership problems, Sr. Kelementina decided to fuse them into one Section under the chairmanship of Mark N. Mbewe. At that time, the Parish Team included also Fr. Carrière and Catechist Sebastian. At present all three Sections exist under the names of St. Mathew, St. Anthony, St. Anne.

I.5.3 Mr. Chilombo

St. Agnes SCC which started in 1973 at 5 Lilaka Close is the home of Mr. Bernard Mwila and late Mrs. Mary Chilombo. Fr. Andreas of Regiment and eight visiting priests from the Northern Province encouraged the Chilombo household. Mrs. Mary Chilombo was a dedicated member of the Legio Mariae and meetings of the Movement used to take place at her home; no wonder the SCC was welcomed there. The priest provided guidance as to how the SCC would start and operate, about the process of explaining to people what the SCC was all about, leadership issues and ministries. Meetings were to follow at a rhythm of two hours every Sunday afternoon after Sunday morning Mass. Six people were chosen to lead the SCC: the Chairman, the Vice-Chairman, the Secretary and the Vice-Secretary, the Treasurer and the Vice-Treasurer. Mrs. Mary Chilombo became a member of the first executive SCC council. A SCC choir was formed and volunteer readers came forward. The youth in general was not willing to come to the meetings but the Legio Mariae youths, most of whom were girls, took trouble to convince their peers to attend meetings. Adult folk visited their age mates for the same purpose. The community organized itself to visit the sick and the lapsed, to attend funerals and to organize Bible study seminars.

I.5.4 Difficulties Encountered

By Mr. Cosmas Chiselebwe



Mr. C. Chiselebwe

Paradigm shifts are always difficult to bring about. The SCCs which constitute possibly the most significant ecclesiological innovation since the New Testament times (Laurenti Magesa) are no exception. The obstacles were basically of ecclesiological and social dimensions.

Ecclesiological

The pyramidal perception of the Church was hard to change. People thought that Bishops, Priests, Sisters and Catechists were closer to God than the general faithful; therefore only they were able to pray, teach and spread the faith.

Some members of lay movements found the idea of SCCs strange. They dreaded the “loss” of their members or their leadership positions, their identities and their “freedom” for devotion.

Excuses not to embark on the new SCC venture came also from some Catholics who rightly consider Mass as the greatest prayer but would not see any meaning in a Sunday prayer without the presence of a Priest.

Those who had been to missionary schools, seminaries, had worked with mis-

sionaries and lived in villages close to the mission or were personally known by Priests, Sisters or Catechists felt they belonged to a separate class and had nothing to do with SCCs.

Some aged Catholics felt they had done a lot in their lives for the Church and could not sacrifice any more time besides that of Sunday.

Social

It was unacceptable for most rich Catholics, e.g. landlords, managers in senior positions including the army to sit together at the same SCC meeting with their fellow Catholics of poor and lower ranks, e.g. tenants, baby seaters, house servants and illiterates. Some zealous Catholics were not willing to meet with non-practicing Christians, catechumens and those who belonged to other organizations or movements. Other social barriers concerned relationships between adults and youth and, in some tribes, between the in-laws (*abapongoshi/asebere*) who wouldn't easily sit very close to each other.

A good number of Catholics were reluctant to welcome the SCC meeting in their homes because of their poor financial situation: e.g. broken chairs, windows, bare floor, dirty walls and windows. They had nothing to offer after the meeting and thought they would be the laughing stock of the community.

Family issues: Most male Catholics, the "I-Know-It-All" and "*Imfumu*" type, could not accept meeting with their spouses because the behavior in their homes was different from that portrayed at the SCC. Some of them hardly prayed as a family. Moreover they believed that their wives were their servants and underrated women's knowledge and wisdom.

Many people were used to the *per diem* or allowance mentality so it was difficult to find volunteers.

Lastly a misunderstanding came from the fact that the Church used the word Section, a terminology borrowed from the UNIP (United National Independence Party) then a unique political party. Some Catholics thought the Church was taking a political direction. Later on Sections were given Patron/Matron Saint names of the people's choice, like St. John, St. Mark... Little by little a more theological terminology i.e., Small Christian Community was adopted to replace "Section". However the old terminology has survived in some cases because it is also used by our brothers and sisters e.g. in the United Church of Zambia.

Conclusion

As Fr. Wim Wouters was leading the parish community in celebrating its diamond jubilee in 1999, he put on record that Fr. Andreas Edele indeed pioneered the SCCs in 1969. In addition he acknowledged that Regiment was the first parish in Zambia to start this way of bringing the Church, the Bible, the Sacraments and other ministries right where people live. In 1973, AMECEA leaders made the SCCs



St Mary's Chilenje South visiting: From right to left, Mr. P. Mweemba (Chairman), Mrs. A. K. Banda, Mrs. Mbao and Mr. H. Dasilva.

a pastoral priority for their local churches in these terms: “We believe that in order to achieve this we have to insist on building Church life and work on basic Christian communities.”

In spite of numerous challenges, many of which are still with us, the SCCs have grown like a tree with branches, creating a communion of communities. This process continues and most Christians have now realized that this is the new style to be a Christian within the community, to concretely serve God and fellow human persons. In 2009, in its 70th year, the parish gave birth to three new SCCs: on Shrove Tuesday 24th February, John Paul II in ITC (Industrial Training Centre) area and in June both St. Scholastica in Hillside view and St. Dominic in Libala South. That implicitly signaled the beginning of the preparation for a new parish which should cater for the rapidly growing Chalala area. Thus Regiment will still live to its vocation of mothering parishes. Yes, it is wonderful to see the abundant fruits the communities are bearing!

I.6 SOME PARISH MINISTRIES

I.6.1 My Faith and Vocation

By Catechist Hellen C. Mushimbei

As a Catechist I realize that God acts in my daily experiences. His love and call come to me through people and the events of life. God loves me because he created me in his own image. He then calls me to his work. With the eyes of faith, God enables me to become aware of his call and love. In faith I have seen that religion has

two components: Revelation and Faith. Revelation on the part of God is that he loves me by giving me life and calling me. He gives himself to me in Christ. As a Catechist, in faith I entrust myself to a person, i.e. Christ; then I accept his message with openness, trust and fidelity and finally in faith I give myself to God in practice by being dedicated and committed to his work.



Mrs. H. Mushimbei

The aim of catechesis is to bring about and deepen this faith relationship. It is not enough, to pass on some knowledge of Scripture, doctrine or even of Christ in an intellectual fashion. The task is to help others not only to know, but also and especially to love and serve God. In some parts of our world, in some areas of our parish, faith is in decline. Even among Christians, so many live by tradition rather than conviction and commitment. Because of this, a wake up call reminds me that a renewal of evangelization is needed in order to transmit the same faith to new generations. Therefore as a Catechist, I must understand that faith is precisely about life, how to live one's life to the full and according to the will of the creator and saviour. It is only in life and through life that we can respond to God.

In the end, all things are united in Christ. Christ is the fullness of Revelation. We can also say he is the fullness of Faith. God comes through him to us and we go through him to God. He is the great gift of the Father; our response, our work and our worship are through him, with him and in him to the Father.

I.6.2 Catechist and Catechisers

By Mr. Adriano Mwila and Mrs. Cresencia Siachitema



In the Church, there are many ministries to which baptized Christians are called in order to serve Christ's faithful. We also have a mandate to hand on God's word from generation to generation by praying, professing, sharing and teaching the faith.

From left to right standing: Mrs. M. Mwale, Mrs. G. Shawa, Mrs. L. Banda, Mrs. F. Chisanga, Mrs. M. Phiri. Seated: Mrs. M. Daka, Mrs. M. Mwanza, Mrs. B. Banda Mrs. E. Ntembula.

The Catechist and the Catechizer play an indispensable role in the formation and the informing of the faith of the catechumen and the faithful in general.

That is why the SCCs Catechisers came about as a way of inculcating the Catholic faith in the young ones from the grass root level, namely our homes. This is before the young ones start formal education which is at par with our Catholic formal base of catechism at the parish level. The plea was heeded by the Pastoral Parish Council and SCCs volunteered to take up this task. All Catholic Christians, in whatever ministry, pass through the hands of these people.

The Catechist

There has been an evolution in the way people see this ministry: from an old definition where the Catechist is an “eye of the Priest” to a modern understanding whereby she/he is a supervisor of Catechisers of both at SCCs and parish levels. She is obviously in charge of all catechetical matters. She is also eligible to conduct retreats, workshops and recollections. A non-exhaustive list of her activities includes attending pastoral meetings, visiting communities especially the sick, counseling and making arrangements for the priest’s visits.

The Catechiser

She/he is a volunteer who helps in the following: promoting the faith, teaching how to pray, giving liturgical formation, initiating and educating community life and mission.

SCCs Catechisers

Aim: (1) to stimulate SCCs members into catechetical participation, (2) to enhance relationship and cooperation between community teachers and those at the parish, (3) to lay foundation and prepare younger children for the next step at the parish and (4) to ease the burden on Parish Teachers.

Age group: they teach children from four to six years old. When they are seven and above, they are promoted or upgraded to level one or book one at the parish and handled by Parish Catechisers.

By who: this voluntary work has no age or gender limit. The young and old who have the capacity to impart the Word of God into the little ones are all doing this work wholeheartedly in all our SCCs. They rightly feel it is important to mould our young ones as early as possible into Catholic faith which they should grow to witness to, to defend and to believe throughout their lives.

Where: Some Christians in the SCCs offer their homes as centres where the teaching is done. This inspires the young ones as they see that Christianity starts from their homes and get a better understanding that the Church starts from the community.

Parish Catechisers

They take care of the older groups of seven to eight, nine to fourteen years old as well as those who follow the Rite of Christian Initiation of Adults (RCIA), from fifteen years upwards.

Observation

As it is not every parent who is keen to teach the Christian basics in each home, the programme benefits children from such homes as they are taken on by volunteer Catechisers and as such we seem to move at the same pace of molding our youngsters at Regiment Parish. Since these Catechisers are good models in SCCs, other Christians emulate them. So this is an outstanding way of evangelizing others which has brought pride to our parish. It is also helping to break barriers between different denominations as communication and unity are promoted from grass root level.

I.6.3 Ongoing Faith Formation

By Mrs. Crescencia Siachitema



From left to right: Mrs. A. Njovu, Ms. J. Sakala, Mrs. M. Mukuka, Mrs. E. Mudolo, Mrs. C. Siacitema, Mrs. M. Munjeli, Mr. T. Mwanza, Mrs. M. Musukwa, Mrs. H. C. Mushimbei.

Talks

As informal lectures on different subjects like the upbringing of children in a Christian manner, ways of worshipping, changes in the Church, testimonies and many others. Parishioners are given knowledge and spiritual food to nourish and strengthen their faith. These talks are held regularly either at SCC or parish level.

Faith needs to be nourished and updated. Parish leadership has noticed that there is low faith among some Christians. Hence, from time to time, it has embarked on a permanent programme of re-evangelization. In addition to the Sunday homily which reaches the biggest audience, other ways of on going faith formation include the school of evangelization, talks, seminars, workshops, retreats and novenas. Regular pastoral and theological updating takes place on major topics like the SCCs and the African Synod (First and Second) as well as yearly and occasional themes like leadership, family, women, youth, Bible, vocations, witchcraft, satanism and healing. They take different formats:

Seminars

In order to speed up the spiritual growth in Christians, extensive seminars were thought of as well. In these seminars, Christians meet and discuss again different subjects e.g. gender participation, human rights, justice and peace and reflect on them. As different heads come together under one umbrella, they get a variety of ideas which help parishioners to learn and change for the better. This is also done regularly at Lay groups, SCCs or parish level.

Workshops

Christians become “tools, objects and subjects” in workshops as they demonstrate and practice what is taught and then after relay the information to SCCs and their homes because in this way concepts are grasped easily. So our parish again thought of having these regularly so as to deepen our Christian faith

To sum up

Some exhausted souls which were full of vices and miseries have received the power of the Holy Spirit through these gatherings giving them joy, peace, purity, love, light and grace which make up a true Christian condition of well being which has boosted the spiritual growth in both the SCCs and the parish at large. These have also promoted more unity in parishioners sealing loop holes where they were trickling out to other Churches and making openings for more people to join the Catholic Church. They are always conducted according to age groups because of generation gaps and language barriers. Experts in areas of discussion matching the groups such as Priests, Sisters, Deacons or the Laity are sought to carry out these tasks.

I.6.4 Ecumenism among Believers in Christ



Mr. A. S. Mwale and Dr. K. Kaunda

“One Zambia One Nation” is a motto which was coined and promoted by Dr. Kenneth David Kaunda, the Father of the Nation and First President of the country. It can be understood against the backdrop of the multiplicity of tribes and possible tension among them. It is also meant to be a unifying factor in the context of multiparty politics. This motto can equally be a reminder of the religious pluralism within the country (though Zambia a Christian nation by

Constitution). The fruits of that spirit of unity are there for all to see: the national cohesion and a haven of peace which has been the pride of the nation throughout since 1964, the year the country got freedom and sovereign rule.

From the Church perspective, Mindolo Ecumenical Foundation, a theological institution, came into existence in 1958, before Independence, crowning inter-Church collaboration efforts. The founding of the United Church of Zambia in 1965, merging four denominations (Church of Central Africa in Rhodesia [itself a union of the Church of Scotland and London Missionary Society Churches with the Union Church of the Copperbelt], the Congregations of the Copperbelt Free Church Council, Congregationalist, Presbyterian, French-Reformed [the Church of Barotse Land] and British Methodist missions), was a landmark in the same line.

The leadership of the Catholic Church namely, the Zambian Episcopal Conference (ZEC) has shown its commitment to the search for Christian Unity in various ways, particularly in joining the two other mainstream Church organisations, i.e., the Christian Council of Zambia (CCZ) and the Evangelical Fellowship of Zambia (EFZ). They regularly issue pastoral statements which guide the nation on critical issues and whenever the country is at crossroads. One such occasion was in 1979, when the Government wanted to introduce scientific Marxist socialism. The common stand of the Church leaders of the three ecclesial families exerted the required dissuasive impact to save the country from plunging over an ideological precipice.

Some Priests have made ecumenism, under its various aspects, a priority in their lives both in word and deed. For example, Fr. Bill Russell is a household name in ecumenical circles. He comprehensively shaped the ecumenical movement in the 90s and the early years of the third millennium. He lectured successively at the above-mentioned Mindolo Ecumenical Institute and at St. Dominic's National Major Seminary. He conducted seminars for Priests and Laypeople nationwide. He published booklets on the subject and started an ecumenical library at Regiment Parish, which now constitutes a large section of the library at FENZA (Faith and Encounter Zambia).

Moments of liturgical unity: among the ecumenical ventures undertaken by Christian Churches in Chilenje area in Lusaka, the Ecumenical Palm Sunday Celebration has become a well-established tradition. For about two months before the event, four representatives from each of the dozen participating Churches meticulously plan the liturgical function. They make sure that the main ingredients of our common faith are on the menu: the Word of God is read from the Bible and the Nicene Creed professed. The rest is décor provided by groups such as the Boys or Girls' Brigade. Thousands of Christians march solemnly in procession singing and dancing "Hosanna Son of David" melodies within a choreographic ensemble. Many hits like Banja Limodzi (one family), or traditional hymns, such as "Bringing the Sheaves", "The Lord is my Shepherd" cut across denominations. Choirs from different Churches outdo one another in giving Jesus glory and honour, a fitting send-off to the cross, which he willingly embraces for the forgiveness of the sin of disunity and for the sake of reconciliation and "shalom".

The length and the style of the homily or sermon depend on the Church tradition to which the preacher belongs.

On that day, African Methodists, Anglicans, Bible Gospel Congregation in Africa, Brethren in Christ, Roman Catholics, the Evangelical Church, Nazarenes, Presbyterian, United Church of Zambia, Reformed Church of Zambia and others make the dream of Jesus almost come true. *Koinonia* is a polyphonic reality. Passers-by hardly believe their eyes and ears! The police marshal the crowds and are transformed into ushers. No wonder this beautiful day of Christian fellowship is the most media-reported event of all ecumenical gatherings.

Nowadays, as a result of this walking and working together, very few Christians in the Parish would imagine a Passion Sunday without it. Although the mushrooming of Churches has continued unabated, inter-Church cooperation at various levels and forms has intensified. These include praying together as well as joint reflection on critical national and Church issues, meetings for mutual support, relaxation, courtesy visits and “devotion”, along with consultation among Pastors, Reverends and Priests. Events and projects such as the celebration of the World Day of Prayer for Women, International AIDS Day, joint collections for prisoners and orphanages and other charitable projects are concrete examples. Through them, the spirit of Christian unity shapes the life and rhythm of Churches throughout the year.

Yet the road is still long! We are still far from that unity for which Christ intensely and insistently prayed. There are still some Churches and a good section of our fellow Catholics who staunchly believe that they are the only ones to hold the whole truth. They find everybody else with a case of heresy to answer. Even in the above-mentioned Palm Sunday celebration, Churches start off together, but each ends in their “home-Churches”, since they may not receive Holy Communion. Sustained by hope in the fulfilment of Jesus’ prayer some day, we untiringly continue to implore God: “In mercy and love unite all your children wherever they may be.” Meanwhile, we go on professing by singing, “We are one in the Spirit, we are one in the Lord... and they’ll know we are Christians by our love.” Yes indeed, they’ll know that the Christian rallying call is love!

I.6.5 Pastoral Communication: The Weekly Newsletter

The Sunday Newsletter is a means of communication among the parishioners. This A4 format contains liturgical readings of the Sunday, Sunday homiletic notes, short articles, family and parish activity programmes. The newsletter committee meets every week and makes sure that it is ready for buying Sunday morning. Fr. Wim Wouters writes that “in March 1999 we were already producing a parish newsletter with the youth”. It was then called *Inyali*. The current newsletter started in 2005. It has proved an effective means of evangelization which, thanks to the electronic mail, reaches out to parishioners near and far e.g. on mission abroad in Sudan.

The following people have been part of the Newsletter Committee: Fr. Wim

Wouters, Fr. Marc Nsanzurwimo, Fr. Timothy Lubunda, Fr. Albertus Chitoshi, Mr. Trevor Mukelabai, Mr. Maxwell Chipoya, Mr. Aubrey Chindefu, Mr. Christopher Mumba, Lt. Martin Liyungu, Capt. Moses Lungu (retired), Mrs. Joyce Kayombo



Lt. M. Liyungu on UN Mission in Sudan

The Parish  **Newsletter** K500

St. Charles Lwanga Parish

REGIMENT CATHOLIC CHURCH
PO Box 320078, Lusaka Chitukuko Rd. Tel. (0211) 263 091

Email: charleslwanga@zamtel.zm

Issue No. 235 Year "B" Sunday 8th March 2009

SECOND SUNDAY OF LENT

TODAY'S READINGS

Genesis 22:1-2.9-13.15-18; Romans 8:31-34; Mark 9:2-10

Psalm 115: "I will walk in the presence of the Lord
in the land of the living."

"GOLDEN JUBILEE IN THE LIGHT OF ST PAUL'S LIFE AND MINISTRY"

Small Christian Communities on Duty today:

Sunday 8th March 2009

07.00: English Mass with St. Benedict SCC

08.30: St. Anne with St. Joseph Choir

10.00: St. Anthony SCC with St. C. Lwanga and St. Matthew

WEEKDAY MASSES: LIBALA AREA

Tuesday: Youth, **Wednesday:** St. Anne, St. Anthony, St. Matthew, **Thursday**
YOUTH DAY: First Mass 8.00hrs: Youth Choir. Second Mass 17.30: St.
Francis, St. John, St. Mary, St. Monica, St. John Paul II, **Friday:** St. Andrew, St.
Charles Lwanga, St. Mathias Mulumba and St. Peter to lead the way of the Cross
Saturday: Actio and Children.

Next Sunday 15th March 2009

07.00: English Mass with St. Francis Libala SCC

08.30: St. C. Lwanga SCC with St. Mark Choir

10.00: St. Florence SCC with St. Florence and St. Patrick Choirs

THE TRANSFIGURATION (Mark 9:2-10)

What we hear in the Gospel today seems like a dream. Three disciples climbing up a high mountain with Jesus. (Have you never dreamt of climbing a mountain?) Suddenly Jesus changes, as if becoming a different person, somebody from heaven. Then there is a lot of light everywhere. Suddenly the two greatest prophets in the Bible appear together: Moses and Elijah. Then there is fear, and then come a cloud and a voice from the cloud, a voice of encouragement. Suddenly all is gone again, and everything disappears – as if they had woken up from a strange dream. And Jesus asked them not to speak about what they had seen...

This Gospel-text (it is also called the “Transfiguration of Jesus”) is found right in the middle of the Gospel of Mark. It comes at a turning point. The first half of the Gospel was a time of success, a time of many miracles, a time of powerful teachings, when large crowds of people were following Jesus; Jesus was admired and so were the disciples. The second half of the Gospel will be about rejection and misunderstandings. Jesus now is heading resolutely for his death to Jerusalem, where he is to die as an outcast, a sinner, and a pagan, rejected by his own people and even Simon Peter will be ashamed of him.

The disciples are confused at this turning point. But God allows them to climb the mountain, where he gives them a powerful sign of encouragement. He says: all what is going to happen, even rejection and death, is part of God’s own plan. Some of us may also be at a turning point in our lives. And God draws close to us. He gives us little signs of encouragement, and sometimes even extraordinary signs, if we but open our eyes or “climb the mountain” with Jesus. We can do this by taking time for prayer, or go to a quiet place. This is part of the journey of Lent: drawing closer to God, getting more attuned to him, listening to his voice, and making ourselves ready for his plan.

Fr. Bernard

ANNOUNCEMENTS

1. Adult SCCs meeting today. Time: 14:00hrs.
2. Thursday 12th March Youth Day. Mass at 8.00 hrs. There will be also the usual evening Mass.
3. Baby Baptism will start on 22nd March 2009. Register with the Parish Priest.
4. All St. Anna members to meet today after the English Mass for briefing.
5. Parish book project: We are asking anybody who has a picture of late Fr. Matthew Phiri to lend it to us for scanning. Also anybody who knows anything about former catechist like Ventantio Kabwe, Sebastian Cheswa, Francis and Margaret Kachubwa, to see the Parish Priest.
6. New Extraordinary Eucharist Ministers. The SCCs to choose two or three members for training. Send the names to the Parish office. Deadline 5th April 2009.
7. School of New Evangelization 2009. Theme: The Life and Ministry of St Paul. St Mary’s Pastoral Centre Kabwe from Monday 20th April to Saturday 2nd May 2009. Applicants must be able to read and write and must be baptized, confirmed, receiving Holy Communion, an active member of a SCC, willing to evangelize, recommended by the Parish Priest. Married applicants must have their marriage blessed in Church. Deadline for applications 24th March 2009. SCCs and Lay Movements may propose candidates.
8. Extension of Church seating capacity: Building committee to meet after the English Mass in Room 1.
9. Donations for the Church extension: Get an envelope at the gate near the container from Mr. Mambwe the Vice-Parish Treasurer.
10. Mr. Mukuka Nkoloso and his family would like to thank all the Priests, the Sisters and the

members of St. Anthony SCC, St. Matthew and all the SCCs, Lay organizations, relatives and friends for the help they received during the death, mourning and the burial of their late daughter Miss Gertrude Mutale Nkoloso who died on 19th February and was put to rest on 21st February 2009. May the almighty God bless you all.

11. Marriage Encounter will have a workshop for marriage animators at Mulelele Mwana on Saturday 14th March 2008 beginning at 8.30hrs. All ME couples involved or interested in providing marriage instructions for white weddings or adult marriage blessings are welcome. Please come with packed lunch.
12. Marriage Encounter will have a Day of Recollection on Sunday 15th March beginning 8.00hrs at Marian Shrine. Departure will be at 7.30hrs from Regiment church.
13. All the Catholics living in Hill View Park Area are invited to a meeting on Sunday 15th March 2009 at Mr. Mtonga's House Plot No. 13269, the Chairperson of St. Benedict SCC. The aim of the meeting is to discuss how to start a SCC in their area. Time, 14.00 hrs.
14. All SCC Treasurers are requested to ensure that the 5 forms issued to the community are completed by the members. When all the SCC members have participated, the remaining forms should be submitted immediately not later than 31st March 2009.
15. The Parish Executive wishes to encourage all the Christians who made pledges during the fundraising parties to ensure that they honour their promises sooner than later.
16. SCC Treasurers should collect minutes after Mass from Parish office. The Treasurers' meeting will be held next Saturday, 14th March 2009 at 14.00 hrs. All should attend.

Youth:

17. Parish Youth Council meeting today at 14.00 hrs. Secretaries to bring written reports.
18. All those who registered to start playing musical instruments to meet on Sunday after the English Mass in St. Kizito Youth hall.
19. On 10th March 2009 the Youth Council will present a dramatic poem entitled "imitate me as I have imitated Christ." during Youth Mass.
20. Matrons and Patrons meeting today after the English Mass at St. Kizito Youth Centre.
21. Musical lessons have been moved from Sunday after English Mass to Saturday 09:00 at St. Kizito Youth Centre.

CONGRATULATIONS TO:

- Mrs. Joyce K. Zulu was elected V/Chairperson at Diocese level Actio
- Mrs. Theresa Mwanshinga was elected V/Chairperson of South Deanery Actio.
- Mrs. Joyce Phiri was elected as a Matron of South Deanery Actio.

They all belong to Regiment Parish.

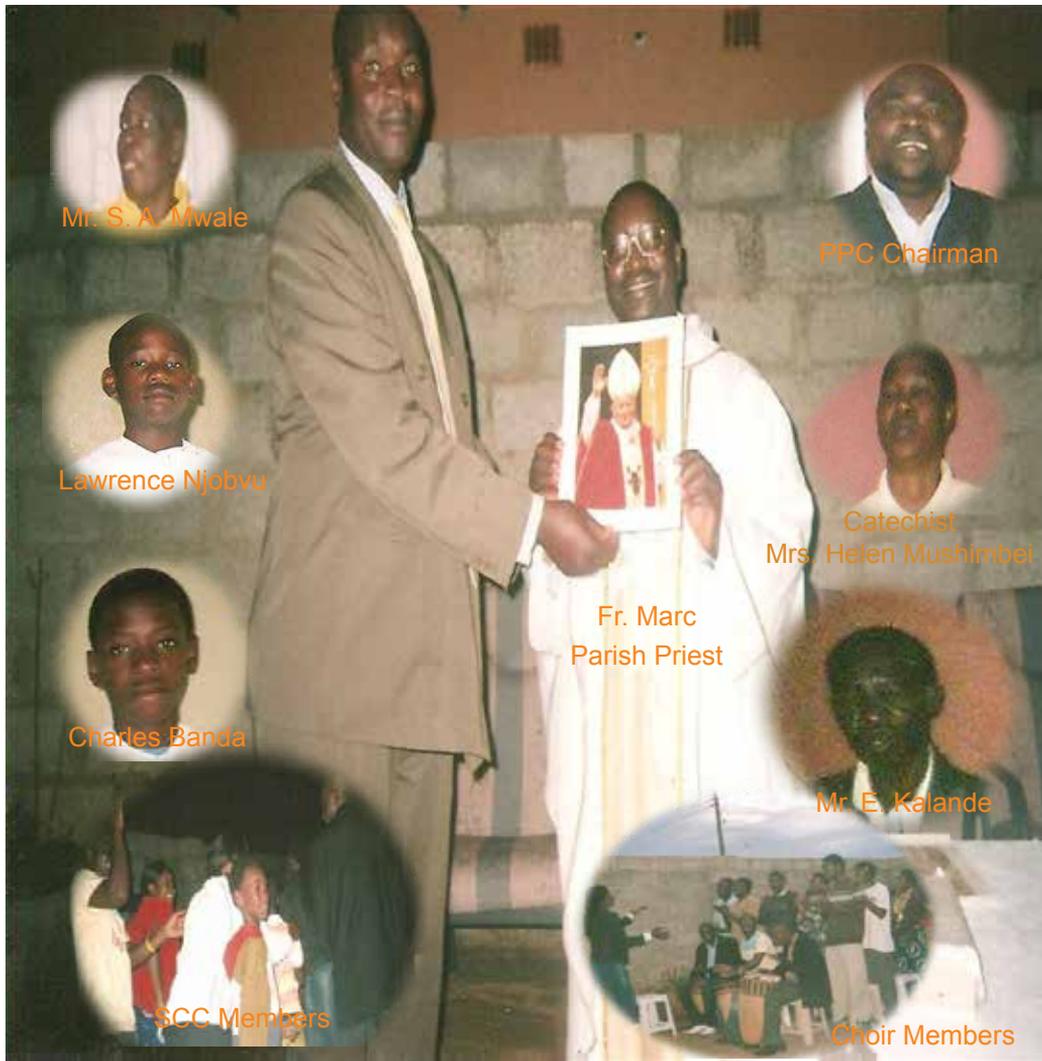
BIBLE REFLECTION: PSALM 37:21

"The wicked borrows and does not pay back, but the righteous is gracious and gives." One is more blessed in giving than in receiving; anything borrowed with the intention of paying back later should be given back without a series of reminder; some relationships break or soar in the long run when the borrower starts to treat the lender as pest or a problem. When you borrow, it means that your need has been met. Return to unlock your blessings again. And when you pay back in reasonable time, you earn a "right" to borrow again in a time of need.

Prayer: Dear Father, help me to always pay back whatever I borrow promptly. In Jesus' name, **Amen.**

Freda Musona Matron – St. Andrew SCC.

The Birth of St. John Paul II S.C.C in Libala I.T.C



On the eve of Lent, 24th February 2009, a new SCC was born and given the name of “Saint” John Paul II. About a hundred Christians witnessed the event. Fr. Marc the Parish Priest graced the occasion and encouraged the new community to follow what their Patron “Saint” had chosen: “to love and work for the community”, to reach out not only to Catholics but to everyone within the community, to work together and to share the work of God together. Let people see Christ in what we say and do. Unity and reconciliation should be the binding factor in our *chitente*. He went on to say that in the Gospel of John the emphasis is on love. St. Paul travelled widely to evangelize. So did John Paul II. He concluded by saying: “May the spirit of ‘Saint’ John Paul II help spread the Good News of our Lord Jesus Christ Amen.” **Eusebio Kalande - “Saint” John Paul II SCC.**

WE WELCOME ALL VISITORS TO OUR PARISH TODAY

Zulu and Mrs. Nancy Malukutila.



Lay People attending a Workshop on Education for Life in 1999

I.7. LAY MOVEMENTS: THE GIFT OF THE LAITY

The Church in Zambia has much more to share with sister Churches across the world than what first meets the eye. For instance the National Catholic Forum bi-annually which brings together Bishops, Priests, Religious and Lay people is an initiative that other local Churches across the world could emulate. It is unimaginable to evangelize without the support of scores of volunteer Catechizers. For instance, you cannot imagine a funeral without the comforting presence and participation of the SCCs' members. Very few Church functions would succeed without the contribution of Lay groups. No liturgical celebration without a vibrant choir would impact on the community the way Catholic worship has succeeded in the last three decades. I heard one day a non Catholic Christian saying: "If singing for the Lord was the only condition to go to heaven, Catholics would be the first ones to sit on the right hand of the Father." In order to coordinate Lay movements, to foster mutual exchanges among them and collaboration, as well as to help them to be faithful to their different and complementary charisms, a Council for the Laity was established.

Clergy and Laity in Tandem

Ministerial priesthood is working hand in hand with the universal priesthood. In various committees, couples and individual Lay people team up with Priests to

minister together and complement each other.

The Laity has been forthcoming by offering support to the Clergy, not only financially but also pastorally in the formation and the ministry of the Priest, minding his wellbeing as a whole.

This indispensable collaborative ministry versus autocratic rule is poised to be the new image of the Family of God in Zambia. This reflects very well the African heritage, where the chief may not decide anything without a consensus within the council of elders.

This is the kind of Church, I experienced as the Parish Priest of St. Charles Lwanga-Regiment.

Many Members, one Body of Christ

Lay movements, Lay groups or Lay ministries are a mosaic which adorns Regiment Catholic Church. Some groups make up the Church's "back up" e.g. (Catholic Action started in 1937, Catholic Women's League born in 1948). Others are more devotional movements which spread the perfume of sanctity around the church and in the community (Tertiari, Legio Mariae, Pioneers). Others have sprung up over the last couple of decades to deal especially with family issues (Marriage Encounter, St. Anna, St. Joachim, Nazareti). Others still emerged to tackle social issues which have been taking a central stage in this era of globalization (St. Vincent de Paul and Justice and Peace groups). In their ministry they are inspired by the love of God and the social teaching of the Church. They have, at times, been called names and have faced sentiments similar to those expressed against late Mgr. Helder Camara, the bishop of the poor who wondered: "When I give bread to the poor, they call me a saint; when I ask why the poor has no bread they call me a communist." The list of Lay ministries would be incomplete if we don't include also groups that are involved in intensive prayer, healing and spiritual reconciliation (Charismatic and Finger of Thomas). They face the challenge of new evangelization, staging "holy war" against sickness, witchcraft and satanism.

Many Lay movements have their youth wings; some have an international origin while others were born in Zambia. And the list keeps getting longer as the Holy Spirit adds day by day new gifts to the parish community. The latest movement (2009) is the CLC, Christian Life Movement which targets mostly university and college students as well as young adult intellectuals. Here below is an elaboration on a few of lay groups.

I.7.1 FAMILY LIFE MOVEMENTS: MARRIAGE ENCOUNTER

By Mr. Andrew and Mrs. Catherine Simushi

Marriage is a sacrament and the vow we make on our wedding day signifies that we are really giving ourselves away to each other, offering ourselves as a gift to each other. The source of this gift is God. A married couple is a small family and a

small family is also a small Church. If a family is strong, even the Church will be strong because Priests come from families. Therefore, we need strong marriages to have strong families and this can only be achieved if couples are able to relate to each other intimately and responsibly. That is why “couple power” or “strong spousal relationships” is cardinal in Marriage Encounter.

Historical Background

World Wide Marriage Encounter (WWME) is a Catholic movement which was initiated in Spain (1952) by Fr. Gabriel Carlo, a Diocesan Priest. His main focus was on the development of an open and honest relation in the service of others. He began by animating conferences for married couples making the presentation in tandem, ending with a question designed to encourage the couple to look at the concepts presented in terms of their own relationship. Furthermore couples were asked to reflect more upon themselves, their relationship with each other and with God.

In 1962, Fr. Carlo presented the conference as a weekend retreat to 28 couples in his native town of Barcelona. The experience enjoyed immediate success and rapidly spread throughout Spain as *Encuentro Conyugal*. One of the earliest couples involved with the conference in Spain, by the name of James and Mercedes Ferrer, addressed the international confederation of Christian family movement together with Fr. Carlo in Caracas in 1966. That event marked the birth of *Encuentro Conyugal* in the New World. The Weekend spread to Latin America and, under the aegis of the Christian Family Movement, to Spanish speaking couples in the United States. In 1967 a Mexican couple and an American missionary Priest presented the first English Original Weekend to seven couples and a few Priests. In 1968 in USA, 50 couples and 29 Priests accepted the invitation.

In Zambia

At the request of the late Bishop Denis De Jong of Ndola Diocese, Fr. Ward Van Haegenborgh of the CICM missionaries from South Africa introduced the move-



Mr. J. and Mrs. O. Kaoma's Wedding on 18th November 2007

ment of Marriage Encounter. The first meeting took place in September 1981 at Francisdale near Ndola with fourteen couples some of whom were from Regiment Parish. It was introduced to Lusaka and in Regiment in 1986. Now Marriage Encounter has spread to all the Regions of Zambia.

Philosophy

The basic philosophy of WWME rests on the conviction that the sacrament of matrimony and holy orders are a call to unity for the couple and the Priest. For the married couple, this is a call first of all to unity with each other. That unity in love is a sacramental sign to the Church of Jesus' love for all of us. The Priest experiences a call to unity with his people; a Priest is not his own as it were. He is therefore, not his own man. The call to celibacy is not a call to bachelorhood, but a call to intimacy, involvement, commitment and belonging to his people.



Mr. G. and Mrs. A. Tembo

The WWME original weekend is designed through a series of presentation by a trained team of three couples and a Priest. They generate a thorough re-examination of their theological and ethical doctrines as they bring new experiences, thoughts, words and awareness of the concept and values of marriage. During the Original Weekend, the couples reflect on their experiences, remember their personal histories, renew their commitment, develop their vocabulary and enhance their communication.

The Original Weekend itself has also proved to be a means of evangelization because couples experience conversion to their Church and develop a deep sense of their own importance to the Church by getting involved in parish leadership role, ministries like religious education, marriage preparations, family life programmes, liturgy, prayer and spirituality.

Planning for their parishes is also an area that involves many encountered couples. For these couples, the Encounter Community continues to be a source of continuing strength and support.

Marriage Encounter is also about sharing our most inner deepest feelings because feelings are an inner reaction of what we hear, smell, touch, say and see. They are neither good nor bad. Each time we experience disillusionment in our relationship, we become lonely and feel sad, fear grips in us but the moment we dialogue on our differences, our love is quickly rekindled and our relationship becomes strong again because to love is a decision to love each other without conditions.

Couple's Eye Opener

Marriage Encounter movement is a revelation for couples who want to live together happily and for ever. My wife and I thought we knew each other, little did we know that we were cheating ourselves and doing wrong things. One day my wife approached me and asked if I knew anything about a movement called ME. When she gave me some information about it from a briefing by one couple from our SCC, I told her to go to hell. No wonder! I used to drink heavily and to come home late most of the time, getting lost at times. One early morning, I found myself near Leopards Hill cemetery because that evening I was drinking from Chris Corner (Chilenje South) for the first time. I think it was that catastrophic situation that prompted my wife to start asking people for help until she was told about this movement. She did so because she was caring; she did not want to lose me either through death or divorce.

Since our Original Marriage Encounter Weekend at the Pastoral Centre (Marian Shrine) on 31st May to 1st June 2002, our marriage has been built on a rock foundation. Though we are not perfect, we are a very happy couple now than ever before.

My wife's late coming from kitchen parties and other functions has reduced, and my drinking habits have changed tremendously. And as a couple we only thank the LORD JESUS CHRIST for making us keep on loving one another as he himself loves us. Before joining this movement, we didn't know each other well. But now we are able to correct each other in a loving way no matter how serious the situation may be, because we know how to dialogue.

Dialogue is the key to a happy marriage. Another contributing factor to our happy marriage is facilitating at both white weddings and marriage workshops. This has helped us a lot because we tell other couples what we went through. And by doing so, we remind ourselves. As a result our relationship has grown more loving and responsible. Our children are happy too because of what they see in us.



Bernadette Kaoma's Baptism on 9th October 2009

I.7.2 THE CATHOLIC CHARISMATIC RENEWAL MOVEMENT (CCRM)

By Ms. Beatrice Mbewe

Clarification

CCRM is a prayer movement, and not a Lay organization, in the Catholic Church. Its main role is intercessory prayer. The members of the movement pray for the Church, i.e., the Clergy, the Lay faithful and all the needs of the world. All members of the Church are encouraged to be part of the prayer group as the movement operates with an open door policy where any one can join and leave any time since, during the process, their prayer would have improved.



The Lord in our time works in his Church through the great outpouring of his Holy Spirit. Jesus loves the Father, and the Father loves Jesus. The love between them is a person in the Holy Spirit who is love itself. The Father and Jesus pour out their Holy Spirit of love into our hearts. The result is grace. The Holy Spirit gives us the power to love and to serve the Lord, to find him in our brothers and sisters and to love and serve the Lord in them. People who receive this new outpouring of the Holy Spirit need support in order to live this life in the Spirit.

At Regiment there is a community prayer every Sunday at 16.00 hours and there are cell meetings in different areas where Bible Study takes place and where people with different spiritual problems are helped.

Background

The CCRM started around 1974 (six years only after the first Catholic Charismatic group at Notre Dame University in USA) when Christians would gather every Saturday to pray together in Room Five (now the Literacy Classroom) and later in the Parish Hall. Sr. Clementina Collot MSOLA was one of the first animators of the prayer group. When Fr. Edgar Pillet came as Parish Priest he gave a tremendous support to the movement. Br. Tom Oster Marist Brother from Matero, and Br. Bernard also helped shape the renewal movement at Regiment. The list of Religious leaders who laid foundations for the group includes some Irish Sisters, Fr. Denis Whitehead an Anglican Priest who was coming to the Parish. After Bishop Emmanuel Milingo was transferred to Rome in 1981, the group died down but soon after, another one came up. Unfortunately it was made up of people from different Churches without

the necessary preparation and it broke off. God raised another group of people who restarted the prayer group which is very much part of the Church now and contributes a great deal to its ministry and work of evangelization.

CCRM Ministries

The CCRM operates in various ministries. They are ways to help each other and to look at our needs as Parish community as well as in our homes. The following ministries are found at St. Charles Lwanga Catholic Church.

Evangelization

This ministry is about bringing people to Christ, opening up people's hearts to him, winning souls to him! It is not easy for one to receive healing and deliverance if they have no Christ in them; God's word is the lamp for our feet (Ps119:105). The evangelizers prepare people to receive healing and deliverance. The evangelization ministry group meets every Saturday afternoon. They have outreach programmes with the Word of God by visiting the sick in homes, hospitals, market places and prisons.

Healing and Deliverance

This ministry deals with liberating and freeing people from the bondage of sickness, disease leading them to spiritual freedom. The lives of some people are full of issues. The Spirit of God uses fellow human beings to assist them. The devil wants people to suffer but Jesus came so that we may all have life and abundant life (Jn 10:10). Therefore whoever believes has an opportunity to enjoy freedom.

Praise and Worship

This ministry concentrates on giving God what belongs to him (Ps 100), i.e., thanksgiving and praise. When we sing to God, we pray twice (St. Augustine). Praising God draws us closer to him as it gives sense of belonging. CCRM at Regiment has a group of people who keeps on saying "thank you to God". They help the whole group to be ushered into when they meet as a group. People who are good at praise and worship mostly sing and pray in tongues as God gives them the grace to communicate in a way which is humanly difficult to express.

The Parish has six cells: Chalala (St. Peter SCC), Chilenje South (St. Benedict SCC), Libala (St. Francis Libala), Mapoloto (St. Joseph SCC), Mezza Flats (St. Angelina), Arrackan Barracks (St. Monica Barracks SCC)

CCRM'S Impact on the Community

Members of the movement are very happy people. Their prayer life "automatically" changes when they join a prayer group. They have a deeper relationship with God as evidenced by their enthusiasm. Because of the Life in Spirit Seminar, Charismatics have a good knowledge of the Bible. They appreciate the Word of God. Charismatics are taught that all things are possible with prayer and the many testi-

monies shared among themselves of the good works of God make them love prayer because God does wonders in their lives. Charismatics have a deep relationship with God because of the prayer life which they lead. This helps them become very active in their SCCs and even at the Parish. They are also strong because they know who is in them. They have a persevering heart and encourage those around them. Charismatics are peace makers. This you can see in them as they cannot hide it once they are commissioned.

Conclusion

The CCRM are an intercessory wing of St. Charles Lwanga Catholic Church. Our prayer is that God will continue to strengthen the movement through the power of the Holy Spirit so that all may draw closer to Christ and God the Father.

“You may not see the Spirit of God move because air is colorless but it is always at work.”

1.7.3 THE PRAYER COMPANIONS MINISTRY

By Sr. Gabriele Lepage and Mrs. Josephine Zulu Mphanza

The programme for prayer guides started in January 2001. The first three guides were Mr. John Kapenda, Mr. Felistus Mukuni and Mr. Henry Sikatali. They were followed by Mr. Joseph Mukuni (2003-2004), Mrs. Maria Goretti Kamanga (2004-2005), Mrs. Mary A. Lungu, Mrs. Josephine Mphanza and Mrs. Alfred Sampa (2005-2006), Mrs. Hellen Chulu Mushimbei and Mrs. Monica Mwanhande (2006-2007), Mrs. Diana Mwale (2009-2010).



Sr. G Lepage and Mrs. C. B. Chilatu

At the centre of this ministry is a retreat. A person continues to live their daily life while finding God in that very life. They look at their life and discover anew the role of the Holy Trinity in their decisions and their choices.

The retreat is individual, “customer oriented”: “you go alone and it is completely tailored to your time table, your work at home, at your office, your age, state of life, whether married or single.”

Guided: somebody accompanies you. The guide, i.e. a Priest, a Religious Sister or Brother, or a Lay person, is not to interfere but their role is to simply help you remain focused. The guide listens and suggests readings from the Bible. They are convinced that “when you read God’s word you must constantly be saying to yourself: it is talking to me and about me.”

The prayer time, at least half an hour every day, is the most important part of the week. You are invited to learn how to make a link between your prayer and your daily life. Openness on the part of the directee is important. Confidentiality on the part of the guide is assured. Your prayer becomes life as your life is slowly transformed in prayer. Alleluia!

Here is a personal testimony. It all started in 2006 at a discernment weekend at Kasisi. I sat down in my room and felt drawn closer to God, as I had been helped by my mentor on how to listen and communicate with my creator. I learnt to make myself totally available to God. I felt the presence of God and experienced a change in my whole being for the first time in my life. This intimate relation challenged me to examine my life. This was the beginning of a new dimension in my faith and life. I then felt inner peace. It was something unprecedented. It was as if a heavy load had been lifted off me. I had been confessing over and over again, yet I was never free or happy. Now I can walk out of a confession room feeling happy.

I now appreciate myself and others. I now read the Holy Scripture and hear God talking to me directly. I am now able to accommodate other people's views. Not being quick to answer nor judge makes me happier. I understand God created us differently for a purpose; I am now able to interact with my family and colleagues at work or Church positively. I can truly testify that the prayer companion course was a step in the right direction for me. Each time I accompany others to God I grow in my faith and feel the touch of God. I appreciate life, I appreciate everything God created. Storms may come my way but they do not overcome me. I just let God be God at all times.

In conclusion I am fully alive, at peace and happier. Hundreds of people have benefited from this spiritual ministry.



Prayer Guides with Sr. A. Kelly and Sr. H. Muzeta their Supervisors.

For the last couple of years, it has been incorporated in the preparation for the Sacrament of Confirmation. Before the Bishop anoints the candidates with the Holy Oil, they experience a seven days period of grace through an individually guided retreat. There is no doubt that it is renewing the parish community. Yes, God is good....always Good! Taste and see ...the Lord is good

(Ps 34:8)!

I.7.4 THE “FINGERS OF THOMAS”

By Fr. Bernhard Udelhoven

The “Fingers of Thomas” were founded in 2007 after a seminar on witchcraft and satanism in St. Agnes SCC. The name of the group is taken from the apostle Thomas, the “doubting Thomas” in John’s Gospel, who wanted to put his finger on the risen Christ. Some people see in Thomas a man of weak faith. But the “Fingers” believe that Thomas had an important role to play among the apostles. He did not believe easily in rumors, but he remained open-minded, continued to meet with his brothers and sisters, and was ready to be challenged in his opinions. Because of him, the apostles could later proclaim “what they had seen and touched” (1 John 1).

The issue of satanism was instilling a lot of fear in schools and in the wider community; a number of “delivered satanists” were giving testimonies about satanists’ activities in Zambia, about a satanic underground world under the ocean, factories, sacrifices and the involvement of high profile Zambian personalities in political and business circles. It was the topic of the day, especially among the youths, and many wanted to know what it was really about. With so many stories and rumors going around, the “Fingers of Thomas” were founded to put their fingers on the stories and testimonies, to find out what they themselves could see and touch, to investigate cases of satanism and witchcraft, and to help those who feel overpowered by evil forces to develop self-confidence and faith in Jesus Christ.

The “Fingers” approach new cases with an open mind, and at the same time they bring in some clarifications. “Putting their fingers” on the cases, they try to figure out which parts of the experiences with satanism are objective, i.e., can be verified in principle by anybody, so that action can be based on public facts.

At the same time the “Fingers” listen to the subjective experiences of the victims who feel overpowered by outside forces, experiences that cannot be touched “by the finger”, and listen carefully to the life and family histories of the people concerned. They try to reconcile broken families, help with prayers and have a holistic and discreet approach to healing. They document some cases so as to discern common patterns and analyze the symbols in their social settings.

The multiplication of Churches in Zambia during the last two decades has contributed towards increased suspicions and even fears. Many people are lost in regards to the purposes and practices of the many new Churches, making them a fertile ground for rumors. The “Fingers” visit different Churches and places of worship in order to help overcome suspicions and prejudice. Their efforts have slowly evolved into the formation of an ecumenical group, where members learn from the worship experiences of different Churches by “putting their finger”, seeing and touching for themselves. In the meetings, they share what they saw and what touched them in the different Churches, and how these issues are related to our Catholic faith.

The “Fingers of Thomas” want to be true apostles, following in the footsteps of their Patron Saint. They seek to live out of their relationship with the risen Christ whom they seek to touch in the daily unfolding events. As apostles they help those overcome by fears, doubts, and outside forces (spiritual and social) to regain self-confidence and trust, and to become more centred in themselves and less likely to be pushed around. They carry on the sense of humor that the apostle showed, having seen that it provides a first step towards a cure when fear of the occult has become a world in itself. The “Fingers” came to realise that experiences of satanism often go hand in hand with experiences of alienation, rejection and conflicts in families and schools. Sometimes they need to put their fingers into the wounds of life so that they can heal. As apostles they aim to be true peace builders and agents of reconciliation.

The “Fingers” meet every Wednesday in Regiment Parish at 16:30 hours. They also aim at forming a network with professionals of psychiatric institutions, councillors, and people from all walks of life who can help with their expertise, knowledge and faith. They also give seminars on satanism and witchcraft at different levels (diocese, parish, colleges, schools) when they are called upon.

CHAPTER II

LEADERSHIP

INTRODUCTION

The coming of the Regiment Battalion into Lusaka and the continuing increase of the Catholic population in Woodlands, Kabwata, Libala and Chilenje prompted the creation of a new parish. It goes without saying that the sheep needed a shepherd. The Jesuits, who were the only Religious Congregation present in Lusaka at that time, appointed Fr. John Spindel to found St. Francis-Xavier Parish, which became St. Charles Lwanga in the early 1970s. The “Companions of Jesus” ran the parish up to the beginning of the 1960s. They then handed it on to Diocesan Priests. The first Zambian Parish Priest was Fr. Adrian Mung’andu, who became Archbishop of Lusaka in 1984.

After a couple of years, the Missionaries of Africa (White Fathers) started helping out in Regiment until around 1965, when Fr. Piet Sanders became Parish Priest, inaugurating a period of about half a century of Missionaries of Africa leadership in Regiment. They worked hand-in-hand with the Missionary Sisters of Our Lady of Africa (MSOLA), the Catechists and other Lay leaders. Various initiatives and innovations were undertaken: these included the SCCs and projects concretising social concern, justice, reconciliation and development such as the Caring Women, the Youth Alive Movement, the Pastoral Social Office and Mulelemwana Youth Skills Training, in order to rise to the challenge of HIV/AIDS, poverty and injustice. The Missionaries of Africa handed over the parish on the 2nd August 2009, when Fr. Timothy Lubunda of Lusaka Archdiocese took over from Fr. Marc Nsanzurwimo.

II.1 CLERGY

II.1.1 A JESUIT FOUNDATION (1939- 1962)

Most of the Jesuits who laboured in Regiment Parish have joined Our Father in heaven. Therefore, they cannot give us a first-hand account of their experiences as founding Fathers. We shall content ourselves with impressions from their contemporaries and reliable sources about a couple of the first Priests-in-charge.

Fr. Stanislaus Siemieski: Priest-in-charge (1939-1944)

He was a bundle of physical and intellectual energy. He preached in Chinyanja a little more than a week after his arrival in Northern Rhodesia! He also was a wonderful man to live with. His aristocratic background and his work in Rome predisposed him to get close to people in high places, e.g., at the Prince of Wales' and Chitimukulu's visit to Broken Hill on 15th July 1925. He had a great ability to get things done and did not waste time in doing them. In 1945, he went to Salisbury (Harare) for medical treatment. To everyone's great dismay, he never returned. He died in hospital on the 27th October 1945 (Fr. Michael O'Shea 1986, 338).



Fr. S. Siemieski

Fr. Patrick Walsh: Priest-in-charge (1951-1957)



Fr. P. Walsh

He visited the people in the compounds and his main interest was the pastoral care of the teachers. He built the Priest's house so that he could live in his own Parish and not at St. Ignatius. He replaced the thatched roof of the church built in the 1930s with corrugated iron sheets.

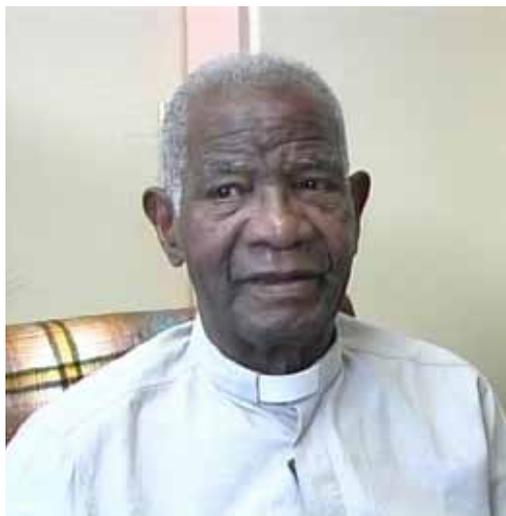
He was reluctant to work only for the expatriate community. His letters to the Press exposing the misery around him and calling for action made him unpopular with some of the colonial administration, but won for him the hearts of his African people. He found it difficult to accept the dividing line that ran between the expatriate and local Catholics and dreamt of a dialogue between the Catholic members of the colonial administration and the emerging leaders of the national movement. Within six weeks of Independence, he became a Zambian citizen and threw himself enthusiastically into the work of nation building. He was among the first Church people to receive a Zambian award in 1966, i.e. the decoration of Companions of Freedom. When President Kaunda was threatening to resign because of the rivalries in UNIP, caused by tribal and sectional differences, the quiet and unassuming Fr. Patrick Walsh was among those who went to visit him and convinced him to stay on and unite the party and the country (Murphy 2003,350; Hinfelaar

2004,219;).

Other Jesuits who were at Regiment include Francesco Spartacus Ciccoti, Adam Koslwiecki (later Cardinal), Plawecki, O’Logheln, Bronislaw Stefanizyn, Maurice Dawling, Denis Carroll, Edward de Meulder and Thaddeus Walczak.

II.1.2 DIOCESAN PRIESTS (1963-1965)

Fr. Adrian Mung’andu: Priest-in-charge



Archbishop A. Mung’andu

Fr. Oliver Mukunta, Vicar General of Lusaka Archdiocese pays this tribute to him: “Archbishop Mung’andu was well known for his simplicity. He talked about ordinary things in our everyday life. He also spoke several Zambian languages and was widely travelled in the country. He was proud of being an African and a Zambian.

We Priests and Religious always expected a visit from Archbishop Mung’andu when we fell ill, or when we were attacked by thieves or bandits. May I add here that Archbishop Mung’andu was very impartial. It was very difficult to know who his

favourite Priest was since he never showed any discrimination. We also admire Archbishop Mung’andu’s capacity for confidentiality. He never divulged secrets. He has gone to meet his Creator with so many secrets.”

Other diocesan clergy served in the Parish include Frs. (later Mgr.) John Kalale, Ignatius Mwanza, Peter Banda, Lucas Mwansa, and Dominic Ncete.

II.1.3 MISSIONARIES OF AFRICA (1965-2009)

All along, the White Fathers had been working in the north and the eastern parts of the country. However, when the Catholic Secretariat was established, they were asked to contribute two members of staff. Thus, Fr. Joseph Ritter and Fr. Jean Vermeulen were appointed, but they had no residence. A house was built in Woodlands and they moved in on the Feast of the Annunciation, the 25th March 1960. Two more, namely, Fr. Roger Audet and Fr. Piet Sanders were to join them, and at the invitation of Archbishop Adam Koslwiecki, they first worked with Fr. Patrick Walsh as Parish Priest in Kabwata. Then the White Fathers extended



Fr. P. Sanders

their ministry to Regiment with Fr. Adrian Mung'andu as Parish Priest until 1965, when they took over the parish with Fr. Piet Sanders as Priest-in-charge. They continued to reside in Woodlands because of the community rule of "at least three", and when the White Sisters came in 1966, they were offered the presbytery. In 1977, Fr. Edgar Pillet would be the first White Father to reside in the former Catechist's house, on the church plot. Here below are testimonies of some White Fathers who led and left their mark on the parish for a good number of years.

Fr. Andreas Edele, Priest-in-charge (1967-1975)

Special Circumstances

I arrived in November 1967, mainly because I was to serve as Army Chaplain to a battalion of Malawian soldiers, who had been assigned to Zambia, because Malawi was not prepared to absorb all the Malawians who had been serving in the Army of the Federation of Southern Rhodesia (Zimbabwe), Northern Rhodesia (Zambia) and Nyassaland (Malawi). Zambia, however, was not very keen on having foreigners in their Army. As a matter of fact most of them were to be repatriated by 1970.

I found Fr. Piet Sanders as Parish Priest. In April 1968, he went on home-leave and I took charge of the Parish.

A Happy Misunderstanding

Regiment, then still called "St. Francis-Xavier", was the Pro-Cathedral of the Archdiocese. Diocesan functions, such as the Chrism Mass took place in the little church. At that time, we still had Sunday Services at Kalingalinga (Mtendere did not yet exist), Roma and Chelston.

In spite of three Masses on Sunday at Regiment, the church was too small for the growing congregation. I was surprised and risked a row with Archbishop Adam Kozłowiecki when, instead of Regiment, he chose to build his Cathedral at Roma, which was a relatively very small community. Anyhow, I managed to give the Archbishop a bad enough conscience that he decided to build the same church design in both places, Roma and Chilenje. Construction works started around 1968.

From St. Francis-Xavier to St. Charles Lwanga

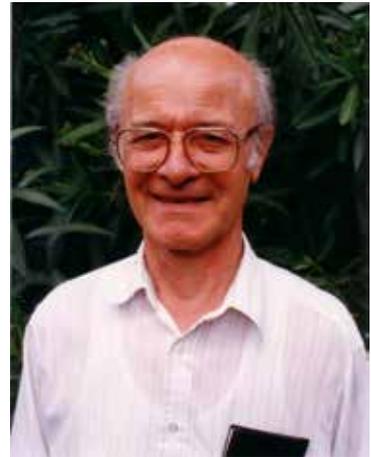
The change from St. Francis-Xavier to St. Charles Lwanga took place at the blessing of the new church, which must have been in 1972 or 1973. The reason was that we wanted to get rid of the name "Regiment Church", and since there was already a "St. Francis Church" in Lusaka, there could have been confusion between the two. In 1975, I was transferred to Mandevu, in order to start a new parish there.

Fr. Edgar Pillet, Priest-in-charge (1977-1987)

I arrived in mid-April, after Easter 1977. At that time Fr. Alf Harrison was the Parish Priest, working with Sister Clem Collot of the MSOLA Sisters. There was also a Catechist at the parish. Due to the circumstances found in the parish, i.e., a

certain number of people speaking Bemba, even if it was decreed that Lusaka belonged to Nyanja area as regards primary school teaching, I felt that it would be good to know a bit of Bemba for a better contact with the population of the parish.

My wish was granted and I went to Ilondola at the end of April 1977 for one month course. The course proved useful if short. However, being alone for the parish, I never had the opportunity to deepen this language. Fr. Harrison was already appointed to England. I had only one month to be introduced to the pastoral situation of the parish and he left at the beginning of July for his new appointment.



Fr. E. Pillet

The Missionaries of Africa Take Residence at the Parish

Not long after Fr. Alf Harrison had left, the Catechist retired, leaving Sr. Clem Collot and myself to care for the parish. The Catechist's house became vacant. At that time, I was living in Woodlands in our Missionaries of Africa community. I was then advised by Archbishop Emmanuel Milingo to take the house of the Catechist and to form a pastoral community, meaning to regroup Fr. Andrew Edele, who was alone in Mandevu, Fr. Hugo Hinfelaar in Bauleni and I in Woodlands. This was the wish of the Missionaries of Africa, each of us being involved in parish work. That is why the Catechist's house of Regiment Parish was chosen.

Towards the end of 1970, Sr. Simone from the MSOLA came to help the two of us in the parish, i.e., Sr. Clem and me. Sometime in 1983, Fr. Arthur Bosmans and Fr. Patrick Fahy came to join us in the parish work, but only for a short time. Later that year, "Brother" Sakala came to team up with us. He had come from Ireland and was taking some courses at St Dominic's Major Seminary while doing pastoral work in the parish. He was ordained deacon in December of the same year. His ordination to the priesthood took place in the parish around June-July 1984. He was then appointed to Regiment, where we stayed together up to August 1986.

Small Christian Communities and Catechesis

Since I was oriented to the formation of leadership in SCCs, I soon started to give workshops to the small number (ten at the time) of existing SCCs. Those communities had been started by Fr. Andrew Edele, who had been the Parish Priest of Regiment a few years before. Those workshops helped the communities to be more active and to take more responsibility. They led the Sunday liturgy following a roster, thus putting aside the so-called "Regiment Choir" with their show-like performance. It took a full year to establish this new system.

The programme for the formation of communities and leaders was inspired by the publications of Lumko Pastoral Centre in South Africa. Through workshops, I

reorganised the teaching of children and catechumens who were a bit left on their own. The catechism classes on Saturday for children became more alive and their number increased. An area where I was not very satisfied was the preparation for marriage. This was done by the Catechist who was inexperienced. With Sr. Simone's cooperation, I organized a workshop on the topic. It was dubbed "Our Marriage Project". Five leader couples were trained to give this workshop to the couples who wanted to have their marriage celebrated in church. Through this experience, a programme was born and soon it was very successful. Because of high demand, I published an edited version of the workshop in the early 1990s with a few improvements. It is now called "What about our Marriage" and is in its third edition. The second edition has been translated into Nyanja and it is called "*Za ukwati wathu*".

More Reorganisation and the Beginning of St. Joseph's Parish

The different existing committees needed more training according to their mission and objectives. This was done through regular workshops.

Due to the increase of SCCs to about thirty, the Parish Council needed to be reorganized in order to function properly. The Training Area (a group of SCCs) Councils was the answer. Only Area representatives could be members of the Parish Council.

Due to the development of the parish, it was felt that a building should be put up in Chilenje South. We then got a plot from the City Council and started a Centre with a multipurpose hall. A house for the Catechist and his family was also built. The official opening of the church hall took place in mid-August 1983. Little by little, this Centre developed with activities and committees similar to those at the main parish station. Office work was done by the Catechist's wife who was permanent on the spot. The Centre was mainly looked after by the couple. Soon, Mass was to be regularly celebrated on Sunday. Later on, in 1987, this Mass Centre became a church and the Catechist's house became home to the Daughters of the Redeemer.

I enjoyed myself.

I spent more than nine years in St. Charles Lwanga Parish. It was very encouraging to see progress in many areas, e.g., the development of SCCs and their commitment. The spirit of cooperation was very good. The work was done together with the Parish Council and various committees. A non-exhaustive list of changes includes responsibility in the liturgy taken by the SCCs, formation of the Area Council and the New Parish Council, teaching by committed Laypeople and no longer only by the Catechist, formation of a Lay Council, the beginning of the extension by building in Chilenje South, responsibility of the Small Christian Council concerning the collection of "mtulo". Of course, change is always seen by some as threatening. It goes without saying that these innovations had to be tackled with discernment, patience and wisdom.

Fr. Wim Wouters, Priest-in-charge (1996-2006)

A Warm Welcome



Fr. W. Wouters with Young People

I arrived in Regiment on 4th November 1996 to take over from Fr. Anthony Buys who was moving out to Nyimba Parish in Chipata Diocese. Fr. Patrick Harrity, together with Fr. Willy R  thler, welcomed me. The latter was so keen to go back to his parish in the rural area that he left the day after. However, he donated four million Kwacha to be used for the poor. Fr. Patrick Harrity used half of it to buy medicines for the patients he was visiting.

Parish Team

In both parishes, we had Religious Sisters, the Missionary Sisters of Our Lady of Africa at Regiment, and the Daughters of Our Redeemer at St. Joseph. Together with Fr. Patrick Harrity, Fr. Joseph Braun, Ms. Patricia Mubanga, the Parish Clerk, and Mrs. Chirwa, the Pastoral Social Worker, we made up a Parish Team. We used to hold weekly pastoral meetings to discuss pastoral priorities and make our work plan.

Building St. Joseph Parish

I started to build what later became St. Joseph Church with the balance from Fr. Willy R  thler's gift. During the first three years, I spent a lot of energy on the proj-



Mr. W. Becker, Chairperson of The Zambia Circle at St. Joseph Parish Selm in Germany.

Furthermore, I recalled the extra dimension of the Eucharist, i.e., healing, in the ministry to the sick. This was good news through caring and healthcare, but to link up with the community and to make the people enjoy the Good News, we had to go further, to create communion between those celebrating in the church on Sunday and those who are sick and housebound, at times lonely or with family members. Our Communion Ministers were trained for that task. Every so often, we came together for a reflection/recollection with all the Extraordinary Eucharistic Ministers of the parish.

Mission Accomplished: Mwabombeni Mukwai/Mwagwira Ncito

There were other programmes which were started in those ten years: the Spiritual Exercises in Daily Life Programme, Guided Retreat in Daily Life, Marriage Encounter Workshops, the Joachim and the Nazareth groups, the Holy Childhood, just to mention a few.

In 1998, with the permission of my Superiors, I wrote a letter to then Archbishop Medardo Mazombwe. I informed him that running St. Charles Lwanga and St. Joseph's (including what is now Mary Immaculate Parish and part of the Child Jesus Cathedral), altogether amounting to more than 50 communities, had become impossible for Fr. Patrick Harrity and me. Within two days the Archbishop answered

ect. I thank the different people, groups and institutions who contributed to its success. A non-exclusive list includes Mr. Thomas Mbao, who offered his services as an architect; Mr. Benoit, an experienced contractor and several volunteer builders who worked for practically nothing on the building site; the SCCs and Lay groups who daily prepared their meals; last but not least our friends from St. Joseph Selm in Germany who paid the lion's share for the building. With the help of each and every one, St. Joseph became a sizable church.

Extraordinary Eucharistic Ministers

At the beginning of 1997, we had started a programme for the instructing of Ministers of the Eucharist in both parishes. At first, Archbishop Adrian Mung'andu did not agree, but after a few encounters he consented on condition that widows and widowers should not be in the line-up. I could not understand why.

by appointing two young priests, but only one, Fr. Rodgers Kabwiri, turned up. He became Parish Priest. Under his leadership, St. Joseph became a fully fledged parish, flying independently towards prosperity.

Altogether the Missionaries of Africa who ministered in Regiment are: Piet Sanders, Jean Vermeulen, Roger Audet, Andreas Edele, Réginald Carrière, Alfred Harrisson, Edgar Pillet, Fiacra Patrick Fahy, Arthur Bosmans, Walter van den Hout, Gilles Mathorel, Leo Venhuizen, Antoon Buys, John Joseph Braun, Willy Röthler, Wim Wouters, Jean-Pierre Sauge, Charles Obanya, Patrick Harrity, William Russell, Guido Stuer, Jean-Marie Beliveau, Maurits De Weerd, Phelim Malumo, Emmanuel Mambwe, Marc Nsanzurwimo.



*Fr. A. Harrisson
1976-1977*



*Fr. W. van den Hout
1986-1990*



*Fr. A. Buys
1991-1994*

II.2 MISSIONARY SISTERS OF OUR LADY OF AFRICA

The Sisters pitched their tent at Regiment in November 1966 and they have never looked back since. Their aim was to be a visible presence of the Church in Lusaka's compounds.

The pioneering Sisters were Genevieve Samson, Mary Céline Vigneault and Armande Goulet. To acquaint themselves with the people's needs and conditions, they frequently visited the compounds, taking on the hospital and the prison.

Their first major undertaking was Religious Education in Government Primary Schools in Chilenje, coupled with teaching catechism and directing a variety of Church movements. That is how Chilenje Community Committee initiated a kindergarten for some 300 children. Sr. Mary, together with four local teachers, ran the school. Her indefatigable energy spilled over into adult literacy classes and welfare work.

Two Sisters, Genevieve and Bernadette, joined the Zambian Helpers Society. They worked with the mobile clinic service up until 1974. In 1967, Sr. Genevieve was appointed a member of the Archdiocesan Pastoral Council.

Some forty Sisters have lived and worked in Regiment Parish in different capacities.

In 1976, the house at Regiment became the headquarters of their Zambia-Malawi Province. They are open to welcome young Zambian women who would like to continue their work. In 2009, they had the great joy of having two professed Sisters, namely, Sr. Linah Dangabalya Siabana and Sr. Wickness Muleya Nangogo, the first Zambians to be members of their Congregation. At the time this booklet is being written, Sr. Linah is involved in the running of Mulelemwana and in the pastoral work of the parish, particularly with youth. Together with Sr. Diana Hess, Sr. Theresa Delorey, Sr. Gabriella Lepage and Sr. Victoire Niyonzima, they form an international and intercultural community as recommended by their Founder, Cardinal Charles Lavigerie, who is also the founder of the Missionaries of Africa (White Fathers).

II.2.1 SUNDAY SCHOOL

By Sr. Madeleine Rouleau (1995-2007)

St. Paul mentions in 1 Co 12-14 that there is a variety of ministries. We know that each ministry is to meet a different need in the Church community. During the last twenty years, the parish has expanded quite rapidly. As a result, in the church, the children had to give space to the elders.



The Catholic Women's League began to gather the children in the Parish Hall for a kind of sing-along and prayer. Some parents were reluctant to send their children there; as a result, the initiative failed.

In the middle, Sr. M. Rouleau with MSOLA Aspirants

It was then suggested to the members of the Parish Council to revive this apostolate. A new structured Children's Service was introduced with other groups, which brought together the Catholic Women's League, Catholic Action and the Legion of Mary.

In November 1995, I had the first meeting with them. We had a two-month preparation, learning how to prepare a lesson and to conduct a Church service. For many years, the teachers came faithfully every week to prepare their lessons, which were led in such a way that the children felt at home and the hall began to fill up. They were even coming earlier so that they would have seats in front. We encouraged the parents to attend some of the services to see how it was done. One day, a woman told me that at home, her ten-year-old daughter would gather children in the evening to pray likewise as during the service.

We realised that we would need another service to accommodate five hundred children. St. Anne and the Nazareth movements joined in and members of the Tertiari movement volunteered to clean (and still do) and to set up the hall for the services. This apostolate started very slowly; Laypeople have now taken up their roles as committed Christians, watering the seed that had already been planted and continuing the work of spreading the Good News.

Looking back, this apostolate, which started slowly with ups and downs, has become their apostolate and they are proud of it. After a lesson, I would ask how it was. They knew that when the lesson was well prepared the children were happy.

For many years, there was one service in Bemba or Nyanja. Recently, because of demographic and linguistic changes, we have introduced a second service in English, during the English Mass for the adults.

II.2.2 THE FIRST HOME-BASED CARE IN THE ARCHDIOCESE OF LUSAKA

By Sr. Hildegard Nagel (1992-2004)



Sr. H. Nagel

On 25th May 1992, Africa Freedom Day, I was part of a group of about thirty women from the SCCs in Libala area who gathered for a “women only” meeting. Guided by the Gospel, we reflected and exchanged ideas on the greatest hopes, worries and needs of the moment. HIV/AIDS emerged as the greatest challenge.

The Birth of the Caring Women.

We asked for more information on the subject. Medical personnel gave us the facts of the pandemic. They showed some films and provided reading material on the topic. Then a question came up: “What are we going to do about it?”

As a way of responding, some women volunteered to work together and to offer assistance in the care of the chronically ill in their homes. They had no building, no name, no medicine and no money, but they were ready to give their time, their strength and their compassion.

“Women care, Women share”, read one of the posters for World HIV/AIDS Day, showing two women at the bedside of a patient. Without realizing it, this became a slogan which in no time gave birth to the Caring Women group.

Growth and Cooperating Partners.

The women set about identifying the sick and regularly visiting them. During their weekly meeting, they would write short reports on each patient on off-cuts and would update them after every visit. Later on, these meetings became opportunities for ongoing formation whereby different resource persons would give a course on basic skills for home care. Meanwhile, the number of Caring Women was growing. At the end of 1992, the group had reached fifty-five members. They were caring for seventy-eight patients, forty of whom died by the end of the year.

A request was made to the Parish Council for a bigger room in which they could meet and permanently work. It was granted. In addition, the World Food Programme agreed to give us some food on a monthly basis for the patients who were suffering from tuberculosis and HIV/AIDS. The Caring Women footed the transport bill.

Women from the SCCs of other areas, as well as from St. Joseph Chilenje South, were asked to join. Eventually, the latter formed their own group with the encouragement of several women from St. Charles Lwanga-Regiment.

We also became aware of the plight of young widows and their children. This is how the Young Widows Support Group started. This self-help project got underway in no time and developed well.

Eventually, some well-wishers became aware of the Caring Women group and their activities. Occasionally, we would receive a gift of medicine or money to help us in our ministry. Right from the beginning, we had a nurse among the Caring Women. She rendered service as a volunteer in her free time.

Training

In 1992, four of the Caring Women and I (the Coordinator) attended a five-day training session with Kara Counselling and Training Trust. It was very helpful; it opened our eyes to the full extent of the HIV/AIDS pandemic. During the following years, we continued to send our volunteers-caregivers for courses in counselling and home-based care skills regularly. We received great moral support from its director and counsellors. They had a clinic at "Hope House", where we could send patients for counselling, testing and medical care. This was of the utmost importance for us volunteers and for our patients at the time when very little was organized in that field and we were still struggling to cope with our ministry.

The following year, the Coordinator was invited to the National AIDS-Conference to speak on pastoral care for the sick. Thus, our community project was introduced to the wider community. From then, the Caring Women also networked with the Hospital Home Based Care which was managed by Family Health Trust. Their nurses came to our parish to give workshops to the caregivers.

As a member of ZANAN (Zambia National AIDS Network), the Caring Women were qualified to attend the Annual National AIDS Conference. From the beginning, ongoing formation had been of vital importance. Regular workshops imparted the necessary home-based skills to the volunteers. Other workshops followed for pastoral care, nutrition, prevention, etc.

Mrs. and Mr. Mphanza of St. Matthew's SCC and the Coordinator attended a week-long session on "A process of Behaviour Change" in Livingstone. This was the start of a long series of workshops of this kind in our parish for couples, patients and young people.

The Opening of Oasis

The year 1993 saw a significant increase in patients. Two hundred new ones were added on the list. In the same year, we buried one hundred and eighteen patients. Meanwhile, the number of Caring Women rose to seventy-five.

During 1994, the Coordinator went on home leave. The nurse who had already worked as a volunteer took unpaid leave from the University Teaching Hospital and took over the coordination of the Caring Women services. There was no slackening in their dedication. They worked marvellously well together.

As the project was expanding, we felt the need for more working space. In consultation with the Pastoral Team of the parish and other people concerned, we made plans to rehabilitate three small rooms which were used as sleeping rooms for drivers from other dioceses. The alterations and repairs financed by the MSOLA finished by January 1995. We now had a small consultation room in which to receive patients, a storeroom and a kitchen. At the same time, this accommodated the YOWISU sewing group.

From 1st April 1995, the project had a full-time nurse, Mrs. Josephine Mphanza, after she had retired from Government service. In the morning, she would visit the patients in their homes together with the volunteers, and in the afternoon, she would be available in the consultation room for counselling and giving prescribed medicines.

After about four years, we had buried more than five hundred patients.

Concerning office space, a small two-room building was built and opened in 2002, to accommodate more activities and services. It was rightly called Oasis. The enormous problem of orphans was hitting us painfully. For some time, the Caring Women extended their services to identify these children in their SCCs and to assess their needs. They had too much on their hands and later on, a full-time Parish Social Worker took over the coordination of caring for the orphans. This new development would give birth to Mulelemwana Youth Skills Training Centre in the early years of the Millennium.



The Caring Women.

At Archdiocesan Level

In 1995, many efforts were made to coordinate about thirty different home-based care projects in various parishes of the Archdiocese of Lusaka. A full-time coordinator was appointed. We also became members. In the meantime, this number grew over the years to sixty-five projects.

The Caring Women, being the first project of its kind in Lusaka, was instrumental in the setting up of the Coordination Office of the Archdiocese (CHBC-ADL). Little by little, we felt the support and valuable help of this diocesan office. We could benefit from the various training sessions, medical support in the form of medicines and personnel (e.g. a medical doctor), food supplies for patients and financial help. Above all, we could feel and experience the solidarity with the other CHBC projects in the Archdiocese.

Changing of the Guards

The group of active volunteers had increased to one hundred and thirty. Committees were formed to organize the group and the work efficiently. In October 2004, I handed over the coordination to a team of six women, i.e., the new coordinator and the heads of the committees. They took over the responsibilities for the Home Based Care Project, together with all the Caring Women. The Parish Priest as well as the coordinator of the CHBC-ADL were present and promised their continued support.

Like the old holy man Simeon, I could sing a song of thanksgiving for a job well done: “Now, Master, you are letting your servant go in peace as you promised; for my eyes have seen the salvation which you have made ready in the sight of the nations; a light of revelation for the Gentiles and glory for your people Israel” (Lk 2:29).

For the first couple of years, the leadership of Caring Women was entrusted to Mrs. Samfrosa Mutale assisted by Mrs. Jennifer Malupande. Elections in 2008 brought in Mrs. Peggy Banda and Monika Banda respectively as Nurse Supervisor and Social Assistant.

II.3 CATECHISTS

It is impossible to account for the evangelisation of Africa in the 19th and 20th centuries without due acknowledgement of the remarkable work done by thousands of valiant Catechists who worked hand-in-hand with Priests and Sisters, at times taking initiatives which proved to be turning-points.

At Regiment, the first catechist, Mr. Vitaliano Kabwe with his wife arrived from Lubushi Mission in today's Kasama Archdiocese, on 29th August 1938. He was to teach in the camp and in the new compound. The house he lived in is now, after successive transformations, the presbytery. Then, Mr. Patrick Chisanga, followed by Mr. Sebastian Cheswe, a Mbunda from Angola. The fourth is remembered as Mr. Kachubwa. Both he and his wife were Catechists until 1986. For almost ten years, there was no Catechist at the Parish. Then in 2003, Mrs. Helen Chulu Mushimbeyi was recruited on a part-time basis to continue this ministry. She is the current Parish Catechist.

With the formation of SCCs, volunteers were identified and trained as catechists. They started giving catechism lessons, including to children at the level of SCC, while families taught the common prayers to their children. This sharing of responsibilities lessened the workload of the catechist, the Religious Sisters and the priests at parish level.

II.4 LAY LEADERS IN THE PARISH ADMINISTRATION

The involvement of the Laity, or the majority in the Church, is a gift which has made Regiment what it is, that is, a Parish where the talents of each and everyone are harnessed and used for the well-being and benefit of the whole parish community. Most parish achievements and projects like Mulelemwana and the "Upper floor" are the result of Lay collaboration and leadership. Laypeople participate in the life of Church institutions such as the Pastoral Parish Council, the Financial Council, the Liturgical Council, and Mulelemwana Board of Government. Other councils, commissions and forums have been put in place by the SCCs and Lay groups. The Council of Laity, an umbrella organisation to galvanize the laity more and to improve collaboration among the lay movements, was created during the then Archbishop Medardo Mazombwe's tenure of office (1996-2006). Briefly, *insaka*, *indaba* or palaver, consultation and participation style is the preferred method of parish administration whereby faith, love, listening with respect i.e., *umuchinshi/ulemu* and consensus are, in general, the major guiding principles in the decision-making process.

This is how some of the Laity who have occupied the very important and hot seat of Parish Chairperson have experienced and viewed parish leadership.

II.4.1 FIRST TESTIMONY

By Mr. Bernard Gabriel Kunda, PPC Chairperson (1998-2000).

People noticed me in 1976 and started voting for me as Parish Councillor (four times), Parish Council Secretary and Parish Council Treasurer. In 2002, I was appointed as a member of the Archdiocesan Pastoral Council for a period of three years. Some people could not accept me due to my previous sinful life. This made me work very hard and since I had support from the Pastoral Team, I soldiered on. I knew that some people were working against me and were waiting for wrongdoing; this has encouraged me to grow spiritually ever since. I have discovered that both positive and negative remarks passed about my leadership could make me stumble in one way or the other. Negative remarks could make me shun serving people and also hate those who made such remarks. I have learned to receive negative remarks as a means of my purification as well as for my atonement if those remarks are not true.

In conclusion, I have learned that as a leader I can bring people to Christ and encourage the weak ones to strive for a holy life.

II.4.2 SECOND TESTIMONY

By Mr. Trevor M. Mukelabai PPC Chairperson (2004-2006)



From left to right, Fr. W. Wouters, Mr. T. Mukelabai, Archbishop M. Mazombwe, Mrs. M. Chileshe and Fr. M. Nsanzurwimo

Many a time, I felt that to be involved in this sort of leadership was futile, but I had to pause many times and ask myself the question: who am I doing it for? If it were for me, or for anyone else, I would have stopped a long time ago. However, it was all in the service of the Lord Jesus Christ and God my creator. That's one of the ways to say to my creator: "Thank you for giving me strength to go on, courage to face challenges, wisdom to make decisions affecting other people and skills and results, no matter how small they may appear".

II.4.3 THIRD TESTIMONY

By Mr. Andrew Stuart Mwale, PPC Chairperson (2006-2008).



Visit to the Nuncio Archbishop N. Girasoli on 6th December 2007

I was elected Chairperson of our Parish in December 2006 and assumed the responsibilities of the affairs of the Parish on 4th February 2007. I must confess that I was initially very pusillanimous as I was not ready for an assignment of this magnitude. For a couple of days, I remained ambivalent. Then I decided to turn to God for guidance before accepting the reality.

My first approach was to thank the parishioners for the honour that they had given me, which humbled me greatly. I reminded myself not to think so much of the importance of the post as the importance of the task that lay ahead. Since my predecessor, Trevor Mukelabai, whom I myself was privileged to work with as Parish Treasurer, had relocated to another Parish, I had no one to consult, so I tried to identify councillors whom I suspected would be difficult to work with and made friends with them. I introduced Scripture reading before the meeting started and

asked one of those whom I perceived would be difficult to work with to share and ensured that deliberations did not veer somewhere else. It worked so well that when the term of office for my team came to an end in December, 2008, we were all exuberant. One may ask why there was harmony when the opposite was first seen as pending. WE PRAYED and when I delivered my handover speech I was surprised that with confidence I asked the parishioners to put the blame on me for any mistakes which could have been committed during this period.

The support that I received from the Parish Priest, councillors and the parishioners during my tenure made the work easy and memorable too. I shall remember with joy and gratitude the invitations the Nuncio extended to the Parish Executive and the Parish Priest to the Nunciature where we prayed, took pictures and enjoyed a meal with him.

II.4.4 PARISH COUNCIL EXECUTIVES (2009-2010)

II.4.4.1 Pastoral Parish Council

Elected Members

Chairperson: Boniface Nkoloma (St. Mathias Mulumba)

Vice-Chairperson: Hacidwe Benkele (St. Anthony)

Secretary: Laetizia Muzi (St. Mary Chilenje South)

Vice-Secretary: Davies Kabuswe (St. Veronica)

Treasurer: Justine Musonda (St. Veronica)

Vice-Treasurer (Finance): Hope Lwenje (St. Mathias Mulumba)

Vice -Treasurer (Maintenance): Joseph Mambwe (St. Peter)

Ex Officio Members

Parish Priest: Fr. Marc Nsanzurwimo

Catechist: Mrs. Helen Chulu Mushimbei

II.4.4.2 Youth Parish Council

Elected Members

Chairperson: David Nikisi: (St. Matthew)

Vice-chairperson: Joseph Mwanza: (St. Mark)

Secretary: Cynthia Kawama: (St. Mary Chilenje South)

Vice-Secretary: Bwalya Simbeye: (St. Peter)

Treasurer: Tyson Mwanza: (St. Andrew)

Vice-Treasurer: Alice Mulenga: (St. Matthew)

Ex Officio Members

Chaplain: Sr. Matilda Baanuo

Patron: Mr. Lawrence Kasonde

Matron: Mrs. Mariane Walubita Banda

II.4.4.3 Women Parish Council

Elected Members

Chairperson: Mrs. Anna Mukuka (St. Veronica)

Vice-chairperson: Mrs. Mary Chiselenga (St. Francis Libala)

Secretary: Mrs. Monica S. Zulu (St. Andrew)

Vice-Secretary: Mrs. Elizabeth Chilumbwa (St. M.Mulumba)

Treasurer: Mrs. Annie Chiumya (St. Monica Libala)

Vice-Treasurer: Mrs. Febby Chiluba (St. John)

Member: Mrs. Grace Kaemba (St. Mathew)

Member: Mrs. Bertha Nsama (St. Charles Lwanga)

Member: Mrs. Fridah Chisanga (St. M.Mulumba)

Member: Mrs. Sylvia Muchende (St. Monica Barracks)



From left to right, Sr. R. Mulenga and Sr. M. Baanuo

RESULTS OF ELECTIONS IN SCCS FOR 2009 - 2010 TERM

SCC	CHAIRPERSON AND VICE-CHAIRPERSON	SECRETARY AND VICE-SECRETARY	TREASURER AND VICE-TREASURER
WOODLANDS			
St. Monica Barracks	Mrs. Catherine Sialwindi Mr. Boniface Kabungo	Mrs. Imelda Chewe Mr. Chishala Francis	Mrs. Ethel Chikutwe Mrs. Bridget Mwanza
St. Francis Assisi	Mr. Evans Mulenga Mrs. Peggy Kaunda	Mrs. Julia Mbesuma Mrs. Christine Mfuno	Mr. Innocent Mwali Mrs. Florence Phiri
St. Kizito	Mr. Joseph B. Kangwa Ms. Dr. Mulenga Dorothy	Ms. Mary Wakunguma Mrs. Petronella Goma	Mr. Cypriano Banda Ms. Melvis Nguni
LIBALA			
St. Andrew	Mrs. Monica Zulu Mr. Davison Mwanza	Mrs. Precious Musonda Mr. Francis Sato	Mrs. Prisca Phiri Mrs. Joyce Mutupa
St. Anne	Mr. John K. Chanda Mr. Fasiano Banda	Mrs. Sheba Kabeka Mr. John Phiri	Mrs. Idah Chipindami Mrs. Mukamwene Chiswida
St. Anthony	Mr. Benkele Hachitwe Mr. Nkoloso Mukuka	Mrs. Charity Chilatu Mrs. Carol Muyeba	Mr. Fred. Nkumbula Mrs. Enia Matongo
St. Charles Lwanga	Mrs. Susan P. Mhango Mrs. Louisa Munjeri	Mrs. Mailesi Mwanza Mr. Lawrence Kasonde	Mrs. Mercy Mwape Mrs. Marjory Simwawa
St. Dominic	Mr. Kenny Lungu Mrs. Josephine Musamba	Mrs. Harriet Chisanga Mr. Moses Bwalya	Mrs. Estella Lungu Mr. Robert Mushota
St. Francis	Mr. Collins Kabaso Mrs. Gina Chibukwa	Mrs. Mary Chiselenga Mrs. Anne M. Daka	Mrs. Anne Chiumya Mrs. Peggy Kaputula
St. John	Mr. George Tembo Mrs. Pauline Chiselebwe	Ms. Blandina Shipanuka Mrs. Grace Mumba	Mrs. Mary Yuyi Mrs. Catherine Chilunga
“St. John Paul II”	Mr. Lloyd Mbasela Mr. C.T. Penyani Banda	Mrs. Mwiche M. Mashili Mr. Cutbert Monde	Mrs. Patricia Njovu Mr. Whitson Mtonga
St. Mary	Mr. Godfrey Kanyangwa Mrs. Mary Ngulube	Mr. Christopher Mafuta Mrs. Shelly Phiri	Mrs. Fausta Kapembwa Mr. Alphonso Makala
St. Mathias Mulumba	Mr. Boniface Nkoloma Mrs. Febby Kamanga	Mr. George Phiri Mr. Masiye Lukhelo	Mrs. Hope Lwenje Mr. Ntembula Bernard
St. Matthew	Mr. Francis Mphanza Mrs. Christina M. Nkhata	Mrs. Jean Hall Mrs. Hildah Munganga	Mr. Kennedy Mphanza Mrs. Grace Kaemba
St. Monica	Mr. Albert Banda Mrs. Christine Chileshe	Ms. Jubilee Sakala Ms. Isabel Habenzu	Mrs. Kangwa Mbewe Mrs. Zobia Banda
St. Peter	Mr. Epiphany Mubanga Mrs. Rhoda Chipili	Mrs. Eunice Simapuka Mr. Dennis Chisha	Mr. Joseph Mambwe Mrs. Lucia Nyirenda

“For the Son of Man himself did not come to be served but to serve, and to give his life as a ransom for many” (Mk 10:45).

NEW CHILENJE			
St. Angelina	Mr. Morgan Kaunda Mrs. Edna Kunkuta	Ms. Imelda Mulenga Mrs. Violet Sato	Mrs. Anne Musonda Puta Mr. Paul Banda
St. Florence	Mr. Stanley Mwanza Mr. David Musaka	Mrs. Emelda Nyambe Mrs Paxina Lwimba	Mr. Justine Mushinge Mr. Jeremano Kashimoto
St. Joseph	Mr. Christopher Mwanza Ms. Agatha Mwemba	Ms. Tefinas Sakeni Mr. Fred Singute	Mrs. Esther Ngoma Ms. Justina Kondwerani
St. Lazarus	Mrs. Mary Sifunganyambe Mr. John Zulu	Mr. Francis Mulenga Mr. Henry Muleya	Mrs. Prisca Sikatali Mr. Richard Chipampe
St. Mark	Mr. Tobias Phiri Ms. Salome Daka	Mr. John Banda Mr. Gregory Mwila	Mrs. Rosemary Shawa Mrs. Beatrice Kajilikisha
St. Patrick	Mr. Naston Phiri Mrs Calitus Chomba	Mr. Paul Chisha Mrs. Ireen Chilopa	Mr. Barnabas Zulu Mrs. Beatrice Kanyelete
St. Veronica	Mr. Paul A. Mwanza Mr. Fabian Mambwe	Mr. Davies Kabuswe Mrs. Gertrude Liyanda	Mrs. Anne Mwanza Mr. Edson Nchimunya
CHILENJE SOUTH			
St. Agnes	Mr. Felix D. Chilekwa Mrs. Matilda Nsemani	Mrs. Catherine Chimfwembe Mrs. Brian Kamanga	Mrs. Susan Kapambwe Mr. Patrick Mwape
St. Benedict	Mr. White Banda Mr. P.Chanda	Mrs. Hellen M. Banda Ms. Prudence Chimpinde	Mr. Gabriel Chileshe Mrs. Florence Kabaso
St. Mary	Mr. Dasilva Hermenegildo Mr. Alex Kamanga	Mrs. Laetizia M. Muzi Mrs. Veronica Chindefu	Mrs. Gabriela Daka Mrs. Anastasia Manda
St. Scholastica	Mr. Dingiswayo Mtonga Mrs. Edna Mbumwae	Ms. Victoria Mbaao Mrs. Felemeza Chibula	Mr. Jones Zimba Mr. Nelson Banda
St. Vincent	Mrs. Maria M. Muteba Mr. Nobert Tembo	Mrs. Eustelia Katongo Mrs. Catherine Chilufya	Mrs. Angela Musonda Mrs. Dorren Ndola
MIKANGO BARRACKS			
St Pontiano	Mr. Patson Kunda Mrs. Francesca Mukamanga	Mr. Adamson Nyirenda Mrs. Magdalena Mulenga	Mr. Bright Sichimbwe Mrs. Annette Ngosa

“Be the shepherds of the flock of God that is entrusted to you: watch over it, not simply as a duty but gladly, because God wants it; not for sordid money, but because you are eager to do it. Never be a dictator over any group that is put in your charge, but be an example that the whole flock can follow” (1 Pt 5:2-3).

II.5 PARISH SELF-SUSTAINABILITY – GOD WORKS WITH HIS PEOPLE

By Mr. Justine Katongo Musonda Parish Treasurer (2006-2010)



Mr. J. K. Musonda

In the midst of plenty, the poor still exist; similarly in the midst of poverty the rich are there too! Such, unfortunately, is the reality of life almost everywhere in the world. That is why we all eagerly look forward to the coming of God's Kingdom where everyone will be equal because of love. This is possible because God himself is love. As Christians, we always pray (as in the Lord's Prayer) for the coming of God's Kingdom here on earth and we have a reason to be hopeful for good things even in this present world!

Today there are lots of imbalances everywhere, in our neighbourhoods, among different communities and nations. The same could be said about spiritual wealth or poverty; some people are lacking spiritually while others are full of spiritual gifts. The Church finds itself in the midst of all these imbalances. Each day, she strives to bring about equity among people through preaching the Good News of Jesus Christ and by living as the example of an ideal society governed by the love of God and love for one another.

The Church not only attends to the spiritual needs of the people but also to physical or material ones. In this regard, she tries to promote common ownership and sharing among the people, both rich and poor, as was the case in the first Christian community, where everything was held in common and shared according to everyone's need (Acts 2:44-45). In order to achieve this important goal, the Church requires a lot of resources in various forms including, money, materials, machinery and human resources – say “4Ms”, and many more.

II.5.1 THE CHURCH AT COMMUNITY LEVEL

The Catholic Church is a universal Church which is present worldwide. A Parish is the Church at community level and St. Charles Lwanga Parish–Regiment Catholic Church is one example of the Church's presence in Libala, Chilenje, Woodlands and the neighbouring communities.

This article is a reflection on the experiences of St. Charles Lwanga Parish, especially in the last 6 years (2003 to 2009), in connection with how the Parish has been self-sustainable, growing from strength to strength despite many difficulties. The article is intended to inspire confidence in the readers and the

parishioners in particular to strive with hope to attain self-sustainability as individuals, families and community as has been the case for St. Charles Lwanga Parish. For the Parish itself, it is an acknowledgment of obvious success and an encouragement to continue doing even better by building on our good history for a greater tomorrow.

II.5.2 WHAT IS SELF-SUSTAINABILITY?

This question can be answered in nearly endless ways. In one way, self-sustainability may be viewed as being successful through own means without needless dependence on others. In the context of the Church and the Parish in particular, self-sustainability could be said to be the practical way the Parish has existed whereby it has continuously and positively grown and moved forward to the satisfaction of the parishioners and society at large, through the good use of its own resources with little or no help from outside.

II.5.3 IMPORTANCE OF SELF-SUSTAINABILITY

When a cup is too full, it overflows. If a person or community attends to their own needs adequately, they are more likely to help others than if they were in want. Self-sustainability results in self-fulfillment and builds the capacity to help others, hence, the need for individuals, families and communities to be self-sustainable.

II.5.4 SELF-SUSTAINABILITY AT ST. CHARLES LWANGA PARISH

The Parish exists to serve the local community comprehensively, i.e. spiritually, materially and socially. In the process, it receives a lot from the same community, not for itself, but for the community as a whole. Therefore, the ultimate beneficiary from the Parish is the community. The Parish serves as a means for poverty alleviation and wealth redistribution according to individual and community needs.

Despite comprising of different peoples, cultures, races, tribes, political affiliations and age, all the parishioners live and work together as brothers and sisters in Christ. The parishioners' actions are driven and motivated by the love of God and faith in Jesus Christ. The Parish sustains itself through earnings from different sources, which could broadly be classified into two income types - Donations and Fundraising ventures.

Donations are gifts to the Parish from parishioners themselves and non-parishioners within and outside the country. Donations include Mutulo, Offertory, Tithes, etc. The general characteristic of all donations is that the recipient, the Parish, has little or no control over how much and when it could receive them. In order to meet many of its own demands and those of the community, the Parish prepares an annual budget and engages in various fundraising ventures to supplement the income from donations. The benefit of fundraising ventures is that the Parish can plan more accurately. Through the use of specially constituted groups, the Parish plans and

manages the flow of income and expenditure relating to fundraising ventures.

Among the fundraising ventures of the Parish are the Hire of Equipment and Kitchen Hall, running of a small Tuck-Shop (Container), special collections through Boxes of Hope, Photo-copying, Newsletter sales and running of a Video Library. Others are annual Fete, Braii, bi-annual Fundraising Walks and lately, hosting of regular Fundraising Parties. Another major fundraising project of the Parish is the Mulele Mwana Skills Training and Retreat Centre whose income is used to sustain the Centre itself and to cater for vulnerable children in the community by training them in various skills.

**ST. CHARLES LWANGA PARISH
REGIMENT CATHOLIC CHURCH
ANNUAL BUDGET - 2009**

	INCOME	
1	Net Income B/F	5,000,000
2	Bank Interest	2,000,000
3	Boxes of hope	1,200,000
4	Braii	20,000,000
5	Chairs	5,000,000
6	Container	80,000,000
7	Debt Collections	5,000,000
8	Donations	30,000,000
9	Equipment hire	2,500,000
10	Fete	25,000,000
11	Fundraising Parties x 2	16,000,000
12	Fundraising Walk	33,000,000
13	Funerals	2,000,000
14	Kitchen hall	4,500,000
15	M/Mwana Contribution	20,000,000
16	Marriage Blessings	2,500,000
17	Mutulo	19,000,000
18	Offertory	12,000,000
19	Parish T. Shirts	20,000,000
20	Photocopy + Newsletter	8,000,000
21	SCCs Contributions to ZOCS	6,000,000
22	Sunday Collection	115,000,000
23	Tithe	78,000,000
24	Video tapes	500,000
25	Weddings	2,500,000
26	Sundry Income	500,000
27		515,200,000

	EXPENDITURE	
28	Accounting Software	5,000,000
29	Archdiocese	15,000,000
30	Braii	7,500,000
31	Catechetical + Formation	10,000,000
32	Chairs/video promotions	200,000
33	P/A System	5,000,000
34	Church Tiles	27,000,000
35	Cleaning material	2,400,000
36	CNC/Destitute/OVC	40,000,000
37	Construction - Upper floor	130,000,000
38	Container	53,000,000
39	Equipment hire costs	1,000,000
40	Fete	12,000,000
41	Fundraising Parties	8,000,000
42	Kitchen utensils	1,500,000
43	Liturgy	16,000,000
44	Maintenance	20,000,000
45	Meetings & hospitality	6,000,000
46	NAPSA	3,000,000
47	Outreach-Mbwindi, Mikango + Others	16,000,000
48	Parish T/shirts	12,500,000
49	Postage	850,000
50	Salaries & allowances	60,000,000
51	Security	9,000,000
52	Seminarian fund	3,000,000
53	Stationery/Photocopy	11,000,000
54	Sundry Expenditure	1,000,000
55	Telephone	6,000,000
56	Transport	15,000,000
57	Water/Electricity	2,500,000
58	Workman's Compensation	3,000,000
59	Youths	2,000,000
60	ZOCS	10,000,000
61		514,450,000
62	SURPLUS C/F	750,000

II.5.5 THE FUNDRAISING COMMITTEE

Notable among the various Parish groups charged with the responsibility of raising income for the Parish is the Fundraising Committee whose members are drawn from all the SCCs of the Parish. The members meet regularly in order to plan, mobilise and oversee the implementation of fundraising ventures. The following are the major ventures organised by the committee: Braii, Fete or Fundraising Family Fun Fare (FFFF), Equipment hire, Fundraising Walks and Parties.

Over the years, the Committee has gained a lot of experience to the extent that in October 2008 it organised the most successful fete, where all the SCCs participated by handling various tasks assigned to them. The result was a miraculously large turnout of parishioners, great fun, very high sales and general satisfaction among those who participated.

II.5.6 FRUITS OF SELF-SUSTAINABILITY

Nothing is more fulfilling than enjoying the fruits of your own labour. It is so gratifying to see one's dream come true. Every year, the Parish comes up with a budget and sets out to meet its provisions. So far, the Parish has done a lot and now the parishioners are enjoying some of their own fruits.

Here below are some of the Parish's recent achievements:

- 2001-03: Construction of Mulelemwana Skills Training and Retreat Centre
- 2004-06: Paving of the Parish grounds
- 2006-07: Construction of waterborne toilets
- 2007-08: Renovations and improvements to the Priest's house and Parish offices
- 2008-09: Construction of a Youth Centre ,Tiling of the church floor

Extending of seating capacity in the church with the upper floor

Purchase of a modern public address (P/A) system.

Purchase of modern choir instruments and installation of a computerised accounting system (Pastel).

Over the same period, expenditure towards Social Welfare progressively increased. These and many other achievements gave parishioners a great sense of success and pride in their work. In addition to the successes, the parishioners gained a lot of hope and confidence in what they were doing and are constantly looking forward to doing even better in future.

II.5.7 HOW TO ATTAIN SELF-SUSTAINABILITY

Self-sustainability is simply the fruit of own good work. Everything good comes from God; with God's blessings, an individual or community can perform even the impossible. The Parish, therefore, constantly puts its plans and work in the hands



of God. In one of the Zambian languages, Bemba, there are some sayings which encourage people to seek God's hand in whatever they do if they wish to succeed. *Kwimbakati kusansha na Lesa*. Another one says: *Lesa afwa abayafwa*. Literal meaning: - to seek medication is joining hands with God. The other one means - God helps those who help themselves. This is true indeed, in order to attain self-sustainability or rather, to succeed in doing anything, we need God.

Other important factors that are required for success are teamwork, motivation, commitment, transparency and professionalism. Without these important ingredients, individuals or communities may find it impossible to achieve desired goals. The Parish leadership has, over the years, worked tirelessly in ensuring that the above factors are acquired by all the parishioners. As a result, parishioners have been working together for the common good and look upon all the Parish's achievements as their own. This sense of belonging and common ownership of the Parish has brought about more unity among the parishioners to the extent that they are always willing and looking forward to doing even more.

Although some parishioners at times get weary along the way, the others pull them along with love and in the end they all work together for the common good. Therefore, we can clearly see and learn from the success story of St. Charles Lwanga Parish that self-sustainability is possible where people work together for the love of God and for one another.

One of the major and regular sources of income for the Parish is the Sunday collection. Below is the example of how it was being accounted for transparency by the various SCCs together with treasurers.

II.6 NETWORKING AND PARTNERING

Building a Parish Community requires a lot of creativity, thinking, planning and networking. It involves the immediate stakeholders, i.e., the parishioners as well as other people of good will and institutions whose aim is people's welfare. These people and institutions may have the resources, capacity and expertise so needed for developing a Parish.

Parish leadership has to be aware of the possibilities available within the parish, nationally and internationally, in order to harness them interactively. They may be Government or Church connected; Non-Governmental Organizations or individually owned.

The massive increase in the Catholic population of the area prompted the building of another Church in Chilenje South. In 1974, Archbishop Milingo went to Germany and twinned Regiment Parish with St Joseph's Parish in Münster Diocese. This German parish gave its name in 1983 to a hall built in Chilenje South. This was to become St Joseph's Parish. Within the local Church in Zambia we have also shared the little we had with St. Paul's Catholic Church in Chongwe and Mbwinda Parish.

If there were to be a council of senior parishes in the Archdiocese of Lusaka, Regiment Parish would certainly have a seat. Not only because of its age (over seventy years), but of experiences of Christian faith, being a church and a community in various creative, progressive and inspiring ways. This happened because the parish was blessed with leaders both lay and ordained with strong faith, unwavering commitment, innovative visions, a leadership which promoted collaborative ministry within an enabling environment, and a resourceful and receptive community. The challenges for greater heights is real as the parish's next landmark, the Platinum Jubilee (75) is just around the corner.



From left to right standing: Mr. J. K. Musonda, Mr. B. Nkoloma, Fr. M. Nsanzurwimo, Fr. E. Mambwe, Archbishop T. G. Mpundu, Mrs. L. Muzi, Fr. A. Chitoshi, Fr. T. Lubunda; seated: Mrs. H. Lwenje, Mr. B. Hachitwe and Mr. D. Kabuswe.

CHAPTER III

THE WOMAN FACTOR

By Mrs. Charity B. Chilatu and Mrs. Veronica M. Chindefu

INTRODUCTION

When God created man, he realized that his creature needed a companion, i.e., someone who would make his life better and more enjoyable. He then created a woman from a man's rib to signify that she was his equal, a partner whose place would be by his side (If he wanted her under him, God would have created her from his foot). God's choice was no accident: it was part and parcel of his plan for humankind. This explains why biblically, when a man leaves his mother and father to be joined to his wife, the two become one (Gen 2:24): *Apali inongo e pali no mwiko* (the cooking pot and the paddle go hand in hand, i.e., women and men are not just meant to be together as husband and wife but to complement each other not only in the family milieu but in society at large).

In this chapter, tribute is being paid to the women folk, not because they are better than their male counterparts, but simply because they are worthy of acknowledgement as a special gift to the Church as a whole; we mean to give to our mothers and sisters in Christ due credit for their contribution to Regiment Parish's thriving and mission in spite of so many challenges.

III.1 WOMEN: THE PRIDE OF THE PARISH

The model par excellence for faith, discipleship, mission, obedience to God's will and keen collaboration with him in his plan for the salvation of the world, as well as unwavering love and commitment to the Church is a woman, Mary, the mother of



Catholic Women's "Dress Code".

Jesus. Her humble acknowledgment of her condition as the handmaid of the Lord and her subsequent *fiat* to him, has earned her admiration and praise from men and women, generation after generation, and has prompted them to emulate her and to ask for her intercession in various life situations as at the wedding at Cana: "They have run out of wine...Do whatever he tells you" (Jn. 2:3-5). By visiting her cousin Elisabeth and seeking out her "lost" child Jesus, by her presence under the cross at the critical moment of her son's crucifixion and her constant presence with the Apostles in the upper room for prayer, Mary became the permanent guide of the pilgrim Church.

Similarly, some women, like Martha and Mary, were close to Jesus. They travelled with him and supported him during his ministry. The "legendary" if nameless poor widow gave all she had to live on (Mk 12:41-44; Lk 21:1-4) Womenfolk wept over him on the journey to Calvary. They stood by the cross; no wonder they were the first witnesses to his resurrection. Their generosity is epitomised by the legendary widow in the gospels. In the early Church, missionaries such as Paul benefited from their multifaceted help.

Through their commitment and being the demographic majority, as is generally the case in the Church and the world, women are the backbone of the Regiment Parish Community. Women groups are flourishing. The gifts of affection, intuition, understanding, empathy and spirituality (e.g. monthly adoration and regular recollections) that they bring along are a life blood for the community. Can you imagine for instance a funeral without the comforting presence in the SCCs of St Anna and Nazareth Lay Groups just to name a few? Or can we over appreciate the financial

contribution of the Women's League and other women to the wellbeing of Priests and Seminarians as well as to the church's inside beauty? Indeed very few Church functions would succeed without the involvement of Lay groups like the Catholic Action and the coordination by the Council of Catholic Women, an umbrella for all women groups.

One should not forget their role in the teaching of Catholic doctrine either. The majority of the Catechisers are mothers who have dedicated their lives to educate their children and those of the community as children of God. Their presence and contribution is overwhelming, both in SCCs and at Parish level. Women volunteer to be caregivers for the chronically ill in communities, to be teachers in community schools and workers at our youth training centre. It is encouraging to see so many skilled women who spend their valuable time and resources to impart others with life skills and faith-based teachings. Behind the scenes, they see to it that church linen is of good quality and clean. They keep the sacristy, the church and its surroundings tidy.

During their weekly meetings, in addition to the spiritual agenda, they discuss their problems and support each other. They learn group skills which they also need in mixed and ecumenical communities. It may be pointed out that where SCCs and Lay movements are vibrant and life-related issues are discussed, men as well as women are equally attracted.

III.2 CHALLENGES FACED BY WOMEN

The above picture is contrasted by a stark reality in various spheres of human endeavour and in the Church. Several structural and gender-based obstacles prevent women from realizing their full potential, especially in the area of leadership where they rarely occupy key positions. Though the above tabled list of Parish SCCs and leadership responsibilities show real progress, we still have a long way to go before reaching gender balance. One of the biggest challenges Catholic women face has to do with unequal Church leadership opportunities. In essence, it is a manifestation of unequal access for women as compared to men. This situation has more to do with the mentality than with the numbers. And in this vein, women themselves bear a certain responsibility since they make up the majority of voters in cases where offices are scooped by election.

Women are confronted with more other problems such as domestic violence. There may not be accurate statistics to show the gravity of the problem, but many women in Catholic Parishes as well as in other religious and social environments around the country are victims of brutal physical assaults. Violence does not always imply physical force. Thus, a woman may not be beaten, but the fact that her husband exerts emotional force to cow her into submission can be seen as an act of violence. Domestic violence is fuelled by the fact that some husbands spend more time in bars than at their workplaces or at home, at times in the company of prostitutes or concubines, thus adding salt to injury. As a result, children grow up without

proper parental guidance and without a strong father figure. Wives have to bear the added burden of keeping the home fire burning and raising children almost single-handedly. Sadly, cultural norms forbid spouses to talk about their woes publicly. But as Catholics, we are at liberty to talk about these issues with our Priests with the hope that we will find solutions to these problems.

Gender violence is just a tip of the iceberg. Children, especially the girl child, are abused in the family and strangely women are the last to think of reporting the matter to the police. This is due to the fact that they value their marriage more than the life of their daughters. They are also under extended family pressures for the abusing husband not to go to jail. Why all the physical, emotional, economic and psychological violence? The answer is the retrogressive cultural practices and traditions of which ironically the women are the greatest and most enthusiastic protagonists. Until these customs are exorcised of discriminatory, degrading, humiliating and totally unjust practices and attitudes towards women, there is little, if any, progress that can be made in realising the human being created male and female in the image and likeness of God.

We cannot ignore another form of violence perpetrated by women against women: violence against women is both gender and culture based. Often during funerals, widows are psychologically, spiritually and physically harassed by being even beaten by the female relatives of their deceased husbands mainly over property which in such cases is grabbed from them. Clan and family ties are stronger than gender solidarity. Women at Charles Lwanga Parish often seek help from within women's groups as well as from the Council of Catholic Women. Some of these cases are resolved amicably; others are referred on to professional organisations such as YWCA (Young Women's Christian Association) and the Victim Support Unit of the Zambia Police Service. In several instances, abusive husbands and other relatives involved are prosecuted and convicted.

Unemployment and gender marginalization is another hurdle: few women have very good jobs in the corporate sector, while the large majority is unemployed, underemployed or work domestically as housewives. When it comes to employment opportunities within the Parish, women are rarely among the selected candidates. Although qualified women are always encouraged to apply for jobs, they find it difficult to be selected because the interviews are usually conducted by men. In order to alleviate the problem of unemployment, parishioners have come together to form income-generating clubs. For instance, the Caring Women have created a fund from their contributions. Three months after depositing, they are eligible to get a soft loan to empower themselves.

Against all the odds, many women are wholeheartedly involved in a myriad of Church activities, a sign of their generous love towards God and his Church. At the same time, through these commitments, they feel they find answers to their various predicaments.

III.3 BREAKING NEW GROUNDS

Actually the above depicted situation is not that gloomy. Positive changes keep the hope alive. For instance, the guidelines for electing leaders at the Church indicate that there must be equal representation in leadership. Since the election of leaders starts at the SCC level, if more women are elected in communities, chances are that we have more women leaders at Parish level. In the same vein, the creation of a Women's Council was partly a response to leadership marginalization. Interestingly, we have seen in our Parish as well as elsewhere, women heading Pastoral Parish Councils or just being members of the executive committee. Women supporting fellow women, instead of infighting, would help the process leading to a better participation.

In 1997, the Parish broke its tradition and allowed women to become extraordinary Eucharistic ministers. This task was traditionally performed only by men. Today, there are more females than males helping to distribute Holy Communion to the sick; this shows the extent to which women have committed themselves to the caring and healing ministry.

Of late, women have been more and more jostling for vacant positions. In one case, a managerial position was unusually given to a woman. This act needs to be encouraged in the Church as this changes our mindset of having always men as managers and women as volunteers. Thankfully, in a comprehensive way, Mulele Mwana Skills Training Centre has created a vehicle through which women can acquire formal and informal education, including entrepreneurship, to help them engage in viable business ventures.

The Bemba concept of "*amano ya chifyalilwa*", i.e. natural, informal knowledge and wisdom is an important social ingredient, as some women are naturally endowed with life skills such as home management and counselling. Today, many women trained in this domain of practical education are earning money as emoluments from their marriage guidance and counselling skills.

III.4 CHURCH LEADERSHIP'S PLEA FOR WOMEN

In a bid to challenge the status quo and bring about a more woman friendly Church and society, Lusaka Archbishop Most Rev. Telesphore George Mpundu took the cause for women to one of the highest forums of the Catholic Church, namely the Second African Synod, which took place in Rome from 4th to 25th October 2009.

He hit the nail right on the head when he stated that the denial of equality to women is an affront to human dignity and denial of true development for humanity. He went on to urge that "bishops must speak more clearly and insistently in defence of the dignity of women in the light of the Scriptures and the Social Doctrine of the Church." More accurately, he suggested that "full and equal participation of women in all spheres of life is essential to social and economic development. There is no

meaningful development if at least 50 percent of the already marginalized population known as women is systematically excluded.”

He concluded his intervention by confessing the collective guilt of his people: “We sadly admit with shame that in Zambia women are too often the victims of abuse, domestic violence sometimes leading to death, discriminatory cultural or customary practices, and statutory laws clearly biased against them.”

Acknowledging that “Women religious and lay women help our Church truly to be at the service of reconciliation, justice and peace, with special concern for the poor”, he proposed “to promote respect for women and their integration into church structures of responsibility, decision making and planning.” Furthermore, he called upon the august assembly “to recommend to all dioceses the establishment or consolidation of family apostolate and women affairs offices, making them operational and fully effective.”

At the same occasion and in the same vein, Rev. Sr. Mary Anne Katiti, Provincial Superior of the Little Sisters of Mary Immaculate (commonly known as the Blue Nuns) lamented that “women have no real voice when it comes to their places and rights and their contributions to the task of evangelization.” She asserted that women, Religious as well as Lay, would judge the outcome of the Synod according to how practically and boldly the Church would respond to this challenge.

Following the example of God who chose a woman to give birth to the Saviour of humankind, if given the possibility, women could continue to help bring about a Church as a Family of God, more and more in the image and resemblance of the Holy Trinity.



St. Charles Lwanga Women's Choir

CHAPTER IV

THE YOUTH

INTRODUCTION

If you visit the Parish Priest's Office at Regiment, you will be amazed by the many trophies and cups, most of which were won by the youth. They are the physical signs that there have been several glorious moments which give to the parish a sense of pride in its young people. Equally true is the fact that it took some time, policy changes and collaboration to make youth ministry a pastoral priority. The following articles are contributions of and about some of the main protagonists of a history still in the making.

IV.1 YOUTH MINISTRY

By Mr. Gabriel Ngoma

A flashback in the mid-nineties shows that young people were not always on the top of our Parish agenda. The attention was more centered on consolidating the Christian faith and



E. Zimba and G. Tembo

the Catholic presence within the geographical boundaries of the Parish. Fr. Wim Wouters, explaining the delaying of his commitment, confides: “Having come from a rural area far in the north, I needed time to get to know people well, then to identify those I can work with.” He goes on to admit that young adults were far from his agenda. He had been very much involved with primary school kids (*Apatebeta Lesa*, i.e., Catechism for children etc). He did not see them as a priority; therefore, he had little contact with them. Moreover, they spoke a language he did not understand. Thus, topics discussed during weekly meetings of the Parish Council did not include youth issues. Instead they were about liturgy, planning, HIV/AIDS patients and their care.

Then, the focus shifted to developing St. Joseph’s church, which started as a welfare hall and a school for little children. However, the demand for youth ministry was difficult to ignore. When the project was completed, he started developing some interest in the youth. He made a lot of contacts with them, but at first, he was not impressed with the behaviour of some of their leaders, whose main preoccupation was more on gathering to drink beer. Strangely enough, this unhappy predicament became the starting point of a thriving parish youth ministry.

From Altar Boys’ Club to Youth Coordinators

The ABC was yet another big challenge for the Parish. With a membership of about sixty, the group became too big a number to control; some of the youngsters had outgrown the club, with little or no discipline. The Parish Priest had a meeting with Mr. Martin Mulenga in order to work out a plan for ministering to the boys, in collaboration with the Liturgical Committee and the Parish Council. This prompted the Parish to “retrench” the older boys, and to keep only a manageable size of younger ones. The Parish leadership realised that they needed to inculcate discipline and morals in the youth. In order to consolidate this strategy, they appointed youth coordinators to oversee youth activities.

Some of the pioneers of the youth ministry at the parish include Mr. Bernard Chilufya (St. Matthew SCC Libala) and Mrs. Shinondo (St. Francis SCC Woodlands), Mr. Timothy Kapinga (St. Francis SCC Woodlands), Mr. Ignatius Chindalo (St. Joseph SCC), Mr. Gabriel Ngoma and his wife, Mrs. Esther Nyoni Ngoma (St. Joseph SCC), Mrs. Mariane Walubita Banda (St. Veronica SCC) and Mr. Lawrence Kasonde (St. Charles Lwanga SCC).

Through their efforts, the Youth Council was born to work together with these elders in coordinating many youth activities. Today, the Council still meets regularly, organises activities, looks after all the various youth groups in the Parish, monitors the Youth Christian Communities, plans youth programmes and encourages fundraising for youth projects.

Funds for Growth

A bigger challenge was to make sure that youth programmes were sustained

and were confirmed by a qualitative and quantitative growth. The needed financial resources could not be raised from within the Parish as most people did not have an interest in youth. The Parish Priest through his contacts at St. Joseph Parish in Selm, managed to find donors for various youth programmes. This proved to be a turning point in youth apostolate since henceforth there would be enough means to carry out a variety of activities, such as revamping the youth choirs in SCCs by way of buying them drums, hymn books and *chiten-je* materials.



*Mr. Uli and Mrs. Lena Diesner of the
Zambian Circle in Selm.*

Fr. Wim, as he was often called, recalls that the youth choirs became a vibrant organisation and an important way of bringing youth together. At least sixteen choirs were up and running and they motivated him to do more for them. Mr. Gabriel and Mrs. Esther Ngoma, were very instrumental. Untiringly, they brought young men and women together for choir days, as a preparation for the Sunday services. Every Saturday afternoon, the choirs would come and under supervision of Mrs. H. Mushimbeyi would practice and hand in the lists of songs to be sung the following Sunday. In addition, the English choir had an organisation of its own, and a jolly good lot of enthusiastic singers as well.

IV.2 YOUTH: A PRIORITY FOR THE CHURCH

By Mr. Gabriel Ngoma

People have given so many definitions as regards who a young person is. Several arguments have been put forward concerning the age limit. People have argued that a young man or woman is anyone between twelve and thirty-five years of age. This category of persons is identified as the most energetic, adventurous and very open to new insights. The youthful stage corresponds to that period when a human being is initiated into being a responsible member of society and the Church.

When we talk of a young generation within the Church fellowship, we mean that such a person has to grow towards Christian orientation. This implies that the seeds of Christian faith and morality are to be planted in their hearts in order to help them to mature spiritually and humanly. They need to be protected from the infiltration of the devil; hence, the young person has to be initiated into Gospel values.

Youth groups, as members of the Body of Christ, need to be involved in various activities so as to use their energy progressively and constructively. Therefore, they should be allowed to take a greater part in liturgical celebrations. The elder members of the Church should encourage the participation of youth in other Church activ-



Young People enjoying Mini-soccer

ities which express the heart and mind of Christ, e.g., helping them to love and care for others, especially the weak and the sick. This highly motivates young people as members of the Church community. Youth in every society hold the keys for the future. In this vein, the saying *imiti ikula e mpanga* is a home expression in the Catholic Church. They are not just “the Church of tomorrow” as the slogan goes. In fact, they are both “the Church of today and tomorrow”. What they are being taught today, the way they are handled, cared for, will have a big impact on their future. Therefore, those in charge of the youth ministry should ensure that they guide the youth with the right principles of life, which will bear fruit and fruit that will last in the Church of tomorrow. This will help the Church to be a light of the world and witness to the truth.

The youth want to discover new things and the world itself. At the same time, as young and maturing adults, they are at a greater risk of temptations that come their way. They may want to have new experiences, succumbing to the popular slogan “practice makes perfect”. They may know the word of God and believe in it but with various changes taking place in their lives, they can easily fall back and choose other paths. It is the duty of the youth chaplain, leader and role model, to introduce frequently new and interesting programmes within the Church which keep young people enlightened, motivated and finding fulfilment within the Church and the Christian faith.

IV.3 MY EXPERIENCE AT REGIMENT PARISH

By Sr. Luzia Wetzel

Shortly after my arrival in August 1992, I met Herbert from Uganda, a M.Afr. Major Seminarian on pastoral and missionary experience. Enthusiastically, I mentioned to him how I had been able to share, during my home service, with so many German Parish groups what we had done in the Archdiocese of Kasama to build the SCCs, and strengthen leadership in Church and Parish Councils. He invited me to present, the Lumko method of Gospel sharing to youth, during a day of fasting and prayer. The young people were so keen to learn more and from then onwards we journeyed together in leadership training and meetings on many relevant topics,

retreats, Vocation Club and personal encounters. These were our ways of deepening faith and growing closer to the Lord.

HIV/AIDS, one of our concerns, made us welcome Behaviour Change– an Education for Life Process (BCP) programme from Uganda in 1996, with gratitude and enthusiasm. The youth of St. Charles Lwanga Parish capably implemented the programme in many Parishes of the Archdiocese of Lusaka and became the core group of Youth Alive Zambia.

Gratefully, I appreciate the continuation of youth work at Regiment Parish after my departure in 2000, growing from strength to strength. The very important step of establishing Youth SCCs has been achieved and it is there, at grassroots level, where issues can be reflected upon and dealt with effectively. My heart rejoices at hearing of all the youth activities taking place at the Parish today. The weekly Youth Eucharistic Celebration is a lively expression of an ever-growing involvement of young people in the life of the Church.



Sr. L. Wetzel, (on the left) F. Mwitwa and other members of the Youth Alive Movement.

IV.4 BEHAVIOUR CHANGE: WHAT NEXT?

By Mr. Gift Mwenda

The Behaviour Change Programme was introduced at Regiment in 1996. Sr. Hildegard and Mr. and Mrs. Mphanza went to Livingstone for a course given by a group of Ugandans. Then the Mphanza's started workshops in which Felistas Mwitwa was involved from the very beginning.

She, who is the Chairperson of the Regiment Animators Team and Youth Alive Zambia Vice-President, said: "Eight Behaviour Change workshops for both youth and married couples that include parents, have taken place since its formation",

adding that Behaviour Change has been accepted with much enthusiasm and zeal by the Parish community. I must mention here that it is a good programme worthy of support and trying out.

Behaviour Change helps us to remember that God not only gave us a life, but also the right to freedom of either choosing his ways, that is, eternal life, or otherwise. The programme emphasises the need for change every day, an ongoing process for those who have decided to change their behaviour positively. It represents a life that is committed to Jesus Christ, accepting him to take care of us. It is up to each individual to take the first step to put Christ at the centre, as our lives begin to evolve around him with prayer and reaching out to our brothers and sisters, particularly the sick, the poor, the orphans, etc. For us young people, it is best to involve ourselves in more creative activities, such as active sport, music, and drama to reach out to our fellows among the youth.

After the four days of the Behaviour Change workshop, many people are zealous, full of life and with the enthusiasm to reach out to help in our communities. The most worrying thing is that most of the time, their zeal dies out just like a light that is being slowly turned off.

IV.5 THE YEAR OF THE YOUTH AND BEYOND

By Mr. Gabriel Ngoma

The 2008 pastoral year was dedicated to youth. It was a success. Young people did a number of great things for themselves and for the Church as a whole. It is not enough to give them a pat on the back; we need to encourage them to take more responsibility as we move into the future. Generally, youth are grateful for the tremendous support they received from their Priests, Sisters, Church leaders, parents and well-wishers. Suffice to mention that the gifts they received that year included the building, at the Parish, of St Kizito Youth Centre which has become their home. It provides play and relaxation facilities.

During that year, the youth made great efforts to convince their parents and the Church leaders to trust them as partners in the work of Christ and in building our Church. In order to consolidate the achievements we made in that year, we need to change and improve on our communication. Communication should not be one-way, top to bottom approach only; it should be two ways, thus allowing the youth to be heard as well. We need to co-opt them in committees of responsibility and authority for planning and making key decisions that affect the whole Church.

As we look beyond the year of the youth, let us ensure that everyone is committed and participating in organising Church affairs. The young must be helped to understand the Catholic faith thoroughly, its core doctrinal beliefs, social teaching and the Church as a Family of God. Let us challenge all our members (young and old) to become more aware of our faith and how we are supposed to live it. The young must be made to understand the evolution of the Church, whose future they

will then be able to shape. We need to start sharing knowledge of who we are, what we stand for and where we are going.

IV.6 YOUTH LEADERSHIP

IV.6.1. PROFILE OF A YOUTH PATRON/MATRON

By Mr. Peter Chuma



An Outing of the Vocation Club in 1986. Standing: From left to right, A. Banda, C. Phiri, A. Malaila, W. Tembo. Seated: V. Sakala (future Fr. Vincent Sakala, omi) R. Mwanza, M. Moyo.

Regiment Parish is very heterogeneous in terms of education levels, economic status and cultural sensitivity of the parishioners. In addition, the Parish is situated in the midst of different townships, each of which has a different sense of community.

In order to coordinate youth ministry well, the prospective matron/patron is expected to have a dynamic faith vision which interprets life and conveys wisdom to young people who are trying to make sense of the world in which they live. Today, youngsters are assailed by many solicitations. Among the most pressing is the massive information overload from different sources of the social media (television, internet, radio, newspapers, magazines...), as well as from peers, school and society in general. Oftentimes, these sources present their views in an ambiguous, contradictory and incoherent manner, making it difficult for youth to make meaningful and life-giving interpretations. Added to that is the fact that the social and cultural

fabric is loose and highly fluid; so, it is not a conducive environment for youth who are trying to make sense of their world. Furthermore, the system is such that it has no meaningful way of teaching youth in critical areas of life such as sexuality and Christian values.

The youth matron/patron is not expected to be a jack of all trades, but should possess the art of holistic living, i.e., a life balanced by well-ordered bodily, emotional, intellectual and moral dimensions. In order to help youth face the world, he/she should be mature in four fields of knowledge: self-knowledge, knowledge of self as known by others, knowledge of other people and academics. To be more specific, a matron/patron should have the following values:

Empathy, i.e., the ability to understand other people's point of view, in this case the youth's. This virtue puts the patron in a good position to understand the young people's world as any other group of people or culture are best understood from within, by knowing what and how they think, how they act and why they do so. Since at this stage of their development they are going through a storm, the good matron/patron is able to share in the feelings of youth, "passing over" the many defects, and not considering themselves above their problems. This implies that the matron/patron refrains from judging youth's intentions, but listens carefully to what they have to say, "putting oneself into another's shoes". It is always prudent to wonder what they (matrons/patrons) in youth's position could have done worse.

Given the volatility and uncertainty of modern life, and in order to help youth find meaning in life, the virtue of recollection is very much needed. It is seen in the patron/matron as a dynamic sense of tradition, a healthy remembrance of past mistakes now corrected, or a deep sense of history. This can aid youth in avoiding many needless mistakes and errors.

The level of sophistication in today's society requires a sense of discernment to help youth differentiate levels of reality. This gift can manifest itself in open-mindedness.

A deep sense of truth to give stability to youth is required. He/she is to be an active seeker of the truth. Practically, he/she can help youth in their quest for the truth by means of "four pillars": "rely on the message of the teacher, not on his personality; rely on the meaning, not just words; rely on the real meaning, not just the provisional one; rely on the wisdom of tradition, scripture and the inner spark within than one's self ego".

To crown this portrait of a matron/patron, they should be men and women of communication with a good dose of humour. They should have a straightforward character, since young people are normally less ambiguous, more transparent and open to new ideas. He/she should not rely solely on his/her knowledge, education, feelings, good nature and culture, but should be in a permanent learning attitude. The key ingredient in this portrait is love.

Finally, they should be taking everything to God, seeking Christ at work in youth and in themselves, thus helping youth to develop commitment to a prayerful life, a prelude to a communion of their hearts with that of Jesus. He/she also helps bridge the generation gap between youth and adults. Eventually, the youth matron/patron should facilitate the incorporation of youth into the larger community and help young people to make their contribution to the Church and society at large.

IV.6.2 MY PERSONAL EXPERIENCE

By Mr. Charles Chirwa

When you are out there without any leadership responsibility, you may imagine that all is easy and rosy! It is understandable because, in fact, you only guess what your representatives go through. There are different types of pressure, one of which is the pressure to impress youth with good programmes in order to bring them close to God. I am one of the vibrant young people of St. Charles Lwanga Regiment Parish. I took a two-year term to be a parish youth leader. Being a leader has its challenges, i.e., good opportunities and bad surprises, but as a whole, I may say that it is one of the most beautiful experiences one can ever have. For one to lead such a group, one needs to present the following list of qualities in their personality:



Mr. C. Chirwa

Commitment: in order to be a youth leader, you should show commitment in what you do, because it also helps the members to be committed to whatever programme you call them to participate in; in other words, leading by example. In addition, the members get to see and understand when their leaders are going through problems. Seeing is believing! *“Babiliva”!* It builds trust between the leader and the ordinary members.

Focus: a focussed and planning leader helps people to see the seriousness of their leadership as the saying goes: *“Failing to plan is planning to fail”!*

Innovation/creativity: you need to be creative as a leader. I was once told this story by a named woman from my community: God has his ways to make people work together, like a hand has five fingers which are all of different sizes and have different uses, I believe that just as we are all different, we need to embrace our differences and use them for our betterment and the good of everyone. As much

as one would love to say we are all made in our own way, so leaders should be able to create new programmes and activities for people and take their differences into consideration so as to draw in more participation and new ideas.

Good judgment: they say that “majority wins but not all the time”; as for a good leader, good judgment should be one of your best qualities; you need to be confident in the decision you make as a leader; you need to have ears as big as an elephant and use less of your mouth, so as to help you understand people’s problems and advice. People are a mirror of your leadership; they help you see the mistakes you make.

I thank God who has given me a bit of all the above mentioned capabilities. Before, during and after my term of office, I used them for the benefit of the youth and the Church as a whole. My leadership training has somehow prepared me to take on a wide range of challenges in the future including those coming from the business, the corporate and the political worlds. I am ready to face them! I am grateful to my fellow young men and women for the trust they put in me and I am proud of the achievements we made together in youth ministry during a couple of years of listening, creative, and collaborative ministry. A special word of thanks goes to the members of the Parish Youth Executive Committee in which I served. It was special time for learning, mutual support and growth.

IV.6.3 EXHORTATION FROM A YOUTH PATRON

By Mr. Gabriel Ngoma

Youth ministry is a service-oriented task that calls for maximum dedication. In this way, one gives oneself wholeheartedly in order to serve the Church and the community at large. Furthermore, it requires full knowledge of the Church’s teaching and confidence in the Word of God.

Although boys and girls themselves have a pivotal role to play, especially with regard to their peers, they face a tough task to make their voices heard and respected. We should congratulate ourselves with them that, in the past few years, the youth leaders in our Parish have been trying their level best to enhance moral standards among young people.

Generally, youngsters find it difficult to fully commit themselves. Instead, they adopt a part-time pattern especially as regards the Church. This is so because they are so preoccupied with other issues such as education, employment and career, relationships with their peers, fashion, hobbies, community, information technology and communication, movies, music, novels and other light-hearted literature.

Cases of drunkenness, theft, loitering, prostitution and sex scandals among the youth are very high. This is attributed to the mushrooming of bars, taverns and guesthouses in residential areas. It is also true that the Church, the family, the State and other relevant institutions are not playing their expected roles for the human

development of the youth. Youth feels neglected. This state of affairs has also led to the increase in HIV/AIDS infections.

Satanism is another scourge consuming youth in modern times. The voice of Christ is almost non-existent in such cases, as the youths remain closed up. We ask ourselves the following questions “Is this generation wicked or deemed for salvation? Can there be a way out? Are we so stone-hearted as compared to our forefathers?” These issues are open for discussion at a more personal and community level.

A high level of unemployment is another factor that has impacted negatively on the youth of today. Economic and social hardships swiftly bend the already weak minds of youth to vices. It is time to act more decisively and work out an overall rescue plan.

In order to attract more young people to the Church and to encourage them to develop a faith-ministry commitment, there is need to promote various activities in addition to Mass and spiritual activities. Furthermore, the message and ministry of the Church should reach out to confused and deprived youth. This is an urgent evangelical priority because, if youth are not welcomed in the Church, where will they go since most of the other institutions only accept “normal and well-to-do” youth?

In conclusion, the integral welfare of the youth and their full participation in the life of society and the Church require collaboration of all the stakeholders, including the family, the State, and the community. Challenges are a fact of life; they should never defeat our determination. They will be met by the power of Jesus Christ who so loved the world, the children in particular, that he brought life in abundance.

IV.7 YOUTH EMPLOYMENT: A SUCCESS STORY

By Mr. Charles Chirwa.

Leadership has its benefits and one of my greatest interests as a leader during my term of office was leadership training. In 2007, Fr. Marc Nsanzurwimo recommended two of us, Mr. Gift Chibwika (St. Florence SCC) and I (St. Monica of Libala SCC), for an Entrepreneurship Developing Programme (EDP) which took place at St. Paul United Church of Zambia (UCZ). The course was given by “Future Search”, whose mission is to provide high quality social/business counselling, training in entrepreneurship skills, job techniques and mentoring in order to enhance production and productivity through self-employment and job creation, thereby alleviating poverty.



Mr. O. Miyanza receiving his Certificate from Mr. D. Liwewe

I now realise that the workshop, the skills, the knowledge and the wisdom I learnt are a blessing in my life. As a result I have improved my leadership performance. At the workshop, we looked at (1) how to make a business plan, (2) how to run a business, (3) how to stay focused in business, (4) how to analyse business, (5) how to read books of accounts.

Personally, this programme helped me to change my mindset and my views about business. The workshop empowered me to understand that I don't always have to work for others; I can be my own boss.

Enlightened by the newly acquired knowledge, I took the chance and registered a business which is now an enterprise by the name of Amazing Ideas. I supply beverages from a depot in Chirundu. Within the same company, I have a branch promoting science/ projects from the grassroots level. The organisation is also a full production media house, a registered firm specialized in engineering, innovation, and other intermediate technologies which can help to drive our economy to have a substantial impact on the national development. The company is in full production of radio and television programmes that comprise entertainment, education and mass media consultancy. It trains people in various fields of technology, so as to involve themselves in research projects which can help solve problems faced by people in the area of information technology.

I realised that it is not so difficult to register a business, a company or a trading name. Since then, I have also helped some of my friends to start up their own businesses. In the process, I have identified some of the challenges most youths face in this area. The most important is the lack of capital. As it is, loaning institutions will not help young people because it is difficult for them to provide collateral. In such a case, one falls back often on one's family and friends. Other factors I came to be aware of in the business world include the kind of business and where you want to start them, because renting offices in Zambia is quite expensive; but please be informed that, even your home can be your business address, e.g., for carpentry, mechanics, cake making, designing...

Since half of Zambia's total work force is found among the youth, we need to think away from the box, be in the forefront to change the world for the better e.g. by creating employment. This is what it means to be a young entrepreneur, who in turn employs fellow young people.

IV.8 TRIBUTES TO THE LATE MR. LAWRENCE KASONDE PARISH YOUTH PATRON (2009-2010)

IV.8.1 I PAY HOMAGE TO HIM

By Mr. Kelvin Kunda Mwape

Mr. Kasonde was a man who touched the life of every youth at Regiment Church; he was a kind person who never ignored anyone. He was a father and a Coordinator

of the youth, not only at our Parish, but in Lusaka Archdiocese. A parent who lived by his principles, he was a leader who respected the opinions of the young people and encouraged them. He instilled confidence and built it in the youth in order for them to gain trust, knowledge and wisdom.

He had a loving heart that made every one draw close to him from for every SCC. There were times when we lacked basic items and logistics. He helped us both spiritually and materially. He never gave up; instead, he came forth to render service. He was an approachable man. Even in times of sickness, he made sure that things were moving at the Parish.

He was a determined man who never tolerated indiscipline because he believed in self-discipline for any young person in whom he saw a prospective “leader of tomorrow”.

Finally, he lent a listening year and provided relief to anyone who had a problem. He is deeply missed by the youths of Regiment Parish, friends and relatives at large. May his soul rest in eternal peace.



From left to right: Miss Musenge Makashi Mr. L. Kasonde and Miss C. Kawama

IV.8.2 A MAN WITH A PASSION FOR YOUNG PEOPLE

By Sr. Lina Siabana

In our existence here on earth, there are certain people who help us find meaning of our life; they become companions on our journey. Today, I am privileged to share with you the moments I had with the late Lawrence Kasonde, even though it was for a short period of time.

When I came to Regiment Parish in 2009 to work with the youth, I was introduced to Mr. Kasonde as the male Youth Coordinator and he was already sick. I never had a chance to work with him when he was still a healthy person. I was amazed to see how, even in his sickness, he longed to be with the young people and to share life with them. Though he could not physically participate in youth activities, he supported and accompanied the young people spiritually, materially and financially. He was a very generous man whose home was open to everyone and his vehicle was at the disposal of the youth. His family too was as generous as he was. They embraced everyone who entered their home.

Mr. Kasonde fell sick in 2009 and passed on in early 2010. During that time, he was in and out of hospital. Each time I visited him, I could see in his eyes that he had great hopes of recovering and getting back on his feet to take up his responsibilities. He was always asking about the youth and how they were doing. He encouraged me to be strong, courageous and open in working with young people. He had a great sense of humour and never allowed the sickness to take away the joy which was in him.

Each time he attended youth gatherings, he would be asked to give a word of thanks. He never missed this sentence, **“I will always love you”**. For me, this was a very striking commitment and it made me realise how passionate the man was about young people. He has contributed in a special way to the growth and development of the youth at Regiment Parish.

The family unity was at the heart of Mr. Kasonde’s values. He loved his wife and his four children and wanted the best for them at all times. He taught his children to appreciate the love of God at a very tender age. They learnt that Jesus was a very good friend who always listens to their prayers.

For the short period of time we shared life together, I learnt a lot of things. The most important value I will always treasure is to love and not expect to be loved in return. Being with youth becomes more meaningful than doing things for them. He will always be remembered for being himself and doing what he thought was best. May his soul rest in eternal peace.

IV.9 AN APPEAL TO THE CHURCH

Mr. Gabriel Ngoma

Many questions, such as what will the Church of tomorrow look like, what will the next generation of Catholics do with what they will inherit, what will be their values and priorities come to mind.

The answers to these questions ultimately lie in God's master plan. However, the shape of tomorrow's Church will be largely marked by today's young people. In order to ensure that the Church of tomorrow will be filled with the Holy Spirit and focused on the mission of reaching out to the world, the youth need to know and experience God's love and salvation. In playing its role, the Church of today has to encourage the full participation of the youth in its programmes. It is high time the young people of our Church were given the opportunity to be at home and to receive candid responses on questions they ask on the core issues of our faith. It is high time the leadership and the elders of the Church took the young people seriously, trusting that they too care for the Church and its mission. In order for that to materialise, the Church should take stock and nurture youth's God-given talents, by granting them space and encouraging them to use their spiritual gifts for God's glory.

As we move forward, there are many initiatives that would help young people fully participate in the Church. Instead of looking down on them, we must place them in challenging situations in which they will be able to learn how to be creative in order to succeed. The Church should encourage young people to fulfil what is in their hearts or what they like most, with minimum guidance. Church leaders and elder members should help and support young ones. Obviously, young people have to work with somebody experienced, as it is not just scary for young people to work alone, but quite easy for them to give up. If they are going to lead the Church tomorrow, they must be involved in its running today. The young ones are strong and imaginative; all they need are opportunities. They must be entrusted with leadership positions so they can plan and implement certain Church programmes. Moreover, the fact that a large portion of the Church is made up of young people means that they should have a voice and the elders should help them to grow in leadership.

Many young people are willing to be active in the Church, but are afraid of the reluctance of the elders to give them room to do so. Unfortunately, their fears sometimes come true. Hence, we need to make the Church "youth friendly" by changing our mindset that "only the elders can be leaders", resulting in recycled same age group leadership, thus blocking any leadership renewal. We need to realise that the future starts today. Many good things will happen if the spirit of working with young people will be fostered in the Church.

On the other hand, young people ought to be proactive. They should not sit and wait to be asked to be involved. They have to identify areas in the Church and their

respective SCCs where their contribution is needed. They should be ever ready to serve whenever they are called upon.

Young people must show why they must not be despised, by being examples to believers and non believers alike in the way they speak and behave, in their love, their faith and purity (1 Tim 4: 12). The best way for the current Church leadership to help young people is to inspire them to develop a closer and more personal relationship with Jesus Christ. Young people must readily seek Christ's guidance as to what they want to with their lives, how to spend their time and use their energies. As a Church, we should not underestimate what God can achieve through young people.



Mr. D.C. and Mrs. V. Bowasi on their Wedding Day on 23rd May 2009

CHAPTER V

SOCIAL MINISTRIES



Mulelemwana Youth Skills Training Centre.

INTRODUCTION

In the 1980s, two major tragedies struck the country and impacted significantly on the Zambian economy and society, which then opened up to political pluralism and a market economy. The first was the economic downturn which was worsened by palliative prescriptions by the Bretton Woods financial institutions through the

Structural Adjustment Programme (SAP). The people were so badly hit that this acronym became *Satana Abwera Pano*, i.e., Satan has come here! The second was the AIDS/HIV pandemic whose devastating effects qualified it to bear the most notorious designation of the twentieth century.

The government opened many front lines to defend the country from extermination and poverty. In its efforts, it was helped by the international community, Non-Governmental Organisations and the Church.

The Parish leadership at Regiment rose to both challenges in the surrounding communities. From 1996 onwards, Fr. Wim Wouters became the main architect of the social programmes at the Parish, most of which are still running. The most outstanding among those initiatives is Mulelemwana Youth Skills Training Centre. As it is today, it is a comprehensive masterpiece, a fruit of collaboration between the parish community, the Government (Micro Projects Unit, Technical Education Vocational and Entrepreneurship Training (TEVET), Technical Education, Vocation and Entrepreneurship Training Authority (TEVETA) and other partners such as Selm in Germany, Zambia Open School (ZOCS) and Zambia Orphans Association (ZOAS). It offers various services, which were started during the last decade. Mulele Mwana project is one of the rare Church and national institutions which is run on a self-sustainability basis. The articles below reflect on the journey, the different stepping-stones which led to its building, to making it a fully-fledged Vocational Centre. The Justice and Peace ministry opens a window on the structural dimension and the complexity of the issues involved.

V.1. WHY HOME-BASED CARE?

By Mrs. Josephine Zulu Mphanza.

HIV/AIDS was having a devastating effect on men, women and children alike in our community and in our country as a whole. It became urgent to identify ourselves with the pandemic's victims.

A lot of people in our communities were chronically sick, bed-ridden and dying day in, day out. As per our *Zambian* tradition, we need each other in times of "joy and in times of sorrow". As a parish group, we volunteered to take care of those discharged from hospitals and clinics.



Mr. F. and Mrs. J. Z. Mphanza with their Daughter S. Mphanza.

We identify ourselves with Christ. We have a mission to love, serve and care for

others. Christianity calls for self-denial. In all SCCs, we are two to five women to offer ourselves for the sick, because in them we see Christ himself suffering.

Aims and Objectives of the Programme

1. To respond to the most urgent challenges of HIV/AIDS within our communities.
2. To identify the sick within our communities/neighbourhoods.
3. To visit and care for the sick on a regular basis.
4. To facilitate the provision of physical, psycho-social and spiritual care.
5. To provide quality care and probable quality of life to the sick.
6. To provide support to primary caregivers or family members according to our possibilities.
7. To link the sick to the existing health services.
8. To reduce unnecessary workloads in the hospitals and clinics.
9. To ensure that no one in the communities is excluded from this care when in need.
10. To provide pastoral and spiritual care.
11. To bring hope to the hopeless, helpless, chronically sick, regardless of their tribe, creed, denomination or social status.
12. To involve orphans, widows and widowers in finding solutions to their problems e.g., income-generating activities.
13. To prevent further spread of HIV/AIDS through awareness programmes such as “Education for Life”.

All of us are affected in one way or another. The chronically sick are in our communities where we regularly gather to share our faith and life around the Word of God. It was here and within this context that HIV/AIDS and TB were identified as the most urgent problems faced by the community.

Who is a Volunteer?

A volunteer is someone who offers to work without expecting any payment, reward or monetary gain. In order to keep this spirit of volunteerism, we hold weekly meetings for all volunteers where we report the patients’ progress and share our experiences and the Word of God. We have monthly support group meetings of ten people in each group where we help each other to cope with the stress of caring for the chronically sick. Retreats are held yearly for the volunteers. Ongoing formation for all is regularly organised on care, counselling and coping skills.

Our Approach

We adopt a holistic approach to our sick brothers and sisters, taking into account not only the physical need but also the psycho-social and spiritual needs of the human being.

Almost all the volunteers have been trained in the medical field and know basic skills of handling and caring for the sick at home.

Through our regular home visits, we have come to realise that the sick need not only care but also understanding. Therefore, we pay attention to what they say. We pay attention to their silence too. They need to be touched (e.g., shake hands), to be respected, to be called by their names and to feel that they still belong to society. They are not just statistics, but human beings created by God Almighty in His own image. AIDS can disfigure the beauty of human life, but should not be allowed to devalue life.

Pastoral Ministry

This dilemma indeed challenges our creativity and faith as we are called to share our faith in the loving, caring and faithful God. We should share our faith with our brothers and sisters who feel helpless, hopeless and neglected. We neither condemn nor judge because of status or illness. We accompany them in their long and painful journeys. Our presence eases their pain. We are to help them reconcile with themselves first, then with their friends and families. Most importantly, we help them reconcile with their Creator, the loving, faithful and ever merciful FATHER. We need to try and encourage them to deepen their faith, for our Lord meets us even in our pain and suffering.



Women in the Netherlands raising Funds for Regiment's Home Based Care.

Conclusion

As we work, we bear Isaiah 61:1 - 3 in mind: we aim at bringing good news to the poor, binding up hearts that are broken and proclaim liberty to the captives. The sick need our caring love. Let us care, you and I.

V.2. IS COMMUNITY HOME-BASED CARE THE ANSWER?

By Mr. Simon Banda

St. Charles Lwanga Catholic Church has many committees within the parish, all of which aim to serve God. In this issue of our parish newsletter, we are privileged to look at one of them, namely the Caring Committee.

This committee was formed around Christmas 1992, in a meeting called by Sr. Hildegarde, by thirty-two members from different SCCs with the intention to help the sick and orphans. Unfortunately, it was discovered that their number was so large that they decided to form a branch of the committee called the Committee for Needy Children (CNC), specifically to care for the needy, especially the orphans. The Caring Committee changed its name to concentrate its work on the Community Home-Based Care (CHBC) and fully to take care of the sick.

Talking to Nyali reporter, Mrs. Josephine Mphanza, who is the caring nurse of the Community Home Based Care, said that the committee takes care not only of Catholics but of everyone, regardless of their religious affiliation. She mentioned that the committee is being funded by the World Food Programme (WFP). Until January 1996, it was supported by individual well-wishers. WFP also donates food items like mealie meal, beans, soya beans, cooking oil and milk.

Mrs. Mphanza added that their work is growing; some hospitals have started referring some chronic patients to them. She also stated that the CHBC register shows that there are more than five hundred and seventy patients with more than two hundred and twenty five new cases recorded at the end of November 1998. She confirmed that the number is going up every day due to the HIV/AIDS pandemic.

In her concluding remarks, the nurse thanked the Lusaka Archdiocese for introducing a Community Home-Based Care Communications Office. The office supplies them with medicine for the patients.

V.3. PASTORAL SOCIAL OFFICE

By Fr. Wim Wouters, Mrs. Margaret Chirwa and Mrs. Anne H.K. Sililo

How it all started: Fr. Wim Wouters narrates:

“Seeing the social problems all around us, I invited Mrs. Margaret Chirwa to take up the post of Pastoral Social Worker. She had never done any social studies. So, I bought two manuals for social workers and we took two sessions a week and went through them. She was a better student than I was. From then onwards, she started to lay the foundation of the Pastoral Social Work Department of St. Charles



Mrs. A. H. K. Sililo

The AIDS pandemic brought a lot of suffering to many families, in the sense that many breadwinners died and left large numbers of orphans with their grandparents living in poverty. The Social Office was born in order to divide labour in the handling of patients and orphans and other needy and vulnerable children whose number was growing by the day. Their needs in terms of education, nutrition and accommodation were also in crescendo. The Social Office took the responsibility to look into these issues with the help of the members of the community.

The demand for help was growing, hence the introduction of the soft loans through the micro-finance project. The idea was to empower the families where vulnerable children were found, hoping that after getting a loan, the family would embark on some business to take care of themselves.

Then some members of the Children in Need Committee formed a sewing club to fundraise for the committee and for some of the members who needed help. CNC later became a member of CHIN (Children in Need Network) which provided training through workshops. In this way, CNC became linked with other organisations within Lusaka and outside the country.

The last project that came about as a result of the ongoing reflection of social challenges was the literacy classes where people could learn reading and writing at an affordable fee. All these projects required a systematic organisation.

Lwanga Parish. After she left, Mrs. Anne Sililo took her place and her office became the hub of social and pastoral activities. As for St. Joseph, I had asked Mr. Avito Banda to render the same services. With him, we worked out the possibilities to start an open community school. He did an excellent job, together with the teachers and the children.”

Mrs. Chirwa and Mrs. Sililo's reminiscences

As the activities of the Caring Women raised too many issues, more specialisation was needed. Thus the Social Office at Regiment Parish was opened in December 1996. It was the brainchild of Sr. Hildegard Nagel and Fr. Wim Wouters. It resulted from the activities of the Caring Women who were running the Home-Based Care Programme in the Parish and were looking after terminally ill patients especially those from HIV/

Organisation

The Pastoral Social Office serves all the SCCs and people of all walks of life in the catchment area of Regiment Parish. It also receives cases from other areas and even from government ministries. The office is at the service of humanity in a holistic manner. It looks at both spiritual and physical wellbeing. Help given is, according to cases, monetary, spiritual or/and emotional. The office networks with other stakeholders, and refers its clients to relevant organisations. It has two sub-departments, namely, the School Desk and the Destitute.

School Desk

This office keeps data for all orphans and vulnerable children within the parish boundaries. It has updated data on child-headed households. It is responsible for receiving information and paying for secondary school pupils who cannot afford fees. It extends the paying of fees to college students in very special cases, works hand in hand with the communities to select orphans and vulnerable children (OVC) who need to be given skills at Mulele Mwana. It also works closely with Zambia Open Community Schools (ZOCS), a primary school system for OVC who cannot afford to be enrolled in regular primary schools, because they cannot pay for the services. It also gives psycho-social counselling to traumatised children due to different abuses e.g., defilement, incest, child labour, property grabbing. The Pastoral Social worker spends a great deal of her time in courts and police stations following up these cases.

Destitute Cases

Besides the OVC problems, the Pastoral Social Office handles several cases of deprivation of basic necessities, e.g., food, cases of lack of transport money to the villages after being discharged from the hospitals for patients who come from rural provincial hospitals. It also helps to buy medicines for them, pays for their rescue or their burial. The Office gives a hand in the rehabilitation of traumatised people.

The Lillian Foundation

Since 1989, I had been involved with the Lillian Foundation, an NGO for children with disabilities. Through the Pastoral Social Office, we started to help a number of children with disabilities. Much later, the Lillian foundation started their nationwide programme at Regiment.

Constraints

It takes too much time for the Pastoral Social Worker for counselling cases, like sexual abuse of children, which need fact-finding and are normally slow to deal with. Sometimes, cooperation from some agencies dealing with such cases is lacking. They usually delay to respond. Even straightforward cases at times take too long to conclude because of lack of seriousness from some stakeholders.

Challenges

This office faces a lot of difficulties. Dealing with traumatised people requires a lot of time and patience. The office would be much better off if it had its own transport. Shared transport does not give the required services promptly because it is often rushing to other programmes. Cases to be rushed to hospital, police and court require immediate attention. The police often ask you to provide your own transport. The other challenge is the lack of sufficiently qualified personnel. Indeed, when the only Pastoral Social Worker is out at court and following up cases, the office should remain manned.

V.4. THE BIRTH OF MULELEMWANA

Towards the end of the 1990s, the concern about HIV/AIDS focused on the fate of a fast growing number of orphans. The women kept records of orphan children during their visits. They noticed that these children were not cared for. We have seen above that a Children-in-Need Committee was created for that purpose. Its ministry was developed within the Social Pastoral Office and flourished in 2000 with the creation of Mulelemwana Youth Skills Training Centre.

Fr. Wim Wouters recalls: “Not much could have predicted this development. During our weekly pastoral meetings, we did not always agree. One of the points of disagreement was: will we or not allow the children of the open community school to use the shelters behind the church? I must say that I was practically alone in making the decision. That question was the beginning of a process which led to the birth of Mulelemwana. Our friends from Germany had insisted on doing something for the young people who had no work. One day, Prisca and Henry Sikatali came to see me and spoke with me about the possibility that they would like to help young people of the parish by offering them practical skills.”

One eye-witness confirms that indeed the Sikatali's were instrumental in the concretisation of the project. In 1999, Mr. Henry Sikatali and Mr. John Kapenda preached a youth retreat at Regiment Parish. Towards the end of the retreat, the youth challenged the facilitators with this question: “What is our future? Some of us ‘dropped’ out of school before grade 10 and do not seem to have any future at all.” The youth wanted something more than just spiritual consolation, something which a retreat could not give.

This cry from the youth reached the Parish Priest, who agreed with Mr. Henry Sikatali, who had been thinking of starting a house school for motor mechanics, that it would be a good idea to start a skills training programme at the Parish. It happened, at that time, that Father had received some funds (\$ 18,000) from Selm in Germany, which could be used as an initial capital for the project. In addition, he had some tools. Mr. Sikatali pledged his tools, his skills and his time for the project.

Fr. Wim continues, “Little by little I had received enough confirming indicators to start the process for a Regiment Youth Project. In October 2000, I bought a brick

making machine with \$ 9699 in South Africa, the first one of its kind on Zambian soil! An architect, Thomas Mbao, who had helped me already with the building of St. Joseph's Church in Chilenje south, advised me to buy the machine. Thomas was going to give us free advice for the duration of the building project. His brother worked for years on the building site as an overseer.

Our first target-plot was a non-starter. The Libala plot was promised to us in writing by the Lord Mayoress but later it was given to the Church of Latter Saints. Our relations with the City council were not very cordial. So, we decided to take back the area next to the church, which was practically only used as a playground, since we had the title deed under the Archdiocese of Lusaka. Soon we applied for help through the suggestion of a fellow Catholic, Dr. Krebs, the European Ambassador, for funding from the Micro projects unit. A Parish MPU committee was formed on the 26th January 2002. That fund would eventually cater for 40.74% of the total cost of the building project. Various other donors (Missionaries of Africa, our friends from Selm and others) contributed 41.83% and St Charles Lwanga Parish 17.43% in cash. More organisations and individuals later on supported the project materially, financially and other ways.

The rest is history: with the enormous cooperation of many people (work, donations, tithes), we managed in two years time to put up most of the buildings. Through the SCCs and the Social office, we worked with the grassroots of our Parish. I asked Mr. Katalilo of St. Joseph SCC to sit together with a group of Soli elders to find an appropriate name from the Soli language, which would be easily understood by everybody. They suggested Mulelemwana, the current name of our Youth Skills Training Programme.”

Parishioners were given the responsibility of identifying courses. They met the youth and asked them to propose any courses that they wanted the project to include on the curriculum. The list included building trade, electrical appliances repair, cutting and tailoring, computer studies, food production, home crafts, motor mechanics, business studies, etc. Parishioners were also challenged to identify skilled people who would be ready to volunteer as instructors to transfer skills to the youth.

In April 2003, following a successful awareness-raising campaign in the Parish to get ownership and participation from parishioners, the pilot phase began with two courses, namely, carpentry and tailoring. The aim of the pilot phase was to gain experience and draw some lessons on the best way to manage the programme. The concept was unique and therefore needed careful planning and observation.

The followings characteristics made this venture unique:

1. The centre was not to have salaried instructors, but would depend on volunteers, preferably retired skilled persons with a passion to transfer skills to the youth.
2. The project would not depend on donors for survival, but would generate income through productive activities such as brick-making, motor vehicles repair, sales

of tailoring products, hospitality services, etc.

3. The pupils and students were not going to pay any fees, because they were vulnerable and were the reason for the creation of the Centre.
4. Course programmes were to be flexible enough to accommodate students at different academic levels.
5. The curriculum would be demand-responsive and offer courses for which volunteer teachers would come forward.
6. Training would include spiritual development, recreation and entrepreneurial development.
7. Volunteers would be allowed to use the Centre's equipment for their personal jobs to demonstrate to the trainees that income generation is possible by using the skills being taught.

The project was steered by a Board comprising, the Parish Priest, Project Manager, some Parish leaders and eminent persons with knowledge of skills training. It was soon discovered that finding volunteers fitting the vision of Mulelemwana was a challenge. Most people who offered to teach expected to be on salaries. However, overall, the project confirmed that the idea of a centre offering skills to vulnerable children was well received by the target groups.

In 2007, the process of writing a constitution for Mulelemwana to guide the management of the Centre was started. It was coordinated by the Management Board. It involved various stakeholders, i.e., the SCC and the different committees. Resource persons in judicial matters i.e., Rev. Fr. Oliver Mukunta, the Vicar General of Lusaka Archdiocese, Judge Richard Mushabati and Lawyer Phil Milicent gave their contributions. The text was published in February 2009 by Fr. Marc Nsanzurwimo.

V.5. THE DREAM COMES TRUE

By Mr. Henry Sikatali

The HIV/AIDS's devastating effects have been felt all over Zambia. Together with the mass job losses due to the Structural Adjustment Programmes undertaken in the country, they have plunged many people into abject poverty. The Archdiocese of Lusaka, Regiment Parish in particular, has not been spared by the pandemic. The Social Teaching of the Church inspired the parish response: "The joys and the hopes, the sorrows and anxieties of men and women of our time, especially those who are poor and afflicted in any way, are the joys and hopes, the sorrows and anxieties of the followers of Jesus Christ" (GS1). St. Charles Lwanga Parish embarked on a mission to find solutions to the growing casualties and side effects of HIV/AIDS.

The Caring Women was the first parish initiative in order to share the pain of

those infected, by accompanying them in their long illness. However, the patients who died left behind orphans who needed support.

The Pastoral Office could not cope with the increasing number of vulnerable children. Every day we saw children who looked miserable, manifesting poverty, illiteracy and hopelessness. Our temptation was to send them either to the Archdiocesan Social Justice and Peace Desk or to the Government Social Affairs or indeed to Good Samaritans. However, these words of Jesus resounded in our hearts: “There is no need to send them away, feed them yourselves” (Mt 14:16).

The number of OVCs kept rising, as was the budget for their education. This situation was partly salvaged by the country-wide opening of ZOCS. Thus, some of those children could go through their primary education within four years instead of the usual seven. They were also exempted from wearing uniforms and paying school fees. This is how Chilenje Open Community School was born.

Most of the pupils who could not secure places in the Secondary Schools found themselves in a hopeless situation. This led to the construction of Mulemwana, a Community Skills Training Centre to facilitate the transfer of skills from adults to youth on a voluntary basis. The management and staff are volunteers who have taken up the challenge of giving life, hence the motto of the Centre: “That they may have life in abundance” (Jn. 10:10). At the moment, the activities at the Centre are divided into two sections:

Firstly, the training, education and caring programmes aim at integral child development. This department comprises technical and businesses skills (automotive



G. Chishala who walked, thanks to the Day Care of the Nazareth Lay Movement.

mechanics, power electric, carpentry and joinery, tailoring, cutting and design, food production, bricklaying and plastering). All these courses include computer skills. They also have both teaching and production units. In addition, the Open Community School is managed in conjunction with ZOCS secretariat which coordinates the children's academic curriculum between the ages of nine and sixteen, corresponding to Grade One to Grade Seven. The third component of this section is the Day-care for children with special needs, under the responsibility of the Nazareth Women's Group. It makes it possible for their parents to have a break and do other chores. Supplementary facilities include an audio-recording studio to assist children to develop their communication skills- as well as to interact with others openly and freely. There is also a library to encourage the students to develop a reading culture.

The second section offers support programmes mainly for spiritual and financial sustainability. They include a retreat and pastoral centre (guest wing, conference hall, kitchen, and gardens), transport (a lorry and a pick up), an interlocking block machine and a car park. All these raise funds for training programmes, volunteers' allowances, maintenance, infrastructure and investment.

Voluntarism Philosophy: as stated above, all the staff members are volunteers who responded to the instructions of our Lord: "You received without charge, give without charge" (Mt.10:8). However, since the labourer deserves his keep (Mt.10:10); therefore, the lecturers raise their own income through entrepreneurship. The spirit of entrepreneurship is then "contagiously" transferred to the trainees. At the moment, fifteen volunteers have taken up the challenge and we are grateful to them.

Mulemwana is governed by a Board of Management. The ex-officio members are the Parish Priest, the Parish Pastoral Council Chairperson, the Parish Treasurer, the Centre Manager and the Pastoral Social Worker. Ordinary members are representatives from SCCs. Three other members are appointed by the Parish Priest from within or outside the Parish with the approval of the existing Board members. The Board guides the Centre management on policy and reports to the Parish Council. Its mission is facilitated by several committees looking after finance, publicity, staff recruitment, environment, academics, discipline and sports. In order to achieve its objectives and to fully function, the Centre networks with various groups and individuals at different levels of the Parish.

Achievements

1. Since its opening, one hundred forty-three students have successfully graduated in different courses.
2. This year (2008) eighty students are being trained.
3. The Centre has been registered with TEVETA.
4. The Centre is also an Examination Centre under the Examination Council of Zambia.



Mr. H. Sikatali and Fr. W. Wouters

5. Most of the graduates are either employed or self-employed.

Challenges

On the day of the official inauguration of the Centre (2003), Rt. Reverend Medardo J. Mazombwe, then Archbishop of Lusaka, had these prophetic words: “This project you have started is a challenge even to yourselves because it is based on Christian Philosophy which remains alive today”.

Some of the challenges include:

1. Finding the target group for the group of retired volunteers
2. Some of the skills offered, such as bricklaying and carpentry are not fully appreciated by the children themselves.
3. Lack of capacity for a weaning-out programme to empower the trainees to start off a project on their own, such as a cooperative.

With the grace of God and the prayers and encouragement of other stakeholders and well-wishers, we go ahead, growing from strength to strength.

V.6. CATHOLIC COMMISSION FOR JUSTICE AND PEACE

By Evelyn Mbalashi Kangaru

Introduction

The above programmes have addressed issues in a punctual way. These acts of charity don't in fact impact significantly the social ills whose root causes are often of a structural origin. The mission and objective of the Catholic Justice and Peace movement is to awaken God's people through the process of awareness-raising towards a deeper understanding of the Christian calling with regard to social justice, leading to a greater awareness of fundamental human rights. This ministry also forms a critical conscience which builds the capacity for people to challenge the status quo and to act in order to overcome unjust situations.



Mrs. M. Chiselenga

In Zambia, the first national commission

was formed in 1986 and was coordinated from the Justice and Peace Department of the Catholic Secretariat. In Lusaka Diocese the first 40 members were commissioned by Archbishop Merdado J. Mazombwe on 25th November 1998.

Membership at the Parish

A good number of members started their apostolate in 1999, but along the way, some dropped out, while others moved to other Parishes. The Parish Committee started the same year and the first seven members were commissioned on 18th December 2004. These were, Ms. Marian M. Chiselenga, Mrs. Annie H. K. Sililo, Jestus M. Kapembwa, Mr. Mwila Mutale, Mrs. Theresa Bwanausi, Mrs. Theresa Siamujemu, Ms. Leah Mchenga, who also served as a Committee member at the Diocesan level. When Mrs. Bwanausi and Mrs. Siamujenu moved to other parishes, Regiment was reinvigorated by new blood in the persons of Mrs. Marian W. Banda, Mrs. Theresa Kaemba, and Mr. Lawrence Mwango. Later on, six new committed members joined the committee. These were: Mr. Anthony Njakayaka Banda, Mrs. Evelyn Kangalu, Ms. Catherine Mukwasa, Ms. Musenge Makashi, Mr. Chanda Maleki, Mr. O'Brien Miyanzi.

Formation

Members of the Catholic Commission for Justice and Peace have gone through five stages of training in order to appreciate the work of justice and its approach to social, political and economic issues. This formation included the spirituality of justice and peace, research methods, social analysis, from theory to action and action evaluation.

First Report

The Effects of Early Opening and Late Closing of Bars and Taverns in Libala and Chilenje Areas.

This was the basis for qualification to commissioning for the members who participated in producing it. In this regard, it went through a series of scrutiny before passing it as a proper document. At the end, this document was submitted to relevant authorities (Lusaka Council). It is pleasing to know that positive results came out of it. To that effect, existing laws were reinforced and defaulting bars/ taverns were either closed or charged fines.

Interventions

The Committee has been involved in several interventions. Below are some cases.

Conflict between Widows and in-Laws

One parishioner faced a conflict with in-laws when she lost her husband. They refused to hold the funeral at the matrimonial house because the two parties were not on good terms and decided to mourn separately. It took the Commission almost the whole day to persuade the two parties to come to terms. The two families finally

came together, and resolved all matters amicably.

Child Abuse

A case of child abuse was reported. Some people wanted to conceal it. It even ended in divorce for the parents. The matter was reported to the relevant authorities; the accused was arrested, taken to court and jailed for three years.

Loss of Employment

A worker at a very important Government institution lost his employment without a convincing reason. It took almost two years for the worker to be accorded the chance of defending himself against the injustice done to him. Working together with the National Union of Public Service Workers, we managed to have the worker unconditionally reinstated.

Final Payment of Benefits to a Bereaved Family

The Commission also got involved in a case of a worker who died in employment and the company did not apply some of the conditions required by the law. Again, the matter was brought to the attention of the Committee. It worked with the Ministry of Labour and the family members were paid all their dues. A letter of appreciation was written to the Justice and Peace by the family.

Misunderstanding between a Mother and her Children

The Commission received another case of conflict between a mother and her children. It all started during the illness and incapacitation of a husband that the children and even the community noticed sheer negligence by the wife. The case was taken to the Victim Support Unit several times, but all in vain. The situation worsened when the man finally died. The children rebelled against the mother. The Commission helped them to choose an administrator, the young brother of their late father. The family reconciled and the matter was settled.

Non-Payment for Work done

A foreign company employed workers to work on its farm. After work was done, complications arose due to a lack of proper communication. Again, the commission got involved. Management and the affected workers were brought to terms with each other and the company agreed to settle the payment of K55.5 million through the Church.

Challenges

1. Though accepted in our communities, not many people understand the role of the Catholic Commission for Justice and Peace hence they are hesitant to approach the Committee.
2. Some parishioners are not free to bring up some cases due to traditional myths, e.g., on child abuse, property grabbing, succession, etc.

3. Financial constraint is a big challenge to the team since this is a non-profit making commitment.
4. Fact-finding demands a great deal of movement, which requires transport and communication using personal phones.
5. Lack of a chaplain since the departure of Fr. Maurice De Weerd, although we have tremendous support from the Parish Priest. We appreciate this.
6. Unfortunately, some commissioned members have left tasks to few individuals, who find it difficult to cope.

Justice and Peace Desk

The Catholic Commission for Justice and Peace is most grateful to the Parish Priest for establishing a desk at the Parish. We thank the Lord for all this. We realise more and more that “Working for justice and peace is indeed a deliberate commitment by the Church to build the Kingdom of God on earth. It is a Kingdom built on Gospel values, forgiveness, tolerance, mercy and generosity” (Elias Omondi Opongo, 12).



Mr. J. M. Kapembwa and Mrs. T. Kaemba

CHAPTER VI

THE IMPACT OF TWO AFRICAN SYNODS

INTRODUCTION

The seventieth birthday of Regiment Parish came during the year of the Second African Synod which took place in Rome from 4th to 25th October 2009. Fifteen years earlier, the First African Synod had taken place at the same venue. Both events were in line with the renewal of the Church initiated five decades earlier by the Second Vatican Council. It brought a new lease of life into the Catholic Church as a whole and the Parish in particular through the setting up of various councils and committees, SCCs and other ministries. The last chapter of this book explores the link between the two continental ecclesial rendezvous and their impact on the evangelising vision of the Parish and the Church in Zambia.

VI.1 THE FIRST SYNOD EVER FOR AFRICA

Since the publication of *Des Prêtres Noirs s'interrogent* (Black Priests Wonder), a theological reflection on the Church among Black People in 1956, various voices both from the African Church hierarchy and the Laity were calling for a forum to pay a specific attention to Africa. Some even requested for an African Council. Finally, on Epiphany Day 1988, John Paul II made a historic announcement, con-voking a “Special Assembly for Africa of the Synod of Bishops so as to... promote renewed pastoral efforts and activity for the Church in Africa.” The theme of the Assembly was: “The Church in Africa and Her Evangelising Mission Towards the Year 2000: You shall be my Witnesses” (Acts 1:8) (*Towards the African Synod*, vii). It took place from the 10th April to the 8th May 1994. The participation of the Zambian delegation is positively recalled by Fr. Peter Henriot, then Director of the Lusaka

based Jesuit Centre for Theological Reflection (JCTR): “They knew about the issues, they came prepared with documents representing the people’s views, and they spoke eloquently and convincingly” (*New People* 2008, 19). Back home, the Bishops spared no effort to publicize the African Synod as well as to implement its programme. This coincided with the preparation for the Jubilee 2000. A theme based on the message of the Synod was chosen for each of the remaining five years. The Bishops correspondingly issued pastoral letters on the Family of God. The first one, *Called to be Family of God* (1996) served to launch the theme. The second *The Church as a Caring Family* (1997) and the third *The Missionary Family* (1999) were part of the implementation phase. To crown it all, Catholics in Zambia converged in Lusaka’s Agricultural Show Grounds in August 2000, to celebrate both the Great Jubilee of God’s incarnation and humanity’s salvation through Jesus Christ and the fruits of the African Synod.

VI.1.1 IN LUSAKA ARCHDIOCESE

Under the coordination of both Archbishop Adrian Mungh’andu and the Pastoral Coordinator Fr. Eugene O’Reilly, Fr. Peter Lwaminda, Sr. Diana Hess and Mr. Naphtalie Mbewe facilitated workshops and seminars which were organised at the different stages of the implementation of the African Synod. They were held at the Pastoral Centre in March 1995 and in June-July 1996, and at Kalemba Hall in January 1996 and June 1999. The target groups were Priests, Pastoral Sisters, Catechists, Deanery and Parish representatives (*The Church at Grassroot Level*, 14-20).

The programme started by revisiting the 1974 Archdiocese’s declaration that considered the SCCs as a key means of evangelization and making the Church really local, i.e., self-ministering, self-propagating and self-supporting. Then a reflection on the message of the African Synod at the continental level from the Symposium of Episcopal Conferences of Africa and Madagascar (SECAM) and at the regional level from the Association of Member Episcopal Conferences in Eastern Africa (AMECEA) was proposed: The African Synod made a fundamental ecclesiological option to see the Church as the Family of God for the new evangelization and inculturation in Africa. The Family of God avoids all ethnocentrism and excessive particularism, encourages reconciliation and true communion and fosters solidarity and sharing among the particular Churches (*The Church in Africa*, n. 63).

The ecclesiological innovation of the Church as the Family of God was concretised by the creation of the National Catholic Forum in 1997, a unique ecclesial structure of the Church in Zambia, which brings together at national level the three “tribes” of the Church. Bi-annually, they come together for fellowship, dialogue and planning for the Church. The new understanding of the Church was publicized by a Nyanja song entitled *Banja* (Family) which has since become very popular: *Ife ndife Banja, Banja Banja. Banja limodzzi, Mpingo umodzzi ayee, ayee ayee zikomo lelo, tayamikira...* (We are one family, one Church. We give praise to the Lord...).

VI.1.2 THE PARISH WELCOMES THE SYNOD

At the occasion of the celebration of the Parish Diamond Jubilee in 1999, the Parish Priest pointed out that “the most important event of the last ten years has been the Synod of Bishops for Africa... This Synod and its vision have had an impact on Regiment Parish. For the years to come, that same Synod will continue to help the archbishop together with priests and pastoral workers to shape the Church of the 21st Century.” (*Let Your Light Shine* 1999, 9). The re-evaluation of the SCCs in the light of the African Synod is artistically remembered through a poster of the Jubilee year 2000 on the front wall of the Parish church. The suggestions and recommendations already implemented include the creation of youth SCCs, the division of bigger SCCs, except St Monica Barracks, into smaller units. Some SCCs organised “men only meetings with topics interesting men” to encourage more men to attend SCC meetings. As regards women in leadership, gender sensitive Pastoral Parish Councils were tried out with mixed results. While a lot of progress has been made as far as the role of the Laity is concerned, the link between faith and culture remained an area for further exploration. On the other hand, the link between faith and justice was entrusted to the Justice and Peace commission. Like in the rest of the archdiocese and indeed in the country, the relationship between the SCCs and Lay movements needs further theological reflection for a better symbiosis and collaboration for the benefit of the Family of God.

Although the First African Synod was articulated around five sub-themes namely proclamation, inculturation, justice and peace, dialogue and social communications, it will go down in history as the Synod on inculturation. The need to fully implement its resolutions and recommendations through another African Synod was felt by many bishops, priests, consecrated men and women and the lay faithful in Africa. John Paul II yielded to their desire and announced a second Special Assembly for Bishops’ Synod on 13th November 2004, during a symposium between bishops from Europe and those from Africa held in Rome: “... welcoming the aspirations of the Post-Synodal Council, an expression of the hopes of African Pastors, I take the occasion to announce my intention to convoke a second Special Assembly for Africa of the Synod of Bishops. I entrust this project to your prayers, warmly inviting you all to implore the Lord for the precious gift of communion and peace for the beloved Land of Africa” (*La Documentation Catholique* 2004, 1013).

VI.2 BENEDICT XVI CONVOKES THE SECOND AFRICAN SYNOD

Fulfilling his predecessor’s promise, Benedict XVI announced on 22nd June 2005, in the presence of the Special Council for Africa of the General Secretariat of the Synod of Bishops, his decision to convoke in Rome the Second African Synod (*Lin- eamenta*, 6). This was done two years later, on 27th June 2007. On the same occasion, he fixed the date for that continental gathering at the Vatican for October 2009. The Synod’s agenda was also set: “The Church in Africa in Service to Reconciliation, Justice and Peace: You are the Salt of the Earth... You are the Light of the World” (Mt 5:13-14).

*Pope Benedict XVI and J. M. Cardinal
Mazombwe 22nd November 2010*



VI.2.1 MOBILISATION IN THE ARCHDIOCESE

The announcement of the Second African Synod prompted Church leaders, theologians and ordinary Christians throughout Africa to reflect on the preparatory document called *Lineamenta* (discussion guidelines). In Zambia, this document was translated in Bemba (*Ukulanda pali Lineamenta*) and Cewa (*Ndemanga pa Lineamenta*), the two African languages most widely spoken in the country. (Before receiving the official translation, Regiment Parish was using a version made by a group of parishioners). The 2008 National Catholic Forum meeting focused on the preparations for the Second African Synod under the theme, *Reconciliation through Justice and Peace*. This was also the theme for the 16th AMECEA meeting held in Lusaka in June-July the same year, as well as for the Synod itself in Rome the following year.

A steering committee was formed and went around the country giving inputs on the process and the *Lineamenta* of the Synod. Individual dioceses set up *ad hoc* committees. Reconciliation and Justice was taken as a Pastoral theme and was launched in the SCCs. It was a leitmotif in Sunday preaching and in SCCs' Bible sharing. A prayer for the Synod was recited regularly on Radio Yatsani the archdiocesan broadcaster, during Sunday Mass in parishes, SCCs meetings, families, convents and presbyteries. Workshops were organized, articles written and interviews given to prepare people for the Synod. In this vein, Fr. Peter Henriot conducted a workshop at the University of Zambia's chaplaincy for parish leaders. He also produced an article in which he presented a panoramic view on some key issues to be addressed, namely credibility and relevancy of the Church in Africa, genuine Christian and authentic African, self-sustainability, accountability and transparency, HIV/AIDS as primarily a development and social justice issue, women, poverty and the social teaching of the Church. All these issues were to be looked at within the wider context of reconciliation, justice and peace (*New People*, 20-21).

The nation as a whole and the Archdiocese in particular were honoured to host a week long AMECEA Plenary Assembly on the African Synod. Parishes, groups, associations and people of good will, around Lusaka and beyond, contributed in various ways to the success of the event. An AMECEA *chitenge* cloth material was bought both for publicity and fundraising purposes.

VI. 2.2 AT REGIMENT PARISH

The Archdiocesan Pastoral Coordinator, Fr. Albertus Chitoshi, organised a workshop for Parish and SCCs representatives at the Marian Shrine. Then, these leaders took the discussion down to the grassroots. In addition to actively taking part in the activities organized by the Archdiocese, the incoming Pastoral Parish Council was introduced to the Second African Synod through a one day seminar animated by Fr. Peter Henriot on 9th November 2008. Furthermore, the Parish Newsletter on regular basis presented the prayer for the Synod and had a column for the topic on Sunday. The prayer was also recited during Sunday Masses. During St. Cecilia singing

Festivals, songs on Reconciliation and Justice were on the competition list. The parish's manifold contribution to the above mentioned AMECEA Plenary Assembly was officially acknowledged through a certificate of appreciation in these words:

ZAMBIA EPISCOPAL CONFERENCE
CERTIFICATE OF APPRECIATION
AWARDED TO

St. Charles Lwanga Parish – Regiment

For your outstanding contribution regarding the hosting of the

16th AMECEA Plenary Assembly

Lusaka Zambia, 28th June to 07th July 2008

Awarded this 31st day of August 2008.

Bishop George C. Lungu

President – ZEC

Fr. Joseph Komakoma

Secretary General – ZEC



Mrs. E. M. Kangaru of St. Mathew SCC with a delegate to the AMECEA Assembly

VI.2.3 FORGIVENESS AND RECONCILIATION

Earlier in this chapter, I took the view that the First African Synod was practically for Inculturation. Equally, the Second African Synod is basically about Reconciliation, a fundamental theme in our faith and our living as Christians. Reflections here below aim at giving a theological and pastoral understanding in the Zambian context.

VI.2.3.1 Jesus our Reconciliation

Reconciliation is central in the mission of Christ with vertical and horizontal dimensions. The institution of the Eucharist preceding his death is presented in reconciliation terms: “Drink from this ...for this is my blood,...poured out for many for the forgiveness of sins” (Mt 26:28). And as he was hanging on the cross, he already asked his Father to forgive his executioners because they did not know what they were doing (Lk 23:34). According to St Paul, reconciliation is an effect of the Christ-event: God, through Christ, takes the initiative to reconcile human beings, enemies or sinners, to himself (Raymond E. Brown *et alii* 1990,1398); they become his friends (see 2 Co 5:18-19). This reconciliation is extended to the entire universe: “In Christ God was reconciling the world to himself” (2 Co 5:19; see Rom 11:15; Col 1:20-22; Eph 2:11-19).

In his mission to reconcile people with God and with each other, Jesus went out into the villages to meet people and to talk with them (Muguku 2010, 159-166). He chose to walk among the people, to experience their sense of abandonment and discouragement; he taught them and he healed them. In other words, he nurtured them from a closeness that made the people feel secure and know that God had not abandoned them. Thanks to him they experienced that “God is with us!” It was reconciliation with God. Jesus could have chosen other forms of being with the people: instead he chose to mingle with them. He was the Good Shepherd among them (Jn 10:1-18).

The Family of God is challenged to make the presence of God felt by his people, to reach out to people where they are. It is a challenge to incarnate the Church, to let the people know how close God is to them by our way of relating with them. In a particular way, it is an invitation to the shepherds to have, for the People of God, words and actions of encouragement, consolation, hope and prophecy.

The Church has a vital role to play in making reconciliation become a spirituality which energises Christians in their daily living, their relationship with one another and with those who do not belong to their fold. In this way, they can become “the salt of the earth and the light of the world” (Mt 5:13-14).

This is a call to Church members to undergo conversion so that people may know, by the way they live, that they are disciples of Jesus Christ (Jn 13:35). Reconciliation is a way of life that calls for true meekness and unconditional love for fellow human beings. It is the cost of discipleship. This demands that we live “the

Way” as we hear it proclaimed in the Gospel: “You have heard how it was said... But I say to you ...” (Mt 5:20-48).

VI.2.3.2 Forgiveness Prepares Reconciliation

In any relationship, sooner or later, things go wrong and a conflict is born either internally within one individual or externally between persons involved in it. As the Bemba saying goes *imiti ipalamene taibula kukwesana* (clashes between people close to each other are part of life).

St Paul’s directive is worth paying heed to: “never let the sun set on your anger or else you will give the devil a foothold” (Eph 4:26-27). Jesus deals straight with sinfulness, the root cause of conflict, as he cures two men: one was paralysed for thirty-eight years (Jn 5:5), while the other was lowered through the roof of the house where Jesus was preaching (Mk 2:5-9): “My child, your sins are forgiven” (Mk 2:5), “get up, pick up your stretcher and walk” (Mk 2:9). He underscores the importance of forgiveness in the prayer attributed to his teaching: “Our Father ... forgive us our sins as we ourselves forgive those who wrong us...” (Mt 6:11-12). If we want to be forgiven we must forgive.

Forgiveness is an uphill path and yet the key towards reconciliation and peace. Forgiving is a difficult business but it is within our power. As John Paul II observed, there is no peace without justice, as there is no justice without forgiveness. Whether or not and how much responsibility I bear in the situation is very relevant but secondary. If I do not forgive and if I am not forgiven, a chain of actions and reactions, verbal and/or non-verbal follow and complicate our living together harmoniously. We both feel threatened by the unforgiving that lies between us: there is resentment and need to get even, and at times the situation degenerates through varying degrees of violence.

The Church in Africa needs to urgently address forgiveness using all the available means including the sacrament of reconciliation, the African cultures such as the African Palaver (*insaka/indaba*) which in many ways resembles the Matthean three-step approach: “If your brother does something wrong, go and have it out with him alone... take one or two brothers along with you...report to the community...” (18:15-17). The Zambian wisdom has proved that *uwatwala pa nsaka tonaula* (he who brings a case to the council of elders is bound to get good advice). It is wholesome sometimes to put the *mulandu* (case) on the table and call it by its proper name so that both parties can look at it and dispose themselves to forgive and reconcile. At Regiment Parish, the tension caused by un-evangelical styles of leadership, jealousy, rivalry, rumour mongering and gossiping, was defused through regular parish staff meetings. Some SCCs have created disciplinary, justice and reconciliation committees for the prevention, management and resolution of conflicts.

Often the whole family or even the community is involved. The animosity harboured in the heart is poisonous both to the individual and to the community as a

whole. In many African cultures there is no sin that is just individual because the individual is a member of the community and whatever he/she does affects the whole community. One man's impurity becomes community uncleanness. Hence the healing process has to take place at both levels. Community forgiveness, reconciliation, cleansing and expiation may be necessary. It is done through symbols and symbolic actions which touch the depths of the spirits and heal them.

The air we breathe in Africa is contaminated by the sins of injustice and violence. How shall we make it wholesome? African natural resources such as forests and minerals have been depleted and ravaged in a war of greed and unsustainable development drive. Hence we have erosion and desertification that are making arable land sterile and African climate hostile to human habitation. How shall we bring forgiveness and ecological reconciliation (*Proposition 22*)?

At the end of the day, in order for a holistic reconciliation to take place, at least six dimensions are to be considered namely the neighbour, the community, the ancestors, the land, self and God. This and much more is what the Church has to undertake if it is to be at the service of reconciliation in our wounded Africa.

VI.2.3.3 How about Zambia?

In 2009, our country as a nation celebrated forty-five years of sovereignty, a generation of social stability, without ethnic strife or wars. This is exceptional in Africa and indeed in the world. However, this does not mean that we have reached paradise. Therefore, we should neither sleep on our laurels nor take national concord for granted. Furthermore, "The peace of Christ is not the same as the tranquility that comes about when there is absence of conflict, but understood as the presence of all those conditions that allow people to attain their full potential." (Komakoma 2008,7).

There are many instances where individuals, families and communities live in tension. A wide range of causes include issues related to family (parental irresponsibility expressed in the lack of, or insufficient support for the spouse and children, excessive expectations e.g. from in-laws, domestic and gender based violence, unfaithfulness, early pregnancy, adultery, beer drinking and alcoholism), to Church (authoritarianism, non constructive leadership styles, cultural differences), to economy (poverty, property grabbing, unemployment, land disputes), to society (selfishness, fear, jealousy, sickness, especially HIV and AIDS), to politics (power sharing, electoral malpractice, manipulation, tribalism, nepotism [family tree]) (*Reconciliation* 2008,4-6).

Community tension is fuelled especially by witchcraft suspicions and accusations. Though this practice is frequent in rural areas, witchdoctors are also accepted in urban communities. They are regularly consulted. However they cannot hand down mob justice verdict as in rural set ups because town dwellers are more aware of their Constitutional rights and make use of them more than rural folks.

Even believers are not spared: conflicts in the society are sometimes carried over to places of worship. The liberalization in the religious arena has fostered the mushrooming of churches and ministries. Competition among them, leading sometimes to fish in each other's "ponds", creates conflicts between Christian denominations. The public is confused when, because of their theological differences, they take contradicting standpoints on issues of national interest.

Within the Catholic Family of God, conflicts within and between lay movements sometimes divide further the Body of Christ and are a counter-witness. As a consequence, some members leave their movements or the Catholic Church altogether. Furthermore, some Catholics in urban settings, after moving to another Parish, do not join their new Parish Community or SCC. They keep the umbilical cord with their old community. At times they create new SCCs within the neighbourhood and affiliate them to another parish, thus splitting the community and the communion. As regards consecrated men and women, their transfers should sometimes be preceded by sessions of forgiveness and reconciliation because they are not always just matters of administration: they may leave behind "matters arising".

If these tensions are kept under the carpet or are not diffused, they can become time bombs. People thirst for forgiveness leading to reconciliation as an option for a renewed and Christ-like life. The Church leadership in Zambia rightly urges those forgiven and reconciled to be agents of reconciliation among couples, between parents and children, within families, between the hierarchy and ordinary faithful, among and between the clergy, the religious and the laity, the leaders and those they wish to serve (Komakoma 2003,418).

A new pastoral practice of reconciliation should enrich the sacramental celebration with the cultural values that are part of the social reconciliation methodology. Valuable ideas were proposed in *Reconciliation With an Inculturated Spirit: A Working Paper Designed to Promote Reflection, Prayer, Discussion and Action to Deal with Challenges of Conflict and Tension in Families and Communities*, a collective document produced by a think tank under the auspices of JCTR. In this reconciliation approach, priority is given not to the prosecution or the defense within a sophisticated legal system with monetary considerations, but to mediation fostering the restoration of the broken relationships and the re-establishment of a holistic harmony. The focus is not so much on a "fair trial", resulting in a conviction that can lead to imprisonment with or without bail, but to mend community, social and cosmic relations.

VI.2.3.4 The Celebration of Reconciliation Revisited

In the early Church, reconciliation was also a community affair which comprised several stages, one of which involved public dressing in sackcloth, praying and fasting. The sinner was considered to be a member of the "order of penitent" for the whole time of Lent. They were reconciled with the Church and God during the Holy Week (*Reconciliation*, 12).

The role of the community was re-emphasized in the aftermath of Second Vatican Council: “The Lord has entrusted to the whole Church, as to a priestly people, the task of effecting reconciliation and the Church performs this task in a number of ways” (*Misericordia Suam*, n.8). In the same vein, a common celebration manifests more clearly the ecclesial nature of reconciliation; the faithful listen together to the word of God which proclaims God’s mercy and invites them to conversion, forgiveness and reconciliation. All together, they praise the Lord because of the wonderful things he has done for them (*Misericordiam Suam*, n.22). From a pastoral point of view, the non-sacramental part allows, among other possibilities, Christians whose personal situation, unhappily often dubbed *aba milandu* (those at odds with Church Law), keeps them away from the sacraments to join in a penitential process in the Church (*Proposition*, n.6). Allowing a common preparation for reception of the sacrament does not replace personal confession and absolution for the sins of each penitent.

In addition, room for adaptation or inculturation has been foreseen, taking into account concrete circumstances of the penitents and in a way in which the clergy and laity work together in the preparation of the reconciliation rite (*Misericordiam Suam*, n. 40). Some efforts of inculturation have been tried out like in the following example: before private confessions, a Christian brings a white chicken, symbol of admission of guilt and the restoration of a good and healthy relationship, at the foot of the altar in the name of the whole community. Then Christians who want to receive the sacrament of reconciliation come to accuse themselves of their personal sins before receiving Holy Communion (*Reconciliation*, 9). The demand for Holy Water to be used in the house in order to be protected against evil spirits and have peace has been increasing. Could this not be an implicit invitation for the Priest to celebrate the penitential rite by sprinkling more frequently the assembly at the beginning of the Mass as he evokes the situations which prompt the requests?

As a way of implementing the teaching of the Synod, the leadership at St Charles Lwanga made extra efforts to visit more homes and to encourage people to come back to the sacraments. There was a good response which was translated by more people following the Rite of Christian Initiation of Adults (RCIA). That had a strong impact on the number of marriage registration and blessing. One weekly hour for confession, sometimes with Priests from outside the Parish after Saturday morning Mass, as well as a monthly celebration of reconciliation, were introduced.

VI.2.3.5 The Levy-Sata Reconciliation Handshake

From 27th June to 7th July 2008, AMECEA held its 16th Plenary Assembly in Lusaka to prepare the Second African Synod. As the event was unraveling during a solemn Mass at the Cathedral of the Child Jesus, little did we know that it would provide a platform for a historic reconciliation between two top leaders of our country namely, Republican President Levy Patrick Mwanawasa and Opposition Leader Michael Chilufya Sata. In his address to the AMECEA Bishops (Mwanawasa



President L. P. Mwanawasa and Mr. M. C. Sata. Courtesy of Catholic Media Services

14-17), the former narrated how he had offered an olive branch to the latter. Here below are some extracts:

“My dear brothers and sisters, from Zambia’s political background, ... it should not surprise any of us when we look at the recent political developments in our country. I am referring here to the now infamous reconciliation between myself and the Patriotic Front Leader Mr. Michael Sata. This is not a strange phenomenon. It is the normal way that we Zambians have historically dealt with conflict...Bembas and Ngoni’s fought bitter tribal wars. I don’t want to judge as to who the winner was, but I leave that to Archbishop Mpundu and Bishop Lungu to resolve. One thing I will guarantee you, however, is that the two Church leaders will not agree as to what the result of the war was, but ironically, they will embrace each other after a long argument. When a relative of one of them dies, the other one, with all his relatives, will take over the funeral proceedings that will effectively lighten the burden of the other.” Out of that tribal war, he observed, was born one of the best inter-tribal relationship (*bunungwe/cimbuya*) in our country. He went on to say: “From my bitter quarrels with Mr. Sata, a time had to come when it had to stop in the interest of peace in our country. As it were, the reconciliation process had to be stimulated by a life threatening situation. Whether good or bad is not for me to judge. But I believe God has a plan for everything.”

This turned out to be a testament speech. As a matter of fact, in the afternoon of the very day, the President flew for an African Union (AU) meeting in Egypt where he fell into a coma to which he succumbed in Paris on 19th August 2008. Indeed as the following confession in his address bears witness, he died a reconciled man: "... neither do I wish to claim total innocence in some of the political differences that we may have experienced during my presidency. Human as I am, I have probably contributed as much as to these differences as my colleagues in the opposition but this has not in any way subtracted from my innermost desire for political tolerance and tranquility." May his soul rest in eternal peace!

CONCLUSION

The period covered by this book considers the Second African Synod before the publication of the Post-Synodal Apostolic Exhortation *Africae Munus*. Therefore, it is too early to evaluate the overall impact of this Synod on Regiment Parish or the Church in Zambia as a whole. Moreover, in spite of its pertinence, its results may not be as resounding as those of the First African Synod because as a matter of history, the latter had received more media coverage. Furthermore, less time was spent on the preparatory process of the Second African Synod, i.e. two years (2007-2009), as compared to five years (1989-1994) on the First. Consequently, there was relatively less theological input. There is need for more time in order for the Second Synod to sink in and shape anew the way of being Church through reconciliation.

As it is said, prevention is better than cure. We need to be proactive by reading the signs of the times and by creating social conditions which will foster harmony among people. There is no society or community which can claim to be completely immune from conflict. That is why a regular monitoring of the "state of the nation" is a must, if we want to preserve peace. In this regard, occasional Pastoral Letters from ZEC have helped the nation to remain alert and keep steering in the right direction.

Though Zambia can rightly boast of having achieved tribal harmony and can even help other countries, the economic divide, which has been widening especially since the introduction of a liberalized economy, has to be reduced in order to safeguard the social harmony. The so much talked about economic growth has not been translated into corresponding poverty reduction. The JCTR monthly reports on the food basket for basic needs and other economic indicators regularly remind us that we still have a long way to go. Food riots and upheavals resulting in deaths have shown indeed that our peace is kept in fragile vessels. Jesus proclaims blessed those who are hungry for justice and peacemakers. We should be ready to pay the cost of discipleship.

Then we can look forward to the implementation of the Synod as a sign of hope, a recurrent theme in the *Lineamenta*, the *Instrumentum Laboris*, the *Message* and the *Propositions* of what has been viewed as the new Pentecost (*Proposition, 2*). This calls

for an appropriate spirituality which enlightens and accompanies the multi-dimensional reconciliation process through peace and justice.



Girl Guides and Boy Scouts preparing a bright future

EPILOGUE

The preceding pages have featured some of the key personalities, saillant moments, realisations, innovations and challenges which marked the faith journey of the people of God at Regiment Parish since its foundation seventy years ago. These factors have greatly contributed to what the parish now is, i.e., “a community of believing people on the road together, slowly but surely coming to grips with their problems whilst reaching out to others on the same road: a glimpse of the Kingdom of heaven indeed” (Fr. Wim Wouters).

I take this opportunity to express my gratitude to the Archbishop of Lusaka, the Most Rev. Telesphore George Mpundu who graced the day by presiding over the handing over ceremony during a Sunday Eucharist. His presence at such a historical and ecclesial celebration spoke mountains. His encouraging words for “a job well done” by the missionaries and his fatherly exhortation to the new Parish Team created joy and communion among all present.

The farewell speeches hereafter, delivered on that memorable and shining Sunday 2nd August 2009 are in their own way, a homage and a dedication to the Family of God at St. Charles Lwanga Catholic Church, Regiment Parish.

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1. TRANSMISSION OF ST. CHARLES LWANGA PARISH

By Fr. Gotthard Rosner

Some time ago, people came to see me and asked: How can you transmit a healthy and rich parish like Regiment Parish to the diocesan clergy? Healthy and rich not only in finances, but also in personnel, projects, SCCs, Lay participation, events, etc...

When about two years ago the Provincial Council of the Missionaries of Africa decided to transmit Regiment Parish to the Archdiocese, it was not an easy decision. Our confreres had worked in this parish for many years. They had established the first Basic Christian Communities in Zambia, had introduced Parish Council and Lay movements, had started different projects like Mulelemwana and built the place up as well as they could. People appreciated them and loved them, so why go away?



Fr. M. Phiri the first Priest from Regiment Parish with his relatives

There are several reasons for handing over St Charles Lwanga:

Firstly, the question of personnel. Right now we are fifty-five Missionaries of Africa in Zambia. Thirty years ago we were nearly two hundred. In five years from now there will be forty-five or less. In our last General Assembly of November 2007, it was decided that we should keep at least one community in each of the six dioceses where we are established. In Lusaka we have four communities right now, and in order to be honest with the other dioceses, we will have to slim down.

We have eighteen Zambian confrères, but according to our missionary vocation, they work in other countries of Africa and are only called back for home service (administration, vocation animation or studies). We have to be realistic: we are short of personnel.

Secondly we are Missionaries. One of our charismas (our tasks), received from our Founder Cardinal Lavigerie, is to establish the local Church. Once this Church is established, we move on to other missionary projects. I hope and pray that we will always remember that we are missionaries, trail blazers. St. Charles Lwanga is a very good and established parish, and the Provincial Council thought that it would be time to move on to other places. There are still areas in Zambia where missionaries are more needed like in the Lwangwa Valley or parts of the Western Province.

Thirdly, solidarity with the Archdiocese. I believe that we hand over a good parish, in fact a very good parish to the diocese. Everything is set up and functioning well: Mulelemwana Youth Skills Training Centre, the Social Office, the Parish Council, the ministry of the Catechist, the Choirs, the different Committees and the SCCs that are fully alive. Regiment Parish is financially sound and will be able to help other parishes of the Archdiocese which are in need. It might be a sacrifice for us, but I believe that God will reward us for our generosity.

A last word, to the new priests of the parish: if you love the people of the parish and work with them, they will love you. Remember the words of Jesus: “I have come to serve and not to be served and to lay down my life for many” (Mk 10:45).

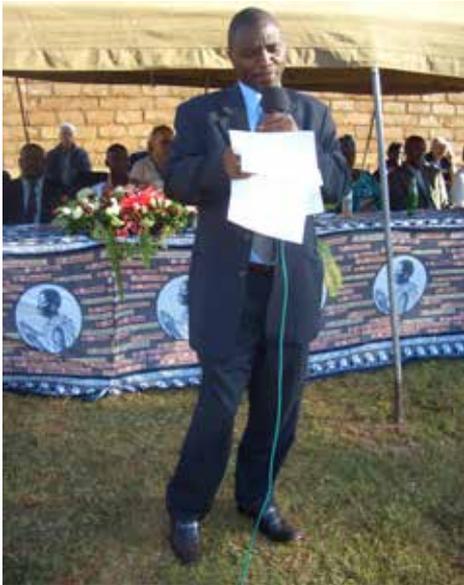
I wish the new Pastoral Team God’s blessings in their apostolate and plenty of joy when working together with the people of St. Charles Lwanga Parish.



Mrs. M. Mukuka and other women bidding farewell to Fr. M. Nsanzurwimo, Fr. B. Udelhoven and Fr. E. Mambwe

2. SOME REMARKS

By Mr. Joseph Mukuni, Chairperson of The Board of Management



Mr. J. Mukuni

I rise on behalf of the board, management, staff and students of Mulelemwana to pay tribute to the White Fathers for the gift of Mulelemwana.

Our people say that a visitor leaves behind a burning log of fire, as proof that he had been there. For us the buildings of Mulelemwana as well as the concept are a log whose fire will keep burning forever, giving light and warmth to the vulnerable children in this parish and beyond. That is the burning log left by the Missionaries of Africa.

If Mulelemwana were a field, we would have said that Fr. Wim ploughed it and planted the seed and Fr. Marc came to weed and apply top dressing fertilizer; it is now for the parish to harvest.

We therefore say thank you to Fr. Marc for the part he played as we thanked his elder brother Fr. Wim before him. We benefitted from working with you as our spiritual director and as a fellow board member.

We know that your dream, Fr. Marc, is that the centre should grow into a big college for the vulnerable children who cannot afford to go to formal training institutions. Please continue praying for your dream to be realized.

Fr. Marc, go well and remember us in your prayers. It is sad to see you de-camp, but we appreciate that de-camp you must; the Lord wants you to work for him elsewhere.

To Fr. Lubunda, we say welcome. Mulelemwana looks forward to working with you as the Lord gives you the mantle to preside over our spiritual growth as a parish.

God be with you. Amen.

3. FAREWELL SPEECH

By Mr. Boniface Nkoloma

Brothers and sisters in Christ, all protocol observed.

We thank God for sending his Son Jesus Christ to save us through the Holy Spirit. We also thank the Church, the Jesuits and all the Missionaries of Africa who answered Christ's calling to come and evangelize Africa. We particularly thank Regiment Parish Priests, the Jesuits and the White Fathers.

Brothers and sisters in Christ, today makes us sad as a parish in that the White Fathers are saying bye to us. They are saying bye because they want to continue with their Founder's vision, that is, to move on to others.

However, this day, the 2nd August 2009 makes us happy in that the White Fathers are not leaving us as orphans. We are blessed with our new Parish Team of our Local Clergy. Welcome.

As Parish Executive, we wish to bring it to the attention of the Parish that the outgoing White Fathers, particularly Fr. Marc, were technically able to help construct the upper floor of our church through your financial and spiritual support of which we are very grateful. We would want also to thank the parishioners for the support rendered to the priests. Due to this support, the Mulelemwana project was able to access a pick-up van. The Kizito Centre for the Youth was also constructed. These two important centres should be supported by everyone as they benefit the Youth, in the immediate surrounding community and sometimes even those in far areas. Due to limited time, I cannot itemize all the events and activities that happened.

Lastly, the Executive wishes to encourage and urge everyone to give the same support to the new Parish Team.

I thank you.

4. THERE IS A TIME FOR EVERYTHING

I came here on 26th March 2006 and took over the leadership of this parish from Fr. Wim Wouters on 1st July the same year. You welcomed me and those who lived with me in the Priests' House and ministered to you. Your hospitality recalls the fellowship of the New Testament times. As regards building the Kingdom of God, we tried our best not only for our parish but also we extended our helping hand to our brothers and sisters near and far. The results of our efforts are overwhelming! I am tired but satisfied, fulfilled and happy. What we have achieved together is beyond what I ever dreamt of. That is why it has not been easy for me to take the decision to move on in order to proclaim the Good News elsewhere.

There is a time for coming, there is a time for going. It is a time for mixed feelings. It asks for a change and this change is painful both on your side and mine. As I often preached during funeral Masses, this is the paradox of loving. The more you love, the more tears you shed when you can no longer see, talk, listen to your beloved. And "The Four Steps of Spiritual Freedom" a book, I used for my spiritual reading for the last couple of weeks confirms that reality. Change is a permanent feature of our life. Change is an opportunity for growth.

Allow me to paraphrase St Paul's farewell speech to the Christian community at Ephesus: You know what my way of life has been ever since the first day I set foot among you; how I have tried to serve the Lord in humility with sorrow and trials

which came from our daily living. I have not hesitated to do anything that would be helpful to you. I preached and instructed you both in public and in your homes urging you to turn to God and to believe in our Lord Jesus. And so, on this very day, I swear that my conscience is clear as far as all of you are concerned. Be on your guard for yourselves and for all the flock of which the Holy Spirit has made you the guardians, to feed the Church of God which he bought with the blood of his own Son (Acts 20:18-28).

This is also the time for me to follow Simeon's example and sing a thanksgiving song to God: Now master, you are letting your servant go in peace as you promised; for my eyes have seen the salvation which you made ready in the sight of your people at St Charles Lwanga, a light of revelation to the communities near and far and glory for your new people (Lk 2:29-32).

I have accomplished my mission of three years and five months. Coincidentally, this period is about the same time Jesus spent in public ministry. I thank him for sustaining me with his love which was expressed best in the Eucharistic celebrations. In the same vein, I interpret the fact that I did not get sick a single day during my stay here as a result of your strengthening prayers and a lovely, tenderly care for me. I am humbled and I thank you from the bottom of my heart.

I have cherished the guidance and the cooperation I received from my "boss" the Archbishop and his entire administration as well as the Deanery network.

I have enjoyed the monthly meetings and consultation with my fellow Reverends and Pastors in Chilenje Area. The fellowship is represented here by Rev. Muyutu of the Evangelical Church in Kasama Road, Chilenje. Together we have fostered unity among the Children of God in this area.

I thank my fellow parish leaders for your faith, dedication and sacrifice for the people of God under your care. I thank you for your courage, determination and foresight. Only a couple days ago we lost one of the most committed leaders Mr. Patrick Mwemba. He was the chairman of St Mary's SCC. We will be putting him to rest tomorrow. Let us observe a minute of silence in his memory... MHSRIP.

I thank you my mothers and fathers for the paramount role you are playing to make sure that Christian values are transmitted to your children and the young generation.

I thank you the youth for keeping focused on your Saviour Jesus amid many and often contradicting solicitations.

I thank you SCCs for bringing Christ in the neighborhood.

I thank you Lay groups for nourishing the community especially families, with the spiritualities and charismas of your Founders.

I thank you the Parish administration and Mulelemwana staff for working to-

gether as a team and a family. We have toiled together in order to deliver services to our parish community and visitors.

One way of perpetuating my thanks is the book I am writing with you on Regiment Parish. Hopefully it will be published in two years time.

I welcome and thank my successor and brother, Fr. Timothy Lubunda and his Assistant Parish Priest Fr. Albertus Chitoshi, for having accepted to come and lead you the people of God. They are men of God who have proved their leadership capacities in other parishes and responsibilities. I have no doubt that you will have a smooth riding together.

We are where we are because there are people of good will who directly and indirectly and in many ways support our programmes. A non-exhaustive list includes my religious family the White Fathers - Missionaries of Africa represented by the Provincial Superior, St Michael Parish Kindermissionwerk “Die Sternsinger” in Aachen and the Zambia Circle in Selm Germany, ZOA-Z, Fr. Wim, Friends from the Netherlands, Fr. Jean Marie Beliveau, Mr. Boniface Nkoloma and our MPs etc...

Since I am a human being I may have hurt some of you. I am asking for forgiveness. I beg you to release me and in so doing you will be releasing yourself, and together we will dance to the tune of reconciliation and fraternity in Jesus’ name.

As I am about to sign off, I have one request to make to you as a parish com-



Fr. T. Lubunda in-coming Parish Priest and Fr. M. Nsanzurwimo out-going Parish Priest shaking hands

munity especially young people. Offer more and more yourselves, your children, relatives and friends for Religious life. At the age of seventy, Regiment Parish has produced only one Priest, late Fr. Matthews Phiri and a handful Sisters and Brothers. We have received a lot, and free of charge, from Missionaries; let us consecrate ourselves to God for his people correspondingly.

Last but not least, I thank my predecessors some of whom have reached the status of ancestors. I thank my fellow Priests who helped me to shepherd you, some occasionally, others living with me. May they be represented by Fr. Maurice De Weerd , Fr. Bernhard Udelhoven, Fr. Phelim Malumo and Fr. Emmanuel Mambwe. I also thank the Missionary Sisters of Our Lady of Africa and the Catechist Helen Chulu Mushimbei.

The grace of the Lord be with you. My love is with you all in Christ Jesus.

Thanks and farewell. Fr. Marc.

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