

ADIEU



FRANCOIS
KAMALENGA NKASHAMA

Repose en paix !

3 GRANDS

MOMENTS DE LA VIE

Naissance-Vie-Mort

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DE LA VIE

Naissance-Vie-Mort

PREFACE

Naître, vivre et mourir sont les trois grands moments de la vie sous le soleil avant de retourner vers Celui de qui nous tirons tous origine et vers qui nous retournerons, chacun en son temps et en sa circonstance !

Quatre personnes ne sont pas nées comme toi et moi.

- ❖ *Adam, tiré de la terre par Dieu lui-même,*
- ❖ *Eve formée de l'os tiré de l'homme ;*
- ❖ *Melchisédech, sans généalogie et*
- ❖ *Jésus, né de la Vierge Marie par la puissance du Saint-Esprit.*

Nous autres, nous sommes nés de l'union entre un homme et une femme...

Il y a des gens qui n'ont pas connu la mort d'une part et ceux qui vaincu partiellement ou totalement...

Enoch fut enlevé du milieu des hommes par Dieu-lui-même et Elie devant le regard d'Elisée qui attendait de lui une double portion.

Lazare revint à la vie et mourut après, mais le Seigneur Jésus a vaincu la mort car il est la vie et la résurrection !

Nous sommes dans ce monde comme des pèlerins et des voyageurs qui devront un jour rendre compte de Dieu quand il passera du trône de la grâce au trône de justice !

Nous naissons une fois, pour vivre une fois et mourir une fois avant de rendre compte à Dieu de qui nous tirons notre origine !

*La vie d'un homme est semblable à un train qui part de la gare de la naissance vers celle de la mort avec plusieurs petites gares intermédiaires et médianes où les gens descendent, les uns pour du bon et d'autres pour revenir une ou plusieurs fois avant de nous quitter définitivement comme c'est le cas avec notre frère, ami et parent pour les uns et les pour les autres, **Papa François NKASHAMA**, qui vient de nous quitter au moment le plus inattendu et le plus inopiné !*

Le tout commence dans le sein d'une mère, juste après la fécondation...

La mère entretient deux relations bien distinctes :

- ❖ *Une relation cachée avec le fœtus en son sein et*
- ❖ *Une relation avec son époux sans y mêler tout ce qu'elle ressent en elle.*

Au cas où elle a d'autres enfants, elle gère autant les relations externes de la relation interne jusqu'à ce qu'à la naissance de l'enfant...

Le nouveau-né commence sa petite vie dans les bras de sa mère avant d'aller sur sa poitrine et plus tard son dos. Et pendant tout ce temps, l'homme, le chef de la famille est toujours occupé !

La famille restreinte nous accueille à notre naissance et nous donne les premiers pas des bonnes mœurs au fur et à mesure que nous grandissons.

Puis vient le voisinage et l'école maternelle et primaire avant d'aborder la vie sociale.

La mère entre dans le train de la vie de l'enfant avant le père et les deux y restent le plus longtemps possible en y accueillant les frères et sœurs ainsi que les voisins.

Cette cohabitation continue à l'école gardienne et à l'école primaire.

LA GROSSESSE



Après la fécondation, le fœtus commence une vie cachée et implicite dans le sein de la mère alors que l'homme continue à vivre sa vie de tous les jours, comme à l'accoutumée. C'est une des raisons pour lesquelles les enfants sont plus attachés à leur mère qu'à leur père...

Le sein maternel est le premier restaurant et la première chambre d'hôtel du fœtus que l'on attend impatiemment par tous et qui recevra le nom du père et non de la mère !

Pendant 9 mois, le fœtus vit dans l'intimité absolue avec sa mère loin de son père. C'est là la différence entre la responsabilité de la femme et celle de l'homme dans le foyer.

Nous sommes tous passés par là et nous étions, d'une manière ou d'une attachés plus à la mère qu'au père !

Mais une fois dans la vie, le père a aussi sa part de responsabilité qui est souvent cachée car il est souvent absent de la maison pour apporter la provision et la réserve pour tous.

Il se lève très tôt matin pour se rendre à son lieu de travail pour ceux qui en ont ou pour aller chercher la solution pour toute la famille pour rentrer tard le soir fatigué avant de se diriger vers la chambre à coucher après avoir mis quelque chose sous la dent !

L'homme et la femme se complètent mais sont pas des jumeaux ou des sosies. Il y a des choses que seule la femme peut faire pour le mieux et celles que seul l'homme peut exécuter pour le bien de toute la famille !

Le tout commence dans la famille biologique avant de poursuivre la course incontournable dans la famille sociale avant d'attendre la famille circonstancielle et même celle de la destinée.

LA FAMILLE BIOLOGIQUE

C'est la première école de la vie où nous apprenons le partage, la cohabitation, le pardon et la renonciation, car aucune famille, aucune société, aucune nation ne pourra vivre en harmonie, sans que les membres qui la constituent n'acceptent de se pardonner mutuellement.

Pardonner coûte plus cher que donner et oublier la faute encaissée coûte plus cher que pardonner. Il y a des gens qui pardonnent mais qui n'oublient pas la blessure encaissée et d'autres qui pardonnent et oublient la peine pénétrante qui se ferme mais laisse encore voir la cicatrice y afférente !

La famille biologique est composée du père, de la mère et des enfants.

Les parents sont liés entre eux par le mariage. Ils sont liés aux enfants par la paternité et la maternité. Les enfants sont liés entre eux par la fraternité et ils sont liés aux parents par la filiation.

Toutes ces relations devront être gardées jalousement dans l'unité, l'humilité et la simplicité du cœur dans cette première école de la vie qui nous ouvre la porte de la famille sociale, circonstancielle et de celle de la destinée.

LA FAMILLE SOCIALE

La famille biologique est influencée par la loi du sang, car Dieu bénit jusqu'à la millième génération alors qu'il maudit jusqu'à la troisième et quatrième génération.

1000 générations = 1000 X 25 = 25 000 ans

4 générations = 4 X 25 = 100 ans

*Ceci montre à suffisance que Dieu bénit **250 fois** contre **1 seule malédiction**.*

Malheureusement, dans nos églises, on nous parle plus des malédictions que des bénédictions !

Apprenons à parler de bonnes choses en famille et dans la société pour bénéficier des bénédictions des générations qui sont encore cachées à bon nombre d'entre nous.

De la famille biologique, nous allons vers la famille sociale par le voisinage et par l'école maternelle ainsi que par l'école primaire.

Des gens montent et d'autres descendent pour revenir une fois, deux fois ou plusieurs fois et d'autres encore restent plus longtemps avec nous.

La naissance est semblable à la mise dans une bonne terre de la semence qui donnera un jour, selon sa saison un arbre fruitier pour plusieurs et les passants se reposeront sous son ombre et les oiseaux du ciel pourront se reposer ou même habiter dans les branches.

Pour bien vivre en société, il faut pratiquer des règles de savoir-vivre telles que l'empathie, le respect d'autrui, l'écoute, l'utilisation de mots de politesse, et le respect des règles communes pour maintenir l'harmonie et des interactions positives. Ces principes facilitent la cohabitation et la construction de relations sociales saines et respectueuses.

Principes de base du savoir-vivre :

- ***Le respect mutuel***

C'est la base du « bien-vivre ensemble », impliquant de respecter les opinions, les choix et l'espace personnel des autres.

- ***L'empathie et l'altruisme***

Penser aux autres, faire preuve de compréhension et de bienveillance favorise des relations harmonieuses.

- ***La politesse***

Utiliser des mots comme « s'il vous plaît », « merci », «pardon » et « excusez-moi » est essentiel pour des interactions respectueuses.

- ***L'écoute active***

Écouter attentivement quand les autres parlent montre du respect et favorise la communication.

- ***Le respect des règles et normes***

Chaque société a ses règles, qu'elles soient formelles ou informelles, et il est important de les suivre pour le bien du groupe.

Pratique dans la vie quotidienne :

▪ Dans la vie publique

Restez silencieux dans les transports en commun, attendez votre tour, et offrez votre aide si vous voyez quelqu'un en difficulté.

▪ En entreprise

Soyez ponctuel, communiquez de manière respectueuse avec vos collègues et supérieurs, et respectez les règles de l'entreprise.

▪ Dans les relations sociales

Annoncez votre visite à l'avance, ne soyez pas trop envahissant, et montrez de l'intérêt pour la vie des autres.

▪ L'exemple personnel

Donnez le bon exemple à votre entourage, en particulier aux enfants, en appliquant vous-même ces règles de bonne conduite.

En appliquant ces principes, vous contribuez à un environnement social plus agréable, où la coopération et l'estime mutuelle prédominent.

L'Ecole Primaire, l'Ecole Secondaire, l'Ecole Supérieure et même l'Université agrandissent notre apprentissage et affermissent notre connaissance. Le monde professionnel ainsi que la pratique de la religion nous amène à la responsabilité et à l'excellence.

Tout le long de ce parcours il y a des gens qui nous quittent et d'autres encore qui nous rejoignent pour une

cohabitation à court, moyen ou long terme dans le train de notre vie...

*Et aujourd'hui, **Papa François KAMALENGA NKASHAMA** n'est plus parmi nous mais nous laisse avec un témoignage et une attestation qui nous plongent encore dans un retour dans le temps où ce vide exige un plein qui ne viendra pas du jour au lendemain.*

La vie d'un homme est une spirale qui s'ouvre de la famille biologique à la famille sociale et de cette dernière à la famille circonstancielle avant d'atteindre la famille de la destinée.

L'école, le travail, les affaires et même la vie spirituelle nous mettent ensemble avec des hommes et des femmes qui n'ont pas grandi avec nous et qui ne réfléchissent pas comme nous avec lesquels nous sommes appelés à travailler ou à collaborer à court ou à long terme.

***Papa François KAMALENGA NKASHAMA** a été pour nous un aîné et un mentor dans le travail que nous avons fait avec lui pendant plus ou moins 4 ans dans la ville de Kinshasa depuis 2021 pour ce qui me concerne personnellement.*

Il est ordonné et organisé à la fois et surtout, il tient à sa parole et à son honneur dans ses engagements.

Je l'ai rencontré dans des circonstances difficiles quand nous avions personnellement besoin d'un soutien relationnel et financier dans le marché que nous devrions obtenir coûte

que coûte pour notre Société dans le domaine de construction.

*Je l'ai connu au travers de notre Administrateur Gérant, Monsieur **Jean Pierre MAZINGO DJONGE** qui le connaissait de longue date.*

Pour moi, il est plus de ma famille circonstancielle et de celle de la destinée. Pendant ces 4 ans, j'ai appris tant de choses à ses côtés que je ne pouvais pas retenir mes larmes en le voyant dans position horizontale, transportée pour son dernier rectangle bénéficiant la présence présidentielle en ces moments difficiles que traversent notre pays.

LA FAMILLE CIRCONSTANCIELLE

La famille circonstancielle est occasionnelle et momentanée qui rassemble les gens par la prison, l'hôpital et le voyage.

*Nous avons rencontré **Papa François KAMALENGA NKASHAMA** au travail mais il y a des gens qui se sont rencontrés à l'hôpital, en prison ou en voyage pour ne jamais revenir. D'autres, par contre sont revenus une ou plusieurs fois et ont même taillé des relations profondes.*

C'était pendant des moments difficiles alors que nous devrions arracher un grand marché de construction et il avait joué et continuait à jouer un rôle très important et nous allions de victoire en victoire.

Dans certaines circonstances, nous rencontrons des personnes que nous aurions aimées rencontrer plus tôt, mais de fois :

« Mieux vaut tard que jamais » !

*Vraiment pour moi, personnellement, **Papa François KAMALENGA NKASHAMA** est parti plus tôt !*

*Oui, dans cette famille circonstancielle, tout le monde l'appelait **Papa François** !*

Il était un véritable papa pour nous tous, moralement et de fois financièrement il avait toujours une solution pour ce qui nous reliait.

Seulement, je le voyais de temps en temps se plaindre un peu pour sa santé et il allait en Europe pour les soins pendant

quelques semaines pour enfin nous rejoindre dans ce qui nous liait car sa table était bien pleine des fardes de plusieurs couleurs !

Dernièrement il nous a laissé savoir qu'il venait d'être nommé comme Conseiller à la Président et qu'il serait un peu absent à certaines réunions et la chose lui fut concédée de tous et nous avons continué à faire ce qui nous liait.

Il est parti pour l'Europe pour les soins comme il le faisait de temps en temps et l'inattendu et l'accidentel ont partagé le même lit, le même oreiller et le même drap pour nous le ramener dans la position horizontale qui est une disposition de faiblesse et d'épuisement car c'est la condition des malades, des prisonniers et des morts.

Non... Quand je l'ai appris, j'ai dit à la personne qui venait de m'apporter cette triste et sombre nouvelle de mettre ses phrases à la forme négative et il ne pouvait pas...

Moi, de mon côté, j'ai essayé de mettre les mêmes phrases à la forme interrogatives sans y trouver des réponses pouvant arrêter les larmes du fond de mon cœur.

LA FAMILLE DE LA DESTINEE

La famille de la destinée est une famille composée des personnes que Dieu nous donne et à qui il nous recommande pour être acceptés avec nos faiblesses et nos insuffisances, d'une manière ou d'une autre...

Papa François vient de me quitter personnellement avant que je n'atteigne le linteau de la famille de la destinée avec lui...

L'arbre a grandi, il a porté des fruits mais le fermier lui-même ne sait pas y porter la main...

Pourquoi seulement au moment où il venait d'être nommé comme Conseiller à la Présidence de la République ?

Il y a des questions qui restent ainsi longtemps sans réponse et sans justification valable devant les uns et les autres car c'est Dieu qui garde, dans sa souveraineté, le pouvoir de prononcer le premier et le dernier mot dans la vie de chacun de nous... Et rien, ni personne ne peuvent le résister...

La famille de la destinée est celle que nous voyons dans la généalogie de Jésus où même des étrangers prennent la place dans la lignée de notre Seigneur et Sauveur Jésus...

C'est le cas de David et Jonathan qui se sont acceptés jusqu'à se changer les habits.

*La Bible utilise l'expression « **aimer de toute son âme** » pour décrire un amour total et profond, particulièrement dans le grand commandement de **Matthieu 22:37**, qui*

demande d'aimer Dieu « **de tout ton cœur, de toute ton âme, et de toute ta pensée** ». Ce n'est pas une citation directe, mais l'idée d'aimer quelqu'un « **comme mon âme** » est présente, notamment dans **1 Samuel 20:17** où Jonathan aime David « **comme son âme** ».

L'expression « aimer comme mon âme » :

- **Un amour total et profond :** Aimer quelqu'un d'autre « **comme son âme** » ou « **de toute son âme** » signifie un attachement profond, un amour entier qui touche la personne dans sa totalité.
- **Le grand commandement:** Le plus grand commandement est d'aimer Dieu de tout son cœur, de toute son âme, et de toute sa pensée (**Matthieu 22:37**), signifiant un amour total et entier pour Dieu.
- **Exemple biblique :** L'amour entre Jonathan et David est décrit comme un amour profond, où Jonathan lui dit qu'il « **l'aimait comme son âme** » (1 Samuel 20:17).
- **Attachement à l'être profond :** Le terme « **âme** » se réfère à l'être profond et intime d'une personne, ce qui implique un amour qui va au-delà des émotions superficielles pour atteindre l'essentiel de l'individu.
- **En résumé,** bien qu'il n'y ait pas de verset disant « **Je t'aime comme mon âme** » littéralement, l'idée d'un amour aussi profond est présente dans les Écritures, à la fois dans le commandement d'aimer Dieu et dans des relations humaines.

Jonathan fit alliance avec David, parce qu'il l'aimait comme son âme. Il ôta le manteau qu'il portait pour le lui donner ainsi que ses vêtements, même son épée, son arc et sa ceinture. Il prit les habits de David et les porta...

David et Jonathan étaient dans une même famille de la destinée. Jonathan pouvait de temps en temps couper la loi qui nous exige d'honorer nos parents pour venir avertir son ami intime David sur le complot contre sa vie afin de le garder en vie devant la méchanceté de son propre géniteur.

La Bible ne contient pas de verset qui corresponde exactement à l'expression "je t'aime d'un amour qui est au-dessus de celui que l'on a pour la femme", mais la formulation rappelle la détresse de David suite à la mort de Jonathan, dans 2 Samuel 1 :26 où David dit :

« Je suis dans la douleur à cause de toi, Jonathan, mon frère ! Tu faisais tout mon plaisir ; ton amour pour moi était admirable, au-dessus de l'amour des femmes ».

La reconnaissance et la gratitude dormaient dans un même lit dans le cœur de David pour Jonathan qui lâcha ses mots après la mort de Jonathan, son frère de la destinée...

Personnellement je n'ai pas eu la grâce et l'indulgence d'atteindre ce niveau aux côtés de Papa François... Il est parti trop tôt pour moi...

LECON DE LA VIE

Que dire de la vie des hommes sous le soleil ?

*Dans la Bible, la mission de l'homme sur la terre, définie dès la Genèse, est de **remplir, cultiver et dominer la création**, en étant le représentant de Dieu. Cela implique la gestion de l'environnement, la mise en valeur de la Terre et l'exercice d'une autorité responsable sur les créatures. Cette mission est intrinsèquement liée à la relation de l'homme avec son Créateur, qui le forma de la poussière et lui souffla la vie. **Genèse 1:28***

Le rôle de l'homme dans la création :

- ***Gérer la création:*** La mission fondamentale de l'homme est de cultiver et de garder la Terre, et de dominer sur toutes les créatures vivantes, selon le récit de la Genèse (**Genèse 1:28**).
- ***Être un représentant de Dieu:*** En tant qu'être créé à l'image de Dieu, l'homme est un représentant de sa souveraineté et de son autorité sur la Terre.
- ***Établir une relation d'alliance:*** L'homme est appelé à entrer dans une relation d'alliance avec la création, en la valorisant plutôt qu'en l'exploitant.

Implications et responsabilités :

- ***Responsabilité envers l'environnement:*** L'homme est responsable de la Terre et doit prendre soin de la

création, même si cette autorité a été mal interprétée et a conduit à l'exploitation et à la destruction.

- ***Le travail comme mission:*** *Le travail n'est pas une punition, mais une mission confiée à l'homme, qui doit valoriser ce qui n'est pas lui, selon les écritures.*
- ***Faire face à la chute:*** *Si la mission originelle est de gérer la création, la chute de l'homme a conduit à l'exploitation plutôt qu'au service.*

La mission à travers les époques :

- ***L'Ancien Testament:*** *La mission de l'homme est liée à un plan universel de Dieu, à l'exemple d'Israël qui doit être un témoin et une lumière pour les nations.*
- ***Le Nouveau Testament:*** *La mission est poursuivie par les disciples, appelés à créer de nouvelles communautés de croyants et à annoncer la Parole de Dieu dans le monde, devenant ainsi des lumières dans les ténèbres.*

Créés à l'image et à la ressemblance de Dieu, nous sommes contraints de garder cette double valeur par la purification, la sanctification et la piété.

La mission que Dieu nous a donnée est plus grande que la durée de notre séjour sur cette terre et cela nous exige de la discipline et de la sagesse pour bien organiser le leadership et la succession.

Très souvent en Afrique, quand quelqu'un se prépare à aménager sa succession pour le mieux, l'on le soupçonne d'un esprit de mort et du pessimisme !

Les gens préfèrent vivre comme si la mort n'existait pas pour eux et se réjouir en lieu et place de penser à la succession et au succès de la mission après eux !

Les épicuriens, les sensuels et les rêveurs ne vont pas changer les lois de Dieu, le Créateur incréé qui nous a donné une mission spécifique pour vivre sur la terre et celle pour gagner les âmes perdues et les lui ramener pour la gloire du salut des hommes lié à l'œuvre salvatrice de Golgotha accompli par Jésus-Christ, notre Seigneur et notre Sauveur !

Le leadership et la succession concernent la manière dont une organisation planifie, identifie et développe ses futurs leaders pour assurer une transition en douceur et une continuité des activités lors des départs ou des retraites des dirigeants actuels.

Une stratégie de succession efficace inclut l'identification des talents, le développement de leurs compétences, la création de processus transparents, et la mise en place d'un plan de remplacement pour minimiser les perturbations et maintenir la vision et la stabilité de l'organisation.

Pourquoi est-ce important ?

- ***Continuité et stabilité:*** Assurent que l'organisation puisse continuer ses opérations sans interruption majeure lorsque les dirigeants partent.
- ***Adaptabilité:*** Prépare l'organisation à faire face à des circonstances imprévues et à s'adapter aux changements futurs.

- **Développement des talents:** Offre des opportunités de croissance aux employés à haut potentiel, favorisant leur engagement et leur rétention.
- **Résilience:** Permet de naviguer les changements de personnel avec plus de confiance et de résilience.
- **Comment mettre en place une planification de la succession ?**
- **Commencer tôt et de manière proactive :** Lancer la planification bien à l'avance pour être préparé à tous les scénarios possibles.
- **Identifier et développer les talents :** Rechercher les employés qui excellent dans leurs rôles actuels et qui ont un potentiel de leadership, puis les former.
- **Créer un pipeline de leadership durable :** Au lieu de seulement pourvoir des postes vacants, construire une réserve de leaders potentiels à tous les niveaux de l'organisation.
- **Établir des processus transparents :** Communiquer clairement les critères de promotion et les procédures pour instaurer la confiance.
- **Prendre en compte la diversité et l'inclusion :** Favoriser des équipes de direction diversifiées pour une richesse de perspectives et d'idées.
- **Prévoir des scénarios multiples :** Anticiper différents scénarios de transition pour être mieux préparé aux changements.
- **Assurer une transition en douceur :** Préparer les successeurs à assumer les responsabilités du leader

actuel, y compris le transfert de connaissances et de relations.

Cette harmonie dans la passation du bâton de relais d'une génération à une autre nous échappe en Afrique d'une manière particulière et nous sommes soumis à l'inattendu et à la surprise que nous ne savons pas normalement gérer ni entretenir pour le mieux.

Nous enterrons le missionnaire en Afrique avec sa mission et le visionnaire avec sa vision.

Une triste réalité !

Après nous cherchons à corriger notre faute, mais très souvent, c'est trop tard !

Les bénédictions familiales se transmettent par le sang mais étouffées par le manque d'un bon leadership et d'une bonne succession...

Papa François, je pense que toi au moins tu as eu la sagesse et l'intelligence d'y penser car nous ne sommes pas tous éternels !

L'éternité ne se passera pas dans cette chair tirée de la terre pour y retourner un jour malgré les honneurs dont votre levée de corps a bénéficié par votre investissement moral, culturel et intellectuel dans la famille et dans la société pour être accepté au sommet de la pyramide de notre pays !

Après Papa François, que deviennent les sociétés privées dans lesquelles il avait un mot à dire et sa propre famille

restreinte et élargie qui comptaient beaucoup sur sa sagesse et son savoir-faire ?

A qui as-tu jamais rêvé de remettre en ce jour qui nous sépare le bâton de commandement familial, social et professionnel ?

Inutile que quelqu'un d'autre y réponde à sa place, mais que chacun de nous tire une sage leçon sur leadership et la succession car nous ne savons pas à qui le prochain tour !

*Les esprits simples naissent de jour et meurent pendant la nuit, très souvent dans la position horizontale qui est une disposition de faiblesse et d'anémie pour l'homme en général ; et les grands esprits, les porteurs des grandes étoiles naissent pendant la nuit et meurent de jour entre **12 heures et 17 heures** !*

Posez la question à votre tendre mère sur l'heure à laquelle vous êtes nés personnellement pour avoir une idée juste sur votre origine !

La mort crée un vide que de fois personne ou rien ne peut plus combler, surtout pour ceux qui n'ont pas bénéficié d'une bonne succession.

LA SUCCESSION



*Le bâton de relais ou témoin est un tube de section circulaire en métal ou en tout autre matériau rigide, utilisé dans les courses de relais en athlétisme pour être transmis d'un coureur à un autre. Sa longueur est généralement de **28 à 30 cm** et sa circonférence varie entre **12 et 13 cm**.*

Son intérieur est souvent creux pour l'alléger et nous montre à suffisance que ce n'est pas celui qui commence la course dans ce cas qui la termine !

Cette discipline athlétique nous aide à comprendre simplement et aisément la notion du leadership et de la succession en famille, dans la société, au travail et même dans l'église de Dieu.

Beaucoup d'hommes de Dieu comme Ayidini Abala sont partis avec leur sage expérience dans les choses de Dieu sans

trouver un successeur à la hauteur du linteau sur lequel Dieu les avait placés !

Cette triste et sombre réalité se retrouve dans nos familles, notre société et dans notre pays à des niveaux différents car la noble notion du leadership et de la succession est mal accueillie chez nous en Afrique. On pense plus à l'esprit de mort qu'à celui de la succession...

*L'expression « **Quand le vin est tiré, il faut le boire** » signifie qu'il faut assumer les conséquences d'une décision ou d'une action engagée, même si elle s'avère difficile ou était prise à la légère. Le vin, une fois sorti de son contenant (tonneau, bouteille), est destiné à être bu, de la même manière qu'une affaire une fois commencée doit être menée à son terme.*

Explication de l'expression :

- **Le vin tiré:** Le verbe "**tirer**" dans ce contexte signifie faire sortir le vin de son contenant, par exemple pour le mettre en bouteille ou le servir.
- **Il faut le boire:** Une fois le vin ouvert et servi, il est logique de le consommer.
- **Le sens métaphorique:** Appliquée à une situation, cette expression signifie qu'une fois qu'une action est engagée et qu'une décision a été prise, il faut aller jusqu'au bout, sans reculer ni abandonner, même si l'on a fait une erreur en s'engageant.

Origine et utilisation :

- **Origines anciennes:** Le proverbe est ancien et se retrouve déjà en **1576** dans les écrits du poète français Jean-Antoine de Baïf.
- **Popularisé par des écrivains:** Des personnalités comme Marcel Pagnol ont contribué à la popularité de cette expression.
- **Connotation:** Elle peut être utilisée pour encourager quelqu'un à assumer ses choix ou à persévérer face aux difficultés.

Exemples d'utilisation :

- On peut l'utiliser pour dire qu'il faut réparer une faute commise, car le mal est fait et il faut maintenant en assumer les conséquences, comme dans l'exemple : "**Mais enfin, le mal est fait, et ça ne servirait de rien d'en parler davantage. Quand le vin est tiré, il faut le boire**".

Chers lecteurs, ne nous y trompons pas. Cette vie a un début et une fin et nous devons sagement pensé à notre succession d'une manière ou d'une autre.

Au niveau de la famille, prenons le temps de former les enfants en leur apprenant comment nous gagnons de l'argent et comment nous réglons les problèmes qui nous arrivent au niveau familial et même professionnel.

Nous devons aussi prendre du temps pour observer nos propres enfants afin d'en tirer un véritable successeur prospectif.

Ce n'est pas du tout facile, mais l'impossible est fait de bien de choses qui sont possibles. C'est une question de volonté et de sagesse car mieux vaut prévenir que réparer et la réparation coûte plus cher que la prévention !

Un véhicule que l'on n'amène pas souvent à l'entretien finit par tomber en panne sur la voie publique !

Parents qui me lisent en ce moment précis, pensez vraiment à organiser votre succession car on se sait du moins l'heure à laquelle on va au lit mais pas celle à laquelle le sommeil nous surprend...

Remettons la journée entre les mains de Dieu chaque matin et prions aussi avant de dormir car n'importe quoi ne arriver dans la nuit...

Papa François *vient de lâcher le bâton de relais dans la main de qui ?*

Je ne sais pas...

Mais au successeur d'aller plus loin que son leader et son mentor car dans les lois de l'excellence et de la perfection, il faudra que le fils aille plus loin que son père !

LES TYPES DE SUCCESSIONS

Dans la matière divine, nous pouvons retenir deux types de successions :

- ❖ *La succession par l'Esprit et*
- ❖ *La succession par le sang.*

La succession entre Elie et Elisée comme celle entre Moïse et Josué s'est faite par l'Esprit de Dieu lui-même et non par le sang !

La succession entre David et Salomon, s'est réalisée par le sang... Mais dans les trois exemples, nous voyons que les successeurs sont partis plus loin que les leaders !

- *Elisée est parti plus loin qu'Elie qui fit 7 grands miracles alors que lui en fit 13. Après sa mort on vint jeter un cadavre sur ta tombe qui était légèrement ouverte par manque d'entretien et au contact avec ses os, le mort reprit vie et il accomplit ainsi la loi de la double portion qui est une loi de la succession parfaite !*
- *Josué succéda à Moïse qui salua la Terre Promise de loin et y entra en conquit autant de terre que possible et en mangea les fruits du pays où coulaient le miel et le lait.*
- *Salomon succéda à son père David qui avait les mains pleines de sang et bâtit pour le Seigneur le premier temple digne de son nom.*

Le Seigneur Jésus a dit à ses disciples qu'ils feraient même des choses plus grandes aux siennes. Jean 14:2

Ma modeste prière en ce temps où Papa François est resté dans la position horizontale en attendant la résurrection des morts, que son successeur familial, son successeur professionnel et même spirituel, si il y en, fassent plus que lui...

Nous sommes tous des leaders quelque part d'une manière ou d'une autre et nous pouvons un jour laisser le bâton de commandement à un ou plusieurs successeurs selon le nombre de disciplines et d'engagements que nous avons dans ce monde où le virtuel et l'intelligence artificielle nous poussent à élever le linteau pour passer du bon à l'agréable et de l'agréable à la perfection afin que toute la gloire retourne à Celui de qui nous sommes tous sortis et vers qui nous retournerons tous un jour, chacun en son temps et en sa circonstance !

LE MONDE DE DUALITE

*La Bible n'adopte pas une vision de dualisme où le monde serait composé d'éléments fondamentalement opposés (corps/âme, bien/mal) mais plutôt une **dualité**, concept selon lequel deux réalités (par exemple, physique et spirituelle) existent et sont en relation au sein d'une même réalité unique. La perspective biblique sur la dualité humaine est que l'être humain est un tout composé d'un corps et d'une âme, une unité plutôt qu'une opposition.*

La dualité de la personne humaine :

- **Unité corps-âme:** *La Bible enseigne que l'homme est une personne unique, composée d'un corps et d'une âme, plutôt qu'une opposition. L'âme et le corps ne sont pas des entités séparées mais des principes consubstantiels d'une même personne.*
- **Nature spirituelle et physique:** *L'homme possède une nature physique et une nature spirituelle qui, bien que distinctes, forment une unité harmonieuse.*

Dualité du monde :

- **La création et le Verbe:** *La création de Dieu est le résultat du Verbe (Logos). L'apparition du monde dans la dualité (jour/nuit, silence/formulation) peut être comprise comme la manifestation extérieure de cette unité primordiale.*

- ***Le monde spirituel:*** La Bible parle de réalités spirituelles qui coexistent avec le monde visible, sans pour autant les opposer comme des créations distinctes.

Distinction avec le dualisme :

- ***Dualité:*** Une réalité unique où coexistent des éléments ou des forces, qui peuvent être complémentaires.
- ***Dualisme:*** L'affirmation qu'il existe deux créations distinctes, souvent avec un jugement de valeur (bien/mal). Des tendances dualistes ont existé dans le christianisme, mais elles ont été condamnées par les autorités officielles.

Voyons cette fois-ci la dualité de ce monde sous la plume de Salomon, le fils de David.

« Il y a un temps pour tout, un temps pour toute chose sous les cieux:

Un temps pour naître, et un temps pour mourir; un temps pour planter, et un temps pour arracher ce qui a été planté;

Un temps pour tuer, et un temps pour guérir; un temps pour abattre, et un temps pour bâtir;

Un temps pour pleurer, et un temps pour rire, un temps pour se lamenter, et un temps pour danser;

Un temps pour lancer des pierres, et un temps pour ramasser des pierres; un temps pour embrasser, et un temps pour s'éloigner des embrassements;

Un temps pour chercher, et un temps pour perdre; un temps pour garder, et un temps pour jeter;

Un temps pour déchirer, et un temps pour coudre; un temps pour se taire, et un temps pour parler;

Un temps pour aimer, et un temps pour haïr; un temps pour la guerre, et un temps pour la paix.

Quel avantage celui qui travaille retire-t-il de sa peine? » Ecclésiaste 3:1-9

Il y a un jour pour pleurer et un jour pour rire ou pour se réjouir... Mais tous les jours sous le soleil ne sont pas pareils !

*Aujourd'hui, nous pleurons **Papa François** et comprenons que même notre amour et notre respect envers lui ne suffisent pas pour le faire revenir parmi nous physiquement alors que le souvenir de sa bravoure, son sens de responsabilité, de soutenance et de percée restent encrés en nous pour plus que jamais et nous sert de modèle pour aller plus loin dans la loi de la succession où le fils devra aller plus loin que le père, le formé plus loin que le formateur et l'initié plus loin que l'initiateur...*

La position horizontale pour ne plus en sortir nous accompagne jusque dans le séjour des morts d'où le Seigneur Jésus nous tirera à la résurrection pour la vie éternelle.

LA POSITION HORIZONTALE



*Un baobab vient de tomber... C'est au-delà de mon entendement pour ce qui me concerne car **Papa François** était un modèle de vie dans les affaires pour moi et il est parti plus tôt que je ne pouvais me l'imaginer, mais de fois les personnes qui descendent du train de notre vie ne nous disent même pas au revoir...*

Il était une solution spontanée pour nous qui travaillions avec lui en ce qui nous liait...

Il y a des gens qui ne trouveront pas un remplaçant de sa taille et qui ne cesseront jamais de reconnaître la noble place qu'il occupait au milieu de nous, d'une part et le rôle

noble et magnanime qu'il remplissait à chaque table qu'il occupait...

Il y a un temps pour se tenir dans la position verticale et un temps pour se ternir dans la position horizontale...

*Mais cette fois-ci, c'est tellement fort que Papa François est resté couché, même quand **le Président de la République Son Excellence Félix Antoine TSHISEKEDI TSHILOMBO** est venu s'incliner devant son cercueil avant que l'on ne le conduise au cimetière « Entre Ciel & Terre » en attendant la résurrection des morts pour la vie ou pour la ruine éternelle.*

*Il avait une forte délégation en ce samedi **06** Septembre **2025** à l'espace **AVE MARIA** sur l'avenue **24** Novembre de la ville province de Kinshasa.*

*Comme avant de prendre l'avion, je suis passé comme tout le monde au contrôle, physique et des bagages avant d'entrer dans l'espace **AVE MARIA** ce samedi qui nous séparer physiquement d'avec **Papa François...***

LE SOMMET DE LA PYRAMIDE N'A PAS MANQUE



*Non seulement il nous a marqué à la base de la pyramide congolaise, mais aussi il a laissé de bonnes traces au sommet à telle enseigne que le Président de la République, malgré son agenda trop surchargé, surtout avec ce qui se passe à l'Est de notre pays, est venu avec une forte délégation pour saluer la mémoire de **Papa François**.*

Le travail bien fait, même de fois mal payé, reste dans les cœurs de ceux qui sont liés au fond et non à la forme...

Après la page sera tournée pour les uns, mais pas pour tout le monde car il y a des choses et des personnes que nous gardons jalousement dans nos cœurs !

Un seul cœur peut accueillir plus de personnes plus que le stade des Martyrs car dans le virtuel, il y a plus de places que dans le présentiel.

*Sincères remerciement à son **Excellence Monsieur le Président de la République Félix Antoine TSHISEKEDI TSHILOMBO** pour ce geste qui reste en moi comme un signe de votre sensibilité à tous ceux qui ont été fidèles à votre manière de voir les choses et de les faire exécuter...*

CONCLUSION

On ne vit qu'une seule fois !

« Et comme il est réservé aux hommes de mourir une seule fois, après quoi vient le jugement,

De même Christ, qui s'est offert une seule fois pour porter les péchés de plusieurs, apparaîtra sans péché une seconde fois à ceux qui l'attendent pour leur salut. »

Hébreux 9:27-28

Selon la Bible, après la mort physique viendra la résurrection, où le corps et l'esprit sont séparés, puis réunis. Il existe deux destinations éternelles: le paradis pour les croyants en Jésus-Christ qui auront la vie éternelle, et l'enfer (ou la prison des esprits) pour ceux qui ont rejeté Dieu.

Les âmes des défunts ne cessent pas d'exister et sont soit consolées dans la présence de Dieu, soit tourmentées, en attendant le jugement final.

La résurrection :

- **Corps et esprit :** La Bible décrit que le corps est "**semé**" de manière corruptible, mais qu'il ressuscite incorruptible et glorieux.
- **La vie éternelle :** La résurrection est un acte de Dieu pour ceux qui ont accepté Jésus-Christ comme leur Sauveur, qui leur donnant la vie éternelle.

Les destinations après la mort :

- ***Le Paradis :*** Pour ceux qui croient en Jésus, la mort est suivie d'une vie éternelle dans la présence de Dieu.
- ***L'Enfer :*** Ceux qui ont rejeté Jésus-Christ sont envoyés en enfer.

Ce qui arrive aux âmes :

- ***L'existence continue :*** La Bible indique que les âmes ne cessent pas d'exister après la mort.

Deux destins pour les âmes :

- Les âmes des croyants sont dans la présence de Dieu, consolées.
- Les âmes des non-croyants sont dans un lieu de tourment, mais cette attente n'est pas le jugement final. Certains textes suggèrent une opportunité de recevoir l'Évangile dans ce lieu.

Le jugement final :

- La Bible annonce un jour où les gens se tiendront devant Dieu pour être jugés ;
- Deux issues : le jugement détermina la destination finale, soit la vie éternelle ou alors le châtiment éternel.

Après la mort, les âmes continuent à vivre en attendant la résurrection et après le jugement final car tout le monde rendra compte de Dieu.

Les âmes de ceux qui ont servi le Seigneur sont protégées par Dieu et celles de ceux qui ont foulé cette Bonne Nouvelle du Royaume des cieux seront tourmentées en attendant la résurrection et le jugement final.

« Et j'entendis du ciel une voix qui disait: Écris: Heureux dès à présent les morts qui meurent dans le Seigneur! Oui, dit l'Esprit, afin qu'ils se reposent de leurs travaux, car leurs œuvres les suivent. » Apocalypse 14:13

Papa François, si et seulement tu pouvais me lire, j'aurais du te lire ce verset mais les choses sont ce qu'elles sont et ensemble dans le Seigneur que tu as servi, on se retrouvera dans le Royaume des cieux car le témoignage qui t'accompagne n'est ni vain ni dérisoire, mais une leçon pour les uns et pour les autres au pied de la pyramide comme au sommet de la pyramide !

Que ton âme repose en paix !

L'Auteur

L'AUTEUR

Sylvanus MULOWAYI WA KAYUMBA n'est plus à présenter car ses œuvres qui sont plus d'une centaine expliquent en ligne sa modestie et sa simplicité à ne pas se taire sur ce qui peut nous enseigner d'une manière ou d'une autre car nous apprenons chaque jour de notre vie !



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Kinshasa-RDC

ENGLISH VERSION

FAREWELL



FRANCOIS
KAMALENGA NKASHAMA

Rest in peace

3 BIG MOMENTS

OF LIFE

Birth-Life-Death

3 BIG MOMENTS

OF LIFE

Birth-Life-Death

PREFACE

To be born, to live and to die are the three great moments of life under the sun before returning to the One from whom we all originate and to whom we will return, each in his own time and in his own circumstances !

Four people were not born like you and me.

- ❖ *Adam, drawn from the earth by God himself,*
- ❖ *Eve formed from the bone taken from man;*
- ❖ *Melchizedek, without genealogy and*
- ❖ *Jesus, born of the Virgin Mary by the power of the Holy Spirit.*

We were born of the union between a man and a woman...

There are people who have not known death, on the one hand, and those who have conquered it partially or totally...

Enoch was taken from among men by God himself and Elijah, before the gaze of Elishah, who expected a double portion from him.

Lazarus came to life and died afterward, but the Lord Jesus conquered death because He is life and resurrection!

We are in this world like pilgrims and travellers who will one day have to give an account to God when He passes from the throne of grace to the throne of justice!

We are born once, to live once, and to die once before giving an account to God of our origins!

*A human life is like a train that departs from the station of birth to the station of death, with several small intermediate and middle stations where people get off, some for good and others to return once or several times before leaving us forever, as is the case with our brother, friend and relative to some, **Papa François KAMALENGA NKASHAMA**, who has just left us at the most unexpected and untimely moment!*

It all begins in a mother's womb, just after fertilization...

The mother maintains two very distinct relationships:

- ❖ *A hidden relationship with the fetus within her and*
- ❖ *A relationship with her husband without involving everything she feels inside.*

If she has other children, she manages both the external and internal relationships until the child's birth...

The newborn begins its early life in its mother's arms before moving onto her chest and later onto her back. And during all this time, the man, the head of the family, is always busy!

The immediate family welcomes us at birth and teaches us the first steps of good manners as we grow.

Then comes the neighborhood and preschool and elementary school before entering social life.

The mother enters the child's life before the father, and both remain there as long as possible, welcoming siblings and neighbours.

This cohabitation continues at preschool and elementary school.

THE PREGNANCY



After fertilization, the fetus begins a hidden and implicit life in the mother's womb while the man continues to live his daily life as usual. This is one of the reasons why children are more attached to their mother than to their father...

The mother's womb is the first restaurant and hotel room for the fetus, eagerly awaited by all, who will be named after the father, not the mother!

For nine months, the fetus lives in absolute intimacy with its mother, far from its father. This is the difference between the responsibilities of a woman and a man in the home.

We've all been there and, in one way or another, were more attached to the mother than the father!

But once in life, the father also has his share of responsibility, which is often hidden because he is often absent from the home to provide food and supplies for everyone. He gets up very early in the morning to go to his workplace for those who have one, or to find a solution for the whole family, only to come home late at night tired before heading to the bedroom after having something to eat!

Men and women complement each other but are not twins or lookalikes. There are things that only women can do for the best and those that only men can do for the good of the whole family!

It all begins in the biological family before continuing the inevitable race in the social family before waiting for the circumstantial family and even that of destiny.

THE BIOLOGICAL FAMILY

It is the first school of life where we learn sharing, coexistence, forgiveness, and renunciation, because no family, no society, no nation can live in harmony without its members agreeing to forgive one another.

Forgiving is more expensive than giving, and forgetting the sin suffered is more expensive than forgiving. There are people who forgive but do not forget the wound suffered, and others who forgive and forget the penetrating pain that heals but still reveals the scar!

The biological family is composed of the father, the mother, and the children.

Parents are bound to each other by marriage. They are bound to their children by paternity and maternity. Children are bound to each other by brotherhood and they are bound to their parents by filiation. All these relationships must be jealously guarded in unity, humility and simplicity of heart in this first school of life which opens the door to the social, circumstantial and destiny family.

THE SOCIAL FAMILY

The biological family is influenced by the law of blood, because God blesses up to the thousandth generation while he curses up to the third and fourth generation.

1000 generations = 1000 X 25 = 25 000 years

4 generations = 4 X 25 = 100 years

This clearly shows that God blesses 250 times against a single curse.

Unfortunately, in our churches, we hear more about curses than blessings!

Let's learn to speak of good things in our families and in society to benefit from the blessings of generations that are still hidden from many of us.

From the biological family, we move towards the social family through our neighbourhoods and through kindergarten and elementary school.

Some people go up and others go down, only to return once, twice, or several times, and still others stay with us longer.

Birth is like planting seed in good soil, which will one day, according to its season, produce a fruitful tree for many, and passers-by will rest under its shade, and the birds of the air will be able to rest or even dwell in its branches.

Living well in society requires practicing etiquette such as empathy, respect for others, listening, using polite words, and respecting common rules to maintain harmony and positive interactions. These principles facilitate coexistence and the building of healthy and respectful social relationships.

Basic principles of label:

- ***Mutual respect***

This is the basis of “living well together,” involving respecting the opinions, choices, and personal space of others.

- ***Empathy and Altruism***

Thinking of others, showing understanding and kindness promotes harmonious relationships.

- ***Politeness***

Using words like “please,” “thank you,” “sorry,” and “excuse me” is essential for respectful interactions.

- ***Active listening***

Listening attentively when others speak shows respect and promotes communication.

- ***Compliance with rules and standards***

Every society has its rules, whether formal or informal, and it is important to follow them for the good of the group.

Practical in daily life:

- ***In public life***

Stay quiet on public transport, wait your turn, and offer help if you see someone in difficulty.

- ***In business***

Be punctual, communicate respectfully with your colleagues and superiors, and follow company rules.

- ***In social relations***

Announce your visit in advance, don't be too intrusive, and show interest in other people's lives.

- ***Personal example***

Set a good example to those around you, especially children, by applying these rules of good conduct yourself.

By applying these principles, you contribute to a more pleasant social environment, where cooperation and mutual respect prevail.

Elementary school, secondary school, college, and even university broaden our learning and strengthen our knowledge. The professional world, as well as the practice of religion, leads us to responsibility and excellence.

All along this journey, there are people who leave us and others who join us for a short, medium, or long-term cohabitation in the course of our lives...

*And today, **Papa François KAMALENGA NKASHAMA** is no longer with us, but he leaves us with a testimony and a*

testimony that once again plunges us into a journey back in time, where this emptiness demands a fulfilment that will not come overnight.

A person's life is a spiral that opens from the biological family to the social family, and from the latter to the circumstantial family before reaching the family of destiny.

School, work, business, and even spiritual life bring us together with men and women who did not grow up with us and who do not think like us, with whom we are called to work or collaborate in the short or long term.

*Papa **François KAMALENGA NKASHAMA** was an elder and a mentor to us in the work we did with him for approximately four years in the city of Kinshasa, beginning in **2021**, as far as I'm concerned. He is both orderly and organized, and above all, he keeps his word and honors his commitments.*

I met him in difficult circumstances when we personally needed relational and financial support in the market that we had to obtain at all costs for our construction company.

*I met him through our Managing Director, Mr. **Jean Pierre MAZINGO DJONDE**, who had known him for a long time.*

For me, he is more of a family of my circumstances than a family of destiny.

During these four years, I learned so much at his side that I couldn't hold back my tears when I saw him in a horizontal position, carried for his final stretch, enjoying the presidential presence during these difficult times our country is going through.

THE CIRCUMSTANTIAL FAMILY

The circumstantial family is occasional and momentary, bringing people together through prison, hospital, and travel.

*We met **Papa François KAMALENGA NKASHAMA** at work, but there are people who met in the hospital, in prison, or while traveling, never to return. Others, however, came back once or several times and even forged deep relationships.*

It was during difficult times when we were about to win a major construction contract, and he had played and continued to play a very important role, and we went from victory to victory.

In certain circumstances, we meet people we would have liked to meet sooner, but sometimes: "Better late than never!"

*Really, for me personally, **Papa François KAMALENGA NKASHAMA** left early!*

Yes, in this circumstantial family, everyone called him Papa François! He was a true father to all of us; morally and sometimes financially, he always had a solution for what united us.

Only, I saw him occasionally complaining about his health, and he would go to Europe for treatment for a few weeks to finally join us in what united us, because his table was full of colourful folders!

Recently, he let us know that he had just been appointed as Advisor to the President and that he would be somewhat absent from certain meetings. This was granted to him by all, and we continued to do what united us.

He left for Europe for treatment, as he did from time to time, and the unexpected and the accidental shared the same bed, the same pillow, and the same sheet to bring him back to the horizontal position, which is a disposition of weakness and exhaustion, as is the condition of the sick, prisoners, and the dead. No... When I learned about it, I told the person who had just brought me this sad and somber news to put his sentences in the negative form, and he couldn't...

Me, for my part, I tried to put the same sentences in the interrogative form without finding answers that could stop the tears from the bottom of my heart.

THE FAMILY OF DESTINY

The family of destiny is a family made up of the people God gives us and to whom He recommends us, so that they may accept us with our weaknesses and shortcomings, in one way or another...

Papa Francis has just left me personally before I could reach the lintel of the family of destiny with him...

The tree has grown, it has borne fruit, but the farmer himself doesn't know how to reach out...

Why only at the moment when he had just been appointed Advisor to the Presidency of the Republic? There are questions that remain unanswered for a long time, without valid justification before anyone, because it is God who retains, in His sovereignty, the power to pronounce the first and last word in the life of each of us... And nothing and no one can resist Him...

The family of destiny is the one we see in the genealogy of Jesus, where even strangers take their place in the lineage of our Lord and Saviour Jesus...

This is the case of David and Jonathan, who accepted each other to the point of changing their clothes.

*The Bible uses the expression "**love with all your soul**" to describe a total and profound love, particularly in the great commandment of **Matthew 22:37**, which asks us to love God "**with all your heart, with all your soul, and with all***

your mind." This is not a direct quote, but the idea of loving someone "**as my soul**" is present, notably in **1 Samuel 20:17**, where Jonathan loves David "**as his own soul**".

The expression "love like my soul":

- ***A deep and total love:*** To love someone else "**as one's soul**" or "with all one's soul" means a deep attachment, a complete love that touches the person in their totality.
- ***The Great Commandment:*** The greatest commandment is to love God with all your heart, with all your soul, and with all your mind (**Matthew 22:37**), meaning a total and complete love for God.
- ***Biblical example:*** The love between Jonathan and David is described as a deep love, where Jonathan tells him that he "**loved him as his own soul**" (**1 Samuel 20:17**).
- ***Attachment to the Deep Self:*** The term "**soul**" refers to a person's deep, intimate being, which implies a love that goes beyond superficial emotions to reach the essence of the individual.
- ***In summary,*** although there is no verse that literally says "**I love you as my soul**," the idea of such a deep love is present in Scripture, both in the command to love God and in human relationships.

Jonathan made a covenant with David, because he loved him as his own soul. He took off the robe he was wearing and gave it to David, along with his own clothes, even his sword, his bow, and his belt. He took David's clothes and wore them...

David and Jonathan were part of the same family of destiny. Jonathan could occasionally break the law that requires us to honor our parents to warn his close friend David about the plot against his life in order to keep him alive in the face of his own father's wickedness.

*The Bible does not contain a verse that exactly matches the phrase **"I have loved you with a love above that of a woman,"** but the wording recalls David's distress following Jonathan's death, in **2 Samuel 1:26** where David says:*

"I am in sorrow for you, my brother Jonathan! You were my delight; your love for me was wonderful, above the love of women."

Gratitude and gratitude slept in the same bed in David's heart for Jonathan, who spoke these words after the death of Jonathan, his brother by destiny...

*Personally, I didn't have the grace and indulgence to reach this level alongside **Papa François**... He left me too soon...*

LIFE LESSON

Que dire de la vie des hommes sous le soleil ?

*In the Bible, man's mission on earth, defined in Genesis, is **to fill, cultivate, and dominate creation**, as God's representative. This involves managing the environment, developing the Earth, and exercising responsible authority over creatures. This mission is intrinsically linked to man's relationship with his Creator, who forms him from dust and breathes life into him. **Genesis 1:28***

The role of man in creation :

- ***Managing Creation:*** Humankind's fundamental mission is to cultivate and care for the Earth, and to have dominion over all living creatures, according to the Genesis account (**Genesis 1:28**).
- ***Being a representative of God:*** As a being created in the image of God, man is a representative of his sovereignty and authority on Earth.
- ***Establishing a covenant relationship:*** Man is called to enter into a covenant relationship with creation, valuing it rather than exploiting it.

Implications et responsabilities :

- ***Responsibility to the environment:*** Man is responsible for the Earth and must take care of creation, even if this

authority has been misinterpreted and led to exploitation and destruction.

- ***Work as a mission:*** *Work is not a punishment, but a mission entrusted to man, who must value what is not him, according to the scriptures.*
- ***Coping with the Fall:*** *If the original mission is to manage creation, the fall of man led to exploitation rather than service.*

The mission through the ages:

- ***The Old Testament:*** *Man's mission is linked to a universal plan of God, following the example of Israel which must be a witness and a light for the nations.*
- ***The New Testament:*** *The mission is continued by the disciples, called to create new communities of believers and to proclaim the Word of God in the world, thus becoming lights in the darkness.*

Created in the image and likeness of God, we are compelled to uphold this dual value through purification, sanctification, and piety.

The mission God has given us is greater than the length of our time on this earth, and this requires discipline and wisdom to properly organize leadership and succession.

Very often in Africa, when someone prepares to organize their succession for the better, they are suspected of a spirit of death and pessimism!

People prefer to live as if death doesn't exist for them and instead rejoice in thinking about succession and the success of the mission after them!

Epicureans, sensualists, and dreamers do not change the laws of God, the uncreated Creator who gave us a specific mission to live on earth and to win lost souls and bring them back to Him for the glory of human salvation linked to the saving work of Golgotha accomplished by Jesus Christ, our Lord and Saviour!

Leadership and succession concern how an organization plans, identifies, and develops its future leaders to ensure a smooth transition and continuity of operations when current leaders leave or retire.

An effective succession strategy includes identifying talent, developing their skills, creating transparent processes, and implementing a replacement plan to minimize disruption and maintain the organization's vision and stability.

Why is it important ?

- ***Continuity and stability:*** Ensures that the organization can continue operations without major disruption when leaders leave.
- ***Adaptability:*** Prepares the organization to cope with unforeseen circumstances and adapt to future changes.
- ***Talent development:*** Provides growth opportunities to high-potential employees, promoting their engagement and retention.

- ***Resilience:*** Helps navigate personnel changes with greater confidence and resilience.
- ***How to implement succession planning?***
- ***Start early and proactively:*** Start planning well in advance to be prepared for all possible scenarios.
- ***Identify and develop talents:*** Look for employees who excel in their current roles and have leadership potential, then develop them.
- ***Creating a Sustainable Leadership Pipeline:*** Instead of just filling vacancies, build a pipeline of potential leaders at all levels of the organization.
- ***Establish transparent processes:*** Clearly communicate promotion criteria and procedures to build trust.
- ***Taking diversity and inclusion into account:*** Foster diverse leadership teams for a wealth of perspectives and ideas.
- ***Plan for multiple scenarios:*** Anticipate different transition scenarios to be better prepared for changes.
- ***Ensure a smooth transition:*** Prepare successors to assume the responsibilities of the current leader, including the transfer of knowledge and relationships.

This harmony in the passing of the baton from one generation to another eludes us in Africa in a particular way and we are subject to the unexpected and the surprise that we do not normally know how to manage or maintain for the best.

We bury the missionary in Africa with his mission and the visionary with his vision.

A sad reality!

Afterwards, we seek to correct our mistake, but very often, it's too late!

Family blessings are passed down through blood but are stifled by the lack of good leadership and succession...

Papa François, *I think that at least you had the wisdom and intelligence to think about it because we are not all eternal!*

Eternity will not be spent in this flesh drawn from the earth to return there one day, despite the honors your body received through your moral, cultural, and intellectual investment in the family and society, to be accepted at the top of our country's pyramid!

*After **Papa François**, what becomes of the private companies in which he had a say, and his own immediate and extended family, who relied heavily on his wisdom and expertise? To whom have you ever dreamed of handing over the baton of family, social and professional command on this day that separates us?*

There's no need for anyone else to answer for you, but let each of us learn a wise lesson about leadership and succession, for we don't know whose turn it will be next!

*Simple minds are born during the day and die during the night, very often in a horizontal position, which is a weak and anemic disposition for humans in general; and great minds, those who carry the great stars, are born during the night and die during the day between **12 p.m.** and **5 p.m.**!*

Ask your dear mother what time you were born personally to get a true idea of your origins!

Death creates a void that sometimes no one or nothing can fill, especially for those who have not benefited from a good succession.

SUCCESSION



*The relay baton or baton is a circular tube made of metal or any other rigid material, used in athletics relay races to be passed from one runner to another. Its length is generally **28 to 30 cm** and its circumference varies between **12 and 13 cm**.*

Its interior is often hollow to lighten it, clearly showing us that, in this case, it is not the one who starts the race who finishes it!

This athletic discipline helps us to simply and easily understand the concept of leadership and succession in the family, in society, at work, and even in the Church of God.

Many men of God like Ayidini Abala left with their wise experience in the things of God without finding a successor worthy of the lintel on which God had placed them!

This sad and dark reality is found in our families, our society, and in our country at varying levels because the noble notion of leadership and succession is poorly received here in Africa. We think more of the spirit of death than of succession...

*The expression "**When the wine is drawn, it must be drunk**" signifies that one must accept the consequences of a decision or action taken, even if it proves difficult or was taken lightly. Wine, once removed from its container (barrel, bottle), is meant to be drunk, in the same way that a matter once begun must be completed.*

Expression explanation :

- **The drawn wine:** The verb "**to draw**" in this context means to take the wine out of its container, for example to bottle or serve it.
- **You have to drink it:** Once the wine is opened and served, it makes sense to consume it.
- **The metaphorical meaning:** Appliquée à une situation, cette expression signifie qu'une fois qu'une action est engagée et qu'une décision a été prise, il faut aller jusqu'au bout, sans reculer ni abandonner, même si l'on a fait une erreur en s'engageant.

Origin and use :

- **Old origins:** The proverb is ancient and can already be found in **1576** in the writings of the French poet Jean-Antoine de Baïf.

- **Popularized by writers:** Personalities like Marcel Pagnol contributed to the popularity of this expression.
- **Connotation:** It can be used to encourage someone to take responsibility for their choices or to persevere in the face of difficulties..

Use examples :

- *It can be used to say that a mistake must be made, because the damage is done and the consequences must now be accepted, as in the example: "**But finally, the damage is done, and there would be no point in talking about it any further. When the wine is drawn, it must be drunk.**"*

Dear readers, we're not mistaken. This life has a beginning and an end, and we must wisely consider our succession in one way or another.

At the family level, let's take the time to educate our children by teaching them how we make money and how we resolve problems that arise at the family and even professional levels.

We must also take the time to observe our own children in order to develop a truly prospective successor.

It's not easy at all, but the impossible is made up of many things that are possible. It's a question of willpower and wisdom, because prevention is better than repair, and repair is more expensive than prevention!

A vehicle that isn't often taken for maintenance ends up breaking down on the public highway!

Parents reading this right now, really think about organizing your succession because we know at least what time we go to bed, but not when sleep surprises us...

Let's put the day in God's hands every morning and also pray before going to sleep because anything can happen in the night...

*Did **Papa François** just hand over the baton to whom?*

I don't know...

But it's up to the successor to go further than his leader and mentor because, according to the laws of excellence and perfection, the son must go further than his father !

SUCCESSIONS KINDS

In divine matter, we can identify two types of successions:

- ❖ *Succession by the Spirit and*
- ❖ *Succession by the blood.*

The succession between Elijah and Elisha, like that between Moses and Joshua, was carried out by the Spirit of God himself, not by blood!

The succession between David and Solomon was carried out by blood... But in all three examples, we see that the successors went further than the leaders!

- *Elisha went further than Elijah who performed 7 great miracles while he performed 13. After his death, a corpse was thrown onto your tomb which was slightly open due to lack of maintenance and through contact with his bones, the dead man came back to life and thus fulfilled the law of the double portion which is a law of perfect succession!*
- *Joshua succeeded Moses, who greeted the Promised Land from afar and entered it, conquered as much of it as possible, and ate the fruits of the land flowing with honey and milk.*
- *Solomon succeeded his father David, whose hands were covered with blood, and built for the Lord the first temple worthy of his name.*

*The Lord Jesus told his disciples that they would do even greater things than his. **John 14:2***

*My humble prayer at this time when **Papa François** remains in the horizontal position awaiting the resurrection of the dead is that his familial successor, his professional successor, and even his spiritual successor, if there are any, may do more than he did...*

We are all leaders somewhere in one way or another, and we may one day hand over the baton of command to one or more successors, depending on the number of disciplines and commitments we have in this world where the virtual and artificial intelligence push us to raise the lintel to move from good to pleasant and from pleasant to perfection, so that all glory may return to the One from whom we all came and to whom we will all return one day, each in his own time and circumstance!

THE WORLD OF DUALITY

*The Bible does not adopt a dualistic view of the world as composed of fundamentally opposing elements (body/soul, good/evil), but rather a **duality**, the concept that two realities (e.g., physical and spiritual) exist and are related within a single reality. The biblical perspective on human duality is that human beings are a whole composed of body and soul, a unity rather than an opposition.*

The duality of the human person:

- ***Body-soul unity:*** *The Bible teaches that man is a single person, composed of body and soul, rather than an opposition. Soul and body are not separate entities but consubstantial principles of the same person.*
- ***Spiritual and physical nature:*** *Man has a physical nature and a spiritual nature which, although distinct, form a harmonious unity.*

Duality of the world :

- ***Creation and the Word:*** *God's creation is the result of the Word (Logos). The appearance of the world in duality (day/night, silence/formulation) can be understood as the outward manifestation of this primordial unity.*

- ***The spiritual world:*** *The Bible speaks of spiritual realities that coexist with the visible world, without opposing them as distinct creations.*

Distinction with dualism:

- ***Duality:*** *A unique reality where elements or forces coexist, which can be complementary.*
- ***Dualism:*** *The assertion that there are two distinct creations, often with a value judgment (good/evil). Dualistic tendencies have existed in Christianity, but they have been condemned by official authorities.*

This time let us see the duality of this world through the pen of Solomon, the son of David.

« For everything there is a season, and a time for every activity under the heavens:

A time to be born, and a time to die; a time to plant, and a time to pluck up what is planted;

A time to kill, and a time to heal; a time to break down, and a time to build up;

A time to weep, and a time to laugh; a time to mourn, and a time to dance;

A time to throw stones, and a time to gather stones; a time to embrace, and a time to refrain from embracing;

A time to seek, and a time to lose; a time to keep, and a time to cast away;

A time to rend, and a time to sew; a time to be silent, and a time to speak;

A time to love, and a time to hate; a time for war, and a time for peace.

What profit does the worker have from his labor? »

Ecclesiastes 3:1-9

There is a day to cry and a day to laugh or to rejoice... But not every day under the sun is the same!

Today, we mourn Papa Francis and understand that even our love and respect for him are not enough to bring him back among us physically, while the memory of his bravery, his sense of responsibility, support, and breakthrough remain ingrained in us more than ever and serve as a model for us to go further in the law of succession, where the son must go further than the father, the one formed further than the formator, and the initiate further than the initiator...

The horizontal position, never to leave it, accompanies us even to the abode of the dead, from where the Lord Jesus will draw us to the resurrection for eternal life.

THE HORIZONTAL POSITION



*A baobab tree has just fallen... It's beyond my comprehension, as far as I'm concerned, because **Papa François** was a model of life in business for me, and he left earlier than I could have imagined, but sometimes the people who step off the train of our lives don't even say goodbye to us...*

He was a spontaneous solution for those of us who worked with him in what bound us together...

There are people who will never find a replacement of his stature and who will never cease to recognize the noble place he occupied among us, on the one hand, and the noble

and magnanimous role he fulfilled at every table he occupied...

There is a time to stand upright and a time to remain horizontal...

*But this time, it was so strong that **Papa François** remained lying down, even when **the President of the Republic, His Excellency Félix Antoine TSHISEKEDI TSHILOMBO**, came to bow before his coffin, before being taken to the "**Between Heaven and Earth**" cemetery to await the resurrection of the dead to eternal life or ruin.*

*He had a large delegation this Saturday, September 6, 2025, at the **AVE MARIA** space on Avenue 24 Novembre in the provincial city of Kinshasa.*

*As before boarding the plane, I went through security and baggage control like everyone else before entering the **AVE MARIA** space this Saturday, which physically separated us from **Papa François**...*

THE TOP OF THE PYRAMID WAS NOT MISSED



*Not only did he leave his mark on us at the base of the Congolese pyramid, but he also left a lasting impression at the top, so much so that **the President of the Republic**, despite his overly busy schedule, especially given what is happening in the east of our country, came with a large delegation to pay tribute to the memory of **Papa François**.*

A job well done, even if poorly paid, remains in the hearts of those who are connected to the substance and not the form...

Afterward, the page will be turned for some, but not for everyone, because there are things and people that we jealously guard in our hearts!

A single heart can accommodate more people than the Martyrs Stadium, because there are more seats in the virtual world than in the physical world.

*Sincere thanks to **His Excellency, President of the Republic Félix Antoine TSHISEKEDI TSHILOMBO**, for this gesture, which remains with me as a sign of your sensitivity to all those who have remained faithful to your way of seeing things and seeing them through...*

CONCLUSION

We only live once!

"Just as it is appointed for men to die once, and after this comes judgment,

so Christ was offered once to bear the sins of many. To those who are looking for him, he will appear a second time without sin, unto salvation." Hebrews 9:27-28

According to the Bible, after physical death comes the resurrection, where the body and spirit are separated and then reunited. There are two eternal destinations: heaven for believers in Jesus Christ who will have eternal life, and hell (or spirit prison) for those who have rejected God.

The souls of the deceased do not cease to exist and are either comforted in the presence of God or tormented, awaiting the final judgment.

The Resurrection:

- ***Body and Spirit:*** *The Bible describes that the body is "sown" corruptibly, but rises incorruptible and glorious..*
- ***Eternal life:*** *The resurrection is an act of God for those who have accepted Jesus Christ as their Savior, giving them eternal life.*

Destinations after death:

- ***Paradise:*** For those who believe in Jesus, death is followed by eternal life in the presence of God.
- ***Hell:*** Those who rejected Jesus Christ are sent to hell.

What happens to souls:

- ***Existence continues:*** The Bible indicates that souls do not cease to exist after death.

Two destinies for souls:

- The souls of believers are in the presence of God, comforted.
- The souls of unbelievers are in a place of torment, but this waiting is not the final judgment. Some texts suggest an opportunity to receive the gospel in this place.

The Final Judgment:

- The Bible foretells a day when people will stand before God to be judged;
- Two outcomes: the judgment determined the final destination, either eternal life or eternal punishment..

After death, souls continue to live, awaiting the resurrection and the final judgment, for everyone will be held accountable to God.

The souls of those who have served the Lord are protected by God, and those who have trampled upon this Good News

of the Kingdom of Heaven will be tormented while awaiting the resurrection and the final judgment.

“And I heard a voice from heaven saying, ‘Write: Blessed are the dead who die in the Lord from now on! Yes,’ says the Spirit, ‘that they may rest from their labors, for their works follow them.’” Revelation 14:13

Papa Francis, if only you could read me, I should have read this verse to you, but things are what they are, and together in the Lord whom you served, we will meet again in the Kingdom of Heaven, because the testimony that accompanies you is neither vain nor derisory, but a lesson for everyone at the foot of the pyramid as well as at the top of the pyramid!

May your soul rest in peace!

The Author

THE AUTHOR

Sylvanus MULOWAYI WA KAYUMBA no longer needs to be introduced because his works, which number more than a hundred, explain online his modesty and simplicity in not being silent about what can teach us in one way or another because we learn every day of our lives!



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Kinshasa-DRC

TOLEO LA KISWAHILI

KWAHERI



FRANCOIS
KAMALENGA NKASHAMA

Pumusika mu kimwa

WAKATI 3 KUBWA

MAISHANI

Kuzaliwa-Mayisha-Lufu

WAKATI 3 KUBWA

MAHISHANI

Kuzaliwa-Mayisha-Lufu

DIBAJI

Kuzaliwa, kuishi na kufa ni nyakati tatu kuu za maisha chini ya jua kabla ya kurudi kwa Yule ambaye sisi sote tunatoka kwake na ambaye tutarudi, kila mmoja kwa wakati wake na katika hali yake mwenyewe!

Watu wanne hawakuzaliwa kama mimi na wewe.

- ❖ Adamu, inayotolewa duniani na Mungu mwenyewe,*
- ❖ Eva imeundwa kutoka kwa mfupa uliochukuliwa kutoka kwa mwanadamu;*
- ❖ Melkizedeki, bila nasaba na*
- ❖ Yesu, aliyezaliwa na Bikira Maria kwa uwezo wa Roho Mtakatifu.*

Tumezaliwa na muungano kati ya mwanaume na mwanamke...

Kuna watu ambao hawajajua kifo, kwa upande mmoja, na wale ambao wamekishinda kwa sehemu au kabisa ...

Henoko alichukuliwa kutoka miongoni mwa wanadamu na Mungu mwenyewe na Eliya, mbele ya macho ya Eliya, ambaye alitarajia sehemu mbili kutoka kwake.

Lazaro alifufuka na akafa baadaye, lakini Bwana Yesu alishinda kifo kwa sababu Yeye ni uzima na ufufuo!

Tuko katika ulimwengu huu kama mahujaji na wasafiri ambao siku moja watalazimika kutoa hesabu kwa Mungu

atakapopita kutoka kwenye kiti cha neema hadi kwenye kiti cha haki!

*Tunazaliwa mara moja, kuishi mara moja na kufa mara moja kabla ya kutoa hesabu kwa Mungu ambaye tunatoka kwake! Maisha ya mwanadamu ni kama gari-moshi linaloondoka kutoka kituo cha kuzaliwa hadi kifo, na vituo kadhaa vidogo vya kati na vya kati ambapo watu hushuka, wengine kwa uzuri na wengine kurudi mara moja au mara kadhaa kabla ya kutuacha kabisa, kama ilivyo kwa ndugu, rafiki na jamaa kwa baadhi, **Papa François KAMALENGA NKASHAMA**, ambaye ametoka tu kutuacha kwa wakati usiotarajiwa na wakati usiotarajiwa!*

Yote huanza tumboni mwa mama, mara tu baada ya kutungishwa...

Mama hudumisha mahusiano mawili tofauti sana:

- ❖ *Uhusiano wa siri na fetusi ndani yake na*
- ❖ *Uhusiano na mumewe bila kuhusisha kila kitu anachohisi ndani.*

Ikiwa ana watoto wengine, anasimamia uhusiano wa nje na wa ndani hadi kuzaliwa kwa mtoto ...

Mtoto mchanga huanza maisha yake ya utotoni mikononi mwa mama yake kabla ya kuhamia kwenye kifua chake na baadaye kwenye mgongo wake. Na wakati huu wote, mwanamume, mkuu wa familia, daima ana shughuli nyingi!

Familia ya karibu hutukaribisha tunapozaliwa na hutufundisha hatua za kwanza za adabu tunapokua.

Halafu inakuja kitongoji na shule ya mapema na shule ya msingi kabla ya kuingia katika maisha ya kijamii.

Mama huingia katika maisha ya mtoto kabla ya baba, na wote wawili hubaki huko kwa muda mrefu iwezekanavyo, wakiwakaribisha ndugu na majirani.

Ushirikiano huu unaendelea katika shule ya mapema na shule ya msingi.

MIMBA



Baada ya kutungishwa mimba, kijusi huanza maisha ya siri na ya siri ndani ya tumbo la uzazi la mama huku mwanamume akiendelea na maisha yake ya kila siku kama kawaida. Hii ni sababu mojawapo inayowafanya watoto kuwa wapenzi zaidi kwa mama yao kuliko baba yao...

Tumbo la mama ni chumba cha kwanza cha mgahawa na hoteli kwa mtoto mchanga, kinachosubiriwa kwa hamu na wote, ambao watapewa jina la baba, sio mama!

Kwa miezi tisa, kijusi huishi kwa ukaribu kabisa na mama yake, mbali na baba yake. Hii ndio tofauti kati ya majukumu ya mwanamke na mwanaume nyumbani.

Sote tumekuwepo na, kwa njia moja au nyingine, tulishikamana zaidi na mama kuliko baba!

Lakini mara moja maishani, baba pia ana sehemu yake ya wajibu, ambayo mara nyingi hufichwa kwa sababu mara nyingi hayupo nyumbani ili kuandaa chakula na vifaa kwa kila mtu. Anaamka alfajiri sana kwenda kazini kwake kwa wale walio nao, au kutafuta suluhu kwa familia nzima, lakini anarudi nyumbani usiku sana akiwa amechoka kabla ya kuelekea chumbani baada ya kupata chakula!

Wanaume na wanawake wanakamilishana lakini si mapacha au wanaofanana. Kuna mambo ambayo wanawake pekee wanaweza kufanya kwa bora na yale ambayo wanaume pekee wanaweza kufanya kwa manufaa ya familia nzima!

Yote huanza katika familia ya kibaolojia kabla ya kuendelea na mbio isiyoepukika katika familia ya kijamii kabla ya kusubiri familia ya kimazingira na hata ile ya hatima.

FAMILIA YA KIBIOLOJIA

Ni shule ya kwanza ya maisha ambapo tunajifunza kushirikishana, kuishi pamoja, kusameheana, na kujinyima, kwa sababu hakuna familia, hakuna jamii, hakuna taifa linaloweza kuishi kwa amani bila wanachama wake kukubaliana kusameheana.

Kusamehe ni ghali zaidi kuliko kutoa, na kusahau dhambi iliyoteseka ni ghali zaidi kuliko kusamehe. Kuna watu wanasamehe lakini hawasahau jeraha walilopata, na wengine wanasamehe na kusahau maumivu ya kupenya ambayo huponya lakini bado yanafunua kovu!

Familia ya kibaolojia inaundwa na baba, mama, na watoto.

Wazazi wamefungwa kwa kila mmoja kwa ndoa. Wamefungwa kwa watoto wao kwa uzazi na uzazi. Watoto wamefungwa kwa kila mmoja kwa udugu na wamefungwa kwa wazazi wao kwa filiation. Mahusiano haya yote lazima yalindwe kwa wivu katika umoja, unyenyekevu na usahili wa moyo katika shule hii ya kwanza ya maisha ambayo inafungua mlango kwa familia ya kijamii, mazingira na hatima.

FAMILIA YA KIJAMII

Familia ya kibaiolojia inaathiriwa na sheria ya damu, kwa sababu Mungu hubariki hadi kizazi cha elfu huku analaani hadi kizazi cha tatu na cha nne.

Vizazi 1000 = 1000 X 25 = miaka 25,000

Vizazi 4 = 4 X 25 = miaka 100

Hii inaonyesha wazi kwamba Mungu hubariki mara 250 dhidi ya laana moja.

Kwa bahati mbaya, katika makanisa yetu, tunasikia zaidi kuhusu laana kuliko baraka!

Tujifunze kuongea mambo mazuri katika familia zetu na katika jamii ili kufaidika na baraka za vizazi ambazo bado zimefichwa kwa wengi wetu.

Kutoka kwa familia ya kibaolojia, tunaelekea kwenye familia ya kijamii kupitia vitongoji vyetu na kupitia shule ya chekechea na shule ya msingi.

Baadhi ya watu huja juu na wengine kushuka, tu kurudi mara moja, mbili, au mara kadhaa, na bado wengine kukaa nasi kwa muda mrefu zaidi.

Kuzaliwa ni kama kupanda mbegu katika udongo mzuri, ambayo siku moja, kulingana na majira, itazaa mti wenye matunda kwa wengi, na wapitaji watapumzika katika kivuli chake, na ndege wa angani wataweza kupumzika au hata kukaa katika matawi.

Ili kuishi vizuri katika jamii, ni lazima tujizoeze kanuni za adabu kama vile huruma, heshima kwa wengine, kusikiliza, matumizi ya maneno ya adabu, na kuheshimu sheria za kawaida ili kudumisha maelewano na mwingiliano mzuri. Kanuni hizi huwezesha kuishi pamoja na kujenga mahusiano ya kijamii yenye afya na heshima.

Kanuni za msingi za etiquette:

- ***Kuheshimiana***

Huu ndio msingi wa "kuishi pamoja vizuri," ikihusisha kuheshimu maoni, chaguo, na nafasi ya kibinafsi ya wengine.

- ***Uelewa na kujitolea***

Kufikiri juu ya wengine, kuonyesha uelewaji na fadhili hukuza mahusiano yenye kupatana.

- ***Adabu***

Kutumia maneno kama vile "tafadhali," "asante," "samahani," na "kimya" ni muhimu kwa mwingiliano wa heshima.

- ***Kusikiliza kwa bidii***

Kusikiliza kwa makini wengine wanapozungumza huonyesha heshima na kukuza mawasiliano.

- ***Kuzingatia kanuni na viwango***

Kila jamii ina kanuni zake, ziwe rasmi au zisizo rasmi, na ni muhimu kuzifuata kwa manufaa ya kundi.

Vitendo katika maisha ya kila siku:

- ***Katika maisha ya umma***

Kaa kimya kwenye usafiri wa umma, subiri zamu yako, na utoe usaidizi ukiona mtu anatatizika.

- ***Katika biashara***

Shika kwa wakati, wasiliana kwa heshima na wenzako na wakubwa wako, na ufuata sheria za kampuni.

- ***Katika mahusiano ya kijamii***

Tangaza ziara yako mapema, usiwe msumbufu sana, na uonyeshe kupendezwa na maisha ya watu wengine.

- ***Mfano wa kibinafsi***

Weka kielelezo kizuri kwa wale wanaokuzunguka, hasa watoto, kwa kutumia kanuni hizi za mwenendo mzuri wewe mwenyewe.

Kwa kutumia kanuni hizi, unachangia katika mazingira ya kijamii yenye kupendeza zaidi, ambapo ushirikiano na kuheshimiana hutawala.

Shule ya msingi, sekondari, chuo kikuu, na hata chuo kikuu hupanua ujifunzaji wetu na kuimarisha ujuzi wetu. Ulimwengu wa kitaaluma, pamoja na utendaji wa dini, hutuongoza kwenye uwajibikaji na ubora.

Katika safari hii yote, kuna watu wanaotuacha na wengine ambao hujiunga nasi kwa kuishi pamoja kwa muda mfupi, wa kati au mrefu katika maisha yetu...

Na leo, **Papa François KAMALENGA NKASHAMA** hayuko nasi tena, lakini anatuacha na ushuhuda na ushuhuda ambao kwa mara nyingine unatuingiza katika safari ya kurudi nyuma, ambapo utupu huu unadai utimilifu ambao hautakuja mara moja.

Maisha ya mtu ni ond ambayo hufungua kutoka kwa familia ya kibaolojia hadi kwa familia ya kijamii, na kutoka kwa familia hadi kwa familia ya mazingira kabla ya kufikia familia ya hatima.

Shule, kazi, biashara, na hata maisha ya kiroho hutuleta pamoja na wanaume na wanawake ambao hawakukua nasi na ambao hawafikiri kama sisi, ambao tumeitwa kufanya kazi nao au kushirikiana nao kwa muda mfupi au mrefu.

Papa François KAMALENGA NKASHAMA alikuwa kwetu mzee na mshauri katika kazi ambayo tulifanya naye kwa zaidi au chini ya miaka 4 katika jiji la Kinshasa tangu 2021 kama ninavyohusika mimi binafsi..

Yeye ni mwenye utaratibu na mwenye mpangilio, na zaidi ya yote, yeye hutimiza neno lake na kuheshimu ahadi zake.

Nilikutana naye katika hali ngumu wakati sisi binafsi tulihitaji usaidizi wa kimahusiano na wa kifedha sokoni ambao tulilazimika kupata kwa gharama yoyote kwa kampuni yetu ya ujenzi.

Nilikutana naye kupitia Mkurugenzi Mkuu wetu, Bwana **Jean Pierre MAZINGO DJONGE** ambaye alikuwa akimfahamu kwa muda mrefu..

Kwangu mimi, yeye ni zaidi ya familia yangu ya kimazingira na ile ya majaaliwa. Katika miaka hii 4, nilijifunza mambo mengi kwa upande wake hivi kwamba sikuweza kuzuia machozi yangu kumuona akiwa katika hali ya mlalo, aliyebebwawa kwa mstatili wake wa mwisho akifaidika na uwepo wa urais katika nyakati hizi ngumu ambazo nchi yetu inapitia.

FAMILIA YA MAZINGIRA

Familia ya mazingira ni ya mara kwa mara na ya muda, inaleta watu pamoja kupitia gerezani, hospitali, na usafiri.

*Tulikutana na **Papa François KAMALENGA NKASHAMA** kazini, lakini kuna watu ambao walikutana hospitalini, gerezani, au wakiwa safarini, hawakurudi tena. Wengine, hata hivyo, walirudi mara moja au mara kadhaa na hata kuunda uhusiano wa kina.*

Ilikuwa wakati wa nyakati ngumu tulipokuwa karibu kushinda kandarasi kubwa ya ujenzi, na alikuwa amecheza na kuendelea na jukumu muhimu sana, tulipotoka ushindi hadi ushindi.

Katika hali fulani, tunakutana na watu ambao tungependa kukutana nao mapema, lakini wakati mwingine:

"Bora kuchelewa kuliko kamwe!"

*Kweli, kwangu binafsi, **Papa François KAMALENGA NKASHAMA** alituacha mapema!*

*Ndiyo, katika familia hii ya kimazingira, kila mtu alimwita **Papa François!***

Alikuwa baba wa kweli kwetu sote; kimaadili na wakati mwingine kifedha, kila mara alikuwa na suluhu la kile kilichotuunganisha.

Hata hivyo, mara kwa mara nilimwona akilalamika kidogo kuhusu afya yake, na angeenda Ulaya kwa matibabu kwa wiki chache ili hatimaye kuungana nasi katika kile

kilichotuunganisha, kwa sababu meza yake ilikuwa imejaa makabrasha ya rangi!

Hivi majuzi, alitujulisha kuwa alikuwa ameteuliwa kuwa Mshauri wa Rais na kwamba hatakuwepo kwenye mikutano fulani. Hili alipewa na kila mtu, na tuliendelea kufanya kile kilichotuunganisha.

Aliondoka kwenda Ulaya kwa matibabu, kama alivyofanya mara kwa mara, na wasiotarajiwa na wa ajali walilala kitanda kimoja, mto ule ule, na shuka moja ili kumrudisha kwetu katika hali ya usawa, ambayo ni tabia ya udhaifu na uchovu, kwani ni hali ya wagonjwa, wafungwa, na wafu.

Hapana... Nilipojifunza hili, nilimwambia mtu ambaye alikuwa ametoka kuniletea habari hii ya kusikitisha na ya kusikitisha aweke sentensi zake katika hali mbaya, na hakuweza...

Kwa upande wangu nilijaribu kuweka sentensi zile zile katika mfumo wa kuhojiwa bila kupata majibu ambayo yangeweza kuzuia machozi kutoka ndani ya moyo wangu.

FAMILIA YA HATIMA

Familia ya majaaliwa ni familia inayoundwa na watu ambao Mungu hutupa na anatupendekeza kwao, ili watukubali pamoja na udhaifu na mapungufu yetu, kwa njia moja au nyingine.

Papa Francis ametoka kuniacha mimi binafsi kabla sijaweza kufikia ukingo wa familia ya hatima pamoja naye...

Mti umekua, umezaa matunda, lakini mkulima mwenyewe hajui jinsi ya kufikia...

Kwa nini ni wakati tu alipokuwa ameteuliwa kuwa Mshauri wa Urais wa Jamhuri? Kuna maswali ambayo yanabaki bila majibu kwa muda mrefu, bila uhalali halali mbele ya mtu yeyote, kwa sababu ni Mungu ambaye anahifadhi, katika enzi yake, uwezo wa kutamka neno la kwanza na la mwisho katika maisha ya kila mmoja wetu ... Na hakuna chochote na hakuna mtu anayeweza kumpinga ...

Familia ya majaaliwa ni ile tunayoiona katika nasaba ya Yesu, ambapo hata wageni wanachukua nafasi zao katika ukoo wa Bwana na Mwokozi wetu Yesu...

Hivi ndivyo ilivyokuwa kwa Daudi na Yonathani, ambao walikubalina hadi kufikia hatua ya kubadili nguo zao.

*Biblia hutumia usemi “**penda kwa nafsi yako yote**” kufafanua upendo kamili na wa kina, hasa katika amri kuu ya **Mathayo 22:37**, inayotutaka tumpende Mungu “**kwa***

moyo wako wote, kwa nafsi yako yote, na kwa akili yako yote.” Hili si nukuu ya moja kwa moja, lakini wazo la kumpenda mtu ***“kama nafsi yangu”*** lipo, hasa katika ***1 Samweli 20:17***, ambapo Yonathani anampenda Daudi ***“kama nafsi yake mwenyewe”***.

Usemi “penda kama roho yangu”:

- ***Upendo kamili na wa kina:*** Kumpenda mtu ***“kama nafsi yako”*** au ***“kwa nafsi yako yote”*** kunamaanisha mshikamano wa kina, upendo kamili unaomgusa mtu huyo kwa ujumla wake..
- ***Amri Kuu:*** Amri kuu ni kumpenda Mungu kwa moyo wako wote, kwa roho yako yote, na kwa akili yako yote (***Mathayo 22:37***), kumaanisha upendo kamili na kamili kwa Mungu.
- ***Mfano wa Biblia:*** Upendo kati ya Yonathani na Daudi unaelezewa kuwa upendo wa kina, ambapo Yonathani anamwambia kwamba ***“alimpenda kama nafsi yake mwenyewe”*** (1 Samweli 20:17).
- ***Kiambatisho kwa kiumbe kirefu:*** Neno ***“nafsi”*** linamaanisha utu wa ndani, wa ndani wa mtu, ambao unamaanisha upendo unaopita zaidi ya hisia za juu juu ili kufikia kiini cha mtu binafsi.
- Kwa muhtasari, ingawa hakuna mstari unaosema kihalisi ***“Ninakupenda kama roho yangu,”*** wazo la upendo mkubwa kama huo liko katika Maandiko, katika amri ya kumpenda Mungu na katika uhusiano wa kibinadamu.

Yonathani alifanya agano na Daudi kwa sababu alimpenda kama nafsi yake mwenyewe. Akavua vazi alilokuwa amevaa na kumpa, pamoja na nguo zake mwenyewe, hata upanga wake, upinde wake, na mshipi wake. Alichukua nguo za Daudi na kuvaa ...

Daudi na Yonathani walikuwa katika familia moja ya majaliwa. Yonathani angeweza mara kwa mara kuvunja sheria inayotutaka tuwaheshimu wazazi wetu ili kumwonya rafiki yake wa karibu Daudi kuhusu njama dhidi ya maisha yake ili kumweka hai licha ya uovu wa baba yake mwenyewe.

*Biblia haina mstari unaolingana kabisa na usemi **“Nimekupenda kwa upendo ulio juu ya upendo ambao mtu anao kwa ajili ya mke,”** lakini maneno hayo yanakumbuka dhiki ya Daudi baada ya kifo cha Yonathani, katika 2 Samweli 1:26 ambapo Daudi anasema:*

« Nina uchungu kwa ajili yako, Yonathani, ndugu yangu! Ulikuwa furaha yangu; upendo wako kwangu ulikuwa wa kupendeza, kuliko upendo wa wanawake ».

Shukrani na shukrani zililala katika kitanda kimoja moyoni mwa Daudi kwa ajili ya Yonathani, ambaye alisema maneno haya baada ya kifo cha Yonathani, ndugu yake kwa hatima...

*Binafsi, sikuwa na neema na tamaa ya kufikia kiwango hiki pamoja na **Papa François...** Aliniacha upesi sana....*

SOMO LA MAISHA

Je, tunaweza kusema nini kuhusu maisha ya mwanadamu chini ya jua?

*Katika Biblia, utume wa mwanadamu duniani, unaofafanuliwa katika Mwanzo, ni **kujaza, kusitawisha, na kutawala** uumbaji, akiwa mwakilishi wa Mungu. Hii inahusisha kusimamia mazingira, kuendeleza Dunia, na kutumia mamlaka ya kuwajibika juu ya viumbe vyake. Utume huo unahusiana kihalisi na uhusiano wa mwanadamu na Muumba wake, ambaye humfanyiza kutoka kwa mavumbi na kumpulizia uhai. **Mwanzo 1:28***

Nafasi ya mwanadamu katika uumbaji:

- ***Dhibiti uumbaji:*** Dhamira kuu ya mwanadamu ni kulima na kutunza Dunia, na kuwa na mamlaka juu ya viumbe vyote vilivyo hai, kulingana na akaunti ya Mwanzo (Mwanzo 1:28).
- ***Kuwa mwakilishi wa Mungu:*** Akiwa kiumbe aliyeumbwa kwa mfano wa Mungu, mwanadamu ni mwakilishi wa enzi yake kuu na mamlaka duniani.
- ***Anzisha uhusiano wa muungano:*** Mwanadamu ameitwa kuingia katika uhusiano wa muungano na uumbaji, akiuthamini badala ya kuutumia vibaya.

Athari na majukumu :

- **Wajibu kwa mazingira:** Mwanadamu anawajibika kwa Dunia na lazima atunze uumbaji, hata kama mamlaka hii imetafsiriwa vibaya na kuongozwa na unyonyaji na uharibifu.
- **Fanya kazi kama misheni:** Kazi si adhabu, bali ni utume aliokabidhiwa mwanadamu, ambaye lazima ahamini kile ambacho si yeye, kwa mujibu wa maandiko.
- **Kukabiliana na kuanguka:** Ikiwa dhamira ya asili ni kusimamia uumbaji, anguko la mwanadamu lilisababisha unyonyaji badala ya utumishi.

Misheni kwa vizazi:

- **Agano la Kale:** Utume wa mwanadamu unaunganishwa na mpango wa ulimwengu wote wa Mungu, kwa kufuata mfano wa Israeli ambao lazima uwe shahidi na mwanga kwa mataifa.
- **Agano Jipya:** Utume unaendelezwa na wanafunzi, walioitwa kuunda jumuiya mpya za waamini na kutangaza Neno la Mungu ulimwenguni, hivyo kuwa mianga katika giza.

Kwa kuwa tumeumbwa kwa sura na mfano wa Mungu, tunalazimika kushikilia thamani hii ya pande mbili kupitia utakaso, utakaso, na uchaji Mungu.

Utume ambao Mungu ametupa ni mkubwa kuliko urefu wa muda wetu hapa duniani, na hii inahitaji nidhamu na hekima ili kupanga vizuri uongozi na urithi.

Mara nyingi sana barani Afrika, mtu anapojitayarisha kupanga urithi wao kwa bora, anashukiwa kuwa na roho ya kifo na kukata tamaa!

Watu wanapendelea kuishi kana kwamba kifo hakipo kwa ajili yao na kufurahi badala ya kufikiria urithi na mafanikio ya utume baada yao! Waepikuro, wapenda hisia na waotaji ndoto hawabadili sheria za Mungu, Muumba ambaye hajaumbwa ambaye alitupa utume maalum wa kuishi duniani na ule wa kushinda roho zilizopotea na kuzirudisha Kwake kwa utukufu wa wokovu wa wanadamu unaohusishwa na kazi ya kuokoa ya Golgotha iliyokamilishwa na Yesu Kristo, Bwana na Mwokozi wetu!

Uongozi na urithi huhusisha jinsi shirika linavyopanga, kutambua, na kuendeleza viongozi wake wa baadaye ili kuhakikisha mpito mzuri na mwendelezo wa biashara wakati viongozi wa sasa wanaondoka au kustaafu.

Mkakati mzuri wa urithi ni pamoja na kutambua vipaji, kukuza ujuzi wao, kuunda michakato ya uwazi, na kutekeleza mpango badala ili kupunguza usumbufu na kudumisha maono na uthabiti wa shirika.

Kwa nini hili ni muhimu?

- ***Kuendelea na utulivu:*** Inahakikisha kuwa shirika linaweza kuendelea na shughuli bila usumbufu mkubwa viongozi wanapoondoka.

- **Kubadilika:** Huandaa shirika kukabiliana na hali zisizotarajiwa na kukabiliana na mabadiliko ya baadaye.
- **Maendeleo ya talanta:** Hutoa fursa za ukuaji kwa wafanyakazi wenye uwezo wa juu, kukuza ushiriki wao na kubaki.
- **Ustahimilivu:** Husaidia kuabiri mabadiliko ya wafanyikazi kwa ujasiri na uthabiti zaidi.

Jinsi ya kutekeleza mipango ya mfululizo?

- **Anza mapema na kwa bidii:** Anza kupanga mapema ili uwe tayari kwa hali zote zinazoweza.
- **Tambua na kukuza vipaji:** Tafuta wafanyikazi wanaofanya vizuri katika majukumu yao ya sasa na wana uwezo wa uongozi, kisha uwaendeleze.
- **Kutengeneza Bomba la Uongozi Endelevu:** Badala ya kujaza nafasi zilizoachwa wazi, jenga bomba la viongozi watarajiwa katika ngazi zote za shirika.
- **Anzisha michakato ya uwazi:** Communiquer clairement les critères de promotion et les procédures pour instaurer la confiance.
- **Kuzingatia utofauti na ujumuishaji:** Kuza timu mbalimbali za uongozi kwa wingi wa mitazamo na mawazo.
- **Panga matukio mengi:** Tarajia matukio tofauti ya mpito ili kuwa tayari kwa mabadiliko.

- **Hakikisha mpito laini:** Tayarisha warithi kuchukua majukumu ya kiongozi wa sasa, ikiwa ni pamoja na uhamisho wa ujuzi na mahusiano.

Utangamano huu wa kupitisha kijiti kutoka kizazi kimoja hadi kingine hutukwepa katika Afrika kwa njia fulani, na tunakabiliana na mambo yasiyotarajiwa na ya kushangaza ambayo kwa kawaida hatujui jinsi ya kusimamia au kudumisha.

Tunamzika mmisionari barani Afrika kwa utume wake na mwenye maono na maono yake.

Ukweli wa kusikitisha!

Baadaye, tunatafuta kusahihisha makosa yetu, lakini mara nyingi sana, tumechelewa!

Baraka za familia hupitishwa kupitia damu, lakini huzuiwa na ukosefu wa uongozi bora na urithi....

Papa François, nadhani kwamba angalau ulikuwa na hekima na akili ya kufikiria kuhusu hilo, kwa sababu sisi sote si wa milele!

Umilele hautatumika katika mwili huu uliotolewa kutoka duniani, kurudi huko siku moja, licha ya heshima ambayo mwili wako umepokea kupitia uwekezaji wako wa maadili, kitamaduni, na kiakili katika familia yako na jamii, ili kukubalika juu ya piramidi ya nchi yetu!

*Baada ya **Papa François**, itakuwaje kwa makampuni binafsi ambayo alikuwa na sauti, na familia yake ya ndani na ya kina, ambayo ilitegemea sana hekima na ujuzi wake?*

Je, umewahi kuwa na ndoto ya kumkabidhi nani kijiti cha uongozi wa kifamilia, kijamii na kitaaluma katika siku hii inayotutenganisha?

Hakuna haja ya mtu mwingine kumjibu, lakini kila mmoja wetu ajifunze somo la busara juu ya uongozi na urithi, kwani hatujui itakuwa zamu ya nani!

*Akili rahisi huzaliwa wakati wa mchana na kufa wakati wa usiku, mara nyingi sana katika nafasi ya mlalo, ambayo ni tabia ya udhaifu na upungufu wa damu kwa wanadamu kwa ujumla; na akili kubwa, wale wanaobeba nyota kuu, huzaliwa wakati wa usiku na kufa wakati wa mchana kati ya **12 p.m.** na saa **5!***

Uliza mama yako mpendwa ni wakati gani ulizaliwa kibinafsi ili kupata wazo la kweli la asili yako!

Kifo hutengeneza pengo ambalo wakati mwingine hakuna mtu au chochote kinachoweza kuziba, hasa kwa wale ambao hawajafaidika na urithi mzuri.

MFUPIKO



*Fimbo ya relay, au fimbo, ni bomba la duara lililotengenezwa kwa chuma au nyenzo yoyote ngumu, inayotumiwa katika mbio za kupokezana kwa riadha kupitishwa kutoka kwa mkimbiaji mmoja hadi mwingine. Urefu wake kwa ujumla ni cm **28** hadi **30** na mduara wake unatofautiana kati ya **12** na **13** cm.*

Ndani yake mara nyingi huwa mashimo ili kupunguza uzito wake, ikituonyesha wazi kwamba, katika kesi hii, anayeanza mbio hamalizi!

Nidhamu hii ya riadha inatusaidia kuelewa kwa urahisi na kwa urahisi dhana ya uongozi na urithi katika familia, katika jamii, kazini, na hata katika kanisa la Mungu.

Watu wengi wa Mungu kama Ayidini Abala wameondoka na uzoefu wao wa busara katika mambo ya Mungu bila

kupata mrithi anayestahili linta ambayo Mungu alikuwa amewaweka!

Ukweli huu wa kusikitisha na wa giza unapatikana katika familia zetu, jamii zetu, na nchi yetu katika ngazi mbalimbali kwa sababu dhana tukufu ya uongozi na urithi haipokelewi vizuri hapa Afrika. Tunafikiria zaidi juu ya roho ya kifo kuliko kufuatana ...

*Msemo **"Wakati divai inavutwa, lazima ilewe"** inamaanisha kwamba lazima mtu achukue matokeo ya uamuzi au hatua iliyochukuliwa, hata ikiwa ni ngumu au imechukuliwa kwa urahisi. Mvinyo, mara baada ya kuondolewa kwenye chombo chake (pipa, chupa), imekusudiwa kunywa, kwa njia ile ile ambayo jambo mara moja limeanza lazima likamilike.*

Ufafanuzi wa usemi:

- ***Mvinyo inayotolewa:*** Kitenzi ***"kuchora"*** katika muktadha huu kinamaanisha kutoa mvinyo nje ya chombo chake, kwa mfano kuitia chupa au kuitumikia..
- ***Unapaswa kunywa:*** Mara tu divai inapofunguliwa na kutumiwa, ni mantiki kuitumia.
- ***Maana ya sitiari:*** Ukitumiwa kwa hali fulani, usemi huu unamaanisha kwamba mara baada ya hatua kuchukuliwa na uamuzi kufanywa, mtu lazima afuatilie, bila kurudi nyuma au kukata tamaa, hata kama alifanya makosa katika kufanya ahadi.

Asili na matumizi:

- ***Asili za kale:*** Methali hiyo ni ya kale na tayari inaweza kupatikana mwaka wa **1576** katika maandishi ya mshairi Mfaransa Jean-Antoine de Baïf.
- ***Inajulikana na waandishi:*** Watu kama Marcel Pagnol walichangia umaarufu wa usemi huu.
- ***Maana:*** Inaweza kutumika kuhimiza mtu kuchukua jukumu kwa uchaguzi wao au kuvumilia katika uso wa magumu.

Mifano ya matumizi:

- Inaweza kutumika kusema kwamba kosa lazima lifanyike, kwa sababu uharibifu unafanywa na matokeo lazima sasa yakubaliwe, kama katika mfano: ***"Lakini hatimaye, uharibifu umefanywa, na hakutakuwa na maana ya kuzungumza juu yake zaidi. Wakati divai inatolewa, lazima inywe."***

Wasomaji wapendwa, hatujakosea. Maisha haya yana mwanzo na mwisho, na ni lazima tufikirie kwa hekima urithi wetu kwa njia moja au nyingine.

Katika ngazi ya familia, tuchukue muda wa kuwasomesha watoto wetu kwa kuwafundisha jinsi ya kupata pesa na jinsi ya kutatua matatizo yanayotokea nyumbani na hata kazini.

Ni lazima pia tuchukue wakati wa kuangalia watoto wetu wenyewe ili kukuza mrithi anayetarajiwa.

Sio rahisi hata kidogo, lakini kisichowezekana kinaundwa na mambo mengi ambayo yanawezekana. Ni swali la nguvu na hekima, kwa sababu kuzuia ni bora kuliko kutengeneza, na matengenezo ni ghali zaidi kuliko kuzuia!

Gari ambalo halichukuliwi mara kwa mara kwa matengenezo hatimaye litaharibika kwenye barabara kuu ya umma!

Wazazi mnaosoma hivi sasa, fikirieni sana kuandaa mfululizo wenu, kwa sababu tunajua angalau saa tunayolala, lakini sio wakati wa kulala hutushangaza ...

Hebu tuweke siku mikononi mwa Mungu kila asubuhi na pia tuombe kabla ya kulala, kwa sababu chochote kinaweza kutokea usiku...

Papa Francis amekabidhi kijiti kwa nani?

sijui...

Lakini ni juu ya mrithi kwenda zaidi ya kiongozi na mshauri wake, kwa sababu katika sheria za ubora na ukamilifu, mtoto lazima aende zaidi kuliko baba yake !

AINA ZA URITHI

Katika suala la kimungu, tunaweza kubainisha aina mbili za mfululizo:

- ❖ *Kufuatana na Roho na*
- ❖ *Kufuatana na Roho ya damu.*

Mfululizo kati ya Eliya na Elisha, kama ule kati ya Musa na Yoshua, ulifanywa na Roho wa Mungu mwenyewe, si kwa damu!

Mfululizo kati ya Daudi na Sulemani ulifanywa kwa damu... Lakini katika mifano yote mitatu, tunaona kwamba warithi walikwenda mbali zaidi kuliko viongozi!

- *Elisha alienda mbali zaidi ya Eliya aliyefanya miujiza mikubwa 7 huku akitenda 13. Baada ya kifo chake, maiti ilitupwa kwenye kaburi lako ambalo lilikuwa wazi kidogo kwa kukosa matengenezo na kwa kugusana na mifupa yake, yule aliyekufa alifufuka na hivyo kuitimiza sheria ya sehemu mbili ambayo ni sheria ya mfululizo kamili!*
- *Yoshua alimrithi Musa, ambaye aliisalimu Nchi ya Ahadi kutoka mbali na kuingia ndani yake, akaiteka kadiri iwezekanavyo, na akala matunda ya nchi inayotiririka asali na maziwa.*
- *Sulemani alichukua nafasi ya baba yake Daudi, ambaye mikono yake ilikuwa imejaa damu, na akamjengea Bwana hekalu la kwanza linalostahili jina lake.*

*Bwana Yesu aliwaambia wanafunzi wake kwamba wangepanya hata mambo makuu kuliko Yake. **Yohana 14:2***

Ombi langu la unyenyekevu wakati huu ambapo Papa Francisko anasalia katika nafasi ya mlalo akingojea ufufuo wa wafu ni kwamba mrithi wa familia yake, mrithi wake kitaaluma, na hata mrithi wake wa kiroho, kama wapo, afanye zaidi ya yeye...

Sisi sote ni viongozi mahali fulani kwa njia moja au nyingine, na tunaweza siku moja kukabidhi kijiti cha amri kwa mrithi mmoja au zaidi, kulingana na idadi ya nidhamu na ahadi tulizo nazo katika ulimwengu huu ambapo akili ya kweli na ya bandia inatusukuma kuinua linta ili kuhama kutoka kwa uzuri hadi kwa kupendeza na kutoka kwa kupendeza hadi ukamilifu, ili utukufu wote urejee kwa Yule na kwa siku moja ambayo sisi sote tunarudi kwa siku moja na kutoka kwake ambaye sisi sote tutarudi kwa siku moja na kutoka kwake hali !

ULIMWENGU WA UWILI

*Biblia haichukui mtazamo wa uwili wa ulimwengu kama unaoundwa na vipengele vinavyopingana kimsingi (mwili/nafsi, wema/uovu), bali **uwili**, dhana kwamba mambo halisi mawili (kwa mufwano, ya kimwili na ya kiroho) yapo na yanahusiana ndani ya uhalisi mmoja. Mtazamo wa kibiblia juu ya uwili wa mwanadamu ni kwamba wanadamu wameundwa kwa mwili na roho, umoja badala ya upinzani.*

Uwili wa mtu:

- **Umoja wa mwili-nafsi:** Biblia inafundisha kwamba mwanadamu ni mtu mmoja, anayeundwa na mwili na nafsi, badala ya upinzani. Nafsi na mwili sio vitu tofauti, lakini ni kanuni thabiti za mtu yule yule.
- **Asili ya kiroho na kimwili:** Mwanadamu ana asili ya kimwili na asili ya kiroho ambayo, ingawa ni tofauti, huunda umoja unaopatana.

Uwili wa dunia:

- **Uumbaji na Neno:** Uumbaji wa Mungu ni matokeo ya Neno (Logos). Mwonekano wa ulimwengu katika uwili (mchana/usiku, ukimya/uundaji) unaweza kueleweka kama dhihirisho la nje la umoja huu wa kwanza.
- **Ulimwengu wa kiroho:** Biblia husema juu ya mambo halisi ya kiroho ambayo yanaishi pamoja na

ulimwengu unaoonekana, bila kuyapinga kuwa uumbaji tofauti.

Tofauti na uwili:

- ***Uwili:*** Ukweli wa kipekee ambapo vipengele au nguvu huishi pamoja, ambazo zinaweza kukamilishana.
- ***Uwili ya biwumbi:*** Madai kwamba kuna ubunifu wawili tofauti, mara nyingi wenye uamuzi wa thamani (mema/uovu). Mielekeo ya uwili imekuwepo katika Ukristo, lakini imeshutumiwa na mamlaka rasmi.

Wakati huu tuone uwili wa ulimwengu huu kupitia kalamu ya Sulemani, mwana wa Daudi.

« Kwa kila jambo kuna majira yake, na wakati kwa kila jambo chini ya mbingu.

Wakati wa kuzaliwa, na wakati wa kufa; wakati wa kupanda, na wakati wa kung'oa kilichopandwa;

Wakati wa kuua, na wakati wa kuponya; wakati wa kubomoa, na wakati wa kujenga;

Wakati wa kulia, na wakati wa kucheka; wakati wa kuomboleza, na wakati wa kucheza;

Wakati wa kutupa mawe, na wakati wa kukusanya mawe; wakati wa kukumbatia, na wakati wa kuacha kukumbatia;

Wakati wa kutafuta, na wakati wa kupoteza; wakati wa kutunza, na wakati wa kutupa;

Wakati wa kurarua, na wakati wa kushona; wakati wa kunyamaza, na wakati wa kunena;

Wakati wa kupenda, na wakati wa kuchukia; wakati wa vita, na wakati wa amani.

Mfanyakazi ana faida gani kutokana na kazi yake? »
Mhubiri 3:1-9

Kuna siku ya kulia na siku ya kucheka au kufurahi... Lakini si siku zote chini ya jua zinafanana!

Leo, tunaomboleza Papa Francis na kuelewa kwamba hata upendo na heshima yetu kwake haitoshi kumrejesha kati yetu kimwili huku kumbukumbu ya ushujaa wake, hisia zake za uwajibikaji, usaidizi na mafanikio yake yakibakia kukita mizizi ndani yetu zaidi ya hapo awali na kuwa kielelezo kwetu kwenda mbele zaidi katika sheria ya urithi ambapo mtoto atapaswa kwenda mbali zaidi kuliko baba, yule aliyefunzwa zaidi kuliko mkufunzi na mkufunzi...

Nafasi ya mlalo, ili tusiiache, inatusindikiza hadi kwenye makao ya wafu, ambapo Bwana Yesu atatuvuta kwenye ufufuo wa uzima wa milele.

NAFASI YA KULALA



Mti wa mbuyu umeanguka tu... Ni zaidi ya ufahamu wangu, nionavyo mimi, kwa sababu Papa François alikuwa kielelezo cha maisha ya biashara kwangu, na aliondoka mapema kuliko nilivyofikiria, lakini wakati mwingine watu wanaotoka kwenye treni ya maisha yetu hata hawaagi kwetu ...

Alikuwa suluhisho la hiari kwa sisi tuliofanya kazi naye katika kile kilichotuunganisha pamoja...

Kuna watu ambao kamwe hawatapata mbadala wa kimo chake na ambao hawataacha kamwe kutambua nafasi adhimu aliyokuwa akiichukua miongoni mwetu, kwa

upande mmoja, na jukumu adhimu na kuu alilolitekeleza katika kila meza aliyokaa...

Kuna wakati wa kusimama wima na wakati wa kubaki mlalo...

*Lakini wakati huu, ilikuwa na nguvu sana hivi kwamba **Papa François** alibaki amelala chini, hata wakati **Rais wa Jamhuri, Mheshimiwa Félix Antoine TSHISEKEDI TSHILOMBO**, alipokuja kuinama mbele ya jeneza lake kabla ya kupelekwa kwenye makaburi "**Kati ya Mbingu na Nchi**" ili kusubiri ufufuo wa wafu kwenye uzima wa milele au uharibifu.*

*Kulikuwa na wajumbe wengi siku ya Jumamosi, Septemba 6, 2025, kwenye nafasi ya **AVE MARIA** kwenye Avenue 24 Novembre katika jiji la mkoa la Kinshasa.*

*Kama tu kabla ya kupanda ndege, nilipitia ukaguzi wa usalama na mizigo kama kila mtu mwingine kabla ya kuingia kwenye anga ya **AVE MARIA** Jumamosi hii, ambayo ilitutenganisha kimwili na **Papa François**...*

JUU YA PYRAMID HAKUKOSA



*Sio tu kwamba aliacha alama yake juu yetu kwenye msingi wa piramidi ya Kongo, lakini pia aliacha alama ya kudumu kileleni, kiasi kwamba Rais wa Jamhuri, licha ya shughuli zake nyingi, haswa kwa kile kinachotokea mashariki mwa nchi yetu, alikuja na ujumbe mkubwa kuenzi kumbukumbu ya **Papa François**.*

Kazi iliyofanywa vizuri, hata kama wakati mwingine inalipwa vibaya, inabaki mioyoni mwa wale ambao wameunganishwa na dutu na sio muundo...

Baadaye, ukurasa utageuzwa kwa wengine, lakini sio kwa kila mtu, kwa sababu kuna vitu na watu tunaowalinda kwa wivu mioyoni mwetu!

*Moyo mmoja unaweza kuchukua watu wengi zaidi kuliko Uwanja wa Martyrs, kwa sababu katika mazingira ya mtandaoni, kuna viti vingi kuliko mazingira ya ana kwa ana. Shukrani za dhati kwa **Mheshimiwa Rais wa Jamhuri Félix Antoine TSHISEKEDI TSHILOMBO** kwa ishara hii ambayo imesalia ndani yangu kama ishara ya usikivu wako kwa wale wote ambao wamekuwa waaminifu kwa njia yako ya kuona mambo na kuyatekeleza...*

HITIMISHO

Tunaishi mara moja tu!

"Kama vile watu wanavyowekewa kufa mara moja, na baada ya kufa hukumu;

vivyo hivyo Kristo alitolewa sadaka mara moja azichukue dhambi za watu wengi. atatokea mara ya pili kwa wale wamtazamiao, pasipo dhambi, kwa wokovu." Waebrania 9:27-28

Kulingana na Biblia, baada ya kifo cha kimwili huja ufufuo, ambapo mwili na roho hutenganishwa na kuunganishwa tena. Kuna hatima mbili za milele: mbinguni kwa waaminio katika Yesu Kristo ambao watapata uzima wa milele, na jehanamu (au gereza la roho) kwa wale ambao wamemkataa Mungu.

Nafsi za marehemu hazikomi kuwepo na zinafarajiwa mbele za Mungu au zinaateswa, zikingoja hukumu ya mwisho.

Ufufuo:

- ***Mwili na akili:*** Biblia inaeleza kwamba mwili "hupandwa" kwa uharibifu, lakini hufufuka usioharibika na wenye utukufu.
- ***Uzima wa milele:*** Ufufuo ni tendo la Mungu kwa wale ambao wamemkubali Yesu Kristo kama Mwokozi wao, akiwapa uzima wa milele.

Marudio baada ya kifo:

- ***Paradiso:*** Kwa wale wanaomwamini Yesu, kifo kinafuatwa na uzima wa milele katika uwepo wa Mungu.
- ***Kuzimu:*** Wale waliomkataa Yesu Kristo wanapelekwa kuzimu.

Nini kinatokea kwa roho:

- ***Kuwepo kunaendelea:*** Biblia huonyesha kwamba nafsi hazikomi kuwapo baada ya kifo.

Hatima mbili za roho:

- Roho za waumini ziko mbele za Mungu, zikifarajiwa.
- Nafsi za makafiri ziko katika sehemu ya mateso, lakini kungoja huku sio hukumu ya mwisho. Maandiko mengine yanapendekeza fursa ya kupokea injili mahali hapa.

Hukumu ya Mwisho:

- Biblia inatabiri siku ambayo watu watasimama mbele za Mungu ili wahukumiwe;
- ***Matokeo mawili:*** hukumu iliamua hatima ya mwisho, ama uzima wa milele au adhabu ya milele.

Baada ya kifo, nafsi huendelea kuishi, zikingoja ufufuo na hukumu ya mwisho, kwa maana kila mtu atawajibika kwa Mungu.

Roho za wale ambao wamemtumikia Bwana zinalindwa na Mungu, na wale ambao wamekanyaga Habari Njema hii ya

Ufalme wa Mbinguni watateswa wakingojea ufufuo na hukumu ya mwisho.

“Nikasikia sauti kutoka mbinguni ikisema, Andika, Heri wafu wafao katika Bwana tangu sasa. Naam, asema Roho, wapate kupumzika baada ya taabu zao, kwa maana matendo yao yafuatana nao.” Ufunuo 14:13

Papa François, laiti ungeweza kunisoma. Ningekusomea mstari huu, lakini mambo ndivyo yalivyo, na kwa pamoja katika Bwana uliyemtumikia, tutakutana tena katika Ufalme wa Mbinguni, kwa sababu ushuhuda unaofuatana na wewe sio bure wala sio mdogo, lakini ni somo kwa kila mtu aliye chini ya piramidi na vile vile juu ya piramidi!

Roho yako ipumzike kwa amani!

Mwandishi

MWANDISHI

Sylvanus MULOWAYI WA KAYUMBA haihitaji tena kutambulishwa kwa sababu kazi zake ambazo ni zaidi ya mia moja, zinaeleza mtandaoni uungwana wake na usahili wake wa kutonyamaza juu ya kile ambacho kinaweza kutufundisha kwa namna moja au nyingine kwa sababu tunajifunza kila siku ya maisha yetu!



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Kinshasa-RDC

NA LINGALA

MBOTE YA NSUKA



FRANCOIS
KAMALENGA NKASHAMA

Pema Libela

TANGO 3 MINENE

YA BOMOYI

Mbotama-Bomoyi-Liwa

TANGO 3 MINENE

YA BOMOYI

Mbotama-Bomoyi-Liwa

LILIBA YA EBANDELI

Kobotama, kozala na bomoi mpe kokufa ezali bantango misato minene ya bomoi na nse ya moi yambo ya kozonga epai ya Oyo biso banso towuti mpe oyo tokozonga epai na ye, moko na moko na ntango na ye mpe na makambo na ye!

Bato minei babotamaki lokola ngai ná yo te.

- ❖ *Adama, alongolami na mabele na Nzambe ye moko,*
- ❖ *Eva esalemaki na mokuwa oyo bazwaki epai ya moto;*
- ❖ *Melekisedeke, oyo azali na molongo ya bankoko te na*
- ❖ *Yesu, abotami na Ngondo Maria na nguya ya Molimo Mosantu.*

Tobotamaki na bosangani kati ya mobali na mwasi...

Ezali na bato oyo bayebi liwa te, na loboko moko, mpe ba oyo balongi yango na ndambu kati yango nyonso te...

Enoka alongolamaki na kati ya bato na Nzambe ye moko mpe na Eliya, liboso ya miso ya Eliya, oyo azalaki kozela eteni mibale epai na ye.

Lazare ayaki na bomoyi pe akufaki sima, kasi Nkolo Yesu alongi liwa po Ye azali bomoyi pe lisekwa!

Tozali na mokili oyo lokola ba bapaya mpe bato na kati ya mobembo oyo mokolo mosusu bakosengela kopesa eyano na Nzambe tango akoleka na kiti ya bokonzi ya ngolu kino na kiti ya bokonzi ya kosambisa!

Tobotami mbala moko, mpo na kozala na bomoi mbala moko, mpe kokufa mbala moko liboso ya kopesa nsango epai na Nzambe mpo na ebandeli na biso!

*Bomoi ya moto ezali lokola engbunduka oyo elongwaka na ndako ya kotelemela ya mbotama kino na ndako ya kotelemela ya liwa, na ba ndako ya kotelemela ya mike-mike ya kati-kati ebele esika bato bakitaka, misusu mpo na libela mpe misusu mpo na kozonga mbala moko to mbala mingi liboso ya kotika biso libela, ndenge ezali na ndeko na biso, moninga mpe ndeko na biso ya basusu, **Papa François KAMALENGA NKASHAMA**, oyo awuti kotika biso na tango oyo tokanisaki te mpe nata moke te!*

Nyonso ebandi na libumu ya mama, kaka sima ya tata kotika mfertilisation...

Mama azali kofandisa bofandi elongo mibale ya ndenge moko te :

- ❖ *Bofandi elongo moko ya kobatama na mwana na kati na ye na*
- ❖ *Bofandi elongo na mobali naye na kozanga kosangisa yango na oyo azali koyoka na kati naye.*

Soki azali na bana mosusu, azali ko salela bofandi elongo ya libanda mpe ya kati tii na mbotama ya mwana...

Mwana oyo abotami sika abandi bomoi na ye ya ebandeli na maboko ya mama na ye liboso ya kokende na ntolo na ye mpe na nsima na mokongo na ye.

Mpe ntango nyonso wana, mobali yango, mokonzi ya libota, azalaka ntango nyonso na mosala mingi!

Libota ya penepene eyambaka biso na ntango ya kobotama mpe eteyaka biso matambe ya yambo ya bizaleli malamumu ntango tozali kokola.

Sima eyaka quartier na kelasi ya bana mike na ya bana bakola moke yambo akota na bomoyi ya bato ebele.

Mama akoti na bomoi ya mwana liboso ya tata, mpe bango mibale batikalaka kuna ntango molai, koyamba bandeko mpe bazalani.

Bofandi elongo oyo ezali kokoba na eteyelo ya bana mike mpe ya ebandeli.

ZAMI



Nsima ya kokotisa zemi, mwana oyo azali na libumu abandi bomoi oyo ebombami mpe oyo ezali polele te na libumu ya mama wana mobali azali kokoba kozala na bomoi na ye ya mokolo na mokolo ndenge amesanaki. Oyo ezali moko ya bantina oyo bana bakangamaka mingi na mama na bango koleka tata na bango...

Libumu ya mama ezali ndako ya liboso ya restaurant mpe ya hôtel mpo na mwana oyo azali na libumu, oyo bato nyonso bazelaka ye na mposa makasi, oyo akozwa nkombo uta na tata, kasi na mama te!

Na boumeli ya sanza libwa, mwana oyo azali na libumu afandaka na boyokani ya penepene mpenza na mama na ye, mosika na tata na ye. Yango nde bokeseni kati na mokumba ya mwasi na oyo ya mobali na ndako.

Biso banso tozalaki kuna mpe, na lolenge moko to mosusu, tokangamaki mingi na mama koleka tata!

Kasi mbala moko na bomoi na ye, tata azali mpe na ndambo na ye ya mokumba, oyo mbala mingi ebombamaka mpo mbala mingi azalaka te na ndako mpo na kopesa biloko mpe kobombama mpo na moto nyonso.

Alamukaka na ntongontongo mpenza mpo na kokende kosala mpo na baoyo bazali na yango, to koluka biyano mpo na libota mobimba, azongaka na butu makasi alembi liboso ya kokende na chambre nsima ya kolya eloko ya kolya!

Mobali na mwasi ba sunganaka moko na mosusu kasi bazali mapasa to ba ndoyi te. Ezali na makambo oyo kaka mwasi akoki kosala mpo na bolamu, mpe oyo kaka mobali nde akoki kosala mpo na bolamu ya libota mobimba!

Nyonso wana ezali kobanda na libota oyo ya makila, yambo ekoma na libota ya bofandi na bato ebele yambo ya kokoba na nzela ya libota ya pwasa na oyo ya bokotani na mabongisi ya Nzambe ye moko.

LIBOTA YA MAKILA MOKO

Ezali eteyelo ya yambo ya bomoi epai wapi toyekolaka kokabola, kofanda elongo, kolimbisa, mpe kotika, mpo ete libota moko te, lisanga moko te, ekolo moko te ekoki kofanda na boyokani kozanga ete bandimi na yango bandimaka kolimbisana.

Kolimbisa ezali ntalo mingi koleka kopesa, mpe kobosana lisumu oyo moto akutanaki na yango ezali ntalo mingi koleka kolimbisa. Ezali na bato oyo balimbisaka kasi babosanaka te mpota oyo bazwaki, mpe basusu oyo balimbisaka mpe babosanaka mpasi oyo ekotaka na kati oyo ebikisaka kasi ezali kaka kobimisa cicatrice na yango!

Libota ya makila moko ezali na tata, mama mpe na bana.

Baboti bakangisami moko na mosusu na nzela ya libala. Bakangisami na bana na bango na nzela ya botata mpe na kobota. Bana bakangami bango na bango na bondeko mpe bakangami na baboti na bango na bozali bana. Esengeli ko kobatela bofandi elongo oyo nionso na bato ya mitema mabe na bomoko, na komikitisa mpe na bopete ya motema na kelasi oyo ya liboso ya bomoyi oyo efungolaka ekuke ya libota ya lisanga, ya pwasa na ya mabongisi ya Nzambe.

LIBOTA YA LISANGA

Libota ya makila efandi likolo ya mobeko ya makila, pwete Nzambe abampolaka tii na mbotama ya nkoto moko na tango oyo alakelaka mabe na mbotama ya misato mpe ya mineyi.

Mbotama 1000 = 1000 X 25 = Banbula 25 000

Mbotama 4 = 4 X 25 = Bambula 100

*Yango ezali kotalisa libela été Nzambe apambolaka **mbala 250 fois** na ngambo oyo mpe a alelaka mabe **kaka mbala moko** na ngambo mosusu.*

Eloko ya mabe ezali été na mangomba na biso, tozali kolobela mingi bilakeli mabe koleka mapamboli !

Toyekola kolobela makambo ya malamumu na mabota na biso mpe na kati ya lisanga mpo na kozwa litomba na mapamboli ya bankola oyo ezali naino kobombama epai na mingi kati na biso.

Kobanda na libota ya makila moko, tozali kokende epai ya libota ya lisanga ya bato ebele na nzela ya ba quartiers na biso mpe na nzela ya eteyelo ya bana mike mpe ya ebandeli.

Bato mosusu bayaka mpe bakendaka, basusu bazongaka mbala moko, mbala mibale to mbala mingi, mpe basusu bafandaka elongo na biso ntango molai.

Kobotama ezali lokola kolona mboto na mabele ya malamumu, oyo mokolo mosusu, engebene eleko na yango, ekobota molona ya kobota mbuma mpo na bato mingi, mpe baleki-

nzela bakopema na nse ya elili na yango, mpe bandeke ya likoló bakokoka kopema to kutu kofanda na bitape.

Bona kobika malamumu na bato, esengeli kosalela mibeko ya boyebi kofanda na bato lokola maawa na pasi ya bamosusu, botosi ya bato nyonso, boyoki, bosaleli ya maloba ya kitoko na botosi ya mibeko pona kofandisa boyokani na kimia na bofandi elongo ya malamumu. Mibeko oyo ezali kopesa nzela na bofandi elongo kitoko mpe na botongi ya boninga na bondeko kati ya lisanga pona lokumu na esengo ya bato nyonso.

Mibeko ya moboko ya koyeba kofanda na bato:

- ***Kobesana motuya moko na moko***

Ezali moboko ya « kobika malamumu elongo », oyo ezali kosenga kotosa na kopesa motuya na mayele ya bamosusu, ndenge na bango ya kopona na kopesa bango esika lokola bato.

- ***Bolingo ya bato na boyambi malamumu***

Kokanisa bamosusu, kotalisa boyoki na bosali malamumu ezali kofongola ekuke ya bofandi elongo malamumu na bato ebele.

- ***Kozala na bokonde***

Kosalela maloba lokola « soki okoki kopesa nga nzela », «matondo », « limbisa » na « kotala mabe wana te » ezali na motuya bona bofandi elongo ya motuya na ya botosi.

- ***Boyoki na motema moko***

Koyoka na likebi ntango basusu bazali koloba emonisaka limemya mpe elendisaka kosolola.

- ***Botosi ya mibeko na bosali makambo***

Lisanga nyonso ezali na mibeko na yango, ezala ya mibeko to ya mibeko te, mpe ezali na ntina kolanda yango mpo na bolamu ya etuluku.

Bomoyi malamumu ya mokolo na mokolo:

- ***Na kati ya lisanga***

Zala kimia na lisanga ya bato nyonso, zela ngala na yo, mpe pesa lisalisi soki omoni moto oyo azali na mokakatano.

- ***Nakati ya mosala***

Zala na ngonga, solola na limemya nyonso elongo na baninga ya mosala mpe bakonzi, mpe landa mibeko ya kompanyi.

- ***Na kati ya bofandi elongo kati na lisanga***

Yebisa liboso boyei na yo, kokotela yo mingi te, mpe komonisa ete osepele na bomoi ya bato mosusu.

- ***Ndakisa ya yo moko***

Pesa ndakisa malamumu epai na bato oyo bazali zingazinga na yo, mingimingi bana, na kosalelaka mibeko wana ya etamboli malamumu yo moko.

Soki osaleli mitinda yango, ozali kopesa maboko mpo na kozala na bomoi ya malamumu mingi, epai boyokani mpe limemya moko na mosusu ezali.

Kelasi ya yambo, ya mibale, ya likolo na ya Université ezali kokolisa botangi nabiso na kofandisa mayele nabiso. Mokili ya mosala na oyo ya koluka Nzambe ezali kobesa biso bokambi na koteya biso bozali malamumu ya makambo.

Na mobembo oyo mobimba, ezali na bato oyo batikaka biso mpe lisusu basusu oyo basangisaka biso mpo na kofanda elongo na ntango mokuse, ya katikati, to ya molai na engbunduka ya bomoi na biso...

*Mpe lelo, **Papa François KAMALENGA NKASHAMA** azali lisusu na biso te kasi atiki biso na litatoli mpe litatoli oyo ezo kotisa lisusu biso na mobembo ya sima na tango esika bozangi oyo esengi kokokisama oyo ekoya na butu moko te.*

Bomoi ya moto ezali spirale oyo efungwamaka uta na libota ya makila moko kino na libota ya lisanga mpe uta na oyo ya pwasa kino na libota ya mabongisi ya Nzambe.

Eteyelo, mosala, mombongo, mpe kutu bomoi ya molimo esangisaka biso elongo na mibali mpe basi oyo bakolaki elongo na biso te mpe oyo bakanisaka lokola biso te, oyo tobengami elongo na bango mpo na kosala to kosala elongo na ntango mokuse to ya molai.

***Papa François KAMALENGA NKASHAMA** azalaki pona biso mbuta pe mentor na mosala oyo tosalaki na ye pendant*

plus ou moins 4 ans na ville ya Kinshasa depuis 2021 en ce qui concerne ngai personnellement.

Azali na molongo mpe na ebongiseli, mpe koleka nyonso, abatelaka liloba na ye mpe akumisaka bilaka na ye.

Nakutanaki na ye na ba tango ya makasi tango biso moko tozalaki na bosenga ya lisungi ya bosalisi mpe ya mwa misolo na kati ya mosala monene oyo tosengelaki kozua mpo na lisanga ya mosala na biso na kati ya botongi bandako.

*Nakutanaki na ye na nzela ya Directeur Général na biso, M. **Jean Pierre MAZINGO NDJONDE**, oyo ayebaki ye banda kala.*

Mpo na ngai, azali mingi ya libota na ngai ya pwasa koleka oyo ya mabongisi ya Nzambe. Na mibu minei oyo, nayekolaki mingi na ngambo na ye na boye ete nakokaki te kokanga mpisoli na ngai komona ye na mbeto ya libela, amemami mpo na esika naye ya suka, komona boyeyi ya Mokonzi ya Mboka na biso na ba tango oyo ya mpasi oyo mboka na biso ezali kolekela ngai mingi.

LIBOTA YA PWASA

Libota lia pwasa lizali lia tango moke lokola oyo ya bato na kati na prison, na hôpital mpe na mobembo.

*Tokutani na **Papa François KAMALENGA NKASHAMA** na kati na mosala kasi ezali na bato bakutanaki na hôpital, na prison tope na mobembo pona na kosonga lisusu te. Bamosusu basongelana mbala moko tope ebele mpe bazua tango ya kokolisa bofandi elongo nabango.*

Ezalaki na ntango ya mpasi ntango tozalaki pene ya kolonga kontra monene ya botongi, mpe asalaki mpe akobaki kosala mokumba moko ya ntina mingi, mpe tokendeki uta na elonga kino na elonga.

Na makambo mosusu, tokutanaka na bato oyo tolingaki kolinga kokutana na bango liboso, kasi ntango mosusu:

"Malamu na suka koleka kusanga kosala yango!"

*Solo-solo, pona ngai moko, **Papa François KAMALENGA NKASHAMA** atikaki biso liboso mingi!*

*Yasoloi, na libota oyo ya pwasa, bato nionso bazalaki kobenga ye **Papa François** !*

Azalaki tata ya solo mpo na biso banso; na bizaleli malamumu mpe ntango mosusu na makambo ya mbongo, azalaki ntango nyonso na solution mpo na oyo ekangisaki biso.

Kaka, tango na tango, namonaki ye komilelalela mwa moke mpo na bokolongono na ye, mpe akendaki na Europe mpo na kozwa lisalisi mpo na mwa baposo mpo na nsuka

kosangana na biso na oyo esangisaki biso, mpo ete mesa na ye etondaki na ba dossiers ya balangi mingi!

Kala mingi te, ayebisaki biso ete awutaki koponama lokola Mopesi toli ya Mokambi mpe ete akozala mwa moke te na makita mosusu, mpe yango epesamelaki ye na bato banso, mpe tokobaki kosala oyo esangisaki biso.

Akendeke na Poto mpo na kozwa lisalisi, lokola azalaki kosala ntango na ntango, mpe bato oyo bakanisaki te mpe oyo esalemaki na mbalakaka bakabolaki mbeto moko, oreiller moko, mpe nkasa moko mpo na kozongisa ye na position horizontale, oyo ezali position ya bolembu mpe ya nzoto kilo, ndenge moko na ezalela ya bato ya maladi, ya bakangami, mpe ya bakufi.

Te... Tango nayekolaki yango, nayebisaki mutu oyo awutaki ko memela ngai sango oyo ya mawa pe ya sombre atia ba phrases na ye na forme négative, pe akokaki te...

Ngai, na ngambo na ngai, namekaki kotia bafraze wana kaka na lolenge ya kotuna mituna kozanga kozwa biyano oyo ekokaki kopekisa mpisoli uta na motema na ngai.

LIBOTA YA MABONGISI YA NZAMBE

Libota ya mabongisi ya Nzambe esali libota ya baye Nzambe apesi biso epayi wapi atindi biso pwete bandima biso na bolembu na pasi na biso na nzela moko tope na nzela mosusu...

Papa François awuti kotika ngai mpo na oyo etali ngai yambo nakoka kokoma na molayi ya libota lia babongisi ya Nzambe na ye...

Nzete ekoli, eboti mbuma, kasi mosali bilanga ye moko ayebi kosembola loboko te...

Ponanini kaka na tango oyo awutaki kozala ya Conseiller ya Présidence ya République ?

Ezali na mituna oyo etikali na biyano te banda kala mpe kozanga kopesa bato eyano ya kofanda liboso ya moko to mosusu, mpo ezali Nzambe nde abatelaka, na bokonzi na ye, nguya ya kobenga liloba ya liboso mpe ya nsuka na bomoi ya moko na moko na biso... Mpe eloko moko te, mpe moto moko te, akoki kotelemela ye...

Libota ya libongisi ya Nzambe ezali oyo ya nzela ya mbotama ya Yesu esika wapi na bapaya pazuwa esika na nzela ya bakoko naye Nkolo na Mobikisi na bisio...

Ezali lokola Davidi na TYonatana baye bandimana moko na moko na kokoma na kopesana bilamba ya nzoto.

*Biblia esaleli fraze "**bolingo na molimo na yo mobimba**" mpo na kolimbola bolingo ya mobimba mpe ya mozindo,*

mingi mingi na mobeko monene ya **Matai 22:37**, oyo esengi biso tolinga Nzambe "**na motema na yo mobimba, mpe na molimo na yo mobimba, mpe na makanisi na yo mobimba.**" Oyo ezali citatio directe te, kasi likanisi ya kolinga moto "**lokola molimo na ngai**" ezali, mingi mingi na **1 Samwele 20:17** esika Yonatana alingi David "**lokola molimo na ye moko.**".

Liloba lia « kolinga lokola molemo na ngai » :

- **Bolingo ya mobimba mpe ya mozindo:** Kolinga moto "**lokola molimo ya moto**" to "**na molimo ya moto nyonso**" elakisi bokangami ya mozindo, bolingo mobimba oyo esimbaka moto na mobimba na ye.
- **Mobeko ya monene:** Mobeko monene ezali ya kolinga Nzambe na motema na yo mobimba, na molimo na yo mobimba, mpe na makanisi na yo mobimba (**Matai 22:37**), elingi koloba bolingo ya mobimba mpe ya mobimba mpo na Nzambe.
- **Ndakisa na Mokanda ya Nzambe:** Bolingo kati na Yonatane na Davidi elobelami lokola bolingo ya mozindo, epai Yonatane ayebisi ye ete "**alingaki ye lokola molimo na ye moko**" (**1 Samwele 20:17**).
- **Bokangami na ekelamu ya mozindo:** Liloba "**molimo**" ezali kolobela bozali ya mozindo, ya penepene ya moto, oyo elingi koloba bolingo oyo eleki mayoki ya likolo mpo na kokoma na ntina ya moto.
- Na bokuse, atako ezali na verse moko te oyo elobi mpenza "**Nalingi yo lokola molimo na ngai,**" likanisi ya bolingo

ya mozindo boye ezali na Makomami, ezala na etinda ya kolina Nzambe mpe na boyokani ya bato.

Yonatane asalaki kondimana na Davidi mpo alingaki ye lokola molimo na ye moko. Alongolaki elamba oyo alataki mpe apesaki ye yango, elongo na bilamba na ye moko, ata mopanga, likonga mpe mokaba na ye. Azwaki bilamba ya Davidi mpe alataki yango...

Davidi na Yonatane bazalaki na libota moko ya nsuka. Yonatana akokaki ntango mosusu kobuka mobeko oyo esengi biso tókumisa baboti na biso mpo na kokebisa moninga na ye ya motema Davidi na ntina na mwango mpo na kobundisa bomoi na ye mpo na kobatela ye na bomoi liboso ya mabe ya tata na ye moko.

*Biblia ezali na verse moko te oyo ekokani mpenza na maloba **“Nalingi yo na bolingo oyo eleki oyo moto azali na yango mpo na mwasi,”** kasi maloba yango ekundoli mpasi ya Davidi nsima ya liwa ya Yonatane, na **2 Samwele 1:26** epai Davidi alobi:*

« Nazali na mpasi mpo na yo, Yonatane, ndeko na ngai! Ozalaki esengo na ngai; bolingo na yo mpo na ngai ezalaki admirable, likolo ya bolingo ya basi».

Botondi mpe bozongisi bolamu na bolamu elalaki na mbeto moko na motema ya Davidi mpo na Yonatana oyo atikaki maloba na ye nsima ya liwa ya Yonatana, ndeko na ye ya mabongisi ya Nzambe ...

*Pona ngai, nazalaki na ngolu na bolamu ya makambo ya
kokoma na esika oyo pembeni ya **Papa François...***

Atiki ngai liboso na tango...

LITEYA YA BOMOI

Tokoki koloba nini mpo na bomoi ya bato na nse ya moi?

*Na Biblia, mokumba ya moto awa na mabele, oyo elimbolami na mokanda ya Ebandeli, ezali ya **kotondisa, kolona, mpe koyangela** bikelamu, lokola momonisi ya Nzambe. Yango esengaka kotambwisa ezingelo, kokolisa Mabelé, mpe kosalela bokonzi ya mokumba likoló na bikelamu na yango. Mission oyo ezali ya monene ,pe ya motuya mingi na kati na bofandi elongo ya moto na Mozalisi na ye, oyo asalali ye na mputulu pe a pema bomoyi na kati na ye. **Ebandeli 1:28***

Mosala ya moto na kati ya bokelami :

- ***Kokamba bokelami:*** Mosala ya motuya ya moto ezali kosala mosala ya mabele na kobatela mabele, mpe kokonza na bikelamu nyonso ya bomoyi, kolandisama na lisolo ya Ebandeli (**Ebandeli 1:28**).
- ***Kozala molakisi elongi ya Nzambe:*** Lokola ekelamu oyo ekelami na elilingi na Nzambe, moto azali motalisi elongi na Nzambe na kati ya bokonzi na botondi makasi na ye na kati ya mabele.
- ***Kosala boyokani ya bosali elongo:*** Moto abengami mpo na kokota na boyokani ya bofandi elongo na bozalisi, kopesa yango motuya na esika ya kosalela yango.

Bomikotisi na motuya ya mosala:

- ***Bomikotisi na biloko Nzambe akela:*** Moto azali na mokumba ya Mabele mpe asengeli kobatela bozalisi, ata soki bokonzi oyo elimbolami mabe mpe ememaki na bozangisi mpe kobebisa.
- ***MLosala lokola mission:*** Mosala ezali etumbu te, kasi mission oyo epesameli moto, oyo asengeli kopesa motuya na oyo ezali ye te, engebene na makomi.
- ***Kobunda pona kozanga kokweya:*** Soki mission ya yambo ezali ya ko kamba ekelamu, kokweya ya moto ememaki na bowumbu esika ya mosala.

Mosala na kati ya bikeke:

- ***Boyokani ya kala:*** Mosala ya moto ekangami na mwango ya Nzambe ya mokili mobimba, kolanda ndakisa ya Yisalaele oyo esengeli kozala litatoli mpe pole mpo na bikolo.
- ***Boyokani ya sika:*** Mosala ezali kokoba na bayekoli, babengami mpo na kokela masanga ya sika ya bandimi mpe kosakola Liloba ya Nzambe na mokili, na ndenge wana kokoma miinda na molili.

Tokelami na elilingi mpe lolenge ya Nzambe, totindami mpo na kosimba motuya oyo ya mibale na nzela ya bopetoli, bosantu, mpe botosi.

Misio Nzambe apesi biso eleki bolai ya ntango na biso na mabele oyo, mpe yango esengi disipilini mpe mayele mpo na kobongisa malamumu bokambi mpe bolandi.

Mbala mingi mpenza na Afrika, ntango moto azali komibongisa mpo na kobongisa bolandi na ye mpo na bolamu, bakanisaka ete azali na elimo ya liwa mpe ya kozanga elikya!

Batu ba lingaka ko bika lokola liwa ezalaka te pona bango pe basepela na esika ya kokanisa kokitela bana pe lokumu ya mosalasima na bango! Bato ya kobika mokolo moko na moko, bato ya bolingo ya mokili pe ba ndoto ba bongisaka yango te liboso ya mibeko ya Nzambe, Mozalisi oyo akelamaki te oyo apesaki biso mosala ya kaka ya kobika na mabele pe oyo ya kolonga milimo oyo ebunga pe kozongisa bango epayi na Ye pona nkembo ya lobiko ya bato oyo ekangami na mosala ya lobiko ya Golgota oyo ekokisami na Yesu Klisto, Nkolo na biso pe Mobikisi na biso!

Bokambi na bobongisi ya mozuwi esika na biso sima na biso, ezali likambo ya ndenge nini mosala ekosalema na sima na biso, koluka mwana ya malamumu na mayele ya kokamba na sima na biso pona kima ekoba kozala na misala oyo ebandali ebeba ata moke te.

Bwania ya kobongisa mwana oyo akosala mosala na sima nabiso ezali koyeba ba mayele na makasi naye, ko kolisa yango na makoki na ye, ko bongisa mosala esalema polele-polele, pe kosalela mabongisi ya bopesi bokumbi mosala na mwana na kati na kimia na bobateli mission na vision na yango.

Pona nini ezali na motuya ?

- ***Bokobi na bofandisi makambo:*** Esali totalisa ete mabongisi ekoba misala nayango na kotema te na sima ya mokambi ya lelo.
- ***Komesanisa:*** Kobongisa mwana oyo akozuwa bokambi na kobongisa mosala malamumu liboso ya bakambo oyo ekoyela ye na pwasa pe na komesanisa ye na mabongisi ya sika ekoya.
- ***Kokolisa makasi na mayele:*** Ezali kopesa ba nzela ya kokola na bato ya mosala na kokoma malamumu koleka, na kopesa bango nzela ya komikotisa na mosala na bozindo.
- ***Kopona malamumu:*** Ezali kopesa nzela ya ko pona nzela liboso ya kotiya bato ya mosala mosusu na bosali kati ya bomoko me na bwania.

Ndenge nini kobongisa mwana pona kokamba malamumu sima ya tatat naye?

- ***Kobanda liboso na ndenge ya kobongisa makambo :*** Kobongisa misala malamumu yambo na nyonso pona kotema liboso ya pwasa na makambo mosusu.
- ***Kotala malamumu na kokolisa mayele na makasi:*** Koluka bato ya mosala ya mayele na makasi pona misala esalema kolandisama na bokambi mpe na bosali misala na sima ya bakambi ya lelo na koyekolisa bango mosala na bokambi malamumu.
- ***Kokela nzela ya bokambi malalu mpe ya kowumela :*** Na esika ya kotondisa kaka bisika oyo ezali na moto te,

tonga nzela ya bakambi ya mayele na ya mayele na biteni nyonso ya kobongisi.

- ***Kosala makambo ya polele-polele:*** *Koyebisa polele maye masengeli kobongisama pona misala nyonso pona kotonga kimia na kati ya bofandi elongo.*
- ***Kozwa na makanisi bokeseni mpe bosangisi bato banso:*** *Bolendisa ba masanga ya bakambi ndenge na ndenge pona bomengo ya ba mabongisi pe ya kokaba mayele.*
- ***Kobongisa misa ya ndenge na ndenge:*** *Bokanisa mabongisi ya makambo ya tango mokambi akozala te na ndenge na ndenge mpo na kolonga malamumu mpo na mbongwana.*
- ***Kosalela bokambi na kati ya kimia na boyokani:*** *Bongisa bakitani mpo na kozwa mikumba ya mokambi ya lelo, bakisa mpe botiami ya boyebi mpe boyokani.*

Harmonie oyo na koleka baton depuis génération moko na bikeke mosusu e matisa biso biso na Africa na ndenge moko na nzela ya pomoko, mpe tozali nakati na makambo oyo ebongisami te mpe ba makambo oyo epongisami te oyo ndenge moko na moko toyebi te ko kosala na kokamba mosala to ko kamba.

Tokundi mosali na Afrika na mission na ye mpe momoni vision na vision na ye.

Bosolo moko ya mawa!

Na sima, tolukaka kobongisa mabunga na biso, kasi mbala mingi, ezalaka sima te!

Mapamboli ya libota epesamaka na nzela ya makila kasi ekangami na kozanga bokambi malamumu mpe bolandi...

Papa François, Nabanzi ete ata moke te ozalaki na mayele mpe mayele ya kokanisa yango mpo biso banso tozali ya seko te!

Boseko ekoleka te na mosuni oyo elongolami na mabele mpo na kozonga kuna mokolo moko ata lukuma oyo kotombola nzoto na yo ezui litomba na yango na nzela ya kokotisa mayele, mzela ya kofanda mpe kotanga na yo na libota mpe na lisanga mpo endimama na likolo ya ngomba ya mboka na biso!

*Sima ya **Papa François**, nini esalemaka na mangomba ya bato ya mloko-moko oyo azalaki na maloba na yango mpe na libota na ye moko ya bato bazali pene oyo ba mipesi mingi na mayele mpe na bomuku banzela na ye?*

Na nani olotaki kopesa baton ya bokambi ya libota, ya bomoi ya bato, mpe ya mosala na mokolo oyo ekaboli biso?

Ezali na ntina te ete moto mosusu ayanola mpo na bango, kasi tika moko na moko na biso ayekola liteya ya mayele na ntina ya bokambi mpe bolandi, mpo toyebi te ngala ya nani ekozala sima!

Makanisi ya pete ebotamaka na moyi mpe ekufaka na butu, mbala mingi mpenza na position horizontale, oyo ezali position ya bolembu mpe bozangi makasi mpo na bato mingi-mingi; mpe makanisi minene, bamemi ya minzoto

minene, babotamaka na butu mpe bakufaka na moi kati na ngonga ya 12 p.m. mpe na ngonga ya 5 p.m.!

Tuna mama na yo ya bolingo ngonga nini obotamaki yo moko mpo na kozwa likanisi ya solosolo ya ebandeli na yo!

Liwa ebimisaka esika ya mpamba oyo ntango mosusu moto moko te to eloko moko te akoki kotondisa, mingimingi mpo na baoyo bazwaki matomba te na bolandi ya malamumu.

KOBESA NZELA YA KOKAMBA NA MOTO MOSUSU



*Baton ya relais, to baton, ezali tube ya serkle oyo esalemi na bibende to na eloko mosusu nyonso ya makasi, oyo basalelaka na masano ya kopota mbangu ya relais mpo na koleka longwa na mopoti mbangu moko kino na mosusu. Bolai na yango ezalaka mingimingi **28** kino **30** cm mpe zingazinga na yango ekeseni kati na **12** mpe **13** cm.*

Mbala mingi, kati na yango ezalaka na mabulu mpo na kokitisa kilo na yango, yango emonisaka biso polele ete, na likambo oyo, moto oyo abandi kopota mbangu asilisaka yango te!

Disipilini oyo ya masano esalisaka biso tososola na pete mpe na pete likanisi ya bokambi mpe bolandi na libota, na lisanga, na mosala, mpe kutu na lingomba ya Nzambe.

Mibali mingi ya Nzambe lokola Ayidini Abala balongwe na expérience na bango ya mayele na makambo ya Nzambe sans kozwa mokitani oyo abongi na lintel oyo Nzambe atie bango likolo na yango!

Bosolo oyo ya mawa mpe ya molili ezwami na mabota na biso, na lisanga na biso, mpe na mboka na biso na ba niveau ndenge na ndenge mpo likanisi ya lokumu ya bokambi mpe ya bolandi ezwami malamumu te awa na Afrika. Tokanisaka mingi molimo ya liwa koleka ya bolandi...

*Liloba oyo « **Tango masanga ebendami, esengeli komela yango** » elakisi ete moto asengeli kokanisa mbuma ya ekateli to likambo oyo azwi, ata soki emonanaki ete ezali mpasi to ezwamaki na petee nyonso. Vinyo, soki balongoli yango na eloko na yango (baril, molangi), ezali na mokano ya komela, ndenge moko na likambo oyo ebandi mbala moko esengeli kosilisa.*

Ndimbola ya elobeli yango:

- ***Vinyo oyo ebendami:*** Verbe "**kobenda**" na contexte oyo elakisi kobimisa vinyo na kati ya récipient na yango, ndakisa kotiya yango na milangi to kopesa yango.
- ***Esengeli omela yango:*** Soki bafungoli vinyo mpe bapesi yango, ezali na ntina komela yango.
- ***Nzela ya mayele molayi:*** Soki basaleli likambo moko, liloba oyo elimboli ete soki likambo moko esalemi mpe ekateli ezwami, moto asengeli kolanda yango, kozanga kozonga nsima to kotika, ata soki asalaki libunga na kosala elaka yango.

Misisa mpe bosaleli:

- **Misisa ya kala:** Lisese yango ezali ya kala mpe ekoki kozwama deja na **1576** na makomi ya poète français Jean-Antoine de Baïf.
- **Baye kokomisa yango na bato nyonso na bakomi:** Bato lokola Marcel Pagnol nde basalaki ete elobeli yango ekoma na lokumu mingi.
- **Tango ya kosalela yango:** Ekoki kopesama pona kozongisa makasi na moto pona kondima eloko oyo aponaki ata ekomi mabe tope kokoba kobunda liboso ya mikakatano.

Ndakisa ya kosalela:

- Ekoki kosalelama mpo na koloba ete esengeli kosala libunga, mpo ete mbeba esalemi mpe esengeli sikawa kondima mbuma na yango, lokola na ndakisa: "**Kasi na nsuka, mbeba esalemi, mpe ekozala na ntina te ya kolobela yango lisusu. Ntango babendi vinyo, esengeli komela yango**".

Ba ndeko batangi, tosala erreur te. Bomoï oyo ezali na ebandeli mpe nsuka, mpe tosengeli kotalela na mayele libula na biso na lolenge moko to mosusu.

Na kati ya libota, tozua tango ya koteya bana na biso na koteya bango ndenge nini to gagnaka mbongo pe ndenge nini to silisaka makambo oyo ebimaka na ndaku pe ata na musala.

Tosengeli mpe kozwa ntango ya kotala bana na biso moko mpo na kokela mokitani oyo azali mpenza na elikya.

Ezali pete ata moke te, kasi oyo ekoki kosalema te esalemi na makambo mingi oyo ekoki kosalema. Ezali motuna ya volonté mpe mayele, mpo prévention eleki kobongisa, mpe kobongisa ezali ntalo mingi koleka kopekisa!

Motuka oyo esalemaka mingi te, nsukansuka ekobeba na nzela monene ya bato nyonso!

Baboti oyo bazali kotanga oyo sikoyo, bokanisa mpenza kosala plan ya succession na bino, mpo toyebi ata ngonga nini tolalaka, kasi te ntango pongi ekamwisaka biso...

Totia mokolo na maboko ya Nzambe tongo nionso pe tobondela pe avant ya kolala po nionso ekoki kosalema na butu...

Papa François *auti kotika nzente ya kotikela moto mosusu kokonza na kokamba biloko bi aye, atiki yango na maboko ya nani?*

Nayebi te...

Kasi ezali na mokitani akende mosika koleka mokambi mpe mosungi na ye mpo na mibeko ya kosala malamuru koleka mpe ya kobongisa malamuru, mwana akosengela kokende mosika koleka tata na ye!

NDENGE YA BOLANDI

Na makambo ya bonzambe, tokoki koyeba lolenge mibale ya bolandi:

- ❖ *Bolandi ya molimo na*
- ❖ *Bolandi ya makila.*

Bolandi kati ya Eliya na Elisa, lokola oyo kati na Moize na Yosua, esalemaki na Molimo ya Nzambe ye moko kasi na makila te!

Bolandi kati na Davidi na Salomo, ekokisamaki na makila... Kasi na bandakisa nyonso misato, tomoni ete bakitani bakendaki mosika koleka bakambi!

- *Elisha akendaki mosika koleka Eliya oyo asalaki makamwisi minene 7 ntango azalaki kosala 13. Sima ya liwa na ye, ebembe ebwakami likolo ya lilita na yo oyo ezalaki mwa polele mpo na kozanga bobateli mpe na nzela ya boyokani na mikuwa na ye, mokufi azongaki na bomoi mpe bongo akokisaki mobeko ya eteni mibale oyo ezali mobeko ya bolandi ya kokoka!*
- *Yosua azwaki esika ya Moize, oyo apesaki mbote na Mokili ya Ndaka uta mosika mpe akotaki na yango, alongaki mingi na yango, mpe alyaki mbuma ya mokili oyo ezalaki kosopana na mafuta ya nzoi mpe miliki.*
- *Salomo azwaki esika ya tata na ye Davidi, oyo maboko na ye ezipamaki na makila, mpe atongaki mpo na Nkolo tempelo ya liboso oyo ebongi na nkombo na ye.*

*Nkolo Yesu ayebisaki bayekoli na ye ete bakosala kutu makambo minene koleka oyo ya Ye. **Yoane 14:2***

*Losambo na ngai ya komikitisa na tango oyo **Papa François** atikali na position horizontale kozela lisekwa ya bakufi ezali ete mokitani na ye ya libota, mokitani na ye ya mosala, mpe ata mokitani na ye ya molimo, soki azali, akosala mingi koleka oyo asalaki...*

Biso banso tozali bakambi esika moko boye na lolenge moko to mosusu mpe tokoki mokolo mosusu kotika lingenda ya komande na mokitani moko to mingi engebene na motango ya disipilini mpe bokangami oyo tozali na yango na mokili oyo epai wapi mayele ya virtuel mpe ya artificiel epusaka biso mpo na kotombola lintel mpo na kokende uta malamukino kosepelisa mpe uta na esengo kino na kokoka mpo ete nkembo nyonso ezonga epai ya Moto oyo biso banso towutaki epai na ye mpe epai na oyo biso banso tokozonga mokolo moko, moko na moko na ye ntango mpe ezalela na ye moko!

MOKILI YA BILOKO MIBALE MIBALE

*Biblia ezwi te likanisi ya mibale ya mokili lokola esalemi na biloko oyo ezali na moboko oyo ezali kotemela (nzoto/molimo, malamumu/mabe), kasi ezali nde **makaniisi ya biloko mibale**, likanisi oyo ete makambo mibale ya solo (e.g., ya mosuni mpe ya molimo) ezali mpe ezali na boyokani na kati ya bosolo moko. Ndenge nini Mokanda na Nzambe ezali kotalisa bikolo mibale-mibale ya bato ezali ete bato bazali na mobimba na bango na nzoto na molimo, kati ya bomoko kasi kabitumba te.*

Biloko mibale-mibale na bomoyi ya moto:

- **Bomoko ya nzoto-molemo:** *Biblia eteyaka ete moto azali moto moko, oyo azali na nzoto mpe molimo, na esika ya kozala moto oyo azali kotemela. Molimo mpe nzoto ezali biloko oyo ekabwani te kasi ezali mitinda oyo ezali na boyokani ya moto moko.*
- **Molimo na nzoto:** *Moto azali na bomoto ya mosuni mpe ya molimo oyo, atako ekeseni, esalaka bomoko ya boyokani.*

Biloko mibale-mibale ya mokili:

- **Kokela na bosali na yango:** *Bokeli ya Nzambe ezali mbano ya Liloba (Logos). Komonana ya mokili na biloko mibale-mibale (butu/tongo, kimia/makelele)*

ekoki ko sosola lokola makambo esali kosalema libanda ya bomoko oyo ya kati ezali ya yambo.

- ***Mokili ya molimo:*** *Biblia elobeli makambo ya solo ya elimo oyo efandaka esika moko na mokili oyo ezali komonana, kozanga kotemela yango lokola bikelamu ekeseni.*

Bokeseni na biloko mibala-mibale:

- ***Biloko mibale-mibale:*** *Bosolo ya bomoko esika ba biloko to makasi e bika esika moko, oyo ekoki kozala ya bosangani.*
- ***Bozindo ya biloko mibale-mibale:*** *Koloba ete ezali na bikelamu mibale ekeseni, mbala mingi na bosambisi ya motuya (malamu/mabe). Mimeseno ya kozala na makanisi mibale mizalaki na mangomba ya boklisto, kasi bakonzi ya Leta bakweisaki yango.*

Mbala oyo tomona dualité ya mokili oyo na nzela ya ekomeli ya Salomo, mwana ya Davidi.

« Mpo na biloko nyonso ezali na eleko, mpe ntango mpo na misala nyonso na nse ya likolo.

Ntango ya kobotama, mpe ntango ya kokufa; ntango ya kolona, mpe ntango ya kobuka biloko oyo baloni;

Ntango ya koboma, mpe ntango ya kobikisa; ntango ya kobukana, mpe ntango ya kotonga ;

Ntango ya kolela, mpe ntango ya koseka; ntango ya kolela, mpe ntango ya kobina;

Ntango ya kobwaka mabanga, mpe ntango ya koyanganisa mabanga; ntango ya koyambana, mpe ntango ya koboya koyambana;

Ntango ya koluka, mpe ntango ya kobungisa; ntango ya kobatela, mpe ntango ya kobwaka mosika;

Ntango ya kopasola, mpe ntango ya kotonga; ntango ya kofanda nyee, mpe ntango ya koloba;

Ntango ya kolinga, mpe ntango ya koyina; ntango ya bitumba, mpe ntango ya kimya.

Litomba nini mosali azwaka na mosala makasi na ye? »
Mosakoli 3:1-9

Mokolo ya kolela ezali, mpe mokolo ya koseka, mpe mokolo ya kosepela... Kasi mikolo nyonso na nse ya moi ezali ndenge moko te!

Lelo oyo, tozali kolela Papa François mpe tozali kososola ete ata bolingo mpe limemya na biso mpo na ye ekoki te mpo na kozongisa ye kati na biso na nzoto, nzokande bokundoli ya mpiko na ye, liyoki na ye ya mokumba, lisungi, mpe kobukana etikali misisa kati na biso koleka liboso mpe ezali lokola ndakisa mpo na biso kokende mosika na mobeko ya bolandi, epai wapi mwana mobali asengeli kokende mosika koleka tata, oyo azwaki formasyo mosika koleka molakisi, mpe mobandisi mosika koleka mobandisi ya mosala...

Position ya kolala, po totika yango te, ezo kende na biso na esika ya bakufi, esika Nkolo Yesu akobenda biso na lisekwa pona bomoyi ya seko.

POSITION YA KOLALA



*Nzete ya baobab ewuti kokweya... Eza koleka mayele na ngai na oyo etali ngai po **Papa François** azalaki elembo ya bomoyi na misala pona ngai pe alongwaki liboso koleka ndenge nakokaki ko kanisa, kasi tango mosusu bato oyo bakita na kati ya bomoyi na biso ba lobaka kutu mbote ya suka te na biso...*

Azalaki eyano ya tango na tango mpo na biso oyo tosalaki elongo na ye na oyo ekangaki biso...

Ezali na baye bakozwa ata moke te moto na sima na bango ya mayele na makasi lokola bango mpe oyo bakotika ata moke te koyeba esika ya lokumu oyo azuaki kati na biso, na

loboko moko, mpe mosalu ya lokumu mpe ya monene oyo akokisaki na mesa nionso oyo azuaki...

Ezali na tango ya kotelema semba mpe tango ya kofukama na position yako lala...

*Kasi mbala oyo, ezalaki makasi mpenza na boye ete **Papa François** atikali kolala, ata tango **Mokonzi ya Mboka, Son Excellence Félix Antoine TSHISEKEDI TSHILOMBO**, ayaki kofukama liboso ya sanduku na ye yambo ya komema yango na esika ya kokundama "**Entre Ciel & Terre**" mpo na kozela lisekwa ya bakufi mpo na bomoi to libebi ya seko.*

*Azalaki na **délégation** monene samedi le **6 septembre 2025**, na espace **AVE MARIA** na avenue **24 Novembre** na ville provinciale ya Kinshasa.*

*Lokola yambo na kozuwa pepo, naleka na contrôle ya nzoto na ya biloko lokola bato nionso yambo nakota na esika ya **AVE MARIA** mokolo ya poso oyo na nzoto ekaboli biso na **Papa François....***

MUTU YA NGOMBA EZANGAKI TE



*Kaka te atalisaki mayele na mosala naye malamumu na see ya ngomba ya mboka na biso ya Congo, atikaki mpe bilembo malamumu na mutu ya ngombo ya moboka na biso, ezali pona na yango Mokonzi ya Mboka, atikaki misala ebele na ye na tango oyo na nyonso oyo ezali kolela na ngambo moyi elamokaka ya mboka na biso, na koya elongo na lisanga monene ya bakambi na ba soda pona kopesa mbote na kokanisa liwa ya **Papa François**.*

Mosala oyo esalemi malamumu, ata soki efutami malamumu te, etikalaka na mitema ya baye bazali na boyokani na substance mpe na forme te...

Na nsima, lokasa yango ekobaluka mpo na bamosusu, kasi mpo na bato nyonso te, mpamba te ezali na biloko mpe bato oyo tobatelaka na zuwa nyonso na mitema na biso!

Motema moko ekoki koyamba bato mingi koleka Stade ya ba Martyrs, mpo na cadre virtuel, bakiti ezali mingi koleka na miso.

*Matondo mingi na **Mokonzi ya Mboka Félix Antoine TSHISEKEDI TSHILOMBO** mpo na eloko ya motuya oyo, oyo etikali na ngai lokola elembo na motema na yo na baye banso batikali fidèle na lolenge na yo ya komona makambo mpe kosala yango...*

NA MOKUSE

Tobikaka kaka mbala moko!

"Mpe lokola epesameli bato bakufa mbala moko, kasi nsima na yango esambiselo ekoya;

bongo Klisto apesamaki mbala moko mpo na komema masumu ya bato mingi. Na baye bazali koluka ye, akobima mpo na mbala ya mibale kozanga lisumu, mpo na lobiko." Baebele 9:27-28

Engebene Biblia, nsima ya liwa ya mosuni, lisekwa eyaka, epai nzoto mpe elimo ekabwani mpe na nsima esanganaka lisusu. Ezali na bisika mibale ya seko: lola mpo na bandimi na Yesu Klisto oyo bakozala na bomoi ya seko, mpe lifelo (to boloko ya molimo) mpo na baye baboyaki Nzambe.

Milimo ya mowei etikaka kozala te mpe ebondisamaka na miso ya Nzambe to enyokolami, kozelaka etumbu ya nsuka.

Lisekwa:

- ***Nzoto na molimo:*** Biblia elimboli ete nzoto "***elonami***" na ndenge ya kobeba, kasi etombolaka oyo ebebaka te mpe na nkembo.
- ***Bomoyi ya seko na seko :*** Lisekwa ezali mosala ya Nzambe mpo na baoyo bandimaki Yesu Klisto lokola Mobikisi na bango, kopesaka bango bomoi ya seko.

Tokendaka wapi sima ya liwa na biso:

- ***Paladiso:*** Mpo na baoyo bandimaka Yesu, liwa elandi na bomoi ya seko na miso ya Nzambe.
- ***Lifelo:*** Baoyo baboyaki Yesu Klisto batindami na lifelo.

Oyo ekomelaka milemo:

- ***Bozali ezali kokoba:*** Biblia emonisi ete milimo etikalaka te nsima ya liwa.

Nzela mibale pona milemo:

- Milemo ya bandimi ezali na ezali liboso na Nzambe mpe na kobatelama.
- Milemo ya baye bandimeli Yesu te ezali na kati kotungisama, kasi kozela wana ezali nano te kosambisama ya suka te. Makomi mosusu etalisi été ekoki kozala esika ya koyamba Sango Malamu wana.

Kosambisama ya suka:

- Biblia esakoli mokolo oyo bato bakotelema liboso ya Nzambe mpo básambisa bango;
- Mibale ya mbuma: esambiselo elakisaki esika ya nsuka, ezala bomoi ya seko to etumbu ya seko.

Nsima ya liwa, milimo ezali kokoba kozala na bomoi, kozelaka lisekwa mpe kosambisama ya nsuka, mpo ete moto nyonso akozongisa monoko epai ya Nzambe.

Milimo ya baoyo basalelaki Nkolo ebatelami na Nzambe, mpe baoyo banyataki Nsango Malamu oyo ya Bokonzi ya

Lola bakonyokwama ntango bazali kozela lisekwa mpe bosambisi ya nsuka.

Mpe nayokaki mongongo moko uta na likoló kolobaka ete:
« **Kokoma: Esengo na bakufi oyo bakufaka kati na Nkolo banda sikoyo!** »

Papa François, soki kaka okokaki kotanga ngai, nasengelaki kotanga na yo verset oyo, kasi makambo ezali ndenge ezali, mpe elongo na Nkolo oyo osaleli, tokokutana lisusu na Bokonzi ya Lola, pamba te litatoli oyo ezali kokende elongo na yo ezali mpamba te mpe ezali kosekisa te, kasi ezali liteya mpo na moto nyonso oyo azali na makolo ya piramide lokola mpe na likoló ya piramide!

Molimo na yo epema na kimia!

Mokomi

MOKOMI

Sylvanus MULOWAYI WA KAYUMBA azali te moto ya kotalisa liboso ya bato pwete misala naye ezali kolobela ye koleka maloba na ye moko. Aza na nkama moko na ndambo ya mikanda na nzela ya zinga oyo eali kotaliza komikitisa na ye na kofanda kimia na oyo nyonso akoki totangiza biso na nzela moko tope na nzela mosusu moko na moko ya bomoyi na biso!



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Kinshasa-RDC

MU TSHILUBA

MOYI WA
TSHIENDELELA



FRANCOIS
KAMALENGA NKASHAMA

Ushala nu Ditalala

BINTU 3 BINENA MU

DIKALA NI MOYI

Kuledibwa-Kwikala ni moyi-Lufu

BINTU 3 NINENA MU

DIKALA NI MOYI

Kuledibwa-Kwikala ni moyi-Lufu

TSHIBUELELU

Kuledibwa, kwikala ni moyi ni kufua bisi bintu bisatu binena mu buikakdi mi moyi mwinshi mwa diba kumbala kua kubingana kudi Udi mutupesha bujima kudi tetu bonso bumukila ni kutwa pingana mu diba ni tshikonde tsha muntu nin muntu !

Bantu banayi qui baledibwa bu wewa ni mema too.

- ❖ *Adama, mumusha kubulaba kudi Nzambi yeye kayenda,*
- ❖ *Eva mwenza ni mufuba wa muntu ;*
- ❖ *Meleshisedeka, kayi na kaku nansha umwa too ni*
- ❖ *Yesu, muledibwa ni kamama Maria mu njila wa Nwuma Munsantu.*

Tetu bonso aba, tudi baledibwa kunyima dia dipetangana dia muluma ni mukaji...

Kudi bantu bafua kabayi ba mona lufu ku luseka lumwa ni bafua baditamba bukola kakesa anyi ni butondji bonso...

Enoka wa kabanda mulu munkashi mwa bantu mwangata kudi Nzambi yeye kayenda ni Eliya kumpala kua Elisha ufua windjila kupete kwenda kua dibanbudjibua dia misangu ibidi mibambakana.

Lazalo wakapinga ni kuikala kabidi ni moyi ni kulu kapidi kufua kunyima kwa bidimu, kadi Mukalenga Yesu wakatamba lufu bukola bualu udi bujima ni dijuka kulufu!

Tudi mwinshi mua diba emu bu bantu mu luendu badi ni tsha kuendamuna kumpala kua Nzambi mudiba didiyi umuka mu kwasa munena wa kalolo bua kusomba mu kwasa munena wa dilumbuluisha dia malu !

Tudi tuledibua musangu umwa, kuikala ni moyi musangu umwa ni tufua musangu umwa kumpala kua tetu kuimana kutshilumbuludji kumpala kua Nzambi kutuakafuma tetu bonsu !

*Kuikala ni moyi kwa muntu ni muntu kudi bu masuwa azanza afuma kudiledibwa buakuya kulufu ni ma ngala amakesa abunyi munkatshi mua ngala minena ibidi, mudi bantu bakuabu matuluka bua kupinga musangu omwa, anyi ibidi, anyi ya bunyi, anyi bua kuwa bua tshindelela, bu mumutshindu udi mwanetu, mulonda wetu ni muledji bua binga ni bakuabu, **Papa François KAMALENGA NKASHAMA**, udi mutushiya mutshikondo tshituvua katuela menji too!*

Malu onso atu abanga munda mwa mamu padiyi wimita difu...

Mamu udi mua kuikala ni bobumwa ni bantu mabidi bashilangana:

- ❖ *Bou bumwa busokoma munda mwenda ni mwana mu difu ni*
- ❖ *Bou bumwa ni bayenda kayi usangisha malu a mwana munda mwenda too.*

Yeye ni bana bakaubu, udi mwa kuika ni bou bumwa ni umwa ni umwa kayi usangisha malu a muntu ni muntu too ni kudiledibua dia mwana...

Mana wapidjeu udi ubanga njila wenda wa moyi mu bianza bia mamu kumpala kua yeye kuya pa tshadi ni munyima bua mamu. Ni mudiba dionso adji, muluma, fumu wa nzumbu udi anu ni midimu yabunyi!

Nzumbu wa djiledjibua udi ututuakidjila mudiba dia diledibua dietu ni udi utupesha makasa akumpala mu malu mimpa kakesa-kakesa ni mutudi tukola.

Kunyima mwana udi uya kubena mutumba, ku kalasa ya bana, ya kumbala kumpala kua yeye kubuela mu disomba mu nkatshi mua bantu.

Mamu utu ubuela mu mazuwa a zanza a mwana kumpala kua tatu ni bobu babidi batu bashalamu diba ditamba dilee ni kuakudila bana ba baluma ni ba bakaji ni bena mutumba.

Busombi abu budi butunguluka kokalasa ka bana ni ka kumpala.

DIFU



Kunyima kua dimita dia difu, mwana udi ubanga luendu lua bumuntu bosokoma ni bubuikila munda mwa mamuenda mudiba didi tatuenda utunguluka ni kuenza enda malu kudituku ni dituku, anu bu matuku onso pa tshibidilu. Kibuala bua kumpala butu buenza ni bana batu badibeyemena bia bunyi ba mamabuabu batangila kubula batatuabu...

Munda mua difu, mwaba wa kumpala wa mwana munda mua mamuenda wa kudila ni nzumbu wenda wakumpala wa dilala diba didid bantu babunyi bamwdjila bwa anganta ndjina dialuakumuka kua tatuenda ni nki mamuenda wamupesha djodjo too!

Munda mwa ngondu 9, mwana mu difu udi ukola mu bou bumwa ni mamwenda mudiba didi tatuenda mushala kula.

Ki mwaba udi dishilangana munkatshi mwa bujitu bua mamu ni bua tatu mu nzumbu.

Tetu bonso tuakapita pa mwaba awu, ni tuakeyamala ma mamuetu bia bunyi kupita ba tatueta!

Kadi nudikola dietu, batauetu pabu bakangata bujitu mu ditalala bualu batu baya misangu yabunyi mumushindu wadisokoma mumidimu bualu kabatu ni diba dia kusomba netu too, bua kulua mu dilolo ni kasaka bua bantu bonso mu nzumbu.

Batatu batu bajuka mudinda dikola bua bobo kuya ku mwaba wa mudimu bua kukeba njila wa biakudia ni bia kuvuala bua nzumbu wonso mujima mu diba dia dilolo bapingana bapungila kumpala kua bobo kuya kulala banyima pa bobo kudia nansha kakesa!

Muluma ni mukaji badi bakuatishangana kadi kabena ba Mbuyi ni Kanku too anyi banto badi ni mpala wa momumwa too. Kudi malu adi mukaji yeye kayenda mwa kuenza ni malu makuabu adi muluma penda mua kuenza bua bwimpa ni ditunguluka dia nzumbu mujima!

Bionso ebi bidi bibanga mu nzumbu wa diledibwa kumpala kua kuya mu nzumbu wa sombelu ni bantu bashilangana ni kula kufika ku nzumbu wa malu atshishima bwa kutwa ku nzumbu wa bulongolodi bua Nzambi yeya kayenda.

NZUMBU WA DILEDIBWA

Udi kalasa ka kumpala ka badi ni moyi, kutudi tulonga dipeshangana bintu, disomba ni bantu, difuilangana lusa ni diunvuangana kabidi, bwalu kakwena nzumbu nansha umwa too, musoku nansha umwa too ni ditunga nansha dimwa too, didi mwa somba mu ditalala ni mu diunvuangana, padi bantu munda mwadi kabayi bitaba difuilangana lusa too.

Difuilangana lusa ditamba mushinga dipa dia bintu, ni dipwa dia moyi dia malu mabi matuenzela ditamba mushinga difuilangana lusa. Kudi bantu bafuilangana lusa kadi kabayi mua kupua moyi bua mputa mishala munioyi yabu!

Nzumbu wa diledibwa udi wenzekibwa na tatu, mamu ni bana.

Baledi badi badisuika munkatshi mwabu ni dibaka. Badi basuika ni bana bu baledi? Bana badi basuikibwa munkatshi mwabu ni bwana ni bulunda. Badi basuika ku baledi babu bu bana balela.

Disomba edi munkatshi mwa nzumbu wa diledibwa didi ni mwa kutulongesha disomba munkantshi mwa bou bumwa, mu didipuekesha ni dikala ni moyi wa losa lua bunyi mu kalasa ka kumpala aka, kadi kunzulula tshibi tsha nzumbu wa disomba ni bantu batshilangana, ni dia malu atshishima ni a dilongolola dia Nzambi yeye kayenda.

NZUMBU WA DISOMBA NI BANTU BASHILANGANA

Bukola bua Nzumbu wa diledibwa udi mu mashin bwalu Nzambi utu ubensha kutua ni ku ndedibwa ya tshinunu tshimwa ni wela mulawu kutua ku ndedibwa wa misatu anyi wa muinayi.

Dedibwa 1000 = 1000 X 25 = miaka 25 000

Dedibwa 4 = 4 X 25 = miaka 100

*Ebi bidibileja ni Nzambi utu ubenesha **misangu 250** kadi utshipa anu **malayi mubi 1 patubu**.*

Dikasa dibi, mu nzumbu ya Nzambi yetu, badi batuakuila anu bua milayi mibi kupita babenesha a Nzambi wetu!

Tulonga kwakula bua malu mimpa mu nzumbu wa diledibwa ni munkatshi mua bantu ba bunyi bua tetu kuikala munkatshi mua mabenesha a bikondu adi manji kuikala masokoka ku bantu ba bunyi munkatshi mwetu.

Kumuka nu nzumbu ya diledibwa, tudi tuya mu nzumbu ya kuikala ni bantu babunyi tupitshila kubena mutumba ni kukalasa ka bana ni kakumbala.

Batu badi munda mazuwa a zanza bakuabu batuluka bua kupinga musangu umwa, ibidi anyi ya bunyi ni bakuabu bashala diba dilei netu.

Diledibwa didi bu dikuna mu bulaba buimpa tshiakudia tshiatupesha mamuma abunyi dituku dimua, kolondesha di

dipa ni tshikonde mutshi wa mamuma bua bantu babunyi ni bikala bapita munjila ni pa somba kakesa mwinshi mua mutshi bua kupeta ditalala ni niunyi ya mulu ni ikala ilua kusoma mubitupa bia kulu bia mutshi umwa-umwa awu anyi kuenza tuzubu tuabu.

Bua kusomba ni bantu babunyi bimpa, tudi ni tsha kuenzela meyi ni mikenji ya dimanya dia kusomba ni bantu, bua tetu kuikala ni diunvua ni lutulu, kanemu ka bantu bakuabu, diunvua dia udi wakula, dienzela dia meyi a kanemu, dilonda dia meyi ni mikenji ya sombelu ni bantu babunyi ni dimania dia kuandamuna.

Balu onso aha adi atunzuluila bibi bia sombelu muimpa ni dikala dia malunda munkatshi mua bantu mu kanemu ni mu lutulu.

Meyi ni mikanda ya dimania dia kusomba bimpa ni bantu:

- ***Kanemu ka muntu ni muntu***

Kadi musulu wa « sombelu muimpa ni bantu », ni dimania dia kunemeka mushindu wa dimona dia malu dia bantu bakuabu, mushindu wabu wa disungula dia bintu ni dishilangana mwaba ni bantu bakuabu.

- ***Bupola ni dinanga dia bantu bakuabu***

Kuela menji kubantu bakuabu, dibapeshia dia matshi etu ni dikala ni malu mimpia bidi bivungula bibi bia sombelu muimpa mu lutulu ni mu kanabu ni bantu ba bunyi.

- **Kanemu**

Kutumikila ni meyi a mushinga bu « unfuila lusa », «tuasakidila », « udi mua kumpesha njila » ni «umpesha koku diakalenga dikuabu » bwalu bua mushinga mu sombelu wa bupola ni kanemu ni bantu bashilangana.

- **Diunvua dia bakuabu ni moyi wa munda mujima**

Kupesha bakuabu matshi ni bupola ni kanemu bidi bileja bumuntu ni bulunda mu meyi ni bienzelu munkatshi mua bantu babunyi.

- **Dinemeka dia meyi ni mikanda**

Miaba yonsu idi ni bantu idi ni meyi ni mikanda yabu ya patoka ni ya muinshi mua mesa, ni bidi bimpa bua kulonda meyi ni mikanda ya tshisumbu tsha bantu.

Sombelu ni bantu wa dituku ni ditu:

- **Munkatshi mua bantu babunyi**

Ikalayi bapuwa munda mua mashini a bantu babunyi, indjilayi dipa ni tshikonde tshienyu, nupesha dituatisha kudi badi munkatshi mwa tatu ni makenga.

- **Mu mudimu**

Nunemaka diba, nuyikila ni kanemu ni balunda mu mudimu ni banfumu, ni nunemaka meyi ni mikenji ya mudimu.

▪ ***Mu sombelu ni bantu batshilangana***

Kubikila kumpala kua kuya kamona bakuabu, kanuikadi bantu badi batuadila bakwabu malu too, ni nuleja dikuatisha dia bakuabu.

▪ ***Dileja dia malu ni meyi mimp***

Nupesha dileja dia malu ni meyi mimp ku bantu banudi nusomba nabu, kubana ni kubaledi, ni dilonda dia meyi ni mikenji nu di somba dimpa ni bantu bonso.

Muditumikila meyi ni mikenji eyi, nudi nuela tshianza kudi somba mu bou bumwa ni ditalala munkatshi mua diunvuangana ni dienza dia mudimu panua.

Kalasa kakumpala, Kalasa kakibidi, Kala ka kulu nansha kena Université kadi kabandisha dilonga mu dimania dia malu dietu. Munkatshi mua mudimu anyi mudia mu nzumbu wa Nzambi tudi tokolesha dienza ni dianisha dia malu manena.

Munkashi mua luendu lule-lula alu, kudi bantu batushiya ni bakuabu balua kusomba netu bua diba dikesa, anyi dia dila kakesa anyi dia dila kutamba munda mua mazua a zanza etu...

*Lelu, **Papa François KAMALENGA NKASHAMA** kena kabidi munkatshi mwetu kadi mutushiya ni malu mimp mu sombelu ni mu mudimu yenda ni malu awu adi atupingaja kabidi mu tshikonde tshivua nenda, kadi kubula kutonda kubika kutonda ni kutonda kuinaku kakuyi mua kulua mu dituku dimua too.*

Kuikala ni moyi kua muntu kudi bu mukaba udi uvunguka kubanga mu Nzumbu wa diledibua bua kuya mu Nzumbu ya disomba ni bantu batshilangana ni kutunguluka kufika mu Nzumbu wa diba ni tshikondo katshiyi tshilongolola too kumpala kua kuya mu Nzumbu ya dilongolola dia Nzambi yeye kayenda.

Kalasa, mudimu, midimu ya bianza anyi sombelu mu malu a nyuma wa Nzambi bidi bisangakaja baluma ni bakaji badi kabayi bakola netu too ni badi kabayi bela menji bu tetu too kadi tudi ni tsha kuenza nabu mudimu ni kukuatshiangana nu diba ni tshikonde tshikesa anyi tshileyi.

Papa François KAMALENGA NKASHAMA wakadi buetu tetu mukulumpa ni mumanyi wa malu ni mudimu mu malu atufua tuenza nenda ni mema vua kuluseka luenda anu mu bidimu 4 munda mua Kinshasa kubanjidila mu tshidimu tsha **2021**.

Muntu mulongolodji wa malu ni midimu ni mwena menji makola, kupita bionso mwena kanemu ka diyi dienda ni dikokesha dia milayi yenda.

Nakasambakana nenda mu diba ni tshikonde tshikola buanyi mema kayani, mudiba dituvua ni dikeba dia dikuatisha bua kubwela munda mua tshisalu tsha malu manena ni dikuatisha ni kantu kubianza mu mudimu mu dibaka dia ma nzumbu.

*Nga kamumanya kupitshila kudi Mfumu wetu wa mudimu, Mukalenga **Jean Pierre MAZINGO DJONGE** uvua mumumania katsha bidimu bia bunyi.*

Buanyi mema, udi mena-mena mu Nzumbu ya malu ni tshikobo katshiyi tshilela menji too ni nu Nzumbu wa dilongolola dia Nzambi. Mu bidimu 4, ndi mulonga malu manena kuluseka luenda ni tshivua mua kukwata binsonji banyi pakumumona mu position wa bulalu nansha kakesa too, diba divuabu baya nenda kulukita ni Mukalenga munena Mfumu wa ditunga dietu uwua pu, mu diba ni tshikonde tshikonde etshi tshikola tshidi mu ditunga dietu, bua kumuela moyi wandekelu.

NZUMBU WA DIBA NI TSHIKONDU TSHIDI KATSHIENA TSHIELELA MINGI TOO

Nzumbu wa tshikonde tshidi katshiyi tshiela menji too, udi wa mpuka-mpuka ni wa diba dikesa bu diba dia lukanu, dia opitala ni dia luendu.

*Tuakasambakana ni **Papa François KAMALENGA NKASHAMA** mu mudimu kadi kudi bantu bavua basambakana mu opitala, mu lukanu anyi mu luendu bua kupangila kumonanga kabidi. Bakuabu bakapingana musangu umua anyi yabunyi ni kuenzabu bulonda ni midimu minena mishilangana.*

Bivua mudiba dikola patuvua tukeba kuangata tshisalu tshinena tsha dibaka dia manzumbu ni wakatukuatisha biabunyi ni tuakaya mukantshi mwa diobesha ni diobeya.

Mudiba ni tshikonde tshikuabu, tudi tusambakana ni bantu bakuabu batufua mua kumonangana nabu kumpala kua diba, kadi misangu mikuabu:

« Bimpa nansha kudiba dibanda kutamba kubula malu onso » !

*Mena-mena buanyi mema kayanyi, **Papa François KAMALENGA NKASHAMA** wayi kumbala kua diba!*

*Eyowa, mu Nzumbu wa tshikonde tshidi katshiyi tshiela menji too, bantu bonso bavua bamubikila ni **Papa François !***

Uvua tatu wa bulelela bua tetu bonso, mu menji ni diba dikuabu mu kantu kubianza uvua anu ni njila wa dipatukila mu malau atuvua nawu.

Kadi, nvua mumona kudiba ni diba utuambila bua mubidi wenda ni uvua uya mu Mputu bua kumonangana ni munganga bua kudjondapisha bua bingu mikesa kumpala kua kupinga munkatshi muetu bua malu atuvua ni tsha kuenza mu bou bumwa, buala mesa enda avua anu atonda ni malu akwenza ni kulongolola mashilangana!

Matuku adenkelu aha, wakatuambila ni bavua bamupesha mwaba wa Conseiller kuluseka lua Mfumu wa ditunga ni niyikala ni midimu yabunyi kamba kuikala netu bu kala too, kadi tuvua anu tutunguluka mu midimu yetu.

Wakaya mu Mputu bua kumonanga ni munganga wenda muvuayi uya ni bualu bua tshishima ni bua lutatu bua kalala mubulalu bumwa, ni tshelela mutu tshimua ni tshilamba tsha kudibuikila tshimwa bua kutubingagilayi mu position wa bulalu udi position wa dipungila ni diteketa dia mubidi bualu udi position wa bena masama, badi mulukanu ni bafua.

Too... Panvua munvua bualuabu, mvua muambila muntu uvua mulua kumpesha lumu alua lua kanyinga-nyinga ni lua lufika tututu bua yeye kayende avila malua onso awu, kadi kavua ni tshiakuenza tshikwabu too...

*Mema, kuluseka luanyi, ngakadianzesha bua kuvila malu
mina onso awu, kadi tshivua mukokesha nansha kakesa too
ni tshivua mua kukwata binsonji mumoyi wanyi too.*

NZUMBU WA DISUA DIA NZAMBI

Nzumbu wa disua di Nzambi udi nzumbu udi ni bantu badi Nzambi yeya kayenda mutupesha ni kudiyi mututuma bua batuakidila bimpa, batuitaba ni muteketa bua mubidi ni malu etu, ni bulanda buetu mu mushindu ni mushindu...

Papa François watushiya bwanyi mema kumpala kua mema kubuela nenda mu Nzumbu wa disua dia Nzambi mena-mena...

Mutshi wakodi, ukadi ni bimuma, kadi uvua muwukuna yeya kayenda kena ni mushindu wa kuwolola tshanza tshenda...

Buatshini anu bashisha bakubandayi kumulungu wa Conseiller ya Mfumu wa dintuntu dietu dijima?

Kutu makonka makuabu atu ashala kahayi ni diandamuna munda mua tshikonde tshileyi ni kahayi ni mutshindu wa kukuatisha bualu buina abu nansha kakesa kumpala kua bena mutumba ni kua bantu ba kuleyi, bualu Nzambi ki utu utulama, mu bunena bua butumbi buenda ni bua bumfumu buenda, Yeya ki udi ni diyi dia kumpala ni dia denkelu mu dikala ni moyi dia bantu bonso... Kakuena tshintu, anyi muntu ni bukola bua kuimana kumpala kuenda too...

Nzumbu wa dilongolodi dia Nzambi udi nzumbu utudi tumona mu njila wa bikonde bishilangana bia diledibua dia Yesu, mutudi tumona nansha benyi bangata mwuaba mu mulungu wa diledibua dia Mukalenga ni Musungidi wetu Yesu...

Kalulu katudi tumona mu kantshi mua Davida ni Yonatana, ni mustindu uvuabu bitabuja dishintulula dia bilamba.

*Mukanda wa Nzambi udi wenzela mudimu diyi edi « **kuna ni mushima onso mujima** » bua kuleja dinanga dinena ditamba, mena-mena mu diyi dinena mu **Matayo 22:37**, didi dilomba kunanga Nzambi « **ni moyi weba onso, ni mutsima weba onso, ni menji eba onso** ». Nki bualu bua diamba dia muntu ni muntu too, kadi dinanga dia muntu mukuabu « **bu mutshima wanyi** » didi dimueneka, mena-mena mu **1 Samuela 20:17** mwaba kayi Yonatana munanga Davidi « **bu mutshima wenda** ».*

Mwanda wa « Kunanga bu mutsima wanyi »:

- **Dinanga ditamba bunena:** Kunanga muntu mukuabu «**bu mutshima wa udi unanga** » anyi « **ni mutshima wenda mujima** » udi ukeba kuamba ni didikuatisha dinena ku muntu, dinanga dinena didi dikuata muntu mu bujima buenda bonso.
- **Mukenji monena:** Mukenji munena udi mu dinanga Nzambi ni moyi wa muntu mujima, ni mutshima mujima, ni menji onso (**Matao 22:37**), didi dituleja dinanga ditamba bunena ni diula tenta bua Nzambi.
- **Tshilejelu mu Mukanda wa Nzambi:** Dinanga munkatshi mua Yonatana ni Davida didi dilejibua bu dinanga dimua ditamba bunena, mwaba kayi Yonatana umuambila ni « **wakamunanga bu mutshima wena yeya** » (1 Samuela 20:17).

- ***Dilamata ku muntu munda mwenda:*** Bualu bua «***mutshima*** » budi butangila muntu munda mwenda, ni budi butuleja dinanga dinena dipita bitudi tumona bua kufika munda mua muntu.
- ***Mutshikosu, nansha kakuyi mulongo udi wamba « Ndi mukunanga bu mutshima wanyi » mu meyi mu mushindu ewu, menji a dinanga ditamba bonena didi mu Mukanda wa Nzambi, luseka lumua mu mikenji ya Nzambi ni mu luseka lukuabu mu disomba ni bantu.***

Yonatana wakenza diunvuangana ni Davida, bualu wakamunanga bu mutshima wenda. Wa kumusha kazaku kenda ka kaleyi kavuayi muvuala bua kumupesha ni bilamba buenda, ni mwela wenda wa vinta, ni mutshi wa lukamba, ni mukaba wenda. Wakangata bilamba bia Davida ni waka bivuala...

Davida ni Yotana bavua mu Nzumbu umwa wa dilongolola dia Nzambi yeye kayenda. Yonatana uvua mua kukosa kudiba dikuabu mukenji wa dinemeka baledi bua kulua kumuambila yeya mulunda wenda wa mushima Davida malu mabi avua tatuenda ulongolola bua yeye kushala mujima kumpala kua moyi mubi wa muledi wenda.

*Mukanda wa Nzambi kawena ni mulongu udi utuambila kudiyi ni diyi ni "**Ndi mukunanga ni dinanga didi kulu kua dinanga didi ni bantu bua mukaji**", kadi meyi atudi nau adi atuvuluisha kanyinga-nyinga ka moyi wa Davida kunyima kua lufu lua Yonatana, mu 2 Samuela 1 :26 mudi Davida wamba ni:*

**« Ndi ni kanyinga-nyinga bueba, Yonatana, mwanetu!
Uvua wenza disanka dianyi dionsu ; dinanga dieba
buanyi divua dimpa ditamba bunena, kulu kua dinanga
dia bakaji ».**

*Divuluka dia malu mimpa ni moyi wa kupingaja buimpa ku
buimpa bivua bilala mu bulalu bumua munda mua moyi wa
Davida bua Yonatana ni waka tula diyi kunyima kua lufu
lua Yonantana, mwanabu wa baluma mu Nzumbu ya
dilongola dia Nzambi yeya kayenda...*

*Buanyi mema, tshivua mupeta kalolu ni dikasa dimpa dia
kufika mutshitupa tshileyi-tshiley atshi kuluseka lua **Papa
François**... Udi muya kumpala kua diba buanyi mema...*

DILONGA DIA MALU A KUIKALA NI MOYI

Tudi mua kuamba mushindu kayi bua dikala ni moyi dia bantu mwinshi mua munya?

*Mu mukanda wa Nzambi, mudimu wa muntu pa bulaba, udi mwela patoka kubangila mu Mukanda wa Tshibuelelu, udi wa kuvudisha, kudima ni kuikala ni tshanza pa mutu wa bintu binfukibua kudi Nzambi. Bualu ebu budi bulomba kuikala ni tshanza pa mutu wa mitshi, nyama ni nyuinyi, kulengeja Bulaba ni kutunguluka ni tshanza pa mutu pa malu onso. Midimu ewu udi munkatshi mua muntu ni Mufuki wenda, uvua mumwenza ni lupushi lua bulaba ni kumupesha mupuza wa moyi. **Tshibuelelu 1:28***

Muaba wa muntu mu mudimu wa difuka:

- ***Kutumika ni kulama bifukibua:*** Mudimu munena wa muntu udi wa kudima buloma ni ku bulama, kuikala ni tshanza pa mutu pa bintu bionsi bidi Nzambi mufuka bidi ni bujima, kulondesha ni Tshibuelelu (***Tshibuelelu 1:28***).
- ***Kuikala lumuenu lua Nzambi:*** Mudi muntu muikala mufuka ku tshifuanyi tsha Nzambi, muntu udi ni tshakulua lumuenu lua bumfumu bunena butamba bua Nzambi pa buloba.
- ***Kuikala mu buo bumua mu kantshi mua mudimu ni Nzambi:*** Muntu udi ni tsha kubuela mu buo bumua ni

Mufuki ni bifukibua bionso bua kubenga kubinyangakaja kadi abilama bimpa.

Dienza dimpa dia mudimu ni dilonda dia meyi ni mikanda:

- ***Dinemeka dia mitshi ni nyama:*** Muntu udi ni tsha kunemeka meyi ni mikenji bua kulamayi Bulaba ni bifunkidi bionso, pikala tshanza pa mutu pa bintu tshikala bu mikupa ni tshinyanga bintu bifuka kudi Nzambi.
- ***Mudimu bu bwalu bua kuenza:*** Mudimu kibupika too, kadi bwalu bua kwenza bupesha muntu, udi di tshakuwenza bimpa bua udi mumutuma awu, kulondesha ni meyi mafunda.
- ***Kuikala ni bukola bua kujuka:*** Muntu kubangila ku musulu wa difukibua mudimu mumu pesha wa kulondela bintu bifuka kudi Nzambi; dipona dia muntu dia kunzulula tshibi tsha dienza dia mudimu bibi.

Mudilu mupesha muntu mu bikondu :

- ***Diunvuagana dia kala:*** Mudimu mupesha muntu uvua ni tshakulonda meyi ni mikanda ya Nzambi, mumu tshindu wa Izalela uvua ni tshakuikala mwinda wa bisamba bikuabu bia pa bulaba.
- ***Diunvuangana dia mpidiwu:*** Mudimu mupesha muntu mutunguluka kupitshila ku balondji ba Jesus ba kumpala, babikidibua bua kuenda bisumbu bia bitabuji

bipia-bipia ni bua kuamba Diyi dia Nzambi mu bulaba bujima, ni kuikala minda munkatshi mua midima.

Bafukibua ku tshindidimbi ni ku tshinfuanyi tsha Nzambi, tudi ni tsha kukuata bualu bua mushinga mukola ebu munjila wa dibenga dia bubi, dia kukebi bunsantu ni dia kukwata malu mimpa.

Mudimu mupesha kudi Nzambi mutamba buleyi ni mupita buleyi bua matuku etu muinshi mua diba. Nanku mudimu ewu udi utulomba buenji buimpa bua malu ni bumanyi bua malu bukola bua kulongolola dilama dia bantu ni bintu ni dibashila mudimu mu mushindu mwimpa mu diba ni tshikonde.

Misangu ya bunyi mu Afrika, diba didi muntu udi longolola bua kolongeshi mwana bua yeya kwangata mwaba wenda mudiba ni tshikonde tshafuayi, batu bamona anu luseka lubi lua nyuma wa lufu ni wa malu mabi!

Bantu bananga kuila ni moyi ni kuenza malu abu bu kakutu lufu too ni kupua moyi ku bualu bua kulongolola malu ikala panyima pa lufu luabu!

Bantu ba dituku ku dituku, balonda mioyi yabu misuika ku malu a bulaba ni basomba balota, kadi bina bionso abi kabiena mua kukudimusha meyi ni mikenji ya Nzambi too. Bualu udi kayi mufukibwa too, uvua mutupesha mudimu ewu wa kuenza mumu shindu wenda bua tetu kuikala ni moyi ni kusomba bimpa pa buloba ni kuya kakeba mitshima mijimina ni kuyipingaja kudiyi bua butumbi bua lupandu

lua bantu ludi ni musulu walu ku Gologota mu mudimu mwenza kudi Yesu-Kilisto, Mfumu wetu ni Mulombodi wetu!

Bulombodji ni dishiya diabu kudi muntu mukuabu budi butangila mushindi udi bulongolodji buenza malu kumpa kua diba, butangila luseka ni luseka ni buteka malu alua mu matuku akumpala. Bulongolola bana benza mudimu awa kunyima kua lufu lua bantu bakola badi bawenza lelu.

Menji mimpa adipesha dia bulombodji kubana adi alomba ditangila dimpa dia menji abu ni bukola bua mudimu buabu, dienza dia mudimu pamesa nki mwinshi mua mesa too ; ni dilongola dimpa dia dipesha dia bulombodji kubadi badi batshala kuenza mudimu awu kunyima kua bavua bawenza kumpala bua kupuekesha bunyi bua tatu ni makenga mu mudimu ni dikuatisha kikola dia mwaba ni nzumbu wa mudimu.

Bua tshinyi bulu ebu budi ni mushinga ?

- ***Ditunguluka ni bukola bua kuimana:*** Bidi bipesha mwaba, nzumbu ni bantu ba mudimu ditunguluka dia malu dimpa kadiyi ni bua kuimana kunyima wa balombodji ba kumpala.
- ***Didibueja mu mudimu:*** Didi dilongolola kuenza kuimpa kwa bintu mu diba ni mu mutshindu mushilangana ni kudi bueja mu malu a matuku akula kumpala.
- ***Buenji buimpa bua mudimu:*** Budi bupesha dikola dia bena mudimu mu dienji dimpa, muditumika mu bou buma ni mu kanemu ka meyi ni mikenji ya mudimu.

- ***Lutulu ni budimu:*** Bidi bipesha dishintulula dia bantu ba mudimu ni budimu, kanemu ni ditekemena dimpa.

Mushindu kayi wakuela dilongolola dimpa dia dishiya dia midimu ku bantu bakuabu?

- ***Kubanga dinda-dinda kumpala kua diba:*** Kuela malongolola mimba kumpala kua diba bua kuikala ni bukola bua kushala muimana mu diba dia tatu ni makenga.
- ***Kukeba kumania ni kukolesha menji ni bukola bua bena mudimu:*** Kukeba bena mudimu badi baya kumpala ni badi ni bukola ni menji akuenzesha mudimu, pashisha kubalongisha bua bobo bamania malu makuabu abunyi.
- ***Kuenza pompi wa buenzeji bua mudimu makola:*** Pamutu anu pa kupesa bantu mwiaba ya mudimu, bimpa kuibaka bantu badi ni bukola ni menji a kulombola mudimu kunyima kua badi bawulombola lelu kubitupa bionso bia bulongolodji wa midimu.
- ***Kusombesha mishindu ya mudimu ya pamutu pa mesa nki ya muinshi mua mesa too:*** Kutumika ni kuikila munkatshi mua bulelela ni mua ditokesha dia malu onso ni kanemu ni diunvuangana.
- ***Ditangila dia malu onso ni bantu bonso mu mishindu yonso ni budimu ni kanemu:*** Kukuatisha badi balombolola ni kuikala ni dipa dia kubunvuila ni ku tondesha butumbi bua menji ni malongolola mashilangana.

- ***Kulongola njila ya bunyi yakuenza mudimu bimpa:***
Kuikala ni menji ni budimu ya minshindu mishilangana ya bushilanganyi bwa dilombodji dia midimu ni dia bantu bua kushala bimana ku dikudimuka dia malu.
- ***Kupesha nzela wa bushilagana bua bulombodji mu lutulu:***
Kulongolola bantu ba kuengata bulombodji kunyima kua badi nabu lelu, ni bupeshangana bua menji ni budimu bua kuenza mudimu bimpa.

Bolongolodji buimpa ebu bua bupeshanganyi bua bushilagana bua bulombodji mu dipeshangana dia mushi wa kushiya mudimu ku muntu mukuabu, ni diba ni tshikondo tsha lelu bua diba ni tshikondo tshikuabu budi ni tatu yabunyi mu Afrika. Tutu bibidila malu a kupapuka ni atu abuelela pa didi-dishi abenga kubuelela ku tshibi. Kundekelu kua malu, tetu kupangila tshakuenza.

Tudi tujika Muntu mutuma mudienza dia musimu ni menji ni bukola buenda mu Africa, tujika mumonyi di dimona dienda.

Bualu bua kanyinga-nyinga!

Kunyima kua malu, tukadi takeba kulongolola mibi yetu, kadi, misangu ya kubala, diba dikadi dibanda!

Babenesha a mu nzumbu wa diledibua atu alonda mashi kadi adi mimanikisha bua dibula dia bulombodji bwimpa ni buangatshi bua bulombodji bwimpa...

Papa François, *ndi ela mingi ni wewa, tuamba eku, tuela eku, uvua mupeta menji ni budimu bua kuela menji ku bualu*

ebu bualu katuena tetu bonso aba bantu ba tshindelela mwinshi mua diba emu too!

Kuikala ni moyi wa tshiendelela kakuamba kuenzeka muinshi mua diba emu too, mumubidi muangata ku lupuishi bua kupingana kulupuishi, nansha mu kanemu kanena ka diangata dia mubidi weba bua kuya kulukita bua midimu yeba yabunyi mishiya kunyima kueba mu meyi, mu menji, ni mu midimu mishilangana mu nzumbu weba ni mu bantu bashilagana bwa bantu ku kuitabuja kumakasa ni kumutu wa mudima wa Congo.

*Kunyima kua **Papa François**, nzumbu ni mwiaba ya midimu ivuayi ni diyi munda mwayi ni munda mwa nzumbu wenda ni bena kuabu bonso bavua bumutekemenela bua menji, ni budinu, ni midimu yenda, ni bashala munyi?*

Kua nganyi kuvua mwela menji akushiya mutshi wa bulombodji mu dituku edi didi ditu kabula bua nzumbu weba, balunda beba ni midimu yeba?

Tshiena ni dijinga dia muntu mukuabu angadamuna bamutu peba too, kadi muntu ni muntu angata menji ni budimu pa bulombodji ni bushiyi bua bulombodji buala katuena bamanya ngayi wakolonda too!

Nyumba ya mikese-mikesa itu iledjibua mumunya bua kufua butuku, misangu ya kubala, mu position wabulalu udi position wa bukola bukesa ni bua lutatu bua muntu onso ; ni nyuma minena, ya bantu badi ni mitota ya minena batu

*baledibua butuku bua kufua mumunya munkatshi mua
meba a **12** heures ni a **17** heures !*

*Ebejayi ba mamueni diba kayi divuabu banulela bua
kuikala ni menji a musulu wenu bua muntu ni muntu!*

*Lufu ludi lutuala dibula dia dimonangana ni bantu didi
muntu anyi tshintu kabiya mua kuja too, kutamba bunyi bua
badi kabadi ni muntu wa angata mutshi wa bulonbodji
mishiya panshi kudi mufua.*

DIPESHA DIA MUTSHI WA BULOMBODJI KU MUNTU MUKWABU



*Mutshi wa dipeshangana bolombodji anyi mutshi wa diakikisha udi wa dilata wa tshijengu anyi wa dibaya, bu mutshi utubu benza nawu lubilu lua bantu babunyi lua ku peshangana mutshi wa diakikisha kumuka ku mwashi wa lubilu wa kumpala ku mwibidi, ni ku mwibidi kuya ku mwisatu ni pafika bu ku mwinayi. Bula bwayi budi bua centimetra **28** mitua ku centimetra **30** ni tshijengu tshayi tshidi munkatshi mwa centimetra **12** ni centrimeru **13**.*

Munkanshi mwashi, mutu ditubu bua kupepesha bujitu ni bidi bituleja bimpa ni nki utu ubanga lubilu elu lua bantu babunyi utu ulujikija!

Manayi aha a lubilu adi atuyisha diunvua dia malu bu mumanayi ya mushindu wa dipesha dia bulombodji ku muntu mukuaba kumpala kua lufu lua mulombodji wa lelu

*mu nzumbu wa diledibua, mu mudimu wa bantu ba bunyi,
mu mudima wa bianza ni mudimu wa Nzambi mutshitanda
tshienda.*

*Bantu babunyi ba Nzambi bu **Ayidini Abala** bafuila ni
menji ni bupola, ni budimu buabu mu malu a Nzambi kabayi
bapeta bakushila bintu bia mushinga mukola abi bia
Nzambi biteka pa mikuna mileyi kudi Nzambi yeya
kayenda!*

*Bulela ebu bua kanyinga-nyinga kakola ni kafika fitutu budi
mu ma nzumbu yetu ya diledibua, mu misoku yetu, ni mu
matunga etu mu mishindu ni mu bitupa bishilangana ;
bualu dimanya dia mushinga wa bulombodji ni bupeshi
buabu ku muntu mukwabu kumpala kua kufua badi
babutangila ni disu dibi muetu mu Africa. Badibela menji ni
ni nyumba mubi wa lufu kiudu upusa bantu kudilongolola
dia dipeshangana dia bulombodji kumpala kua kufua...*

*Diyi dia mushinga edi « **Padi mala makokibwa, bimpa
kuanua** » didi diamba ni bimpa kuitaba kuangata bujitu
bua mudimu nansha wowo munyanguka bua kutangila njila
ni mutshindu wa kulongolola malu. Mala, bakoka musangu
umwa, mumusha mu ntuku anyi mu mulanyi, akadi akunwa,
mu mushindu umwa mu mudimu ya bianza, batudi tubanga
mudimu, bimpa tuya kufika kundekelu wawu.*

Dibulula dia diyi edi dia mushinga:

- ***Mala makoka:*** Verba "***ku koka***" munda mua menji aha udi utamba kuamba kumusha mala mu ntuku anyi mu mulanyi bua kupesha bantu ba anua.
- ***Bimpa ku anua:*** Musangu umwa padibu bavungula mala ni ku apesha bantu, bipa bantu bina abu ba anua.
- ***Dibulula dia malu:*** Tetu kuangata bualu ebu kubuteka ku buala mu midimu yetu, diyi edi didi diamba ni batudi tudibueja mu bualu, bipa tu tunguluka bua kufika ni kundekelu. Katupinganyi nansha kakesa kunyima. Tuya bua kufika ni kundekelo, nansha koku tatu ni makenga anyi ni tshipua moyi tukolesha moyi bua kufika kundekelu.

Musulu ni kuenzela mudimu:

- ***Musulu wa kala:*** Diyi edi dia menji didi diakala ni badi badi badienzela mudimu mu tshidimu tsha **1576** munda mua milongu ya mengi ya mufundji muena France Jean-Antoine wamu Baïf.
- ***Dimanisha kudi bafundi ba mikanda:*** Bantu bu Marcel Pagnol bavua bela tshanza ku dimanisha dia diyi edi dia mushinga mukola.
- ***Menji ma sokoka mu diyi edi:*** Diyi edi didi mua kupeta mwaba bua kukolesha moyi wa muntu bua itaba kutunguluka nansha yeye musambakana ni tatu ni makenga mu njila wenga wa mudimu.

Bilejelu bia kutumila diyi edi:

- *Diyi edi didi ditunvyija ni tudi mua kulengela malu nansha tetu ba anyanga ku mpuka-mpuka, bualu, bubi bukadi buenzekibua, pindieu, tuitaba ni tutangila mushindu kayi wa kulongolola malu bu mu diyi didi dilonde edi: **"Kadi bashisha, bubi bukadi buenzekibua, ni nki bimpa kuakula biakula-kula kupita. Padi mala makoka, bimpa tuanua".***

Babadi ba mikanda ba mushinga mukola, katudidingi too. Kuikala ni moyi mwinshi mua diba emu kudi ni bangidilu, ni ndekelu. Ni tudi ni tsha kuela mengi a budimu ni bupola bua kulongolola muntu walua panyima petu mu mushindu umwa anyi mu mushindu mukwabu.

Mu nzumbu wa dilidibua, tuangata diba dia kulongesha bana ni kubaleja mushindu kayi utudi tupeta bwiuma ni mushindu kayi utudi tulongolola malu adi atufikila mu nzumbu wa diledibua ni mu nzumbu ni mu mwaba wa mudimu.

Tuangata diba dinena dia kulonga bana betu bua kusungula mupwinyi wa bolombodji buetu ku nyima kua lufu luetu.

Nki bualu buteketa too, kadi mu malu abunyi atudi tumona ni makola kutu pita menji ni bukola buetu, mudi malu makuabu atudi mua kuenza.

Bualu bua kuikala ni moyi wa kuenza malu bimpa ni wa menji ni lutulu, ni budimu ; bualu, kuleja bubi bua bualu kumpala kua dipa kupita dibulongola bakadi bu buenzeka!

Un véhicule que l'on n'amène pas souvent à l'entretien finit par tomber en panne sur la voie publique !

Baledi badi bambala mu diba emu mene-mene, nuela menji bimpa bua kolongolola bapianyi ba bolombodj buena bua lelo, bualu Tudi bamanya diba ni tshikonde tshitudi tuya mu bulalu, kadi katuena bamanya diba ni tshikonde tshidi tulu tutukwata too...

Tupingaja ditu mu bianza bia Nzambi mu dinda-dinda dionso, ni tulomba kabidi kumpala kua kuya kulala, bualu lufu ntulu...

Papa François *umiki kushiya mutshi wenda wa bulombodji mu tshansa tsha nganyi?*

Ntshena mumanya too...

Kadi bualu bukadi bua mupiagnyi wenda bua kuya kuleyi kupita mulongeshi wenda anyi mumuleji wa njila ni dinemeka dia meyi ni mikenji ya bwinji bua malu mimpa ni menji makola. Bimpa bana balela baya kupita mwaba wa dishikidi dia batatuabu!

MISHINDU YA BUPIANYI BUA BOLOMBODJI

Mu malu an Nzambi, tudi mua kukuata mishindu ibidi ya bupianyini bua bolombodji:

- ❖ *Bupianyini bua bulombodji bua njila wa nyuma wa Nzambi ni*
- ❖ *Bupianyini bua bulombodji bua njila wa mashi.*

Bupianyini bua bulombodji munkatshi mua Elia ni Elisha, mushindu umwa ni bua Mosa ni Yoshuwa bua kenzekibua mu njila wa nyuma wa Nzambi, nki mu njila wa mashi too!

Bupianyini bua bulombodji munkatshi mua Davida ni Salomona, bua kenzekibua mu njila wa mashi... Kadi mu bilejelu bisatu ebi, tudi tumona ne bupianyini ba bulombodji badi baya kuleyi kupita balombodji babu!

- *Elisha wakaya kuleyi kupita Elia wakenza bishima binena 7 kadi yeya kakenza bishima binena 13. Kunyima kua lufu luenda bakalua kuimasha muntu mufua balukita luenda luvua lubululuka kakesa bua dibula dia entretien, ni pavua muntu mufua awu yeya kudituta ku mufuba wenda, waka pingana kubujima ni waka kumbaja nanku bubidi bua bukola bua Elia kulondesha ni meyi ne mikanda ya bupianyini bulengela!*
- *Yoshuwa waka oiana bulombodji bua Mose wa kela moyi Bulaba Bulaya kubuleyi ni yaya Yoshuwa wakabuela mu, ni wakanienga bulaba bua bunyi ni wakadia mamuma a bulaba abu, budi bua mabela ni mafuta a buki.*

- *Salomona wakapiana bulombodji bua tatuenda Davida uvua ni bianza bitonda ni mashi; ni wakibaka bua Nzambi tempelo wa munena wakumpala pa bunena bua ndina dia Mufuki wetu.*

*Mukalenga Yesu wakambila bayishi benda ne, ni benza malu manena matamba ni enda. **Yona 14:2***

*Disambila dianyi mudiba edi didi **Papa François** mushala mu position wa bulalu mu dindjila dia dituku dia dijuka dia mafua, mupianyi wa bulombodji mu nzumbu wa diledibua, mupianyi wenda mu malu a mudimu, ni mupianyi wenda mu malu a Nzambi, yeya koku, baya bonso kuleyi kupita mwaba ewu udiyi mutushiya...*

Tudi tetu bonso balombodji mwaba umwa mu mushindu umwa anyi mu mushindu mukuabu ; ni tudi ni tsha kushiya mutshi wa bulombodji wetu mu tshanza tsha mwana umwa mulela anayi mwakidila ni kubanyisha koko midimu mishilangana mwinshi mua diba emu mu mubidi anyi mu menji. Leelu ewu, mu bulaba emu mukadi menji menza kudi bantu matamba bukola adi atupusa kolepesha etu menji, ni bukola buetu bua mudimu bua kupanda mu dienza dia malu mimpaa kupita, ni kuya kabidi kuley mu buimpa, bua kupingaja butumbu kudi uvua mutupehsa moyi wa bujima ewu, ni kutua pingana muntu ni muntu mu diba ni tshikondo tshienda!

BULABA BUA MALU ABIDI ABIDI

*Mukanda wa Nzambi kawena utupesha dimona dia bintu mu bupidi-bupidi nansha mudi mu bulaba ebu buenza ni malu abidi-abidi atutanga mitu (mubidi/mutshima, malu mimpa/malu mabi) kadi **bubidi-bubidi**, budi dimona dia malu mu bunena bua bubidi (bua tshilejelu, mubidi ni nyumba) budi koko ni budi buenza mudimu mu bulela bumua. Mu Mukanda wa Nzambi pa bualu bua bubidi-bubidi bua muntu budi busangishi bua mubidi ni mutshima, mu bumwa kadi nki mu nvita too.*

Bubidi-bubidi bua muntu:

- ***Bumua bua mubidi ni mutshima:*** Mukanda wa Nzambi udi utulongesha ni muntu udi umwa mu bujima buenda, mwika ni mubidi ni mutshima, bidi kabiyi mu nvita too. Mutshima ni mubidi nki bitupa bibidi bishilangana too, kadi bitumika mu bou bumwa mu muntu umwa.
- ***Malu a nyuma ni a mubidi:*** Muntu udi ni buikala bua mu mubidi ni buikila bua mu nyuma, bidi nansha kikala bishilangana kadi bienza mudimu mu bou bumua mudiunfuangana dinena.

Balu abidi-abidi ya mu bulaba:

- ***Difuka ni Verba:*** bukokeshi bua malu mu Verba (Logos).

Dilua dia bintu bifuka kudi Nzambi munda mua bubidi-bubidi (mumunya/butuku, kupuwa/kuakula) didi ni kunvyibua bu didimuenesha dia bintu dia pambelu dia bumua bua malu adi amueneka abidi-abidi kumesu a bantu.

- **Malu a nyumba:** Mukanda wa Nzambi udi wakula bua malu malelela abidi-abidi adi asombo panua mu buloba kumesu kua bantu, kahayi aluangana bu bintu bishilangana mu bifukibua bia Nzambe too.

Bulebula bua bubidi-bubidi:

- **Bintu bibidi:** Buelela bumwa bua bintu anyi bukola bubidi budi busomba panua ni budi mua ku kuatishangana.
- **Bubidi-bubidi:** Nditabuja dia kuikala bifukibua bibidi bishilangana, misangu ni misangu, ni diela dia menji makola a mutshinga munena (buimpa/bubi). Malu awu akumona bintu bibidi-bibidi akapeta mwaba mu bena Klistu, kadi avua makandishibua kudi balombodji babu kumpala kua bantu.

Tuanji kutangila buala bua bubidi-bubidi, musangu eu mwinshi mua katshi kadifundila ka Salomona, mwana wa Davida.

« Kudi diba dia bintu bionso, diba bua tshintu ni tshintu muinshi mua diulu enu ;

Diba dia kuledibua, ni diba dia kufua; diba dia ku kuna, ni diba dia kutula bitufua bakuna;

Diba dia kushipaya, ni dipa dia kondapa; diba dia kukosa, ni diba dia kuibaka;

Diba dia kudila, ni diba dia kuseka, diba dia dila-dila, ni diba dia kutua maja;

Diaba dia kwasa mabua, ni diba dia kuangula mabua; diba dia kuakidilangana, ni diba dia kutshilangana mwaba;

Diba dia kukeba, ni diba dia kujimija; diba dia kulama, ni diba dia kuimansha;

Diba dia kupanda, ni diba dia kutela; diba dia kupuwa, ni diba dia kuakula;

Diba dia kunanga, ni diba dia kuyina; diba dia nvita, ni diba dia ditalala.

Didutu kayi didi muntu ukuata bua mudimu onso muenza mu dikenge dienda? » Ecclésiaste 3:1-9

Kudi dituku dia kudila ni dituku dia kuseka anyi dia kusanka... Kadi matuku muinshi mua diba kena mushindu umwa too!

*Lelu ewu, tudi tudila **Papa François** ni tumona ni nansha dinanga dietu ni kanemu kudiyi kabiena mua kukubana bua kumupingaja munkatshi muetu mu mubidi wenda ni bujima too.*

Tudi bashala ni malu enda mimpa kumoyi bu bukola buenda ni dienza dimpa dienda dia mudimu, dikuatisha dienda ni

*dikosa dia njila mu miaba mikola, bionso abi bishala munda
mua mioyi yetu bua tshiendelela ni, bintu abi ni bitukuatisha
bua tetu kuya kuleyi bua tshilejelu tsha kulonda mu meyi ni
mikanda ya bupianyi bua bulombodji, mwaba udi mwana
mulela udi ni tshakuya kuleyi kupita tatuenda, mulongesha
udi ni tsha kuya kuleyi kupita mulongeshi wenda ni muleja
njila udi ni tshakuya kuleyi kupita muleji wa njila muina
awu...*

*Position wa bulalu bua kupangila mushindu wa kujuka udi
wenda netu mu nyima mwa lufu, mu mwaba mwalua Mfumu
wetu Yesu kutujula mudiba dia dijuka kulufu dia bantu
bafuila bua kubuela mu moyi wa tshiendelela.*

POSITION WA BULALU



*Mushi munena wa ponyi panshi... Kulu kua diela dia menji dianyi bua bualu ebu bua **Papa François** uvua ukadi tshilejelu tsha kuikala ni moyi mujima mu midimu ya bianza buanyi mema ni muya kumpala kua diba kutamba munvua mua kuela menji anyi. Kadi misangu ni misangu bantu badi batuluka mu mazuwa etu a zanza a bumuntu buetu kabatu bapeta nansha diba dikesa dia kutuela moyi wandekelu too...*

Uwa muntu wa kupesha njila wa dijikija dia malu buetu tetu pa tuvua tuenza nenda midimu mu malu avua matusuika...

Kudi bantu bikala ni ntatu ya bunyi bua kupeta muntu mukuabu bu yeya buabu, mu bula ni bukola bua mudimu buenda, ni nibashala bela menji ku malu manena akabenzelayi, muaba munena wa butumbi ni wa mudimu mukanemu ni mu bumua kumesa kuvuayi usomba netu...

Kudi diba dia kuimana kulu ni diba dia kulala mpashi...

*Kadi lelu ewu, bualu bukola bupita, **Papa François** mushala mulala mpashi, nansha diba didi **Mfumu wa ditunga dietu dia Congo, Muntu wa kuteneka Félix Antoine TSHISEKEDI TSHILOMBO** mulua kumuela moyi wandekelu ni kupuekesha mutu wenda kumpala kua musheta wenda, kumpala kua bobo kuya nenda kumujika mu mwaba mubikila « **Entre Ciel & Terre** » ni kuikala mu dindila dia dijuka kulufu dia bantu anyi bua moyi wa tshiendelela, anyi bua mulawu wa tshiendelela.*

*Kuvua bantu ma mushinga ba bunyi mu disambombo dia **06** Nondu wa Tshitema wa Tshidimu tsha **2025** pa muaba mibikila **AVE MARIA** mu njila wa **24** Novembre nu villa-provinsa wa Kinshasa.*

*Bu kumpala kua kuangata ndeka wa mulu, nga kapita bu bantu bonso ku diteta dia mubidi ni dia bintu binvua nabi kumpala kua kubuela mu muaba mubikila **AVE MARIA** mu disambombo edi divua ditupandulula mu mubidi ni **Papa François**...*

MUTU WA MUKUNA KAVUA MUPANGA KULUA TOO



*Uvua netu kumakasa a mukuna munena wa Congo, kadi uvua kabidi ku mutu wa mukuna umwa-umwawu ni Mfumu wa ditunga, uvua mudienzesha nansha mudiyi ni malu abunyi pa mesa enda mudiba edi dia nvita ku luseka lua dijuka dia munya dia ditunga dietu, wakalua ni bantu ba mushinga ni basalayi babunyi bua kuela moyi wa ndekelu kudi **Papa François**.*

Mudimu mwenza bimpa, nansha mufuta misangu mikuabu bibi, udi ushala mu mioyi ya bantu badi batangila munda, ni kulekela malu wa pambelu...

Nkunyima kua malu, dibeji dinena ni badikudimuja bua bantu bakuabu, kadi nki bua bantu bonso too, bualu kudi malu ni bintu bitudi tusokoka mu mioyi yetu!

Moyi wa muntu umwa udi mua kuakidila bantu batamba bunyi bua badi mua kubuela mu tshipalu tshinena tsha Martyrs bualu batudi tubuikila mesu etu, kudi miaba ya bunyi mu mioyi yetu mipita ya mesu etu.

*Tusakidila tuabunyi mu kanemu kakola kudi wewa **Wa Kunemeka Mukalenga Mfumu wa Ditunga Félix Antoine TSHISEKEDI TSHILOMBO** bua bualu bunena bu udimwenzwa, budi bushala munda mwanyi bu tshilejelu tsha moyi weba wa lusa ni kanemu, kudi bantu bonso badibenza mudimu mu lutulu ni mubulondji bua meyi ni mikanda ya ditunga diatu...*

MU TSHIKOSU

Tudi tuekala ni moyi mu mubidi ewu anu musangu umwa!

« Ni mudi bapesha bantu njila wa kufua musangu umwa, patshitsha tshilubulushi tshilualua,

Mu mu shindu umwa Klistu, wakadipesha musangu umwa bua kuangata mpekatu ya bantu babunyi, ni alua kayi ni mpekatu too musangu mwibidi bua bantu bikila bamwindjila bua lupandu luabu. » Bena Hebela 9:27-28

Kulunda Mukanda wa Nzambi, kunyima kua lufu lua mubidi ewu dijuka dia bafua nidilua, mwaba udi mubidi ni nyuma bikabulangana, kunyima bilua kusambakana kabidi. Tudi ni njila ibidi ya luendu ku muaba wa tshiendelela: Pardisa bua badi bitabuja Yesu Klistu, muaba wa lupandu ni bujima bua tshiendelela, ni Lifelu (anyi lukanu lua nyuma mibi) bua badi bapenga kulonda njila wa Nzambi.

Mistshima ya bafua idi itunguluka kuika ni bujima ni idi mu disamba dia Nzambi bua idi kumpa kuenda, anyi mu tatu ni makenga bua idi injila disambisha dia ndekelu.

Kujuka ku lufu:

- **Mubidi ni nyumba:** Mukanda wa Nzambi udi utuleja ni mubidi "**mukuna**" ni tshibi tshiunzulula kububi, kadi mudijuka ku bafua mubidi ni wikala ni tshibi tshikanga ku bubi munkatshi mua butumbi bua Nzambi.

- ***Bujima bua tshiendelela:*** Dijuka ku lufu didi tshintu tshienza kudi Nzambi bua badi bitabuja Yesu Klistu bu Musungidi wabu, udi ubapesha moyi wa tshiendelela.

Njila kunyima kua lufu:

- ***Paradisa:*** Bua badi bitabuja Yesu, lufu luabu ludi luvungula tshibi tsha moyi wa tshiendelela kumpala kua Nzambi.
- ***Lifelu:*** Badi babenga kuitabuja Yesu Klistu nibabimasha mu lifelu.

Bualu budi bufika ku mitshima:

- ***Kuika kuayi kua kutunguluka:*** Mukanda wa Nzambi udi utuleja ni mitshima idi itunguluka ni bujima buayi kunyima kua lufu.

Njila ni miaba ibidi bua mitshima:

- *Mitshima ya badi bitabuja Nzambi ni isomba kumpala kuenda, mudisabibwa.*
- *Mitshima ya badi babenga kuitabuja Nzambi ni ikala mu muaba wa tatu ni makenga makola, kadi dinjila adi nki disambishibua diandekelu too. Milongo mikuabu idi yamba ni kudi mushindu wa kuakidila Bualu Buimpa bua Nzambi mu muaba amu.*

Disambishibua dia ndekelu:

- *Mukanda wa Nzambi udi wamba ni dituku dimwa bantu nibimana kumpala kua Nzambi bua kusambishibua;*
- ***Njila ibidi:*** *Disambishibua ni dipesha njila wa ndekelu, anyi mu moyi wa tshiendelela, any mu tatu ni makenga atshiendelela.*

Kunyima kua lufu, mithsima idi ikala ni moyi mu dinjila dia dijuka dia bantu bafu, ni kunyima kua malu aha, disambishibua dia ndekelu ni dikala koku bua muntu ni muntu udi ni tsha kudileja ni kuleja midimu yenda kumpala kua Nzambi.

Mitshima ivua mienzela Nzambi mudimu ni ikala mu bulami bua Nzambi, ni mitshima ivua midiata ku makasa Lumu Luimpa lua bukalenga bua diulu niyikala mu tatu ni makenga makola mu dinjila dia dijuka dia bantu ku lufu ni disambisha dia ndekelu.

« Nga kunvua mu diulu diyi dimua diamba ne: Anjika: Basanka kubanga lelu bafua badi bafua mu Musungidi Yesu! Eyowa, Nyuma wamba, bua bikisha bua midimu yabu, bualu midimu yabu idi ibalonda. » Buakabuluibua 14:13

Papa François, bukoku mushindu wa wewa kumbala, nvua mua ku kubala milongo eyi bueba, kadi malu adi mukadi umalua. Panua ni bantu bakuabu mu Yesu, uwakenzela mudimu, ni tumonangana mu Bukalenga bua mu diulu,

*bualu midimu yeba idi iya neba njila umwa, kayamba
kuikala ya tshanana nansha kakesa too.*

*Ni ikala malongeshi manena bua bantu ni bantu ku makasa
wa mukuna ni ku mutu wa mukuna wa Congo wetu!*

Mutshima weba ushala muditalala!

Mufundji wa mikanda

MUFUNDJI WA LIKANDA

Sylvanus MULOWAYI WA KAYUMBA kena kabidi wa kuleja ku bantu too, bualu mikanda yenda idi yakula kupita meyi ni ikadi mitua ku lukama lumwa mu njila wa interneta. Malu menza mu bupola ni mu lutulu lonsu, katuena mua kupuwa too kumpala kua bidi mua kutulongesha mu njila umwa anyi munjila mukuabu. Tumanya ni tudi tulonga dituku kwa dituku mu bumuntu bwetu!



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Kinshasa-RDC

<i>VERSION FRANCAISE</i>	<i>005</i>
<i>ENGLISH VERSION</i>	<i>044</i>
<i>TOLEO YA SWAHILI</i>	<i>088</i>
<i>NA LINGALA</i>	<i>132</i>
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3 GRANDS MOMENTS DE LA VIE : Naître, vivre et mourir forment la case de chacun de nous sur cette terre des hommes où nous devons rencontrer le Seigneur Jésus avant de nous rendre vers le dernier rectangle... Papa François tu es parti plus tôt... Que ton âme repose en paix...

3 BIG MOMENTS OF LIFE: To be born, to live and to die form the box of each of us on this earth of men where we must meet the Lord Jesus before going to the last rectangle... Papa François you left earlier... May your soul rest in peace...

WAKATI 3 KUBWA MAYISHANI: Kuzaliwa, kuyishi na kufa tengeneza sanduku la kila mmoja wetu katika dunia hii ya wanadamu ambapo tunapaswa kukutana na Bwana Yesu kabla ya kwenda kwenye mstatili wa mwisho... Papa François uliondoka mapema... Roho yako ipumzike kwa amani...

TANGO 3 MINENE YA MBOMOYI: Kobotama, ko bika kokufa ezali kokangisa sanduku ya moko na moko na biso na mabele oyo ya bato esika esengeli tokutana na Nkolo Yesu yambo tokende na mbetu ya se ya mabele ya suka... Papa François otiki liboso... Molimo na yo epema na kimia...

BINTU 3 BINENA MU DIKALA NI MOYI: Diledibua, kuikala na bujima ni kufua bidi bitukangila kasubu ketu muinshi mwa diba emu mutudi ni tsha kusambakana ni Mulamenga Yesu kumpala kua kuya mu bulalu buetu bua muinshi mua bulaba bua tshiendelela... Papa François, udi mutushiya kumpala kua diba... Mutshima weba wikisha mu ditalala.....

Sylvanus MULOWAYI WA KAYUMBA parle plus par ses œuvres que par les mots car il a plus d'une centaine de livres en ligne...

Sylvanus MULOWAYI WA KAYUMBA speaks more through his works than through words because he has more than a hundred books online...

Sylvanus MULOWAYI WA KAYUMBA anazungumza zaidi kupitia kazi zake kuliko maneno kwa sababu ana vitabu zaidi ya mia moja mtandaoni...

Sylvanus MULOWAYI WA KAYUMBA alobaka mingi na nzela ya misala na ye koleka na nzela ya maloba mpo azali na mikanda koleka nkama na internet...

Sylvanus MULOWAYI WA KAYUMBA udi wakula ni midimuyenda pamutu ma meyi, ikadi mitua ku lukama lumwa mu interneta....

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06/10/2025

Kinshasa/RDC