



# *The Diocese of Banjul* **NEWSLETTER**

*Incorporating The Catholic Newsletter*

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# DIOCESE OF BANJUL NEWSLETTER

## *Our Mission and Vision*

**W**e entertain, we encourage, and we enlighten. More so, Diocese of Banjul Newsletter gives you the tools you need to feed your faith life, nurture our society and relationships, care for your family, and bring the light of Christ to others. We connect with our readers through personal stories of triumphs and struggles, joys and challenges, and the lighter side of Christian living.

**D**iocese of Banjul Newsletter is a source of support and encouragement for our society, especially those who love their faith, those who struggle with their faith, and those who long to learn more about the richness of Catholic tradition. More so, we strive to build a healthy society for the welfare of all.

**D**iocese of Banjul Newsletter seeks the positive in the world and in our Church. It emphasizes those things that our society is doing right and well, as a means of inspiring and encouraging others to do the same. It is hope-filled, optimistic, and forward-looking. In the main, the newsletter moves our readers beyond inspiration and toward action, and gives them the information, tools, and resources they need to answer God's call to holiness and bring the light of Christ to others.



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Telephone: 4394847 / 7783349 / 7011564 - Email: info@gpi.gm

Editors: Fr Peter S. Lopez / Dr. Burang Goree-Ndiaye

Editorial Consultant: Mr Joseph Akagha

Layout: Betty Quacoo

Production: Henry Gomez & Mam Gorr Peter Campbell

Editorial Hint

## THE REAL IDENTITY OF POVERTY

**The government should exist for the people. The people are not supposed to exist for those who govern to live in comfort, while they who elect them live in poverty. The duty of care compulsorily assigned to every government mandates our leaders to listen to the complaints of the people and address them and not to suppress the voice of the people and oppress them. Any government that is not concerned with the real sufferings of the people and is not willing to listen to address the real identity of their hardship should vacate leadership or the political office. That is the verdict of truth, justice and democracy.**

It is becoming customary for our governments to regard poverty alleviation as merely tackling societal issues about the costs of essential commodities and daily necessities such as food, water and electricity when they are going higher than the reach of the common man. But, the real identity of poverty is far from being just the sufferings of the masses based on lack of availability of essential goods and services.

Poverty is frequently both a cause and a consequence of human rights violations. All human rights—the right to speak, to vote, and also the rights to food, to work, to health care and housing—matter to the poor because destitution and exclusion are intertwined with discrimination, unequal access to resources and opportunities, and social and cultural stigmatization. A denial of rights makes it harder for the poor to participate in the labor market and have access to basic services and resources. In many societies, they are prevented from enjoying their rights to education, health and housing simply because they cannot afford to do so. This, in turn, hampers their participation in public life, their ability to influence policies affecting them and to seek redress against injustice.

In sum, poverty means not just insufficient income and material goods as it is generally perceived by our policymakers and leaders, but also a lack of resources, opportunities, and security which undermines dignity and exacerbates the poor's vulnerability. Poverty is also about power: who wields it, and who does not, in public life and in the family. Getting to the heart of complex webs of power relations in the political, economic and social spheres is key to understanding and grappling more effectively with entrenched patterns of discrimination, inequality and exclusion that condemn individuals, communities and peoples to generations of poverty.

However, poverty is often perceived as a regrettable but accidental condition or as an inevitable consequence of decisions and events occurring elsewhere, or even as the sole responsibility of those who suffer it. A comprehensive human rights approach will not only address misperceptions and myths surrounding the poor, it will also and more importantly help to find sustainable and equitable pathways out of poverty. By recognizing the explicit obligations and demands of our leaders' duty of care; to protect their populations against poverty and exclusion, this approach underscores government responsibility towards creating an environment conducive to public welfare. It also enables the poor to help shape policies for the fulfillment of their rights, and seek effective redress when abuses occur.

Our government can take immediate measures to fight poverty. Ending discrimination, most importantly, will in many cases remove barriers to labor market participation and give women and minorities access to employment. Child mortality can be reduced through effective, low-cost, low-technology interventions. Our leaders' indifference and narrow calculus of the definition of poverty may hamper both human rights and development just as damagingly as discrimination.

In one of his last speeches as United Nations Secretary-General, Kofi Annan stated that he regarded focusing global attention on the fight against poverty as one of the biggest achievements of his tenure. He had emphasized the critical vulnerability and the assaults on human dignity that accompany poverty. Crucially, the Secretary-General identified human rights, security and development as indispensable elements of a world where all people could live in larger freedom. As one in every seven people in the world goes hungry, that freedom depends on tackling poverty as one the gravest human rights challenges of our time.

Our leaders should bear in mind that, all States have ratified at least one of the core seven international human rights treaties, and 80 per cent have ratified four or more. Moreover, the world community has subscribed to the Millennium Development Goals which set concrete targets to tackle poverty and marginalization. The World Summit in 2005 reiterated such commitments. This should thus represent not only an opportunity for reflection, but also a call for action to our leaders cum policy makers in this country, as well as to the human rights and development communities, to ensure a life in dignity for all.

## THE DIOCESE OF BANJUL NEWSLETTER

### APPEAL FOR SUPPORT

**We** have a small favor to ask.

Many people are beginning to turn to the Diocese of Banjul Newsletter for vital, independent, and quality journalism. Therefore, readers around the world now need to support us financially.

We would like to invite you to join the myriad of readers who have taken the step to support us financially – keeping us open to all, and fiercely independent. In 2021, this support assisted in sustaining our work in diverse spheres. It enabled diligent, fact-checked, authoritative journalism to thrive in an era of falsehood, sensation, hype and breathtaking misinformation and misconception. In 2022, we will be no less active.

With no shareholders or billionaire owner, we can set our own agenda and provide trustworthy journalism that's free from commercial and political influence, offering a counterweight to the spread of misinformation. When it's never mattered more, we can investigate and challenge without fear or favour.

Unlike many others, Banjul Newsletter journalism is available for everyone to read, we do this because we believe in information equality. While others commoditize information, we seek to democratize it. Greater numbers of people can keep track of societal issues, understand their impact, and become inspired to take meaningful action. ***If there were ever a time to join us, it is now.*** Every contribution, however big or small, powers our journalism and sustains our future. Support the Banjul Newsletter for as little as any amount.

***If you can, please consider supporting us with a regular amount each month. Thank you.***

## COVER STORY

PRESIDENT BARROW CALLS ON  
FAITH GROUPS TO PROPAGATE  
PEACE AND TOLERANCE

**P**resident Adama Barrow, Thursday, 9th June 2022, called on the faith groups to propagate and maintain peace and tolerance as a prerequisite for social and economic development. The President was speaking at the Statehouse during a meeting with the Outgoing Vatican Ambassador to The Gambia, H.E Dagoberto Campo Salas, who came to bid him farewell.

President Barrow expressed gratitude to Ambassador Salas for nurturing and expanding the cooperation and collaboration between the Catholic Church and his government. The President noted the support he receives from religious entities, which sway over a large section of the population. He concluded by assuring that The Gambia shall remain an oasis of peace for all religions and that Christians will always find the country a haven for the practice of their faith.

For his part, Ambassador Salas expressed gratitude for the support and fruitful engagement that has been the hallmark between the Catholic diocese and the government. He conveyed Pope Francis' fraternal greetings and pledged that the Papacy would continue to be a powerful voice

for world peace, human rights, religious tolerance, and shared understanding among all faiths.

Bishop of the Catholic Diocese of Banjul Dr. Gabriel Mendy CSSP, and Mr. Pierre L.M Sarr, Liaison Officer between the Catholic diocese and The Gambia Government, accompanied the Ambassador to the Presidency.



# Assumpta es Maria



THE SOLEMNITY of  
the Assumption –  
*Sang Marie* –  
celebrates Mary being  
'taken up', body and  
soul, into heaven at  
the end of her life on  
earth.



## God granted Mary three privileges:

- Her immaculate conception. Mary possessed the Divine Life from the first moment of her existence.
- Her sinlessness, granted to her as mother of the Sinless One, Jesus Christ.
- Her assumption. Mary is the 'first fruits' of the harvest of salvation.

Baptism restores us to the life of the Holy Spirit, but Christians, like all humans, must submit to death and the corruption of the body. Those who die possessing the life of the Spirit are assured that their mortal bodies, like Mary's, will one day share God's life and joy at the Final Resurrection.

*Mary is assumed in heaven, The angels rejoice, praising the Lord.*

*Rejoice and exult, all you righteous, for today the Virgin Mary reigns with Christ for ever.*

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.... This rainy season,  
please plant a tree!  
Or grow something to  
make our environment  
greener....

## HEALTH

# UNDERSTANDING ONE ANOTHER:

## *Working With Temperaments*

**T**emperaments are not everything about us; they describe our habit body, our inner patterns of behavior and are exhibited when we are being ourselves.

- We contain aspects of all the temperaments, with one or two being more dominant and one being fairly absent.
- Temperaments can be masked or hidden by external influences on us, from the past and in the present, as well as other factors, such as depression, illness, hormonal imbalances etc.
- Knowing our temperaments helps us to understand each other and ourselves.
- We are not the sum total of our temperaments – they are like the cloaks we wear, the way we present and express ourselves.
- Being aware of our temperaments helps us to appreciate, celebrate and share the gifts we have.
- Being aware of our temperaments can help us to free ourselves from any dominance they exert, to deal with their shadow aspects.
- Help us to appreciate others and remain open to differences.
- Help us to find ways of bridging these differences.
- We must avoid labeling others and ourselves too quickly. The temperaments we think we see, may be a mask hiding our true natures.

### Prescription: Temperament Types

This section deals with psychological types or temperaments types. First of all, you might want to read about the four major types which are sub-divided into two types each. The following is a summary of these types. More references are to be found in the recommended readings, particularly in connecting, by Miller et al. or in Please Understand Me by Kiersey.

#### Extrovert or Introvert

(The way of being; which is oriented to the world)

**Extrovert:** *Turns outward to energize.*

- Talks, walks and interacts with others.
- Moves quickly into action.
- Likes to expend energy.
- Too much aloneness or silence or solitude is uncomfortable.

**Introvert:** *Turns inward for renewed energy.*

- Finds inner world of ideas more important.
- Derives contentment in thinking, reading and research.
- Is more comfortable doing things alone.
- Looks for depth rather than breadth, in relationships.
- May feel lonely in a crowd; seeks solicitude and at home with silence.

#### Personality Inventory

Different situations and areas that we can be mostly confronted with, are listed on the other side. The way we react in these situations can give us a general idea of what kind of temperament we possess.

**There is going to be a play at school or office  
Would you rather:**

- Direct the play?
- Take the lead role in the play?
- Work the lights backstage?
- Sit in the audience?

#### At a party, school or office do you:

- Like to make sure things go well?
- Like to talk and be friendly with everyone?
- Feel a little afraid to mix unless you know someone well?
- Prefer to listen, relax and enjoy the food?

#### When you have been hurt by someone, are you:

- Very angry and want to get revenge?
- Able to forget it quite quickly through at first you were down in the dumps?
- Hurt and want to hide?
- Not bothered very much?

#### When you make a mistake in class, are you:

- Angry that you could do such a thing?
- Able to laugh at yourself?
- Embarrassed and confused?
- Unconcerned?

#### When you are buying clothes, do you look for:

- Unique choices?
- Flashy colors?
- Sedate colors?
- What everyone else is wearing?

#### What do you enjoy most:

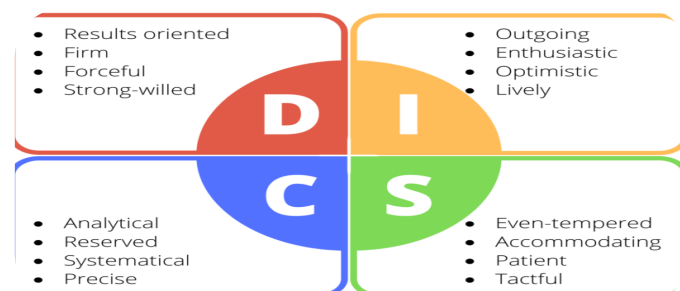
- Getting out and doing something.
- Visiting with friends.
- Sitting and watching the sunrise.
- Watching TV.

#### Your typical reaction to work is:

- Let's get going! We will finish tonight even if we have to stay at it all night.
- Let's sit down and discuss this project a while. By the way, that reminds me of a joke ...
- I want some more time to think, so I can plan this work carefully.
- I think I'll take a nap and start on this later.

#### Your typical statement in reaction to an insult is:

- I really don't care what you think of me, because I don't need you anyway.
- I just want to get away from here. I feel I could cry.
- No verbal response. Just the thought that I will get even someday.
- No sense getting excited about it.





The author

## THE NEED TO ADOPT THE RWANDAN MODEL OF DEVELOPMENT IN THE GAMBIA

**The development of any country is not a rocket science; that is almost a mystery to humanity but a carefully planned effort to genuinely and sincerely develop a country. Development of any country does not come by coincidence or happenstance. History have it that the world used to be divided into empires and kingdoms but not in the modern times where, nations or nation states have replaced empires as the basic unit of human political organization and development. Nations just do not happen by historical accident; rather men and women with vision and resolute energy build them. Development is therefore the product of conscious statecraft, not happenstance. It is a dynamic process of constant nurturing and re-invention. Development never stops and true leaders never rest because all nations are constantly facing up to new challenges.**

Development has many important aspects. Firstly, it is about building a sustainable political entity, which corresponds to a given territory, based on some generally accepted rules, norms, and principles as chiefly enshrined in any country's constitution, and a common citizenship. Secondly, it is also about building maintainable institutions, which symbolizes the political entity-institutions such as a bureaucracy, an economy, the judiciary, universities, a civil service, and civil society organizations. Above all else, nation building is about building a common sense of purpose, a sense of shared destiny, a collective imagination of belongingness and a call to serve. Rwanda's recent history has been shaped by the 1994 genocide of the Tutsis. In the space of three months, nearly one million Tutsis and moderate Hutus were slaughtered. The civil war led about a million Rwandans to move to the west of the country and twice that number to take refuge in neighboring countries, particularly Zaire, now DRC. The economic consequences of the civil war and the genocide were disastrous. GDP per capita dropped by half, from USD 420 in 1993 to USD 221 in 1994. In terms of national wealth, the 1990s were a lost decade: the GDP that the country had in 1990 was not reached again until 2000 and its 1993 per capita GDP was not reached again until 2004. These figures aside, the country was left structurally weakened. Productive capacities were largely destroyed and the loss of seeds and livestock in particular hampered the resumption of activities. The loss of human lives and the displacement of the population disrupted the country, while the nation lost a generation of teachers, doctors, engineers and trained civil servants. Seen against this backdrop, Rwanda's performance in terms of economic growth in the period after the genocide has been particularly impressive.

Today, the average Rwandese makes the conscious effort to be described by their nationality rather than ethnicity, in line with the peace education deployed across the country to disabuse the minds of citizens and re-calibrate the nation from its colonial history and past. Much of the successes achieved in Rwanda hinges on the power of its ideas, self-reliance, resilience, as well as on the forging of homegrown and innovative solutions that are now globally known, such as Gacaca, Imihigo, Abunzi, Ubudehe, and Girinka. In this regard, The Gambia can fashion out its own development model in line with local needs of the populace. Development is highly applauded when it is ingenious and innovative. In order to carry everybody along in the scheme of governance, the first National Dialogue Council took place on Saturday, 28 June 2003 and has been held ever since. As part of the custom, every year, the summary report and recommendations are produced at each

dialogue and more importantly, a complete archive of the documents is accessible to the public. Provided for under the Rwandan constitution, Umushyikirano is attended by central and local government officials, representatives of the Diaspora, the private sector, civil society, and diplomats, among others. In the same sentiment, The Gambian government can apply the policy of an inclusive governance whereby all the major stakeholders are carried along in the decision-making processes of the country. This will give people a sense of belonging in the polity. During the two-day meeting, Rwandans directly engage leaders about the country's challenges and opportunities. The event is broadcast live on public radio and TV as well as streamed online with slots for call-in sessions. Putting it into proper context, several years ago, as part of deliberate efforts to revitalise and reconstruct Rwanda from where the country was coming from and specifically to nurture a shared national identity, the Government of Rwanda drew on aspects of Rwandan culture and traditional practices to enrich and adapt the country's development programmes to the country's needs and context. Umushyikirano which was the outcome was a home-grown solutions template.

President Paul Kagame, affirmed that the state of the nation is strong and stronger than it has ever been. The nation is strong not by coincidence or chance but by the reliance of the strength of everyone in different sectors (individuals, the diplomatic community, partners etc) all have contributed to what Rwanda is today. According to Kagame, Rwanda hopes to record a growth of 8.5 per cent by the end of 2020, adding the country Rwanda needs to run and avoid distractions. According to him "When we started vision 2020, we set some goals and today, we have RwandaAir, building a new airport and expanding tourism by encouraging people to visit Rwanda to see things for themselves. There is an advancement, but it is slow. We need to build a knowledge economy in order to build global competitiveness." He continued: "the gender indicators showed that we are in the top ten in promoting gender globally, however, our goal is to be in the top five. One of the reasons why Rwanda is fast developing is that it sets goals and works assiduously toward achieving them. In the same vein, The Gambia government should have goals and work toward achieving precepts by precepts. Rwanda is often touted as an example of what African states could achieve if only, they were better governed. Out of the ashes of a horrific genocide, President Paul Kagame has resuscitated the economy, curtailed corruption and maintained political stability. This is a record that many other leaders can only dream of, and has led to Rwanda being cited as an economic success. He became President of the Republic in 2000, and is still head of state today. The authorities, who derive their political legitimacy from the development imperative, play a central role in economic planning. The rise of Rwanda from a politically destabilized country to the exemplar of African model of development fascinate most development conscious entities. Rwanda has thus developed effective governance mechanisms comparable to those of high-income countries of Europe and Asia. Some social progress has been made, including a substantial reduction in the poverty rate and improved health conditions. Growth in GDP has been driven by state interventionism, which can be seen through large public investments and plans for the development of various sectors. In 2019, for instance, major public infrastructure projects such as the Kigali Arena, Bugesera International Airport in Kigali, and the construction of roads helped speed up growth considerably. What has been the driving force in

the Rwandan developing trajectory? The sources of Rwandan growth, on both the demand and the supply side, depend in large part on state intervention in the economy. Household consumption was the main source of economic growth over this period, driven by sustained population growth and an improvement in people's living conditions. Generally, foreign trade played a negative role here, primarily because of a structural trade deficit. By contrast, the major public investments made by the state or public enterprises contributed decisively to economic growth. Indeed, the share of public investment in GDP has gone up from 5% at the beginning of the period in question to an average of 15% in recent years. Gross Fixed Capital Formation (GFCF), which includes both public and private investment, rose from about 12% to 25% of GDP, thanks in no small measure to Official Development Assistance (ODA), which has averaged about 17% of GDP each year since 2000. It is worth noting that this is 7 percentage points higher than the average level of aid received by low-income countries. Many of the achievements of Kagame and his governing Rwandan Patriotic Front party are impressive. He took over a deeply divided nation in desperate need of economic and political reconstruction in 1994. Since then, Kagame has established firm personal control over Rwandan politics, generating the political stability needed for economic renewal. Instead of sitting back and waiting for foreign investors and the "market" to inspire growth, the new administration intervened directly in a process of state directed development. Most notably, his government kick started economic activity in areas that had previously been stagnating by investing heavily in key sectors. It has done so through party-owned holding companies such as Tri-Star Investments. As well, the Gambia can embark upon meaningful state-directed projects in order to raise the standard of living of the citizenry. Combined with the careful management of agriculture, these policies generated economic growth of around 8% between 2001 and 2013. Partly as a result, the percentage of people living below the poverty line fell from 57% in 2005 to 45% in 2010. Other indicators of human development, such as life expectancy and literacy, have also improved. Deep in the farming country that stretches along Rwanda's southern frontier with Burundi, a vast project is taking root amid the scattered cassava and banana plots that locals have tended for generations. Agricultural productivity in The Gambia is very low. The Gambia can do better economically if it is mechanized and commercialized. It is unfortunate Gambia still indulges in the importation of its staple food- rice.

As construction teams carve dirt roads, dig pipelines and hammer signs into the crimson mud, travellers along the nearby highway are greeted with an early glimpse of Rwanda's industrial future. The 100-hectare industrial zone may be a curious novelty for locals, but for policy makers in Kigali, the project is a key plank in a strategy that aims to turn this tiny, landlocked nation of small holders into an economically diverse African champion. Much ink has been spilled describing the 'Rwanda model' – a development state inspired by Singapore's rise from underdeveloped economy to a leading global trade hub, predicated on strong government, an incorruptible bureaucracy and a red-carpet welcome for investors. The statistics certainly make for impressive reading- according to the International Monetary Fund (IMF), poverty in Rwanda plunged from 56.7% in 2005 to 39.1% by 2014. Any effort by the Gambian government to reduce the poverty level in the country would be appreciated, using the Rwandan example. The government has forged a private-sector outreach programme that is virtually unprecedented in sub-Saharan Africa. Over the last few years, myriad state agencies have attempted to promote, package and accelerate investments. The most prominent of these, the Rwanda Development Board (RDB), was established to simplify engage and act as a one-stop shop at the beck and call of investors. Operating out of an imposing building in downtown Kigali, the RDB sits at the heart of Rwanda's development strategy and innovations. However, even if Rwanda's investment authorities are singing from the same hymn sheet, there is an acknowledgement that the success of the country's development model is at least partly

dependent on events beyond its borders. With fewer than 12 million citizens, according to World Bank estimates, Rwanda may not have the population to sustain an economic miracle on its own. Like Singapore, its development model relies on its assumed position as a regional hub. Without a strong hinterland, that status could be at risk. For Rwanda to be able to grow, regional integration is critical. It is possible to get more risks and shocks that affect her economy, but they need to make sure that the region is a buffer in terms of trade and that they are removing all the barriers. Signs of deeper regional integration are certainly promising in Rwanda. The East African Community (EAC) - comprising Rwanda, Tanzania, Kenya, Burundi, Uganda and, as of March, South Sudan- has made significant strides towards the introduction of a common passport. The bloc has also made haste with plans to harmonise regional mobile charges and integrate financial services. Yet coordinating hugely expensive infrastructure projects across the region - particularly the key transport projects that will link Rwanda to East Africa's coastal ports-remains a challenge. Development works in synergy and so, The Gambia should strengthen its relationship with other ECOWAS member countries. For the country to develop the environment should be friendly to attract investors. The story of its economic emergence remains closely intertwined with the personal narrative of President Paul Kagame- the former guerrilla leader who has led Rwanda since 2000. Having held a constitutional referendum to allow himself to run for a third term in 2017, Kagame's forceful leadership style has drawn inevitable parallels with Lee Kuan Yew, the 'father of Singapore', who shepherded the city-state tightly controlled a political system. Observers are beginning to ask whether Rwanda's development model is inseparable from Kagame's stewardship. For Bajiji, the predictability of his rule is part of the charm for investors. Leadership is a critical factor in national development. The Gambia like most African countries is suffering from serious leadership challenges, which is a major challenge for nation building and development. We do not need leaders who see themselves as champions of only some sections of our population. We do not need leaders who do not understand the economic and political problems of the country, not to talk of finding durable solutions for them. We do not need leaders who are more interested in silencing their opponents, than in pursuing justice. We do not need leaders, who preach one thing, and do the exact opposite. We do not need leaders who place themselves above the constitution and the laws of the country, but leaders who lead by upholding and respecting the law. We do not need leaders who have no sense of tomorrow, other than that of their private bank accounts. Leadership is not everything, but it is an extremely important factor. Unless we have leaders with ability, integrity, commitment, and vision, we cannot succeed in national development. Therefore, we must not relent in this struggle for quality leadership, as it is the key to building our nation and development.

In today's world, skills, industriousness, productivity, and competitiveness are the determinant factors of national greatness. Not even the possession of the nuclear bomb or war head is enough to make a nation great without reference to the industriousness and creativity of its citizens. Since the time of Adam Smith, every serious nationalist and politician has come to know that the wealth of a nation is not based on the wealth and opulence of its rulers, but on the productivity and industriousness of its citizenry. Hardworking propensity is hallmark of development. The Gambia cannot develop meaningfully when we have culture of laziness amongst some of our youths. Equally, alargely marginalized citizenry, increasingly crippled by poverty and the lack of basic needs, can hardly be expected to play its proper role in the development of the nation. Nations are built by healthy and skilled citizens. On grounds of both equity and efficiency, we need to promote the access of the bulk of the Gambian population to basic education, health, and housing. The Gambia needs a social contract with its citizens as a basis for demanding their loyalty and support. One of the greatest challenges of nation building is the challenge of



institution building. Whether nations are able to manage their political and social disputes peacefully, without lapsing into conflict, or sustain economic growth without creating huge inequalities, critically depend on the quality of the relevant national institutions. Rwanda has created strong institutions that have helped achieve the national goals of democratic governance and sustainable development. It is generally believed and that countries do not need a strong leader to make a change but strong institutions where systems and processes are strengthened and maintained. Strengthening institutions in The Gambia is a key to our development. Institutions in the country cannot exist on its own but should be meant to work for the good of all. To maintain steady economic growth for almost two decades, the government invested time and resources into soft and hard infrastructure in order to attract foreign direct investment. The government established key institutions that would help it achieve its objectives enshrined in Vision 2020. The Rwanda Development Board (RDB) was put in place in 2009 to help oversee the country's business regulations, foreign investments, tourism promotion, environmental conservation and broader economic and development planning. According to Vision 2020, the Rwandan state is tasked with ensuring good governance, which includes accountability, transparency and efficiency in deploying scarce resources to key sectors of the national economy. In 2018, the RDB registered over US\$2 billion-worth of investments. Around 173 investment projects worth US\$2.006 billion, against a US\$2 billion target set for the year, were registered, according to an RDB press release. The 2017 Corruption Perception Index ranked Rwanda the third least corrupt country on the African continent behind the Seychelles and Botswana. This is a positive report for Rwanda. Experience suggests that corruption is bad for development. It leads governments to intervene where they need not, and it undermines their ability to enact and implement policies in areas in which government intervention is clearly needed—whether environmental regulation, health and safety regulation, social safety nets, macroeconomic stabilization, or contract enforcement. If The Gambia is among the least corrupt countries in the world, she will use her human and financial resources more efficiently, attract more investment, and grow more rapidly. Corruption in whatever forms retard development.

The country is not just creating a business-friendly environment but also diversifying the economy from being almost entirely dependent on agriculture to now being developing services and a growing manufacturing sector. According to the 2019 World Bank Doing Business index, Rwanda is the 29th easiest place to do business in the world - the only low-income country (LIC) in the top 30. Of the total investments registered in 2018, an estimated 26 percent represents export-orientated projects. Across the different sectors, manufacturing, mining, agriculture and agro-processing accounted for 57 percent of investments registered. Other sectors that attracted significant investments were tourism, healthcare, business services and ICT. The Gambia is a tourist hub within the sub-region but it is being underutilized. The government of the country should invest more on tourism to attract foreign exchange. The economic growth that Rwanda has experienced was able to pull at least one million citizens out of poverty between 2005 and 2011, according to the Rwandan Household Living Conditions Survey. Rwanda's GDP per capita in 1994 was \$146. In 2017 it stood at \$774 and it is projected to have reached around \$819.652 by the end of 2018, according to the International Monetary Fund. According to the National Institute of Statistics, people aged from 16 to 30 years old make up 26.6 percent of the total population of Rwanda and 85 percent of that population knows how to read and write. Improved literacy can contribute to economic growth; reduce poverty; reduce crime; promote democracy; increase civic engagement; prevent HIV/AIDS and other diseases through information provision; enhance cultural diversity through literacy programmes in minority languages; lead to lower birth rates as a result of increased education; and confer personal benefits such as increased self-esteem, confidence and empowerment. The spread of literacy has emerged as a major factor in economic and social

development in Rwanda. In fact, the linkages between education, health and nutrition are mutual and complementary. The strong linkages between education, health, nutrition and reduced fertility result in synergies, which can transform vicious cycles of poverty, illiteracy, malnutrition and disease into virtuous cycles of learning and health, equity and sustainable development.

Education is a tool that avails people with knowledge, skill, technique and information, which empowers them to know their rights and duties toward the family, society, and the nation. Education has helped in no small measure to improve the quality of life in any society. This could be seen in features exhibited through education, which include removing poverty, safety and security against crime, prevention of wars and terrorism as well as commerce and trade. Others are maintenance of law and order, women empowerment, communications, and upliftment of economically weaker sections of the societies. One of the most important benefits of education in a society is that it improves the standard of living and assist individuals to contribute to the development of the nation/society. The Gambia needs to strengthen and improve its educational standard and quality in order to move the country forward. It has to develop more skilled manpower that can fit into the main stream of the country. Skilled manpower refers here to the person who is trained, well-educated, energetic, experienced, devoted to their field and is capable of doing any specific work in a balanced way and efficiently. The lesson to be learned by The Gambia and other African countries is that every country has to discover its path to development by identifying the most valuable asset in each moment of its transformation. One glaring feature of this type of dialogue is that the leaders hear and see first-hand that matter to the governed. So, what it means is that as an elected official, one can't feign ignorance if by the following years Umushyikirano; the same problems tabled at the dialogue have not been solved or in the process of being resolved. National dialogues as an accountability framework represents an honest assessment of the principles that guide the relationship between governor and governed. As an observer, the proceedings of the national dialogue, Umushyikirano, offer leaders the opportunity to defend the promises made to their citizens and justify the mandate given to them. Overall, the Republic of Rwanda development model and trajectory are worthy of emulation by The Gambia. Rising from its inglorious history of genocide to eliminating ethnicity and galvanizing the people to work in tandem with the government toward creating a united country, were able to bring the previously highly divided nation into a development path with a unity of purpose among its populace. The progressive nature of Rwanda's leaders in terms of economic development has been effective in terms of transforming Rwanda into becoming the centre of Africa's recent development course. This paper suggests that The Gambia specifically should emulate Rwanda's success story in terms of creating an intelligent state, which is able to effectively engage its society as the mainstay for development. Rwanda has created an intelligent state, in a sense, a state that responds to people's needs; a state that responds to investors' needs; a state that looks into the 21st century in terms of ICT, general telecommunications development, artificial intelligence to some degree and the training of young people, which are the cream of the society. Rwanda has so far achieved strong, inclusive economic growth and there are signs of economic transformation, a reduction in dependency on agriculture and an increase in non-farm employment and improvement on ICT. The economy of Rwanda has undergone rapid industrialisation due to a successful governmental policy. Since the early-2000s, Rwanda has witnessed an economic boom, which improved the living standards of many Rwandans. The Government's progressive visions have been the catalyst for the fast-transforming economy. This is indeed a wake-up call for The Gambia! "If we are to achieve all of the Sustainable Development Goals, more needs to be done." "We will only secure a prosperous, peaceful and liveable planet if we harness economic growth and development to social solidarity across and between generations."

## A QUEST FOR JUSTICE

### THE ENVIRONMENT, CREATION AND EVERY HUMAN BEING



**I t is in my state of life as a senior member in society and in the Catholic Church that I dare to speak out and to question certain behavioral patterns that I see rampant and gaining momentum in the Gambian society today.** The land that has cradled us all with peace and integrity has, unfortunately, become a source of great tension, disunity, power struggle and the bullying of the weak by the powerful. The fight for land, and precisely in the Kombo South district of our nation, has become a behavioral pattern. Urbanization has its benefits and its faults. It has brought about some positive development in our country, but it has, at the same time, initiated much wrangling over land, leading even to the depletion of the environment and the Agricultural sector. Farmland in this part of the country, has become a rare commodity in a nation that depends heavily on agriculture.

#### **Respect for creation and the environment**

As children, we had known beautiful fields and farms along the road between Bakoteh, Sukuta and all the way to Kartong. The land was covered with farms that sustained our population from one rainy season to the next. Today, however, we see the quick depletion of the nation's breadbasket through ravaging and selling of the land to Estate Agents. The advent of these Agents in the country has brought about development, as well as much injustice to the land and its people.

The Gambia is undergoing a period of bullying and grabbing by force as far as land is concerned. What do we expect? The fields are all sold out and, naturally, the money squandered. The only agricultural zone left in this part of the country is the cashew plantations of those who still value farming and depend on the produce of the land for their income. This has brought about aggressive envy, intimidation and the use of force and dishonest claims of lands by a group of people, especially village chiefs, who rely heavily on easy and quick money for their livelihood, since they have all abandoned the hard work in farming.

**How legitimate are these claims that bear no legal documents as a proof? Who has a right to own land in this country?**

**Does ownership of land depend on the name that one has? Or the religion or the ethnic group that one belongs to?**

It got to the point that several Manjago communities were issued eviction notices to immediately quit the

villages they were born in and that their parents and grandparents, whose tombs are still lying beneath those grounds, had lived, worked and developed to what those towns and villages are today. I am particularly referring to villages like Ndean, Fallah, Bunkiling, to name a few, and of course Kunkujang-Mariama, where the rights and dignity of our people is violated and undermined.

**The use of force and intimidation is a common practice by certain individuals in the Kombo South, who have the queer belief that they own the land. The Gambia has never known this type of behavior before. This makes me wonder on whose shoulders these people stand to make such claims.**

#### **My concerns**

##### **Grabbing of School and Church lands in Kunkujang Mariama**

It is sad to say, but some of our village leaders, particularly those who are there for money, lack a moral compass to guide them in the way of truth, peace, justice and respect for human integrity and dignity. What is happening in Kunkujang-Mariama right now, is an outstanding evidence of imposition of power, based on self-interest. The use of force and power to revoke land legally allocated to our school and church for educational and worship purposes, respectively, is beyond comprehension.

##### **Absence of Chief and Village Development Committee**

Does Kunkujang-Mariama not have a local Chief and Village Development Committee? What is their position in what is happening in the Village? Complacent, indifferent or have they been overridden by some supreme undocumented council?

##### **Unfair treatment of the common people**

The unfortunate thing about all that is happening right now, is that, the leaders who should safeguard the rights of justice of the common people are the very ones violating them.

**Is there a rule of law in this country for such offences?** The outcry of the Catholic Community for justice to Kunkujang-Mariama School and Shrine lands is a long standing one. The old slogan still holds true that justice delayed is justice denied.

### My Dreams and wishes

I wish to see justice done to our school land and the shrine land... to see the entire land allocated for the purpose for which it is intended. I wish to see the plunderers of our nation amend their ways and every individual, regardless of tribe, religion and social background as equals deserving respect and fair treatment.

I wish to see an end to the intimidation of some minority groups and being treated as second class citizens.

I wish to see the government show more concern for the depletion of our land and for the wellbeing of those who fall victim of abuse by a few group of people and speak out in defense of their rights.

I wish to see more encouragement given to agriculture and farming and the efforts of cashew plantation owners be recognized and applauded. The fight to maintain these plantations has been tough and challenging for the local farmers.

### Discovery and Experience

I have always had a great admiration for the farms in Europe. The acres and acres of grain, fruit and vegetable fields stretching as far as the eye can see, have made me question the agricultural sector of my country. What is the breadbasket of the Gambia? Where is it situated at this point in time?

### Our dependence on Farmlands

What lands have the country reserved for the subsistence of the population besides the women village gardens? The Gambia is supposed to be a farming country, but where are our farmlands today? What is it we depend on for our livelihood, so that we do not rely totally on imports for everything?

### Self-reliance on Food Production

Food and Agricultural Organization has declared drastic food crisis, particularly in the continent of Africa, due to

the war in Ukraine and Russia. What food production can our people rely on if the situation continues to worsen?

### Conclusion

**A glimmer of hope:** I am hopeful when I see the Catholic youths mobilizing themselves to find a peaceful solution to the problem of the shrine land. I give them credit for that. **We can no longer be onlookers, fence sitters and wait for others to act.**

Mobilizing ourselves to find a peaceful and equitable solution is our desired goal, but we desire peace that is based on justice and respect for the dignity and rights of every citizen. God made us equal, and we must not be allowed to be intimidated and marginalized. Let us never lose sight of the beauty we carry in us, of being **“made in the image and likeness of God”** (Genesis 1, 26). We have all contributed to the welfare and development of our nation, from our forefathers down through the ages.

We are, in some way, responsible for the unfair treatment we are receiving. We have been too lenient, tolerant and complacent. We need to wake up from our slumber and become more proactive, and more engaged in protecting our rights. **No one will do it for us.** Those who are bullying us do not have any rights over us.

I would like to end with a quotation of Albert Camus I already shared in one of the platforms. It states: *What the world expects of Christians is that Christians should speak out, loud and clear... that they should get away from abstraction and confront the blood stained face history has taken today. The grouping we need is a grouping of men and women resolved to speak out clearly and to pay up personally.”*

Let us take time to think over this.

In Christ Jesus our Lord and God.

*Sister Madeleine Mendy*

*A Sister of the Presentation of Mary  
(on mission in Ghana)*



40 Atlantic Road, Fajara.

Telephone: 4498000

**The Gambia Programme**

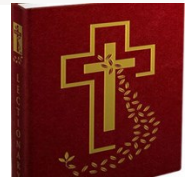
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## Daily Mass Readings

## August &amp; September

**AUGUST 2022****1 AUGUST, 2022 – MONDAY**

*Alphonsus Liguori, Bishop, Religious Founder, Doctor Obligatory Memorial*

First Reading: Jeremiah 28: 1-17

Responsorial Psalm: Psalms 119: 29, 43, 79, 80, 95, 102

Alleluia: John 1: 49b

Gospel: Matthew 14: 22-36

**2 AUGUST, 2022 – TUESDAY**

*Ordinary Weekday / Eusebius of Vercelli, Bishop / Peter Julian Eymard, Priest*

First Reading: Jeremiah 30: 1-2, 12-15, 18-22

Responsorial Psalm: Psalms 102: 16-18, 19-21, 29 and 22-23

Alleluia: John 1: 49b

Gospel: Matt. 14: 22-36 or Matt. 15: 1-2, 10-14

**3 AUGUST, 2022 – WEDNESDAY**

*Ordinary Weekday* First Reading: Jeremiah 31: 1-7

Responsorial Psalm: Jeremiah 31: 10, 11-12ab, 13

Alleluia: Luke 7: 16 Gospel: Matthew 15: 21-28

**4 AUGUST, 2022 – THURSDAY**

*John Mary Vianney, Priest Obligatory Memorial*

First Reading: Jeremiah 31: 31-34

Responsorial Psalm: Psalms 51: 12-13, 14-15, 18-19

Alleluia: Matthew 16: 18

Gospel: Matthew 16: 13-23

**5 AUGUST, 2022 – FRIDAY**

*Ordinary Weekday / Dedication of the Basilica of Saint Mary Major in Rome*

First Reading: Nahum 2: 1, 3; 3: 1-3, 6-7

Responsorial Psalm: Deuteronomy 32: 35cd-36ab, 39abcd, 41

Alleluia: Matthew 5: 10 Gospel: Matthew 16: 24-28

**6 AUGUST, 2022 – SATURDAY**

*TRANSFIGURATION OF THE LORD Feast*

First Reading: Daniel 7: 9-10, 13-14

Responsorial Psalm: Psalms 97: 1-2, 5-6, 9

Second Reading: Second Peter 1: 16-19

Alleluia: Matthew 17: 5c

Gospel: Luke 9: 28b-36

**7 AUGUST, 2022 – SUNDAY**

*NINETEENTH SUNDAY IN ORDINARY TIME*

First Reading: Wisdom 18: 6-9

Responsorial Psalm: Psalms 33: 1, 12, 18-19, 20-22

Second Reading: Hebrews 11: 1-2, 8-19 or 11: 1-2, 8-12

Alleluia: Matthew 24: 42a, 44

Gospel: Luke 12: 32-48

**8 AUGUST, 2022 – MONDAY**

*Dominic, Priest, Religious Founder Obligatory Memorial*

First Reading: Ezekiel 1: 2-5, 24-28c

Responsorial Psalm: Psalms 148: 1-2, 11-12, 13, 14

Alleluia: Second Thessalonians 2: 14

Gospel: Matthew 17: 22-27

**9 AUGUST 2022 – TUESDAY**

*Ordinary Weekday / Teresa Benedicta of the Cross, Virgin, Martyr*

First Reading: Ezekiel 2: 8 – 3: 4

Responsorial Psalm: Psalms 119: 14, 24, 72, 103, 111, 131

Alleluia: Matthew 11: 29

Gospel: Matthew 18: 1-5, 10, 12-14

**10 AUGUST, 2022 – WEDNESDAY**

*Lawrence, Deacon, Martyr Feast*

First Reading: Second Corinthians 9: 6-10

Responsorial Psalm: Psalms 112: 1-2, 5-6, 7-8, 9

Alleluia: John 8: 12bc

Gospel: John 12: 24-26

**11 AUGUST, 2022 – THURSDAY**

*Clare, Virgin, Religious Founder Obligatory Memorial*

First Reading: Ezekiel 12: 1-12

Responsorial Psalm: Psalms 78: 56-57, 58-59, 61-62

Alleluia: Psalms 119: 135

Gospel: Matthew 18: 21 – 19: 1

**12 AUGUST, 2022 – FRIDAY**

*Ordinary Weekday / Jane Frances de Chantal, Married Woman, Religious Founder*

First Reading: Ezekiel 16: 1-15, 60, 63 or 16: 59-63

Responsorial Psalm: Isaiah 12: 2-3, 4bcd, 5-6

Alleluia: First Thessalonians 2: 13

Gospel: Matthew 19: 3-12

**13 AUGUST, 2022 – SATURDAY**

*Ordinary Weekday / Optional Memorial of the Blessed Virgin Mary / Pontian, Pope, Martyr, and Hippolytus, Priest, Martyr*

First Reading: Ezekiel 18: 1-10, 13b, 30-32

Responsorial Psalm: Psalms 51: 12-13, 14-15, 18-19

Alleluia: Matthew 11: 25

Gospel: Matthew 19: 13-15

**14 AUGUST, 2022 – SUNDAY**

*TWENTIETH SUNDAY IN ORDINARY TIME*

First Reading: Jeremiah 38: 4-6, 8-10

Responsorial Psalm: Psalms 40: 2, 3, 4, 18

Second Reading: Hebrews 12: 1-4

Alleluia: John 10: 27

Gospel: Luke 12: 49-53

**15 AUGUST, 2022 – MONDAY**

*ASSUMPTION OF THE Blessed Virgin MARY Solemnity, No obligation this year to attend Mass / Vigil*

First Reading: First Chronicles 15: 3-4, 15-16; 16: 1-2

Responsorial Psalm: Psalms 132: 6-7, 9-10, 13-14

Second Reading: First Corinthians 15: 54b-57

Alleluia: Luke 11: 28

Gospel: Luke 11: 27-28

**OR**

First Reading: Revelation 11: 19a; 12: 1-6a, 10ab

Responsorial Psalm: Psalms 45: 10, 11, 12, 16

Second Reading: First Corinthians 15: 20-27

Gospel: Luke 1: 39-56

**16 AUGUST, 2022 – TUESDAY**

*Ordinary Weekday / Stephen of Hungary, Married Man*

First Reading: Ezekiel 28: 1-10

Responsorial Psalm: Deuteronomy 32: 26-27ab, 27cd-28, 30, 35cd-36ab

Alleluia: Second Corinthians 8: 9

Gospel: Matthew 19: 23-30

**17 AUGUST, 2022 – WEDNESDAY**

*Ordinary Weekday*

First Reading: Ezekiel 34: 1-11

Responsorial Psalm: Psalms 23: 1-3a, 3b-4, 5, 6

Alleluia: Hebrews 4: 12

Gospel: Matthew 20: 1-16

**18 AUGUST, 2022 – THURSDAY**

*Ordinary Weekday / Jane Frances de Chantal, Married Woman, Religious Founder*

First Reading: Ezekiel 36: 23-28

Responsorial Psalm: Psalms 51: 12-13, 14-15, 18-19

Alleluia: Psalms 95: 8

Gospel: Matthew 22: 1-14

**19 AUGUST, 2022 – FRIDAY***Ordinary Weekday / John Eudes, Priest, Religious Founder*First Reading: Ezekiel 37: 1-14Responsorial Psalm: Psalms 107: 2-3, 4-5, 6-7, 8-9Alleluia: Psalms 25: 4b, 5aGospel: Matthew 22: 34-40**20 AUGUST, 2022 – SATURDAY***Bernard, Abbot, Doctor Obligatory Memorial*First Reading: Ezekiel 43: 1-7abResponsorial Psalm: Psalms 85: 9ab and 10, 11-12, 13-14Alleluia: Matthew 23: 9b, 10bGospel: Matthew 23: 1-12**21 AUGUST, 2022 – SUNDAY****TWENTY-FIRST SUNDAY IN ORDINARY TIME**First Reading: Isaiah 66: 18-21Responsorial Psalm: Psalms 117: 1, 2Second Reading: Hebrews 12: 5-7, 11-13Alleluia: John 14: 6Gospel: Luke 13: 22-30**22 AUGUST, 2022 – MONDAY***Queenhip of the Blessed Virgin Mary Obligatory Memorial*First Reading: Second Thessalonians 1: 1-5, 11-12Responsorial Psalm: Psalms 96: 1-2a, 2b-3, 4-5Alleluia: John 10: 27Gospel: Matthew 23: 13-22**23 AUGUST, 2022 – TUESDAY***Ordinary Weekday / Rose of Lima, Virgin*First Reading: Second Thessalonians 2: 1-3a, 14-17Responsorial Psalm: Psalms 96: 10, 11-12, 13Alleluia: Hebrews 4: 12Gospel: Matthew 23: 23-26**24 AUGUST, 2022 – WEDNESDAY***Bartholomew, Apostle Feast*First Reading: Revelation 21: 9b-14Responsorial Psalm: Psalms 145: 10-11, 12-13, 17-18Alleluia: John 1: 49bGospel: John 1: 45-51**25 AUGUST 2022 – THURSDAY***Ordinary Weekday / Louis of France, Married Man / Joseph Calasanz, Priest, Religious Founder*First Reading: First Corinthians 1: 1-9Responsorial Psalm: Psalms 145: 2-3, 4-5, 6-7Alleluia: Matthew 24: 42a, 44Gospel: Matthew 24: 42-51**26 AUGUST, 2022 – FRIDAY***Ordinary Weekday*First Reading: First Corinthians 1: 17-25Responsorial Psalm: Psalms 33: 1-2, 4-5, 10-11Alleluia: Luke 21: 36Gospel: Matthew 25: 1-13**27 AUGUST, 2022 – SATURDAY***Monica, Married Woman Obligatory Memorial*First Reading: First Corinthians 1: 26-31Responsorial Psalm: Psalms 33: 12-13, 18-19, 20-21Alleluia: John 13: 34Gospel: Matthew 25: 14-30**28 AUGUST, 2022 – SUNDAY****TWENTY-SECOND SUNDAY IN ORDINARY TIME**First Reading: Sirach 3: 17-18, 20, 28-29Responsorial Psalm: Psalms 68: 4-5, 6-7, 10-11Second Reading: Hebrews 12: 18-19, 22-24Alleluia: Matthew 11: 29abGospel: Luke 14: 1, 7-14**29 AUGUST, 2022 – MONDAY***Martyrdom of John the Baptist Obligatory Memorial*First Reading: First Corinthians 2: 1-5Responsorial Psalm: Psalms 119: 97, 98, 99, 100, 101, 102Alleluia: Matthew 5: 10Gospel: Mark 6: 17-29**30 AUGUST, 2022 – TUESDAY***Ordinary Weekday*First Reading: First Corinthians 2: 10b-16Responsorial Psalm: Psalms 145: 8-9, 10-11, 12-13ab, 13cd-14Alleluia: Luke 7: 16Gospel: Luke 4: 31-37**31 AUGUST, 2022 – WEDNESDAY***Ordinary Weekday*First Reading: First Corinthians 3: 1-9Responsorial Psalm: Psalms 33: 12-13, 14-15, 20-21Alleluia: Luke 4: 18Gospel: Luke 4: 38-44**SEPTEMBER 2022****1 SEPTEMBER, 2022 – THURSDAY** *Ordinary Weekday*First Reading: First Corinthians 3: 18-23Responsorial Psalm: Psalms 24: 1bc-2, 3-4ab, 5-6Alleluia: Matthew 4: 19Gospel: Luke 5: 1-11**2 SEPTEMBER, 2022 – FRIDAY***Ordinary Weekday* First Reading: First Corinthians 4: 1-5Responsorial Psalm: Psalms 37: 3-4, 5-6, 27-28, 39-40Alleluia: John 8: 12Gospel: Luke 5: 33-39**3 SEPTEMBER, 2022 – SATURDAY***Gregory the Great, Pope, Religious, Doctor Obligatory Memorial*First Reading: First Corinthians 4: 6b-15Responsorial Psalm: Psalms 145: 17-18, 19-20, 21Alleluia: John 14: 6Gospel: Luke 6: 1-5**4 SEPTEMBER, 2022 – SUNDAY****TWENTY-THIRD SUNDAY IN ORDINARY TIME**First Reading: Wisdom 9: 13-18bResponsorial Psalm: Psalms 90: 3-4, 5-6, 12-13, 14-17Second Reading: Philemon 1: 9-10, 12-17Alleluia: Psalms 119: 135Gospel: Luke 14: 25-33**5 SEPTEMBER, 2022 – MONDAY***Ordinary Weekday / Labor Day*First Reading: First Corinthians 5: 1-8Responsorial Psalm: Psalms 5: 5-6, 7, 12Alleluia: John 10: 27Gospel: Luke 6: 6-11**6 SEPTEMBER, 2022 – TUESDAY***Ordinary Weekday* First Reading: First Corinthians 6: 1-11Responsorial Psalm: Psalms 149: 1b-2, 3-4, 5-6a and 9bAlleluia: John 15: 16Gospel: Luke 6: 12-19**7 SEPTEMBER 2022 – WEDNESDAY** *Ordinary Weekday*First Reading: First Corinthians 7: 25-31Responsorial Psalm: Psalms 45: 11-12, 14-15, 16-17Alleluia: Luke 6: 23abGospel: Luke 6: 20-26**8 SEPTEMBER, 2022 – THURSDAY***Nativity of the Blessed Virgin Mary Feast*First Reading: Micah 5: 1-4a or Romans 8: 28-30Responsorial Psalm: Psalms 13: 6ab, 6cGospel: Matthew 1: 1-16, 18-23**9 SEPTEMBER, 2022 – FRIDAY***Peter Claver, Priest, Religious, Missionary Obligatory Memorial*First Reading: First Corinthians 9: 16-19, 22b-27Responsorial Psalm: Psalms 84: 3, 4, 5-6, 12

Alleluia: [John 17](#): 17b, 17a  
Gospel: [Luke 6](#): 39-42

#### 10 SEPTEMBER 2022 – SATURDAY

*Ordinary Weekday / Optional Memorial of the Blessed Virgin Mary*  
First Reading: [First Corinthians 10](#): 14-22  
Responsorial Psalm: [Psalm 116](#): 12-13, 17-18  
Alleluia: [John 14](#): 23  
Gospel: [Luke 6](#): 43-49

#### 11 SEPTEMBER, 2022 – SUNDAY

*TWENTY-FOURTH SUNDAY IN ORDINARY TIME*  
First Reading: [Exodus 32](#): 7-11, 13-14  
Responsorial Psalm: [Psalm 51](#): 3-4, 12-13, 17, 19  
Second Reading: [First Timothy 1](#): 12-17  
Alleluia: [Second Corinthians 5](#): 19  
Gospel: [Luke 15](#): 1-32

#### 12 SEPTEMBER, 2022 – MONDAY

*Ordinary Weekday / Holy Name of Mary*  
First Reading: [First Corinthians 11](#): 17-26, 33  
Responsorial Psalm: [Psalm 40](#): 7-8a, 8b-9, 10, 17  
Alleluia: [John 3](#): 16  
Gospel: [Luke 7](#): 1-10

#### 13 SEPTEMBER, 2022 – TUESDAY

*John Chrysostom, Bishop, Doctor Obligatory Memorial*  
First Reading: [First Corinthians 12](#): 12-14, 27-31a  
Responsorial Psalm: [Psalm 100](#): 1b-2, 3, 4, 5  
Alleluia: [Luke 7](#): 16  
Gospel: [Luke 7](#): 11-17

#### 14 SEPTEMBER, 2022 – WEDNESDAY

*EXALTATION OF THE HOLY CROSS Feast*  
First Reading: [Numbers 21](#): 4b-9  
Responsorial Psalm: [Psalm 78](#): 1bc-2, 34-35, 36-37, 38  
Second Reading: [Philippians 2](#): 6-11  
Gospel: [John 3](#): 13-17

#### 15 SEPTEMBER, 2022 – THURSDAY

*Our Lady of Sorrows Obligatory Memorial*  
First Reading: [First Corinthians 15](#): 1-11  
Responsorial Psalm: [Psalms 118](#): 1b-2, 16ab-17, 28  
Gospel: [John 19](#): 25-27 or [Luke 2](#): 33-35

#### 16 SEPTEMBER, 2022 – FRIDAY

*Cornelius, Pope, Martyr, and Cyprian, Bishop, Martyr Obligatory Memorial*  
First Reading: [First Corinthians 15](#): 12-20  
Responsorial Psalm: [Psalm 17](#): 1bcd, 6-7, 8b and 15  
Alleluia: [Matthew 11](#): 25  
Gospel: [Luke 8](#): 1-3

#### 17 SEPTEMBER, 2022 – SATURDAY

*Ordinary Weekday / Optional Memorial of the Blessed Virgin Mary / Robert Bellarmine, Bishop, Religious, Doctor*  
First Reading: [First Corinthians 15](#): 35-37, 42-49  
Responsorial Psalm: [Psalm 56](#): 10c-12, 13-14  
Alleluia: [Luke 8](#): 15  
Gospel: [Luke 8](#): 4-15

#### 18 SEPTEMBER, 2022 – SUNDAY

*TWENTY-FIFTH SUNDAY IN ORDINARY TIME*  
First Reading: [Amos 8](#): 4-7  
Responsorial Psalm: [Psalm 113](#): 1-2, 4-6, 7-8  
Second Reading: [First Timothy 2](#): 1-8  
Alleluia: [Second Corinthians 8](#): 9  
Gospel: [Luke 16](#): 1-13

#### 19 SEPTEMBER 2022 – MONDAY

*Ordinary Weekday / Januarius, Bishop, Martyr*  
First Reading: [Proverbs 3](#): 27-34  
Responsorial Psalm: [Psalm 15](#): 2-3a, 3bc-4ab, 5  
Alleluia: [Matthew 5](#): 16  
Gospel: [Luke 8](#): 16-18

#### 20 SEPTEMBER, 2022 – TUESDAY

*Andrew Kim Taegon, Priest, Martyr, Paul Chong Hasang, Catechist, Martyr, & Companions, Martyrs Obligatory Memorial*  
First Reading: [Proverbs 21](#): 1-6, 10-13  
Responsorial Psalm: [Psalm 119](#): 1, 27, 30, 34, 35, 44  
Alleluia: [Luke 11](#): 28  
Gospel: [Luke 8](#): 19-21

#### 21 SEPTEMBER, 2022 – WEDNESDAY

*Matthew, Apostle, Evangelist Feast*  
First Reading: [Ephesians 4](#): 1-7, 11-13  
Responsorial Psalm: [Psalm 19](#): 2-3, 4-5  
Gospel: [Matthew 9](#): 9-13

#### 22 SEPTEMBER, 2022 – THURSDAY

*Ordinary Weekday*  
First Reading: [Ecclesiastes 1](#): 2-11  
Responsorial Psalm: [Psalm 90](#): 3-4, 5-6, 12-13, 14 and 17bc  
Alleluia: [John 14](#): 6  
Gospel: [Luke 9](#): 7-9

#### 23 SEPTEMBER, 2022 – FRIDAY

*Pio of Pietrelcina, Priest Obligatory Memorial*  
First Reading: [Ecclesiastes 3](#): 1-11  
Responsorial Psalm: [Psalm 144](#): 1b and 2abc, 3-4  
Alleluia: [Mark 10](#): 45  
Gospel: [Luke 9](#): 18-22

#### 24 SEPTEMBER, 2022 – SATURDAY

*Ordinary Weekday / Optional Memorial of the Blessed Virgin Mary*  
First Reading: [Ecclesiastes 11](#): 9 – 12: 8  
Responsorial Psalm: [Psalms 90](#): 3-4, 5-6, 12-13, 14 and 17  
Alleluia: [Second Timothy 1](#): 10  
Gospel: [Luke 9](#): 43b-45

#### 25 SEPTEMBER, 2022 – SUNDAY

*TWENTY-SIXTH SUNDAY IN ORDINARY TIME*  
First Reading: [Amos 6](#): 1a, 4-7  
Responsorial Psalm: [Psalm 146](#): 7, 8-9, 9-10  
Second Reading: [First Timothy 6](#): 11-16  
Alleluia: [Second Corinthians 8](#): 9  
Gospel: [Luke 16](#): 19-31

#### 26 SEPTEMBER, 2022 – MONDAY

*Ordinary Weekday / Cosmas and Damian, Martyrs*  
First Reading: [Job 1](#): 6-22  
Responsorial Psalm: [Psalm 17](#): 1bcd, 2-3, 6-7  
Alleluia: [Mark 10](#): 45      Gospel: [Luke 9](#): 46-50

#### 27 SEPTEMBER, 2022 – TUESDAY

*Vincent de Paul, Priest, Religious Founder Obligatory Memorial*  
First Reading: [Job 3](#): 1-3, 11-17, 20-23  
Responsorial Psalm: [Psalm 88](#): 2-3, 4-5, 6, 7-8  
Alleluia: [Mark 10](#): 45  
Gospel: [Luke 9](#): 51-56

#### 28 SEPTEMBER, 2022 – WEDNESDAY

*Ordinary Weekday / Wenceslaus, Martyr / Lawrence Ruiz, Married Man, Martyr, & Companions, Martyrs*  
First Reading: [Job 9](#): 1-12, 14-16  
Responsorial Psalm: [Psalm 88](#): 10bc-11, 12-13, 14-15  
Alleluia: [Philippians 3](#): 8-9  
Gospel: [Luke 9](#): 57-62

#### 29 SEPTEMBER, 2022 – THURSDAY

*Michael, Gabriel, Raphael, archangels Feast*  
First Reading: [Daniel 7](#): 9-10, 13-14 or [Revelation 12](#): 7-12ab  
Responsorial Psalm: [Psalm 138](#): 1-2ab, 2cde-3, 4-5  
Alleluia: [Psalms 103](#): 21  
Gospel: [John 1](#): 47-51

#### 30 SEPTEMBER, 2022 – FRIDAY

*Jerome, Priest, Doctor Obligatory Memorial*  
First Reading: [Job 38](#): 1, 12-21; 40: 3-5  
Responsorial Psalm: [Psalm 139](#): 1-3, 7-8, 9-10, 13-14ab  
Alleluia: [Psalms 95](#): 8      Gospel: [Luke 10](#): 13-16

## FINAL COMMUNIQUE

### A COMMUNIQUE OF THE 8<sup>TH</sup> CONGRESS OF THE REGIONAL UNION OF PRIESTS OF WEST AFRICA (RUPWA) HELD IN LOME, TOGO, FROM 13<sup>TH</sup> TO 17<sup>TH</sup> JUNE 2022

**The Regional Union of Priests of West Africa (RUPWA/URPAO), held its 8th Ordinary Congress on the theme: “Synod on Synodality: The Mission of African Catholic Priests Today!”**

The opening ceremony, under the patronage of His Excellency, Most Rev. Benoit ALOWONOU, Bishop of Kpalime and President of the Episcopal Conference of Bishops of Togo, was also graced by the presence of:

- the representatives of the administrative and religious authorities of Togo;
- the representative of the Catholic Youth;
- a delegation from the Federation of Catholic Women's Organizations (FOFCATO), chaired by Mrs. KPEVON Victoria;
- the National President of the Movement of Catholic Executives (MCCATHO), Mr. Ambroise ABALO;
- the President of the Union of Consecrated Persons, Rev. Fr. Pierre Claver AYAO CHABI, SVD;
- the Mayor of Hédzranawoé, Commune Golfe 2, Dr. James AMAGLO;

As is customary, the priests used the meeting as an opportune moment of prayer and reflection. This Lomé Congress has considered current issues relating to the Synod on Synodality.

In order to better achieve the objective they have set themselves, namely “**The Mission of African Catholic Priests today**”, the participants welcomed a panel of three speakers who shared their thoughts and convictions relative to Synod on Synodality.

The common thread of these communications and sharing remains the challenges faced by African Catholic Priests in the exercise of their mission.

**At the end of this 8th Congress, the Diocesan Priests of West Africa share the following concerns and fears regarding their mission:**

- Security challenges;
- Health challenges;
- Cost of living challenges;
- Socio-Political Challenges;
- Moral Challenges;

In response to these challenges, exacerbated by issues of clericalism and inculturation and to better encourage and support their mission, the Priest members of the Regional Union of Priests of West Africa as Pastors in the light of the Magisterium of Church, recommend:

**Heads of State and Government to:**

- work for the social, economic and political stabilization of our different nations;
- ensure the physical security of goods and people.
- promote religious freedom.

**Bishops to:**

- become more involved in Priestly Unions or Associations;
- strengthen formation on priestly fraternity;
- strengthen collaboration with their priests;
- introduce training in Financial Management, Human Resource Management and Parish Administration in major seminaries;
- work for missionary cooperation in the RECOWA Region.

**The Lay faithful to:**

- continue their spiritual support for priests;
- take their full place in the mission of the Church;
- foster trust among themselves and with their pastors;
- make our families places of evangelization and the basis of an education that cultivates African values.

**Faced with the stakes and challenges of the mission, we, priests of RUPWA, make the commitment:**

- more availability in the accomplishment of our missionary tasks;
- deepen our priestly life and commitment;
- respond daily to the expectations of our vocation;
- live the priestly brother;
- practice more priestly generosity;

- to be good shepherds among our sheep.

**At the end of the Congress, the Priests of the Regional Union of Priests of West Africa (RUPWA), while giving thanks to God Almighty, express their deep gratitude to:**

- His Excellency, Monsignor Benoit ALOWONOU, Bishop of the Diocese of Kpalimé and President of the Conference of Bishops of Togo, and to all the other bishops, together with the Papal Nuncio to Togo and Benin, for their solicitude and fatherly support and presence;
- the political and administrative authorities of Togo, for facilitating the organization and hosting of the Congress;
- the Mayor of the municipality of Golf 2, Mr. James AMAGLO;
- women from the Federation of Catholic Women's Organizations;
- the Movement of Catholic Executives in Togo;
- the three Guest Speakers, Archbishop Nicodeme BARRIGAH-BENISSAN, Rev. Fr. Benoit PENOUKOU and Professor Kouvon.
- Father Benoit Abaly HODANOU, National Secretary of the OCDI Centre, Ms. Marie-Stella SEKLE, Director of the Marie et Marthe Center and the staff;
- the Local Organizing Committee, led by Rev. Fr. Casimir KODO;
- the Parish Priests and Christians from different parishes, who welcomed and supported us very well;
- all the Priests, Religious and Lay faithful of the Dioceses of Togo, and all who made our stay happy;
- the Parish Priest of Jesus Bon Pasteur Parish, the parishioners, and the Jesus Bon Berger Choir;
- the Director of Radio Maria Programs, Togo, Father August EGAH, and his staff, for the media coverage of the Congress.

May the mission of the priests further promote the life of the Church-Family of God in West Africa.

Given at Lome, 16<sup>th</sup> June, 2022



Rev. Fr. Bruno TOUPAN

Rev. Fr. Martin ONUKWUBA





**A PICTURE FOR OUR CHILDREN  
TO COLOUR AS THEY REFLECT  
ON 'SANG MARIE'**



When the Virgin Mary's life on earth was over, God raised her to heaven, where she is seated at the right hand of her Son, Jesus.

## Weekday Celebration

## August &amp; September

**8<sup>th</sup> August: St. Dominic**

DOMINIC was a Spaniard, born in 1170 in Castille. In 1196, he joined a religious community. On a visit to southern France, he gathered a group of preachers (Dominicans) to travel in barefoot poverty. In 1206, he founded a convent of sisters converted from heresy. He became a friend of St. Francis of Assisi, and in 1216, received approval for his order from Pope Honorius III. Dominic established theological schools at two of his houses. He died in 1221 and was canonised in 1234.

**9<sup>th</sup> August: St. Teresa Benedicta of the Cross**

ST TERESA BENEDICTA of the Cross, also known as St Edith Stein, was born into a Jewish family at Breslau (then in Germany, now Wroclaw, Poland). From being an atheist, Edith was baptised in 1922. In 1934, she was received into the Carmelite Order. Although she moved from Germany to the Netherlands, Edith was arrested in 1942 and sent to Auschwitz concentration camp, where she died in the gas chamber. In 1987, Edith was beatified by St. John Paul II. Edith Stein is remembered for her attempts to use knowledge to promote peace and understanding in the face of hatred and war. She was canonised by Pope St. John Paul in 1998.

**14<sup>th</sup> August: St. Maximilian Kolbe, martyr**

ST MAXIMILIAN KOLBE (born 1894) was a Polish Franciscan priest. Ordained in 1918, he founded the City of Mary Immaculate religious centre in 1927, becoming its Superior, as well as director of Poland's chief Catholic publishing house. He was arrested by the Nazi Gestapo in 1939, and again in 1941, on charges of helping Jews and the Polish underground resistance movement. He was imprisoned at Warsaw, then transferred to the extermination camp at Auschwitz. When a fellow inmate was condemned to death in reprisal for another prisoner's escape, Fr. Kolbe volunteered to take the condemned man's place. He was beatified by Pope St. Paul VI in 1971 and canonised in 1982 by Pope St. John Paul II, who declared him 'patron saint of our difficult [20th] century'.

**21st August: St. Pius X, Pope**

POPE PIUS X was born Giuseppe Sarto in Lombardy, Italy, the second of 10 children of a postman. After a poverty stricken childhood, he was granted a seminary scholarship and was ordained in 1858. He helped the sick in the cholera plague that swept northern Italy in the early 1870s and struggled to bring religious instruction to young people who did not have the opportunity to attend Catholic schools. In 1884, Pope Leo XIII appointed him Bishop of Mantua, and in 1893, Cardinal Patriarch of Venice. Patriarch Sarto avoided political involvement and devoted himself to social work. After Leo's death in 1903, he was elected Pope, taking the name Pius X. His pontificate was

notable for his implacable opposition to 'modernism'. But in other ways, Pius was a reformer. He restructured the Roman Curia and established seminaries. Pius died in August 1911. He was beatified by Pius XII in 1952 and canonised in 1954.

**27<sup>th</sup> August: St. Monica, matron**

MONICA, a fifth-century saint, is regarded as a model mother. She devoted her life to her son Augustine, guiding him towards his conversion, as related in Augustine's *Confessiones* (autobiography). Monica died on her way home to North Africa a few days after her son had been baptised by St. Ambrose.

**28<sup>th</sup> August: St. Augustine of Hippo, doctor**

AUGUSTINE taught rhetoric in Carthage (near modern Tunis). After moving to Milan, he converted to Christianity and returned to Africa to pursue a contemplative life. In 396, he was made Bishop of Hippo (now Annaba, in Algeria), a post he held until his death in 430. Augustine's writings have had great influence until this day. They include the *Confessiones*, 'The City of God', and sundry theological works.

**3<sup>rd</sup> September: St. Gregory the Great, pope & doctor**

GREGORY lived from 540 to 604, a period notable for the expansion of the Church. He came from a rich family, but abandoned a career in politics, and gave away his possessions to become a monk. He founded monasteries and represented successive popes in Constantinople before being invited to become Pope himself. Gregory was a great administrator. He wrote theological works, insisted on priestly celibacy, reformed the calendar and the liturgy, and established choir schools where 'Gregorian chant' was taught.

**5<sup>th</sup> September: St. Teresa of Calcutta, religious**

TERESA (born in Albania in 1910) founded the Missionaries of Charity in Calcutta in 1950. For over 45 years, she ministered to the poor, sick, orphaned and dying, while guiding the Missionaries of Charity's expansion, first throughout India, and then in other countries. By the 1970s, Mother Teresa was internationally famed as an advocate for the poor and helpless. In 1979, she was awarded the Nobel Peace Prize, and in 1980, India's highest civilian honour, the *Bharat Ratna*. After her death in 1997, Teresa was beatified by Pope John Paul II and canonised by Pope Francis. *The Missionaries of Charity have worked in The Gambia since 1994.*

**13<sup>th</sup> September: St. John Chrysostom, doctor**

JOHN was born in 347 at Antioch, Syria. After brilliant studies, he became a hermit. When his health gave way, he returned to Antioch, was ordained, and as a preacher, won

many converts: 'Chrysostom' means 'golden mouthed'. He angered the rich by his concern for the poor, and was banished to Armenia. He later died on the way to a more distant exile on the Black Sea.

### 20<sup>th</sup> September: St. Andrew Kim Tae-gon, martyrs of Korea

CATHOLICISM took root in Korea in the late 18th century. When French missionaries arrived in 1830 they found that Catholicism was already being practised. Kim Tae-gon's father was martyred for being a Catholic. Kim - or Andrew—was baptised when he was 15, and ordained nine years later in Shanghai, China. He returned to Korea as the first Korean priest at a time when thousands of Christians were being persecuted. In 1846, aged 25, Fr. Tae-gon was beheaded near Seoul. His last words were, 'Become Christians if you want to be happy after death...' In May 1994, during a visit to Korea, now Pope John Paul II, St John Paul II canonised Andrew Kim Tae-gon and 103 other Korean martyrs.

### 23<sup>rd</sup> September: St. Pius of Pietrelcina ('Padre Pio') priest

PIO was born in southern Italy in 1887. Until he was 10, he worked on his family's farm, attending Mass and saying the rosary daily. His father went to the USA to pay for Pio to be tutored and enter the Capuchin Order. Pio was ordained in 1910. After the First World War, he became spiritual director at the mountain friary, where he lived until his death. Pio suffered poor health, and believed that the love of God was inseparable from suffering. In

September 1968, he died. In 2002 he was canonised by Pope (now St John Paul II).

### 27<sup>th</sup> September: St Vincent de Paul, priest

VINCENT came of peasant stock. Captured by pirates, he spent two years in Tunis as a slave. After his escape, he devoted his life to succouring the poor. He founded the Congregation of Mission Priests (called Lazarists, after the Church of St Lazare in Paris). He died in 1660 and was canonised in 1737. Vincent is patron of charitable work and societies.

### 30<sup>th</sup> September: St. Jerome doctor

JEROME was born around 341 in Venetia, Italy. He travelled throughout France and became a monk. After a pilgrimage to the Holy Land, he retired to the Syrian desert, where he lived as a hermit. He returned to Rome in 382 as secretary to Pope Damasus, who ordered him to produce the standard Latin text of the Bible (the *Vulgate*, or 'People's Bible') from Hebrew and Greek sources. Jerome spent over 15 years on the task. He died in 420 and was buried in Jerusalem. The Council of Trent (1545-63) revised the Vulgate and declared it the approved text for Catholic use. (The English translation most often used in our present-day Missal is the Jerusalem Bible, though other translations may be used.)

Omnes sancti et sanctae Domini,  
intercedete pro nobis.

*All holy men and women of God, intercede for us.*

## The Pope's Prayer Intentions

### August - For small businesses

We pray for small and medium sized businesses; in the midst of economic and social crisis, may they find ways to continue operating, and serving their communities.

### September - For the abolition of the death penalty

We pray that the death penalty, which attacks the dignity of the human person, may be legally abolished in every country.

### SYNOD PRAYER



We stand before You, Holy Spirit, as we gather together in Your name.

With You alone to guide us, make Yourself at home in our hearts;

Teach us the way we must go and how we are to pursue it.

We are weak and sinful; do not let us promote disorder.

Do not let ignorance lead us down the wrong path nor partiality influence our actions.

Let us find in You our unity so that we may journey together to eternal life and not stray from the way of truth and what is right.

All this we ask of You, who are at work in every place and time, in the communion of the Father and the Son, forever and ever.

**Amen.**

## PLEASE NOTE THE RAINS ARE HERE AGAIN!!!!

WILL this year's rains be what our farmers need? Those who live in Greater Banjul may think of the rains as a nuisance: leaks in the roof, flooding in the streets, more mosquitoes. But for our farmers, rainfall at the right time and in the right quantity is well-nigh essential. At this time of year, let's remind ourselves that our farmers' needs are greater than those of the rest of us.

# Anniversaries

## Gambian Christian

## August & September

**3rd September, 1949:** Opening of St. Joseph's Infants' School, Banjul.

**15th September, 1954:** Death of Fr. John Meehan CSSp, who had served the Mission for 50 years, from 1908 to 1946.

**21st September, 1957:** Death in Nigeria of Daniel Joof, Gambian seminarian, who had spent six years studying for the priesthood.

**14th August, 1961:** Renovations to the clergy house at Bakau were completed.

**1st August, 1964:** The new primary school building at Lamin was opened.

**4th August, 1967:** Fr. Michael Flynn opened the mission house at Lamin.

**1st September, 1968:** Official opening of the new premises in Campama, Banjul of St. Augustine's High School, with late Fr. Michael Cleary (Bishop Emeritus) as Principal. Other Spiritan priests teaching at the school were Fr. Vincent Comer, Fr. John Hogan, Fr. Seán Little and Fr. Tom Tarmey.

**6th September, 1973:** Arrival of Fr. Joseph Gough to assist Fr. Pierre Sagna, Rector of the new Junior Seminary at Fajara. [Later, Fr. Sagna became Bishop of St. Louis du Sénégal, and Fr. Gough became Principal of St. Augustine's High School].

**19th August, 1979:** Fr. John Hogan was appointed District Superior of the Holy Ghost Fathers (Spiritans) and Parish Priest at Bakau.

**15th September, 1979:** Sr. Madeleine Mendy, first Gambian vocation to the Presentation Sisters, took her final vows.

**21st September, 1987:** Blessing by the Vicar-General, Fr. Vincent Comer, of the Cluny Sisters' Convent at Barra.

**5th August, 1999:** Opening of St. Andrew's, Berending.

**13th September, 2003:** Death in Britain of Coleridge Wallace ('Sonnie') Cole, former Director of Education, WAEC Representative in London, and Headmaster of Marina International School, Fajara.

**1st August, 2006:** Fr. Joseph Karbo succeeded Sr. Philomena Barry as Director of GPI.

**11th August, 2006:** Farewell at the Catholic Educational Secretariat to the Assistant Education Secretary, Br Milton Lawrence. He had worked in The Gambia since 1988, his posts including the headship of Our Lady of Fatima High School Bwiam.

**28th August, 2006:** The Presentation Sisters in The Gambia, who since 1968, had been attached to the Region of Senegal, were reconstituted as a mission linked to the Generalate of their Congregation in Rome.

**8th August, 2007:** Death of Sebastian Njie, Executive Director of the National Youth Service Scheme, Chairman of the Catholic Education Commission and Chairman of the Board of St Peter's Senior Secondary School, Lamin.

**15th August, 2007 (Sang Marie):** Bishop Ellison convened an Assembly for the Diocese of Banjul to be held from 30th March to 4th April, 2008.

**20th August, 2007:** Bishop Ellison appointed Fr. David Jimoh Jarju as Vicar-General of the Diocese of Banjul.

**25th September, 2007:** Death in Britain of Antoine Nicholas Tabbal ('CB'), prominent businessman.

**18th-29th August, 2008:** A course for new teachers was conducted by the Catholic Education Secretariat.

**21st September, 2008:** During tree-felling at St. Francis' Nursery School, Tranquil, the new D20,000 roof and newly acquired furniture were damaged.

**22nd August, 2009:** Fr. Michael Murray CSSp died in Dublin at the age of 64, after a protracted illness. During his service in the Diocese of Banjul, beginning in 1972, he was variously Parish Priest at Holy Spirit Banjul, chemistry master at St. Augustine's High School, Parish Priest at Basse, Vocations Director, and Director of the Junior Seminary.

**8th September, 2009:** Fr. Joseph Karbo blessed 'Nazareth', a grotto at the Presentation Sisters' compound in Brikama.

**21st September, 2009:** Death of Dermot Roach, Irish layman, who, since the 1990s, had helped many students. He worked at Fatima School, Bwiam before retiring to Kunkujang-Mariama.

**5th August, 2010:** The Blessed Sacrament Choir of Kanifing visited Dakar to give a concert and sing at the Cathedral.

**17th September, 2010:** Pupils of St. John Vianney's School, Bullock, took part in a live television link with London as part of a programme in which Pope Benedict XVI, then visiting Britain, addressed Britain's school children.

**24th September, 2010:** A GPI workshop was held for priests and others on the forthcoming new English translation of the Mass.

**15th September, 2011:** Sr. Jeanne-Thérèse of the Cluny Sisters celebrated the golden jubilee of her profession.

**During September, 2011:** Three priests arrived to serve the diocese: Fr. Jean-Marie Faye, Fr. Job Addai CSSp and Fr. Frederick Agama CSSp.

**10th August, 2013:** St. Martha's Society celebrated its fortieth anniversary.

**17th August, 2013:** Bishop Robert Ellison, Fr. Jean-Noël Faye and Fr. Yenes Manneh took part in Sang Marie celebrations in Atlanta, Georgia, USA.

**10th September, 2013:** Death of the long-serving catechist, 'OJ' – Matthew Jarjou.

**21st - 28th September, 2013:** The Knights of St Peter & St Paul hosted the Biennial Council Meeting of the International Alliance of Catholic Knights.

**1st September, 2015:** In retirement in Ireland, Bishop Emeritus Michael Cleary CSSp celebrated his 90th birthday.

**30th August, 2017:** A fire at the Junior Seminary at Lamin, attributed to an electrical fault, caused considerable damage to the multi-purpose hall.

**1st September, 2020:** Death of Mr. George F. Gomez, fondly called Uncle George, in Banjul, The Gambia. He was born in Bathurst on September 17th, 1938. He was a practising Catholic Christian. He played key roles in the church, especially during mega events. He was a lover of sports from his teens and known well in the GNOC (Gambia National Olympic Committee) for his contribution to the sports.

**6th September, 2021:** Death of Rev. Fr. Emile Sambou in Banjul, The Gambia. The Vigil, mass and burial rites were done at St. Therese's Parish, Kanifing on 16<sup>th</sup> and 17<sup>th</sup> September, 2021 and interment at Banjul Cemetery.

August &amp; September

*Saviour of the world, by your Cross and  
Resurrection you have set us free.*

# Our Sunday Readings

7<sup>th</sup> August, 2022*Nineteenth Sunday in Ordinary Time, Year C***1st Reading:** Wisdom 18:6-9**Responsorial Psalm:** Psalm 33:1, 12, 18-19, 20-22**2nd Reading:** Hebrews 11:1-2, 8-19 or Hebrews 11:1-2, 8-12**Alleluia:** Matthew 24:42A, 44**Gospel:** Luke 12:32-48 or Luke 12:35-40**Homily Theme:** Open the Door When Jesus Comes and Knocks – Luke 12:35-38

**Reflection:** Jesus is knocking on your heart. He is continually coming to you, seeking to come in and recline with you, so as to converse, strengthen, heal and help. The question to honestly ponder is, whether or not you are ready to let Him in, immediately. Too often, we hesitate in our encounter with Christ. Too often, we want to know the full plan for our lives before we are willing to submit and surrender. What we must come to know is that, Jesus is trustworthy in every way. He has the perfect answer to every question we have and He has the perfect plan for every aspect of our lives. Do you believe this? Do you accept this as true? Reflect today, upon how ready you are to open immediately every part of your life to the grace and will of God. Let Him in with great joy and enthusiasm and let His plan continue to unfold in your life.

**Prayer:** Lord, I do wish to let You into my life more deeply each and every day. I desire to hear Your voice and respond generously. Give me the grace to respond to You as I ought. Jesus, I trust in You. **Amen.**

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14<sup>th</sup> August, 2022*Twentieth Sunday in Ordinary Time, Year C***1st Reading:** Jeremiah 38:4-6, 8-10**Responsorial Psalm:** Psalm 40:2, 3, 4, 18**2nd Reading:** Hebrews 12:1-4**Alleluia:** John 10:27**Gospel:** Luke 12:49-53

**Homily Theme:** I Have Come To Set a Son Against His Father, a Daughter Against Her Mother – Matthew 10:34-42, Luke 12:49-53

**Reflection:** Did Jesus really say this? This is one of those passages that can leave us a bit baffled and confused. But, Jesus does this all the time, so we shouldn't be surprised. So, what does Jesus mean? Does He really want to bring the "sword" and division rather than peace? Our culture today, wants to preach what we call "relativism." This is an idea that, what is good and true for me, may not be good and true for you, but that, in spite of all having different "truths," we can still all be one happy family. But that's not the Truth! The Truth (with a capital "T") is that God has established what is right and what is wrong. He

has set His moral law over all of humanity and this cannot be undone. He has also set forth the truths of our faith and those cannot be undone. And that law is as true for me as it is for you or anyone else. Reflect today, upon how fully you are ready and willing to accept the full Truth of the Gospel, no matter the consequences. The full Truth will set you free and will also, at times, reveal the division present between you and those who have rejected God. You must pray for unity in Christ, but not be willing to compromise so as to bring about a false unity.

**Prayer:** Lord, give me the wisdom and courage I need to accept all You have revealed. Help me to love You above all things and to accept whatever the consequences are of me following You. Jesus, I trust in You.

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21<sup>st</sup> August, 2022*Twenty-first Sunday in Ordinary Time, Year C***1st Reading:** Isaiah 66:18-21**Responsorial Psalm:** Psalm 117:1, 2**2nd Reading:** Hebrews 12:5-7, 11-13**Alleluia:** John 14:6**Gospel:** Luke 13:22-30

**Homily Theme:** Depart From Me, All You Evildoers! – Luke 13:22-30

**Reflection:** Jesus' directness and clarity on this real experience that some will have should help to open your eyes, so as to honestly examine if He is speaking about you. It takes true humility to face the truth, at times, and to admit if we are trying to rely more upon ourselves than upon Christ. He, as the divine Shepherd, is always calling to us in a gentle way. Only when we are attentive to His voice will we know where He is leading us. Only then, will we discover the way through the one and only narrow gate. Reflect today, upon that moment when you meet our Lord, face to face. What will that encounter be like? Will it be one where He greets you with open arms saying, "Well done, good and faithful servant, enter into your reward." Or, will it be one in which He says, "I do not know you.?" Now is the time to face your life of faith with honesty, striving to rely only upon the strength of our divine Lord.

**Prayer:** Lord, I do desire to enter the narrow gate. I choose to follow Your gentle voice, leading me to Heaven. Help me to remain humble in life, shedding all that leads me to rely upon myself. May I rely only upon You, dear Lord, and trust You in all things. Jesus, I trust in You. **Amen.**

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28<sup>th</sup> August, 2022*Twenty-second Sunday in Ordinary Time, Year C***1st Reading:** Sirach 3:17-18, 21, 29-30**Responsorial Psalm:** Psalm 68:4-5, 6-7, 10-11**2nd Reading:** Hebrews 12:18-19, 22-24A**Alleluia:** Matthew 11:29AB**Gospel:** Luke 14:1, 7-14**Homily Theme:** Parable of the Great Banquet – Luke 14:7-24

**Reflection:** Humility is the theme of today's Bible Verse. Jesus is teaching how rewarding, humility is, and will be, here on earth and also in Heaven. He also teaches us how shameful, unrewarding and embarrassing pride is, and will be, here on earth and on the last day. When Jesus tells this parable, He is trying to tell us that we were created by God to be of service to those who need our help with the talents He has given us. This great banquet is used figuratively, to mean offering freely to people what God has blessed you with in abundance. God may have blessed you with medical knowledge, engineering skills, legal skills, etc. Therefore, let us offer what we have in abundance, and without discrimination, to all who really deserve it, for we will receive, in abundance, our reward in Heaven. Let's mainly be of service to the poor, the crippled, the lame, the blind, etc., because Jesus said, "whatsoever you do to the least of my brothers, that you do unto me."

**Prayer:** Lord Jesus Christ, thank you for reminding us to serve the poor, the crippled, the lame and the blind, because it is from this service that we will be storing our treasures in heaven. **Amen.**

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4<sup>th</sup> September, 2022*Twenty-third Sunday in Ordinary Time, Year C***1st Reading:** Wisdom 9:13-18B**Responsorial Psalm:** Psalm 90:3-4, 5-6, 12-13, 14 AND 17**2nd Reading:** Philemon 9-10, 12-17**Alleluia:** Psalm 119:135**Gospel:** Luke 14:25-33**Homily Theme:** Choosing God Above Everything Else – Luke 14:25-33

**Reflection:** Like everything Jesus said, it must be read in the context of the entire Gospel. Remember, Jesus said that the greatest and first commandment was to "Love the Lord your God with your whole heart..." He also said to "Love your neighbor as yourself." This most certainly includes family. However, in the passage above, we hear Jesus telling us that if anything whatsoever gets in the way of our love of God, we must eliminate it from our life. We must "hate" it. Reflect today, upon that which is the greatest obstacle to your relationship with God. Who or what tears you away from loving God with your whole heart? Hopefully, there is nothing or no one who fits this category. But, if there is, hear the words of Jesus today encouraging you to be strong and calling you to put Him first before anything else in life.

**Prayer:** Lord, help me to constantly see those things in my life that keep me from loving You. As I identify that which deters me in faith, give me the courage to choose You above all things. Give me the wisdom to know how to choose You above all things. Jesus, I trust in You. **Amen.**

11<sup>th</sup> September, 2022*Twenty-fourth Sunday in Ordinary Time, Year C***1st Reading:** Exodus 32:7-11, 13-14**Responsorial Psalm:** Psalm 51:3-4, 12-13, 17, 19**2nd Reading:** 1 Timothy 1:12-17**Alleluia:** 2 Corinthians 5:19**Gospel:** Luke 15:1-32 Or Luke 15:1-10**Homily Theme:** We Should All Overcome Self-Righteousness – Luke 15:1-32

**Reflection:** We may all encounter those who are religiously "self-righteous" at times. This is an ugly sin, and one that should not sit well with us. The problem is that, those who are self-righteous are, often times, also intimidating and oppressive. Those who condemn others in the name of God are hard to confront. Jesus' initial response was to ignore them and to go about His ministry of love and compassion, telling parables and helping those in need. But, eventually, He took these religious leaders on directly, condemning them for their pride and arrogance. Reflect today, upon any tendency you have in your heart to judge another, especially when you try to do so in the name of God. If you struggle with self-righteousness and pride, humble yourself now, so that our Lord will not eventually be compelled to issue forth His justice on you!

**Prayer:** Lord, please have mercy upon me and heal me of my sins. Free me from all tendencies toward being judgmental and help me, in imitation of You, to love and welcome the sinner in my midst, so that I, as a sinner, will be welcomed by You. Jesus, I trust in You. **Amen.**

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18<sup>th</sup> September, 2022*Twenty-fifth Sunday in Ordinary Time, Year C***1st Reading:** Amos 8:4-7**Responsorial Psalm:** Psalm 113:1-2, 4-6, 7-8**2nd Reading:** 1 Timothy 2:1-8**Alleluia:** 2 Corinthians 8:9**Gospel:** Luke 16:1-13 or Luke 16:10-13**Homily Theme:** The Parable of the Dishonest Steward – Luke 16:1-8

**Reflection:** This line comes at the conclusion of the parable of the Dishonest Steward. Jesus told this parable as a way of highlighting the fact that the "children of the world" are, indeed, successful in their manipulation of worldly things, whereas the "children of light" are not as shrewd, when it comes to worldly things. So, what does this tell us? It certainly does not tell us that we should enter into a worldly life striving to live by worldly standards and working toward worldly goals. In fact, by acknowledging this fact about the worldly, Jesus is presenting us with a strong contrast as to how we should think and act. God will provide for our worldly needs, if we put our trust in Him. We may not become huge successes in accord with worldly standards, but we will obtain greatness in regard to all that truly matters, and all that is eternal. Reflect today, upon your priorities in life. Are you focused on building up riches that are eternal? Or do you continually find yourself caught up in the manipulations and shrewdness that has as a goal only worldly success? Strive for that which is eternal and you will be eternally grateful.

**Prayer:** Lord, help me to keep my eyes on Heaven. Help me to be one who is wise in the ways of grace, mercy and

goodness. When I am tempted to live only for this world, help me to see what is of true value and stay focused on that alone. Jesus, I trust in You. **Amen.**

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**25<sup>th</sup> September, 2022**

*Twenty-sixth Sunday in Ordinary Time Year C*

**1st Reading:** Amos 6:1A, 4-7

**Responsorial Psalm:** Psalm 146:7, 8-9, 9-10

**2nd Reading:** 1 Timothy 6:11-16

**Alleluia:** 2 Corinthians 8:9

**Gospel:** Luke 16:19-31

**Homily Theme:** The Riches of Lazarus – Luke 16:19-31

**Reflection:** From one perspective, Lazarus was existing in a very undesirable state. He was poor, starving, and miserable. He was covered with sores that dogs would lick. This is very descriptive language used by Jesus, and it's helpful to do your best to imagine this miserable physical state that Lazarus was in. The key to this story is that even though Lazarus was in a miserable physical

condition, his soul was in the hands of God. We know that to be true, because we are told that when he died, he was "carried away by angels to the bosom of Abraham" (Luke 16:22). When you can keep your eyes on what is most important in life, spiritual wealth, it will make the many other hardships you endure less burdensome. Perhaps, you will never be in the same physical condition as Lazarus, but you may encounter other great pains and hardships in life. When this happens, the tendency may be to become fixated upon those sufferings and to take your eyes off your interior union with God. Reflect today, upon how you would deal with living like Lazarus. Reflect upon what your own "sores" are in life. They may be varied in type, degree and number from those of other people's sufferings, but they will be encountered in your life. As you identify your suffering, turn your eyes from it to the presence of God in your soul, and allow His presence to fill you with the riches of His grace.

**Prayer:** Lord, I offer to You my suffering and pain, my misery and hurt. Help me to always keep my eyes on You and to seek satisfaction only in the riches of Heaven. Fill my heart, especially, with love of You and charity for others so that I will be truly rich in what matters most. Jesus, I trust in You. **Amen**

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# FEAST OF THE ASSUMPTION

Locally called 'Sang Marie' celebrated with culture



**T**HE SOLEMNITY of the Assumption of our Lady is celebrated throughout the universal Church. It is a Holy Day of Obligation, when no Catholic should willfully miss taking part in the Mass.

But this doesn't need to be underlined in The Gambia, where our Cathedral is dedicated to Our Lady of the Assumption, and she is the Patron of the Diocese of Banjul.

The Assumption is popularly known in The Gambia and Senegal as *Sang Marie*, and the celebration of *Sang Marie* is well known and respected beyond the Catholic community.

**An 'off day' for everyone!**  
*Sang Marie* is considered a public holiday

now in The Gambia as 'Religion has a prominent role to play in development in the promotion of amity, love and goodwill among men, religion and the State should be effective partners.'

A second reason for *Sang Marie's* 'high profile' is the afternoon Marian procession in Banjul, though Roman Catholic in origin, it gradually became an event in which non-Roman Catholics, including Muslims, participated.'

Also In Britain, the Association of Gambian Catholics (UK) from different areas always come together and organised *Sang Marie* Mass, procession and party in an agreed region eg, Birmingham, etc, as they rotate yearly depending on the organisers, as do Gambian Catholics in the USA at Atlanta, Georgia, etc. do the same.