

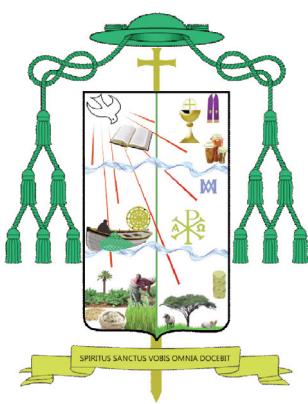
A beginner's guide to the Rosary



D50

Volume 43 No. 5

OCTOBER & NOVEMBER 2019



The Diocese of Banjul NEWSLETTER

Incorporating The Catholic Newsletter

Rejoicing with the saints



and praying for the departed

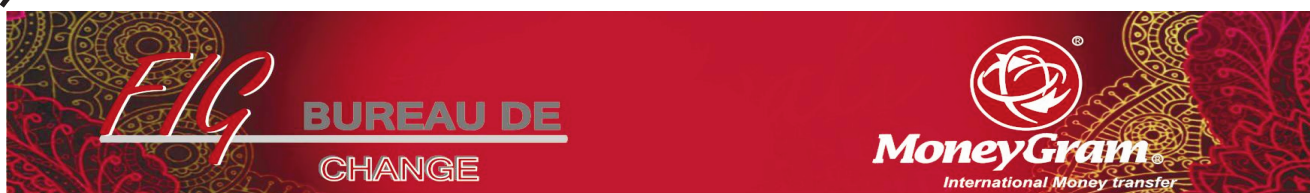


New series

THE MASS: your questions answered



**THOUGHTS, PRAYERS & READINGS
FOR MASS EVERY SUNDAY AND ALL SAINTS & ALL SOULS**



ALL BRANCHES OPEN TO THE PUBLIC NOW

OPEN FROM MONDAYS TO SATURDAYS: 8:30am to 8:00pm

50 KAIRABA AVENUE - Telephone: 4399144, 4378489

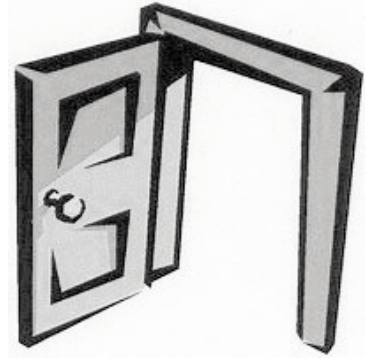
LIST OF BRANCHES & IMPLANTS

1. Bakau New Town	6868820	20. Kairaba Avenue	6868801
2. Bakoteh	6868816	21. Kaw Junction L/Kunda	6868861
3. Barra, North Bank Region	6868858	22. Kololi Highway	6868832
4. Banjul Lemam Street	6868806	23. Lamin Village Opp Galp	6868815
5. Bansang	6969915	24. Latrikunda Sabiji	6868847
6. Basse Santa Su	6868839	25. London Corner	6868807
7. Basse Highway	6969865	26. Old Jeshwang	6868831
8. Brikama Nyambai	6968874	27. Old Yundum Market	6868843
9. Brikama Hawla Kunda	6868810	28. Sanyang	6868824
10. Brusubi Mini Market	6868819	29. Sayer Jobe Avenue	6868808
11. Brusubi Galp Station	6969873	30. Serrekunda Bartess	6868836
12. Bundung	6868821	31. Serekunda Mosque Road	6868814
13. Busumballa	6868827	32. Soma	6868837
14. Churchill's Town	6868817	33. Sukuta	6868856
15. Cooperative	6868822	34. Tabokoto	6868813
16. Dippakunda	6868812	35. Tallinding	6868809
17. Fajara	6868825	36. Westfield Opp. World Mobile	6868910
18. Farafenni	6868838	37. Westfield Next to Church	6868864
19. Kanifing Estate	6868842		



By way of introduction

Opening doors to vision and hope



OCTOBER is widely known as ‘the month of the Rosary’ – though of course many of those attached to this much-loved Catholic devotion pray the Rosary daily throughout the year. After Vatican II, devotion to the Rosary and some other traditional Catholic practices tended to diminish; but in recent years there has been a resurgence in their use – encouraged not only by Popes and priests, but by those of the faithful who find that praying the Rosary enriches and strengthens their faith and witness.

So those who pray the Rosary regularly and know its benefits should strongly recommend their friends to take it up. Catholic families can pray the Rosary together - for example, on Saturday evening as a preparation for Sunday Mass. There are few rules, except that one should pray the Rosary whole-heartedly: it can be said at almost any time, anywhere, alone, or with others.

Praying the Rosary is highly commendable, though not obligatory (though it’s hard to think of any reason for not saying the Rosary, if one is a Catholic - and you don’t even have to be a Catholic to profit from the Rosary). But at the beginning of November - Friday 1st November, to be exact - the Church asks all Catholics to take part in Holy Mass in celebration of the Solemnity of All Saints. This ‘holiday of obligation’ is, however, overlooked by many Catholics. In contrast, Ash Wednesday, which is not a holiday of obligation, sees many of our churches full to over-flowing. Are we not grateful to God for showing us the way to the

kingdom of heaven in the lives of countless men and women who put Christ first in all they did, and are witnesses to his saving power?

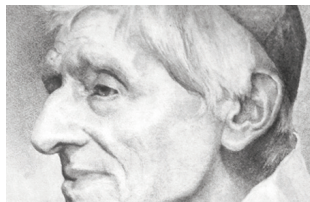
There are myriads of saints unknown to us who pray for us. As the Preface for All Saints Day puts it: ‘... we eagerly hasten as pilgrims advancing by faith, rejoicing in the glory upon those exalted members of the Church through whom you give us, in our frailty, both strength and good example...’

Let us give priority on Friday 1st November to All Saints, rejoicing in their ‘good example’ and asking God to grant us their courage and strength of purpose.

Perhaps there is no need to emphasise the importance of praying for the dead - the ‘faithful departed’ - particularly those of our own family and friends who have left this life. Almighty God is their only Judge; but we are privileged - indeed it is our duty - to pray for the souls in purgatory. In parallel fashion, we ask Mary, ‘Pray for us sinners, now and at the hour of our death.’

Thank God that day by day in his Church, as individuals and as a community, we are reminded of our privileges and responsibilities. They should be our delight - opening doors to new vision, hope and service.

England’s new
saint:
John Henry
Newman



Page 24

Page
11



New series
THE MASS:
your questions
answered

Contents

- 4 Here & there: *from around the diocese*
- 5 Children’s colouring page
- 6 St Luke: *the Gospel of the poor*
- 7 Fee moi Gambia
Pope Francis’ prayer intentions
- 9 Rejoicing with the saints
- 10 Our prayers for the departed
- 11 The Mass: your questions answered
- 12 Family Circle: *ten topical tips*
- 14 Sunday reflections: *October & November*
- 18 Christian Anniversaries: *Fr Thomas Jobe*
- 20 A beginner’s guide to the Rosary
- 22 From beyond the diocese: *Francis in Mozambique*
- 24 John Henry Newman’s search for light and truth
- 26 Weekday celebrations: *from St Therese to St Andrew*
- 28 End-piece: *Francis speaks to the young*
- 30 Daily Mass readings, *October & November*
- 32 ‘Zaccheous, hurry and come down’: *Gospel reading*



First published Palm Sunday 1976
The Diocese of Banjul Newsletter

Incorporating The Catholic Newsletter

OCTOBER - NOVEMBER 2019 Volume 43, No. 5

Published by The Gambia Pastoral Institute

33 Kairaba Avenue, PMB 296, Serrekunda, The Gambia, West Africa

Telephone 4394847 Email info@gpi.gm

Editor **Fr Peter S. Lopez** Editorial Consultant **David Somers**

Layout **Betty Quacoo**

Production **Henry Gomez & Frédéric Diatta**

We regret that this issue has been delayed because of the ongoing updating of our production facilities. We hope for full speed ahead for our December issue!

Here & there

NEWS FROM AROUND THE DIOCESE

Sang Marie in Manchester

FOR many years Gambian Catholics living in the United Kingdom have gathered in August on the Saturday following the Assumption to celebrate Sang Marie Gambian-style. The get-together has most often been in Slough, west of London, but it has been agreed that from this year the venue should be rotated between Manchester, London (2020), Slough (2021) and Birmingham (2022).

Thus, on Saturday 17th August a good-sized congregation, some in blue ashobis, gathered at the Church of the Sacred Heart in Gorton, Greater Manchester, for a Mass celebrated by the Bishop of Salford, the Rt Revd John Arnold, assisted by Fr Louis Mendy CSSp and a visiting priest from Senegal.

A choir of Gambians from throughout Britain, led by Joe Potin, sang the Missa de Angelis with Marian hymns in Latin and Wolof. The guest of honour was the Gambian High Commissioner to the United Kingdom, HE Francis Blain.

Bishop Arnold paid tribute to the reverence paid to Our Lady in The Gambia, and encouraged Gambians in the United Kingdom to integrate with their local community and to be active in the Church. At the end of Mass he paid tribute to the organisers and to the choir.

Peter Mendy, chairman of the Gambian Community in Manchester, thanked the Bishop and presented him with a chasuble, pledging the support of the community to the Diocese of Salford.

After the Mass, a cultural celebration with food and drink, drumming and music, was held at St Peter's High School and two masquerades were presented at different times.

Seminarians' 'pastoral year'

THREE young Gambian seminarians who have spent one year in formation at the Spiritan University College at Etisu, Ghana, followed by three years at St Paul's Major Seminary in Freetown, are back in their home diocese for their 'pastoral year'.

John Mendy is based at the Bishop's House, and helping in Holy Family Parish, Fajara. Charles Mendy is based at GPI. Michael Gabbidon is serving in St Michael's Parish, Ngongen.

Sr Antoinette's final vows

On Saturday 6th July, during Mass at the Church of St Charles Lwanga Fajikunda, Sister Antoinette Beyagi made her Perpetual Profession as a Marist Sister.

After pronouncing her vows, Sr Antoinette was blessed by Bishop Gabriel Mendy, who presented her with a ring as a sign of her fidelity. After the Mass, the thanksgiving included the singing of the Magnificat.

Congratulations



During November, twelve priests celebrate the Anniversary of their Ordination

Saturday 9th November	Fr Victor Ndecky 2013
Sunday 10th November	Fr Aimé Joseph Colley 2012
	Fr Matthew Mendy 2012
Thursday 14th November	Fr Yenes Manneh 2009
Friday 15th November	Fr Emile Sambou 1997
	Fr Joseph Carl Gomez 2003
	Fr Gabriel Mendy 2007
	Fr Antoine Sambou 2007
	Fr Bruno Toupan 2007
Saturday 16th November	Fr Moses Drammeh 2002
Sunday 17th November	Fr Louie Mendy CSSp 2001
Monday 25th November	Fr Paschal T Mendy 1995

GOD our Father, grant to our priests a firm faith, zeal in proclaiming the Gospel, and diligence in administering the Sacraments. May their life of prayer and service enable them to inspire and lead those committed to their care. We make our prayer through our great High Priest, Jesus Christ our Lord. Amen.

OBITUARY

Mary Rose Chow

THE DEATH occurred on Saturday 29th June, aged 81, of Mary Rose Chow.

Mary was born in Banjul in 1938. After schooling in Banjul she undertook nursing training in London, staying with the family of Sir Timothy Raison. (Sir Timothy later became Minister for Overseas Development, and when he visited The Gambia in 1989 made a point of meeting her.)

In the early 1980s, despite outstanding progress in her studies, Mary had to return to The Gambia, owing to ill health. Thereafter she lived quietly, helped by her sisters Eileen, Grace and Jacqueline.

Mary's funeral took place on Saturday 6th July at the Church of the Holy Family Fajara, followed by interment at Banjul Cemetery.

We are sorry that in this issue we are not able to provide our usual news coverage



CHILDREN'S PAGE

Here is a
picture for you
to colour



Zacchaeus was a little man who climbed a tree
so that he could greet Jesus

The Gospel of the poor

**We're coming to the end of 'Year C'
in the Church's calendar – the 'Year of Luke'.**

ST LUKE, writer of the Gospel and the Acts of the Apostles, has been identified with St Paul's 'Luke, the beloved physician' (Colossians 4:14).

It is believed that Luke was born a Greek and a Gentile. His Gospel shows sensitivity to Gentiles.

It is only in Luke's Gospel that we hear the parable of the Good Samaritan, that we hear Jesus praising the faith of Gentiles such as the widow of Zarephath and Naaman the Syrian (Luke 4:25-27), and that we hear about one grateful leper who was a Samaritan (Luke 17:11-19).

According to the early Church historian Eusebius, Luke was born at Antioch in Syria. St Paul, Eusebius, St Jerome, St Irenaeus and Caius, a second-century writer, all refer to Luke as a physician.

Association with Paul

Luke's inspiration and information for his Gospel and Acts came from his close association with Paul and his companions, as he explains in his introduction to the Gospel: 'Since many have undertaken to set down an orderly account of the events that have been fulfilled among us, just as they were handed on to us by those who from the beginning were eye-witnesses and servants of the word, I too decided, after investigating everything carefully from the very first, to write an orderly account for you, most excellent Theophilus.' (Luke 1:1-3).

Luke's unique perspective on Jesus can be seen in the six miracles and 18 parables not found in the other Gospels. Luke's is the Gospel of the poor and of social justice.

Luke is the one who tells the story of Lazarus and the Rich Man who ignored him.

Luke uses 'Blessed are the poor' instead of 'Blessed are the poor in spirit' in the Beatitudes.

Only in Luke's Gospel do we hear Mary's *Magnificat*, where she declares that God 'has brought down the powerful from their thrones, and lifted up the lowly; he has filled the hungry with good things, and sent the rich away empty.' (Luke 1:52-53).

Luke also has a special connection with the women in Jesus' life, especially Mary. It is only in Luke's Gospel that we hear the story of the Annunciation, Mary's visit to Elizabeth including the *Magnificat*, the Presentation, and the story of Jesus' disappearance in Jerusalem.

It is Luke we have to thank for the Scriptural parts of the Hail Mary: 'Hail Mary, full of grace,' spoken at the Annunciation, and 'Blessed are you and blessed is the fruit of your womb Jesus,' spoken by her cousin Elizabeth.

Forgiveness and mercy

Forgiveness and God's mercy to sinners are also of first importance to Luke. Only in Luke do we hear the story of the Prodigal Son welcomed back by his overjoyed father. Only in Luke do we hear the story of the forgiven woman disrupting a feast by washing Jesus' feet with her tears. Throughout Luke's Gospel, Jesus takes the side of the sinner who wants to return to God's mercy.

In art, Luke is often shown with an ox, because these are symbols of sacrifice - the sacrifice Jesus made for all the world.



POPE Francis has reminded us that it's so important to attend Mass every Sunday, because that's where people receive Christ who saves, forgives and unites everyone to his Father, the Church and each other.

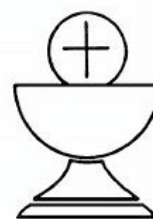
'The Sunday celebration of the Eucharist is at the centre of the life of the Church; we go Mass to meet the risen Lord – or rather, to let ourselves be found by him.

We attend Mass to listen to his word, feed at his table and thus become the Church – his mystical Body in the world today. Therefore, Sunday is for us a holy day, sanctified by the Eucharistic celebration, the living presence of the Lord for us, and among us. It is the Mass that makes the Christian Sunday.

Unfortunately there are Christian communities that cannot have Mass every Sunday, but they are also called to gather themselves in prayer that day, hearing the Word of God and keeping alive the desire for the Eucharist.

Without Christ, we are doomed to be overcome by day-to-day fatigue with worries and fear of the future. The Sunday meeting with Jesus gives us the strength we need to live our days with courage and hope.

It is not enough to say this is a precept of the Church. We Christians need to participate in the Sunday Mass because only with the grace of Jesus, with his presence alive in us and among us, can we practise his commandment and be credible witnesses.



Do
you
know?

- 1 Who succeeded David as King of Israel?
- 2 What position is held by Archbishop Dagoberto Campos-Salas (pictured right)?
- 3 Name the three 'synoptic gospels'.
- 4 When was Pope Francis elected Supreme Pontiff?
- 5 Which diocese lies immediately south of the Diocese of Banjul?

Answers on page 31





Fee moi Gambia

The carnage continues

RECENTLY, a much-admired young woman television journalist lost her life in a car accident. This occasioned much sadness; yet the daily loss of life and limb on our roads throughout the country has become so common that almost all of us have lost a relative, friend or neighbour in this way.

Can anything be done? Even if our roads are improved (a monumental long-term task) we shall not see any improvement in road safety unless many more drivers realise that patience and respect for others are essential if they, their passengers and pedestrians are to reach home in good shape.

The signs of selfish, impatient driving are everywhere: scratched and dented vehicles; smashed indicator lights; cars parked with no thought for the convenience of other drivers; vehicles broken down; vehicles emitting noxious fumes; vehicles forcing their way into main roads from side roads; lampposts destroyed or knocked sideways by collision...

As the number of vehicles on our roads increases, so will tragic accidents, with all the grief they involve. Most Gambians treat each other with respect and consideration - until they find themselves at the wheel of a car...

Sir Dawda the peace-maker

THE DEATH of Sir Dawda Jawara was a landmark event, an occasion for mourning but also for giving thanks for all that he achieved for The Gambia.

Sundry tributes, spoken and written, were paid to him, including many from outside our country. An editorial in the *Liberian Observer* no doubt owed its origin to Kenneth Best, who while in exile in The Gambia from the civil war in Liberia, his home country, founded the *Gambian Daily Observer*.

The editorial points out that Sir Dawda played a pioneering role in restoring peace to war-torn Liberia. It was Ecomas, led by its then Chairman, President Jawara, that took the initiative to restore peace. Under his auspices, a meeting of the West African Mediation Committee was organised.

The committee invited all parties to the conflict to convene in Banjul to fashion a peace agreement, stop the fighting and work out a governing arrangement to guide a return to normality. President Jawara was the host, and in August 1990 an all-Liberian conference was convened in this country to which all parties to the conflict were invited. Of the three

warring factions, only Charles Taylor's was absent. An interim government in exile was formed. This was a milestone achievement, paving the way for the military intervention of Ecomas which eventually ended the carnage and put Liberia on the path to peace.

The Africa Centre for Democracy and Human Rights, established in The Gambia in 1989, is a testimony to Sir Dawda as a champion of human rights.

The season ahead

LET'S hope that all those in the tourist industry - from travel agents, hoteliers, restaurateurs to employees - are fully prepared and eager for the new season.

The demise of the world's oldest travel agency - Thomas Cook - has caused havoc in Spain. But here we are less vulnerable, and our 'product' - warm weather and a warm welcome - should be as enticing to visitors as ever. That's why so many of our visitors are 'repeaters', coming back year after year, and recommending this country to their friends.

But competition continues to mount, so we must remember always that good value and good service are critical.

In Dublin, they're worried

TODAY's 'politically-correct' mind-set continues to dominate many institutions and the media in Europe and North America. Trinity College Dublin (founded in the 16th century) is troubled that in the historic 'Long Room' of its renowned library there are forty busts of distinguished scholars.

What's the problem?

The problem is that all the busts are of *men!* (And that, of course, means *no women!!!*)

To correct this perceived anomaly, Trinity is asking its alumni to suggest the names of deceased distinguished women scholars for whom busts may be produced, adding that they need not even have been students of Dublin University.

Incidentally, I know of only three men (and no women) in this country who are graduates of Trinity College Dublin. But Dublin's 'other' university - University College - is the *alma mater* of almost all the Irish Holy Ghost Fathers who have served in The Gambia, including Bishops Moloney, Cleary and Ellison.

Say that again...

WHY is it that many people in public service express themselves in ways that the public they serve can hardly understand?

What, for example, do you make of the following?

'SGBV is any act perpetrated against a person's will as a result of gender norms, roles and unequal power relationships within their social setting.'



The Pope's Prayer Intentions

October

That the breath of the Holy Spirit may engender a new missionary 'spring' in the Church.

November

That a spirit of dialogue, encounter and reconciliation may emerge in the Near East, where diverse religious communities share their lives together.



Contact us at

GAMBIA PASTORAL INSTITUTE

33 Kairaba Avenue, PMB 296 Serrekunda, The Gambia, West Africa
 Telephone +220 4394847 / 9957143 / 7773494, Email info@gpi.gm

FACILITIES & SERVICES



Room Accommodation available

Basic rooms; rooms with A/C & TV; rooms with TV;
 room with *en suite*, rooms with fan and bathroom
 - All available at your choice.
All rooms provide Wifi

Conference & Dining hall available for your events.

Television and Radio Programmes produced in our studio; video and audio for weddings, funerals & all Church programmes.



Communications Unit:



Something Precious: Catholic National Shrine of Our Lady of Peace Hostel & Cafeteria @ Kunkujang Mariama

- A quiet, contemplative haven
- New pilgrim accommodation with facilities for the disabled
- Youth dormitory accommodation
- Pilgrim refectory and hall
- Self-catering centre
- A lovely, peaceful, spiritual place, where you can go at your own pace, with your own thoughts
- A place of prayer providing a refreshing break from a hectic and commercialised life
- A warm welcome at the Parish Church

*For more information
 telephone 714 4981 / 4390767*

Rejoicing in the saints

ON All Saints Day, Catholics celebrate all the saints, known and unknown.

Some saints have a particular feast day in the calendar - usually, the date of their death. But saints who have not been canonised - those who are in heaven, but whose sainthood is known only to God - have no particular feast day. In a special way, All Saints Day is their feast.

All Saints Day arose out of the tradition of celebrating the martyrs on the anniversary of their death. When martyrdoms increased during the persecutions of the late Roman Empire, local dioceses instituted a common feast day to ensure that all martyrs, known and unknown, were properly honoured.

By the late 4th century, this common feast was celebrated in Antioch (in today's Turkey); and St Ephrem the Syrian mentioned it in a sermon in 373.

The current date of 1st November was instituted by Pope Gregory III (731-741), when he consecrated a chapel to all the martyrs in St Peter's Rome. Gregory ordered his priests in Rome to celebrate the feast of All Saints annually. Pope Gregory IV (827-844) extended the feast to the entire Church and ordered it to be celebrated on 1st November.

In English, the name for All Saints Day was All Hallows Day - a hallow being a holy person. The eve of the feast, 31st October, is still commonly known as All Hallows Eve, or Hallowe'en.

All Saints Day is followed by All Souls Day (2nd November) on which Catholics commemorate all those souls who have died and are in purgatory, being cleansed of their sins so that they can enter into the presence of God in heaven.



Each one of us is called to become a saint...

IS there any way we can attract more people to the celebration of God's witnesses on Friday 1st November - All Saints Day? Or must the priest put on his best vestments for not many more than the usual weekday congregation?

On All Saints Day we give thanks for all the men and women who have sought to put Christ and his saving mission at the centre of their lives.

Some Protestants are disturbed by Catholic devotion to the saints. They consider that Christ alone should be sufficient for us all. They are right: he is. But it cheers us to think of all those who have lived as disciples of the Lord.

First there are Mary and the apostles, who knew him on earth. Mary apart, they were flawed people, not fully understanding Jesus' role and mission; and at the moment of supreme crisis they fled from him. But afterwards, his resurrection and the descent of the Holy Spirit, enthused them with faith and courage, and they began to spread the Good News - first in Jerusalem, then beyond.

From small beginnings - a tiny mustard seed, as Christ put it - has grown the Church. The apostles are the foundation, and since then all sorts of men and women have seen in Christ the way to their own and the world's salvation.

Saints don't come in look-alike packages, like soap powder in the supermarket. They come in all shapes and sizes and temperaments, and they have witnessed to Christ in all sorts of situations - some very publicly, some almost unrecognised.

The hermit in his cell, serving through prayer, the martyr who gives his very life for Christ, the teacher of the way, the humble parent who serves God in the family and the small things of life, the devoted priest - these are alike in one thing: they have come to love Christ above all else.

The saints help us to heaven because they show, each in his or her own manner, that Christ is the way to the Father,

for all people in all ages. As the Third Eucharistic Prayer says of the saints, on their 'constant intercession in your presence we rely for unfailing help'.

The Church, after careful examination, certifies that God has revealed that certain heroic Christians are now in heaven. But the Church doesn't make saints. God does.

And each one of us is called to be a saint.

We may feel unworthy. But that is no excuse not to take up our cross and follow the way of the saints. Many of the saints underwent doubt and anxiety, some embraced worldly, selfish pleasures, others were indifferent to God or didn't even believe in him - that is, before each of them turned to the Lord.

So yes: whatever our own situation, we should turn to Christ. And we shouldn't delay: 'See, now is the acceptable time; see, now is the day of salvation!' (2 Corinthians 6:2).

First, let us give thanks for all the saints who in their several generations have shown us the way to Christ.

Then, let us ask for their prayers.

Next, let us ask God how we can best serve him and become lights of the world in our own generation, pointing others to Christ as everyone's brother and Redeemer.

*Omnes sancti et sanctae Dei,
intercedite pro nobis*

All holy men and women of God, pray for us

Join Christians worldwide in
Morning & Evening Prayer
by visiting the **Universalis** website
which gives the full texts of the Daily Office
and the Mass

Our prayers for the departed

ALL Souls Day is a holy day set aside for honouring the dead. In Catholic belief, the soul of a person who dies goes to one of three places. Those who die in a state of perfect grace and communion with God go to heaven. Those who die in a state of mortal sin go to hell, condemned by their own choice. The intermediate option is purgatory - thought to be where most people, free of mortal sin but still in a state of lesser sin, go.

Purgatory is necessary so that souls are cleansed before they enter heaven. The primary scriptural reference is in 2 Maccabees 12:26 and 12:32. 'Turning to supplication, they prayed that the sinful deed might be fully blotted out... Thus made atonement for the dead that they might be free from sin.'

Additional references are found in Zechariah, Sirach (Ecclesiasticus) and St Matthew's Gospel. Jewish tradition reinforces this belief, as does the tradition of the Church throughout history.

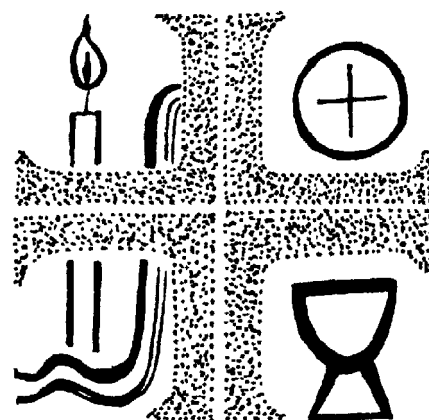
Catholics believe that through the prayers of the faithful on earth, the dead are cleansed of their sins so they may enter heaven.

The belief in purgatory has not been without controversy. During the Renaissance period, some flagrant abuses of the doctrine were used to raise money for the Church. The frequently fraudulent practice of selling indulgences led to protests by Martin Luther, who argued with the monk Johan Tetzel over the sale of indulgences, which were sold as spiritual pardons and applied to the souls of the dead (or the living) to get people into heaven. When Luther translated the Bible into German he omitted the seven books of the canon which refer to prayers for the dead. Then he introduced the belief that people are simply saved or not, and argued that there is no need to pray for the dead to get them into heaven.

The Church reeled from Luther's accusation, and reformed its practice of selling indulgences. But it still stressed the Biblical and traditional practice of praying for the departed.

All Souls Day is celebrated in much of the Western world, including the Anglican Communion, on 2nd November. The Eastern Orthodox Church has several such days throughout the year, mostly on Saturdays, called 'Soul Saturdays', because it was on Saturday that Christ rested in the tomb.

The custom of setting apart a day for intercession for the faithful on 2nd November was established by St Odilo (died 1048) at his abbey of Cluny in 998. From Cluny the custom spread to the other Cluniac houses, which became the most extensive network of monasteries in Europe. All Souls Day was adopted in several dioceses in France and spread throughout the Western Church. It was accepted in Rome only in the 14th century. While 2nd November remained the liturgical celebration, in time the entire month of November became associated in the Western Catholic tradition with prayer for the departed.



Death awaits every one of us

THE NICENE Creed that we say or sing at Mass every Sunday contains the essentials of our Christian faith.

The closing words of the creed are, 'I look forward to the resurrection of the dead and the life of the world to come.'

Yes, we Christians 'desire a better country - that is, a heavenly one' (Hebrews 11:16).

Death awaits every one of us. But death is not the end. It is the beginning of a new life. That new life may find us close to Christ - or horribly far from him.

Let us not forget that after death, our closeness to Christ and his glory - or our remoteness from him - will depend on how we have spent this life.

We may take God's gift of faith for granted. We may also, like the timid man in the parable of the talents (Matthew 25:14-30) fail to make good use of our earthly life.

What happens beyond the grave depends on God's mercy.

God's mercy is much greater than we deserve, but we dare not presume that it will operate if we have shown God little friendship - even less, if we have deliberately ignored or rejected him.

Catholics spend a good deal of their prayer life remembering the departed, particularly the baptised who on earth regularly received Christ in Holy Communion.

On one particular day - 2nd November - we commemorate the 'faithful departed'; and during one particular month - November - we pray particularly for the dead. But never throughout the year do we neglect to pray for the departed, especially for those we have personally known and loved.

We pray, too, as the Fourth Eucharistic Prayer has it, 'for all the dead whose faith you alone have known.'

Purgatory

Many of the departed are in purgatory, being prepared for a fuller life.

We pray for the souls in purgatory, and when we do so we must surely resolve to spend whatever time remains for us in this life trying each day to know God better and to serve him and our neighbour more faithfully.

O GOD, glory of the faithful and life of the just, by the Death and Resurrection of whose Son we have been redeemed, look mercifully on your departed servants, that, just as they professed the mystery of our resurrection, they may receive the joy of eternal happiness.

THE MASS

Your questions answered

THE MASS is proclaimed by the Church as the 'source and summit' of the Catholic faith. Catholics should fully understand and appreciate the Church's teaching concerning the Mass, so that their life of faith and witness may benefit from this great gift of Christ to his Body, the Church.

We begin below a series of verbatim extracts from a document on the Mass issued by the Bishops' Conference of the United States, in the form of questions and answers.

WHAT does it mean, that Jesus Christ is present in the Eucharist under the appearances of bread and wine? How does this happen?

THE PRESENCE of the risen Christ in the Eucharist is an inexhaustible mystery that the Church can never fully explain in words. We must remember that the Triune God is the Creator of all that exists and has the power to do more than we can possibly imagine. As St Ambrose said: 'If the word of the Lord Jesus is so powerful as to bring into existence things which were not, then a fortiori those things which already exist can be changed into something else.' (*De Sacramentis*, IV, 5-16).

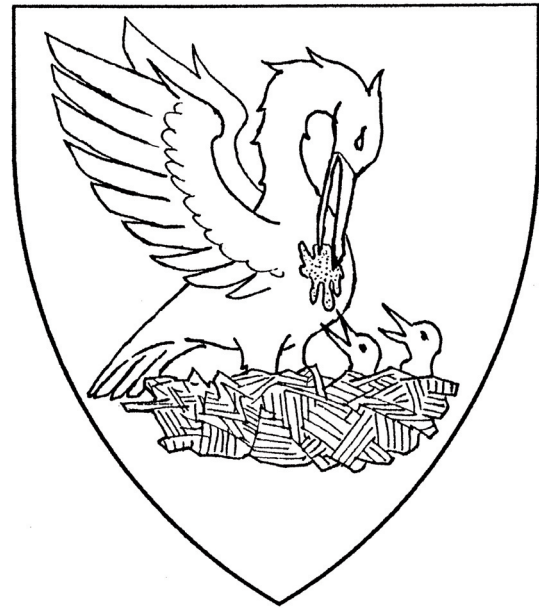
God created the world in order to share his life with persons who are not God. This great plan of salvation reveals a wisdom that surpasses our understanding. But we are not left in ignorance: for out of his love for us, God reveals his truth to us in ways that we can understand through the gift of faith and the grace of the Holy Spirit dwelling in us. We are thus enabled to understand at least in some measure what would otherwise remain unknown to us, though we can never completely comprehend the mystery of God.

As successors of the Apostles and teachers of the Church, the bishops have the duty to hand on what God has revealed to us and to encourage all members of the Church to deepen their understanding of the mystery and gift of the Eucharist.

WHY does Jesus give himself to us as food and drink?

JESUS gives himself to us in the Eucharist as spiritual nourishment because he loves us. God's whole plan for our salvation is directed to our participation in the life of the Trinity, the communion of Father, Son and Holy Spirit. Our sharing in this life begins with our Baptism, when by the power of the Holy Spirit we are joined to Christ, thus becoming adopted sons and daughters of the Father. It is strengthened and increased in Confirmation. It is nourished and deepened through our participation in the Eucharist.

By eating the Body and drinking the Blood of Christ in the Eucharist we become united to the person of Christ through his humanity. 'Whoever eats my flesh and drinks my blood remains in me and I in him' (John 6:56). In being united to the humanity of Christ we are at the same time united to his divinity. Our mortal and corruptible natures are transformed by being joined to the source of life. 'Just as the living Father



THE SYMBOLISM of the pelican feeding her babies is rooted in a legend that at a time of famine the pelican wounded herself, striking her breast with her beak to feed her young with her blood to prevent starvation. Another version was that the mother fed her dying young with her blood to revive them from death, but in turn lost her own life.

Early Christians adapted the legend to symbolise Christ. The pelican symbolises Jesus who gave his life for our redemption through his passion and death. We who were dead to sin have found new life through the Blood of Christ. Moreover, Jesus continues to feed us with his Body and Blood in the holy Eucharist.

sent me and I have life because of the Father, so also the one who feeds on me will have life because of me' (John 6:57). By being united to Christ through the power of the Holy Spirit dwelling in us, we are drawn up into the eternal relationship of love among the Father, the Son, and the Holy Spirit. As Jesus is the eternal Son of God by nature, so we become sons and daughters of God by adoption through the sacrament of Baptism.

Through the sacraments of Baptism and Confirmation we are temples of the Holy Spirit, who dwells in us, and by his indwelling we are made holy by the gift of sanctifying grace. The ultimate promise of the Gospel is that we will share in the life of the Holy Trinity. The Fathers of the Church called this participation in the divine life 'divinisation' (*theosis*). In this we see that God does not merely send us good things from on high; instead, we are brought up into the inner life of God, the communion among the Father, the Son and the Holy Spirit. In the celebration of the Eucharist (which means 'thanksgiving') we give praise and glory to God for this sublime gift.

In our December issue:

Why is the Eucharist not only a meal but also a sacrifice?



family circle

TEN TIPS for family and household

1 THE RAINS may be over, but October is an uncomfortably humid month - the most uncomfortable of the year.

Dampness in the air and in the home encourages the development of mould, especially in drawers and cupboards. If this is a problem in your house, remember that light and fresh air are the enemies of mould. Leave drawers and wardrobe doors ajar, and keep your house well-aired. As long as someone is in the house, open windows wide. (Don't forget to close them securely, though, when you go out!)

2 YOU should have kept your garden especially clean during the rainy season, not only of rubbish but of weeds and unwanted grass. If you remove weeds and grass before seeds form you will reduce their growth next year. Don't wait until later in the year when the grass is brown and seeds will be blowing everywhere. If you've already left it late, eliminate grass, weeds and seeds now.



3 LOOK around outside your compound. Is there anything you can do to make the environment cleaner by removing rubbish and sweeping pathways?



Don't leave it to your local council or to the neighbours. Set a good example. You may well arouse local awareness of the need for clean streets, and a new co-operative spirit. No need to wait for *set-settal* day - which anyhow, in Shakespeare's phrase, is 'more honoured in the breach than in the observance'.

4 THE RAINS have brought more mosquitoes and more malaria, and the high-danger time is not yet over. At the first sign of fever seek medical help, especially for infants and young children. Keep anti-malaria tablets in the house, along with first-aid items, so that when a doctor or pharmacy is not within reach, you can take immediate action to counter this disease. A recommended medicine is Pro-Arinate or its equivalent, which may also be bought as a syrup for children.



5 ARE you and your family getting enough exercise? Middle-aged people who do no manual work are living what's called a 'sedentary' life; so they in particular should make sure they do some brisk walking each day. At the weekend they need activity which gets them on their feet and exercises their muscles. Why not take up a sport, or join a gym?

6 OUR children should by now be well settled at school. How often do you look at your child's exercise and text books and discuss their home and school work with them?



Do you know which school subjects they're doing well at, and which subjects they find boring or difficult? Do you attend parents' meetings and co-operate by paying fees on time? Do you make sure, every school day, that your children are properly dressed and punctual?

7 MOST of us have neighbours. We may know them well or little. We may not even know what they look like!



It's good to know your neighbours and to be on friendly terms with them. Our urban areas are more and more crowded with people who come and go, people of varying backgrounds and nationalities. They need not be strangers living among strangers. The Christian way and the common-sense way of living is to extend friendship to those around us.

(It's a good idea, by the way, to swap telephone numbers with neighbours, which can be very useful in an emergency.)

8 IF you're a 'Sunday Mass Catholic' as you should be (why else are you reading this *Newsletter*?) do consider if you could join in parish programmes more actively. Is what you regularly give your parish in terms of time, talents and money commensurate with your circumstances and opportunities? As well as prayer and devotional groups there are probably activities concerned with developing the parish, visiting the sick and lonely, and so forth. Do join in!

9 TELEVISION - local or satellite - is watched every day by most families. Much of what's broadcast is informative, educational or entertaining. But there's something wrong if the television set is continually on in your house for hour after hour. How can anyone be enjoying almost any programme, whatever it's about? Too many parents are prone to say to their youngsters, 'Stop bothering me and watch television!' Ration your watching. Watch with discrimination. Don't let your children (or 'kids', as television often calls them) become addicted to television, particularly when they should be in bed.

10 DO you know of anyone who is unwell, lonely or housebound? Do you keep in touch with your relatives and

old friends? Are you estranged from a relative, neighbour or friend? Do seek to help people who need help. The empty life of elderly people living alone with few visitors and perhaps with money worries could be transformed by a little kindness from you.

As for those with whom you've quarrelled, don't wait for them to make the first move. Swallow your pride. Even if it means risking another rebuff, try to become friends again.



Just for fun?

FROM mid-October, shops in the smarter parts of town sell masks and fancy clothing depicting witches, goblins, black cats and ghosts.

It's all to do with Hallowe'en - increasingly celebrated among middle-class Gambian families as a children's dressing-up and party day.

The witches and spooks stem from pagan days in England and Ireland, when 31st October was Celtic New Year's Eve. Such pagan observances influenced the Christian eve of All Saints.

In England, All Saints used to be known as 'All Hallows' or 'Hallowmas'. So 'Hallowe'en' is the evening before All Saints Day.

By the late 19th-century Hallowe'en had lost its religious aspect. In the United States it became commercialised, as it is nowadays in The Gambia.

Hallowe'en is associated in a frivolous way with evil spirits and the supernatural. It's enjoyed by children wearing fancy dress who play pranks on each other and on adults.

We may regard most of this play-acting as harmless. But a much more important day - one which the Church asks us to observe with joy - is the following day, Friday 1st November (*see page 9*).

Vomiting in adults

NAUSEA and vomiting in adults isn't usually a sign of anything serious and tends to only last one or two days.

Vomiting is the body's way of ridding itself of harmful substances from the stomach, or it may be a reaction to something that has irritated the gut.

One of the most common causes of vomiting in adults is gastro-enteritis. This is an infection of the gut usually caused by bacteria or a virus, which will normally improve within a few days.

However, vomiting can occasionally be a sign of something more serious, such as appendicitis, so if you are feeling very unwell or are worried about your vomiting, trust your instincts and contact a doctor.

Contact a doctor if

- you've been vomiting repeatedly for more than a day or two.
- you're unable to keep down any fluids because you are vomiting repeatedly.
- your vomit is green (this could mean you are bringing up a fluid called bile, which suggests you may have a blockage in your bowel).
- you have signs of severe dehydration, such as confusion, a rapid heartbeat, sunken eyes and passing little or no urine.
- you've lost a lot of weight since you became ill.
- you experience episodes of vomiting frequently.

The doctor may want to investigate the cause of your vomiting or prescribe treatment.

You should also see the doctor if you have diabetes and have been vomiting persistently, particularly if you need to take insulin. This is because prolonged vomiting can affect your blood sugar level.

When to seek emergency medical help

Occasionally, vomiting can be a sign of a more serious problem.

- sudden, severe abdominal (tummy) pain
- severe chest pain
- blood in your vomit or what looks like coffee granules
- a stiff neck and high temperature (fever)
- a sudden, severe headache that's unlike any headache you've had before

You should also seek emergency medical help if you think you have swallowed something poisonous.

Pregnancy

Pregnant women typically experience repeated episodes of nausea and vomiting, particularly during the early stages of pregnancy. This is often called 'morning sickness', although it can occur throughout the day.

In most cases, morning sickness will develop at some point during the first three months of pregnancy and will pass by about weeks 16-20.

Migraines

If you have recurrent episodes of vomiting along with intense, throbbing headaches that last for a few hours to days at a time, you may be experiencing migraines.

Conventional painkillers, such as paracetamol and ibuprofen, can sometimes help control the pain, and a doctor can prescribe anti-sickness medicine to help prevent vomiting.

Looking after yourself at home

In most cases, you won't need any specific treatment and can take care of yourself at home until you feel better.

The most important thing you can do is to keep taking small sips of water frequently so you don't become dehydrated.

A sweet drink such as fruit juice can be useful for replacing lost sugar, although you should avoid sweet drinks if they make you feel sick. Salty snacks, such as crisps, can help replace lost salt.

You may also find ginger helps to relieve your nausea and vomiting. This can be found in ginger biscuits and ginger tea.

*Vere dignum et justum est, aequum et salutare,
nos tibi semper et ubique gratias agere*

It is truly right and just, our duty and our salvation, to give you thanks

Sunday Reflections

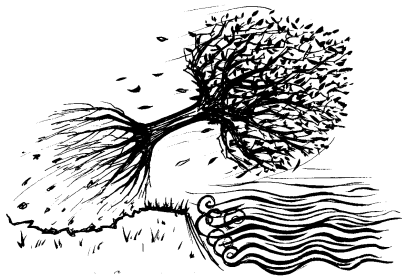
for all the Sundays in October & November
and for all Saints & All Souls



7th October

27th Sunday in Ordinary Time

'Lord, increase our faith'



A THEME common to the first reading and St Luke's Gospel for the next seven Sundays is the value of coming to know Almighty God better through our prayers.

The first reading today, from the prophet Habbakkuk, reminds us that God always answers prayer, though not always at the time and in the way that we expect.

The Gospel reading recalls how Jesus' disciples asked him to increase their faith. Jesus told them, in effect, that faith can move mountains. He went on to point out that whatever they did for God was no more than their duty.

Perhaps our foremost prayer, having adored and thanked God for all his blessings, should be, 'Lord, increase my faith.'

Collect

ALMIGHTY ever-living God, who in the abundance of your kindness surpass the merits and desires of all who entreat you, pour out your mercy upon us to pardon what conscience dreads and to give what prayer does not dare to ask...

Readings: Habakkuk 1:2-3;2:2-4. Psalm 94:1-2,6-9. Response: O that today you would listen to his voice! Harden not your hearts. 2 Timothy 1:6-8,13-14.

Gospel acclamation: Alleluia... Speak, Lord, your servant is listening: you have the message of eternal life.

Gospel: Luke 17:5-10

Prayer over the Offerings

ACCEPT, O Lord, we pray, the sacrifices instituted by your commands and, through the sacred mysteries, which we celebrate with dutiful service, graciously complete the saving work by which you are pleased to redeem us...

Preface: *the priest may use any one of the eight prefaces provided for use in Ordinary Time.*

Prayer after Communion

GRANT us, almighty God, that we may be refreshed and nourished by the Sacrament we have received, so as to be transformed into what we consume...

14th October

28th Sunday in Ordinary Time

Salvation for all

TODAY'S first reading concerns a 'great man': Naaman, commander of the army of the King of Aram. We're told that he was a 'mighty warrior'. But he suffered from leprosy. Naaman had no faith in the God of the Israelites, and he scoffed when the prophet Elisha told him that if he washed in the River Jordan

seven times he would be cured of his leprosy. All the same, he did so - and was astonished and delighted when the cure did indeed take place. In thanksgiving, Naaman declared that henceforth he would worship none but the God of Israel.

Centuries later, as related in today's Gospel reading, Jesus cured ten lepers; but only one - a Samaritan, a non-Jew - turned back to praise God and thank him.

We should always thank God for his mercies, and note that his love embraces all mankind. As today's responsorial psalm (Psalm 97) declares: 'The Lord has shown his salvation to the nations.'



Collect

MAY your grace, O Lord, we pray, at all times go before us and follow after, and make us always determined to carry out good works...

Readings: 2 Kings 5:14-17. Psalm 92:1-4. Response: The Lord has shown his salvation to the nations. 2 Timothy 2:8-13

Gospel acclamation: Alleluia... Your words are spirit, Lord, and they are life: you have the message of eternal life.

Gospel: Luke 17:11-19

Prayer over the Offerings

ACCEPT, O Lord, the prayers of your faithful with the sacrificial offerings, that, through these acts of devotedness, we may pass over to the glory of heaven...

Preface: *the priest may use any one of the eight prefaces provided for use in Ordinary Time.*

Prayer after Communion

WE entreat your majesty most humbly, O Lord, that, as you feed us with the nourishment which comes from the most holy Body and Blood of your Son, so you may make us sharers of his divine nature...

21st October

29th Sunday in Ordinary Time

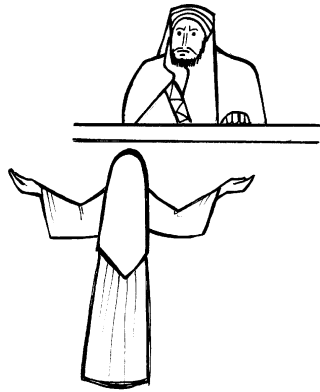
(Mission Sunday)

Never lose heart

MOSES tried to keep his arms raised in prayer for the rescue of his people from their enemies. When he became tired, his arms were held up for him, and thus his prayer prevailed. The lesson of today's first reading is that we should be persistent in prayer.

The Gospel reading relates how Jesus emphasised the value of constant prayer by telling of a judge who was by no means a good man, but who gave way to a widow's entreaties because she didn't stop asking him. How much more, assured Jesus, will God answer our own persistent prayers.

Let us put into practice our Lord's advice: 'Pray continually, and never lose heart.'



Collect

ALMIGHTY ever-living God, grant that we may always conform our will to yours and serve your majesty in sincerity of heart...

Readings: Exodus 17:8-13. Psalm 120. Response: Our help is in the name of the Lord, who made heaven and earth. 2 Timothy 3:14-4:2

Gospel acclamation: Alleluia... May the Father of our Lord Jesus Christ enlighten the eyes of our mind, so that we see what hope his call holds for us...

Gospel: Luke 18:1-8

Prayer over the Offerings

GRANT us, O Lord, we pray, a sincere respect for your gifts, that, through the purifying action of your grace, we may be cleansed by the very mysteries we serve...

Preface: *the priest may use any one of the eight prefaces provided for use in Ordinary Time.*

Prayer after Communion

GRANT, O Lord, we pray, that, benefiting from participation in heavenly things, we may be helped by what you give in this present age and prepared for the gifts that are eternal...

28th October

30th Sunday in Ordinary Time

Access to the Most High

'GOD is no respecter of persons,' we're told in today's reading from Ecclesiasticus. This means that the prayer of a bishop counts for no more than that of the humblest layman or laywoman. The power of a king or president does not constitute a 'hot-line' to God; we are all equal when it comes to access to the Most High. Yet some people



are snooty about their place in society or the Church; they look down on others, and claim too much for themselves.

Jesus' parable about two men in the Temple - one an arrogant Pharisee and the other a despised tax-collector - is one of his most simple and most dramatic.

We shan't get to heaven by boasting of our virtues, but by confessing our need of God's mercy.

Collect

ALMIGHTY ever-living God, increase our faith, hope and charity, and make us love what you command, so that we may merit what you promise...

Readings: Ecclesiasticus 35:12-14,16-19. Psalm 32:2-3, 17-19,23. Response: The poor man called; the Lord heard him. 2 Timothy 4:6-8,16-18

Gospel acclamation: Alleluia... Blessed are you, Lord of heaven and earth, for revealing the mysteries of the kingdom to mere children...

Gospel: Luke 18:9-14

Prayer over the Offerings

LOOK, we pray, O Lord, on the offerings we make to your majesty, that whatever is done by us in your service may be directed above all to your glory...

Preface: *the priest may use any one of the eight prefaces provided for use in Ordinary Time.*

Prayer after Communion

MAY your Sacraments, O Lord, we pray, perfect in us what lies within them, that what we now celebrate in signs we may one day possess in truth...

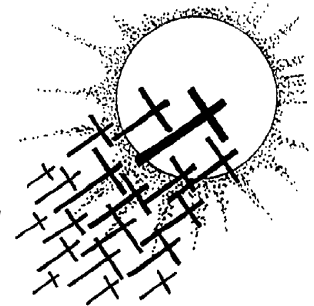
Friday 1st November

ALL SAINTS

Holiday of Obligation

For a commentary on this great day, see page 9

The liturgical colour for All Saints is white or gold



Collect

ALMIGHTY ever-living God, by whose gift we venerate in one celebration the merits of all the Saints, bestow on us, we pray, through the prayers of so many intercessors, an abundance of the reconciliation with you for which we earnestly long...

Readings: Revelation 7:2-4,9-14. Psalm 23:1-6. Response: Such are the men who seek your face, O Lord. 1 John 3:1-3.

Gospel acclamation: Alleluia... Come to me, all of you who labour and are overburdened, says the Lord, and I will give you rest...

Gospel: Matthew 5:1-12

Prayer over the Offerings

MAY these offerings which we bring you in honour of all the Saints be pleasing to you, O Lord, and grant that, just as we believe the Saints to be already assured of immortality, so we may experience their concern for our salvation...

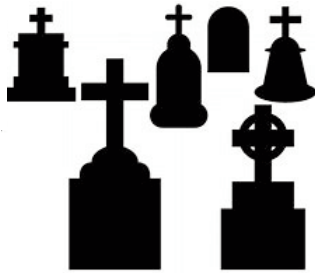
Preface ...for today by your gift we celebrate the festival of your city, the heavenly Jerusalem, our mother, where the great array of our brothers and sisters already gives you eternal praise.

Towards her, we eagerly hasten as pilgrims advancing by faith, rejoicing in the glory upon those exalted members of the Church through whom you give us, in our frailty, both strength and good example...

Prayer after Communion

AS we adore you, O God, who alone are holy and wonderful in all your Saints, we implore your grace, so that, coming to perfect holiness in the fullness of your love, we may pass from this pilgrim table to the banquet of our heavenly homeland...

Saturday 2nd November All Souls Day



The Commemoration of all the Faithful Departed

The colour for All Souls is white (in some dioceses, purple or black)

We give below a set of prayers and readings for All Souls Day; but please note that each priest may at his discretion use other material from the wide choice available for this day.

For a commentary on All Souls, see page 10.

Collect

LISTEN kindly to our prayers, O Lord, and, as our faith in your Son, raised from the dead, is deepened, so may our hope of resurrection for your departed servants also find new strength...

Readings: Isaiah 25:6-9. Psalm 26:1-4,7-9,13-14.
Response: I am sure I shall see the Lord's goodness in the land of the living. Romans 5:5-11.

Gospel acclamation: Alleluia...It is my Father's will, says the Lord, that I should lose nothing of all that he has given me, and that I should raise it up on the last day.

Gospel: Mark 15:33-39 & 16:1-6.

Prayer over the Offerings

LOOK favourably on our offerings, O Lord, so that your departed servants may be taken up into glory with your Son, in whose great mystery of love we are all united...

Preface

...In him the hope of resurrection has dawned, that those saddened by the certainty of dying might be consoled by the hope of resurrection to come. Indeed, for your faithful, Lord, life is changed, not ended, and, when this earthly dwelling turns to dust, an eternal dwelling is made ready for them in heaven...

Any other of the five Prefaces for the Departed may be used

Prayer after Communion

GRANT we pray, O Lord, that your departed servants, for whom we have celebrated this paschal Sacrament, may pass over to a dwelling place of light and peace...

3rd November 31st Sunday in Ordinary Time

Everyone's friend

TODAY'S first reading, from the Book of Wisdom, reminds us all of God's greatness and goodness. God is the 'lover of life' who treats everyone who turns to him with mercy.

So, in the Gospel reading, we see how Zacchaeus the tax-collector - a man despised because he worked for the Roman occupiers - found acceptance with Jesus, and a warm welcome. 'The Son of Man has come to seek and save what was lost.'

Jesus' acceptance of everyone, regardless of race, religion and social status, offends those who treat religion as a badge of social respectability and 'doing the right thing'. Such an attitude is still common in every society, including our own. But we should not despise anyone who sincerely seeks God. And it is wonderful that Jesus seeks our own company, even as he sought the company of the outcast, Zacchaeus.

See the homily on Zacchaeus by Pope Francis, End-piece, page 28.



Collect

ALMIGHTY and merciful God, by whose gift your faithful offer you right and praiseworthy service, grant, we pray, that we may hasten without stumbling to receive the things you have promised...

Readings: Wisdom 11:22-12:2. Psalm 144:1-2,8-11,13-14.
Response: I will bless your name for ever, O God my King.
2 Thessalonians 1:11-2:2

Gospel acclamation: Alleluia...Blessings on the King who comes in the name of the Lord...

Gospel: Luke 19:1-10

Prayer over the Offerings

MAY these sacrificial offerings, O Lord, become for you a pure oblation, and for us a holy outpouring of your mercy...

Preface: the priest may use any one of the eight prefaces provided for use in Ordinary Time.

Prayer after Communion

MAY the working of your power, O Lord, increase in us, we pray, that, renewed by these heavenly Sacraments, we may be prepared by your gift for receiving what they promise...

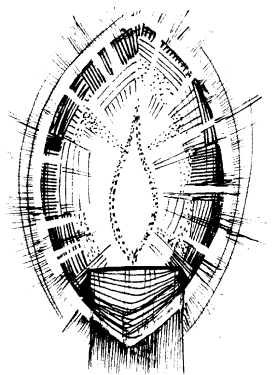
10th November 32nd Sunday in Ordinary Time

Sure and certain hope

IN the creed, Sunday by Sunday, we proclaim, 'I look forward to the resurrection of the dead, and the life of the world to come.'

Very suitably, not long after All Souls' Day, our readings concern Christian hope in the resurrection.

In the first reading we see how the Maccabees, persecuted for their religion, preferred torture and death to forswearing



their forefathers' faith in God. They died willingly - even gladly - because they believed in the resurrection: 'Ours is a better choice, to meet death at a man's hands, yet relying on God's promise that we shall be raised up by him.'

The Gospel relates how Jesus told the Sadducees (who did not believe in the resurrection) that the life of the world to come is real and absolute. So let us trust in the Lord, and conduct our daily lives in the hope of heaven.

Collect

ALMIGHTY and merciful God, graciously keep us from all adversity, so that, unhindered in mind and body alike, we may pursue in freedom of heart the things that are yours...

Readings: 2 Maccabees 7:1-2,9-14. Psalm 16:1,5-6,8,15. Response: I shall be filled, when I awake, with the sight of your glory, O Lord. 2 Thessalonians 2:16-3:5

Gospel acclamation: Alleluia... Stay awake at all times, for the strength to stand with confidence before the Son of Man...

Gospel: Luke 20:27-38

Prayer over the Offerings

LOOK with favour, we pray, O Lord, upon the sacrificial gifts offered here, that, celebrating in mystery the Passion of your Son, we may honour it with loving devotion...

Preface: *the priest may use any one of the eight prefaces provided for use in Ordinary Time.*

Prayer after Communion

NOURISHED by this sacred gift, O Lord, we give you thanks and beseech your mercy, that, by the pouring forth of your Spirit, the grace of integrity may endure in those your heavenly power has entered...

17th November 33rd Sunday in Ordinary Time

*'All will be thrown
down'*

ALTHOUGH the Jews worshipped in their local synagogue, their faith centred on the God's house, the Temple in Jerusalem, which contained the Ark of the Covenant.

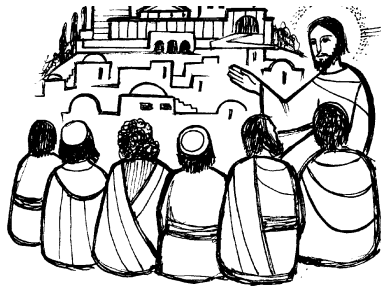
In Jesus' day, after the Temple had been twice destroyed, King Herod was rebuilding it - for his own glory, rather than God's.

Jesus' disciples were understandably in awe of this splendid new Temple. But Jesus told them that it would not last. (In fact, the Temple was destroyed for the third time, in AD70, never to be rebuilt.)

Jesus instructed his disciples not to strive for the things of this world, but to prepare themselves for the world to come. In this world they would - like Jesus himself - face persecution, betrayal and even martyrdom. But their endurance would save their lives: their eternal lives.

Sic transit gloria mundi: this world's glory will pass away.

What lessons do we draw for ourselves, as we endeavour to live the Christian life in our own time and place?



Collect

GRANT us, we pray, O Lord our God, the constant gladness of being devoted to you, for it is full and lasting happiness to serve with constancy the author of all that is good...

Readings: Malachi 3:19-20. Psalm 97:5-9. Response: The Lord comes to rule the peoples with fairness. 2 Thessalonians 3:7-12

Gospel acclamation: Alleluia... Stay awake at all times, for the strength to stand with confidence before the Son of Man...

Gospel: Luke 21:5-19

Prayer over the Offerings

GRANT, O Lord, we pray, that what we offer in the sight of your majesty may obtain for us the grace of being devoted to you and gain us the prize of everlasting happiness...

Preface: *the priest may use any one of the eight prefaces provided for use in Ordinary Time.*

Prayer after Communion

WE have partaken of the gifts of this sacred mystery, humbling imploring, O Lord, that what your Son commanded us to do in memory of him may bring us growth in charity...

Sunday 24th November Jesus Christ, King of the Universe



'Thy kingdom come'

HOW can we proclaim Jesus Christ as King of the Universe, when in so much of God's world Jesus is unknown, neglected, misunderstood or rejected?

God's kingdom is already absolute, whether we acknowledge it or not. His rule embraces all human life and stretches beyond time and space. And, because Jesus is Love Incarnate, he offers a place in his kingdom for all who respond to him.

Look at today's second reading, which is St Paul's triumphant proclamation of Jesus Christ: '...in him all the fullness of God was pleased to dwell, and through him God was pleased to reconcile to himself all things, whether on earth or in heaven, by making peace by the blood of his cross.'

Christ's incarnation, his death and resurrection are his pledge of entry to his kingdom. As he said to the penitent thief dying by his side: 'Truly, I tell you, today you will be with me in paradise.' This all-powerful love, this truth and this promise are what all our Mass readings this past year have led up to. Jesus' birth, death and resurrection, and the outpouring of the Holy Spirit, are God's way of loving and saving mankind, admitting us to his eternal kingdom.

Our Blessed Lord Jesus Christ is indeed the Universal King: the Way, the Truth and the Life. No-one else - and nothing else - can take his place in our hearts in this world and the next.

Collect

ALMIGHTY ever-living God, whose will is to restore all things in your beloved Son, the King of the universe, grant, we pray, that the whole of creation, set free from slavery, may render your majesty service and ceaselessly proclaim your praise...

Readings: 2 Samuel 5:1-3. Psalm 121:1-5. Response: I rejoiced when I heard them say, Let us go to God's house. Colossians 1:12-20

Gospel acclamation: Alleluia... Blessings on him who comes in the name of the Lord! Blessings on the coming kingdom of our father David!

Gospel: Luke 23:35-43

Prayer over the Offerings

AS we offer you, O Lord, the sacrifice by which the human race is reconciled to you, we humbly pray that your Son himself may bestow on all nations the gifts of unity and peace...

Preface

...for you anointed your Only-Begotten Son, our Lord Jesus Christ, with the oil of gladness as eternal Priest and King of all creation, so that, by offering himself on the altar of the

Cross as a spotless sacrifice to bring us peace, he might accomplish the mysteries of human redemption, and, making all created things subject to his will, he might present to the immensity of your majesty an eternal and universal kingdom, a kingdom of truth and life, a kingdom of holiness and grace, a kingdom of justice, love and peace...

Prayer after Communion

HAVING received the food of immortality, we ask, O Lord, that, glorying in obedience to the commands of Christ, King of the universe, we may live with him eternally in his heavenly Kingdom...

This is the last Sunday in the present liturgical year. Next Sunday, 3rd December, is the First Sunday in Advent, the first day of the new liturgical year 2019-2020.

Gambian Christian anniversaries October & November



Newly ordained
Fr Jobe, 1933

EIGHTY-FIVE YEARS AGO

ON 14th October 1934, Fr Thomas Gregory Jobe celebrated his first Mass in The Gambia.

At the Mass, Fr Jobe addressed the people in the vernacular. One of his colleagues, the English priest Fr Harold Whiteside, told the congregation: 'Receive him with joy into your midst. He is of your soil, of your race, he understands your mentality, your language, your customs, better than any European priest can ever do.'

Fr Jobe had been ordained in Paris the year before 2nd October, the feast of the Holy Guardian Angels, by Archbishop Louis Le Hunsec, Superior-General of the world-wide Holy Ghost Congregation. From 1920 to 1926 the archbishop had been Vicar-Apostolic of the Province of Senegambia.

After his ordination, Fr Jobe travelled home by sea from Bordeaux and by road from Dakar. When he arrived in Banjul there were only three other priests in the Catholic Mission: the Superior, Fr John Meehan, from Ireland; Fr Harold Whiteside, from England; and Fr Aloysius Haegy, from France. (Of the seven Irish priests who arrived in Banjul between 1932 and 1936, not one would stay for long, being repatriated because of illness).

8th October 1878: Death of the Superior, Fr Renoux, who had arrived only six months earlier, on 11th April.

**** 15th October 1884 (135 years ago):** Opening of Bethel Methodist Church in Stanley Street, Banjul.

26th October 1905: Fr John Meehan CSSp, who had been ordained in Paris the previous year, arrived in The Gambia. His fellow priests in Banjul at that time were Fr Pierre Wieder and Fr Miesterman, Holy Ghost Fathers from France, and a Senegambian priest, Fr Gabriel Sanneh.

16th October 1919: (100 years ago): The Imam Ratib of Banjul, Alhaji Momodou Njie, paid an official visit to the Superior of the Catholic Mission, Fr John Meehan.

28th October 1932: Arrival of Fr McEnnis to take over the management of the schools. But in April the following year he was diagnosed as suffering from tuberculosis and invalided back to Ireland, never to return.

CHECK 21st November 1936: Fr Joseph Charles Mendy arrived from a retreat in Dakar, bringing with him an English priest, Fr Harold Whiteside.

27th October 1938: Arrival of Fr Michael Moloney (later Bishop Moloney).

10th October 1945: Arrival of Fr James White, who died in The Gambia in February 1996.

1st November 1948: Opening of St Therese's Elementary

School with 114 pupils.

30th November 1949 (70 years ago): The Methodist Church at Cape St Mary was licensed for marriages.

30th November 1951: Fr Moloney was named Prefect of the Banjul Mission, which had been designated a Prefecture Apostolic on 15th April that year.

16th October 1952: Arrival of Fr William Costelloe and Fr Reginald Gillooly (the latter now living in retirement in Dublin).

26th October 1958 (Christ the King): Enthronement of Bishop Moloney (*right*) as first Bishop of Banjul, the Hagan Street Church having become his Cathedral.

3rd October 1959 (60 years ago): Building began in Bakau of Stella Maris Church (Star of the Sea).

17th November 1961: Publication of a Government Bill establishing the Common Entrance Examination for all publicly-funded secondary schools.

17th October 1962: Founding of Pioneer Total Abstinence Association.

17th October 1966: Arrival of Fr John Hogan.

3rd October 1967: Arrival of Fr Michael Casey.



28th October 1968: Arrival of the first Presentation Sisters, Sr Cecilia and Sr Margaret.

27th October 1970: Arrival of Fr Robert Ellison (later, Bishop Ellison).

11th October 1972: Fr John Sharpe moved to Kunkujang to found a mission station.

12th November 1972: Blessing by Bishop Moloney of the Junior Seminary at Fajara. The first Director was Fr Pierre Sagna (later, Bishop Sagna). Among the 19 seminarians were Fr Anthony Gabisi and Fr Peter Gomez.

4th November 1976: First meeting of all Mission personnel to work out a pastoral plan for the diocese.

29th October 1977: Death of James Ndow, first Gambian Principal of Gambia High School.

31st October 1981: Departure of Fr Michael Murray.

23rd November 1983: Death in Ireland of Fr Francis Farrell.

23rd November 1984 (35 years ago): Arrival of Fr Peter Conaty.

28th October 1988: Arrival of Fr Philip Crowe, who had been ordained in Ireland four months earlier by Bishop Michael Moloney.

14th November 1998: Bishop Cleary blessed the I chapel at GPI.

18th November 1999 (20 years ago): Funeral in Banjul of Tony Blain, former Director of Education.

6th November 2000: President Jammeh appointed Bishop Cleary a Commander of the Order of the Republic of The Gambia (CRG).

13th November 2000: Death of Rachel Palmer, founder of the School of Nursing, Banjul.

13th October 2002: Death in Ireland of Fr Vincent Comer, former Principal of St Peter's Technical High School Lamin, and Vicar-General of the diocese. He had first arrived over 40 years previously, in January 1962.

26th November 2004 (15 years ago): Opening of St Vincent de Paul Amdalai.

6th October 2005: Death in Ireland of Sr Benigna Kearney, who had taught in The Gambia for more than 50 years.

24th November 2008: Archbishop Theodore-Adrien Sarr of Dakar was among 23 new cardinals created by Pope Benedict XVI.

17th October 2008: Death in the USA of Arthur K. Carrol, Methodist who after retirement as head of the Gambia Public Transport Corporation worked for the Catholic charity, Caritas. Mr Carrol's funeral was held at Wesley Methodist Church Banjul on 7th November.

10th-18th November 2008: A former Director of GPI, Fr Peter Conaty, returned after 20 years to lead a workshop on the liturgy for priests, religious and choir leaders.

21st November 2008: Fr John Mendy (*right*) was ordained at Farafenni by Bishop Ellison.



29th November 2008: Sr Vivian Aduni, Sr Benedicta Peligabase, Ghanaians, and Sr Marie Sylva, Gambian, made their first profession as Cluny Sisters,

2nd-23rd October 2009 (10 years ago): Bishop Ellison was among the 244 bishops who took part in the Synod for Africa in Rome.

5th October 2009 (10 years ago): Death in Banjul aged 98 of Matilda Ann Faal, who had attended Holy Spirit Banjul every day since its opening.

14th November 2009 (10 years ago): At Brikama, Bishop Ellison ordained Fr Yenes Manneh.

1st-10th October 2010: Sr Calixte Thomas, Sr Josephine Kamada, Sr Teresa Mundow and Sr Jeanne-Therese Ndey joined Cluny Sisters from all over Africa at a synod at Dakar which considered the implementation of the 2009 Synod of African Bishops in Rome.

During November 2010: Death of Sang Gomez, catechist in St Peter's Parish, Lamin, particularly associated with Holy Rosary Church.

20th November 2010: President Yahya Jammeh launched 'From Jerusalem to Calvary' by George Gomez.

29th October 2011: Mass at the Cathedral for the 50th anniversary as a reverend sister of Sr Jeanne-Thérèse Ndeye, first Gambian Sister of St Joseph of Cluny.

10th November 2012: At Lamin, Bishop Ellison ordained Fr Aimé Joseph Colley and Fr Matthew M. Mendy.

17th November 2012: Sr Barbara Kumangtum from Ghana, Sr Rahel Matandala from Kenya, and Sr Victoria Tholley from Sierra Leone made their first profession at the Novitiate of St Joseph of Cluny at Kanifing.

4th November 2013: The Papal Nuncio, Archbishop Mirosław Adamczyk, presented his letters of credence to President Jammeh.

9th November 2013: At Brikama, Bishop Ellison ordained Fr Victor Ndecky.

21st October 2015: Marie Gibba and Marie Louise Moussa took their first vows as novices of the Presentation of Mary.

1st October 2016: Ellen B. Mendy and Harriet B. Mendy made their first profession as Sisters of the Presentation of Mary.

19th October 2016: At Bakau Stadium the Gambian Christian Council held an ecumenical gathering to pray for 'the recognition of rights, security, peace and the religious freedom of all - especially Christians - in The Gambia'.

21st October 2016: Catholics throughout the diocese observed this day and the week leading up to it as days of fasting and prayer for freedom in The Gambia.

7th October 2017: Sr Dawida Krzempek of the School Sisters of Notre Dame (SSND) celebrated the Silver Jubilee of her religious profession, having spent 17 of her 25 years as a religious sister in The Gambia.

5th October 2018: Three priests of the Salesians of St John Bosco took up ministry at Kunkujang Mariama.

2nd November 2018: The Duchess of Cornwall, wife of the Prince of Wales, visited St Therese's Upper Basic School Kanifing.

5th November 2018: At the Jaama Hall, the choir of St Peter's Lamin presented a Silver Jubilee Concert.

9th November 2018: Crowds of Christians and Muslims welcomed Bishop Gabriel Mendy when he paid his first visit to Basse as Bishop. Among other engagements, he confirmed 17 young people.

19th November 2018: Bishop Mendy hosted a dinner at GPI for Archbishop Dagoberto Campos-Salas, Apostolic Nuncio to The Gambia.

A beginner's guide to the Rosary



Who can pray the Rosary?

ANYONE who knows six easy prayers can pray the Rosary. You will also need to know twenty Mysteries to meditate upon as you pray.

The order of prayers

The Rosary begins with the Apostles Creed, followed by one Our Father, three Hail Marys (traditionally offered for an increase in faith, hope and charity for those praying the Rosary), a Glory be, and, if desired, the Fatima Prayer.

Next come five mysteries, each consisting of one Our Father, ten Hail Marys, a Glory be, and, if desired, the Fatima Prayers.

Conclude with the Hail Holy Queen and the Final Prayer.

Rosary beads

Counting rosary beads frees your mind to help you meditate. But if you do not have beads, you can count with your fingers.

Prayers for praying the Rosary

The Apostles' Creed

I BELIEVE in God, the Father almighty, Creator of heaven and earth; and in Jesus Christ, his only Son, Our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried; he descended into hell; on the third day he arose again from the dead; he ascended into heaven, and is seated at the right hand of God the Father almighty; from there he will come to judge the living and the dead. I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

Our Father

OUR FATHER, who art in heaven, hallowed be thy name; thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. Amen.

Hail Mary

HAIL MARY, full of grace. The Lord is with thee. Blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death, Amen.

Glory be

GLORY BE to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning, is now, and ever shall be, world without end. Amen.

Fatima prayer (optional)

O my Jesus, forgive us our sins. Save us from the fires of hell. Lead all souls into heaven, especially those in most need of thy mercy.

Hail holy Queen

HAIL, holy Queen, Mother of mercy, our life, our sweetness and our hope. To thee do we cry, poor banished children of Eve: to thee do we send up our sighs, mourning and weeping in this valley of tears. Turn then, most gracious advocate, thine eyes of mercy toward us, and after this our exile, show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary!

Final Prayer

O GOD, whose only-begotten Son by his life, death and Resurrection has purchased for us the rewards of eternal life; grant, we beseech thee, that meditating on these mysteries of the most holy Rosary of the Blessed Virgin Mary, we may imitate what they contain and obtain what they promise, through the same Christ our Lord. Amen.

The Twenty Mysteries

Here is a description of all twenty Mysteries.

THE JOYFUL MYSTERIES

- **The Annunciation:** The Archangel Gabriel announces to Mary that she shall conceive the Son of God.
- **The Visitation:** Mary visits her cousin Elizabeth, who is pregnant with John the Baptist.
- **The Nativity:** Jesus is born.
- **The Presentation:** Mary and Joseph present Jesus in the Temple, where they meet Simeon.
- **The Finding in the Temple:** After losing him, Mary and Joseph find young Jesus teaching in the Temple.

THE LUMINOUS MYSTERIES

- **The Baptism in the Jordan:** The voice of the Father declares Jesus the beloved Son.
- **The Wedding at Cana:** Christ changes water into wine - his first public miracle.
- **The Proclamation of the Kingdom:** Jesus calls to conversion (Mark 1:15) and forgives the sins of all who draw near to him.

- **The Transfiguration:** The glory of the Godhead shines forth from the face of Christ.
- **The Institution of the Eucharist:** Jesus offers the first Mass at the Last Supper with his apostles, establishing the sacramental foundation for all Christian living.

THE SORROWFUL MYSTERIES

- **The Agony in the Garden:** Jesus sweats water and blood while praying the night before his passion.
- **The Scourging at the Pillar:** Pilate has Jesus whipped.
- **The Crowning with Thorns:** Roman soldiers crown Jesus' head with thorns.
- **The Carrying of the Cross:** Jesus meets his mother and falls three times on the way up Calvary.
- **The Crucifixion:** Jesus is nailed to the cross and dies before his mother and his apostle John.

THE GLORIOUS MYSTERIES

- **The Resurrection:** Jesus rises from the dead.
- **The Ascension:** Jesus leaves the apostles and ascends to heaven.
- **The Descent of the Holy Spirit:** The apostles receive the Holy Spirit in tongues of fire in the upper room with Mary.
- **The Assumption:** Mary is assumed into heaven by God at the end of her life here on earth.
- **The Coronation:** Mary is crowned Queen of Heaven

Mysteries for certain weekdays

- Monday - Joyful
- Tuesday - Sorrowful
- Wednesday - Glorious
- Thursday - Luminous
- Friday - Sorrowful
- Saturday - Joyful
- Sunday - Glorious

As an exception, the Joyful Mysteries are said on Sundays during Christmas Time, while the Sorrowful Mysteries are said on the Sundays of Lent.

Intentions

PRACTICALLY everyone ‘offers’ the Rosary for an intention. Some people offer particular intentions before each decade. You can ask God to grant you a favour, heal a sick person or convert a sinner.

Some people offer the same intention every day - sometimes for years on end - especially when asking the Father for the conversion of a particular person. Intentions are as varied as the people who pray.

The family Rosary

The family Rosary is usually prayed out loud after dinner or before going to bed. Family members can take turns leading the decades with one person praying the beginning of the prayers, and all others praying the endings.

Many families add favourite prayers at the end of the Rosary, or ask favourite saints to pray for them.



Pious practices

Many devotional practices in the Church are so habitual that we don't think about them. But whenever we make the sign of the Cross, for instance, or dip our fingers into holy water, we should do so in awareness of what the action means.

We shouldn't perform such actions to impress others or to tell ourselves how holy and good we are.

We perform them to honour God and our membership of his Church.

Friday - day of abstinence

IT is widely known, even beyond the Church, that Catholics must attend Mass on Sundays and Holy Days of Obligation. What is less well-known, and less widely-practised, is that Catholics are expected to treat all Fridays (except solemnities) as days of abstinence.

Abstinence on Fridays traditionally meant abstaining from eating meat in recollection of Christ's crucifixion and as a mark of Catholic identity. Nowadays, abstinence may also be marked in other ways: for example, by abstaining from alcohol or some other pleasure.

Catholics may also mark Friday by performing an act of devotion such as attending Mass or making the Stations of the Cross. Or they may perform an act of charity for the sick and suffering, the poor and the lonely.

The observance of abstinence or penance each Friday throughout the year (unless it is a solemnity) is a rule in the Diocese of Banjul. *Days of abstinence are marked in the Daily Mass Readings on page 30.*





from beyond the diocese

Francis visits Mozambique, Madagascar and Mauritius

HUGE crowds welcomed Pope Francis to Mozambique on Wednesday 4th September as he began a six-day tour of three African countries.

He was the first Pope to visit Mozambique since St John Paul II in 1988. After being greeted by President Filipe Nyusi, Pope Francis was whisked away in his popemobile as crowds waved placards reading 'Welcome, Prophet of Reconciliation'.

On his first full day in Mozambique, Pope Francis applauded a recent peace deal between government and the former rebel group, Renamo, now the main opposition party.

The two sides in the former Portuguese colony fought a 15-year civil war that ended in 1992 and killed about a million people.

In talks with the President, the Pope spoke of 'the efforts made in recent decades to ensure that peace is once more the norm'. Reconciliation, he said, is 'the best path to confront the difficulties and challenges that you face as a nation'.

The Pope commiserated with victims of the two cyclones in March that had killed over 600 and affected hundreds of thousands. 'I want you to know of my own participation in your anguish and suffering, and the commitment of the Catholic community to respond to this most difficult situation... I pray that, in God's providence, constant concern will be shown by all those civil and social groups who make people their priority and are in a position to promote the necessary rebuilding.'

The Pope asked Mozambicans to be vigilant against pillaging and the exploitation of natural resources.

He visited a hospital for HIV-Aids sufferers run by the Sant' Egidio community, and celebrated Mass for some 60,000 people in Maputo's national stadium.

Francis asserted: 'At times it seems that those who approach with the alleged desire to help have other interests. Sadly, this happens with brothers and sisters of the same land, who let themselves be corrupted. It is very dangerous to think that this is the price to be paid for foreign aid.'

While the Pope did not give any specific examples of corruption, Mozambique is still struggling to recover from the impact of a \$2 billion (D) debt scandal, which saw hundreds of millions of dollars in borrowing guaranteed by the Mozambique government disappear.

He told people not to resort to vengeance. Speaking in Portuguese, he asked them not to follow the old law of retaliation 'an eye for eye, a tooth for a tooth.... No family, no group of neighbours or ethnic group and even less no country has a future if the motor that unites them... is composed of vengeance and hatred.'

On Friday 6th September the Pope went on to visit the large Indian Ocean island of Madagascar and its much smaller and wealthier neighbour Mauritius - both situated off the eastern coast of Africa.

An extremely beautiful country, Madagascar is also

extremely poor, with a GDP per capita of \$1,600 (D) a year.

The Pope had words of encouragement for young people, most of whom are unemployed. The country's liberal-leaning President, Andry Rajoelina, was elected to a second term last year mainly on promises of jobs and housing.

At Antananarivo's Soamandrakizay stadium, thousands of young people - mainly scouts - gathered for a vigil, having waited for hours in the heat. During the vigil, Pope Francis lauded the enthusiasm of the singing crowd. He encouraged the young people not to fall into bitterness or to lose hope, even when they lacked the 'necessary minimum' to get by and when 'educational opportunities were insufficient'.

The Pope went on to visit Mauritius, where thousands at the international airport in shouted with joy as he landed on Monday 9th September. He celebrated Mass and met civil authorities and civil society at the Presidential Palace.

Mauritius, a small republic of 1.3 million inhabitants, is predominantly Hindu (52 per cent), but has 30 per cent Christians, mainly Catholics, and 18 per cent Muslims.

The Prime Minister, Pravind Kumar Jugnauth, saw the Pope's visit as a showcase for Mauritius' 'economic and social success, but also as a true model of pluralism... Our cultural diversity has never prevented us from creating an environment conducive to dialogue, understanding and peace.'

Pope Francis called on the Malagasy people to protect the environment, and reiterated a warning against corruption. He told his hosts they should 'create jobs and money-making activities which respect the environment and help people escape poverty'.

Mauritius loses around 200,000 hectares of forest each year, and most of the tropical rainforest could disappear by 2040. Pope Francis said there 'were many causes driving excessive deforestation which benefits just a few people... and compromises the future of the country.'

Previous to this latest African visit, Pope Francis has visited five other countries in Africa - Kenya, Uganda, Central African Republic, Egypt and Morocco.

Burkina Faso Cardinal is new SECAM President

SECAM - the Symposium of Episcopal Conferences of Africa and Madagascar - held its Golden Jubilee celebrations in June in Uganda.

The bishops elected the Archbishop of Ouagadougou in Burkina Faso, Cardinal Philippe Nakellentuba Ouédraogo, as the new President.

Elected as 1st Vice President was the Bishop of Umtata, South Africa, Sithembele Anton Sipuka. The 2nd Vice President is Bishop Lucio Andrice Muandula, of the Diocese of Xai-Xai in Mozambique.

Cardinal Ouédraogo declared that SECAM will continue to commit itself to the care of migrants and refugees, and to the protection of ecology. In coming years, SECAM intends to highlight the socio-political dimension of evangelisation as



inspired by Catholic social teaching in a concerted effort to accompany politicians and governments working for the well-being of their people.

Cardinal Ouédraogo said that by standing united the Church in Africa would be in a much stronger position to confront pastoral challenges arising from ideological colonisation, land-grabbing, and political destabilisation. The cardinal said these concerns call for a united front to tackle the menaces of human trafficking, terrorism and arms trafficking.



Slave turned priest declared 'Venerable'

A SLAVE who became the first black American to become a Catholic priest is one step closer toward sainthood.

In June, Pope Francis declared Father Augustus Tolton 'Venerable', along with seven others. The date of their canonisation has not yet been announced.

Born on a plantation, Augustine escaped slavery with his family in childhood. However, racial discrimination in the US meant he had to travel to Rome to be trained for the priesthood.

Augustine Tolton was born on 1st April 1854 in Missouri. When the American Civil War broke out, Augustine's father escaped to fight, and later died, for the Union army. The rest of the family then fled from slavery to Illinois. Augustine and his siblings were enrolled in a local all-white Catholic school, but were forced out by angry parents.

With the help of a local priest, Augustine's education and involvement with the Church continued in spite of protests, and he was confirmed at the age of 16. Despite requests by his mentor, every seminary and religious order in the US rejected him because of his race.

In his twenties Augustine's family moved back to Quincy, Missouri. Eventually another priest wrote to Rome on his behalf, and in 1880 he left for Italy for training, where he was ordained in 1886.

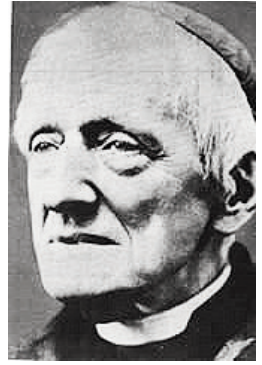
When Fr Tolton returned to Quincy in 1889, thousands lined the streets to greet him. A brass band played hymns and negro spirituals, and black and white people processed together into the local church. But he attracted the active dislike of a new parish priest who aimed racial slurs at him and dissuaded white Catholics from attending his services. Given the difficult situation, he reluctantly requested a transfer.

In December 1889 Fr Tolton was approved to move to the Archdiocese of Chicago, where he was given jurisdiction over black parishioners.

With the population facing unemployment and endemic poverty, he raised funds to build a church for black Catholics. Construction began in 1893, but was halted two years later due to lack of funding. Under pressure, Fr Tolton became overwhelmed with illness. In July 1897, aged 43, he died from complications from heat stroke.

The late Cardinal Francis George of Chicago announced Fr Tolton's cause for canonisation in 2010. He received the designation 'Servant of God' by the Vatican one year later.

From Anglican priest to cardinal of the Roman Church



JOHN Henry Newman, one of the most significant figures of the 19th century, was on Sunday 13th declared a saint, when he was canonised in Rome by Pope Francis, along with four others.

Newman is the first Englishman since the 17th century, apart from martyrs, to be recognised as a saint.

Newman (1801-1890) was ordained an Anglican priest. He became leader of the Oxford Movement (which stressed the Catholic elements in the Church of England), and in 1845 converted to Roman Catholicism. He founded the Oratory in England, and was later made a cardinal.

Newman was declared 'Venerable' in 1991 by Pope St John Paul II, and 'Blessed' by Pope Benedict XVI in 2010. During the ceremony, Pope Benedict said that Newman 'tells us that our Divine Master has assigned a specific task for each of us, a 'definite service' committed uniquely to every single person.

A delegation representing the Anglican Communion was present at the canonisation, which was attended by Prince Charles.

The life of St John Henry Newman: page 24



Death of renowned African theologian

JOHN Mbiti, an internationally-respected African theologian, scholar and Anglican priest, died in Switzerland on 6th October, aged 87

Born in Kenya on 30th November 1931, John Samuel Mbiti studied

in Uganda and the United States before taking his doctorate in 1963 at the University of Cambridge in England. He taught religion and theology in Makerere University, Uganda, from 1964 to 1974 and was subsequently Director of the World Council of Churches' Ecumenical Institute in Bogis-Bossey, Switzerland. He held visiting professorships at universities across the world and published extensively on philosophy, theology and African oral traditions.

Mbiti's book *African Religions and Philosophy* (1969) was the first work to challenge Christian assumptions that traditional African religious ideas were 'demonic and anti-Christian'.

His sympathetic treatment of traditional religions was based on massive field-work. Mbiti was clear that his interpretation of these religions was from a firmly Christian perspective, and this aspect of his work was sometimes criticised.

Mbiti's research interests included theology in Africa and Asia, and ecumenism. He also collaborated on a book of African proverbs, collected from across the continent.

From 2005 up until his death in 2019, Mbiti was an Emeritus Professor at the University of Bern and parish minister in the town of Burgdorf, Switzerland.

John Henry Newman's search for light and truth

ON Sunday 13th October, John Henry Newman was canonised by Pope Francis.

Newman was born in London in 1801, the eldest son of a banker. His family were practising members of the Church of England.

When he was 15, Newman had a religious experience that changed his life forever. Much later, he wrote, 'I believed that the inward conversion of which I was conscious ... would last into the next life, and that I was elected to eternal glory.'

At the age of 16 Newman became an undergraduate at Trinity College Oxford. In 1822, after graduation, he was elected to a fellowship at Oriel College.

Oxford and Cambridge then provided the formation for Anglican clergy. Desiring to take a vow of celibacy that was not common at the time, Newman pursued Anglican orders as a way of dedicating his whole life to God. He wrote the day after his ordination as a deacon in 1824, 'I have the responsibility of souls on me to the day of my death.'

In 1825 he was ordained and appointed curate of St Clement's Church Oxford, where he became known for visiting all the parishioners, especially the sick and the poor.

In 1826 Newman became a tutor at Oriel College. He felt he had a duty to guide his students to the zeal for the faith that he had discovered.

Encountering the Fathers

Newman discovered the Church Fathers, the teachers of early Christianity. The Catholic - meaning universal - nature of the faith, and the line of apostolic succession which had transmitted it through history, became clear to him.

Newman's preaching at the University Church of St Mary the Virgin captivated congregations, and people began to travel from far away to hear him. He became the most influential preacher in the country.

In 1833, on a trip to Sicily, Newman fell ill. In delirium he repeated, 'I have a work to do in England.' When he recovered he considered this another conversion. It awoke even more deeply his desire to bring a renewal to the Church he loved.

On his return Newman banded together with friends who also wished to bring about this renewal. They despaired at the state of the Church of England, believing that it cared more for the political establishment than being true to its origins. Newman wrote, 'This remarkable Church has always been utterly dependent on the civil power and has always gloried in that dependence. It [needs] in fact a second Reformation: a better Reformation.'

The Oxford Movement

To bring about this 'better Reformation' Newman and his associates embarked upon what became known as the 'Oxford Movement', issuing pamphlets - 'Tracts for the Times' - which challenged the status quo of the Christian establishment.

The tracts were published anonymously, although Newman wrote about a third of them. Between 1833 and 1841, ninety tracts were published, gaining the movement a second name:



the 'Tractarian Movement.'

Newman's best method of reaching people was still preaching and public lectures. The Oxford Movement began to excite Christians around the country.

Changing attitudes

As he studied Christian history, especially the apostolic succession, Newman reconsidered his hostility towards Catholicism. Catholics had been reviled in England since the Reformation, but times were changing. The Roman Catholic Relief Act of 1829 quelled a potential Irish rebellion.

But Newman still considered the Catholic Church to be lacking in holiness. He wrote, 'Rome must change first of all her spirit ... if they [Catholics] want to convert England, let them go barefooted into our manufacturing towns, let them preach to the people like St Francis Xavier.'

In Tract 90, published in 1841, Newman argued that the doctrines of the Church of England were fundamentally more Catholic than Protestant. Heads of colleges at Oxford expressed outrage, arguing that Newman was 'opening a way by which men might violate their solemn engagements to the University.'

The Bishop of Oxford demanded an end to the Tracts. Struggling with his changing attitudes towards Catholicism, Newman moved to Littlemore, a village outside Oxford, to live a quasi-monastic life, devoting himself to study, fasting and prayer. By 1843 he had resigned from St Mary's.

New ground

Newman became convinced that the Church of Rome was the church nearest to the spirit of early Christianity. But he still felt that the Catholic Church had added much to the Christian faith that was not to be found in early Christian history or in Scripture, such as purgatory and papal supremacy. Anglicans considered such additions a corruption, and Newman wanted to examine whether such beliefs were legitimate. He undertook extensive historical study which broke new theological ground.

In 1845 Newman published his 'Essay on the Development of Christian Doctrine'. He explored the paradox that for an idea to remain itself, it must be able to develop. He came to realise that doctrines are 'living' - they should vitalise the hearts of Christians and the body of the Church, just as Christ himself does.

Newman came to realise that the Anglican Church could never be the church he so greatly desired. He invited Fr Dominic Barberi, an Italian Passionist priest, to receive him into the Catholic Church.

Newman's confession, begun on the evening of 8th October 1845, went on so late that Fr Dominic insisted that they go to bed and resume it in the morning. When it was completed, John Henry Newman was received into the Catholic Church.

Huge consequences

Newman's conversion had huge personal consequences. His family rejected him. He lost most of his Church of England friends. He could no longer be a college fellow at Oxford. He later described such trials as moving him to more completely surrender his life to God.

'He knows what He is about. He may take away my friends, He may throw me in among strangers, He may make me feel desolate, make my spirits sink, hide the future from me - still He knows what He is about.'

Newman's conversion was accompanied by a great sense of interior peace. He wrote, '...it was like coming into port after a rough sea.'

The following year Newman was sent to study for the priesthood in Rome, where he discovered the community life of the Oratorians of St Philip Neri, a 16th-century saint regarded by Newman as a great example of cheerful witness. He also saw in Oratorian life something similar to collegiate life at Oxford.

On 1st February 1848, with the approval of Pope Pius IX, Newman established in Birmingham the first Oratory of St Philip Neri in the English-speaking world. The following year, with one of his disciples, Frederick William Faber, Newman founded a second Oratory in London.

Newman began to address those involved in the Oxford Movement, to convince them that they too belonged in the Catholic Church. His conversion prompted many in Oxford and Cambridge to follow him in joining the Church. He wrote essays entitled 'Certain Difficulties Felt by Anglicans in Catholic Teaching' and gave lectures on the 'Present Position of Catholics in England'.

Founding a university in Dublin

In 1852 Newman was invited to give lectures in Dublin on university education. They became the part of his great work, 'The Idea of a University'. He wrote, 'The University ... educates the intellect to reason well in all matters, to reach out towards truth, and to grasp it.'

In 1854 the Irish bishops appointed Newman Rector of the new Catholic University of Ireland (now University College Dublin). He drew inspiration from the Catholic University of Louvain in Belgium and from the Oxford collegiate system with which he was so familiar. As Rector, Newman was not only an intellectual and spiritual leader, but a skilled manager, overseeing the construction of buildings, the publication of periodicals and the recruitment of staff.

Newman countered the notion that being educated and cultured, being a 'gentleman', was enough to form the moral conscience. Recognising that this diminishes the importance of the Catholic religion in acquiring virtue, he wrote: 'Knowledge is one thing, virtue is another... It is well to be a gentleman, it is well to have a cultivated intellect, a delicate taste, a candid, equitable, dispassionate mind... but still... they are no guarantee for sanctity or even for conscientiousness.'

Newman served as University Rector for four years, but was concerned for the still newly-founded oratory in Birmingham. He also felt under-supported by the Irish bishops. He was obliged to make 56 crossings to and from Ireland over a period of seven years. In 1858 he decided to resign as Rector and return to Birmingham Oratory.

Controversies

The next two decades brought Newman highs and lows, with controversies prompting him to write some of his best work.

As Editor of the *Catholic Review*, Newman was attacked by some fellow Churchmen for being critical of Pope Pius IX, and for advocating that the faithful should be consulted on the definition of dogmas. Some bishops came to view him as problematic. Newman was viewed with suspicion by many in Rome. Having been disowned by the Church of England, to be seen as suspect by the Catholic Church, the church he had sacrificed so much to join, brought him bitterness.

Another trial became the catalyst for Newman's autobiography, *Apologia pro vita sua* ('A defence of my life'). In 1864 a Cambridge professor wrote that Newman had never honestly been an Anglican. Newman felt he had to reply. For seven weeks he wrote up to 16 hours a day. The candidness of his 500-page work led even Newman's critics to admire his integrity, and its publication did much to restore his reputation in England among Anglicans and Catholics alike.

When the First Vatican Council was convened in 1868, several bishops asked Newman to be their theological adviser. Although he was particularly interested in the topic of papal infallibility - which the Council was due to discuss - Newman turned down these invitations in order to complete his philosophical exploration of how a person reaches convictions, 'The Grammar of Assent'.

In 1874 Newman responded to an attack on Catholics by the Prime Minister, William Gladstone. Gladstone, angered by the Vatican Council's affirmation of papal infallibility, asserted that because of their allegiance to the Pope, Catholics could never be loyal to the Queen. Newman wrote an open letter, saying that Catholics 'do not deserve this injurious reproach that we are captives and slaves of the Pope'.

'The cloud is lifted'

In 1877 Newman returned to Oxford for the first time in 34 years to receive an honorary fellowship at Trinity College. In 1878 Pope Pius IX died and was succeeded by Pope Leo XIII. In 1879 Leo appointed Newman a cardinal. The news came as a vindication of his orthodoxy and loyalty to the Catholic Church. He declared, 'The cloud is lifted for ever'.

Newman chose as his cardinal's motto, *Cor ad cor loquitur* ('Heart speaks to heart'). He asked not to be consecrated as a bishop and to be allowed to remain in Birmingham, and he continued to live, still writing, at Birmingham Oratory.

Newman's elevation was widely lauded. An Anglican friend wrote to him, 'I wonder if you know how much you are loved... by all religiously-minded in England. And even the enemies of faith are softened by their feeling for you. And I wonder whether this extraordinary and unparalleled love might not be ... utilised, as one means to draw together into one fold all Englishmen who believe.'

In his final years Newman continued to correspond with and give spiritual guidance to many.

He died at the age of 89 on 11th August 1890. Tens of thousands lined the Birmingham streets for the passing of his cortege. The inscription on his grave in the Oratory cemetery reads 'Out of shadows and symbols unto the truth.'

Some weekday celebrations - October & November

Tuesday 1st October: St Therese of Lisieux *religious*

THERESE was born in 1873 in Alençon, France, the youngest of nine children. When she was four, her mother died, and her father moved to Lisieux. She wanted to follow two of her sisters in the religious life, but was told she was too young. But in 1888 she was admitted as a Carmelite nun.

Therese is known for her 'Little Way', which asserts that it is not necessary to achieve 'great deeds' to become holy. 'I see that it is enough to realise one's nothingness and give oneself wholly, like a child, into the arms of the loving God.' Therese died from tuberculosis aged only 24 on 30th September 1887. Her autobiography, *L'Histoire d'une Âme* ('The Story of a Soul') was published after Therese's death. It became a best-seller. Therese was canonised in 1925.

We pray especially today for the priests and people of the Parish of St Therese Kanifing.



Friday 4th October: St Francis of Assisi *religious*

LIKE St Therese, Francis is one of the most popular saints in the Roman calendar. He was born in Assisi, Italy, around 1181. In his early 20s, after being a soldier and prisoner of war, he experienced conversion, sold all his possessions, and gave the proceeds to the Church. In 1209 Pope Innocent III approved the foundation of the Franciscan Order, and in due course a parallel order for women was formed - the Poor Clares. Francis viewed the world of nature as the mirror of God, and called all creatures his brothers and sisters. In 1224, following a vision, he became the first person to receive the stigmata - bodily signs of the passion of Christ. Francis did much to restore faith in a Church which had become corrupted by wealth and political aspirations. He died in October 1226 and was canonised in 1228.

Monday 7th October: Our Lady of the Rosary

We pray especially today for the priests and people of the Church of the Holy Rosary, Lamin. *See page 20.*

Friday 11th October: St John XXIII *pope*

JOHN XXIII was born Angelo Giuseppe Roncalli in the village of Sotto il Monte in Italy in November 1881, the fourth of 14 children of poor farmers. He was ordained in 1904 and served in various posts, including Papal Nuncio in France and a delegate to Bulgaria, Greece and Turkey. In 1953 Pope Pius XII created him Cardinal Patriarch of Venice. Following the death of Pius XII in 1958, Roncalli was elected Pope, taking the title, John XXIII. It was expected that he would only serve a short time, but he convened the Second Vatican Council, with far-reaching consequences for the Church throughout the world. In late 1962 John was diagnosed with stomach cancer. On 3rd June 1963 he died, aged 81. In 2000 Pope St John Paul II beatified him. Pope Francis approved John XXIII for canonisation on 3rd June 2013, the 50th anniversary of his death.



Wednesday 19th October: St Jean de Brébeuf and his companions *martyrs*

JEAN de Brébeuf was born in Normandy, France, in 1593, and ordained a Jesuit priest in 1622. Three years later he went with others to Quebec, Canada, as a missionary. The Huron Indians were awed by his height and strength, but he made few converts except among the dying during a smallpox epidemic in 1636. During a war between the French and British, Fr de Brébeuf had to return to France for two years. In 1648 he was captured, tortured and forced to run naked. Red-hot blades were thrust down his throat. His nose was cut off, and boiling water was poured over him in mockery of Christian baptism. Then he was scalped and his heart torn from his body. Seven other missionaries were similarly martyred before and after him.

Tuesday 22nd October: St John Paul II *pope*

JOHN Paul II was born Karol Józef Wojtyła in Poland. He was elected to replace John Paul I, who died in 1978 after only 33 days in office.

John Paul II was the first non-Italian Pope since the Dutchman Adrian VI (1522-1523). He helped to end Communist rule in Poland. He improved Catholic relations with Judaism, Islam, the Orthodox and the Anglican Communion. He was one of the most travelled leaders in history, visiting 129 countries. In 1992 he visited Senegal and The Gambia.

John Paul canonised 483 saints - more than all his predecessors combined during the preceding five centuries. He died in 2005, the second longest-serving Pope since Pius IX (1846-1878). In 2009 John Paul II was proclaimed Venerable by Pope Benedict XVI. He was beatified on 1st May 2011, and canonised by Pope Francis on 27th April 2014, together with Pope John XXIII.



Monday 4th November: St Charles Borromeo *bishop*

CHARLES was nobly born in 1583 at Arona (in present-day Italy) and became known for his saintly life and academic ability. When he was 23 his uncle, Pope Pius IV (1559-65), made him Archbishop of Milan. Charles gave his inheritance to the poor. His efforts to revive the zeal of the clergy made him enemies. During the plague of 1575 he relieved distress. Charles founded the Order of Oblates. He fought hard to eradicate Protestantism from his diocese. He died in 1584.

Saturday 9th November: Dedication of the Lateran Basilica

THE POPE'S cathedral as Bishop of Rome is not St Peter's, but St John Lateran, dedicated in 324. This feast was at first celebrated only in Rome, but became universal. St John Lateran is known as the 'mother of all churches in the city and the world'. Today's feast celebrates Catholic unity and our regard for the See of Rome.

Monday 11th November: St Martin of Tours *religious*



ST MARTIN is known as the first great leader of Western monasticism. He was born of pagan parents in AD316 in eastern Europe. As a youth he was forced into the Roman army, but later petitioned the Roman Emperor to be released, declaring: 'I am Christ's soldier; I am not allowed to fight.' He was imprisoned, but soon discharged.

Legend holds that while Martin was still a soldier and a catechumen, he cut his cloak in half to share it with a beggar. That night he dreamt that Jesus himself was clothed with the torn cloak. When he awoke, the garment was restored. Martin was baptised at the age of 18. Leaving the army, Martin settled at Poitiers, then became a missionary in the Balkans, where he opposed Arianism, a heresy that denied the divinity of Christ. Forced out by the Arians, Martin went to Milan and then to the Italian island of Gallinari. In 360 he returned to Poitiers. He founded the first monastery in Gaul. In 371 he was made Bishop of Tours, and outside the city founded another monastery, Marmoutier, from which his adherents spread Christianity throughout Gaul. He himself was a missionary in Touraine, where Christianity was almost unknown. During his lifetime, Martin acquired a reputation as a miracle worker. He died in 397, and was one of the first non-martyrs to be publicly venerated as a saint.

Monday 21st November: The Presentation of the Blessed Virgin Mary

This feast is celebrated in the Catholic and Orthodox churches. Tradition says that Mary as a child was presented to God by her parents. The celebration of the feast began with the dedication in 543, built near the site of the Temple in Jerusalem. The basilica was later destroyed, but the observance of the feast spread throughout the Eastern Church. In the West it was adopted in 1363 by the papal chapel in Avignon (the city in the south of France where the papacy spent several years in exile). Pope Pius V removed the feast from the calendar in 1568, but it was restored in 1583 by Pope Sixtus VI.

We pray especially today for the Sisters of the Presentation of Mary, in particular for those serving in The Gambia.

Tuesday 22nd November: St Cecilia *martyr*

St CECILIA is the patron saint of musicians. It is said that as musicians played at her wedding she 'sang in her heart to the Lord'. She is one of seven women, in addition to the Blessed Virgin, commemorated by name in the Roman Canon (the First Eucharistic Prayer) of the Mass. While the details of Cecilia's story are fictional, her existence and martyrdom are considered a historical fact. She is said to have been beheaded with a sword. A church was founded in Rome in the 3rd century by Pope Urban I. A number of musical compositions are dedicated to Cecilia, and her feast day is the occasion for musical festivals. *St Cecilia's Choir at the Cathedral in Banjul is the oldest choir in the Diocese of Banjul.*



Saturday 30th November: St Andrew *apostle*

ACCORDING to the New Testament, Andrew was born in the village of Bethsaida on the Sea of Galilee during the early 1st century. Like his younger brother, Simon Peter, Andrew was a fisherman. St Matthew's Gospel says Jesus was walking along the shore of the Sea of Galilee and saw Andrew and Simon Peter fishing. Jesus asked the two to become disciples and 'fishers of men'. In St Luke's Gospel, Andrew is not initially named. It describes Jesus using a boat to preach to the crowds. Later, Luke 5:7 mentions that Simon was not the only fisherman on the boat; but it is not until Luke 6:14 that there is talk of Andrew being Simon Peter's brother. St John's Gospel says that Andrew was a disciple of John the Baptist. When Jesus walked by one day, John the Baptist stated, 'Behold, the Lamb of God!' It was then that Andrew and another made the decision to follow Jesus. John 6:8 says that Andrew told Jesus about the boy with the loaves and fishes. When Philip wanted to speak to Jesus about Greeks seeking him, he spoke to Andrew first. Andrew was also present at the Last Supper.

St Andrew is the patron saint of fishermen and singers. He is also the patron of Scotland, Romania, Russia and Ukraine.

Omni sancti et sanctae Dei, intercedite pro nobis

All holy men and women of God, intercede for us

End-
piece

'Zacchaeus, come down!'

The amazing encounter that can change our lives

**POPE FRANCIS delivered the following homily
to many thousands of young people gathered in
July 2016 at Kraków, Poland, for World Youth Day**



ST Luke's Gospel speaks to us of a meeting between Jesus and a man named Zacchaeus, in Jericho (Luke 19:1-10).

Jesus does not simply preach or greet people; as Luke tells us, he passed through the city. In other words, Jesus wants to draw near to us personally, to accompany our journey to its end, so that his life and our life can truly meet.

An amazing encounter took place with Zacchaeus, the chief tax collector.

Zacchaeus was a wealthy collaborator of the Roman occupiers, someone who exploited his own people, who because of his ill-repute could not even approach the Master.

His encounter with Jesus changed his life - just as it has changed, and can still change, each of our lives.

But Zacchaeus had to face a number of obstacles in order to meet Jesus. At least three of these can also say something to us.

The first obstacle: 'Too little'

The first obstacle was smallness of stature.

Zacchaeus couldn't see the Master because he was little. Even today we can risk not getting close to Jesus because we don't feel big enough, because we don't think ourselves worthy.

This is a great temptation; it has to do not only with self-esteem, but with faith itself. For faith tells us that we are 'children of God... that is what we are' (1 John 3:1). We have been created in God's own image; Jesus has taken upon himself our humanity, and his heart will never be separated from us; the Holy Spirit wants to dwell within us.

That is our real 'stature', our spiritual identity: we are God's beloved children, always. So you can see that not to accept ourselves, to live glumly, to be negative, means not to recognise our deepest identity. God loves us the way we are; and no sin, fault or mistake of ours makes him change his mind.

As far as Jesus is concerned - as the Gospel shows - no one is unworthy of, or far from, his thoughts. God counts on you for what you are, not for what you possess. In his eyes the clothes you wear or the kind of mobile telephone you use are of absolutely no concern. He doesn't care whether you are stylish or not; he cares about you! In his eyes, you are precious, and your value is inestimable.



At times we aim lower rather than higher. At those times it is good to realise that God remains faithful in his love for us. He loves us even more than we love ourselves. He believes in us even more than we believe in ourselves. He is there for us, waiting with patience and hope, even when we turn in on ourselves and brood over our troubles and past injuries.

But such brooding is unworthy of our spiritual stature: it is a kind of virus infecting everything; it closes doors and prevents us from getting up and beginning afresh.

God believes that we can always get up, and hates to see us gloomy. We are his beloved sons and daughters. Let us be mindful of this at the dawn of each new day. It will do us good to pray every morning: 'Lord, I thank you for loving me; help me to be in love with my own life!'

The second obstacle: the paralysis of shame

Zacchaeus faced a second obstacle in meeting Jesus: the paralysis of shame. We can imagine what was going on in his heart before he climbed that sycamore. It must have been quite a struggle - on one hand, a healthy curiosity and desire to know Jesus; on the other, the risk of appearing ridiculous.

Zacchaeus knew that in trying to climb that tree he would become a laughing-stock to all. Yet he mastered his shame, because the attraction of Jesus was more powerful.

The paralysis of shame did not have the upper hand. The Gospel tells us that Zacchaeus ran ahead, climbed the tree, and then, when Jesus called him, hurried down (4,6). He took a risk; he put his life on the line.

For us too, this is the secret of joy: not to stifle a healthy curiosity, but to take a risk. When it comes to Jesus, we cannot sit around waiting with arms folded.

Don't be ashamed to bring everything to the Lord in confession, especially your weaknesses, struggles and sins. He will surprise you with his peace. Don't be afraid to say 'Yes', to respond generously and to follow him! Say a firm 'no' to the narcotic of success at any cost and the sedative of worrying only about yourself and your own comfort.

The third obstacle: the judgment of others

After his small stature and the paralysis of shame, there was a third obstacle that Zacchaeus had to face. It was all around him - the grumbling of the crowd, who blocked him and criticised him. How could Jesus have entered the house of a sinner!

How truly hard it is to welcome Jesus, how hard to accept a 'God who is rich in mercy' (Ephesians 2:4). People will try to block you, to make you think that God is distant and insensitive, good to the good and bad to the bad. Instead, our heavenly Father 'makes his sun rise on the evil and on the good' (Matthew 5:45). He demands of us the courage to be more powerful than evil by loving everyone, even our enemies.

People may laugh at you because you believe in the gentle power of mercy. But do not be afraid.

People may judge you to be dreamers, because you believe in a new humanity, one that rejects hatred between peoples, one that refuses to see borders as barriers and can cherish its own traditions without being self-centred or small-minded.

Don't be discouraged: with a smile and open arms you proclaim hope, and be a blessing for our one human family.

Looking up

The crowd looked down on Zacchaeus. But Jesus did otherwise: he gazed up at him. Jesus looks beyond the faults and sees the person. His gaze remains constant, even when it is not met; it seeks the way of unity and communion. It does it halt at appearances, but looks to the heart.

With this gaze of Jesus you can help bring about another humanity, without looking for acknowledgement but seeking

goodness for its own sake, content to fight peaceably for honesty and justice.

Don't stop at the surface of things. Distrust the worldly cult of appearances, cosmetic attempts to improve our looks.

Let us listen to Jesus' words to Zacchaeus, which seem meant for us today: 'Come down, for I must stay at your house today' (v. 5).

Jesus extends the same invitation to you.

It is in our homes that Jesus wants to meet us. He wants to enter your homes, to dwell in your daily lives: in your studies, your work, your friendships and affections, your hopes and dreams.

How greatly he desires that you bring all this to him in prayer! How much he wants his word to be able to speak to you day after day, so that you can make his Gospel your own, so that it can serve as a compass for you on the highways of life!

In asking to come to your house, Jesus calls you, as he did Zacchaeus, by name.

Trust the memory of God: his memory is not a 'hard disc' that 'saves' all our data, but a heart filled with compassion.

May we try to imitate the faithful memory of God. Let us preserve the memory of the presence of God and his word, and listen once more to the voice of Jesus as he calls us by name.

This is a lightly-abridged translation of Pope Francis' homily.

See the back page for this Gospel reading and an illustration

World Youth Day was initiated by Pope St John Paul II in 1985. The 1995 World Youth Day closing Mass in the Philippines set a world record for the largest number of people gathered for a single religious event, with five million present. This record was surpassed when six million attended a Mass celebrated by Pope Francis in the Philippines 20 years later, in 2015.

World Youth Day 2016 was the 15th international event, and took place from 26th to 31st July in Kraków, Poland.

The 16th World Youth Day was held in January this year in Panama City, and the next World Youth Day will be held in Portugal in 2022.



**Question
Box**

I have been living with my boy-friend. We intended to get married in the Catholic Church, but I have become pregnant. What is the Church's teaching in such a situation?

IT is contrary to Christian teaching for a man and woman to live together as man and wife if they are unmarried. Christian men and women should have no sexual relations outside marriage - which means marriage according to the rites of the Church.

In former times, parents who had children outside the bond of marriage were discriminated against. Nowadays, there is much less stigma. Easy-going attitudes towards sexual matters have become the norm. This makes it harder for practising Christians to observe the clear and consistent tradition of the Church, derived from the Gospel, that sexual relations outside marriage such as fornication and adultery are unlawful.

Take heart. You are right to seek marriage. Consult your priest and true friends who are observant Catholics. Whatever your situation, the Sacrament of Reconciliation (Confession) will restore you to the family of Christ and his Church - which is a family of love, compassion and understanding.

Daily Mass Readings



Sunday readings Year C Weekday readings Year 2

October & November

Memorials in brackets are optional.

Tue 1st Oct	Zechariah 8:20-23. Psalm 86. Luke 9:51-56	St Therese
Wed 2nd	Exodus 23:20-23. Psalm 90:1-6,10-11. Matthew 1-5,10	Holy Guardian Angels
Thu 3rd	Nehemiah 8:1-12. Psalm 18:8-11. Luke 10:1-12	
Fri 4th	Baruch 1:15-22. Psalm 78:1-5,8-9	St Francis of Assisi <i>abstinence</i>
Sat 5th	Baruch 4:5-12,27-29. Psalm 68:33-37. Luke 10:17-24.	(of the BVM)
Sun 6th	Habakkuk 1:2-3 & 2:2-4. Psalm 94:1-2,6-9. 1 Timothy 1:6-8,13-14. Luke 17:5-19.	27th SUNDAY in ORDINARY TIME
Mon 7th	Jonah 1:1-2,11. Psalm Jonah 2:2-3,5-8. Luke 10:25-37.	Our Lady of the Rosary
Tue 8th	Jonah 3:1-10. Psalm 129:1-4,7,8. Luke 10:235-42.	
Wed 9th	Jonah 4:1-11. Psalm 85:3-6,0-10. Luke 11:1-4	(St Denis <i>or</i> St John Leonardi)
Thu 10th	Malachi 3:13-20. Psalm 1. Luke 11:5-13.	
Fri 11th	Joel 1:13-15 & 2:1-2. Psalm 9:2-3,6,16,8-9. Luke 11:15-26	(St John XXIII) <i>abstinence</i>
Sat 12th	Joel 4:12-21, Psalm 96:1-2,5-6,11-12. Luke 11:27-28	(of the BVM)
Sun 13th	2 Kings 5:14-17. Psalm 97:1-4. 2 Timothy 2:8-13. Luke 17:11-19 28th	28th SUNDAY in ORDINARY TIME
Mon 14th	Romans 1:1-7. Psalm 97:1-4. Luke 11:29-32.	St Calistus I
Tue 15th	Romans 1:16-25. Psalm 18:2-5. Luke 11:37-41	St Teresa of Jesus
Wed 16th	Romans 2:1-11. Psalm 61:2-3,6-7,9. Luke 11:42-46.	(St Hedwig <i>or</i> St Margaret Mary Alacoque)
Thu 17th	Romans 3:21-30. Psalm 129:1-6. Luke 11:47-54.	St Ignatius of Antioch
Fri 18th	2 Timothy 4:10-17. Psalm 144:10-13,17,18. Luke 10:1-9.	St LUKE <i>abstinence</i>
Sat 19th	Romans 4:13,16-18. Psalm 104:6-9,42-43. Luke 12:9-12	(St John de Brebeuf <i>or</i> St Paul of the Cross)
Sun 20th	Exodus 17:8-11. Psalm 120. 2 Timothy 3:14 – 4:2. Luke 18:1-8.	29th SUNDAY in ORDINARY TIME
Mon 21st	Romans 4:20-25. Psalm Luke 1:69-75. Luke 12:13-21	(St John Paul II)
Tue 22nd	Romans 5:12,15,17-21. Psalm 39:7-10,17. Luke 12:35-38.	(St John of Capestrano)
Wed 23rd	Romans 6:12-18. Psalm 123. Luke 12:39-48.	(St Anthony Mary Claret)
Thu 24th	Romans 6:19-23. Psalm 1:1-4,6. Luke 12:49-53	<i>abstinence</i>
Fri 25th	Romans 7:18-25. Psalm 118:66,68,76,77,93,94. Luke 12:54-59	(of the BVM)
Sat 26th	Romans 8:1-11. Psalm 23:1-6. Luke 13:1-9	
Sun 27th	Sirach 35:12-14,16-19. Psalm 32:2-3,17-19,23. 2 Timothy 4:6-8,16-18. Luke 18:9-14	30th SUNDAY IN ORDINARY TIME
Mon 28th	Ephesians 2:19-22. Psalm 18:2-5. Luke 6:12-19.	St SIMON & St JUDE
Tue 29th	Romans 8:18-35. Psalm 125. Luke 18-21	
Wed 30th	Romans 8:26-30. Psalm 8:26-30. Luke 13:22-30	
Thu 31st	Romans 8:31-39. Psalm 108:21,22,26,27,30,31. Luke 13:31-35. (<i>Evening Mass of All Saints</i>)	
Fri 1st Nov	Revelation 7:2-4,9-14. Psalm 23:1-6. 1 John 3:1-3. Matthew 5:1-12	ALL SAINTS
Sat 2nd	Isaiah 25:6-9. Psalm 26:1-4,7-9,13-14. Romans 5:5-11 (other readings may be used)	ALL SOULS
Sun 3rd	Wisdom 11:22 – 12:1. Psalm 144:1-2,8-11,13-14. 2 Thessalonians 1:11- 2:2. Luke 19:1-10	31st SUNDAY in ORDINARY TIME
Mon 4th	Romans 11:19-36. Psalm 68:30-31,33-34,36-37. Luke 14:12-14	St Charles Borromeo
Tue 5th	Romans 12:5-16. Psalm 130. Luke 14:15-24	
Wed 6th	Romans 13:13:8-10. Psalm 111:1-2,4-5,9. Luke 14:25-33	
Thu 7th	Romans 14:7-12. Psalm 26:1,4,13-14. Luke 15:1-10	
Fri 8th	Romans 14:7-12. Psalm 97:1-4 Luke 16:1-8	<i>abstinence</i>
Sat 9th	Ezekiel 47:1-2,8-9,12. Psalm 45:2-3,5,8-9. 1 Corinthians 3:9-11. 11,16-17. John 2:13-22	St JOHN LATERAN
Sun 10th	2 Maccabees 7:1-2,9-14. Psalm 16:1,5-6,8,15. 2 Thessalonians 2:16 – 3:5. Luke 20:37-38.	32nd SUNDAY in ORDINARY TIME
Mon 11th	Wisdom 1:1-7. Psalm 138:1-10. Luke 17;1-6.	St Martin of Tours
Tue 12th	Wisdom 2:23 – 3:9. Psalm 33:2-3,16-19. Luke 17:7-10	(St Josephat)
Wed 13th	Wisdom 6:1-11. Psalm 81:3-4,6-7. Luke 17:11-19	
Thu 14th	Wisdom 7:22 – 8:1. Psalm 118:89-91,130,135,175. Luke 17:20-25	
Fri 15th	Wisdom 13:1-9. Psalm 18:2-5. Luke 17:26-37	(St Albert the Great) <i>abstinence</i>
Sat 16th	Wisdom 18:14-16;19:6-9. Psalm 104:2-3,36-37,42-43. Luke 18:1-8	(St Margaret of Scotland <i>or</i> St Gertrude <i>or</i> of the BVM)
Sun 17th	Malachi 3:19-20. Psalm 97:5-9. 2 Thessalonians 3:3-12. Luke 21:5-19	33rd SUNDAY in ORDINARY TIME
Mon 18th	2 Maccabees 1:10-15,41-43,54-57,62-64: Psalm 118:1-3. Luke 18:35-43	(Dedication of St Peter & St Paul)
Tue 19th	2 Maccabees 6:18-21. Psalm 3:2-7. Luke 19:1-10	
Wed 20th	2 Maccabees 7:1,20-31. Psalm 16:1,5,6,8. Luke 19:11-28	
Thu 21st	Zechariah 2:14-17. Psalm Luke 1:46-55. Matthew 12:46-50	Presentation of the BVM
Fri 22nd	1 Maccabees 4:36-37,52-59. Luke 19:45-48	St Cecilia <i>abstinence</i>
Sat 23rd	Maccabees 6:1-13. Psalm 9:2-4,6,16. Luke 20:27-40	(St Clement I <i>or</i> St Colomban <i>or</i> of the BVM)

Sun 24th	1 Samuel 5:1-3. Psalm 121:1-5. Colossians 1:12-20. Luke 23:33-41
Mon 25th	Daniel 1: 1-6,8-20. Psalm Daniel 3:52-56. Luke 21:1-4
Tue 26th	Daniel 2:31-45. Psalm Daniel 3:57-61. Luke 21:5-11
Wed 27th	Daniel 5:1-6,13-14,16-17. Luke 21:12-19
Thu 28th	Daniel 6:12-28. Psalm Daniel 3:68-74. Luke 21:20-28
Fri 29th	Daniel 7:2-14. Psalm Daniel 1:75-81. Luke 21:29-33
Sat 30th	Romans 10:9-18. Psalm 18:2-5. Luke 4:18-22

CHRIST the KING
(St Catherine of Alexandria)

abstinence
St ANDREW



Giving Hope to a World in Need

The Gambia Programme
Health, Nutrition, Agro-enterprise, Food Security
40 Atlantic Road, Fajara. Telephone 4498000

Seasonal Malaria Chemoprevention (SMC) Campaign in CRR & URR in 2017

CRS, in partnership with the National Malaria Control Programme (NMCP) of the Ministry of Health, have been implementing SMC strategy targeting children (3 to 59 months) in Upper and Central River regions from 2014 to 2016, supported by UNITAID ACCESS-SMC project. In 2017, with the support of the Global Fund, this high-impact intervention is being implemented again in the two regions to prevent children from getting malaria. The two regions have been identified due to their relatively high malaria transmission.



SMC is achieved by administering anti-malarial medicines (*sulfadoxine-pyrimethamine (SP)* and *amodiaquine (AQ)*) up to four monthly doses to children. It is administered during the peak of the rainy season (August – December) when the incidence of malaria is high. In total, an estimated 90,925 children are targeted through door-to-door strategy to administer the antimalarial medicine.

Information Communication for Development (ICT4D) uses android devices to enhance data collection, management and rapid analysis for effective decision-making. Despite challenging conditions in accessing communities during the rains, The Gambia is consistently able to reach over 80 per cent of the children targeted since the inception of the project. This is largely due to the commitment, perseverance and hard work of the health staff and volunteers and strong collaboration between the NMCP with CRS.

Answers to 'Do you know?' page ??

- 1 Solomon, David's son. It was Solomon who built the first Temple in Jerusalem. See 2 Chronicles, chapter 1.
- 2 Archbishop Dagoberto Campos-Salas was named Nuncio to The Gambia by Pope Francis on 17th August 2018. He is also Nuncio to Liberia. He was born in Costa Rica in 1966 and ordained priest in 1994. Before his present appointment he served in Sudan, Chile, Sweden, Turkey and Mexico. His predecessor, Archbishop Miroslaw Adamczyk, is currently Nuncio to Panama, central America.
- 3 Matthew, Mark and Luke. They are called *synoptic* (Greek for 'seen together') because when compared they have much material in common, some of it practically identical.
- 4 13th March 2013
- 5 The Diocese of Ziguinchor.



'Zacchaeus, hurry and come down'

Jesus entered Jericho and was passing through it. A man was there named Zacchaeus; he was a chief tax-collector, and was rich. He was trying to see who Jesus was, but on account of the crowd he could not, because he was short in stature. So he ran ahead and climbed a sycamore tree to see him, because he was coming to pass that way.

When Jesus reached the spot he looked up and said to him, 'Zacchaeus, hurry and come down, for I must stay at your house today.' So he hurried down, and was happy to welcome him.

All who saw it began to grumble, and said, 'He has gone to be the guest of one who is a sinner.'

Zacchaeus stood there and said to the Lord, 'Look, half of my possessions, Lord, I will give to the poor, and if I have defrauded anyone of anything, I will pay back four times as much.'

Then Jesus said to him, 'Today salvation has come to this house, because he too is a son of Abraham. For the Son of Man came to seek out and to save the lost.'

Luke 19:1-10

Gospel reading for the 31st Sunday in Ordinary Time, 4th November

'The encounter that can change our lives' Homily by Pope Francis on this Gospel reading, page 28

