

The Diocese of Banjul NEWSLETTER

Incorporating The Catholic Newsletter



Place of peace and contemplation

- forward-looking facilities at Kunkujang Mariama

**Reflections for every Sunday,
All Saints & All Souls**



What is the purpose of a funeral?



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 Hghway	6868832
4. Banjul Leman 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

Family concerns



MOST readers of this *Newsletter* are Gambian Catholics: 'Gambian' as members of our national family, and 'Catholics' as members of the family of the world-wide Church.

The Church has always emphasised the centrality of what's nowadays called the 'nuclear family': the union of one man and one woman, and their children. Yet we are increasingly told that the notion of the traditional family is under threat. More and more couples live together outside the bond of marriage, and the old stigma against what was widely called 'living in sin' is dying away.

Moreover, despite Christ's injunction, 'What God has joined together, let no man put asunder' (Mark 10:7-9), more and more couples are seeking divorce.

In most Western countries a free-for-all in such matters is now accepted - or even encouraged.

Recently, when a member of the British parliament said

on television that he fully accepted Catholic teaching on marriage, divorce, abortion and euthanasia, he was widely pilloried as being intolerant - even fascist: an adherent to an antiquated creed.

Our own nation is seeking political and social renewal. Let Christians seek to contribute to the common good in The Gambia by our concern for each other, and respect for life, truth, justice, peace and the care of nature. Such goals can be pursued at family, community and national level.

Much of the prevailing world order is selfish and materialistic. May Christians in our beloved country be conscious of the value of our faith, and witness to it by our manner of living.

We should aspire to be active members of the family of the nation and the Church - and upholders of the sanctity of marriage and family.

Why, in church, do we use incense?

page 21



Nourishing our faith

How to say the Rosary

End piece, page 28

IN THIS ISSUE

4 Here & there: *fire at the Junior Seminary*

7 All Saints and All Souls

Do you know? *quiz*

8 What's the purpose of a funeral?

10 Family Circle: *Bishop Cleary writes about the family*

12 Fee moi Gambia

New facilities at Kunkujang Mariama

14 Sunday Reflections

21 Pious Practices: *the use of incense*

Question Box: *praying for a 'happy death'*

22 From beyond: *Pope Francis in Colombia*

24 Anniversaries: *Bishop Ellison's visit to Ziguinchor*

25 Memories of Fr Vincent Comer

26 Weekday commemorations: *St Therese to St Catherine*

27 The Pope's Prayer Intentions

28 End-piece: *saying the Rosary*

30 Daily Mass readings, October & November

32 God and the Emperor: *Gospel reading and illustration*



First published Palm Sunday 1976

THE DIOCESE OF BANJUL NEWSLETTER

Incorporating The Catholic Newsletter

OCTOBER / NOVEMBER 2017 Volume 41 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 wish all our readers a Happy All Saints Day

Please remember that All Saints - Wednesday 1st November - is a Holy Day of Obligation



Here & there

NEWS FROM AROUND THE DIOCESE



Sang Marie 2017

15th AUGUST was, as usual in The Gambia, a public holiday to celebrate the Solemnity of the Assumption, known in this country and in Senegal as *Sang Marie*.

In Banjul, the celebrations took the usual form of morning

Mass in the Cathedral and an afternoon procession from the Church of the Holy Ghost, Campama.

Taking part in the celebrations was the Archbishop of Dakar, the Most Revd Benjamin Ndaiye, who is President of the Bishops' Conference of Senegal, Mauritania, Cape Verde and Guinea-Bissau.

The archbishop was born in Joal-Fadiouth in 1948, and ordained priest in 1977. He was Bishop of Kaolack before succeeding Cardinal Adrien Théodore Sarr as Archbishop of Dakar in December 2014.

There are around 50 Catholic parishes in Senegal, and 175 priests (93 diocesan priests and 82 missionaries). Around 12.4 per cent of Senegalese are Catholics, in a population of around 11.5 million.

Gambian celebration in US

Sang Marie was celebrated by Gambians and friends in the United States on Saturday 19th August. Fr Edu Gomez was the chief celebrant at Mass in the Church of St John the Evangelist at Hapeville, Georgia, followed by a family picnic. The following day, a celebratory function was held at the nearby Jazzy-J's Event Center. Fr. James Mendy assisted Fr Edu Gomez.

A joyous Sang Marie

by Fr Peter S. Lopez - Director, GPI

HUNDREDS of Gambian Christians crowded into the Cathedral of the Assumption of Our Lady on Tuesday 15th August to celebrate Sang Marie.

This year's Feast of the Assumption was a twin celebration: the sixtieth anniversary of the Diocese of Banjul and the Patronal Feast of the Cathedral.

The chief celebrant was the Archbishop of Dakar, Monsignor Benjamin Ndiaye. The Mass was solemn yet exuberant. The archbishop expressed his joy over being invited, and pointed out that the Diocese of Banjul and the Archdiocese of Dakar have a long-standing relationship spanning decades - from the time when priests from Dakar used to come to Banjul to assist in pastoral activities.

Led by the St Cecilia, St Anthony and the Baati Linguere choirs, the congregation sang and prayed to God through Our Blessed Lady, who is specially adored in this diocese.

The archbishop gave a brilliant homily in Wolof, urging the faithful to imitate the *fiat* of Mary. She accepted the plan of God - and through her 'Yes' the Son of God came to the world to save us.

Present at the Mass were the priests of the diocese, along with priests from Casamance, and a Jesuit priest from the Archdiocese of New York whose first visit to the diocese was in 1965.

There were many religious sisters, including a good number from Senegal.

Christians of other denominations included the Anglican Bishop of Gambia, the Rt Revd James Yaw Odico. The Methodist Bishop was represented by the Revd Louis Prom.

The Minister of Basic Education, Claudia Cole, represented the President. Also present were the Minister in Charge of Religious Affairs, Dembo Bojang; James F. Gomez, Minister of Fisheries, Water Resources & National Assembly Matters; and the Lord Mayor of Banjul, Abdoulie Bah.

The Cathedral community had put together a committee of parish pastoral council members from the Greater Banjul area, who successfully animated this year's Sang Marie.

A little history

On 24th June 1957 Pope Pius XII raised the Prefecture Apostolic of The Gambia to the status of a Diocese with the title, 'The Diocese of Bathurst in The Gambia', with the same boundaries as the former prefecture. Monsignor Michael Moloney was ordained as first Bishop of the Diocese of Bathurst on 4th May 1958.

One of Bishop Moloney's greatest desires was to have more and more local clergy, an ever more vigorous Catholic life in his new diocese, and an ever-greater harvest of souls. During his tenure as bishop, new schools, new convents and missions were opened.

After twenty-three years as shepherd of the diocese, Bishop Moloney in a letter of 4th April 1980 addressed to all the faithful of the diocese announced his resignation and its acceptance by the Holy See. Bishop Michael Cleary succeeded him, and continued the building of the mission. He spent twenty-five years as bishop of the Diocese.

In 2006 Bishop Ellison succeeded him and has continued in the footsteps of his predecessors.

Today almost all the priests in the diocese are Gambians. With the help of the Spiritans, priests of the Missionary Society of St Paul (MSP) and the female religious, we continue to build the kingdom of God in the diocese.

Over the past sixty years the diocese has grown and developed in a vibrant church. It is our collective duty to continue building the diocese through our pastoral programmes.

Seminary fire



A FIRE in the Junior Seminary at Lamin in the morning of Wednesday 30th August caused considerable damage. The fire has been attributed to an electrical fault.

The sole seminarian resident on 30th August raised an alert, and the fire brigade was called.

The fire damaged the multi-purpose hall and items kept there, including personal effects of Fr Moses Drammeh, who is Director of the Junior Seminary. A desk computer, television set, refrigerator, books, food and sets of vestments used at large concelebrations were all lost.

St Therese's excels in Upper Basic School exam

TWO Catholic schools top the 2017 Gambia Basic Education Certificate results.

Nationwide, 22,136 candidates took the examination. Of these, 21 scored an aggregate of 6. Eight of these top pupils come from St Therese's Upper Basic School, and two from the Presentation of Mary School, Brikama.

Three pupils at St Therese's scored A1 in all their nine subjects: Philip M. Goba, Ancha Sarr and Rejoice Favour Uyamadu scored A1 in all their nine subjects.

In June, St Therese's won the Grade Five Bible Quiz held at GPI, with Blessing Eboh declared 'best quizzer'.

The Head Teacher of St Therese's is Jeannot Jammeh.

'Finding the Beauty in Marriage'

A FREE workshop on 'The Crisis in Marriage: Finding the Beauty in Marriage' was held at GPI on Saturday 23rd September.

'We shall remember them'

THE ANNUAL memorial service for the dead of the Second World War will be held at 10.45 am at Fajara War Cemetery on Remembrance Sunday, 12th November.

Two West African brigades took part in campaigns in East Africa and Burma. Many Gambian and British soldiers were buried throughout The Gambia. In 1949 many of these remains were re-buried in the Fajara War Cemetery. The site of the Supreme Court and Arch 22 was originally the European cemetery, where some servicemen were buried. In the 1990s, the remains were re-interred at Fajara War Cemetery. It contains 203 serviceman's graves: 122 Gambians and other West Africans, 63 British, ten Canadians, two Australians, two New Zealanders, two Frenchmen, one Rhodesian and one Norwegian.

27 complete GPI music course

MUSIC plays a highly important role in the Mass and other liturgical celebrations. The Church document on music, Sacrosanctum Concilium, says: 'The musical tradition of the universal Church is a treasure of inestimable value, greater even than that of any other art.'

The tradition of singing in Masses in this diocese is well-established in each parish church. I cannot imagine attending any Sunday Mass without the presence of a choir.

Singing is natural for Africans, so we need trained musicians. Six months ago the GPI initiated the teaching of music with the help of the renowned Senegalese music teacher, Gaston Gomis.

On Saturday 16th September, 27 participants were awarded certificates after completing six months training. The Vicar-General, Fr Emile Sambou, invited to celebrate the Thanksgiving Mass, which was followed by the awarding of certificates and refreshments.



Congratulations

During November, 13 priests celebrate the anniversary of their Ordination



Thursday 9th November	Fr Victor Ndecky 2013
Friday 10th November	Fr Aimé Joseph Colley 2012 Fr Matthew Mendy 2012
Tuesday 14th November	Fr Yenes Manneh 2009
Wednesday 15th November	Fr Emil Sambou 1997 Fr Gabriel Mendy 1997 Fr Bruno Toupan 1997 Fr Antoine Sambou 2007 Fr Joseph Carl Gomez 2003
Friday 17th November	Fr Louis Mendy CSSp 2001

O JESUS, our great High Priest, hear our humble prayer for the priests of this Diocese of Banjul and priests everywhere.

Give them a bright and firm faith, and a burning love which will ever increase in the course of their priestly life. In their loneliness, comfort them. In their sorrow, strengthen them. Show them that they are needed by the Church, they are needed by souls, they are needed for the work of redemption. Amen.

OBITUARY

Paul Senghor, staunch Catholic

THE DEATH occurred on 29th August of Paul Senghor, a staunch Catholic and choir singer, fondly known as Uncle Paul or *Pulus Palas*. He was 62.

Paul Raymond Moses Senghor was born in 1955, son of Raymond Senghor and Elizabeth Sambou-Senghor. He was educated at St John's Infants School and St Augustine's Primary and Junior Secondary Schools, obtaining a School Leaving Certificate, and going on to the Vocational Training Centre at Half-Die.

He entered the Junior Administrative Cadre and was posted to Radio Gambia at Mile 7.

Apart from his duties, he formed a drama group which performed radio plays and performed at the Father Farrell Hall in Kanifing.

He was transferred to the Information Office and then to the National Record Office, with stints in the National Revenue Authority, the Department of Defence and the Department of Forestry.

In 1995 he took voluntary retirement to look after his failing health, travelling to Thiès and to England. With the support of his twin brother, John, he relocated to Miami, Florida, in the United States, where he lived for six years.

Paul was a founding member of the Baati-Linguere Choral Group, and was awarded a certificate by Blessed Sacrament Choir in appreciation of his many years of service.

Mr Senghor's Requiem was held at Blessed Sacrament Church Kanifing on Friday 8th September, prior to interment at Banjul Cemetery.



Gifted music-maker

A well-known musician and entertainer, commonly known as 'Uncle Alhajie', died on 11th September at the age of 60.

Andrew Matthew Benedict Kallay was born in Banjul on 13th November 1956, son of Alfred Matthew Kallay and Martha Louis Kallay.



Struck with blindness when he was four, Andrew showed his love for music at an early age. He attended Campama School for the Blind and St Augustine's Junior Secondary School, and taught himself to play the guitar, piano, mouth-organ and accordion. He formed a four-piece schoolboy band.

For four decades Andrew performed at private functions and nightspots across The Gambia with a wide range of songs and styles, performed in his mellow voice.

As a solo singer and guitarist he was gifted in establishing a rapport with his audience, and was a key performer on stage with the Baati-Lingere, St Anthony's and St Lazarus of Bethany choirs.

He also performed in gigs with the Blind Musical Flames Band from Sierra Leone, the Kulanjang Dance Band, and the Super-Eagles Feteleku Band.

Mr Kalley served with the boy scouts, and in the 1980s was National Scout Band Master. For several years he also worked with the President's Award Scheme.

Mr Kalley overcame the limitations of ill health, including hypertension and a stroke, and led an active life.

His many friends and admirers flocked to Holy Spirit Church, Banjul for his Requiem on Wednesday the 20th September, prior to Interment at Banjul Cemetery.

TIMES of SUNDAY MASS

Cathedral	Banjul	7am and 10am
Holy Spirit	Banjul	10am
St Therese	Kanifing	7am, 8am & 10 am & Saturday 6.30pm
Star of the Sea	Bakau	10.30am & Saturday 6pm
Holy Family	Bakau	8.30am
Blessed Sacrament	Kanifing Estate	10.00am
St Kizito	Bakoteh	8.30am & 10am
Holy Cross	Brusubi	10am
St Anthony	Kololi	10am & Saturday 6.30pm
St Charles Lwanga	Fajikunda	8am & 10am
Holy Rosary	Lamin	8am
St Peter	Lamin	10am
Resurrection	Brikama	10am
St Martin	Kartong	10am
Christ the King	Darsilami	10am
Our Lady of Fatima	Bwiam	10am
Mary Mother of God	Soma	10am
St John the Baptist	Farafenni	10am
Sacred Heart	Bansang	10am
St Joseph	Basse	10am



All Catholics are required to attend Holy Mass every Sunday and on all Holy Days of Obligation

A holy day of obligation

WEDNESDAY 1st November is one of the great days of the Church's calendar – a holy day of obligation.

Remembering martyrs and other saints, and dedicating a specific day to each of them, has been a Christian tradition since the 4th century. But it wasn't until AD 609 that Pope Boniface IV designated 13th May as the commemoration of all the Church's martyrs.

Over 200 years later, in 837, Pope Gregory IV extended the feast to include the commemoration of all the saints, and designated 1st November as the date.

'Cloud of witnesses'

The Letter to the Hebrews tells us that during our earthly pilgrimage 'we are surrounded by so great a cloud of witnesses'. The saints are examples of 'virtuous and godly living'.

Sainthood is not so much about hero-worship as about having friends: the saints are the real men and women of every age in whose lives we can glimpse heaven in our midst. They are our partners in prayer. Some saints are listed in the Church's calendar (those who are 'canonised' - meaning 'listed'). But they are far-outnumbered by 'unlisted' saints throughout the ages whose stalwart faith has led them to God's throne in heaven – and they, too, pray for us.

Pope Benedict has written: 'Human life is a journey. Towards what destination? How do we find the way? Life is like a voyage on the sea of history, often dark and stormy, a voyage in which we watch for the stars that indicate the route. The true stars of our life are the people who have lived good lives. They are lights of hope. Certainly, Jesus Christ is the true light, the sun that has risen above all the shadows of history. But to reach him we also need lights close by - people who shine with his light and so guide us along our way.'

Pope Benedict XVI: Spe Salvi

'WE celebrate today the Solemnity of All Saints. This invites us to turn our gaze to the immense multitude of those who have already reached the blessed land, and points us on the path that will lead us to that destination.'

Pope John Paul II: All Saints' Day 2000

All Souls

ALL Souls falls this year on a Thursday - the day after All Saints.

On All Souls Day we commemorate all the faithful departed.

We remember and pray for the souls of those in purgatory – the place or state in which those who have died atone for their less grave sins before being granted the vision of God in heaven.

When a soul leaves the body it is not entirely cleansed from venial (minor) sins. But through the power of prayer the faithful on earth may be able to help the departed to gain the Beatific Vision, bringing the soul eternal happiness.

So at the Mass, when visiting family graves, and in our private prayers, we remember our dead.

Ancient tradition

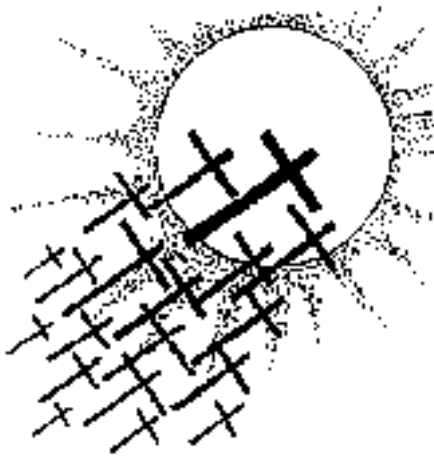
Praying for the dead is an ancient Christian tradition, but it was Odilo, Abbot of Cluny, in France, who in AD 998 designated a specific day for remembering and praying for those in the process of purification. This started as a local feast in his monasteries and gradually spread throughout the Catholic Church towards the end of the 11th century.

'For the souls in Purgatory, waiting for eternal happiness and for meeting the Beloved is a source of suffering, because of the punishment due to sin which separates them from God. But there is also the certitude that once the time of purification is over, the soul will go to meet the One it desires.'

Message of St John Paul II for All Souls Day 2000

GRANT to us, Lord God, to trust you not for ourselves alone, but for those also whom we love and who are hidden from us by the shadow of death; so that as we believe your power to have raised our Lord Jesus Christ from the dead, so we may trust your love to give eternal life to all who believe in him.

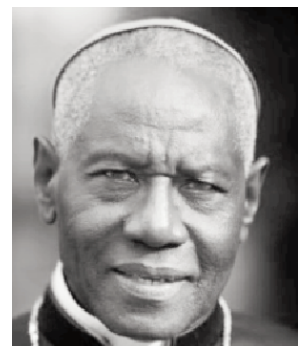
Through the same Jesus Christ our Lord, who lives and reigns with you in the unity of the Holy Spirit, One God, now and for ever. Amen.



Do
you
know?

- 1 Who as a baby was found hidden in a basket in the rushes on the banks of the Nile?
- 2 Here are five of the 'seven deadly sins': pride; lust, gluttony, wrath, sloth. Name the two others.
- 3 Which of the four Gospels begins with the following? 'In the beginning was the Word, and the Word was with God, and the Word was God'.
- 4 What do the letters CSSp mean, written after a priest's name?
- 5 Name the West African cardinal shown on the right.

Answers on page 27



What's the purpose of a funeral?

by **Monsignor CHARLES POPE**



I HAVE long held that the way in which we conduct ourselves at funerals, in the manner of preaching and other visible attitudes, not only teaches poorly, but is often a counter-sign of Biblical and Church teaching on death, judgement, heaven and hell.

The rites themselves are not flawed (though the huge number of readings can bewilder and are not of equal value or helpfulness). Rather, a whole host of problems both sociological, and related to liturgical execution, create an environment that not only obscure Catholic teaching on death, but often outright contradicts it.

I would like to lay out what I think are some of the problematic issues that surround typical funerals today.

So here are some problematic issues and attitudes that tend to surround funerals. I do not say that every family or parish exhibits all these problems, only that these are common in various combinations and degrees.

Basic confusion

There is a basic confusion about the purpose of a funeral. Many people arrive at the parish to plan a funeral, and their basic presumption is that the funeral is all about 'Uncle Joe' - who he was, what he liked, etc. This then generates a whole series of, often inappropriate, requests. For example,

- Uncle Joe's favourite song was 'I did it my way'. Therefore we want a soloist to sing this song.

- Uncle Joe's three favourite nieces want to say 'a few words' about what a great uncle he was. Therefore 'We want them to be able to speak after Communion.'

- We all know what a great football fan Joe was, that he never missed a game, so we are going to have flowers in the team colours, want a football on a table near the altar, and ask that a letter from the team be read in tribute after Communion, and after the nieces.

- Also, Father, in your sermon please remember to mention Joe's great concern for this cause, and that cause.

- And don't forget to mention that he was a founding member here at St Therese's and the President of the Men's Club.

Well, you get the point. But of course none of this is the real purpose of a funeral at all. Like any celebration of the Sacred Liturgy, the essential purpose of the funeral is the worship of God, the proclamation of the Gospel, and the celebration of the paschal mystery. Secondly, the Mass is offered for the repose of the soul of the deceased and should invite prayer for the judgement they face, and for their ultimate and happy repose after any necessary purification.

The sacred liturgy exists to glorify God, not man; to praise the Lord, not Uncle Joe. No matter how great a man Uncle Joe was, he doesn't stand a chance if not for Jesus, and lots of grace and mercy. Joe needs prayer more than praise, and whatever gifts he did have were from God. God should be thanked and praised for them.

Thus, too many funerals focus on man, not God. Too many funerals focus on human achievements rather than the need for grace and mercy, and gratitude for all that has been received.

As a practical matter, in my parish we do not allow family members to speak during the funeral Mass at all. If there is someone who wants to say a few words, this is done prior to the beginning of the Funeral Mass. But once Mass begins, it is the Mass, and only the Mass.

The judgement seat belongs to Jesus

Most families and funerals miss a step. Upon the death of a loved one there are often instant declarations that 'they are in heaven'. Perhaps there are other euphemisms, such as 'He is in a better place...' or 'She's gone home.'

Of course such judgements are grossly presumptive; and in making such declarations, people sit in the judgement seat that belongs only to Jesus. If I were to say, 'Uncle Joe is in hell,' people would be rightly angry and say I was being 'judgemental'. But of course those who say 'Joe is in heaven' sit in the very same judgement seat and are also being 'judgmental.'

Furthermore, the Scriptures don't teach that people, even believers, die and go straight to heaven. No, there is first an appointment to keep. The Scriptures say,

- *It is appointed for man to die once, and after that comes judgement (Hebrews 9:27)*

- *For we must all appear before the judgment seat of Christ, so that each one may receive what is due for what he has done in the body, whether good or evil. (2 Corinthians 5:10)*

- *Always speak and act as those who are going to be judged under the law of liberty. (James 2:13)*

Thus, instant promotions of the deceased to the upper realms of heaven are inappropriate.

Rather, we give them to the Lord with our prayers, asking for a merciful and kindly judgement, and that any necessary purification be accomplished soon.

The prayers for, and comments about the deceased can include gratitude for their life and the gifts they brought, but ought never to fail to mention that they go to judgement and should not gloss over the need to pray for them, more than praise them.

The importance of purgatory

Purgatory and the concept of purification after death are almost never mentioned, but they should be. But of course purgatory is the likely destination of most of the dead for at least some purification after death.

The whole point of praying for the dead at all is purgatory! If the dead are in heaven they don't need our prayers. Sadly, if they are in hell, they can't use them. It is those in purgatory that both need and can use our prayers.

Jesus says, 'You must be perfect as the heavenly Father is perfect.' (Matthew 5:41). This is a promise, not a threat. And St Paul says, 'May God who has begun a good work in you, bring it to completion. (Philippians 1:16)

Most of us know, if we were to die today, that we are not perfect, and that God's work in us is not complete. Purgatory just makes sense, and clergy ought not to be so reticent to preach it clearly at a funeral. We are not just here to pray for the family, we are here to pray for the deceased because they have gone to judgement. And even if the judgement isn't for hell (thanks be to God), there is likely some finishing work needed, some purgation, and our prayers make a difference.

'Evangelical moments'

The immediate family is not the only object of concern and ministry at a funeral. While every priest and deacon who preaches should be aware that a funeral is a sensitive moment for the family, he cannot simply and only minister to them. Present at most funerals (in great abundance, frankly) are many who are unchurched, and who need to be called to Jesus. Sometimes these are also in the immediate family.

The clergy should not simply let this moment pass. Honestly, the only time many clergy see a lot of these people is at funerals. Waiting for 'another time' to call them to repentance and to follow Jesus is not an option. They are here now, and they must be called now. Therefore, a good funeral seeks to minister not only to the immediate family, but to all in attendance who are in varying states of spiritual health or disease.

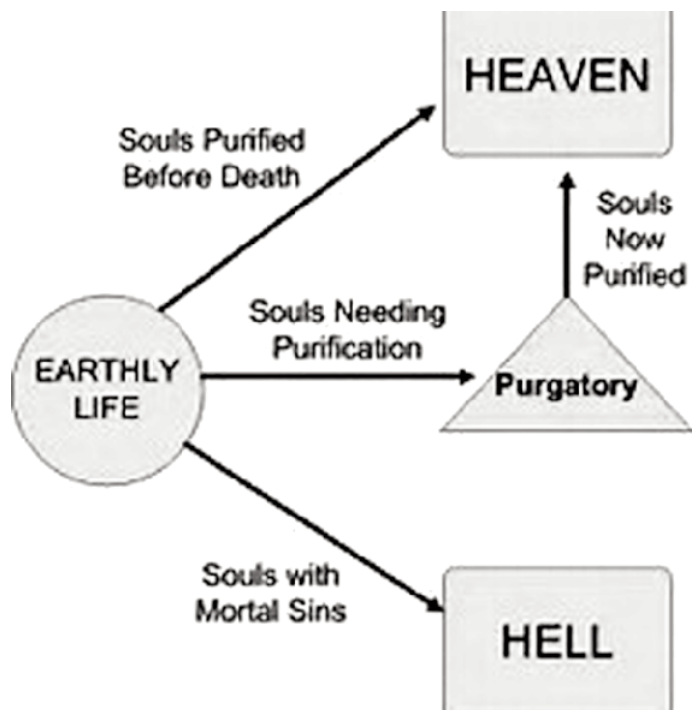
Pastoral experience tells me that upwards of 80 per cent of those who attend funeral are in a grave spiritual condition. Most of them are not serious about their spiritual life, they are not praying, they are not reading Scripture, they are not attending Mass or going to any service on Sundays, and many are in serious and unrepented mortal sin. This is just a fact.

And to have that many at a funeral and say nothing to them at all about their need to repent and call on Jesus, is malpractice. Priests, whether they like it or not, are watchmen for the house of Israel. They must go on ahead of the Judge to follow and summon people to repentance and saving faith.

This can be and should be done at funerals. It is possible to do so with loving conviction and a passionate cry.

I have done this for many years at funerals and have almost never received complaints. On the contrary, I have received many expressions of gratitude from people who are desperate for their wayward relatives to hear such a message. I have also joyfully received back a number of people to the practice of the faith on account of it.

Thus funerals must minister to everyone. They are moments that are pregnant with meaning and possibilities. They are evangelical moments.



Out of balance

It is generally agreed that things are out of balance in most Catholic funerals. Our silence about important matters, such as judgment, purgatory and a proper preparation for death makes a good deal of what we do unintelligible.

Why are we offering Mass? Why do many of our prayers ask mercy and beseech the Lord to receive our deceased into heaven? If it's all certain and even a done deal (since Joe is already 'in a better place') why do any of this at all?

The priest should surely speak with confidence to the love and mercy of God and assure the family in this regard, especially if the deceased had faith. The Lord Jesus loves sinners and died for us. Surely he will have mercy, if it is sought.

But God's mercy cannot be preached without any reference to human freedom and choice. Neither can judgement be understood without any reference to the promise of perfection and the need for it before we can enter heaven.

Scripture says regarding heaven, 'Nothing impure will ever enter it' (Revelation 21:27) and describes the denizens of heaven as the 'spirits of the righteous made perfect' (Hebrews 12:23). And we are admonished, 'Strive for peace with everyone, and for the holiness without which no one will see the Lord' (Hebrews 12:14).

All of these notions must balance and frame our discussion of mercy and the confident hope that we can give our loved ones back to God.

But too many Catholic funerals lack this balance. And this lack is on the part of both the families who often speak of salvation without reference to judgement, grace, or mercy, and the clergy who often fail to preach in a way that sets forth a clear teaching on death, judgement, purgatory, heaven and hell.

Fr Charles Pope is Pastor of Holy Comforter & St Cyprian Washington DC





A lifetime commitment

*At Kunkujang Mariama in 2004
Bishop MICHAEL CLEARY reminded pilgrims of the
holiness of Christian marriage*

MARRIAGE and family life are disregarded and devalued by many people in the modern world. Some want to live together in an experimental way, thus ignoring the sacredness of marriage as part of God's creative plan for human life.

Marriage is a lifetime commitment, enabling the couple to grow closer to one another through joys and sorrows, putting each one on a path of discovery where they encounter God in a unique way and fulfill their personal potential. Sadly, some couples are not growing closer to one another, because, although they may live under the same roof, they do not live as husband and wife.

Such marriages are a sham, a pretence. Children born within a secure marriage are themselves secure, and grow up positively to make their contribution to life in an assured, constructive way. They bring stability to the nation...

Let us keep our dream for the family alive and shining. Pope John Paul, when he was in The Gambia in 1992 told us that our nation 'needs the witness of strong Christian family life'. Have we responded to this? Are we faithful to God's plan that marriage is between one husband and one wife?

Homes are holy places

Vatican II, talking of Christian marriage and the family, described the home as a 'domestic church', a description much loved and used by Pope John Paul II.

If our homes are 'domestic churches', this means that they are holy places: we meet God there. When we pray together, sit and talk together, when we share our meals together, God is with us. The Gospel is alive in our homes today. Just as Jesus visited many families during his time on earth, so he visits and stays in our Christian homes today.

When parents ask God to bless their children, when parents pray for the healing and well-being of their families, God listens and answers. All of you agree that prayer is essential in our lives, that it is the foundation stone. Indeed, 'more things are wrought through prayer than this world dreams of'.

Passing on values and beliefs

I wonder if anyone remembers that other description Pope John Paul II used when he spoke to us in his visit to The Gambia. He said the family was a school!



Yes, the home is a school and parents are the teachers. School is a place where we grow to maturity, where we learn many new things, where we make friends, where we prepare for future work. Similarly, in the home, parents teach the child to eat, to walk, to avoid danger. They help their children to distinguish between what is right and what is wrong. They pass on values and beliefs which the children will take into adult life and in turn will pass on to the next generation.

It is vital for parents to carry out these duties; they must never think that the school or the teacher will do it for them. What the child learns in the home, particularly during the early years of life, remains for a lifetime. Gentleness, peace, love, compassion, and service of others are all learnt firstly in the home. Parents must remember, too, that if uncorrected, the dishonest child will in later years become the corrupt official and crook; the youth who steals will become the adult who robs, often with violence.

Parents, guardians, teachers, pastors, all who are in position of authority and service must by personal example and teaching help others to achieve their full potential, the people God intends them to be.

'Salt to the earth'

I would like to take an honest look at our record of Christian living in The Gambia. Here in this small country, where the Christian community is itself so small, we must make it our earnest endeavour to be 'salt to the earth and light to the world'.

Every child born into the world has the right to a mother and father, to the security of a loving, stable relationship. Statistics and examples show that when a child is deprived of these, there is unhappiness and disturbance. Yet how many single-parent families do we have in our country? A young woman struggles to feed, clothe, educate and discipline a child. Men who should respect and defend the dignity of women, often abuse them, using them for their own gratification. This is serious, with sad consequences for abandoned women and children – and is certainly unworthy of true Christians. We should question ourselves and make up our minds to change for the better.

...As Christian people, we are advised by the social teaching of the Church to be faithful in our relationships, and outside of marriage to abstain from sexual activity.

The Church urges married couples to be fully aware of their obligations in the matter of responsible parenthood.

If parents are to be responsible today they will teach their children the importance of faithfulness in a married relationship. They will also outline to them the importance of abstinence, pointing out that sexual activities outside of marriage can lead to the eroding of the dignity of the human person. Let us take seriously our moral obligations and realise that everything imported from abroad is not necessarily good.

It remains for me to invoke a blessing on each one, on every family, on the entire nation.

*May God the loving Father bless you and keep you.
May he let his face shine on you and be gracious to you.
May the Lord uncover his face to you, and bring you peace.
(Numbers 6:24-26)*



Not always a smooth path

MARRIAGE makes us think of families, our families, walking along the paths of life with all their day-to-day experiences. It is impossible to quantify the strength and depth of humanity contained in a family: mutual help, educational support, relationships developing as family members mature, the sharing of joys and difficulties.

Families are the first place in which we are formed as persons and, at the same time, the 'bricks' for the building up of society.

Some spouses become impatient and succumb to discouragement, infidelity, weakness, abandonment. To them, God the Father gives his Son Jesus, not to condemn them, but to save them. If they entrust themselves to him, he will bring them healing by the merciful love which pours forth from the Cross, with the strength of his grace that renews and sets married couples and families once again on the right path.

The love of Christ, which has blessed and sanctified the union of husband and wife, is able to sustain their love and to renew it when, humanly speaking, it becomes lost, wounded or worn out. The love of Christ can restore to spouses the joy of journeying together.

Walking together

This is what marriage is all about: man and woman walking together, wherein the husband helps his wife to become ever more a woman, and wherein the woman has the task of helping her husband to become ever more a man.

The path is not always a smooth one, free of disagreements, otherwise it would not be human. It is a demanding journey, at times difficult, and at times turbulent.

Within the theology which the Word of God offers us concerning spouses on a journey, I would like to give you some advice.

It is normal for husband and wife to argue. It always happens. But my advice is this: never let the day end without having first made peace. A small gesture is sufficient. Thus the journey may continue.

Marriage is a symbol of life: real life. It is the Sacrament of the love of Christ and the Church, a love which finds its proof and guarantee in the Cross.

My desire for you is that you have a good journey, a fruitful one, growing in love. There will be crosses! But the Lord is always there to help us move forward. May the Lord bless you!

*Taken from a homily by POPE FRANCIS
on Sunday 14th September 2014*

Beware of diabetes

Diabetes is a lifelong condition that causes a person's blood sugar level to become too high.

There are two types of diabetes:

- **Type 1 diabetes** – where the body's immune system attacks and destroys the cells that produce insulin
- **Type 2 diabetes** – where the body doesn't produce enough insulin, or the body's cells don't react to insulin.

Type 2 diabetes is far more common than type 1.

Pre-diabetes

Many more people have blood sugar levels above the normal range, but not high enough to be diagnosed as having diabetes. This is sometimes known as pre-diabetes. If your blood sugar level is above the normal range, your risk of developing full-blown diabetes is increased.

It's important for diabetes to be diagnosed as early as possible because it will get progressively worse if left untreated.

The main symptoms of diabetes include:

- feeling very thirsty
- urinating more frequently than usual, particularly at night
- feeling very tired
- weight loss and loss of muscle bulk
- cuts or wounds that heal slowly
- blurred vision

Type 1 diabetes can develop quickly over weeks or even days.

Many people have type 2 diabetes for years without realising it, because early symptoms tend to be general.

Causes

The amount of sugar in the blood is controlled by a hormone called *insulin*, which is produced by the pancreas (a gland behind the stomach). When food is digested and enters your bloodstream, insulin moves glucose out of the blood and into cells, where it's broken down to produce energy.

However, if you have diabetes, your body is unable to break down glucose into energy. This is because there's either not enough insulin to move the glucose, or the insulin produced doesn't work properly.

Type 2 diabetes is often linked to being overweight.

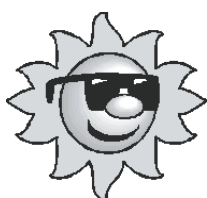
Living with diabetes

If you're diagnosed with diabetes, you'll need to eat healthily, take regular exercise, and carry out regular blood tests to ensure that your blood glucose levels stay balanced.

People diagnosed with type 1 diabetes require regular insulin injections for the rest of their life.

Type 2 diabetes is a progressive condition. Medication may be required, and for some sufferers, insulin injections.





Fee moi Gambia

Menace

THE TRAGIC deaths in mid-August in Freetown, when hundreds lost their lives in a mud-slides, was due in part to the rubbish which clogged conduits - storm drains - and slowed the escape of flood-water.

In The Gambia we have no hill-side city like Freetown. But rubbish is a growing menace, We all - not just the authorities - have a duty to look after our environment with greater respect for cleanliness: which means, for many of us, not dumping rubbish. It's so anti-social.

I haven't visited a school for some time. I do hope that in all pupils are expected to keep their school environment tidy.

Incidentally, I know of one Catholic kindergarten, opened a few years ago, that is yet to plant a single tree.

Staying put

SOME people enjoy reminiscing about the 'good old days'.

One such friend points out to me that many years ago, in the decade following Independence, a good many Gambians only knew their own village. In Bathurst/Banjul, even, some people had hardly ever been to Serrekunda. The road from Banjul to Denton Bridge was no wider than some sitting-rooms. You can see remnants of this old road skirting Banjul cemetery.

Even in the late 70s, when many more people were 'on the move', public transport was inadequate, and at the end of the

working day there were scrums and scuffles as would-be passengers struggled to enter buses.

We really are better off now! But what makes some travel slow, especially along the highway between Westfield and Tabacotu, is the blockage caused by many lorries unloading goods. I surmise that sooner or later such unloading will be forbidden on weekdays from, say, 8 am and 8 pm.

The place to be?

SOME call November the month of the dead, and make an effort to visit the cemetery to clean their family graves, in time for the Mass for the Dead on the first Sunday of the month.

Do you find cemeteries melancholy? I don't, myself - except for the sad-looking, dusty casuarina trees which border some of them.

I know a man who, whenever he visits somewhere new, goes straight to the cemetery.

He says that if you're interested in local history there's nothing like a cemetery for gleaning out-of-the way information!

If you or I wander in the Catholic cemetery just outside Banjul, how many names and memories will it evoke?

Translate, if you can

THE WORLD'S biggest language, as a mother tongue, is Chinese. But the most used second-language is English. Because so many non-native English-speakers want to attempt English, the resulting language can be bizarre.

I've lately bought a product which is advertised thus:

Sudden power outage often helpless people, groping in the dark, like where to put candles and firewood. If the bright lights can continue for some time after a power outage just fine.

'Discovering peace': new facilities at Kunkujang Mariama

SPEAKING at the blessing of a 30-bed hostel and cafeteria at Mariama Kunkujang in June, Bishop Robert Ellison said, 'Silence is no longer part of today's vocabulary. Perhaps we should encourage more members of our community to help them discover the peace and joy of spending a few days or nights in this holy place.'

The bishop revealed: 'Soon after my ordination as Bishop of Banjul, I paid a visit to the National Shrine of Our Lady of Knock in Ireland. I went for two purposes: some ideas for a hostel for our own shrine, and to request a few euros from the Priest Administrator to help us start our own hostel.'

He gave me a cheque for €10,000 [about D550,000], and I went off quite happy. That same year, 2012, I applied for funding from the Pontifical Mission Societies. Receiving \$10,000 [about D447,000], the following year gave me the courage to start.

'There was a balance from the Shrine Committee funds to help complete hostel accommodation. Then there was an interval. Furniture was hard to come by.

'My family supported the remainder of the basic needs:

water, a water tower, tank and solar pump, then a cafeteria.

'The basic furniture is now in place by the means of a generous anonymous supporter.'

Bishop Ellison concluded: 'The diocese is fortunate to have GPI, the pastoral centre of our Church; Shalom, focusing on and providing for prayer and silence; and now, the hostel of the National Shrine of Our Lady Queen of Peace.'

'This is an important facility in rural setting along with the shrine: an ideal place for those who wish to take a break from the noise and tempo of life in the urban area. You can hear peace all around. We live in a world with so much noise and emptiness that it is not easy to find God in your heart in such circumstances. "In the morning, long before dawn, Jesus got up and left the house and went to a lonely place and prayed there." (Mark 1:35)

'Silence is no longer part of today's vocabulary. Perhaps we should encourage more members of our community to help them discover the peace and joy of spending a few days or nights in this holy place. Then they will enjoy the value of the Shrine of Our Lady Queen of Peace.'

Before cutting a ribbon, the bishop welcomed representatives of various parishes, groups and religious congregations.

Mention was made of Andrew and Paul, the two watchmen at the shrine; Michelle Njie Jarra of Solmic Catering, who catered for the event; Gibril Demba, contractor for the cafeteria; St Martha's Society and its founder, Adele Faye-Njie; Margaret Mendy, hostel supervisor; Therese Abraham, who sorted furniture and fittings; and Fr Job Addai, Parish Priest and Deputy Chair of the Shrine Committee.

Leading the singing was St Cecilia's Choir from the Cathedral, led by Catherine Coker.



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 / 439 0767

*Unus panis et unum corpus multi sumus,
omnes qui de uno pane et de uno calice participamus*

We who are many are one body, for we all partake of the one bread and chalice: 1 Corinthians 10.17

Sunday Reflections

Reflections, readings and prayers for the Sundays in October & November,
All Saints Day and All Souls Day



1st October

26th Sunday in Ordinary Time

The choice is ours



AGAIN, as three Sundays ago, the prophet Ezekiel tells us in God's name that we must accept responsibility for our actions: we should choose good and not evil. The choice is ours.

The parable of Jesus we hear today concerns two sons. One son refused to do what his father wanted, but later changed his mind. The other son did

agree to do what his father wanted, but then did nothing.

Clearly, the first son was the one in the right. When we know what we ought to do, we should do it. The kingdom of heaven is not reserved for those who offer God lip-service, but for those who do God's will.

Let's face it: people who are generally despised may get to heaven before us. If we have seen the light, we should follow the light. What we profess with our lips, let us practise in our lives. As Jesus said elsewhere, 'It is not he who says, "Lord, Lord," who shall enter the kingdom of heaven but he who does the will of the Lord.' (Matthew 7:21)

Yes, Ezekiel and Jesus, tell us: the choice is ours. And we must accept the consequences.

Lord, may our lives be directed by your Word.

May we seek always to do your will.

May we be witnesses to others of your generous love.

Collect

O GOD, who manifest your almighty power above all by pardoning and showing mercy, bestow, we pray, your grace abundantly upon us, and make those hastening to attain your promises heirs to the treasures of heaven...

Readings: Ezekiel 18:25-28. Psalm 24:4-9. Response: Remember your mercy, Lord. Philippians 2:1-11.

Gospel acclamation: Alleluia... If anyone loves me he will keep my word, and my Father will love him, and we shall come to him...

Gospel: Matthew 21:28-32

Prayer over the Offerings

GRANT us, O merciful God, that this offering may find acceptance with you, and that through it the well-spring of all blessing may be laid open before us...

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

Prayer after Communion

MAY this heavenly mystery, O Lord, restore us in mind and body, that we may be co-heirs with Christ, to whose sufferings we are united whenever we proclaim his Death...

8th October

27th Sunday in Ordinary Time

'On earth as in heaven'

THE MOTTO of Bishop Robert Ellison is *NaSar Ngur Dika*, or, in Latin, *Adveniat regnum tuum: 'Thy kingdom come'*. In almost any language, these simple words could not be more familiar.



They come from the Lord's Prayer. They are central to our faith, because the purpose of Jesus' ministry among us was and is the establishment of God's Kingdom 'on earth as in heaven'.

Jesus used many parables to teach people the Good News of the Kingdom. In the last couple of months we've heard some of them proclaimed at Sunday Mass - for example, the 'pearl of great price', the treasure hidden in a field, and the vineyard owner who paid his temporary staff the same wage regardless of long they'd worked.

Today, Jesus' parable about the Kingdom is again set in a vineyard. It concerns the owner of the vineyard who, having travelled, sent servants to collect what was due to him. But his tenants mistreated them - even killed them. So the vineyard owner sent his own son; and he, too, was killed by the tenants. The parallel with Jesus' own forthcoming death is clear: God's own Son would be put to death by his own people.

It's easy for us to pray, day by day, 'Thy kingdom come.' But do we realise what we are praying for? If we truly wish to spread the Kingdom, as Christ commands his followers - the Kingdom of love, truth, justice and everlasting joy that he came on earth to offer us - we must accept his rule. This means loving God and neighbour, day by day, come what may.

Today's reading from St Paul is of great power and beauty: '...fill your minds with everything that is true, everything that is noble, everything that is good and pure, everything that we love and honour, and everything that can be thought virtuous and worthy of praise...'

Isn't this the way to recognise the Kingdom of God within us?

'Thy kingdom come.' As you pray for it, think about it - and how you and all of us in the Diocese of Banjul are called to respond.

Collect

ALMIGHTY ever-living God, who in the abundance of your kindness surpass the mercy and desires of those 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: Isaiah 5:1-7. Psalm 79:9,12-16,19-20. Response: The vineyard of the Lord is the House of Israel. Philippians 4:6-9.

Gospel acclamation: Alleluia... I chose you from the world to go out and bear fruit, fruit that will last, says the Lord...

Gospel: Matthew 21:33-43

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 sanctifying work by which you are pleased to redeem us...

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

Prayer after Communion

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

15th October

28th Sunday in Ordinary Time

Those who are called

WE consider today another of Jesus' parables about God's Kingdom.

A king prepared a wedding feast for his son. But many of those he invited weren't interested: they considered that they had better things to do. So the king invited the very last people we might expect: the people by the roadside.

Many of them accepted, and enjoyed the wedding feast.

And the parable's meaning? It is that many we might expect to find in the God's Kingdom - the teachers of the Law, the Pharisees, the priests and the outwardly pious - are not there. They have excluded themselves because they've ignored or refused the king's invitation.

To whom did Jesus first offer a place in his Kingdom? The repentant thief, dying at his side on the cross. And he granted forgiveness to many whom society scorns: tax-collectors, prostitutes, people outside Jewish orthodoxy. If we repent of our sins he will clothe us in a wedding garment and invite us to his banquet.

'Blessed are those who are called to the marriage supper of the Lamb' (Revelation 19:9: and proclaimed at Mass as the invitation to Holy Communion.)



Collect

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

Readings: Isaiah 25:6-10. Psalm 22. Response: In the Lord's own house shall I dwell for ever and ever. Philippians 4:12-14, 19-20

Gospel acclamation: Alleluia... The Word was made flesh and lived among us; to all who did accept him he gave power to become children of God...

Gospel: Matthew 22:1-14

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 the glory of heaven...

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

Prayer after Communion

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

22nd October

29th Sunday in Ordinary Time

God, Cyrus and Caesar



GOD works in most mysterious ways, we're told, and the Jews certainly thought so in respect of Cyrus the Great of Persia, who established the greatest empire the world had yet seen.

Cyrus respected the customs and religions of his conquered peoples. In 538 BC he issued an edict permitting the Jews, who had been carried into exile into Babylon, to return to Jerusalem and rebuild the Temple. This is the background to today's First Reading, where through the prophet Isaiah the Lord tells Cyrus, 'I have called you by name, though you do not know me.'

For the Gospel reading we go forward more than 500 years to the teaching of Jesus. What Jesus' opponents had against him was his open love for everyone - irrespective of tribe, nationality and social status. The Pharisees, in particular, were keen on absolute obedience to the Law of Moses. But they interpreted the Law in a proud and rigid way, scorning everyone who didn't share their fundamentalism.

The Pharisees were at first wary of Jesus, then opposed to him. They sought to trap him so that he would say something seemingly against the Law, and thus expose himself to ridicule, rejection or even arrest. They tested him publicly on many occasions.

Today's Gospel tells how the Pharisees first flattered Jesus, calling him honest and straight in his dealings with everyone. Then they asked the trap question: Was it permissible under the Jewish law to pay taxes to Caesar, the Emperor of Rome, to whom the Jews were a subject people?

Jesus asked for a coin, which showed the head of Caesar.

Jesus' reply is unforgettable: Give to Cæsar the things that are Cæsar's - and to God the things that are God's.'

We might understand this as, 'Do your duty as a citizen, but never forget your duty to God.'

No-one will quarrel with such an injunction; but do we put it into effect? We should respect the laws of our land (even when there's no policeman watching us!) and also respect the truths and laws of Christ's Church - to which, under God, we belong.

See the back page for the Gospel and an illustration

Collect

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

Readings: Isaiah 45:1,4-6. Psalm 95:3-5,7-10. Response: Give the Lord glory and power. Thessalonians 1:1-5.

Gospel acclamation: Alleluia... Your word is truth, O Lord; consecrate us in the truth.

Gospel: Matthew 22:15-21

Prayer over the Offerings

GRANT us, 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 Sundays 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...

**29th October
30th Sunday in
Ordinary Time**

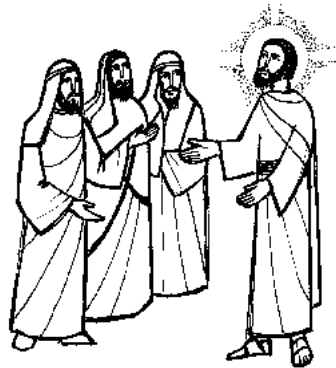
*The greatest
commandment*

WE are told in today's Old Testament reading how the Lord God instructed Moses that his people must respect the law and treat everyone, Jews and strangers, with equal justice and mercy. Such a basic moral principle remains as valid and as necessary today as it ever was - here in The Gambia and throughout the world. So many of the injustices and suffering we read and hear about in the media stem from individuals' and communities' prejudice against one another. It is all too clear that ignorance, disrespect and hatred are the opposite of justice and mercy.

Today's Gospel relates how the Pharisees - a 'holier-than-thou' group opposed to the hard-hitting words of Jesus - asked him what was God's greatest commandment.

Jesus referred them to the Law, the Old Testament - Deuteronomy 6:5 - which declared that we must love the Lord our God with all our heart, soul and mind, and our neighbour as ourselves.

All that Christ ever said and did, and above all his death on the cross, shows how utterly he loved God the Father and every member of the human race. This fundamental,



unshakeable love was his *raison d'être*, the reason he lived as a man among us.

Christ's rule of love applies to each one of us. If we neglect or forget this, we cut ourselves off from God's grace. 'Not everyone who calls me, "Lord, Lord", shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven.'

Have you noted that this coming Wednesday, 1st November, is All Saints' Day, when you should be at Mass? Today's prayers and readings will help you to prepare for Wednesday's celebration.

We are all called to be saints - which means loving the Lord our God with all our heart, soul and mind, and our neighbour as ourselves.

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: Exodus 22:20-26. Psalm 17:2-4,47,51. Response: I love you, Lord my strength. 1 Thessalonians 1:5-10.

Gospel acclamation: Alleluia... If anyone loves me he will keep my word, and my Father will love him, and we shall come to him...

Gospel: Matthew 22:34-40

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 Sundays in Ordinary Time.*

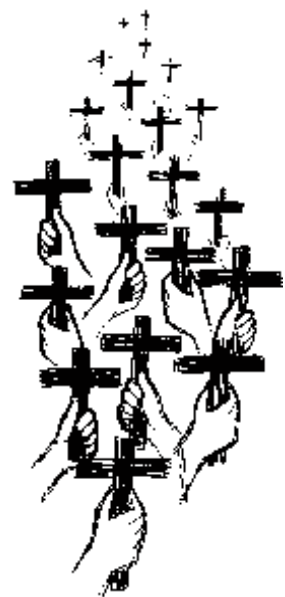
Prayer after Communion

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...

**Wednesday 1st
November
All Saints**

IS there any way we can win more people to the joyful celebration of all the saints - God's great witnesses - this Wednesday 1st November? Or must the priest put on his best white vestments for not many more than the usual weekday congregation?

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



From small beginnings - a tiny mustard-seed, as Jesus put it - has grown the Church. The apostles are the foundation, and since them 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 near-identical packages like soap in the supermarket. They come in all shapes and sizes and temperaments. But they all witness to God's love in Christ.

In Eucharistic Prayer III we say of the saints, 'on their constant intercession in your presence we rely for help'. The saints call us to follow them, to find in Christ the complete fulfillment of all we can ever hope and pray for.

See also page 7: Holy Day of Obligation

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 so 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 over-burdened, and I will give you rest, says the Lord...

Gospel: Matthew 5:1-12

Prayer over the Offerings

MAY these offerings we bring 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 bestowed on those exalted members of your Church, through whom you give us, in our frailty, both strength and good example.

And so, we glorify you with the multitude of saints and angels, and with one voice we acclaim...

Prayer after Communion

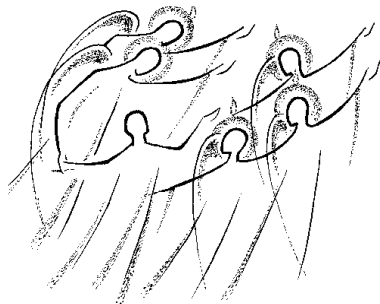
AS we adore you, O God, who alone are holy and wonderful in all your saints, we implore your grace, so that, coming to perfect holiness in the fullness of your love, we may pass from this pilgrim table to the banquet of our heavenly homeland...

Thursday 2nd November

All Souls

Commemorating the Faithful Departed

THE NICENE Creed, which we proclaim at Mass Sunday by Sunday, closes with the words, '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 us all. 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.

Our closeness to Christ, or our remoteness from him, depends on how we have spent this life. We may, like the timid man in the parable of the talents, have failed to make good use of our life. Or we may always have put love of self above love of God and neighbour. What happens beyond the grave depends on God's mercy. His 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.

Today we commemorate the 'faithful departed', and during this month of November we pray in particular for them. But never throughout the year do Catholics neglect to pray for the departed, particularly those we have personally known and loved. Many of the departed are in purgatory, being prepared for a fuller life. So we pray for all the souls in purgatory; and when we do so, we should surely resolve to spend whatever time remains to us in this life trying daily to know God better and to serve him more faithfully.

NB: The prayers and readings below are examples of several texts provided for this day to be used at the priest's discretion

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: Matthew 11:25-30

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

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...

To pray with the Church throughout the world,
visit

Universalis

where you will find the full text
for Morning Prayer, Evening Prayer
and the Mass
for every day of the year

5th November

31st Sunday in Ordinary Time

Open to everyone

JESUS was open to everyone, even those whose way of life was ungodly. To them he offered compassion, forgiveness and new life. But he always condemned hypocrites: the Pharisees and others who told others how to behave, while seeking praise for themselves. Jesus told such people: 'All who exalt themselves will be humbled, and all who humble themselves will be exalted.'



As it was before the time of Jesus and to this very day, religion is brought into disrepute by those like to be regarded as good examples of pious living, but do not, in fact, practise what they preach.

Truth and love do not come from our own efforts: they are the gift of God. If we wish to share our Christian discipleship with others, we must show the world that God responds to humble, practical service.

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: Malachi 1:14 - 2:8-10. Psalm 130. Response: Keep my soul in peace before you, O Lord. 1 Thessalonians 2:7-9,13.

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

Gospel: Matthew 23:1-12.

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 Sundays in Ordinary Time.*

Prayer after Communion

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

*Lord Jesus, increase our love
of you in the Holy Eucharist -
and grant that, nourished by your
Body and Blood, we may bear
faithful witness to you
in our service of others*

12th November

32nd Sunday in Ordinary Time

THE PARABLE of the ten bridesmaids, which we consider today, has a simple, stark message: We don't know when God will call us, so we should be ready at all times. Tomorrow never comes: we must be prepared *now* - this very day.

**Collect**

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

Readings: Wisdom 6:22-16.??? Psalm 62:2-8. Response: For you my soul is thirsting, O God, my God. 1 Thessalonians 4:13-18.

Gospel acclamation: Alleluia...Stay awake and stand ready, because you do not know the hour when the Son of Man is coming...

Gospel: Matthew 25:1-13.

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 Sundays 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...

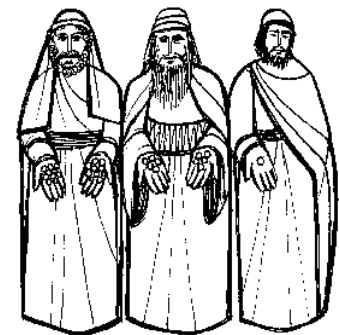
19th November

33rd Sunday in Ordinary Time

Making good use of our talents

THE FIRST Reading today is about someone 'beyond the price of pearls': a hard-working, loyal wife who does not display her beauty but thinks of her duties in the family and household.

Some may ask, 'What about a good husband - shouldn't he be all these things, too?' Well, read the Book of Proverbs and you'll find lots of down-to-earth advice about how men, as well as women, should conduct themselves.



Jesus' in today's Gospel goes beyond this. God has given to each of us our particular talents, and if we wish to please him we should make full use of all he has given us. If through laziness, fear, or for any other reason, we don't make use of what God has given us, the consequences may be severe.

We may see parallels to the warning in Paul's First Letter to the Thessalonians (today's Second Reading). 'It is when people are saying, "How quiet and peaceful it is" when the worst suddenly happens.'

God has given each one of us talents, opportunities and openings. As we approach the end of this liturgical year, let us ask ourselves how far we have made good use of our time, talents and opportunities. Always remember: God may at any time ask us - baptised members of his Church - to account for how what use we have made to what he has given us.

Collect

GRANT, 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: Proverbs 31:10-13,19-20,30-31. Psalm 127:1-5.

Response: O blessed are those who fear the Lord. 1 Thessalonians 5:1-6.

Gospel acclamation: Alleluia... Make your home in me, as I make mine in you, says the Lord...

Gospel: Matthew 25:14-30

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 Sundays in Ordinary Time*

Prayer after Communion

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

Sunday 26th November Jesus Christ, Universal King

Unique majesty

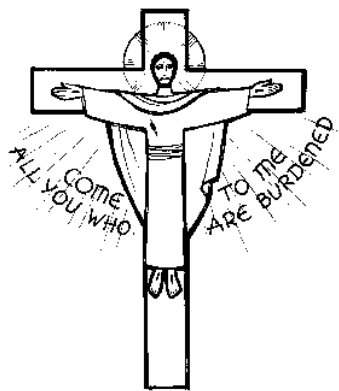
KING Farouk, the last King of Egypt, once declared: 'Soon there will be only five kings: the King of Spades, the King of Clubs, the King of Hearts, the King of Diamonds, and the King of England.'

Farouk was wrong. Although most countries today are governed as republics, there are still quite a few monarchies. In Africa, we have Morocco, Swaziland and Lesotho. In the Middle East, Saudi Arabia, Jordan and others. In Europe, Spain, Belgium, Denmark, Sweden and others; and of course the United Kingdom.

Kingship is still associated with power, ceremony and glamour - which is why sportsmen and pop stars are sometimes given the label 'king'.

It was a very different display of majesty when Pilate asked Jesus, 'Are you the King of the Jews?'

Pilate meant, 'Are you planning a political uprising to install yourself as ruler of Palestine in place of the Roman Emperor?'



Jesus had no such ambition. He had entered Jerusalem to the cheers of the crowd, but 'meekly, upon an ass'. His kingdom was 'not of this world'. His kingly throne was a common criminal's cross.

Yet Christ's cross is the cross of victory - scandalous, yet glorious. Jesus suffered and rose from the dead for all people, in all ages, everywhere. Only he, true God and true man, could accomplish such a triumph as Universal King.

If we, as Jesus' disciples, want to follow him, we must take note of today's Gospel. Our Lord loves everyone. So must we. If we do good to others we are doing good for him. If we fail to do good we make ourselves strangers to him.

Pilate asked the hostile crowd, 'What shall I do with the man whom you call the King of the Jews?' Their reply was 'Let him be crucified!'

What is our own reply? We proclaim Jesus as King of the Universe - infinitely greater than any king of the Jews or other earthly king. Our place in his kingdom in this world and in the world to come depends on what we do or fail to do in his name, in how we treat those in any kind of need.

Amen. Come, Lord Jesus.

Collect

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

Readings: Ezekiel 34:11-12,15-17. Psalm 22:1-3,5-6. Response: The Lord is my shepherd; there is nothing I shall want. 1 Corinthians 15:20-26, 28.

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

Gospel: Matthew 25:31-46

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, in 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 rule, 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 peace...

Prayer after Communion

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

*The liturgical year 2016-17 ends on
Saturday 2nd December*

*Next Sunday, 3rd December,
is the First Sunday of Advent, 'Year B'*



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

Residential Accommodation

Rates per night: Basic Rooms: D400 single, D650 double, D800 triple. Rooms with a/c: D700 single, D900 double. Rooms with fan: D500 single, D650 double. Double room *en suite*: D1,000.

Printing

Major publications on Risco printing; Photocopying (b/w or colour); Certificates; Posters; Laminating; Funeral Programmes; Wake-Keeping Booklets; School needs – and others; Adverts for The *Diocese of Banjul Newsletter*

Workshops, Events, Celebrations

Conference Hall; Dining Hall; Hall for Wedding Receptions



Communications Unit

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

Filming and editing: sound, adverts, major events.

- ▶ Human
- ▶ Open
- ▶ Listening / Learning
- ▶ Inspirational

HOLISTIC

- ▶ Spiritual
- ▶ Teaching / Togetherness
- ▶ Inclusive
- ▶ Christian/Catering for your needs

3 TO 5 YEARS OF SAVING MAKES YOU HAVE ENOUGH BLOCKS FOR YOUR HOME.

HIGH QUALITY BLOCKS GUARANTEED.

INTEREST PAID IN BLOCKS WHEN YOU SAVE FOR 12 MONTHS

WE SEND OUT MONTHLY STATEMENTS OF BLOCKS SAVED.

“Start Saving Blocks Towards your House on a Monthly Basis”

GAMBIA'S FIRST CEMENT BLOCK SAVING SCHEME

START BUILDING YOUR HOME FOR AS LOW AS D500 TO D5,000 A MONTH

Amiscus Horizon
 "Home building made affordable"



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.

The use of incense

INCENSE is often used at Mass; also at Benediction, Solemn Vespers, and funerals.

Incense has been used in Christian worship for many centuries. The smoke of burning incense symbolises prayer rising to heaven: 'Let my prayer be directed as incense in your sight; the lifting up of my hands as an evening sacrifice' (Psalm 140:2)

In the New Testament Book of Revelation (the Apocalypse), incense symbolises the prayers of the saints in heaven (Revelation 5:8 and 8:3).

The vessel in which incense is burned is called a thurible (pictured right). A server called a thurifer approaches the priest with the thurible charged with burning charcoal. The priest takes incense in the form of grains or powder from what is called an incense boat, spoons it into the thurible, and blesses it. The thurible is then closed.

Incense is used round the altar at the beginning of Mass; during the proclamation of the Gospel; and at the Offertory, when the bread and wine, the altar, the celebrant and the people are censured.

Incense is used at almost services in Orthodox churches, and in some Anglican churches.



Our Diocesan Prayer



GOD our Father, renew by the light of the Gospel the Church in the Diocese of Banjul. Strengthen the bonds of unity between the faithful, the religious, the priests and the Bishop, so that together your chosen people may shine forth as a sign of unity and peace in a world torn by discord and strife.

Bless and sustain all our efforts to establish a dynamic, self-reliant church. Open our eyes and ears to the needs of all, and especially of our own brothers and sisters in Christ who are less fortunate than others, so that in a spirit of solidarity and compassion we may faithfully proclaim the good news of salvation and advance together on the way to your Kingdom.

Through Christ our Lord, who lives and reigns with you and the Holy Spirit, one God for ever and ever. Amen



? Question Box

What is meant by 'a happy death'?
I am young. Shouldn't I be considering how to live a good life here and now?

FOR members of the Church, a happy death is said to be the best possible end to a good life.

But who wants to die? What is 'a happy death'? How can we be happy to die?

Catholic tradition encourages us to pray for the grace of a happy death, and the missal has special prayers asking for it. What we're praying for is that whenever we are close to death we shall be reconciled with God and at peace with our neighbour, strengthened by the sacraments of the Church to pass into everlasting life.

We can take steps to make our death happy by thinking about what we need to do today in order to prepare for a happy death.

We should give time every day to what matters: the virtues of justice and courage, prudence and temperance; the theological virtues of faith, hope and love; daily prayer and regular participation in the sacraments.

The day and hour of our death, especially if we are young, is uncertain to us - known only to God. That's why, whatever our age and circumstances, we should live every day as though it is our last. Daily prayer, and doing good to our neighbour in all circumstances, are pointers to a 'happy death', whenever it may come. The scouts' motto, 'Be prepared' is an excellent one; and we should pray the Hail Mary, for ourselves and others, with confidence.

Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death.



from beyond the diocese

Francis in Colombia



Celebrating Mass at Villaveencio

FROM 6th to 11th September, Pope Francis paid a visit to Colombia, South America. His trip came a year after an historic peace accord was struck between the government and rebels - following fifty years of discord.

Addressing political and religious authorities at the Presidential Palace in Bogota, the Pope quoted the Colombian Nobel Prize writer Gabriel Garcia Marquez: 'The search for peace is an unfinished task, one without respite, that requires the commitment of all.'

A vast crowd braved rain to gather for a Mass celebrated by the Pope in the capital's Bolivar Park. The rain stopped as the service began.

On his arrival in Villavicencio, 80 kilometres from Bogota, on 8th September, Pope Francis was welcomed by representatives of Colombia's indigenous communities, who presented him with a necklace and a traditional hat. In the south of the country, indigenous communities are numerous, comprising more than 72 different groups. The Pope has repeatedly expressed his concern for the peoples of the area, which extends over other several Latin American countries

While in Villavicencio, the Pope beatified two Colombian priests, Jesús Emilio Jaramillo Monsalve, Bishop of Arauca, who was assassinated in 1989, and Pedro María Ramírez, who was killed in 1948.

Reconciliation

Also in Villavicencio, Francis presided over a reconciliation meeting in the presence of 6,000 victims and 500 former members of FARC or paramilitary units. Some of them testified to what they had experienced.

The story of Pastora Mira Garcia was particularly moving. At the age of six, her father was murdered. Just after she gave birth, her husband was killed. Her daughter was then kidnapped; her body only discovered seven years later. Finally, the paramilitaries kidnapped and killed her son. Today, Garcia works alongside victims and has managed to forgive, 'in spite of her unspeakable pain'.

Speaking at an open-air Mass in Medellin attended by more than a million people, the Pope said that 'renewal should not

frighten us, even if it 'presupposes sacrifice and courage'.

Medellin is the epicentre of the world's cocaine trade, and for many years the 'violence capital'.

In Cartagena de Indias on 10th September, the last day of his trip to Colombia, Pope Francis bruised his brow and cheekbone when his vehicle braked sharply. At the end of his trip, speaking at Cartagena's St Pierre-Claver sanctuary, the Pope expressed his concern for neighbouring Venezuela. 'I call for all kinds of violence to be rejected in political life and for a solution to be found to the serious ongoing crisis which affects everyone, especially the poorest and society's least fortunate.'

Three days earlier in Bogota, Francis had briefly met Venezuelan bishops.



**** Colombia shares a land border with five countries - Panama, Venezuela, Brazil, Ecuador and Peru. It is the only country in South America with a coastline on both the Pacific Ocean and the Caribbean Sea. Colombia has a population of over 45 million people. It is the world's leading source of emeralds, and its coffee is world-renowned.**

The country is named after the explorer Christopher Columbus. In 1499 the Spanish established a colony - New Granada. Ninety-nine per cent of the population speak Spanish. Many indigenous languages are also spoken. Bogotá, the capital, is the second largest capital in South America, and at 2,640 metres one of the highest capitals in the world.

'No change in the rules'

AT a Eucharistic Congress in Ghana, Cardinal John Olorunfemi Onaiyekan of Abuja, Nigeria, said that pressure has mounted in some places to relax rules about the reception of Communion, so as to allow divorced and remarried Catholics to receive Communion without an annulment of their marriage or without abstaining from sexual relations with their new partners. But he said that the principle of the indissolubility of marriage cannot be compromised to accommodate 'modern trends'... 'In a world going down the drain through widespread moral laxity, the Church of God cannot abdicate responsibility to uphold the standards of the Gospel of the Lord Jesus Christ.'

Pope Francis' apostolic exhortation on the family, *Amoris Laetitia*, said the cardinal, clearly reaffirms the traditional doctrine of the Church. The Pope raised the issue of some Catholics in problematic situations, not as the norm but as exceptional cases. The Pope mentioned such cases to assure people who are in difficulty that the Church is not unaware of their burdens, and that no-one is excluded from God's mercy.

But the mercy of God does not replace or cancel the laws of God and the rules of the church, the cardinal declared.

Westminster Cardinal dies

CARDINAL Cormac Murphy-O'Connor, former Catholic Archbishop of Westminster, died of cancer on 1st September at the age of 85.

The current Archbishop, Cardinal Vincent Nichols, said that the cardinal had died peacefully, surrounded by family and friends. In a message shortly before his death and posted on the Catholic Church website, Cardinal Murphy-O'Connor said he was 'at peace, and I have no fear of what is to come'.



The cardinal's funeral was held at Westminster Cathedral on Wednesday 13th September.

Cardinal Murphy-O'Connor was the leader of the Catholic Church in England and Wales from March 2000 until he retired in 2009. He was ordained in 1956 and was respected for his efforts to promote closer relations between his country's Anglicans and Catholics. He was the tenth Archbishop of Westminster, and the first to die in retirement, rather than in office.

He had worked as a bishop for four decades, starting at the Diocese Arundel and Brighton in south-east England.

Pope John Paul II made him a cardinal in 2001. His parents came from County Cork in Ireland.

*** The Catholic Bishops' Conference of England & Wales has restored the celebration of Epiphany (6th January) and the Ascension (Thursday after the 6th Sunday of Easter Time) to their original days. When a solemnity falls on a Saturday or Monday it is transferred to Sunday.*

In the Netherlands, euthanasia is responsible for 4.5 per cent of deaths

EUTHENASIA has become a common way to die in the Netherlands, accounting for 4.5 per cent of deaths, according to researchers who say requests are increasing from people who are not terminally ill.

In 2002 the Netherlands became the first country in the world that made it legal for doctors to help people die. Both euthanasia, where doctors actively kill patients, and assisted suicide, where physicians prescribe patients a lethal dose of drugs, are allowed. People must be 'suffering unbearably' - but their condition does not have to be fatal.

'It looks as though patients are now more willing to ask for euthanasia, and physicians are more willing to grant it,' said Dr Agnes Van der Heide of Erasmus University, Rotterdam.

The review, published in the *New England Journal of Medicine*, says that the use of numerous methods to shorten patients' lives to relieve 'end-of-life suffering' has become

common practice in the Netherlands. In 1990, before it was legal, 1.7 per cent of deaths were from euthanasia or assisted suicide. That rose to 4.5 per cent by 2015. The vast majority - 92 per cent - had serious illness, and the rest had health problems from old age, early-stage dementia or psychiatric problems. More than a third of those who died were over 80.

About 8 per cent of the people who died in 2015 asked for help dying.

Scott Kim of the US National Institute of Health, said the report raises concerns over people seeking euthanasia due to age. 'These are old people who may have health problems, but none of them are life-threatening. They're old, they can't get around, their friends are dead and their children don't visit any more... This kind of trend cries out for discussion. Do we think their lives are still worthwhile?'

'If you legalise on the broad basis the Dutch have, this increase is what you would expect,' said Penney Lewis of the Centre of Medical Law and Ethics at King's College London. 'Doctors become more confident in practicing euthanasia, and more patients will start asking for it.'

Euthanasia is also legal in Belgium, Canada and Colombia. Luxembourg, Switzerland and Germany. In the US, six states allow assisted suicide. In 1997, Oregon was the first US state to allow physician-assisted suicide for those given six months or less to live. It is now legal in Colorado, California, Montana, Vermont, Washington State and the District of Columbia.

Pope Francis to visit Burma

POPE Francis is to visit Myanmar (Burma) and Bangladesh at the end of November.

He will visit Yangon and Nay Pyi Taw in Burma from 27th-30th November, followed by Dhaka in Bangladesh from 30th November - 2nd December.

Burma agreed to establish diplomatic relations after a meeting at the Vatican between Pope Francis and the Burmese *de facto* civilian leader, Aung San Suu Kyi. She assumed power in 2016 following a landslide election win after Burma's former military leaders initiated a political transition.

Burma is an overwhelmingly Buddhist country, with Christians making up just over six per cent (700,000) of the total population of over 51 million. Just 0.4 per cent of the population of Bangladesh, the other country on Pope Francis's itinerary, are Christian.

International criticism

Burma is facing international criticism over atrocities against its Rohingya community. In February, the Pope denounced their treatment, saying they had been tortured and killed simply because they wanted to live their culture and Muslim faith.

Benedict Rogers, East Asia Team Leader at Christian Solidarity Worldwide, has said: 'For the Pope to speak out for and stand in solidarity with a persecuted Muslim community so robustly sends a vital and very welcome message about the values of human dignity, religious freedom and inter-religious harmony for all.'

More than 87,000 Rohingya have fled to Bangladesh since Rohingya insurgents killed nine police last year, prompting a military crackdown, drawing allegations of rape, killing and arson by the security forces.



Bishop Ellison visits the Seminary at Nema

Gambian Christian Anniversaries

October and November

TEN years ago, from 17th to 19th November 2007, Bishop Robert Ellison led a 25-member delegation on a pastoral visit to the neighbouring Diocese of Ziguinchor. Their host was the Bishop of Ziguinchor, the late Rt Revd Maixent Coly.

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

15th October 1884: Opening of Bethel Methodist Church in Stanley Street, Banjul.

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

28th October 1932 (85 years ago): 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.

1st October 1933: Ordination in Paris of Fr Thomas Jobe, who celebrated his first Mass in Banjul on 15th October 1934.

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: 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 Gillyooly (the latter retired 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: Building began in Bakau of 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 in The Gambia of the Pioneer Total Abstinence Association.

17th October 1966: Arrival of Fr John Hogan.

3rd October 1967 (50 years ago): Arrival of Fr Michael Casey, who retired from service in The Gambia in....



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

12th November 1968: Arrival of Br Liam Sheridan and Br Benedict Stapleton to begin a new technical school in Lamin.

27th October 1970 (45 years ago): Arrival of Fr Robert Ellison (now Bishop Ellison).

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

12th November 1972 (45 years ago): Blessing by Bishop Moloney of the Junior Seminary at Fajara, in the building which is now the Ecole Française. The first Director was Fr Pierre Sagna (later, Bishop Sagna). Among the nineteen 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 (40 years ago): Death of James Ndow, first Gambian Principal of Gambia High School.

31st October 1981: Departure of Fr Michael Murray owing to ill-health.

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

23rd November 1984: 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.

18th November 1999: Funeral in Banjul of Tony Blain, former Director of Education, who had died in the USA.

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

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

13th October 2002 (15 years ago): 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 in The Gambia over 40 years previously, in January 1962.

26th November 2004: 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 2007 (10 years ago): Archbishop Theodore-Adrien Sarr of Dakar (*right*) 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 to The Gambia after 20 years to lead a workshop on the liturgy for priests, religious and choir leaders.

21st November 2008: Ordination at Farafenni of Fr John Mendy (*right*)



29th November 2008: At the Kanifing Novitiate of the Cluny Sisters, Sr Vivian Aduni, Sr Benedicta Peligabase, Ghanaians, and Sr Marie Sylva, Gambian, made their first profession.

1st October 2009: Death in Ireland of Fr Andrew Carroll.

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

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

14th November 2009: Ordination at Brikama of 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 in Dakar which considered the implementation of the 2009 Synod of African Bishops held in Rome.

During November 2010: Death of Sang Gomez, for many years catechist in St Peter's Parish, Lamin, and particularly associated

with Holy Rosary Church.

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

29th October 2011: Mass of Thanksgiving 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 (5 years ago): Ordination at Lamin of Fr Aimé Joseph Colley and Fr Matthew M. Mendy.

17th November 2012 (5 years ago): 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.

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

9th November 2013: Ordination at Brikama of 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: Gambian Christian Council ecumenical gathering at Bakau Stadium to pray for 'the recognition of rights, security, peace and the religious freedom of all - especially Christians - in The Gambia'.

Remembering Father Comer

FIFTEEN years ago, the death occurred in Ireland of a greatly-respected missionary priest who had spent 38 years in this country.

Fr Vincent Peter Comer CSSp first arrived in The Gambia in January 1962, having taught briefly at Blackrock College in Dublin, Ireland.

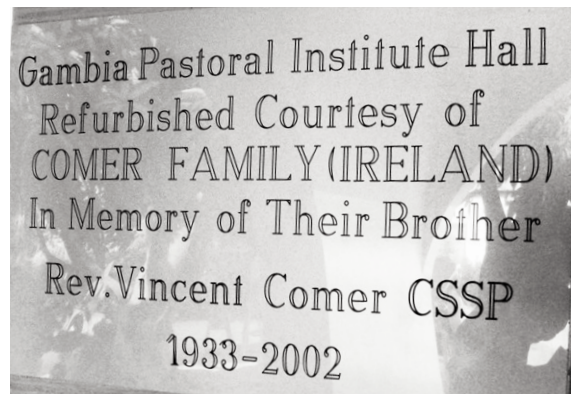
He taught science subjects at St Augustine's High School, then in Hagan (Samuel Goddard) Street Banjul. In 1975 he was made Principal of the newly-established St Peter's Technical High School in Lamin, where he early achieved high academic and disciplinary standards.

In 1982, when Fr Michael Cleary became Bishop of Banjul, Fr Comer became Diocesan Education Secretary and the bishop's right hand in financial administration. He was spiritual director of the Society of St Vincent de Paul.

A keen sportsman, Fr Comer played squash, and introduced basketball in The Gambia.

Fr Comer left The Gambia in 1999, having worked for 38 years in this country.

At his Requiem, it was said that Fr Comer was a perfect gentleman who turned saying 'No!' into a fine art.



The Society of St Vincent de Paul, with which Fr Comer was associated, is a worldwide organisation founded in Paris in 1833. The society was introduced in The Gambia in 1956. The first National Council was registered with the International Council-General in 1968. The first President was René Anthony Blain. After several years, he handed over to Henry Bruce. But subsequently, owing to the age, ill-health or death of pioneer members, the society became dormant.

Bishop Michael Cleary was instrumental in reviving the society. He appointed Fr Comer, then Vicar-General, as National Chaplain.

The society's work includes

- visiting homes, hospitals and prisons
- financial and moral support for the afflicted
- distributing food, clothing, sanitary and household wares received from donors
- identification and sponsorship of needy school pupils
- rehabilitation and furnishing of beneficiaries' houses
- provision of shelter and payment of rent for lone refugees, the deserted elderly and handicapped people
- provision of medical care
- spiritual and moral guidance, when requested
- preparation and arrangements for marriage of couples whose marriages are traditional recognised
- assistance in the burial of the dead, those without families, or whose families cannot afford funeral expenses.

Help is given to those in need irrespective of their religious affiliation.



Some weekday celebrations

Sunday 1st October: St Therese of Lisieux *doctor of the Church*

THERESE was born in 1873 in Alençon, France, the youngest of nine children. When she was four, her mother died; and her father, a watch-maker, moved to Lisieux. She wanted to follow two of her sisters in the religious life, but was told she was too young. She persisted, and in 1888 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 suffered from tuberculosis, and died aged only 24 on 30th September 1887. Her autobiography, *L'histoire d'une âme* ('The story of a soul') was edited by her sister Pauline and published after Therese's death. It became a best-seller. Therese was canonised in 1925.

In this diocese we pray especially today for the priest and people of the parish of St Therese Kanifing.

Friday 5th October: St Francis of Assisi

FRANCIS was born into a wealthy family in Assisi (modern-day Italy) around 1181. In his early 20s, after being a soldier and a prisoner of war, he experienced conversion. He sold his possessions, gave the proceeds to the Church, and began a life of poverty. In 1209 Pope Innocent II I approved the formation of the Franciscan Order, which stressed the need to immitate the life of Christ.

Francis viewed nature as a mirror of God, and called all creatures his brothers and sisters. He formed the Poor Clares, a women's order. In 1219 he visited Egypt and the Holy Land. In 1224, after a vision, he became the first person to receive the stigmata. Francis helped to restore popular faith in a Church corrupted by wealth and political aspiration. He died in October 1226 and was caconiosed in 1228.

Saturday 7th October: Our Lady of the Rosary

OCTOBER is the month of the Holy Rosary. We are reminded to meditate on the mysteries of Christ following the example of Mary, who was associated with her Son's incarnation, ministry, passion and resurrection. In this diocese, we pray today for the people of the Church of the Holy Rosary Lamin, opened in April 1995. *How to say the rosary: End-piece, page 28*

Friday 13th October: St Edward *confessor*

EDWARD (1004-66), King of England, was renowned for second-sight, curing scrofula and generosity to the poor. He founded Westminster Abbey, the best-known church in England. The title 'confessor' is given to an outstanding witness to the Gospel. It was conferred on Edward in his lifetime by Pope Alexander II. Edward's tomb at Westminster Abbey was a place of pilgrimage until the Reformation, as it has become again in modern times. Pope Benedict XVI prayed there in September 2010 with the Archbishop of Canterbury.

In this diocese, the school at Bwiam is named in St Edward's honour, and today we pray for past and present teachers and pupils of that school.

Tuesday 17th October: St Ignatius of Antioch *bishop and martyr*

IGNATIUS succeeded the Apostle Peter as second Bishop of Antioch (in present-day Turkey). During the reign of the Roman Emperor Trajan he was arrested and sent to Rome. On his way to execution, he wrote letters encouraging fellow-Christians to remain faithful despite persecution. He met his death by being thrown to wild animals.

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

JEAN de Brébeuf was born in Normandy, France, in 1593, and ordained as a Jesuit priest in 1622. Three years later he went with others to Quebec, in Canada, as a missionary. The Huron Indians were awed by his height and strength, but he made few converts except among the dying - particularly during a smallpox epidemic in 1636. During a war between the French and British, de Brébeuf had to return to France for two years. In 1648 he was captured by a rival tribe, tortured and forced to run naked through the snow. 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.



Saturday 28th October: St Simon & St Jude *apostles*

LITTLE is known of Simon except that he was born in Cana and was known as the Zealot. Jude, known also as Thaddæus, asked Jesus at the Last Supper why he showed himself only to the apostles and not to the world (John 14:22).

Saturday 4th November: St Charles Borromeo bishop

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

Thursday 9th November: Dedication of St John Lateran

THE POPE'S cathedral as Bishop of Rome is not St Peter's Basilica, but the Basilica of St John Lateran, dedicated in 324. At first, this feast was celebrated only in Rome, but later it 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.

Friday 10th November: St Leo the Great Pope

LEO was born towards the end of the 4th century in Tuscany (part of present-day Italy). As Pope from 440 to 451 he championed orthodoxy. When the monk Eutyches of Constantinople asserted that Christ had only a divine nature, Leo wrote his 'tome' insisting that Christ was true God and true man. Leo's teachings as the 'voice of Peter' were embraced by the Council of Chalcedon, and his example, letters and sermons contributed to the growth of papal authority.

Saturday 11th November: St Martin of Tours Bishop

MARTIN was born about 316 in Sabaria, Pannonia. He converted at the age of 10. He was forced to join the Roman army but asked to be released because service was incompatible with his Christianity. After imprisonment he settled in Poitiers and then became a missionary on the Balkan Peninsula. He returned to Poitiers in 360 and founded the first monastery in Gaul. In 371 he was made Bishop of Tours. A second monastery he founded, at Marmoutier, became a great monastic complex. He died in 397. Martin was known as a miracle worker, and was one of the first venerated saints who was not a martyr. He is a patron saint of France, and known as the Father of Western Monasticism.



Tuesday 21st November: Presentation of the Blessed Virgin Mary

TODAY commemorates the dedication in 543 of the Church of Our Lady in Jerusalem. We honour Mary's dedication of herself to God from her childhood by the inspiration of the Holy Spirit, who filled her with grace at her Immaculate Conception.

We give especial thanks on this day for the prayers and work in The Gambia since 1964 of the Presentation Sisters.



Friday 24th November: St Andrew Dung-Lac & companions martyrs

BORN in 1839, Andrew was a priest in Vietnam, his homeland. In 1839 he was arrested and beheaded. Between 1820 and 1862, 117 Christians in Vietnam were similarly martyred. In 1988 they were canonised by St John Paul II.

Saturday 25th November: St Catherine of Alexandria martyr

CATHERINE was martyred in the 4th century. Her cult grew in the Middle Ages. She is one of the saints whom Joan of Arc claimed to have seen in visions. Her memorial day was restored to the Roman calendar in 2002.



The Pope's Prayer Intentions

October

That all workers may receive respect and protection of their rights, and that the unemployed may receive the opportunity to contribute to the common good.

November

That Christians in Asia, bearing witness to the Gospel in word and deed, may promote dialogue, peace and mutual understanding, especially with those of other religions.

Answers to Do You Know? page 7

- 1 Moses (in Hebrew, *Mosheh*). Exodus 2:1-10
- 2 Envy, Greed
- 3 The Gospel according to John
- 4 Member of the missionary order, the Congregation of the Holy Spirit, known as Spiritans or Holy Ghost Fathers.
- 5 Cardinal Robert Sarah, of Guinea: Prefect of the Congregation for Divine Worship and the Discipline of the Sacraments, appointed by Pope Francis in November 2014



Nourishing the Faith

FOR CENTURIES, countless Catholics have found that saying the rosary regularly greatly nourishes their faith.

October, in particular, is the Month of the Rosary. But we say the rosary throughout the year.

The term 'rosary' comes from Latin. It refers to a garland of roses, the rose being one of the flowers that symbolise the Virgin Mary. The rosary is a biblical form of devotion, because the prayers that comprise it come mainly from the Bible.

How to say the rosary



The rosary consists of a set number of specific prayers. We use rosary beads to help us say the prayers in order.

First come the introductory prayers: the Apostles' Creed, the Our Father, three Hail Marys and the Glory be.

Between the introductory prayers and the two concluding prayers is the substance of the rosary: the decades.

The decades

Each decade has thirteen prayers: ten Hail Marys followed by Our Father, Glory be and the short prayer, 'O my Jesus'.

Each decade is devoted to a mystery (a truth of the faith) in the life of Christ or his mother.

The twenty decades of the rosary are divided into four groups of five:

- the joyful mysteries
 - the sorrowful mysteries
 - the glorious mysteries
 - the luminous mysteries.

When people speak of 'saying the rosary' they usually mean saying one set of five mysteries each day (joyful, luminous, sorrowful or glorious). This takes about fifteen minutes.

To say all twenty mysteries would take about an hour.

If you say the rosary every day, you may divide each set of five mysteries as follows:

Monday and Saturday: the Joyful Mysteries

- The Annunciation of Gabriel to Mary (Luke 1:26-38)
- The Visitation of Mary to Elizabeth (Luke 1:39-56)
- The Birth of Jesus (Luke 2:1-21)
- The Presentation of Jesus in the Temple (Luke 2: 22-38)
- The finding of Jesus in the Temple (Luke 2: 41-52)

Thursday: the luminous mysteries

- The Baptism of Jesus (Matthew 3:13-16)
- The wedding at Cana (John 2:1-11)
- The proclamation of the Kingdom (Mark 1:14-15)
- The Transfiguration (Matthew 17: 1-8)
- The Last Supper (Matthew 26:36-56)

Friday: the Sorrowful Mysteries

- The agony in the garden
- The scourging at the pillar (Matthew 27:31)
- The crowning with thorns (Matthew 27:31)
- The carrying of the Cross (Matthew 27:32)
- The Crucifixion (Matthew 27:33-56)

Wednesday and Sunday: the Glorious Mysteries

- The Resurrection (John 20:1-29)
- The Ascension (Luke 24:36-53)
- The Descent of the Holy Spirit (Acts 2:1-41)
- The Assumption of Mary
- The Coronation of Mary as Queen of Heaven

During Advent, Lent and Eastertide a different daily pattern of the mysteries may be adopted.



The prayers of the rosary

The Apostles' Creed

The Apostles' Creed was not composed by the apostles themselves, but it expresses their teaching. The original form of the creed came into use about AD 125.

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 rose 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 (*Pater noster*; the Lord's Prayer)

The next prayer of the rosary, the Our Father, is given in the New Testament in two slightly different versions (Matthew

6:9-13 and Luke 11:2-4). The version in Matthew is the one we use.

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.

The Hail Mary (Ave Maria)

The Hail Mary is the prayer at the heart of the rosary. It begins, 'Hail Mary, full of grace, the Lord is with thee' - the greeting the angel Gabriel gives Mary in Luke 1:28.

It continues, 'Blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus.' This is what Mary's cousin Elizabeth says to her in Luke 1:42. The only thing that has been added to these two verses are the names 'Jesus' and 'Mary', to make clear who is being referred to.

So the first part of the Hail Mary is entirely biblical.

The second part of the Hail Mary is not taken straight from Scripture, but is biblical in the thoughts it expresses.

It reads, 'Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death.'

Mary was the first to accept Jesus (Luke 1:45). The title 'Mother of God' means that her Son Jesus is the Second Person of the Holy Trinity, truly God and truly man.

Some non-Catholic Christians may feel uneasy about the petition, 'Pray for us sinners, now and at the hour of our death.' They consider that such a prayer contradicts St Paul's teaching in 1 Timothy 2:5: 'For there is one God, and there is one mediator between God and men, the man Christ Jesus.'

But in the preceding four verses (1 Timothy 2:1-4) Paul instructs Christians to pray for each other, meaning that it doesn't interfere with Christ's mediation. 'I urge that prayers, supplications, petitions and thanksgivings be made for everyone ... This is good and pleasing to God our Saviour.'

We know that this exhortation to others applies to the saints in heaven. As Revelation 5:8 reveals, the saints intercede for us by offering our prayers to God: 'The twenty-four elders fell down before the Lamb, each holding a harp, and with golden bowls full of incense, which are the prayers of the saints.'

HAIL Mary, full of grace, the Lord is with thee. Blessed art thou among 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 (*Gloria Patri*)

The fourth prayer in the rosary is the Glory be. This short hymn of thanksgiving has been used since the fourth century (though its present form is from the seventh century). It is recited at the end of each psalm in the Divine Office.

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

O my Jesus

After the Glory be, throughout the five decades, comes the short prayer, O my Jesus.

O MY Jesus, forgive us our sins, save us from the fires of hell; lead all souls to heaven, especially those most in need of thy mercy. Amen

Hail, holy Queen (*Salve Regina*)

At the end of the five decades we usually recite the Hail, holy Queen. It's the most commonly-recited prayer in praise of Mary after the Hail Mary itself. It was composed at the end of the eleventh century.

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 vale of tears. Turn then, most gracious advocate, thy eyes of mercy towards us. And after this our exile, show unto us the blessed fruit of thy womb, Jesus.

O clement, O loving, O sweet Virgin Mary. Pray for us, O holy Mother of God, that we may be made worthy of the promises of Christ.

Final prayer

To conclude the rosary, we add a 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 by 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.

Our faith tells us that Christ is as really present today as he was to his mother and his disciples.

With the rosary we sit at the school of Mary and are led to contemplate the beauty of Christ and to experience the depth of his love.

Recite the rosary every day!

Keeping the faith by saying the rosary

THREE years ago, in August 2012, an English priest, Fr Hugh Thwaites, died aged 95. His belief was, 'The abandonment is a main reason why so many Catholics have lost the faith. It seems to me that the Church of the future is going to consist solely of those families who have been faithful to the rosary. But there will be vast numbers of people whose families used to be Catholic.'

Fr Thwaites converted from Anglicanism following his experience as a prisoner of the Japanese during the Second World War, and later became a Jesuit priest. He was passionate about evangelisation, and used to ask people, 'Are you a Catholic?' and then add, 'But you would like to be, wouldn't you?' He once compared the Anglican faith to 'whisky with three parts water', while saying that Catholics were 'straight of the bottle'.

Fr Thwaites was instrumental in the establishment of the annual Rosary Crusade in London, now in its 33rd year, during which Catholics process from Westminster Cathedral to the London Oratory reciting the rosary.

Comprehensive, practical booklets on the Holy Rosary are available at GPI for D25

Daily Mass Readings



October & November

Sunday readings Year A Weekday readings Year 2

Celebrations in brackets () are optional

Sun 1st Oct	Ezekiel 18:25-28. Psalm 24:4-9. Philippians 2:1-11. Matthew 21:28-32	26th SUNDAY of YEAR
Mon 2	Exodus 23:20-23. Psalm 90:1-6,10-11. Matthew 18:1-5,10	Holy Guardian Angels
Tue 3	Zechariah 8:20-23. Psalm 86:1-7. Luke 9:51-56	St Francis of Assisi
Wed 4	Nehemiah 2:1-8. Psalm 136:1-6. Luke 9:57-62	(St Bruno) <i>abstinence</i>
Thu 5	Nehemiah 8:1-12. Psalm 18:8-11. Luke 10:1-12	Our Lady of the Rosary
Fri 6	Baruch 1:15-22. Psalm 78:1-5,8-9. Luke 10:13-16.	
Sat 7th	Acts 1:12-14. Psalm Luke 1:46-55. Luke 1:26-38	
Sun 8th	Isaiah 5:1-7. Psalm 79:9,12-16,19,20. Philippians 4:6-9. Matthew 21:33-44.	27th SUNDAY of YEAR
Mon 9th	Jonah 1:1 - 2:1,11. Psalm Jonah:2-5,8? Luke 10:25-37	(St Denis <i>or</i> St John Leonardi)
Tue 10th	Jonah 3:1-10. Psalm 129:1-4,7-8. Luke 10:38-42	
Wed 11th	Jonah 4:1-11. Psalm 85:3-6,9-10. Luke 11:1-4	(St John XXIII)
Thu 12th	Malachi 3:13-20. Psalm 1:1-4,6. Luke 11:5-13	
Fri 13th	Joel 1:13-15; 2:1-2. Psalm 9:2,3,6 & 16:8-9? Luke 11:15-26	(St Edward the Confessor) <i>abstinence</i>
Sat 14th	Joel 4:12-21. Psalm 96:1-2,5-6,11-12. Luke 11:27-28	(St Callistus <i>or</i> of the BVM)
Sun 15th	Isaiah 25:6-10. Psalm 22:1-6. Philippians 4:12-14, 19-20. Matthew 22:1-14	28th SUNDAY of YEAR
Mon 16th	Romans 1:1-7. Psalm 97:1-4. Luke 11:29-32	(St Hedwig <i>or</i> St Margaret Mary Alacoque)
Tue 17th	Romans 1:16-25. Psalm 18:2-5. Luke 11:37-41	St Ignatius of Antioch
Wed 18th	2 Timothy 4:10-17. Psalm 144:10-13,17-18. Luke 10:1-9	St LUKE
Thu 19	Romans 3:21-30. Psalm 129:1-7. Luke 11:47-54	(St John de Brébeuf <i>or</i> St Paul of the Cross)
Fri 20th	Romans 4:1-8. Psalm 31:1,2,5,11. Luke 12:1-7	<i>abstinence</i>
Sat 21st	Romans 4:13,16-18. Psalm 104:6-9,42-43. Luke 12:8-12.	(of the BVM)
Sun 22nd	Isaiah 45:1,4-6. Psalm 95:1,3-5,7-10. 1 Thessalonians 1:1-5. Matthew 22:15-21	29th SUNDAY of YEAR
Mon 23rd	Romans 4:20-25. Psalm Luke 1:69-75. Matthew 12:31-21.	(St John of Capestrano)
Tue 24th	Romans 5:12,15,17-17-21. Psalm 39:7-10,17. Luke 12:35-38	(St Anthony Mary Claret)
Wed 25th	Romans 6:12-18. Psalm 123:1-8. Luke 12:39-48	
Thu 26th	Romans 6:19-23. Psalm 1:1-4,6. Luke 12:49-53	<i>abstinence</i>
Fri 27th	Romans 7:18-25. Psalm 118:66,68,76,77,93,94. Luke 12:54-59	St SIMON & St JUDE
Sat 28th	Ephesians 2:19-22. Psalm 18:2-5. Luke 6:12-19.	
Sun 29th	Exodus 22:20-26. Psalm 17:2-4,47,51. 1 Thessalonians 1:5-10. Matthew 22:34-40	30th SUNDAY of YEAR
Mon 30th	Romans 8:12-17. Psalm 67:2,4,6,7,20,21. Luke 13:10-17	
Tue 31st	Romans 8:18-25. Psalm 125:1-6. Luke 13:18-21	
Wed 1st Nov	Revelation 7:2-4,9-14. Psalm 23:1-6. 1 John 3:1-3. Matthew 5:1-12	ALL SAINTS
Thu 2nd	Isaiah 25:6-9. Psalm 26:1,4,7-9,13-14. Romans 5:5-11. Matthew 17:25-30	(<i>Other texts may be used</i>) ALL SOULS
Fri 3rd	Romans 9:1-5. Psalm 147:12-15,19-20. Luke 14:1.6.	(St Martin de Porres) <i>abstinence</i>
Sat 4th	Romans 11:1-2,11-12,25-29. Psalm 93:12-15,17-18. Luke 14:1,7-11.	St Charles Borromeo
Sun 5th	Malachi 1:14 - 22. Psalm 130:1-3. 1 Thessalonians 2:7-9,13. Matthew 23:1-12	31st SUNDAY of YEAR
Mon 6th	Romans 11:29-36. Psalm 68:30,31,33,34,36,37. Luke 14:12-14	
Tue 7th	Romans 12:5-16. Psalm 130:1-3. Luke 14:15-24	
Wed 8th	Romans 13:8-10. Psalm 111:1-2,4-5,9. Luke 14:25-33	
Thu 9th	Exodus 47:1-2,8-9,12 <i>or</i> 1 Corinthians 3:9-11,16-17. Psalm 45:2-3,5-6,8-9. John 2:13-22. St JOHN LATERAN	St Leo the Great <i>abstinence</i>
Fri 10th	Romans 15:14-21. Psalm 97:1-4. Luke 16:1-8.	St Martin of Tours
Sat 11th	Romans 16:3-9,16,22-27. Psalm 144:2-5,10-11. Luke 16:9-15	
Sun 12th	Wisdom 6:12-16. Psalm 62:2-8. 1 Thessalonians 4:13-18. Matthew 25:1-13	32nd SUNDAY of YEAR
Mon 13th	Wisdom 1:1-7. Psalm 138:1-10. Luke 17:1-6	
Tue 14th	Wisdom 2:23 - 3:9. Psalm 33:2-3,16-19. Luke 17:7-10	
Wed 15th	Wisdom 6:1-11. Psalm 81:3-4,6-7. Luke 17:11-19	(St Albert the Great)
Thu 16th	Wisdom 7:22 - 8:1. Psalm 118:89-91,130,135,175. Luke 17:20-25.	(St Margaret of Scotland <i>or</i> St Gertrude)
Fri 17th	Wisdom 13:1-9. Psalm 18:2-5. Luke 17:26-37	St Elizabeth of Hungary <i>abstinence</i>
Sat 18th	Wisdom 18:14-16; 19:6-9. Psalm 104:2-3,36-42-43. Luke 18:1-8. <i>or for Basilicas: Acts 28:11-16,30-31. Psalm 97:1-6. Matthew 14:22-33</i>	(Basilicas of St Peter & St Paul)
Sun 19th	Proverbs 31:10-13,19-20,30-31. Psalm 127:1-5. 1 Thessalonians 5:1-6. Matthew 14-30	33rd SUNDAY of YEAR
Mon 20th	1 Maccabees 1:10-15,41-43,54-57,62-64. Psalm 118:53,61,134,150,155,158. Luke 15:35-43	Presentation of Mary
Tue 21st	Zechariah 2:14-17. Psalm Luke 1:46-55. Matthew 12:46-50.	St Cecilia
Wed 22nd	2 Maccabees 7:1,20-31. Psalm 16:1,5-6,8,15. Luke 19:11-28	(St Clement I <i>or</i> St Colomban)
Thu 23rd	1 Maccabees 2:15-29. Psalm 49:1-2,5-6,14-15 Luke 19:41-44	St Andrew Dung-Lac <i>abstinence</i>
Fri 24th	1 Maccabees 4:36-37,52-59. Psalm 1 Chronicles 29:10-12. Luke 19:45-48.	(St Catherine of Alexandria <i>or</i> of the BVM)
Sat 25th	1 Maccabees 6: 1-13. Psalm 9:2-4,6,16,19. Luke 20:27-40	
Sun 26th	Exodus 34:11-12,15-17. Psalm 22:1-6. 1 Corinthians 15:20-26,28. Matthew 25:31-46	CHRIST the KING
Mon 27th	Daniel 1:1-6,8-20. Psalm Daniel 3:52-56. Luke 21:1-4	
Tue 28th	Daniel 2:31-45. Psalm Daniel 3:57-61. Luke 21:5-11	
Wed 29th	Daniel 5:1-6. Psalm Daniel 3:62-67. Luke 21:12-19	
Thu 30th	Romans 10:19-18. Psalm 18:2-5. Matthew 4:18-22	St ANDREW
Fri 1st Dec	Daniel 7:2-14, Psalm Daniel 3:75-81. Luke 21:29-33	<i>abstinence</i>
Sat 2nd	Daniel 7:15-27. Psalm Daniel 3:82-87. Luke 21:34-36	(of the BVM)

embrace the digital explosion with speed



EXPERIENCE THE DIFFERENCE



Your National 3G Operator

YAA Y BOROM

www.gamcel.gm



God and Cæsar

The Pharisees went and plotted to entrap Jesus in what he said. So they sent their disciples to him, along with the Herodians, saying, 'Teacher, we know that you are sincere, and teach the way of God in accordance with truth, and show deference to no one; for you do not regard with partiality. Tell us, then, what you think. Is it lawful to pay taxes to the emperor?'

But Jesus, aware of their malice, said, 'Why are you putting me to the test, you hypocrites? Show me the coin used for the tax.' And they brought him a denarius.

Then he said to them, 'Whose head is this, and whose title?' They answered, 'The emperor's.'

Then he said to them, 'Give therefore to the emperor the things that are the emperor's, and to God the things that are God's.'

Matthew 22:15-21.

*Gospel reading for 22nd October,
29th Sunday in Ordinary Time*



A denarius was the chief Roman silver coin, about a day's pay for a labourer

Our illustration is 'The Tribute Money' (1612) by the Flemish artist Sir Peter Paul Rubens (1577-1640).