

The Diocese of Banjul NEWSLETTER

Incorporating The Catholic Newsletter

KNIGHTS OF SAINTS PETER & PAUL

Soldiers of God

Knights of Saints Peter and Paul, their Mission and Mandate
to Defend the Catholic Church Divine Institution



It May be your Last Chance on Earth

A Clarion Call to Divine Mercy Sunday

Editorial Hint

Meanness and Generosity

Why Are Our Politicians like Diapers
(Baby Pampers)?



JESUS I TRUST IN YOU!

IT'S DIVINE MERCY SUNDAY!

“The soul that will go to
confession
and receive Holy Communion
shall obtain complete forgiveness
of sins and punishment!”

– Our Lord to St. Faustina (Diary 699)



Giving Hope to a World in Need

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

PARTNERING WITH THE GAMBIA PASTORAL INSTITUTE ON MANY PROJECTS - THUS ENHANCING HUMAN DEVELOPMENT

*We wish all our readers
a Most Happy Easter Season*

GRAPHIC DESIGNER & PHOTOGRAPHER & GPI

Logo | Business Card | Banner | Poster | Magazine

Booklets | T-shirt Print | Flyer design | Mugs | And all kinds of Design

GPI Printing Press
+220 3121991/ 7773494

CONTENTS

EDITORIAL:	Meaning and Genorosity	3-4
WEEKDAY CELEBRATIONS:	April & May	4
COVER STORY:	Knights of Saints Peter & Paul	5-7
POPE'S PRAYER INTENTIONS:	April and May	7
SUNDAY REFLECTIONS:	April & May	8
CHURCH DOCTRINE		8-13
	- Why should I go for confession	
	- Divine Mercy Sunday	
IN MEMORIAM:	The late Sir Wilmot Wynford John	13
SOCIETY & DEVELOPMENT		14-16
CHRISTIAN ANNIVERSARIES:	April & May	17
MAY MONTH OF MARY		18
COVID ADVERT		18
ADVERTS		19

First published Palm Sunday 1976

THE DIOCESE OF BANJUL NEWSLETTER

Incorporating The Catholic Newsletter

APRIL - MAY 2021 / Volume 45, No. 2

Published by The Gambia Pastoral Institute

33 Kairaba Avenue, PMB 296, Serrekunda,

The Gambia, West Africa

Telephone: 4394847 Email: info@gpi.gm

NEWS CREW: EDITOR: Fr Peter S. Lopez. EDITORIAL CONSULTANT: Mr Joseph Akagha

LAYOUT: Betty Quacco.

GRAPHICS & PRODUCTION: John Sanyang, Henry Gomez



Editorial
Hint

Meanness and Generosity

Politicians are like Baby Diapers (Pampers), they Need to be Changed Frequently, and For the Same Reasons We will never be Generous with them, Anymore.

Out of the generosity of our hearts, we fought tooth and nail to facilitate our present-day leaders' entry into power and to support their claim that they will make us better. At the end of the day, what did we receive in return? Just shortly after we turned back from voting them to power, to go home and wait for the goodies that will come from them, they stabbed us at our backs. Meanness and generosity at play! However, we are not surprised by this, as we have been victims of this manner of abuse and disappointment over the years.

We have known our politicians as 'diapers'. The only one among them that one can underestimate his or her meanness is the dead one. Even at that, some of them, when they die should not even be taken for granted. Just imagine what is going on in our country today, in the hands of people we entrusted our lives and fate in their hands. No one can claim ignorance of the sufferings of our people, their anguish from hunger, starvation, poverty, youth and women unemployment, an accelerated tragic 'backway' exodus of our young people, disillusionment and grief written all over the people's faces.

In the first place, where are the countless funds that streamed into this country as COVID-19 palliatives from across the world? Who is stock-piling them for family, children and even children's children? Yet, almost everyone in this country continues to be bitten by the brutal impact of the pandemic for which these palliatives were sent, especially the weak and most vulnerable people among us.

In the midst of all this lack of humanity and empathy on the part of the politicians, we voted for, to take care of our lives; our stand now is that, our votes in December 2021 should be our power and weapon to carry out a mass burial of all the corrupt politicians in this country. We believe it is the way that we can help ourselves in unlocking our country's vast and exploitable potentials for the benefit of all. Our votes must, therefore, echo our inner and hidden sentiments that we have been living with about our leaders, who have done little to improve the welfare of the people who are still very poor, while they, and their cronies, live in opulence. This rot goes all the way through the political chain to our elected and appointed public officers. Behind it all, lies an insatiable appetite for money, and the realization that power can deliver untold wealth which leaves both the state and the people being sacrificed to greed of a few. Thus, according to Mark Twain, an American writer, humorist, entrepreneur, "Politicians are like baby diapers (pampers); they need to be changed often, and for the same reasons."

Why are our politicians like this? Since December 2016, after riding on the back of voters to get into office, what we have been receiving from our politicians is the act of ignoring us and our interests that moved us to give them our votes. However, one thing they cannot ignore: our votes on Election Day. This is because, we the people decide whether a candidate has a job in public office come December 2021. We helped decide the poor fate that our country, and even our own families are facing today, by casting our ballot for candidates that are not best-aligned with our own values, wishes and aspirations. The Christians, for

instance, who helped in ushering in this current leadership are still reeling from the pains of the marginalization which they have been facing, not to talk of the myriad of embarrassments and negligence they have been subjected to. What percentage of Christians are engaged by this present regime, despite the hearty drive for votes by Christians to foster the ascendancy of this regime to position of power? The Christians should at this time be celebrating the rewards of the generosity and magnanimity they expressed in 2016 that aided in making the present regime a reality, but instead they weep, based on the meanness they receive in return from the hands of the same politicians they have aided in their rise to power. Thus, our repeat of this poor electoral decision that has put us in the hands of mean politicians will affect us negatively for many decades to come.

Our politicians forget about the doctrine of customer experience. Like some of the big product brands manufacturers, when they want huge sales from customers, they lure customers with all forms of tricks and strategies. And, after that, they forget about the user-welfare or even in some cases, they forget the warranty they promised before the purchase of the products. All that these big brands want is to make money and pocket it, while not minding how the customers feel about the products they have purchased from them. Our politicians are like these big brands manufacturers who lose touch with their customers and drift away from what the customers want. Then, later when sales drop, they shake up the brand and products and return to favor with the customers. This is an act of meanness.

As we move on the fast lane to December 2021, the politicians we voted for during the last elections, both the good, the bad and the ugly, are all out, mainly to do whatever is necessary to win power again by fair or foul means. So, what is the way forward this time? We must checkmate them this time with our votes. Our experiences show that, we have been duped by them while being generous with our votes. These politicians chose to be mean in fulfilling our contract with them, which is to take care of our welfare as a people. We must, therefore, not give our votes to those who have failed us in the past. When we help politicians to get access to power, it becomes mandatory for them to help us back when they get there. But, unfortunately, our experience in this country has been that, when they get there what they only remember is their pockets. Yet, it is we that voted for them, and not their pockets. It is meanness on their part. They respond to our generosity with meanness. There is a popular idiom: "do not bite the hands that feed you". Indeed, anecdotal evidence suggests that this is true of our politicians, in fact, African leaders and politicians in general. Right now, in our country, The Gambia, it seems like we are in a frenzy of voting by December this year, and one can vividly see our politicians running around all over the place soliciting votes from people.

I love the Greek Philosopher, Aristotle, very much for both his wisdom and magnanimity. In his wisdom, he gave humanity a huge golden knowledge. When I read a book by Mortimer J. Adler, entitled; "Aristotle for Everybody: Difficult Thought Made Easy". According to the book, Aristotle in his doctrine of

generosity admonishes us that, when it comes to the giving of our possessions or items or whatever possession we may hold, to someone, we should not give them out in wastefulness. According to the book, Aristotle highlights that generosity involve giving anything someone else what is useful, like the giving of time, respect, compliment, courtesy or your vote to politicians in dire need of votes. In fact, finding ways to contribute to another person's life could be an act of generosity. He notes that, one of the ways of giving our possessions out in wastefulness is by giving it to the wrong persons. Aristotle, therefore taught that generosity involves knowing how to use our valuable things appropriately or what he referred to as "correct giving"; which involves giving to the right people, for the right reasons, and at the right times.

As the 2021 elections are approaching, and it is clear that these same untrustworthy and inept politicians are doing everything to grab our votes again. We thus need to learn from Aristotle. We must at this time close the door to apparent idiots being elected into powerful positions again in our country; be it to the Mayor/Council, parliamentary or presidential positions. We do

not need idiots again in positions of power. From Aristotle's lesson, when a crooked or untrustworthy politician solicits your vote, you need not give him or her. It is a 'wrong giving', if you do. Rather, when you give your vote to a reliable person/politician, who will remember to deliver on his or her promises; this is virtuous giving or generosity in the interest of the people. It means that, you have chosen to do good. Our voting actions must aim at what is noble; that is, giving our votes and given it correctly by giving it with all the things that are implied by correct giving, which is giving it to the right people; people who will deliver on their promises, not liars.

Therefore, as we march to December 2021, we all must be on the guard. We must properly assess those we have voted for in the past, and ask them the question; did you deliver on your promises the last time we voted for you? And what is your impact on the people's lives? This is the only way we can be generous correctly, bearing in mind that, our voting is our opportunity to express our voices about the political decisions that will impact our lives, as well as give input into decisions that will shape our futures.

Some Weekday Celebrations - April & May

Monday, 9th April: The Annunciation of the Lord

THIS year, Palm Sunday was observed on the day usually assigned to the Annunciation, so the celebration of the angel Gabriel's appearance to Mary (Luke 1:26-38) has been transferred to today. Mary freely accepted God's will, conveyed by Gabriel, that she should become the mother of God's incarnate Son. Our redemption in Christ stems from Mary's assent; and we pray that, aided by Mary's prayers, we too may seek to follow God's will. As Mary said at the marriage in Cana: 'Do whatever he tells you.' (John 2:5). A beautiful old name for this feast is 'Lady Day'.

Monday, 23rd April: St. George *martyr*

THERE are various legends about St. George, said to have been a 3rd-century soldier. He is patron of Greece and Portugal, as well as Venice and Genoa, in Italy. In 1222, George replaced St Edward the Confessor as patron of England. As football fans know, the flag of England shows the red cross of St. George against a white background. St George is patron of the Scout Movement. Schools in Basse are named after him, and the bell at Holy Spirit Church, Banjul, formerly at the Cathedral, is named 'St. George'.

Wednesday, 25th April: St. Mark *evangelist*

THE GOSPEL attributed to St. Mark is the shortest of the four Gospels, and probably the first to be written. John Mark was a cousin of St. Barnabas. It was at his mother's house in Jerusalem that the disciples assembled (Acts 12:12). Mark travelled with Barnabas and Paul to Cyprus (Acts 12:25; 13:13; 15:26-39). He left them there, but later helped Paul when he was in prison in Rome.

Thursday, 3rd May: St. Philip & St James *apostles*

PHILIP was one of the twelve apostles, fellow-countryman of Andrew and Peter, whose home was in Bethsaida, a fishing-village by the Lake of Galilee. In the early Church, Philip was

one of the 'seven men of good repute' appointed to care for widows (Acts 6:1-5). When persecution broke out after the death of Stephen, Philip went down to Samaria as a preacher and healer (Acts 8:5-13). He converted and baptised an Ethiopian eunuch (Acts 8:26-39). Later, Paul and his companions, on their way to Jerusalem, stayed with Philip at Caesarea (Acts 21:8).

JAMES is mentioned in the Gospels only in passing, but appears in Acts and the letters of Paul as a leader of the early Church. As leader of the Christian community in Jerusalem, he gave judgment on whether Gentiles had to be circumcised before they could be received into the Church. (Acts 15:1-19).

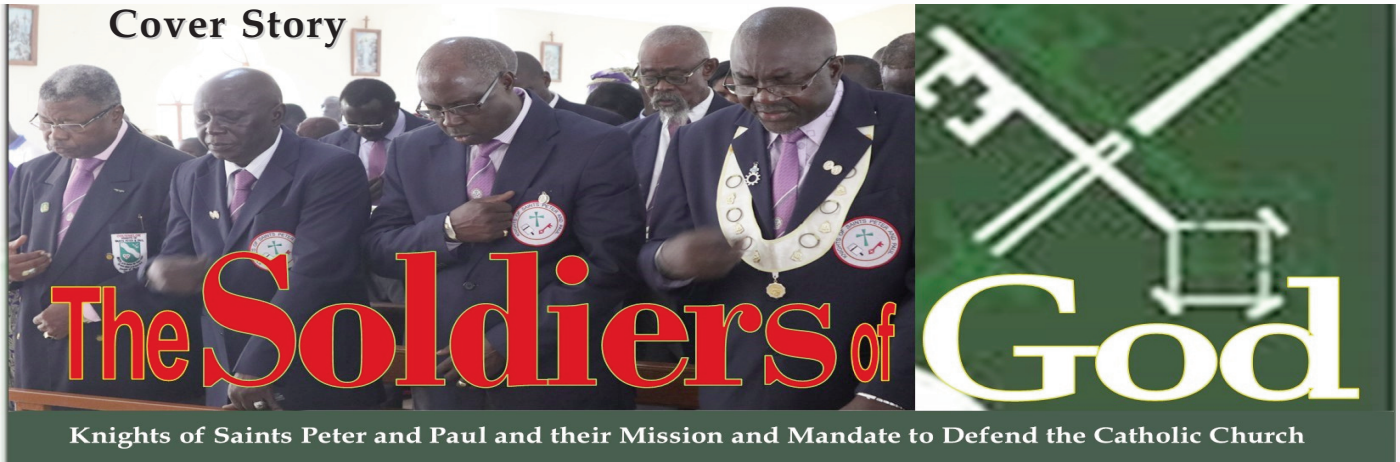
Monday, 14th May: St. Matthias *apostle*

AS related in Acts 1:21-36, Matthias replaced Judas Iscariot following Judas' betrayal of Jesus and his subsequent suicide. Matthias' calling as an apostle is unique, because he was not appointed directly by Jesus, who had ascended, but was chosen before the descent of the Holy Spirit upon the infant Church. Matthias was present with the other apostles at Pentecost.

Saturday, 26th May: St. Philip Neri *priest*

PHILIP Neri was born in 1515. He came to be acclaimed the 'Second Apostle of Rome' at a time when the great reform movement, known as the Counter Reformation was changing the face of the city. Living first as a layman, Philip became a priest at the comparatively late age of 35. He gathered young people together for prayer and spiritual exercises. He found himself at the head of a group of priests who wished to live together and serve the people of Rome, not bound by vows but united in charity. Friend of popes and cardinals, Philip was noted for his preaching and for his modesty and sense of humour. He died in 1595. In 1612 a constitution for the Oratory was approved. Philip was canonised in 1622. Many other oratories have been founded since.

Cover Story



The bestowment of the title of Knighthood was a common practice among monarchs, the Protestants and the Catholic Church of the middle ages. However, there are a lot of legends surrounding the title of Knighthood. There are also many misconceptions about them based on the legends and stories that have come about in the ages since the conception. Most of the allegations were leveled against them by the French King, Philip IV, in an attempt to take all their wealth and negate his own debts to them. Nevertheless, in the Catholic Church, all these accusations were declared unfounded, rather, the Knights are regarded as warriors for the defense of the Church. Centrally, the institution of knighthood stems from the holy orders that the Catholic Church established in the Middle Ages. The word 'order' (from the Latin 'ordo') then meant a closed circle, the members of which were bound by certain obligations and swore to observe a set of rules. They are viewed as some of the most devout and spiritually pure people in Christendom. In the Catholic Church, one is made a knight for the sole purpose of fighting for the Church as evident in history during the crusades of the middle ages.

The middle ages were a time of religious confrontation, with the Catholic Church facing opposition from the newly formed protestant movement. Islam was also a concern as Middle Eastern cities and countries were becoming more and more Muslim, and emerging clashes between Christians and Muslims led to the crusades. We all know too well even today, that when war and religion mix, the outcome is anything but civil. During the crusades, the rules governing monastic orders were extended to the soldiers who, once in the Holy

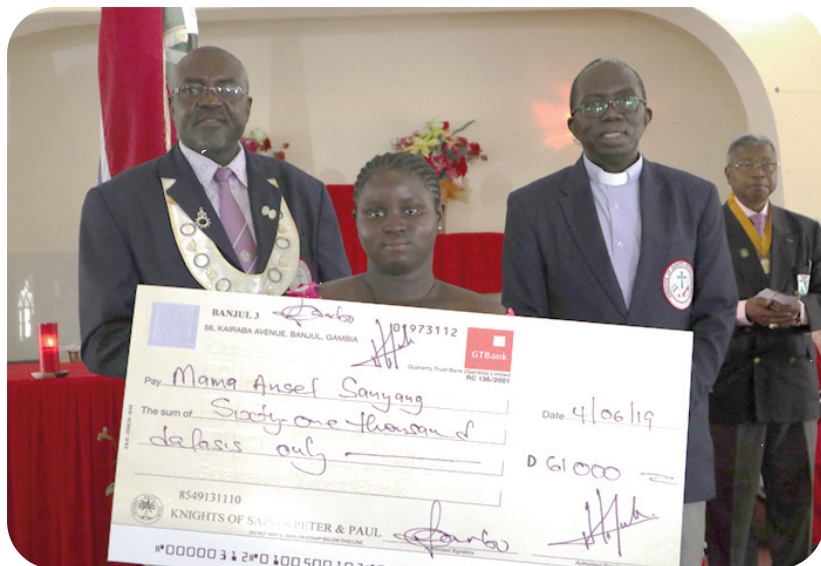
Land, established various religious-military orders to ensure the safety of pilgrims and the sick, and to further the battle for Christianity. Some of the most renowned medieval orders of knighthood were the Templars, the Hospitallers and the Order of Teutonic Knights.

In the Catholic Church, therefore, a knighthood is an honor conferred by the papal court on laymen who are of irreproachable (fine) character, who have promoted the welfare of society, the Church, and the Holy See (office of the pope). These decorations are bestowed by *motu proprio* (without any formal request from another person) and forwarded by the Secretary of State, or when petitioned by a bishop, expedited through his chancery.

Knights were collectively referred to as an order. The term 'order' describes them as a military unit, and in regards to their particular alliance. When spoken of more broadly about knightly matters or their world of duty, then the domain of knights is referred to as a 'realm'. By implication, a Catholic Knight is primarily called to proclaim, live, and defend the Divine institution of the Catholic Church and its Faith. The Catholic Knights are thus called to serve God in the society as well as to support the Church, the Priests, Religious and all its establishments. The orders of knighthood, properly speaking, are bestowed as an honor upon worthy individuals.

Within the Catholic Church, there exists various approved orders of Knighthood that operate as military religious orders recognized by the Holy See. Also, some are mixed chivalric orders / charitable organizations of the laity and religious order who contribute through their charitable works and being nominated by current members, and which are sometimes





the Universal Church as well as worked with Bishops of the particular churches in Rome and also in home countries where the Knights reside.

Be married

Since the traditional family is composed of the husband, wife, and children, the Knights see them as the core, foundation, and fabric for all of society. Although the council meetings are for the members, many councils sponsor activities with the family in mind. It is a great time to gather together as Catholic Christians and members of the Mystical Body of Christ. Asking for the intercession of the Holy Family is at the center of prayer for the Knights when it comes to family life.

Be faithful to the Catholic Church

Knights are faithful by being obedient to the teachings of the Church, its Bishops, and Priests, and showing fidelity to the See of Peter. As faithful Catholics, the Knights foster and develop Vocations to the Priesthood, Religious Life, and Holy Matrimony. Standing with the Catholic Church, the Knights also fight for Religious Liberty, which is being threatened across the globe still to this day.

The Knights of St. Peter & St. Paul, The Gambia

The Confraternity of the Knights of St. Peter & St. Paul has chapters in many countries around the world, as it is obtainable in The Gambian Catholic Church system.

The Confraternity of the Knights of St. Peter & St. Paul was founded by Pope Paul II in 1471. In that year, Pope Paul II conferred the first investitures of "Knights of St. Peter" or "Cavaliere di San Pietro", which was an honorific title conferred by the Holy See. This honorary chivalrous investiture from the Holy See is sometimes called the "Speron d'Oro", quite distinct from the Cavalry Knighthoods conferred by various Sovereigns.

In their symbol, the keys represent St. Peter. Jesus gave the keys of heaven to St. Peter: "I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be

peculiar to some countries, such as; Knights of Columbus, United States & 12 other countries; Knights of Saint Columba, United Kingdom; Knights of Saint Columbanus, Ireland; Knights of Peter Claver, United States; Knights of Da Gama, South Africa; Diplomatic Order of the Knights of Saint Gabriel, international diplomats; Knights of Saint John International, U.S. & 17 other countries; Knights of Marshall, Ghana; Ordre des Chevaliers de Marie Reine de la Paix, Mauritius; Knights of Saint Mulumba, Nigeria; Knights of the Southern Cross, Australia/New Zealand; Fraternal Order of Saints Peter and Paul, The Gambia; Knights of Saint Thomas the Apostle, Pakistan; Knights of Saint Thomas More, Belgium; Knights of Saint Virgil, Austria.

There are some basic criteria that can help in qualifying one to become a Knight of the Catholic Church. Some of the paramount qualities are thus:

Be a role model

St. Francis of Assisi was a "knight errant" figure, and he is the model for the new Knights. Francis wandered the countryside defending truth and preaching love for the King of kings. St. Francis lived an itinerant lifestyle of poverty. He chose to be a "lesser brother" preaching repentance and conversion. His simple rule for the life of his followers was to "imitate Christ". In this same vein of virtue and simplicity, the Knights of the Holy Eucharist teach and give witness to their adoration for the Lord of hosts.

Be evidently charitable

The Knights are one of the largest charitable organizations in the world. Through a variety of fundraisers throughout the year, the Knights raise financial support for many charities, including the Special Olympics and the Global Wheelchair Mission. The service aspect of the Knights encompasses the Church, Community, Council, Family, Pro-Life, and Youth.

Be supportive of the Church's functions and activities

The Knights have been a foundation of support for the Catholic Church. In recent years, the Knights have carried out a variety of projects for



loosed in heaven." The Roman sword represents St. Paul. The sword is a common attribute of Saint Paul. It is a reminder of the means of his martyrdom – he was beheaded in Rome in 67 AD. The solemnity of Saints Peter and Paul is a liturgical feast in honour of the martyrdom in Rome of the apostles Saint Peter and Saint Paul, which is observed on 29 June.

In The Gambia, the members of the Confraternity of the Knights of St. Peter & St. Paul play enormous roles in supporting the church, and helping the poor, the sick and the needy. For instance, during the annual Lenten observation, it is customary for the organization to carry out some corporeal works of mercy. A visit to their Facebook page shows a traditional message usually sent out to the members during each annual Lenten season, as shown below.

Dear Friends,

OUR ANNUAL LENTEN ACT OF LOVE FOR THE POOR

The Knights of Saints Peter and Paul are once again embarking on their 4th Edition of the Lenten Exercise of Appeal towards our Corporal Works of Mercy. The works of mercy are charitable actions motivated by Christian love by which we help our neighbour obtain what he or she needs spiritually and materially. May you once again take advantage of this opportunity to become more merciful in your own lives and bring God's mercy to others. Giving ALMS to the needy, is one of the chief witnesses to fraternal charity: it is a work of justice pleasing to God. On behalf of all Knights, I wish to express our sincere thanks for your generous contributions in the past years and once more wish to solicit your contribution towards this noble gesture this Lenten season. We await your usual positive responses with great hope. For your contributions, the Knight's Bank details and two members contacts are shared below for your reference and retention. A final report will be submitted. I thank you very much for your usual generous

contribution.

• Br. Michael O. Sock - Supreme Knight – email: michael.sock@petrogas.gm and oseh.sock@gmail.com
Mobiles: 220.3379798/9930071, AND • Br. Simon V. P. Cole – email: simoncole53.sc@gmail.com; Mobiles: 220.3708774/9508774, Bank Account Details, Name of Bank: Guaranty Trust bank (GTB), Address: Kairaba Avenue, Banjul, The Gambia, West Africa

Name of Account: Knights of Saints Peter and Paul, Bank
Account Number: 216-854913-110

BBAN: 005103854913111076, SWIFT CODE: GTBIGB2L

In the light of the above solicitation for funds, the members raise funds through which they render a myriad of support to the Church, the needy, the sick and allied corporal acts of mercy.

Among its central role of supporting both the Church and the needy ones in our society, the Knights of Saints Peter and Paul are also focused on honoring members of the Catholic faith for their tireless benevolent work in the community to serve God and His people, and placing themselves under the protection of the Virgin Mary, Queen and Mother and the Holy Apostles Peter and Paul.



Keep up-to-date with your Diocese!

Visit www.banjuldiocese.gm

The Pope's Prayer Intentions

APRIL: FUNDAMENTAL RIGHTS

We pray for those who risk their lives while fighting for fundamental rights under dictatorships, authoritarian regimes and even in democracies in crisis.

MAY: THE WORLD OF FINANCE

Let us pray that those in charge of finance will work with governments to regulate the financial sphere and protect citizens from its dangers.

Suscipe, quæsimus, Domine, sacrificia tuis instituta præceptis

Accept, O Lord, we pray, the sacrifices instituted by your commands

Reflections, readings and prayers for the Sundays in April and May



We glory in your Cross, O Lord, and praise
you for your mighty Resurrection, for by virtue
of your Cross, joy has come into our world.

4th April, 2021 - Easter Sunday

1st Reading: Acts 10:34A, 37-43
Responsorial Psalm: Psalm 118:1-2, 16-17, 22-23
2nd Reading: Colossians 3:1-4 Or 1 Corinthians 5:6B-8
Alleluia: 1 Corinthians 5:7B-8A
Gospel: John 20:1-9

11th April, 2021 - Divine Mercy Sunday, Second Sunday of Easter, Year B

1st Reading: Acts 4:32-35
Responsorial Psalm: Psalms 118:2-4, 13-15, 22-24
2nd Reading: 1 John 5:1-6
Alleluia: John 20:29
Gospel: John 20:19-31

18th April, 2021

Third Sunday of Easter, Year B

1st Reading: Acts 3:13-15, 17-19
Responsorial Psalm: Psalms 4:2, 4, 7-8, 9
2nd Reading: 1 John 2:1-5A
Alleluia: Luke 24:32
Gospel: Luke 24:35-48

25th April, 2021

Fourth Sunday of Easter, Year B

1st Reading: Acts 4:8-12
Responsorial Psalm: Psalms 118:1, 8-9, 21-23, 26, 28, 29
2nd Reading: Revelation 7:9, 14B-17
Alleluia: 1 John 3:1-2
Gospel: John 10:11-18

2nd May, 2021

Fifth Sunday of Easter, Year B

1st Reading: Acts 9:26-31
Responsorial Psalm: Psalms 22:26-27, 28, 30, 31-32
2nd Reading: 1 John 3:18-24
Alleluia: John 15:4A, 5B
Gospel: John 15:1-8

9th May, 2021

Sixth Sunday of Easter, Year B

1st Reading: Acts 10:25-26, 34-35, 44-48
Responsorial Psalm: Psalms 98:1, 2-3, 3-4
2nd Reading: 1 John 4:7-10
Alleluia: John 14:23
Gospel: John 15:9-17

16th May, 2021,

Seventh Sunday of Easter, Year B

1st Reading: Acts 1:15-17, 20A, 20C-26
Responsorial Psalm: Psalms 103:1-2, 11-12, 19-20
2nd Reading: 1 John 4:11-16
Alleluia: John 14:18
Gospel: John 17:11B-19

23rd May, 2021 - Pentecost Sunday

1st Reading: ACTS 2:1-11
Responsorial Psalm: Psalms 104:1, 24, 29-30, 31, 34
2nd Reading: 1 Corinthians 12:3B-7, 12-13
OR Romans 8:8-17
OR Galatians 5:16-25
Alleluia: 1 Corinthians 5:7-8
Gospel: John 20:19-23

30th May, 2021 - The Solemnity of the Most Holy Trinity

1st Reading: Deuteronomy 4:32-34, 39-40
Responsorial Psalm: Psalms 33:4-5, 6, 9, 18-19, 20, 22
2nd Reading: Romans 8:14-17
Alleluia: Revelation 1:8
Gospel: Matthew 28:16-20

Church Doctrine

Why Should I Go For Confession

“Come unto me, all you that labor and are heavy laden and I will give you rest” (Mt 11:28). This call of Jesus is more urgent in our present day than ever before; the Lord in seeing our struggle with the burden and load of sin, calls us to come to him in order to give us rest. This is the same rest that Saint Augustine talks about in his Confessions “our hearts are restless, until they rest in you”.

1. Confession: a misunderstood sacrament

It seems, however, that today, we either, consciously, or unconsciously avoid this call of the Lord to rest in him, in a world

that makes us to believe that human happiness and fulfillment are one’s achievements. One might argue that this call of Jesus remains hypothetical and unachievable, giving an analogy that when our tired bodies need rest one can resort to a concrete material solution, like our bed and have a good rest. After which we regain energy to continue our daily activities. The question therefore is how concretely can we achieve the rest which Jesus has to offer? This can be answered by asking the question where is more concrete than in the sacrament of confession to receive this rest? In fact, more than the bed, the sacrament of confession

gives both physical and spiritual strength. Unfortunately, this sacrament is still misunderstood sometimes even by practicing Catholics.

Indeed, there is a good number of Catholics who do not see the reason to go for confession. Often, I hear questions like these: “why must I confess my sin to a man? Can’t I just ask God directly to forgive me? Why should I go and confess my sins to a priest since he commits the same sins like me? Or after confession, is the priest not going to judge me? However, some courageous Catholics are not lacking. They are among those who confess occasionally their sins during spiritual retreats or those who postpone celebrating the sacrament until the annual pilgrimage organized at Kujukang/Gambia or at Regent/ Saint Paul’s Major Seminary/Freetown. For the last, the intention is to have an opportunity to meet with a priest who doesn’t know them personally to confess their sins. Due to all these reasons the sacrament that should be celebrated often in our contemporary world is notoriously fading away in our dioceses, churches and communities. Therefore what other time can be more appropriate to reflect, meditate and convince ourselves about this sacrament than this season of grace and mercy which is Lent.

In the following lines, I intend to explain what does confession mean and why a catholic Christian should go for confession. Since I am convinced that it’s the loose of the sense and the meaning of sin that leads to the neglect of the sacrament of confession, first I wish briefly to say a word on what is sin according to the teaching of the Catholic Church.

2. What does the Church teach about sin?

“All have sin and have fallen short of the glory of God” (Rom 3:23). This statement made by saint Paul when he was addressing the romans is widely accepted within our diocese, parishes and communities since almost all of us accept that we are sinners and we often commit sin. With this in mind, it is important to clarify what does sin mean in the catholic tradition. The Catechism of the Catholic Church defines sin as “an offense against reason, truth, and right conscience; it is failure in genuine love for God and neighbor caused by a perverse attachment to certain goods. It wounds the nature of man and injures human solidarity. It has been defined as an utterance, a deed or a desire contrary to eternal law” (CCC1849). This definition does not only express that sin alienates us from the love of God but it also hurts humanity and affects those around us. On numerous occasions God punishes the people for their sins thus shows us that because of his love God is displeased with every act of sin. His will is that we may be holy as he our heavenly Father is holy (Lev 11:45).

The perpetuity of sin robs our souls from salvation. The farther in the story commonly known as the parable of the prodigal son (Lk15:11-33) indeed knew that his son will perish and languish out of his presence. He anxiously waits for the return of his son so that he will come back to him and live in his house again as his son. Once the prodigal son is back home, his Father calls for a feast: (Lk15:23) So too Jesus, through his Church and in the person of the priest waits for us sinners at the confessional to lavish his mercy and reconcile us to him in order to bestow on us abundant graces and blessing we have lost through sin. Who knows, maybe our resistance to enjoy the grace of the sacrament of confession comes from an attitude similar to that of the elder son of the parable, because though he was in the house of the Father he never really knows who the Father was (Lk15:25-30). He never experiences the joy of being a son.

3. What is confession?

“Seek the lord while he may be found call upon his name while he is near ;let the wicked forsake his waylet him return to the lord that he may have compassion on him, and to our God, for he will abundantly pardon”(Is 55:6-7). According to the teaching of the Catholic Church, a concrete place where we enjoy God’s mercy and forgiveness is in the sacrament of confession. Thus in it we physically touch and experience the mercy and love of God. In the person of the priest, though sinner himself, Christ by his Spirit is present. In the words of the priest through the ministry he has received from the Church, God embraces us

again. By the words of absolution God’s mercy and love become visible and effective for a sinner.

Thus the sacrament of confession is defined as one of the seven sacraments whose first grace is to give Christians the opportunity to reconcile themselves to God for the sins committed after baptism. Since we are sinful by nature and have the natural inclination to fall into sin even after baptism, the Church gives us this sacrament as a possibility of being new again and again. However, it is important to mention that there are two essential elements necessary in the sacrament of confession and these are contrition and conversion. Contrition is the state of being remorseful of the sins one has committed, or the act in which one becomes conscious of his/her sins, then regrets and expresses sorrow for doing them. It is expressed by the prayer during confession: the act of Contrition. By conversion, the Church means a decision one makes in amending with God and his brothers and sisters and thus takes up a new life, rejecting everything that alienates him/her from the love of God and the love of the neighbor, in order to return to God by making a sincere commitment to work in the ways of God. These two terms are key in the sacrament of confession since they are described as the effects of the Sacrament of confession; while the absolution is the concrete channel of God’s forgiveness. Without contrition one won’t feel the need of confession due to the absence of the consciousness and the sense of sin. And without conversion then our confession should become per functionary, a meaningless rite. In every true act of confession conversion must be its consequence.

4. Why must we confess our sins?

“If we say we have no sin we deceive ourselves and the truth is not in us” (1Jn1:8), this scriptural passage reaffirms that we are all sinful and because of this confession is needed. St Thomas Aquinas states “in the life of the body of a man is sometimes sick, and unless he takes medicine, he will die. Even so in the spiritual life on account of sin. For that reason he needs medicine so that he will restored to health; and this grace is bestowed in the sacrament of confession” (Saint Thomas Aquinas, Quotes on the sacrament of penance). However as stated earlier, some lay faithful often ask this question: “why should I confess to a priest”? The first mistake in this question is that as Catholics, we do not confess to the priest as a person but rather in the sacrament of confession we celebrate and acknowledge the power given to the Church by the Risen Lord: “Receive the Holy Spirit if you forgive anyone’s sins they are forgiven, if you retain anyone sins they are retain” (Jn 20: 22-23). We confess to the priest as a minister of the Church. He absolves our sins by the mandate received from the Church, on behalf of the Church.

Another reason we must confess is that confession is a sign of both humility and charity. By confessing our sin we strip ourselves from the garments of our pride and surrender ourselves to the mercy of God. Thus we enter the confessional as humble servants begging for God’s mercy and we leave the confessional been lifted up as children of God. Like the Virgin Mary, in the confession, we enjoy God’s greatness who pulls down the mighty from their thrones and raises the lowly (Lk 1:52). According to saint Augustine, confession is also an act of charity: “confession of evil work is the first sign of good work”; by confessing our sins, we don’t only reconcile to ourselves to God but we reconcile with the church and other people around us in doing so therefore we give our own charity in the healing process of a broken world.

This season of lent is a perfect opportunity for such adventure. In the sacrament of confession we celebrate God’s love. Since lent leads us to the great feast of Easter, the feast where we see God’s love in action, by the passion, death and resurrection of his Son, lent is therefore the appropriate moment of confession as an act of welcoming God’s love in our lives as individuals and as a community . St Chrysostom states “after confession a crown is given to penitents”.

*By Micheal R. Gabbidon
Diocese of Banjul Theology Two St Paul’s Major Seminary*



JESUS I TRUST IN YOU!

IT'S DIVINE MERCY SUNDAY!

"The soul that will go to
confession
and receive Holy Communion
shall obtain complete forgiveness
of sins and punishment!"

— Our Lord to St. Faustina (Diary 699)

Church Doctrine

It May be your Last Chance on Earth

A Clarion Call to Divine Mercy Sunday

Through St. Faustina, the Merciful Savior has given the aching world new channels for the outpouring of His grace. These new channels include the Image of The Divine Mercy, the Feast of Mercy (Divine Mercy Sunday), the Chaplet, the Novena to The Divine Mercy, and prayer at 3 o'clock in the afternoon, the Hour of Great Mercy. Although these means of receiving God's mercy are new in form, they all proclaim the timeless message of God's merciful love. They also draw us back to the great Sacrament of Mercy, the Holy Eucharist, where the living Lord, who suffered and died on the Cross and whose Heart was pierced with a lance, pours forth His mercy on all mankind, and grants pardon to all who draw near and honor Him. As Jesus told St. Faustina: My Heart overflows with great mercy for souls, and especially for poor sinners... [I]t is for them that the Blood and Water flowed from My Heart as from a fount overflowing with mercy. For them I dwell in the tabernacle as King of Mercy. (Diary, 367)

On March 23, 1937, Saint Faustina Kowalska wrote in her diary (Notebook III, item 1044) that she had a vision that the feast of Divine Mercy would be celebrated in her local chapel, and would be attended by large crowds, and that the same celebration would be held in Rome attended by the pope. She wrote: "The crowd was so enormous that the eye could not take it all in. Everyone was participating in the celebrations."

St. Faustina Kowalska reported visions and visitations from Jesus and conversations with him. He asked her to paint the vision of his merciful divinity being poured from his Sacred Heart and specifically asked for a feast of Divine Mercy to be established on the first Sunday after Easter Sunday, so that mankind would take refuge in him: I want the image solemnly blessed on the first Sunday after Easter, and I want it to be venerated publicly so that every soul may know about it. — Jesus' words, Diary 341

Let all mankind recognize My unfathomable mercy. It is a sign for the end times; after it will come the day of justice. — Diary 848

Souls perish in spite of My bitter Passion. I am giving them the last hope of salvation; that is, the Feast of My Mercy. If they will not adore My mercy, they will perish for all eternity... tell souls about this great mercy of Mine, because the awful day, the day of My justice, is near. — Diary 965

"On Sunday, April 28, 1935. Low Sunday; that is, the Feast of The Divine Mercy, the conclusion of the Jubilee of Redemption. When we went to take part in the celebrations,

my heart leapt with joy that the two solemnities were so closely united". —Faustina's words, Diary 420

Jesus said to St. Faustina, "This Feast emerged from the very depths of My mercy, and it is confirmed in the vast depths of my tender mercies. Every soul believing and trusting in My mercy will obtain it". —Jesus' words, Diary 420

"Yes, the first Sunday after Easter is the Feast of Mercy, but there must also be deeds of mercy, which are to arise out of love for Me. You are to show mercy to our neighbors always and everywhere. You must not shrink from this or try to absolve yourself from it." —Diary 742

In several entries in her diary, St. Faustina reported promises of grace and mercy associated to the Feast of Divine Mercy on Mercy Sunday: "Ask of my faithful servant [a priest] that, on this day, he tell the whole world of My great mercy; that whoever approaches the Fountain of Life on this day will be granted complete forgiveness of sins and punishment. Mankind will not have peace until it turns with trust to My mercy. —Diary 300

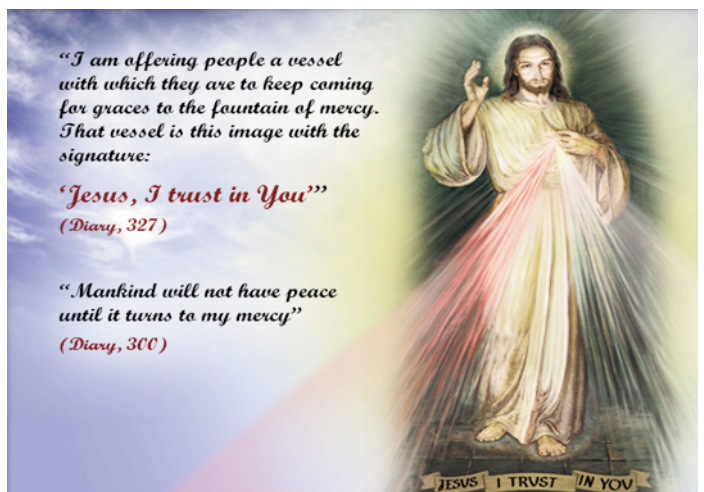
I desire that the Feast of Mercy be a refuge and shelter for all souls, and especially for poor sinners. On that day, the very depths of My tender mercy are open. I pour out a whole ocean of graces upon those souls who approach the fount of My mercy. The soul that will go to Confession and receive Holy Communion shall obtain the complete forgiveness of sins and punishment. On that day all the divine floodgates through which grace flow are opened. Let no soul fear to draw near to Me, even though its sins be as scarlet. —Diary 699

I want to grant a complete pardon to the souls that will go to Confession and receive Holy Communion on the Feast of My Mercy. —Diary 1109

"I am offering people a vessel
with which they are to keep coming
for graces to the fountain of mercy.
That vessel is this image with the
signature:

"Jesus, I trust in You"
(Diary, 327)

"Mankind will not have peace
until it turns to my mercy"
(Diary, 300)



The first Mass during which the Divine Mercy image was displayed was on April 28, 1935 (the Feast of Divine Mercy), the second Sunday of Easter, and was attended by Kowalska. (Diary of St. Faustina, item 420). April 28, 1935 was also the celebration of the end of the Jubilee of the Redemption by Pope Pius XI. Michael Sopocko (Kowalska's confessor) celebrated the Mass that Sunday and obtained permission to place the image within the Gate of Dawn church in Vilnius during the Mass.

"Tell the whole world about my inconceivable mercy. I desire that the Feast of Mercy be a refuge and shelter for all souls, and especially poor sinners. On that day the very depths of My tender Mercy are open. I pour out a whole ocean of graces upon the souls who approach the Fount of My Mercy". (Diary 699).

"Let all mankind recognize my unfathomable mercy. It is a sign for the end times; after it will come the day of justice. While there is still time, let them have recourse to the fount of my mercy; let them profit from the blood and water which gushed forth for them" (Diary, 848) .

To fittingly observe the feast of Mercy, we should: Celebrate the feast on the Sunday after Easter. Sincerely repent of all our sins; Place our complete trust in Jesus; Go to Confession; Be in a state of grace; Receive Holy Communion on the day of the Feast; Venerate the Image of the Divine Mercy and Be Merciful to others, through our actions, words and prayers. In the Diary of St. Faustina, entry 699, Jesus promised to St. Faustina: "The soul that will go to Confession and receive Holy Communion shall obtain complete forgiveness of sins and punishment. On that day all the divine floodgates through which graces flow are opened."

This devotion was actively promoted by Pope John Paul II. On April 30, 2000, the Canonization of Faustina Kowalska took place and the second Sunday of Easter was officially

designated as the Sunday of the Divine Mercy (Dominica II Paschae seu de divina misericordia) in the General Roman Calendar. On April 22, 2001, which was one year after establishing Divine Mercy Sunday, Pope John Paul II re-emphasized its message in the resurrection context of Easter: Jesus said to St. Faustina one day: "Humanity will never find peace until it turns with trust to Divine Mercy". Divine Mercy! This is the Easter gift that the Church receives from the risen Christ and offers to humanity.

The devotion to Divine Mercy Sunday grew rapidly after its designation by Pope John Paul II and is now widely celebrated by Catholics. The Divine Mercy image is often carried in processions on Divine Mercy Sunday, and is placed in a location in the church so that it can be venerated by those who attended the Mass.

The liturgical celebration of Divine Mercy Sunday reflects the devotional elements of Divine Mercy – the first prayer of that Mass beginning with: ‘Heavenly Father and God of Mercy, We no longer look for Jesus among the dead, for He is alive and has become the Lord of Life. This opening prayer refers to divine mercy as the key element in the plan of God for salvation and emphasizes the belief that it was through mercy that God gave his only son for the redemption of mankind, after the fall of Adam.

Plenary indulgence

In June 2002, Pope John Paul II granted indulgences to Catholics who recite specific prayers on that day, and the grants were then formally decreed by the Apostolic Penitentiary. Priests are encouraged on that day to lead the prayers in honor of Divine Mercy, inform the parishioners about the Divine Mercy, and hear confessions in view of the celebration.

Powerful And Soul-Saving Novena Of Divine Mercy

To be started on Good Friday Preceding the Divine Mercy Sunday

Divine Mercy Sunday is also the day after the culmination of the novena of the Chaplet of Divine Mercy. St. Faustina wrote that Jesus instructed her that the Feast of Mercy (the Sunday after Easter) be preceded by a Divine Mercy Novena which would begin on Good Friday. The feast of Divine Mercy, according to the diary of St. Faustina, receives from Jesus the biggest promises of grace related to the Devotion of Divine Mercy, in particular, that a person who goes to sacramental confession (the confession may take place some days before) and receives holy communion on that day, shall obtain the total expiation of all sins and punishment. That means, each person would go immediately after death to heaven without suffering in purgatory. Additionally, the Roman Catholic Church grants a plenary indulgence (observing the usual rules) with the recitation of some simple prayers.

Jesus asked that this Feast of the Divine Mercy be preceded by a Novena to the Divine Mercy which would begin on Good Friday. He gave her an intention to pray for on each day of the Novena, saving for the last day the most difficult intention of all, the lukewarm and indifferent, of whom He said: "These souls cause Me more suffering than any others; it was from such souls that My soul felt the most revulsion in the Garden

of Olives. It was on their account that I said: 'My Father, if it is possible, let this cup pass Me by.' The last hope of salvation for them is to flee to My Mercy."

In her diary, Faustina wrote that Jesus told her:

"On each day of the novena you will bring to My heart a different group of souls and you will immerse them in this ocean of My mercy ... On each day you will beg My Father, on the strength of My passion, for the graces for these souls." The different souls prayed for on each day of the novena are:

DAY 1 - All mankind, especially sinners

DAY 2 - The souls of priests and religious

DAY 3 - All devout and faithful souls

DAY 4 - Those who do not believe in Jesus and those who do not yet know Him

DAY 5 - The souls of separated brethren

DAY 6 - The meek and humble souls and the souls of children

DAY 7 - The souls who especially venerate and glorify Jesus' mercy

DAY 8 - The souls who are detained in purgatory; and

DAY 9 - The souls who have become lukewarm.

This is prayed along with the Divine Mercy Chaplet.

First Day: Today bring Me all mankind, especially all sinners.

Most Merciful Jesus, whose very nature it is to have compassion on us and to forgive us, do not look upon our sins, but upon our trust, which we place in Your infinite goodness. Receive us all into the abode of Your Most Compassionate Heart, and never let us escape from It. We beg this of You by Your love which unites You to the Father and the Holy Spirit.

Eternal Father, turn Your merciful gaze upon all mankind and especially upon poor sinners, all enfolded in the Most Compassionate Heart of Jesus. For the sake of His Sorrowful Passion show us Your mercy, that we may praise the omnipotence of Your mercy for ever and ever. Amen.

Second Day: Today Bring Me the Souls of Priests and Religious.

Most Merciful Jesus, from whom comes all that is good, increase Your grace in us, that we may perform worthy works of mercy, and that all who see us may glorify the Father of Mercy who is in heaven.

Eternal Father, turn Your merciful gaze upon the company [of chosen souls] in Your vineyard - upon the souls of priests and religious; and endow them with the strength of Your blessing. For the love of the Heart of Your Son in which they are enfolded, impart to them Your power and light, that they may be able to guide others in the way of salvation, and with one voice sing praise to Your boundless mercy for ages without end. Amen.

Third Day: Today Bring Me All Devout and Faithful Souls.

Most Merciful Jesus, from the treasury of Your mercy, You impart Your graces in the great abundance to each and all. Receive us into the abode of Your Most Compassionate Heart and never let us escape from It. We beg this of You by that most wondrous love for the heavenly Father with which Your Heart burns so fiercely.

Eternal Father, turn Your Merciful gaze upon faithful souls, as upon the inheritance of Your Son. For the sake of His Sorrowful Passion, grant them Your blessing and surround them with Your constant protection. Thus may they never fail in love or lose the treasure of the holy faith, but rather, with all the hosts of Angels and Saints, may they glorify Your boundless mercy for endless ages. Amen.

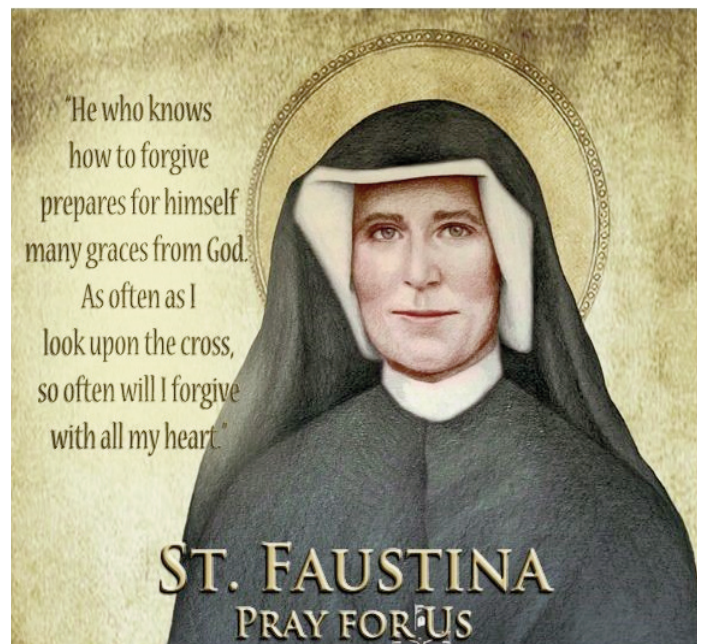
Fourth Day: Today Bring Me The Pagans and Those Who Do Not Know Me.

Most Compassionate Jesus, You are the Light of the whole world. Receive into the abode of Your Most Compassionate Heart the souls of pagans who as yet do not know You. Let the rays of Your grace enlighten them that they, too, together with us, may extol Your wonderful mercy; and do not let them escape from the abode which is Your Most Compassionate Heart.

Eternal Father, turn Your merciful gaze upon the souls of pagans and of those who as yet do not know You, but who are enclosed in the Most Compassionate Heart of Jesus. Draw them to the light of the Gospel. These souls do not know what great happiness it is to love You. Grant that they, too, may extol the generosity of Your mercy for endless ages. Amen.

Fifth Day: Today Bring to Me the Souls of Heretics and Schismatics.

Most Merciful Jesus, Goodness itself, You do not refuse light to those who seek it of You. Receive into the abode of Your Most Compassionate Heart the souls of heretics and schismatics. Draw them by Your light into the unity of the



Church, and do not let them escape from the abode of Your Most Compassionate Heart; but bring it about that they, too, come to glorify the generosity of Your mercy.

Eternal Father, turn Your merciful gaze upon the souls of heretics, and schismatics, who have squandered Your blessings and misused Your graces obstinately persisting in their errors. Do not look upon their errors, but upon the love of Your Own Son and upon His bitter Passion, which He underwent for their sake, since they, too, are enclosed in the Most Compassionate Heart of Jesus. Bring it about that they also may glorify Your great mercy for endless ages. Amen.

Sixth Today: Bring Me The Meek and Humble Souls and the Souls of Little Children.

Most Merciful Jesus, You Yourself have said, "Learn from Me, for I am meek and humble of heart." Receive into the abode of Your Most Compassionate Heart all meek and humble souls and the souls of little children. These souls send all heaven into ecstasy, and they are the heavenly Father's favorites. They are a sweet-smelling bouquet before the throne of God; God Himself takes delight in their fragrance. These souls have a permanent abode in Your Most Compassionate Heart, O Jesus, and they unceasingly sing out a hymn of love and mercy.

Eternal Father, turn Your merciful gaze upon meek and humble souls, and upon the souls of little children, who are enfolded in the abode of the Most Compassionate Heart of Jesus. These souls bear the closest resemblance to Your Son. Their fragrance rises from the earth and reaches Your very throne. Father of mercy and of all goodness, I beg You by the love You bear these souls and by the delight you take in them: bless the whole world, that all souls together may sing out the praises of Your mercy for endless ages. Amen.

Seventh Day: Today Bring Me The Souls Who Especially Venerate and Glorify My Mercy.

Most Merciful Jesus, whose Heart is Love Itself, receive into the abode of Your Most Compassionate Heart the souls of those who particularly extol and venerate the greatness of Your Mercy. These souls are mighty with the very power of God Himself. In the midst of all afflictions and adversities they go forward, confident in Your Mercy. These souls are united to Jesus and carry all mankind on their shoulders. These souls will not be judged severely, but Your mercy will

embrace them as they depart from this life.

Eternal Father, turn Your merciful gaze upon the souls who glorify and venerate Your greatest attribute, that of Your fathomless mercy, and who are enclosed in the Most Compassionate Heart of Jesus. These souls are a living Gospel; their hands are full of deeds of mercy and their spirit, overflowing with joy, sings a canticle of mercy to You, O Most High! I beg You O God: Show them Your mercy according to the hope and trust they have placed in You. Let there be accomplished in them the promise of Jesus, who said to them, "I Myself will defend as My own glory, during their lifetime, and especially at the hour of their death, those souls who will venerate My fathomless mercy."

Eighth Day: Today Bring Me The Souls Who Are In the Prison of Purgatory.

Most Merciful Jesus, You Yourself have said that You desire mercy; so I bring into the abode of Your Most Compassionate Heart the souls in Purgatory, souls who are very dear to You, and yet who must make retribution to Your justice. May the streams of Blood and Water which gushed forth from Your Heart put out the flames of purifying fire, that in that place, too, the power of Your mercy may be praised.

Eternal Father, turn Your most merciful gaze upon the souls suffering in Purgatory, who are enfolded in the Most Compassionate Heart of Jesus. I beg You, by the sorrowful Passion of Jesus Your Son, and by all the bitterness with which His most sacred Soul was flooded, manifest Your mercy to the souls who are under Your just scrutiny. Look upon them in no other way than through the Wounds of Jesus, Your dearly beloved Son; for we firmly believe that there is no limit to Your goodness and compassion. Amen.

Ninth Day: Today Bring Me The Souls Who Have Become Lukewarm.

Most Compassionate Jesus, You are Compassion Itself. I bring lukewarm souls into the abode of Your Most Compassionate Heart. In this fire of Your pure love let these tepid souls, who, like corpses, filled You with such deep loathing, be once again set aflame. O Most Compassionate Jesus, exercise the omnipotence of Your mercy and draw them into the very ardor of Your love; and bestow upon them the gift of holy love, for nothing is beyond Your power.

Eternal Father, turn Your merciful gaze upon lukewarm souls who are nonetheless enfolded in the Most Compassionate Heart of Jesus. Father of Mercy, I beg You by the bitter Passion of Your Son and by His three-hour agony on the Cross: let them, too, glorify the abyss of Your mercy. Amen

SUBSEQUENT HISTORY

One day that same year, 1935, Sr. Faustina wrote for her spiritual director:

"The time will come when this work, which God so commends, [will be] as though in complete ruin, and suddenly the action of God will come upon the scene with great power which will bear witness to the truth. It will be as a new splendor for the church, though it has been dormant in it from long ago." This indeed came to pass. On the 6th of March, 1959, the Holy See, acting on information that was inaccurately presented, prohibited "the spreading of images and writings advocating devotion to the Divine Mercy in the form proposed by Sister Faustina." As a result, there followed almost twenty years of total silence. Then, on the 15th of April, 1978, the Holy See, after a thorough examination of original documents previously unavailable to it, completely reversed its decision and again permitted the devotion.

The one man primarily responsible for this reversal of decision was Karol Cardinal Wojtyla, the Archbishop of Sr. Faustina's home diocese of Cracow. On October 16, 1978, he was elevated to the See of Peter as Pope John Paul II. God is indeed mysterious and wondrous in His ways! Sr. Faustina was beatified on April 18, 1993, Mercy Sunday. She is now Blessed Faustina, and will hopefully one day become St. Faustina.

"Act in such a way that all those who come in contact with you will go away joyful, sow happiness about you because you have received much from God; give, then generously to others. They should take leave of you with their hearts filled with joy, even if they have no more than touched the hem of your garment. Keep well in mind the words I am telling you right now."

-Excerpt from "Divine Mercy in my Soul" (#55), the Diary of Blessed Faustina)

In Memoriam

**The Late Sir Wilmot Wynford Oguntola
Benjamin John**

20th September 1937 – 27th February, 2021

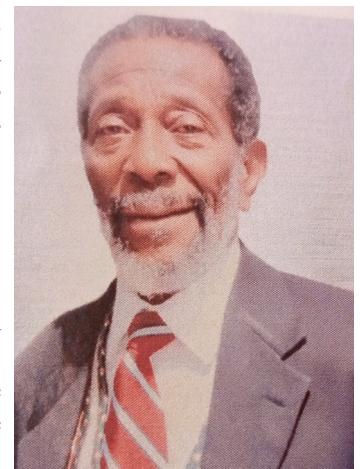
To everything there is a season and a time to every purpose under the heaven: .. for I know that whatever God does, it shall be forever: nothing can be added to it, nor anything taken from it: and God does it, that men should fear before Him. (*Ecclesiastes 3:1&14*)

Knight of Order of Orange-Nassau, the Netherlands, Former Honorary Consul of the Kingdom of the Netherlands, Managing Director, Shell Company Gambia, Dean of the Diplomatic Corps, Anglican Diocesan Treasurer, Director FIB Bank, Founding Member and past President of Rotary Club

International the Gambia (Paul Harris Fellow), Banjul Dinner Club Life Member, Proud Regentonian- Grammar School Old Boys Association, Member GAWFA, and various charitable and philanthropic organisations.

He is survived by his wife Theodora (BD), son Wilmot Sackey Narteh Matthias; daughters Lucy, Cobola, Ayeisha, Mina; 13 grandchildren and 4 great-grandchildren, 2 older sisters, cousins and numerous nieces and nephews, and friends.

Funeral and Thanksgiving service took place at the St. Mary's Cathedral, Banjul, The Gambia on the 12th March, 2021.





Society & Development

Development Paradigm for The Gambia

By Andrew SYLVA - Email: andrewsylva1982@gmail.com

Since the attainment of independence on the 18th of February 1965, The Gambia has been grappling with development challenges. The economic development of the country has always been adversely affected by its small size. The country (all 10,689 square kilometers of it) is surrounded by Senegal, except for a 60-km Atlantic Ocean front. The country has a population of 2.1 million. With 176 people per square kilometer, it is one of the most densely populated countries in Africa. Most of the population (57%) is concentrated around urban and semi-urban centres. For several years, therefore, the development challenge for The Gambia became the diversification of the productive base away from groundnut (peanut) oil. Successive governments took up this challenge in the design and implementation of several plans and policies. However, the attempts at achieving a more rapid growth and development of the economic sector led to investment in several projects that turned out to be “white elephants”. Following the 2016 political transition, GDP growth accelerated to 6.6% in 2018 driven by a recovery in agriculture, tourism, construction, and trade. It then fell to an estimated 5.4% in 2019 due to weak fiscal management and delays in budget support disbursements. Inflation subsided owing to a stable exchange rate, which depreciated by only 3.2% since September 2018, strong food supply, and declining commodity prices.

However, owing to strong performance under the 2019 International Monetary Fund (IMF) Staff-Monitored Program, with a sharp reduction in the fiscal deficit, and debt relief from key multi-lateral and bilateral creditors, The Gambia has been able to exit from debt distress. This has paved the way for an Enhanced Credit Facility approved by the IMF Board on March 23, 2020. The fiscal deficit has been reduced from 6.2% of GDP in 2018 to 2.6% of GDP in 2019, supported by increased tax revenues and strong donor inflows. Growth has remained robust at around 6% despite the fiscal adjustment and external shocks, including in the tourism sector. International reserves have been brought closer to prudential levels, interest rates have eased, and inflation has remained stable.

In an ever changing context, where emerging issues raise questions for the development country on the way development processes have been and are being designed and supported, it is important to critically assess prevailing visions about development and adapt them, or even adopt alternative, more suitable approaches. In general terms, “development” means an “event constituting a new stage in a changing situation” or the process of change per se. If not qualified, “development” is implicitly intended as something positive or desirable. When referring to a society or to a socioeconomic system, “development” usually means improvement, either in the general situation of the system, or in some of its constituent elements. Development may occur due to some deliberate action carried out by single agents or

by some authority preordered to achieve improvement, to favourable circumstances in both. Development policies and private investment, in all their forms, are examples of such actions. Given this broad definition, “development” is a multi-dimensional concept in its nature, because any improvement of complex systems, as indeed actual socio-economic systems are, can occur in different parts or ways, at different speeds and driven by different forces. Additionally, the development of one part of the system may be detrimental to the development of other parts, giving rise to conflicting objectives (trade-offs) and conflicts. Consequently, measuring development, i.e. determining whether and to what extent a system is developing, is an intrinsically multidimensional exercise.

Economic development: i.e., improvement of the way endowments and goods and services are used within (or by) the system to generate new goods and services in order to provide additional consumption and/or investment possibilities to the members of the system.

Human development: people-centred development, where the focus is put on the improvement of the various dimensions affecting the well-being of individuals and their relationships with the society (health, education, entitlements, capabilities, empowerment etc.)

Sustainable development: development which considers the long term perspectives of the socio-economic system, to ensure that improvements occurring in the short term will not be detrimental to the future status or development potential of the system, i.e. development will be “sustainable” on environmental, social, financial and other grounds.

Territorial development: development of a specific region (space) achievable by exploiting the specific socio-economic, environmental and institutional potential of the area, and its relationships with external subjects. In The Gambia, development was very rarely considered to be a “god-given” condition of socio-economic systems, implying that policy makers at national and international level have always thought that some activities (or even refraining from carrying out any activity) were required to promote positive changes. However, countries as well as the international development community in different periods, have privileged specific ways of achieving development, adhering to a specific “Development paradigm” i.e. to a defined modality or path to follow to achieve development, based on a codified set of activities and/or based on a vision regarding the functioning and evolution of a socioeconomic system.

The Gambia as a country is undergoing a major transformation. After the reign of former President Yahya Jammeh (1994- 2016), the 2016 elections propelled coalition candidate Adama Barrow to power. After 52 years, it was The Gambia’s first change of government through the ballot box. The dominant approach to economic management for the Gambia and countries like it, coming from the World Bank, IMF and Western governments (who tend to speak more or

less in unison on such issues) emphasizes ‘sound’ macroeconomic management, interpreted in terms of maintaining manageable debt, low inflation, a realistic exchange rate conducive to avoiding sustained external deficits, and a climate for doing business that is attractive for investors. This is not always wrong, but it is very frequently wholly inadequate. The focus on these priorities reflects the thinking and interests of external institutions, and in particular the perceived desirability of a reliably pro-business (and in particular pro-foreign investor) economic environment. It is based on the idea that such conditions, perhaps complemented by some investment in human capabilities and administrative reforms, are sufficient to jump-start economic growth, as the country specializes in the areas in which it has a comparative advantage. This worldview leads to a concern with lowering costs rather more than it does with raising productivity. Most importantly, it does not directly consider what is needed for the incremental structural transformation of an economy.

As President Barrow moves forward in consolidating power and advancing democracy and development in the country, the 2030 Agenda for Sustainable Development and the sustaining peace resolutions offer frameworks that can guide policymakers in planning and implementing inclusive policies that address both peace and sustainable development. The 2030 Agenda for Sustainable Development was adopted by UN member states in September 2015 dual General Assembly/Security Council resolutions, providing a roadmap for peace and development. Both of these frameworks offer holistic approaches that emphasize the link between sustainable development and peace; as noted in the 2030 Agenda, “There can be no sustainable development without peace and no peace without sustainable development”.

The transition to a new administration brought the opportunity to develop a new National Development Plan (NDP), which identifies the government’s priority areas and outlines an action plan to meet its election pledges—beginning with transitional justice and security sector reform. As of January 2018, the government had released and circulated a draft of the NDP for consultation and finalization. The plan emphasizes the importance of an integrated and holistic approach to development, with a forward-looking agenda addressing economic, environmental, social, and governance issues and a commitment to good governance and a reduction of inequality. It also commits the government to environmental sustainability, recognizing the potential of renewable energy, and acknowledges the importance of developing the agriculture sector, infrastructure, and the tourism industry as a means to strengthen the economy. Furthermore, the NDP strongly emphasizes gender mainstreaming and empowerment of women and youth and commits the government to developing more inclusive policies, including in relation to persons with disabilities. This

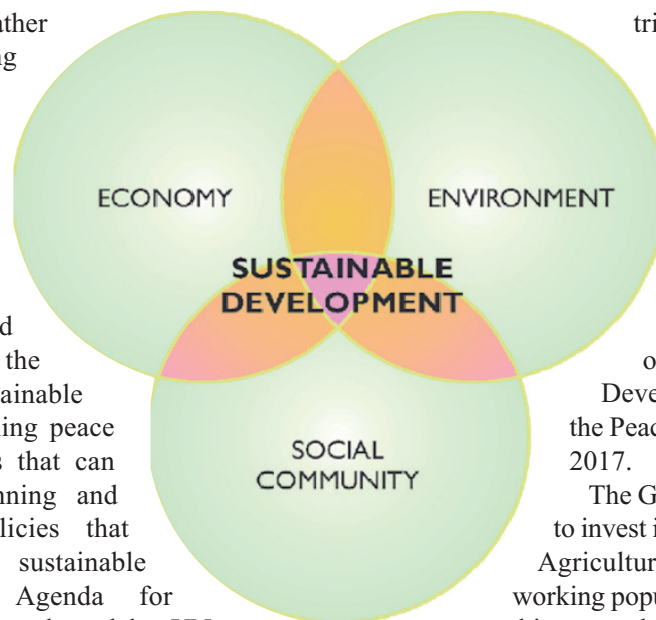
emphasis is consistent with the 2030 Agenda’s exhortation to leave no one behind. Further, there is a strong emphasis on linking peacebuilding and sustainable development, placing SDG 16 at the center of the national action plan.

The plan, however, is broad in its ambition. It needs to identify areas of focus and determine how to sequence interventions to identify “quick wins” that can be systematically communicated to the public. There are a few central priorities that could be highlighted as immediate needs, including youth empowerment; gender equality; innovative approaches to boost tourism, infrastructure, and agriculture; climate change mitigation; and investment in renewable energy. The development priorities set by the government have attracted a significant amount of international support, and the Gambia has tried to remain on the international community’s radar to secure its support in the long term. In January 2017, The Gambia’s Ambassador to the UN, Mamadou Tangara, requested the Peacebuilding Commission (PBC) to consider putting the country on its agenda. The PBC responded positively, embarking on a scoping mission with the UN Development Programme (UNDP) and the Peacebuilding Support Office in March 2017.

The Gambia has a significant opportunity to invest in agriculture to increase its exports. Agriculture employs 46.4 percent of the working population and 80.7 percent of the rural working population in the Gambia. Despite the Jammeh government investing heavily in agriculture, in 2016 the sector contributed 20 percent of GDP, a decline from the 31 percent average of previous years. In addition, 72 percent of those living in poverty rely on agriculture for their livelihood, and 91 percent of the total population work as farmers. The decline in agricultural production is connected to a variety of factors, including weak policy and institutional frameworks as well as climate shocks and rainfall variability.

Establishment of a strong agricultural industry, capable of providing food to The Gambia’s entire population is the first and most important step in economic stability for the country. Agriculture is a strong key to economic development and so, for The Gambia to further develop economically, it has to shift from current subsistence agriculture to industrial agriculture. Therefore, there is need to empower small-scale farmers, who produce the bulk of the nation’s staple foods. The agenda would include the application of micro-credit as an instrument of economic empowerment aimed at providing resources to small-scale farmers to purchase critical inputs, including improved seeds and seedlings, fertilizers, agro-processing machinery, etc. This process is expected to spur agricultural output and boost farmer’s income with a resultant promotion of economic development.

The development efforts of The Gambian government are hampered by inadequate transport, communication, water and power infrastructure and good roads across the nooks and crannies of the country. As a matter of fact, for the country to



develop meaningfully and achieve the Millennium Goals (MGs), it needs adequate infrastructure. Inadequate infrastructure remains a major obstacle towards the country achieving its full economic growth potential. The idea of depriving rural dwellers of the country of basic infrastructure should be discontinued.

The Gambia's trade has also shrunk. Exports are in decline and the country is increasingly reliant on imports, which accounted for 39 percent of GDP in 2014 (33 percent food and agricultural products and 43 percent fuel and manufacturing inputs) A national review of skills and employability showed that few people receive skill training, mostly due to uneven distribution of technical and vocational education training institutions. Promoting skill-training programs is thus critical to enhancing employability.

In addition, investing in value-adding industries such as processing factories and testing labs could allow the country to export processed goods instead of raw products to current and previously inaccessible markets, thereby increasing profits and tax revenues. If scaled up and managed effectively, such industries could increase food security, reduce spending on expensive imports, and boost the potential for The Gambia to become a regional trading hub.

Nonetheless, the country has opportunities for increased trade. The Gambia has served as a regional port, with imported goods being transported inland using the River Gambia. Moreover, its classification as a least-developed country exempts it from tariffs in most export markets.

Human capital development is an absolute necessity for The Gambia's economic development. The increase in infrastructure investment will require more engineers, technicians and artisans to implement new infrastructure projects and maintain the existing infrastructure. The availability of skills is one of the elements that investors wanting to invest in a country consider with the level of skills determining the country's productivity and competitiveness. There are a number of concerns regarding human capital development in the country and these require unique programmes focused on addressing them. These concerns must be addressed as a minimum: Poor quality of basic education including Mathematics and Science; Youth unemployed and unemployable; Re-structure of the education system; Youth with qualifications but without experience. Similarly, in order to improve on Science and Technology (S&T) literacy, the foundation has to be laid and this must begin from the schools. Pupils and students must be provided with early and regular contact with technology. Exposing these groups to technological concepts and hands-on design-related activities is the most likely way to help them acquire the desired knowledge, skills, ways of thinking and acting and capabilities consistent with S&T literacy.

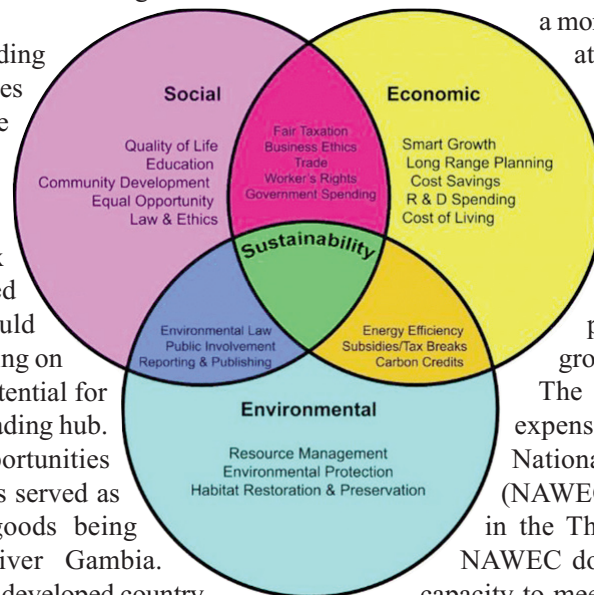
Tourism is the second-highest contributor to GDP in The Gambia (currently between 12 and 16 percent). It directly supports over 35,000 jobs (and indirectly supports 40,000) and generates \$85 million in foreign exchange earnings. In

2014, with the outbreak of Ebola in West Africa, tourism dropped from contributing 22 percent (in 2012) to the national GDP to just 0.9 percent. In 2016, the country experienced further declines in tourism as a result of political instability from the elections. There is optimism that the stability brought about by the change of government may restore The Gambia's attraction as a tourist destination. The Gambia's comparative advantages in this sector include its relatively good weather, short rainy season, English-speaking population, cheap accommodation and food, and relative peace and stability. To maximize these advantages, however, the country must improve its tourism infrastructure, including by developing more hotels and eliminate tour operators and, in particular, by working to ensure reliable electricity in the capital and the rest

of the country. In addition, it could undertake a more effective advertising campaign to attract European tourists year-round and increase scheduled flights to the country to attract non-package and off-season travel. Expanding the tourism season beyond the European winter would also provide more reliable employment for the Gambian population and help boost economic growth.

The Gambia has some of the most expensive electricity in the world. The National Water and Electricity Company (NAWEC) is the sole supplier of electricity in the The Gambia. The challenge is that NAWEC does not have sufficient generating capacity to meet the energy needs of the country.

Previously, The Gambia produced 80 megawatts of electricity, which met only half of the country's projected demand. In recent years, the supply has been halved to 40 megawatts, resulting in frequent electricity cuts, particularly for those living far from the country's capital. This has led to widespread complaints that large segments of the population experience close to twenty-four hours without electricity, with many arguing that supply was more reliable under the Jammeh regime. In an effort to improve conditions, in 2017, NAWEC signed a memorandum of understanding with Senelec, the main electricity provider in neighboring Senegal, to supply up to 10 megawatts of electricity to rural parts of the country. One of the key priorities in the immediate term is to invest in another generator for the national electricity supplier. Additionally, the government could also consider funding smaller energy providers to diversify the energy market in order to meet the country's growing needs. Thus far, development of renewable energy sources such as solar, wind, and bio-waste has been limited. However, the lack of a sustainable power supply and the volatility of petroleum prices have encouraged the government to look into developing local renewable resources. Investment in new renewable energy projects could provide a means for households to meet their electricity needs and enhance economic development.



Anniversaries

Gambian Christian Anniversaries: April & May

63 YEARS AGO, on 4th May, 1958 Monsignor Michael Moloney CSSp was episcopally ordained in Dublin as first Bishop of Banjul, in a rite remarkably parallel to that used at the episcopal ordination on 3rd February, 2018 of Bishop Gabriel Mendy.

The consecrating prelate in Dublin was the Apostolic Nuncio to Ireland, Dr Levane. Present were the Irish Taoiseach (Prime Minister), the Archbishop of Dublin, Dr McQuaid, and many missionary bishops. Prayers were offered 'that The Gambia and its Bishop will have more and more labourers, and an ever-greater harvest of souls, an ever-more vigorous Catholic life unto the greater praise and glory of the Blessed Trinity – Father, Son and Holy Ghost'.

Bishop Moloney concluded his own address: 'The Gambia is considered a difficult Mission.... but though we may be small in number, we are encouraged by the staunch loyalty of our Catholic community.' Bishop Moloney chose as his motto, Docete omnes Gentes – 'Teach all Nations'.

23rd April, 1816: Captain Alexander Grant purchased Banjul Island from the King of the Kombos, and renamed it St. Mary's Island. Grant Street in Banjul was named after him.

18th April, 1848: The first Mass was celebrated in a room in Banjul which served as a chapel.

18th April 1849: For 2,500 French francs, Bishop Aloysius Kobès of Dakar bought the property in Daniel Goddard Street where the Cathedral now stands.

2nd May, 1849: Bishop Kobès blessed the foundation stone of the first Catholic chapel.

14th April, 1850: Four Sisters of the Immaculate Conception arrived from France to open a school for girls.

1st May, 1931: Bishop Augustin Grimault visited Banjul to confirm 30 young people.

4th May, 1935: Arrival of Sr. Albert Byrne SJC, who served in The Gambia until her death in Banjul on 16th July 2001, aged 90.

15th April, 1936: Fr. Harold Whiteside celebrated the first Mass at Old Jeshwang.

9th April, 1948: Opening of the first St. Therese's Church Kanifing, now the parochial hall.

15th April, 1951: The Catholic Mission was raised to the status of Prefecture-Apostolic.

22nd May, 1954: Fr. Meehan's Golden Jubilee was celebrated. The actual date of his ordination was 28th October 1904, but the celebration was brought forward because of his declining health. He died on 15th September, 1954.

8th April, 1958: Completion of Bwiam mission house, supervised by Fr Reginald Gillooly.

3rd April 1959: Opening of Njongon Primary School

24th April, 1960: Bishop Moloney blessed Star of the Sea Bakau.

2nd April, 1962: Bishop Moloney blessed a bell at the Cathedral.

9th April, 1966: Following Vatican II, Bishop Moloney set up three commissions: liturgy, headed by Fr. Hugh Fagan;

ecumenism, Fr. Michael Flynn; and the laity, Fr. Seán Little.

9th April, 1972: Archbishop Francis Carroll of Monrovia consecrated the new St Therese's Church at Kanifing. The consecration coincided with the Bishops' Conference of The Gambia and Sierra Leone, hosted by Bishop Moloney.

4th April, 1980: Bishop Moloney announced his resignation due to ill health.

5th April, 1983: The Cluny Sisters celebrated 100 years in The Gambia at the opening of the convent at Darsilami, with Sisters Elizabeth, Joseph and Philomena taking up residence.

13th April, 1985: At Bakau Stadium, Bishop Cleary ordained Anthony Gabisi and Peter Gomez as priests and David Jimoh Jarju and Edward Gomez as deacons.

12th April, 1986: Ordination of Fr. Edward Gomez.

26th April, 1986: Ordination of Fr. David Jimoh Jarju.

21st April, 1989: The renovated church at Bwiam was rededicated to Our Lady of Fatima.

17th April, 1993: Opening of St. James Kandunkou.

23rd April, 1995: Bishop Cleary blessed Holy Rosary Lamin.

5th April, 1997: Opening of St. Matthew Barra.

10th April, 1999: Ordination by Bishop Cleary of Fr. Joseph Karbo and Fr. Michael Ndecky.

21st April, 2001: Opening of St Peter & St Paul Albreda.

18th May, 2004: Death, aged 85, in France, of Cardinal Hyacinth Thiandoum, Archbishop of Dakar, 1962-2000.

14th May, 2006, Feast of St. Matthias: Episcopal Ordination at Bakau of the Most Revd Robert Ellison CSSp.

1st April, 2007, Palm Sunday: Bishop Ellison opened the Chapel of Perpetual Adoration at St. Therese's Kanifing.

28th April, 2007: Bishop Emeritus Michael Cleary opened the Anne-Marie Javouhey Academy, Brusubi.

29th April, 2007: Opening of St. Teresa of Calcutta, Mariamakunda.

12th May, 2007: The Cluny Sisters celebrated the 200th anniversary of the founding of their Order.

11th-23rd April, 2008: Bishop Ellison attended the Pastoral Council for Inter-Religious Dialogue in Nairobi.

25th May, 2008: Death, in Dakar, of Mgr. Pierre Sagna CSSp, Bishop Emeritus of St. Louis du Sénégal, who had spent his retirement at Holy Cross, Brusubi.

20th April 2009: Launching of the Network of Catholic Women's Associations.

11th May, 2009: Br. Marcelin, Principal of the Lycée Sacré Cœur Ziguinchor, visited St. Peter's Senior Secondary School, Lamin, with 11 teachers and 84 pupils.

24th May, 2009: The Methodist Mission achieved autonomy from the parent mission in Britain.

2nd May, 2009: President Jammeh made Bishop Ellison an honorary Commander of the Order of the Republic of The Gambia (CRG).

10th May, 2015: Sr. Marie J. Mendy, the only Gambian Sister of the School Sisters, of Notre Dame, made her perpetual profession.

May is the Month of Mary

DEVOTION to Mary, Mother of Jesus, fits well with Easter Time, because Mary represents humanity raised to the glory of heaven with her risen Son.

During Easter time, instead of the *Angelus*, we say the *Regina Coeli*:

Regina coeli laetare, alleluia:

Quia quem meruisti portare, alleluia:

Resurrexit sicut dixit, alleluia:

Ora pro nobis Deum, alleluia.

Queen of heaven, rejoice, alleluia:

For he whom you were worthy to bear, alleluia:

Is risen as he promised, alleluia:

Pray for us to God, alleluia.

WHO is the most important person alive today? It's a question to set people arguing. Some might name a politician. Young people might prefer a pop star or a footballer. A few might name a businessman, a scientist, an artist, or even a religious leader.

Ours is a complex world. Thanks to the multi-faceted 'information revolution' we know that power and importance can be measured in many contrasting and contradictory ways. It's next to impossible to name just one person in today's world as more important than anyone else. The man or woman most important to me might be of much less account to you.

It was different in the simpler world of Christ's day. If you had been almost anyone living in the Roman Empire in the year Jesus was born and someone had asked you who was the most important person then alive, the answer would have been obvious. Who else but the Emperor, Augustus?

Born in 63 BC to a wealthy family, Augustus was named the adoptive son of his great-uncle, Julius Cæsar. After Cæsar's assassination there was a power struggle, and several battles later Augustus came to share supreme power with two of his rivals. He later disposed of them, became sole ruler of the Roman Republic, and then - in 27 BC - accepted the title of Emperor.

Augustus brought changes to every aspect of Roman life, and lasting peace and prosperity to the Græco-Roman world. He acquired new provinces, built roads, established the *Pax Romana*, and fostered the arts. When he died in AD 14, the Roman Empire stretched from Iberia (Spain) to Cappadocia (in today's Turkey) and from Gaul (France) to Egypt. After his death, he was declared to be a god. The month of August is named after him.

But from today's viewpoint we might say that the most important person then alive was not Augustus. It was someone very different: an obscure young woman - in fact, a 'nobody' - living in a remote province of the Roman Empire.

The young woman was Mary, who was about to give birth to Jesus.

Mary was far more significant than the great Emperor in Rome - although no one knew it at the time. History looked at from God's perspective is quite different from history the way the world judges it.

For 41 years Augustus ruled his empire with great skill. But the empire lasted for only a few hundred years.

The history of Mary and her Divine Son is the history of the kingdom of God. That kingdom will never pass away.

*Blessed was the day for ever
When the Virgin, full of grace,
By the Holy Ghost conceiving,
Bore the Saviour of our race,
And the Child, the world's Redeemer,
First revealed his sacred face.*

Prevent the spread of COVID-19 in

7 STEPS



- 01 Wash your hands frequently
- 02 Avoid touching your eyes, nose and mouth
- 03 Cover your cough using the bend of your elbow or a tissue
- 04 Avoid crowded places and close contact with anyone that has fever or cough
- 05 Stay at home if you feel unwell
- 06 If you have a fever, cough and difficulty breathing, seek medical care early — but call first
- 07 Get information from trusted sources

COMING UP IN OUR NEXT EDITION

Poor representative of Christians in
President Barrow's government

SPACE FOR CLASSIFIED ADVERT

For your weddings, birthdays,
naming ceremonies, baptismal &
confirmation celebrations,
marriage anniversaries, your
businesses and every form of
announcements and
advertisements.

The Diocese of Banjul **NEWSLETTER**

SUPPORT OUR HONEST JOURNALISM

Thank you for reading The Diocese of Banjul Newsletter. The Catholic Diocese of Banjul Newsletter, our team is committed to reporting the truth with courage, integrity, and fidelity to our faith. We provide news about the Church and the world, as seen through the teachings of the Catholic Church. When you subscribe to The Diocese of Banjul Newsletter, we will send you a periodic email with links to the news you need and, occasionally, Breaking News. We will bring all news sources to you, especially those often ignored by "mainstream" media. We will let you see all the stories and let you discover the truth yourself. We will deliver the truth through unbiased news.

And We Need Your Help.

In order to keep reporting the news to you in Truth and Tradition, now more than ever, we need your help. As our operating revenue comes under great pressure, your support can help us carry on the important work we do. Your donation/subscription will not only provide accurate news and engaging features, but will also contribute to the revival of Christian journalism and help safeguard our humanity and society for future generations. You can also support The Diocese of Banjul Newsletter by trying it for just \$5. We need you to join us in our mission. Thank you for your support!

THE GPI COMMUNICATIONS UNIT

Offers digital video production, CDs, documentaries, dramas, weddings, funerals, special occasions, camera hire, digital editing (video & audio).

TEL: 4394847 / 7006955 / 2779959 / 7773494

KAADU DUNDA GI - The Living Word

Every Sunday at 12:00pm, GRTS

Keep up-to-date with your Diocese!

Visit: www.banjuldiocese.gm

TeZa's Provisions
GET YOUR PROVISIONS
General Merchandise of Food stuffs;
Rice, Oil, Chicken legs, Onion, Beverages.

TeZa's Provisions
SOFT DRINKS 24x 330ML

CONTACTS:
5026644
WhatsApp: 7740170

ADDRESS: Farato Brikama High Way
E-mail: Tezaprovision@gmail.com



karlilu.com
FOOD SERVICE



Get them on karlilu.com

**You can buy
Cash Power
for your family.**



Try it on



Produced and printed by GPI (The Gambia Pastoral Institute)

