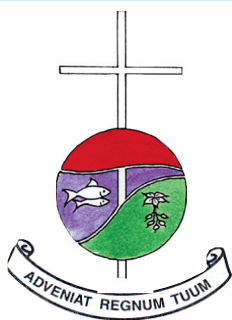


Volume 41 No. 4

AUGUST / SEPTEMBER 2017

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The Diocese of Banjul NEWSLETTER

Incorporating The Catholic Newsletter

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By way of introduction

The need to grow

THE HIGHLIGHT of August for many Catholics - and others - is the public celebration in Banjul of *Sang Marie*. But August is notable for other reasons, not least as the main holiday month for thousands of school children and young people, from pre-basic to senior secondary school.

We hope everyone enjoys a good break from school. Those who most deserve a break are those who teach. Teaching is tough and demanding – because looking after and instructing the young is never easy.

We should thank our teachers in Catholic, government and independent schools for all they've achieved for our children. And we should - we must, as Christians - pray for them. May their holiday be refreshing, so that they return for the new school year ready to face its many opportunities and challenges.

Some children soon become bored in the holidays, and look forward to starting school again. And some parents look forward to the new school year, when they may think, 'During the day, how good to have our children off our hands again.'

But no parent should forget that education is not confined to school: every child should learn useful lessons not just at

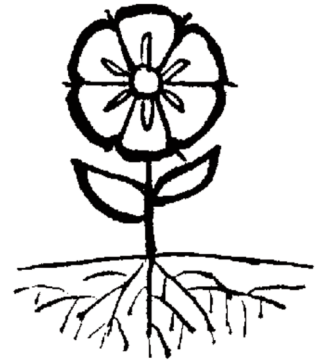
school but in the family and in the community.

Parents should show a continuing, close interest in what their children are doing and learning in school, and co-operate with the school as much as they can.

Young people who have grown to be self-reliant, self-confident and helpful to others have learnt much from their parents as well as their teachers. They have learnt respect for others, and are aware of their talents and responsibilities. Such 'social' learning is even more important than cramming for exams.

The whole of life should be a learning experience. That's certainly true of Christians: we need to grow in the faith, and in how we practise it.

At home, at school, at work, as friends and neighbours, we need always to look to Christ as our friend, guide - and teacher.



The Pope's Prayer Intentions

August

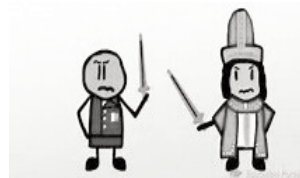
That artists of our time, through their ingenuity, may help everyone discover the beauty of creation.

September

That our parishes, animated by a missionary spirit, may be places where faith is communicated and charity is seen.

Hatred and fear at the time of the Reformation

page 28



Seeing your doctor

page 10



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Sign of sure hope

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

On All Saints Day, 1st November 1950, thousands from all over the world gathered in Rome to hear Pope Pius XII solemnly proclaim a teaching of the Church concerning Mary.

Pius proclaimed: 'To give glory to God the Almighty who showered his love on Mary, the Mother of Jesus, to the glory of Jesus Christ, immortal King of ages, to the praise of Mary his Mother, and to bring joy to the whole Church, basing myself on the authority that comes to me from Jesus himself through the apostles Peter and Paul, I solemnly declare the following to be a teaching revealed by God (that is, one that all Christians must uphold):

The Immaculate Mother of God, the ever-Virgin Mary, having completed the course of her earthly life, was assumed body and soul into heavenly glory.



Pope Pius XII

The Pope was confirming, as head of the Church, not a new doctrine, but a belief that had been dear to the Church for hundreds of years.

In taking Mary body and soul to heaven, God granted her a favour not granted to anyone else; it was his crowning gift to her.

There are three so-called 'privileges' that God granted to Mary.

* The first was her **Immaculate Conception**. Mary possessed the Divine Life from the first moment of her existence.

* The second was her **sinlessness**, granted to her as Mother of the Sinless One - that is, Jesus.

* The third was her **Assumption**. Mary is the 'first fruits' of the harvest of salvation.

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

Mary is already, body and soul, experiencing the joy of the Lord, as a reward for her faithfulness throughout her earthly life. A lesson for all Christians is that, like Mary, we should seek to do God's will at all times. As the Preface at the Mass of the Assumption proclaims of Mary: she is 'a sign of sure hope and comfort to your pilgrim people' - that our pilgrimage on earth shall lead us to heaven.



Sang Marie in The Gambia

IN The Gambia and Senegal, the solemnity of the Assumption of the Blessed Virgin Mary is simply known as *Sang Marie*. In some other countries, too, the solemnity has a simple name: 'Lady Day', for example; and in Spain and Latin America, the *Immacoloda*.

Sang Marie, like All Saints' Day, has long been a public holiday in Senegal. In The Gambia, *Sang Marie* became a public holiday in 1958. At that time the Anglican Archdeacon wrote a letter of complaint, saying that it was unthinkable that a public holiday would be given to celebrate a feast which Anglicans did not recognise.



The ecumenical atmosphere has for many years now been remarkably more cordial. As Marika Fredriks in her book, 'We have toiled all night', put it: 'The St Mary Procession of 15th August, though Roman Catholic in origin, gradually became an event in which non-Roman Catholics, including Muslims, participated.'

In 1976 *Sang Marie* was dropped as a public holiday. A delegation of the Catholic laity appealed to President Sir Dawda Jawara. They said, '...Religion has a positive role to play in our development... In the task of social integration and the promotion of amity, love and goodwill among men, religion and the State are effective partners.'

On 8th July 1977 it was announced that *Sang Marie* would replace Easter Monday as a public holiday.

At one with Anglicans

The Church of England's present 'Common Worship' calendar gives 15th August as the Festival of the Blessed Virgin Mary. In 1981, the Anglican-Roman Catholic International Commission (ARCIC) declared: 'Anglicans and Roman Catholics can agree in much of the truth that [the dogma of the Assumption is] designed to affirm. The affirmation that her glory in heaven involves full participation in the fruits of salvation expresses and reinforces our faith that the life of the world to come has already broken into our world.'

God's friend

2 Chronicles 2:27

ON or about Friday 1st September, Muslims will celebrate the annual *Eid-el-Adha*, known to Gambians and other West Africans as *Tobaski*.

The celebration resonates with Christians, because it recalls the readiness of the patriarch Abraham to sacrifice his own son, and to God rewarding Abraham's trust and obedience by providing an animal for sacrifice.

This inspirational event is narrated in the Hebrew Scriptures (the Old Testament) in Genesis 22:1-19, and related in a remarkably parallel account in the Qur'an.

Faith in God and submission to his will are prime virtues to Jews, Christians and Muslims. For this reason, Abraham is revered by adherents of all three 'Abrahamic faiths'. To Jews he is a model of virtue. In Christianity he is the 'father in faith'. In Islam Abraham is a precursor, as a prophet, of Mohammed.

Mary, Mother of Jesus, in giving thanks in the *Magnificat*, recalled God's covenant with Abraham (Luke 2:54-55)



St Paul called Abraham 'the father of us all' (Romans 4:16)

Speaking at Antioch, St Paul declared: 'My brothers, you descendants of Abraham's family, and others who fear God, to us this message of salvation has been sent.' (Acts 13:26)

The Roman Canon (the First Eucharistic Prayer) refers to Abraham as 'our father in faith' (*Patriarchae nostri*).

'Commemorate our Servants Abraham, Isaac and Jacob, possessors of power and vision. We chose them for Our special [purpose] - the remembrance of the Hereafter.' Qur'an: Sura 38:46

We wish our
Muslim Brothers and Sisters
a Most Happy Tobaski

Here & there

NEWS FROM AROUND THE DIOCESE

Two years of tribulation

AN account of the strained relations between the government of Yahya Jammeh and the Christian churches from 2015 to 2017 is the subject of a new book: 'The Challenges of Gambian Churches During Yahya Jammeh's Era'. The author is Philip Saine.



The book is a composite of articles, opinions and photographs. It was launched at a well-attended ceremony at GPI on Friday 7th July. A review of the book was given by Professor Pierre Gomez, Dean of the University of The Gambia. Gospel songs were performed by Paul Morris Njie, John Louis Mendy and Humis. The chairman was Dr Burang Goree-Ndiaye.

On 10th December 2015 President Jammeh declared: 'As from today, The Gambia is an Islamic Republic, noting that the majority of Gambians are Muslims. Accepting Islamic religion as your religion and as a way of life is not negotiable. We will respect the rights of all citizens. This does not mean that the Christians cannot practise their religion. You the Muslims, worship according to the Qur'an and the Sunna of the Prophet of Islam (PBUH), and let the Christians worship the way they do.'

Mr Saine says, 'The primary reason for writing this book... is to help present to both the present and future generations of Gambians with a document which recollects the notable events which took place within a period of two years (2015-2017) as accurately as possible.'

Celebrating malaria reduction

THE AMERICAN Ambassador, C. Patricia Alsup (*right*), spoke at a recent reception to honour achievements in malaria reduction in The Gambia.



An address by President Adama Barrow was read on his behalf by the Minister of Health & Social Welfare, Saffie Lowe Ceesay.

The reception, at the Coral Beach Hotel on Tuesday 11th July, was hosted by the Ministry of Health, the US Embassy and Catholic Relief Services (CRS).

Taking part were the CRS Executive Vice President, Annemarie Reilly, and the Country Representative, Carla Fajardo.

Following nearly 12 years of partnership between the National Malaria Control Programmes of the Gambian Ministry of Health, the US Embassy, Catholic Relief Services, local community partners and the Global Fund, The Gambia has become a world leader in malaria reduction. Malaria prevalence in this country has been reduced from 4 per cent in 2011 to 0.2 per cent in 2014.

CRS was established in 1943 by US Catholic bishops to provide humanitarian aid around the world. It operates in more than 70 countries.

From 1964

In The Gambia, Catholic Relief Services was established as an NGO in 1964. It assists urban and rural capacity-building, agriculture, and health, nutrition and adult literacy programmes.



60-year celebration

A MASS of Thanksgiving was celebrated at the Cathedral of the Assumption in Banjul on Saturday 24th June to mark the 60th anniversary of the creation of the Diocese on Banjul by Pope Pius XII.

In the presence of Bishop Robert Ellison, the celebrant and preacher was Fr David Jimoh Jarju.

Although the Diocese of Banjul was created in 1957, it was not until 5th January 1958 that it was announced that the first Bishop of Banjul was to be Mgr Michael Moloney CSSp, then aged 46, who had worked in The Gambia since 1934.

Fr Moloney was episcopally ordained in the Chapel of the Holy Ghost Fathers (Spiritans) in Dublin on Sunday 4th May 1958, and was enthroned in what had become the Cathedral in Banjul on Sunday 26th October 1958, the Feast of Christ the King.



St Therese's on top

ST THERESE'S Kanifing were the winners of the Grade Five Bible Quiz held at GPI on Friday 16th June. In a closely-fought competition, they gained 74 points.

The runners-up were St Peter's Lamin, with 71 points, and St Charles' Fajikunda, with 70. Six schools took part.

Blessing Eboh of St Therese was declared 'best quizzier'.

Fr Peter Lopez presided. The timekeeper was Fr Antoine Sambou. They were assisted by Madeleine Jallow, Anne-Marie Jawo, Therese Valentine and Obi Laz Enwelani.

Salesian visit

DURING June, four Salesian missionary priests paid a follow-up visit to The Gambia, staying at GPI. They were exploring the possibility of establishing service in the diocese.

The visitors came from Benin, Cote d'Ivoire, India and Poland.

19th-century beginnings

The Salesians of Don Bosco (officially named the Society of St Francis de Sales) belong to a religious institute founded in the late 19th century by an Italian priest, St John Bosco, to help poor children during the Industrial Revolution. The institute is named after St Francis de Sales,

a bishop of Geneva.

In 1845 John Bosco opened a night school for boys in Valdocco, now part of the municipality of Turin.

In the following years he opened more schools, and in 1857 drew up a set of rules for his helpers, which became the Rule of the Society of St Francis de Sales, approved by Pope Pius IX in 1873.

The society grew rapidly, with houses in France and Argentina within a year of its recognition.

Over the next decade the Salesians expanded into Austria, Britain, Spain and South America. The death of Don Bosco in 1888 did not slow the society's growth. By 1911 the Salesians were established throughout the world, including Colombia, China, India, South Africa, Tunisia, Venezuela and the United States.

The society continues to operate world-wide. In 2000 it had than 17,000 members in 2,711 houses. It is the world's third-largest missionary organisation.

Salesians operate shelters for homeless or at-risk youths, as well as schools, technical, vocational and language centres for youths and adults, boys' clubs, and community centres. Salesians run over 58 colleges and universities, including the Salesian Pontifical University in Rome.

The women's institute is known as the Salesian Sisters of Don Bosco or the Daughters of Mary, Help of Christians (FMA). The *Salesian Bulletin* is published in 52 editions and 30 languages.

Fr Seán visits

FATHER Seán Devereux paid a visit to The Gambia, staying at GPI, and leaving on Wednesday 19th July.

Fr Sean is now in charge of three parishes in the Diocese of Ferns, in Ireland, and engages in regular radio broadcasting.

Fr Seán began working in The Gambia in 1999. He helped GPI in the planning and design of a television studio, and handed over the re-equipped GPI Communications Unit to Fr Peter Lopez (now Director of GPI) when Fr Lopez returned from a two-year communications course in Italy.

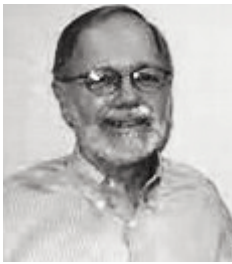
Fr Seán became Parish Priest at Bakoteh, where he enthused the congregation to contribute their ideas and skills to the extension of the church. He was associated with the development of a nursery school and a primary school at Mariamakunda. In 2010 he returned to the Diocese of Ferns, but in 2012 returned to become Parish Priest at Bwiam, leaving this country finally in 2014.



Don't drop litter!

*Help keep your
neighbourhood clean*





'Unbound'

AT GPI on Monday and Tuesday, 16th-17th July, priests, sisters and lay-people took part in thought-provoking workshops directed by the US-based 'Unbound Prayer Ministry'.

The workshops were led by Matthew Lozano (*left*) who described the process of deliverance as 'simple, undramatic, yet very powerful', based on the 'five keys':

Key 1 Repent for your sins and believe in Jesus.

Key 2 Forgive others - and yourself.

Key 3 Renounce the work of Satan, his influence in your life.

Key 4 Stand in the authority of Jesus Christ and say 'No' to evil.

Key 5 Receive the Father's blessing on your identity and destiny.

Singing to the Lord

THE PARISH Hall of St Charles Lwanga Fajikunda resounded with song on Friday 21st July when seminarians from Ziquinchor and Lamin gave a fund-raising concert - the first of its kind.



IF you regard yourself as a 'practising Catholic', do consider if you could join in parish programmes more actively.

Is what you regularly give your parish in time, talents and money commensurate with your circumstances and opportunities? As well as prayer and other group meetings there are probably activities concerned with developing the parish, visiting the sick and lonely, and evangelising.

Do join in!

OBITUARY



Multi-talented educationalist

THE GAMBIA lost a widely-talented teacher, academic, author and public figure when on 4th July Ralphina Adeyinka Phillot-Almeida died at the age of 78.

She was born in Banjul, and at the Methodist Girls' School was one of the first pupils to take the West African Examination Council's Ordinary-level exams, which had replaced Cambridge School Certificate.

After briefly teaching at Bakau Primary and Crab Island schools she took a degree in history at the School of Oriental & African Studies in London and a post-graduate Certificate in Education.

Back in The Gambia, she taught at Armitage, St Joseph's and St Augustine's schools, and became one of the first Gambian 'A'-level examiners.

Dr Phillot-Almeida returned to England to take a master's degree at the Centre for West African Studies at the University of Birmingham.

Back home in 1973, she became a principal lecturer and then Vice Principal at Gambia College, Yundum.

In 1980 she was appointed head of the newly-established Women's Bureau.

She was elected as first Vice-President of the All-African Regional Council of Women of the United Nations Economic Commission for Africa, serving for three years.

From 1984 to 1986 she was seconded to the WHO Regional Office in Congo-Brazzaville with responsibility for Women in Health Development.

In 1994 she became Deputy Permanent Secretary at the Ministry of Health. She served as Advisor to the UNDP Co-ordinator, Victor Angelo.

Dr Phillot-Almeida was subsequently appointed chair of the National Commission for Unesco, and sat as Government representative on the Endowment Fund Board of the West African Examinations Council.

She was a pioneering lecturer at the University of The Gambia, rising to become Senior Lecturer in Development Studies, and first President of the University Staff Association.

She was the author of ground-breaking development studies in health and women's advancement, and successfully worked for an American PhD.

Dr Phillot-Almeida was a stalwart of the Anglican Church, serving as chair of the Diocesan Development Board.

In 2005 she was elected Vice Chair of the Gambia Christian Council.

Among her honours and distinctions were Officer of the Republic of The Gambia (ORG) and the award of the Best Lecturer of the Year, University of The Gambia 2005.

In London in 1965 Ralphina Phillot married the late Silvio Paulo de Almeida, an Angolan urologist. They had two daughters.

Dr Phillot-Almeida was interred at Banjul Cemetery on Friday 14th July, following a Requiem at St Mary's Anglican Cathedral.

*May the souls of the faithful departed,
through the mercy of God, rest in peace*

African refugees in Rome embrace the Catholic faith

MIGRANTS from Africa living in and near Rome are being spiritually sustained by a humble priest, willing to meet anyone, any time, for counsel, encouragement, catechism and sacraments.

Fr Linus Dragu said that before discussing his work it was more important to hear an account of the harrowing crossing from North Africa to Italy from a man who had made it.

Charles Gyamfi, 34, is a Ghana-born migrant who in 2011 survived the perilous journey from Tripoli, in Libya, to the island of Lampedusa, in Italy.

He said, 'Storm waves sent my side of the boat up into the air, and we cried, "Jesus, save us!" because we were Christians. Then Muslims on the other side of the boat shouted *Allahu Akbar!* as they flew up into the air, while our side came crashing down. Being so close to death, seeing terrible things, you never forget.'

Charles made it to Italy with 347 others, travelling on a old fishing vessel commandeered by smugglers in Tripoli.

Journey by sea from Libya to Italy is a deadly path for migrants. Last year, 5,096 people died trying to get to Italy, according to the UN High Commission on Refugees, while 181,436 people made it: almost a three-per-cent casualty rate, yet 2016 saw an 18 per cent increase over 2015 in migrants using this dangerous route.

'It was death in the chaos of Libya or escape by sea,' Charles declared.

When he was 12, about 1995, Charles was sent by his family to work for friends as a house servant in Tripoli. 'The family treated me well. They were good people, Muslims. They paid me, and I was able to send money home,' - in fact, the point of sending a child so far away.

Brought up as a Catholic, Charles said that most Christians in Libya worship in private houses, despite the cathedrals in Tripoli and Benghazi. He worshipped discreetly with other workers, mainly Chinese Catholics, despite the lack of a priest. 'You have to be careful in Libya... I wouldn't wear a cross or have a rosary.'

Once Nato began bombing Libya in 2011, there were few escape routes; which is when smugglers stepped in, selling space on boats to get out.

Luckily, the Italian navy apprehended Charles' flailing fishing boat about 50 km from Lampedusa. As part of the first wave of those fleeing conflict, Charles was sent to a refugee camp, then to a coastal town north of Rome. He began looking for a Catholic Church and met Fr Dragu, a chaplain to prayer groups in the port city of Civitavecchia.

Why was it so important to rekindle his faith? 'I knew I had to change my life, and prayed to God that he forgive me for the sins I committed in Libya,' said Charles. 'In chaos, many different things happen, not good for Christians.'

Fr Linus declares: 'I've been a priest for over 35 years, but I have never seen the intensity of prayer, of devotion, of reverence, as I have from my African children.'

Over the past three years he has baptised over 1,000 refugees from Africa - from Nigeria, Benin, Ghana, Niger, Kenya, Mali, Chad, and The Gambia - many of whom were brought up sympathetic to Christianity but without the sacraments.

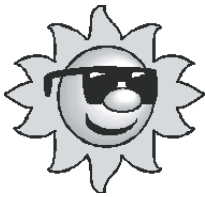
From all over Italy and beyond, people find Fr Linus because they have heard he will initiate them into the faith, said Charles, who now helps with bringing new souls to the Church.

Edited from The Catholic Herald

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





Fee moi Gambia

Green thoughts

I LIKE the wide range of colours which are called 'green'. Greens can be restful – and they can be stimulating. They suggest fertility.

In our hot and humid 'green season' plants, trees and bushes provide cool, restful shade, peace and tranquillity.

When I have a chance to escape from the built-up area, I relish the green vista on both sides of the road (spoilt only when advertising hoardings block the view!)

I wish I were in an aeroplane now, coming into Yundum, to see the green landscape from on high.

Tales of anguish

EVERY few days one sees, hears or reads of a road accident which has led to injury or death.

We all know men and women who are friendly and considerate – except when they're at the wheel of a car.

So many accidents arise from impatience and arrogance on the part of drivers, cyclists and motor-cyclists wanting to cut-in, pass and thrust aside other road-users.

Think of the anguish when a family hears of the death of a child, brother, sister or parent - a life cut short by a moment's inattention or arrogance on the part of a driver who puts himself before others, chases speed and profit, has no respect for the law, and may pay little regard to maintaining his vehicle in a road-worthy condition.

Please, may we all endeavour to 'Keep death off the road'. As our roads grow ever busier, patience and respect for others' safety and convenience become literally vital: a matter of life or death.

What rubbish!

ONE morning in late July, following a storm the night before, I stood at my gate looking at the mounds of rubbish that had been deposited by flood water.

There were items of clothing, shoes, sandals, artificial hair, plastic bottles, bits of glass, tins, paper, broken toys.... and much else: all ugly, most of it smelly and attracting flies.

Recent disputes over the dumping of rubbish and rubbish collection may spur local authorities to be more efficient.

But where does all this unsightly and unhygienic rubbish come from? It's thrown down by the general public: people who seem indifferent to their surroundings, and indifferent to the common welfare.

What's needed, as well as better rubbish collection, is a sustained campaign to open people's eyes to the unnecessary pollution of our streets by us, the people, ourselves.

In schools, pupils should be involved in regular cleaning exercises. Elsewhere, what about youth groups setting an example?

And you and me. Can we say that we truly haven't contributed to the rubbish about us?

And have we done anything to clear it up, or to discourage others?

Positive publicity

VARIOUS newspapers in Europe have recently been extolling The Gambia as a good destination for a holiday. I don't know who 'places' such positive publicity, but if it helps boost our tourist industry, it's all to the good.

When our tourist industry got underway - in the early 70s, I suppose - The Gambia seemed an exotic destination easily reached from Europe, and offering sunny, friendly holidays at reasonable prices. That's not changed. But the competition has enormously grown. Holiday-makers now make for places once thought far-flung: Thailand, India, South America.

To keep up with the competition, recent years have seen the opening of hotels in The Gambia which are more 'up-market' than those of the 70s. We need to make sure that our traditional smiling welcome is matched by good value, good service, and everything that makes a tourist say, 'I'll be back.'

Not many tourists, alas, make their way to churches, but those who do are often impressed with the size of congregations and the exuberance of worship.

New talk...

THERE'S still talk of the 'new Gambia' - referring, of course, to the change of government in February, and the new freedoms we've gained, or re-gained.

But free for what? It's imperative to safeguard everyone's rights, but what about everyone's responsibilities - to respect the law, to pay tax, to be a good, active citizen?

If we are truly to see a 'new Gambia' it will be built not merely on freedom but on citizens' enterprise; on citizens who are glad to belong to a peaceful and progressive family in which everyone endeavours to play a positive role.

Fine words; but it is indeed to the extent that we, the people, respond to new opportunities that will determine whether we shall together truly enjoy a 'new Gambia'.

Misinformation

SOME time ago I was shocked to hear from three separate sources of the suicide of a man who'd thrown himself from a high mast. It seemed that this had happened locally - two of my three informants actually saying where it had taken place.

Quite soon afterwards I learnt that I'd been given garbled misinformation - perhaps you, too.

Such a suicide had indeed taken place, and been shown on the internet.

But it had occurred not in this country, but many thousands of kilometres away, on another continent!

This may serve to remind us not to take account of information unless it comes from a reliable source and can be verified.

Like the poet Alexander Pope's 'A little learning is a dangerous thing', half-information can cause harm.

And of course gossip that is malicious - about our friends or public figures - is to be ignored, always.

The Old Testament writer Sirach declared, 'Never repeat a conversation, and you will lose nothing.'

The Ten Commandments tell us, 'Do not bear false witness against your neighbour.'

Not to mention that the death of Jesus was engineered by those who bore false witness against him.



family circle

Make the most of seeing your doctor

YOUR doctor is trained to diagnose and treat many diseases and disorders.

When you see him or her about a particular problem, you will find that the consultation consists of two parts.

- The first is history-taking, in which the doctor asks you a series of questions to build up a picture of your problem.
- The second is a physical examination, which confirms or corrects the doctor's first impressions.

Before you go to the doctor, check in your own mind just why it is that you want to see him, and what questions you want to ask.

If your mind tends to go blank before you enter the surgery, write down your symptoms before you go, and use it while you're with the doctor to check that you have not left anything out.

Be clear. Be specific.

Your doctor is likely to begin by asking you a few questions about your general health. When it comes to your reasons for seeing him, relate your symptoms as simply and clearly as possible. Be specific. The more clues you give your doctor, the easier he will find it to diagnose your problem.

While you're relating your symptoms, the doctor will be seeing whether your appearance gives any clue to your state of health - for example, whether you look generally fit and relaxed, or seem tired or worried, whether your skin, eyes, hair and teeth look healthy, and whether you are noticeably underweight or overweight.

Your doctor may make notes on the symptoms you describe; then he will ask you questions about these symptoms. He will also ask you questions about your previous health record and the medical history of your family.

The doctor may ask you questions about your everyday health and lifestyle.

Physical examination



Your doctor may then perform a physical examination. The part or parts of the body he examines will depend on the symptoms you have described. He may also take your temperature, measure your blood pressure, take your pulse and weigh you.

In some cases, the doctor may tell you what further tests are necessary before a diagnosis can be made or confirmed. He may ask you to supply a sample of urine, take a blood sample or a throat swab which will be sent to a laboratory for various types of analysis.

Further tests?

In some cases your doctor will refer you to a hospital for further analysis or tests.

Once your condition has been diagnosed, you will be recommended an appropriate course of treatment.

Do make sure you act on the doctor's advice, and carefully follow the treatment he prescribes.



'My work is an act of love'



THE DAILY round in the office, in the factory, at home, can lead to holiness, because holiness consists in doing ordinary things extraordinarily well.

Whether I work at an office desk, in the home, on the land or in a factory, my work is an act of love.

So, in daily life, we do not witness to Jesus only when we speak about him; but our work is itself a prayer.

That is one reason why unemployment so grieves the Church and so invites its concern. Work is part of our humanity. Deprived of it, we feel ourselves threatened and devalued.

If we are seriously trying to live according to the mind of Christ, we will obviously want to throw ourselves wholeheartedly and with all our skills into our work.

We will never be content merely to watch the clock and to regard employment simply as a means to pay the bills and to have a good time.

There will be legitimate pride in what we do. We will want to master our craft or profession so as to give greater glory to God.

Advice from Cardinal Basil Hume, Archbishop of Westminster 1976 - 1999



NB!

Before handling food, and after using the toilet - always WASH your HANDS

Get rid of that mould

AT this time of year, the atmosphere is uncomfortably humid: hot and sticky. At home, the dampness - especially in dark, warm places like drawers and cupboards - can produce mildew on clothing and furnishings.



Mould and mildew can't flourish where there's light and a good current of air. So it's helpful to leave wardrobe doors open until the end of the humid season.

If clothing and fabrics become damp and mildewed, normal washing should remove stains. If necessary, you can add just a little bleach to the washing water (but be careful!)

If your upholstery is suffering from mildew, take the item outside if possible, and knock surface mildew off with a stiff brush. Air the item in the sun. If spots remain, dab with mild disinfectant, and rinse.

Black spots on furniture can indicate mildew. Don't just varnish over them, treat them with bleach first.



You can use a mixture of bleach and water to wash down tiles in your bathroom and kitchen. Or use a proprietary cleaner from a supermarket -

there's quite a choice.

Note: *Eau de javel* is much less strong than regular bleach. Make sure you dilute bleach adequately. Keep bleach away from children. Experiment with a small area to be cleaned before applying generally. Wear gloves when you are applying it.

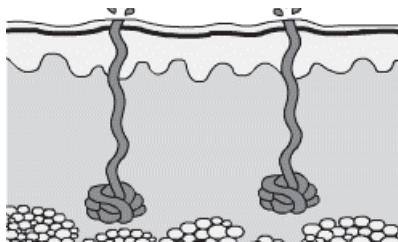
You're a millionaire!

THE AVERAGE person has three million sweat glands: so however little you have in your pocket, in terms of sweat glands, you're a millionaire!

Sweat glands are tiny structures deep within the skin. Each gland is made of a coiled tube in which the sweat is secreted, and a narrow passage-way which carries the sweat to the surface of the skin.

The two types of sweat gland

* *Eccrine glands* are the most common, especially on the palms and soles. They open directly to the skin surface.



Eccrine sweat is composed mostly of water (99 per cent) and tiny quantities of dissolved substances, including sodium chlorate (salt). That's why sweat tastes salty.

* *Apocrine glands*, which develop at puberty, occur only in hairy areas, particularly the armpits, pubic region and around the anus. They produce cellular material, as well as sweat, and open into a hair follicle before reaching the skin surface.

The activity of the sweat glands is controlled by the automatic nervous system.

Usually the glands are stimulated to produce sweat to

keep the body cool. Such sweating is heaviest on the forehead, upper lip, neck and chest.

Sweating can also be caused by anxiety or fear. This kind of sweating mainly appears on the palms, the soles of the feet and in the armpits.

Sweating also occurs with fevers.

Sweat is odourless until bacteria act upon it, producing body odour.



Prickly nuisance

THE HOT and humid weather during the rains gives rise in many people to the itchy, painful rash known as prickly heat. The medical name is *miliaria*.

Prickly heat occurs when you sweat a lot. Dead skin cells and bacteria block the sweat glands, and your skin becomes inflamed with a spotty rash that may blister.

You're more likely to suffer prickly heat if you are overweight or sweat easily.

The rash is most common on hands, feet, under the arms, on the chest, and where there's friction with clothes.

Babies and young children are more likely to be affected than adults because of their undeveloped sweat glands.

In babies the rash is usually found on the nappy area, in the skin folds and on the neck.



Treatment

The rash caused by prickly heat usually lasts for just a few days, and may then disappear on its own - but in our Gambian heat during the rainy season and up to the end of October, prickly heat is likely, without treatment, to persist and to become very irritating.

When the constant prickling or itching becomes severe, salt crystals may form in the sweat gland ducts, leading to small blisters. Itching may cause scratching, which may lead to further skin infection.

You may avoid this condition by using ant-prickly-heat powder on the vulnerable parts of your body after bathing.

Calamine lotion (*right*) can be soothing. But severe cases need anti-fungal creams or other medication.

Your doctor or pharmacist will advise.

Continue to use the medication for some days after prickly heat appears to have subsided.





Gambian Christian Anniversaries

August and September

FIFTY YEARS AGO, on 4th August 1967, Fr Michael Flynn CSSp opened the mission house at Lamin. The year before, Bishop Michael Moloney had appointed him to lead a commission to consider new directions proposed by the Second Vatican Council. In February 1975, Fr Flynn became Parish Priest at Star of the Sea, Bakau. He was the first District Superior of the Holy Ghost Fathers (Spiritans) to live in the priests' house next to the church. Following his retirement, Fr Flynn died in Ireland on 1st January 1995.

Fr Flynn would no doubt be glad that the priests' house at Bakau is now being rebuilt.

Pictured left: Star of the Sea, Bakau

9th September 1934: Death at sea of Fr O'Sullivan, who had arrived the previous April, and was being repatriated owing to ill health.

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

15th September 1954: Death of Fr John Meehan CSSp. He had served the mission in The Gambia for 50 years, having first arrived in August 1904. For 38 of these years - from 1908 until 1946 - Fr Meehan was the mission's Superior.

21st September 1957 (60 years ago): Death in Nigeria of Daniel Joof, Gambian who had spent six years studying for the priesthood.

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

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

1st September 1968: Official opening of the new premises in Banjul of St Augustine's High School, with Fr Michael Cleary (now Bishop Emeritus) as Principal. Other priests teaching there were Fr Vincent Comer, Fr John Hogan, Fr Seán Little and Fr Tarmey, all Holy Ghost Fathers (Spiritans).

6th September 1972 (35 years ago): Arrival of Fr Joseph Gough to assist Fr Pierre Sagna, Rector of the new Junior Seminary at Fajara. Later, Fr Sagna became Bishop of St Louis du Sénégal, and Fr Gough became a teacher, then Principal, of St Augustine's High School Banjul.



19th September 1972 (35 years ago): Arrival of Fr Michael Murray (left) - see also 22nd August 2009.

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

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

21st September 1987 (30 years ago): Blessing by Fr Vincent Comer, Vicar-General, of the Cluny Sisters' Convent at Barra.

7th August 1988: Brothers Henry, Milton and Senan of the Indian Province of the Christian Brothers took up residence at Sam Jack Terrace Banjul - former home of Dr Felix Blain, who had bequeathed it to the Diocese of Banjul.

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

13th August 2003: Death in Britain of Coleridge Wallace Cole, former Director of Education, WAEC Representative in London and Headmaster of Marina International School.

1st August 2006: Fr Joseph Karbo succeeded Sr Philomena Barry as Director of the Gambia Pastoral Institute.

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



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

8th August 2007 (10 years ago): Death of

Sebastian Njie, Director of the National Youth Service Scheme, Chairman of the Catholic Education Commission and Chairman of the Board of St Peter's Senior Secondary School Lamin.



15th August 2007 (Sang Marie, 10 years ago): Bishop Ellison formally convened an Assembly for the Diocese of Banjul to be held from 30th March to 4th April 2008.

20th August 2007 (10 years ago): Young people from the Christian Community of Latrikunda (CCLK) began a five-day camp at Thiès, Senegal.

16th September 2007 (10 years ago): Bishop Ellison appointed Fr David Jimoh Jarju as Vicar-General.

25th September 2007 (10 years ago): Death in Britain of Antoine Nicholas Tabbal ('CB'), businessman (right).

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

21st September 2008: A tree-felling accident at the newly-renovated St Francis Nursery School in Tranquil brought down the roof, causing D20,000 damage, and smashed furniture.

9th-17th August 2009: A Sisters' retreat was conducted by Mgr Daniel Camara of Makenni Diocese, Sierra Leone.

22nd August 2009: Death in Ireland aged 64 of Fr Michael Murray CSSp, who had served in The Gambia from 1973 to 1981.

25th-28th August 2009: Around 60 young people took part in a camp at Basse. Among other activities, they undertook a two-day cleaning exercise.

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

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

5th August 2010: The Blessed Sacrament Choir of Kanifing Estate began a visit to Dakar to give a concert and to sing at the Cathedral.



Don't forget Kaadu Dunda Gi

Sundays at 1pm, GRTS



17th September 2010: At GPI, pupils from St John Vianney School Bullock took part in a live television link with London as part of a programme in which Pope Benedict XVI, then visiting Britain, addressed Catholic school-children throughout England and Wales.

24th September 2010: An association for Senegalese Catholics was launched at the Father Farrell Hall Kanifing, and at GPI a workshop was held for priests and others on the new English translation of the Mass.

15th September 2011 (5 years ago): Sr Jeanne-Therese of the Cluny Sisters celebrated the golden jubilee of her profession.

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

10th August 2013: St Martha's Society celebrated its 40th anniversary.

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

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

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

25th July 2015: At St Camillus' Church in Washington DC Fr Anthony Gabisi (left) celebrated 30 years as a priest

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



Darkness cannot drive out darkness. Only light can do that.

Hate cannot drive out hate. Only love can do that.

Martin Luther King Jr



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***Qui manducat meum carnem et bibit meum sanguinem
habet vitam aeternum, dicit Dominus***

Whoever eats my flesh and drinks my blood has eternal life, says the Lord

Sunday Reflections

Reflections, readings and prayers for all the Sundays in August & September



Sunday 6th August

The Transfiguration of the Lord

True God and true man

PETER, James, John and the other disciples knew Jesus as a man. They had seen the testimony to Jesus as Son of God at his baptism, but it was perhaps easy for them to forget. To them, Jesus was a man. They saw him eat and sleep. Perhaps they saw him shed tears. It is nowhere recorded in the Gospels that Jesus laughed or smiled, but if he did they certainly saw it. They saw and loved him as a man.



But on the mountain of the Transfiguration, Peter, James and John saw Jesus in glory. They saw him speaking with Moses and Elijah. This taught them that the teaching of Jesus surpassed that of the Law and the prophets. When they saw Christ transfigured, they saw him as God, as well as man.

Two natures in one person. Peter, James and John saw Jesus in glory so that they could remember his Godhead when his humanity was stretched in agony on the wood of the cross. Without his divinity, the cross would have no power. Without his humanity, the cross would not achieve man's salvation.

In 451 the Council of Chalcedon proclaimed: 'We confess that one and the same Lord Jesus Christ... must be acknowledged in two natures... He is one and the same Only-Begotten, God the Word, the Lord Jesus Christ.'

This was the truth revealed to Peter, James and John on the mountain. The baby at Bethlehem was God. The Christ who taught by the Lake of Galilee had existed before the time of Moses and Elijah. The man who died on the cross was the Second Person of the Holy Trinity who before his Incarnation had already lived for ever. He is the One who comes to us in the Eucharist.

With Peter, James and John, let us take to heart the voice of the Father: 'This is my Son, the Beloved. Listen to him!' Then Christ's divine splendour will be one day revealed to us: we shall see the Son of God as he truly is, in glory.

The colour for today's Mass is white or gold

Collect

O GOD, who in the glorious Transfiguration of your Only Begotten Son confirmed the mysteries of faith by the witness of the Fathers, and wonderfully prefigured our full adoption to sonship, grant, we pray, to your servants, that, listening to the voice of your beloved Son, we may merit to become co-heirs with him...

Readings: Daniel 7:9-10,13-14. Psalm 96:1-2,6-9.

Response: The Lord is king, most high above all the earth.
2 Peter 1:16-19

Gospel acclamation: Alleluia... This is my Son, the Beloved. He enjoys my favour; listen to him.

Gospel: Matthew 17:1-9

Prayer over the Offerings

SANCTIFY, O Lord, we pray, these offerings here made to celebrate the glorious Transfiguration of your Only Begotten Son, and by his radiant splendour cleanse us from the stain of sin...

Preface

...for he revealed his glory in the presence of chosen witnesses, and filled with the greatest splendour that bodily form he shares with all humanity, that the scandal of the Cross might be removed from the hearts of his disciples, and he might show how in the Body of the whole Church is to be fulfilled what so wonderfully shone forth first in its Head...

Prayer after Communion

MAY the heavenly nourishment we have received, O Lord, we pray, transform us into the likeness of your Son, whose radiant splendour you willed to make manifest in his glorious Transfiguration...

13th August

19th Sunday in Ordinary Time

'Take heart'

IN today's readings we are presented with two scenes of dramatic intensity - and distress.

In the first reading, God reveals himself to the prophet Elijah.

Elijah was in despair: his fellow Israelites had broken God's covenant, and he was prepared to die. God spoke to him, not in a voice of terrifying power, but in 'a gentle breeze'.

(Another translation reads, 'a still, small voice'.)

The beginning of today's Gospel reading tells how Jesus went alone into the hills to pray: a reminder to us that in our busy, noisy lives we need to set time aside to be 'alone with God'.

Then, as in the first reading, we are confronted with distress - that of Jesus' disciples alone in a boat, at the mercy of a storm. They were terrified when they saw Jesus walking towards them on the water. Impetuous Peter wanted to walk on the water, too. But his faith was not strong enough.



What are the lessons for us? First, that God, though limitless in grandeur and power, often comes to us quietly, in the recesses of our heart. Second, that though we are members of Christ's family, we're often buffeted by life's storms and our lack of faith. Yet our loving Lord Jesus accepts our weakness. He comes towards us, bids us to trust him, and strengthens our faith. Jesus says to Peter and to each of us, 'Take heart, it is I; have no fear.' He is indeed the Son of God.

See illustration and reading, back page
The colour for Sundays in Ordinary Time is green

Collect

ALMIGHTY, ever-living God, whom, taught by the Holy Spirit, we dare to call our Father, bring, we pray, to perfection in our hearts the spirit of adoption as your sons and daughters, that we may merit to enter into the inheritance which you have promised...

Readings: Kings 19:9,11-13. Psalm 84: 9-14. Response: Let us see, O Lord, your mercy, and give us your saving help. Romans 9: 1-5.

Gospel acclamation: Alleluia... My soul is waiting for the Lord; I count on his word.

Gospel: Matthew 14:22-33

Prayer over the Offerings

BE pleased, O Lord, to accept the offerings of your Church, for in your mercy you have given them to be offered, and by your power you transform them into the mystery of our salvation...

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

Prayer after Communion

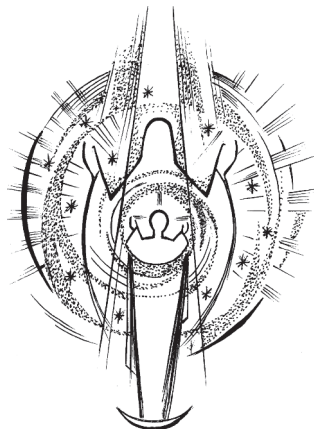
MAY the communion in your Sacrament that we have consumed save us, O Lord, and confirm us in the light of your truth...

Assumption of the Blessed Virgin Mary

Holy Day of Obligation

See page 4

*The colour for the Mass of the
Assumption is white or gold*



VIGIL MASS

on Monday evening, 14th August

Collect

O GOD, who looking on the lowliness of the Blessed Virgin Mary, raised her to this grace, that your Only-Begotten Son was born of her according to the flesh, and that she was crowned this day with surpassing glory, grant through her prayers, that, saved by the mystery of your redemption, we may merit to be exalted by you on high...

Readings: 1 Chronicles 15:3-4,15-16; 16:1-2. Psalm 131: 6-7,9-10,13-14. Response: Go up, Lord, to the place of your rest; you and the ark of your strength. 1 Corinthians 15: 54-57.

Gospel acclamation: Alleluia... Happy are those who hear the word of God, and keep it.

Gospel: Luke 11: 27-28

Prayer over the Offerings

RECEIVE, we pray, O Lord, the sacrifice of conciliation and praise, which we celebrate on the Assumption of the holy Mother of God, that it may lead us to your pardon and confirm us in perpetual thanksgiving...

Preface *as in the following day's Mass (see below)*

Prayer after Communion

HAVING partaken of this heavenly table, we beseech your mercy, Lord our God, that we who honour the Assumption of the Mother of God may be freed from every threat of harm...

MASS

on Tuesday 15th August

Collect

ALMIGHTY ever-living God, who assumed the Immaculate Virgin Mary, the Mother of your Son, body and soul into heavenly glory, grant, we pray, that, always attentive to the things that are above, we may merit to be sharers of her glory...

Readings: Revelation 11:19; 12:1-6,10. Psalm 44:10-12, 16. Response: On your right stands the queen in garments of gold. 1 Corinthians 15:20-26.

Gospel acclamation: Alleluia... Mary has been taken up into heaven; all the choirs of angels are rejoicing.

Gospel: Luke 1:39-56

Prayer over the Offerings

MAY this oblation, our tribute of homage, rise up to you, O Lord, and, through the intercession of the most Blessed Virgin Mary, whom you assumed into heaven, may our hearts, aflame with the fire of your love, constantly long for you...

Preface

... for today the Virgin Mother of God was assumed into heaven as the beginning and image of your Church's coming to perfection, and a sign of sure hope and comfort to your pilgrim people; rightly you would not allow her to see the corruption of the tomb, since from her own body she marvellously brought forth your incarnate Son, the Author of all life...

Prayer after Communion

HAVING received the Sacrament of salvation, we ask you to grant, O Lord, that, through the intercession of the Blessed Virgin Mary, whom you assumed into heaven, we may be brought to the glory of the resurrection...



REMINDER

EVERYONE is welcome to attend Mass. But only Catholics may receive Holy Communion, and only if they are free from serious sin.

If you are aware of any sin which prevents you from receiving Communion, you must confess before a priest. Having been granted absolution, you may then receive Holy Communion in good faith and with joy.

20th August 20th Sunday in Ordinary Time

There are no outsiders

MUCH of the Old Testament portrays God - 'the Lord' - as exclusively the God of Israel. But the Israelites came slowly, and often painfully, to understand that God is the Creator and Ruler of the earth and all its peoples. Among those who love and obey God, there are no outsiders.

We see in today's Gospel reading that even in Jesus' day some Jews considered that their distinctive manner of worship set them apart from others, and above others. They were scornful and dismissive of all those who were not Jews. Yet Jesus told an outsider, a Canaanite women who asked for his help: 'Woman, you have great faith. Let your wish be granted.'

The word 'catholic' is of Greek origin. It means 'universal'. Our faith should make us open and kind to everyone, just as Jesus was - and is.

Collect

O GOD, who have prepared for those who love you good things which no eye can see, fill our hearts, we pray, with the warmth of your love, so that, loving you in all things and above all things, we may attain your promises, which surpass every human desire...

Readings: Isaiah 56:1,6-7. Psalm 66:2-3,5-6,8. Response: Let the peoples praise you, O God; let all the peoples praise you. Romans 11:13-15, 29-32.

Gospel acclamation: The sheep that belong to me listen to my voice, says the Lord. I know them, and they follow me.

Gospel: Matthew 15:21-28

Prayer over the Offerings

RECEIVE our oblation, O Lord, by which is brought about a glorious exchange, that by offering what you have given we may merit to receive your very Self...

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

Prayer after Communion

MADE partakers of Christ through these Sacraments, we humbly implore your mercy, Lord, that, conformed to his image on earth, we may merit also to be his co-heirs in heaven...

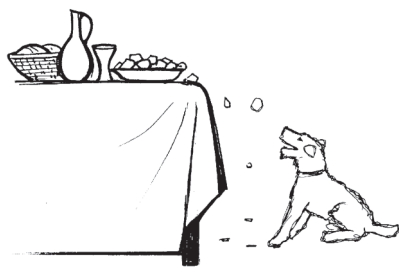
27th August 21st Sunday in Ordinary Time

By divine appointment

AT every Sunday Mass, the Old Testament reading points us towards the Gospel.

Today we are told in Isaiah that God was to give Eliakim son of Hilkiah authority over Jerusalem and Judah: an exalted and powerful role.

The Gospel relates that Jesus asked his disciples who the people thought he was. The disciples gave a variety



of answers. But Simon Peter ascribed to his Master the greatest of all possible roles: 'You are the Christ, the Son of the living God.'

This is a turning-point in Matthew's Gospel. Jesus declared that Peter had learnt this from God himself, and that Peter - the rock, *Petrus* in Greek - was to be the foundation of the Church. He granted Peter the keys of the kingdom of heaven.

Why did Jesus instruct his disciples not to tell anyone that he was the Christ, God's anointed? It was because his 'hour' - the time for his shame and glory, his passion and resurrection - had 'not yet come'. As St Paul declares, in the Second Reading, 'How rich are the depths of God!'

Collect

O GOD, who cause the minds of the faithful to unite in a single purpose, grant your people to love what you command and to desire what you promise, that, amid the uncertainties of this world, our hearts may be fixed on that place where true gladness is to be found...

Readings: Isaiah 22:19-23. Psalm 137:1-3,6,8. Response: Your love, O Lord, is eternal; discard not the work of your hands. Romans 11:33-36.

Gospel acclamation: Alleluia... You are Peter, and on this rock I will build my Church, and the gates of the underworld can never hold out against it.

Gospel: Matthew 16:13-20

Prayer over the Offerings

O LORD, who gained for yourself a people by adoption through the one sacrifice offered once for all, bestow graciously on us, we pray, the gifts of unity and peace in your Church...

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

Prayer after Communion

COMPLETE within us, O Lord, we pray, the healing work of your mercy, and graciously perfect and sustain us, that in all things we may please you...

3rd September 22nd Sunday in Ordinary Time

Take up your cross

THERE is a touch of Lent about this Sunday's readings: a reminder that our journey through life may entail suffering for our love of God and his will for us.

The prophet Jeremiah felt 'a fire burning' in his heart which impelled him to prophesy in God's name, despite insults and violence. And Jesus told his followers that if they wanted to follow him they must renounce their own concerns, each one bearing his cross: 'What will a man gain if he wins the whole world and ruins his life?'

We may understand and nod in agreement when we hear this in church; but when we go out from Mass into 'the world', don't we often try to avoid unpleasant duties which conflict with our desire for comfort and ease? Our 'number one' is not Jesus, but ourselves.



*'Take up your cross,' the Saviour said
 'If you would my disciple be.
 Deny yourself, the world forsake,
 And humbly follow after me.'*

Collect

GOD of might, giver of every good gift, put into our hearts the love of your Name, so that, by deepening our sense of reverence, you may nurture in us what is good, and, by your watchful care, keep safe what you have nurtured...

Readings: Jeremiah 20:7-9. Psalm 62:2-6,8-9. Response: For you my soul is thirsting, O Lord my God. Romans 12: 1-2.

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

Gospel: Matthew 16:21-27

Prayer over the Offerings

MAY this sacred offering, O Lord, confer on us always the blessing of salvation, that what it celebrates in mystery it may accomplish in power...

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

Prayer after Communion

RENEWED by this bread from the heavenly table, we beseech you, Lord, that, being the food of charity, it may confirm our hearts and stir us to serve you in our neighbour...

10th September 23rd Sunday in Ordinary Time

Accepting responsibility

IT was traditional Jewish belief that God punished or rewarded children according to the deeds of their parents. See, for example, Deuteronomy 5:9: 'I, the Lord your God, am a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth generation...'

But the prophet Ezekiel asserted that God wants each of us to accept responsibility for our own behaviour and decisions. Jesus went further: he said we must sort out disagreements and wrong behaviour among ourselves. We have a responsibility to establish reconciliation and justice. Jesus gave authority to Peter and the apostles, in particular, to examine cases of wrong-doing and apportion blame or forgiveness in his name.

If we accept responsibility for our actions, how much more harmonious our lives will be - in the family, in our community, in our nation!

Collect

O GOD, by whom we are redeemed and receive adoption, look graciously upon your beloved sons and daughters, that those who believe in Christ may receive true freedom and an everlasting inheritance...

Readings: Ezekiel 33:7-9. Psalm 94:1-2, 6-9. Response: O that today you would listen to his voice! Harden not your hearts. Romans 13: 8-10.



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

Gospel: Matthew 18:15-20

Prayer over the Offerings

O GOD, who give us the gift of true prayer and of peace, grant that, through this offering, we may do fitting homage to your divine majesty, and, by partaking of the sacred mystery we may be faithfully united in mind and heart...

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

Prayer after Communion

GRANT that your faithful, O Lord, whom you nourish and endow with life through the food of your Word and heavenly Sacrament, may so benefit from your beloved Son's great gifts that we may merit an eternal share in his life...

17th September 24th Sunday in Ordinary Time

Forgiveness

JESUS taught his followers that he had come to fulfil the teaching of the prophets. Today we have prime examples in our readings from Sirach (Ecclesiasticus) and the Gospel of St Matthew.

Sirach wrote: 'Forgive your neighbour the hurt he does you. If a man nurses his anger, how can he demand compassion from the Lord?'

In the Gospel we are reminded of the occasion when Peter asked Jesus how often he should forgive his brother - that is, any fellow-Jew. The rabbis usually suggested three times. But Jesus' combination of 'seven' and 'seventy' symbolised completeness: he insisted that forgiveness should be without limit. As an illustration, Jesus told the parable of the 'unmerciful servant' - the man whose master had forgiven him an enormous, overdue debt, but who himself would not forgive the lesser debt owed by a fellow-servant.

'Remember the commandments, and do not bear your neighbour ill-will,' wrote Sirach. And in the Lord's own prayer, we ask our Father. 'Forgive us our trespasses, as we forgive those who trespass against us.'

Collect

LOOK upon us, O God, Creator and ruler of all things, and, that we may feel the workings of your mercy, grant that we may serve you with all our heart...

Readings: Sirach 27:30-28:7. Psalm 102:1-4,9-12. Response: The Lord is compassion and love, slow to anger and rich in mercy. Romans 14:7-9

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

Gospel: Matthew 18:21-35

Prayer over the Offerings

LOOK with favour on our supplications, O Lord, and in your kindness accept these your servants' offerings, that what each has offered to the honour of your name may serve the salvation of all...

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



Prayer after Communion

MAY the working of this heavenly gift, O Lord, we pray, take possession of our minds and bodies, so that its effect, and not our own desires, may always prevail in us...

24th September
25th Sunday
in Ordinary Time

'It's unfair!'

'MY thoughts are not your thoughts.' So said God through his prophet Isaiah. Yes, indeed: God's great love can never be fully comprehended by mere mortals.

Christ's parable in today's Gospel concerns a landowner who at the end of the day paid every labourer equally, regardless of how many hours each one had worked.

Surely the landowner was unfair to the labourers who had worked the longest? Our notion of 'fairness' is limited by our instinct to seek for ourselves what we feel is our right, while looking over our shoulder to see that no-one else benefits more than ourselves. But should we question God's love and generosity, which he dispenses as he wishes?



Let us thank God for all he gives us; and thank him, too, for all his goodness to others.

Collect

O GOD, who founded all the commands of your saving Law upon love of you and of our neighbour, grant that, by keeping your precepts, we may merit to attain eternal life...

Readings: Isaiah 55:6-9. Psalm 144:2-3,8-9,17-18. Response: The Lord is close to all who call him. Philippians 1:20-24, 27.

Gospel acclamation: Alleluia... Open our hearts, O Lord, to accept the words of your Son.

Gospel: Matthew 20:1-16

Prayer over the Offerings

RECEIVE with favour, O Lord, we pray, the offerings of your people, that what they profess with devotion and faith, may be theirs through these heavenly mysteries...

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

Prayer after Communion

GRACIOUSLY raise up, O Lord, those you renew through this Sacrament, that we may come to possess your redemption both in mystery and in the manner of our life...



?
Question
Box

What does the Church teach about gambling?

THE CHURCH is not opposed to all games of chance and wagers. Indeed, some congregations raise useful sums through raffles. But there is a *caveat* – a serious warning.

Gambling is wrong if a man or woman becomes so addicted that he or she cannot meet the obligation to support the family.

'The Catechism of the Catholic Church' (1994) puts it this way:

2413: Games of chance (card games, etc) or wagers are not in themselves contrary to justice. They become morally unacceptable when they deprive someone of what is necessary to provide for his needs and those of others.

The passion for gambling risks becoming an enslavement. Unfair wagers and cheating at games constitute grave matter, unless the damage suffered is so slight that the one who suffers it cannot reasonably consider it significant.

So: if you regularly spend more time and money than you can afford on football pools and other betting games, think of your first duty - which is to provide adequately for your family.

If you are addicted to gambling, seek advice and help.



Congratulations
and
Prayerful Best
Wishes
to
The Right Reverend
Michael Cleary CSSp

Bishop Emeritus of Banjul
on the occasion of his 92nd Birthday
Friday 1st September 2017

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. *Amen*



If you want inner peace, try giving up Facebook

by Fr DAVID PALMER

FOR years I was a 'social media junkie', regularly checking my telephone for updates on Facebook and Twitter and posting my wisdom to the world at large. I enjoyed receiving 'likes' and retweets as much as the next person - more, perhaps.

Generally I didn't question the value of social media as a whole. Certainly not from a Catholic point of view. After all, is social media not one of the primary forms of modern communication? Do Catholics not need to be there for evangelisation purposes? Indeed, couldn't this be seen as part of my ministry as a priest, a sort of cyber parish?

But I recently met a seminarian friend who stopped using Facebook a couple of years ago. He swore that it had improved his life, especially his life as a Catholic. He challenged me to follow his example.

Immediately, I felt defensive, like a man addicted to gambling. My internal reaction rather took me aback: why did the idea of coming off social media seem so threatening? Was I actually addicted to the retweets and likes I received?

As I thought more about withdrawing from Facebook and Twitter, I spoke to people who raised various objections. Two alone seemed to have some merit.

First, that social media is a platform for communication; and therefore the Church should no more be absent from Facebook and Twitter than St Paul was from the Areopagus.

Second, it is a way of keeping in touch with people with whom I would otherwise lose contact.

How many have been converted through a tweet?

These two arguments alone gave me pause for thought. But as for the first, I wondered how many people had actually been converted through a tweet. I suspected not that many. Perhaps just as many (if not more) people are put off the faith by the internecine warfare among Catholics online. Social media do not encourage nuance and moderation. They tend to accentuate the less pleasant side of communication, and the more outrageous comments tend to draw the most likes.

Like journalists, social media users face the temptation to focus on the scandalous and divisive, something that doesn't sit comfortably with St Paul's admonition in Philippians 4:8: 'Whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable ... if anything is excellent or praiseworthy ... think about such things.'

As for the second objection, losing touch with people as situations change is natural. Trying to freeze every temporal relationship into a sort of cryogenic Facebook friend chamber

is futile. A few weeks ago a Facebook friend of mine announced that he was back on the platform. I hadn't even noticed that he'd left. That says it all.

In my case, the fundamental reason for leaving the world of Facebook and Twitter was the concern frequently voiced by Benedict XVI about the need for 'interior recollection'.

Social media tend to draw us to a surface, shallow engagement with the world. They encourage slavery to the moment, the passing fad, the current controversy. They militate against a centredness on the Word, leading us instead to an eccentric focus on mere words, the babble of Babel.

As Benedict XVI observed back in 2005: 'Silence is so lacking in this world which is often too noisy, which is not favourable to recollection and listening to the voice of God... Let us cultivate interior recollection so as to receive and keep Jesus in our lives.'

Facebook and Twitter didn't help me to cultivate inner recollection. They didn't enable me to root myself in the depths of the presence of God. So they needed to go. It may be a different story for others, but I think that, at the very least, all Catholics should include their social media use in their examination of conscience.

I left Facebook and Twitter on Good Friday.

I doubt that my 'friends' and 'followers' have been left bereft or sense a gaping void in their lives that used to be filled by my posts and tweets. The reality is that most of them won't even notice. (Nor will they when I actually die - but that's for another day, I hope.)

Have I missed social media? Well, I am writing this on a break in Whitby [northern England] and I'll be honest. I wanted to take a picture of Whitby Abbey and post it online, so that everyone could rejoice in my good fortune to be somewhere beautiful when they were sitting in their offices. But I had no way of doing so. So I didn't take the photo at all, and instead enjoyed the view.

Taken from The Catholic Herald, London.

Fr David Palmer is a priest of the Ordinariate of Our Lady of Walsingham in England



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CHILDREN'S PAGE

Here is a
picture for you
to colour





'Are you saved?'

by PAUL THIGPEN

'ARE you saved?' That's a question often heard from well-meaning Christians who want to help others to know Jesus Christ. As Catholics whose faith is centred in Jesus, we can appreciate their good intentions and admire their willingness to talk about God.

Even so, many Catholics may have trouble understanding what the question is really about. What exactly do people mean when they talk of being already 'saved'?

Salvation guaranteed?

Christians with this query often view salvation as a past event that took place when they made a confession of faith in Jesus as Saviour and Lord.

Many of them also believe that this act of faith now guarantees them a place in heaven, no matter what they may do for the rest of their lives. They will never have to face the punishment of hell for their sins.

The teaching of the Catholic Church helps us understand that this is actually a mistaken notion of salvation. Jesus Christ came to give us much more than a kind of eternal fire insurance policy. Salvation in the fullest sense is an ongoing process that won't be complete until after we die. And in the meantime, it's still possible to turn away again from God.

When someone asks us, then, whether we are 'saved', perhaps the best short answer is this: 'Well, I'm doing what the apostle Paul tells us to do in the Bible: I'm 'working out' my salvation day by day. (Philippians 2:12)

If we want to follow up on that statement, we can assure the enquirer that we do in fact have faith in Jesus Christ, that we recognise him as our Saviour and Lord, and that our goal is to be counted one day among the saints in heaven.

But why end the discussion there? If you want to take it a step farther, try this approach. Say, 'Now I have a question for you: We both know that Jesus saves us from sin. But what are we saved for?'

This query shifts the focus of the conversation. Exploring the answer together can help the other person grasp more fully and accurately what it actually means to be saved.

What is salvation?

According to the Catholic understanding of salvation, rooted in Scripture, we aren't just saved from sin. We're saved for eternal life with God.

Why did God create us in the first place?

He made us in certain ways like himself, able to think and choose, so we could be sons and daughters who live in friendship with him.

God created us for himself, for nothing less than to know, love, serve and enjoy him - now and forever.

Through sin, however, we've rebelled against God and rejected his friendship. As a result, his likeness in us has been marred, and we have separated ourselves from him. Since he is the Source of all that's good, such separation can lead only to misery in both this life and the next.

Because God loved us so much, he sent his Son, Jesus Christ, to save us from such a terrible fate. The life, death and resurrection of Jesus offer us, through the forgiveness of our sins, escape from eternal punishment.

But that's not all. He also reconciles us to God, opening the door to a full restoration of our friendship with him.

In this way, Jesus begins the process of a complete renewal of God's likeness in us, a healing of the brokenness that comes from sin. So salvation isn't just a way to avoid hell, nor is it just a past event.

On the contrary: salvation in its fullness is God's new creation. To save us, he remakes us in his likeness - a life-long process requiring our co-operation - so that we can once again think and love as he thinks and loves. This process finds its completion only in heaven, where eternal life is enjoyed in perfect harmony with him.

Those who are joined there with God forever in the deepest possible communion of love will achieve their greatest destiny. They will fulfill their deepest longing. They will become what they were made to be.

Shipwreck survivors

Consider this analogy.

We're like the survivors of a shipwreck in a storm in mid-ocean. We've been rescued from drowning and welcomed on board the ship we call the Church. That ship is now taking us to a safe harbour: our home in heaven with God.

But we're not home yet.

You could say, then, that we've been 'saved' in the sense of being rescued and taken aboard a safe vessel. But we can't really speak of being 'saved' in the full sense until we reach our destination. We must humbly admit that we haven't yet arrived at our final perfection.

Meanwhile, we also must recognise the sobering possibility that - God forbid - we could choose some day to jump overboard again.

Salvation isn't guaranteed just because of something we've done in the past. We continue to have a free will, which is part of God's likeness in us. So we still have the ability to turn away from God again.

It's a chilling possibility. But it shouldn't make us perpetually worried that we'll be damned despite our best efforts to grow in grace. We can be confident that God desires

our salvation, and he is faithful to help us. If we're tempted to forsake him, he will grant us the power to resist that temptation.

Even so, the choice is still ours.

In fact, we make choices every day that draw us closer to God or lead us farther away from him. That's why simply believing in Jesus isn't enough. Friendship with God, like friendship of any kind, is more than just getting acquainted. It involves making a series of choices to love, over the long term, so that a committed relationship grows.

Faith is useless, then, without good works. God must have our active co-operation, because both our mind and our will - the full likeness of God - must be renewed if we are to be saved in the end.

If you talk over these points with Christian friends who ask

whether you're saved, you could open up for them a whole new way of thinking.

Be sure to show them that this understanding of salvation is found throughout Scripture - such as when St Peter tells us to 'long for pure spiritual milk, so that by it you may grow up to salvation' (1 Peter 2:2), or when St Paul tells the Corinthians, 'I preached to you the Gospel, which you received, in which you stand, by which you are saved, if you hold it fast.' (1 Corinthians 15:1-2)

What if the conversation ends before they are convinced? Even then, the time you've spent thinking about what salvation really means can deepen your faith and bring you closer to God.

The author is an American journalist who has served on the theology faculty of several universities.



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.

Eucharistic Adoration

CATHOLICS believe that Jesus is present in a unique way in the tabernacle. Because they become the Body and Blood of Jesus in the Mass, we show love and reverence to the consecrated Bread (the Host) and the consecrated Wine (the Precious Blood): they have changed, and become sacred. We refer to the consecrated elements as the 'Blessed Sacrament'.

From the earliest times the Blessed Sacrament has been kept in a safe place in the church so that people who are sick and housebound may be brought Holy Communion. This safe place is the tabernacle. That is why you will often see people praying before the tabernacle, and it is the reason why we go down on one knee (genuflect) when we pass in front of the tabernacle, and when we enter or leave the church.

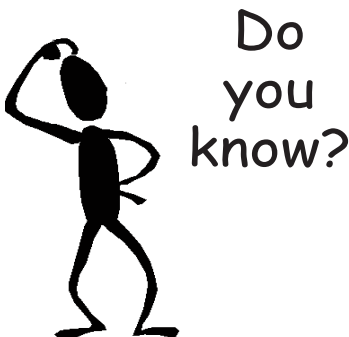
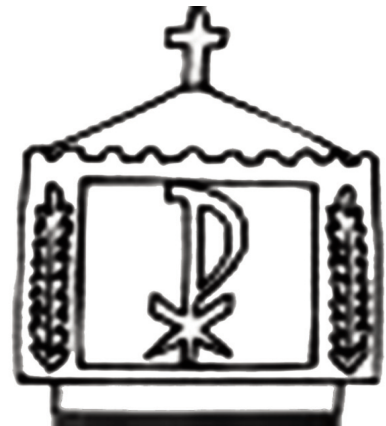
A red or white light burns nearby, day and night, to remind us of the presence of Jesus.

Pope Paul VI described the tabernacle as the 'living heart beating in our churches', and the area of the church where it is the most sacred part of the building.

Until the 12th century, the Blessed Sacrament was reserved privately, so that it could be administered to the sick and dying. Then, many people's growing wish to worship Christ present under the appearance of the consecrated Bread outside the Mass stimulated the development of the doctrine of the Real Presence.

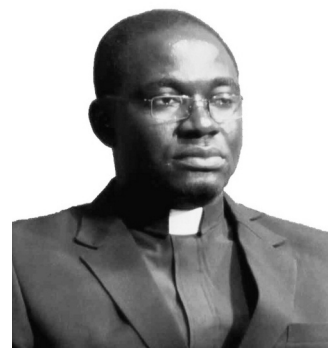
In 1204 Pope Urban IV instituted the feast of *Corpus Christi*. The following years saw the practice of exposing the Blessed Sacrament in the monstrance (*monstrare* - to show) and carrying it in solemn procession in public places, and the rite of Exposition and Benediction.

In Western Catholic tradition, Benediction is the service of exposition and adoration which concludes with the blessing by the celebrant of the faithful with the Host visible in the monstrance.

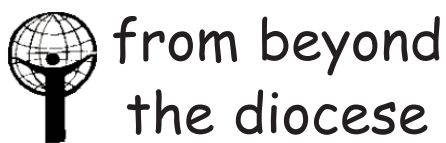


Do
you
know?

- 1 Who, in the Old Testament, preaches repentance to the people of Nineveh, the capital city of Assyria?
- 2 What was the nationality of Pope St John Paul II?
- 3 Which of St Paul's letters is the shortest?
- 4 Which of the Eucharistic Prayers is known as 'the Roman Canon'?
- 5 Name the priest in the photograph (right).



Answers on page 29



Trump's decision to pull out of Paris climate deal is 'deeply troubling', says US bishop



PRESIDENT Donald Trump's decision 'not to honour the US commitment' to the Paris climate agreement 'is deeply troubling', the chairman of the US bishops' Committee on International Justice and Peace has said.

'The Scriptures affirm the value of caring for creation and caring for each other in solidarity. The Paris agreement is an international accord that promotes these values,' Bishop Oscar Cantú of Las Cruces, New Mexico, said. 'President Trump's decision will harm the people of the United States and the world, especially the poorest, most vulnerable communities.'

The Paris accord has been ratified by 134 of the 197 countries that approved it in December 2015 under the UN Framework Convention on Climate Change.

A day before Mr Trump announced the withdrawal of the US from the climate accord, Cardinal Peter Turkson, Prefect of the Vatican's Dicastery for the Integral Development of People, told reporters in Washington, 'Certain issues should be taken out of the political discussion and not be politicised ... The truth is, climate is a global public good and is not limited to any country, not limited to any nation.'



Climate change protesters pass in front of the White House

Catholic institutions closed in Congo violence

VIOLENCE in the Kasai region of the Democratic Republic of the Congo has claimed 3,383 lives since last October, according to the Apostolic Nuncio.

Five seminaries, 60 parishes, 34 religious houses and 141 Catholic schools have been closed or damaged, Archbishop Luis Mariano Montemayor told the Fides news agency on 22nd June. In addition, two bishops - Bishops Félicien Mwanama Galumbulula of Luiza and Bishop Pierre-Célestin Tshitoko Mamba of Luebo - have been forced into internal exile.

Polish Prime Minister's son celebrates first Mass

THE PRIME Minister of Poland, Beata Szydlo (*right*), attended the first Mass celebrated by her elder son, ordained a priest on 27th May.

Fr Tymoteusz Szydlo, aged 25, celebrated Mass the following day at the church in Przecieszyn where he was baptised. It is traditional in Poland for a newly-ordained priest to celebrate his first Mass in the town where he grew up.



At Pentecost, the new priest celebrated Mass in the Extraordinary Form (the Tridentine Mass) at the Church of the Holy Cross in Krakow.

The Prime Minister said that she and her husband, Edward Szydlo, were 'very happy and proud.' She heads a government of the conservative Law and Justice Party, which adheres to traditional Catholic teachings on family matters.

United Arab Emirates renames mosque 'Mary, Mother of Jesus'



A MOSQUE in Abu Dhabi, capital of the United Arab Emirates (UAE), has been renamed 'Mary, Mother of Jesus'.

Sheikh Mohammad bin Zayed Al-Nahyan, Crown Prince of Abu Dhabi, ordered that the mosque be renamed 'to consolidate bonds of humanity between followers of different religions'.

Mary plays a prominent role in Christianity and Islam. Canon Andrew Thompson of St Andrew's Anglican Church near the renamed mosque, told *Gulf News*, 'We're delighted that we are celebrating something that we have in common.' He added that in both faiths, Mary 'symbolises obedience to God', and that he looked forward to 'growing in deeper understanding' with members of the Islamic faith.

The move to rename the mosque - formerly known as the Sheikh Mohammad bin Zayed Mosque - reflects the UAE's efforts to appear as champions of religious tolerance in the region. Although the UAE's official religion is Islam, the constitution guarantees the freedom to practise any religion. The International Institute for Management Development in Switzerland has ranked the UAE first regionally and third globally for religious tolerance.

In 2015 the Catholic Church in Abu Dhabi opened its second church. The UAE has also granted land to construct the first Hindu temple in Abu Dhabi.

Priest condemns 'miniature brides' at First Communion



A PRIEST in Ireland has criticised parents who reduce their child's First Communion to an 'orgy of materialism with miniature brides', and adding that many children never return to Mass the following Sunday.

Fr Paddy O'Kane, parish priest of Ballymagroarty in the Diocese of Derry, said that some families prepare their child for First Communion simply 'because everyone else is doing it'.

'Perhaps [it] is a harmless tradition keeping them in a club which, for all its flaws, they'd rather remain part of,' he said. 'Or they don't want their child singled out as different. Or they just want to throw a party. Then it's reduced to an orgy of sentimentality and materialism with miniature brides.'

Fr O'Kane reminded parents that when their child was baptised, they 'promised to bring him or her up in the practice of the faith: That promise will only be kept if this is not a "once off" occasion, but the beginning of a new stage in his or her faith journey. Simply put, you must bring him or her to back to Mass again every weekend after First Communion.'

In 2015 Fr O'Kane called for an end to the school 'production line' of preparing children for First Communion only to see them never return. He said that of 121 children who had recently made their First Communion at his parish, just 20 returned the following Sunday, which was 'profoundly disappointing'.

Coptic Orthodox bishop tells terrorists: 'You are loved'

TERRORISTS are loved by God, not for what they do, but because they were created for much greater things, according to the General Bishop of the Coptic Orthodox Church in the United Kingdom.

Bishop Anba Angaelos said that even people who commit the most evil acts deserve to be loved as human beings. Addressing the terrorists, he said: 'You are loved. The violent and deadly crimes you perpetrate are abhorrent and detestable, but you are loved.'

'You are loved by God, your Creator, for he created you in his image and according to his likeness, and placed you on this earth for much greater things, according to his plan for all humankind.'

'You are loved by me and millions like me, not because of what you do, but what you are capable of as that wonderful creation of God, who has created us with a shared humanity.'

You are loved by me and millions like me because I, and we, believe in transformation.'

He added that even those who had persecuted Christ 'went on to live with grace... We believe in transformation because, on a daily basis, we are personally transformed from a life of human weakness and sinfulness to a life of power and righteousness... the whole message of the cross and resurrection of our Lord Jesus Christ is to take humanity from the bonds of sin and death to a liberation in goodness and everlasting life.'

Bishop Angaelos said that he grieves for young men who see it as 'not only justifiable, but glorious, to take the lives of other young men and women. No family should lose a son in this way, even if they are partially or wholly responsible for his flawed ideology.'

The bishop said that such attacks are due to a loss of understanding of the sanctity of life. 'What is important is not that this message be read, but that it be communicated; not that it be accepted but that it be understood... not that it should be fully embraced, but that it may create at least a shadow of a doubt in the minds of those intent on inflicting harm and pain.'



Bishop 'brutally murdered'

BISHOP Jean Marie Benoît Balla of Bafia, Cameroon (*right*), was 'brutally murdered', the country's bishops have asserted.

Fishermen discovered the bishop's body in the River Sanaga on 2nd June,

a few miles from where his abandoned car had been found two days before. Bishop Balla was 58 years old, and would have celebrated 30 years as a priest next year.

'The body is now at the disposal of the authorities investigating the case to discover the causes and the perpetrators of this hateful, unacceptable crime,' the bishops stated. They cited 'the sad list' of bishops, priests and consecrated persons assassinated in circumstances 'still not clear today'. In particular they remembered Monsignor Yves Plumey, Archbishop Emeritus of Garoua, assassinated in 1991; Fr Joseph Mbassi (1988); Fr Antony Fontegh (1990); reverend sisters in Djoum (1992); and Fr Engelbert Mveng (1995).

The bishops called for 'complete light to be shed on the circumstances and the motivation of the murder of Bishop Balla', and demanded that 'those responsible be identified and handed over to justice to be judged by the law of the land'.

Bishop Balla was appointed Bishop of Bafia, which has a Christian population of over 200,000, in 2003.

The diocese has 21 priests and 57 religious spread over 15 parishes, and will mark its 50th anniversary in January.

The Catholic Church's 24 dioceses account for 38 per cent of Cameroon's 20.4 million inhabitants, with Protestants making up 26 per cent and Muslims 21 per cent.



Some weekday celebrations: August & September

Friday 4th August: St John Vianney *priest*

AFTER difficult beginnings, especially with the study of Latin, Jean-Baptiste Marie Vianney was ordained in 1815, and three years later sent to the French village of Ars, not far from Lyon. He opened an orphanage for girls which soon became a model. But he is mostly revered as a confessor. Within a few years, penitents were coming from neighbouring parishes, from further afield, and from all of France. By 1855 there were almost 20,000 a year. In the last ten years of his life, John Vianney spent 16 to 18 hours a day in the confessional. Pope Pius X commended John Vianney as a model pastor. He died in 1859 and was canonised in 1935. St John is also known as the *Curé d'Ars* (the Parish Priest of Ars). In our own diocese, the church at Bulock is dedicated to him.



Wednesday 9th August: St Teresa Benedicta of the Cross *martyr*

ST TERESA Benedicta of the Cross, also known as St Edith Stein, was born into a Jewish family at Breslau (then in Germany, now Wrocław, Poland). From being an atheist, Edith was baptised in 1922. For her, Catholicism was not the denial, but the fulfilment, of her Jewish inheritance. She moved from Germany to the Netherlands to avoid Nazi persecution, but in 1942 was arrested and sent to Auschwitz concentration camp, where she died in the gas chamber. She is remembered for her search for truth and her attempts to promote peace and understanding in the face of hatred and war. In 1987 Edith Stein was beatified by Blessed John Paul II, who went on to canonise her in 1998.

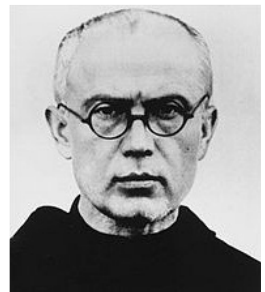


Thursday 10th August: St Lawrence *martyr*

LAWRENCE was a deacon in Rome during the 3rd-century papacy of Sixtus II. When the Pope was executed during the Emperor Valerian's persecution of Christians, Lawrence was asked to surrender the church's treasure to the State. Instead, he distributed the money to the poor, for which he was condemned to death. Tradition says that he was roasted to death, and that his fearless behaviour at his execution led to many conversions.

Monday 14th August: St Maximilian Kolbe *martyr*

MAXIMILIAN Kolbe was born in 1894 in Poland, then part of the Russian Empire. His father was German and his mother Polish. In 1907 he joined the Franciscans, and was ordained in 1918. The following year he returned to newly-independent Poland and founded a seminary and a radio station. In 1922 Fr Kolbe established a monthly periodical, and five years later founded a monastery which became a major publishing centre. In 1930 he left for Japan, and spent six years there, founding a monastery, a seminary and a Japanese newspaper. In his absence from Poland, his monastery began to publish Poland's top-selling daily newspaper. During the Second World War Fr Kolbe provided shelter for Polish refugees, including 2,000 Jews. In February 1941 he was arrested, and in May transferred to Auschwitz concentration camp. Four months later, following the escape of three prisoners, ten men were picked to be starved to death to deter further escapes. When one man cried out, 'My wife! My children!' Fr Kolbe volunteered to take his place. For two weeks he led the other condemned men in prayer. When only he remained alive, Fr Kolbe was given a lethal injection. His remains were cremated on 15th August, the feast of the Assumption. Maximilian Kolbe was beatified by Pope Paul VI in 1971 and canonised in 1982 by Pope St John Paul II.



Monday 21st August: St Pius X pope

PIUS X was born Giuseppe Sarto in Lombardy, the second of ten children of a postman. After a poverty-stricken childhood he was granted a seminary scholarship, and was ordained in 1858. He helped the sick during a cholera plague and brought religious instruction to young people who had no opportunity to attend Catholic schools. In 1884 Pope Leo XIII appointed him Bishop of Mantua, and in 1893 made him Cardinal Patriarch of Venice. The patriarch avoided politics, devoting himself to social work. After Leo's death in 1903, Patriarch Sarto was elected Pope, taking the name Pius X. His pontificate was notable for his opposition to 'modernism'. But in other ways he was a reformer. He reformed the Roman Curia, established seminaries, reformed the liturgy and Church law, simplified the breviary, and promoted a return to Gregorian chant. He taught that daily Communion was 'the shortest and safest way to heaven', and urged frequent recourse to Confession.



Pius X died in August 1914. He was beatified by Pius XII in 1952 and canonised in 1954.

Omnes Sancti et Sanctae Dei, intercedite pro nobis

All holy men and women of God, intercede for us

Monday 28th August: St Augustine of Hippo *doctor*

AUGUSTINE is one of the four Latin Fathers of the Church (the others being Ambrose, Gregory the Great and Jerome). He was born in Roman North Africa in 354, and taught rhetoric in Carthage (now Tunis). Augustine fathered a son. After moving to Milan, in Italy, he converted to Christianity and was baptised by St Ambrose in 387. He returned to Africa to pursue a contemplative life, and in 390 became Bishop of Hippo (now Annaba, Algeria), a post he held until his death in 430. Augustine's writings have had enormous influence in the Church and beyond. They include his 'Confessions' and 'The City of God'.

Tuesday 5th September: St Teresa of Calcutta *religious*

BORN in Albania in 1910, Teresa founded the Missionaries of Charity in Calcutta, India, in 1950. For over 45 years she ministered to the poor, the sick, orphans and the dying. By the 1970s Teresa was internationally known for her work with the poor and helpless, and in 1979 she was awarded the Nobel Peace Prize. At the time of her death in 1997, her Sisters were operating in 123 countries. She was beatified by Pope St John Paul II and canonised by Pope Francis on 4th September 2016.

The Missionaries of Charity have ministered in The Gambia since 1994. We pray for their work here and throughout the world, and for the people of Mariamakunda, where the out-station church is dedicated to St Teresa.



Wednesday 13th September: St John Chrysostom *doctor*

JOHN was born in 347 at Antioch, Syria. After brilliant studies, he became a hermit. When his health gave way he returned to Antioch, was ordained, and as a preacher won many converts - 'Chrysostom' means 'golden mouthed'. He angered the rich by his concern for the poor, and was banished to Armenia. He later died en route to a more distant exile on the Black Sea.

Wednesday 20th September: St Andrew Kim Tae-gŏn and martyrs of Korea

CATHOLICISM took root in Korea in the late 18th century. When the first French missionaries arrived in 1830 they found that Catholicism was already being practised. Kim Tae-gŏn's father was martyred for being a Catholic. Kim - or Andrew - was baptised at the age of 15, and ordained nine years later in Shanghai, China, by a French Bishop, Jean-Joseph Ferréol. He returned to Korea as the first Korean priest at a time when thousands of Christians were being persecuted. In 1846, aged 25, Fr Tae-gŏn was beheaded near Seoul. His last words were, 'Become Christians if you want to be happy after death...' On 6th May 1994, during a visit to Korea, St John Paul II canonised Andrew Kim Tae-gŏn and 103 other Korean martyrs.



Saturday 23rd September: St Pius of Pietrelcina ('Padre Pio') *priest*

PIUS (widely known as 'Pio') was born in southern Italy in 1887. Until he was 10 he worked on his family's farm, attending Mass and saying the rosary daily. His father went to the USA to pay for Pio to be tutored and enter the Capuchin Order. He was ordained in 1910. After the First World War, Pio became spiritual director at the mountain friary where he lived until his death. He suffered poor health, and believed that the love of God was inseparable from suffering. He received the stigmata - the five wounds of Christ. Many pilgrims came to see Pio. He spent 19 hours a day saying Mass, hearing confessions and writing. Some higher clergy brought accusations against him, and he was forbidden to teach and for a time not allowed to say Mass publicly. By 1934 these restrictions were lifted. In September 1968 he died. His funeral was attended by over 100,000 mourners. In 2002 he was canonised by Pope St John Paul II, who as a young priest had visited Pio in 1947. He was beatified by Pope St John Paul II in 1999, and canonised in 2002.

Wednesday 27th September: St Vincent de Paul *priest*

VINCENT was born of peasant stock in Gascony, France, in 1581. Captured by pirates, he spent two years in Tunis as a slave. After escaping, he devoted his life to succouring the poor. He founded the Society of Mission Priests. He died in 1660, and was canonised in 1737. Vincent is patron saint of charitable works and societies. Today we pray for members of the Society of St Vincent de Paul in The Gambia and its endeavours to help the poor as St Vincent did, without distinction of religion or origin.



Saturday 30th September: St Jerome *doctor*

JEROME was born around 341 in Venetia, Italy. He travelled throughout France and became a monk. After a pilgrimage to the Holy Land he retired to the Syrian desert, where he lived as a hermit.

Jerome returned to Rome in 382 as secretary to Pope Damasus, who ordered him to produce the standard Latin text of the Bible (the *Vulgate*, or 'People's Bible') from Hebrew and Greek sources. Jerome spent more than 15 years on the task. He died in 420 and is buried in Jerusalem. The Council of Trent (1545-63) revised the *Vulgate*, and declared it the approved text for Catholic use.



At the Reformation, atrocities on both sides



KATY GIBBONS writes about five of the most violent conflicts during the upheaval that transformed the Christian world

IT has been 500 years since what is seen as the beginning of the Reformation, when the German monk Martin Luther nailed his 95 theses to the door of a church in Wittenberg, challenging practices in the late mediæval Catholic Church and ushering in a schism that led to the rise of Protestantism across Europe.

For the Lutheran and Catholic churches, the anniversary has been an occasion for attempts to bridge some of the divides of the Reformation, including a joint service between Pope Francis and the Lutheran Church in Sweden, and Pope Francis's acknowledgement of the positive elements of Luther's teachings. On 17th January this year, the Anglican Archbishops of Canterbury and York in England released a statement expressing regret for the divisions of the Reformation.

During the seismic religious changes of the 16th and 17th centuries, atrocities were committed and martyrs were made. Episodes of violence had a profound impact on those who lived through them, and those who discussed, read about or have remembered them since.

Here are five episodes of violence that shaped how Europeans saw themselves for centuries after.

The German Peasant's War (1525)

Martin Luther's search for a purer form of Christianity appealed to different groups for different reasons. His doctrine of the priesthood of all believers, stressing the spiritual

equality of all men in the eyes of God, was particularly powerful for those at the bottom of the hierarchy.

The attempts by peasants in the Holy Roman Empire to realise the Gospel message - a message which to them promised social as well as spiritual equality - led to one of the largest popular rebellions in early modern Europe, with rebel armies made up of as many as 40,000 in some areas.

The violent actions of the peasants were met with violent condemnation by Luther in print, while harsh suppression by the authorities meant that tens of thousands lost their lives in the rebellion's aftermath.

The end of the Kingdom of Münster (1536)

Just a decade after the Peasants' War, the spectre of Reformation-inspired anarchy returned to the Holy Roman Empire.

In Münster, a group of radical Anabaptists took control of the city and established a spiritual government. Its challenge to the religious and political *status quo* was considered immediate and grave: the practice of polygamy within the community was viewed as just one manifestation of all that was at threat.

When the new government began to collapse, the Catholic authorities moved in: the leading Anabaptists were put to the sword, their body parts placed in cages on the outside of the cathedral.

For contemporaries, Münster and its bloody end was



Five hundred years ago, the German monk Martin Luther nailed his 95 theses to the door of a church in Wittenberg

an argument for obedience to the secular and religious authorities.

It also resulted in an enduring suspicion towards religious radicals: while not all Anabaptists embraced violent revolution, they became the target of hostility across Europe.

The St Bartholomew's Day Massacre (1572)

This massacre was perhaps the most notorious episode of religious violence of the Reformation era.

On 24th August 1572, in the midst of celebrations of a marriage between a Catholic princess and a Protestant king, at least 2,000 French Protestants were murdered on the streets of Paris.

The news sparked massacres in other French cities. While the direct role of the French monarchy, and the exact numbers killed, remain sources of debate, the 'popular' element of the violence was striking: victims were often known to perpetrators.

Catholic powers praised the killings, and the French Protestant cause saw a wave of exile and conversions.

The Thirty Years War (1618-1648)

This war, or series of wars, is sometimes remembered as the last of the wars of religion.

Some of its origins lay with tensions over the religious settlement offered in the Peace of Augsburg (1555), which allowed for Lutheran and Catholic territories within the Holy Roman Empire.

A Protestant revolt against Catholic Habsburg rule in Bohemia spiralled into a conflict in which all the major powers of Europe became involved.

Parts of the German-speaking lands were utterly decimated: some areas lost between a quarter and a half of their population.

The episodes of violence associated with both Protestant and Catholic troops in the war were legendary, and stories spread across Europe.

Christian violence against non-Christians

The Reformation-era drive for purity was turned not only against rival Christian denominations, but also against non-Christian populations.

In this light, the victory claimed in 1492 by Queen Isabella and King Ferdinand, rulers of Castille and Aragon, over the Muslim populations of the Iberian peninsula with the fall of the Kingdom of Granada, is a more appropriate starting point to the Reformation than Luther's actions in Wittenberg.

The 'reconversion' of Spain to Christianity, and the expulsion of the Jewish and Muslim populations of the peninsula were hugely significant acts of symbolic and practical violence.

And, beyond both 1492 and 1517, as Spain and other European nations acquired overseas empires, they also began to convert and subdue non-European peoples, sometimes with great violence.

Katy Gibbons, Senior Lecturer in History, University of Portsmouth, England

Answers to 'Do you know?' page 23

- 1 Jonah (see the Book of Jonah)
- 2 Polish
- 3 Philemon
- 4 The First Eucharistic Prayer, which until 1970 was the only Eucharistic Prayer in the Roman Missal.
- 5 Fr James Mendy

Correction

In the June/July *Newsletter*, the answer to question 12 of 'Do you know?' should have been given as Fr Pierre Sagna (not Fr Edward Grimes).

Our apologies.

Daily Mass Readings



Sunday readings Year A Weekday readings Year 1

August & September

Celebrations in brackets () are optional

Tue 1st August	Exodus 33:7-11; 34:5-9,28. Psalm 102:6-13. Matthew 12:36-43	St Alphonsus Liguori
Wed 2nd	Exodus 34:28-35, Psalm 98:5-7,9. Matthew 13:44-46	(St Eusebius of Vercelli <i>or</i> St Peter Julian Eymard)
Thu 3rd	Exodus 40:16-21,34-38. Psalm 83:3-6,8,11. Matthew 13:47-53	
Fri 4th	Leviticus 23:1,4-11,15-16,27,34-37. Psalm 80:3-6,10-11. Matthew 13:54-58.	St John Vianney <i>abstinence</i>
Sat 5th	Leviticus 25:1,8-17. Psalm 66:2-3,5,7-8. Matthew 14:1-12 <i>or for Dedication: Revelation 21:1-5. Psalm, Judith 13,18-19. Luke 11:27-28</i>	Dedication of St Mary Major
Sun 6th	Daniel 7:9-10,13-14. Psalm 96:1-2,5-6,9. 2 Peter 1:16-19. Matthew 17:1-9	The TRANSFIGURATION of the LORD
Mon 7th	Numbers 11:4-15. Psalm 80:12-17. Matthew 14:22-36	(St Xystus II <i>or</i> St Cajetan)
Tue 8th	Numbers 12:1-13. Psalm 50:3-7,12-13. Matthew 15:1-2,10-14 (or 14:22-36)	St Dominic
Wed 9th	Numbers 13:1-2,25 – 14:1,26-30,34-35. Psalm 105:6-7,13-14,21-23. Matthew 15:21-28	St Teresa Benedicta of the Cross
Thu 10th	2 Corinthians 9:6-10. Psalm 111:1-2,5-9. John 12:24-26	St LAWRENCE
Fri 11th	Deuteronomy 4:32-40. Psalm 76:12-16,21. Matthew 16:24-28	<i>abstinence</i>
Sat 12th	Deuteronomy 6:4-13. Psalm 17:22-4,47,51. Matthew 17:14-20.	(St Jane Frances de Chantal <i>or</i> of the BVM)
Sun 13th	1 Kings 19:9,11-13. Psalm 84:9-14. Romans 9:1-5. Matthew 14:22-33.	19th SUNDAY of YEAR
Mon 14th	Deuteronomy 10:12-22. Psalm 147:12-15,19-20. Matthew 17:22-27	St Maximilian Kolbe
Tue 15th	<i>Evening Mass of the Assumption: 1 Chronicles 15:3-4,15-16;16:1-2. Psalm 131:6-7,9-10,13-14. 1 Corinthians 15:54-57. Luke 11:27-28</i>	ASSUMPTION of the BVM
Wed 16th	Revelation 11:19; 12:1-6,10. Psalm 44:10-12,16. 1 Corinthians 15:20-2. Luke 1:39-56	(St Stephen of Hungary)
Thu 17th	Deuteronomy 34:1-12. Psalm 65:1-3,5,16-17. Matthew 18:15-20	<i>abstinence</i>
Fri 18th	Joshua 3:7-11,13-17. Psalm 113:1-6. Matthew 18:21 – 19:1.	(St John Eudes <i>or</i> of the BVM)
Sat 19th	Joshua 24:1-13. Psalm 135:1-3,16-18,21-22,24. Matthew 19:3-12	
	Joshua 24:14-29. Psalm 15:1-2,5,7-8,11. Matthew 19:13-15	
Sun 20th	Isaiah 56:1,6-7. Psalm 66:2-3,5-6,8. Romans 11:13-15,29-32. Matthew 15:21-28	20th SUNDAY of YEAR
Mon 21st	Judges 2:11-19. Psalm 105:34-37,39-40,43-44. Matthew 19:16-22	St Pius X
Tue 22nd	Isaiah 9:1-6. Psalm 112:1-8. Luke 1:26-38	The Queenship of Mary
Wed 23rd	Judges 9:6-15. Psalm 20:2-7. Matthew 20:1-16	(St Rose of Lima)
Thu 24th	Revelation 21:9-14. Psalm 144:10-13,17-18. John 1:45-51	St BARTHOLOMEW
Fri 25th	Ruth 1:1,3-6,14-16,22. Psalm 145:5-10. Matthew 22:34-40	(St Louis <i>or</i> St Joseph Calasanz) <i>abstinence</i>
Sat 26th	Ruth 2:1-3,8-11; 4:13-17. Psalm 127:1-5. Matthew 23:1-12	(of the BVM)
Sun 27th	Isaiah 22:19-23. Psalm 127:1-3,6,8. Romans 16:13-20. Matthew 16:13-30	21st SUNDAY of YEAR
Mon 28th	1 Thessalonians 1:1-5,8-10. Psalm 149:1-6,9. Matthew 23:13-22	St Augustine of Hippo
Tue 29th	Jeremiah 1:17-19. Psalm 70:1-6,15,17. Mark 6:17-29	Beheading of St John the Baptist
Wed 30th	1 Thessalonians 2:9-13. Psalm 138:7-12. Matthew 23:27-32	
Thu 31st	1 Thessalonians 3:7-13. Psalm 89:3-4,12=14,17. Matthew 24:42-51	<i>abstinence</i>
Fri 1st Sep	1 Thessalonians 4:1-8. Psalm 96:1-2,5-6,10-12. Matthew 25:1-13	(of the BVM)
Sat 2nd	1 Thessalonians 4:9-11. Psalm 97:1,7-9. Matthew 25:14-30	
Sun 3rd	Jeremiah 20:7-9. Psalm 62:2-6,8-9. Romans 12:1-2. Matthew 16:21-27	22nd SUNDAY of YEAR
Mon 4th	1 Thessalonians 4:13-18. Psalm 95:1,3-5,11-13. Luke 4:16-30	
Tue 5th	1 Thessalonians 5:1-6,9-11. Psalm 26:1,4,13-14. Luke 4:31-37	
Wed 6th	Colossians 1:1-8. Psalm 51:10,11. Luke 4:38-44	
Thu 7th	Colossians 1:9-14. Psalm 97:2-6. Luke 5:1-11	
Fri 8th	Micah 5:1-4 <i>or</i> Romans 8:28-30. Psalm 12:6. Matthew 1:1-16,18-23	NATIVITY of BVM <i>abstinence</i>
Sat 9th	Colossians 1:21-23. Psalm 53:3-4,6,8. Luke 6:1-5	(St Peter Clavier <i>or</i> of the BVM)
Sun 10th	Exodus 33:7-9. Psalm 94:1-2,6-9. Romans 13:8-10. Matthew 18:15-20.	23rd SUNDAY of YEAR
Mon 11th	Colossians 1:24 – 2:1. Psalm 61:6-7,9. Luke 6:6-11	
Tue 12th	Colossians 2:6-15, Psalm 144:1-2,8-11. Luke 6:12-19	(Holy Name of Mary)
	<i>or for Name of Mary, Galatians 4:4-7 or Ephesians 1:3-6. Psalm Luke 1:46-55. Luke 1:39-47</i>	
Wed 13th	Colossians 3:1-11. Psalm 144:2-3,10-13. Luke 6:20-26. St John Chrysostom	EXALTATION of the HOLY CROSS
Thu 14th	Numbers 21:4-9 or Philippians 2:6-11. Psalm 77:1-2,34-38. John 3:13-17	Our Lady of Sorrows <i>abstinence</i>
Fri 15th	Hebrews 5:7-9, Psalm 30:2-6,15-16,20. John 19:25-27 or Luke 2:33-35	St Cornelius & St Cyprian
Sat 16th	1 Timothy 1:15-17. Psalm 112:1-7. Luke 6:43-49.	
Sun 17th	Sirach 27:33 – 28:9. Psalm 102:1-4,9-12. Romans 14:7-9. Matthew 18:21-35	24th SUNDAY of YEAR
Mon 18th	1 Timothy 2:1-8. Psalm 27:2,7-9. Luke 7:1-10	
Tue 19th	1 Timothy 3:1-13. Psalm 100: 1-3,5-6. Luke 7:11-17	(St Janarius)
Wed 20th	1 Timothy 3:14-16. Psalm 110:1-6. Luke 7:31-35	St Andrew Kim Tae-gŏn & Companions
Thu 21st	Ephesians 4:1-7,11-13. Psalm 18:2-5. Matthew 9:9-13	St MATTHEW
Fri 22nd	1 Timothy 6:2-12. Psalm 48:6-10,17-20. Luke 8:1-3	<i>abstinence</i>
Sat 23rd	1 Timothy 6:13-16. Psalm 99:2-5. Luke 8:4-12	St Pius of Pietrelcina (Padre Pio)
Sun 24th	Isaiah 55:6-9. Psalm 144:2-3,8-9,17-18. Philippians 1:20,24,27. Matthew 20:1-16	25th SUNDAY of YEAR
Mon 25th	Ezra 1:1-6. Psalm 125:1-6. Luke 8:16-18	
Tue 26th	Ezra 6:7-8,12,14-20. Psalm 121:1-5. Luke 8:19-21	(St Cosmas & St Damian)
Wed 27th	Ezra 9:5-9. Psalm Tobias 13:2-5,8. Luke 9:1-6	St Vincent de Paul
Thu 28th	Haggai 1:1-8. Psalm 149:1-6,9. Luke 9:7-9.	(St Wenceslaus <i>or</i> St Lawrence Ruiz)
Fri 29th	Daniel 7:9-10, 13-14 <i>or</i> Revelation 12:7-12. Psalm 137:1-5. John 1:47-51	St MICHAEL, St GABRIEL & St RAPHAEL <i>abstinence</i>
Sat 30th	Zechariah 2:5-9,14-15. Psalm Jeremiah 31:10-13, Luke 9:43-45	St Jerome



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3. Barra, North Bank Region	6868858	22. Kololi Highway	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
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‘Do not be afraid’

Jesus made the disciples get into the boat and go on ahead while he dismissed the crowds. After Jesus had dismissed the crowds, he went up the mountain by himself to pray. When evening came, he was there alone. But by this time the boat, battered by the waves, was far from the land, for the wind was against them. And early in the morning he came walking towards them on the lake. But when the disciples saw him walking on the lake, they were terrified, saying ‘It is a ghost!’ And they cried out in fear. But immediately Jesus spoke to them and said, ‘Take heart, it is I: do not be afraid.’

Peter answered him, ‘Lord, if it is you, command me to come to you on the water.’

He said, ‘Come.’ So Peter got out of the boat, started walking on the water, and came towards Jesus. But when he noticed the strong wind, he became frightened, and beginning to sink, he cried out, ‘Lord, save me!’ Jesus immediately reached out his hand and caught him, saying to him, ‘You of little faith, why did you doubt?’

When they got into the boat, the wind ceased. And those in the boat worshipped him, saying, ‘You are the Son of God.’

Matthew 14:22-33

Gospel reading for 13th August, 19th Sunday in Ordinary Time

