



# The Catholic Standard

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## Security, Stability First Responsibility of Every State Towards its Citizenry

• *Prez. Akufo-Addo at SECAM Plenary* *Read story on page 3*



\*President Akufo-Addo flanked by dignitaries at the opening ceremony of the 19th Plenary Assembly of SECAM, held at the Christ the King Parish Hall, Accra.

## Pope Francis Apologises for Harm Done to Indigenous Canadians at Residential Schools

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**‘Employ Media to make Church more Visible’**

*Read story on page 3*

**Media is Essential in Building Peace**

– *Cardinal Kambanda*

*See back page*

### Increase in Cover Price of The Catholic Standard

Effective August 1, 2022, the cover price of *The Catholic Standard*, the only national Catholic Weekly will increase from GH¢2.00 to GH¢3.00.

This has become necessary due to the high cost of production.

We wish to thank our readers and Subscribers for supporting and patronising the Paper over the last 84 years.

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**Caritas Internationalis Calls for Action to Address “severe food insecurity” in Africa**





**CATHOLIC**  
World News

## Indigenous and Catholic: One Can Proudly Be Both, Pope Says



*Pope Francis receiving a gift  
from one of the indigenous Leaders*

**While presented as missionary work, the operation of residential schools by Catholics in Canada was actually an attempt to impose European culture on Canada's Indigenous people, Pope Francis said.**

"One cannot proclaim God in a way contrary to God Himself," the Pope said on July 25 at Edmonton's Sacred Heart Church of the First Peoples.

Several of the First Nation, Inuit and Métis parishioners of Sacred Heart and many of their parents and grandparents were forced by the Canadian government to attend

residential schools, which were set up to force the Indigenous to adopt European languages, culture and forms of Christianity.

"If we think of the lasting pain experienced in these places by so many people," the Pope said, "we feel nothing but anger and shame."

"Nothing can ever take away the violation of dignity, the experience of evil, the betrayal of trust," suffered by the students, he said. And nothing can "take away our own shame as believers."

The Pope did not mention the physical and sexual abuse many

Indigenous people said they endured in the schools; rather, he focused on the church's complicity in trying to suppress Indigenous identity and culture.

"That happened because believers became worldly, and rather than fostering reconciliation, they imposed their own cultural models" on the students, he said.

Unfortunately, he said, "this attitude dies hard, also from the religious standpoint."

"Indeed, it may seem easier to force God on people, rather than letting them draw near to God," Pope Francis said. "Yet this never works, because that is not how the Lord operates."

"He does not force us, He does not suppress or overwhelm; instead, He loves, He liberates, He leaves us free. He does not sustain with His Spirit those who dominate others, who confuse the Gospel of our reconciliation with proselytism," the Pope said.

"While God presents Himself simply and quietly," the Pope said, "we always have the temptation to impose Him, and to impose ourselves in His name."

Pope Francis made his early evening visit to the Parish — the first officially designated Indigenous Parish in Canada — after an emotional morning meeting in Maskwacis, where he apologised to survivors of residential schools.

Candida Shepherd, a member of the Parish Council, and Bill Perdue, chair of the Parish Finance Committee, formally welcomed the Pope. Both are members of the Métis community and described the Parish as a place where they could live fully their identity as Indigenous Catholics.

At Sacred Heart, the Pope expressed admiration for the many survivors who did not lose their faith and who still go to Church.

The Church, Pope Francis said, must be a place of reconciliation, a place where all are welcome as they are and where discrimination has no place.

The full reconciliation all people yearn for is found in Christ on the Cross, the Pope said. "On the Cross, Christ reconciles and brings back together everything that seemed unthinkable and unforgivable; he embraces everyone and everything. Everyone and everything!"

On "the tree of the Cross," he said, "sorrow is transformed into love, death into life, disappointment into hope, abandonment into fellowship (and) distance into unity." *CNS*

## Nun Calls for Aligning Formation Programme to the Signs of the Times



*\*Sr. Clemency Nabishawo  
during her presentation*

its needs and also to fit the needs of the people today."

The member of the Sisters of Mary of Kakamega (SMK) in Kenya said that Consecrated Life is meant to offer service to the people and their needs and not oneself, and added, "Our programmes need to be tailored according to the needs around us."

The native of Uganda said that revision of formation programmes for Religious need to involve the capacity building of those involved in formation, including understanding and knowledge of contemporary means of communication, because "the incoming candidates for Consecrated Life are people who are exposed to technology."

"The formator who is handling these candidates or who is in formation must also be someone who is exposed to technology," Sr. Nabushawo emphasised, adding that for a formator to journey with candidates in formation today, "you need to have the skills and go ahead of them (candidates)."

The lecturer at Kenya's Moi University regretted the fact that some of the formators are not up to date with contemporary realities and that a section of Religious Orders and Societies of Apostolic Life "have not invested in the training of their formators to match with the growing technology."

It is not enough that a formator is prayerful, the SMK member told *ACI Africa*, and explained, "A formator of today should have vast and diverse skills, must have a theological background, must have counseling skills, because this is the only way he or she will be able to journey with the candidates."

*ACI Africa*

**There is the need to revise formation programmes for women and men joining Religious Orders and Societies of Apostolic Life, aligning them to contemporary times of Christian living, a Catholic Nun in Kenya has said.**

In an interview with *ACI Africa* on the sidelines of the July 19-22 biannual Pan-African Catholic Congress on Theology, Society, and Pastoral Life in Nairobi, Kenya, Sr. Justice Clemency Nabushawo said some programmes are out of touch with current situations, and that the revisions need to be "according to the signs of the times".

"The formation programmes need to be revised according to the signs of the times," Sr. Nabushawo said.

She explained, "We cannot do the same programmes that were there 20 years ago; things have changed, so programmes need to be tuned to fit the needs of the times; to fit the Institute and

## 'World Today Needs Priests More Than Ever'

**The world today needs Priests more than ever before, the Bishop of the Diocese of Kakamega in Kenya has said.**

In a homily at the ordination of new Deacons and Priests in his Episcopal See, Bishop Joseph Obanyi Sagwe explored the relevance of Catholic Priests in what he described as "distorted" cultures.

"One may ask, is there really any room for one to become a Priest in the modern world when we are having different cultures that are even distorted? Where the sense of the religious is being pushed to the sidelines? Where humanity is in haste to acquire the good of the world?" Bishop Obanyi posed.

He added, "We need Priests now more than ever before because they remain relevant and they remain the conscience of the society. It is not the priesthood that is passing away, but the secular culture."

Addressing members of Clergy, the Bishop of Kakamega said, "The Priest

will always remain the man of the present and the future. Your relevance, therefore, does not end. When every memory of every popular culture has passed away, the Priesthood will remain."

Bishop Obanyi challenged members of the Clergy to always work to set a good example in the society, noting that a lot is expected from them.

"The people of God expect to see more than a man in the Priest. Even when we have modern culture, even when we see popular cultures and cultural societies passing, this Priest who remains relevant must be seen to be more than the man he is," the Local Ordinary of Kakamega Diocese said.

He said that in a Priest, the people expect to see "an example of true devotion".

The Bishop cautioned those he was about to ordain Priests not to take the gift of Priesthood for granted.

*ACI Africa*

## Murder of Nigerian Priest Indication of "failed country" - Cleric at Funeral Mass

**The murder of Fr. John Mark Cheitnum, a member of the Clergy of Nigeria's Kafanchan Diocese, reflects "a failed state and also a failed country", a Priest has said.**

In a homily during the Funeral Mass of the late Nigerian Catholic Priest who was murdered on July 15, Fr. Jega

Daniel Romanus said Christians in Nigeria have become "an endangered species".

"Today we are burying a Priest who is a victim of a failed local government, a failed state and also a failed country," Fr. Romanus said.

The member of the Clergy of Kafanchan Diocese decried the rampant loss of lives, and described the nation as "a

*Continued on page 4*



## ‘Security, stability First Responsibility of Every State Towards its Citizenry’

**P**resident Nana Addo Dankwa Akufo-Addo, has stated that the first responsibility that every State owes to its people is to establish its security and stability, adding that “everything else grows out of a secure and stable State”.

He said 60 years since the majority of African countries gained their independence, the African peoples have a right to expect to live in secure and stable countries, stating after the promise and excitement of the early years of independence, political freedom, unfortunately, did not deliver the economic prosperity hoped for, instead, the continent was plagued with political instability, manifested mostly by military coups and widespread poverty.

He said this at the on-going 19th Plenary Assembly of the Symposium of Episcopal Conferences of Africa and Madagascar (SECAM) in Accra on the theme: *Ownership Of Secam; Security And Migration In Africa And The Islands*.

President Akufo-Addo stressed that Security and Migration in Africa are at the heart of the problems that currently beset continent. The absence of security and stability has led to many young people losing confidence that they could build successful futures in their home countries, making migration to Europe and America the main aspiration of African youth, he stated.

“I doubt there will ever be a more depressing phenomenon than our young people thinking of and embarking on the perilous journey across the Sahara Desert and the Mediterranean Sea to get to

Europe. A few weeks ago, another painful scene was played out at Melilla, where Europe has a land border with Africa. Hundreds of our young people, driven to desperation, tried to force their way into the European enclave of Melilla and what they imagine would be the dream of a better life in Europe. Many of them ended up being killed, the rest were brutalised and traumatised”, he lamented.

The President noted that though the African Union has condemned the brutality and issued the appropriate protest, unless the various African States create the atmosphere in their countries that would engender hope, that incident will be added to the long list of incidents in which young Africans are humiliated and lose their lives in their attempt to reach Europe.

“It is important to point out that migration has many positive aspects, including the infusion of skills and new energy in the countries of destination. As I have said on another occasion, there will always be adventurers amongst us who would want to seek challenges in different parts of the world, and we would wish them well, and expect that wherever they go, they would be treated with dignity”, he said.

He said “the reality is that if the country from which you start your journey of migration is prospering, you will be treated with respect wherever you go. But, if our young people subject themselves to the intolerable and inhumane conditions of crossing the Sahara and drowning in the Mediterranean, in the hope of making a

living in Europe, there is no chance of their being treated with respect when they do make it to Europe, nor can those of us left behind ever hope to be treated with respect by the rest of the world”.

According to the President, much of the history of many of African countries has been characterised by civil wars since independence, “but, in the past decade or so, the continent has also faced a different source of instability. The Sahelian region of the continent in West Africa especially has been recently under constant threat posed by jihadists. We, in Ghana, have watched in horror as country after country in the Region has suffered attacks from terrorist groups, and their activities have spread from the Sahel towards the coastal States of West Africa. It is in this context that we applaud the efforts you have made to launch a Sahelian Peace Initiative to complement the efforts of ECOWAS, just as we continue to welcome the social services that your organisations, like the Catholic Relief Services, continue to provide in these sensitive areas”.

“Our immediate neighbours, Burkina Faso, Cote d'Ivoire and Togo have all experienced such attacks in various degrees of intensity. Similar instability and attacks have plagued countries in the Horn for decades. It is not just the difficulties posed by such instability to everyday life that we need to worry about, there is also the

debilitating problem of being seen as coming from an unstable neighbourhood. Once branded as such, getting anything done is twice as expensive and difficult simply because of your geographic location. The so-called Africa Risk Premium, payable on access to the international capital market for African borrowers, is a good illustration of this phenomenon, which entails an unfair increase in the cost of borrowing for African debtors”.

He reiterated that the political leaders of the various African countries, must carry the responsibility to help take Africa out of poverty, “to help grow our economies, and to help bring prosperity. We have the responsibility to make our countries attractive to the citizens, and for the young people to have reason to believe they have a future here, and not risk their lives trying to get into parts of the world where they and their generations remain second class citizens”.

President Akufo-Addo also thanked Pope Francis for the elevation of Bishop Richard Kuuia Baaworbr, and Bishop Peter Okpaleke, of Nigeria, to the status of Cardinals.

The Apostolic Nuncio to Ghana, Most Rev. Henryk Mieczysław Jagodziński, said that security and migration on the African continent and its Islands are “a great challenge to be responded by the entire Church of Africa in the light of the social teachings of the Church and in the light of the Word of Christ”.

*Continued on page 4*

## ‘Employ Media to make Church more Visible’

### News Desk Report

**M**r. Nicolas Pompigne-Mognard, Founder and Chairman of the Africa Press Organisation (APO), has observed that though the Catholic Church in Africa remains a leading provider of quality social services and key development initiatives, very little is known about the important role it plays in society.

He said the role of the Catholic Church in Africa is especially notable in education and health provision, where the Church is providing better quality services compared to those in government institutions.

Mr. Pompigne-Mognard said this in his message to delegates of the 19th Plenary Assembly of the Symposium of Episcopal Conferences of Africa and Madagascar (SECAM) being held at the Ghana Institute of Management and Public Administration (GIMPA) in Accra.

The Plenary Assembly is on the theme, *Ownership of SECAM: Security and Migration in Africa and its Islands*.

The founder of the APO Group noted that in spite of the enormous services provided by the Catholic Church in Africa, it regrettably lacks adequate media visibility, and these services go unnoticed.

He commended the few Catholic media organisations for the good work they are doing but added that they unfortunately reach only already convinced Catholics.

In the last 10 years, he said, Africa recorded the largest increase in the number of schools managed by the Catholic Church as well as the largest increase in the number of healthcare facilities; “Not to mention the fact that, in sub-Saharan Africa, satisfaction is higher with faith-based schools and healthcare facilities than with public providers.” Mr. Pompigne-Mognard pointed out.

“In Africa, the Catholic Church is at the heart of education, health and conflict resolution”, he observed and queried: “But does the general public know this?”

He said, unfortunately, other “self-proclaimed religions” that “are now in direct competition with the Catholic Church in so many parts of Africa are massively using blatant advertising,” and made sighted as an example the large outdoor advertising billboards in Accra being used “by these competitors of yours.”

Mr. Pompigne-Mognard noted that it was time that the world knows what the Catholic Church is doing to improve the well-being of the people, and in the development of the African continent, saying that one way to do this, is “to

professionalise” the public relations of the Catholic Church in Africa by using public relations services utilised by other private and public entities.

“Public relations is not about advertising; it is only about editorial. It is about press releases, interviews, press conferences, opinion pieces. It is about getting in the news. It is about getting media coverage”, he said

“The Church would feel guilty before the Lord if it failed to use the media for evangelisation”, he quoted Pope Paul VI as saying.

Meanwhile, the Prefect of the Dicastery for Communication at the Vatican, Dr. Paolo Ruffini, has called for increased collaboration and networking between the Dicastery and the Bishops of Africa to make their voices heard and for the world to know what their local churches were doing.

He said this in a goodwill message at the opening ceremony of Plenary Assembly on Tuesday, July 26, 2022.



\*Mr. Pompigne-Mognard

“I am also pleased to remind you that this globalised world needs to hear about you too, and about what you are doing as a local church in your various Dioceses. This is very important. It is because of this that Vatican Radio is your radio. Therefore, I would like to make a call for increased collaboration, increased cooperation and increased networking,” said Dr. Ruffini.

He added, “through the radio, through the web, through social media we can build a system with the mission of feeding the word of truth, based on the experience of Pentecost -interwoven with the spirit of sharing instead of the one of Babel.”



# EDITORIAL

## Bishops, Be more Prophetic Voices for the Voiceless

**T**he Catholic Bishops of Africa under the umbrella of the Symposium of Episcopal Conferences of Africa and Madagascar (SECAM) are concluding their seven-day 19th Plenary Assembly on August 1, 2022 on the theme: *Ownership of SECAM: Security and Migration in Africa and its Islands*.

In our last editorial we looked at some of the issues that are militating against the ownership of SECAM with specific reference to a call for our bishops to promote the vision and mission for which they established this all important continental body: In setting up a continental structure for evangelisation, our Bishops set out with the vision of an African Church propagating the Faith, with one African voice. It also had the mission of engaging in social intervention to promote human development, alongside evangelisation. The Church in Africa is far from accomplishing these loftily aspirations. This therefore calls for more dedication and the financial commitment required to make it work better.

We also pointed out, earlier, that without effective and efficient communications structures very little will be achieved. It is gratifying to note that through the efforts of officials of the Dicastery for Communion and Ecumenism at the Vatican culminating in the signing of a Memorandum of Understanding (MoU) between that Dicastery and SECAM on one hand and the Africa Press Organisation (APO) on the other more positive results will be achieved in this area. This Partnership should not be allowed to become one of such offers that have failed in the past.

Regarding the second part of the theme of the Assembly on Security and Migration, we are appealing to the Church that with the attacks on our Churches it is more compelling than ever for us to take stringent measures for warding off people with evil intentions to destroy the Church on our continent.

When it comes to Migration, it is by all means associated with poverty. However, other factors also drive the phenomenon, including youth unemployment, climate change and urbanisation. There is also population displacement due to violent conflicts and unstable economic conditions. Therefore, the Church in Africa has to engage more and more civil and political authorities to make judicious use of the resources on the continent. This is a continent that prides itself of rich human and material resources that it should not allow poverty to stare us in the face. What we need are leaders that have the welfare of their people at heart. Dear Bishops, speak truth to power and continue to be the voice for the voiceless.

## Announcing Death in a Digital Age

**W**ith the advent of the digital media or social media there have been positive and negative impacts in using them. Notwithstanding the very many positive sides of this technological development, this Paper will like to comment on one of its negative aspects- The misuse and wrong use of this double edged-sword.

Clinical psychologists say that social media has “great potential ... but also huge risks” when it comes to the subject of death. Everyone will be faced with bereavement at some stage in their life, but the digital age has changed how some of us grieve or sympathise with others. It is becoming increasingly common to hear about someone's death online or on social media platforms.

A heartfelt status on social media about a loved one who has passed on can provide relief for someone adrift with grief. Others find it hard to comprehend sharing such a private emotion so publicly. It is even more devastating when this is broadcast or put out on social media, too early, without respect for the bereaved family.

This trend is getting one too many that *The Catholic Standard* is making a passionate appeal or advice to those who chance upon information on the death of a close or distant relations to desist from immediately taking to the use of social media to spread the news without recourse to the family concerned. There are numerous instances of the announcements of the passing on of people who in fact are alive and kicking.

While social media is certainly a force for good by acting as a platform for support during a funeral, it has to be understood that the main downside to sharing information online is losing control of who sees it and where it ends up.

This trend is to say the least against our Ghanaian or African cultural values. Let us respect those bereaved, ourselves and our values as Africans. Do not do unto others what you would not want them do unto you.

## ‘Security, stability First Responsibility of Every State Towards its Citizenry’

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He added, “We all know that migration is a great global problem at this time because of the absence of peace and security in one's own beloved homeland caused by wars and conflicts, and the continent of Africa has its own share of this problem.” “Migration is a very complicated issue due to its many causes,”

On his part, the Pro-Prefect of the Dicastery for Evangelisation, Luis Antonio Cardinal Tagle said sustainable and lasting security across the globe including Africa can be achieved when human dignity is both valued and protected.

He urged members of SECAM to “please show to the continent and to the world that true sustainable and lasting security comes when we value and protect each one's dignity.”

Security comes “when human beings are treated as brothers and sisters; when we share their joys and pains,” Cardinal Tagle said.

Sustainable and lasting security can be achieved “when each one has access to the goods of the earth and the basic needs for human growth,” the Vatican-based

Cardinal said.

“When migrants and refugees, forced to leave their homes due to poverty, violence and environmental disasters, are welcomed, protected and integrated into our communities,” he said, then true security can be expected.

Present were delegates of National and Regional Episcopal Conferences of Africa and its Islands, Cardinals and representatives of Church Institutions from the African continent as well as representatives of Bishops' Conferences in Europe and the Americas.

It was attended by the lay faithful of the Archdiocese with members of the Forum of Papal Knights and Dames, Knights and Ladies of Marshall, Knights of St. John International and Ladies Auxiliary and the National Council of Catholic Women.

Also in attendance were the 2nd Deputy Speaker of Parliament, Ministers of State, Members of Parliament, Members of the Diplomatic Corps, Partners in Mission and Development and officials of Catholic Relief Services.

Heads of Sister Christian Churches, representatives of the Office of the National Chief Imam and clerics of the Islamic faith were also present.

## Murder of Nigerian Priest Indication of “failed country”

*continued from page 2*

country where animals are freer than human beings; a country where animals have higher hopes of reaching tomorrow than human beings.”

“Fr. Mark died because the governments of the day have decided to value the life of the criminal more than that of the good citizen,” Fr. Romanus said.

Fr. John Mark, 44, was kidnapped alongside a colleague, Fr. Denatus Cleopas on July 15. While Fr. Cleopas safely escaped from his captors, the Communications Director of Kafanchan Diocese was reportedly killed the same day of their abduction.

Fr. John Mark is the most recent Cleric to be killed in the country where armed groups have been organising targeted attacks.

Nigeria has been experiencing insecurity since 2009 when the Boko Haram insurgency emerged with the aim of turning the West African

country into an Islamic state.

Fr. Romanus said Christianity “has become an endangered species.” “Her leaders are now targets because they are seen as threats to the survival of their dynasty. What we are seeing is an execution of a project handed over from one generation to the other,” he said.

The Priest said what Christians in Nigeria are facing “is a reminder that the name of Christ is more than any denomination and if Christianity must survive in Nigeria and also in Africa, we must fight the evil of denominational discrimination.”

In face of the challenges, Fr. Romanus called on Christians to unite beyond their denominations.

He called upon Christians to act and save themselves, saying, “The time for sleeping is over. Now it's time to combine prayer with meaningful action.”

*ACI Africa*

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## LITERARY AUDACIOUSNESS (4)

By Most Rev. Peter Kwasi Sarpong, Archbishop Emeritus of Kumasi

**73. Heir/Hair:** “Heir” means “a person legally entitled to the property or rank of another on that person's death. An example of “heir” is “a person gifted with a house in a will”. “Hair” is “any of the fine threadlike strands growing from the skin of humans, mammals, and some other animals”.

**74. Savour/Savor:** “Savour” used mostly by in British English means to taste or have an experience of something, usually with pleasure. “savor” is the American version of savour.

**75. Sever/Severe:** to sever means to divide by cutting or slicing especially suddenly and forcibly. “severe” is an adjective that describes the intensity of something as being harsh or strict.

**76. Revere/Rever:** “Rever” means the upper part of some garments that folds back at or near the neck to give the appearance of a collar or lapel. “Revere” means to feel deep respect or admiration for someone or something.

**77. Apprise/Appraise:** “apprise” means to inform someone about something. “appraise” means to assess the value, performance or quality of something.

**78. Seize/Cease:** “seize” means to take hold of suddenly and forcibly. “cease” means to bring to an end.

**79. Passion/Compassion:** “Passion” refers to a strong feeling of enthusiasm and/or excitement. “Compassion” refers to the sympathetic awareness of others' distress coupled with a desire to alleviate it.

**80. Supper/Super:** “supper” is an evening meal whilst “super” means that which is over and above in standard and quality.

**81. Flower/Flour:** “flower” refers to the seed-bearing part of a plant that contains the reproductive parts of it usually colourful in nature. As a verb, it can also mean to reach an optimum stage of development; develop fully and richly. “flour” is the fine soft powdery form obtained typically from grinding grains.

**82. Tamper/Temper:** “Tamper” means to interfere with whilst “Temper” refers to a person's state of mind seen in terms of their being angry or calm.

**83. Censor/Censure:** “Censor” means to remove, block, or interfere with the communication of another. “Censure”, on the other hand, means “to find fault with and criticize as blameworthy.”

**84. Pensioner / Pensioneer:** “Pensioner” is a verb that means to canvas votes by promising higher pensions. “Pensioner” is a person who receives a pension thus a stipulated amount of money/asset, most commonly because of his or her retirement from the workforce.

**85. Embarrassment / Harassment:** “Embarrassment” is spelt with double 'rr' whilst Harassment is

with one 'r'.

**86. Rain/reins/reign:** “Rain” refers to drops of water that fall from clouds. “Rein” is a long, narrow strap attached at one end to a horse's bit to guide or check a horse in riding or driving. “Reign” means to hold royal office and rule usually as a king or queen.

**87. Plane/plain:** “Plane” refers to a flat or level surface. “Plain” refers to anything that is not decorated or elaborate; simple or basic in character. It can also mean having no pretension in a matter.

**88. Vain / vein:** “vain” means having no real value or significance thus making it worthless, empty, idle or hollow. “Vein” refers to any of the blood vessels that carry blood toward the heart from the body's cells, tissues, and organs.



\*Archbishop Sarpong

**89. Tar/tare:** “Tar” refers to a dark brown or black bituminous usually odorous viscous liquid. As a verb, it means to blame or damage the reputation of (someone). “Tare” refers to a vetch, which is an herbaceous plant of the legume family.

**90. Dinning/ dining:** “Dinning” is the present continuous tense of “din” which means to make a loud, unpleasant, and prolonged noise. Dinning also refers instilling by wearying repetition e.g. He dinned the Latin conjugations into the students' heads.

“Dining” however is the process or the act of eating dinner with people.

**91. Dear/ deer:** “Dear” refers to an interjection, used to express affection, surprise, sympathy, or even distress. “Deer” is rather an animal.

**92. Pore/paw/Pour:** “Pore” is a minute opening in a surface, especially the skin. As a verb it can mean; to gaze intently, to read or study attentively or to reflect or meditate steadily. “Paw” on the other hand refers to an animal's foot having claws and pads. “Pour” is to make a liquid or other substance flow out of or into another.

**93. Famine/farming:** “Famine” is a shortage or extreme scarcity of food. “Farming” refers to the activity or business of growing crops and raising livestock.

**94. Defer/Differ:** “Defer” means to put off (an action or event) to a later time and “Differ” means to be not like something or someone else, either physically or in another way.

END

## CIVIL SOCIETY GROUPS, GOVERNMENTAL ACCOUNTABILITY AND RESPECT FOR LAW AND ORDER (2)

By Rev. Msgr. Prof. Stephen Ntim

It is within this context that we need to be smart as Ghanaians to distinguish between what is factual, both nationally and internationally, and what is just a political expediency of partisan political actors who might want to exploit the current global economic meltdown for political reasons- and why not? Partisan politics after all is nurtured and thrives on rituals- propaganda, lies, to outwit the opponent.

The last census indicated that literacy rate in the country is about 70% (69.8 %)- an improvement of the 2010 census when the rate was 67.1 percent. Given that some 70% of the 32 million Ghanaians are literate- that is can read, write and compute, does not necessarily mean that majority of Ghanaians, politically speaking, have that political sophistication, to compare the economic hardship we are facing with what is going on in other places, especially within the same West African Sub-region. For many of our people, voting people into power means, among others- prices of commodities should never go up, transport fares should remain invariant, etc.

But where in the world can this ever happen, when no government in any part of the world has control of international external factors, such as increases in fuel prices at the international market? This party in government would have made the same noise with demonstration, if they were in opposition, just as those in opposition are doing. This is why on a more personal note, this writer has always strongly believed that civil groups who are clearly non-governmental, non-partisan, are more likely to engage those in government with a high sense of dispatch and neutrality than those already politically affiliated with political ambitions.

**Misunderstanding and Chaos originate from the mind**

One Vilayanur Rmchandran, an Indian-American neuroscientist is known for his wide-ranging experiments and theories in behavioral neurology. He made a famous statement that is worth thinking about in our political discourse in this country. He says: *'Remember that politics, colonialism, imperialism and war also originate in the human brain'*.

The Greco-Roman tradition perceived humans as creatures who are defined both by the ability to speak and creatures defined by our habit of living together in groups. Therefore, for classical writers like Cicero, the cultivation of the power of speech was the essence of the citizen's duty. For others, it was the essence of deception and distortion. Thus, language could be used/misused to distort facts and reality. It is for this that in eighteenth century Europe, the new scientific minds began to distrust deeply the things language could do. Rhetoric as the study of the forms of verbal persuasion and expression declined.

But of course, orators, politicians, preachers and hucksters of all sorts, continued to use their natural rhetorical talents as before. Rhetorical practice, in the form of public relations and 'spin', fueled by the contemporary media explosion both print and electronic (especially the social media) is now more centre stage than ever, especially in political discourse. There is certainly a good reason why we should bother at all with the relationship between language and politics. What we say and write on political discourse on any platform originate psychologically from our minds. There is inextricable link between evolution of language and political behaviour.

In psycholinguistics, there are indeed two complementary dimensions of what people do with language – interact with one another and exchange mental pictures of the world. It is for this that in my humble view, there is no reason whatsoever why a political demonstration in a democracy to bring to the attention of government the sufferings and the hardship of compatriots should turn out to be messy and violent, if people whether demonstrators or the law enforcement agencies were indeed politically



Msgr. Ntim

neutral. Some of us saw the images of this June 2022 violent demonstrations on some international networks from the U.S- very disappointing. This raises questions about how politically neutral these groups really are.

Once, there are questions about groups neutrality- with the same partisan political actors showing their faces- then obviously there are questions about credibility. There is no way one can argue dispassionately on a political issue with an already entrenched partisan politician from any of the two leading parties.

**Rule of Law and Order**

Our children should be taught to love Ghana. This does not mean whitewashing the economic hardship currently facing us, but it does mean eliminating propaganda suggesting our country is a fundamentally bad country. We need to foster a shared Ghanaian culture based on dignity, respect for all, as well as having a passion for truth-, nothing but the truth- which in my humble view also means informing our people with truth and the reality of global experience. We need to tone down a bit of the unbridled political partisanship characteristic of this 8<sup>th</sup> parliament, and move towards some bipartisanship.

Group should not be set against groups to the extent of dividing us or to do things diametrically opposed to democratic principles of law and order for political ambitions. Any sudden attempt by a small group of people to take over a constitutionally elected government, not through the ballot box, but through violence needs to be resisted. Outside of the rule of law, there is nothing of the essential elements of good governance. In fact, governance becomes meaningless. The lifeblood of the rule of law is of course fairness.

Without it, rule of law loses its soul, just as rule of law is also the protective screen without which fairness loses its defense. This philosophy justifies the right of citizens to demonstrate against government and put the government on its toes to account to the people if conditions of life live keep becoming unbearable. But should some demonstrators go with hidden guns, if what we read on social media are anything to go by? This writer is only hoping, such reports are fake news. This notwithstanding, there should be no reason why some political actors should appear to give the slightest impression to make the nation we all love so much become ungovernable with the slightest provocation.

This writer is of the considered view that civil society, devoid of political ambitions has become a central idea in current global resurgence of democracy. We may need to turn away from politically-centered groups in putting our governments on their toes, towards the renewal of voluntary, non-governmental organizations, and community-based organizations. The United States of America is a long-time exemplar. The time is ripe for Ghana to seek a renewal in civil society by means of civic education through the National Commission for Civic Education (NCCE) which is the commission responsible for the education of Ghanaians on civic matters, established by Act 452 of the Parliament of Ghana in 1993.

Politically neutral and dispassionate civil groups appear to some of us to do far better job of holding governments to account to the people than politically ambitious groups. We expect our Catholic professionals- lawyers who are not partisan-politics inclined, our medical doctors, our engineers, nurses, etc., to make use of the Catholic social doctrines to engage government on day-to-day basis. END



# OBITUARY



## HELENA MARIANNE ADDAI

*aka* NANA AKUA SERWAA, AUNTIE KUUKUA

9th December 1953 9th May 2022

Otumfuo Osei Tutu II, Asantehene; Nana Akosua Takyiaw I (Aborehemaa); Ebusuapanyin Dr. Isaac Kwame Takyi (Asamang Kani Royal Family); Anona Kusubentsir Ebusuapanyin William Kodwo Mensah Nunoo of Amanful, Cape Coast; Ebusuapanyin Isaac Agyepong of Edukrom/Nkanfoa, Cape Coast; Ebusua Kyeame Kofi Tawiah; Obaapanyin Abena Konadu Kumasi/Tetrem; Madam Comfort Amoah (Araba Edua); Mrs. Sarah Grant Acquah; Mrs. Elizabeth Maame Wilson; Mrs. Antoinette Dumelo; Mrs. Patricia Botsio; HOPSA 1972 and APSU 1977 regretfully announce the call to eternity of their beloved Helena Marianne Addai and Mathew Addai II which occurred on 9th May 2022 and 29th May 2022 in Accra and London respectively.

## MATHEW ADDAI II

*aka* NANA ADJEI BONSA, M, BROTHER

23rd December 1958 29th May 2022

### FUNERAL ARRANGEMENTS

**FILING PAST AND READING OF TRIBUTES:** SATURDAY, 6TH AUGUST 2022, 7.30 AM

**BURIAL MASS:** SATURDAY, 6TH AUGUST 2022 AT THE HOLY SPIRIT CATHEDRAL, ADABRAKA, ACCRA, 9.30 AM

**INTERMENT:** (PRIVATE)

**FINAL FUNERAL RITES:** SATURDAY, 6TH AUGUST 2022

THE FOYER OF THE ACCRA INTERNATIONAL CONFERENCE CENTRE, 12.00 6PM

**THANKSGIVING MASS:** SUNDAY, 7TH AUGUST, 2022 AT CHRIST THE KING CATHOLIC CHURCH, CANTONMENTS, ACCRA, 10.30 AM

### HELENA MARIANNE ADDAI

#### CHILDREN:

John Ryan Egbenoma Ayanru and Anne-Marie Abieyuwa Ayanru

#### GRANDCHILDREN:

Michael St. John Nana Kwame Ayanru, Denzel Jude Ayanru and Michael Paa Kow Ayanru.

### MATHEW ADDAI II

#### CHILDREN:

Matthew Egya Kofi Kwakwa Addai III and Marie-Antoinette Ebunoluwa Addai.

**SIBLINGS:** Mrs. Antoinette Dumelo & Mrs. Patricia Botsio

**OTHER SIBLINGS:** Dr. Josepha Akpene Adubofour, Mr. Martyn Kofi Mensah, Mrs. Genevieve Dela Akuffo, Ms. Kizzita Frances Mensah and Mr. Benjamin Kafui Mensah.

**NEPHEWS AND NIECES:** Mrs. Caroline Dela Adu-Asomaning, Mr. Kwame Nkrumah Botsio, Mrs. Annette Emefa Mensah, Mrs. Catherine Ewuraba Katsina Tetteh, Mr. John Kofi Setor Dumelo, Mrs. Ruth Botsio Amponsah Bonsu, Mrs. Merene Botsio Tamakloe, Mr. Papa Kojo Botsio and Mr. Matthew David Terry Botsio.

**COUSINS:** George Kwabena Dwomoh Addai, brothers and sisters, Mr. Joseph Tumfuor brothers and sisters, Obaapanyin Abena Konadu, Madam Akua Bonsu and sisters, Dr. Isaac Kwame Takyi, Daniels brothers and Sisters, Cape Coast, Aikins brothers and sisters, Cape Coast, Archer brothers and sisters, Nsawam.

**BROTHERS-IN-LAW:** Mr. John Dumelo Snr. and Mr. Kojo Botsio.

**CHIEF MOURNERS:** Otumfuo Osei Tutu II, Asantehene, Nana Akosua Takyiaw I, Aborehemaa, His Grace The Most Reverend Charles Gabriel Palmer-Buckle (Metropolitan Archbishop of Cape Coast), Mrs. Patricia Quaidoo, Prof. George Panyin Hagan Brothers and Sisters, Mr. Francis Acquah, Cape Coast, Mr. Ato Scott Bennin Brothers and Sisters, Oheneba Akwasi Abayie (Akonferehene) and Mrs. Joycelyn Prempeh, Ms. Anita Efe Mends, Ms. Victoria Ogbedei Ashietey, Dr. Mrs. Brigid Asare and sisters, Brig. Gen. KP Brown (retired), Dr. JB Wilson and family, Mrs. Elizabeth Maame Wilson and family, Dr. Ernest Abeeku Wilson and brothers, Mr. and Mrs. Michael Wilson (Geneva), Ms. Phyllis Maria Christian, Ms. Joyce Christian, Ms. Sylvia Hanson, the Ayanru and allied families of Benin City, Edo State, Nigeria; the family of the late Chief Prof. Grace Alele Williams of Delta and Lagos States, Nigeria; Dr. Henry and H.E. Mrs. Merene Benyah and family, H.E. Dr. Leslie Poku and family, Mr. and Mrs. Yaw Boakye, Mr. Kofi Buckman, Mr. Ibrahim Mahama, Mr. and Mrs. Reginald Laryea, Dr.

Ogyam Agyeman, Ing. Nana Atta Poku Agyeman, Hon. Kojo Bonsu, Mr. Henry Ofori (Quincy), Mr. Larry Otoo, Mr. Francis Amporfo, The Poki House Gentlemens Club, Madam Gladys Yaa Ataa Kyeremateng, Prof. Francis Offei brothers and sisters, Mrs. Namita Mazumdar, Mr. Ekow and Mrs. Rev. Margaret Dadson and family, Ms. Sandra Thompson, Mrs. Philomena Ghansah brothers and sisters (The Bentils), Ms. Aba Davies Ampah, Ms. Hannah Felicity Quarm, Mrs. Alice Ampofo-Twumasi and family, Mr. David Banson (CDS), Mr. Adote Addo and sister, Madam Mary Osei, Madam Sholabomi Soetan, Ms. Naana Akua Akyiaa Akyeampong, Ms. Veronica Maame Serwaa, Ms. Betty Brown, Mrs. Georgina Mensah, Mrs. Geta Quartey, Ms. Sarah Asafo-Adjei, Ms. Naa Ami Oddoye, Mr. Junior Quartey, Mr. Edward Addoquaye Addo, Mary Benedicta Gormann and siblings, Cape Coast, HOPSA 1972, APSU 1977, the Holy Spirit Cathedral Parish, Christ the King Parish and St. James Parish Communities.

**DRESS CODE: SATURDAY- BLACK, SUNDAY- BLACK AND WHITE**



# Supplement on the 19<sup>th</sup> Plenary Assembly of SECAM in Accra

By News Desk

**T**he Ghana Catholic Bishops' Conference (GCBC) is hosting the 19<sup>th</sup> Plenary Assembly of the Symposium of Episcopal Conferences of Africa and Madagascar (SECAM) from July 25 to August 1, 2022.

Delegates of National and Regional Episcopal Conferences of Africa and its Islands, Cardinals and representatives of Church Institutions from the African continent as well as representatives of Bishops' Conferences in Europe and the Americas arrived in Ghana on July 25 for the Assembly which is being held at the Ghana Institute of Management and Public Administration (GIMPA, Accra).

The Holy Father, Pope Francis is represented by His Eminence Luis Antonio Cardinal Tagle, Pro-Prefect of the Dicastery for Evangelisation. He presided over the opening Mass of the Plenary Assembly.

The Mass held at the Christ the King Parish, Cantonments, Accra, was concelebrated by the Cardinals and Bishops as well as some Priests of the Archdiocese of Accra.

It was attended by the lay faithful of the Archdiocese with members of the Forum of Papal Knights and Dames, Knights and Ladies of Marshall, Knights of St. John International and Ladies Auxiliary and the



*\*A Section of the faithful at the Mass (inset) Cardinal Tagle preaching the homily*

are they as Clergy being asked to embody the authority of Jesus which is the authority of total, complete, unconditional love and service.

“It is the authority not to lord it over others but to be the lowly servant of others. It is the authority not to sit at the right or left of the glorious king but to drink from the cup of his suffering to save and liberate sinners”.

Without this authority, Pastors and evangelisers will become “clanging cymbals and noisy gongs; without Jesus' authority of love and service, potential evangelizers and pastors become tyrants”



*\* A section of Bishops at the Mass*

National Council of Catholic Women.

The Cardinals, Bishops and other dignitaries were welcomed to the venue amidst cultural drumming and dancing by different ethnic groups.

## Homily

Cardinal Tagle in a homily said the SECAM plenary is a time to gather around Jesus again and to await His word, saying that it should be marked by adoration of Jesus, by contemplation of Jesus' presence in the Church in Africa and in the world.

He added that “We must admit that we do not always understand and follow Jesus. The assembly is a graced moment to humbly accept our limitations and failures. There is no room for self-homage or self-adoration in our ecclesial assembly. Neither should we pretend to be already fully formed as Jesus' disciples, with nothing more to learn.”

He noted that just as Jesus sent out His disciples on the evangelisation mission and allowed them to manifest His authority, so

Cardinal Tagle said.

He reminded them that as disciples of Jesus, they are to love as Jesus loves by showing mercy, doing justice, promoting peace, caring for the hungry, the thirsty, the naked, the stranger, the prisoner and the homeless and prayed “for the grace of renewed commitment to our mission of evangelisation”.

After the Mass the Clergy Religious and the lay faithful proceeded to the Christ the King Parish Hall for the opening ceremony which was chaired by Mrs. Adelaide Mary Benneh, Akyem Abuakwa Dwantaa Hema.

The President of the Republic of Ghana, His Excellency, Nana Addo Dankwa Akufo-Addo, who was the Special Guest of Honour was welcomed by His Eminence, Peter Cardinal Turkson; His Excellency, Most Rev. Henryk M. Jagodziński, the Apostolic Nuncio to Ghana, Most Rev. Philip Naameh, President of the GCBC and some members of the GCBC.

The delegates were officially welcomed by Most Rev. John Bonaventure Kwofie, CSSp., Archbishop of Accra and Treasurer of SECAM.

## Excerpts of Speeches during the official opening ceremony

### By President Akufo-Addo...

Eminent Clergy, you have set yourselves a most important task at this conference with the chosen theme under which your discussions will be held. Security and Migration in Africa are at the very heart of the problems that currently beset our continent, and, indeed, the conference, itself, has been hit by the import of the theme before you could even start.

The first responsibility that the state owes to its people is to establish its security and stability. Everything else grows out of a secure and stable state. Some sixty (60) odd years since the majority of African countries gained their independence, the African peoples have a right to expect to live in secure and stable countries. After the great promise and excitement of the early years of independence, political freedom, unfortunately, did not deliver the economic prosperity we hoped for, instead, our continent was plagued with political instability, manifested mostly by military coups and widespread poverty.

The absence of security and stability led to our young people losing confidence they could build successful futures in their home countries, and migration to Europe and America became the main aspiration of African youth. I doubt there will ever be a more depressing phenomenon than our young people thinking of and embarking on the perilous journey across the Sahara Desert and the Mediterranean Sea to get to Europe.

A few weeks ago, another painful scene was played out at Melilla, where Europe has a land border with Africa. Hundreds of our young people, driven to desperation, tried to force their way into the European enclave of Melilla and what they imagine would be the dream of a better life in Europe. Many of them ended up being killed, the rest were brutalised and traumatised.

It is important to point out that migration has many positive aspects, including the infusion of skills and new energy in the countries of destination.

As I have said on another occasion, there will always be adventurers amongst us who would want to seek challenges in different parts of the world, and we would wish them well, and expect that wherever they go, they would be treated with dignity.

The reality is that if the country from which you start your journey of migration is prospering, you will be treated with respect wherever you go. But, if our young people subject themselves to the intolerable and inhumane conditions of crossing the Sahara and drowning in the Mediterranean, in the hope of making a living in Europe, there is no chance of their being treated with respect when they do make it to Europe, nor can those of us left behind ever hope to be treated with respect by the rest of the world.

Much of the history of many of our countries has been characterised by civil wars since independence, but, in the past decade or so, the continent has also faced a different source of instability. The Sahelian region of the continent in West Africa especially has been recently under constant threat posed by jihadists.



*\* President Akufo-Addo addressing the Assembly*

We, in Ghana, have watched in horror as country after country in the Region has suffered attacks from terrorist groups, and their activities have spread from the Sahel towards the coastal states of West Africa. It is in this context that we applaud the efforts you have made to launch a Sahelian Peace Initiative to complement the efforts of ECOWAS, just as we continue to welcome the social services that your organisations, like the Catholic Relief Services, continue to provide in these sensitive areas.

We, the political leaders of our countries, carry the responsibility to help take Africa out of poverty, to help grow our economies, and to help bring prosperity. We have the responsibility to make our countries attractive to the citizens, and for the young people to have reason to believe they have a future here, and not risk their lives trying to get into parts of the world where they and their generations remain second class citizens.

Eminent Clergy, faith and religion play an important part in this wholesome development that I speak of, and you, as religious leaders, play

*Continued on S4*



Photo Gallery...

Photo Gallery...

Photo



*\*Bishops arriving at the Christ the King Parish for the opening ceremony*



*\*A cultural troupe at the ceremony*



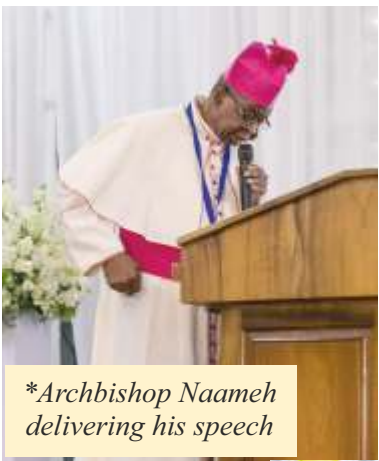
*\*President Akufo-Addo being welcomed by the Nuncio (left), Cardinal Turkson (right), Archbishop Naameh and Bishop Kumordji*



*\*A section of the Clergy and Religious at the opening ceremony*



*\*President Akufo-Addo having a tete-a-tete with Cardinal Ouedraogo. On the left is Mrs. Adelaide Benneh, Chairperson for the occasion.*



*\*Archbishop Naameh delivering his speech*



*\*Archbishop Palmer-Buckle joins some cultural dancers to perform the Kete dance*



*\*Cross sections of the Clergy and invited guests at the opening ceremony*





*Gallery...**Photo Gallery...**Photo Gallery...*

*\*Archbishop Jagończski, Apostolic Nuncio to Ghana addressing the Assembly*



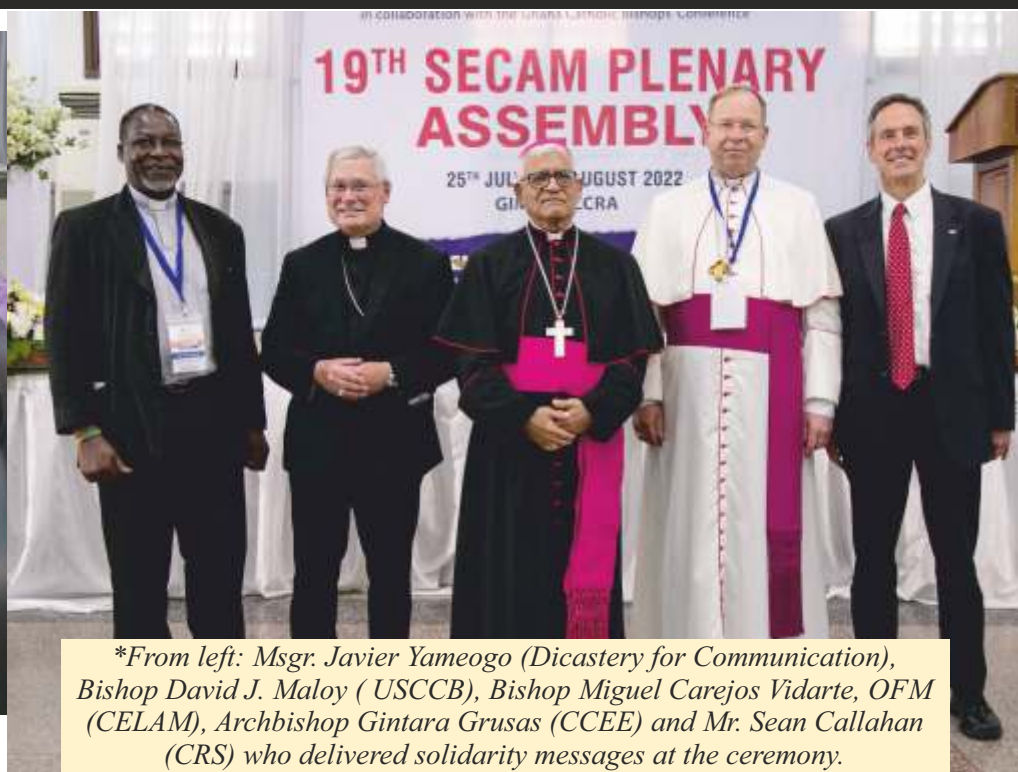
*\* Some of the delegates*



*\*President Akufo-Addo flanked by dignitaries at the opening ceremony*



*\*Cardinal Tagle joined by other Cardinals and Bishops to pray for President Akufo-Addo*



*\*From left: Msgr. Javier Yameogo (Dicastery for Communication), Bishop David J. Maloy (USCCB), Bishop Miguel Carejos Vidarte, OFM (CELAM), Archbishop Gintara Grusas (CCEE) and Mr. Sean Callahan (CRS) who delivered solidarity messages at the ceremony.*



# Supplement on the 19<sup>th</sup> Plenary Assembly of SECAM in Accra

critical roles in that development. It is to you that people instinctively turn

when faced with the troubles and difficulties of life, and you can, by your attitude and your words, either stoke fires or bring calm to troubled waters.

I have every confidence that you will rise to the occasion, and provide this anchor during these difficult times.

Whilst I am here, it would be remiss of me not to take advantage of the opportunity to address a subject that is in your area of competence, and is very much in the news here currently in Ghana.

We have embarked on the construction of a National Cathedral, which we hope would fill a missing link in the nation's spiritual architecture, by providing a formal space for the religious activities of the state.

The project has run into some controversy currently about the funding. My personal view has always been that, even though the Cathedral will be very much a national institution, the cost should be largely borne by the Christian community, with the state providing the land and initial funding to get the project off the ground.

**By Archbishop of Tamale and President of the GCBC...**

**Context of Hosting The Plenary Assembly:**

Indeed, it is an honour and privilege for the Ghana Catholic Bishops' Conference to host the 19th Plenary Assembly of the Symposium of Episcopal Conferences of Africa and Madagascar (SECAM) under the theme "Ownership of SECAM: Security and Migration in Africa and its Islands". We regret the unfortunate circumstances that warranted the change of the original plans for the hosting of this plenary in our sister and neighboring country of Burkina Faso. Yet "and for all things give thanks; this is the will of God for you in Christ Jesus": (1 Thessalonians 5:18).

Ghana has not been spared the ravages of the COVID-19 pandemic and other extraneous exigencies. I am aware that the President and other Bishop leaders of SECAM have been calling for global efforts to aid our continent's speedy economic recovery; especially the unmanageable public debt, access to COVID-19 vaccines, food security, enhanced social services, peace and security. Our government has recently called in the International Monetary Fund (IMF) for bail out due to the dire economic down-turn. Regretably, our situation may not be too different from your respective country situations too.

**Some of our Pastoral Responses:**

The local church in Ghana remains missionary, attentive and

vigilante in our pastoral responses and approaches to the multiple realities of our dear country. Indeed, the "signs of the times", the spirit with which Pope John XXIII convened the Second Vatican Ecumenical Council as in *Gaudium et Spes*, remain our inspiration and guide.

For instance, our Directorate of Good Governance helps us to actively engage with national governance and relevant institutions of State, at the service of God and humanity. We actively promote and support multifaith working together at all levels, like the FAITH in Ghana Alliance. The Ghana Catholic Bishops' Conference was one of the first national episcopal conferences to launch a five-year Laudato Si Action Programme for 2022 to 2026; in line with Pope Francis' Laudato Si Action Platform which is hosted by the Dicastery for Promoting Integral Human Development in Rome. In this way, we are promoting integral human development with a new approach that listens to both the "Cry of the Earth and the cry of the poor".

Our Caritas entity, Caritas Ghana, facilitated our Bishops' Conference comprehensive response to the broad consultation on Pastoral Orientations on Intercultural Migrant Ministry which was undertaken by Rome. The Ghana Catholic Bishops' Conference is collaborating with the Catholic Relief Services in Ghana to enhance our interventions for peace and security in the subregion, through the Sahel Peace Initiative (SPI) project. Again, our Caritas Ghana has since 2018 been testing out Social Impact Investment initiatives in various sectors under their "CARE FOR OUR COMMON HOME PROGRAMMING". Some of our dioceses are also taking up innovative Impact Investment initiatives through new partnerships and collaboration. Let me add that this is a new field of pastoral orientation which requires

some dramatic shifts in our popular approaches and even mindsets about human development, how to facilitate positive change and financing models for our local churches.

**Conclusion:**

I would like to conclude my opening statement on the note that we remain "Pilgrims of Hope", as proposed for the Holy Jubilee Year in 2025. The Church in Ghana shares this hope with SECAM especially in our search for ownership during this Plenary Assembly in these very difficult times. Rest assured, once again, of our fraternal welcome and hospitality. Yours is the asking of anything that you might be missing while here in Ghana with us and we shall respond to your need with our possible best. Please do enjoy your stay in Ghana.

**By Archbishop Jagońdziski, Apostolic Nuncio...**

...security and migration on the African continent and its Islands remain "great" challenges that require "the entire Church of Africa" to address in the light of the social teachings of the Church and in the light of the Word of Christ

We all know that migration is a great global problem at this time because of the absence of peace and security in one's own beloved homeland caused by wars and conflicts, and the continent of Africa has its own share of this problem.

People are compelled to migrate due to utter poverty or unemployment or political instability in their homeland. Many do not move of their own free will but are forced to do so – refugees escaping persecution, people devastated by conflicts and war, by natural disasters and by human trafficking.

To find solutions to these challenges, there is the need for a journey of dialogue, mutual cooperation, reciprocal understanding and collaboration by all religious leaders and by all people.



*\* Government officials and Religious leaders*

**By the President of SECAM**

Before declaring the Assembly officially opened, the President of SECAM, Philippe Cardinal Ouedraogo, of Burkina Faso thanked President Akufo-Addo, the Ghana Catholic Bishops' Conference and all the people of Ghana for hosting the 19<sup>th</sup> Plenary Assembly of SECAM.

Speaking in French, the Cardinal mentioned the Golden jubilee celebration of SECAM that took place in Kampala, Uganda three years ago and called for the renewal of the mission of the Church in Africa; strengthened collaboration between Church and State for the judicious use of the human and material resources of the continent.

He further appealed for the promotion of justice, peace and reconciliation and to address the challenges of conflicts, wars, migrants, refugees and all those who are victims of new forms of slavery.

The Cardinal asked his brother Bishops, Priests and the laity to continue to build the Church in Africa as a family of God.

**By Cardinal Tagle...**

I bring you warm greetings of unity and peace from His Holiness Pope Francis and the Dicastery for Evangelisation.

The theme of the Plenary Assembly is rich and provocative; allow me to offer some thoughts.

SECAM, like other ecclesial and pastoral bodies on the diocesan, national, continental and universal levels, is a sign and instrument of communion. Communion, while a gift, is also a human task and responsibility. We need to choose communion for it to happen. Each one contributes to communion. Each one benefits from communion. A SECAM owned and supported by all members will serve and strengthen all members.

Secondly, the ecclesial and pastoral communion generated within the continent

of Africa and the Islands through SECAM contributes to security unity in the continent. It is sad to note that security is often militarized and ideologized. The more that happens the more insecure the world is.

...true, sustainable and lasting security comes when human beings are tested as brothers and sisters, when we share their joys and pains, when we value and protect each one's dignity, when each one has access to the goods of the earth and the basic needs for human growth, when migrants and refugees, forced to leave their homes due to poverty, violence and environmental disasters are welcomed, protected and integrated into our communities. This is communion. This is true security. May SECAM be a sign and instrument of communion that promotes authentic and lasting security!

**Solidarity messages were presented on behalf of the following bodies:**

a) The United States Conference of Catholic Bishops (USCCB) by Bishop David J. Maloy Bishop of Rockford.

b) Council of Episcopal Conferences of Europe (CEE) by Archbishop Gintara Grusas, President of CEE.

c) The Dicastery for Communication, Vatican by Msgr. Javier Yameogo, member of Staff of the Dicastery.

d) Catholic Relief Services (CRS) by its President and CEO, Mr. Sean Callahan.

e) The Episcopal Conferences of Latin America (CELAM) by Bishop Miguel Carejos Vidarte, OFM

Present were the 2nd Deputy Speaker of Parliament, Ministers of State, Members of Parliament, Members of the Diplomatic Corps, Partners in Mission and Development and officials of Catholic Relief Services.

Also present were Heads of Sister Christian Churches, representatives of the Office of the National Chief Imam and clerics of the Islamic faith.



*\* Delegates and societal members*



## Family Donates Grotto to St. Bakhita Parish



*The Akuamoah family with Bishop Afrifah-Agyekum and the Parish Priest with the sculptor on the extreme right. (Inset) the Grotto*

**T**he Akuamoah Family has donated to the St. Bakhita Catholic Church a Grotto in memory of their late father, Edward Mensah Akuamoah (1936-2021).

The Grotto which is dedicated to *Our Lady of Rosa Mystica* was blessed and opened by Most Rev. Joseph Afrifah-Agyekum, Bishop of the Koforidua Diocese, during his recent pastoral visit to the Parish.

The Grotto will afford parishioners the opportunity to deepen their love and devotion to our Blessed Mother and to enhance their spiritual lives.

The Parish Priest, Very Rev. Fr. Sebastian Hackman Owusu-Mensah, in thanking the family commended them for their generosity and for contributing to the physical and spiritual growth of the Parish.

*From Rev. Fr. Peter Gregory Oduro Owusu*

## St. Peter's Cathedral Natal Groups Celebrate 30th Anniversary

**T**he Natal Groups of the St. Peter's Cathedral Minor Basilica in Kumasi on Sunday, July 17, 2022 attended a Thanksgiving Mass to celebrate the 30<sup>th</sup> anniversary of the establishment of the group.

The Mass was presided over by the Rector of the Cathedral, Rev. Msgr. Gabriel Acheampong and concelebrated by Rev. Fr. Cosmos Osei-Amponsah, from the Konongo-Mampong Diocese.

Formed three decades ago, the Natal Groups Association was to organise the members of

the church around their natal days and through that, galvanise them to support the church.

Giving the rationale for the establishment of the Natal Groups, Fr. Osei-Amponsah, the initiator, said during his days as the Administrator of the Cathedral, it was a bit difficult raising funds to undertake church projects.

He said it was then that the idea was borne to form the natal groups to enable the people to come together as day-borns to first of all, socialise and then find innovative ways to help build the church.

He said the seed which was sowed some 30 years ago has, spread all over the country.

He said it was easier to organise the people around their day-born groups than through societies as not all the parishioners belonged to Societies in the church.

Fr. Osei-Amponsah was grateful to the Executives of the natal groups for inviting him to grace their anniversary celebration and for not abandoning the idea after his transfer.

Ironically, he said the day coincided with his 38<sup>th</sup> ordination anniversary and



*\*The Chairmen of the Various Natal Groups with the Priests.*

was glad to have spent it with them.

As part of activities marking their 30<sup>th</sup> anniversary celebration, the Natal Groups presented certificates of honour to some parishioners who have supported

the natal groups over the years.

Also honoured were the chairpersons of the various natal day groups for their service to the growth of the association which has been very instrumental in the development of the church.



*\*The newly baptised and First Communicants with Mass Servers.*

## Sacrament, Not Degree or Credential

**T**he Sacrament is not a degree certificate or credential to be kept at home said Very Rev. Fr. Anthony Didongo to the newly baptised at the Queen of Peace Parish at Madina in the Accra Archdiocese.

He encouraged the newly baptized to get involved in the church by joining youth groups to grow in their faith and be regular at Mass and other Parish activities.

Fr. Didongo thanked the Catechists who accompanied the catechumen on their catechesis journey.

Fifteen people were baptized while 40 others received First Holy Communion.

*From Derrick & Eugene*



## Marriage and Family Life

By Dr. John Boakye

**T**wo years ago a wealthy businessman caught his wife red-handed in bed with one of his workers she supervises. As he told his story, he wept and wondered why his wife would do this to him after all the big things he does for her including nice cars, big house, trips abroad and unrestricted amount to spend and go in for a poor worker.

What this man didn't know is that for women little things are the big things. She needs attention, affection, good sense of humour and this worker was a perfect fit. It is therefore important you know what your woman sees as a good husband.

### Qualities of good husband

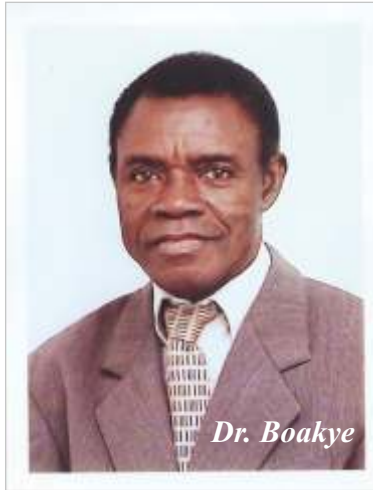
**He is a good leader.** A Ghanaian professor says 'leadership is cause; everything else is effect'. The success of marriage depends on the good leadership qualities of a husband. A woman expects her man to be strong-willed,

assertive and take charge. He must be a role model who through exemplary character molds his wife.

**He provides security.** This is a basic need of a woman because she is the weaker sex. Emotional security makes her safe to share his feelings without interruptions or blame. A good husband assures his wife of his commitment to the marriage and he works at it to make it work. He protects his wife against the attack of friends, family and colleagues. He treats his wife with respect so that others may respect her. He encourages his wife to get the best out of her and to grow her aspirations. He works hard to provide the physical needs of the home including shelter, food and medical care.

**He makes quality time for his wife.** He is assessable to his wife and listens to her concerns with his eyes heart and; what concerns her concerns him too even if he sees as trivial. He makes his wife his best friend and shares all areas of his life with her. A woman loves lots of time with her lover because it gives her sense of security,

## Are you a good husband?



Dr. Boakye

protection, comfort and approval.

He goes out often with her because a woman feels honoured and proud. She loves that you sit down together in public and finds opportunities to praise her.

**He shows appreciation and honours her.** A woman gives enormous support to her man. She wants to know her efforts are acknowledged and that she is the woman behind your success. Appreciation gives your woman a great sense of emotional fulfillment. It makes her feel valued, cherished and special. A good husband therefore does not take anything

her man does for granted but praises her for what she does no matter how small or expected. He puts her on pedestal and treats her with warmth and tenderness.

**He has mission and vision.** He has short, medium and long plans for his family. He values his wife and makes mutual decisions with her because decision making is what a woman sees as the most important contribution to marriage. Equal partnership builds strong marriage.

**He is kind.** He shows spoken kindness with words of encouragement, motivation and hope. He shows behavioral kindness by speaking the language of love including acts of service, physical touch and gifts which need not be expensive but regular. Gifts are signs of love and goodwill.

### Are you a good husband?

Many husbands are shocked when they are told by their women they are not good husbands. Fact is the needs of woman are different from men. Your woman will judge you by her marking scheme, not yours. If you spend all the time away

from home chasing money, your woman will not pass you because she needs your physical presence more than what you bring in because companionship and affection are her topmost needs.

If you are not sure if you are a good husband, ask your wife and listen to her because she is the only person who can pass or fail you. You will find it is not too hard to make your woman happy because for a woman the little things carry the big marks. Therefore be sincere, loyal, sensitive and listen to your wife and know what she sees as important. Let what matters to her matter to you. If there is anything your wife wants you to do to make her happy, as far as possible, just do it because you can never be happy or have peace of mind if your woman is not happy. Therefore if you want to be happy first make your woman happy. The good news is that your woman has the magic to multiply what you give her; if you give her a sperm she gives you a baby. If you make her happy she will make you happier, ten-fold and running over. Resolve to be a good husband to enjoy the amazing benefits marriage offers.

## The Pilgrims Notes

By Kasise Ricky Peprah

Dear St. Jude,

**O**ver the last month I have been immersed in what appears to be interminable grief, one loss after another, losing a 'sister' and three great friends, which is me keeping it to the very close ones. I am beginning to involuntarily develop a thick skin, death is becoming too frequent and less mysterious. I am now vexed with death.

As humans are wont to do, I am beginning to falter in my beliefs, wondering why all this is happening to me. This feeling I know, many people have felt or are feeling, the feeling of despair, the questioning of God and his intentions and the uncertainty about the purpose of life.

Life's certainty lies in its uncertainty I know, but one would usually hope that their life be less prone to shocks and tragedies. Sadly that will usually remain but just a wish, a hope, and a dream.

St. Jude, I am sure this is where one's faith is supposed to come in, to assuage their grief with the promise that this life after all is transient and intended to serve as preparatory ground for the hereafter.

This is when one is called upon to see God's purpose in these troubling and disconcerting developments, to call upon their faith, to see in these saddening and demoralizing developments, the sweet hand of God. A tall order, any day!

## FAITH IS OUR LIGHT, IN THE DARKEST HOUR!

Lately, I have been joined by many my age, to wonder whether it is the case that more people are dying now than they did when we were young or whether, simply, we now know more people and thus have come to know more people answering the Maker's call. Whatever be the case, this development is digging at the root of our already-tenuous faith and leading many to despair.

St. Jude, I have written to you already, complaining about the increasing incredulity of humans in matters of the afterlife and how that is translating into a rising resolve to maximize temporary satisfaction in the misguided belief that life ends when it does, here on Earth. This aberrant conviction has far-reaching implications for everything. It has led many to disregard all accepted rules governing behaviour because, as they hold, there will be no reckoning. This wave of miscreance is gaining a hold, especially among the youth and that is why I come to you again, today. When I was growing up, death was less frequent, or so it appeared, and many people who died then, had lived a long and purposeful life. Many had grown and worked and married and become parents and done their best at parenting. Death appeared a logical end. Communities were more closely-knit and everyone felt like family, grieving together. Everyone went to these funerals and sermons were touching, reminding us of our mortality and renewing in us the verve for propriety and godliness. We all would return home deep in thought and wondering if we were in good stead to



The Columnist

be the next, vis-à-vis our chances of making it into heaven. Sadly, all that is fast vanishing, death now appears the final destination. People grieve as though there was no afterlife and those who remain alive, depart with a new resolve to indulge their every senses, vile and right, to the maximum, after all, "when death arrives, all is gone".

Our faith says the exact opposite.

St. Jude, it is my understanding that we should not go about, thinking that this life was intended to be a holiday, to be enjoyed with absolutely no cares, to be relished with reckless abandon, to be lived without an iota of pain. Most especially to be lived with delirious hedonism and without thought of Judgement Day.

Yes the times may be dire, hope, near-extinct and the need for a stronger faith more compelling but that should not delude us into

thinking that we can tailor-make our faith regimes to suit our whimsical propensities.

As Christians, our example is clear, Jesus Christ, Lord and Saviour, who despite being a third of the Trinity, came down on Earth to suffer and endure cruel death at the hands of unforgiving man. If anything at all, it is these hard times and these grueling tragedies that we daily have to suffer, that should awaken in us that faith that alone is our surest way to bear these shocks and still plod on in gratitude and thanksgiving for the opportunity to continue on this stretch of our pilgrimage.

As we stumble along, on the way of life, let us never fail to realize that faith in God the Father, God the Son and God the Holy Spirit is not a mere option but the assured way to a meaningful life here on Earth and to eternal life in the hereafter.

HOPE is 'a feeling of expectation and desire for a particular thing to happen' FAITH, for some, is 'strong belief in the doctrines of a religion, based on spiritual conviction rather than proof'.

The scriptures say it is 'the assurance of things hoped for, the conviction of things not seen' but for me, it is the total submission of one to the Will of God.

Pray for us St. Jude, that we never question the ways of God, no matter the circumstances, that we may never doubt his intentions no matter what we are presented with and finally that we never once lose sight of the fact that we are His creatures and that everything that befalls us is at his behest and with His blessing. Pray also that the faithful departed find eternal rest in the bosom of the Father.



**T**he St. John Bosco Catholic Community at the Holy Cross Parish, Tamale, who are indigenes of the Kasena-Nankana Traditional Area in the Navrongo-Bolgatanga Diocese, recently celebrated their Patron Feast Day with a Thanksgiving Mass presided over by Very Rev. Msgr. Thomas Anamooh, Rector of the St. Victor's Major Seminary.

The Mass was concelebrated by Very Rev. Fr. Hilary Pogbeyir, the Parish Priest.

In a homily, Msgr. Anamooh advised the faithful to invite the Holy Spirit to lead and direct them when they are confronted with challenges. He noted that Jesus is the embodiment of peace and invites all to be peace makers and advocates.

He called on them to pray for peace in their home Diocese where there are pockets of conflicts.

Members of the Community later gathered to socialise, take stock of their activities and raise funds for their charity works. Welcoming the dignitaries, invited guests

## St. John Bosco Community Celebrates Feast Day



*\*Members of the St. John Bosco Catholic Community with the Priests*

and members, Mr. Sylvester Nabengyey, President of the Group, said since 2019, it has become an annual practice for them to identify and undertake charity works. He recalled that in 2019 and 2021, they donated cash, food, soft drinks, clothing and other assorted items to two orphanages, namely Mother of Mercy Home at Sirigu in the Navrongo-Bolgatanga Diocese and Nazareth Home for God's Children at Sang, in the Yendi Diocese.

He disclosed that apart from the GH¢1,000.00 cash donated to support the Parish presbytery project, they also intend to renovate the Convent of the Sisters of Mary Immaculate Congregation at the Our Lady of Seven Sorrows Minor Basilica at Navrongo.

Mr. Atta Lungya, the Northern Regional Chairman of the Ghana National Association of Teachers, chaired the function. He was supported by Msgr. Anamooh, Rev. Fr. Moses Yaw Nsenminya,

a former Curate of the Parish, Mr. Nabengyey and other dignitaries.

The host Community was joined by delegations of their brethren from the Our Lady of Annunciation Cathedral, Our Lady of Fatima and Sacred Heart Parishes to celebrate the Feast.

**From Francis E. Monnie, CAMP-G**

## Bishop Mante, Others mourn Jimmy Amati

**T**he Bishop of Jasikan Diocese, Most Rev. Gabriel Akwasi Ababio Mante was among hundreds of mourners who paid their last respects to the late Jimmy Mathias Kodzo

**Amati, Chairman of the Jasikan Diocesan Laity Council at Dodi-Papase in the Oti Region.**

Preaching at the well-attended Mass concelebrated by scores of Priests at the Blessed Virgin Mary Parish, Dodi-Papase, Bishop Mante

stated that Mr. Jimmy Amati distinguished himself as a faithful Christian in serving his Church and humanity even during his retirement from active service.

While urging the faithful to emulate his dedication and commitment in serving humanity, the Bishop entreated Christians to seek God all the time.

“Do not wait till when you are in need of something or sick before you seek God” Bishop Mante stressed.

The late Jimmy Amati was an Educationist who taught at the Jasikan College of Education, the Kadjebi-Asato Secondary School; Dodi-Papase Secondary and Technical School; as well started and headed the Mary Theresa Kindergarten and Primary Schools.

As a staunch Catholic, the late Jimmy was steadfast in serving the Church as the Chairman of the Blessed

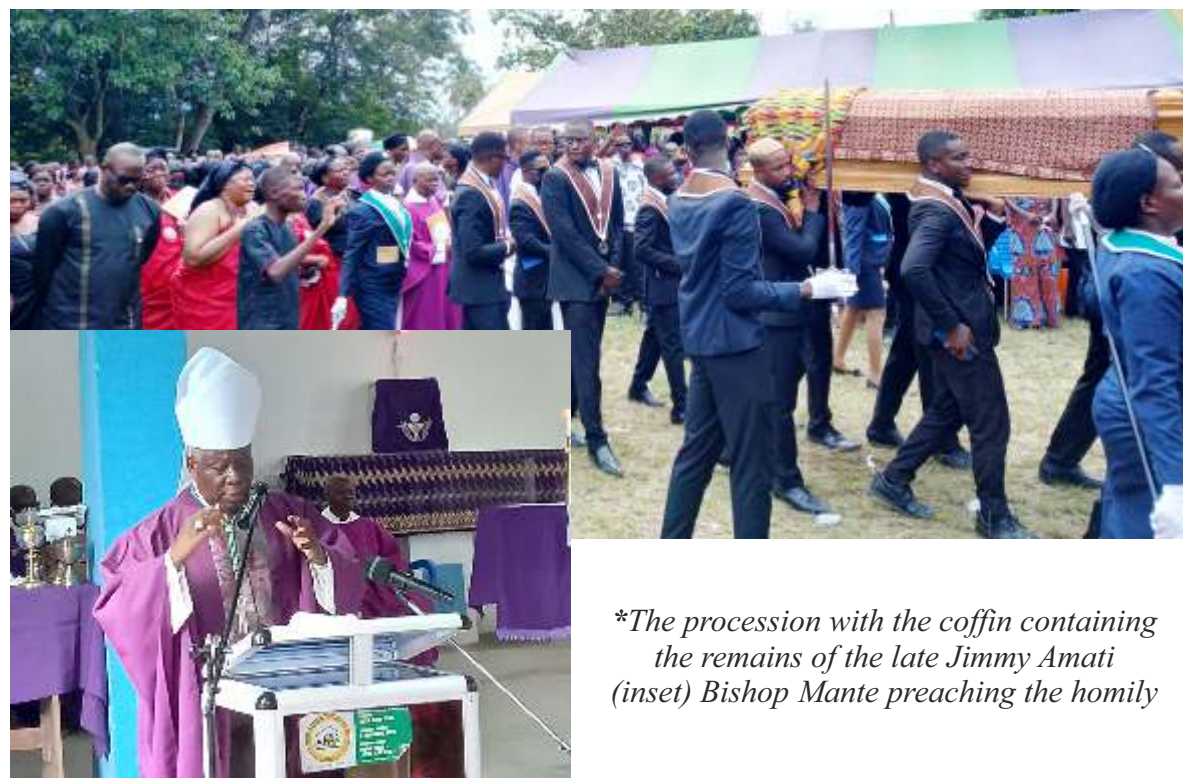
Virgin Mary Parish Council; Chairman of the Jasikan Diocesan Laity Council and the National Vice Laity Chairman for the Accra Ecclesiastical Province. He was also a member of the Knight of Marshal where he rose through the ranks to be the Past Regional Grand Knight.

During the recent 42<sup>nd</sup> National Laity Council Plenary held in the Jasikan Diocese, the Diocesan Lay Apostolate in a tribute stated that the late Jimmy was “the fulcrum around which the local Organising Committee” rallied on to ensure the successful Plenary, as well as the organisation of the 4<sup>th</sup> National Congress in 2015.

The National Catholic Laity Council in a tribute described the late Jimmy Amati as “a wonderful team player... who brought to his intelligence and erudition to bear on discussion at the leadership of the Council”.

He was 77, and survived by his mother, 12 Children and 18 grandchildren.

**From Kwesi Yirenkyi Boateng**



*\*The procession with the coffin containing the remains of the late Jimmy Amati (inset) Bishop Mante preaching the homily*



## Pope Francis Apologises for Harm Done to Indigenous Canadians at Residential Schools



*Pope Francis wearing an indigenous hat presented to him*

**I**n a speech in rural Canada before a crowd of indigenous Canadian people, Pope Francis publicly apologised for the Catholic Church's role in running much of Canada's government-sponsored residential school system.

During more than a century of operation, the system worked to stamp out aspects of native culture, language, and religious practice.

"I am here because the first step of my penitential pilgrimage among you is that of again asking forgiveness, of telling you once more that I am deeply sorry," Pope Francis said in his July 25 speech.

"Sorry for the ways in which, regrettably, many Christians supported the colonising mentality of the powers that oppressed the indigenous peoples. I am sorry. I ask forgiveness, in particular, for the ways in which many members of the Church and of religious communities cooperated, not least through their indifference, in projects of cultural destruction and forced assimilation promoted by the governments of that time, which culminated in the system of residential schools."

The speech marked Pope Francis' first public address since arriving in Canada on July 24 for a week-long visit. The venue in Maskwacis, a rural town about an hour's drive south of Edmonton, is a circular arena typically used for pow wows.

Before mounting the stage, the Pope prayed silently at the site of the former Ermineskin Residential School, which included the graves of several former students.

Attending the Pope's address, along with several hundred indigenous people in traditional garb, was the Governor General of Canada, Mary Simon, and Prime Minister Justin Trudeau.

Pope Francis described his apology as a "starting point" on the path to healing, which includes "a serious investigation into the facts of what took place in the past and to assist the survivors of the residential schools to experience healing from the traumas they suffered."

Canada's residential schools, though they were government-funded, were administered and run by local churches, the majority of which were Catholic. Sisters of the Missionary Oblates of Mary Immaculate played a large role in running the schools. The schools broadly

worked to strip away indigenous students' native identities, practices, and languages, often against the will of the children's tribes. Former students at the schools have described mistreatment and even abuse within their walls, along with broad criticisms of the quality of education they received, psychological damage, and other problems such as malnutrition and unsanitary conditions.

"Although Christian charity was not absent, and there were many outstanding instances of devotion and care for children, the overall effects of the policies linked to the residential schools were catastrophic," the Pope continued.

"What our Christian faith tells us is that this was a disastrous error, incompatible with the Gospel of Jesus Christ. It is painful to think of how the firm soil of values, language and culture that made up the authentic identity of your peoples was eroded, and that you have continued to pay the price of this. In the face of this deplorable evil, the Church kneels before God and implores his forgiveness for the sins of her children...I myself wish to reaffirm this, with shame and unambiguously. I humbly beg forgiveness for the evil committed by so many Christians against the indigenous peoples", said the Pope.

The Pope praised the indigenous community's sense of community and tradition, passing on a "treasury of sound customs and teachings," following "ways of life that respect the earth which you received as a legacy from past generations and are keeping for those yet to come."

Canada's Truth and Reconciliation Commission report was released in 2015, and requested an apology from the Pope for the abuses it uncovered within one year of its release. In March 2022, Pope Francis met with representatives of the Métis and Inuit indigenous peoples, and with the Canadian Catholic Bishops, both at the Vatican, and apologised to them privately.

Chief Wilton Littlechild, a prominent Canadian indigenous leader and advocate who was at the Vatican meeting, opened the ceremony in Maskwacis by welcoming Pope Francis to his homeland.

"Your Holiness, you have come to our

## Caritas Internationalis Calls for Action to Address "severe food insecurity" in Africa

**T**he leadership of the global confederation of Catholic relief agencies, Caritas Internationalis (CI), is calling on local and international leaders to respond, with action, to the "severe food insecurity" in the Sahel and Horn of Africa regions.

In a July 18 report, CI officials said the implementation of just food systems is key for the development of nations in the Global South.

"Caritas Internationalis is urging international and local leaders to take action in responding to the severe food insecurity in the Horn of Africa and the Sahel regions," CI officials said.

They added, "To continue to ignore the alarming signs of the unfolding severe food insecurity in the Horn of Africa and in the Sahel regions, and generally, the global food crisis, is a failure to listen to the most vulnerable people and communities and respond to their needs."

In an April report, officials of the Food and Agriculture Organisation (FAO) said an estimated 27.3 million people were food insecure in West Africa and the Sahel region between March and May of this year, referencing the vast area of Western and North-central Africa stretching from Senegal to Sudan.

In the report, the agency of the United Nations (UN) projected that the statistics of food insecure people will increase "to an unprecedented 38.3 million" between June and August, 2022.

In a separate report, officials of the UN Office for the Coordination of Humanitarian Affairs (UNOCHA) said 18.4 million people in Kenya, Ethiopia and Somalia are in need of immediate food assistance because of the drought and severe food insecurity.

UNOCHA officials added that the number of food insecure people in the Horn of Africa nations may increase to 20 million by September this year.

In the July 18 report, CI officials said governments ought to "take action and keep high attention on the worsening of the global food crisis and its negative impact on the full realisation of the right to food."

They added that governments need to "pay increased attention to the role of local actors in addressing rapidly the food crisis and also working for longer-term solutions."

Officials of the global confederation of Catholic relief agencies have also called for sustainable solutions to address the food crisis in the Sahel and Horn of Africa regions.

"Address the structural problems within food systems. From the production of food, its distribution, its marketing and its consumption. It is important to promote agriculture that is friendly to the environment and minimises carbon emissions," they said.

CI officials further said, "The role of the local actors is essential and it is key to empower them for sustainable solutions."

They added, "Caritas Internationalis urges governments to empower local livestock farmers through information sharing on agroecological practices and sustainable financing for initiatives that are friendly to the environment and minimizes carbon emissions."

*ACI Africa*

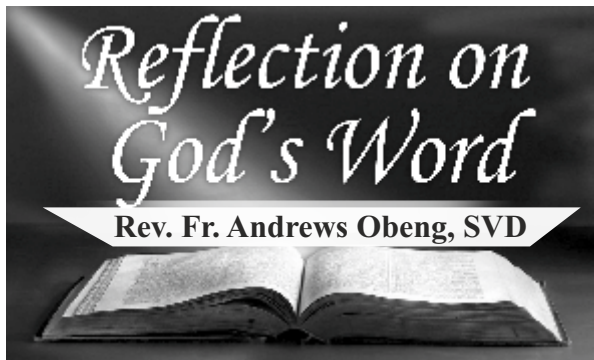
land in response to our invitation, and as you promised. You have said that you come as a pilgrim, seeking to walk together with us on the pathway of truth, justice, healing, reconciliation, and hope. We gladly welcome you to join us on this journey," Littlechild said.

"As you acknowledged in your address to us in Rome, we Indigenous Peoples strive always to consider the impact of present events and deliberations on future generations. In that spirit, we sincerely hope that our encounter this morning, and the words you share with us, will echo with true healing and real hope throughout many generations to come."

The presentation at Maskwacis included a procession with a large red banner, bearing the names of over 4,000 children who died at the residential schools. The creation of the banner was the first national, public commemoration to record the names of so many of the children who died at all the residential schools across Canada, according to the National Centre for Truth and Reconciliation.

*CNA*





EIGHTEENTH SUNDAY IN ORDINARY TIME - YEAR C

Reading: Ecclesiastes 1:2; 2:21-23/Psalm 90:3-6, 12-14, 17/  
Colossians 3:1-5, 9-11\ Luke 12:13-21

Theme: GREED

Fool” as narrated by Jesus, God says to the greedy man, “You



Fr. Obeng

**G**reed is an excessive, uncontrolled selfish desire to have more. It is said, “Greed is like filling a cup with a hole at the bottom, it will never fill.” It churns in the heart of a person an endless effort to satisfy an unending want. In the end it destroys the one who offers it tenancy. If you want to save a greedy person from drowning, do not tell him, “Give me your hand.” Tell him, “Take my hand.” The only verb that greedy persons appreciate is “Take”. Even if they appear to give you something, it is only a bait to take from you. Mahatma Gandhi was spot on when he said, “Earth provides enough to satisfy every man's need but not every man's greed.”

The scripture texts descend heavily on Greed. In the “Parable of the Rich

fool! This very night your life is being demanded of you. And the things you have prepared, whose will they be?” (Lk 12:20). Such vain pursuit of wealth prompted Qoheleth to say “...Vanity of vanities! All is vanity...For what does a man get in all his labor and in his striving with which he labors under the sun? For all their days are full of pain, and their work is a vexation; even at night their minds do not rest. This also is vanity” (Ecc 1:2, 2:22-23).

At the heart of greediness is a deep-seated feeling of insecurity. Hence to overcome greed one needs to deal with that insecurity. Jesus is the solution. He is the surest and most reliable security one can ever have. He is the solid rock on which one can build his or her life. Jesus sums up the message for today in these

words: “Be on your guard against all kinds of greed; for one's life does not consist in the abundance of possessions” (Luke 12:15).

No matter how many houses we build on this earth, we are all tenants in

this world. We are tenants even in our bodies for our bodies are not ours to keep. In pursuit of riches, many forget that one day we will all die. Death is indeed a great leveller. It makes the rich and poor to lie on the same bed for the first time. No one carries anything with him. Let not the beautiful tiles that are put in the graves of the rich deceive you; it is only an opium to ease the painful thought of death but it gives no comfort whatsoever to the dead.

True wealth is measured not by how many things one has but by how many lives one has touched. Nature itself teaches us that whereas flowing waters retain their freshness, stagnant waters are putrid and have an unpleasant odour. An inordinate desire for wealth and other fleeting pleasures degenerate into greed and greed begets corruption. In the end, corrupt people are akin to stagnant waters; they waste away.

**PRAYER:** *Eternal Father, deliver me from the enslavement of materialism and consumerism. Grant me the grace of contentment that in every situation I may be filled with gratitude. For the sake of Christ I pray. Amen*

THE PRIESTLY FORMATION AT A GLANCE

By Rev. Fr. John Doe Dormah

**E**very Priest seen in Parishes, Schools, Hospitals and other areas of work was once a seminarian. This article seeks to tell a little bit of what happen before ordination. Priests are essential in ensuring the quality life of the Church.

St. Pope John Paul II's Apostolic Exhortation *Pastores Dabo Vobis* is right in saying that “without priests the Church would not be able to live that fundamental obedience which is at the very heart of her existence and her mission in history, an obedience in response to the command of Christ: “Go therefore and make disciples of all nations” (Mt 28:19)...” For this reason formation of seminarians to become priests is a priority. The formal formation begins in the seminary and end with the ordination to the priesthood but continuous formation continues till death.

The seminary

Seminary comes from the Latin word **seminarium**, meaning “plant nursery,” which can be interpreted as, “breeding ground.” Like a greenhouse

that provides ideal conditions for seeds to grow into energetic plants, a Seminary is bed for young men who want to pursue a career in the Ministerial priesthood. Whiles Bible colleges typically offer students a bible-centered education, the seminary offers bible-centered education and train seminarians for specific vocations. *Pastores Dabo Vobis* (PDV) likens this formation to being with Jesus. This formation involves a holistic approach where Jesus Christ calls the candidates “to intimacy of life with Him in order to share in His mission of salvation. The “seminary” more than a place, a material space, is a “house” of formation for priests. It is a spiritual place, with atmosphere that fosters and ensures a process of formation...”

Minor Seminary

The Minor seminary is the stage of nurturing the seed of vocation. At this stage young seminarians are taken through the preparatory stages. Here they are given all or part of high school and college training with emphasis on preparing them as candidates for a major seminary.

The major purpose of the Minor Seminary is “to assist the human and Christian growth of adolescents, who manifest the seeds of a vocation to the ministerial priesthood. It develops, in a way appropriate to their age, that interior freedom by which they can make a response to the plan of God for the lives.”

Major Seminary

**At the major seminary** Philosophical, Theological and other courses required for major orders are given. The New *Ratio* breaks them down as follows 'Propaedeutic stage', the 'stage of philosophical studies' or 'discipleship stage', the 'stage of theological studies' or 'configuration stage', the 'pastoral stage' or 'stage of vocational synthesis'

Spiritual Year and Discernment

The Spiritual Year is the first stage of major seminary formation. This entails a series of spiritual activities not excluding some academic activity. It is a stage of discernment, a continuous mental process to ensure the certainty of the call and to make

a firm and personal decision to be formed to become a Priest.

PHILOSOPHICUM

The seminarian after the spiritual year enters the philosophicum. **Here he studies philosophy.**

The main purpose of Philosophy is to help the student think clearly so he can serve wisely if not selflessly. It is studied for three years along with Sociology, Religions and Languages. Major courses in the Philosophicum include History of philosophy, the study of the lives and opinion of great minds, Metaphysics, the study of being as such, Epistemology, an interrelation between mind and matter or theory of knowledge, Ethics, the theory of character, Logic, the science of correct thinking, Cosmology the study of the universe, Political philosophy, the art of ideal social organization, Philosophical Psychology, a science that interprets data of experience in the light of metaphysical principle, Philosophical Anthropology, a comprehensive study of the human being and Phenomenology and Philosophy

of religion. At the end of the studies it will become clear to the seminarian that Philosophy is and remains the handmaid of Theology and taking their point of departure from the fact that faith that is not subjected to the judgement seat of reason degenerates into superstition they move to the Theologicum

THEOLOGICUM

Theologicum offers seminarian the opportunity to focus on the Christian faith in detail even though other areas are not neglected .The stage aimed at helping the seminarian come to knowledge of the truth about God and His Church. Courses offered include Dogmatic, systematic, Mora, Sacramental Theologies, Ecclesiology, Canon Law, Liturgy, Scripture Sociology, and Languages. The programme is structured for five years. Four years in the seminary and one year on the field.

The one-year practical pastoral formation, helps the seminarian to appreciate the dignity and duties of a priest, and how he would live, act and

*To be continued next week*



SUNDAY, JULY 31, - SATURDAY, AUGUST 6, 2022

## Media is Essential in Building Peace

— Cardinal Kambanda

**H**is Eminence, Antoine Cardinal Kambanda has reiterated the essential role of the media in peace building, saying that it is a powerful instrument in bringing people together.

He said “the media is very important because it enables us to share with the wider public so that we can walk together” because the media reaches a far greater number of people than individuals can reach.

Cardinal Kambanda said this in an interview with *The Catholic Standard* in Kigali, Rwanda, recently.

Especially in Africa, he

said, the media is quite needed because one of the problems of Africa is the ethnic and political conflict. He expressed concern about how ethnic differences are manipulated such that it creates fear and tension among the people.

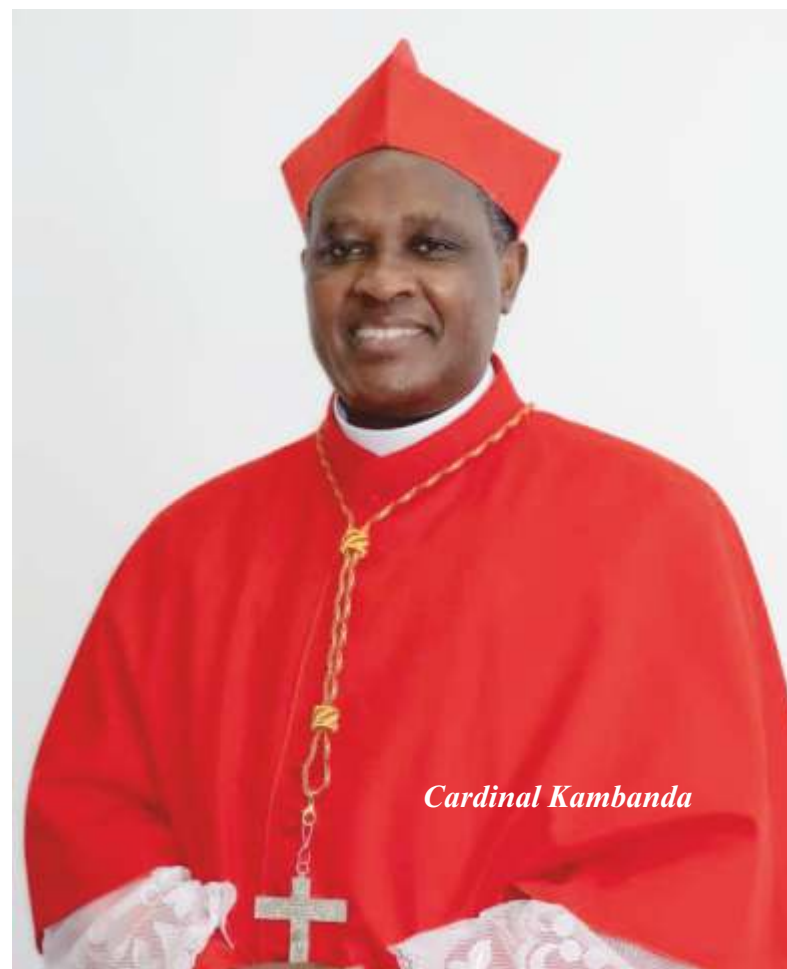
He explained that when one is misinformed about the other, he or she develops prejudices and biases but communication helps to better understand each other and appreciate the cultural differences that exist among the various ethnic groups as well as develop mutual trust so as to be able to live in harmony with each other.

Making reference to the

Rwandan genocide and the role the media played in exacerbating the tensions and fueling the conflict, he said the media, can in the same way be used to promote peace.

“We saw here in Rwanda how the media created terror, intensified the fear of each other, even a neighbour could fear his neighbour. All of a sudden, he is made to understand that this is an enemy and is going to do you harm. This was the most powerful instrument of the genocide so this destructive power which was manifested can also be used to become a constructive power”, he said.

Cardinal Kambanda stressed the need for all people, irrespective of the cultural differences that exist



Cardinal Kambanda

among us to see each other as brothers and sisters and walk together

He called on Catholic Social Communication practitioners and professionals to use the media to promote a culture of peace and “to help our

people to grow stronger in faith, to come closer to God and to praise God and develop in fraternity”.

*The full text of the interview will be published next week*

## Sir Adjei appointed Justice of African Court on Human and Peoples Rights



Sir Adjei

**S**ir Justice Dennis Dominic Adjei, an Appeals Court Judge, has been elected as a Justice of the African Court on Human and Peoples Rights.

He will be based in Arusha Tanzania and will serve a six-year term.

The election took place at the African Union's 41st Ordinary Session of the Executive Council held from July 14-15, 2022 in Lusaka, in Zambia.

The African Court on Human and Peoples Rights consists of 11 judges among whom 10 were elected from the African blocks; Western, Eastern, Northern, Central and Southern Africa.

In May 2022, the African Union declared a floating seat which was occupied by Justice Marie Therese Mukamulisa from Rwanda vacant, and invited qualified applicants from Africa. A male and female were selected from each of the African blocks at the Ordinary

Session of the Executive Council meeting of the African Union.

The African Union received several applications from countries and shortlisted the Sir Dennis Dominic Adjei, Ghana; Aua Balde, Guinea Bissau; Harimahefa, Madagascar; Pedro Sinai Nhatitima, Mozambique and Marie Therese Mukamulisa, incumbent, Rwanda.

The members of the African Union voted three times on the candidates after which Dennis

Dominic Adjei was number one and Pedro Sinai Nhatitima from Mozambique became number two.

In accordance with the African Union rules on elections, the members were to vote on Dennis Dominic Adjei for him to secure two-thirds of the 51 members of the Union who are eligible to attend and vote.

Forty-five members voted of which 41 voted for Dennis Dominic Adjei with four abstentions and was declared elected and appointed to occupy the Floating Seat for the next six years.

Ghana now has a member on the African Court of Human and Peoples Rights after Justice Sophia Akuffo, the first Ghanaian who served as a member and finally as the President of that court about six years ago.

Sir Adjei is a member of the Forum of Papal Knights and Dames, Ghana.

*Myjoyonline.com*



## Ken Anewenah Passes On

The Navro-pio; the Head of the Kanye family; the Head of the Yeribu family, both of Nayagenia, Navrongo; the Bishop of Navrongo-Bolgatanga Catholic Diocese; the Elders and people of Nayagenia; and the entire Anewenah family announce with deep sorrow the passing of our beloved son and father:

**KENNETH ELVIS ANEWENAH**

(The MD/CEO of MyTurn Co. Ltd, and Lesken Enterprises Ltd.)

Which sad event occurred on 23rd July 2022, in Accra.

There will be a Memorial Mass on Saturday, 30th July, 2022 at 10:00am at Corpus Christi Catholic Church, Sakumono, Accra.

FRIENDS AND SYMPATHIZERS ARE WELCOME

DETAILS OF THE FUNERAL ARRANGEMENTS WILL BE ANNOUNCED IN DUE COURSE