



JULY 2018 (YEAR B)

ST. JAMES CATHOLIC CHURCH

Monthly News Bulletin

P. O. BOX 1865, Osu- Accra

Welcome To Our Parish

MASS SCHEDULES

Morning Mass: Monday - Friday 6:30am
Sunday Mass: 8:00am

SACRAMENT OF RECONCILIATION / CONFESSION

Saturdays at 5:30pm - 6:30pm or by
appointment.

COMMUNION TO THE SICK

Please ensure the parish office is informed of
a parishioner's ill health. Arrangements will
be made for a home or hospital visit.

BAPTISM

Dates are communicated by announcements
during Sunday Mass.

HOLY MATRIMONY

Wedding arrangements should be made with
the Parish or Associate Priest. Please contact
the Parish office at least six months prior
to wedding.

Counselling takes place twice a year:
January - June
July- December

PARISH PRIEST

Very Rev. Fr. Daniel Mawuli Tettejji
0243 044 431

ASSOCIATE PARISH PRIEST

Rev. Fr. Prince E. Adelaayitar
0262 154 881

ADMINISTRATIVE SECRETARY

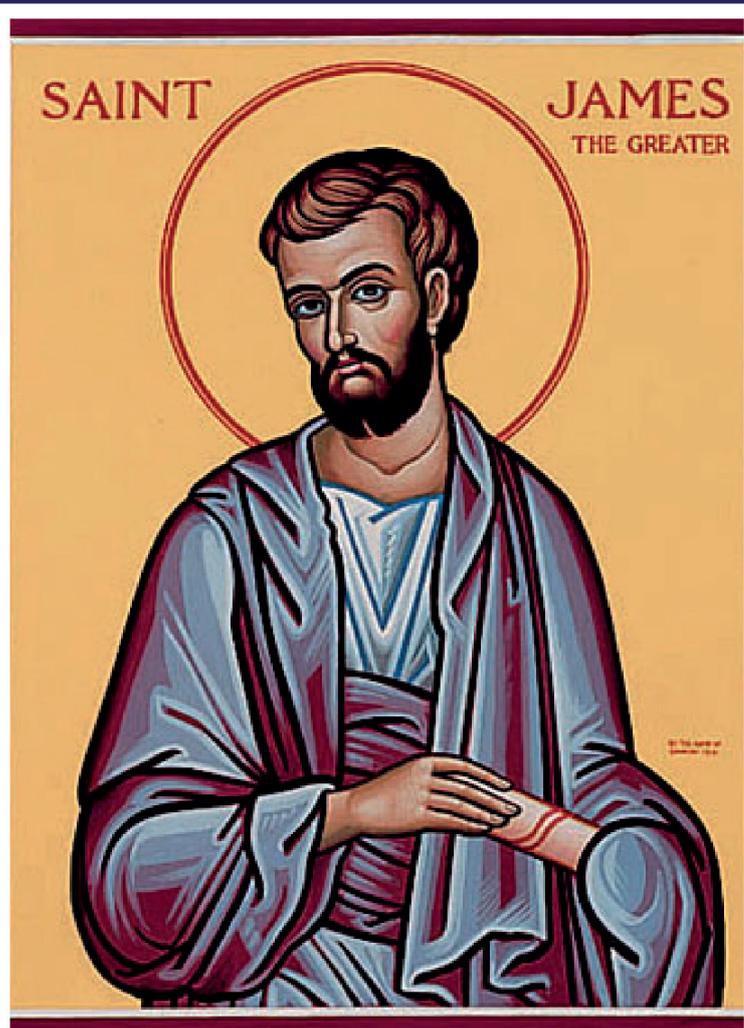
Maxwell Akokre
Tel: 0505 256 484 / 0302 798 781

OFFICE HOURS

Mondays 8:00am - 12:00pm
Tuesday - Friday 8:00am - 5:00pm

ST. JAMES MINI MART

Tuesday - Saturday, 10:00am - 7:00pm
Sundays 6:30am - 2:00pm



IN THIS EDITION

- Pastor's Column
- Reflections
- Spiritual Focus
- Catechesis
- Empowerment
- Youth
- Children's Corner

Very Rev. Fr. Daniel Tetteji

Dear Cherished parishioners, in this month of July we give thanks to God for the gift of life that we enjoy and the gift of faith which we profess as members of the St. James family. The month of July as each and every one knows is very dear to us as a community of faith – the celebration of our feast day. May the intercession of St. James the Apostle be an anchor of hope for every parishioner.

Below are highlights of some crucial activities in July for your attention

ADORATION: The usual monthly adoration on the first Thursday is on 5th July. The Time is 6pm. The Theme shall be "Then you will go safely on your way, and you will not hurt your foot" Prov. 3:23. The prayer topic will focus on travel challenges and travelers. Please do not miss it.

CHARITY TO NSAWAM PRISON ON 21ST JULY: As parishioners may well recall, we visited the Nsawam Prison a year ago and made a donation. During the interactions with the authorities, it was intimated that the inmates, among other things, are in need of pharmaceutical products. At the beginning of this year, a task force was put in place to respond to this need. The parish therefore wishes to mobilize more funds to undertake this project on 21st July. We welcome individuals and groups who wish to donate to this noble course.

OUTREACH PROGRAM ON 22ND JULY: Our Blessed Lord before his ascension mandated us all "to go to the ends of the world and proclaim the gospel...". As a community of faith in this part of Osu, we wish to practically respond to this command by visiting the homes of our neighbours and sharing the faith with them. We have dubbed this ST. JAMES SHARES THE FAITH PROJECT. Education on what to say during this exercise shall be carried out the week before the 22nd of July. Demarcations have been for Day born groups. ATTIRE: DAY BORN POLO SHIRTS

FEASTDAY ACTIVITIES FROM 27TH to 29TH JULY: St. James' feast day is the 25th which falls on a Wednesday. Because, it is weekday, we shall have the usual morning Mass. However, note:

FRIDAY 27TH FROM 6PM – 9PM, SPECIAL PRAYER SESSION

SATURDAY 28TH, HEALTH WALK & FUN GAMES

SUNDAY 29TH, THANKSGIVING IN PARISH CLOTH

Conclusion: May the month of July unleash God's abundant blessings and favours upon us a family, and I invoke the great intercession of St. James the Apostle upon us all.

Shalom!!!

SEEDS OF LIFE

A good seed must necessarily rot and die before it can bear fruit. This is an unquestionable truth of life.

How can Jesus' parable about the seed encourage and direct our evangelism? We sow the seed by speaking to others about the word of God as commanded by Jesus in Mark 16:15 when he "... said to them, 'Go out to the whole world; proclaim the gospel to all creation.'" It takes courage, which can sometimes be comparable to death when one has to face non-Christians, and people who are angry with God to try to convince them that God loves them and that Jesus died for their sake.

As Christians, this is our duty: to spread the word of God everywhere we go, not only by words but also by our lives. We can then figuratively step aside and let God do His bit. In Mark 4:26-34 Jesus teaches us: "This is how it is with the Kingdom of God; it is as if a man were to scatter seed on the land and would sleep and rise night and day and the seed would sprout and grow, he knows not how. Of its own accord the land yields fruit, first the blade, then the ear, then the full grain in the ear."

What happens after the sowing of seeds or in our case after sharing the word of God, is God's job. He works His magic in the hearts of men and brings about change. The Holy Spirit speaks life into hearts through the Word.

However fruitless our efforts may seem, we never know what life-giving action is happening underground. Jesus wanted the disciples, and us, to know that what is observable on the surface may not be an accurate measure of the final outcome.

We should be sure to get beyond peripheral issues in our witness, and spread the good seed – the stuff that can really sprout. That is, we have to share the good news of the gospel, and if possible, bring our non-Christian friends in contact with the Scriptures.

How often have we prayed for people over years without seeing anything happen and then one day out of the blues, it strikes us that the person has actually changed. Our role was to sow the seeds of prayer and God took control as in the instance of St. Monica and her son St Augustine. Likewise with evangelism, we sow the word of God in a person's ear and God takes the word into the person's heart and works a transformation. As with seeds that have different sprouting times, individuals have vastly different times of transforming from unbelievers to fervent Christians.

Again, after the seed has taken root and begins to grow the farmer continues, watering and pruning until the plant is fully-grown and it is ready to be harvested. In a similar manner once it has taken root in the heart of the individual, we must continue sharing the Bible and encouraging the person to attend church and worship with fellow believers. This is the time we tend to the crops of the field. When the individual becomes a full-blown Christian we know that we will reap our reward in Heaven. "And when the grain is ripe, he wields the sickle at once, for the harvest has come."

Perhaps, God plans to grow you until He has finished what He started in you. Look back on your Christian life and reflect on how far you have come on your journey. How are you different now from when your Christian life first sprouted?

His goal in growing us is to prepare us for His presence when harvest time comes.

Are we allowing the seed of God's word to take deep root in our lives to transform us into fruit-bearing disciples of Jesus Christ?

THE NINE CHOIRS OF ANGELS**INTRODUCTION**

Angels exist in time and even though they have a different perception of it than we do they still see time in a linear fashion that we do and the only things that they know about the future are revealed to them by God. For instance, in Matthew 24:36 and Mark 13:32 when asked about His Second Coming, Jesus tells His disciples that no one knows the time or the hour of His Return, not even the angels.

And Ephesians 3:9-10 tells us, "...God who created all things; that through the church the manifold wisdom of God might now be made known to the principalities and powers in the heavenly places." Tradition builds upon this and says that the angels receive this knowledge, understanding, and wisdom from God in a hierarchical manner

In order to understand this concept, let us briefly consider how the Church receives this transmission of knowledge. The Holy Spirit revealed knowledge to the original Apostles, who in turn taught it and passed it on to their successors (through the process that the Catholic Church refers to as Apostolic Authority and Apostolic Succession) down to the bishops, priests, and deacons that we have today.

The Holy Spirit continues to expand our understanding and wisdom about the teachings and the deposit of Faith given to us by Jesus through His Apostles, which is why our understanding of certain doctrines such as the Trinity, the Immaculate Conception of the Virgin Mary, and the Assumption of the Virgin Mary have evolved over the course of centuries. (Note: the doctrines themselves do not evolve, only our understanding of them does.)

Our bishops, under the authority of the Bishop of Rome (i.e. the Pope, the Vicar of Christ) continue to be edified by the Holy Spirit. The higher ranking bishops in authority pass on their wisdom and understanding to the bishops of lower rank in authority, who then in turn pass it on to the priests under their charge, which is then taught to more priests and the deacons by various means, such as in the seminaries, who then in turn pass what they have learned and have come to understand down to the laity.

Thus, it is argued, this transition of knowledge, wisdom and understanding about God that the Holy Spirit uses to explain God to us is the same manner in which He also does so through the Angelic Host. Although many theories have been formulated about how this hierarchy exists, the Nine Choirs Tradition has been the predominant theological theory.

THE NINE CHOIRS OF ANGELS

This historical tradition in this form is predominately derived from the work of Dionysius the Areopagite, who was a Christian mystic of the late 5th to early 6th century (although in his writings, Dionysius points out many times that what he was writing was knowledge that had been passed onto him previously and thus they only thing he was adding was personal commentary). In his writings the author claims to be the same Dionysius the Areopagite, the Athenian convert of St. Paul mentioned in Acts 17:34, but because these works do not appear until centuries after this Dionysius had lived, we know that he could not have written them. Because of this, the author of his work is often referred to as Pseudo-Dionysius.

Despite the fact that the author is not the same Dionysius as the one mentioned in the Book of Acts, his writings are very orthodox in the doctrines that they teach and they were very influential in the Church for many centuries. For instance, his books related to the subject at hand, *THE CELESTIAL HIERARCHY* and *THE ECCLESIASTICAL HIERARCHY*, have influenced important Doctors of the Church concerning the subject of angels, such as Pope St. Gregory the Great, St. John of Damascus, St. Thomas Aquinas, St. Bonaventure, and many others during the Middle Ages (i.e. the timeframe of European history from the fall of the Roman Empire in the 5th Century to the Italian Renaissance beginning during the late 14th/early 15th Century). Based upon data from the Bible and the theological traditions of his time, Dionysius presented the possibility that the Angelic Hierarchy is organized into Nine Choirs. And these Nine Choirs are divided into three Spheres/Triads, each consisting of three Choirs.

THE FIRST SPHERE

The duties of the First Sphere center on the Throne of God and serve Him directly and are the highest in authority

Seraphim - Isaiah 6:2, 6:6; Ezekiel 1:13

Leading this sphere are the Seraphim, which means in Hebrew "to burn". Out of all of the angels, the Seraphim have the most intimate knowledge of God and they meditate upon His Person, meaning they contemplate on the great mystery about who and what God is, including the Trinity.

Because they comprehend God with greater clarity than any other of God's creations, they are so passionately in love with Him due to so much that has been revealed to them and they are characterized by fire, which is thus why they are often referred to as the burning ones.

And because of this great in depth knowledge of God and their burning passionate love for Him that defines and characterizes their being, it is speculated that the Seraphim are incapable of sinning because such knowledge and love/charity cannot allow them to do so; it would become a contradiction of their nature and being. (St. Thomas Aquinas, *THE SUMMA*)

THEOLOGIAE, Part 1, Question 63, Article 7, Reply to Objection 1; Question 63, Article 9, Reply to Objection 3; Question 109, Article 1, Reply to Objection 3)

Cherubim - Genesis 3:24, Psalm 80:1, 99:1; Isaiah 37:16, Ezekiel 10, Daniel 3:55, Revelation 4:6-8 (in relation to the imagery of Ezekiel 10:12-14), and numerous other places. Also Ezekiel 28:14-16 (in accordance to Lucifer) and in Exodus 25:17-22, 1 Kings 6:23-28, 2 Chronicles 3:7-14, and Hebrews 9:5 (for the use of their images in the Ark of the Covenant and in the Holy of Holies of the first Jewish Temple)

Second to the Seraphim are the Cherubim. While the Seraphim contemplate on God as a Person, the Cherubim meditate upon His Divine Plan for all of Creation. Because of their knowledge and understanding of the Divine Plan, the Cherubim are often translated to mean "fullness of wisdom". In accordance with their contemplation about the Divine Plan, the Seraphim teach the Cherubim about the Divine Person which helps the Cherubim understand the Divine Plan all the more.

Thrones (also called the Ophanim) - Daniel 7:9, Colossians 1:16

Third in rank within this First Sphere are the Thrones and they represent the judicial power of God. From the Cherubim, they learn about the Divine Person of God and His Divine Plan, which in turn allows them to mediate upon the power of God and His judgments, such as man's banishment from Eden, the Flood of Noah, etc. The Thrones are responsible for passing on their divine knowledge down to the Second Sphere of the Hierarchy.

THE SECOND SPHERE

The duties of the Second Sphere are to look after and safeguard the physical universe (i.e. all of the cosmos)

Dominions (also called Dominations) - Ephesians 1:21, Colossians 1:16

The word Dominions have root in the Latin word dominus, which means "master" or "lord". Thus the Dominions are the angels of authority and they are believed to be the leaders of the Second Sphere of the Angelic Hierarchy and they pass on the orders of knowledge of God that they received from the Thrones down to those under their charge. In essence, they are similar to the Archangels in the Third Sphere in terms of duty, but they oversee the affairs of guarding the Universe and protecting it from harm.

Powers (also called Authorities) - Ephesians 1:21, 1 Peter 3:22

It is believed that the Powers fight the forces of evil that desire to destroy the Creation. It is thus possible to speculate that if Satan and his demons were to make an effort to destroy the Earth by means manipulating the forces of the Universe, such as through a great asteroid or a solar flare, the Powers would prevent the Enemy from succeeding.

Virtues - Ephesians 1:21, 1 Peter 3:22

The Virtues mean "might" and "energy". It is believed that they oversee the movements of planets, stars, and the forces of nature. Thus, they make sure that the Universe operates according to God's Design.

*Note: Some traditions rank the Virtues above the Powers in the hierarchy.

THE THIRD SPHERE

The duties of the Third Sphere are to look after human beings

Principalities - Romans 8:38; Ephesians 3:10, 6:12; Colossians 1:16, 2:15

The Principalities are the Guardian Angels of nations and cities. There are also evil Principalities who had joined Satan in his rebellion against God and thus there are also Principalities appointed by Satan to influence nations and cities for evil, which is evident by the fact that in Daniel 10:13 the Prophet Daniel is told by an angel that there was a spiritual power referred to as the prince of Persia who that angel was in conflict with until the Archangel Michael came to his aid.

Archangels - 1 Thessalonians 4:16, Jude 9

The Archangels are Guardian Angels appointed to guard special individuals, such as the Church, the Pope, possibly the Virgin Mary while one Earth, etc. What makes it extremely strange is that even though the Angelic Host as a whole consists of an innumerable amount of angels, Sacred Scripture and Sacred Tradition indicates that there are only seven angels who have this rank (Tobit 12:15; Revelation 1:4,20; 3:1; 8:2,6; and Isaiah 63:9). More on this will be addressed at a later time.

Angels - Numerous references!

These are the angels who directly look after the affairs of mankind and deliver God's Divine Revelation to us. The Guardian Angels are part of this choir.

Conclusion

It is important to note that even though the last group are known as angels all members of the nine choirs are angels and their nature is pure spirit. Calling on them for assistance, especially the last three, is very helpful on the Christian journey.

On Archbishop Matthias Nketsiah's Resignation

On 11th May 2018 the Apostolic Nuncio to Ghana, His Excellency Most Rev. Jean Marie Speich, gave a press conference at which he issued the following statement: "His Holiness Pope Francis has accepted the resignation of His Grace Archbishop Matthias Nketsiah of Cape Coast and has appointed His Grace Most Rev. Charles Palmer Buckle as the new Archbishop of the Archdiocese of Cape Coast".

This statement has given rise to a lot of misunderstanding, confusion and anxiety among many Catholics and the media houses. At the centre of all this is the use of the word "resignation". Why has Archbishop Nketsiah resigned? Is he no longer happy being an archbishop? Has he done something wrong in the Church or in the Archdiocese which is causing him to resign? Is he running away from his work as a shepherd? Will he cease to be an archbishop? The answer to each of these questions is an emphatic No. The word "resign" in this context should not be taken in the normal secular sense in which one can resign from one's work or job for any of the above reasons. In the context of the Catholic Church, when a bishop resigns, he does so on the grounds that he has attained the age stipulated by church law for bishops to retire (i.e. 75) or ill health. Moreover, unlike the secular usage, when a bishop resigns, he does not cease to be a bishop. He is still a bishop, but he is no longer in charge of the diocese.

We need to realize that there can only be one bishop at a time in every diocese. Even if there are auxiliary (assistant) bishops, they assist the principal bishop who is referred to as "the bishop of the diocese". We should also realize that while a bishop is still in charge of a diocese, another bishop cannot be appointed to be in charge of the same diocese. The incumbent bishop has to step down from his position as the one in charge of the diocese before another one can be appointed. This means that he has to "resign" from the position of being in charge of the diocese. There cannot be two or more (principal) bishops in one diocese. In this connection, church law demands that a diocesan bishop, on attaining the age of 75, must write to the Pope informing him that he has attained the stipulated or mandatory age of 75 and is prepared to stop being in charge of the diocese as soon as the Pope appoints another bishop to be in charge of the diocese.

When the Pope replies to the bishop's "resignation" letter, he will give him permission to stop being in charge of the particular diocese. This is what is referred to as "resignation". He will thus become a bishop emeritus (retired bishop). The Pope may also indicate in the same letter the person he has appointed to continue with the administration of the diocese. The outgoing bishop is still a bishop (or archbishop) and, with the permission of the new bishop, he can carry out certain functions in the diocese, e.g. administering the Sacrament of Confirmation, Holy Orders, etc. However, he is no longer in charge of that diocese. Thus, if Archbishop Nketsiah has "resigned", it simply means that he has reached the age mandated by church law for a bishop to step down and hand over the administration of the diocese to another person, in this case to Archbishop Charles Palmer Buckle.

ST JAMES CATHOLIC CHURCH

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THE OTHER WOMAN

By Ayesha-Andrea Apedoe

Yes! You finally tied the knot with the man of your dreams! You did not envision any thorns along the marriage path but here you are, getting pricked every so often, no matter how cautiously you tread. Will I survive these thorns, you may ask - the rift between myself and my in-laws, especially with my mother-in-law!

The mother-in-law/daughter-in-law relationship is one of the most complicated of human connections - where a man is viewed differently by two women. One woman will always see him first as her man, whilst the other sees him first as her child.

However, a mother-in-law can be a blessing to her daughter-in-law by offering love, wisdom and encouragement. The bible makes note of several supportive in-law relationships and one of such is what existed between Ruth and Naomi. Theirs was indeed, one of a kind and it is obvious that Naomi had planted seeds of faith during the years that Ruth was married to her son. This actually influenced Ruth's decision to follow Naomi back home when her husband died. She had absolute confidence in her mother-in-law and knew she would be safe with her. Mothers-in-law can step up to be there for their son's wives in every needed aspect of their marriage. These lovely women should not be seen as "Women from Hell" but rather, be known as the "Guardian Angels" of the family. They must be encouraged to offer spiritual guidance to the family, respect the space of the married couple and show real love to their sons' wives.

Mothers-in-laws rarely believe they are meddling; but many daughters-in-law feel that without firm boundaries, their husbands' mothers can actually destroy their marriage. Some mothers-in-law feel their years of experience can help the family to succeed and will therefore proffer advice or help even where it is unwanted. This can cause friction, leading to a huge feud, resulting in long-term unhappiness and stress - affecting the quality of the marriage. Other reasons for unpleasant relations between mothers-in-law and daughters-in-law include the pressure to have children, personality clashes, and sheer dislike for one another. Another cause of unrest on the part of the mothers-in-law is their fear of being "dethroned" from their hierarchy as queens by the wives. There is power play at work between the two women fighting for supremacy in the eyes of one man! Such rivalry may give rise to hatred between them if not addressed appropriately. The men's role is crucial. They can head off problems by reassuring their mothers that they are still important and that they feel connected to them. They must go on to profess love and respect for them while at the same time telling their mothers that their primary connection now is with their wives.

It is important for Daughters-in-law to do some self-examination and questioning their role in the strained relationships. Jesus reminds us to first deal with own actions before helping others correct theirs. (Matthew 7:3-5). Since they are going to be in each other's lives for many years, it is imperative for them to treat their husbands' mothers with respect for raising the special men they are married to.

It is indeed, possible for two women to foster harmonious living for a healthy marriage and like Naomi, all mothers-in-law must set the right tone for the relationship with their daughters-in-law. In solidarity with women all over the world, may we not be driven to despise each other but join hands in perfecting the very essence of marriage; by being instruments of peace.

LET YOUR CHALLENGES MOULD YOU

By Cynthia Nimo-Ampedu

It is often said that poverty is a curse. If this were true, then children conceived by poor parents are cursed even before their birth. This would also imply that the man we call heavenly Father is no father at all if He can curse His own children even before their birth. We however know that these thoughts are false because He has written that He loves us and has our best interest at heart. In our state of sin, he caused his son to die in order for us to have life. When we are challenged to doubt God because of circumstances in life, we must also remember that He has asked that we give Him thanks in all things because He will work out our challenges for our good. Since we cannot understand God's ways, what we need to do is to trust Him.

Not too long ago, Moesha Budong, a Ghanaian celebrity made the headlines when she disclosed her status as the mistress of a married man because according to her, the economy makes it difficult for her to take responsibility for her financial needs. This is the reality with many young Ghanaian women. However, to what extent are we willing to carry our cross or do we wish to offload it even before we begin to carry it? There is no doubt that the economic challenges many young persons face are real but is it enough justification to let go of your Christian values and pride? Or is your pride and values only worth material wealth and possessions?

If life were meant to be easy, God Himself would have taken an easy approach to bring us salvation instead of allowing His son to die. In other words, we must learn to bear the challenges in our lives and depend on God to calm the storms and smooth our paths when life seems unbearable. When we learn to patiently bear our challenges, God teaches us many priceless lessons to carry us throughout our life here on earth, an opportunity we miss when we choose the easy way. In fact, what we consider to be easy will cost us more when the time comes to render account either here on earth or after life.

In moments when we are tempted to compromise our values, let us remember that the Holy Spirit if allowed to do His work in us, will not permit us to fall in such temptations because we are never tempted beyond what we can bear. We must therefore learn to say no, hard though it may be, to the glitz and glamour of this world, especially under compromising circumstances. For just as the Holy Spirit comes in the form of fire to purify us and make us worthy to enjoy the fruits He dispenses, so shall our struggles pave the way for us to place better value on the fruits of our labour when the time comes to enjoy.

APOLOGY

**Dear Parishioner, the previous edition of this article was wrongly captioned. We decided to repeat to enable you relate to the real title of the article.
*Any inconvenience caused is regreted.***

Jesus Raises a Dead Girl

While Jesus was still speaking, some people came from the house of Jairus, the synagogue leader. "Your daughter is dead," they said. "Why bother the teacher anymore?" Overhearing what they said, Jesus told him, "Don't be afraid; just believe." Mark 5:35-43 (NIV)

The puzzle is based on Mark 5:35-43



C R Y I N G U K P K S T S G U
 H A W D N P B H F P Y V Y L W
 W A L K E D H E I I G E N A O
 H J N X M Y I A L W V C A U F
 P N F D V D D L Z I R R G G E
 G B P O S K I E L Z T O O H S
 U A I R K S G D E K Y W G E X
 H J S C U W K V W Y G D U D R
 S Q R L D K E Y D C Q X E E H
 A R C O E I T H H W A W T S N
 F W I P L E S T O O D H J D N
 R M Q E P I P R H A G F E E E
 A R B M O H W S E U N I A N K
 I G Y Z W S G D A I C H I L D
 D E T H Y L Y D Z H E N C N D

CROWD	WALKED	CRYING	ASLEEP	LAUGHED
BELIEVE	CHILD	DEAD	DAUGHTER	HEALED
SYNAGOGUE	HANDS	LIVE	AFRAID	STOOD



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WEEKDAY ACTIVITIES

Mondays

Bible sharing (6:15pm - 7:30pm)
Youth Choir (7:00pm - 9:00pm)

Tuesdays

St. Anthony's Guild (6:30pm - 7:30pm)

Wednesdays

Church Choir (6:30pm - 8:30pm)

Thursdays

Youth Choir (7:00pm - 9:00pm)
Charismatic Renewal (6:30pm - 7:30pm)

Fridays

Church Choir (6:30pm - 8:30pm)
Sacred heart Confraternity (6:30pm - 7:30pm)



Eucharistic Adoration

Thursday preceding the first Friday of the month.

Day born groups

Last Sunday of the month after Mass or by announcement.

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