



JANUARY 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**
- **Empowerment**
- **Youth**
- **Children's Corner**

Very Rev. Fr. Daniel Tetteh

Dear Cherished Parishioners

Happy New Year to one and all!

I wish to dedicate my column to a brief history of the Catholic faith in Accra, and to invite us all to participate actively in the various programmes lined up for the 125th anniversary.

On Sunday 31st January 1893 the first Holy Mass was celebrated in Accra, thanks to the relentless efforts of two Society of African Missions (SMA) Fathers, Rev. Fathers. Otto Hilberer and Eugene Raes, thus marking the beginning of the Catholic Mission in Accra.

Starting with the first church building at Derby Avenue, originally a cocoa shed, the Catholic Mission has expanded and, today, many parts of Accra have either a parish church or a semi-autonomous church with the potential to become a parish soon. The Divine Word Missionaries (SVD) continued the work of the SMA Fathers, and now Accra has developed from a small mission station to become an Archdiocese.

As we honour the many fruitful years of evangelization, we should remind ourselves that the mission of the church is the mission of every Catholic.

The theme for our celebration is "125 years of Catholic Mission: Renewing our commitment to evangelization". We are not merely celebrating the 125 years anniversary but are also seeking the restoration of the entire Archdiocese to a totally new spiritual awakening. This restoration according to our Archbishop, should be pursued in three ways, namely:

- i. Our spiritual restoration as an Archdiocese, as Parishes or Stations and as individuals.
- ii. Structural restoration especially the complete refurbishment of our Cathedral, the Holy Spirit Cathedral.
- iii. The pastoral restoration – committing ourselves more to the care of our lapsed, elderly, sick and homebound church members. Giving them the needed focus as our primary pastoral guests.

In light of the above and on behalf of the Archbishop, I enjoin everyone to come on board and together let us commemorate fittingly the 125 years of the Catholic Mission in Accra.

Shalom!!!

2018: A YEAR OF UNCEASING PRAYERS*"A Spirituality of Waiting"*

Many of us have been praying for a particular grace or gift from God for several years and oftentimes we feel like giving up, quietly thinking to ourselves that maybe that is not God's will for us. However, so long as we believe that we are followers of Christ we must emulate Him by heeding Paul's recommendation to **"pray without ceasing."** [1 Thessalonians 5:17] Obviously, we are not asked to be on our knees all day but rather in all our endeavours to have an attitude of God-consciousness and God-surrender in all our interactions, whether we agree with others on certain issues or not, even when they have different orientations from us, and especially when they dress differently from us.

We must always see the image of God in all His creation. This way every action of ours will be a little prayer. There should not be any proscribed way of praying but rather individual relationships with God should dictate how we each approach our prayer life. Lectio Divina is recommended but may not be suitable for everyone.

Another reason for praying without ceasing is to be fortified and aware: **"Be sober and vigilant. Your opponent the devil is prowling around like a roaring lion looking for (someone) to devour. Resist him, steadfast in faith, knowing that your fellow believers throughout the world undergo the same sufferings."** [1 Peter 5:8-9]

John Nelson Darby clarifies this passage thus: "Many of us have thought that one good battle with Satan and all will be over. But no such thing. We have security and the certainty of victory, but no promise of cessation from conflict."

Joyce Rupp in her book "Open the Door", talks about opening ourselves to God, going through the door of our heart and knocking on His. Here is her prayerful method:

- slowly touching head say: "Open my mind to you";
- touching the lips say: "Open my words to you";
- touching the heart say: "Open me to your presence";
- lifting the hands say: "Open me to minister to others"
- and bowing offer: "my whole self I give (submit) to you."

In his book: "A Spirituality of Waiting" Henri Nouwen writes: "The spiritual life is a life in which we wait, actively present to the moment, trusting that new things will happen to us, new things that are far beyond our own imagination, fantasy, or prediction. That, indeed, is a very radical stance toward life in a world preoccupied with control."

"To wait open-endedly is an enormously radical attitude toward life. So is to trust that something will happen to us that is far beyond our imaginings. So, too, is giving up control over our future and letting God define our life, trusting that God moulds us according to God's love and not according to our fear."

**"Hear my cry for help, my King and my God, for to you I pray.
In the morning, Lord, you hear my voice; in the morning
I lay my requests before you and wait expectantly."** [Psalm 5:2,3]

Simone Weil encourages us to pray as follows: "Abba, help me to succeed in 'waiting patiently in expectation' rather than trying to control my life and those around me. Help me to trust you when I'm disillusioned, anxious, confused, angry, frustrated, in a hurry, or when I feel like you're not paying attention. Help me to embrace the anxiety that is a part of waiting well."

"Fill us at daybreak with your love, that all our days we may sing for joy." [Psalm 90:14]

Happy New Year to us all and

**"May the favour of the Lord our God be ours.
Prosper the work of our hands!
Prosper the work of our hands!"** [Psalm 90:17]

MARY, THE ARK OF THE COVENANT (PART 3)

Compiled by Rev. Fr. Prince E. Adelaayitar

The Ark Reappears in Heaven

Luke uses parallel language and images to make his point. But John, the author of Revelation, tells us directly that he saw the Ark of the Covenant, the holy object that had been lost since Jeremiah's time, in a vision.

"Then God's temple in heaven was opened, and the ark of his covenant could be seen in the temple. There were flashes of lightning, rumblings, and peals of thunder, an earthquake, and a violent hailstorm. A great sign appeared in the sky, a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars. She was with child and wailed aloud in pain as she labored to give birth" (see Revelation 11:19 and Revelation 12:1-2).

This is a strange string of images, almost overwhelming - like much of the book of Revelation. But certainly the statement that the Ark of the Covenant was visible must have caught the attention of the first people who heard the vision.

If the Ark had been seen, then the time Jeremiah spoke of must have come: the time when ***"God gathers his people together again and shows them mercy," the time when "the glory of the Lord will be seen in the cloud, just as it appeared in the time of Moses"*** (2 Maccabees 7-8)

And indeed the sights and sounds are the same as in the time of Moses - storm and earthquake:

"There were flashes of lightning, rumblings, and peals of thunder, an earthquake, and a violent hailstorm" (Revelation 11:19).

"On the morning of the third day there were peals of thunder and lightning, and a heavy cloud over the mountain, and a very loud trumpet blast, so that all the people in the camp trembled . . . Mount Sinai was all wrapped in smoke, for the LORD came down upon it in fire. The smoke rose from it as though from a furnace, and the whole mountain trembled violently" (Exodus 19:16, 18)

Naturally, we want to hear more about the rediscovered Ark of the Covenant. And John goes on to describe what he sees: ***"a woman clothed with the sun"*** (Revelation 12:1).

In our modern Bibles, there is a chapter division between the appearance of the Ark of the Covenant and the description of the "woman clothed with the sun." But chapter divisions were added in the Middle Ages to make the books of the Bible easier to refer to. John did not make any divisions: he wrote straight through from Revelation 11:19 to Revelation 12:1 without a break.

In the dream-like but deeply significant logic of John's vision, the Ark of the Covenant is ***"a woman clothed with the sun."***

The Woman Clothed With the Sun

And who is this woman?

"She was with child and wailed aloud in pain as she labored to give birth" (Revelation 12:2).

"She gave birth to a son, a male child, destined to rule all the nations with an iron rod. Her child was caught up to God and his throne" (Revelation 12:5).

The one destined to rule the nations with an iron rod (a shepherd's rod) is the Lord's Anointed, the Messiah or Christ (see Psalm 2). The ***"woman clothed with the sun,"*** whom John sees when he looks at the ***Ark of the Covenant,*** is the Mother of the Christ.

The call for a change in Lord's prayer has come up with hot debate on Pope's mandate to make any change in the prayer. A Ugandan theologian has come up a very rich reflection that can help us understand Pope's message. Let us read it:

MY VIEWS ON THE POPE AND THE LORD'S Prayer - Written by Robert Bake Tumuhaise

In utter shock, I stared at New Vision's Cover Headline: 'POPE WANTS THE LORD'S PRAYER CHANGED!' It sounded like the Pope was attempting to change Jesus' words/teaching. And that shocked me as a Catholic because I know that no human being has the power to change God's teaching. Anything we believe as Christians must have come down from God through the apostles and the Church Fathers.

I then followed a certain Facebook post where disgruntled people were hurling insults at Pope Francis, calling him a false prophet, a Satanist, the anti-christ e.t.c. They named the Catholic Church a cult, a mirror of the Roman Empire e.t.c. I restrained myself from commenting because I never want to comment on something I do not understand. I hadn't read the story from a reliable source to know exactly what the pope said. And I am sure many who are commenting negatively haven't read his argument either, because when I read his view, I found that this whole fuss was uncalled for.

First of all, Pope Francis did not propose changing any doctrine; he only proposed correction of an erroneous translation of Jesus' words. His argument is that the English translation of the last part of the scripture (Matthew 6:13) from which the Lord's prayer was derived is somehow misleading. It says "Lead us not into temptation."

But praying to God not to lead us into temptation makes it sound as though God can actually lead us into temptation, yet in the bible there are several scriptures which make it clear that God cannot lead any man into temptation. For instance, James 1:13 says, "When tempted, no one should say 'I am being tempted by God' for God cannot be tempted by evil and neither can he tempt any man." Temptation is the work of the devil. God only allows it to happen. We know that there's nothing that can happen without God allowing it but ALLOWING something to happen and DOING IT are different. In fact, if God led us into temptation, then we would not be responsible for our evil actions; we would be having a valid justification to blame him. That's not our God. He tempts no one.

For the above reason, it is clear that there's a problem in the English translation of that scripture because God cannot contradict himself. We should remember that the scriptures were written by men who were 100% inspired by the Holy Spirit and therefore what they wrote was infallible (meaning it had no error). However, these scriptures were translated by linguists for whom no infallibility was promised. Hence, it's not surprising that you can find an error in a certain translation of the bible. I for one have seen many bibles with typing errors. Such errors cannot be in God's message but rather in the translation, typing, editing and the whole process of production. Remember the language that Jesus spoke is Aramaic. From Aramaic his words were translated to Greek. Then to Latin to create what's referred to as the Latin Vulgate. And then later to English.

We all know how translation of languages can cause the loss of meanings and even change some meanings completely. I remember my first time to hear a Muganda say "Tusinza Kabaka" caused me goosepimples. Then another time I heard a Pastor advising women to "Kusinza" their husbands. What? I was shocked because I knew that "Kusinza" means worship and worship is for God alone. I was later corrected that in Luganda, there are no separate words for worship, adoration and veneration; they use one word "kusinza" for all that. And hence, "kusinza Kabaka" does not mean worshipping him.

Looking at this error in translation, the Catholic Church in France revisited the original scriptures and translated Jesus' words to "Do not let me fall into temptation." This is certainly a better translation for it agrees with the rest of the scriptures that God does not push us into temptation, but rather can let us fall into temptation. Hence, by praying this way, we are asking him for divine intervention whenever we are about to fall into temptation. Actually, in my language Rukiga and other languages like Runyankore and Rutooro, that part is translated as "Otatureka tukohibwa" which means "Do not let us be tempted." This is an indication that what the pope is suggesting isn't changing the Lord's prayer but rather correcting the English translation.

Can we then say the Pope is changing Jesus' words? Is he changing any doctrine? Is there any Christian doctrine which says that God can lead man into temptation? By pointing out such a

misleading phrase, I find the pope performing his role of guiding the Church into understanding better the truth. This is not a doctrinal issue; it's a language issue. I would love to hear the arguments of those countering the pope's proposition. Do they feel it's right to pray that God doesn't lead us into temptation, yet he can't?

Some people may not be recalling that there is a difference between a scripture and its translation. We see various translations e.g. Good News, Holy Bible KJV, NIV etc translating the same scripture differently. Haven't you also noticed that various translations have a "Revised Edition"? When they revise, are they changing the scripture? No. They are making the original meaning more understandable. They are attempting to bring their translation to the closest possible way to the original meaning of the scripture. Hence, even adjusting the English translation of that phrase to bring out better what Jesus said is not an act of changing the scripture but rather interpreting it better. Again, I will emphasize that there is no promise of infallibility given to those who translate the bible; that was for those who wrote the different books of the bible.

I am, therefore, led to conclude that those hurling insults at the pope and the Catholic Church on this matter are not basing themselves on Pope Francis's argument, but rather their biased view of the Catholic Church. They are convinced that what the Catholic Church teaches is wrong and they can't find the strength to believe that the Pope can be right on this. I can't blame them; that's what they've been taught. I still love them. They are my brothers and sisters. We shall meet in heaven one day. And they will be surprised how I, a Catholic, got there!

As Children of God, the first thing that makes us godly is loving one another and accommodating one another. Jesus said to us "They will know that you are Christians by your love" (John 13:35). So if I hurl insults at my fellow brethren and call them devil worshipers simply because they worship God differently from me that would make me unchristian in the heart. I cannot and will never open my mouth to label a fellow Christian a Satanist, cult, false prophet e.t.c. Judgement is for God to do. My job is to love with the love of Christ. Personally, I found Christ in the Catholic Church, but I acknowledge that there are many people who have found Christ in other Churches. Even Jesus acknowledges the diversity in John 10:16 when he says, "I have other sheep that are not in this pen. But I will bring them also and there shall be one Shepherd and one flock." This means I cannot claim that all followers of Jesus are exclusively in my church and neither can you claim that they are in yours.

Thank you Holy Spirit!

Question by Fr. Samuel Danso:

"Pope Francis wants to change the Lord's Prayer". My Lord, kindly throw some light on this statement in the media to which my attention has been drawn. I think that what the Pope said has been wrongly understood in the media.

Question by Paul K. Ofori:

My Lord, in view of the assertion by some journalists that Pope Francis is agitating for a change in the Lord's Prayer, could you please enlighten us on the actual translation of the Lord's prayer in Greek?

Answer:

Pope Francis has been accused in the media of trying to change the Lord's Prayer. However, the Pope has made no attempt to do this. He has only called for a better translation of the second-last petition of the Lord's Prayer, i.e., "and lead us not into temptation". In an interview on 6 December 2017 with TV2000, an Italian Catholic TV channel, he said that this translation is not good because God does not lead human beings to sin. He suggested that the second-last petition should be translated as: "do not let us fall into temptation". The Pope said that France's Roman Catholic Church was now using the new wording "do not let us fall into temptation" as an alternative, and that something similar should be used worldwide. He said that this translation might be better because God does not lead people into temptation; Satan does. The Pope said further, "Do not let me fall into temptation because it is I who fall, it is not God who throws me into temptation and then sees how I fell". He added, "A father doesn't do that. He helps you get up right away. What induces into temptation is Satan".

It is against the background of what the Pope has said that we will look at the biblical passage in Matthew, "And lead us not into temptation" (Matthew 6:13a; cf. Luke 11:4). This petition in the Lord's Prayer has baffled many Christians, for whom the word "temptation" normally means temptation to sin. Why should we ask God not to lead us into this?

We should note that this passage, like the rest of the New Testament, was written in Greek. What we have in English is a translation of the Greek. The Greek says, "And do not bring us into temptation" (Καὶ μὴ ἐπιείνησιν ἡμᾶς εἰς πειρασμόν; in English transliteration: kai mē eis eisenenkēs hēmas eis peirasmon). The Greek word used for "lead into" (eisenenkēs) can also be translated as "bring into". In other words, we pray that God will not lead us or bring us into temptation. In Luke's Gospel we have an echo of this saying on the lips of Jesus, "Pray that you may not enter into temptation" (Luke 22:40). In Luke 22:46 we have, "Why do you sleep? Rise and pray that you may not enter into temptation". Here in the Lord's Prayer, the prayer is put differently and more boldly. The disciples are to pray that God will not bring them into temptation.

The Greek word translated "temptation" (peirasmos) is ambiguous. It may mean "trial". It may mean "trial" in the sense of suffering, persecution, martyrdom; or it may stand for the seductions of sin. Most likely the former meaning is uppermost. We may compare Ecclesiasticus 2:1-2, "My son, if you come forward to serve the Lord, prepare yourself for temptation. Set your heart right and be steadfast, and do not be hasty in time of calamity". We may further compare James 1:2-3, "Count it all joy, my brethren, when you meet various trials (Greek: peirasmois), for you know that the testing of your faith produces steadfastness" (cf. Rom. 5:3-5).

In the Old Testament, God is often said to bring his people Israel to temptation. In the biblical thought of the Old Testament, which is implicit here, God may well lead one into temptation, as he did Abraham and Job, to test one's faith. Echoing such a way of thinking, Jesus now instructs his disciples to pray that God will not bring them to temptation.

In James 1:13 we read: "Let no one say when he is tempted, 'I am being tempted by God'; for God cannot be tempted by evil, and He Himself does not tempt anyone". This passage suggests that God is not the active agent behind "temptation". Rather, "do not lead us into temptation" may reflect a Semitic causative that has permissive force: "Do not allow us (or cause us) to enter into temptation". Temptations will come; they are inevitable (cf. Mark 9:49; Acts 14:22; 1 Thess 3:1-5; James 1:2-4). Yet, as Matthew 6:13b correctly says, temptations to sin are from "the evil one". God himself may "test" his children, but he does not "tempt" them. He instead helps his own when they are in trouble.

Perhaps Paul had this petition in his mind when he wrote to the Corinthian Christians, "No temptation has seized you except what is common to man. And God is faithful; he will not let you be tempted beyond what you can bear. But when you are tempted, he will also provide a way out so that you can stand up under it" (1 Cor 10:13). This could well be regarded as an expansion of this second-last petition, which unpacks its concentrated meaning. It was evidently so regarded by those whose thought lies behind the fifth-century Eastern Liturgy of St. James. In this liturgy, the celebrant, after reciting the Lord's Prayer, goes on:

Yes, O Lord our God, lead us not into temptation which we are not able to bear, but with the temptation grant also the way out, so that we may be able to remain steadfast; and deliver us from evil.

In the light of the Old Testament background in which God can lead into temptation to test one's faith and in view of the additional clause in Matthew, which asks for deliverance from evil, the idea seems to be that in the midst of temptation and tribulation God will deliver his people from the power of evil. The French translation that Pope Francis is referring to, i.e., "do not let us fall into temptation", reflects the Semitic causative that has a permissive force, as we saw above: "Do not allow us (or cause us) to enter into temptation". In other words, God is being asked to deliver his children from evil not by preserving them from temptation, but by preserving them in temptation. Thus, the translation being proposed by the Pope and already adopted by the Catholic Church in France is defensible on exegetical grounds. Against the background of what has been said above, the two petitions ("And lead us not into temptation but deliver us from evil") may be paraphrased in the following words: Do not allow us to enter into a testing of our faith that is beyond our endurance, but when testing does come, deliver us from the Evil One and his purposes.

A SECRET SORROW 1

By Ayesha-Andrea Apedoe

Many women come into marriage with certain expectations, and whilst some will be met, unfortunately, many will not be. It becomes dicey when an important expectation as having children becomes a challenge and although it is expected that marriages produce babies, that is not the reality for everyone. Majority of women are quite unprepared for this grueling challenge especially in a society where parenting is expected and most often, many find themselves pressured to prove their identity and femininity "at every cost".

Infertility is a major medical condition affecting many married couples in sub-Saharan Africa and the world at large and as such, associated with several socio-cultural meanings. In one vein, childlessness is attributed to certain superstitious beliefs of bewitchedness or some kind of disobedience whilst in another vein, it is linked with medical defects on the part of either of the couple.

Childlessness has been considered solely, a woman's problem and this makes infertility a major disaster for childless women in Ghana. It is therefore sad indeed to learn that many people, irrespective of tribe, age, educational status, gender, religion consider this challenge a taboo and hold women solely responsible. There is a lot of pressure on couples to procreate and maybe not directly in the form of incessant questions from well-meaning acquaintances such as would-be grandparents or neighbours in search of some gossip but certainly, the pressure is there and women tend to take it more personal. With this mounting pressure on couples to procreate, it is no surprise to find many women turning in to illicit treatments to accomplish this end.

It is widely assumed that children are the glue that holds marriage together and if this is absent, the marriage is headed for disaster. In this light, childless couples, especially women, may go through certain dehumanizing experiences such as mockery, exhaustion from several fertility treatments and threats from the husband's family to break up the marriage which goes further to threaten their self esteem.

The most frequent mentioned effects of this challenge are distress, depression, anxiety, feelings of blame and guilt and reduced sexual interest. To most women, it may seem as a death blow after realizing how much has gone into this struggle of childbirth with no achievable results! In this light, one may ask the following questions: "does this problem of infertility lessen the beauty and realness of one's marriage? Does this make one's relationship, a joining bound by a holy Covenant, less complete? Can only two people be a family? If the notion of marriage is defined by procreation, then what happens when there is no procreation? Gravely, as women bear the brunt of the criticisms, the feelings of worthlessness and alienation from society affects their mental health daily which tends to control their actions and behaviours.

A woman never seems to gain closure to this struggle, be it the case of a multiple miscarriage, repeated still birth, loss of a child, living with an infertile partner or simply, the inability to conceive and in some cases, the state of secondary infertility (the inability to conceive after having a first child).

Older women who are childless still tear up when they talk of their condition although some say "you accept that you are going to do your best to move on but there are those days when things just becomes overwhelming". Others still have difficulty living the reality and are the ones who do not make a decision that is, whether to try to move on or dwell in endless feelings of deprivation. May God heal this pain that never seems to go away, a pain as chronic as back pain!

To be continued.....

MANAGING SOCIAL MEDIA INFLUENCE ON YOUR BODY IMAGE

By Cynthia Nimo-Ampreda

Happy New Year dear readers! I hope you had an amazing 2017 and look forward to an even better 2018. If yes, you certainly must have made many New Year resolutions that, hopefully, include the need to take control over your life including managing your social media habits.

In this New Year, we all want to ensure that we attain many successes that require a lot of positivity starting with ourselves. A dwindled self-image will inhibit our ability to address our daily tasks and their associated challenges with the required boldness.

Last month, we learned that paying too much attention to 'perfect' images of connections on social media could result in a negative body image if not properly managed. We were advised to not resort to posting our pictures on social media with the sole aim of seeking approval from our connections as this may result in more harm especially where we do not receive the desired comments.

This month, I challenge us to adopt the following measures as we seek to correct our self-image and take control over our lives. First, remember you are "fearfully and wonderfully made" by God who "formed your innermost being and knitted you in your mother's womb" (Psalm 139:13). To be displeased with your body fundamentally means rejecting God's handiwork. Remember that he knows what is best for you and provides for you according to your need. It will therefore be appropriate to tell God how grateful you are that He made you instead of criticising yourself. This will create a great foundation for the complete turnaround of your negative self-image. As you pray every day, remember to be thankful and also take a moment to speak to your image in a mirror, reminding you that you are beautiful or handsome, before leaving home.

Second, surround yourself with positive energy. This means cutting all social media connections that make you feel less confident and attractive and maintaining connections with people who will compliment you with love and discuss enlightening matters for not only the uplifting of your self-esteem but also your personal development. Cut connections with people who make comments that negatively affect your self-image and even with those whose pictures alone have a negative impact on you. Use your data to feed your eyes and mind with positive and educative information.

Third, give yourself a treat. Get or do something new for yourself to boost your level of self-confidence. Please note, treating yourself is only meant to boost and cannot replace the exercise of psychologically addressing your self-image. You could also treat yourself to support your efforts towards the renewal of your mind about your self-image. Be careful however to not get fixated on material things which may complicate the situation.

Remember that beauty is not just about the physical and material things but more importantly, our priceless innermost being which radiates outwards and has the power to correct even the most imperfect situations.

A Visit from an Angel

But the angel said to her, "Do not be afraid, Mary, you have found favor with God. You will be with child and give birth to a son, and you are to give him the name Jesus. Luke 1:30-31

Based on Luke 1:26-38 (NIV)



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

THRONE	AFRAID	JESUS	MARY	MARRIED
JOSEPH	IMPOSSIBLE	BIRTH	GALILEE	VIRGIN
DAVID	SON	TOWN	NAZARETH	GABRIEL
NOTHING	ELIZABETH	BORN	KINGDOM	ANGEL

A Visit from an Angel

But the angel said to her, "Do not be afraid, Mary, you have found favor with God. You will be with child and give birth to a son, and you are to give him the name Jesus. Luke 1:30-31

Choose the word that best matches the definition.

Answers can be found in Luke 1:26-38 (NIV)



- ___ 1. The name of the angel who appeared to Mary
A. Gabriel B. Elizabeth C. Joseph D. Michael
 - ___ 2. To be filled with fear
A. married B. happy C. afraid D. virgin
 - ___ 3. Relative of Mary who was the mother of John the Baptist
A. Sara B. Josephine C. Gabriela D. Elizabeth
 - ___ 4. A heavenly being; a messenger for God
A. star B. elf C. angel D. king
 - ___ 5. To be joined together as husband and wife
A. engaged B. married C. virgin D. afraid
 - ___ 6. The man to whom Mary was engaged to be marry
A. David B. Joseph C. Gabriel D. Jacob
 - ___ 7. A very young person especially between infancy and youth
A. teenager B. child C. man D. woman
 - ___ 8. A nation or territory ruled by a king or queen
A. kingdom B. city C. village D. county
 - ___ 9. A pure or unmarried woman; a maiden
A. angel B. virgin C. holy D. child
 - ___ 10. The son who was born to Mary
A. Gabriel B. Jacob C. Joseph D. Jesus
-

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- Other religious jewellery like bracelets, necklaces and bangles.
 - Scapulars of different materials
- We have many Bibles and several motivational, inspirational and devotional books.
- Gifts and cards for the First Communion and Confirmation.
 - Variety of Greeting cards
 - Different candles for all occasions.

Come visit us! We will be most happy to welcome you to our friendly and cosy bookshop. We are waiting to serve you.

Location: **St. James Catholic Church, Osu.**

Contact: **020 7348 111 / 054 7402 208 / 055 626 7013**



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QUALITY INSURANCE COMPANY (QIC)

Parishioners are encouraged to insure with Quality Insurance Company (QIC) You can contact these numbers for further information.

050 - 1277400 / 050 - 1409463 & 0302 - 258135 / 028 - 9601819

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

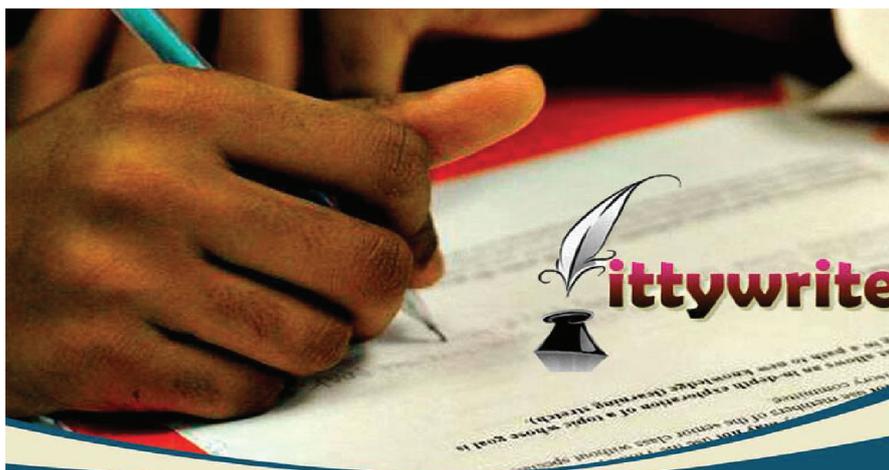
Last Sunday of the month after Mass or by announcement.

Faith Bookshop

Monday - Friday, 8:00am - 7:30pm

Saturdays 3:00pm - 7:30pm

Sundays 9:30am - 1:30pm



EDITING SERVICES

- ESSAY WRITING
- NEWS EDITING
- ASSIGNMENT WRITING
- DISSERTATION
- LEGAL WRITING
- MARKING & PROOFREADING
- ALL WRITING SERVICES

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